

The Japanese Society for The Study of Prayer, Salvation and Heartmind
“Mourning way of Christian – Asked recent view of life and death”

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Kobe International Christ Church
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Subject Scripture: Genesis 50:10

“When they reached the threshing floor of Atad, near the Jordan, they lamented loudly and bitterly; and there Joseph observed a seven-day period of mourning for his father.”

<Introduction>

Subterfuge that talks about only the future while denying the past. Living life is profitable but it will end when you die. Marketing that emphasize only the benefit without telling the lost. Preaching only about “living well” while eliminating death and “mourning”. Those are lies.

After the Tohoku earthquake and tsunami, meeting with people who lost their families by the tsunami at Ishinomaki City, Miyagi Prefecture, greatly changed my view on religion, view of life and death, and medical care.

My viewpoint was to think about death in physiological aspect that “death” is just like tadpole tail disappear and it is the result of apoptosis (cell’s natural death) function that people die because of aging, disease and accident, and it has been completely destroyed. About 20,000 people lost their lives by the tsunami, and the death related to the disaster was more than 3,000 people. 1,800 affected people at Fukushima Prefecture, and the direct death by the tsunami and the earthquake was more than 1,611 people. To be beside the people who tears because of lonely death, isolated death and suicide, as it is written “Record my misery; list my tears on your scroll - are they not in your record?” (Psalm 56:8), it was the volunteer activity as the wineskin to hold the sorrow and tear of bereaved families. However, there was an event that dramatically changed my view of life and death. It was my wife’s death on October 17th, 2016. Two weeks before that, when I performed a funeral of a believer in my church, I embraced and cried with bereaved families like I do at disaster affected area.

You will be noticed that own family’s death is different from death and tear of affected area and friends. It is the first person to go through a volunteer-dou until the death without thinking about physical ability, financial power and time. Even you die in the mud water, the death is the result of the first person “I, myself”. My wife’s death is the second person “You”. And the death at the Tohoku region and Nepal, the death of friends are the death of the third person “He, She, They, Other”¹. The third person’s death is a sorrow of “生老病死愛別離苦(Shou-rou-byou-shi-ai-betsu-ri-ku / life-aging-disease-death-love-separation-leave-suffering)”. However, the death of the second person beloved spouse experience spiritual pain. The activities with two people with the spirit of altruistic that

¹ Jankélévitch, V. 1978. “LA MORT”. Translated by Norio Nakazawa. Misuzu Shobo. p.29.

breakaway from self-benefit, selfishness and ego, will be ended. In other words, the person struck with the sense of despair, loneliness, and isolation and feel the way of surviving by two people no longer exist.

Since my wife finished her removal of renal pelvis cancer surgely on January 4th, even it had been seemed quite fairly for a while. But the pain attacked my wife from April. The Hyogo Prefectural Cancer Center was also declared at the end of May that there was no treatment, and I could not know what to think when I heard that she was able to live only a few days.

When still my wife alive, the pain constantly attacked her for 24 hours without mercy. It is understandable for me to be punished because I didn't care about my family and live on my way. But my weak wife faced with severe pain. While my wife was doing a home hospice, she asked me "why me?" on July, and I could not speak anything because I could not take her pain instead of her. Tincreased doses of oxycodone, which is equivalent ot morphine, was applied to her but there was no analgesic effect. Her pain was showing no signs of stopping, so I complained to God because he was giving pain to my weak-thin wife, "Why not me? Why my weak wife?".

Even her height was 163cm, her weight became 32 kg, and she looked her appearence that just a skin covered bones. I could not see any weight of body, fat and muscle. Since the cancer was infiltrating into femoral area, we only could provide care, such as giving massages for her pain parts to distract my wife's mind, at home for nearly six months.

She had been changed that compared with the time she was providing massage everyday after she mastered the milk powder fasting therapy. Strangely, contraty to slimming, there were few spots and wrinkles and facial features became clearly, and her beaty of facial expression. Her upper parts of neck was just same as healthy person. A home-care nurse was surprised by my wife. She seemed that she has both death and life inside of her. Despite she was taking a powerful analgesic medicine that equivalent to a stimulant drugs, her memories, consciousness and careing for her surrounding people never went down.

Why does God give us suffering, fearness and worriness, even he is exist?

My wife who suffered from terminal cancer and left the world, she liked expecially mountains and local places. She grew up at the foot of Nijyosan in Nara Prefecture, and she told me that "Since human was originallyused to exist in the forest of the Garden of Eden, so I prefer mountains", even though I like oceans. And she always wish to travel. She passed away on October 17th. We held the wake on that night, and performed the funeral on 18th. On following 20th, I departed from Kansai International Airpot to attend the forum at Jeju Island, South Korea. The place is the world heritage site with rich nature. My sorrow of separation could not filled even by this trip and the magificent nature and beacutiful mountain landscapes that were sang by Saigyō [1118-1190], who loved nature, as "The autumn flowers were gone as well as autumn leaves were finished. However, I hope people visit this lonely place as same as the time flowers and autumn leaves are beautiful".

Shall I will be released from pain, suffering and sorrow of separation as time goes by?

Is there any significance to perform "mourning"? Does "mourning" heal our pain?

It has been not so a while since I experienced the death of close person, I hope you will understand to see “I” a lot that is different from regular discussion paper.

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(1) Definition of death

a. View of Japanese of life and death.

In less than 10 minutes after Kouta, who we adapted and raised, came to Kobe from Tokyo, the home-care nurse told us that the blood pressure of my wife was going down. I could not feel her pulse, so I made sure that she is breathing. I could not hear her breathing and her heat was stopped. Even I am the chief of the “Think about the ‘death’ together”, I did not know what is the standard of “death”, and I could not understand why my wife became a dead body when I witnessed the death of my spouse. For example, nails, hair and whiskers grow for a few days after death. I was interested in insect and I had a doubt about the definition as “The point where the function becomes irreversibly permanent” by Tokyo University Professor Takeshi Youro, who has the same habits as me².

I cannot determine just by the definition of Mr. Youro that is mentioned about “death that cannot be returned” (Irreversibility of death). On October 24th, I provide consultation for a son who is the believer and his mother was severely injured by the accident. According to his talk, his mother’s heart is still moving and she has body temperatures and breathings. However, as a modern priest, I told him that “Since medical result is diagnosing that your mother’s brainstem is melting. So, life-sustaining treatment is meaningless”. It was because that I studied about the pros and cons of providing organs due to brain death from Doctor Seiya Shirakata, who is the honorable director of Yodogawa Christian Hospital, when he gave us the lecture at the 2nd gathering of “Think about the ‘death’ together” that was requested from the Kobe Shimbun Kaikan.³ The wake was held on October 27th, and performed the funeral on 28th at Church. I was an officiator of the service.

On October 17th, nurse Kazuko Miura told me that the time of death of my wife should be decided by family. The visiting doctor, Natsu Ikegaki wrote the time of that day of afternoon on the death certificate.

According to the history book “魏志倭人伝(the Gishi-wajin-den)”, death is a mourning and a foulness⁴. There is a Japanese animism view that human exists as a spirit after the death. Abhorrence of “abomination” is a certain period of mourning with forgoing, and when it will finish Japanese say “out of mourning”⁵. People stick a note of “abomination” on the wall or in front of their house, and visitors sprinkle the “purification salt” on their body when they return from a funeral. Also in the

² Iwamura, Y. 2002. “Megusuri”. Seasonal magazine. No.25.p.4; Youro, T. 1995. “Suinouron”. Seidosha.p.49.

³ Shirakata, S. 2011. Lecture at the “Think about the ‘death’ together”
2011. “Kobe Shinbun”. April 28.

⁴ Chen Shou. “魏書” is an abbreviation of “第30卷烏丸鮮卑東夷伝倭人条” in Chinese history book “the Three Kingdoms”. The late 3rd century (between 280 [the end of Wu] ~ 297 [the death year of Chen Shou]). There is the oldest record about Japanese (Wa-jin) in “魏志倭人伝 (the Gishi-wajin-den)”. The scene of Japanese funeral at that time is recorded in this book. “They place the dead body in the house for ten or more days. During that the period, family doesn't eat meat and chief mourner cries loudly. On the other hand, relatives and friends come and eat, drink, sing and dance. It is a ceremonial event with a magical meaning to call back the soul to the body of the dead. It is called ‘魂招 (Tama-ogi = call for the soul)’. They spend like this more than 10 days, and when the body begins to rot, they bury it in the ground. The chief mourners family purify the Kegare of death by water and clean themselves.”

⁵ 2008. “Kōjien”. Vol.6. Edited by Izuru Niimura.

Bible, salt has the purifying effect. (2 Kings 2:21) Japanese put more importance on soul than body⁶.

The ancient Japanese people assume the afterworld not far from the mortal world as much as possible, and believed that dead spirits stay with them closely, rather than think that dead spirits stay at the Buddhism of the Pure Land in the Western Paradise. Expression of “Our ancestors are watching from the shadow of the grass”, “If you act like that, your ancestors are crying in the shadow of the grass” are explaining well about this believe. While we are avoiding the death, on the other hands, we still seem to be dragging the desire and feeling that we want to feel our ancestor’s soul closely⁷.

When one of my childhood friend who was playing with me on the day before died and saw his body was buried, that was the time for me to know about the reality of “death”. It was shortly after starting to go an elementary school. At that time, I didn’t have any ability to think about what “death” is.

Today, more people are preferring for “0 funeral”. “0 funeral” is that not bringing back bones from the crematory and even not doing ash scattering. It is the ultimate funeral that does not make the remains of a subject of mourning. I have visited Tohoku as volunteer many times. At the crematory of Ishinomaki City, Miyagi Prefecture, people cannot refuse to accept the remains. Since the western part of Japan from Kansai region, there are a partial inurnment from long ago, so if the mourner wish for “0 funeral” and write a note about it, relatively the mourner does not need to bring the remains back home. Even people wish for the ash scattering, they are told “throwing out bones is boisterous”, so for those who were saddened, “0 funeral” is a good news.

In Japan, majority of people are not interested in funerals, tombs and religions, even some people are going to visit their ancestor’s graves regularly, number of people who cannot immediately answer the names of their family temples and sects. People, who say that they do not need a “afterlife name”, “tomb” or “remains” through the “ending preparation” boom, have hesitation in view of life and death. We must consider about “I don’t need ~”. It does not mean that the person have a practical-minded way of thinking⁸.

Thomas Grier Long, an American sermon scholar warns. “Since we are in recent era of ours in the history, we are having time of dramatical transition to pay respect (or not to do) for dead people. If the society forgot to treat dead body with proper respect, the society have a tendency to less think or even hurt the living people. If the society dose not have any certain hope for where the dead people go, the society has not conviction to take children’s hands to lead them to a hopeful future.”⁹

In 2010, my younger brother Tetsuo, Mr. Wakafumi Tomura is a good friend who could talk anything, and very close brother Pastor Yuji Kawata, those three brothers passed away. Even my wife’s

⁶ Iwamura, Y. 2011. “Think about the ‘death’ together”. (“The group to think about the ‘death’ together”). Kobe Shinbun Kaikan.

⁷ Iwamura, Y. 2016. The 37th of the series of Bible words. Kobe Shinbun Kaikan.

⁸ Iwamura, Y. 2016. “Gendai no Tomurai”. The 35th of the series of Bible words. Kobe Shinbun Kaikan. p.2.

⁹ Long, T.G. 2013. “Accompanying Them With Singing: The Christian Funeral”. Translated by Kazuo Yoshimura. The Board of Publications The United Church of Christ in Japan. p.31-32.

operation of melanoma [malignant melanoma] was succeeded on February 8 in the same year, I was faced severely to the preciousness and death of life. The following year, the Tohoku earthquake and tsunami occurred on March 11. The devastation of the affected area that I saw on March 21, it changed my view of life and death completely from the bottom. When bereaved families told me that “I want to meet even a ghost”, I could not say anything but just stay silence as a religious person. In early April, while I was agonizing about how to respond, I was requested a continuous course of “Think about the ‘death’ together” from the Kobe Shinbun Kaikan¹⁰. “The group to think about the ‘death’ together” was established and I became the president up to now.

b. Definition of death.

Plato[427-347 BC] preached the separation of soul and reason from the body, “the death as a transition”. Plato talked about his teacher Socrates [469 BC -39 BC]. In the dialogue theory, “Phaedo”, he describes his teacher as “separation of spirit and soul from the body”¹¹. On the other hand, Christianity does not emphasize the conflict between the body and the spirit. As Socrates says, the body is not a prison of a spirit and soul, but rather a palace (temple). And as Paul says, it is the temple of the Holy Spirit (1 Corinthians 6:19)¹².

Let’s compare the death of a representative Greek philosopher Socrates and the death of Jesus Christ first. Socrates willingly drank poison. He did not fear his death at all. He thought that the death is not vanishment but a liberation. The death does not mean pain. He thought it as a joyful moment. Because he can go to the place of Apollo, the Greek God. It was not a time of sorrow, so he sang a song to welcome the death with joy¹³.

As Buddhism, an international religion, has been established in Japan, we started to change our mourning way to cremation from burial.

The first cremation was recorded in “*続日本紀* (The Shoku Nihongi)”. It was by Buddhist monk Dōshō at the 8th century. Empress Jitō was cremated as a Buddhist. However, due to “the abolishment of Buddhism”, Emperor Meiji to Emperor Showa has been buried for burial¹⁴.

When you try to open the human ancestors from the Bible, God gave Adam and Eve the commandment “You will surely die when you eat it” (Genesis 2:7). If Adam and Eve did not eat forbidden fruit, they did not need to die. It is described in the beginning that God intervenes the death

¹⁰ 2011. Lecture of “Think about the ‘death’ together”. Kobe Shinbun. April 12.

¹¹ Plato. 1998. “Phaedo”. Iwanami Bunko. p.34-37.

¹² Cullmann, O. 1974. “The Immortality of the Soul or the Resurrection of the Body: The Witness of the New Testament”. Translated by Chitose Kishi. Seibunsha International. p.33.

¹³ Iwamura, Y. 2002. “Megusuri”. Seasonal magazine. No.25. p.6. Humans become a special existence by God. The death of animals are “natural deaths”. However, the death of humans are “personality death” that God intervenes.

¹⁴ Yamaori, T. 1996. “Shino Minyogaku”. Iwanami Shoten. p.172-176.
Nakagawa, K. 2010. “Shiwo Wasureta Hi”. Asahi Press. p.127.

of human. Human death is not due to natural death such as accident, illness or senility¹⁵.

Genesis 5:24

"Enoch walked faithfully with God; then he was no more, because God took him away."

Deuteronomy 32:39

"See now that I myself am he! There is no god besides me. I put to death and I bring to life, I have wounded and I will heal, and no one can deliver out of my hand."

Job 14:5

"A person's days are determined; you have decreed the number of his months and have set limits he cannot exceed."

Psalms 90:3

"You turn people back to dust, saying, 'Return to dust, you mortals.'"

The human death is different from the natural death of animals. The Bible consistently states that human death is the "personality death" in the relationship with the creator who is a transcendental existence.

Therefore, it provides an unexplainable viewpoint from the viewpoint of irreversibility and cytology of death by apoptosis (death of cells)¹⁶.

The way of death of Christ is contrasting to Socrates. Jesus cried out. "And at three in the afternoon Jesus cried out in a loud voice, "Eloi, Eloi, lema sabachthani?" (which means "My God, my God, why have you forsaken me?") (Mark 15:34)". It is not a process to proof of fulfillment of the Old Testament prophecy. It is a mistake to think that we can overcome the pain because I am a superman and precense who has a glory before coming to the earth. In the context, the heart of Christ is being opened. "My soul is overwhelmed with sorrow to the point of death (Greek word περιίλυπος *perilupos*. It means "deeply sad, lamentation") (Mark 14:34)". According to this, he is overwhelmed with sorrow so much he dies. *martus*

When call a Christian as a witness, "witness (μάρτυς *martus*)" is the etymology of English word "martyr". Martyrs are not heroic "deaths", but it indicate that they suffered crucially until their death¹⁷.

¹⁵ Iwamura, Y. "Megusuri". Seasonal magazine. No.6. p.6.

¹⁶ Yamada, T. Coauthor. 1995. "Apoptosis: Saiboushi-no Kinou-to Kouzou". Nikkei Science. P.92.

R.W. Oppenheim reveals. Nerve cell death occurs by the action of the so-called death gene.

"Naturally occurring and induced neuronal death in the chick embryo in vivo required protein and RNA synthesis; Evidence for the role of cell death genes." (Dev. Biol. 138; 1990 p.104-113)

¹⁷ Shibata, C. Coauthor. 1997. "Shi-to Shinkou". Japan Lutheran College. Theological seminar version. P.99-100.

The difference between **Χριστιανισμός** *christianismos* [Christianity] and **Χριστιανός** *christianimos* [Christian] is highlighting the death, the valley of the shadow of death, and in severe cases. Historic Christian churches burned incense before burial, hide dead smell and fret about embalming (body reshaping - funeral makeup and antiseptic treatment). Not as strong as Muslims disgust about cremation, Roman Catholic Churches also stuck to burial because they thought that cremation interferes the “resurrection after the death”. Even the Vatican, they had been hold on to burial until the Second Ecumenical Vatican Council [Latin: Concilium Vaticanum Secundum 1962-1965]¹⁸. The Roman Catholic Church with magisterium believed that at the time of resurrection, even the person die, the body itself will be raised imperishable (1 Corinthians 15:42). Because they were afraid that it might be difficult for God to rebuild the human body at the resurrection with if there is no trace like bones.

c. The difference between Christianity and Christians.

“Christians” were despised as heretics from people in the area on the process of establishing the Early Church. “And when he found him, he brought him to Antioch. So for a whole year Barnabas and Saul met with the church and taught great numbers of people. The disciples were called Christians first at Antioch. (Acts 11:26)” “Christians” (*christianimos* 1Peter 4:16) was persecuted as heretics from Judaism.

Following Christ as a Christian must prepare themselves for the death, martyrdom and persecution. “In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted. (2 Timothy 3:12)”. Whether the cremation, eating by a beast, or fading your body, it is not important to stick to the burial unambiguously as the witness of God. God is supposed to remember the martyred soul in whatever state of dead body it is. “Then I heard a voice from heaven say, ‘Write this: Blessed are the dead who die in the Lord from now on.’ ‘Yes,’ says the Spirit, ‘they will rest from their labor, for their deeds will follow them. (Revelation 14:13)”. And also, even the person is not belonging to the church, death swallow the person. “For as in Adam all die, so in Christ all will be made alive. (1 Corinthians 15:22)”.

As Abraham believed “The God who gives life to the dead and calls into being things that were not. (Romans 4:17)”, religious people believe that God make impossible things to possible.

Since after Constantine the Great [Constantine I, around 280AD - 337AD], it has been changed 180 degrees from the persecuted side¹⁹. The word “Christianity” (*christianismos*) is born that does not exist in the Bible. “Christianity” started to hold life or death authority over people in history. Churches excludes, persecutes and expels inhumanly those who have different thoughts²⁰. We must

¹⁸ 2016. “The Catholic Weekly of Japan”. November 2.

The Catholic Church confesses faith of the resurrection of the dead and also it convinced the body is an integral part of human identity.

¹⁹ Iwamura, Y. 2004. “Megusuri”. Seasonal magazine. No.34. p.1-13.

²⁰ Benz, E. 1997. “Beschreibung des christentums”. Translated by Nanbara Kazuko. HeibonSha. p.227.

not deny the historical recognition that we were on the side of crusaders, inquisitions and witch-huntings. We committed to sin of bloodshed to maintain our organization that killed those who disagree for us. Mother Teresa served the poor in India without doing conversion missionary works. It was not only one time that the Vatican send the thugs to stop Mother's work because they were exasperated at her. Since there was a truth in the minority, Mother captured the title. Mother's disciples increased.

History proves that the church has increased believers by evangelism. They raised the flag of "the Great Commission". "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. (Matthew 28:19)". However, Christ never told us to increase converters. He just told people to increase his disciples. The Western Christianity, for example, a Navarrese Basque Roman Catholic missionary Francis Xavier [1506-1552] and the Evangelical Protestant Organizations told the unbelievers "salvation", "eternal life", and "faith" from original sin²¹.

Servation of human is the center. Meanwhile, Buddhism stand by the principle of "草木国土悉皆成佛(Sou-moku-koku-do-shi-kkai-jou-butsu / All things have the Buddha nature, even such as plants and national land that don't have knowledge. So that everything can be a Buddha.)", so the natural world is also the subject of servation.

Christ alone never made anyone to convert. In other words, Christ never told us to convert Buddhists and Shrine followers to be Christians.

We must return to the evangelism style of "serve to people = God's" will from "missionary = God's will". Great Commandment is "Love your neighbor. (Deuteronomy 6:5, Romans 13:8, Jacob 2:8, Galatians 5:14)". At the same time, he said that "God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.' (Genesis 1:28)". He left human to how to manage the natral world²². Christianity is said to be a religion that preach God's love and love or neighbors. However, the church has been excluded groups, sects and humans that have different ideas bestially²³. Therefore, what the most demanded for the Christian church now is "logic of denial" that "repent (μετανοέω *metanoeo* μετά "change"+νοῶ "think" ("change the viewpoint"))" (Mark 1:15). *metanoeo* (33 times in the New Testament) and the noun form *metanoia* (22 times in the NT) means to transform 180 degress from the fixed concept of customs, traditions and common senses rather than "repent of sin".

The Shinto and Buddhist world that don't have no connection (religio) with the transcendental

²¹ Iwamura, Y. 2014. "Fukuintowa Nanika". Kobe International Christ Church. Worship preaching.

²² Iwamura, Y. 2013. "Resurrection of Rice Field, Mountain, and Bay". Vol.2. (Seasonal magazine "Shien". No.3. Kobe International Sustaining Organization). p.4.

The Hebrew word *rada* of "Rule over (Genesis 1:28)" has the meaning to lead the flock of sheep in Ezekiel Chapter 34 verse 4. ("New English Bible")

Higuchi, S. Coauthor. 2011. "Seiten-to Gendai Shaykai-no Shyomondai". The Christ Weekly. P.76-77.

²³ Kondo, T. 2013. "Kirisutokyo Shisou Dansou". Nakanishi Shyupan. p.130.

existence have relied on pantheism.

Certainly, there is a rest that nature brings. However, it seems that they have not done any cold dialectical denials on whether nature will transform to an absolute servation for “生老病死愛別離苦 (life-aging-disease-death-love-separation-leave-suffering)”. With some exceptions, neither traditional religions, Shinran, and Prince Shōtoku have “logic of denial”²⁴. On the next, it is “grow out from intolerance”. Professor Tsuyoshi Kondo from Kobe International University said that “Particularly, Christianity advocates God’s love and love for neighbor. But in reality, they do not hesitate to do religious persecutions”²⁵. Moreover, there is a “hierarchy liquidation”. as a sociologist Michiya Murata mentions, we should put an end a constitution that alternate between hope and despair to increase the number of people while fretting over a number-crunching, and the governance system of the religious elite, and we must practice that religious people should aware “to be reformed” not “reformanda (Latin word, ‘being reformed continuously’)”²⁶.

Is Christianity a religion that promotes experiencing sufferings? No. To be free from such as a family struggles, miserable feeling that cannot rise from the bottom of life, betrayal, and intolerated own mental sufferings, and to be happy is the fundamental of the gospel. As “I and Thou” (Martin Buber 1878-1965) said that peace with God will be given, if there is a relationship of vertical “activity” of “I and Thou”, it is certain that a way to endure the trial has been prepared. Because it is the fulfillment of the Kingdom²⁷.

However, Constantine the Great [Constantine I, around 280AD - 337AD] created the Christian empire²⁸. It has been proliferating for about 1,500 years by continuous expansion that through such as ruling other ethnic groups by evangelism, eradication of paganism, exclusion of indigenous religion. Christianity has also advertised the eternal consolation that is made up by theology, Agape, and “escape way”, as a camphor injection for people who are hurtled by the panic, the epidemic of the plague, and conflicts. Moreover, it has been raised people's emotions religiously by music, architectural style and arts. Therefore, It has expanded to hold the world’s largest religious population. It is a effervescent principle. Shamefully, it was just like an immature egotistical way like a student is enthusiastic about raising the deviation value, and it was blood-smearred by bloody bleeding sins that were caused by intolerant exclusions and indiscretion behavior. A social scientists Émile Durkheim [1858-1917] says that “Religion” is a “system of beliefs and practices related to

²⁴ Ienaga, S. 1944. “Nihonshisoushiniokeru Syukyoteki Shizenkan-no Tenkai”. Sogensha. P.85.

Fujita, M. 2010. “Zange-dou toshitenno Tetsugaku. Tanabe Hajime Tetsugakusen II”. Iwanami Bunko.

Iwamura, Y. “Hatsusokuni Atari”. (“Headquarters of Executive Board of Kobe “Nobel Peace Prize for Article 9”. December 21, 2013)

²⁵ “Kirisutokyo Shisou Dansou”. p.130.

²⁶ Murata, J. 2016. “Sensou-to Seisyo-no Heiwa. Rekishi Shyuseisyugi-wo Tsuranuku Shyukyokonpondouin-wo Tou”. “Senkyo-to Shyakai”. No.8. Reformed Church in Japan. p.119.

²⁷ Buber, M. 1979. “I and Thou”. Translated by Shigeo Ueda. Iwanami Bunko.

“It is the self, who values relationships, that it is making ‘myself’ with the relationships in the beginning.” “Eclipse of God”. “Where has God hidden himself?”

²⁸ Iwamura, Y. 2004. “Megusuri”. Seasonal magazine. No.34. p.1-13.

sacred things (choses sacrées)”, and “sacred things” arises from a kind of ecstasy called “effervescence collective”²⁹.

If, like a stimulant intoxicated person, defines that the person who is under temporary pleasure, enjoyment and entrancement, is in happiness, even a child can be distinguish as a temporary phony happiness.

Why do many of Japanese intellectuals, politicians, officials, economic leaders, and scholars show a strict attitude to religion? The biggest reason of a trend away from religion is that the existing religions have emphasized the happiness of “living”, grace of God and gratitude while fading believer’s thoughts of “mourning” to forget the sternness of “death”, sufferings and fearness.

Friedrich Nietzsche [1844-1900] had rebounded against the Christian morality that dominated Europe. He made an accusation for deceptive of such as “faith in truth”, liberalism and democracy. He awakened people just like the elite religious empire fall apart to pieces. He exposed the sectional view that Christianity is rooted in “the will to power”. As long as it belongs to the side that receives the position of constitutional standard-bearer, supporters, power and benefit, it is inevitable that people are insensitive to the anguish of the people, especially to the bereavement, expensive medical expenses and medical mistakes. Even it shifted from an informed consent to a making-decision, we cannot resist the medical tower of modern Babel.

As Paul says “Unlike so many, we do not peddle the word of God for profit. On the contrary, in Christ we speak before God with sincerity, as those sent from God. (2 Corinthians 2:17)”, we should examine whether we forget the stance of “Freely you have received; freely give. (Matthew 10:8)” and to become an organization that does not differ from the company’s profitable constitution or not.

If the Christian world struggle to expand numerically and neglect efforts to reform the medical care for the soul, you will be a witness for the end of the Christian church.

(2) Sacrificial death

a. Why only me? My confession to my wife.

My wife’s pain by the terminal cancer could not heal with the additional analgesics. Jesus prays as, “He took her by the hand and said to her, ‘Talitha koum!’ (which means ‘Little girl, I say to you, get up!’). (Mark 5:41). ” “Then Peter said, ‘Silver or gold I do not have, but what I do have I give you. In the name of Jesus Christ of Nazareth, walk.’ (Acts 3:6)”. “Who forgives all your sins and heals all your diseases. (Psalm 103:3)”.

If you are a believer, visiting your friends, fellowships and families are not an option in your daily life, but it is frequent behavior as a standard sense. If it is a pastor’s wife, it is a routine event. She had served for the sick people, but she experienced sickness herself this time. My wife cried out

²⁹ Durkheim, E. 1975. “The Elementary Forms of the Religious Life”. Vol.1. Translated by Kiyoto Furuno. Iwanami Bunko. p.38. “Once individuals have gathered, a kind of electricity is emitted from the approach, and it immediately transforms them to an abnormal turbulence stage.”

“Why me?”. Because she has a knowledge that is written in the Bible. “If you listen carefully to the Lord your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the Lord, who heals you. (Exodus 15:26)”.

As a husband, I was confounded how to comfort my wife as a pastor above all.

I was disqualified as a pastor. Because I had not a compassion with the words that came out of my wife’s sufferings and strugglings. I take tears of bereaved at the affected area but I could not do same thing to my wife to hold tears of scroll together. Pastor’s nature is pathetic. I preached about the thorn of “pain” from the Bible like I talk from the pulpit.

On the other hand, when I do volunteer at the affected area, victims frequently ask me, “I want to meet even a ghost”, “Is it the result of my sin?”, “Is it a crused karmic payback?”. Every time victims asked like that, I was devoting myself to be with by side, share their sufferings and just listening without giving any advices. For the victims, they could not imagine to seek full confidence in God like “faith like Job” toward the third person, “He, She and They”. Therefore, I just keep on calming, being composed and commforting victim's mind by the mental status of empathy.

My wife, the second person “you”, had been supporting me who was not good enough for her. Even the first person of others did not pray for me, my wife was kept praying for me always. I had explained the Bible lecture on the pain to sucha an irreplaceable wife.

Paul experienced the time that he could not remove “thorns (σκόλοψ *skolops* It means ‘a physical disorder giving severe pain such as illness’)” of his body even by pray (2 Corinthians 12:7). At that time, I taught my wife, “For when I am weak, then I am strong. (2 Corinthians 12:10)”. I explained that Greek word “weak” is “(ἀσθενῶ *astheno* It means ‘being sick’), and on that time (τότε *tote* Adverb “then”, “at the same time”), you will be “strong (δυνατός *dunatos* ‘dynamic’. It is the etymology of dynamite).

My wife nodded with clear eyes as usual and listened me. I did not expect that she would followed up on it. A visiting doctor said to call relatives within a could of days, and Kota who we raised as a real child, came to Kobe from Tokyo a week later. She could not walk any steps, and her body was weakened so she could not turn over her body on her own. However, she got up and sit on the wheelchair, because she wanted to got out to take Kota for eating rolled eggs of Akashi. It was a reckless action for bedridden wife. Her neck was unstable. Hirotaka Murakami drove the car while Kota and I was supporting the neck of my wife, we headed to the restaurant. We ate rolled eggs at the restaurant together.

When we came home and became only two of us, she told me with her face was distorting in agony, “It was deadly painful, but I could not do any motherly things to Kota. So at least I wanted Kota to feel that I am fine since he came back to Kobe for me”. She was completely empty since she made her best efforts, and she was rolling about in pain. On that night, both of us could not sleep, and I was giving my wife massage on the part where bones were invaded until the morning.

It is hypocritic that if a couple is always saying model, ideal andreligious things or acting in that

way, because it is the pastor's family. If it so, the couple has only deception, care about publicity and cold love. They lost human nature that express naturally their anger, cry out for sufferings and screaming.

I killed my wife. I acted in same way that Professor Wataru Mizugaki, honorable professor at Kyoto University, talked at the "Bible Seminar". As in the last words of the martyrs Saint Stephen, "And now you have betrayed and murdered (φονεῖς *phoneis* plural) him. (Acts 7:52)"³⁰. I experienced a hell to "kill" the most beloved one, not a hateful one.

b. I am a murderer.

Doing volunteer activities at everywhere was a uniting of two cooperating people sharing the same purpose. Even if one of them is missing, we could not reach the goal. We shared the same destiny. We were a husband and wife, cooperator, fellow soldier (Philippians 2:25). We were one by two people as written in the kanji "人(person)". The same melody as the sad melody of parents that sobbs with grief because they lost their sons and daughters, is echoing without interruption after the death of my wife. Because I "killed" my wife, the emptiness feeling, wailing and darkness attack me even more. All the things I see, they lost their colors. It is a monotone world. The Father God could not look directly at the death of his Son, "At noon, darkness came over the whole land until three in the afternoon. (Mark 15:33)". I was covered by the darkness, just like the God's feeling.

The murderous intent that Paul killed Stephen, the murderous intent that David killed Uriah on the battlefield, and the murderous intent that Moses killed the Egyptians was not inspired by devil, hostility nor anger. In my case, I did not have any hostility to my wife. The motivation to kill a beloved one is amount to nothing.

Isaac, who felt the murderous intent of his father Abraham that piercing with a short knife at Mount Moriah, did not resist. My wife did not resist her husband, who is the pastor, to listen his biblical interpretation. She accepted obediently same as Isaac. It was a grateful mind and attitude. The authority that "I am strong when I am weak". The attitude that never have any doubt about the word from the proxy. Therefore, she got on the car recklessly by her heart more than the physical strength, even her body was damaged because of the last stage of cancer so that she could not drink water nor rise up. And she smiled when we took pictures.

God prepared "a ram in a thicket" instead of Isaac at Mount Moriah (Genesis 22:13). Abraham, "he did receive Isaac back from death. (Hebrews 11:19)", but God did not return my wife. There is no

³⁰ Mizugaki, W. 2011. "The "Killing Human" (Homo Necans) : A Christian Point of View on Life". Kansei Gakuin University, School and Graduate School of Theology.

"Homo" is "human, "necans" is the present participle of the verb "neco" that means "killing". "Killing (Homicidium)". "Killer (homicida)".

Burkert, V. 2008. "Homo necans: Interpretationen Altgriechischer Opferriten und Mythen". Translated by Yoshihiko Maeno. Hosei University Press. (Original book was published in 1972).

one die in place of my wife, and the curtain of “death” just closed.

About 3 weeks after that, Kayoko Iwamura closed her life on the earth, painfully. Even though Abraham received the word from God, such as “It is through Isaac that your offspring will be reckoned. (Hebrews 11:8)”, “Then God said, ‘Take your son, your only son, whom you love-Isaac. Sacrifice him there as a burnt offering on a mountain I will show you.’ (Genesis 21: 12, 22: 2)”, he would have suffered with the absurd God’s revelation. There are times when I see and hear cases of parents who cry over their lost children, “There is no unfilial child who die before its parents”. I feel horrible by just imagining the feelings of parents who have to kill their children. I also killed my wife.

c. Kill Jesus Christ

Christ is the bridegroom and Christian is the bride. Everyone who is under living life of religion, understand this common biblical view (Revelation 19:7-8). This time, paradox, that means, there was a reversal. I thought that my killed-wife had the same experience as Christ. My wife turned into the position of bridegroom. Christ himself groaned in sufferings in the darkness. He cried out, “During the days of Jesus’ life on earth, he offered up prayers and petitions with fervent cries and tears to the one who could save him from death, and he was heard because of his reverent submission. (Hebrews 5:7)”. In other words, like Christ shouted a “fervent cries and tears”, my wife, who was the bride, became like Christ. I started to think that my wife was happy because she “shared sufferings” of severe pain with Christ. My wife was able to be one with God, “Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory. (Romans 8:17)”. My wife experienced “suffering together (συμπάσχω *sumpascho* σύν *sun* ‘together’ + πάσχω *pascho* ‘receive sufferings, experience hardships’) (Matthew 17:12, Acts 1:3). She persevered the trial (1 Peter 2:6)³¹.

My wife was given the opportunity to experience trials of sufferings, sorrow, and crucifixion of Christ.

“Father God” was killed his most beloved Son Christ on the cross. Despite having no hatred, beloved Jesus was killed. “Killing” is an act of bloodshedding. “In your struggle against sin, you have not yet resisted to the point of shedding your blood. (Hebrews 12:4)”. “In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness. (Hebrews 9:22)”. The second person, the co-worker, covered by blood and carried my sins by a cancer surgery at the Hyogo Prefectural Cancer Center on January 4th, 2016.

Christ was obedient until his death (Philippians 2:8). The second person “you”, my wife was also obedient to the first person “I” until her death. Therefore, I, who killed own wife, received

³¹ Iwamura, Y. 2015. “Volunteer-dō, 20 years after the Great Hanshin-Awaji Earthquake”. Radio Kansai. January 9.

incarnation that was God's "Cimugurusii (Okinawa dialect. 'Sufferings from deep inside')"³².

It is a direct connection by "Ku-en (connection born from sharing sufferings)" that how much grief God had when his beloved Son was killed and buried. Once I killed my wife, I became to able to share the sufferings (Latin *patī* 'to suffer' + *cum* <<ablative case>> preposition that means 'together' ⇒compassion), of God. In other words, "sharing sufferings", I became to able to suffer together with God.

From the death of my beloved wife, I became to able to have unified relationship with God.

The Ainu have acquired a method to overcome the relativity of death. By killing a bear that is the same bios as Ainu, not "finite life" that is relative relationship to death, but they tried to take back "infinite life" that has transcended death, and the world where they exist, to the central axis of Ainu mosir. In order to overcome the relativity of death, they create the death of Bios, and they tried to feel the presence of "zoë". They became to able to understand the feeling of experience of intuition³³.

All humanity is a murderer. You are already a murderer at the time of thinking "If the person don't exist" toward the third person or the second person. "But I tell you that anyone who is angry with a brother or sister will be subject to judgment. Again, anyone who says to a brother or sister, 'Raca,' is answerable to the court. And anyone who says, 'You fool!' will be in danger of the fire of hell. (Matthew 5:22)". In other words, it is impossible for 7.4 billion human beings and all of people lived up to now to escape from the charge of murder. Which criminals can escape from their punishment, one time crime or many times crimes? Whether you committed crime once or several times, you must compensate for your sin. History itself repeats the raging each other, huring each other and killing each other. The murderer must receive "punishment" because of committed "sin". There is a torture at hell³⁴. Because God is the one who can not live together with evil. He took the way to punish his beloved Son Jesus for repentance the sin. "Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people. (Romans 5:18)".

Like Cain, who was the executor of murder of his own brother Abel, have I been born to kill my wife? Tragedy that I live with denying life of my wife, contradiction and misery are arised. It is the relationship that is made by God, "For of this you can be sure: No immoral, impure or greedy person—such a person is an idolater—has any inheritance in the kingdom of Christ and of God. (Ephesians 5:31, Mark 10:9)".

Althout it was "person" of "one piece", it was torn in half. Even God orders, "Therefore what God has joined together, let no one separate. (Mark 10: 9)", I played tragedy to kill my wife. The relationship of living power, commensality, and smiling each other was finished (Genesis 1:24;

³² Iwamura, Y. 2013. "Resurrection of Rice Field, Mountain, and Bay". Japan Assosiation of Religion and Ethics.

Asuka Institute of Kansai University Ueda Memorial Hall, Seminar Houses. August 27. ; Kuribayashi, T. 1993.

"Theology of the Crown of thorns". Shinkyō Publishing. p.371.

"Cimu" means "bile" that is liver. "Gurusii" means "sufferings" and "pain".

³³ Machida, S. "Jyomonkara Ainu-e. Kankakuteki Eichino Keifu". Serica Syobo. p.116-117.

³⁴ Iwamura, Y. 1996-2003. "Megusuri". Seasonal magazine. No.2-34.

Matthew 19:5-6). From 2011, I started rice cultivation of “Resurrection of Rice Field, Mountain, and Bay” at Ishinomaki City, Miyagi Prefecture, because the area became impossible to grow plants by the tsunami. There are times that grain break apart during the processing of rice reaping, grain threshing, drying and hulling rice.

If there is life in the original cell of rice with embryo buds, which is crushed in half, it will come out. When I gave a lecture “Christianity and Pacifism” at OCC College on April 18th, 2014, I received “seeds” of the “Mustard Seed” flower, which was blooming in the garden. In the garden of the residence complex, the “Mustard Seed” has grown to a height of 2 meters or more. The parable of Christ does not mean that the smallest seed grows bigger (Luke 17:5-6). He taught his disciples that if there is “life”, it grows richly. My spouse’s “life”, that was “one piece” of a couple, became “a kernel of wheat”. “Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. (John 12:24)”. Even if the seed is divided into a half, if there is “life”, it will bloom rich fruit. Even the broken seed, it will grow from the original cells and it will have enough energy to feed its roots. Professor Shigeru Yasuda, who taught us Yasuda Bokashi (pesticide-free, organic lactic acid bacteria manure), told us at the “Agricultural Guidance” that the certain period of time is necessary.

Theologian Karl Barth declares. “In order for sowed things [seeds] to be reborn, it needs one *Sterben*. How is this death done? Therefore, we conclude the present presence of ourselves with those of , *φθορά* *ftora* <<decay>>, *ἀτιμία* *atimia* <<infamy>> and *ἀσθένεια* *aotheneia* <<sickness>>. That is the darkness of death, and there is no doubt about the darkness where there is no any kind of light can shine light into”³⁵.

Christ the bridegroom, and the Christian the bride are “one” (John 17:22). The spouse’s dead body has gone. It does not exist here. However, it is not dead. As Christ, “a life-giving spirit. (1 Corinthians 15:45)”, my wife actually alive. The opposite of death is not life but a resurrection. “I will attach tendons to you and make flesh come upon you and cover you with skin; I will put breath in you, and you will come to life. Then you will know that I am the Lord. (Ezekiel 37:6)”.

(3) Mourning

a. Volunteer to be beside the dead bodies.

In Japan, during the Jomon Period, the dead bodies were bent and buried. From around the Yayoi Period, high-ranking people such as aristocrats were started to bury in mounded tombs. There is a taboo that the dead bodies are unclean, so it should not be touched. There was also commandment in Judaism, “But some of them could not celebrate the Passover on that day because they were ceremonially unclean on account of a dead body. So they came to Moses and Aaron that same day. (Numbers 9:6)”. In the case of a shrine, death is uncleanness. It is the “disgusting thing” and

³⁵ Barth, K. 2003. “Die Avferstehung der Totem. Lecture of the 1st Corinthians Chapter 15”. Translated by Kanou Yamamoto. Shinkyō Publishing. p.173.

“unclean thing”. Therefore, there is no funeral facility at shrines. Before anyone knows, a wrong interpretation to forbid to pass through under the Torii gate in order to preserve the commandment. Think about the Buddhism that was introduced to Japan in the 6th century, “death” is not a unclean thing. They perform a funeral at the main hall of temple. They also perform the ceremonies of first seven days and forty nine days.

Sometimes it is said as “荼毘に付す(Dabini fusu = cremate the body)”³⁶. Even in Christianity, the bereaved families have the overnight wake to be with their lost one. Before that, families was used to wash and clean the dead body by themselves.

Families check the appearance of their lost one again and again. For example, the last term water is performed not only when a person die but also after the death, because it is the greeting of farewell for the dead body. Mourners also express their condolence to the dead body by removing the white face cover to see the face. If the face of the dead body looks peacefully, people are able to feel comfort that the dead person went peacefully. There were also manners that if the dead face looks not good, people did not mention anything. Checking of the dead body has been done frequently during the funeral. Sometimes it is important for people, who sent out the lost one, to see the event whether blood bleed from the mouth and nose of the dead body or not. At the Sotokaifu region of Sado, this situation is called “Akaga Hashiru (=red runs)”. It happens when the dead person has a strong mind to this world, therefore, the bereaved family is supposed to consider about it to carry a ceremony³⁷.

There were two stages of funeral ceremonies in the past. After the ritual ceremony at home, people organized a funeral line, and conduct the final ceremony at the temple or graveyards. At that time, the ritual ceremony was not completed only at home. When I go to Ishinomaki City, Miyagi Prefecture for Tohoku volunteers, people only use the funeral hall on the day of the funeral. They perform the wake at own house.

Even after send the coffin out from home, they carry it side by side to the funeral place. In order to send the dead person to the after world, you may have seen the scene that people make a line and carry the offerings and the funeral goods while they are heading to the funeral place. The ritual ceremony is held at the temple or graveyard where are considered as the world of the dead, and sends out the dead person to the “after world”. In other words, the moving of the dead body from the home is the process of being with. (Jeremiah 9:16).

The price of a coffin is about 50,000 yen. In 2011, I saw a panic that there was no enough coffins. Since there were too many bodies, even the crematorium continue burning the boiler for 24 hours, the machine could not keep up with and was broken down. Ishinomaki City administration suspended the facility operations. The place had the most victims among the three prefectures in the Tohoku region, so the residents were confused for the treatment of the more than 3,000 dead bodies. Although it was a snowing cold season, the appearance of the dead bodies were decomposed by the

³⁶ It means burn the dead body and bury the remaining bones. Pali language is the origine of this word. Since Buddha did cremation on the time of his nirvana, cremation is a formal funeral method in Buddhism.

microorganisms in the sea water so that type of sex could not be identified.

Inevitably, the bereaved families buried the bodies as temporary burial.

Japan has no sense of religion. Reporters of national newspaper are not exception. They reported that the burial was reviving in the Tohoku region on headlines³⁸.

National Institute of Population and Social Security Research estimated the future death rate (announced in 1997). It was estimated as 1.08 million in 2005, but it will reach 1.6 million in 2040. There are shortages of crematoriums in 23 wards of Tokyo, because there are only 8 facilities. In 2018, 14 facilities in 5 wards (54 facilities in 23 wards) are lacking, and 23 facilities (87 facilities in 23 wards) will be necessary in 2033³⁷. Crematoriums are not enough.

If the Nankai megathrust earthquakes occurred, “Yomiuri Shinbun (August 29, 2012)” reported that the number of victims will be 320,000, and a total house destruction will be 2.38 million. In other words, the number of coffins are overwhelmingly not enough. However, neither politicians, officials, economic leaders, scholars, and the media have not done any countermeasures for the dead bodies. To be one, Ethea that live happily without thinking about the “death” seems to give influence. I think that there is only way to pile up a lot of dead bodies temporarily on the side of expressway.

After 1965, the wake became like a memorial service and it began to be done outside of own home, and the commitment to have own family time with the dead person by transporting to their house is gradually becoming a thing of the past. It was because people tried to maintain to be with the dead body in some way. Deaths at facilities such as hospital increased. After 1975, the number of death at hospital become more than the death at home. Be with the dead bodies is no longer important³⁸.

b. Do not forget “mourning”, burial”.

After the ceremony, people stopped to go into “mourning”, and no picture of the deceased, the grave nor the mortuary tablet are remained and just make a sham of religious ceremonies, that is the society with no life. That is the dead society. In the subject scripture, the mourning period is written as “seven days”. There is a period of sorrow as “thirty days (Deuteronomy 34: 8)”, “fourty days”, “seventy days (Genesis 50: 3)”. Farewell is for those who have been torn apart, it is too painful to endure loneliness and stillness.

For example, my wife’s funeral was held within 24 hours as soon as possible from after her death. Jews also conduct funeral and burial within 48 hours. There is a period of mourning called “שִׁבּוּעַה” *shibah* after the funeral in Hebrew. “*shibah*” is seven days period after burial. The bereaved families stay at home without going out and enter mourning. Because of the period of mourning, the bereaved families can be comforted slowly. After the period of “*shibah*”, there is also 30 days continuous period of mourning after burial, it called “שְׁלִישׁוֹם” *shilshowm*. People do not shave

³⁷ Kakita, M. “Gendaisoushikikou. Osoushikito Ohakawa Darenotame?”. Shinnihon Shyupansha. p.23-24.

³⁸ Iwamura, Y. 2016. “Gendaino Tomurai”. The 37th of the series of Bible words. Kobe Shinbun Kaikan. p.8.

own hair or beard for 30 days. They think that it is a ritual respect to the dead³⁹.

The largest Achilles' heel of Protestant church is that there is no period of “mourning”. Since they are taught by expression phrases, hymns and sermons that the Holy Spirit went immediately to the Heaven (Luke 23:43).

It is necessary to have deep consideration for thinking by gospels with ground of “供養(Ku-yo = a service for the dead)” and “慰霊(I-rei = memorial service)” for religious rituals in Japan. “Ku-yo” is the translation of Sanskrit word “pûjâ”, which officially means “respect”. Therefore, “Ku-yo” is a ritual respect for the one who finished its life for itself. The subject is not only human beings, but also all living things (eg; whale, fish, bee). Moreover, even dolls, needles and dentures are subjects. “Ku-yo” is a Buddhism word, and “I-rei” is a Shinto word⁴⁰.

Theologian Paul Tillich [1886-1965] argues that relief is not human-centric. “Nature, stars and clouds, minerals and plants, the world including animals and our own body, and everything created” is the subject of redeeming⁴¹. What Shozo Tanaka [1841-1913], who is a Christian, mentioned has the common understanding. He said, “God never distinguish mountain, river, grasses and trees, which don't have mouth, hands and legs. Plants are not made by humans. It is the result of work by the divine power. This work of God is easy to see for everyone”⁴². It is too much to treat that animal's natural death not as a personality death. We must not manage animals (stewardship) easily, which were sacrificed by animal experiments.

Therefore, you should graduate from a spiritual myocardial infarction that treat even a memorial service for a dead pet as a pagan⁴³.

For Christians, Ku-yo, I-rei and mourning have no relationship. We are familiar with “prayer”, “hymns” and “prayer ceremony (equivalent to Buddhist memorial service)”. There was a Pentecost on the 50th days from the death and burial of Christ. Disciples experienced “what seemed to be tongues (Acts 2:23)”. They did not experience Christ by ideology, philosophical thoughts, and learning.

蓮如(Rennyō [1415-1499, 84 years old]) said, “Even the person do not even know how to write the words, the person who care about solving problems of lives should be called a wisdom one”(“御文(O-fumi)” or “御文章 Go-bun-sho”. Chapter 5-2). Christ himself in the early church, and even his disciples were also unnamed. “Unschooling (Greek words ἀγράμματος *agrammatos*)” means “not receiving a certified professional education” (John 7:15, Acts 4:13).

However, they were united with God, Christ and the dead by “prayer”. even though Paul never had

³⁹ Nakano, K. Coauthor. 2014. “Gendainoshito Houburiwo Kangaeru”. Minervashobo. p.166. “Accompany them with singing : the Christian funeral”. p.109-110.

⁴⁰ Higuchi, S. 2013. “Shizenno Mondaito Seiten”. Kansei Gakuin University, Research Center for Christianity and Culture. p.50.

⁴¹ Tillich, P. 1948. “Nature, also, Mourns for a Lost Good”. The Shaking of the Foundations. Charles Scribner's Sons. New York. p.77

⁴² 1979. “Tanaka Shozo Zenshyu”. Vol.11. Iwanami Shoten. p.330.

⁴³ Iwamura, Y. 2014. “Petno Kuyoumo Taisetu”. The 8th of the series of Bible words. Kobe Shinbun Kaikan. p.2.

an opportunity to see Jesus Christ with his naked eyes, he confessed that “Have I not seen Jesus our Lord? (1Corinthians 9:1)”.

Professor Tetsuo Yamaori talked about “Death inside of life” at the “Think about the ‘death’ together” lecture in 2012. In his book, he mentioned the episode when he met with Mother Teresa. When he asked her, “You might suffer while you are only taking care of the people who just wait for their death everyday. Sometimes things just not go well as you think. There must be times that attendance at a deathbed does not go peacefully. What would you do on that time?”. She responded to him, “ I just pray on that time”. Even for Buddhists that do not emphasize the vertical relationship between the transcendental existence and I and you, “prayer” is efficient method⁴⁴.

The occasion to meet with an “eremit (der Einzelne=the only one, stand alone in front of God)” at the monastery of the Roman Catholic Church in 1992, that was an opportunity for me to make decision to be the pastor. The Vision (contemplation) of God is equivalent of the Zazen meditation of Buddhism, and it experience God in silence. You do not need to be a great person. You do not have to be recognized by people. You do not need to be praised from the world. It can be said that typical of Christian spirituality for the Eastern Orthodox Church. In order to acquire “hesychasm (Greek word ‘silence’)”, people practice breathing methods and body positioning method, that is so-called “Mindful Meditation and Martial Arts” to pray⁴⁵.

In the time of “0 funeral”, “direct funeral” and “scattering” are popular, if religious people do not change their perspectives, not only “vanishment of temples” but also “religious annihilation” will occur.

To determine the way to perform I-rei and memorials are something that an administration should not interfere. It is a natural desire to mourn the victims, and it is a kind of ceremony that citizens voluntarily perform. Among people who lost their lives by the tsunami, some people believe new religions, traditional religions and atheists. “Officials” must compel nor exclude, and not give plan to “people” to respect various view of life and death as well as connection.

However, at the Tohoku earthquake and tsunami, 24 unidentified dead bodies were quietly placed in the prefabricated building at the Kuzuoka Boen, Sendai City, Miyagi Prefecture. Only 12 city officials saw the final moment of those bodies. There was neither chanting a Buddhist sutra nor word of prayer. There was a report that even the Buddhist society proposed to chant the sutra, but the city side rejected this offer by the reason of separation of politics and religion, “city officials and religious people cannot be present together”⁴⁶. “Officials” prioritized “separation of politics and religion” rather than the service for the dead. The fact that the media and the administration purposely excluded religious people makes me feel as a creepy sign.

Religious people in Japan, before the war, during the war, and after the war, I can not deny that they

⁴⁴ Yamaori, T. “Rinshino Shisou. Oito Shinokanata”. Jimbun Shoin. p.169.

⁴⁵ Hisamatsu, E. 2012. “Girishiya Seikyo Touhouno Chi”. Kodansha Mechie. p.112-114.

⁴⁶ 2011. “Ise Shimbun”. May 15. ; Kitamura, T. 2013. “Ku-en. The Tohoku earthquake and tsunami. Yoriso Shyukyoshya Tachi”. Tokuma Shoten. p.117.

have a tendency to be too optimistic and innocent. For example, people believe in that they are protected by the Article 13 of the Constitution as a golden rule, “All of the people shall be respected as individuals”. Religious people believe that not the nation, not Emperor, and not a house, but individuals will be happy by respected the most in Japan. Furthermore, the clerics is relieved that “Freedom of religion is guaranteed to all”. The reason is that based on Article 15 paragraph1 of the Fundamental Law of Education, religious activities and values in the social life are admitted positively.

However, we need to observe and have wisdom carefully about the sign that we can not perform Ku-yo, I-rei, and memorial service without the leadership of government. Even if the new President of the United States declares with putting his hand on the Bible at Washington National Cathedral, greediness that Christianity country must not have, selfish, and the value of competition principle suppress the spirituality.

Uncertainty is getting bigger and bigger. People, who are able to have wealth or not, become polarized, the borders have been removed and become liquefied. People are silent before the state as a Leviathan⁴⁷. The religious world, especially the Christian church also has many historical weakness, because negation logic is disappeared.

The Constitution of The World Health Organization (WHO) in 1948 defines three conditions, “Health is a state of complete physical, mental and social well-being”. THa is “physical”, “mental” and “social well-being”. However, as a new definition of health in 1999, not only physical, mental and social well-being, but people should be well in “spiritual” is added⁴⁸. Among the “officials” that the separation of politics and religion has processed too far, there has been a history to refusing spirituality. The Japanese Ministry of Health and Welfare and the Science Association, which have been looking “spiritual” as taboo, cannot define the appropriate Japanese translation for it.

In Europe and the United States, generally, patient’s pain is divided into four categories and each professionals give treatment. Physical pain, mental pain, social pain, and spiritual pain⁴⁹.

c. Mourning is the position of medical personnel of the soul.

“Spiritual” is the area of medical treatment of the soul.

Patient’s “physical pain” is healed by medical analgesics. “The pain of the heart”, such as the

⁴⁷ Hobbes, T. 1992. “Leviathan” (1). Translated by Hiroshi Mizuta. Iwanami Shoten. ; Plancy, C.D. 1994. “Infernal Dictionary”. Translated by Takehiko Tokonabe. Kodansha. p.309.

Leviathan is a creature with the form of a sea monster that appears in the Old Testament.

Originally from the Hebrew word that means “twisted” or “in a whirl”. It turned from the original meaning, the word simply express a big monster and living creatures.

Vonessen, F. 1978. “Die Herrschaft des Leviathan”. p.147-158.

⁴⁸ Ootsuru, M. 2015. “Seishyoto Tabemono”. The 78th Japan Bible Society Seminar

⁴⁹ Deeken, A. 1988. “The end of life - preparation and hope of death (A study on medical and religion)”. Dohosha Printing. p.17.

unaccomplished mission of life, the repentment of the past mistakes, and the flection in human relationships, will be healed spiritually and psychologically by talking with families, writing of life ending note, music, travels, and animal therapy. However, “spiritual pain and sufferings” cannot be solved by modern medical care, welfare and family. It is an area that was given only to religious people who are medical doctors of the soul⁵⁰.

“And free those who all their lives were held in slavery by their fear of death. (Hebrews 2:15)”.

Dr. Kono Hiroomi [1928-2013] at Kawano Gastroenterologic Surgery Clinic, which is located at Tarumizu district in Kobe City, told that he analyzed five fears that attack the patient at the time of death⁵¹.

- ① Fear and anxiety of physical death.
- ② Fear of mental death. Such as loneliness and anxiety of being forgotten.
- ③ Fear of separation from family and society.
- ④ Fear of religious death. Such as a sense of sin.
- ⑤ Fear that occurs because of unaccomplished feeling. Fear of not being able to complete.

It is needed to realize that the true meaning of health can not be secured if there is no treatment for spirit. If you obfuscate the situation, it will succeed the ethea that glorify 曾根崎心中(Sonezaki Shinju =Love suicides of Sonezaki), human bomb of the suicide attack units, and Harakiri. So that, when the war occurs, Japanese could lose their identity and jump off from the cliff all together in one to be end.

To be enshrined as a spirit at Yasukuni Shrine will be the terminal station of life. After the Meiji Restoration, because of the influence of Shoin Matsushita[1830-1859] , who founded Matsushita School, Japan became “和魂洋才(Wakon yōsai=Japanese spirit and Western techniques)”. In other words, Japan try to catch up the Western civilization, they pursue to overtake *mammon*. However, they ignored the Western view of life and the Death that Christian church has. However, they enlightened Shinto forcely for natinals based on the national science by Atsutane Hirata [1776-1843]. He imitated the Bible on the view of life and death that overcome the fear of death from the dualism of “Kegare (=uncleanness)” and “Hare (=sacred-profane dichotomy)”, and introduced the view of salvation after the death. It teaches that if you die for the Emperor, the next life is in heaven⁵².

It has the similar basic idea with the opportunity of truth that commander of Muslim country execute terrorism because they believe in heaven.

⁵⁰ Deeken, A. 1987. “Death education”. Sankei Shimbun. August 12.

Ishii, M. 2009. “Luther-to Shino Mondai. Shiheno Sonaeto Atarashii Inochi”. Kyobunkan, Lyton. p.44.

Luther published “Das Magnificat verdeutschet und ausgelegt” in 1519.

⁵¹ Kawano, H. “Shino Rinshyo”. Igaku Shoin. p.20.

⁵² Park, C. 2002. “Kinseto Kindaino Tsure. 19Seiki Nihonno Bungaku”. Kobe University Study Group on Literary Thought. Soubunshya Publishing. “When a person dies, the dead body will return to the earth. The spirit will not be destroyed, and it will surely revive in heaven by the great God.”

Will “mourning,” period of mourning” and “Memorial of the Eternals” be continued because of ideology, economic benefits and tradition? The period of healing is necessary for “person” to be “person” itself. The opportunity to commemorate the dead person, it is the process of think and meditate deeply about the opposite of “death” for the bereaved family, lover and friends. The opposite of “death” is not life, but “resurrection”. Fellowship, connection and the view of life and death with deceased people is beneficial to live. “For if we have been united with him in a death like his, we will certainly also be united with him in a resurrection like his. (Romans 6:5)”. As it is “catch onto” [Greek word σύμφυτος *sumphutos* ‘σύν *sun* (together) + φύω *phuo* (to plant)’], it was united and it became one. A husband and a wife is tend to be said that their preference, habits and ideas will be getting similar by the tie relationship of shared experience.

By shorten the process of “funeral, the reason that “0 funeral”, “direct funeral” and “funeral business” is preferred that is reflecting the public atmosphere to ignore resurrection, the view of life and death and the life that was given. There were times that I was asked at the affected area of Watanoha, Ishinomaki City. “Can you discount the fee of posthumous Buddhist name?”. “Does the soul exist even after the death?”. “What is the meaning of read sutra?”.

There is a tendency to be flowed by the modern tide which emphasizes only the side of “What count is life”, “You will end if you die”, “Live your own life well”. Do not ignore the question of “If the culture try to seek only life while excluding the death, it will vanish someday, won’t it?”, and think importantly about burial, mourning and the mourning period. I do like to meet again with those who died by resurrection⁵³.

<Conclusion>

The period of mourning has significance for living people. The place of “mourning”, “funeral” and “the period of mourning” has more value than noisy drinking celebration party. It is witten, “It is better to go to a house of mourning than to go to a house of feasting, for death is the destiny of everyone; the living should take this to heart. (Ecclesiastes 7:2)”. We should not think easy about “mourning (Hebrew אֵבֶל *ebel* ‘mourning for the dead’). Because it will be the opportunity for not forgetting the “death” of beloved one, indicating people left behind how to live, and realizing the resurrection.

I was happy that I could see the death of my wife. I did not want to let my spouse to experience this much pain and sorrow. I was thinking that how easy it would be if I could carry the cross instead of my wife. However I realized from the peaceful death face of her that how happy my wife was because she shared sorrerings with Christ together.

For us, we believed in “The last enemy to be destroyed is death. (1 Corinthians 15:26)”, the opposite of “death” is not “life”. The opposite of “death” is “resurrection”. Only religious people can preach the providence that can be reunited with the dead. “For while we are in this tent, we groan

⁵³ Wakimoto, T. 1997. “Shino Hikaku Shyukiyogaku”. Iwanami Shobo. p.83.

and are burdened, because we do not wish to be unclothed but to be clothed instead with our heavenly dwelling, so that what is mortal may be swallowed up by life. (2 Corinthians 5:4)". It says "what is mortal way be swallowed up by life". The commemoration of that the faith of the resurrection of Christ and our resurrection transform the fear of death and vanishment, and anxiety to the great hope and joy.

That is the Christian's way of mourning.

Source: The Japanese Society for The Study of Prayer, Salvation and Heartmind

All Bible scripture is quoted from "The Bible, "the New Interconfessional Translation Bible" (『新共同訳』 shin kyōdō yaku seisho 1987), which is published by the Japan Bible Society.

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