

“Christianity and Volunteer-Dō (=The Principle Way of volunteer)

~From the Horizontal <Movements> to the Vertical <Activities>~

Kobe International Christ Church Pastor Yoshio Iwamura

Theme scripture: “For Titus not only welcomed our appeal, but he is coming to you with much enthusiasm and on his own initiative.” (2 Corinthians 8:17)

<Introduction>

First, I do like to ask you for your understanding. Yoshio Iwamura from Kobe International Supporting Organization (hereafter “organization”) is not a researcher, but he is a necessitous person. In other words, when the great earthquake shook the ground, I was beside as a person, not the researcher, to the people who were more dead than alive. Well, let’s imagine that you have been built up, endured and trained yourself toward to your dream. Finally, you came close to make your dream come true. However, there is a person dying in front of you on the street. You cannot leave the person alone. On the other hand, you have to give up your last step to your dream that you lived all of your life for it. You will be forced to choose either abandon the person or give away a goal of life, a purpose of life, a prayer of loved one and all of your efforts that you had been done until now. You may have a thought that there is a possibility that someone else will help the person instead of yourself. If you do your action without a manual, you are not sure to be succeeded. You have to give up simply the greatest opportunity of your life, which you finally can have it, and the purpose of your life as well as an honor. I think that it is the truth of volunteer to become “Ta-Ko” in such circumstances. Paul said “Though I am free and belong to no one, I have made myself a slave to everyone.” (1 Corinthians 9:19) As far as I say myself “slave”, I never suit to center, Tokyo and management. Compared to the attendees, I do not have anything to teach you in terms of logic system, activities on the field and personality. I am more like a social Gokiburi (cockroach). Last year, when I visited the 2nd Nepal Volunteer with students, I had no other way but danced “Gokiburi dance”, as a return of our appreciation to local people, to let them have a good time. Today, I took a request from Susumu Shimazono with my own risk that I would receive criticizes as a self-righteousness person. Shimazono made a recommendation in a dialogue “Shyukyoto Gendaiga Waku Hon”, next year of 3.11. He said “Don’t you think that disaster support have such clues that find something new which has been missing? Like a young monk as well, even people of religious groups go to the affected area, they are not efficient at all for local people with doing, such as providing a mental care. I rather than learn from people. I come to know about something that was missing through those experiences, even though I thought that I acquired a religious tradition.”<sup>1</sup>

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<sup>1</sup> Shimazono, S (Joint author). 2012. Shyukyoto Gendaiga Waku Hon. Heibonsha. p.139.

Please try to think for a while with using your imagination, either volunteer is “Ta-Ko” or “Gokiburi”. And please walk with me the road of “even a worm will turn”.

<Note> All scriptures are quoted from New International Version.

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## (1) Volunteer-dō

### a. Volunteer

Theme scripture in Latin is “*quoniam exhortationem quidem suscepit sed cum sollicitior esset sua voluntate profectus est ad vos*”<sup>2</sup>. The word “*voluntate*” appears. The etymologies of the adverbial form “*voluntate* (from one's own motive) is the verb “*volo* (desire, want, and wish). “*Voluntas*” is the noun form of “*volo*”, and it has meanings such as “intention”, “free will”, “will”, good intentions” and “willing preparedness and enthusiasm”<sup>3</sup>. From Latin “*voluntas*”, English word “volunteer” is born. The origin of “volunteer” is from the Bible. The most of publications that introduce what is the “volunteer” are not written about that is originally from the Bible. And the Christian church also don't realize about it. “*Volo*” is the etymology of English word “will”. “Will” and “intention” are different. “Intention” is only a thought in mind. On the other hand, “will” indicate positivism to make actions of what you are imagining in your mind<sup>4</sup>. Volunteer is not a horizontal “movements”, but it is a vertical “activities”. So that, the volunteer activities are different from “citizen’s movements”, “social movements” and “politic”. From “voluntary”, which is the adjective form of “*volo*”, the difference between “volunteer” and “service” becomes clear<sup>5</sup>. “Voluntary” is defined as “it is free from any compulsion that can be detained a person’s decision”. “Houshi (=to serve)” is originally from “Tukae Tatematruran (=to obey as commanded)”. “Tukae Tatematruran” appears in “Chronicles of Japan” and “The Anthology of Myriad Leaves”. It is also used in examples such as serve to emperor. In “Daijirin”, it explains about “houshi” as “to serve state, society and superiors without thinking about any interests”. In the sense, “to serve” suggests a hierarchical relationship between “a servant” and “a recipient”<sup>6</sup>. The word “奉 (Hou)”, such as “奉公 (apprenticeship)”, “奉納 (dedication) and “奉職 (service)”, means to receive orders respectfully from the superior person. When “亻 (person)” is attached to “奉”, it is used such as “俸給 (salary)” and that means something given by the superior. Contribution activities to other people and society under social contracts, norms and restrictions would detract the equality between the servant and the recipient. For example, it cannot be said as the volunteer act if you do such as cleanup activities at

<sup>2</sup> 1994. *Biblia Sacra Vulgata*. Deutsche Bibegesellschaft Stuttgart.

<sup>3</sup> Tanaka, H.1964. *Ran-Wa Jiten*. Kenkyusha.

<sup>4</sup> Ōno, S., Hamanishi, M. 1985. *Ruiji Kokugo Jiten*. Kadokawa.

<sup>5</sup> Synonyms explanation of “voluntary” from *Webster’s Third New International Dictionary*. 1993. Merriam-Webster.

Nakata, S. 1975. *Seinen-to Houshi*. Vol.94. Japan Youth Volunteers Association. The June Issue.

<sup>6</sup> Nakata, S. 1975. *Seinen-to Houshi*. Vol.94. Japan Youth Volunteers Association. The June Issue.

the affected areas with the enforcement of a part of school program or “conscientious people<sup>7</sup> (conscientious objector)” do activities as a community service. In 1993, the Central Social Welfare Council issued “Opinions for Volunteer Activities for the 21<sup>st</sup> Century”, and they endorsed the paid volunteers. Thereupon, as “volunteer activities” is different from “service activities”, confusion is occurring for what the original meaning “volunteer” is.

#### b. What is a volunteer?

The characteristics demand to volunteers are subjectivity, solidarity, and gratuitous, and it has been said that the principle of volunteers is expressed in these three<sup>8</sup>.

However, although I agree with self-motivation and gratuitous, but I think “communality” is more timely than “solidarity”. Moreover, there are various perspectives such as, self-motivation, altruism, welfare, sociality, solidarity, continuity, development, and pioneering<sup>9</sup>.

#### i. Independence

“Be shepherds of God’s flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve.” (1 Peter 5:2)

***“pascite qui est in vobis gregem Dei providentes non coacto sed spontanee secundum Deum neque turpis lucrigratia sed voluntarie.”***

Steps should be taken by “*non coacto* (not being forced)”, “*sed spontanee* (voluntary, willing to do) and “*spontaneesecundum Deum* (according to God's will)”, and it should be the manifestation of feelings. It is requested as the adverbial form “voluntarie (voluntary)”<sup>10</sup>.

Even from “voluntas (free will)” in Latin, it is not a thing to be forced by others. It is also different from activities that have done based on a contract like a profession. Therefore, it is not something you will be asked that get grants from the administration as seen today.

Theme scripture in Greek is “ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων ἀυθαίρετος ἐξῆλθεν πρὸς ὑμᾶς.”.

The Greek word “from one's own motive” is the adverb “**ἀυθαίρετος**” (*authairetos* <**αὐτός** *autos* = myself + **αἰρουμαι** *hairumai* choose>). English word “volunteer” was born from “*voluntas*” in the Latin translation Bible. Originally, it has a sense of urgent pressure to choose as “choosing by oneself”. “*autos*” is the English “auto” and it became the etymology of automation, motorbike and

<sup>7</sup> Author. Christianity and Pacifism.

<sup>8</sup> Abe, S. 1997. Fukushi-no Tetsugaku. Shakai Fukushi Senmonsyoku Library. p.90.

<sup>9</sup> Kawamura, M. 2006. Volunteer Theory. Minervashobo. p.2.

<sup>10</sup> In Greek “**ἐκουσίως**” *hekousios* adverbial form of <**ἐκόν** *ekon* (voluntarily, of one's own free will, willingly, deliberately, purposely, inordinately). In English, “willfully, willingly, voluntarily, of one’s accord”. “But I did not want to do anything without your consent, so that any favor you do would not seem forced but would be voluntary.” (Philemon 1:14) “consilio autem tuo nihil volui facere uti ne velut ex ssitate bonum tuum esset sed voluntarium.”

automatic<sup>11</sup>. “*authairetos*” is a meaning of “voluntary” to choose by oneself < voluntarily “adverbial nominative”>. And it is not driven out for external institutions, strategies and policies from organizations, administrations and a state<sup>12</sup>. For example, it is used not only for solitary behavior to go to areas with suffering of hardships and troubles as a loner, but also for actions as a group. In “for I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own” (2 Corinthians 8:3), plural form of “*authairetos*” is used. By the way, in the Japanese publications that introduce volunteer, the Latin “*voluntarios*” is the origin of “volunteers”. However, “*voluntarios*” is an adjective form. It means “voluntary”, by oneself and “on one's own judgment”. The verb form “*volo*” means “seek sincerely”. It is a phenomenon that volunteers are not rooted in Japan. Because people who do not understand the basic grammar of Latin, such as “*voluntarios*” and “*volo*”, are writing about it with adaptations from it.

When consider about “independence”, modernization of Japan since the Meiji Restoration used Europe and the United States as model, and it had been promoted completely under the “government” initiative, by the central control. Because it is under the government control, “people” tends to depend and obey to the “government”<sup>13</sup>.

Volunteer activities gradually weakened its nature characteristics such as independence, development and criticism, and transformed into passive volunteer under great support from the administrations and social welfare councils<sup>14</sup>.

Lecturer Yayoi Tanaka at the University of Tokyo has pointed out the seven characteristics of NPO that lost its independence and became a subcontractor<sup>15</sup>. She has a sense of crisis that there is no future for the subcontractor culture under the administrations.

- ① Securing employment and purpose of sustainable organization are higher than social missions.
- ② Put more time and personnel resources to a commissioned project than voluntary project.
- ③ It will not develop a new business besides the commissioned project. Discovery of new needs will be reduced.
- ④ It will be stop soliciting for donations.
- ⑤ Request the funding source excessively to the commissioned proprietor.
- ⑥ Volunteers are gradually excluded or quitting.
- ⑦ Governance is weak. Many of the time of the directors are used for negotiations with the administrations.

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<sup>11</sup> Oda, A. 2010. The 4<sup>th</sup> ed. *The New Testament Small Dictionary in Greek*. Japan Computer Bible Research.

<sup>12</sup> “Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.” (2 Corinthians 9:7) “*unusquisque prout destinavit corde suo non ex tristitia aut ex necessitate hilarem enim datorem diligit Deus.*” “For Titus not only welcomed our appeal, but he is coming to you with much enthusiasm and on his own initiative.” (2 Corinthians 8:17) “For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own,” (2 Corinthians 8:3) “They urgently pleaded with us for the privilege of sharing in this service to the Lord’s people.” (2 Corinthians 8:4)

<sup>13</sup> Nagai, Y (Coauthor). 2003. *Maarui Chikyushimin-no Volunteer Keyword 145. Volunteer Study Dictionary*. Nihon Volunteer Shyakai Kenkyujo Nihon Volunteer Study Dictionary Editing Committee. p.22.

<sup>14</sup> Nakajima, M. 2002. *Volunteer Theory*. Chuohoki Publishing. p.15.

<sup>15</sup> Tanaka, Y. 2006. *NPO-ga Jiritsusuru Hi – Gyosei-no Shitaukeka-ni Mirai-wa Nai*. Nippon Hyoron. p.74.

Regarding voluntary activities, Eiichi Okamoto who is a director of the Osaka Voluntary Action Center said that it is “an independent private position” from the state and the administrations, and also it refers about “positions and relationships that stands independently but coexists” with the state and the administrations<sup>16</sup>.

Put the Article 89 of the Constitution “You must not spend or use it for charity, education or philanthropically project without public control” on the top, the legal system form was progressed to forbid interfere of the state to the society. A self-sufficiency of society against the state. Nihei Norihiro [1975-] (Associate Professor at Hosei University) pointed that this is the requirement of democratization and prevention in the state and society<sup>17</sup>.

If “independence” cannot be secured, self-sufficiency, self-responsibility, the spirit of self-help and a journey of self-discovery will become uncertain.

## ii. Communality

Communality is the activities that aim to develop a society and make spiritually affluent life. “Public” is “*koinos* [means adjective ‘common’]” in Greek. In the Bible, there are synonyms “*δημόσιος* [means ‘public’]”. “*koinos*” comes out in the case of “a religious community based on love” that appears in “property sharing”, which was a primitive community. “The believers were together and had everything in common.” (Acts 2:44). “All the believers were one in heart and mind. No one claimed that any of their possessions was their own, but they shared everything they had.” (Acts 4:32). It is a spontaneous expression based on the providential of love that is created by Christ and the Holy Spirit. It is neither a communist economy that was carefully buildup, nor a legal sense of the constitutional social system of property. It indicates that the unique idiomatic phrase by Luke called “share all”<sup>18</sup>, which is derived from Hellenism that is not appeared in the Old Testament and the Gospel, was disclosed not only to Israel but also to the entire world<sup>19</sup>. The reason to define, integrate and confirm the Biblical terminology by Greek “lexicon” is that because misdirected

<sup>16</sup> Okamoto, E (Coauthor). 2011. Volunteerism Research. No.1. Osaka Voluntary Action Center.

<sup>17</sup> *ibid.*, 15. Mr. Nihei made clear about his opinion with criticizing as “Do-in (mobilization)” about when “government twist volunteer or civil activities into particular form and made it to obey by rules.”

<sup>18</sup> 1977. Theological Dictionary of the New Testament (TDNT) III. Gerhard Kittel Eerdmans Publishing Company. p.796. “Abandonment of ownership” means not only abandonment of material property but also everything including family, hometown, and occupation. In that sense, abandonment of ownership indicates more about change of way of life. On the other hand, concrete material property, which is surplus wealth, has become a problem of “charity”. And according to Luke, such surplus wealth must be distributed to the poor. (Minegishi, K. 2004. Shingaku Kenkyu – Luka Bunsho niokeru Shyoyuhoki to Hodokoshi. The Society of Theological Studies School of Theology Kwansei Gaguin University. p.30)

<sup>19</sup> “lao,j” (It represent «God»’s people in Israel), a synonym for “dh/moj”, is use as follow. “As he says in Hosea: “I will call them ‘my people’ who are not my people; and I will call her ‘my loved one’ who is not my loved one,” (Romans 9:25). It is used for “my people”, Israelites. English word “democracy” came from “dh/moj”. “dhmo,sioj” appears in Bible as “They arrested the apostles and put them in the public jail.” (Act 5:18). It is used as “public (public, a state)”. (1994. Shinyaku Seisho Shyakugi Jiten. Vol.1. Kyobunkan.p.343). “dhmo,sioj”, it doesn’t appear in the Old Testament “Septuaginta” version, is derived from “people (“dh/moj”, public acting people). Therefore, from the biblical terminology, “common” indicated that “public” nuance from vertically transcendent existence. On the other hand, “dhmo,sioj” is also used in the context of “public” by the state, government and related authorities. (1977. Theological Dictionary of the New Testament (TDNT) II. Gerhard Kittel Eerdmans Publishing Company. p.63)

arguments about definition of “volunteer” is rampant in Japan<sup>20</sup>. I cannot help but thinking that confusion with the concept of “common”, “publicness” and “public” through discontinuous in history had been started by using the interpretation of Jürgen Habermas [1929-].

There is a book that says in beginning that Habermas dare to mention about “people’s public sphere”.

It is “the Structural Transformation of the Public Sphere”. Put simply, “people’s public sphere” is a movement that people made action to solve problems by themselves. Habermas, the philosopher representing the 20th century, says decisively that he does not take “people’s public sphere” into consideration. He is overlooking about the “citizen movement”, “Chartism” and “labor movement” that had been practiced activities because people could not count on their government or administrations<sup>21</sup>. The philosophy of “civil public sphere” that Habermas says is that “A public opinion is formed through intelligent discussion by educated citizens, and it surveil the politics”. And he point out 2 functions that (1) formation of the public opinion and (2) surveillance function by the public opinion against the government<sup>22</sup>. In the textbook made by “the Japanese Society for History Textbook Reform”, it emphasizes that the state is the “public”, so it should fulfill own duty as the “public”. It assumed that individuals or “citizens” are supposed to run to egoism. The concept of “public” has the idea that is only can pursuit by a direction of erasing “myself”, like “elimination of myself”, with controlling the desire of personal egoism<sup>23</sup>. Be apt to, it get the urge to establish a “movement” body against the public by moving citizen’s wave to counter to racial problem, gender discrimination, and pressure on poor and suffering people. “When fighting against elite, authorities and rivals, a politics of fighting will happen. All of social movements, protests and revolutions are the collective act of fighting. The collective act of fighting is the fundamental of social movements.”<sup>24</sup>

However, an ambiguity is necessary rather than choosing between “individual” activities and “movement” by groups. Paul Tillich [1886-1965] states about his interpretations when he talks about “eternal life”, “A morality has the polarity of individualization and participation, but it becomes an unambiguous self-integration. And there is a God’s divine centeredness but there is no more morality. Religion, even though it has a polarity of freedom and destiny, it becomes unambiguous self- transcendence in eternal life, and God’s freedom dominates it. At there, there is no religion exist, just like there is no temple in heavenly Jerusalem<sup>25</sup>.”

There is no other way but each of us must examine it based on non-dualism way of thinking.

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<sup>20</sup> 2001. Kobe and Bible. Editing committee of “Kobe and Bible”. Kobe Shinbun Shyupan Center. p.62.

The Prison Act of modern Japan was enacted that based on the “Prison report” of Harima, Osaka, Hyogo and Kyoto, which was submitted by Berry in 1979. Before Kousuke Tomeoka became a cleric in 1891, Taneaki Hara [1853-1942] was inspired by Berry’s life and he became the first Japanese Christian cleric in 1888. The activity of prison cleric was permitted to monk of Shinshū Ōtani-ha, Ukaikai Tan in Nagoya, 1872.

<sup>21</sup> Habermas, J. 1973. *The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society*. Translated by Hosoda, S. Miraisha. p.2.

<sup>22</sup> *ibid.*, p.326-329. Irie, S (Coauthor). 2000. *Volunteer Gaku Kenkyu. Vol.1 – Volunteer and Kokyosei*. The International Society of Volunteer Studies in Japan. p.47-48.

<sup>23</sup> Koguma, E (Coauthor). 2003. *Iyashino Nationalism – Kusanone Undo-no Jitsusho Kenkyu*. Keio University Press. p.44-46.

<sup>24</sup> Tarrow, S. 2006. *Power in Movement*. Translated by Ohata, H. SairyuSha. p.20, 22.

<sup>25</sup> Shige, H. 2005. *Tillich Shingaku-niokeru Sonzai-to Sei-no Rikai*. Shinkyō Publishing. p.239.

“Activity” meaning by Hannah Arendt [1906-1975] is not building barricades or exercising violence like shooting soldiers. She discussed about it like as follow. “Get out of private life and go into the light of public events. Take initiatives and start joint projects. And experience a raise of freedom.”

“ It is not only that we will be an only thing to be died and to have a destiny to die, but we can express something new and unique for everyone in the world and we can be active to do by the way that people cannot think about it within a role of regulation, which something people cannot imagine.<sup>26</sup>”

I do like to talk about the must-read book, which is for the people involved in volunteer-dō, “Volunteer-no Tanjyo-to Shyuen – Zouyo-no Paradox-no Chishiki Shakaigaku.”(Nihei Norihiro. The University of Nagoya Press. 2011. Hereinafter referred to as “Para-zouyo”).<sup>27</sup>. This book discuss about the “paradox of zouyo (donation)” in Japan before the war, “What important for a function of religion is the point that it give “zouyo” an unacceptable meaning to avoid “paradox of zouyo. For example, in case of Kousuke Tomeoka, he understands charity as the love that Jesus gave to human being<sup>28</sup>s. Charity become to have religious meaning, and its remuneration is given in religious style (please Heavenly Father)” (p.42). There is a premise of “it is analogous with the love that Christ dedicated to human beings”. . Nihera detail tells specifically with quoting the contents that Christian Kousuke Tomeoka [1864-1934] wrote in his book. He analyzed the state of Christianity that it is used as “Jin-dō (Humanitarian)”. Although ‘Jin-dō’ is a media for promoting charity projects, we can find doubts repeatedly that a true charity = <zouyo> is actually an anti-‘zouyo’. (ibid.p.39). Tomeoka points out that ‘because they live in idleness, they become to be the one who have to receive salvation’. The answer of Tomeoka is to teach work (exertion) to the rescuer and to let them ‘be able to run own business independently’. From that point of view, there is no poor law like in England in Japan. ‘恤救規則 (Jyutsu Kyu Kisoku) ‘was raised by the idea that ‘Rescue only because of unavoidable reason and you should not rescue other people easily. In case of rescuing, you should do it on necessity and restriction.’(ibid.p.46). Kousuke Tomeoka stated a ‘spirit of social service’ as follows. It was used to be ‘Eastern morality, which was a moral, that majority of weak people serve to minority of strong people’. However, nowadays, ‘the moral of social service means that stronger people council weaker people’<sup>29</sup>.

Nihei specifically captures a viewpoint of the Christian world that has inherited “Christianity (Christianismos), which is the word cannot seen in the Bible. From my vertical “activity” viewpoint, it is a social project that cannot be supported by Kousuke Tomeoka. From the part that

<sup>26</sup> Canovan, M. 1995. Hannah Arendt, Her Political Thought. Translated by Terashima, T. Miraisha. p.102, 103. Hannah Arendt alleged that ultimately, the “public nature” can be guaranteed only by people’s “activities”. Inagaki, H (Coauthor). 2015. Kirisutokyo Fukushi-no Genjitsu-to Mirai. Kirisuto Shimbun. p.109.

<sup>27</sup> Nihei, N. 2011. Volunteer-no Tanjyo-to Shyuen – Zouyo-no Paradox-no Chishiki Shakaigaku. The University of Nagoya Press. p.42.

<sup>28</sup> About Kosuke Tomeoka is from “Encyclopedia of Britannica”. “He went to the United States in 1894, and studied the European and US criminal system. He became a part-time staff for the Home Ministry after 1900, and participated actively in the regional improvement movement and as the social project investigation member.”

<sup>29</sup> Volunteer-no Tanjyo-to Shyuen – Zouyo-no Paradox-no Chishiki Shakaigaku. p.60-61. 1929.Jindo, Vol.280. “Jyutsu Kyu Kisoku” was the law during 1874-1931 in Japan. “Para-zouyo” (Jindo, Vol.280. p.37), “Jyutsu Kyu Kisoku” was principally dealt as “Jinmin Sougo-no Jyouki”. In other words, it is expected that the spontaneous “gifts” such as humanity between people, sincerity “emotion”, mutual assistance and “charity” would be alternate to it, while the state is not fulfilling the social security function.



was quoted by Nihira, the “activities”, which is based on the vertical relationship “I and thou” from transcendent existence, has not been delivered. It is the impression that rather concentrated to an extraordinary Christian who contributed to horizontal “movement”.

By the way, the movement of improvement of living conditions in prison had started by the missionary doctor John Cutting Berry [1847-1936] who landed to Kobe in 1872.<sup>30</sup>

Robert Pekkanen quotes a Japanese religious researcher Helen Hardacre, who was born in 1949. There are three distinguishes sectors that consist religious world in Japan; “Existent religion (Temple-Buddism, Shrine-Shintoism, Christianity)”, “New religion (including Soka Gakkai, Risshō Kōsei Kai, Reiyukai Kyodan, Tenrikyo, etc)”, and “New-new religion” that has been occurred from the 1970’s”. General people do not clearly distinguish the three. After the attack of the Aum Shinrikyo in the early 1990’s, religion was “divided largely”. Since the Aum incident, according to Hardacre, there was a transformation in the selection of public policy to protect society (including potential conversion) from the abuse of religious group’s right to protect their freedom.<sup>31</sup>

For Habermas and Nihira, I think that it is possible to discuss the paradigm tendency of “end of volunteer” because of that religious movement has a premise that it has no public importance.

### iii. Gratuitous

Jesus taught to his disciples that there is “Freely you have received; freely give. (Matthew 10:8)” in the Bible. It is a basic to do the volunteer-dō as free of charge. We do volunteers with providing physical strength, time, transportation expenses, food expenses, and accommodation expenses. However, we never expect reward. The reward includes not only money but also fame, position and honor.

Speaking of “Houshi”, some people may associate with “no-pay working (unprofitable)”. Thoroughly, it is the road of an oddball person who against the values of economic supremacy. In Japan, there was a volunteer spirit of reciprocity. It’s a gently act to place food under the roof of poor people. Helping each other so called “secret charity” was not unusual.<sup>32</sup> “Secret charity” was

<sup>30</sup> Kobe and Bible. Editing committee of “Kobe and Bible”. Kobe Shinbun Shyupan Center. p.62.

The Prison Act of modern Japan was enacted that based on the “Prison report” of Harima, Osaka, Hyogo and Kyoto, which was submitted by Berry in 1979. Before Kousuke Tomeoka became a cleric in 1891, Taneaki Hara [1853-1942] was inspired by Berry’s life and he became the first Japanese Christian cleric in 1888. The activity of prison cleric was permitted to monk of Shinshū Ōtani-ha, Ukaikai Tan in Nagoya, 1872.

<sup>31</sup> Pekkanen, R. *Volunteerism and Civil Society*. Translated by Okamoto, M. (Quoted in *Volunteerism Kenyu*. p.38.) Hardacre, H. 2003. In *The State of Civil Society in Japan—After Aum: Religion and Civil Society in Japan*. Cambridge University. p.133-153.

[Online] <https://www.youtube.com/watch?v=TfuFxi-TNik>.

Shimazono, S. 1998. *The Structural Evolution of Religious Communities in Japan—The Commercialization of the Sacred*. *Socail Science Japan Journal* 1 No.2. p.181-198.

<sup>32</sup> “In-Toku (secret charity): For those who do good things, something good will always come back”, by Daijirin. Abe, S. 1997. *Fukushi-no Tetsugaku*. Shakai Fukushi Senmonsyoku Library. p.92. Entire Japanese people awakened to the connection of people while letting money account and self-responsibility aside, and they strengthened the thought of “I would like to be useful”. There is a feeling that Japanese who had been lived in the market economy and exchange economy suddenly returned to the economy of given and reciprocity. In contemporary society where the exchange principle dominates, in an emergency time, it is “self-help” that each person protects themselves, so that each person makes effort for savings and aiming for richness. Money is the only things to rely on. It seems so. On the other hand, in the economic society of reciprocity, it is not savings to say “things” when in the emergency, but it is a network of aid, that is, “mutual help” and “mutual assistance”.

developed into “reciprocity”. For example, if someone helped you for rice planting and you will go to help the person for rice harvesting, which is an “in return principle”. This is a custom such as, condolence money for a funeral, a gift in return for a funeral offering, wedding celebration money, a gift in return for a wedding offerings, a summer gift and and end-of-the-year gift. Reciprocity which connects communities that cannot be seen in Europe and the United States is currently disappearing. And also some negative aspects such as duty, humanity and social ties are decreasing. The act that it sells debt to others with asking for a goodwill in return is deviate from the volunteer-dō<sup>33</sup>

In England, by the establishment of welfare state in the 1940S, health and welfare services changed into “administrative services”. Due to the spread of system of paid volunteers, the strict boundary between “paid labor” and “volunteer” is becoming fuzzy. If volunteer activities themselves receive preferential taxation because they are operating public movements, their profitable partnership with bureaucracy start and so volunteer groups will receive benefits from administration in return of accepting a re-employment of retired bureaucrats. And a benefactive relationship will be established. And because of that, they start to receive an indirect political donation and they will be asked for organizational vote-gathering activities. Therefore, we should maintain our activities as non-government and non-profit<sup>34</sup>. It is helpful to know about “non-profit” if you are going to do volunteer-dō. In economics, non-profit organizations do not distribute profits to their members. Then, if you ask to the state and the administrations, they react to answer that they are non-profit. However, professor Yukio Irie from Osaka University argues that the political community is a profit organization. In fact, Kobe city administration was called as “Kobe Corporation” before tthe Great Hanshin-Awaji Earthquake. Since the community has a commerciality, it composition is the profit organizations like an enterprises. It clear up the fact that has been overlooked as “there is nothing wrong to be personal or profit organization. What wrong is that pretend to be as a ‘public’ although it is a private, and referred to as non-profit although it is profitable.”

Administrative	Enterprises	Volunteers
(Public, Non-profit)	(Private, Commercial)	(Private, Non-profit)

Turn over the preconception.

Administrative	Enterprises	Volunteers
(Personal, Profit)	(Personal, Profit)	(Public, Non-profit)

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After everything was lost by the tsunami, the most reassuring for the victims was not “money” but “bond”. Yamada, T. (Professor of Kyushu Sangyo University, Economics department, Economic policy. October issue.)

<sup>33</sup> Yamamoto, E. 2007. Bible and Economy. Kwansai Gakuin University Press. p.104, 119.

There is a golden rule in Jesus word, “So in everything, do to others what you would have them do to you.” (Matthew 7:12). Beyond the passive teaching of not doing anything rather makes trouble to others or not doing anything disliked by people, it is advocating aggressive action guidelines. For the neighbors of the Ten Commandments, passively act is not an end, but it is required actively act like “compassion” or “mercy”.

<sup>34</sup> Okamoto, E (Coauthor). 2011. Volunteerism Research. No.1. Osaka Voluntary Action Center. p.6-10.

As long as the state (local government) says that they are the public, they must use shovel and work with sweating voluntarily, just like individual's volunteering act. Moreover, it is the viewpoint that if you have a free discussion space where is opened to everyone, so that your activity is evaluated as public for the first time<sup>35</sup>. Even we receive a blessing of intangible and tangible supports by our organization, Yasuo Mikio from Miyoshi Soap Corporation, neighborhood people around my home office, Tarumi prayer meeting, and KISO farm, chronic deficit balance is inevitable. Since it is not a project, it is the fate for volunteer activities that it will never be rich. I am a founder of the organization and also a pastor of the Christian church, which belongs to the Brethren. Brothers' pastor is unpaid, so I am using linguistic ability in order to prepare necessary things for my family. In other words, you never earn money from doing volunteers, rather you invest your small income into activities. The basic principle of volunteer activities is an interactive activity, which is consolidated by three pillars of "Independence", "Communality" and "Gratuitous". Next, I do like to think together about the "dō" of the "volunteer-dō".

c. " Dō (=the way)"

Not only Japanese, but also any people in the world often uses "○○-dō". Sadō (tea ceremony), Kadō (flower arrangement), Bushidō (the way of warriors), and Kishidō (Chivalry). In the Bible, "dō" [Greek word ὁδός *hodos*] means the course of life, the way of living and the way of life. "Dō" in the Hebrew דֶּרֶךְ *derek* also has the meaning of "journey of life"<sup>36</sup>. "For he guards the course of the just and protects the way of his faithful ones." (Proverbs 2:8) "The righteousness of the blameless makes their paths straight." (Proverbs 11:5). "Lord, I know that people's lives are not their own; it is not for them to direct their steps." (Jeremiah 10:23) The Bible clearly emphasizes the important roads. "This is what the Lord says: Do what is just and right. Rescue from the hand of the oppressor the one who has been robbed. Do no wrong or violence to the foreigner, the fatherless or the widow, and do not shed innocent blood in this place." (Jeremiah 22:3) It means that take care and serve for "temporary resident" (Koreans in Japan), "orphans" and "widows" is the "justice". Biblical scholar Hiroya Katamura explain about the Proverbs 11:4. "Wealth is useless on the Day of Wrath. However, righteousness will save you from death"<sup>37</sup>. "Righteous" (Hebrew צְדָקָה *tsidqah*) In 'the Bible, The New Interconfessional Translation', it is 'Jizen') is the same "just and right" in Jeremiah 22:3. Therefore, liberation from disaster, war, family and social violence is a necessary condition of peace road. There is Tetsuro Honda who is the unpaid priest in Kamagasaki, is working for the people whose right of living is oppressed, by hair-cutting and looking after with living

<sup>35</sup> Irie, S (Coauthor). 2000. Volunteer Gaku Kenkyu. Vol.1 – Volunteer and Kokyosei. The International Society of Volunteer Studies in Japan. p.45-47. Kobe International Supporting Organization HP. [Online] <http://kisokobe.sub.jp/article/proposal/7613/>

<sup>36</sup> Gesenius, W. Brown, F. 1979. A Hebrew and English Lexicon of the Old Testament. p.201-203  
Author. 2015. Volunteer Way – 20 years from the Great Hanshin-Awaji Earthquake. Radio Kansai. January 9.

<sup>37</sup> Katamura, H. 2012. Metsubo-no Yokan-to Kyomu-wo Ikani Ikaseruka. Kansai Shingakujuyuku Edition. Shinkyō Publishing. p.100. "Indeed, nuclear accident happened, so money is useless. It will cost money to stop the accident, even spend a lot of money, it doesn't mean that the accident would end. Earthquakes and tsunamis cannot be stopped by the power of money. Society has a moment when money or wealth is not useful at all. It is "righteousness" that becomes a subject at that time. Perhaps, it could be read as a volunteer activity."

together. He is in solidarity with “the least of these.” (Matthew 25:45) According to Honda, people who lives in cheap-poor temporary house or on the street never try to be “the least of these.” They made to be “small and least” by society, institutions and enterprises. To love God is to protect the rights of socially vulnerable status people as typified by “the fatherless”, “the widow”, and “the foreigner residing” (Deuteronomy 10:12-19). To love a neighbor is the act with consideration on the side of “the foreigner residing”, “the hired worker”, physically challenged people, easily oppressed people and throttled “the poor”. Moreover, for those people cannot even ask for help, we should make a first action to be their neighbors. (Leviticus 19:9-18, Luke 10:29-37)<sup>38</sup>

George Fredrick Müller [1805-1898] who is a British man and called “the father of orphans” chose a narrow road<sup>39</sup>. It is the tradition for pastors of Kobe International Christ Church, which is the Super-denominationalism Brethren Christian Church of methodical of Müller, to do not receive payments. Moreover, it is natural behavior to serve for orphans.

Before the Second World War, the Japanese rescue movement was known as a settlement house movement. It rose from among the private sectors. Juji Ishii [1865-1914], who had a high regard for Müller, gave up his medical service but started to devote his life for people who are in need of their life and orphans. The settlement house movement gave influence toward social improvement and social education. The first settlement house was established by Sen Katayama [1859-1933] in 1897, which was called “Kingsley House” and located at Kannda Misaki-cho in Tokyo. Eventually, it developed into “movements”, such as social improvement and labor union. Well, is the volunteer-dō “movement”? Or is it “activity”? In order to avoid making mistakes, I will explore which is the breakthrough that should apply passion. When you head to the top of the Mt. Fuji, it looks high peak from both Gotemba in Shizuoka Prefecture side and Yamanashi Prefecture side. Many people use imaginations that it is better to have alternatives or various ways to go. I will discuss in my real experience on the field without desk paradigm.

It is not unusual for young people to find the way of “activities”, not start to walk volunteer-dō by awakening. In 2011, a twenty-year-old young man who was a Hikikomori (stay-at-home), he was told “thank you” from the house owner which was completely destroyed while he was sanitizing the house at Watanoha in Ishinomaki city, Miyagi Prefecture. It was the first experience for him to be thanked from others. After that, he became a regular volunteer. And after five years from the Tohoku earthquake and tsunami, he was introduced as the center of activities by Editor Toshihiro Kitamura in the interview coverage article of “Chugai Nippoh”<sup>40</sup>. He was not asked by the volunteer

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<sup>38</sup> Honda, T. 2003. Shiisakusareta Monono Gawanitatsu Kami. Shinseishya. p.160.

Author. Fukuintoha Nanika. Kobe International Christ Church. Worship preaching. 2014, September 21.  
[Online]

<http://kisokobe.com/kicc/2015/09/30/%E7%A6%8F%E9%9F%B3%E3%81%A8%E3%81%AF%E4%BD%95%E3%81%8B/>

<sup>39</sup> 1986. Kirisutokyo Jinmei Jiten. The Board of Publications The United Church of Christ in Japan. p.161.

A quote from parts of George Müller’s writing. “I ran willful at my youth age. I joined Brethren and became a preacher. I stand on my conviction that materially and spiritually necessities are only given by faith and prayer. I eliminated Maintenance donation system and declined salary, and started charity project that only by offerings of willing partners.”

<sup>40</sup> Kitamura, T. 2016. Tsutaetai, Wasurenai. ㊦. Chugainippoh. April 15. Toshihiro Kitamura’s book “Ku-En” covers religious ruts and records.

center or social welfare council at the affected area to remove the debris and mud. When he participated in the volunteer at the field, he meet with victims by himself. It is a contact between a person and a person without relations of efficiency and effectiveness. It is a contact with a severely hurt person. The vertical “activity” becomes an “opportunity” through victims. And an “interest” that to go to the field will be developed. And you will find a “value” to continue for again and again, 3 months, 1 years and 3 years. Once your value judgment was formed, your experience, helplessness and modesty never criticize about other volunteer’s imperfect<sup>41</sup>. Volunteer- dō increases “own potential ability”, recognizes “pleasure to live”, realize “being needed by people” and finds a life with “worthwhile and motivation”. The young man became an adult because he has being needed by others<sup>42</sup>.

There are various streams, such as anti-nuclear movement, campaign for eliminating 2015 Japanese military legislation and campaign for defending constitutionalism. There is a common points of “opportunity”, “interests” “value” and motivation of people who volunteered to organic moving body. However, I will talk about completely different vector from the next section.

## (2) Genealogy of horizontal “movement”

### a. Deprivation of Rescue Movement in Japan

In 1995, due to the Great Hanshin-Awaji Earthquake, about 80% of the Mizugakinishi area in Nagata-ku, Kobe city, was burnt down. As a system, the readjustment for restoration of disaster damaged area was executed. 80% of the affected residents wanted to return to their original place, but only less than 30% of them could actually return. It has been trying to manage for solving restoration, reconstruction and rebuilding by the system. Administration came up with the idea of Hakomono (public building) project. It was Kobe airport, subway and advanced medical technology. They tried to build something better than before. Even land prices were falling because of collapse of the bubble economy, they still rushed for making a soaring economy. It seems that the restoration has been progressed with the idea of making something greater, bigger and taller than before the disaster.

At the time of the Great Hanshin-Awaji Earthquake, Kenichi Hino [Representative Director of NPO Itami Human Rights Awareness Association] said as follow. “Since the Japanese economic miracle, Japanese society seemed to be somehow developed and stabilized by pretending for superficial institutional conditions. Same as a measures to eliminate discrimination, most of the projects were said as completed. However, this disaster might revealed the superficial varnish from the bottom. I think that we are asked to questions such as the structure of the building and life style from the bottom. And I think that such a place to send information exist in the disaster area.”<sup>43</sup>

<sup>41</sup> Ito, T. 2010. Atarashii Jidaiwo Tukuru Shyakai Kyoiku. Nippon-Seinenkan. p.43.

<sup>42</sup> Kouroki, H. 2006. Kiboeno Chikara. Kouseikan. p.52-53.

“Through providing and sharing something that exist inside of me, which other people need it, I could realize my meaning of existence is needed by others. From that moment, I could confirm myself positively and know the meaning of my existence. Two people (boy and girl) were able to discover their meaningful “own self” by appearance of “meaningful others”.

<sup>43</sup> Hino, K (Coauthor). 1996. Kiroku Hanshin Awaji Daishinsai Hisabetu Buraku. Hyogo Buraku Liberation and Human Rights Research Institute Edition. p.273.

As Yubari City, where is famous for Yubari Mellon, made a declaration of bankruptcy I 2007, many people at the affected areas of the Tohoku earthquake and tsunami, such as Ishinomaki City in Miyagi Prefecture, Namie-machi in Fukushima Prefecture, Futaba-machi, and Tomioka-machi, said that their town also became like it. Even though Japan's reconstruction level is like this, I am amazed at restarting of nuclear power plant, linear motor car and Olympic Games. The greediness of recent people makes forgetting about radiation exposure, lonely death and unattended death, with letting others to be unconscious. What can we resolve the problems at the area, where human rights don't have any meaning, by alone?

In March 2016, Sojichiro Kawamura (79 years old), who works hard on the problem of "leased restoration housing", joined in the Tohoku volunteer. In the cold weather, we visited temporary housings together. Even though Kawamura is the aged person, he is fighting alone against Kobe City for the elderly people who are forced to leave their final home. He stands alone for Nagata-ku in Kobe City where failed for restoration and redevelopment as well as victims who are not included in a mutual aid system by delivering messages to the society.

As time goes by, we hear the voice that there is nothing that volunteer can do. It means that there is no more emergent because of prosperity, economic growth and change of people's needs. When I try to go to Tohoku site immediately after the disaster, I was said that it is rather annoying if an amateur goes in activities, such as removing muds, clearing destroyed materials and visiting evacuation centers, instead of professionals. We continue to do volunteer while getting various unfriendly gazes, evil-speaking and advices. Because in the affected area, there are people who are still enduring. A hands-on policy is the trigger to the mobile power for going to the affected area immediately. Some people are more dead than alive, and some are not affected at all. "What do you think? If a man owns a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go to look for the one that wandered off?" (Matthew 18:12)<sup>44</sup>

Horizontal "movement" also does not rise by the system. And social projects cannot save people. People can only be changed by people. Being close to anxiety, solitary and loneliness cannot be

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<sup>44</sup> Author's quarterly journal. 2016. Shien. No.14. Kobe International Supporting Organization. p.1  
Among young people in Hanshin, they are also not firmly aware of their preparation against the Nankai Trough. Therefore, one of the effective ways is visiting the disaster place so that people would not forget about the fact that more than 6,000 people had been sacrificed by the Great Hanshin-Awaji earthquake, and remindful about the importance of life. For example, in Hyogo prefecture, there were cases that elderly people were given full consideration by authorities that they do not need to leave their earthquake disaster house even after 20 years passed. However, the elderly residents of Hyogo's Canal Town are forced to leave their place by Kobe City. There are angry elderly people against ruthless administrations. Because they cannot live their house as "the last living place".

There are victims of elderly 60s and 70s without having place and hope for tomorrow in Kobe. People lost their homes in the Great Hanshin-Awaji Earthquake are now unable to work, not having savings and neither people to rely on to. Martin Luther King Jr. said "We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people." At the time of the Great Hanshin-Awaji Earthquake, the connection of heart through "mutual support", "mutual assistance" and "face-to-face" that happened as the first year of volunteers encouraged people as like living in Utopia. We appreciated our living life. However, time goes by, the temporary community that occurred at the time of the Great Hanshin-Awaji Earthquake and the East Japan Great Earthquake disappeared with a call to aim for an efficiency priority society. President Baldwin Jacobson Lonsdale, who I met at Vanuatu immediately after being affected by "Cyclone Pam", attended the International Disaster and Risk Conference in Japan. He said frankly "When I visited Sendai, I was disappointed to see the situation that Japan back to seek material prosperity just like before". The attitude of "share sufferings", "co-existence", "Ku-en (connection born from sharing sufferings)" with families and regions is required by the whole country.

done by the system. Only human can do it. I hear the voice that temples and shrines, churches and religious facilities which have recovered from restoration are just only sceneries. It is only human can emotionally empathize with the sorrow of loss of loved one, the sorrow that only survived one, the sadness that cannot be stand by close people's sorrow and the sorrow of others, just as own sorrow. Volunteers are the vessel for sorrows.

The volunteer “dō” is something to “Umekusa (=fill-in)”. It is requested that you continue to work without shaking and not being bombarded with the appearance of restoration and the hard wave of information like “it is a wild chrysanthemum which is called as just a grass until it blooms”.<sup>45</sup>

## b. Rut of Christianity

“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 is “religion (in Greek **θρησκεία** *threskeia*)”. The etymology “**θρησκός**” *threskos* leads particularly to pay attention carefully about the form that appeared outside of the religious provisions and divine faiths. For religious people, taking care of “orphans” and “widows” who receive the lowest priority is not an option, but it is a standard criteria. From the context that “*threskos*” appears 4 times in the New Interconfessional Translation Bible, it proofed that “Christianity never require special ceremonial acts from the beginning”<sup>46</sup>. We go out to the world that does not accept religious life that is many about prayers at the synagogue, praise and sermons, which can be seen in sincere believers. There is the faith for the basic of me, which still push me and drive me to the way to the Tohoku volunteers, and never giving up.

My mother gave me an influence to cultivate my *threskos*. My father Yuji [1919-1988] was feeding his poor family while he was not eating enough because of household, and he was just licking salt. My mother Kashiko [1921-1992] was filled with a spirit of charity that she received at the Shirayuri Gakuen as well as at Kojimachi Church [now St. Ignatius church], which was dedicated and established at her adolescence age of 15. When I came back from kindergarten, I saw many times that my mother was quietly giving a one hundred-yen bill to the neighboring people of

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<sup>45</sup> Author. 2015. Volunteer Way – 20 years from the Great Hanshin-Awaji Earthquake. Radio Kansai. January 9. 6:30pm.

“As a friend to talk to, be next to the loneliness of the groan of those who lost someone to talk to.”

To be with like “Rejoice with those who rejoice; mourn with those who mourn.” (Romans 12:15).

In the 1st century AD, Mary and Martha were saddened by sorrow because they lost their brother, Lazarus. It is recorded as “Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled. Jesus wept.” (John 11:31-35). Whether a religious believer or not, if you meet a person whose diaphragm muscular strength is weak due to the breath of sorrow, you are tend to empathize to the person. You are moved by the heart of “Finally, all of you, be like-minded, be sympathetic, love one another, be compassionate and humble.” (1 Peter 3:8). “Commiserate” (in Greek “sumpaqh,j”). It means ‘together’ + ‘feel pain’. It is the origin of English word ‘sympathy «compassion, pitymercy, sympathy») is the motivation.

Therefore, it shares same pain. It naturally express about the share-sufferings. Becoming “one heart (In Greek ‘o’mofrh,vn’, it means ‘make diaphragm one’), a relationship with others will be born for the first time.

<sup>46</sup> Author. 2012. Nihonno Shyukyo Fudoto Kirisuto Kyo. KBH Kirisuto Kyo Sekai Series. July 17. 1994. Shinyaku Seisho Shyakugi Jiten. Vol.1. Kyobunkan. p.197-1987. “Shyu (宗)-Kyo (教) = Religion” is a Buddhist term. It is the combined word of “Shyu (the ultimate truth which cannot be expressed by language)” and “Kyo (teaching expressed by language)”. English word “religion” is a derivative of the Latin “religio (originally ‘religo’, means <tie it up, combine>”. In other word, English word “religion” represent the way to connect God and human beings that had been disconnected. (Hiro, S. 1990. Christianity and Islam. Shincho Sensho. p.23)

“beggars”, veterans and suffering people. In my child’s mind, although I had uncomfortable feelings of “we are hungry too, why?” I thought my mother was great. It is a charity aspect of Christianity that I could not find in Professor Ichiro Suetsugu [1922-2001], who was the most influential person for me from my adolescence to adulthood. She often told us about the way of living of Satoko Kitahara [1929-1958] who was called as a Maria of the Ants Town, Saint Maximilian Maria Kolbe [1894-1941] who was called as a saint of Auschwitz and monastery Zenon Żebrowski [1891-1982]. These three people were longing presence for me and my brothers. It was a typical environment for Roman Catholic believers where easily to find everywhere in the room about the way of dedication for war orphans and also magazines of “Knights of the Immaculata”. Polish Father Kolbe and monastery Zenon visited Japan in 1930, and they had took care of orphans, people dying on the street, sick people and strangers for about 30 years. And Kitahara got influence from monastery Zenon at her age 20 years old.

Kitahara’s work also sowed seeds in Kobe too. Social welfare service corporation Gyokokai was founded in Kobe, 1954. Founder Father Robert Vallade [1914-2009] came to Japan in 1950 after the war. As a result of thinking what he capable is in sufferings, he went to the Ants Town in Tokyo, in 1953. He was prompted to do similar rescue movement by Kitahara. He lived in the shack at side of Ikuta River in Kobe City, and worked to collect trashes by using pushcarts. And he gave his income to the poor people. Vallade responded to the interview, “It is not an insulting mind to save people. It is my hope that I can be a help to the poor people and I want to share suffer and sorrow together with them”. He started from the Ikuta River to the Muko River, and eventually the activity spreads to Osaka and Kyoto as the Emmaus Movement<sup>47</sup>. It became an opportunity to start food service at Kamagasaki where was used to be said that the poorest area in Japan.

The Emmaus Movement also started to comes close to its end around 1960. It faced to economic difficulties. The low price of collected waste items, the lack of man power to collect, competition of waste collecting between neighborhoods associations as well as children’s associations were the elements. An end of rescue movement was put, which was based on the Ikuta River and the Muko River in Kobe. The Vertical “activities” are not appreciated by people. Like a Vallade, nobody have written any masterpiece that make public people to be surprised. Because the vertical “activities” are the activity that get lost in oblivion. Shinran, Kōbō-Daishi, and Dōgen Zenji dazzled others because of their great influence. It is obvious that horizontal movements have been healed sickness people not only that time, but also up to the present time through great masterpieces. However, the transcendental existence is “Truly you are a God who has been hiding himself (Latin translation, ‘deus absconditus’)” (Isaiah 45:15), against the oppressed society, the affected area and the battlefield. It is the God who taste sufferings. You should not understand about God’s suffering and Love just like the two sides of a coin. It is usual for God’s anger to fight. Just like love for humanity, benevolence and Mother God, if anyone blindly accept anything such as “love of God”,

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<sup>47</sup> Kanshya. (The 50th anniversary of the foundation of Gyokokai welfare corporation. p.3, 21)

Kobe Emmaüs was established in 1956. (Gyokokai Central Office). Emmaüs movement is about inviting homeless people for food and sleep place. It is named from the place in Luke 24:13. It was introduced by French Priest Abbé Pierre in 1949. His faith is “human beings are only saved for the first time through serving to others”. Atsuko Suga [1929-1998], who got influence from Priest Vallade, was reported as “enjoyable thing about trash house” and “the landlady of Emmaüs house” on Asahi Shimbun (1972, May 5).



“compassion of Great Buddha” and “meekness”, the person is an impostor. A solid timber horizontal “movement” softly sugarcoat people’s dissatisfactions, angers and mortification. The movement to forget the God’s anger is different from the volunteer-dō. Because it leads to rob the act of “the hidden God”. The volunteer-dō must express the God’s anger by itself and have energy to crack down the regime that oppress and discriminate people as well as undermine human rights.

The rescue movement at the biggest slums along the Ikuta River by Toyohiko Kagawa [1888-1960] before the war was not dead. I will talk about Kagawa later. Regarding Kagawa’s dependent on vertical “activities”, Nihei mentioned about it in only one time with small letters in manuscript. If it says in the paradox, the realities of the volunteers are invisible. In other words, it is not recognized by the society. It is an “event” that is generated from vertical “dialogue”.

Immediately after the Tohoku earthquake and tsunami, I got a phone call from Yoshio Arikawa [1936-2013] because he heard about my preparation to go to Tohoku. . For our organization, it was the first Tohoku volunteers. Supplies were delivered from all over the country and it was piled up around my house office. I had hurt my back because I was reorganizing, maintaining and transporting all supplies with my wife. I was worried because of anxious feeling whether I could go or not just before my departure. Arikawa was a retired entrepreneur who was managing a peal company called Clover.

We agreed with the will of walking together on the volunteer-dō. He delivered donations, goods and encouragement generously to the organization. Clothes were given from Emmaus. Arikawa received baptism directly from Kagawa while he was studying at Doshisha University in 1957. Arikawa and his university friend Mikio Ibuki were distributing foods at Higashi Yuenchi [south side neighborhood of Kobe City Hall]. After continuous 3 years work with the organization, Arikawa passed away. Arikawa’s New Ikuta River Kyoseikai became to stand on the brink. About the emergency food distribution, I was chosen as a successor because I was the member of the executive committee of 2009 the Centennial of Kagawa Toyohiko's Sacrificial Lifestyle. However, the project was not a vertical “activity” but a horizontal “movement”. From April 2014, the New Ikuta River Kyoseikai receive a baton to serve street living people on every Thursday. The torch of cooking was handed down to Rumiko Kusumoto as the main person who participated in the 36<sup>th</sup> Tohoku volunteer. Arikawa told when he was alive that there were 3 times food distributions in a week after the Great Hanshin-Awaji Earthquake at Kobe. Every time, more than 150 people made a line for food distributions at Kobe. However, he said that they were not homeless people, but mostly welfare protection receivers. The point is, people who were receiving 120,000 yen a month were making the line. The New Ikuta River Kyoseikai is providing foods only to the homeless people who live at the Higashi Yuenchi. On the same time, in March 2014, Tetsuro Honda encouraged the young people of the Tohoku volunteers to take good care of the homeless people who are not in the line of food distributions. I applied his method because I thought that it is possible for my organization to do, since we cannot do a large scale activity like Mamiko Yamano of the Catholic Social Activity Kobe Center. At the beginning, Buddhist monk Takeshi Kawanami from Kamagasaki provided food materials, and Masahiro Ioi who went to the Tohoku volunteer together

with me, Yumiko Goto, Masanao Toyohara, Shujo Fujimaru, Hoyu Yokoyama and other Buddhist monks supported rice supplies to our activity. There is also regular support from the food bank Kansai and also there are fresh vegetable from our organization's farming, we are able to continue our activity. You Nonomura (78 years old, one of the first supporters of 'Kobe-no Fuyu-wo Sasaeru Kai'), who I respect, is continuing to go around the street at night, even though it is not allowed now. He sighs, "The place was closed and surrounded by wire mesh as 'keep out'. Made the park into a space without anything so that all shade where someone can be hidden is eliminated, (Although it is said to be measures against suspicious persons and terrorists, authorities are anticipating the increasing numbers of dissatisfied people. Also, things like letting private enterprise to manage and operate parks are progressing, and make the place impossible to live due to enterprise's convenience.) There are strange partitions for benches of parks and bus stops so that people cannot lie down, and the space where can be a shelter for rainy day under the stairs of pedestrian bridge is surrounded by wire mesh so that no one can enter"<sup>48</sup>. Beside of these people, there are less than 20 street-living people without home, relatives and residential certificates. There is an advice that we should not do food distributions to such people. Mr. and Mrs. Arikawa and Ibuki traveled monthly to Tohoku after the earthquake, and kept running side-by-side. When I visited when he still alive, he said fluent in English "The Lord makes me an instrument". This spirit is a motivation to keep running for those who are entrusted now.

### c. Paradox of Volunteer Movement

Paradox means contradiction. Let me excuse myself to concentrate on Nihei's "Para-zouyo", which set up a monumental achievement that never looked down youth. It is not criticism but critic. Critic is derived from the Greek word κρίνω *krino* "to judge". I am talking because I have an expectation to Nihira who is a spirited person in academic society from now. First of all, I would like to take a look about Toyohiko Kagawa [1888-1960] who was ignored by "Para-zouyo", and Ichiro Suetsugu [1922-2001] who I used one chapter to talk about him. And besides, Suetsugu is not a Christian.

### Rescue Movement by Toyohiko Kagawa

The volunteer movement history in Japan cannot be talked without Toyohiko Kagawa. In 2008, I was recommended by Professor Shizuo Imao, as one of the executive committee members of 2009 the Centennial of Kagawa Toyohiko's Sacrificial Lifestyle<sup>49</sup>. According to Souichi Oya, "Most of the movements are originating from Toyohiko Kagawa". He said "It is countless such as peace movements, social projects, labor union movements, agricultural cooperative activities and co-op union"<sup>50</sup>. Kagawa was also nominate for the Nobel Peace Prize and the Nobel Prize for Literature. In overseas, his name is recognized as one of the three great philosophers of the 20th century,

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<sup>48</sup> Nonomura (Coauthor). 2015. Nojyukumo Yurusarenai Jidai. Kobe YMCA Yomawari (Tentative title). Activity Report. Vol.10. p.23-24.

<sup>49</sup> <http://www.core100.net/project/jikko.html>

<sup>50</sup> Ooya, S. 1960. Kamiwa Waga Bokushya. ('Ah-a. Kagawa Sensei').

alongside Dr. Schweitzer and Gandhi. Kagawa had to be watched by government because of the Taisho democracy, labor union and strike. Therefore, there is a tendency to criticize Kagawa's activities as left wing anti-government ideology. However, same as Ichiro Suetsugu, Kagawa was neither a left wing nor a right wing. In order to guarantee a recovered life security for unemployed people, he raised life insurance union, consumers' cooperative and labor union campaign. The first farmers' association and cooperative association in Japan were also spread radially from the Kagawa's office. Kagawa's rescue movement was the volunteer itself. Kagawa felt righteous indignation towards Christian world, because it was sharing joy of Christmas only inside of the Christian church. On December 24, 1909, in order to live together with people who cannot enjoy the joy of Christmas, he joined into the Shinkawa, Kobe City, where was the oldest poor slum in Japan.<sup>51</sup> Kagawa conducted social practice for the civilians' life defense, such as from "rescue poor people" to "protect poor people", labor movement, famer movement and cooperative union movement at the time of the Japanese capitalism rise.<sup>52</sup> Since 2011, the current councilor of Kagawa Memorial Center Yoshito Nishi tells visitors. "He took care of dirt, slept with Hansen's disease sufferers, changed medical dressings of syphilis patients, gave the last remaining kimono, and endured violence and threats."

What was the truth moment that Kagawa started to involve in poverty problems, economic problems, social movements and peace movements for his lifetime? "I am a child of geisha. My father was passed away at his age 44. 60 days after my father's death, my mother was also passed away. She was 33 years old. I was legally registered as child of my father's lawful wife, but I have never received kind words from my lawful mother. I was called as 'a child of a mistress, a child of a mistress' at the primary school, and was crying. One day, I was suspicioned that I had stabbed an 8 years old girl, who was a daughter of house servant, by the tip of the umbrella, so I kept crying for three days and three nights inside of the mosquito net. For me, life was too sad and dark. I sunk into the tears because I didn't know what to do even I became 14 years old. The darkness and sadness of life was only becoming serious for me."<sup>53</sup> "I was born in Kobe in July, 1888 (Meiji 21) and I lost my both father and mother almost at once and I became an orphan when I was 4 years old. Therefore, I was adopted to my grandmother-in-law and mother-in-law whom were living in the countryside of Tokushima Prefecture."<sup>54</sup> Immediately after Kagawa heard about the Great Kantō earthquake [1923 (Taisho 12)], he went to Tokyo from Kobe by "Yamashiromaru (ship)" which carried goods and

<sup>51</sup> Takeuchi, M. Murayama, M. 2009. Kagawa Toyohiko To Volunteer. Kobe Shimbun Publishing Center. p.317.

<sup>52</sup> Inagaki, H. 2016. Calvinism. Vol.32. ('Abraham Kuyper and Toyohiko Kagawa'. Japan Calvinist Association) p.40.

He said "It was British man Robert Owen who came up with this cooperative movement. Owen has already started to use the term "co-operative society" since around 1824. Regrettably, he thought of this as simply productive cooperative science, and he was not able to think more about this as an economic movement based on spiritual and religious consciousness, so he could not rise up until that level." Next, on December 31, at Rochdale city in England, 28 fabric workers gathered one pound each and established a small association based on Christian philanthropy, it is said that was the beginning of cooperative society. Three principles at that time were 1) Profit refund, 2) Restrictions of equity and 3) Voting rights of one person, one vote. Then, German Frédéric von Raiffeisen improved these three principles, and made a private cooperative insurance (credit union) by Christian spirit in 1872.

<sup>53</sup> Kagawa, T. 1950. Kirisutokyo Niyumon. Ooizumi Shoten. p.27-33.

<sup>54</sup> Torigai, K. 2012. Kogiroku. Vol4. Japan Bible Society. p.155. Kagawa, T. 1957. Seishono Hanashi. Shyakaishiso Kenkyukai Shyupanbu. p.18.

relief money. At the Great Kantō earthquake, 1.9 million people were affected and more than 105 thousand people died or were missing. Kagawa started to operate, such as emergency stations, job placement services and safety deposit box services at the Sumida River. Kagawa and his volunteers took public's attention by doing cooperation for the restoration immediately after the disaster. Roka Tokutomi contributed to Tokyo Asahi Newspaper with the title of "Kagawakun-ni", which was about the activities taken by Kagawa at the time of the Great Kantō earthquake, "I have never seen your work after the earthquake, but your work was taken up in the newspaper, and your each of activity is the most necessary work for the formation of new Japan".<sup>55</sup>

Nihei's insight about the rescue movement of Kagawa is "Even if it denies about donation such as sympathy and charity, when a donor made a choice to do that act (aim for sharing the position), it is possible to see as an act of meta-level donation (= <paradox of donation> is recursive"<sup>56</sup>. In 2001, I has criticized Kagawa in my book, "Kobe and the Bible"<sup>57</sup>. However, I cannot agree with Nihira's stereotypic critic that < paradox of donation> is recursive. Because he did not mention how Christian world had judged about Kagawa. "What the most Kagawa criticized about is that towards Christians at the church where he belongs to. 'I declare that there is no church in Japan'. And he called to the church like this. 'Oh, my beloved Japanese churches that has left the first love, let's return to the first love!' Just because of remarks like a prophet, he could not receive the necessary logistic support. On the contrary, he became to be seen by suspicious eyes from many church members. Kagawa stood in the gap between the frontline of the government that was drunk by nationalism and the church that was confined in the shell of narcissistic, as he has been. After that, at the prosperous stage of the military fascism in the 1930s, this situation was too difficult to continue fighting alone, and it was becoming the situation that weakened the mind and body."<sup>58</sup>

Kagawa says, "It may be possible to abandon my wife. It is probably not impossible to abandon my son or daughter in case of certain death. But, I cannot abandon the Bible in any case. Even if a tyrant like Nero appeared and forced me 'throw away the Bible, today', I rather will choose death at that moment. For me, the Bible is the one and only book of life. I live for the Bible and die for the Bible. The Bible is a part of myself"<sup>59</sup>.

If you hear the discourse of Kagawa like this, you might think Kagawa like a fanatical fundamentalist. Therefore in the context, Nihei had no other way but reached to an assessment "It was a god for Kagawa that gives motivation and meanings of '<donation> that to be done in form of corruption of donation'"<sup>60</sup>. However, I cannot seize Kagawa unambiguously. Because even I say in beginning of my book "Kumono Hashira" as "the heart melt into God", it is different from the viewpoint of God who stands at low place. He tried to "improve" the people of discriminated communities as a top of leader, "I am not a person who take a pessimistic view of the improvement

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<sup>55</sup> Torigai, K. 2012. Kogiroku. Vol4. Japan Bible Society. p.155. Kagawa, T. 1957. Seishono Hanashi. Shyakaishiso Kenkyukai Shyupanbu. p.18.

<sup>56</sup> Para-zouyo. p.448.

<sup>57</sup> Author. 2001. Kobe and Bible. Editing committee of "Kobe and Bible". Kobe Shinbun Shyupan Center. p.210.

<sup>58</sup> Schell, K. 2009. Kagawa Toyohiko (1888-1960) : sein soziales und politisches Wirken. Translated by Goto, T. p.167.

<sup>59</sup> 1952. Seishyono Hanashi. 'Yousensho 31'. p.25.

<sup>60</sup> Para-zouyo. p.448.

of excursive people”<sup>61</sup>. It cannot be concluded that the viewpoint of God was the motivation, “he One who sits enthroned on high”. (Psalm 113:5)<sup>62</sup>

Even though Kagawa mentioned about the interracial origin of people of discriminated communities in the “Eta-mura Kenkyu” of “Hinminshinri-no Kenkyu”, he is a champion of Japan’s rescue movement without waiting for evaluation from overseas. Kagawa can be said to be a genius of the horizontal “movement”.

### Meeting with Suetsugu Ichiro

Nihei introduce about volunteer movement of Ichiro Suetsugu over 30 pages of Chapter 6. As a person who had been taken care by Suetsugu’s wife Kiyoko, it is regrettable that the original image of Suetsugu is only seen from the words in publications.

I heard the lecture by Suetsugu after he was dispatched from the Central Youth Organization Liaison Council. I was 16 years old at that time. I still can recall lively about his energetic talks. His talk attracted young people who are interested in outdoor life, camping and mountain climbing. Suetsugu said strongly, “It is incorrect to say that volunteer activities are possible for Christian country, United States, but impossible for young Japanese people”<sup>63</sup>. He emphasized that there is a Bushidō of “Hagakure” that is a selfless spirit. He said “Many of the American technical leaders at the time did not try to understand the traditions and customs of the locals at all. They stick in American lifestyle at any place, so they never fit in the local people. And it was born from reflection on this”<sup>64</sup>. He devoted himself to set up the current JICA (Japan International Cooperation Agency), Japan Overseas Cooperation Volunteers and JYVA (Japan Youth Volunteers Association).

At the time of 9/11, 2001, I started an arbitrary association of refugee support called the “Kobe International Supporting Organization”, which was the antecedents of the “Kobe International Sustaining Organization”. I named the organization name that is similar to the International Cooperation Agency without recognizing it. I even forgot that I was succeeded the DNA of Suetsugu. I recognized the spirit of Suetsugu “I don’t need neither status nor honor. I just be the ‘umekusa’ of the society” has been inherited, through my trials that no money gather into

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<sup>61</sup> Kagawa, T. 1915. *Hinminshinri no Kenkyu*. Keiseishya Shoten. p.98-99.

“I mainly take racial theory. If you study their skin, it is certain that there is a kind of special race among E-Ta (old discriminated people in Japan). For example, most of them are the white race.

It is truly surprising thing, so I cannot help thinking about them as a descendant of the Caucasoid. Everyone admits that there are many beautiful women among E-Ta (Mr. Endo also admits). And it is certain that there are racial origins for this. However, it is impossible to deny that E-Ta is a mixed species.”

<sup>62</sup> Honda, T. 2009. *Kamagasaki to Fukuin*. Iwanami Shoten. p.134-135., Setouchi, H. 1971. *Yohano Nami*. Chuoronshya. p.85-87., Kuribayashi, T. 1984. *Kenkanno Shingaku*. Shinkyō Publishing. p.459.

<sup>63</sup> Japan International Cooperation Agency. 1985. p.17. Mr. Suetsugu established Nihon Kensei Kai and developed volunteer activities throughout Japan. On the same time, he started volunteer for Japanese prisoners of war in the Soviet Union, aid for returnees from the southern battlefield, war orphans and homeless children.

<sup>64</sup> Suetsugu, I. 1972. *Mikaito Hinkonheno Chosen – Zenshinsuru Nihon Seinen Heiwa Butai*. Mainichi Newspapers.

“At that time, public mind was speaking loud about whether socialism or capitalism, and the future direction of Japan was being debated. However, we needed to create a new one beyond the old measure of such an idea.” (Kensei Undo Jyugonen Shi. Kensei Undo Jyugonen Shi Editing Committee. p.43) Mr Suetsugu contributed to the World Peace as a “Grass-Roots Ambassador” and “Friendship Ambassador”.

organization, nobody can grow and no acceptance by the society<sup>65</sup>. There is an opinion to call Suetsugu as “the Father of volunteers in Japan”<sup>66</sup>.

Suetsugu had ability to influence Prime Ministers, such as Nobusuke Kishi, Eisaku Sato, and Hayato Ikeda on the anti-nuclear peace movement, Okinawa's reversion to Japanese administration and the Japan-Soviet Northern Territories dispute. However, he never shows up on the front stage of politics, but continued to be “a hero behind the scenes” in the Kasumigaseki branch room. At the “Japan-United State Kyoto Conference” in 1968, I was also a background role of Suetsugu. I was not able to do simultaneous interpretation, so I just stayed outside of the scholar’s generous discussions. But this conference also was an opportunity to wake up for searching national identity and became a clue of religious itinerant. Although Suetsugu is called as the biggest “a patriot”, “a behind-the-scenes fixer” and “a lobbyist”, he never out of the rule of democracy<sup>67</sup>. Suetsugu was the last member of hard-core intelligence agency who was trained at the Rikugun Nakano Gakko (Military Army Nakano School) Futamata Branch. Hiro Onoda [1922-2014], who was a classmate of Suetsugu, talked about the Nakano School<sup>68</sup>. The Imperial Army trained soldiers to be faithful to the country, while Nakano School was a training institution of “volunteers”. Despite having attachment to the imperial family, he did not support “the theory of national policy”<sup>69</sup>. Therefore, he was not a philosopher to believe “Japan is a family state that thinks the Emperor as the father and the people as a child”.

As the Father of volunteers, Suetsugu shifted himself from “volunteer soldier” under the wartime to “servants” of youth education after the war. He asked for not only himself but young man who came to him to be honest poverty. Excellent fellowships, who cannot live only by ideal, gradually

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<sup>65</sup> 2008. Kojien. 6th edition. Iwanami Shoten. ‘A grass that grows in the shade of tree and cannot be seen by people.’

In the “Nihon Kenseikai Kouryo”, it is said “1) We live with pride and responsibility as the Japanese youth, train severely together with fellowships, and always make effort to become a samskrta person to the state and society.” So that they stand up to be as a “samskrta person” to demonstrate the volunteer spirit. “Nihon Kenseikai” was established in 1949, after the war. 152 national branches and 37,000 members. Members of Kensei sang “Wakai Chikarano Uta (young power song)” and uplifted themselves. Later, this song became a song of the Japan Overseas Cooperation Volunteers. (Keisei Undo Jyugonen Shi. p.278, 289.)

<sup>66</sup> Akiba, T. 2008. The Japan Society for Studies of Voluntary Activities. 2007 Academic Journal. Japan Society for Studies of Voluntary Activities. p.91.

<sup>67</sup> Ibid. p.94. Suetsugu's friendship with Shinsuke Kishi [1896-1987], who became familiar with through the consolation of Sugamo Prison where class-A war criminals were placed, was regarded as a right wing movement. And he was viewed with awe by the successive ministers because they stood stiffly in front of him.

Fukumoto, T. 1964. KaigaiKyoroku Houshitaino Kousouto Sonokeii – Nihonteki Heiwabutai Kousousuishinno Tameni. Liberal Democratic Party Policy Research Council Journal ‘Seisaku Gextsupo’ No.99. p.76-84.

<sup>68</sup> “School spirit was freewheeling that was unlikely at that time, and we were not punished even we criticize our country and having doubt about Hakkō ichiu (“all the world under one roof”). There was even more a general atmosphere of ‘do not die for the Emperor’. The subjects that they devote their lives are neither the Emperor not the government or the military. They were asked whether can die as a sacrifice stone willingly because they love their Japanese nationals. Based on such mental education, they were trained the intelligence methods to be a human being who not desire their life and name.” (Onoda, H. 2000. Tatsuta Hitorino 30nen Senso. Tokyo Shimbun Publisher. p.50.)

<sup>69</sup> “Kokutairon (national polity theory)”. 2007. The Heibonsha World Encyclopedia. Revised version. Hibonsha. It is also said as “Japanism”. Although there is a transition depending on the time, the national polity theory emphasize “excellency and permanency” of the Japanese national system by continuous one blood lineage of Emperor family. This theory started by the national scholar of Edo period, such as Nobunaga Motoori and Atsutane Hirata, and they don’t admit the existence of heretic people who disturb the citizen’s unity. Yasuhiro Nakasone [1918-] former Prime Minister, who was the funeral chairperson at the death of Suetsugu, he said about Suetsugu as a “paragon of demobilized people”, “hero of after the war, who should be compared with Shinsaku Takasugi of ‘Bakumatsu Kiheitai’” and “patriotic man”.

left from the battle line. As young people who do not have military experience are able to keep to the regulations, courtesy and uniformity because they received Japanese style education, but they could not be “self-sustainability”, “independent” and “superman” by growing out as a children of Suetsugu. If Suetsugu was like such a, drill sergeant under the wartime, stone-cold superior officer of foreign legion or authoritarian, young people may could have followed up to him everywhere. However, the norm of Suetsugu was different. Hiroshi Kouroki [1948-], who is introduced by Nihei as one of the successor of Suetsugu, testified as follow<sup>70</sup>. Except Kouroki had experienced the synchronic process of “the relationship of youth”, that tried to carry their duty beyond their death, was literally naked. Even serious arguments at every night and energetic arguments that sometimes made soldiers fight each other, I feel like it that seems building up love as fellowships each other". A sense of honesty does not intermingle with Suetsugu's “selection”, “decision” and “personality”. “Be content with low life could not be done without throwing yourself out. Because you dare to endure the hardships when you become the heart of local people.<sup>71</sup>”

Professor Takeshi Akiba from Ritsumeikan University introduced about Suetsugu, “Despite the great social influence, Suetsugu was rarely talked in the intellectual world. It is also a big theme, ‘Why Suetsugu was underestimated?’”<sup>72</sup>. Nihira talked about Suetsugu in “Para-zouyo”, and everybody evaluate his achievement to convey about Suetsugu to future generations by covering the excellent materials. On page 264 of “Para-zouyo”, he said “The figure of ‘volunteer’ = <Good Zouyo> = <movement>, ‘Service’ = <Bad Zouyo> = non-<movement> are established. In this semantic theory, the word “service” becomes to have a negative value”. It is clear for the readers that the objective cross section that seems “vanishment of service” is inevitability. However, is it only me to feel not enough about the negative analysis of youth development, not only as “a patriot”.

If Suetsugu still alive, I think about what kind of reaction he does after he heard about this report. “Regarding the certificate of gratitude from the Minister of Foreign Affairs, whatever the person do on dispatched place, going on trips to other countries for 5 to 10 times without staying at his assignment country, or buying local women even getting unpleasant face from people, as long as he complete the period of assignment, he can be the person who dedicated to the developing country.<sup>73</sup>” The spirit of Bushi-do was enclosed inside of Suetsugu who I was attached for 10 years since I was 16 years old. Especially, I was cultivated about “You should not think of the desire for gold and silver. Richness is harmful to your wisdom” at the Nakano School, therefore I could escape from myriad vices that were derived from money<sup>74</sup>. Unfortunately, there is no describe on any documents about many excellent young people, who follow along to Suetsugu, had walked away one after another, just like missing important things here and there. Nobody was able to do same practices that of no-compensation and unpaid. On the other hand, Christians don't have the viewpoint for “Para-zouyo” which observes paradox that everyone wishes to be like a Christ. There is no leaders

<sup>70</sup> Para-zouyo. p.267-269.

<sup>71</sup> Mikaito Hinkonheno Chosen – Zenshinsuru Nihon Seinen Heiwa Butai. p.117.

<sup>72</sup>The Japan Society for Studies of Voluntary Activities. p.92.

<sup>73</sup> Ishibashi, K F(former Japan Overseas Cooperation Volunteers). 1997. Seinen Kaigaiikyoryokutaino Kyoko – Amakudarino Onsho. Kenyukan. p.234-235.

<sup>74</sup> Nitobe, I (Coauthor). 1989. Bushi-do. Mikasa Shobo. p.96.

among the successors of Suetsugu to lead “Corvee and Patriotism”, “Admiring Emperor”, and “Shyuren-kai”. The leaders of Japan Youth Volunteers Association (JYVA) have no choice but to import directory overseas volunteerism theory.

Habermas who warned forcibly toward “Philanthropy” and “Cultural Poverty”, and Neoliberalism were grafted. Civil society like Alec Dickson and play park were believed that can provide attractive programs for children.

After the WWII, Suetsugu gathered war damaged orphans and provided vocational training of shoes cleaning. The Child Welfare Act that was enacted in the second year after the WWII and that defined to send waifs and war orphans into the facilities. However, only 14% of children were stayed at public facilities, and private sectors should took care of rest of the children<sup>75</sup>.

Unfortunately, the government conducted hunting for waifs and homeless people and imprisoned them. In 1993, I met with Yoshioka who was doing shoes cleaning under JR Sannomiya station’s viaduct. When I told him that Suetsugu was also doing shoes cleaning at Shinbashi, Tokyo after the WWII, he started to talk about his life. Although he entered an orphanage of abbey Zenon in Nagasaki because he was a war orphan, he escaped from there because the place was too strict. He talked with smiling that since he was made to intone the Lord’s prayers many times, so he still can say it.

Japan ratified the Convention on the Rights of the Child in 1994. It is the 158<sup>th</sup> among 168 member countries of the United Nations. I cannot help to say that how consciousness to the children’s rights was low. I was also a young man with the service spirit that compare favorably with anyone. However, my confidence to live as a “movement” man like Suetsugu’s disciples began to decline.

My religious pilgrimage began. I dived deep into the Unification Church, Mormonism, Soka Gakkai, Seicho-no-Ie, and Shintoism. Especially with Kaichi Komiyama, who incurred Sun Myung Moon's wrath because of the Unification Church’s “unification doctrine”, I argued about “the world and the nation”. Komiyama is a leading actor who pulled out Osami Kuboki from the Risshō Kōsei Kai in 1964 and made him as the chairman of the Unification Church in Japan. He was the first president of the Collegiate Association for the Research of Principles in Japan. Komiyama kicked his combinational marriage partner who was matched by Sun Myung Moon, and left from the organization.

In the same year, I had a first date with my wife at the church by match making of Father Cangas from St. Ignatius Church. In order to get married, I came to the land of Kobe where Kagawa dedicated himself. In the same time as Kayoko received her baptism at Tarumizu Catholic Church, we had our wedding ceremony. When I was on my seeking journey of the Bible’s truth, I met the Biblical fundamentalism of Jehovah's Witnesses. I signed up to the gospel that only the Bible will solve essential problems such as war, illness, hunger and poverty. After that, I burned my passion

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<sup>75</sup> Henmi, M. 1994. Dianiji Sekaitaisengono Nihonniokeru Furuuji, Sensoukojino Rekishi. Historical research of education : bulletin of the Society for Historical Research of Education. Vol.37. p.112-113.



for the abolition of the Christian churches. It took me 13 years to withdraw from it. I had been kept troubling my wife in a roundabout way.

### (3) Inactivity of Volunteer Movement – Inactive Youth Movement

#### a. Insensitivity to neighbors

A philosopher, Tatsuru Uchida was going to spread spiritual awakenings on natural disasters, wars and poverties. His words “I had been training for a long time to make my internal ‘alarm’ sound when ‘something not sure, but it is a very dangerous thing’ come close to me. Among the rationalist, there are people who laugh at him with saying ‘What on earth are you guys are saying delusions? There is no way to be able to make judgement like something is coming, when no material or numerical form for the evidence. I think the ‘deterioration of alarm’ is greatly related to this earthquake disaster and nuclear accident. And for Japanese, in order to survive the 21st century, we should verify the ‘spiritual rebirth’ program once more”, make us realize it<sup>76</sup>.

There is a tendency to think that volunteer activities were born after the Great Hanshin-Awaji Earthquake. From January 17, 1995, it is said that the number of volunteers who worked in the disaster area reached 1.37 million people in a year. (Hyogo Prefectural Police Report) And it became the trigger for people that more volunteers go to help as the disaster is bigger, once the disaster occurred<sup>77</sup>.

Yoshimi Utsunomiya introduces about Kenichi Kusaki [1941-2000] who established the International Society of Volunteer Studies in Japan, “He was born in September 10, 1941 (Showa 16) at Okayama Prefecture. His childhood was poor and he was living only with his mother. When his was a third year middle school student, his mother was suicide. He was baptized at 17 years old while he was attending an evening high school. He wished ‘I want to work to live with people who are poor, weak and in suffering place’. He joined in ‘Chikuho-no Kodomowo Mamoru Kai’ which support children of Chikuho area in Kyushu because the lives of coalminers there had become severe due to the transformation of country’s energy policy<sup>78</sup>.”

Even in this Kumamoto Earthquake on April 22, 2016, only professional volunteers were accepted to enter disaster area during 6 days after the earthquake. Kenichi Kusaki claimed, “Volunteers should not be categorized by professional or amateur<sup>79</sup>.”

6,434 people lost their life in the Great Hanshin-Awaji Earthquake on January 17, 1995. Nearly 1.4 million people, especially young people, came together to help. I would like to discuss why it was called as the first year of volunteer, even though there is a history of activities by Toyohiko Kagawa, Ichiro Suetsugu and Seinendan. Since the Meiji Restoration, in order to keep up with the Western countries, modernization of Japan had been promoted by government. Therefore, the

<sup>76</sup> Uchida, T. 2011. Ootsunamito Genpatsu. Asahi Shimbun Publications. p.117-119.

<sup>77</sup> Yamaguchi, K (Coauthor). 2005. Volunteer Gaku Kenkyu. Vol.5. Siagai Volunteerno 10nen. International Society of Volunteer Studies in Japan. p.3.

<sup>78</sup> Utsunomiya, Y (Coauthor). 2001. Kobe and Bible. Editing committee of “Kobe and Bible”. Kobe Shinbun Shyupan Center. p.151.

<sup>79</sup> 2001. Hanshindaishinsaito Kokusai Volunteer Ron – Kenichi Kusachi no Ayunda Michi. ‘Kusachi-san no Shigoto’ Editing Committee. Epic. p.98., Kusachi, K. 1997. Volunteer Seishinwo Kataru. Published by Kobe Medical Cooperative Association. Kobe Ikyo News Journal. May ~ December issues.

structure that “people” depends on “government” has been established. There is an ethea that volunteer activities in the disaster area are a monopoly of “government”. A voice of leaving all responsibility had raised with the thought of the work at the disaster area should be done by the country or society. At the Great Hanshin-Awaji Earthquake, about volunteers, they were geared up for more feeling of “ordinary people carry backpack over their shoulders with confidence that they can do something” rather than “activities for special qualification, ability and professional”. It changed the consciousness of the whole Japanese. The wall which thinks distinguishably about “government” and “people” was broken down by making a sound. The new layer of “volunteer”, which is not a professional, was born between “government” and “people”. The problems that were created by the Japanese economic miracle [December 1954 - November 1973], such as environmental pollution, Minamata disease, asbestos, solitary death, isolated death, domestic violence (DV) and living support for bedridden elderly people, cannot be solved by administrations alone. Volunteers provide services that administrations cannot cover. They were expected to compensate for deficiencies in emergency response. Private NPOs began their activities in nationwide spread, like a bamboo shoot after rain. Ministry of Education, Culture, Sports, Science and Technology also issued. “Under such a social circumstances, volunteer activities or NPO activities at local society that are done by individuals or organizations, and those devoted activities which solve social problems without seeking profits, could not be captured by dichotomous way of traditional ‘government’ and ‘people’ based on the reciprocal spirit for mutual supports each other. It is becoming to be evaluated as the activity for a new ‘public’”. (July 29, 2002. Central Council for Education) A breakthrough gate to make recommendations on policy was opened that “people” has independency and act to solve problems of welfare, environment and human rights, without administration sole only have responsible for “public” because of “new public”. This is the reason to be called as the “first year of volunteer”. It is an original popular theory to understand that “public welfare” means “human rights of others”<sup>80</sup>.

However, it had been done by back-to-back that volunteers dangerously might become an authority’s subcontractors, an order taker or a complement actor, because services that basically authorities have responsible for, are on volunteer’s shoulder. If profound support by the administration and social welfare council continues, volunteer’s original identity of independence, communality and gratuitous would tone down and become passive activities.

Looking at the affiliation status to a youth association, such as children's association, boy scouts, girl scouts, and sports association, around 70% of boys and 40~50% of girls are belong to it at higher grade of elementary school. However, it become over 20% of boys and over 10% of girls at the second grade in middle school, and over 10% of boys and 5% of girls at the second grade in

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<sup>80</sup> Nagai, K. 2016. Kenponi Kinkyujitaijyokouwa Hitsuyouka. Iwanami Shoten. p.6.

Lawyer Susumu Tsukui advocates that “Emergency provisions” is harm at the disaster site, and he keep raising an alarm over with saying “If we put entire authority on the top leader of our country, the site will be ‘in the mode of waiting instructions, and people stop thinking’”. (2016. Asahi Shimbun Publications. April 5)

Oota, M. 2011. “Kougi-roku.” Vol.3.-Uragami Yonban Kuzure Kirishitanno Jyunanno Kioku-. Japan Bible Society. p.12. As seen in “Saigono Itsuku” (1915), the conflict between “authority” and “people” is the subject of Oogai Mori’s writings. It seems that the memory of “people”, which all they could do was to be onlookers for tragedy, remained as a spiritual trauma throughout Oogai’s life more than the barbarous massacre toward innocent believers.

high school. The percentage is becoming lower<sup>81</sup>. There is a tendency that people avoid youth activity because of hardship, negative image and troublesome. It is necessary to analysis the reason of why the youth movement in Japan is stagnant, inactive and unpopular.

For example, I will take look in the volunteer movement at the time of the Flood Disaster in the Hanshin in 1938 [July 3-5, Showa 13].

The total amount of rainfall reached 491.8mm and the river was overflowed and it destroyed bridges and bunds. And when the numbers of dead/injured people were combined, it became more than 3,000.

The fatalities number reached 640,000 which were more than 60% of Kobe City's population. House damages were 139,000 and it was equivalent to 70% of residence. The total damage from the disaster was recorded at Kobe City as 136.5 million yen<sup>82</sup>. On July 6, right after the disaster, Toyohiko Kagawa and others visited there from Tokyo. They not only visiting the affected area, but also they encouraged public staffs. According to the "Co-op Kobe no Ayumi. Chapter 7: the Flood Disaster in the Hanshin", it is recorded that 933 people dead and 696,000 people (72% of Kobe City) were damaged at that time.

The Hyogo Prefectural Academic Affairs Department, Social Education Division mobilized the Dai Nippon Seinendan. 89,424 young people from the prefecture were recruited under a slogan of "Kinrou Houkoku (=work hard and serve the country)" In the record, deaths and injuries of the servant's side are seen. They followed the order to devote all at once for the country regardless of own will. The mobilizing side has praised as "It is truly a pleasure for this day's Japan, which is approaching a big leap by logistic support, to show attitude of life of Japanese spirit"<sup>83</sup>.

Originally, "Japan Seinendan Council (JSC)" was founded throughout the country for the purpose of developing campaigns for "community development, companionship development and human resource development". It did not begin to do "Jyu-go", that is to exercise logistic support of the war. The youth group has a respectable philosophy that mission statement of "Mental and physical training, and completion of better individuals", "fraternity and encouragement", "building a good living local society" and "world peace". In Yamagata Prefecture, around 1948, the long-term educational course was named "Seinen Gakukyu (=Youth Class)" that had a cover role of the evening high school. Zensyu Sagae [1920-1977], a youth group leader in Yamagata Prefecture, is

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<sup>81</sup> National Institution For Youth Education (2011). "Seishyonenno Taikenkatsudounadoto Jiritsuni Kansuru Jitai Chosa. Seishyounenndantaini Shyozokushiteiru Kodomono Wariai." (2011 Report).

<sup>82</sup> Tabuchi, K. 1938 Kobeshi Suigai Fukou Kinrouhoushi Kinen. Kobe City Hall., Kato, N. 2007. Shizensaigai Kagaku. (Showa 13nen Hanshin Suigai 'Saigai Shi'gun no Kenkyu). National Institute for Environmental Studies. p.291-305.

1953. Motoyama-Shi. Motomurayama Editing Committee.

<sup>83</sup> 1938. Suigai Fukou Kinrouhoushi. Hyogo prefecture educational affairs section. p.64.

It is a pleasure in pleasure that we were given a training sufficiently and we could have a precious experience as Japanese that never can have again, while understanding about feeling as the Japanese and Japanese spirit. And even if these young people return to their hometown, it is a great harvest that their experience is becoming a source of their activity and giving influence on their life. It is just like that a triumphal hero returned to be a connection between battlefield and "Jyugo" and show tension status all the time, those selected young men's experience gave a mental well-being sensation to the local people. Not only arguments or words, but show the attitude of Japanese spirit by our life is truly a blessing for Japan that is currently undergoing a great leap by the Jyugo-service. "Jyugo" means back of the front line. And it refers to the general public people or domestic places that are not directly involved in the war. Matsumura, A (Editor). Daijirin. Sanseido. 3rd edition. 2006-2014.

introduced on page 258-260 in “Para-zouyo”. Sagae was a representative model of Japanese movement person who was born by the JSC in Yamagata Prefecture. The Seiken Movement that was started by Suetsugu, the Overseas Cooperation Youth Service and Japan Youth Volunteers Association (JYVA) could not be completed without the existence of Sagae<sup>84</sup>.

In recent years, about inactivity of JSC, not only Tokyo but Saitama Prefectural Union Seinendan ceased its activities in 1991 [Heisei 3]. Hyogo Prefectural Union Sennendan in 2006 [Heisei 18] and Toyama Prefectural Japan Seinendan Council in 2007 [Heisei 19], they officially withdrawn from the Japan Seinendan Council, which is the head of the council, because of sluggish activities. Although there is no official announcement, but the number of prefectural union organizations, which are actually inactive condition, is not small. Government and Ministry of Education, Science and Culture (now the Ministry of Education, Culture, Sports, Science and Technology) started institutionalization of Seinen Gakukyu. “Seinen Gakukyu” peaked in 1995 and turned to decrease afterwards, and continue to decrease. Ironically, it began to decrease as soon as subsidies were applied.

Apart from Seinendan, youth hostels and non-accommodation type working youth homes, which are still active accommodations for young people at overseas, are also decreasing. It was thought as “a house of youth” in around 1958, but it now is a complete lack of exuberance and it hard to believe that many people were used to use it. Even if subsidies are called to be the source of all evil as “paid volunteer”, is there no choice?

However, in case of Hyogo Prefecture, unlike other prefectures, youth hostels have survived. Even though Seinendan had finished, other youth group activities are active in this area, regardless of whether they are receiving support or not. The relationship between the administration and each groups are not a hierarchical relationship, and it rather the administration is serving by their

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<sup>84</sup> The life story of Zenshyu Sagae, who was the founder of Japan Overseas Cooperation Volunteers, was covered on Yamagata Shimbun. The story begins with “The Japan Overseas Cooperation Volunteers, which represent Japan’s international cooperation, is born from the experience of Yamagata Prefectural Youth Organization.” 2012. Yamagata Shimbun. September 23. Testuya Yaguchi, Waseda University Professor. Nichi-Sei-Kyo: The Sei-Nen-Kai (the youth association), the predecessor of Sei-Nen-Dan (the youth group), was not an administrative organization like the municipalities at the beginning. It was one of the community institutions and it developed themselves to collect youth’s morals and to be the place where conduct mental training and physical exercise since Meiji era. Eventually, grow of the Jyugo activities by the Sei-Nen-Kai at the time of the Russo-Japanese War caught the eyes of the military, and gradually the guidance from administration strengthened, and the integration of the Sei-Nen-Kai by each municipal was progressed. This movement headed towards the formation of a nationwide association of Sei-Nen-dan. The Great Japan Sei-Nen-Dan association was established as central organization in 1924 and a centralized organization system was completed. The Sei-Nen-Dan is positioned as the core organization of the national reinforcement, and not only mental training and physical exercise but also Jyugo activities including military training. It experienced an unfortunate era that it had been taken by the total warfare system. It aim was “In the way of the Imperial country, provide group style practical training for young men and women, to train hard each other and exercise unbreakable strong mind of Japanese to carry great tasks”. Moreover, it is recorded by the Minister of Education and lower authorities, “Each governors or municipalities seat as the head of association, and it had a period of being as integrated organizations.” After the war, as a reaction to that , and as it is said on page 258 of “Para-zouyo”, there was also a time of trial that seems to be swept by the Left Wing (Communist Party). It is still organized by young men and women of the 20s and 30s who live in the area of the same municipality now. They engage in: (a) Hobby and recreational activities (sports festival, music concerts, dramatic art, haiku meetings, flower arrangement, etc.), (b) industrial and economic work (agricultural improvement, fish farm, agricultural products processing, etc.), (c) community service (repair work on road and bridge, snow removal, collect disused articles, community chest, prevention activities for juvenile from becoming delinquents, etc.). However, since the Sen-Nen-Dan was an agricultural farmer-based organization, it is shrinking rapidly because the number of young farmers is decreasing.

volunteer spirit. Probably it is a regional atmosphere that many citizens are proud of their hometown, because it most raises the bud of youth movement and also have strong human right consciousness.

In the Flood Disaster in the Hanshin area, schools, Seinendan and women's associations were mobilized. As a voluntary movement, religious groups and foreigners in Japan also introduced about it. On page 28-29 of "Memorial of Kobe City Flood Disaster Restoration", the photo images of "monks of the Honmon Butsuryū-shū" and "Tenrikyo", and record of "youth monks of the Higashi and Nishi Hongan-ji", "Kurozumikyō Houshidan" and "Takuji-tai of United Church of Christ" are contained.

#### b. Act of Religious People

It is also important for religious people to issue for the "government" from the position as people. In 1974, the Prime Minister Bhutto regime searched for nuclear armaments with experts to counter India. Abdus Salam [1926-1996], who was the winner of the Nobel Prize in Physics in 1979, was a believer of the Ahmadiyya and he contributed to the government's science project, but he was criticized because he was against for nuclear armaments<sup>85</sup>.

In the case of the United Kingdom, Christian socialism became a fuse to continue of social improvement and welfare state formation. However, in the case of modern Japan, another aspect comes to mind. During the formation of the modern industry in the early Meiji 30's (1897), there was a start of Christian socialism and labor union movement, but the authorities quickly took up the buds. Furthermore, as a measure to cope with the regime after the Russo-Japanese War, the Meiji government emphasizes the view of the family-oriented nation and encourages charity projects politically. That means, the government promoted horizontal "movement".

In the Taisho period, the socialism, which takes charity projects as the subject to overcoming criticism, was emphasized again. The movement was mainly about labor problems. Campaigns of saving orphans, poor families and discrimination against women were derailed repeatedly<sup>86</sup>. Kagawa himself was accused due to the various kinds of movement that Kagawa started, such as medical cooperation, agricultural cooperation, and labor union movement, because of differences in ideology, thoughts and welfare state view<sup>87</sup>. Because he did not fight, impeach nor pursuits against Japanese rulers like Junzo Akashi [1889-1965] (President of Todaishya, which was the Japan branch of the Watch Tower Bible and Tract Society [the Jehovah's Witnesses])<sup>88</sup>.

<sup>85</sup> Akutsu, M. 2015. Spirituality And Peace. Being Net Press. p.121-124., Author. England Visit – World Islamic Conference. August 21~23, 2015., Abe, M. 2002. For Beginners Islam. Gendai Shokan. p.43. "Department Archived from the original on 20 February 2008. Retrieved 18 February 2008."

<sup>86</sup> Hosoi, I. Journal of the Faculty of Integrated Human Studies and Social Sciences, Fukuoka Prefectural University. Vol.14, No.2. Journal of the Faculty of Integrated Human Studies and Social Sciences, Fukuoka Prefectural University. "Jyuji Ishii and review of previous research on Okayama orphanage in 2006." Vol.14, No.2. p.75-94., "Social activists like Jyuji Ishii and review committee of previous research on Okayama orphanage did not try to change the Japanese spirit from the ground." p.107.

<sup>87</sup> Kagawa, T. 1921. Jiyukumiai Ron. Keiseishya Shoten. p.6, 77, 103. "It is better to be said 'Mr. Kagawa, are you still a passive resister?' If all the speech of speakers has somewhat complaints about class strife, those catcalls are always related to me. Those were 'Bury Kagawa', 'Listen carefully, Toyohiko Kagawa' and so on".

<sup>88</sup> Author. 2001. Kobe and Bible. Editing committee of "Kobe and Bible". Kobe Shinbun Shyupan Center. p.22., 2011. 'Megusuri' Journal. No.23. p.10-14., No.24. p.11-14.

Kenichi Kusachi says about it. “The Protestant that established the idea of voluntarism was rooted in the tradition of the English dissenters. Dissenters are nothing less than objections to the religious authority, tradition, formality, and privilege.” (“Kobe-hatsu Hanshin Daishinsai Ikou”. Iwanami Shoten. 1995) <sup>89</sup>Kagawa read a book of Sanshiro Ishikawa in 1905, and he learned about cooperatives and kept the idea<sup>90</sup>. An intellectual historian Shozo Fujita criticized the relief projects of Toyohiko Kagawa and Gunpei Yamamuro, “The devastating majority of Japanese Christians could not have space inside of them even once to criticize own country within the modern war history of Japan. Also, even about their own ‘terrible’ war responsibilities during the Pacific War, they are almost unaware about it after the war.<sup>91</sup>” Fujita’s criticism toward Kagawa is using the paradox of Kanzo Uchimura self-faith, and he condemns the horizontal “movement”.

In order to keep the relationship with fundamental salvation of religion, as Fujita points out, we need to expect “salvation comes from society” and depend on “people’s approval” and “social assistance”<sup>92</sup>, and it is necessary to deny dialectically that we took it more important than the vertical relationship (Galatians 1:10). The prophets Isaiah, Ezekiel and Jeremiah also did not do the horizontal “movement” as an organization. They devoted themselves to the vertical “activity” that received the oracle.

Meanwhile, we must not forget about the rise of act of the Japanese women’s human rights by the horizontal “movement”. Japanese Christian women, who got influence from the Woman's Christian Temperance Union of North American women in Christianity, established the Japan Christian Women's Organization (then, Tokyo Christian Women’s Organization) in 1886. They developed temperance movement, prostitution-abolition movement and step house for DV. Haru, who is the wife of Toyohiko Kagawa, was going to be awakening in the spreading of women’s movement. They broke away from the traditional Biblical view of “a woman should keep silent in the church”.

“I live in Shinkawa. And even I secretly thought people (about women) contemptuously, but I was surprised their courage and power to talk about being able to be something for others. I truly

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<sup>89</sup> Koizumi, Y. Hanshindaishinsaito Kokusai Volunteer Ron – Kenichi Kusachi no Ayunda Michi. ‘Kusachi-san no Shigoto’. p.68. On the same page, Professor Koizumi said, “It can be said that the origin of voluntarism of Mr. Kusachi is here. He says that Mr.Kusachi’s ‘make objection’ connect to ‘I will not do it even if I was told, I will do it even if I was not told.’”

Mr. Masakiyo Murai, successor of Mr. Kenichi Kusachi says. In recent years, the role of volunteers in disasters is becoming to get attention, and the more their activities are recognized, the rootless rumors “If a large number of volunteers go immediately after the disaster, the affected area will be confused” were expanded strangely. And an equation, which is necessary to manage volunteers to avoid giving troubles at affected area and also follow a manually prescribed norms for activities on the ground, is established somewhere down the line. Murai, M. 2011. Saigai Volunteer-no Kokorogamae. p.27.

<sup>90</sup> Schildgen, R. 2007. Toyohiko Kagawa: An Apostle of Love and Social Justice. Shinkyō Publishing. p.87.

<sup>91</sup> Fujita, S. 1979. Ishinno Seishin. 3rd Edition. Misuzu Shobo. p.78.

“Is it a salvation by person or the relationship between people?” “Here, for Christianity, the universal ‘salvation’ for specific primary human beings is adhered and confused with temporary salvation in a special person’s reality in a special occasion. Under the Japanese spirit, which the transcendence of faith is traditionally weak and the faith always stick to morals, customs and sentiments to fate, there is consistent tendency for such ideological decadence of religion. However, even Kagawa and Yamamuro were also serious and energetic and indomitable as social activities, in a sense, they returned to the trend of decadence of this traditional religious thought by completely buried themselves in their social movement. (ibid.p.103)

<sup>92</sup> ibid.p.109. It condemn with the words of Kanzo Unichimura, if “the movement” is only “I absorb the surrounding people’s efforts into self as much as possible, and do whatever I want to do.”, in the other word, you think ‘my aid comes from society’ and it is just like ‘asking’ for ‘people’s approval’ and ‘social assistance’.....‘if it is not a prayer of what comes down to yourself’, the ‘movement’ is really disgusting things”.

understood that Jesus make people stronger.<sup>93</sup> Haru started to visit not only churches, but also to the prison, orphanages, charity schools, charity hospitals and juvenile training school and so on. Along with that, she was going to shape her thoughts that women's living place should not be limited inside of the house, and women's ability can be demonstrated in many places<sup>94</sup>.

A girl high school student, who went to Tohoku volunteer, told. "We came to know about it for the first time in the field and no words came out because of anger and surprise. Government said that restoration has been completed, but that is wrong. I think we only can say that it is completed for the first time, only after Fukushima people are able to live their life that no differences from other prefectures." She closed her report with saying "On-okuri (=spreading the grace)". I felt that it has religious view from the angle of spreading the grace that we received in return<sup>95</sup>.

"Ta-Ko" in Volunteer is written as "他己(other-self)" in Chinese character. It is the opposite of "自己(self)". "Altruism" is a made-up word by French sociologist Auguste Comte in the 19th century<sup>96</sup>. In some cases, the work as being "Ta-Ko" in the affected area to serve the people who are made to be small reached to women's sensibility and it may become the starting point to accuse the system of the current regime suppression by becoming a crowd. Mothers who stand up for the "Radiation Exposure on Children Trial" in response to the announcement of "frequent occurrence" of pediatric thyroid abnormality in Fukushima, they also joined with the volunteer spirit.

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<sup>93</sup> Iwata, M. 2016. *Kirisutoto Sekai*. Vol.26. 'Kagawa Haru niokeru Jyoseikan'. Tokyo Christian University. p.18, 30. "I will throw my life in so that I can continue my work for poor people". Nabetani, Y. 2014. *Kagawa Haru Monogatari*. The Board of Publications The United Church of Christ in Japan. p.114.

<sup>94</sup> Ichibangase, Y., Kawao, T., Tsumagari, Y. 2004. *Mumeino-hito Ishii Fudeko – Kindaiwotoi Rekishini Umoretta Jyoseino Shyogai*. Domesu Publishers. p.13.

As Ichibangase pointed out, "Japan's history is that ignoring the history of women, the history of undeveloped groups and regions. (snip) It is completely the view of central, and it is the history view of more discriminator's side than discriminated people and the history that is inclined to men." Even in Christian Church, the traditional interpretation that the wife should obey to her husband based on patriarchy is shaking. "Submission" described in Ephesians 5: 22~23 means a general request that Christians submit to each other. The word of Paul "the husband is the head of the wife" is not the dominant patriarchy but it is an origin of "the head" that is a source to supplies energy and nutrition to the other. (Morita, M. 2016. *Calvinism*.Vol.32. p.63)

<sup>95</sup> Ikeuchi, K. 2015. *Shi-En*. Quarterly journal. No.13. Kobe International Supporting Organization. p.2. The report from a participant, Kaede Ikegami, the 2nd year of Saibi High school.

"Our country still does not admit the relationship between this disease and radiation. The thyroid gland is a part that naturally promotes the secretion of growth hormone. If we cut this organ of a frog, they cannot be transfigured. In other words, they will not be able to change from tadpoles. Fortunately, human can promote growth by administering medicines, but this means that we should be keep drinking this medicine entire life. Although medical insitutions in Fukushima must break through these conditions, but it was uncovered that at the top medical institution Fukushima University Hospital, after the nuclear accident, only hospital officials were taking stable iodine. Stable iodine is a medicine that mitigates the effect of radioactive iodine, in other words, it's a medicine to prevent radiation exposure. Even they are in an position that can order it anytime, they only took medicine at the hospital without distributing it to the prefectural people. When we first learned about this monstrous behavior of the medical institutions, words did not come out because of anger and surprise. Our country says that the restoration has been completed, but that is wrong. We can say that has been completed for the first time, only when Fukushima people become possible to live everyday life that does not differ from other prefectures."

An excerpt from the 62nd Tohoku Volunteer Report of Kobe International Supporting Organization.

In the story of the 2016 delegate, Mariko Michiie, there was a discussion whether leave Kadonowaki Elementary School or not, which keeps scars of disaster time, because there are people who remind the trauma of the disaster and feel sick just by looking at the school. People are arguing whether teardown it or not. I personally think that it should be kept. Because I think that it has lessons and warnings to convey to future generations. It is an opinion of one volunteer in Kansai, but I would appreciate it if you could consider it.

<sup>96</sup> Inaba, K. 2011. *Ritashyugito Shyukyo*. Koubundo. p.44.

Psychology uses the word "Aita-shyugi", but it has the same meaning. In the fields of animal behavior and genetic research, the term "Rita-Syugi (altruism)" is also used. Since Conte defined the word "altruism" as opposed to "Riko-Shyugi (egoism)", it is more appropriate to use "Rita-Syugi" than "Aita-shyugi" as opposed to "Riko-Shyugi).

A master of Saihouin at Tarumizu district in Kobe City said, “Whose life is it? Is it my own thing? I think ‘life is a borrowed one’. Even the life is a fulfilled one, you cannot feel happiness if there is no one around you. You can feel the meaning of your life by only being among other people. Ultimately, own life is for other people. This express in word of the Buddhist world as ‘利他 (altruism)’”<sup>97</sup>.

In order to devote your life for others, you need to become a “Ta-Ko”. Just like a “Ta-Ko (octopus)” in the sea also has strong adsorptive power, we need adhesion to fully promote public nature. It sometimes eat own feet because too desperate and too hungry. At Ojika Peninsula in 2011, I heard from 阿部捷一 at Ishinomaki City, who is the server for me, about a lore, “When the octopus crawled up from the sea and enter the radish field, they pull the radish from the ground and carry it to the sea”<sup>98</sup>. From “Ji-Ko” centered way of life, you will transform to “Ta-Ko”. There is a word in the Bible, “The scales fall from one's eyes”. There are pregnant of experiences, lessons and quotations of the predecessors that would change your value of life.

The adsorption power of “Ta-Ko” is too poor to be side of the pain, suffering and vexation of the local people. Helen Keller said “So long as you can sweeten another's pain, life is not in vain”. People who have rich qualifications, skills and experiences an execute projects in collaboration with the military (SDF), government and administration. Therefore there is a structure that the administration can easily to ask for. To build public buildings, we need careful planning, management institutions and financing to implement.

Small children (especially orphans), women who lost their family breadwinner and single elderly people, receive a low priority. The Great Hanshin-Awaji Earthquake and the Tohoku earthquake and tsunami are good examples. To recover from the disaster, we need full of considerations, mindfulness and caring. These things are often forgotten while utilizing rich funds for recovery of public buildings, restorations and urgent reconstructions. “Foreigners, orphans and widows” are abandoned, and there is sorrow of breathings. It is a bipolarity of light and darkness. It is inaccessible for orphans and widows to airports, subways and advanced medical facilities.

I have discussed that volunteer activities also have the bipolarity. The horizontal “movement” is able to develop effectively, efficiently and progressively to the work that returns it to the former condition of the structures before the disaster by using rich funds of back up from and religious groups. It is welcomed from the administration. On the other hand, the indistinctive guerilla style visiting activities are modest. It is not to unfurl manuals, well-developed skills and qualifications effectively. It is a hands-on policy, so it just walks around like a cockroach on the ground alone. It is not a pleasant existence for the administration, the government and SDF. They are ordinary people and they don't have any official numbers. They never had a volunteer study at special training seminar and do not carry a qualification. Before the administrations, experts and doctors arrive, they reach to the people, who are gasping for breath, earlier than anyone else. They find the condition of lifeline, clothing, food and housing as well as livelihoods that necessary for health, and they approach to people to give treatment and caring. Sometimes, they give foods, living expenses and

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<sup>97</sup> Sakai, M (Chief priest of Koyazan Shingonshyu Saihouin). 2011. Kobe Shimbun. December 8.

<sup>98</sup> Author. 2011. Oshika Hando Kikitori Chyosa. Vol.4. Oshika Hanto Rekishi. July.



first aid. It is the activity that can be done by individually, alone or personal basis, not by group of people.

The program of “the arrival of the kingdom of God” is carried out by “open commensality” which is the typical of the traditional healing miracles. In other words, It will be come true by “Invite people without prejudice and heal each other while eating and drinking together in our life. And then the kingdom of God will come”<sup>99</sup>. The work that can sympathize about what is fulfilled here is the direction of the volunteer-dō. The **τόπος** *topos* is the kingdom of God where can eat together with single elderly people, isolated temporary house residents, lonely people and orphans at the affected area.

The motivation for providing goods is also the place to share what you “receive” from the top of the transcendental existence.

Social qualifications, academic backgrounds, and skills are not important for Co-existence, Share sufferings, Ku-en (connection born from sharing sufferings). As long as you have an aspiration to help for others, you can do it.

c. Only Gokiburi is able to “restore the field, mountain and bay”

To live for others, you must be a Gokiburi (cockroach). Gokiburi have been abhorred from the beginning of human society, feared at sometimes, and it had been eliminated. Gokiburi is derived from “gnawing dishes”. Gokiburi can survive even in extreme situations. No matter how poor they are, they can live anywhere<sup>100</sup>. Even on the battlefield, the affected area of the atomic bomb and the affected areas of the natural disasters in the world, they can walk like guerrillas. They can move even in hell of just before the meltdown of nuclear waste. Unlike a decontamination robot, it don’t rust and don’t make trial or error, and never clog nozzles.

Wataru Mizugaki, director of the Kobe International Supporting Organization, talked at the Kobe Newspaper Kaikan. “The current Christians in Japan preaching about hope in our lives and it seem that they have forgotten about hell. So, is hell a world view only for ancient people? People, who could severely escape from tsunami at the Tohoku earthquake and tsunami, said ‘It was a picture of Hell, when I recall it’. Where did the victims of the earthquake go? There is one thing for sure. Our society has created hell by accident because we got nuclear plants. We must not refuse to

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<sup>99</sup> Kongo, G. 2013. Kirisutokyo Shisou Dansou. Nakanishiya Shyupan. p.116.

The program of “the arrival of the Kingdom of God” is carried out by miracle healing as a typical first traditional healing and “open commensality”. In other words, the idea that the Kingdom of God will come now is confirmed everywhere, by such as inviting people without discrimination, eating and drinking together.

(Haruna, S. 2003. Onkeino Hikarito Shizenno Hikari. Seikeijyosanjo Shyupanbu. p.82)

As Professor Haruna pointed out, “That cry out can be answered only by return to true faith in God. Restoration of human nature and creation is impossible until you restore the relationship between human and God as well as have God’s figure in human mind. Human being was created for the first time by “open commensality”, and Latin word “Creatio Secunda” will be restored.

<sup>100</sup> In the “New Kaiyaku Seishyo” 3rd edition (2003), it translate Hebrew word “lysix” as “Aburamushi (=Aphid)”, which appears 6 times, and in other word “Gokiburi (=cockroach)”. Moreover, it appears in 1 Kings 8: 37, 2 Chronicles 6:28, Psalm 78:46, Isaiah 33:4 and Joel 1:4, 2:25. In the first encyclopedia in Japan “The Wakan Sansai Zue” by Ryōan Terajima (1713), the word “Aburamushi” and “Gokikaburi” are written. This “Gokikaburi” originally means a bowl with top cover, and “Gokikaburi” is an insect to bit this bowl. Originally, “Gokikaburi” was mistyped to “Gokiburi”. (Yasutomi, K. 1991. Gokiburino Hanashi. Gihondo Shuppan. p.20-21)

acknowledge this reality. We must completely confront this sin.<sup>101</sup> Disintegration means to forget. We stay close to the site where the recovery at the affected area has not been progressed, and people who have experienced the hell. Even five years have passed; still many people and quietly single-living people are seeing hell by temporary housing and solitary restoration housing. They also have trauma, PTSD (Post Traumatic Stress Disorder), and murderous intentions against people who didn't lost anything.

Jesus abandoned the glory of God and made a decision to “choose” humans. He was the God who was “And now, Father, glorify me in your presence with the glory I had with you before the world began” (John 17:5). That is “Because whatever the Father does the Son also does” (John 5:19). “I am also [κἀγώ *kago* in Greek (verse 17)]” is written. “In other words, it suggests that the child and the Father are equal”. It was God himself<sup>102</sup>. But on the earth, people mocked Jesus as a sinner, a blasphemer and a myrmidon of Beelzebul, the head of evil spirit. (Matthew 12:24).

At the beginning, I asked you what to do if you saw the fallen person on the street.

There is a scene that Jesus was asked “so he asked Jesus, “And who is my neighbor?” (Luke 10:29).

In the parables, Levi appeared who had ignored the fallen person on the street who was more dead than alive. Since he cherished religious ceremonies, he just passed the place without a glance. Jesus did not state that his doctrine, groups, rituals, and religious experiences lead to the eternal life. The act of “love your neighbor” connect to the “eternal life”. Neighbors were Samaritans and pagans. “Which of these three do you think was a neighbor to the man who fell into the hands of robbers?” The expert in the law replied, “The one who had mercy on him.” Jesus told him, “Go and do likewise.” (Luke 10:36-37). It is a self-appointed Christians, if the person don't perform “do as the same way” (ποιέω *poieo* in Greek <do, execute, work>) and he/she only can be satisfied with salvation by grace. It is the person who doesn't know Christ. You should not stand on the starting line forever without heading to the goal. Being a neighbor is not qualified by a church, a ceremony or a baptism. There shouldn't be a complacent to exclude others or other religions. You should be a neighbor for “Ta-Ko”. Dietrich Bonhoeffer [1906-1945] addressed the answer to the question of Jesus “who is my neighbor?” He explained that once vertical interfere comes in, you can treat your neighbor good, and saying “To be a neighbor is not qualified by others, but it is a request that he confronted to me. Nothing more and nothing less. I must be the neighbor to others”<sup>103</sup>, “He confronted to me”. Samaritans who are kind to their neighbors are not Christians, but pagans. Therefore, Jesus becomes “an existence for others” not by whether you have consciousness of faith, but by the volunteer-dō that treat others importantly. There is an irony that there is a true “Christian (*christianos* Acts 11:26, 1 Peter 4:16) among the pagans who Christian world thought as enemies.

<sup>101</sup> Mizugaki, A. 2012. Kobe Shimbun. January 19.

<sup>102</sup> Author. 2001. Megusuri. Journal No.24. p.6. “カーゴ<I also> (カイ<also, and> +エゴ<I, me>)”

<sup>103</sup> 2001. Theologe-Christ-Zeitgenosse. DBW4 Nachfolge (Dietrich Bonhoeffer Werke Eberhard Bethge Eine Biographie. p.67)., Okano, A. 2008. Bonhoeffer-no Ningengaku. Osaka University Sociolinguistics PhD Thesis. p.225.

Therefore, Jesus could not be judged by whether he was converted, believed or baptized. Those people who act as “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. (Matthew 7:21)” can receive grace. “Acting” *poieo* is a way of life. In Addition, in verse 23 of the same chapter, he tells “I never knew you”. “I never knew” is not a relationship of “me and you”, and it is isolated from the kingdom. The social projects of self-appointed Christians that are dedicated to evangelisms, occupation, bloodshed as horizontal “movement” is out of line from the sanctification. Rather than returning glory to the God, he goads to such as the Cathedrals, the majestic liturgies, and the Gregorian chant that whether they are reigning as proxies of Christ. It must be reformed to return to the Bible constantly. (*Ecclesia reformata semper reformanda* [Latin]).

“For those God foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters.” (Romans 8: 29)

“Something resembling the appearance of the Son of God”, to be like a Christ, co-existence, share sufferings, and *Ku-en* are accompanying with<sup>104</sup>.

In Kumamoto Prefecture where there was a main earthquake on April 16, the false rumors were spread. Someone said “Koreans put poison into wells”. At the Great Kantō earthquake, not only the police and military but also civilians joined the action of assaulting or killing Koreans indiscriminately<sup>105</sup>. The volunteer-*dō* also expected to have the qualities that can criticize public rumors and media coverage by the government. It is asked for a “gift” that sympathizes to pain of Koreans and shares their hurting together. It is found in the volunteer-*dō* that even a worm will turn.

It is not only Christians to pursuit the volunteer-*dō* of co-existence, share sufferings, and *Ku-en*. For example, faith of Tenrikyo is said that is a suffering religion for having a cheerful living. It means that it is a religion to suffer for having the cheerful living. The cheerful living is a status that both mind and body are saved, but you have to keep fighting to achieve for it. That thinks to be as the mission for believers<sup>106</sup>.

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<sup>104</sup> Shinmen, M. 2011. *Shinsainiokeru Shi*. (“Think about the ‘death’” Lecture. Kobe Shimbun Hall.)

10 million people lost their house by the bombings of the US military from the sky. And tens of thousands of war orphans were born. It is said that there were 35,000 children among orphans who didn’t have place to sleep and food to eat, so they became ragamuffins and they were just walking around the streets. Even they go to a place where hungry people get together, nobody gives food to them. They dig garbage can and eat rotten foods, and they dead because of food poison. Some children were hit by a car because they were on the way to run away after stealing a food box or a tomato. They slept on the concrete of the underpass road, and their hair grows a lot. They wear tattered clothes and their body have a stomach-churning smell. They were called “stray dogs, cooties, bad smells, dirty, beggars” by a surrounding children, and nobody treated then as a human. There were also orphans that were fostered out to their relatives or acquaintances, and they were abused or used for money purpose. Even they entered to the care house, they were placed in a cage just like animals of zoo. They stretched their thin arm, which are like a dead branch, out of the cage, and cried “please give me a food”. No warranty is given to these war-damaged orphans, but compensation is only paid to military personnel.

<sup>105</sup> Suzuki, J. 2004. *Kantou Daishinsai – Shyobo, Iryo, Volunteer-kara Kenshyosuru*. Chikuma Shinsho. p.193.

<sup>106</sup> Kaneko, A. 2001. *Shyukyogenrishyugiwo Koete*. Hakubasha. p.114.

Religious people who do supporting activities to homeless people are not only supporting them by staying close together. They listen to the cries that are silence voice, so they give “sound” (or at least provide a chance to speak out) to it. They stay close to people to let them talk about their experience to share it.

Miyamoto, Y. 2013. *Shyukyo Kenkyu*. Vol.86. No.4. p.155

Why do the Christians dare to continue to experience the sufferings at the field? It is written, “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)”. Since I am a religious person to “share sufferings” for groaning, I went to the Tanba Flood Disaster at my hometown Hyogo prefecture because of Ku-en and to “suffer together” (συμπάσχω *sumpascho* [*sun* ‘together’ + *pascho* ‘receive sufferings, experience sufferings’]. Ref. Matthew 17:12, Acts 1:3). Greek “*splagchnisthmai*”(Mathew 9:36) in English is “have a compassion with ~”<sup>107</sup>. This word doesn’t exist in Japanese and the word of Ryukyu (Okinawa), “Timugurushi (painful liver)” has the most appropriate meaning<sup>108</sup>. The volunteer-dō that coexists with the people who had been hurt is the breakthrough gate for the love of our neighbors.

### <Conclusion>

Many of the college students, high school students and young people who participated in the Tohoku volunteer, did not taste self-satisfaction of “I did something good” for affected area of Tohoku. Intentionally or unintentionally about “restoration of fields and mountains”, they served to plant rice paddies by their own hands, rice reaping, sun drying, threshing, making firewood, making charcoal, and farming. By establishing a connection, a link of co-existence, share sufferings, and Ku-en are born.

Then, if you realize that the connected spirit was the vertical “activity”, it is the soul of voluntarism. Taking care of orphans and widows is realizing the “righteousness” of God. You become a tool of God as a flow pipe of the Holy Spirit. On the other hand, the horizontal “movement” promotes to cover or be supplementary movements of the administration, the government and the country. In order to capture the interests of many people, it will demonstrate the exploration of pioneering role that Japan’s bureaucracy system could not do. However, our “volunteer-dō” is powerless for “movements” such as anti-racists, total abolition of nuclear weapons and protection of environmental ecology while keeping pace with human rights thought. Even it seem to be unrelated to citizen movements, social movements, and political movements, each points may become lines, and eventually spread to be a surface. It is because that voluntary activity is connecting with the site, the area and the surrounding relationships. We immediately go to the site, even over the border line of realm, languages and nationality, and even it located to other countries, remote places and behind the earth. Volunteer spaces and slopes are where “groans” exist. We stay together by

<sup>107</sup>Murata, M. 2012. Shiwo Kangaeru – Itsushyowo Kakegaenonaimononi Surutameni-. “Think about the ‘death’” Lecture.) English word “compassion” is made from “com” and “passion”. “Com” is the same in Latin “cum”, and it makes compound term. However, “cum” seems to be meaning “together”, “together with” and “have something”. The word “passion” comes from Latin “passio”. Of course, it means “suffering”. It also means “Passion of Christ”. In short, “compassion” is, for example, compassion to the environment is consider about whether the environmental status is in suffer or not. Needless to say that human’s “indifference” to natural environment has become the root cause of environmental destruction. In other words, it is asking to us that how we can keep having an “imagination to the environment”. When thinking about that, “compassion” is an important meaning content that religion teaches, and when you turn your eyes to the environment, I believe that the necessity of imagination for the natural environment is more important than anything else. I think what is taught by “religion” is keeping to ring alarm against “indifferent” society to the environment.

<sup>108</sup> Enomoto, M. 2000. Makete Katsutowa. The Board of Publications The United Church of Christ in Japan. p.19-25.

voluntary, communality and gratuitously. Be there for means to suit totally the convenience of other people's conditions and circumstances, and it doesn't ask for the condition, qualifications and experience of you. Anytime, anyone and anywhere, you can do it and that is the profile of the volunteer-dō.