

“Sensitive to the Cry of the Stone” June 14th, 2017

Miyagigakuin Women's University
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Kobe International Christ Church Pastor Yoshio Iwamura]

Subject Scripture: Luke Chapter 19 Verse 40

But Jesus answered "I tell you, if these become silent, the stones will cry out!"

*All scriptures are quoted from NIV

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<Introduction>

What is a “stone”? Do you know about the “stone” properly after you had listened clear explanation from your parents or other people? Is it the same as sand, rock or soil? You may be able to talk about the stone generally to other people because you heard about the “stone” from your friends, family and others. However, it is quite difficult to explain immediately about the difference between “gravel”, “stick”, “calculus” and “rock”, when someone ask you formally about what exactly the “stone” is.

Since my childhood, I picked up stones instantly into my pocket everytime I found beautiful, unique pattern and rare color one. Therefore, I was often scolded by my mother, because I always made a hole in my pocket. And even I picked up something, I dropped it somewhere as soon as I put it into my pocket. I could not stop my habit even though I got married, I made holes easily to our matching suits, and my wife needed to mend it. I made my wife sewing a lot. Even I go to an unfamiliar place, my eyes turn toward the stones on the street. There are something made me surprised when I visited Tohoku region as volunteers. The grave is completely different in Kansai region and Tohoku region. At the beginning, on March 21, 2011, when we reached Watanoha where was seriously damaged and no way to drive car, the local person Mr. Kinichiro Sato (75 years old) took us to the higher ground. It was a place called Dougenin Temple. The color of the gravestone is black because it is basalt rock. There are many granite stone in Kinki region and Chugoku region, and the ground is more whitish¹.

In 2011, the tremendous sacrifices have been created by the Tōhoku earthquake and tsunami. Kobe International Supporting Organization, including students from Hanshin region, keep continuing monthly visit to Watanoha, Ishinomaki city, Miyagi prefecture. On next Sunday (June 18, 2017), the 75th Tohoku volunteer will visit there from Kobe. We also did rice planting last month².

Photo Rice planting

Immediately after the earthquake, we started to remove things from rice field that were driven by tsunami, such as stones, cars, houses, ships and etc. Young people those have never experienced agriculture in Kobe have started to learn how to grow delicious pesticide-free or organic rice at the “Let’s do agriculture, forestry and fisheries” course that lectured by Professor Shigeru Yoda who is a chairman of the Organic Agricultural Society of Japan. At the Nishi district in Kobe city, young people are also growing fresh vegetables while struggling with soil. Three days ago, I came back from the earthquake disaster area in Italy by cheap airplane as usual.

Photo

Today, the subject of preaching is listening to the “cry of stone”, but does the stone cry out? I would like to think about it together.

It is a completed manuscript.

(1) Indifference, Out-Of-Touch, Stand Apart

a. The heart of "stone" of indifference

Like the word “I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh.” (Ezekiel 11:19), my heart is always the “heart of stone”

¹ Fujioka, T. 2017. “Understanding the Earth with Three Stones (tentative title)”. Kodansha. p.93-94.

² Ishinomaki Hibi Shinbun, 2 March, 2017. Oshika Shinbun, 26 May, 2017.

(Hebrew **לב האבן** *leb ha eben*). Even though I grow up in the third generation of Roman Catholic Church family, I spent thirteen years with a strong passion to oppose the Christian church and my heart was exactly “heart of stone”. Once, I was the head of sinner who was passionate to eliminate church in an area among Meimai complex that crossing Akashi city at the most west side of Kobe. Last month, on May 26th, on the way back from the “Hanshin religious society” meeting, Pastor Sachio Akagawa (United Church of Christ in Japan, Okamoto Christ Church) said, “If there is still a church there, I would like to move to the place and give pastoral care.” His words really hit me. Of course half of his words were joke.

Everyone, do you have God? Are you an atheist or a theist? Then, who can prove that God exist? The wind is invisible. As the leaves are rustling, you can recognize the wind, you can know invisible things through something exist. I used to explain to atheist people in that way, a posteriori and fanatically, and I was self-satisfied.

Romans chapter 1 verse 20 says “For since the creation of the world God's invisible attributes - his eternal power and divine nature - have been understood and observed by what he made, so that people are without excuse”. Honorary professor Sumito Haruna, who lectured philosophy to me at the Kobe Reformed Theological Seminary, taught his theistic world view that God is still governing the world in providence through the law of creation now, because there is a natural law in the nature world and a norm in the spiritual world³. Eyes opened to philosophical thought so as to break away from fanatical belief, blind belief and credulousness.

Dr. Kenichiro Mogi [1962~] who is a brain scientist and Dr Hideto Tomabechi [1959~] who established the Tomabechi World Food Aid Foundation in 2012 said that existence of God is just a “delusion created by human brain”⁴. On the other hand, mathematician Kurt Gödel [1906-1978] states that “if the concept of inevitable existence is consistent, there must be a subject to bring it existence”, and he proved existence of God by “Gödel's incompleteness theorems” that nobody can deny it. Isaac Newton [1642-1727], who is called as the father of modern science, tried to make equation to prove the existence of God, but he could not. However, Gödel could complete it.

Image Gödel's incompleteness theorems⁵

About the existence of God, there are two. Which idea is more acceptable for you? The theory that the brain created God by Dr. Mogi who likes insects the same as me and Dr. Tomabechi who is the expert of the brain functional study, or Professor Gödel's incompleteness theorems. And now, I decide to say “I am an atheist” just

³ Haruna, S. 2003. “Light of the divine grace and light of the nature. (Tentative title)”. Sumito Haruna, Seikei-jyusanjo Publisher. p.79

⁴ Dr. Mogi says that “I have a small God's view that overlooks the activities of nerve cells in my brain. Our consciousness is completed as a small God's view toward the activities of nerve cells in our brain”. He is saying that God exists inside of the human brain not as transcendental existence. Mogi, K. 2004. “Small Gods in the brain”. Kashiwashobo. 259, Tomabechi, H. 2010. “Why brain created God?”. Forest Publishing. p.35.

⁵ Takahashi, S. 1999. "Gödel's philosophy" incompleteness theorems and the existence of God. Kodansha's new library of knowledge. p.214.

like Dr. Moji at various places.

It is the same angle as Dr. Richard Dawkins, who is the biologist and his “The God Delusion” became a best seller since 2007. The similarity between me and Dr. Dawkins is that the 9/11 became the turning point of the way of life⁶. However, the motivation is different. Among the students who participated in the Tohoku volunteer activities, some members looked at me dubiously and asked “Can you say such a thing?” Because they knew that I am a pastor. It is just like “The fool hath said in his heart” (Psalms 14:1 NIV), “who do not know God” (Hebrew נָבָל *nabal* means “fool”, *New Japanese Bible*). Atheist is a feature of human being with a firm nape and unambiguous perspective like a heart of stone. So, according to Bible, atheist is the “fool” one. However, I think that arguing whether God exists or not remain as far apart as ever and it's depending on each person. I already have unsuccessful evangelism experience many times to explain about existence of God to atheists kindly or sometimes threateningly to make them believe God. Therefore, I decided to answer in this way. For example, there is a cup here. Even though I say “there is a cup here”, people are not in this room cannot see it. And they are not able to be sure about it. Religion is opium for those who think communism as their ideal. If religious people talk about existence of God deductively with condescending attitude, people never accept the fact. For those who are not seeing the cup, it is not questions that cup exist or not. Cup does not exist. God does not exist either. However, I always say like this. “Indeed, God is not here. But, I believe that there is someone who makes cup, desk and everything to be existed.” And students say “I see” to my answer.

So, do your heart is hard like “stone” or soft like “meat”?

b. The Age of love grow cold

“Because of the increase of wickedness, the love of most will grow cold” (Matthew 24:12). Also it is the age of heartless and *στοργή storge*⁷. The female criminal (62 years old, at that time) attempted unnaturalness nefarious series of murder crime at Amagasaki city, Hyogo prefecture⁸. Philosopher Hannah Arendt [1906-1975] calls recent era as “darkness era (brecht)”. She said “People, who lived and received education in that age, probably do not have much interest in the world and public realm and try to ignore those things as much

⁶ Dawkins. R. 2001. Time to Stand Up "Religion's Misguided Missiles," appearing in *The Guardian* on September 15.

“My respect for the Abrahamic religions went up in the smoke and choking dust of September 11th. The last vestige of respect for the taboo disappeared as I watched the "Day of Prayer" in Washington Cathedral, where people of mutually incompatible faiths united in homage to the very force that caused the problem in the first place: religion. It is time for people of intellect, as opposed to people of faith, to stand up and say "Enough!" Let our tribute to the dead be a new resolve: to respect people for what they individually think, rather than respect groups for what they were collectively brought up to believe.”

He is the author of “The God Delusion (Translated by Yuji Tarumizu, Hayakawa Shobo, 2007)” as well as biologist.

⁷ Barclay, W. 1970. “New Testament Greek Interpretation (tentative title)”(Translated by Yoichi Takizawa). The Board of Publications The United Church of Christ in Japan.

“Storge” with negative prefix “a” is “astorge”. It means “Without understanding, covenant-breakers, without natural affection, unmerciful (Romans 1:31). “Enhanced Strong's Lexicon” James Strong Woodside Bible Fellowship 1995.

⁸ Ono, I. 2013. “Family cannibalization – The truth of Amagasaki death case series”. p.13.

as possible.⁹

Recent Japanese society requires strength and self-responsibility, so social atmosphere is more like indifference to weak and poor people. Indifference is the opposite of love. We are living in the age that love grows cold, in this sense. The opposite of love is not so much as hatred, but it is indifferent.

Photo/ Kumamoto Oita Earthquake, 2016. Kobe International Sustaining Organization. Quarterly journal “Shien” (Sustainable Relationship), No18. February 2, 2017.

There are more female audiences here. I do like to ask you a familiar question. If you need to choose your boyfriend, a lover or a marriage partner, which type of man would you prefer? Do you prefer “indifferent type” like laissez-faire man or “restraint type” like a man who worry about you all the time?

Photo

I conducted survey in Japan on this subject, more than half of people, both male and female, choose “indifferent type”. Female result was 63.2% and it was a little bit higher than male (56.8%)¹⁰. Most of female who choose “indifferent type” answered “I want my free time” and “I can be myself as I am”. Since number of working women increased, perhaps female has a good feeling toward male who respect her. Max Picard [1886-1963] said “There is more silence in love than words”. However, he also said “For the first time, words make love as limited and distinct one. And it gives love something worth to love. Only after words, love becomes a concrete one. (snip) Only after the words appeared, love is set on the truth”¹¹. Let’s look at one of the cross-sectional view that makes us recognize there is the ethea, which entire Japan accepts, that the feeling of being “indifferent” is fine.

The Lord Jesus Christ says, “Are not two sparrows sold for a penny? Yet not one of them will fall to the ground outside your Father’s care And even the very hairs of your head are all numbered. So don’t be afraid; you are worth more than many sparrows.”(Matthew 10:29-31).

Even though love for people became cold, there people are interested in to others. If you are a person who lover others, does Christian church become the place where “love” your neighbors?

c. Is Christ Church’s love deep?

I am now a pastor of the Kobe International Christ Church, and I am speaking from the pulpit as a pastor of the Christ Church. However, as I mentioned earlier, I was used to be a terrible church vandalism person. The Jehovah’s Witness believers change their jobs and they put their first priority is door-to-door evangelism from home to home as if the Millennium Kingdom is coming soon. They twist the word “each house” (Greek **κατ**

⁹ Arendt, H. 2002. “Von der Menschlichkeit in Finsteren Zeiten” (Translated by Masaki Nakamasa). Jyokyo Publisher.

¹⁰ 2015. “Honesuto”, Zexy editorial survey, Aug.

¹¹ 1976. Picard, M. “The Silent World” (Translated by Toshikatsu Sano, Misuzu Shobo)

οἶκον *kat oikon*) to “house to house”, then they are encouraged to do door-to-door visit. (Acts 2:47, 5:42, 20:20) They think that the Kingdom which Christ governs will come soon, therefore doing volunteer to let people seeing the world today attractive does not make sense to them. Because the witness waits for the paradise on earth after the Armageddon. They deeply believe that activity to make better present time is only a trap to please Satan. They provide ungrudging support to their Kingdom Hall and believers when their fellowships are damaged by natural disasters etc. Their mutual spirit to help each other is very solid. However, they are indifferent to non-believers. On the other hand, Christ Church serves the world. This time, one of the teachers heard about my opportunity to speak at this Miyagi Gakuin Women’s University. So the teacher researched about the Kobe International Supporting Organization and it's activates. Then the person immediately transferred the supporting fee. I admire to this immediate action, because it Japan is the country without much donation culture.

Matsuo Basho [1644-1694] wrote in Osaka in 1694 “Deep autumn, what person is at my next door?” It is true that Japanese tends to not to interact to others. Maybe you think that we need to change Japanese to have interest to our neighbors, same village people and community. I believe that you act that based on your consideration that “change” is the driving force of the mission of the Christ Church. Even though Japan is said to have no donation culture, religious circle such as the Christ church, stand out in terms of active contribution of donations. The average donation amount per house in Japan is about 2,400 yen in 2013. Individual donation of the survey year, both the UK and the US were less than 60% and Japan was less than 30%. The average of donation amount of donor were the US was about 170,000yen, the UK was about 40,000yen and Japan was about 1,400yen (excluding the earthquake related one). There are ranges of amount. Even in Japan, religious donation was 33% and it was the top percentage of individual donation rate in 2012. It is far more than 9.6% of emergency disaster support¹².

Please imagine like this. You are at a place where there is a person who is drowning in the pond in front of you. The person is flapping and sinking more and more. You never met the person. What would you do? Do you say that you didn’t do anything by yourself because the person didn’t say “help me!” to you? Even if you cannot swim, do you call someone else or throw wood stick in? Do you try hard something to help the person?

Do you just looking at it? Or do you leave the place even though you know what is going on? There are many victims not only in Miyagi, but also in Kumamoto and Oita in Kyushu., such as children who lost their parents due to the earthquake, people live in temporary house without having enough savings, people want to move to new house but cannot afford to pay 50,000 yen for monthly rent, and people live alone without having neighbors to rely on. Incidentally, from April 14th of last year at Mashikimachi, Kumamoto, 37 people (20 directly caused by the disaster, 17 related to the disaster) were passed away. In Nishiharacho, 8 people (5 directly caused by the disaster, 3 related to the disaster) were passed away. How do you think about the reality that the number that people cannot survive after the disaster is increasing more than the number of death at the disaster time?¹³

¹² 2017. The Nishinippon Newspaper. 16 April.

¹³ “Giving Japan 2013”. Nonprofit Organization Japan Fundraising Association, Cabinet Office The Tax

(2) Those who doubt shall be saved

a. Biblical view starts from doubt against alternative

Professor Go Kondo from Kobe International University talked about Paul Tillich's theory "Rechtfertigung des Zweiflers" at the "Bible seminar" which was organized by the Japan Bible Society. He said "Faith never delete denial of disbelief and anxiety of disbelief". "The primary doubts of human beings have that the "doubt" such as "Does God exist even though such evil act allowed?", Tillich considered those doubt as "Rechtfertigung des Zweiflers". He interpreted a "doubting" person is also justified same as sinner¹⁴. I think "doubt" is based on good conscience or evil mind. Because Jesus sometimes scolded his disciples "Immediately Jesus reached out his hand and caught him. "You of little faith," he said, "why did you doubt?" (Matthew 14:31).

Criminal law is likely to be passed within this week. The viewpoint, which determines everyone as a suspect of would-be terrorist by the eyes of "doubt" would help to save Japan, is perverted action.

On November 19, 2016, during the 69th Tohoku volunteer, we were sleeping with our sleeping bag at the parking space of Karate facility. Early in the morning at 5:46, 10-seater HIACE started to shake. In the darkness of morning, staffs of convenience store jumped out from the shop with shocked face to parking space. On March 21, 2011, while we were carrying materials to Ishinomaki Senshu University, we heard loud voice from mountain because of afterquakes. All staff members were struggling but standing hard like Sumo wrestlers.¹⁵ I woke Murakami up, volunteer staff, and said "it' Tsunami" and turned on radio immediately. A tsunami advisory was issued on the coast of Miyagi prefecture. We started to go to the most damaged area at Watanoha, Ishinomaki city, since we were carrying a wheelchair. 10-seater HIACE had a wheelchair, and we thought that we can do something to help elderly people who cannot move by themselves because they live alone. At time of the 2011 earthquake of the Tohoku, 90% of 21,000 populations (approximately) in Watanoha area were evacuated, but about 600 people were died in the tsunami. No one knows exact number of missing people. It was 5 years and 3 months ago. It was a snowing cold day, and I was witnessing while the road was covered by tsunami from all directions. Once the wave pulled back to the sea it returned again to drag houses, ships, and fishery facilities in to the sea repeatedly with making roaring sounds, and the black wave drunk everything. Survivors from this disaster have traumatic feeling for the sounds of tide at the silent night when they sleep. I head many testimonies from victims, while we were doing listening volunteer, "At night, sounds of tide, it make me feel unsafe and cannot sleep."

commission. Total individual donation for 2012 was 693.1 billion yen.

¹⁴ Tillich, P. 1955. Systematic Theology"Vol.1. University Chicago Press. p.379

Tillich, in his thoughts, he demanded the expansion of faith justification theory and leded reinterpretation that not only sinners but also disbelievers are righteous. This is the thought called "Rechtfertigung des Zweiflers". Faith says "yes" despite the anxiety of "no". Paul Johannes Tillich the theologian [1886-1965] said "faith never delete denial of disbelief and anxiety of disbelief. "The primary doubts of human beings have that the "doubt" such as "Does God exist even though such evil act allowed?", Tillich considered those doubt as "Rechtfertigung des Zweiflers". He interpreted a "doubting" person is also justified same as sinner. He also said that disbelief based on good conscience is forgiven but disbelief based on evil mind is not forgiven.

¹⁵ The first Tohoku volunteer report. Kobe International Supporting Organization.
<http://kisokobe.sub.jp/event/22/>

On that morning, the road was not yet heavily clogged and we could reach the coast in 10 minutes (usually takes 30 minutes) where the biggest number of casualties came out. The surroundings were getting bright. The Watanoha 3-chome where I usually visit almost every month was completely different atmosphere. “Keep away from the sea, please”. The warning announcements were continued repeatedly along the coastal area by the tsunami evacuation warning ships. At 7:04 in the morning, Tsunami 30cm at Ayukawa, Oshika Peninsula, Ishinomaki city. “High wave warning” and “Tsunami warning” is fundamentally different. High wave occurs from waving of sea surface, but Tsunami is different. Tsunami sweeps and carries things from the bottom of the sea and come over to land.

The Chile earthquake of May 1960 landed in Tsukiji, Tokyo after 22 hours and 59 minutes. In one day, within 24 hours, tsunami reached Tokyo from Chile. It was 750km/h which is faster than Shinkansen (super express train). Even cars impossible to run away from it. You cannot run away when the time you noticed it nearby. If you are inside a car, you cannot escape because of water pressure against doors. I say confidently that the most affected area of the 2011 earthquake of the Tohoku in 2011 is Watanoha, Ishinomaki city, Miyagi. Because it contains Matsubara town of Watanoha which had the most number of casualties per area in the Northeast three prefectures. You should not underestimate the highest point of tsunami which entered from run-up height coast to the land. Generally said that the record at the Miyako city, Iwate was the highest one, but it is not true. The record at Kasagai-jima (uninhabited island) at Ishinomaki city, Miyagi was the highest one, and it was 43.3 meters¹⁶. “Tsunami is coming, please evacuate!” Watanoha area was quietly calm compare to loud volume of warning announcements. Some Medias communicated with us because they heard about our organization’s presence at the affected area.

Photo¹⁷ Kobe newspaper. Evening paper. November 20th, 2016.

The fishermen at the oyster factory whom we supported through our fishery volunteer looked frantic. They talked us emphatically with an accent peculiar to the Tohoku region, “Look, piles over there look strange”, “So scared. Very scary. Please go way from our area, sir” and so on. And I replied “that’s true”. We rushed to visit fishery ground, and we were surprised because people were refused to escape from there.

At 8:21 in the morning, Tsunami advisory changed to “Tsunami warning” at Watanoha, Ishinomaki city, Miyagi. The water flow of the sea was getting faster. Aquaculture piles started sinking due to the tsunami. Unusual situation and tension could see on men’s face. The tone of announcement changed from “Please move away from the sea” to “Move away from the coastal area!”

Photo “Ishinomaki Kahoku”. March 8, 2017.¹⁸

¹⁶ Asahi Newspaper. March 17, 2012. Measured by Associate professor Yoshinobu Tsuji, Earthquake Research Institute, the University of Tokyo.

Hiroshi Kameyama. “Death in the 2011 earthquake of the Tohoku”. (“Thinking about Death” lecture. Kobe Newspaper Center, April 23, 2012).

¹⁷ 2016. Kobe Newspaper. November 11.

¹⁸ 2017. Ishinomaki Kahoku. March 8.

On November 20th, 2016, people in the coastal area of Ishinomaki city didn't try to escape. Why they didn't run away? First, there is a strange confidence that "I am okay". At the time of natural disaster, you must sense the danger as your own unsafety and run away. However, people tend to make action after hearing news information and analysis of experts. "Fear is not a panic, but information hiding by those who are afraid of panic".¹⁹ Politician and experts must remind the lessons to themselves that they didn't tell the dangerous truth to civilians about hiding of meltdown at Fukushima nuclear plant because they afraid people's panic. Secondly, at a disaster time, the attitude such as "do not read the situation" and "do not do empathic understanding" would determine life and death. It is because that more synchronize with other people make you more to be late for running away²⁰. I would like to give you another reason. Third, you need to exile the air of "resign oneself to one's fate" rather than escape anymore. Even though you thought that you had luck to be saved at disaster time at first, but do you feel remorse that you were the only survived and remained? After the earthquake, even you prepare an emergency disaster hit at home, it is an enlightened point that whether to survive or not is beyond individual effort. It is resignation that you let your life to survive or die. If you were survived, you feel satisfied that you had been survived well compare to friends who died at 3.11 disasters. On the other hand, even if you would die and feel abandon, you might feel that you had a joyful life more than you think ever. Please imagine that you are in a situation to choose one way, "live or die". Despite having the opportunity to survive, alternative judgment would bring poor action.

Let's consider an example. When you say "If you ride on HIACE, you will be survived", that also means "If you do not ride on HIACE, you have no life". Just to tell you, persuasion has to start from to break the other person's idea.²¹

The answer is not an alternative. You cannot say for sure "If you ride on HIACE, you will be survived". By riding on HIACE, you have a possibility to lose your life because car stuck into traffic congestion. You cannot overcome the emergency situation by your thinking way in A or B dualism²². Japanese resigning style cannot decide by dualism selection, such as black or white, yin and yang, light or darkness or God or Satan. "Judgment" (Greek κρίνω *krino* means «reasoned statement or auction») in "But if we were more discerning with regard to ourselves, we would not come under such judgment." (1 Corinthians 11:13). *krino* is interpreted "in all discernment" ("New Japanese Bible"), "And it is my prayer that your love may abound more and more, with knowledge and all discernment," (Philippians 1:9 ESB, ESV, NASV, NAS). In verse 16 says, "Some indeed preach Christ even of envy and strife; and some also of good will." And it is clear that the viewpoints, principles and ideas of the Bible are "not dualism". Bible denied the unimaginative perspectives of either of two alternatives. Therefore, Biblical thought starts from "doubting" both A and B.

The waver of which to choose is brought by the devil. It is not only Christians but also many people think that the devil is an existence that it threatens people by persecution from outside and confuses people's mind by

¹⁹ 2005. Yamamura. T. "People think 'Only I would not die' ~ Japanese have no sense on disaster prevention". p. 75

²⁰ Ibid p.37

²¹ 2017. Asahi Newspaper. Tensei-Jingo. May 29.

²² 2001. Author "Eye drop". No24. p.7.

temptation. The devil is in Greek **διάβολος** (*diabolos* etymology of English devil). *diabolos* is a compound word of the preposition **διά** (*dia* “two”) + **βάλλω** (*balo* “clash, attack”).

Does the devil, Satan approach to human beings from a certain place? Some people imagine the figure of devil with horns, dressed in black cloaks, and tails. Some people think that Pergamum is “where Satan's throne is” and that must have influential power from certain place (Revelation 2: 13). However, as Paul says “the God of this world”, Satan appears in any place, situation and time, and in bible says “The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel that displays the glory of Christ, who is the image of God.” (**τυφλῶ** *tyuflo* “blind one's unbelieving mind” “Weymouth”, “Bible, Colloquial Japanese”) (2 Corinthians 4: 4). Therefore, they are not watching from a certain place. Rather we must be aware in our mind that the “conflict” situation of contradictory ideas of A and B is the place where the devil is involved behind the scenes When someone recommended you a drink that contains cyanide, if you drink it completely without doubting about “drink” or “do not drink”, it is dangerous.

That is why, Christians ask oneself with doubting both A and B. In the scene “You must obey God rather than humans”, we never balance between two, “human” and “God”. Mr. Wataru Mizugaki, former chairman of the Japan Society of Christian Studies, said “The third most important things appeared from the relationship that initially seemed to be consisted by only two. Becoming ternary relation from binary relation was meant to happen. The history of salvation is a history that developing process from binary relation into ternary relation which Jesus Christ is in center. This is called ‘History of redemption.’” Mr. Mizugaki told that Soren Kierkegaard's [1813-1855] word “relationship is related to itself” express the basic Biblical idea in compactly and philosophically. In Mark chapter 10 verse 6, “male” and “female” appear in “But at the beginning of creation God 'made them male and female.” In verse 9, “Therefore what God has joined together, let no one separate.”, and “coupled together” (**συζεύγνυμι** *suzeugnumi* <σύν *sun* “together” + **ζεύγνυμι** *zeugnumi* “connect”) change into meaning “connect to same yoke [**ζεύγος** *zeugos*]” (see Luke 2:24). God not only created men and women, but also established relationship of bonds and solder bands between them, on the same time. It is an oriental “*relationship*”²³, the dynamics of vertical intervention, which is the third options from the binominal options, happen in volunteer activities.²⁴ What would be the third options when you are encouraged to drink juice with cyanide? Even for your close friend, a loyal subordinate or trustworthy family, “Stop trusting in mere humans, who have but a breath in their nostrils. Why hold them in esteem?” you need to make a hardheaded decision (Isaiah 2:22). If you are proud of yourself because you have never done anything to make people talk behind your back, which means you are immature about quality of “doubting” yourself. You must not proud of your self-righteousness. It is too innocent for mental opportunity what Socrates [469-399 BC] asked “Know thyself”. For example, I am carrying a big bag and standing at the platform of train station. There is a yellow line which is indicating you to stay away from railway side for safety. I am at the front line and put my bag a little bit closer to the train than yellow safety line. A nicely-dressed lady is trying to walk quickly through the railway side of the platform. I can tell from her eyes that she is saying to me "Do not

²³ 2015. “Majiwari”. No.589. (Wataru Mizugaki. “Christianity and conception of nature – An attempt to reconsider <nature> from biblical tradition-. p.3-4.

²⁴ Author. 2016. “Christianity and Volunteer Activities” – From horizontal <movement> to vertical <action>-. (The 26th Japan Religion Coordinating Project for Disaster Relief, Tokyo University, Hongo campus.)

put a bag at such a place" in her mind.

I am thinking that it is fine to put my bag because that is the safe zone and nobody should walk. Both of us think "I am right". It is right that Proverbs say, "The way of fools seems right to them, but the wise listen to advice." (Proverbs 12:15). I truth that I am "right" (יָשָׁר *yashar* "level, uprightness, straightforward, righteousness, correct") without any doubt. Those self-righteousness people does and it does not matter Oriental or European, East or West. Each person has several justices. It is the calmness to do self-critical immediately with considering about if I ever betrayed the person to who I give a glass, whether I never tried other people to see the darkness or the hell of life, or whether I never give grudges and hard feelings to others. Writer of "I and Thou", Martin Buber told "At first, there is a relationship that makes the existence of myself, and that is the one who valued the relationship" and based on this, you can drink the given cup peacefully. "For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart." (Hebrews 4:12). God is δεικνέομαι (*diikneomai* "pierce «to the separation»" "*Aramaic Bible in Plain English*", "pierce «even to the dividing asunder of»" "*Jubilee bible 2000*") "soul and spirit, of both joints and marrow", that means God intervenes vertically (German "*eingreifen*"). In other words, you can fulfill the distinguishment of κριτικός (*kritikos* "discerning", "distinctive ability to discriminate") without a swaying heart between ἐνθύμησις (*enthumesis* "feeling emotional ups and downs") and ἐννοία (*ennoia* "knowledge by reason").

"Approach everything rationally, and you become harsh. Pole along in the stream of emotions, and you will be swept away by the current. Give free rein to your desires, and you become uncomfortably confined. It is not a very agreeable place to live, this world of ours". Soseki Natsume [1867-1916] said in "The Three-Cornered World", and you can win when you became free from conflict that explained in his book. Therefore, it become possible to act based on confidence only with a ternary relation, and Bible says "But whoever has doubts is condemned if they eat, because their eating is not from faith; and everything that does not come from faith is sin." (Romans 14:23)".

At Watanoha, Ishinomaki City, Miyagi, the "warning" announcement changed to the "attention" on 10:53 am, November 22nd, 2016. Our tense relieved because dangerous possibility gone and "Precaution of Miyagi, attention to 3 meters high wave at east region" was announced. Let's think about "coastal levee". "Can you survive if there is a coastal levee?" or "If there is no coastal levee, will you die?"

Before the tsunami attack the Taro-cho district at Miyako city, Iwate, Taro-cho was the most protected coast from tsunami in the world and it was famous not only in Japan but in the world. Foreign visitors, tours and researchers came to the town and Japan, local people and engineers were proud of their town. They were in secured feeling same as they had to Fukushima Nuclear Plant. It was a tragedy. Local people who escaped late were sacrificed. "Because there was a coastal levee, they were dead". They could not notice the offshore tsunami. They could not hear the sound of tsunami, which strikes over the coast with the speed faster than the express train. Moreover, they were blinded because they believed "We will be saved as long as there is a

coastal level”²⁵.

b. Those who believe shall not be saved

I feel sorry for believers who have been told a lot about the following words of the Bible. “But when you ask, you must believe and not doubt, because the one who doubts is like a wave of the sea, blown and tossed by the wind.” (James 1:6). We must not question about what church, seminary, religious community, and leader of denominational organization speaks. By any possibility, “If you believe in God”, a large ship at the harbor coast would anchor in the port by itself. Believers are told to be connected each other with strong faith, just like the ship itself would not be drifted off the coast by typhoons, severe storms or heavies Caution for unstable faith is pointed out in verse 8 “a double minded man, unstable in all his ways”. In “*New Japanese Bible*”, “*ASV*”, “*ERS*”, they are translated as “a doubleminded man” “a man of two minds” “*Weymouth*”. Christendom has been teaching their believers that they should not be such as **δίψυχος** *dipsuchos* “**δύο**” *duo* “two”+**ψυχή** *psuche* “heart, soul”, that is to say, “vague and unclear, unstable minds”.

For example, “But Peter and the apostles answered and said, “We must obey God rather than human beings!” (Acts 5:29). Meanwhile, among religious organizations, more than the truth of the Bible, people who more “obey others” and do what other says, would be praised as a faithful person. It is easy for spiritual leaders, if all faithful believers are pure like a pigeon without doubting anything. I close to say “Not that we lord it over your faith, but we work with you for your joy, because it is by faith you stand firm.” (2 Corinthians 1:24). And it is reigning as “Rule as master” (**κυριεύω** *kurieuo* “rule over”). There must not be a leader who holds the hierarchy, centripetal force and magisterium. It is just like a cylindrical candy, “They have one purpose and will give their power and authority to the beast.” (Revelation 17:13), it proud to have stereotypical section. Since it is top-down, important matters will be decided speedily. However, you should not follow to it.

In the Bible, it is talked about “obedience”, “Have confidence in your leaders and submit to their authority” (Hebrews 13:17). Verse 7 says “Remember them that had the rule over you, men that speak unto you the word of God; and considering the issue of their life, imitate their faith”, so obedience without any criticism is dangerous. It follows the “end” (**ἐκβάσις** *ekbasis* “ending”) of “and considering the issue of their life, imitate their faith”, and it is not blind obedience. A model that does not stop martyrs is a way of living “to obey”. The historian Arimichi Ebisawa [1910-1992] is paying attention to why Christianity did not hesitate for martyrdom.

He said “The members of fellowships are following to apostles, fathers, saints, and their life attitudes. They inherited the continuous tradition and mythology, and they are the part of super historical catholic church, which is the blood of the martyrs has developed as seeds of early Japanese Christian, and they are brothers and sisters”, and he cleared up about the obedience standard is “life attitudes and the blood of the martyrs”²⁶.

c. From alternative to the third choice Author’s view on the Bible

²⁵ Author. 2015. “Shien”. No.10. (Kobe International Supporting Organization. 4. February), Broadcast. “NHK special” Coastal levee 400km. May 30, 2015.

²⁶ 1991. Ebisawa, A. “Kirishitan Nanbanbungaku Nyumon”. Kyobunkan. p.158.

You do not choose whether follow to “God” or “visible humans”. Rather than choosing the right one, you need to choose the third option. As James referred “A person who has doubts is thinking about two different things at the same time and can't make up his mind about anything.”(James 1:8 “*God's Word Translation*”(GW) Baker Publishing Group 1995).

James chapter 1 verse 5, “ask God, who gives generously to all without finding fault (**διακρίνω** *diakrino* «examine and judge»), and it will be given to you.” is that the attitude of biblical way of thinking.²⁷ In Philippians Chapter 1 verse 9, it says “And this I pray, that your love may abound yet more and more in knowledge and in all judgment”, and we can shrewd your Biblical view sharper from two choices. According to the context, “The latter do so out of love, knowing that I am put here for the defense of the gospel.” (Philippians 1:16), you are encouraged to have the way of thinking “apology” (**ἀπολογία** *apologia* «explain oneself, defense»). (v.7).

In dualism of whether to obey “God” or “Human”, there are cases to fall into the trap. For example, Greeks also made human beings as “God”. Japan was also under the wartime Imperial system, Christ church was singing Japanese national anthem, and worshipping toward the direction of Imperial Palace. You must not make judgments on subjects to obey either humans or God without deep thinking. It is not about which is right, but what is right. Speaking in philosophy, dialectical thinking of thesis-antithesis-synthesis is the easier way. What is right? “But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.” (Hebrews 5:14). When you face to choose A or B, once you have a “sense to distinguish **αἰσθητήριον**” (*aistheterion* «perceptive, function to detect»)” for the first time, you are able to join in the group of “adult” (**τέλειος** *teleios* «the mature “*NIV*”, “*ESV*”, “*NASB*”, be of full age “*KJB*”, “*Webster's*”, full-grown “*Darby*”)”). For that, you need to have ability to “doubt” both A and B. In another word, you are required to have a capacity to judge immediately whether answer is neither A nor B. Next, if the answer is neither A nor B, what is the answer?

At first as for the mature, the ability to consider an opposite side of antinomy at the same time is desired. To be sure, thinking simultaneously antinomy is an anomaly. “Elijah went before the people and said, "How long will you waver between two opinions? If the LORD is God, follow him; but if Baal is God, follow him." But the people said nothing.”(1Ki 18:21). We are apt to wave “two opinions” **סַעֲפִים** *saepim* «divided opinion», but we should realize to think simultaneously A and B and for the next stage, God will lead to an opportunity for action. “After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them.”(Ac 16:10). The moment we get rid of the state of antinomy “at once”, we realize that we have transformed into an action.

After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them. (Ac 16:10).

We must match the frequency to the perspectives of transcendental existence that designs, maintains and completes all beings. If interpretational confusion, biblical uncertainty and mystery come out, obviously the designer's own explanation will be the final breakthrough. According to “For every house is built by someone, but God is the builder of everything.” (Hebrews 3:4), it is interpreted by the designer's words. In other words, the Bible can only be interpreted by the Bible. Just like carpenters follow own experience, skills and intuition

²⁷ In Hebrew **בִּינָה**, “biyn have discernment, insight, understanding”..

with ignoring designer and without checking the drawing design, you do not need the process of explanations from exegesis books, publications, and phone calls to pastors. Because the word of the designer is not difficult. The designer himself guarantees that the word “too hard” (σκληρὰ *para* «wonder, difficult, mysterious») in “For this commandment which I command thee this day, it is not too hard for thee, neither is it far off” (Deuteronomy 30:11) is not. In spite of that, the group of collective leaders, who are human beings, have made people think that the Bible is a difficult book since the Constantine the Great [280AD- 337 AD] made Christianity as the state religion. The understanding of the Bible had not been judged without magisterium of Church that defines doctrines. It was made to be only possible to understand by channel, the bishops with magisterium, the doctrines, religious principle and the governing body. “How can I’, he said, ‘unless someone explains it to me?’” (Acts 8:31). Even preachers cannot speak from the pulpit with confidence without direction. Church became to give an image where do theological arguments and teaching difficult lessons like a Zen riddle because “Church” is called “Ecclesia” where Christian believers get together.

But Philip only indicates to the Ethiopians that who the Messiah in Acts of the Apostles chapter 8 is, in other words, who is the integrated subject in the whole Bible. You do not go to school to learn about the Savior. Despite being told that you need to study the Bible, you will be taught about organization rules, church politics, methods of evangelism, and etc. Jesus himself has been criticizing for organization worship with saying “You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me, yet you refuse to come to me to have life.” (John 5:39-40). You do not learn about Jesus by studying him. It is an encounter. A woman of Samaria told to villagers “Δεῦτε ἴδετε” *Deute Idete* Come, see a man.” (John 4:29). If you encounter Jesus and if both A and B are not answer, Paraclete will guide you what is right. “As for you, the anointing **χρῖσμα** you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things.” (1John 2:27) (noun form “**χρῖσμα**” *charisma*, verb form “**χρίω**” *chrío* «secure in union with the Messiah and has anointed *chrío* us is God.») (cf. 2 Corinthians 1:21).

Now, since we discussed it together here, I would like give you a test if you can think about choosing the third option, without choosing whether right it or not.

I will read one part of the Bible from now. To Jesus’s teaching, which way will you obey?

“No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.” (Luke 16:13, Matthew 6:24)

I believe that everyone here thought about what shall you judge when you heard “Believers will not be saved”. So, which will you serve, “God” or “Wealth”? Are there anyone here would like to live like me without having any relationship with “wealth”, “sake” and “woman”? If you answer immediately that you only serve “God”, you are not able to work together to do volunteer activities to serve the weak people inside and outside of Japan. Money is desired to greed, and it is a god of the world. Everyone knees down before money. Christians are dualism, so we tend to consider that spiritual things are good, but wealth is evil. The

abbey's life started from Anthony the Great [around 251-356]. In the Middle Ages, a historian Lynn, Jr. White (1907-1987) criticized Christianity because it destroyed the nature by saying "Christianity...not only establishing the dualism between human and nature, but also it claimed that it is God's will that people exploit nature for themselves".²⁸ The abbey's way of life is completely refuse to become captive of greed of material things, wealth and property. However, if you do not have a balanced viewpoint, not dualism, you will be asked to live like a mountain hermits.

The attitude of desire the way like, "Keep falsehood and lies far from me; give me neither poverty nor riches, but give me only my daily bread." (Proverbs 30:8), is more biblical.

It is fruitful to judge from the context. According to "I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings." is rather than becoming a slave of wealth, but it is possible to use blessings from God, "wealth" (μαμωνάς *mamonas* derived from Aramaic) effectively.

Be satisfied with "חֶלֶק" *cheleq* (share, share my own, reward) and do not lapse into mammonism (Ecclesiastes 4:9, 9:9, 1Timothy 6:6, 8). "Sho-yoku-chi-soku (less greed and know that it is enough)" from "Butsuikyōgyō" shares similarity with the Bible.²⁹

Even after you graduate from university, please continue to exercise it in every aspect of your life. You won't be tricked to bank transfer fraud. Do you believe it? Basically, you doubt not only a beguiler, but also you need to exercise to have an imperturbability to doubt about yourself being deceived. For example, when you take an examination, you do not submit your answer sheet immediately even you think that all of your answers are correct. You are required an attitude to doubt about many time, "It must be something wrong". Today, I am going to distribute my complete manuscripts, and I am sure that if I review it objectively, there many mistakes will come out. A person who "doubts" will be saved. I think the university entrance exams are same. The average score of the student's answers are not much different. Pass or fail will be decided by the difference of 10 or 15 points. To eliminate careless mistakes, you need the ability to doubt yourself. We are asked to have cautiousness like "circumspectly" (ἀκριβῶς *akribos* [meaning of strictly, scrupulously, carefully]) from "See then that ye walk circumspectly, not as fools, but as wise" (Ephesians 5:15 "KJB", "Jubilee", "Webster's")

Even Paul told from the pulpit "Those in Thessalonica, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true." (Acts 17:11), you need to "examine" (ἀνακρίνω *avnakrino* «questioning, examining, scrutinizing, and evaluating about the subject of criticism», "be distinguishing from Scripture" "Aramaic Bible in Plain English") it. Christian in Berea, they *avnakrino* examined the word in thoroughness. Even the word of Paul, people didn't swallow as it is. In the era without God and Buddha, with having a "doubt" such as "If God exists, children such as in Syria shouldn't be suffered from disastrous hardship by terrorism", you can challenge to God for the first time. If you

²⁸ 1972. White, L. "Technology and God". (Translated by Aoki Seizo. Misuzu Shobo. p.88)

²⁹ MS. 2013. "Tada Shokuareba Tareri". Chugai Nippo. May 21.

are indifferent, there will be no chance to encounter with Christ forever.

(3) Reply to the cry of the stone, “practice rather than speaking”

a. The cry of the stone

The commemorative event of celebrating the 500th birth of religious reformer Martin Luther [1483-1546] is seen here and there. At the Protestant church, “James” is underrepresented. It is because the justification by faith is emphasized.³⁰

Luther made a mock of James as “letter of straw” that assassinate Paul’s orthodox belief, and rejected it as “no value to read”.³¹ In James, it is said “For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts?” (James 2:2-4).

Pastor Kensaku Iwai was covered in “SOWER” magazine, which is published by the Japan Bible Society, and he criticized about the modality of the evangelicalism theology because it defined the “justification by faith” as the doctrine (κρίνω).³² The 500th anniversary of Martin Luther’s birth is the time that we can get out of the dualism of whether the letter of straw is good or bad. I hope that detailed maturity insight into the third option is follow toward the questions about which is suitable, such as “faith” and “action”, “law” and “gospel”, and “Old Testament” and “New Testament”.

Professor Kenzo Tagawa [1935-], a scholar of New Testament, stated scathingly about evangelism with saying “People sniff to do practice with using justification by faith, and stick with ‘confession of faith’ with shouting ‘Oh Lord, oh Lord’ to show their devotion. However, in fact, it is just only for “those who does an illegality” (κρίνω).³³ “Poor people” (Greek word πτωχός *ptochos* <etymology πτώσσω *ptoso*, to shrink with fear>, it means beggarly, depressed, necessitous, poor)” appears 37 times in the New Testament. In the Old Testament, "עָנִי" *aniv* appears 25 times. Professor Kiyoshi Minegishi from Kansai Gakuin University, definition of “poor people” is “Extremely poor people who do not possess anything materially and who do not have a means of life other than begging”.³⁴ There are an absolute poverty that people cannot make their livings and a relative poverty that is comprised with average income.

Why Moses was chosen? Christians, who are familiar with the Bible for many years, answer because he was the “meek” (“עָנִי” *anav* «poor, 25 times in the Old Testament»)” from “Now Moses was a very humble man, more humble than anyone else on the face of the earth.” (Numbers 12:3). For whatever reason, translation of

³⁰ 1993. Kasai, K. “Creators of twentieth century theology. (Tentative title)”. p.23.

³¹ Luther, M. “On the Freedom of a Christian”. (Translated by Ken Ishihara. Iwanami Bunko. 1949. p.52.)

³² 2009. “SOWER”. Iwai, K. “The Bible’s perspective on the weak”. Japan Bible Society. p.8-.9.

³³ 1988. Tagawa, K. “What is religion?”. Yamato Shobo. p. 315.

³⁴ 2003. Mineshige, K. “The Poor and the Rich in Luke’s Gospel”. The Society of Theological Studies School of Theology Kwansai Gakuin University. p.35-36.

anav is «humble, sheepish». As religious organization grow bigger, it is easy to govern if there are only obedient followers. It is helpful if no one against to the leader and people obey without saying anything to their leader even when the leader decides to ask you impossible tasks. Humility of silent has always been asked in any ages, such as during the crusades, before the WW2 in Japan, discrimination against Koreans at the wartime, and suppression of Müntzer. However, ‘*anav*’ means ‘poor’. God has always chosen “poor” people in any time. Luke talked about the rich and Lazarus in chapter 16:19 to 16:31. He said “Blessed are you who are poor” (Luke 6:20) and expressed the irony that you cannot be happy without being a poor. Paul revealed that God chose a person of humble birth or a person who is looked down (1 Corinthians 1: 26-28). James chapter 2:5 says “Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?”

God “dear to choose (Greek ἐκλέγω *eklego* < single out, take from, pick out for myself>)” the poor (ie. the weak one) is the standard of his choice. Meanwhile, in the world, the schemas has already established that academic background, such as graduated from the University of Tokyo, is important for a company, bureaucrats and academic society, as well as place the beautiful lady at the reception desk is required. “Exam manual for University of Tokyo” became popular not by the contents, but its title.

Not only among the Christianity but also among the Buddhism, there is a tendency that only the elite’s viewpoints are adopted. The tragedies at affected area in Japan and each testimony, “Does it hurt your heart enough?”, are crying out voice that pierce to our heart. It is “the cry of the stone” on the roadside that is ignored by many people of the world. “The cry of the stone” still sounds all over the world.

I will share the experience of the Vanuatu report that I visited in March, 2017.³⁵

Photo Black Sand Rookery at Port Vila City, Vanuatu.

At the small island on the South Pacific, the Vanuatu Republic, the two-thirds of the population, which were approximately 166,000 people (including 82,000 children), were affected by the cyclone in March 2015. Member of the Kobe International Supporting Organization visited there and heard “cry of the stone” while closely communicating with local people. The cry of “We are human beings, we want to live, and we never give up!!”. Recently, the Kobe International Supporting Organization is engaging in that construction of children’s facility in Vanuatu, as well as educational supporting to orphans from foster parents in Japan. When I asked children “Do you want to go to school by educational support from Japan?”, they were jumped in delight. Children in Vanuatu are not materially rich. However, they are cheerful and they are willing to try anything positively once they have an opportunity. I felt hope by the bright smiles of children. It is a little bit old statistics but at the time of 2010, the University of Tokyo student’s parent’s annual household income was increased over 9.5 million yen and that was 51.8%. It means that more than a half of the family’s annual income was around 10 million yen.³⁶ The proportion of less than 3 million yen of annual income was 41.0%

³⁵ Author. “The 3rd Vanuatu Report”. March, 2017. <http://kisokobe.sub.jp/international/9878/>

³⁶ “A debriefs report of Survey of Student Life Situation”. Tokyo University, the 62nd Survey in 2012. Published in December, 2011.

out of all employment income earners in 2012³⁷. Regular life such as attending a private comprehensive junior and senior high school and private preparatory school for junior high school exams, and eating breakfast, become the road to the top universities. Entering the competitive school is just like the modern Tower of Babel. In Japan, a family with less than 2 million yen household income is defined as lower income group. In generally, it is said that annual income of working poor groups is less than 2 million yen. According to the Basic Survey on Wage Structure, the population of the income less than 2 million yen family was about 10.69 million. Among the all employment income earners in 2012³⁷, the proportion of less than 3 million yen annual income was 41.0%. According to the Basic Survey on Wage Structure, 41.0% of annual income among temporary workers was less than 3 million yen. The average of monthly salary is 193,000yen.³⁸ Decreasing of regular employees by easing of regulations and liberalization on labor market, and increasing of part-time employee, part-time workers and non-regular employee, tell us the rosy vision of lies by politics, bureaucrats, plutocratic and academics. I can hear people's moaning cry and "cry of the stone", "I cannot live anymore", that because they are pressured by this reality. These atmospheres of indifferent toward people's pain are getting to spread that the government and private sector neglected "poverty" and the theory of self-responsibility widely recognized by raising the flag of "Minister in Charge of Promoting Dynamic Engagement of All Citizens". I had an opportunity to have talking sessions at the dialogue meeting of "Volunteer, Welfare and Religion" on October 1, 2016. I quoted the words of the former UN High Commissioner for Human Rights officer Louise Arbour while I was preparing about the children's poverty, "Poverty is a cause and consequence of human rights violations".³⁹ The poverty rate of Japanese children is 16.3% (in 2014), and it has renewed a high record. If it limited to a single parent family, it was 54.6% and it was the worst level among developed countries.⁴⁰ There are 1.23 million single-mother families in Japan and 66% of income is less than 1.8 million yen among single-mother and a child family and they are living in poverty. Is it ok to be indifferent to such a life struggling cry of the stone? In the past one year, 43% of single-parenting family and 25% of both parents family could not buy necessary foods because of economic reasons in Okinawa Prefecture. One out of the three children is in poverty.⁴¹

On the other hand, there is a hope that is impossible for those want to maintain the disparity structure to see at Black Sand Rookery at Port Vila City, Vanuatu. Children's possibilities, infinite passion and dignified morals are the compass for stagnated Japan. If you drop a needle into a pile of hay, no matter how sophisticated method, it is difficult to find it out. It is easy if there is a magnet. For those people who want to preserve the TV coverage, the press newspaper and structures, their analysis about the society's cross-section depends on the viewpoints of scholars that is an irrelevant knowledge of empty theory. People are scramble like crazy to maintain condition by organizational power of escorted convoy. Reporters experience and people's breathing deliver messages of real voice of the ground. However, scholars are lack of viewpoints. They do not have the

³⁷ "Comprehensive Survey of Living Conditions". Ministry of Health, Labor and Welfare. July 12, 2016. (Average of household income in 2015.)

³⁸ "Basic Survey on Wage Structure". Ministry of Health, Labor and Welfare. February 22, 2017.

³⁹ 2016. "Dialogue about Volunteer, Welfare, and Religion". Iwamura, Y. Syaku, T. Kihara, K. Organized by The Christ Weekly. Kagawa Kinenkan. October 1, 2016.

⁴⁰ Asahi Newspaper. November 8, 2015.

⁴¹ Okinawa Times. January 30, 2016. June 1, 2017.

magnet. Therefore, while we are getting a repetition of mind controlling by the scholars who do not know about “poverty”, we are falling into a human being who is indifferent to howl and pain of other people. Among civilization, technology and globalization, there is a thought, which is indifferent feeling to affected victims, natural disasters and poverty.

Photo Amatrice ⁴²

Last week, on June 8, 2017, I went to Amatrice in the middle of Italy where there was an earthquake last year. The beautiful town, where 2,700 people were living, was desecrated. School and hospital, and the Cattedrale di Santa Maria del Fiore that is the heart and soul of people was completely destroyed. 298 people were lost their lives and many people had no place to live, and the place became a town of death. At there, I heard the “cry of the stone”.

Photo L'Aquila Visit June 9, 2017

8 years ago, at 3:32am of April 6, 2009, the biggest earthquake in Italy with magnitude 6.3 attacked the ancient capital L'Aquila in central Italy. 309 people were dead (ANSA Italy), and more than thousands of houses were destroyed. There still leave much destruction behind it On March 31, 2009, the “Safety Declaration” was announced to give secured-feeling to people. The seven scholars of the Coordinating Committee for Earthquake Prediction, whose names were listed on the safety declaration, were adjudicated guilty as prison sentence.⁴³ These scholars must listen to the “cry of the stone” of the earthquake disaster victims.

By contrast, in Japan that does not have the logic of denial, there was no blame on scholars and mass media that repeatedly talked about safety myth of Fukushima nuclear power plan.⁴⁴ Since the meltdown of the first Fukushima nuclear power plant, professor Shyunichi Yamashita [1952-] who is the vice president of Fukushima Medical University was requested by the Ministry of Education, Culture, Sports, Science and Technology. He is also the descendant of secret Christian in Urakami area and as well as the 2nd generation of atomic-bomb victims. He is called by people at affected area in Fukushima as “Yamashita Damashita (Yamashita lied to us)”⁴⁵ Because when local people’s asked questions from their unsecured feeling, he told “lies” to make people calm down with relaying such as “There is almost no possibilities of receiving high radiation dose which brings acute disorder to civilians” and “ Even if you are exposed to 100 mSv of radiation, the possibility rate of becoming a cancer would not increase”.

⁴² Author. “The 1st Volunteer Report in Italy”. Kobe International Supporting Organization. August, 2017. 2016 central Italy earthquakes (Wikipedia: [https://ja.wikipedia.org/wiki/%E3%82%A4%E3%82%BF%E3%83%AA%E3%82%A2%E4%B8%AD%E9%83%A8%E5%9C%B0%E9%9C%87_\(2016%E5%B9%B48%E6%9C%88\)](https://ja.wikipedia.org/wiki/%E3%82%A4%E3%82%BF%E3%83%AA%E3%82%A2%E4%B8%AD%E9%83%A8%E5%9C%B0%E9%9C%87_(2016%E5%B9%B48%E6%9C%88))).

⁴³ 2013. Monthly “FACTA”. Koutsuke, K. Oki, S. LIFE. February issue.

⁴⁴ 2011. Misreport of The Nikkei. May 8.

⁴⁵ 2011. Finding meaning in the changing face of matter Lucas Whitefield Hixson DAILY KOS. December 18.

It recalls the Japanese Army Unit 731 during the World War 2, because they said that they did not do any human experiments.⁴⁶ Yamashita Shunichi, a Catholic medical doctor, said “When nuclear issues arise, I quote frequently the last sentence of Genbaku Kyugo Report (Aid Report of Atomic Bomb Victims), which is written in October 1951 by Dr. Takashi Nagai [1908-1951]”.⁴⁷ Modern literature researcher Masaki Ota did analysis about Ayako Miura’s deep self-conscience. She is saying about incorrect actions as a teacher under wartime in “Mici-ariki <vernal years>”, “I wonder what I was seriously trying in for seven years. If it is wrong that I was teaching so hard, I was just wasted my seven years. No, making mistakes is completely different from wasting. Making mistake means that you must beg someone’s pardon on your knees”.⁴⁸

Sometimes, people support each other while people are hearing “cry of the stone”. Two times flood disaster volunteer (November 2016, February 2017) in Vietnam made me realize it. We were impressed by Vietnam people who were keeping promised time, paying respect and having strong responsibility. We learned the trust for living from Vietnam people. When I visited Vietnam for the 2nd flood disaster volunteer in February 2017, I experienced to trust people there that they keep our promised time, responsibilities for their words and respect to others.

What made students, who participated in the 1st flood disaster volunteer in Vietnam (November 13, Sunday ~17, Thursday, 2016), surprised about poor people was that Vietnam people’s strong responsibility to keep their promise. Even for Japanese students honesty had seen to then that proportional to high quality of the labor power. Despite the communism country that idealize the concept of “He who does not work, neither shall he eat”, I have unforgettable experience that I ate frog dish at the inexpensive restaurant like a street shop. Not only in Vietnam, but also in Nepal, India, Thailand and other Asian countries, people are generally energetic and diligent. Even though people are working with low wage, their quality of work is spectacular. Despite the communism country that idealize the concept of “He who does not work, neither shall he eat”, an elderly shabby beggar comes close to the customers who are eating at the cheap restaurant. A high school student who does not have much money is giving some money generously. Maybe it is easier to give it because paper currencies are widely used in Vietnam, and there is a paper money that just same value of 10 yen.

When I looked around inside of a shop, there is no one who ignores beggars. People give even small money. It is unthinkable view in Japan. Even if other beggars come in, everyone respond in same way. Even with the fact that the store is busy, shop staffs also won’t to throw out beggars. Contemporary Japanese people with mammonism cannot understand this kind of generosity.⁴⁹

b. The one who is sensitive to “cry of the stone”.

When I think about the one who is sensitive to “cry of the stone”, I always recall Jesus. “Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.” (Matthew

⁴⁶ 1995. Tsuneishi, K. “731 Corps – The Truth of Biological Weapons Crime”. Kodansha's new library of knowledge. p.92-133.

⁴⁷ 2012. “The bulletin of the Japanese Catholic Medical Association”. November 2012. No.51. p.113-114.

⁴⁸ “2006. Ota, M. “Inoritoshteno Bungei”. Seibu Chukai Bunsho Iinkai. p.47.

⁴⁹ Author. 2016. “The 1st Vietnam Flood Disaster Volunteer Report”. Kobe International Supporting Organization. November.

11:29) I am sure that you heard about this many times.

If you believe Jesus is the “gentle and humble” one, you will not be saved. “Whoever doubts is saved”. “Humble (Greek **πραῦς** *praus* = poor, miserable)” appears in Matthew chapter 21 verse 5. "Tell the daughter of Zion, behold, your King comes to you, humble, and riding on a donkey, on a colt, the foal of a donkey". Single quotation mark in the New Testament is the quotation from the Old Testament. Augustine [354-430] is the man who is called as the father of the Western Christianity theology.⁵⁰

Although Christians were originally a nonviolent people, but they are the one who theologically justified the exact war, so I personally do not respect them. If I choose from dualism of like or dislike, I say “Sukan = dislike” in Kansai dialect. However, Augustine told about good things. It was “The New Testament is hidden in the Old Testament, and the Old Testament will be recognized in the New Testament”.⁵¹ It was outstanding that he used the book for understanding the Bible. It is the quotation from Matthew 21:5 and Zechariah 9:9. Hebrew word “**πραῦς** *praus*” from Zechariah 9: 9 means “poor and shabby”. Therefore, when you read the Bible about the “poor and shabby” of the King ride on the donkey, if you read it without prejudiced eyes, Matthew’s “humble” should be translated into “poor”. The word “humble” is also different from meaning of original text. The word “**ταπεινός** *tapeinos* (low status, humble, poor <because of that, it being looked down>, socially and mentally being pressured)” means that the person of a low class. In Luke 1:52, “*tapeinos*” is translated as “lowly”. What kind of image do you draw about Jesus? At least, the real Jesus is far different from your image such as long blond hair, blue eyes, pure white skin, good-natured “gentle” face. When I visualize about Jesus as a Jew of Palestine, he has black hair, black eyes and brown skin. Moreover, he looks shabby and poor face old man.⁵²

Photo Jesus

The Bible should be interpreted by the Bible. The image of the coming Messiah before the 7th century is drawn as “He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.” (Isaiah 53:2). Therefore, not only Moses and Jesus, but also every people who talked and heard about the gospel during the 1st century, were poor people. If you start to read the Bible with this viewpoint, things dramatically look different.

Mother Teresa is a person who is sensitive to “cry of the stone”. Her mission had changed since she came to India. Increasing the number of believers and evangelizing became no meaning for her. She was overwhelmed when she witnessed the dying people on the street. And she made herself poor just like Jesus. “Who stoops down to look on the heavens and the earth?” (Psalms 113:6). Now I can see what I had not seen before. I started to suffer along with Jesus who exists with poor and oppressed people.

⁵⁰ Author. 2005. “Augustine's Life and Faith”. (KBH Seminar, August 2)

⁵¹ It is said “Novum Testamentum in Vetere = old, latet = hidden, Vetus = old, in Novo patet = come to light.” Quaestiones in Heptateuchum 2, p.73

⁵² “Son of God”. Neve, R. Forensic anthropologist. BBC Documentary. 2001

For that reason, it was not only one time that Vatican sent the person to stop my activities. In Japan, Father Tetsuro Honda engaged in translations of three Bibles. He lives together with poor people at Kamagasaki in Osaka. The Archbishop of the Roman Catholic Church Osaka Branch gave restrictions to him for the reason that, just like Mather Teresa, he started to live with the poor rather than evangelism and not increasing believers. He is viewed as heretical and he was given orders, such as Catholic newspaper must not cover Honda translated version Bible, front cover of the translated Bible should not look like the Bible, and no priest salary.⁵³

Mr. Toshiyasu Kitamura, the author of "Ku-en", he interviewed Mr. Tetsuro Honda. Father Honda told the reason why he does not do evangelism at Kamagasaki, "Fellowships here are actually practicing the nature of Christianity to be existed as a human being. Actual practicing is important and before telling by words, the purpose has been accomplished".⁵⁴

The words of Jesus, "The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to proclaim good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners" (Isaiah 61:1), is the proof of evangelism.⁵⁵

"But with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked." (Isaiah 11:4).

"Looking at his disciples, he said: "Blessed are you who are poor, for yours is the kingdom of God." (Luke 6:20)

Photo Preparation of foods

"Bag people" are everywhere in the world and they do not have a home, a residency certification and an insurance. In 2014, students of the 36th Tohoku Volunteer met with Masao Taguchi (72 years old) in Watanoha, Ishinomaki City, Miyagi. Taguchi was used to sleep at Sendai station at the time of the Tōhoku earthquake disaster. Some volunteer groups removed snow. It was that so cold day when we met with him. Kyoto University students were willing to give their own hot-pads to him. Among students, some asked whether there are any street sleepers in Kobe City. Because I told them that people are living around Higashi Yuenchi (next to the Kobe City Hall) after the Great Hanshin-Awaji Earthquake, we decided to provide food to people by organization. After April 2014, we are continuing our activities.⁵⁶ Their right to live is also

⁵³ "The gospel for the people who made to be small. (Tentative title)". Lecture. Kobe International Supporting Organization. November 2004.

⁵⁴ "Ku-en". Kitamura, T. Tokuma Shoten. 2013. 187.

⁵⁵ Author. "What is gospel?" (Preaching at Kobe International Christ Church. September 21, 2014).

⁵⁶ 2014. "Connect with socially vulnerable people (tentative title)". Chugai Nippo. July 4.

2015. "Takidashi". Kusumoto, R. Shien No.10. Kobe International Supporting Organization. February. Reference at Kobe International Supporting Organization HP.

threatened. Firstly, it is bag people. Mother Teresa told us when she visited Japan, “Homeless is not just a meaning that there is no home to live. It means that they are abandoned, not being wanted, not being loved and not being taken care”.⁵⁷ “~less” means that there is no “~”. Secondly, “people living on the street” are family-less that they do not have families, relatives and someone rely on. It means their relationship between people is disconnected and alone in the world. Thirdly, hopeless means that there is no hope. I defines the street living people as who are suffering triple difficulties, homeless, family-less and hopeless. Organization continues to provide food once a week. Regular participants, Ms Rumiko Kusumoto and Mr. Hirotaka Murakami, never alternate between joy and grief, just because they did not receive “thank you” from street people. We are just providing 1 meal out of 21 meals (3 meals x 1 week). It is hypocritical if there is a little feeling that you want to hear “delicious” from people. Those who serve as volunteers are just providing just one meal so should not behave arrogantly. We share sufferings with eating food together at the park. Street sleepers are recommended by the public office to receive a welfare public assistance. And the office gives 120,000yen every month to them. However, there is a condition that you need to go to a job-placement office to find a job. But there is no work like a regular employment. At the very most, you can only find a week work. As people are strictly told “We are paying your welfare support on the condition that you will work properly” by officials, people start to think that they do not need any welfare support from the public office. There is no other way but to become a “street-living person” by doing day work (picking up cans, discrimination of waste items, and be a waiting line for opening discounted items, etc.). After the Great Hanshin-Awaji Earthquake, there are at least 20~30 street-living people in Kobe City. However, the public administration give pressures street people by threatening and harassing with reason of that street people defile a city view. We, the organization also visited the Kobe City Hall to submit petitions many time, so we were also detestable for them.⁵⁸

c. Live life sensitively to the cry of stone

“I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. (Romans 8:18)”. Paul’s way of living start from “the sufferings of this present time (plural form of ‘πάθημα’ *pathema* = passively experienced things, particularly difficult experiences, severe experiences, hardships **συμπάσχω** *sumpascho* < **σύν** *sun* = together + **πάσχω** *pascho* = receiving sufferings, experiencing hardships>, synonym of noun form of ‘*pascho*’ = share sufferings).⁵⁹

Verse 17 as follow. “And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together”.

Empathy for “cry of the stone” involves suffering together. Gerhard Liedke [1937~], a master of Christian ethics, formulated adequately and told as follows. “It is shown that our solidarity with creatures exists for not

⁵⁷ “Love – Mother Teresa, Message to Japanese people”. Mother Teresa, Daughters of St. Paul. 2003. p.51

⁵⁸ Author. 2014. “About the Kobe City Can Regulation”. July 4. Radio Kanai, August 1, 2014.

⁵⁹ Author. 2014. “Kyo-ku”. (Morning prayer. October 1.)

It means “Suffering” (plural form of “πάθημα *pathema*: passively experienced things, especially difficult experience, severe experience, hardships”). In verse 17, **συμπάσχω** *sun* "together" + **πάσχω** *pascho* "Experience suffering, experience hardships". **Πάθημα** *pathema* and **πάθος** *pathos* are synonyms.

only the solidarity to common sufferings, but also share sufferings of weak people and assuage their pain”.⁶⁰

In Nepal, the world’s poorest country, there are numerous orphans. “En = relationship” of Kobe International Supporting Organization is linked to such level of “share sufferings”. “Share sufferings” is also “Ku-en”. “Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.” (James 1:27). It does not mean a reluctant concession. There is a great trust in God there. Christians are apt to tell atomic bomb’s victims “And said: “Naked I came from my mother’s womb, and naked I will depart. The Lord gave and the Lord has taken away; may the name of the Lord be praised.” (Job 1:21), and they are tend to be compelled to accept everything, because “the LORD gave, and the LORD hath taken away”. However, Professor Hiroya Katsumura, the Old Testament researcher, explained that the disaster struck Job was not given and taken away by Yahweh, and Job did not know the fact that it was because of Satan.⁶¹ If you are not careful, your biblical viewpoint would miss the fact without knowing it. “Just believe it.” make troubles. Professor Mitsugu Shinmen from Miyagi Gakuin Women's University also call for attention to that the control system, which have “decency in the sense of manner”, give pressure based on this "decency", when they face to discourse against their interests.⁶² Professor Shinmen is mentioned about the review of Isaiah chapter 40 as follows. The word of “A voice says, ‘Cry out.’ And I said, ‘What shall I cry?’ ‘All people are like grass, and all their faithfulness is like the flowers of the field. The grass withers and the flowers fall, because the breath of the Lord blows on them. Surely the people are grass’” (Isaiah 40:6-7), is tend to taken as the fragility of human life.⁶³ However, it is translated as “All the wicked are like grass”, in Aramaic Targum.⁶⁴ Theology professor Krister Stendahl [1921-2008] from Harvard Divinity School supports Aramaic Targum.⁶⁵ There is an experience of mankind and trust in God and it contains the thought that “if you do not take small matters seriously, the great matter will surely perish”. However, even Japanese policy-makers are acting wickedly, they skillfully misleading the citizens by advertising about the current economic growth, the reduction of unemployment rate and the ratio of available jobs. If Japan does not free itself from the growth supremacy principle, it goes beyond the point of no return. You should not forget that we are in zero interest, zero growth and zero inflation. Growth strategies, such as cheap labors in overseas, obtaining natural resources and exporting nuclear power materials,

⁶⁰ Liedke, G. “Ecological catastrophe and Christianity”. (Translated by Haruo Yasuda, Shinkyo Shupan. 1989. p.217)

⁶¹ 2006. Katsumura, H. “Problems of Interpretation of Job”. The United Church of Christ Research No.26. p.4-5

⁶² 2016. Shinmen, M. “Religion and Violence, and Decency”. Miyagi Gakuin Women's University, Research Report. p.15

⁶³ Ibid. p.16

⁶⁴ From the time of Babylon’s captivity, since fewer people among Jews understand the ancient Hebrews, which is the Bible language, the scriptures of Judaism (the Old Testament) is an Aramaic translation. During the prayer at the synagogue, the priest read Original text of Hebrew in Aramaic language to let audience understand. The translation was done by Onkelos, who was the Egyptian and converted Jewish, in the 2nd century. Therefore, it is officially called Targum Onkelos. If you say simply Targum, it often means Targum Onkelos.

⁶⁵ Krister Stendahl was translated Romans 3:22 into “faith in Jesus Christ” and it is possible to translate the sentence “*ia pisteos Iesou Xristou*” as “through truth of Jesus Christ”. It is also said that “The Goodness of obedience to God’s covenant has the meaning that was appeared by the truth (*pistis*) of Jesus Christ. This is also a central genitive expression that is debated whether it is nominative or objective. 2015. Hashimoto, A. “Study on the New Perspective of Paul Interpretation – Consideration from the Standpoint of Luther theology”. *Evangelicalism theology* Vol 46. p.81.

have come to its limitations. I worry about Japanese future because of a leader who does not admit this fact.⁶⁶

French philosopher Michel Foucault [1926-1984] said, “Human’s anthropological status will always raise its ‘history’ dramatically, and make it more dangerous. In a manner of speaking, you may notice that ‘history’ itself is keep trying to close to impossibility. When the moment it reached to that edge, ‘history’ stops anymore. After trembling itself for a moment with that phrase, it will have no choice but to be immortalized forever”. I only hope that this prediction of the end of history would be failed.⁶⁷

Dr. Takashi Nagai, who I mentioned above, he said in his book “The Bells of Nagasaki” that “I thank God that Urakami was selected for the burning sacrifice (Holocaust, my addition) and offered to” and “thank you for the light of peace on August 9. We flourish in front of this great Urakami Cathedra. A great burnt offering! In the very heart of our sorrow, we saw it as beautiful, virtuous, and precious”. He told the Nagasaki people to accept the exposure as “the Providence of God "obediently.⁶⁸ In the Roman Catholic Church, the doctrine of providence is untouchable. Those who doubt cannot be saved. Dr. Nagai gave a condolence speech at “Mass for the victims of the Nagasaki Atomic Bomb”, as a representative of Urakami Catholic Church on November 23, 1945. He prayed that “the atomic bomb was the providence, it was God’s will. All victims were scapegoats”. It became an opportunity to say “prayer of Nagasaki” against “anger of Hiroshima”. Meanwhile religious scholar Susumu Shimazono is describing about “Kukai-Jyodo – My Minamata Disease”, which is written by Michiko Ishimure [1927-], in his “NHK series of reading heart”. The author asks whether words like “Please sleep peacefully” are delusive words by living people. She says “The gaze of Kametrumatsu’s dying moment, it was exactly telling that the soul stay in this world and never be rested in peace”. When she thought about the gaze, “I could not stand the disgusting feeling that I was a human”.⁶⁹ I experience “share sufferings” from her description that never replace the sufferings of people and God’s providence.

On February 25, 1981, Pope Saint John Paul II said in Hiroshima that “War is the work of man” and it is not God’s providence. Which is right, Takashi Nagai or John Paul II? It is a consistent view of my writings that stop thinking about whether to belong to, prayer of Nagasaki or anger of Hiroshima. You should not forget that there are also neocon-Christians among Evangelicals in the United States, who think that it is God’s providence that thousands of people are killed in Syria.

Sociologist Michiya Murata reinterprets “Risk Society: Towards a New Modernity” by Ulrich Beck [1944-2015]. He gives warning that “The human lives in the ‘Risk Society’ are too optimistic against social crisis. In other words, the human lives in the ‘Risk Society’ is completely not noticing about the existence of danger

⁶⁶ 2014. Mizuno, K. “The end of capitalism and the crisis of history (Tentative title)”. SHUEISHA SHINSHO. P.196.

⁶⁷ Foucault, M. “The Order of Things: An Archaeology of the Human Sciences”. Translated by Watanabe, K. Shinchōsha., 2012. P.278.

⁶⁸ 1995. Nagai, T. “The Bells of Nagasaki”. Sao Paulo. p.143, 146,148.

“Binding of Isaac, **הַבְּרִית הַגְּדוּלָּה** *olah*” means “total burning sacrifice” and burned out, also rising smoke is the feature. In translation of “Septuaginta”, **ὁλοκαυτώματα** *holocaustomata* is “Holocaust (massacre by Nazis)” in English and it originally from “burnt sacrifices” in Septuaginta.

⁶⁹ 2015. Shimazono, S. “NHK Radio Text”. “Religions in stories”. January - March Issue. p.167.

which is lying at the bottom and the nature of human being to produce such things".⁷⁰

Let's meditate on the opportunity of truth that "those who doubt are saved, and those who believe cannot be saved" at the risk society of "indifferent". Your thought that looks the current situation and think it carefully, and practice what you should do reach to orphans who are suffering in poverty and damaged people's heart as the gospel. The life of co-existence, share sufferings and Ku-en with orphans who are living in poverty is "the epistle of Christ". That is the gospel.

Editor's postscript

Right now, what kinds of letters are printed on tract and pamphlets which are used by Protestant, especially among evangelical Christian churches for door-to-door visits and evangelism? Through my wife's illness and the Bible reading, I was also recognized the mistakes of the doctrine of the Watch Tower Bible and Tract Society. Even when I attended the pastoral association for the first time, I was glanced by cold eyes from pastors of Kobe, "Is this man the Satan?" If you check my past, the more you look into, there are more scars and other things will come out that make my face to turn red. In contrast, if you look into Jesus more and more, you will know the contrasting fact that how much pure and innocent he is. I was appreciated that more than 30 people withdraw together from a group. Recently, the members in the pastoral meeting are not only one.

Unlike the conversion from Buddhism and Shintoism, the Christian world is very severe society for the former Watch Tower believers. From 1995 to 2011, I committed myself in atonement for my sins to the Christmas Festival, the Kobe Bible Exhibition and the secretariat of the 150th Anniversary of the Protestant Missionary in Japan.

It has been about 30 years since I left from the Watch Tower with noticing about mistakes by blessing. There something makes me think. Just like the Watch Tower, among Christ churches, there might be "indifferent" toward cry of the stone.

Obviously, the doctrine of believers in the Watch Tower is wrong.

However, tracts for Christianity evangelism to practice neighborly love have expressions of self-righteousness. For example, sentences are like "No relationship with the Watch Tower (Jehovah's Witnesses), the Mormonism and the Unification Church" and "Please consult with us if you are in trouble with the Watch Tower (Jehovah's Witnesses), the Mormonism and the Unification Church". It is making appeals that "We are the right one and please do not think us the same with those unrighteousness groups". Please go overseas. The majority of the first Bible that local people have in their hands in Africa is "the New World Translation of the Holy Scriptures (published by the Watch Tower). Even in Japan, the number of weekly regular gathering followers to the Kingdom Hall and the number of seekers after truth exceed the Christian churches. It is called as the world's largest heresy organization. Not only the numbers of their own translated Bibles are many, but

⁷⁰ 2017. Murata, M. "Between Christianity and sociology (Tentative title)". Koyo Shobo. P.201

also large numbers of them are distributed like paper bombs. Even such as a Bible full of mistranslations, after reading it just like me, some people knock the gates with their fellowships to admire Jesus as the true God. Let's think that you have begun to have doubts about teaching and exhausted for evangelism work while be inside of the Watch Tower. But, in those cases, does conversion person feel love and open his/her heart to a ruthless Christian church that says "no relationship with the Watch Tower"?

Among "small stones", you better not to forget that there are spiritually "poor" people also. Furthermore, Professor Susumu Higuchi advocated in "Nature Problems and Scriptures (Kwansei Gaguin University Research Center for Christianity and Culture, Christian Newspaper, 2013)" that the whole nature situation, "the whole creation groaneth and travaileth in pain together until now." (Romans 8:22), is also the big issue that we cannot overlook indifferently. How should be the relationship between human and nature is also related to "be sensitive to the cry of the stone". For this 90 minutes lecture, I would like to apology that I could not cover everything for my prepared manuscript, and I will give it to the next opportunity.

In addition, I would like to express my sincere thanks to Professor Michiya Murata, Professor Mitsugu Shinmen and sister Yukiko Dote. They are companions, brother and sister of the Kobe International Sustaining Organization. I thank to Father Tetsuro Honda for leading us about the theology of liberation through seminars and becoming a guide of this article. The executive board members of the Kobe International Supporting Organization, Emeritus Professor Wataru Mizugaki and Dr. Shirakata. Their constantly watching our work for the weak people is a safety valve for the volunteer activities in the disaster area.

At last, thanks to my wife Kayoko Iwamura. She died on October 17, last year. Because of her, I am able to visit orphans that are the crying small stones because of poverty inside and outside of Japan. Moreover, I do like to share joy with my partner Kayoko who offer blessing of educational support through "Kayoko Foundation", and give pray to her.

June 24, 2017.

Yoshio Iwamura