

MyBible V

Let the Word of God Keep You Alive



Author. Akinori Kamachi

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Foreword

I took my seat as Archbishop of the Archdiocese of Tokyo in December 2017. Since that time, "Just as our body has many parts, but they do not all have the same function, so also we who are many are one body in Christ, each one of us a part of one another." (Romans 12.4-5) , we walk by the motto "unity in diversity."

The theme of this year's publication, MyBible V (Let the Word of God Keep You Alive) , is the same as the previous MyBible IV (Let the Word of God Keep You Alive) : testimonies from the lives of interdenominational (Protestant, Catholic, and other denominations) people, introductions to congregations and monasteries, and special projects.

The content of the testimonies seems to be even more substantial than last time. Through these testimonies, we can learn in detail about the faith that others have walked in, and we can share it with each other. I hope that through this, we can develop into a fellowship of mutual prayer and support.

The barriers and thresholds for visiting monasteries are much lower than they used to be, and it is

easier to visit these places, whether you are a lay person or an unbeliever. If you have the opportunity, this is the perfect place to visit, to experience life in a monastery, and to spend some quiet time contemplating the steps you have taken and will take in the future.

In special projects, we live the life of knowledge and individuality that is given to each person in abundance. However, it seems as if we are pursuing comfort and enjoyment, as well as the thought that we can do it by our own strength. This is especially true in countries with growing economies, where the presence of God is becoming less and less apparent, and this will be a good opportunity for us to be reminded of this thought. In addition, since liturgy is essential for the spiritual growth of each individual, we invite you to read the "Invitation to Mass," and if you have not yet been to church, why not visit a church near you?

May 15, 2019

Catholic Archdiocese of Tokyo

Archbishop Isao Kikuchi

First of all

Throughout this production, I will never forget how encouraged and moved I was by the testimonies of other congregations.

We were grateful to learn about the reality through the editing process with the congregations and monasteries.

The theme of this special project is how to make God's presence known in our time.

Throughout this production, we encountered many hesitations and problems, and we would like to express our sincere gratitude to Father Yoshitaka Yoshiike, Pastor Hiroshi Seo, and many other priests and pastors for their appropriate advice each time we encountered such problems.

Last but not least, we would like to express our sincere gratitude to those who contributed manuscripts for this publication, and to the people of Tokyo Cathedral Sekiguchi Catholic Church for their encouragement and cooperation.

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Lighting a lamp in people's hearts

As a child, she was withdrawn and could not speak well enough for her age. My father was so concerned that he took a day off from work and went to his homeroom teacher for advice. When I was in the early grades of elementary school, my cousin, who had taken on the task of tutoring me out of concern for my well-being, also gave me the cold shoulder. Anyway, I had no confidence in myself at all.

In a fourth-grade class, a teacher wrote on the blackboard words that stuck in my mind. "One for all, all for one." It was at this time that I decided to become someone who could do something for someone else.

Catcher in baseball, keeper in soccer. They are rarely praised, and when they fail, they lose and are blamed. He thought, "This is a challenging position because it is a loss-making role," so he took it on.

What I will never forget from my junior and senior high school days is the scenery of Shichirigahama (Kamakura City), where my home was located. On my way home from school, I used to come to this beach and

look at the ocean. The rolling Sagaminada Sea washed away the worries and doubts of adolescence. Perhaps it made me feel foolish for dwelling on such a small thing. I still commute to Tokyo from here, as I cannot leave the sea town that soothed my heart and soul.

After graduating from college, he joined Asahi Glass (now AGC) . My father recommended the company to me, saying that it was a company with a human touch. His first assignment was at the Chiba Plant (Ichihara City) , which manufactures chemical products. The life in Shonan, where he had lived until then, had changed drastically, and he was at a loss when he saw the bleak scenery in front of the station and the unpopular main street, which was full of trucks. I was in charge of product manufacturing planning. If they increase their inventory too much, they get angry; if they run out of these, they get yelled at. It's a job no one wants to do, even though it's something we take for granted that we can do. Production planning is not possible without the cooperation of various departments, including the sales, manufacturing, and logistics divisions. This workplace, which taught me the importance of cooperating with each other, is the

starting point of my corporate life.

At the age of 42, he became responsible for the caustic soda (sodium hydroxide) business. At the time, the more this division sold, the more it lost money. Even so, the pride of Japan's largest company was high, but it did not take drastic measures to address the deficit. Eventually, management said, "We've reached our limit. We should consider withdrawing from the business." I didn't want to involve my 10 subordinates, so I transferred them to other departments and ended up with a department of two, including myself. Nevertheless, the business performance did not improve, and the company decided to withdraw sales from unprofitable areas. He instructed the sales force on the front lines to notify them of the price increase and go cut the contract. This unprecedented act of barbarism was fiercely opposed both inside and outside the company, and polyps developed on his stomach. In making the decision, I was greatly troubled. If this does not improve performance, I will be out of my place. Life as a person with small children also comes to mind. But it's a job that someone has to do. Then I have to do it myself. It says, "He who would save his life will lose it,

and he who loses his life will keep it" (Luke 17.33) . He was determined to become a cab driver if he lost his job.

"Strive earnestly to attain your goal" (Philippians 3.14) "If you have as much faith as a grain of mustard seed, you will be able to attain the goal of your life." There is nothing thatcannot do" (Matthew 17. 20) . As a result of hard work together with his colleagues, the business became profitable. The company has since found its way overseas, and is now the breadwinner for the entire company.

In 2003, he was transferred to Indonesia to become president of a local subsidiary. The water was right and the family enjoyed it. Perhaps as a result of following the example of the wise virgin (Matthew 25.3-10) and making time to work on the Indonesian language, a wide network of contacts was made, indicating a respectable personality. He also became known as "^{Darren}大人".

At a commemorative party for a business partner, he drew applause when he greeted the guests in Indonesian. Even now, local business managers are asked by customers, "How is Shimamura doing?"

There is a scene in the Bible where Jesus is resurrected.

The disciples betray Jesus perfectly out of fear of death. The resurrected Jesus did not condemn his disciples, but forgave them and invited them to come to him. Repenting of their wrongdoing and realizing the depth of Jesus' love, the disciples' hearts "were lit by a light that was not afraid of death." The disciples then began to preach about Jesus to the whole world. Two thousand years later, Jesus' thoughts are still being carried on in the Church.

This scene is well described by William Arthur Ward, a 19th century English pedagogue. I was impressed by "A good teacher lights a lamp in people's hearts."

In 2015, he took a position to lead the entire company. Since then, I have kept this as my motto and have taken it to heart as the spirit of a leader.

He became a Christian at an early age under the in-



Catholic Katase Church

fluence of his father. He attends Sunday services (Mass) with his wife, who joined the church af-

ter their marriage. Catholic Katase Church (Fujisawa City) , located near Enoshima Island, is a church with a pure Japanese-style architecture that is rare in Japan.

Chants echo in the taut morning air, and the cheers of the bathers do not reach this point, so we can listen to the sermon delivered softly by the priest on the platform. Now that he is the president, during the service he says, "Do unto others as you would have them do unto you" (Matthew 7.12) and "Be a servant" (Mark 10. 43) , I wonder if the 50,000 employees are happy working for this company, and I wonder about their happiness.

After the service, he transformed into a young man of hard work. They take the initiative to set up an awning tent, prepare iced coffee, and serve coffee and sweets to worshippers and neighbors in front of the church. When I find an empty cup and offer to refill it, I feel the joy of serving others, and the fellowship with people beyond my position and background resets my fatigue from daily work.

Takuya Shimamura

Katase Catholic Church

Representative Director, President and
Chief Executive Officer, AGC Corporation

Forgiveness of sins

I was born and raised in Kumamoto. Kumamoto is a relatively Christian area, and it is well known that during the Meiji era, a group of young, talented people joined the Christian faith and formed a group known as the Kumamoto Band.

There is not a single Christian in my family or relatives growing up, and I myself did not have much of a problematic attitude toward life, so I guess I was not led to the church in Kumamoto.

It was after I moved to Tokyo that I was led to the church. I went to church because I was having a lot of problems and something was pulling me to church, and an evangelistic meeting was being held at that time. I did not understand much of what was said at this meeting, but anyway, I decided to seek through church life for a year. I was baptized a year later without much deep awareness.

On the day of the baptism, the believers were singing hymns in the synagogue. As I sat in a chair in the waiting room, waiting for the baptismal ceremony to

begin, the voice of God speaking to me, "Your sins are forgiven," echoed in my mind. I was so happy that I burst into tears, and during the baptismal ceremony, it was a tearful baptism.

I was very surprised at the time because I went to church with a different problem and never expected to hear "your sins are forgiven". Looking back on it later, there was the words of Jesus (Mark 2:3-5) .

In this place, many people had come from Judea and Galilee to listen to the teachings, and the house was full to the door. The Lord Jesus here was not only teaching but also healing the sick. There, a sick man with a midwind was brought there by four men. However, there were so many people in the doorway that there was no room to get in, so they climbed up from the outside of the house to the roof, tore off the roof, and made a big hole in the roof. From this hole they hung a man with a midwind from a sickbed. Seeing their faith, the Lord Jesus said to the man with the gout, "Son, your sins are now forgiven. These words are not what the midwind sought. They came for healing of their illnesses, but the Lord Jesus said that He would not heal the sick, but forgive their sins. In this

scene, we are not saying that the sick man got the midwind as a direct result of his sin, but the root cause of all suffering is sin.

By the way, many people today are not looking for "forgiveness of sins" which is the real solution to sin, but are just looking for peace, happiness, etc. so they can live their daily lives. But a life without the forgiveness of sins leaves everything empty.

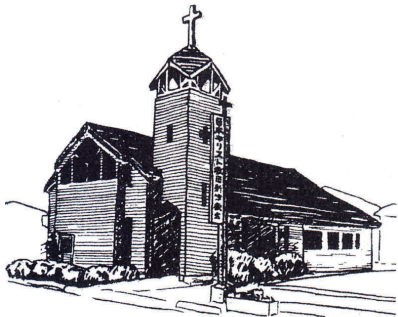
People are weak and sin even after baptism. The Word of God at this time says, "If we confess our sins, He will forgive us our sins and cleanse us from all unrighteousness." (1 John 1.9) "If you forgive men their trespasses, your heavenly Father will also forgive you." (Matthew 6.14) Sins are forgiven through faith in Jesus Christ.

"Your sins are forgiven," the Lord Jesus said, as He took my sins upon Himself on the cross to make me live. With this, the river of life within me began to flow, and my true life began.

The words "Your sins are forgiven" were given to me at my baptism, words that became my desire to devote my entire life to God out of a single desire to respond to this grace.

I am currently serving the church as a pastor and I am filled with a sense of fulfillment and peace that I have finally gotten where I need to go. I hope to continue to serve the church and my neighbors with the grace of the Lord Jesus, who said, "Your sins are forgiven," and with the love of God the Father.

Pastor Masatsugu Kashiwada
Niitsu Church, The Church of Christ in Japan



Niitsu Church

Gifts given by the Lord

About 25 years ago, due to stress from work, a harassed boss, and a relationship gone wrong, he suffered from what is now called schizophrenia. Many people in the world have the image of a dangerous person, a disease that has no explanation for what it can do. You all "see what you don't see (illusion) , hear what you don't hear (auditory hallucination) , and feel what you don't feel (paranoia) ." Do you understand such things?

If hospitalized, they are locked up tight and cut off from society, with no mention of "reintegration". During my hospital stay, I flocked to the milk and cigarettes that were handed out every morning, and picking these up was the only thing that made me feel happy. The staff that manages us is the life guidance staff. When they return from an outing, their belongings are searched and even their socks are removed and examined, just like in prison. There are no employment centers or social services, and every day is tough for the mentally challenged.

Parents of the disabled desperately visit doctors,

medical professionals, and sometimes even specialists, and pay high prices in the hope that they will recover, clinging to the straw. I think it is the history of the mentally challenged that they have been forced to live this way and have become accustomed to this way of life. Nowadays, the way we relate to people with mental disabilities has changed considerably.

The turning point for me came when I married my wife. My wife went to church every Sunday and I drove her to and from church. One day, when I entered the hall, Mr. Seo was giving a passionate speech in a loud voice. I thought there was no God in this world, so I listened to the sermon in a stupor. However, I felt an indescribable sense of comfort in my heart, which led me to attend church every week.

Looking back, I learned shoplifting and smoking in the fourth grade, skipped school, went to arcade games, stole my parents' money, drove a motorcycle without a license when I entered junior high school, stole, drank alcohol, was often taken care of by the police, went to a pachinko parlor in high school, and finally, had a family dispute. My mother and I were summoned to court, and I still remember her tears.

The reason for this is that from about the fourth grade to the third grade of junior high school, he was tormented by repeated daily violence from his older brother, and his parents were both busy working as teachers and had no time to take care of the family.

I think my brother was also troubled at the time. I became a respectable delinquent when I realized that "God must have forsaken me and punished me like this!"

One day, I ventured to ask the pastor's wife, "Why didn't I meet Jesus before I did something bad? You got sick because you were punished." When asked, Mrs. replied, "God gave you a trial so that you could understand how people in the same situation feel, both that you came to do bad things and that you got sick. Why don't you write a song about those feelings? Surely there must be a song that only you can sing." She told me.

And everyone was willing to accept my singing my thoughts in church. By writing songs about things that had been very difficult and painful for me, my heart was healed very well. I was discriminated against by the world, as if I were looking at something lowly,

but I was told, "You are precious and valued in my sight. (Isaiah 43.4) , I burst into tears.

Now, more than a decade later, I give lectures as a peer supporter at family associations for people with mental disabilities, high schools, universities, and hospitals.

As the pastor's wife said, she had been disobeying God, suffering, attempting suicide, and being in and out of mental hospitals, "According to His plan We know that all work together for the good of people." (Romans 8.28) , so everything is God's plan.

To my friends who have done bad things, I ask, "Do you regret it? It's okay to do bad things. Jesus is waiting for your repentance." To my friends who are also ill, I say, "Illness is also a gift God has given us." Now I can say that. No, Jesus says so with a smile.

Satoshi Nakamura

Member of Kumamoto Joutou Church, The
Church of Christ in Japan

The wisdom of Proverbs

Proverbs, along with Psalms, Job, Qohelet, Gatha, the Book of Wisdom, and the Book of Shira, is treated as a didactic book, rich in parables and golden sayings by many men, and compiled with practical lessons. The purpose is to know specific wisdom and enlightenment, to give education, to acquire justice, fairness, and impartiality, and to give guidelines for living. (9.10), and leads them to teach and practice.

I went to Daitokuji in Kyoto because it was open for special viewing. When I went to a room, I found an ink painting of a small bird (sparrow), but part of this painting was torn. The guide explained that the little boy accidentally scratched this painting when he was cleaning his room. When the priest learned of this, he did not want the magistrate of the temple and shrine to censure the little boy, so he went to the magistrate of the temple and shrine and said, "Gosho magistrate, the bird in the room has flown away alive." Upon hearing this, the magistrate went to the site, saw the picture, and said, "Indeed it is true," and there was no

blame placed on the little priest. This must be another example of wisdom accompanied by action by the abbot.

If you seek wisdom as if it were silver, as if it were hidden treasure, then you will realize the fear of the Lord and find the knowledge of God. For the Lord gives wisdom, and the knowledge and wisdom that comes from his mouth. The Lord stores up sound wisdom for those who are honest, and He is a shield for those who walk in integrity, keeping the way of the just in the paths of the just, and guarding the ways of His holy people. Then you will realize justice and fairness, and all paths leading to equity and goodness. Thus, wisdom enters your heart, and knowledge brings joy to your soul. (2.4-12)

There are four small animals in the world that are small. But they are the wisest of the wise. Ants are a helpless species, but they store their food in the summer. Rock badgers, a weak species, builds its nests among rocks. Locust locusts do not have a king, but they all go out in squads. Lizards can be caught by hand, but they are also in the king's palace. (30.24-28)

Words that captured the soul

Last weekend. When I picked up the ringing phone, the message was, "My mother is in a dangerous condition, what should I do?" I was relieved to hear the description of the "dangerous condition." On Monday at 2:00 p.m., I go to the hospital there and hang up the phone with a promise to give the Sacrament of the Anointing of the Sick.

It was dangerous, but he was moved from the ICU (intensive care unit) he had been in to a private room and was in a lull.

Unfortunately, it was raining lightly in the morning on Monday, and it took about 20 minutes to get to the hospital that day, instead of a 10-minute walk from the station. Her 89-year-old mother, five years younger brother and 64-year-old son were waiting for her.

When she was led to the hospital room, she repeatedly called out in her mother's ear, "Yuko-sa-n," "Yuko-sa-n," as she breathed on her shoulder, and then said, "I will now give you the Sacrament of the Anointing of the Sick. Please leave everything to God

and rest assured~," she cried out. Then my breath became a little calmer. Thinking about it later, I felt as if the words I said had reached my soul.

At the Second Vatican Council, the name "Sacrament of the Final Oil" was changed to "Sacrament of the Anointing of the Sick," which is a wonderful change, but for believers who have not been attending church for a long time, "Sacrament of the Anointing of the Sick" does not sound familiar. In some cases, it is more appropriate to say "Sacrament of the Final Oil". So, when we boldly used the old name "Sacrament of the Final Oil" for Yuko, as she had not been to church for a long time, the prediction was right on target.

Perhaps it was the relief of having received the sacrament of the end of oil, but Yuko's breathing became calmer and her eyes opened, albeit only slightly. He also moved his hands, which surprised his younger brother and son, who wondered if he had conveyed something to them.

Expecting some special effect from the sacraments may negate the meaning of the sacraments themselves, so I did not say "yes" or "no, that's not it," but I often feel the power of the sacraments.

Many people who have been away from the church for a long time often feel a sense of depression in some part of their hearts. If a person who has not attended Mass for 10 or 20 years happens to attend a funeral Mass, is encouraged to join the communion line, and then tries to take communion as if picking it up, the person should be asked, "When was the last time you received communion?" If the answer is "I don't know," we may ask you to refrain from communion. Because there is no communion in socializing.

Well, Yuko was baptized at a certain church in Okayama Prefecture. Both her husband and her son were baptized around the same time, and when we inquired at that church about the baptismal register, they had a record. Immediately, he ordered a baptismal



Catholic Tokyo Cathedral Sekiguchi Church

certificate, registered at Sekiguchi Church, and took the first step toward making a fresh start as a be-

liever.

Would a woman forget her own babies? Even if these women forget you, I, this I, will not forget you. (Isaiah 49.15) People may forget God, but God never forgets people. It is not uncommon for something difficult to happen in our lives and, as in this case, our ties to the church are revived once again.

Thanks to Yuko, both her husband and son have returned to the church again. We congratulate you on your new beginnings and ask you to stay connected to the Lord, the Vine, so that you will walk more abundantly and fruitfully from now on.

Chief Priest Tetsuya Nishikawa
Tokyo Cathedral Sekiguchi Catholic Church
From the Priest's Brief

Chazen Ichimi in Europe

Those who practice the tea ceremony in Japan have knowledge of the utensils, but how aware are they of the significant influence of Zen in the heart of the tea ceremony?

Murata Shukouou, the founder of Wabicha, was a disciple of Zen master Ikkyu and attended Zen meditation.

It is well known that Sen no Rikyu, the great master of the tea ceremony, received his precepts under the priest Dairin Soutou of the Daitokuji School and attended Zen meditation under the Daitokuji priests Shourei Soukin and priests Kokei Souchin. Regarding attending Zen meditation, one is given a koan, a problem, by a master Zen monk, and one goes into zazen meditation day and night to formulate a "view," an answer to the koan, and present it to the master "No, as one with the koan". The koan is not something that can be answered by thinking logically, and the master will severely reprimand the student each time, making it difficult to get an "okay" from the student. He would repeatedly go to the room and ask the

so-called "Zen question and answer". Even if the master said "yes," the next koan would be given immediately. Both Jukouou and Rikyu perfected the Way of Tea by continuing the same training for many years. Such a fact is why we call Chazen Ichimi, but these days, the majority of tea masters do not have much experience in Zazen meditation, let alone in Attending Zen meditation.

It is strange that the story is a little different when it comes to Europe. Many people who practice tea ceremony feel Zen deep within the tea ceremony and many impose zazen on themselves. More than a decade has passed since I was asked to teach zazen to participants of tea classes in Italy, Germany, France, and Belgium.

Between 30 and 50 participants (including Japanese) from all over Europe gathered at Benedictine monasteries in various countries. They do 11 or 12 25-minute zazen (aroma) sessions on the first and second days, and from the third to the seventh day, they do 3 aromas in the morning and 2 aromas before dinner. During the daytime, he practices tea ceremony throughout the day. What is surprising is their enthusiasm. The fact that

they stay at the monastery, chant the Heart Sutra every morning and evening, and continue to hold zazen and tea ceremony workshops is something that would not have been possible if they had stayed in Japan. Moreover, sometimes monks also attend the zazen meetings.

In addition, a monastery in the suburbs of Brussels, Belgium, holds a zazen meeting once a month with about 50 believers. In that monastery, cushions are provided for zazen, and the priest walks around with incense, sounding things, and *kei kei sakusaku* (an oak stick to beat out drowsiness and distractions) . The priest, who also served as abbot, even wrote a commentary on the Heart Sutra. A tea ceremony professor named Michiko Nojiri who has lived in Rome for 50 years, is deeply involved in the project. Ms. Nojiri has been teaching tea ceremony in various countries in Europe for half a



Zazen at Oudoubise Monastery in Belgium

century at the request of the Grand Master of Urasenkeg-enshitsu-dai-soushou. He said that the

characteristic of his teaching is that he will not even practice tea ceremony for those who cannot sit firmly in zazen, in other words, those who cannot take a deep breath.

Today, there are students from Japan, Italy, France, Belgium, Germany, Austria, Hungary, England, Russia, Switzerland, Spain, Sweden, the United States, and other countries. There I was invited as a zazen instructor. As a Zen monk, it is hard for me to do 12 burns a day. I walk around with a keisoku for 1 burn every 2 burns, which is still good, but it is difficult to do zazen all day long with a 10-minute teaching session (walking zen) unless you have a lot of patience.

One Benedictine priest has been receiving zazen and tea instruction from Ms.Nojiri since he was a seminary student in Rome 40 years ago. I also paid a courtesy visit accompanied by Ms. Nojiri. I met her several times at workshops and took care of him when he was the previous abbot of a monastery outside Munich. Monks seem to regard zazen as a tanren discipline of deep meditation.

In order to improve the current situation, in which Catholic priests are practicing zazen with great enthu-

siasm, while the students of Shukoh and Rikyu are keeping their distance from zazen, each of us Zen priests should reflect on this matter with great vehemence.

Chief priest Shuushou Yamada
Pearl Hermitage, Daitokuji, Kyoto

It is for the glory of God

In the summer of my junior year, I believed in Jesus Christ as my Savior at a special meeting and became a Christian. I spent my high school years with Shuji, and after graduation I moved to Tokyo to study.

In choosing a career path, we put our youth, passion, and lives on the line and prayed about what kind of work would be rewarding. One day I was thinking back to my high school days. How lucky I am to be able to spend my days with that sparkle, having fun, challenging everything, and being fulfilled. When I asked myself why I felt this way, I realized that the starting point was my faith in the Lord when I was in the third year of junior high school. Yes!!! To the juniors, I say, "Make sure you have a good time in high school, which is said to determine 80% of your life." I will tell them to do so. Wait, it's too late for high school students. We need to start preparing our minds in middle school! Where are the middle school students? You can find junior high school students if you go to junior high school. I prayed, feeling the Lord

calling me as a middle school teacher to bring His love to the world of education.

As I followed the Lord's voice, my path opened up, and I arrived with the Lord as a junior high school teacher in Chiba Prefecture.

One year, I became the homeroom teacher for one non-attending student (1st grade of junior high school) . In this case, both parent and child were seriously ill. Praying, I walked alongside the parent and child, following the example of the shepherd who searched for the lost sheep (Luke 15.4) .

In recognition of this practice, I began working to address bullying and truancy issues in the town's elementary and junior high schools as a guidance counselor on the Board of Education. What I have learned from doing this work is that being sensitive is a double-edged sword. I had repeated episodes of acute gastritis and stomach ulcers, which left me in a state of physical and mental disarray, and I was finally diagnosed with "stomach cancer.

"How could such a bright and cheerful teacher get cancer?!", parents of the student lamented. I wish I had stayed in the school field, so I wouldn't have got-

ten cancer! I thought. But the children who attend the "Green Makiba" (named from Psalm 23) , a special class in a room rented from the community center, are all lovely children, and they definitely come back home in good spirits!

Jesus on the cross, bearing the pain, sorrow, and sins of others, has always been a source of passion, comfort, and encouragement to me. I am sure that God had a plan for me to get cancer. If that was the case, I accepted my illness honestly, thinking that it was "God's will" that I got cancer.

I was sick, but I said, "This sickness is not enough to kill me. It is for the glory of God, and the Son of God will be glorified by it." (John 11.4) I was convinced.

Although it was said to be early stage, we removed all of the stomach and spleen, as well as lymph to two groups. I believed in the Word and returned to



Served as conductor at the 9th National Congregational Meeting in Okinawa

work, determined to be a "star of hope" for those who had cancer.

I was then able to follow through on my original intention and retire. Reflecting on my life as a teacher who loved God and people and was loved by God and people, I was filled with gratitude.

We sent my father to heaven and 11 months later, in February 2015, my mother was called to heaven. While taking care of my mother, I had a constant pain in the right side of my waist. I had various tests done at orthopedics and internal medicine, but the cause was unknown. In April, an MRI scan at another hospital revealed a "Suspected tumor in the thoracic spine" on the referral form, and a detailed examination was conducted at a university hospital. The name of the disease is "thoracic spinal cord tumor (suspected) ", which cannot be determined until an incision is made. In addition, I was informed that I had an intractable disease that is said to affect only one in a million people. "God, have I ... been chosen again?" I asked.

During the explanation of the surgery, the family listened with goosebumps. The difficult surgery to cut through the thoracic spinal cord, where the cranial

nerves are tightly packed, proved to be too great a task, with the risk of becoming wheelchair-bound if the nerves were cut. But it's okay! I prayed that I would know the Lord's will through this surgery, and God will surely lead me to success! I was hospitalized, convinced that I was in good hands.

Surrounded by the fervent prayers of my family, God's family, friends and associates, I surrendered myself to God.

Thanks to their help, the surgery went well, all the tumors were removed, and I am no longer confined to a wheelchair.

My recovery after the surgery was remarkable, and to the surprise of my doctor and others involved, I was called a "miracle worker. A request was made to publish his days in the hospital as a hospital bed diary in the church's monthly bulletin "Makiba," and it was serialized. I received such pleasant words as "What a cheerful bedside diary! I can understand what's going on," "God is wonderful," and so on. All postoperative checkups were passed. The three-year checkup was also passed. I am sure that future checkups will be passed.

God so loved the world that He gave His only begotten Son (John 3.16) . This Word of God sent my parents and best friend to heaven, and in the midst of my own trials of dealing with illness, it renewed me to know that God loves me so much.

The scenario of sorrow becoming joy and a wonderful reversal of events was written by God and continues into the future. I want to live my mission "for the glory of God," to be close to those who are hurting and sick, praying and loving as long as I live, as a witness of God's work in what has happened in my life.

Shizue Sasaki

Board Member, Kouzaki Christ Church, Japan
Holiness Church

Dreaming of unity in diversity

My birthplace is Tsuruoka City, Yamagata Prefecture. I spent my prewar and postwar boyhood here. From the window on the second floor of the house, one can see the red tower of the Tsuruoka Church across the river, and it is a very peaceful place. My parents were Catholic, so from an early age we attended Mass together every day of the week.

Looking back, I have fond memories of walking through deep snow on Christmas Day and attending midnight Mass with my family at midnight.

In high school, I became more interested in politics and social issues, and my college years coincided with the First Security Struggle, and I attended demonstrations, read the Communist Manifesto and Bertrand Russell, and my faith wavered.

Since I entered a single-department dental school, I was busy from morning to night with classes and practical training, and I was tired of the one-size-fits-all practical education. Around this time, I came across a religious book written by Dr. Tadao Yanaihara, who

served as president of the University of Tokyo, and I joined a group called "Katsuragi Kai," which was mainly composed of Catholic university students, which increased my number of friends in the faith. In addition, the priest who led this meeting taught us the story of Adam and Eve and the Tower of Babel as a story of religious philosophy, which gradually cleared our doubts about our faith.

I have eight siblings, so my mother was extremely busy every day. My mother, a deeply religious woman, would spend every spare moment at the family altar, silently praying. My mother passed away when I was 26 years old, but she never stopped smiling even on her sickbed. Just before she passed away, she had a rosary prepared for each of her children and handed one to each of them, saying, "Pray with this." Thanks to the rosary, I was revived.

I got married about 10 years after graduating from college. When we were newlyweds, we lived with my wife's parents. My wife's family is both Protestant, and she worked for the YMCA before we were married. At home, it was very dazzling to see my parents-in-law reading the Bible every day.

Our family was given three children. After our children were married, my wife was diagnosed with esophageal cancer, and despite her best efforts, her condition continued to worsen. Her room was located near the chapel, so I could go to the chapel every day. Near her hospital room, a priest whose name I had known for a long time was hospitalized and gave her a blessing, and she was able to leave this world in peace.

Upon my marriage, the words "They will become one flock with one shepherd." (John 10.16) were imprinted deep in my heart. I believe that all Christians are required to first follow the Word of Christ and live thankfully, before saying that they are Catholic, Protestant, Anglican, and so on. Just, "I live true to my own creed." Some of you may answer "At such times, remember the words as Paul teaches, "Do not be hostile or vain, but humble yourselves and regard one another as better than yourselves." (Philippians 2.3) .



Catholic Tsuruoka Church Cathedral

We are now called to unity in diversity, and the Breakfast Prayer Meeting, an interdenominational prayer meeting through participation in the "Breakfast Prayer Meeting" (abbreviation of "Breakfast Prayer Meeting") and other activities, we can develop a sense of mutual respect, celebrate Christmas and Easter as one, transcending Protestant and Catholic boundaries, and deepen our friendship and understanding with each other through Bible study groups. When this happens, Jesus says, I have been sent to proclaim the gospel of the kingdom of God. The population of Japan is 120 million, out of which In order to overcome this situation, we must "preach the gospel to every creature that is made (Mark 16.15) . Make disciples of all nations. Baptize them and teach them to observe all that I have commanded you." (Matthew 28.19-20) . Specifically, the congregation brings one unbeliever a year to the church, and the pastor or priest leads this person to salvation. By running it for eight years while sharing information across denominations in doing this, the church can bear fruit a hundredfold.

Tsutomu Ogihara

Nishi-Chiba Catholic Church Congregation

Ichikawa Breakfast Prayer Meeting

The most treasured thing in the world

At the time, I was listening to a radio program called The Lutheran Hour, and I wanted to visit a place called church. My first visit was to the Tokyo Lutheran Center Church of the Lutheran Church of Japan in Iidabashi.

I did not understand the sermon the first time I heard it, but I was surprised by the large number of congregants who came to the church.

It was at this church that I met Yoko Kobayashi, and somehow the two hit it off and began to have friendly conversations. Yoko was the one who inspired me to have faith, as we both went shopping and went to the movies together.

One day, Yoko told me, "My father wants to cook something delicious for you, so bring him home." I was invited to come to your house. I accepted the invitation, partly because I was interested in city life.

We met in front of the station and began walking to Yoko's house while talking. After a while, we came to a long stretch of road with a large black board

fence. Well-maintained gardens and thickly shaped groves of trees could be seen between the walls.

Yoko opened her heavy mouth and said, "This house surrounded by a black board fence was my home until a short time ago. I immediately said, "Wow!" and I let out a surprised cry and turned around to look back the way I had just come.

Yoko told us that her family ran a ryotei restaurant and had many servants, and she was raised as an only child to be a butterfly and a flower. Your father became a guarantor for a friend, and when the friend was unable to repay the debt, he had to give up the house site.

The person who becomes a guarantor will suffer, and the person who rejects guarantees is safe. (Proverbs 11.15) . I really felt that I should not be a guarantor just because I am an acquaintance, a parent or sibling, or someone who has taken care of me.

Yoko smiled as she told me, "My house is gone and my family is scattered, but I have received the greatest treasure in the world, my faith in Christ."

The words Yoko spoke at this time were, "God so loved the world that He gave His only begotten Son.

For whoever believes in His only begotten Son shall not perish, but have everlasting life." (John 3.16) He also told me that all the things I value and think of as my own are entrusted to me by God.

I have been to church only a few times, so I could not understand what Yoko-san said. My thought was full of question marks, "?".

When I eventually arrived at Yoko's house, her father was happy to welcome me. A former chef, he had prepared many dishes that he had prepared with great skill. We had a great day of eating, drinking, and talking.

Years later, I also became a Christian, and when Yoko's life-changing trials struck, I learned that the God of grace had transformed her into a person who knew what the greatest treasure in the world was, and that "I be-



Drawing of Crab Shako by Tsuneko Kai

gan to regard these things that were advantageous to me as a loss because of Christ. " (Philippians 3.7) When I encountered with the word, I felt I understood Yoko's thoughts.

Yoko was crippled on the right side of her body due to an aftereffect of a childhood illness. I limp when I walk, my hands shake when I write, and I always pray for you at the end of every letter that you have worked so hard to write with these hands. He always wrote to me and was very appreciative.

One day, Yoko-san asked me to meet with her for a chat. The content was that he was deeply saddened and felt as if it was his fault because his cousin and her husband had joined a new religion and he had not done anything to pray for them. Yoko asked me to pray with her about this, and we sat on a park bench and prayed for a long time.

I was immature and weak, but Yoko's fervent prayers supported and encouraged me, and I was able to receive the greatest treasure in this world. Through his personality, I learned purity, serenity, and compassion, which are the dignity of a Christian. From now on, I hope to be a person of faith like Yoko-san, whom

The most treasured thing in the world

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others would like to emulate.

Tsuneko Kai

Higashi-Narashino Lutheran Church Congregation

Ichikawa Breakfast Prayer Meeting

Me and my faith

December 24, 1994. I was baptized at Tobe Catholic Church at the Mass of the Nativity of the Lord. My baptism was triggered by my thinking about human death while working in the funeral business and seeing priests from Yamate Church, Tobe Church, and Hodogaya Church visiting the funeral home with mourners, which caused me to ponder many things.

I understood about the Buddhist ceremony, but I was not sure about the afterlife in Christianity. I was told by the priest that when a person dies, he "returns to heaven" because he enters the Kingdom of God and is given eternal life.

The priest suggested that I come to Sunday Mass (worship service) . I had never had the courage to go to church, but I went for the first time. After that, I went to church on my days off from work. After my baptism, I was transferred to the Saitama office and started going to Sekiguchi Church.

I was unable to go to church for almost a year because of this change in my workplace, and I prayed

and read the Bible every day at our family altar. I felt a sense of guilt in my heart, so I asked Father for advice. When I woke up in the morning, I opened the window and at the beginning of the day, I thanked him for allowing me to greet this day, finished walking through the day, and before going to bed on the floor, I closed my eyes and Thank the Lord for the day and go to bed. We were also told that the Lord never makes unreasonable demands.

When my mother turned 74 years old and I did not want her to be left alone, I did not want to be transferred, and then I was transferred to the Osaka office. When I actually went there, I found that my residence was within walking distance of Osaka Cathedral St. Mary's Cathedral (Tamatsukuri Church) , and I was able to pray in the cathedral even on weekday noon, which was a great blessing. I learned the words, "My thoughts are not like yours, and my ways are different from yours." (Isaiah 5.8) . I was getting used to life in Osaka and praying that I would be able to return to Tokyo soon. In August 2014, I was transferred to work from home, but my work location was in Chiba. Why does the Lord do such awful, awful things? I prayed several

times. I realized that this transfer was planned by the Lord, as the advice of the business manager here helped me to pass the certification exam.

During this year, he developed a mild skin disease and was hospitalized. During my hospitalization, Father delivered the Holy Eucharist to me, which gave me great courage, and I was able to endure the daily IV drips and intense itching, realizing that the Lord is truly present, and my prayers were heard.

June of the following year. I had the same skin disease and was admitted to another university hospital for about a month. At this time, a Bible and rosary



Inside the cathedral of Catholic
Tokyo Cathedral Sekiguchi Church

were placed on a shelf next to the bed, and the rosary was recited in bed after lights out. When he was hospitalized in December of the same year. Father told me that the 25th is a reading day, right? When I received the Holy Eucharist and the

"Bible and Liturgy," I was almost in tears with gratitude.

Before I was given the opportunity to serve as a Bible reader, I used to go to church and not talk to anyone and go home right after Mass, but I soon started to get to know people and enjoy going to church.

I enjoyed talking about the Lord with my friends and wondered why I had not met people earlier. (Ecclesiastes 3.1)

In 2017, I decided to reflect on my faith and make a fresh start, so I joined the Alpha Course in Christianity course. It was a blessing in my life of faith to be able to learn what I did not learn in the introductory course, to attend the sharing sessions for the first time, and to hear everyone's stories.

July 2018. When I was hospitalized for diabetes, an ultrasound of my thyroid gland was also performed, which revealed thyroid cancer, which was terrifying. I was told that it was just a slow progressing cancer and decided to have a resection.

The day before surgery. I visited Sekiguchi Church in the early afternoon, and as I closed my eyes and prayed in the front row of the empty sanctuary, a light

shone on my eyelids and I felt a person pass in front of me. I am sure the Lord has come to us.Thanks to your help, the surgery went well.

Naoki Hashimoto

Tokyo Cathedral Sekiguchi Church Congregation

Grace to walk with the Word of God

In the most difficult time of my life, I tried to read through the Bible, seeking relief from my worries. Reading through the Bible came naturally and was not tiring. The Word that God showed us through this was sin.

The Lord's hand is not too short to save. That ear is not too far away to hear. It is your evil deeds that have separated you from God, and it is your sins that have caused His face to be hidden and unheard. (Isaiah 59.1-2)

The Bible describes many sins. Every one of them was shown. I repented with tears for the sins shown to me. And there were times when I felt very ashamed when I thought about this sin, when I was in my house, driving my car, riding the train, walking, when I thought about this.

One time. I once tried to resist God, saying, "I admit this is a sin, but this is not a sin," but in the end I admitted it was a sin and repented. Sin darkens the heart, but repentance brightens it.

Sorrow in accord with God's will produces repen-

tance that leads to salvation with no need for repentance, while worldly sorrow leads to death. (2 Corinthians 7.10) Through repentance, the gap between them and God disappeared, and they came to know God's will.

If we walk in the light as God is in the light, we have fellowship with one another and the blood of Jesus, the Son of God, cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, God, who is true and just, will forgive us our sins and cleanse us from all unrighteousness. If we say we have never sinned, we make God a liar, and His word is not in us. (1 John 1.7-10)

Everyone who is led by the Spirit of God is a child of God. (Romans 8.14)



Salvation Army _Social Pot_

My son, do not reject the Lord's training. When the Lord reproaches you, do not lose strength. He trains whom He loves and whips all whom He accepts as sons. You shall endure this as a disci-

pline. God has treated you as His children. What child would not be trained by his father? (Hebrews 12.5-7) And as for the content of this ordeal, none of the trials that have befallen you have been anything that man could not endure. God is worthy of trust. He will not put you through an trials that you cannot bear, but will prepare a way out of it so that you can endure it. (1 Corinthians 10.13) , so do not be troubled, suffer, or give up.

The first thing we do as believers is to read through the Bible. As we believe and walk in obedience to the Word that God has shown us, we will encounter trials, but our faith will grow and be renewed daily through these trials. Therefore, we can live a life of faith that enables us to overcome trials through the Word of God.

Always remember to be joyful. Pray continually. Be thankful for whatever you have. (1 Thessalonians 5.16-18)

This Word is difficult to do by human power, but it is possible by being led by the Holy Spirit, and knowing the Holy Spirit is very important. The Holy Spirit is the pure One, who dwells within by making one holy.

The work of the Holy Spirit is limitless, and we

know only a fraction of it. We ask and seek to know God's work through prayer.

Prayer seems gentle and difficult, difficult and gentle.

Prayer that is pleasing to God Prayer that knows God's will Prayer that knows God's will

After praying, we must surrender to the Lord, not move on our own, and wait for God's guidance.

Takayuki Okusowa

The Salvation Army Suginami Platoon

Musashino Breakfast Prayer Meeting

Encounter with Faith

December 8, 1941 (Showa 16) . Japan attacked Pearl Harbor in Hawaii and plunged into war against the United States, Britain, the Netherlands, and China. What had been known as the Vulgar Elementary School was renamed the National School in 1941 (Showa 16) , and I was in the first grade at this time. My father was a machine dealer, doing business in Asakusa, Tokyo. But the war commandeered this father to work in a factory producing fighter planes. (After the war, he became the manager of this plant.) My father was concerned about the direction this war was going.

When my mother and my siblings and I evacuated to Tsudanuma-cho, Chiba-gun, Chiba Prefecture, where our parents' home was located, the war was getting tighter and tighter, and Japan began to look like it was losing the war.

During the war, all of the people followed the national policy, as did everyone else. I and other children, boys, took it for granted that they would be soldiers. The reason was that every day they were taught

by their homeroom teachers that they were to be soldiers. However, enemy planes began to fly overhead every day, and listening to my father's stories when he came home from the factory from time to time, the situation was completely opposite to what had been advertised, and even as a child I began to see the state of Japan.

Looking back on the chaos that followed the defeat, those who lived through that time still talk about how they were able to survive that period of time in one piece. In the midst of this turmoil, I was given the opportunity to gradually come into contact with Christianity.

The end of 1946 (Showa 21) . The neighbor's daughter was once brought in by an American soldier. This soldier, a Japanese American intelligence officer from Hawaii, was the first to learn about Christmas. This soldier brought Christmas gifts and distributed them to neighborhood children. I still remember the soldier's faltering Japanese as he told me the meaning of Christmas.

Some time later, in the fall of 1948 (Showa 23) , I became a junior high school student. The evangelistic

meeting began at a plaza near a nearby public bathhouse. At that time, people were interested in new things, so we had quite a crowd. I later heard that some of them joined the church. However, as time passed, I forgot all about that person.

As a young man in 1955 (Showa 30), I happened to have the opportunity to get to know these people. It was a church listed on a tract (advertising leaflet) that was being distributed in front of the station, a converted sewing machine store warehouse. One of the members of this church's congregation was the wife of the principal of my junior high school. I was invited to a small church where seminary students were leading a meeting. However, I did not go to church because I was busy with work and had little interest in it.

My mother passed away in 1954 (Showa 29) and my father in 1956 (Showa 31), both in their 50s. Then I lost my



Chapel

mind and became ill in the late 1950s (Showa 30) . After attending the hospital, I started going to church, which later led to my conversion to Christianity. Later, God led me to become a pastor.

In retrospect, I cannot help but think that if there had been no war, no evacuation, and I had lived in Asakusa, I would have had some kind of relationship with Sensoji Temple and would have lived my life as a person with no connection to Christianity at all. Life is truly a mysterious path. My birthplace survived the air raid and is still there, which makes me think about it even more.

Eiichi Uegusa

The Church of Christ the Bible

Ichikawa Breakfast Prayer Meeting

The road prepared

October 1944. Born in Makabe-gun, Ibaraki Prefecture, Japan, as the fourth daughter of eight siblings, she spent her childhood in a lively, joyful, and spiritually rich family of ten.

When I was in the fourth grade, a missionary was coming to a nearby hall, so I went out with a group of neighborhood kids. I was impressed by the katakotic Japanese spoken by the missionaries. I was moved by a picture-story show at a meeting one day in which Peter betrayed Jesus and wept, and Jesus forgave him.

After four years of further study, I left the workplace to attend a bookkeeping school and the Toranomon Typist School, and in my spare time I attended Western-style sewing and knitting classes, spending many fulfilling days.

As my next workplace, I found myself in the transcription industry. At the time, transcription was a new trend, and I had learned to use this machine well and had plans to go out on my own in the future. Around this time, a senior colleague at work invited

me to attend a service at the Church of the Brethren.

In that year, I attended a summer retreat in Karuizawa, where I learned about the dedication of the seniors to the world and their time and treasure. I was overwhelmed by the tremendous testimonies of the Lord. I wish to take this same step, and August 8, 1963. I was baptized in Karuizawa. After that, I continued to pursue church life, work, and study. I was on my own way.

One day, the pastor of the Church of the Brethren asked me to join the church staff, and out of the clear blue sky came a bolt from the blue. It was a time when I wanted to show some filial piety to my parents, and I was living a full life. I thought, "Why do I have to be a staff member?....." I thought.

The staff at this church had to walk the nun's walk for the first time and must remain celibate for life. While thinking it best to decline, I cried and cried in distress. As a result, I went to the parsonage and told him of my decision to devote myself to the ministry, and he smiled a big smile and was delighted.

When I tackled my job as a staff member, it was a gem of a day that surpassed my rosy life. I observed

morning and evening services and performed the tasks assigned to me. My main job was printing, but I was given a number of other responsibilities in addition to accounting, and I was able to use all the skills I had learned in bookkeeping, typing, and copying.

At this time, my parents were very excited about my marriage, but thanks to them and my siblings who respected my choice to follow the path of devotion.

I had given up on marriage, but in 1975 I got married because I felt that the Lord was the one who had brought me to meet him. At the same time, serious problems arose in the church and the pastor and several of us left the church. Several of us then worked to support the pastor's family.

I have been away from home, but my husband has been understanding and has continued to help and watch over me to this day.

The Lord must have seen me working on this daily with all my heart, all my thoughts, and all my strength, hoping to lead those who do not know the Lord to His salvation. We are thankful that the Lord has worked through my husband, who has generously given us countless hours of cooperation, including the

purchase of a second house in Ibaraki, the establishment of this house as a church, the construction of the church building, the dedication ceremony, seminary studies, and the installation of a pastor.

At the strong recommendation of a friend, I attended the Aoyama Breakfast Prayer Meeting (abbreviation of the Breakfast Prayer Meeting) . I was deeply moved by the prayers of senior members, and after that, I was given the grace to attend the National Breakfast Prayer Meeting and the Block Meeting. Thanks to your kindness, I was able to visit 44 Breakfast Prayer Meetings in the Kanto block. From this experience, I was able to inaugurate the Shimotsuma Breakfast Prayer Meeting, which celebrated its 138th anniversary this time.

Ten years ago, I joined the Tokiwa Ashram (a group that



Shimotsuma Shalom Christian Church

is silent and values encounters with God and the person in question) , and I was able to fellowship with the bonafide believers in

Ibaraki and began attending teaching ashrams. When I was praying for an ashram meeting at Shimotsuma Church, a friend of faith

The plan is to be inaugurated on March 21, 2019, after being pushed back by advice from the

For the Lord's patience in nurturing and guiding me from birth to this day, even though I have been a drinker. The church was led from a truly small house church to a congregational building. The most significant thing is that I become a pastor. As I was running away from the situation, my prayer friends and friends in the faith prayed fervently for me. We are truly grateful for what they have done for me.

Even hardship is a source of pride. Suffering produces perseverance, perseverance produces virtue refined by trials, and that virtue produces hope. (Romans

5.3-4)

Etsuko Yamamoto
Shimotsuma Shalom Christian Church
Shimotsuma Breakfast Prayer Meeting

Guided by the Father's Prayer

In our family, it was my younger sister who was first led to the Lord's salvation. My sister was a middle school teacher. The school was ravaged by violence on campus, and then an accident left her with a broken neck and a battered body and mind, and she was unable to leave her room. My mother would go to my sister's apartment and comfort her, rubbing her sobbing back with tears in her eyes.

One day, my father went to my sister's apartment, took her in his arms, and said to her, "There is only the God of Yaso (*Yaso means Christianity*) who can save you now." He took her to the entrance of the church, slammed the door, and said, "Please, please, please, please save my daughter. I shouted loudly and repeatedly, and the door opened and a church member came out.

This led my sister to the Lord's salvation, and she regained her strength day by day. Eventually, she was baptized, leading her youngest sister to salvation.

The two saved sisters began praying for their arro-

gant, self-centered, heavy-drinking brother to be saved, but gave up halfway through. Even the omniscient and omnipotent God could not save my brother, for he concluded that it would be easier for heaven and earth to perish than for my brother to be saved. However, the forecast was not accurate and I was also led to the Lord's salvation.

I took my mother to church and she was led to salvation and baptized.

When I went to my father's family. My uncle said, "I see that Tatsumi-chan has also become a Yaso. It seems your father also went to a house in Yaso when he was a student. He said there was a Yaso building near the university. I heard that he paid a visit to this building when he left for Manchuria." The university my father attended was located in Ochanomizu, and the building he visited to pay his respects was the Nicolai Hall of the Japan Orthodox Church.

One day, my father received a phone call, and when he put the phone down, he went to my mother and said, "No, I'm surprised. A lieutenant general who was the commander of our unit in the Kanto Army. He is probably about 94 years old, and he has something he

wants to tell the surviving engineering troops, so I think I will go. I feel I must go."

The day after that gathering, when I returned home from church, my father began to tell me a story.

"Around August 10, 1945, the Kanto Army had already run out of food and ammunition. The headquarters ordered the Kanto Army to commit suicide. Upon receiving this order, the lieutenant general ordered his engineering troops to commit suicide. Hundreds of soldiers in the corps were killed by the engineering corps. The last ones left were a few dozen members of the Corps of Engineers and the lieutenant general. The Corps of Engineers wrapped the last suicide blast around their bodies. All the blasting switches were broken, and the only way to light the blasting was with a match. I rubbed the match and the blasting was lit. Everyone chanted sutras and young soldiers shouted "Mother. That's when the fire somehow went out. I tried again to light the blasting by rubbing a match, but was surrounded by Soviet soldiers with automatic rifles." What I've told Tatsumi is so far.

The lieutenant general began to speak in front of everyone. "First of all, I must thank you all. Just before

the end of the war, at the last garrison in Manchuria, we were ordered never to tell anyone that we were the only survivors in our unit, and you have faithfully obeyed the order to this day. I thank you. I must apologize to my men who died, and to you. A few minutes after the order was given to the Kanto Army to commit suicide, the order was withdrawn, but the radio in our unit was broken and we could not receive this withdrawal order. Therefore, it was only our unit that committed suicide. I am truly sorry, and I take full responsibility for this. I bear all the regret of my dead men and all of you, and I will bear the full brunt of the judgment. Please forgive me." Then the hall was filled with sobs. "The reason I asked you to gather here today is to tell you what I am going to tell you. You must have been wondering why the fire was extinguished and why we were the only survivors, and you have been blaming yourselves. The fire was not extinguished; I put it out. When the last suicide blast was lit, I rode my horse, ready to be shot by the Soviet soldiers, and watched you die before following you with my Japanese sword. You may laugh at me, you may mock me. I am a soldier at heart. I did not believe in

God or Buddha until that moment. But I believe there is a God. At that time, I clearly heard the voice of God. It was like thunder, full of majesty, "Put out the fire. Do not kill them. Return to Japan alive. Put out the fire." At this moment, I jumped down from my horse and selflessly extinguished the blasting fire. If I had been a few seconds later, your bodies would have been torn in half. I was strongly indicated that I must tell you this story because my life would last only a few months, so I asked you all to gather here today. I am truly sorry." The lieutenant general continued to bow to his former subordinates, crying as he told them this story.

If we confess our sins, He forgives our sins and cleanses us from all unrighteousness. (1 John 1.9) , so I believe that the Lord forgave the lieutenant general who confessed in front of everyone.

My father then started going to a nearby church with my mother and was baptized. This made the whole family a family in the Lord, and my father was called after 90 years of age.

I asked the Lord through prayer what my father prayed for when he left Japan on his Manchurian ex-

pedition, visiting the Nicolae Hall of the Japanese Orthodox Church. Then he said, "Your father prayed this in the chapel before he went to Manchuria. He prayed, 'Lord God, if I return to Japan alive, I will sacrifice my son. He told me.' "

Pastor Tatsumi Suzuki

Megumi Jesus Christ Church

Ichikawa Breakfast Prayer Meeting



Tokyo Resurrection Cathedral Church
(Nikolaido)

Trappist Abbey of Our Lady of the Lighthouse

When you hear the name of a Trappist monastery in Hokkaido, you may have a somewhat gloomy image of Christians who still live a strictly secluded life under strict commandments. I hope this thought can be alleviated.

Origin of the monastery and its name

In the 17th century, a man named de Lancé embarked on a Cistercian reform project at the monastery of La Trappe in France. The movement has had great success, with people resonating with it. Later, the French Revolution abolished the monasteries. One of his successors fled to Switzerland with other monks and began a more rigorous life.

After the French Revolution, he returned to France and resumed his rigorous life at the monastery of La Trappe. In 1892, the Cistercian Order of the Rite of Strict Observance was newly founded as a purely contemplative congregation. People belonging to this association were previously called trapp's man (trappists) .

This appellation is very well known in the U.S., especially as it seems to have been popularized with Thomas Merton. In France, the name of the strictly rite Citeaux Society is preferred to the name La Trappe. In Japan, Trappist is used for men's monasteries and Trappistine for women's monasteries.

The reason we named the monastery "Lighthouse" is because there is a lighthouse near our monastery, Katsutoshi Cape Lighthouse, and we wanted it to be a beacon of faith like the light of this lighthouse, so we named it the Trappist Monastery of Our Lady of the Lighthouse.

About the Monastery

To quote the definition of a monastery from Article 2 of the Constitutions, Character and Purpose of the Institute, the Institute is a congregation of the monastic life, entirely oriented toward contem-



Trappist Abbey of Our Lady of the Lighthouse

plation and living together in a cloistered retreat. For this reason, within the confines of their hermitages, the monks consecrate themselves to the praise of God through inward retreat, silence, fervent prayer, and joyful works of atonement, in accordance with the precepts of St. Benedict. We also offer humble and noble service to God while living the monastic life of a cloistered community according to the style prescribed by the Constitutions, so we first acquaint you with the precepts of St. Benedict.

Note . In simple terms, the monastic life in the cloistered world is a form of life in which one lives a monastic life apart from the world, not alone, but in community.

St. Benedict's precepts

Around the 6th century, St. Benedict of Italy compiled the previous monastic rules into a set of precepts.

1. Referring to the works of Cassian, Augustine, and the precepts of Basilus.
2. The religious live according to a set routine, balanced with prayer, work, and reading.
3. St. Benedict himself said, "Here, whoever you

may be, if you hasten toward your heavenly home, put into practice, with the help of Christ, this most modest precept written for beginners"

(Benedict's Precepts 73.8; Gyo Furuta translation)

This is the precept of the novice, and it is the precept of the novice, and it is the precept of the novice. Therefore, it can be adapted even if one is not a monk.

4. The goal of St. Benedict is to settle down in one place and live a life of tenure here, even unto death.

5. The basic characteristic of the company is its emphasis on the middle ground. In other words, St. Benedict does not want to run to extremes or assert itself in any form. And this life aims to be lived under one commandment, one chief superior, and

one community.

As a result, they lead disciplined,

r a t h e r



Trappist Abbey of Our Lady of the Lighthouse

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- than self-centered, self-righteous lives, a condition they maintain throughout their lives.
6. Everything is entrusted to Choujou for the continuation of this life. In other words, the Choujou is a broad monastic life (contemplative and active life) that can be adjusted in various ways to the extent that the precepts allow.
 7. As a vow, promises to settle down, *conversatio morum* (improvement of one's life, which includes poverty and chastity) , and obedience. Residence is a lifelong commitment to remain in the monastery to which one has made vows, accompanied by an improvement in one's life (*Conversatio morum*) , and always with a positive outlook. Obedience promises to always obey God and the Choujou.
 8. As the point of contact between the community and outsiders, the hospitality of guests is highly valued, especially through the people who are visited and encounter the traveling Christ.

The Strict Cistercian Way of Life

1. There are no special exceptions in the observance of the precepts of St. Benedict.

In many ways, it was contrasted with the observance of the precepts by the Order of Cluny, which followed the precepts of St. Benedict, a very prosperous order at the time of the founding of the Cistercians (1098). In particular, the Cluny congregation was condemned by St. Bernard for its dietary regulations and the allocation of time for prayer, reading, and work in the timetable. Nevertheless, the 11th century, when the Cistercians were founded, and the centuries that followed, had a different historical background from the precepts set forth by St. Benedict, so we introduced items that were not set forth in the precepts. For example, the system of assistant masters, general assemblies, and inspections, as well as the prohibition of accepting children.

2. About observing the precepts of St. Benedict in the Society, especially the perpetual solitude and silence, which may seem harsh to people today.
3. The question that St. Benedict's precepts pose for our time
 - (1) Settling down and living a hard life

This life is lived according to a set of rules, which modern people would consider a restraint on human autonomy and freedom. What we want now is always right, and we want it now, immediately. But only after years of steadfast effort does the monastic life produce a solid harvest. And in contrast to modern society, where everything is always moving without stopping, the life of the precepts is a life of stepping back and settling down, and the plants that keep being transplanted never take root.

(2) Life in moderation

St. Benedict dislikes any form of self-promotion and follows the path of moderation. It also takes a moderate, rational, mild, prudent, and appropriate way of life. There is no space here for exaggeration, hasty action, or self-aggrandizement.

(3) Disciplined life

It must be governed by discipline, continually surrendering oneself to the Lord, and a lifelong attitude of learning. We must also desire and be willing to be governed by one normative rule of

life, one Abbot, and one community. This is where a strictly monastic lifestyle exists. But the discipline prescribed by the precepts is not extreme; for example, St. Benedict himself wrote that wine should never be the mouth of a monk ^(40.6), but unscrupulous monks poisoned his cup of wine. In other words, he was drinking grape wine.

In all aspects, we observe moderation, but this way of life is not particularly eye-catching; it is a life that seeks to "evangelize" the whole of life, starting from the invisible.

The precepts emphasize silence, but silence can be a tool to search for a more serious inner disposition, facilitating prayer and the growth of true wisdom. Wise men know how little they have to say.

(4) Expansive life

Life according to the precepts offers the monastery, a place of residence, to a remarkably diverse population. anyone

It is a life of openness and mildness that creates a more creative flow than a life of endless excitement.

St. Benedictine life is remarkably flexible and adaptable to diverse situations and to different people, while at the same time embracing a variety of differences.

(5) Hidden Life

The more money you have, the more you want. A materially poor community can be very rich if it is characterized by devotion, mutuality, fellowship, listening, and the hospitality of guests.

The St. Benedictine way of life is ordinary. This is probably because they are poor and also relatively unknown and not well known. This does not hinder a life that seeks to live the truth of the Gospel and ultimately promotes human growth and happiness. This life serves as a gospel breadwinner and a beacon in a modern society that is in danger of losing its own way, as a life of humility and poverty is truly following the example of Jesus Christ.

*If you would like to experience the monastery, please contact us individually and we will respond accordingly. We have no restrictions

based on age or gender. Please contact us by letter or phone.

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049-0283, Japan

TEL +81-138-75-2139 FAX +81-138-75-3222

(6) Testimony of the community

If we believe that we are the most dehumanized of Western societies, we will have a strong theory and practice as a community to correct this distortion. The community that St. Benedict seeks to create is not a group of like-minded individuals who enjoy mutual companionship, but a group of people who are integrated and constituted around a variety of shared beliefs, values, and common goals.

The vision of the community of St. Benedict aims for a concrete relationship with God in prayer, practical self-sufficiency in community work, and openness to "outsiders" through hospitality to guests.

The community of St. Benedict is not esoteric or mystical, but simple, a group of people who freely choose to walk the path of the Gospel.

*Since there is currently not enough manpower to live a self-sufficient life, employees, both believers and unbelievers, help with farm work, caring for the dairy cows, and manufacturing various products (butter, cookies, candy, etc.) .

For the future

1. There are some aspects of monastic life that need to change and some that should not. The evangelical mission of God's love will need to adapt to the "signs of the times". We should understand the meaning of the name Strict Cistercians and seek to return to the source (the precepts of St. Benedict and the way the Cistercians were in their founding years) . And what the modern Church requires of the Cistercians of the Strict Cistercian Order, regarding the witness of the Gospel, solitude and silence, prayer at night, hospitality of guests, regular life, and settled residence, must be lived out as well as communicating these values to the people.
2. There is an encounter with the precepts of St. Benedict and the Congregation. In today's society, there is an attempt to live according to the

precepts of St. Benedict. The precepts have a more universal value, and this receptivity is now required.

Priest Kouichi Sakamoto

Trappist Abbey of Our Lady of the Lighthouse

Theosophical Congregation for the Doctrine of the Sacred Word

Foolhardy plan

The Congregation of the Divine Word (Sacred Word Society) is a Catholic congregation founded for missionary purposes. The founder of the Society, St. Arnold Janssen, was born in 1837 in the small town of Gogh on the Dutch border in northwestern Germany, and was ordained a priest in the diocese of Munster at the age of 24. As a new priest, he was appointed to teach at the parish high school and worked in education for 12 years. In 1866, he joined the Apostolic Association of Prayer and tried to spread the faith of the will of Jesus in his



Logo of the Congregation for the Divine Word
Proclaiming the Gospel to the whole world

congregation, and this activity increased his passion for the evangelization of the gospel. At the time, there were no orga-

nizations in Germany for the purpose of evangelical missions, and he was very disappointed. He came to strongly feel the need for such an organization and gradually came to consider the founding of a "missionary society" as his mission.

Few agreed with Father Janssen's assertion, and the majority considered it a reckless claim. This is because at that time, under the Bismarck regime, which created the modern German state, the "culture struggle" policy was implemented and the Catholic Church was greatly suppressed. The various congregations were driven out of Germany and any land the church had was seized. It was natural to view the establishment of a new Catholic organization under such circumstances as reckless. However, he continued to walk in the firm belief that "if my desire is God's will, He will give me every means to bring it about," and through God's providence, in the 1870s In the first half of the year, a turning point in his life occurred. In 1875, he crossed the border and bought a small house in the Dutch farming village of Steil, where he founded a missionary seminary with three comrades.

86 Theosophical Congregation for the Doctrine of the Sacred Word From Difficulty to Fruitfulness

Despite the difficulties, Fr. Janssen trusted God single-mindedly and gave everything he had to this project. In the first year, the missionary seminary was established, but the four-member missionary group had conflicts regarding specific activities and objectives, and two members left the group. The company's first overseas office was located in Tokyo, Japan. Three years after its founding, the school sent two missionaries to China. One of them was Father Josef FREINADMETZ, who was canonized together with Father Arnold Janssen in 2003. The first time I was in Japan, I was in the U.S. With the increase in the number of people who wanted to become missionaries of the Society, a second seminary and a sister society of the Society, the Society of Missionary Nuns of the Presentation of the Holy Spirit (Holy Spirit Society), were established in Austria in 1889. The first of these was the "Sacred Heart" in the United States, which was founded in 1949. In 1896, a sister congregation, the Congregation of Sisters of Perpetual Adoration of the Blessed Sacrament, was founded. In 1900, the Society celebrated its 25th anniversary and its membership con-

sisted of 200 priests, 400 brothers (friars), and 250 seminary students. The number of participants has increased from the previous year.

Brother and Priest

Initially, Father Jansen was thinking of founding a missionary order without the three vows, rather than a religious order, but by the time he founded the order, he had changed his mind, believing that vows were important for the mission. This was triggered by the presence of the Society's Brother. I was able to witness his brother's work as a Brother in the Capuchin Order, and I became acutely aware of the importance of the Brother's vocation.

The missionary seminary was opened, and several collaborators committed themselves to devote their lives to the seminary. From yard work, to building and maintaining the building, to opening a printing office three months after the seminary opened, more collaborators were needed. In 1881, a "collaborator" took three vows and became a novitiate of the Congregation of the Divine Word for the first time. After the first General Convention in 1885, the priests of the Society

88 Theosophical Congregation for the Doctrine of the Sacred Word of the Divine Word also took the same three vows (chastity, poverty, and obedience) , and the Society was officially authorized by Rome as a religious order by the Church.

Change in Brother's presence

In 1900, The number of Brothers doubled that of priests, and the inevitability of Brothers in the Society's missionary work emerged. In Europe, the seminaries were able to accept many applicants because of the Brothers' work in the monasteries, and in the mission fields, the remarkable growth of missionary work was due to the dedicated work of the Brothers.

Currently, the number of Brothers in the Society is declining and is about 10% of the total membership.



The Order of the Divine Word, with the novices of the Indonesian Ruthenian Province

This is due to two factors: first, the need for Brothers in the mission of the Gospel has not disappeared, but, as Pope Francis

has often lamented, the extreme priest-centered clericalism of the diocese. The other is probably because the role and meaning of Brother is not well understood in contemporary culture. However, reflecting on its own history, the Society reaffirmed the necessity of Brother's vocation for comprehensive evangelization and decided to actively promote Brother's vocation at the 17th General Conference held in 2012.

Congregation that emphasizes cross-cultural exchange

Father Jansen first set his sights on a mission in Germany, but the Society of the Divine Word already had an international dimension at the time of its founding. The first four people who gathered at the missionary seminary in Steil were from three different countries, all of them from outside the Netherlands. Currently, members of the Society come from 74 countries, and in accordance with the policies of the Society, they go to every corner of the world to engage in evangelical missions, living and working together in different cultures. When appointing new missionaries, internationality and interculturality are important factors in the Society's appointments. Considering the

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friction with other cultures and the political policies that stir it up in various parts of the modern world, we believe that a community that actively incorporates and promotes such diversity is an important testimony to the Kingdom of God.

Priorities of the Societas Verbi Divini's missionary activities

At the 2012 General Conference of the Societas Verbi Divini, after considering the needs of contemporary society and the characteristics of the Society, the following ten priorities were identified for the Society's missionary activities.

(1) Evangelization in contemporary society, (2) Interreligious dialogue, (3) Promotion of the culture of life, (4) Families and adolescents, (5) Education and research, (6) Indigenous and tribal communities, (7) Migration, (8) Reconciliation and peacebuilding, (9) Social justice and poverty eradication, and (10) Harmony of Creation

This includes, first of all, the reason for the Society's existence, i.e., the gospel proclamation in our time.

The "culture of life," "family," "youth," "poverty," "destruction of creation," and other issues that have

Theosophical Congregation for the Doctrine of the Sacred Word 91

received widespread attention are being addressed. In addition, missionary work based on the Society's experience and witness of diversity, such as promoting reconciliation and peacebuilding to resolve friction with indigenous peoples, immigrants, and different cultures, is also emphasized. The Japanese Societas Verbi Divini is particularly concerned with pastoral care for families and youth, education and research, and the pastoral care of foreign residents in Japan, which is a challenge for evangelical missionary work.

Currently, the Divine Word Society is active in 81 countries around the world, with the newest mission sites being Myanmar and Bangladesh, where it began operations just last year. Poverty, reconciliation and peace building as well as interfaith dialogue are important issues in these two countries, and this response will direct the Society's activities.

Participate in God's mission

Pope Francis said that the Gospel mission is first and foremost planned and realized by God. And it is our reminder that we are invited by God to participate in that plan. In his Apostolic Exhortation, "The Joy of

92 Theosophical Congregation for the Doctrine of the Sacred Word the Gospel," the Pope wrote "Whatever the form of evangelism, the initiative always belongs to God. God invites us to work with him, and he spurs us on by the power of the Holy Spirit" (EG 12) .

If God is in control of the gospel ministry, we should strive to listen to and act according to His will everywhere. And if we are called to participate in God's mission, we should cooperate with all who are invited to mission. Members of the Society are aware of these two challenges, and while identifying what is needed for the mission of our time, they are also aware of the need to bring together Brothers and priests, brother members from different cultural backgrounds, many nuns and religious, including our sister society, the Society of the Holy Spirit, parish priests, Catholics and other Christians, and We strive to fulfill our mission of evangelization in cooperation with all people of good will. It is our hope that members will follow the example of our founder, St. Arnold Janssen, and deepen their trust in God so that they can do this kind of work.

Priest Kisala Robert

Theosophical Congregation for the Doctrine of the
Sacred Word

Nagasaki Redemptorist Congregation

Birth of the Congregation

May 13, 1731. The Redemptorist Congregation (Sisters of the Most Holy Redeemer) was born in Scala, Italy, with the help of the founder of the Redemptorist Congregation of Men, Bishop Church Doctor St. Alfonso Maria de Rigoli.

Trace the journey of the 18th century mystic Mother Blessed Maria Celesta Crosstarosa, who was the founding vessel.

Birth of Maria Celesta Klostarosa

October 31, 1696. The tenth of twelve children of Giuseppe Crostarosa, a lawyer by father, and Baptista Caldari, a religious man from an aristocratic family by mother, he was born here



Maria Celesta Crosstarosa

in Naples, Italy. This is the birthplace of St. Alfonso, who was baptized a month after his birth under the spiritual name of Julia Marcela Santa, close enough to reach if you throw a stone.

As a child

Growing up in the intense sun of Naples, she was a frail child, but her mother instilled in her early years a love and reverence for God and nurtured her in the duties of piety. The Lord had been secretly talking to her since she was five or six years old. When he was nine years old, he said, "Come to me and love only me. I will give you true satisfaction." (autobiography) One morning when he was 12 or 13 years old, he told him, "You must imitate my life, and do everything in accord with what I have done on earth" (autobiography) .

Age 17.

She took a vow of lifelong chastity. The Lord always spoke to her, saying, "Love me alone. Trust in me. I will guide you. I have chosen you to be my redeemer. I want you to be pure and simple." (Autobiography)

To the monastic life

When Mother took Julia and her sister Ursula, who wanted to live the religious life, to visit the reformed Carmelite convent in Marigliano when Julia was 20 years old, they were admitted to the convent. The leader of this Carmelite order was Bishop Falcoia, who later became a stone of hindrance in Maria Celesta's life. Father Alfonso, a direct disciple of the bishop, was the keystone for the Redemptorist congregation and for the Redemptorist Order of Men. In this Carmelite order, Julia became a novice under the name of Candida and her sister Ursula under the name of Columba. Candida became more and more deeply in communion with the Jesuits, who taught her about the religious life and the path of pure love, and she wrote down the seven rules of religious life. (Autobiography)

To the Monastery of Scala

The interference of a lady who was financially powerful in the reformed Carmelite order in Marigliano led to the dissolution of the convent and the nuns went their separate ways. When Candida asked the Lord for help, he said, "Go to the monastery of Skala.

There you will practice humility and become the smallest of your sisters." (Autobiography) , Candida's three sisters (her sister Giovanna also joined) went to the convent of the Congregation of the Visitation in Scala, where they were received as novices. Here, Julia was given the religious name Maria Celesta, Ursula the name Illuminata, and Giovanna the name Evangelista.

Revelation from God

During the prayer service (Wednesday) in April 1725. She made Maria Celesta, who was praying as usual, realize that "a new congregation should be founded, and that the rules and regulations to be observed there are a living memorial of the imitation of Jesus Christ" (Autobiography) . Then, in the Holy Eucharist revealed in the cathedral, the emblem of this congregation, the crimson nun's habit, and the sky-blue cloak worn by the nuns, the Lord spoke as follows. The Holy Lord Himself is the foundation stone of this association. The Gospel of the Lord Jesus is the "plaster," the Heart of Jesus is the "building and land," the hearts of the nuns are the "building materials," and the Father is the "divine worker" (Autobiography) . And they told me even

more. "I must be like an infant on its mother's breast. How I was despised, persecuted, and scorned by many! You know that in the end I was pierced with a spear on the cross. Thus I have glorified the Father, laid the foundation of my Church, and healed the evil of human pride. All this was due to my bearded contempt. My whole life has been a treasure hidden in humiliation and humility. The disregard for self. This is the spirit of the association." (Autobiography)

Saint Alfonso, a man of God.

June 1730. When Father Alfonso heard from Bishop Falcoia about the revelation that had been given to the monastery in Scala, he went to the monastery in Scala, even though it seemed a difficult problem beyond his power. First, he gave all the nuns a silent instruction "On the Life and Virtues of Jesus Christ," and then he met with each nun and took the primitive constitution written by Maria Celesta. When I read this constitution, I decided that it must be from God. Knowing that God's will was to found a new congregation, he asked the bishop of Scala and a theologian to read the constitution, which turned out to be 'from God,' so he obtained the

necessary permission and In 1731, on the feast of Pentecost, the Redemptorist congregation was inaugurated.

August 1731. On the feast of His Transfiguration, the donning of the monastic garments once seen by Maria Celesta in the Eucharist took place. The crimson monastic garments representing God's infinite love for mankind, the belt commemorating the Lord's suffering, the sky-blue cloak reminding us that the life and thoughts of the Redemptoristine are raised from the earth and remain in heaven. Maria Celesta wrote.

"On that day, a *Te Deum* (hymn) was sung in thanksgiving to God for the countless blessings that had been poured out on the *cominote* (community) . May the Lord's holy name be always celebrated and honored throughout the world." (Autobiography)

Expulsion of the Three Sisters

The congregation that God wanted seemed to be off to a good start, but then they encountered another major challenge. The young sister claimed that she was the one who received the revelation, which caused a schism in the convent. Moreover, Maria Celesta was severely persecuted because of her disagreement with

the bishop of Scala and the priests, and to make amends for the disturbance, she retired to the convent attic and could not participate in the ministry to the Cominotes, only in the dining room, where she was able to serve as a I was able to go in the form of asking forgiveness for the stumbling blocks I had inflicted.

When Evangelista, Maria Celesta's sister, saw the persecution against her sister and wanted to return home, she wrote to her parents, and her brother took the three sisters and left Scala to stay for a while at the Convent of the Holy Trinity in Amalfi.

As abbot.

After staying at the Monastery of the Holy Trinity for 10 days, the three left for the Monastery of the Holy Annunciation in Paletti, a suburb of Nocera, which upholds the spirit and constitution of St. Dominic. The monastery was so badly neglected that the bishop of Nocera entrusted Maria Celesta to govern in place of the abbess and ordered her to reform the monastery. Maria Celesta faithfully fulfills her duties as Abbess and Illuminata as Vice Abbess, finally "a monastery that competes and lives the Gospel as presented by Jesu Christ." I have been told.

To Fozia

March 1738. Maria Celesta and her sister Iluminata went to Foggia, while her sister Evangelista left them and went to the "Monastery of the Holy Cross in Aquila".

When they arrived in Fozia, they were welcomed by the principal people of the town and entered the bishop's cathedral in procession, led by Bishop Don Antonio Nerpa, singing *Te Deum*, while the nuns and volunteers knelt at the altar of the Lord and consecrated everything. All the while, the bells rang out, and the many people gathered rejoiced and prayed devoutly for the founding of the congregation.

In 1830, Redemptoristin, which took root in Fozia, spread across the Alps to Vienna, Austria, Belgium, the Netherlands, Ireland, Canada, Japan, and the United States, and then to the rest of the world. We went to Japan from a monastery in Canada to Kamakura in 1949, to Nagasaki in 1959, and to We have given praise and thanks to God at four monasteries in Chino City, Nagano Prefecture, and Saito, Miyazaki Prefecture. In 1976, nine sisters from Nagasaki went to Haiti in the Caribbean for the foundation.

Done and dusted

Maria Celesta, 59, who had spent 17 years in Fozia, devoting her days as a hostia (communion) to the will of the Eternal Father, with her gaze fixed on His plan, was now on her deathbed. I was physically weak from childhood, and it was only by God's grace and strong willpower that I was able to live such a long time.

Friday evening, September 14, 1755. Overflowing with fiery love, she received the last Eucharist, received the Sacraments of the Church, and after praying thanksgiving, asked the Hearing Priest to "read the Passion of John" and when he read the words, "It is finished," she quietly kissed the cross and breathed her last.

On the same day, St. Gerard, a Redemptorist monk, who was on his sickbed in Capocere, far from Foggia, saw Maria Celesta enter the Kingdom in celebration and said, "I see the spirit of the holy



The body of Maria Celesta Crostarosa

abbot entering into heaven to receive the reward of his deep love for Jesús and Mary, and I see his soul as a dove. I just saw him fly away like that." I just saw him fly away like a bird," he told the friar who was by his side.

Maria Celesta's body was spared from decomposition and still rests in the monastery of Foggia.

About Cookies

We are still carrying out the main mission of the Order of Contemplation: "Pray and work. Baking cookies is one of our important duties, and we do it with all our hearts. When a Redemptorist priest returned to Canada on vacation, he looked up how to make cookies, etc., and we started first in Kamakura. When Nagasaki was founded, we brought our own materials and types of products and started making them.

In 2019, The Nagasaki Redemptorist Congregation is celebrating its 60th anniversary and continues to make delicious cookies.

Sr Sachiko Imai

Nagasaki Redemptorist Congregation

Knowing God through the body

Eye Structure

The eye consists of three structures: the appendages (eyelids and lacrimal gland) , the eyeball (which captures light from the outside) , and the optic nerve, which transmits information from light to the brain. the second structure, the eyeball, is covered by the sclera, which contains the vitreous (a transparent gel) and lens (which controls focus) .

The iris is the aperture of the camera, the lens is the lens, and the retina is the film. Light entering through the pupil is regulated by the iris, focused by the lens,

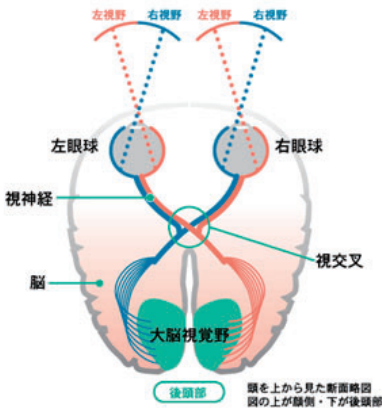


Fig. 1 Cranial nerves

passed through the transparent gel-like vitreous, and focused on the retina. This information is transmitted through the optic nerve to the occipital lobe of

the brain, where it is recognized as an image. (Figure 1: Cranial Nerve)

Who created the blueprints for these structures, how were the materials transported, what procedures were followed, and who assembled them? Delicate, compact, and cleverly crafted, how could they have built something like this in so little space? Moreover, as age passes from birth, the body grows in perfect balance, and the power of God, an existence far beyond human knowledge, is being poured into it daily.

I can't see out of the corner of my eye.

This September. My father called me in a groggy voice, "Oh my God, I've lost my sight," and I rushed home to find my mother laughing, "What are you talking about (blinded by glaucoma) , you haven't been able to see for a year now....." Then my father's voice shook and he said, "Don't be a fool! I was so angry that I yelled at him. I forgot that I could not see, and I doubted that I had cognitive impairment.

When my father complained, "I can't see straight, I feel lightheaded, and I can't walk," I said, "I don't want you to be unable to walk, so let's get you checked

out," and had him admitted to the hospital. He was seen by a neurologist, who performed an MRI of the head and an EEG.

The "living room of my home" that kept appearing in the mind of my father, who lost his sight.

In the evening after work is over, I go to my father's hospital room. When I asked my father how his day was going, he said, "There's a fog in front of me. Okay, I thought it was pitch black, but it's not. I imagined a fog blocking the view and preventing me from seeing clearly in front of me.

My father continued, "Until now, I could see the TV in front of me, a large window to my right, shelves to my left, and if I looked up, I could see the ceiling. But because of the fog in front of us, we can no longer see the ceiling." I looked at my father's face in surprise. The eyes, cloudy and staring into the air, do not meet my gaze. I still can't see it.

The optic nerve has ceased to function due to continued damage from high intraocular pressure. However, I don't know how it works, but my father's brain has images of the past, and he continues to recognize

the picture of our living room that he used to see from his fixed position in the house. He was so happy that his father's eyes were not dark all the time that he thanked God for the function that automatically compensated for his missing eyesight, and his eyes lit up.

When the body has a deficiency or a foreign substance such as a virus or bacteria invades the body, the body strengthens the linkage with each part, activates its self-healing power, and responds 24 hours a day, 7 days a week³ They do so patiently without complaint or weakness for 65 days. When the body reaches the limit of its ability to cope, it sends out the signal of "pain and dis-ease" to the owner of the body for the first time. The owner receives the signal, finally realizes the disorder, rests, and begins to receive treatment.

Mother admitted to hospital in emergency due to angina attack

The common chest pain caused by narrowing of the coronary arteries surrounding the heart is angina pectoris, and when the coronary arteries are completely occluded and the myocardium nourished by the coro-

nary arteries is damaged, it results in myocardial infarction. Last summer, my mother felt the strongest chest pressure she had ever experienced in the middle of the night. He thought, "I'm going to die like this" I quickly applied a coronary artery-dilating patch I had received from the hospital to my chest, which eased my suffering a little. The next morning, I called her, asked her about her symptoms, persuaded her reluctant mother, and took her to the hospital.

An emergency cardiovascular catheterization revealed that the right coronary artery of the three coronary arteries was completely blocked. There was severe stenosis (narrowing) of the most important blood vessel, the anterior descending descending branch of the left coronary artery, which was thought to be the cause of this chest pain. Despite being a doctor, I blamed myself for not noticing my mother's condition until it got so bad.

Collateral blood vessels (naturally formed bypass)

The catheterization video showed a thin mesh of bypass-like vessels extending from the last remaining healthy coronary artery toward the right coronary ar-

tery, which was completely blocked. It looked as if they were trying their best to feed the heart muscle in the jammed area and reaching out to help. Thanks to this, the mother's myocardium was not damaged and her heart function remained good, despite obstruction or severe stenosis in two coronary arteries.

Seeing what was happening to my mother's heart before my eyes, I was amazed at the body's inherent ability to think, judge, and compensate for what it lacks. Each part performs its role with integrity and order, and the whole tries to maintain a delicate balance.

She underwent two separate coronary stenting procedures and was discharged eight days later. The attending physician said, "You have picked up your life. You can exercise now. At any moment, he was out of a medical condition to the point where he could have died. I am grateful for the evolution of treatment and the skilled cardiologist who treated me. At the same time, it was an experience that opened my eyes to the gratitude of my body, which was silently and peacefully performing the "Oginai No Waza".

The body's innate ability to compensate was so ex-

quisite and ingenious. Just as I was amazed and grateful for the power that kept the images of the living room in my father's mind, I was also moved by the power that protected my mother's heart muscle. We think as if we are the owner of our bodies and act as if we are living on our own, but God, who gave us our bodies, is still quietly extending His helping hand to us so that we can live in good health. And yet, they do not boast of their own work before our eyes in a loud voice. Without opportunities like this one, we would be unaware of how our bodies work.

I often feel that God's presence is far away even when I pray, but is it really far away? If you listen carefully to your heartbeat, feel the blood flow (pulse) through your body, and remember just a little bit of the mechanism that allows you to see what is in front of you now, you will experience God's presence through your body.

Worked with sister after parents' illness

My father lost his sight and my mother will be 90 next year. Life for just the two of them is difficult. One day, when I went to the house, my father was

alone and my mother was not there. A short time later, I heard a shaky voice from the open doorway saying, "I fell on the way. He had abrasions on his left face and was also struck on his left chest. I immediately laid him on the couch and disinfected the wound. He used to help his father with the shopping until he lost his sight. Earlier, I had to help them with their shopping. Since entering the monastery, I have never been to my parents' house except to go home, but now I try to visit them often.

Later, my mother was hospitalized in an emergency, and I was in trouble because I could not leave my father home alone. I had to stay at my parents' house at night because of my work as a doctor. Then my sister, who had finished her shift, came to me and suggested that we take "one-day shifts" to take care of my father. The two of us discussed the times when each of us could not take a break and decided on alternate times so that my father's meals would not be missed. It was the first time I had collaborated with my sister on something since we were each in our 20s and on our own. The family of four was reconnected after the illness of their parents. As I held back the hand my sister

extended to me, I was grateful for the complementary power that also exists between human beings.

The power to compensate is given

The fact that a person who has lost his sight can walk and live with the image of his living room in his mind, and that other healthy coronary arteries extend a helping hand, the collateral blood flow pathway, to a blocked coronary artery, preventing necrosis of the myocardium, is the body's innate power to "compensate", and is also a part of the Good Samaritan's "life". It shows us God's merciful and helping hand shown in the parable of the man.

The body is built with an information network far more advanced than that of modern society, and each

Information obtained at the site is transmitted through a network of nerves and blood.

This allows them to reach out quickly to neighboring sites, rather than benefiting only themselves. It is also strange because the body has been working without compensation and generosity since birth, even if it is not taught. No matter how much we learn, it is the body owner who is not able to put it into practice.

As long as we live, this gentle and gratuitous "blessing" continues to occur, and this smooth and unwavering strength truly teaches us about God's mercifulness.

The seeds that God had given us finally sprouted, as if to "cover" the lack of my father's blindness and my mother's heart disease, our family, which had been living apart, reached out and joined together.

connecting

This year, the Franciscan Order of the Missionaries of Mary, of which I am a member, gathered in Rome and confirmed to each other that we are to live the entire Order as one BODY. When we recognize the entire membership of over 5,800 members deployed in 74 countries as one body, we can see that we are all sisters living in a region in the midst of a civil war. The pain they are experiencing becomes my pain. European and Japanese sisters struggling with an aging population were invited to connect more deeply with countries where there are many younger sisters, rather than trying to solve the problem on their own. This is because in order for the body to continue to live, it is

not possible to ignore the part that is deficient, and it is also difficult to get better with just the part that is hurting.

When I go to the cathedral after a day's work, I look up to Jesus on the cross, who is stretching out his hand, "Be connected to me," from a place that looks far away. As I was immersed in the presence that enveloped me, I realized that the paths I had taken and the paths that were about to be opened were illuminated in my mind like the indicators that continue to be reflected in the mind of my father, who had lost his sight.

Mayumi Okano

Nuns belonging to the Franciscan Order of the

Missionaries of Mary

Internal Medicine Physician, St. Mary's Hospital

Scientists who had met God

If they were intelligent enough to guess about the universe, why did they not find the Lord, the ruler of those things, earlier? (Book of Wisdom 13.9)

It is God who has given me inerrant knowledge of what exists. The composition of the universe and the power of the elements, the beginning, end and middle of time, the movement of the solstice and the change of seasons, the cycle of the year and the position of the stars (Book of Wisdom 7.17-19)

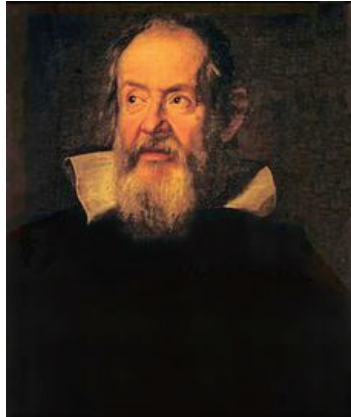
We are taught in school that the universe began with the Big Bang and that humans evolved from primitive organisms. The biologists who study the beginnings of life and the physicists who study the beginnings of matter believe in the existence of God, even these people who are trying to explain with science what has until now been the work of God.

(Galileo Galilei, 1564-1642)

Galileo was encouraged by his father to become a doctor and entered Piza University to study medicine, but he was introduced to mathematics and Aristotelian philosophy and studied mathematics and natural science. However, Galileo realized the errors of Aristotle's natural science and became fascinated by true mathematics, and set out as a freelancer.

In 1608 Galileo heard about the invention of the telescope, built his own telescope with a magnification of about 20 times, and made astronomical observations through the telescope. As a result, he believed that the earth is a planet and orbits around the sun, proving Copernicus' geocentric theory. And Galileo, the "father of physics," says, "The universe is the second Bible, and the words of this book are mathematics.

The Church then declared the geocen-



Galileo Galilei

tric theory heretical, and in 1633, the second trial against Galileo began. After being convicted, Galileo admitted that the geocentric theory was false and signed an oath of heresy. His protectors, the Medici family, campaigned for his sentence to be house arrest, and he died in 1642. Three hundred and fifty years later, the Church admitted fault, Pope John Paul II apologized to Galileo, and his honor was restored.

In Genesis, God created man. Reading that the body evolved from a lower animal and poured out the breath (^{spirit}) of God through its nose agrees with Galileo's "natural scientific conclusion."

(Johannes Kepler, 1571-1630)

Born into a Protestant family, he became interested in space as a child when his parents led him to see comets and lunar eclipses. Kepler, who dreamed of becoming a pastor, went on to study theology. There he encounters Copernicus' "Rotation of the Celestial Spheres" and his life changes. Resonating with the geocentric theory, he worked as a faculty member in mathematics and astronomy, and published "Mysteries of the Universe. This content fully supported the geocentric theory, and Galileo agreed with it.

He considered the motion of the planets to be the rule of God, and this orbit to be a perfect circle. Kepler, who was studying the movement of Mars, announced in his "New Astronomy" that the orbits of the planets orbiting the sun are elliptical. With this announcement, the geocentric theory was in agreement with the observed facts, proving the correctness of the geocentric theory.

In his last words, he said that the ultimate goal of science is to

- (1) To bring man closer to God.
- (2) Astronomers are pastors who serve God based on the Bible of nature.
- (3) Geometry is the only eternal study and a mirror of God's thoughts.

He believed that the Creator of all things created the universe and that the motion of the planets was also the work of God.

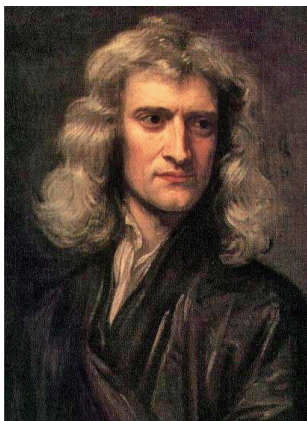
(Isaac Newton 1642-1727)

He is interested in natural sciences and mathematics. Most of his accomplishments, during the year and a half after he returned home, included establishing

the equations of motion, discovering universal gravitation, and developing differential and integral calculus.

The stars in the heavens are moved by the power of the Creator, and it was common knowledge in the Christian sense of the universe at the time that the moon appearing daily and the seasons returning to their original positions in 365 days were all the work of God.

Newton saw an object fall, expressed "Newton's equation of motion" and answered by universal gravitation about the object falling. Corroboration that this force is at work on the Moon and Earth, as well as on the Earth and Sun, is based on Kepler's observational data. From this data, "how" objects move is derived,



Isaac Newton

and the existence of remote forces is recognized, leading to the development of physics.

With the discovery of universal gravitation, the idea that the motion of celestial bodies was divine collapsed, and it was thought that it could

all be derived by calculation. Whereas Copernicus and Galileo pursued how God's will worked, Newton shook the existence of an omniscient God, but he was an extremely committed Christian. His papers on theology far outnumbered those on physics. In his book "Principia," he also says that God is eternal and infinite. No matter how much he elucidated the divine workings, he found it impossible to understand all of the intentions and powers of the God who created the beautiful celestial bodies and the universe.

On one occasion, Newton had a machinist build an exquisite model of the solar system. A friend sees this and asks Newton who created it. Newton, this is just a model. But when I asked him if he believed that the real solar system appeared without a designer or maker, my atheist friend was convinced of the existence of a creator.

(**Albert Einstein 1879-1955**)

He has a rebellious spirit against existing Christianity, which sets him apart from the scientists who have come before him.

His parents were Jewish, and the Jewish Old Testament and the Christian Bible have much in common,

so he had them study the Bible at an early age, and he too was moved by the words of the Bible.

He noticed in a scientific journal that Charles Darwin's (1809-1882) theory of evolution contradicted the Bible. This came as a great shock to him, as he felt that he had been deceived into believing in the Bible without thinking about it, when it was only a formal teaching. He began to feel a strong opposition to those who teach people out of their minds, and decided to think for himself until he was convinced. He says, "To believe is not to take everything for granted, but to be a beacon of faith."

What brought out his genius was his encounter with a book on "Euclidean Geometry" when he was 12 years old. The clarity and certainty of the book captured his heart.

When he was 26 years old, he surprised the world by publishing papers on "Special Theory of Relativity," "Brownian Motion," and "Theory of the Photoelectric Effect. The content of this paper revolutionized physics, and the year 1905 was etched in history as the "Year of Miracles. There was a long period of contemplation leading up to the publication of this paper.

In his theory of the photoelectric effect, he theo-

alized Planck's inspiration and "quantized" light, opening the door to quantum science. He was awarded the 1921 Nobel Prize in Physics for this achievement.

He discovered that only the speed of light is absolute in this world, greatly narrowing the place of God. He said that God is a mystery. If you observe the laws of nature, you can only be in awe of God. The laws must have an enactor, but what does God look like? He definitely believed in God.

(Georges Lemaitre 1894-1966)

He was a physicist and a priest of the Catholic Church. He reasoned that if the universe is expanding, then if we turn back time, the universe should eventually become particles smaller than an atom. He proposed the theory of the expanding universe, which states that the universe began in this minuscule state and has continued to expand. This is called the "primitive atom hypothesis.

Using distance data observed by Hubble and a velocimeter developed by Vest-Slipher, he found that the speed at which galaxies move is proportional to their distance, proving his prediction of an expanding uni-

verse. With this, the "primordial atom hypothesis" ceased to be a hypothesis and later developed into the "Big Bang Theory.

In 1951, Pope Pius XII stated that the Big Bang theory "does not contradict official Catholic doctrine" and that "Lemaitre's The discovery was scientific proof of God's creation," he announced.

(Max Planck 1858-1947)

The light emitted from a blast furnace is called blackbody radiation. Grasp the discrepancy between theoretical and experimental data on blackbody radiation. As a solution to this problem, he created a relational equation that considered light as a "grain" instead of a wave, and since the calculated and experimental values were similar, he announced that the change in light energy is discontinuous, not continuous, and that light is a grain. This became "Planck's quantum hypothesis," and Planck became known as the "father of quantum theory" and was awarded the 1918 Nobel Prize in Physics.

At the 5th Solvay Conference, someone said. Einstein often speaks of God, but what are we to make of

it? More extreme is Planck. He sees no contradiction between religion and science. On the contrary, he believes that they are in perfect agreement."

He said that the reason science and religion are not contradictory is that science speaks objectively of the material world, while religion speaks subjectively. In other words, he says, science is the basis of technology and religion is the basis of ethics.

(Niels Bohr, 1885-1962)

He focused early on the dual nature of electrons as "grains" and "waves". It is said that his background in building the atomic model was due in part to his interest in Eastern philosophy.

He called the fact that things are not determined by one another "complementarity," a duality that has become an iconic idea in quantum mechanics, and he is a leading figure in quantum mechanics. He found common ground with Indian Buddhism and Chinese yin-yang philosophy. This idea was in direct conflict with Einstein's decision theory. At one point Einstein asked Bohr, "Do you really believe that God would resort to something like playing dice?" Bohr asked,

"Don't you think you need to be careful when attributing the nature of matter to so-called divine matters?" He says.

(**Werner Heisenberg, 1901-1976**)

He discovered the uncertainty principle regarding the relationship between electron position and momentum. This principle also revealed that quantum mechanics has a duality of "waves and grains" with the duality of indeterminacy of "position and momentum". This makes Newtonian and Einsteinian determinism untenable in the world of microscopic particles. This impact was content to change the world view. He was also inspired by Bohr's Eastern philosophy.

(**Paul Dirac 1902-1984**)

His anti-particle theory raised important questions about the creation of the universe. When the Big Bang occurred, he believed that two energetic particle-anti-particle pairs were created in the universe.

At the age of 25, he was attacking God vehemently, but in his memoirs at the age of 61, he wrote: "The fundamental physical laws for understanding nature

are described by mathematical theories of great beauty and power, and God is They are extremely advanced mathematicians, and they used this advanced mathematics in the construction of the universe." He says.

(**Stephen Hawking 1942-2018**)

He published his "Singularity Theorem," which states that the universe had a beginning, but he had to leave it to God as to what it was like before that.

For Hawking, who was heading for a godless universe, the Catholic Church awarded him a gold medal from the Pontifical Academy of Sciences in 1975 for proving the singularity.

Pope John Paul II declared, "It is good to proclaim the union of science and religion and to study the universe after the Big Bang, but the study of the Big Bang itself is a moment of creation, an act of God." He said.

Before we understood science, it was natural to believe that God created the universe, but now science is persuasive. If God exists, it will be when he knows everything he knows. The laws of science, he says, "are sufficient to explain the origin of the universe, and there is no need to bring up God."

Hawking says he is an atheist, but is it true? The laws are nothing more than a collection of rules and equations. What being breathed fire into those equations and made the universe evolve according to those equations?" You cannot deny its existence by writing, "What kind of being would that be?"

If the universe has a beginning, we can assume that the universe has a creator. But if the universe is self-contained and has no boundaries or fringe edges, there is no beginning or end, the universe just exists, and there is no place for the Creator. However, who created the laws for the creation of a universe without boundaries? Hawking cannot answer this question.

He was buried in Westminster Abbey, where the scientist rests. We believe it is important for science and religion to work together to find answers to the mysteries of life and the universe," said the head priest of the temple.

Life Deacon Ichiro Sanda

Catholic Archdiocese of Tokyo

Professor, Faculty of Engineering, Kanagawa University

Professor Emeritus, Nagoya University

References Why Scientists Believe in God by Ichiro Sanda"

Invitation to Mass

First of all

The Mass is the central liturgical rite in the Catholic Church, and the Christian faith is expressed in this rite. A believer is a person who has accepted the Christian faith as it is preached in the church and has become an official member of the church through baptism. Once you become a believer, you are eligible to receive the Eucharist at Mass.

For believers, participation in the Mass is called *Azucar*. By participating in the church, one can regain a sense of being a believer that tends to be diluted in daily life, experience true joy in the midst of a secularized society, reaffirm one's faith, and attend church every Sunday as a place to encounter God.

The Bible, which is read during Mass, is the only book in which we can know God. In the Gospels, we learn who Jesus Christ is.

We receive the Word spoken to us as the Word addressed to us and strive to live according to it.

In the Mass, the bread and wine offered by the pre-

sider are proclaimed to be the Body and Blood of Jesus, and the manifestation of the resurrected Jesus is made present in the form of the Holy Eucharist, which is the culmination of the Mass.

To live with faith in God is to live believing that the world in which we live is in relationship with God, and when we realize that this is a blessing from God, gratitude to the Creator springs forth.

When we, God's creatures, realize that God's attitude is the same, even if we do not reflect on the way we live in this world and forget to thank Him, our repentance and gratitude will deepen, and when we realize that we are kept alive by God, we will want to give thanks to the Lord, so believers will We gather for Sunday Mass.

Jesus' life was humble and obedient to God, even to the death of the cross, even though He was the Son of God. We, too, are given new vigor as we walk in obedience to the Lord, following the yoke that Jesus took on us.

Origin of the Mass

The Mass consists of two main parts: in the first part, the Bible is read, the priest preaches a homily,

the Declaration of Faith is recited, and a joint prayer is offered.

The second part of the Mass includes the consecration of bread and wine, the prayer of consecration, the Lord's Prayer, the Eucharist, thanksgiving, and the priest's blessing to conclude the Mass.

The disciples forsook Jesus on the cross and, out of fear of death, disqualified themselves from the tsubo pursuit by completely betraying Him. Therefore, it would have been unthinkable for him to have said at the Last Supper, "Do this as my memorial," which was Jesus' last will and testament. A new event to these disciples is the resurrection of Jesus. The resurrected Jesus forgives and invites his disciples, who were terrified and fearful of death, without condemnation. The disciples, realizing the depth of Jesus' love that transcends human knowledge, regretted their wrongdoing, and their desire to return to Jesus' will almost became a ritual of death and sorrow, but it became a ritual filled with joy and gratitude for Jesus' resurrection and is still celebrated in the Church today, 2,000 years later. It has been handed down from generation to generation.

Participation in Mass is a confession of faith in

which one responds to the invitation of the host, Jesus, and declares that he or she is a believer in Jesus Christ.

When we find the Lord in the Mass, who speaks to us, listens to our requests, prays with us, forgives our sins, and accepts all, we stand up for ourselves, are nourished, and are kept alive.

Follow the Mass Mass Schedule

I Opening Ceremony

For the Entrance Song, we use "Liturgical Chant" or "Catholic Chant" and everyone sings the **Entrance Song**.

In the **greeting**, everyone chants while making the sign of the cross.

The Mass is a gathering of people called together by the invitation of Jesus, and is appropriate for the Church.

In the **prayer of conversion**, we can participate in the gathering to which Jesus invites us by reflecting on

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	拝 領										回心の祈り
	平和を願う祈りとあいさつ										あわれみの賛歌
	平和の賛歌										栄光の賛歌 (聖母マリア)
											集会会歌
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											聖霊賛歌
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											第九十讀經 (主の日) 聖書
											第九十一讀經 (主の日) 聖書
											第九十二讀經 (主の日) 聖書
											第九十三讀經 (主の日) 聖書
											第九十四讀經 (主の日) 聖書
											第九十五讀經 (主の日) 聖書
											第九十六讀經 (主の日) 聖書
											第九十七讀經 (主の日) 聖書
											第九十八讀經 (主の日) 聖書
											第九十九讀經 (主の日) 聖書
											第一百讀經 (主の日) 聖書

our daily way of being and by asking forgiveness of our brothers and sisters to whom Jesus has invited us.

In the **Hymn of Mercy**, the knowledge of Jesus' forgiveness and grace makes the Mass a source of strength, and we praise Him that our worries about friction and conflict in our relationships disappear, and that we are joined to the overwhelming power and mercy of Jesus.

In the **hymn of glory**, united in the mercy of Jesus, we praise God the Father, the source of mercy, for His great power, "Glory to God in the highest heaven. "

And when we are confident of His mercy and surrender ourselves to Him, we find true peace and can sing, "Peace be to men of good will on earth. A person of good will is one who responds to the Lord's mercy with his whole heart and soul.

In the **prayer of the Assembly**, it is the prayer of those who have been invited and gathered by Jesus, and this prayer reaches the soul.

Our faith is entirely unique, but brothers and sisters who have encountered Jesus can only pray at Mass in an atmosphere of care and respect for Him.

II Liturgy of the Word

It is when this is read at Mass that the Bible shows its true power.

Through participation in Mass, the life is considered a life united to the mystery of Jesus, which is celebrated according to the liturgical calendar. The celebration at the heart of the Mass is the liturgy celebrating the salvation of the three days of the Holy Passover, the mystery of the Passover brought about by Jesus' death and resurrection on the cross, which is the heart of the Church. The other centerpiece is the Nativity, and the liturgical calendar begins with the season of waiting, which is the period of preparation for this celebration.

Bible In the first reading, Old Testament passages related to the Gospel are chosen.

In the responsorial psalm, the psalm is sung or chanted, using liturgical chants or other means.

Bible In the second reading, readings are taken from the New Testament epistles and Revelation.

Alleluia and **chanting** scores can be found in liturgical chants and in the "Bible and Liturgy".

Bible Gospel Reading The Gospel Word is read by

a priest or deacon. Responding, "The Lord is with you all," and "And with the priest," the Gospel Word reaffirms the presence of the Lord who invites us, and by chanting "Glory to the Lord," we listen to the Lord as the Word that comes to us as the Word, speaking to and calling out to each of our lives.

The **sermon** is followed by the reading of the Gospel. The content of this content is that in order for the Gospel of Jesus to be a living exposition of the Word in the Mass, we find that Jesus Himself is speaking when we try to get the thoughts of Jesus behind the preacher and the hearers.

In the **Declaration of Faith**, the Apostles' Creed or the Nicene-Constantinian Creed is recited. By reciting this, we reaffirm our membership in the church community, united in our faith in Jesus.

Prayer at the **communion prayer** is not set in stone, but is a spontaneous verbal prayer by those gathered at the Mass. We believed in Jesus as our Savior because we believed that His words would change the place of our lives for the better. Therefore, the joint prayer is a prayer that includes our personal wishes and takes into account the reality of the world.

III Liturgy of Thanksgiving

The Mass is the place where the presence of Jesus is presented to us, and a mystical and sensual expression of this is the Eucharist of Jesus in the form of bread and wine. This is the centerpiece of the liturgy of thanksgiving, and this scene commemorating the Last Supper is the heart and summit of the Mass.

In preparation for the offering, we sing a song of dedication and offer bread, wine, and an offering. The dedication is a tangible manifestation of this gratitude, as our desire to respond to the word of Jesus has changed the way we live.

In the **dedicatory prayer**, the priest prays, "O God, accept us, who repent, as a sacrifice to your will," and we become a sacrifice of offering to God, uniting us with Jesus who died on the cross.

In the **devotional - Prayer of Thanksgiving**, you become a member of the church and offer a service of thanksgiving.

The **litany** is chanted by the priest at the beginning of the devotional text. This varies depending on the holiday or season being celebrated. The litany praises Jesus, the only begotten Son of God, the final sent

Savior in human history, and the saving grace accomplished through his death and resurrection.

By singing **hymns of thanksgiving**, Jesus is inviting us into a world connected to the eternal heavens.

In the consecration, the priest prays to God to send the Holy Spirit, and through the power of this Spirit, the bread and wine we offer are transformed into the body and blood of Jesus. The priest said, "Take this, everyone, and eat. This is my body, which is given for you," reiterating the words of Jesus spoken at the Last Supper.

The "mystery of faith" by welcoming the Eucharist, Jesus, into our midst, the priest sings, and the participants chant, "Let us think of His death and praise His resurrection, until He comes."

Our ultimate goal in this life is to be welcomed into the life of the resurrected Lord, and this goal will be achieved not when our life in this world ends, but when our real lives are transformed by singing thanks and praise to the Lord as a prelude in the eternal beyond.

The Lord's Prayer is the prayer Jesus taught us to pray. By reciting this, we become aware that Jesus called God "Abba (Father) ," and by being included in

this prayer, we are invited into the combustion furnace of infinite love that is the center of Jesus, freeing us from the egoism that has bound us.

In **prayers and greetings for peace**, words of peace are repeated. Our mutual unity and peace are essential to the realization of the Kingdom of God, and this is to imitate the cross of Jesus.

To receive means that we gather around the altar, the table of Jesus, join Him at the supper He hosts, receive the bread of life with the brothers and sisters invited to share it with us, welcome Jesus into our lives, and become nourished and made alive by His life.

IV Closing Ceremony

With the **blessing of the dispensation**, Jesus blesses and sends us off, saying that he will be with you until the end of the world, as we are recharged with renewed zest for life through the Word, filled with grace through communion, and sent out into the real world.

Senior Priest Yoshitaka Yoshiike

Catholic Koenji Church

References Appreciation of the Mass Published by
Oriens Institute for Religious Studies by Yoshitaka Yoshiike

John's Revelation

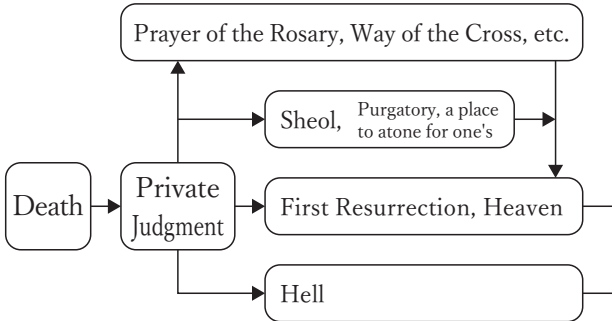
1. Flow about Humanity



- *More severe than the tribulation that occurred before the Exodus journey began.
- *The coming of the age of the loss of faith.

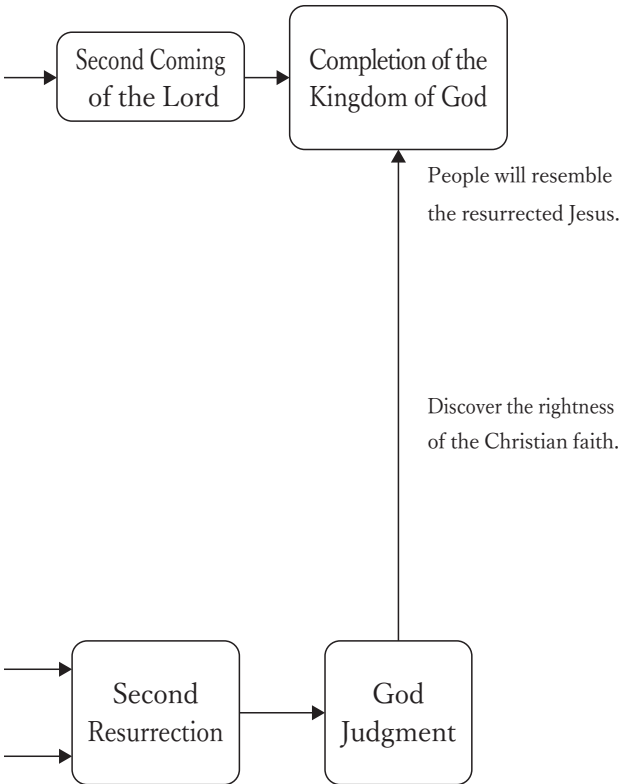
2. Flow about after death of a person

*Like a wise maiden, make preparations for the world to come.



*The foundation of the soul is those who imitate the Lord (heart, word, deed, and prayer)

Outline drawing



Live in this life with hope in the grace of the Lord's death and resurrection

み言葉の実践 主の道こそ真理 悲しみは死を招く 疑いや怒りを断つ 復讐は主に委ねる
 苦悩には主の軛くびきを負う 主の前に正しい人は報われる 不誠実は滅びる 陽気は良薬
 陰気は骨を枯す 銭の慾は悪 惜しみなく与えるは善 言葉は言霊ことだま 舌を制して成功せよ
 真福八端しんふくはつたんを知る 主の心と言葉と行動と祈りを倣うと自律した人になる 主に感謝せよ
 求めれば与えられ探せば見だし叩けば開かれる 主は神の僕となり遜へりくだる 前後際断ぜんごさいだん 忘己喜他もうこきた
 霊に満され熱心に祈りあとは委ねる 疲れたら黙想 み言葉と主の知恵と健康こそ財産
 命を捨てる者は与えられ守る者は失う 造られた者に福音を宣教せよ 信仰とは望みを保証し見えないことを確信する
 み言葉は羅針盤 見栄や虚栄を断つ 主と霊で繋つながりみ言葉が有れば望みは叶う
 知恵と英明や良い動機での祈りは叶う 主の祈りや薔薇ロザリオを唱える 信じて祈れば全て叶う

The Liturgy of the Word is a summary of MyBible III (Autonomous Person). If you wish to utilize this as a sutra, please use only the large kanji characters in the GWord-book. The number of characters for the text using only Kanji characters is 318.

御言葉典

神は天地を創造された 土から男が骨から女が生まれ蛇そこのかに唆され罪が入り神と人の間に
 溝が生まれる 贖い主の誕生を預言 聖霊で救い主が誕生 主の受洗
 神の国は近いと言つて宣教を開始した 癒しいや慰め励まし喜びの奇跡を行う 最後の晩餐で主の体を
 食べ血を飲む 受難と十字架刑 三日目に復活 昇天
 聖霊降臨 受洗で罪は赦される 人は死で煉獄れんごくにて罪を償い天国又は地獄へ
 父と子と聖霊の三位一体 体は霊が宿る神殿 欲や執着は苦を招く
 主の掟と十戒をを守る 一いちの心と成る 他者を許し寛容となる 善よに聴きく悪あに疎うとい 先祖を敬う
 主を畏れ知恵を得る 恐れや失望は主が不在 試練は訓練であり忍耐で救われる
 主アドの山ナイに備エえ有レり 無所有が悩を断つ 愛は人を思いやる心 思い悩みは妄想

苦腦主軛負 主正人報不誠實滅陽氣良葉
陰氣骨枯 錢慾惡惜與善言葉言靈舌制成功
真福八端 主心言葉行動祈做自律人主感謝
求與探見叩開 主神僕遜前後際斷忘己喜他
靈滿熱心祈委 疲默想 言葉主知惠健康財產
命捨與守失 造福音宣教 信仰望保証見確信
言葉羅針盤 見榮虛榮斷 主靈繫言葉有望叶
知惠英明良動機祈叶 主祈薔薇唱 信祈全叶

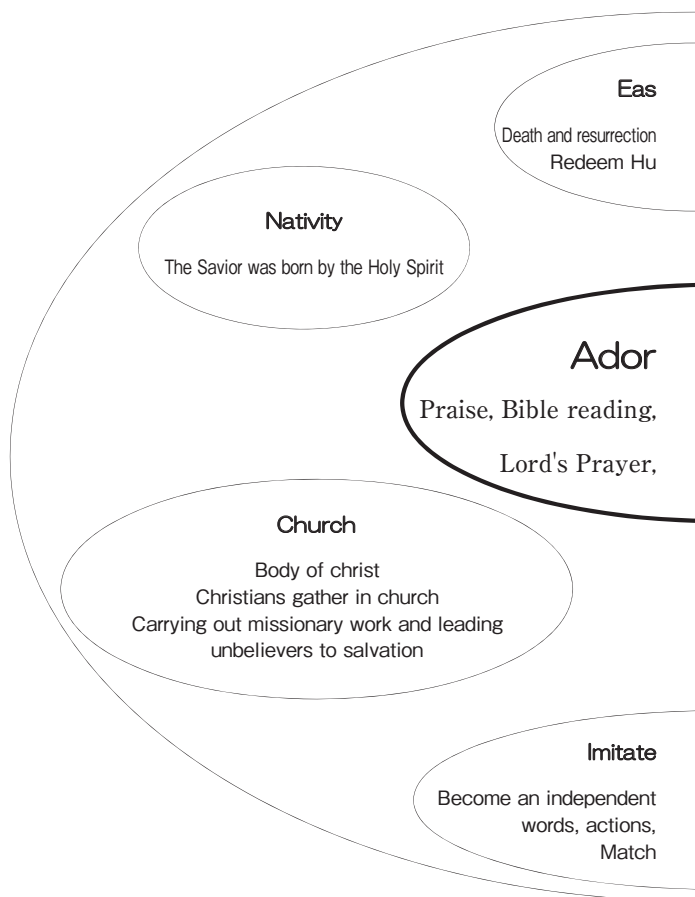
大司教 菊地 功殿 多樣性 一致 實現 祈念

第一卷 平成三十年七月吉日 蒲池明憲謹書

御言葉典

神天地創造 土男骨女生蛇唆罪入神人間
溝生贖主誕生預言 聖靈救主誕生主受洗
神国宣教開始 癒慰勵喜奇跡 最後晚餐主體
食血飲 受難十字架刑 三日目復活 昇天
聖靈降臨 受洗罪赦 人死煉獄罪償天国地獄
父子聖靈三位一體 體靈宿神殿 欲執着苦招
主提十戒 一心成 他許寬容 善聽惡疎先祖敬
主畏知患得 恐失望主不在 試練訓練 忍耐救
主山備有無所有 惱斷 愛人思心 思惱妄想
言葉實踐 主道真理 悲死招 疑怒斷 復讐主委

Schematic of



Christianity

ter

of Jesus on the cross
 humanity's Door

Baptism

Sins are forgiven and the Holy Spirit is poured
 out Get a ticket to heaven

ation

Declaration of faith, Joint prayer

Communion

Holy spirit

Trinity of Father, Son and Holy Spirit
 Life changes completely when God and people are connected by the Holy Spirit
 Observe the Ten Commandments and have your sins forgiven

Jesus

person by imitating your mind,
 and prayers
 jesus

Foreword by Isao Kikuchi

November 1958 Born in Miyako City, Iwate Prefecture

1986 Ordained as a priest

He was then sent to Ghana in West Africa as a missionary until 1994.

After returning to Japan, he took a position in the Shingonkai.

2004 Appointed Bishop of Niigata and ordained as a bishop

2017 Appointed and seated as Archbishop of Tokyo

Introduction of the Author Akinori Kamachi

Born in August 1950

Baptized at Osaka Nihonbashi Christian Church of the Japan Free Methodist Church

Transferred to Ikeda Satsukiyama Church of Christ Convention of Japan, to which an acquaintance of my father belongs.

Transferred to Musashi Koyama Church of Christ Convention of Japan, where conscience belongs.

Transferred to Tokyo Ikebukuro Church of Christ Church of Japan upon marriage.

The entire family converted to Catholicism with Shozo Fukukawa (a member of Azabu Catholic Church) as their substitute father.

Became a member of Catholic Tokyo Cathedral Sekiguchi Church

Belonging to Ichikawa Breakfast Prayer Meeting (held on the 1st and 3rd Tuesday of every month at Yamazaki Baking Company Pension Fund Hall 2F)

Joined The Sanwa Bank, Limited (currently Mitsubishi UFJ Bank)

President and Representative Director, Chiyoda Information Systems Co.

MyBible V Let the Word of God Keep You Alive

The Japanese Bible is the Franciscan Bible. punctuation marks, and other contractions have been corrected due to the relationship between the text before and after.

Translator Yuta Minakuchi

Author by Akinori Kamachi

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