

## “Christianity and Welfare-Salvation —The New COVID-19—”

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Kobe International Christ Church  
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Theme Scripture: “For I am the Lord, who heals you.” (Exodus: Chapter 15 Verse 26)

### <Introduction>

In Japan, sometimes, some people who are not familiar with “welfare” talk about “welfare”. It is because that they think welfare and religion are different things. I remember the book, “*Rongoyomino rongoshirazu (論語知らずの論語読み)*”<sup>1</sup>.

In order to understand the genealogy of welfare, it is impossible to think about it without religion. History has always left a trace on how the salvation of the people has been carried. For example, regarding the dominical year of abbreviations, regardless of the position of agnostic or atheism, B.C (short of Before Christ) and A.D. (Anno Domini <<short of the Lord’s era>>), and recently, C.E. (short of Christian Era) have been used<sup>2</sup>. The “religion” that the Japanese recall is different from the “religion” used in foreign countries. Japanese people easily say that “I have no religion”. Then, it is common to get a strange reaction in overseas. However, Japanese people don’t understand why non-religion is unacceptable. Then it can be said, they have no sense of religion. And even most Japanese people visit shrines or temples at the beginning of the new year, they are not aware of being “religious believers”. In other words, in Japan, religion is something people don’t know when and who started, but it is something appeared spontaneously and also an indigenous thing. People do not make a big deal about typical religious acts and ritual events, such as “*Niinamesai (新嘗祭: Rice offering festival)*”, “*Jichinsai (地鎮祭: a ground-breaking ceremony)*”, and “*Daijyosai (大嘗祭: Ceremony of the Accession to the Throne)*”. The rituals are just a spiritual practice that fit naturally into customs and manners, and it is common to determine that there is no problem because those are not religious things. Therefore, it is not against the policy of separation of politics and religion, so it can be admitted in court even those are clearly events of Shinto-style<sup>3</sup>. On the other hand, Buddhism, Christianity, Islam, etc. have three sets; a founder, scriptures, and sects. Global universal religions and institutional religions have developed based on “evangelism”.

When thinking about what “welfare” means, a slight misunderstanding probably widely has been spreading to the general public, not only religious world, government offices and welfare workers. Social welfare scholar Shimada Keiichiro [1909-2003] mentioned the origin of “welfare”. The word “welfare” was used in the book of the Han Dynasty era, “*Ekirin(易林)*” that “Welfare is to bring joy to others by giving all of your life.” That means, it has started to mean that things are brought from God by God’s act.<sup>4</sup>

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<sup>1</sup> “程子曰。讀論語。有讀了全然無事者。(Teishinohi iwamu, rongowo yomite, dokuryoshite zenzenkotonakimono ari: Master Teishi says, there is a person who doesn't understand it at all even reads all of teaching [Rongo].)”. Published by the novelist Agawa Hiroyuki [1920-2015] in 2010. Kodansha Bungei-Bunko.

<sup>2</sup> 2016. Miyamoto, Y. *Religious Keyword*. Yuhikaku Publishing. 135.

The entire history is the manifestation of God’s will, and thus all of the events in history are considered to be originally God’s revelation.

<sup>3</sup> 1977. Shimizu, M. *Place of the Law. Vo.30. No.10. Principles of separation of politics and religion in the constitution*. 13.

<sup>4</sup> 1986. Shimada, K. *Creation of new community*. Japan National Council of Social Welfare; 1998. Yokoyama, J. (Coauthor). *The Bible and Welfare: Seeking for a symbiotic society*. Emmaus Press. 51.

According to “welfare” in the etymology of U-University on the WEB, it is defined as follow. ① Fortunately, happiness, fukuchi. ② Salvation of life from urgent emergency in spiritually-negatively, and it is a prosperity of life

This morning, at the time of spread of the “new coronavirus”, I would like to think about Christianity and welfare from the Bible.

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### **(1) The early days of welfare**

#### **a. Disease, aging due to longevity, injury in war**

It is possible to trace the historical lineage of why religious people exist at the origin of welfare.

The greatest sufferings of the ancient people were disease. In the age that medicine yet underdevelopment, it was the religious people or the sorcerers (healers) who cured diseases<sup>5</sup>.

According to the “Dictionnaire Des Religions”, there is a trace of healing disease and people took importance of their gods to receive health and prosperity at the Sumerian temple in Mesopotamia, where is one of the birthplaces of a cradle of civilization<sup>6</sup>. The work against “disease” was at the center of “charity”.

It is recorded that there was a man called Job who was believed to be at ancient Israel, and was described as an active worker towards the handicapped, the poor and travelers. “I was eyes to the blind and feet to the lame. I was a father to the needy; I took up the case of the stranger.” (Job 29:15-16)

When we study the origin of religion, our daily lives will be highlighted.

Onuki Takashi, Professor Emeritus at the University of Tokyo, is conducting historical verification. “*They look at tax collectors, criminals, prostitutes, beggars, poor people and people with disabilities who were discriminated as unclean people, and they had formed an inclusive*

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in positively. (The 1<sup>st</sup> edition of “*Kojien*”. 1995)

It is the word that appears in “*韓詩外伝三(Hanshigaiden san)*”, which is left by one of the schools of the Han dynasty’s court, that is included in the oldest poetry collection of China, “*詩經(Shikyo)*”. It means “①Fortunately, gladness, happiness”. (*Kangorin*. Taishukan Publishing)

“*福 (Fuku)*” originally come from “a sake jar dedicated to God, <Left part of *福 = 畠 (Fuku)* = sake jar>, and it is the image to offer sake to God and pray that people would be fulfilled like a filled sake jar. “*祉 (Shi)*” means “the happiness of being in the place where God stops”.

Looking back to the etymology of the English word “welfare”, “In 1303, happiness, well-being, and health. ‘Fare’ is the remnant of ‘farewell (good bye, separation)’” and “In 1904, it appeared for the first time as the word that means social interests and supports related to children, unemployed people and well-being (the stated of happiness).” (1998. Robert K. Barnhart, Sol Steinmetz. *Barnhart Dictionary of Etymology*. H.W. Wilson Co.)

<sup>5</sup> 2005.Kasahara, Y. *The life of Jesus Paradox*. Shunjusha 56.

<sup>6</sup> 1994. Eliade, M; Culianu, Ioan P. *Dictionnaire Des Religions*. Translated by Okuyama Michiaki. Serica Syobo. 35-36.; Thorkild, J. *The Treasures of Darkness: A History of Mesopotamian Religion*. 447-466.

community by healing diseases and eating foods together.”<sup>7</sup> “Not the “holiness” that is obtained by discriminating and excluding the pariah of the society, such as the poor, the sick, the physically challenged people, the tax collector, and the prostitutes. Only the restoration of the wholeness of the inclusive community that make no one as lost a person but a person who is made to live fully at the presence of God, will make Israel as a holy people of God.”<sup>8</sup>

At the starting point of Judaism, there is the law that is given by God<sup>9</sup>. Among them, there is the law “פְּאֵה *peah*”, which means “the work of mercy”, that is, the charity welfare. “*peah*” means a “corner” in Hebrew. In terms of field coop amount, we should keep the products at the “corner” to the poor and the foreigner<sup>10</sup>. Through Moses, the Lord admonished, “When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest” (Leviticus 19:9) The reason is noted in the follow line. “Leave them for the poor and for the foreigner residing among you. I am the Lord your God.” (Leviticus 23:22)<sup>11</sup>

“In the Jewish law, there is a principle that the widows, foreigners, refugees, and the poor could survive by picking up left gleanings. (Deuteronomy 24:19) When people oppress the weak and exploit from the poor, God give a warning through prophets. (Amos 2:6-8; Jeremiah 5:26-31) And God repeatedly tells us to protect the human rights of orphans and widows rather than offerings at the altar. (Isaiah 3:13-15; 11:11-17) ”<sup>12</sup>

God has prescribed that oppressing the weak is against God’s own will. It has been commanded as “Whoever sacrifices to any god other than the Lord must be destroyed. Do not mistreat<sup>13</sup> or oppress<sup>14</sup> a foreigner<sup>15</sup>, for you were foreigners in Egypt. Do not take advantage of the widow<sup>16</sup> or the fatherless<sup>17</sup>. If you do and they cry out to me, I will certainly hear their cry. My anger will be aroused, and I will kill you with the sword; your wives will become widows and your children fatherless.” (Exodus 22:20-23) And it became a mandatory<sup>18</sup> (obligation) to the Jewish from God that guarantee the rights of vulnerable women. It is defined that oppressing these women is against God’s law. As it is written “The women living there said, ‘Naomi has a son!’ And they named him Obed. He was the father of Jesse, the father of David”, “the women living” served to community of mutual assistance. (Ruth 4:17) Since women became more intimate and understand each other, so even there was no social convenience from administrative level has given, the community welfare services were provided enough. You can imagine from the word of “They made the bronze basin and its bronze stand from the mirrors of the women who served at the entrance to the tent of meeting.” (Exodus 38:8)

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<sup>7</sup> 1998. Oonuki, T; Satou, M. *History of Jesus Study-From Ancient to Modern-*. The Board of Publications The United Church of Christ in Japan. 357.

<sup>8</sup> ibd. 359.

<sup>9</sup> 1986. Vaux, R de. *Ancient Israel: Its Life and Institutions*. Translated by Nishimura Toshiaki. 445.; 1972. Finegan, J. *Handbook of Biblical Chronology: Principles of Time Reckoning in the Ancient World and Problems of Chronology in the Bible*. Translated by Takasanomiya Takahito. 28.

<sup>10</sup> 2006. *The Timechart History of Jewish Civilization*. Chartwell Books. 2. During 1300-1200 BC (since Ramesses II [1279-1213/12 BC]), the Jews escaped from slavery status in Egypt and the Law was given by Moses to them at Mount Sinai.

<sup>11</sup> 1997. Miyoshi, M. *Talmud: Pe'ah*. Miki Corporation. 2.

The purpose of a tithe was a charity activity.

It is written in “*Talmud: Ketubot* (1994.195)” and Genesis chapter 28 verse 22 as, “and this stone that I have set up as a pillar will be God’s house, and of all that you give me I will give you a tenth.”

<sup>12</sup> 2013. Iwamura, Y. *Magazine Mana*. Word of Life. 76-77.

<sup>13</sup> יָנָה (*yanah*) <<Means oppress, abuse, violate>>

<sup>14</sup> לָחַץ (*lachat*) <<Means oppress, enforce>>

<sup>15</sup> גֵּר (*ger*) <<Means foreigners / refugees>>

<sup>16</sup> אִלְמָנָה (*almanah*) <<Means widow>>

<sup>17</sup> יָתוּם (*yathowm*) <<Means an orphan without a father>>

<sup>18</sup> 2014. Kihara K. *Social welfare and human rights*. Minervashobo. 115.

## b. “Charity” in Jewish society is the work of volunteers

Jesus Christ himself, who is said to be the founder of Christianity, is not a Christian (Cristianos) (Acts 11:26; I Peter 4:16). That means he was not the one who founded Christian sect. For the entire of his life, he was a follower of the Judaism (Ἰουδαϊσμός *iudaisms*). This Jesus, he was a perfecter of volunteer.

Jesus did “*Kyoku* (共苦: Share sufferings)” with people who has severe disabilities, blind and deaf. “Some men came carrying a paralyzed man on a mat and tried to take him into the house to lay him before Jesus. When they could not find a way to do this because of the crowd, they went up on the roof and lowered him on his mat through the tiles into the middle of the crowd, right in front of Jesus.” (Luke 5:18-19) Volunteers described as “some men” in this verse. It tells you that those people existed in Jewish society. In the following verse 20, it is written that “When Jesus saw their faith, he said, ‘Friend, your sins are forgiven.’” Jesus declared that people with uncomfortable life, lonely and helpless were “forgiven” by seeing volunteer’s “faith”<sup>19</sup>.

Christ gave a great influence on the Jews of the time in their work on others. “The crowds (ὄχλος *ochlos*)” from “the crowds learned about it and followed him” is the poor, the weak and the sick who are same as *ochlos* who had listened to Jesus’s message of “the Sermon on the Mount”. (Luke 9:11) Those are “All of those are people who have several diseases and sufferings, demonic possession, the throes of a seizure, paralyzed, and unhealthy condition.”<sup>20 21</sup>

Eventually, the work of Jesus’s disciples spread along the Mediterranean coast. Dr. Carl Kester of Harvard University mentioned that “The origin of organized care for the elderly people can be seen in the facilities for the elderly widows of Christianity. Those women could not marry again, so they received cares from the community. The establishment of the poorhouse, orphanage and hospital are undertaken by Christian emperors.”<sup>22</sup>

Similar to the epidemic of new coronavirus pneumonia, the plague that shook the Roman Empire at that time attacked. More than a half of people of the major cities had died. It is possible to assume that since the hands of Christian persecution had loosened and it became an opportunity to become a national religion<sup>23</sup>.

The cause of the decline of the mythical authority that was used to united the classical Polis

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<sup>19</sup> “Sin” is a Greek word “ἁμαρτία *hamartia* <<means the spiritual status that humans away from God and disobey>>. Jesus declared that we became “free” from those status of separation. The person had not been “forgiven (ἀφήμι *aphiem* <<means let leave, go>>)” because of confession of its belief. It is the scene of “sin” is forgiven by act of neighbors.

<sup>20</sup> 2009. Honda, T. *Kamagasaki and fukuin: God stands with the poor and the smallest people*. Iwanami Shoten. 90.

<sup>21</sup> Iwamura, Y. Christianity and Disaster. (Worship sermon. March 15, 2020. 9)

“But the crowds learned about it and followed him. He welcomed them and spoke to them about the kingdom of God, and healed (Greek word, ἰάομαι *iaomai* <<doctor, healing by doctor>>) those who needed healing (Greek word, θεραπεία *serapeia* <<healing, service, taking care>>. The noun form of θεραπεία *therapeuo*).” (Luke 9:11) As a result of the treatment, some may have been healed. But Christ’s main work was “healing”.

<sup>22</sup> 1989. Koester, H. *Introduction to the New Testament, Vol. 1: History, Culture, and Religion of the Hellenistic Age*. Translated by Inoue Daiei. 436.

<sup>23</sup> 2015. Doi, K. *Theology Studies. Vol.62. The Cyprian Plague as a Historical Fact. 25-39*. It is the time of era that Cyprian [Early 3<sup>rd</sup> century – 258 A.D.] was a bishop of Carthage (God-pesterer / director).

(1) The cause of the plague is that the blood of many dead people to rot the sea, and the plague that was produced by the decay and it was carried by the wind to spread. (2) The population from age 40 to 70 before the plague outbreak was more than the population from age 14 to 80 after the plague outbreak. (3) Because of the consequence of the death of people one after another and the young generation became to scare, people lost their energy to live and became torpidness.

In 262, it seems that the damage from plagues in Roma and Greece were even severe. Since then, it can be thought that probably people had started to gain immune power, so the epidemic of plagues finally started to come to an end. About during 11 years, the same kind of epidemic occurred intermittently throughout the Roman Empire, and the plagues attacked each state for several times. Although the true nature of the plagues remains unknown, its symptoms were associated with diarrhea and dehydration, severe pharyngitis, vomiting, eye congestion, necrosis of the extremities, inability to walk, and loss of hearing and sight. Possibly the maximum number of dead was nearly a half that can be determined from the first Easter Epistles of Dionysius. At that time, Christians tried to cure others and sometimes lost their lives.

community, one of them was the epidemic.

Cholera and the plague, and the epidemic death disease, which still unidentified in these days, attacked Roman Empire. The city itself has been squeezed from inside, both financially and politically. It was a collapse phenomenon. Traditional morality, ethics and religion became no longer functioning. In those eras of the 1<sup>st</sup> and 2<sup>nd</sup> centuries A.D., Jesus and his flowing volunteers had started “welfare” to those people with diseases, poverty and discrimination. It is because that people who are “crying” at the bottom of society have been abandoned. If Jesus is the consummator of volunteer, is the “crying” of the weak Japanese at the “place” of the Far Eastern listened by him?

### c. Charity activities of Japan

In the Nara era of Japan, the people were not only forced to live in poverty and hunger, and more over, but also were exposed to natural disasters, plagues, lean harvests, and famine<sup>24</sup>. In the first Japanese poetry collection “*Manyōshū* (万葉集: Ten thousand leaves collection)”, which was completed in 759, Yamanoueno Okura [660-733] who is a poet of lower aristocrat in the early Nara period, sang as follows. “*Yononakawo ureshitoyasashito omohedomo tabitachikanetsu torinishiaraneba* (I think the world is hard and severe to live so my body feels like becoming thin, but I can’t fly to anywhere. Since I am not a bird).”<sup>25</sup> “Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law”.(Romans 2:14)

Empress Kōmyō [701-760] established two facilities, “*Seyakuin* (施薬院)” and “*Hidein* (悲田院)” after 723, and gathered the sick, orphans and beggars who were suffering to poverty, and provide things. Even in the Far Eastern, the “wind (Hebrew רוּחַ *ruwach*)” that take care of the poor reached to the people.

However, the Ōnin War [1467-1478] was broke out due to the succession conflict after the 8th Muromachi *shōgun* Ashikaga Yoshimasa, and entire Japan was involved. Even capital Kyoto became a burned field. Along with the deterioration of public security, religious groups also strengthened their forces, and the monks started to take control. As a result, 3,000 or 10,000 believers of the Hokke sect became victims<sup>26</sup>.

After the death of Francis Xavier [1506-1552], a trader Luís de Almeida [1525-1583] who is a Portuguese with a doctor license visited Japan, he saw custom of infanticide, so he established a childcare center at Bungo district (current Oita City, Oita Prefecture) in 1556 by investing his personal property. The following year, he started Japan’s first general hospital. Almeida responded well to the demands from monks and others, and helped the poor as a doctor<sup>27</sup>.

In 1859, before the Meiji Restoration [1868], James Curtis Hepburn [1815-1911] landed in Kanagawa at his age of 44. He started providing medical treatment in an empty temple as a residence. He treated patients regardless of their high and low, and did not ask a single money from the person who were in need. In order to secure his status from attack of supporters of *Sonnō jōi* (尊皇攘夷: Revere the Emperor, expel the barbarians), as his protection, he devised the Hepburn romanization when he edited the first Japanese-English dictionary in Japan. He was also engaged in the Bible translation project. John Cutting Berry [1847-1936] in the west, in contrast to Hepburn in the east, he established the hospital for poor “*Keisaiin* (恵濟院)” and “Hyogo Prefectural Hospital (Kobe Hospital: Predecessor of Kobe University Hospital)”. Berry also provide free medical care to

<sup>24</sup> 2011. Nakayama, O. *Japanese philanthropic spirit*. Shodensha Publishing. 154.

<sup>25</sup> “I think that the world is filled with pain and feel like my body become thin, but I can’t fly away and go anywhere.” (Contemporary translation. <https://nbataro.blog.fc2.com/blog-entry-354.html>)

<sup>26</sup> 2015. Shintani, K. *The Research Trend of Konoe Rokkaku Clan*. Ebisukosyo Publication.

<sup>27</sup> 1986. *Dictionary of Christian Biography*. The Board of Publications The United Church of Christ in Japan. 87.; “History” of Almeida Memorial Hospital in Oita City. <http://www.almeida-hospital.com/almeida-history.html>

the poor. In 1887, he founded the first nursing school in Japan<sup>28</sup>. Religious people who practiced the spirit of love for neighbors had started, progressed and developed a relief projects for orphans, education for girls and rehabilitation service, but probably they could not provide the work to cover the negative heritage because of Japan's "*Fukoku kyōhei principle* (富国強兵: Enrich the Country, Strengthen the Armed Forces)". I wrote on the 10th anniversary magazine of the reconstruction of Kobe Bible House that, "Kaga Toyohiko, who was known as one of the three greatest philosophers in the 20th century in foreign countries. Jyo Nobu, who gave influence to elderly people and suicide wanna-be<sup>29</sup>. Although they contributed in breaking away from *Fukoku kyōhei principle*, feelings of discrimination and the awareness of human rights in some extents, but they could not be the determinate power and they accommodated themselves to the politicians of that time."<sup>30</sup> After the Meiji Restoration, the *ethea* that could not expose its weakness was covering the entire Japan archipelago.

## (2) Separation of national power and religion

### a. Create the *ethea* that "religion is dangerous".

Mr. Abe Shiro [1926-], who was the president of the Japanese Society for the Study of Social Welfare, talked as follows. In 1871 [Meiji 4], forty-six ambassadors including Iwakura Tomomi [1825-1883] and Ito Hirofumi [1841-1909] visited twelve countries in Europe and America for two years. "Even they saw the terrible condition of poverty at slums in London, they said 'Poor relief is better to be done less', and their eyes didn't open for helping the poor. After returning to Japan, they created "*Jyutsukiyu kisoku* (恤救規則)", and started to save the poor. However, due to the promotion of *Fukoku kyōhei principle*, it was more emphasized on the poor themselves help each other and the local government should have responsibility, not the state<sup>31</sup>. In 1872 [Meiji 5], when Grand Duke Alexander Alexandrovich of Russia visited Japan, the government forcibly kept 240 vagrants in isolation. The place was called Tokyo City Youikuin, which was located at Ōtsuka-Tsujimachi Koishikawaku Tokyo City. It was the position of the government that they cannot allow the state guest to see this and they ashamed about vagrants. Although they promoted *Fukoku kyōhei principle*, they treated injured soldiers as crippled soldiers. In short, even military personnel was thrown away when they lose their combat capabilities."<sup>32</sup>

Inoue Kowashi [1844-1895] had an idea to defeat Christianity as a myth from his early age. He drafted the Imperial Rescript on Education and played an important role in creating the Meiji Constitution. He insisted on legalism that "The Lord can interfere freely the conscience of his nation."<sup>33</sup>

Inoue said strongly as the Minister of Education that "We allow 'inside thoughts' but prohibit 'external manifestation'. The details what necessities I thought to prohibit were; publishing the Bibles, evangelism such as preaching activities and conduct funerals in Christian way. Believing is

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<sup>28</sup> 2001. Kondo, H. *Kobe and the Bible*. Kobe Shimbun Publishing Center. 58-62.; 1874. *Chikenrok*. Kobe University Library Digital Archive. Rare Book. <http://www.lib.kobe-u.ac.jp/kichosyo/chikenroku/>

<sup>29</sup> Jyo Nobu [1872-1959]. A social entrepreneur from Meiji to Showa period. She protected war orphans and war widows. (2013. *Fukushi Shimbun*. July 22)

<sup>30</sup> 2013. Iwamura, Y. *Holding hands*. Organizing committee of KBH 10<sup>th</sup> Anniversary Magazine. Kobe Shimbun Publishing Center. 14.

<sup>31</sup> 1959. Ogawa, M.; Fukushima, M. (Editor). *Establishment of the Jyukyukisoku (Poor Laws): The process of the formation of the Meiji Absolute Poor Laws*. Edited by Fukushima Masao, *Family Registration System and "House" System*. University of Tokyo Press. 264.

The *Jyukyukisoku* is carried over to the Public Assistance Act of 1950 [Showa 25] after the World War 2.

<sup>32</sup> 2015. Abe, S (Coauthor). *Present and Future of Christian's Welfare*. The Kirisuto Shimbun. 27-28.

<sup>33</sup> Tsushiro, H. *Light and Shadow of Public Religion*. Shunjusha. 143-144.

only allowed if it is kept in the mind individually, but social acts such as evangelism work are totally prohibited.” It means to divide “religion” into “inside (inner of the individual)” and “outside (evangelism activities)”, and attempted to introduce the way to treat “inside” part as the official religion to the nation<sup>34</sup>. This become a truth opportunity for the Japanese to think that they have “no religion”.

The bureaucratic dictatorship that was hidden in civilization, the abolition of Anti-Christian Edicts and democracy was going to include welfare projects of religious people under to their lower organization. “Outside” activities started to be controlled by “*Okami* (the government)”, and society became to have a distance from works, services and activities that have a religious color. The people were also manipulated to think that religion is a scary thing. It is a division of “public” and “religion”.

In Japan, *Kanchishyuken* (官治集権: Direct administration by the government), that is “*Yushisensei* (有司専制: The bureaucrats rule things arbitrarily)” has been thoroughly implemented since 1873 [Meiji 6]. Okubo Toshimichi [1830-1878] started a bureaucratic politics that formulates and implements policies without passing parliament. The illness of bureaucrat that they don’t want to lose their powers, budgets and man power that has been already admitted would have been not cured yet. No matter how large-scale disasters occurred, bureaucrats could not reform themselves. Central bureaucrats have demonstrated outstanding talent for the integrity of the legal system. For example, at the Tohoku earthquake and tsunami, among the victims of the widespread tsunami damage, about 90% were death from drowning. In this regard, it is possible to infer that there were many victims of the physically challenged people and people in need of nursing care, because they could not escape on time. The welfare recipients became also two to three times of high-rate victims compared to those of general disasters<sup>35</sup>. At the Flood Disaster in the Hanshin area (1938 [Showa 13] July 3-5), 933 people were dead and 72% of Kobe City, 696,000 people were affected at that time. The collapse of “Sabo dam (Sediment control dam)” was the main cause of this disaster. It was a human cause disaster<sup>36</sup>. Current welfare, relief for the vulnerable people and dependence on the Self Defense Forces cannot solve this problem. Dutch journalist Mr. Karel van Wolferen (Professor Emeritus of the University of Amsterdam) talks about Japan by comparing it with other countries. “They are good at maintaining the status quo. Bureaucrats are extremely reluctant to radical change of the environment. It is because that that change would work negatively to their belonging organization. They only accept the change in case of it would strengthen their authorities.”<sup>37</sup>

## b. “Public religion” as an imposition by policymakers

“The gap” that “religious people” who tried to make “welfare”, “charity” and “care” as a core pillar of the country was covering the Japanese archipelago. Because, people were exhausted due to

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<sup>34</sup> 2006. Ama, T [1939-]. *Why have Japanese no religious faith?* Chikumashobo. 78-79.

On page 83 of this book, it analyzes “the emperor worship” as, “Japan’s modern nation aimed for a strong centralized state that the Emperor is the center, and it successfully created ‘a common sense’ that fragment religions into ‘inside’ and ‘out’ according to the interests of the governance, and only the religion of ‘inside’ could be recognized by the state after lifted the Christian ban.”

<sup>35</sup> 2013. Kakurai, Y. *Whereabouts of medical care and community development*. Shinnihon Shyupansha. 28. On the page 29 of this book, it says “Since many of hospitals have three or four floors, even if you evacuate to the upper floors and save your life, floors become cold by snow because the lifeline has been cut. So, there are many hospitals lost elderly seriously injured people died of ‘hypothermia’ one after another.”

<sup>36</sup> 2019. Iwamura, Y. *From the Era of Crisis to the Era of Regeneration. No.2 – Abandoned Masue –*. March 31.; 2016. Iwamura, Y. *Christianity and Volunteer-Dō (=The Principle Way of volunteer) –From the Horizontal <Movements> to the Vertical <Activities>–*. Japan Religion Coordinating Project for Disaster Relief. Tokyo University. May 1.

<sup>37</sup> 2000. van Wolferen, K. *The False Realities of a Politicized Society*. Translated by Suzuki Chikara. Shinchosha Publishing. 105-106.

battles such as the movement to overthrow the Shogunate, the Boshin War [1868-1869] and the Seinan War [1877]. The weak were always sacrificed in civil wars, wars and isolations. Food robberies, torture to people, killings and rape were essential of bad acts. Japan was a developing country for a charity work against the spreading diseases at that time. Before prioritizing “welfare”, Japan tried to establish “public religion” in order to catch up with the West.

Professor Nakano Minoru, the Faculty of Law of Meiji University pointed out about religious management and control of “*Okami* (the government)” as follow<sup>38</sup>. “Schematically speaking, the history of Japan’s relations of politics and religion begins with the intimate relationship between the religious authorities and the king in ancient times. In the middle age, an explicit equal relationship between political power and temple groups had maintained. And in modern era, it had been developed to strengthen management and governance of Buddhism and temples by a prohibition of foreign religion Christianity and *Terauke seido* (寺請制度: Temple guarantee system).” In other words, Japan was trying to establish a modern nation through pursuit of making “Shinto” as a “public religion”. The Emperor ruled all the nation as “subjects” based on the Constitution of the Empire of Japan [1889] and the Imperial Household Law of 1889<sup>39</sup>. As a result, “*Eta / Hinin* (discriminated lower class people)” was ranked at the bottom of the hierarchy of modern status systems. The state power has also consistently maintained the idea of high and low rank. Although they talk about equality, the abolition of the status system and basic human rights, the “*Buraku* (discriminated community) problem” still stays strongly at the social level. Is it because that a presence of discriminated people is necessary to make the Emperor a precious one? People of Ainu, Ryukyu, and Koreans living in Japan are also still left at the bottom line and their human rights are treated as peasantry. Japan have been received six times of correction admonishment from United Nations Commission on Human Rights in the past, regarding to discrimination against Chōsen gakkō (Korean schools in Japan). Moreover, Japan received concerns and correction admonishments regarding to hate speeches, the rights of Ainu people and the US base problems in Ryukyu / Okinawa, because those are also discrimination problems. Committee on the Rights of the Child said at the press conference, which was held in Geneva, Switzerland on February 7 last year, that the Japanese Government should treat Chōsen gakkō as “same as other foreign schools in Japan”<sup>40</sup>.

Therefore, I think that it is the time to rethink the basic values of the “public things” and “collaborative things”, which Professor Emeritus of University of Tokyo Shimazono Susumu suggests, in this pandemic time<sup>41</sup>.

In the Japanese education system, the right of education of children with physically challenged have been denied. Since 1979, the compulsory system of school education for special schools have been realized, and a system for attendance of all students has been established. However, isolation of children and students with disabilities from the general education system creates special negative

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<sup>38</sup> 1998. Nakano, M. *Religion and Politics: Political Science of the 21<sup>st</sup> Century*. Shinhyoron Publishing. 137.

<sup>39</sup> 2001. *Issue of Buraku / Human Rights Encyclopedia*. Edited by The Buraku Liberation and Human Rights Research Institute (BLHRRRI). Buraku Liberation Publishing House. 1016. Freedom in the legal and political systems could not see “disbandment (liberation)” during the existence of community discrimination in the general public.

<sup>40</sup> 2019. NHK. February 8.

<sup>41</sup> 2014. Shimazono, S. *Religion and Public Space: Reviewed role of Religion*. University of Tokyo Press. 242.

“If we consider ‘religious things’ and ‘scientific things’ as approaches to the truth, it cannot be said that they are absolutely conflicting each other in the first place. Rather, both of them would be complementary. Rational skepticism is indispensable in the heterologous research for ‘religious things’, and sensitivity to <existence = power> is very useful in the research for ‘scientific things.’” (ibid. 248-249)

“The religious spirit emphasized that the nuclear power plant ‘is a threat to ‘life’ and it thinks importantly that it ‘can be established by the sacrifices of someone’, and furthermore, it seeks ‘the way can harmonize individual happiness and welfare of the human beings. And for that, every one of them should be aware of ‘knowing contentment and being humble in the presence of nature.’” (ibid. 276)

values from society. This is an appearance of negative values at the social level<sup>42</sup>.

### c. Weakening of shrines, religious groups and churches.

According to the chief monk Mizuki Shyodou from Jodo Shinshu Honganjiha, “Now is the time of disappearance of temples”<sup>43</sup>. Mr. Ukai Shyutoku [1974-] who is the author of “Disappearance of temples: The loss of ‘locals’ and ‘religion’” said that, ““The time when local relatives carefully take care and send ‘death’ is becoming a past thing. People die alone, and after that, the ‘association’ between the dead and the alive would disappear.”<sup>44</sup>

From the pet funeral, we can see the face of the urbanization and the trend toward nuclear families in Japan. Contrary to the shrinking of form of human funerals, the pet funeral industry is growing widely. The end of the nuclear family is lonely death. After the funeral had carried out in *Chokuso* (直葬: Simple funeral styles without doing a regular process) way, a cinerary urn left as if cremains were left behind on the train rack<sup>45</sup>.

Religion is not the only thing to save people. Not only pastors and monks but also non-religious secular counselors and welfare activists are included in disaster-affected areas, marginal villages and discriminated villages. Traditional meaning of religion is no longer a necessary requirement<sup>46</sup>. The *ethea* that denies “religion”, which is the original home of “welfare”, “charity” and “love for neighbor”, is surrounding Japan. Why is religion not popular? Is it because “religion” itself has lost their vigorous act and become “a more secular one”? Is it because that the number of believers does not increase due to typical a Japanese idea “non-religious view” and this influence would not allow to progress activity? Professor Inaba Keishin of Graduate Schools of Osaka University points out that there are Japanese “unconscious religiousness”<sup>47</sup>.

Furthermore, Thomas Luckmann [1927-2016], Professor Emeritus of University of Konstanz in Germany, argues that even though religion seems like becoming secular, but it is too quick to determine that it became weaker. He said, “I criticize the conventional theory of secularization, which grab religion only in an organized form (like a church) and seeking the decline of religion in simplistic way.”<sup>48</sup>

Professor Kaneko Akira, who teaches at Tenri University that was persecuted by “*Okami* (the government)” even before the war, said that “Not only sympathize with the practice of religious people and be together with them, but sometimes it presents an inconvenient truth to them. It would be a radical opportunity to rethink own self as a social existence. This situation would collapse the existing teachings and pressure to dismantle the world of faith, but if we try to reinterpret the teaching from the opposite way, it probably can be a support to rebuild the world of faith.”<sup>49</sup>

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<sup>42</sup> 1993. Ninomiya, Akiie H. *Quality of life for persons with disabilities*.

Translated by Yokosuka Shunji. The Board of Publications The United Church of Christ in Japan. 21.

<sup>43</sup> 2016. Mizuki, S. *Dissolution of Temple*. Shinchosha Publishing. 117.

Depopulation → Disappearance of local temples → Decrease in levy that should have brought to the main temples → Possibility of levy increase → Cry out of 檀家 (Danka : a supporter of a Buddhist temple) → Acceleration of extinction of existing temples → Entire Buddhist world declines.

<sup>44</sup> 2017. Ukai, H. *A society without funerals*. Nikkei BP Marketing. 5.

<sup>45</sup> Hyogo, Osaka and Kyoto Prefectural Police have received at least 91 reports of acquisition after 2010. Among of these, 69 cases (76%) haven't identified its owner. (2015. *Kobe Shimbun*. August 29)

<sup>46</sup> 2019. Nakamura, K. *Western “atheism” and Japanese “agnostic”*. Discover 21. 243.

<sup>47</sup> 2011. Inaba, K. *Altruism and Religion*. Koubundou Publishers. 123.

<sup>48</sup> 1976. Luckmann, T. *The Invisible Religion: The Problem of Religion in Modern Society*. Translated by Akaike Noriaki.; Swyngedouw Jan. Jordan-Sha. 25-60. “Secularization is the change from an organized institutional religion (visible religion) such as a church to a ‘radically personalized religion’ (invisible religion) that does not take the form of an institutional religion.” (ibid. 147-159)

<sup>49</sup> 2017. Kaneko, A. *Summary: The 76<sup>th</sup> Annual Scientific Congress of the Japanese Association for Religious Studies*. University of Tokyo, Hongo Campus.

Reinterpreting the scriptures, doctrines and explanations and let's try to find a unique practicing way of religious people as themselves.

### **(3) “Resurrection of Rice Field, Mountain, and Bay”**

#### **a. Bag people, schizophrenia, *hikikomori* (a person who avoids social contact)**

Even the “religion” that emphasizes the salvation of an individual’s soul, they have not been able to solve any hopeless people those who are not dealt by “welfare”, “charity” and “religious community”.

The center of welfare work of the church is how to support the lives of teachers and their families. After the war, the theory of welfare nation began to appear, Christian church was biased toward the idea that “Welfare is the responsibility of the government so we leave it to the state. Church will go on a single way, evangelism”, and many of them still only think about their own churches and sects even we entered into the 21st century<sup>50</sup>.

It is becoming rare to see on daily newspapers about increasing number of people living on the street, victims of stressful society such as schizophrenia, increasing number of hikikomori, and unequal society in Japan. The lonely death due to the nuclear family is not limited to the disaster affected area.

Local society, temples and shrines, and churches are cautious about sexual minority of LGBT (Lesbian, Gay, Bisexual, Transgender). Of course, there are some maverick people who argue heatedly and practice it. Mr. Shinmen Mitsugu, who published “‘New’ Christianity Introduction (2)”, is the one. This book denounces the intolerance toward LGBT that religious people have been avoided so far.

Just like him, we must ask how to live with having a responsibility on this earth against a poisonous fang of Economic Neoliberalism Society on physical side, lack of world ethics and irresponsibility of religious people.

Therefore, from the original meaning of “welfare”, if it is an evangelistic missionary that overly expects that becoming a Christian believer is the way to become “happy”, it will turn away from the mind of Japanese more and more. For example, is there a follower in the Bible record who has lived a peaceful and a blessed life? Rather, only the people who struggled, tasted, suffered in helpless, and walked with wanderings and difficulties. Sufferings and wanderings are the main part of life, so it probably better to rephrase that sometimes there are a "time" of joys, happiness and peace. What does a religious organization in Japan that should be called as a mother of welfare look like? It has been openly approved that “People who have economic power and status in society act big in the church. And those who are exposed to discrimination and prejudice in society are hated and avoided in the church. Indeed, the world is a society of power, but also power and ability are important in the church. There is human competition in the church.”<sup>51</sup>

Currently, it is said that there are 110,000 shrines and 70,000 temples. Among them, in both shrines and temples, there are facilities where don't have regular priests and monks to live in. In the case of temples, 15,000 temples have no monks. Christian church is also approaching the serious age of without father (no pastor, priest, or clergy). The number of Christian related people is 1,921,834<sup>52</sup>.

If religions and welfare exist for happiness for human being, I think that it is good to increase Christianity believers more not only in Japan but throughout the world. Religious scholar Mr.

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<sup>50</sup> 2015. Abe, S. *Present and Future of Christian Welfare*. The Christian Newspaper. 36-37.

<sup>51</sup> 2010. Katsumoto, M. *Sick Church of Sick Society*. Word of Life. 62.

On page 93, it introduces about the status that does not differ from the values of the world. (ibid. 122)

<sup>52</sup> 2018 *Shukyo Nenkan (Religious Yearbook, Japanese)*. Agency for Cultural Affairs.

Shimada Hiromi [1953-] pointed out that, “Christian literature, which once formed one literary group, is almost disappearing. Christian believers of non-church sect are losing their influential power as conscientious intellectuals. Christianity has not only failed to grow its followers in Japan, but it losing their influence in the intellectual world.”<sup>53</sup>

Christian missions are not evangelism. The ministry that have mission to get believers is too old. It should be the practice of love<sup>54</sup>. We should not just talk or pray “may peace with you” to the inconvenience of people with handicapped. People of “homeless”, “schizophrenia, integration disorder syndrome, depression”, and “*hikikomori*” are at the disaster affected area and do volunteer for agriculture, forestry and fishery of “Resurrection of Rice Field, Mountain, and Bay”, and also serve for maintenance of *satoyama* (community-based forest), agricultural methods and seaweed harvesting. The appearance of providing facemasks to orphans of overseas who are under struggling from the new coronavirus, single women who lost their husbands in wars and disasters, and elderly single living people is full of happiness. This is because they are doing “*Kyoshin* (共振: Sympathized resonance)” “*Kyoku* (共苦: Share sufferings)”, and “*Kyosei* (共生: Life together)”.

#### **b. “Respect one person”, not “*Wa* (和: harmony)” of the organization**

In order to continue the Tohoku Volunteer, brother Ishikawa Masumi [1948-2010] who was blind, continuously said. “Although I can’t go to Watanoha Ishinomaki City Miyagi Prefecture, but I always be at the disaster affected area with you together.”. Even he could not see the site, but he knew many things about the Tohoku earthquake and tsunami more than anyone. He reminds me blind Lorenzo Ryosai [1526-1592]<sup>55</sup> and blind Damian [around 1560-1605].

Regarding Francis Xavier [1506-1552] and other Christian missionaries after their landing in Japan, one of Japan’s leading religious thinkers, Buddhist monk Shyaku Tetsushyu [1961-] talks on. He analyzed that “Since the era from Sengoku to Azuchi-Momoyama was the era when the traditional value system broke down with a big noise, so the knowledge class such as samurai and former Buddhist monks converted into Christians.”<sup>56</sup> However, the reason why the number of Christians increased is that it was certain that some of the samurai from the feudal lords joined, but most number of people were from the bottom of society<sup>57</sup>.

“A person who has been made smaller (from an institutional system)” was born through disasters, and they always pray, ask themselves and take actions in the way how they can have a responsibility for the series of typhoons in last year, volcanic eruptions, the Japanese archipelago with earthquake and tsunami, and the climate of severe condition that is more than desert area.

People of “bag people or homeless”, “schizophrenia, integration disorder syndrome, depression”, and “*hikikomori*” have visited the disaster affected area many times. These days, they become to take charge in various functions of the Kobe International Sustaining Organization, and they are the flagperson of “liberation” in the world of promoting discrimination. There is no recommendation letter, commendation, or qualification. They are the volunteers with invisible recommendation letter for the care of the sick, poor and handicapped.

What is “care” such as welfare, charity and medical treatment?

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<sup>53</sup> 2016. Matsutani, S. *Unknown “Christianity of Japan”*. Poplar Publishing. 18.

In this book, the reality of Church is raised that “In churches, some sects have not been taking a retirement age system and the number of applicants decreases along with aging, and it is the real situation that many of pastors and priests are still active at churches in their age of 70s and 80s.”

<sup>54</sup> 2020. Matsutani, S. *Ministry. Vol.44*. The Christian Newspaper. March. 36.

2020. Iwamura, Y. Christianity and Disaster—The 106th Tohoku Volunteer Report. (Worship sermon. March 15, 2020. Kobe International Christ Church)

<sup>55</sup> 2013. Saika, N. *Kirishitan Kuroda Kanbe. Vol.1*. Saika Edit Studio. 130-131.

<sup>56</sup> 2011. Shyaku, T. *Fucan Fabian: A Religious Person Who Abandoned Both God and Buddha*. Shincho Sensho. 20-21.

<sup>57</sup> 2016. Okiura, K. *Missionary Xavier and the Hisabetsumin*. Chikumashobo. 187-188.

Professor of Philosophy at the University of Paris VIII, Mr. Fabienne Brugère says as follow. It is a little longer line, but he mentioned about the “care” in the real site is becoming a rigid system of medical treatment, caregiving, nursing care, welfare, bed-bath, and care for patients with bedpans, urinary bottles, etc.

*“It is important for all those who practice ‘care’ to form bonds for mutual assistance, solidarity and consideration. However, those people are unable to speak out, not participate in public policy decision and have lower income, but they devote to people in their individual dedication capacity. Examining the ideological context of ‘care’, it is obvious that the practice of ‘care’ has not been considered in ethical characteristics, but it has made to obey the criteria of economic profitability and management. In the management of ‘care’ by neoliberalism, the fact of the problem ‘care’ itself and intimacy field is neglected. Why is that so? When a care giver takes care of the body of dependent person who exposes his or her weakness, a subject that is different from the subject that gives autonomy as the supreme command appears. It is the subject that depends and needs others. Dependence is in a delicate and unclear (which may become a violent) relationship. Therefore, the support of people, association and institutions become important. As Joan Tronto points out, the authority in consideration is not on the side of the person who cares. It is on the side of the person who decides the practice of care. The doctor ‘accepts with responsibility’ the patient. Even if the nurse takes care of the patient and points out something that the doctor does not notice. The doctor gives medical treatment to the patient ‘with responsibility’, but ‘care’ change into worries about several problems of the patient body. That is, for example, the case when a nursing assistant cleans the patient’s body. However, such ‘care’ is rarely valued in the global market. Cleaning of body is an important element of care for people (children, the elderly, the sick) who are in dependent condition, and this kind of care has been left to women or people from immigrant’s and workers’ group, whether family members or professionals. ‘Care’ is related to social division by gender, race, and hierarchy. Therefore, ‘care’ is, even if it is an essential to a market society, it becomes a low-paid work (a work that controlled people serve to controlling people). Consideration is involved in everyday life, but its value is not acknowledged. Consideration is a response to people’s weaknesses, but often with a chain of weaknesses are created, and a chain of exploitation of people who practice ‘care’. According to Toronto, ‘care’ becomes difficult to continue in the institution, and it will be marginalized and weakened, and it will be forced to fit into the conditions of market and economic profitability.”<sup>58</sup>*

In other words, the structure of ruler of society and ruled people in the welfare field of Japan has been already completed, and the process in charge is specialized. They treat their client mechanically. The difficult, dirty and simple labor are operated in an economic system to get lower wages. The heartfelt exchanges between people, intimate conversations, and even inspiring smiles have been cut off. On-site work is entrusted to trainees from Southeast Asia, and managers play golf.

I keenly feel that the values that make the world open to God as “public”, which the ancestors of human history have been looking at far, must be “restored”. I don’t say that “cure to care”, “social capital”, and “○○ network” is a valueless. However, eventually it became a convenient sub-organization for promoting “publicness” for politicians, bureaucrats, business world. Isn’t it the time to return to the original view of the world from the social climate, air and the affect values of trend? That mean, it is the “public” based on “religion”. Religion has been formed the most

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<sup>58</sup> 2017. Brugère, F. *L'ethique du «care»*. Translated by Harayama Tetsu, Yamashita Rieko. HokusuiSha. 80-81.

*“The ethic of ‘care’ that can be said as ‘anti-intellectualism’ was born in America in the 1980s, at the time of President Regan regime. The new mechanism of financial capitalism became a priority, so the welfare state, which inherited the Declaration of Philadelphia, the Bretton Woods system and the establishment of the United Nations, was set back. At that time, although it was a little but, the ethic of ‘care’ had been discussed in consideration of the psychological burden of work, its invisibility, and the fact that the work of care was treated as a lower part in moral development. More generally speaking, the ethic of ‘care’ is in the flow of ideas, which claim that human bonds cannot be given back to the exchange of markets. This restoration of human value, which cannot be given back to the market, asks its psychological and moral basis by questioning ‘social problems’.” (ibid. 20-21)*

2010. Supiot, A. *L'Esprit de Philadelphie: La justice sociale face au marché total*. Le Seuil

fundamental world for humans. Despite of that, religion has been excluded from the public “place”<sup>59</sup>. Japan that treat the most fundamental thing with silent contempt, should return to “welfare”, “charity” and “volunteer”, which take importance of “one person”, at this new coronavirus as a turning point.

### c. “Public” religion for the weak

When we visited Ishinomaki City Miyagi Prefecture on March 21, 2011, there was a spot where 24 people lost lives because of the tsunami.

The tsunami flowed up to the ceiling of the 1st floor of psychiatric hospital in Ibaratsu area where is about 1km away from the sea.

When I passed by there, I felt coldness on my back. I saw a patient whose mouth was widely open because the person was shouting with inflamed scared feelings, terrible expression of eyes, and people try to raise their hands up to the upper level. It was 10 days after the event, so inside the broken window, there were only a dead people who couldn’t be there anymore. Actually, there were inpatients until April 1. The facility was called “Keiai Hospital”, and the surviving neighbors were silent and did not speak anything. People told us quietly with weak voice that “There were people who could escape to the 2nd floor and stayed two nights, and they had a scary experience”, but it was hard for us to understand everything because of their Tohoku dialect. The hospital was for severe schizophrenia and dementia patients, and there were 120 people. I have been a guardian of schizophrenia for nearly 10 years in Nagata district Kobe City, so I could not think that is not something that just happens to other people. If there is no one to ask for help, their hands shake and faces be flushed from being extremely nervous, so some people who meet them would be surprised. There is a reaction that their hearts may burst with even a little isolation. In that case, even doctors have no choice but give an administration of sedative agents to make them silent. The head of this hospital, Mr. Kimura Tsutomu (66 years old at that time), who could survive at Keiai Hospital, told us two weeks after the disaster that, “Almost of all medical closet and food storage was kept on the 1st floor, so everything was eradicated”. The surviving patients were transferred to Saito Hospital on April 1. This is the first hospital we visited from Kobe for delivering medical supplies. On the 3<sup>rd</sup> day after the tsunami, the director of nursing Fujinaka Yoshiko told us that, “The most important thing right now is the lights. It is a pitch darkness to go to the bathroom. The condition of patients goes bad because of disturbed consciousness, which is called delirium.”<sup>60</sup>

Even if there were drowning bodies nearby, if other people were together, they would have been able to encourage one another in the "darkness" until the rescue came. Being beside of people, “*Kyosei* (共生: Life together)”, “*Kyoku* (共苦: Share sufferings)”, and “*Ku-en* (苦縁: Relationship to share sufferings)”, is required. Even those who is a drivelor, have bad breath, and act bad behavior, they are able to work as long as if they have a heart to be with disaster affected people. Professionals, subordinate slaves, or useful tools are not asked.

“Disaster affected people”, “the sick” and “the poor” are the “soul”. The Old Testament scholar J.Pedersen says, “The body is an externally shaped soul”.<sup>61</sup>

What is the “ghost” I saw? Catholic philosopher Jacques Maritain talks that “Since the soul has no molarity, it will not be subject to decay. Since the soul has no ingredients, it will not be decomposed. It is a self-existence and it will not lose its own unity. Moreover, it contains all the sources of energy within itself, it cannot lose its internal energy. The human soul does not die. Once

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<sup>59</sup> 2001. Inagaki, H. *Aiming to Build a Public Philosophy*. Kyobunkwan. 269-270.

<sup>60</sup> 2011. Ikegami, M. *From here again: The Tohoku earthquake and tsunami / 50 days of People in Ishinomaki*. Poplar Publishing. 199-209.

<sup>61</sup> 1997. Hick, J. *Philosophy of Religion*. Translated by Mase Hiromasa, Inagaki Hisakazu. Keiso Shobo. 263. 1926. *Israel*. Oxford University Press. 170.

it exists, it never disappears. It inevitably exists forever and continue infinitively.”<sup>62</sup> Thinking from his deduction, indeed, humankind will be asked to have a sharpened sensitivity that is a susceptible worldview that everyone was used to has in the early days.

Professor Emeritus Murata Jyuhachi of Hannan University said, “Religion, it provides the place where is supported by transcendent beings such as God or Buddha. In that context of such relationship, believers have a completely equal relationship and support each other. In this sense, it is important for us human beings to live with religion.”, while he is serving the youths of the Kobe International Sustaining Organization<sup>63</sup>.

As Abe Shiro says, “The philosophy of welfare is not a theoretical reason or idea on the table, but its characteristics are rather sharing suffering of those who face needs, be allies in their concerns, and an effort to bring out a deep consideration as a response to “groaning” of those people.”, let’s exercise it on the site through asking oneself<sup>64</sup>.

### <Conclusion>

What important is probably how to physically live responsibly on this earth against the poisonous fang of Economic Neoliberalism Society on physical side, lack of world ethics and irresponsibility of religious people.

Despite the fact that the number of Christian followers is only 1% of the whole of Japan, the reason of the significance of Christianity has been recognized for nearly 150 years is from a heritage of serving to the poor who need welfare, charity and care. We must not let the historical traces of “a religious person is the mother of charity” be a thing of the past.

We must not be confused that we can gain a trust by social establishments, such as the high education degree of Christian, Supreme Court justices, university professors, and doctors. We must not have a wrong idea. And we must not be proud of having members who have high status in society, evaluations and many incomes, in your congregation.

The person who is used by God to renew and “restore” the Earth, which is at the asphyxia, exhausted condition, and the terminal phenomenon of national particularism and ego priory, is unalterably “the lowly things” in the Bible.

“Brothers and sisters, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. God chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are.” (1 Corinthians 1:26-28)

In Japanese law, there is no indication of “restoration”. There is no definition. The people of “homeless”, “schizophrenia, integration disorder syndrome, depression”, and “*hikikomori*” have the key to pouring new life into old skin-bottle, and they would be shown it in their way of life. They exercise the testament of “I am the Lord, who heals you” by their action not by talking.

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<sup>62</sup> *ibid.* 261.

<sup>63</sup> 2017. Murata, J. *Between Christianity and Sociology*. Koyo Shobo. 243.

<sup>64</sup> 2008. Abe, S. *Philosophy of Welfare*. Seishin Shobo. 9.