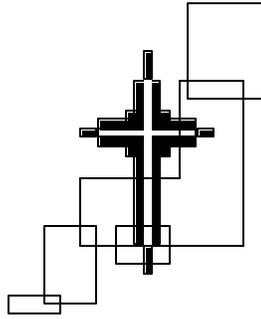

INTERCESSORS FOR JAPAN

“PRAY FOR THIS NATION

Newsletter

February 1, 2001



Association of Intercessors for Japan

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Rev. A. Kubo (Saitama-ken)

“Return to the Origin of Life”

-From editorials of “100 Year History of the Takasago Church”-

Rev. Masaki Tezuka

Takasago Christ Church

Preface

There are two German words that stand for “history.” They are “historie” and “geschichte.” Certain people translate the former as “perspective history,” but it essentially means a history that objectively describes historical events. The latter, on the other hand, is a history with “interpretations” that tells the meaning of historical events and why they took place. Some call this a “existential history.”

By the way, when writing a historical document it cannot be a “historie.” If such is a case, it simply becomes a list of historical events, which has no taste or flavor. All historical documents are “geschichte.” The interpretation of an author is reflected in his historical description of events, which is certainly expected of him and cannot be helped. However, in such circumstance, the problem arises in the author’s position and his philosophy in interpreting historical events and describing them. It is called a “historical perspective” that the author interprets history based upon his uniform philosophical position. To recite a few familiar examples, a “materialistic historical perspective” by Karl Marx and an “imperialistic historical perspective” that controlled the pre-war and the war period of Japan.

Then, the Bible, which can also be considered as a historical document, under what kind of historical perspectives was it written? Almost all theologians agree that the Bible was written throughout under “historical perspective of salvation.” The “historical perspective of salvation” is a perspective that sees the human history as God’s efforts to lead the mankind to salvation by all means. And not limited to the Bible, but also other historical documents written by Christians, particularly a church history, ought to be written with the “historical perspective of salvation.”

Nevertheless, I felt something inadequate in this. When I thought about the God’s will and his plan that bestowed the rare and blessed experience of our church receiving the Holy Spirit in 1975, I felt the necessity of the “historical perspective of the Holy Spirit,” which is a historical

perspective that is deeper in meaning than the “historical perspective of salvation.” At that time, the “historical perspective of the Holy Spirit” sprang up naturally to my mind. This, using the “historical perspective of salvation” as the prerequisite, is a progressive historical perspective that further fulfills the former. This is not simply something I dreamed up but I felt it would sufficiently stand on the Biblical and theological ground. Thus, the “100 Year History of the Takasago Church” consists of this “historical perspective of the Holy Spirit,” and we edited it with the historical perspective that is led by the Holy Spirit and return to the Holy Spirit.

Then, a strange thing happened to me. The experience of receiving the Holy Spirit at the summer retreat three years after my assignment at the Takasago Christ Church was an earth-shaking event in the history of the Takasago Christ Church. Since then, the church has made a huge reformation and transformation into a charismatic church, but I took it as totally mutational phenomena. Certainly, I could understand it as blessings that are based upon the plan of God that is beyond human comprehension, but I did not have any idea why such wonderful blessings took place on such carnal church and such carnal minister? But, as I feverishly collected material for the church history I discovered an unexpected fact. It was the fact that the first pastor of the Takasago Christ Church, Rev. Seinosuke Kawamoto, was really a charismatic and the Takasago Christ Church started as the result of charismatic faith and prayer of Rev. Kawamoto. If this is true, the direction that the Takasago Christ Church took since 1975 did not ignore nor distort the history and tradition of the Takasago Christ Church as some had criticized, but instead it can be said we returned to the original roots of Takasago Christ Church. When I discovered this fact, I was overjoyed and could not help but trembled with awe.

In the November 1998 issue of the magazine, “Remnants,” there was an article entitled “Revival means returning to our roots” which was very interesting. This was written by Ken Joseph who is a son of a missionary, Kenny Joseph, who spent 50 years serving in Japan, and is a well-known activist for an international volunteer organization. Their ancestors were Assyrian Nestorians, and he has recently written a very sensational book, “Country with the Hidden Cross: Japan” from that point of view. It is worth reading it. According to him, as there is a Chinese proverb: “If the desert once had a running stream, it will flow twice,” revival means that a big river flows through the desert one more time, the “return” phenomenon to take place. According to him, the largest religious sect in Japan was Christianity during 1600s. Of course, Christianity of those days was Catholicism. Since Francisco Xavier started evangelizing Japan (1549), it has become known that about 700,000 Christians existed within several 10 years. However, this was only registered Christians, and it is estimated that the number could have reached as high as about 3,000,000 if non-registered Christians were included. The Japanese population of that period was said to be about 14,000,000, so the number of Christians could have been 21% of the population. It is the amazing number. It is said that a report that “Japan would soon become a Christian nation” was sent to Rome, but it cannot be dismissed as a mere exaggeration.

Why did Christians increase to this extent in such a short span of time? The confusing social environment which reflected the latter part of the warring period might have driven people to a new religion of Christianity. However, the real reason was hinted in Xavier’s letter that said, “I feel as though these people had already heard the Gospel before.” That is to say no other than that Christianity had already entered Japan prior to Xavier, and its old memory of the past existed in

the Japanese sub-consciousness, which was awakened by Xavier and other missionaries and was revived. In short the “return” phenomenon took place.

Then, what kind of Christianity was it prior to Xavier’s arrival? It was Nestorian Christianity called “Nestorianism.” In the “Sequel to Chronicles of Japan,” it records that Kouho (Huangfu), a Nestorian, came to Japan in November 736 (8th year of Tensho) during the era of Emperor Tenmu, and also Rimitsui (Li-miyi), a Persian, and others came and was conferred a rank. The Nestorian was a believer in Nestorianism. Then, Christianity came to Japan more than 800 years prior to Xavier’s arrival. There is no doubt that Nestorianism influenced Empress Koumyo, who is famous for her voluntary work and wife of Emperor Shoumu, Prince Shoutoku and also to Kuukai, the Kobodaishi; but according to a certain source, Empress Koumyou, Prince Shoutoku, and Kukai were really Nestorians, even though they were said to be Buddhists. I also think that probability is rather high. Then, the commonly accepted notion, the ancient Japan was the country of Buddhism and Shintoism and this continues to this day without interruption, would be overturned.

Moreover, about 300 years before the Nestorians: Kouho (Huangfu) and Rimitsui (Li-miyi), came to Japan, the large group of the people whom later called “the Hatas” from the country of Yumizuki (Gongyue) in Central Asia came to Japan in mid 5th century during the era of Emperor Oujin. It is recorded in the “Newly Compiled Record of Lineage and Family Name,” and their number was about 20,000. The number of 20,000 in those days would correspond to today’s 2,000,000. It was the great movement of the people probably to avoid the forced labor to build the Long Walls for Qin-Shih-huang-ti. It is very interesting that the Hatas had for certain Christian faith. Though we have divided opinions whether their faith was that of Nestorians or primitive Christians, but there was no doubt that it was the Hebraic “Eastern Christianity” that had a thick flavor of charismatic characteristics compared to the Hellenized “Western Christianity.” Considering the fact that the Hatas had overwhelming cultural and political influences for the ancient Japan, it is natural to believe that they had considerable religious influences. It is said that Buddhism came formerly to Japan in 538, though it might have entered Japan in some form prior to this, Christianity brought by the Hatas were clearly some ten years older. Then, not only Christianity came to Japan earlier than Buddhism, the ancient Japanese society was thought to be strongly colored by Christianity with the arrival of the Hatas and later Nestorians like Rimitsui (Li-miyi), etc. and their works. In spite of this, rewriting of history that Japan was originally a Buddhist nation and illusion based upon such history was formed. The historical pursuit of why it happened this way is a never ending subject of discussion, but we do not touch the details here.

If I may say a word, the “history is always a history of a victor.” The history is always rewritten and distorted to suit the victor. That is why I have a reservation about the literature research which is the main stay of today’s study of history. The victors, as usual practice, tend to burn or throw away those documents that are inconvenient to them, keep those documents that are convenient, and write documents that are suitable to them. An infamous example of this, as I pointed out in my book, “Sequel to the Third Wave of the Holy Spirit,” was the aftermath of the “Council of Ephesus” of 431. The Archbishop of Alexandria, Cyril, succeeded in branding the Archbishop of Constantinople, Nestorius, whose opinion was based correctly on the Bible, as a heretic through scandalous conspiracy. They not only burned the writings of Nestorius that expressed his theological view but also distorted his view and passed on to later generations. Due to this, there

still are many theologians and ministers that regard Nestorius as a heretic, and their prejudgment and prejudice cannot easily be wiped away.

It is my opinion that Nestorius simply wished to “return” to the Biblical faith and the faith of the early Christian churches, the decision to brand him as a heretic and subsequent banishment were the prevalent reason why the charismatic fire gradually flickered away, and since then Christian faith went through metamorphosis to the present state. That is why the current charismatic movement (including the limited charismatic movement that started within the Pentecostal sect and the main stream sects, and later movement that started within the evangelical sects called, the “third wave of the Holy Spirit”) as the “third wave of Christianity” can be said the movement to “return” to the faith of Nestorius and the faith of the early Christian churches.

So, this “100 Year History of the Takasago Christian Church” is not simply the meticulous record of 100 years of the Takasago Christian Church, but calls the readers to “return” to the quality of the faith of the early Christian churches by uncovering the hidden historical facts.

(This is the preface of the “100 Year History of the Takasago Christian Church.” The “100 Year History” will be completed by the end of February. Those who wish to obtain a copy, we can offer at the special price of 5,000 yen (10,000 yen value).

REGIONAL INTERCESSORY PRAYER MEETINGS

1. HOKKAIDO

Sapporo: Sapporo Grace Church,
Rev. John H. Minagawa
Sapporo Grace Christ Church
3-27 Nishi 5chome Kita 32jo Kitaku
Sapporo 001-0032
Tel 011-717-1801

2. IWATE-KEN

Mizusawa: The Revival Tohoku House of Prayer, Mr. Noriaki
Takahashi
Restaurant Praise, 26 Naka-machi, Mizusawa-shi, 023-
6813
3rd Sun. 7:00 a.m., Tel 0134-62-3561

3. SAITAMA-KEN

Warabi: Warabi Intercessory Prayer Meeting, c/o Sagitani
Minami-cho, Warabi-shi, 335-0003
One Holiday, Every Month, 2:00 p.m., Tel 0484-42-
0967

4. TOKYO-TO

Tokyo: (1) Tokyo Central Intercessory Prayer Meeting,
Waseda Hohshien Seminar House (2-3-1 Nishi
Waseda, Shinjuku-ku), Contact Rev. John H.
Minagawa, 6-1-17 Kamitsuruma, Sagamihara-shi,
228-0802, Tel 0427-47-5703, Fax 0427-46-2119
3rd Mon. 6:30-9:00 p.m.
(2) Tokyo Prayer Meeting,
Kirisutokyo Fujin Kyofu Kaikan, B1 (2-23-5
Hyakunin-cho, Shinjuku-ku), Contact Mrs. Moto Yamaura,

King's Garden, Shuno Sono, 612 Shimo-Kosaka,
Kawagoe-shi, Saitama-ken
350-0812, Tel 0492-34-7049, Fax 0429-31-5552
1st and 3rd Mon. 6:30 p.m.

5. KANAGAWA-KEN

Yokohama-shi: The Bible and Tea Meeting, Ms. Hisako Yoshida
8-9 Mankigahara, Asahi-ku, Yokohama-shi, 241-0836
Tel 045-363-5657, Every Friday, 2:00 p.m.

Sagamihara: The Christ Church Sagamiono Church, Rev. John H. Minagawa
6-1-17 Kamitsuruma, Sagamihara-shi, 228-0802
Tel 0427-47-5703, Fax 0427-46-2119
3rd Wed. 7:15 p.m., 3rd Thu. 10:15 a.m.

6. NAGANO-KEN

Chiisagata-gun: Maruko-machi Church, Rev. Rieko Matsuyoshi
1710-1, Kami Maruko Kawahara, Maruko-machi,
Chiisagata-gun, Nagano-ken, 386-0404
3rd Wed. 7:30 p.m., Tel 02684-2-5264

7. SHIZUOKA-KEN

Shizuoka: Living Way Church, Richard Gordon 4-6-16-7
Kamiashigara
Shizuoka-shi, 420-0841

1st Sun. 2:00 p.m., Tel 054-248-4058

8. KYOTO-FU

Kyoto: Kyoto Prayer Group, Sister Eva F. Cereghino
5th floor, Catholic Kaikan, Kawahara-machi, 3 jo
agaru, Nakakyo-ku, Kyoto-shi, 604-8006
Every Tue. 7:00 p.m. (ENGLISH), Tel 075-241-3867

9. OSAKA-FU

Neyagawa: Hinode Church, Rev. Chitose Takimoto
26-9 Nakakida-cho, Neyagawa-shi, 572-0835
3rd Thur. 2:00 p.m. Tel&Fax 0720-22-9232

10. HYOGO-KEN

Takasago: Takasago Church, Rev. Masaaki Tezuka
1-34 Kamicho Arai-machi, Takasago-shi, 676-0015
4th Wed. 9:30 p.m.-12:00 a.m. Tel&Fax 0794-42-4854

11. FUKUOKA-KEN

Fukuoka Fukuoka Shinsei Church, Rev. Hiroshi Takeda
3-33-1 Miyake, Minami-ku, Fukuoka-shi, 815-1344
2nd Wed. 7:30 p.m., Tel 092-561-4232

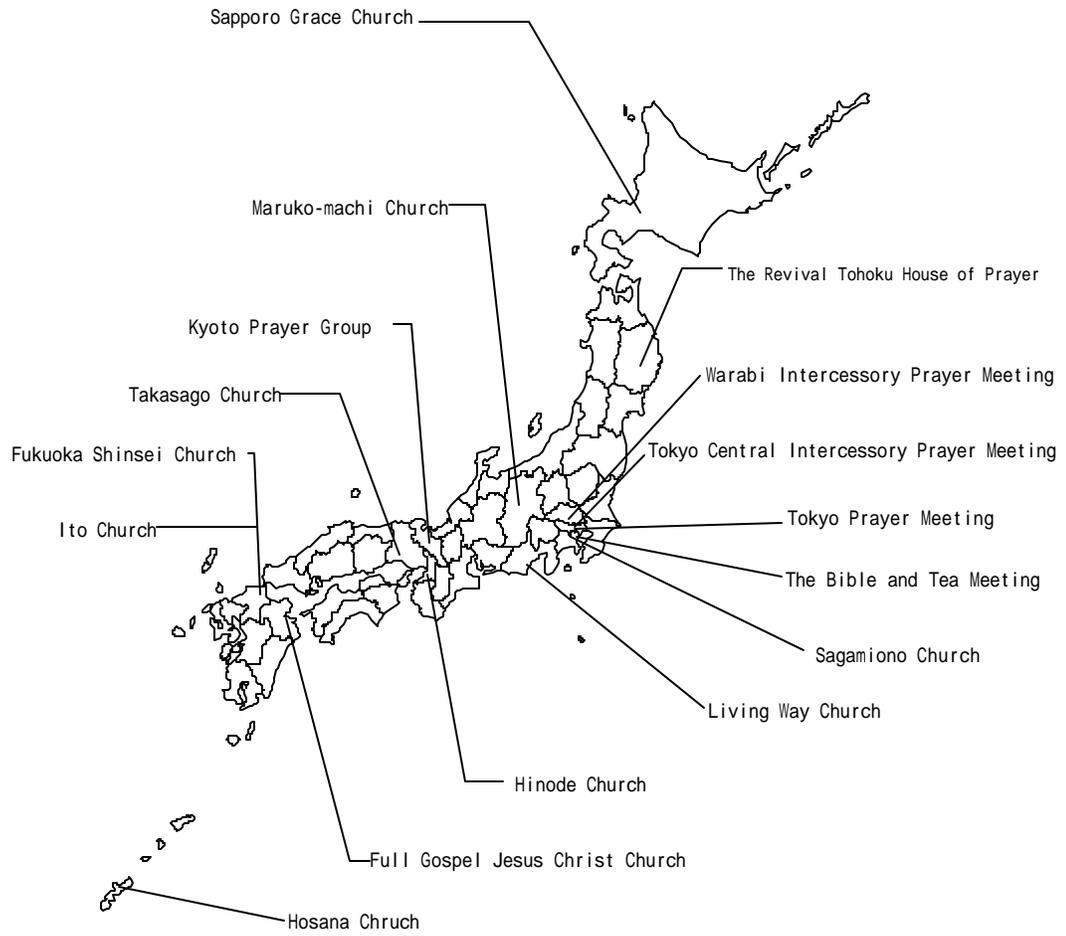
Ito Kirisuto Kyokai, Rev. Tokuji Tomono
12-4-1 Imajuku Ijiri, Nishi-ku, Fukuoka-shi, 819-0197
3rd Wed. 7:30 p.m., Tel 092-807-9080, Fax 092-807-2298

12. OHITA-KEN

Beppu: Full Gospel Jesus Christ Church, Rev. Seiji Nagano
10-1 Noguchi Moto-machi, Beppu-shi, 879-0933
Tel & Fax 0977-26-3692
e-mail:fg-jesus@poppy.ocn.ne.jp
Fri. 7:30 p.m.

13. OKINAWA-KEN

Naha-shi: Hosana Christ Church, Rev. Shinshu Kase
9-6, 2-chome, Wakasa, Naha-shi, 900-0031
Sat. 6:00 p.m., Tel 098-868-5641



Focus of our Prayer for February 2001

(1) Pending Subjects for Prayer

1. Let's pray that the ambition of the Souka Gakkai (Daisaku Ikeda) to control Japanese politics be crashed. Also, that Daisaku Ikeda repents before the Lord and is saved. Those Souka Gakkai members who are entrenched in the government bureaucracies will believe in Christ and be saved.

[Editorial]

*Financial brokers that are connected to the Souka Gakkai are being arrested and charged by prosecutors in succession in violation of the Investment Law which took place at the Tokyo Shinyou Hoshou Kinko.

2. Let's pray that the Emperor will be saved and blessed by the Lord Jesus Christ and the blessings will spread over the entire Japanese people. Also, pray that the Emperor's presence in the peoples of the world will be used as the foundation of blessings. And pray that the Japanese people understand and respect the Emperor as a leader and work toward the world peace.

[Editorial]

*The "International Women's War Crime Tribunal" declared that Emperor Showa was guilty for the crime against humanity which included rapes and sex slaves. The judge and the prosecutor were the same individuals that convened the International War Crime Tribunal for the former Yugoslavia so it is easy to suspect that they are underlings of the international dark power. (12-25-2000 issue of the *Kiristo Shimbun*)

3. Let's pray that the Christian Church and the Jew, Catholics, Protestant, Pentecostal, and various denominations and churches that criticize and feud with each other repent and reconcile with one another.

[Editorial]

*If everyone admits that he has only a part of the truth, one would be more humble in his opinion.

4. That the works of the Markorsh Mission will progress. That the subscribers of the Revival Shimbun that started as a separate company will increase from 2,600 to 5,000.
5. That the journalists engage in TV, radio, newspaper, and magazine reporting will cease arrogant and prejudiced news gatherings, and they will fear God and return to fair reporting of the news. Let's pray that those who are aware of such problems will raise their voice in protest and ask for a correction, and for them to play a role of a watch dog.
6. Let's pray that the tendency to have a smaller number of children, which will destroy the country, to stop, and the policy that will encourage having a larger number of children according to the will of

God will be practiced with blessings of the entire society.
"God blessed them and said to them, 'Be fruitful and increase,
fill the earth and subdue it.'" Genesis 1:28

7. Since it appears that the Education Reform Plan, which is scheduled to be implemented in the 14th year of Heisei (2,002 AD) contains a plan that would markedly lower the educational level of the youth and other dangerous ideas, let's pray that its content will improve reflecting the people's criticism.

[Editorial]

*With the countrywide criticism of the plan, the Ministry of Education has decided to study for three years whether its reformed educational system is appropriate or not

(2) Timely Prayer Subjects

1. That the Mori cabinet, in fear of God, will not set the wrong course for Japan, they will govern in such way that will contribute to the world peace while they securely maintain the Japanese independence.
2. Let's pray for the great revival of repentance to take place in Japan.
[Editorial]
*The feature article, "Return to the Origin of Life," (Rev. Masaaki Tezuka) says that revival is to "return" to one's origin. He stresses the need for all Japanese Christians to return to the original faith of the early Christian churches. Also, he tells that the most popular religion in the ancient Japan was Christianity and points out the original point for the Japanese people to return. If you like to know more detail about this, please read, the "Country of the Hidden Cross: Japan" by Ken Joseph, Tokuma Shoten, 1,500 yen.
3. "Holy Spirit Renewal Congress" (Rev. Masaaki Tezuka, Executive Director) was established within the United Church of Japan would help others to correctly understand the charismatic movement within the Church.
[Editorial]
*The Holy Spirit Renewal Congress will hold the National Conference next July at the Takasago Christ Church. Rev. Toshiaki Ko will attend the conference as a Taiwan Holy Spirit Renewal Congress delegate.
4. That one more committee members that have the strong sense of mission to be added to the Intercessors for Japan.
5. That the domestic violence and murder are increasing. The crime, in which father or mother kills a child, is repeatedly taking place. Let's pray that the salvation of Jesus Christ will be welcomed at the Japanese homes.
6. That the organ transplant law will be abolished.
[Editorial]

- *There is a movement to legalize the organ transplant of children among the doctors who are engaged in organ transplant and among the parents who have sick children. Let such movement end in failure.
7. That the welfare policy that encourages the self-reliance of the aged will be established. Also, the activities for the aged will rise out of churches. That the aged will not be too critical of the young. Also, the young to understand the aged.
 8. That the regimented education at Japanese middle and high schools with a lot of rules and regulations be fundamentally reformed into the character education where the character of the youth is developed and good traits are encouraged. Also, that the enough teachers to implement the character education be provided.
[Editorial]
*At schools, where regimented education is carelessly implemented, students lose incentive to study with happy and liberated attitude. They vent their repressed feeling with the domestic violence, hard rock live concert, liquor, and cigarettes, which further escalate into high crime such as murder. We need to increase the awareness of all teachers and the educational committee should bear in mind in appointing high-minded school principals.
 9. That the Japanese economy quickly recover from recession.
[Editorial]
*Many people including Shintaro Ishihara are proposing plan to escape the recession, but in order to accomplish this feats, We need politicians who have strong leadership.
 10. That the Islamic Jihad against Christians in Indonesia will cease immediately, and attacks against Christians by the military to stop.
 11. For the peace of Israel.

《Financial Report》

Sept..1-Dec. 31/2000

[All figures in YEN]

INCOME		EXPENSES	
Offering	185,055	Travel	29,120
		Printing	3,423
		Materials	18,200
		Postage	42,700
		Office Expenses	1,100
		Bank Charge	1,430
		Telephone	20,697
SUB TOTAL	185,055	SUB TOTAL	116,670
Brought Forward	72,739	Balance Carried Forward	141,124
National Activities Fund	0	National Activities Fund	0
B.F.	15,700	C.F.	15,700
International Conference Fund	0	International Conference Fund	0
B.F.	35,474	C.F.	35,474
TOTAL	308,968	TOTAL	308,968

[Names of Contributors] (No.)

Takasago Christ Church [Hyogo] (4)
 Hinode Christ Church [Osaka] (2)
 Ito Christ Church [Fukuoka] (1)
 FG Christ Church [Ohita] (1)
 Sagami-Ono Christ Church [Kanagawa] (4)
 Yoko Shirohata [Hokkaido] (1)
 Hisako Yoshida [Kanagawa] (2)
 Koji Hirose [Chiba] (1)
 Fumio Mimura [Hokkaido] (2)
 Yoshiharu Takahashi [Aichi] (1)

Sayeko Tomechi [Aomori] (1)
 Setsuyo Sato [Kanagawa] (1)
 Sayeko Tomechi [Aomori] (1)
 Minoru Hayashi [Saitama] (1)
 Masaki Abe [Tokyo] (1)
 Manessen Jacob [Kanagawa] (1)
 Tetsuhiro Kawata [Hyogo] (1)
 Nobuko Nakayama [Chiba] (1)

[Editor's Note]

- We are pleased to bring you the February issue of the Newsletter. Our feature report, "Return to the Origin of Life," is by Rev. Masaaki Tezuka. He reported that he discovered that the first pastor of the Takasago Christ Church possessed the charismatic faith, as he compiled the 100 years history of the Takasago Christ Church and overjoyed in this discovery. It must have been an exciting discovery.
- The first Protestant church, the Yokohama Christ Episcopal Church, started by the result of the Holy Spirit descending upon them during the New Year's first week prayer meeting which was held under Rev. James Barah's guidance.
- Probably, when Nestorianism came to Japan 1800 years ago there were similar events. It is getting obvious from the recent

books about Nestorianism that the power of the Holy Spirit that flowed through the early Christian churches, which was started by the Pentecost, reached Japan through Nestorians. It is Japan's project to return to the roots of the faith of Japan, isn't it.

- In response to our appeal of last November, eight new persons sent us contributions. We thank for their contributions. We hope that our readers will continue to contribute on monthly basis.

(By John H. Minagawa)

<Next Intercessors for Japan Committee Meeting>

Date & Time: March. 27, 2001
 12:30 p.m.

Place: Takasago Church

