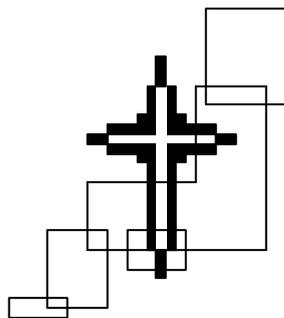


INTERCESSORS FOR JAPAN

PRAY FOR THIS NATION
Newsletter

May 11, 2003



Association of Intercessors for Japan
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Mr. M. Machida (Chiba)
Mr. K. Nakahara (Chiba)

Preface to Japanese Missionology (5) Christianity that came to Japan

[Fifth Wave] 1859 ~ 1945

Arrival of Protestantism and Others (1)

Rev. John H. Minagawa

<<Prologue>>

On "Building the Great Japanese Empire"

During the latter part of the Edo period (1779 ~ 1867), the powerful imperialistic countries such as the Great Britain, the U.S., Russia, etc., sent war ships and merchant ships to the Japanese coasts to urge Japan to open her ports. Such demand from various foreign countries seriously threatened the entire Japan which was under isolation.

From the beginning, the Tokugawa government engaged in diplomatic negotiations based upon the basic principles of continuation of the closed country and the exclusion policy that were issued by the Imperial Court. However, the mounting pressure of the foreign countries gradually increased in intensity so that the Tokugawa government leaned more and more toward opening the ports, and they finally signed the Peace and Friendship Treaty with the U.S., the Great Britain, and Russia against the Imperial wish in 1854. By this time,

the knowledge about the world situation spread not only among the leaderships such as samurais and court nobles but to farmers and merchants, and so called pioneers of the new age emerged from each stratum of Japanese society one after another. Thus, the will to overthrow the government that had become weak and ineffective bureaucratic system and to build a powerful modern nation as the Emperor at the center of authority gathered around the pioneers, and the Meiji Restoration took place. Although, it started under the leadership of the Saccho (Satsuma-Choshu) clan governments who were the engine of the Restoration, all necessary laws such as the Great Japanese Imperial Constitution, the Imperial Household Law, the Parliamentary Law, etc. were installed; and Japan was established as the "Great Japanese Empire," a constitutional monarchy with the Meiji Emperor at its center. They started to walk toward a goal of building a powerful country that can compete against the U.S.-European imperial powers. In fact, the preparation to modernize the nation, a step toward the capitalistic economy, had already begun during the Edo period. It can be said that the period of

closing the country was not merely a period of Japanese isolation but the period of a “chrysalis” before she flew away as a butterfly.

On the “Law of Nations”

Establishment of the Great Japanese Empire was not the reason why Japan became an aggressor nation under the Imperial dictatorship. What Japan aspired to be was not to become a semi independent nation but a truly independent nation that was recognized by the international law.

There was a law called the “Law of Nations” that was accepted by the Western powers. This corresponded to the present day international law. By the way, at the time of the Meiji Restoration, when Takeaki Enomoto went over to Hokkaido with his defeated Bakufu troops to build the Republic of Ezo, he relied on the Law of Nations for its legitimacy. According to the Law of Nations, the European nations were considered as the “independent nations” since they were civilized nations; Japan, China, Persia, and Ottoman Turk were regarded as the “semi-independent nations” since they were half civilized; and others were considered the uncivilized nations. Although the aborigines lived in the undeveloped areas with their own forms of government, they were considered the “no nations” according to the Law of Nations and were subject to either being annexed to the other nation or being controlled as the protectorates. This was indeed an egoistic and one sided law made by the whites, but this was the international law of the 19th century. China and Korea adamantly tried to adhere to the old Chinese tributary system without success, but Japan made every effort to gain the status of the independent nation according to the Law of Nations. (quoted from page 26 of the complete collection of laws and regulation edition of the “Asian History Made by Japan,” by Bunyou Kou and Norihiko Ikeda)

“On the Emperor”

The word, “the Emperor System,” that came to be used quite often after the war, but it was never been used in the Japan’s past history until then. The Emperor existed from the beginning of the Japanese history, and it can be considered the Japan’s characteristics. Because, the emperor was the center of the Japanese society from time immemorial, and I believe that the majority of Japanese are descendants of the emperors. I myself am certain of being “a descendant of the Emperor Seiwa,” which is not of much importance. Considering “the Emperor System” as a sin and the source of evils probably comes from the understanding that it is same as the European monarchy. This is a big misunderstanding. The kings of other countries gained the power through military power, enriched themselves with exploitation of the people, and lived the extravagant life ignoring the welfare of the people. These are the common thread among them. However, the Emperor of Japan was a priestly king, so it was common for him to intercede between the god and the people, to deliver the word of the god, did not rule directly but through a minister or a regent. That is to say that he was the symbol of the “unity” of the people. In Meiji’s Constitution of the Great Japanese Empire, it said that “the Emperor is holy and cannot be violated,” but it was about his authority; it also contained a provision that said, “The Emperor must sign on the decision of the cabinet and the Diet.” So, the Emperor was neither a dictator nor a despot. In fact, during the World War II the Joint Chiefs of Staff made many arbitrary decisions and executed them without Emperor’s approval. Only at the time of confusion toward the end of the war, the Emperor Showa risked his life to make the decision to end the war and proclaimed it.

Also, the reason why the Emperor was revered as “the god” was not in a sense of the Lord God, the Creator of the universe. Originally, it was similar to the priest and the

prophet who was called “the man of God” in the Bible. Putting more meaning to it comes from the fact that they are descendants of gods who were born from “Ameno-minaka-nushino-kami,” who was believed to be the creation god in the Japanese mythology. “God” does not mean that it is the creator himself but a representative of god and a person who was made like god; it simply means “man of god.”

However, we must say it was a crime that those in power made the people worship the Emperor as the absolute god against the Imperial wish at the time of national crisis.

Mr. Mordecai Moses, who was in charge of GHQ’s Japanese occupation policy after the war under Gen. McArthur, was well versed in the Japanese national polity, Shinto, and military power. In his book, “I would like to apologize to the Japanese: Repentance of a Jew,” Nisshin Hodokan, writes that “the mutual governance of the Emperor and the people is the idealistic political system that only exists between the Japanese Emperor and the people. The Jewish power that decided, as long as this system remains, communization of Japan is impossible, and branded ‘the Emperor system’ as the absolute evil began their

negative campaign.” (page 29)

As I stated above, that Japan started as “the Great Japanese Empire,” a constitutional monarchy with the Emperor Meiji at its center met the needs of the times; it did not plan for the aggression of Asian countries from the beginning. Japan, observing how awesome the aggression of European imperial powers in the Chinese continent and the Korean peninsula, had to adopt the policy for building up a rich country with a strong army in order to protect herself. Without such a measure, Japan would have become a prey to white powers. Those who insist that Japan should have built a republic of pacifism and democracy ignoring the world situation are daydreaming idealists who are detached from reality. Meiji Japan, through the experiences of the Sino-Japanese War (1894~5) and the Russo-Japanese War (1904~5), began to move toward the vision of building the Greater East Asia Co-Prosperty Sphere by liberating Asian countries from the white control. I would like to comment on how Christianity came to Japan under such circumstances was accepted among the Japanese people starting from the next issue.

REGIONAL INTERCESSORY PRAYER MEETINGS

1. HOKKAIDO

Sapporo: Sapporo Grace Kirisuto Kyokai,
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) 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 Mon. 1:30 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: Sagami-ono Kirisuto Kyokai, 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 Kirisuto Kyokai, 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 Kirisuto Kyokai, 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 Kyokai, 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 Kirisuto Kyokai, 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 Iesu Kirisuto Kyokai, 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 Kirisuto Dendosho, 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 May 2003

(1) Pending Subjects for Prayer

1. That the Koumei To (the Clean Government Party) is eliminated from the coalition government, and their influence will be greatly diminished. Also, that the Liberal Democratic Party will regain its discernment and will not have to rely on the Souka Gakkai.

[Editorial]

*The Souka Gakkai received tremendous bashings from public opinion regarding the obstruction of free speech and publication incident of 1969~70. With this as a turning point, they devised a strategy to send the Souka Gakkai members to the center of the Japanese power structure. Their main targets are the Ministry of Justice, the Public Prosecutor's Office, the Ministry of Foreign Affairs, and the mass media (particularly, newspapers), etc. It is difficult to obtain a list to show the current status, but according to the January 6th, 1994 issue of the Shukan Bunsun, the Souka Gakkai University graduates in the Diet, government agencies, and the mass media were as follows: the diet members (the House of Representatives: 1, the House of Councilors: 2); the Ministry of Justice, 6; the courts of justice, 38; the Ministry of Finance, 2; the National Tax Administration Agency, 11; the Ministry of Foreign Affairs, 24; the Ministry of Labor, 4; the Ministry of Construction, 8; the Ministry of Education, 3; the Ministry of Posts and Telecommunications, 3; the Hokkaido Development Board, 1; the Ministry of Welfare, 1; the Ministry of International Trade & Industry, 1; the Maritime Self-Defense Force, 1; the General Affairs Bureau, the mass media (the Mainichi Shimbun, 9; the Nikkei Shimbun, 3; the Yomiuri Shimbun, 1; the Asahi Shimbun, 1; the Sankei Shimbun, 1; a news agency, 2; regional newspapers, 6; a sports newspaper, 1; and NHK, 1, etc. In addition, there were graduates of Tokyo University and Kyoto University.

2. Let's pray that those who are leaving cults will come to Christian church for salvation.

[Editorial]

* When the founder Asahara and other executives of the Aum True Religion were arrested, temporarily lost the momentum, but they are rebuilding it as "the Alef" religious order with Mr. Joyu as its leader. Let us watch this organization.

3. Let's pray that the Emperor will be saved and abundantly blessed by the Lord Jesus Christ and the blessings will spread over the entire Japanese people. Also, pray that the Emperor's presence among 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 the leader and work toward the world peace.

[Editorial]

* That the health of the Emperor and Empress be strengthened.

4. Let's pray that the Christian Church and the Jews, Catholics, Protestants, Pentecostals, and various denominations and churches that criticize and feud against each other repent and reconcile with one another.

[Editorial]

* According to the March 9 issue of the Revival Shimbun, the director general of the British Evangelical Alliance, Rev. Robert Ames, said that the charismatic and the evangelical were united in his interview by the reporter of this paper.

5. That the works of the Markorsh Mission will progress. Since the number of subscribers of the Revival Shimbun has reached 2,700, let us pray that it will increase to 5,000. Also, pray that the contents of the Revival Shimbun be further enriched.

[Editorial]

*Markorsh Mission will try to cut its cost by moving its office deep in the mountains of Tochigi. Also, for the time being they will cease publication of books and continue their mission work mainly through the Harzar, a magazine.

6. That the journalists who engage in TV, radio, newspaper, and magazine will cease arrogant and prejudiced reporting, and they will stop the news gathering practice that ignore human rights. That they will play fairly in fear of God. Let's pray that those who are aware of such problems will raise their voice in protest and ask for retraction, and for them to play a role of the watchdog of Japan.

[Editorial]

*The reason why we do not hear much about deliberation on emergency defense legislation and private information protection legislation from the mass media appears to be due to a temporary ceasefire agreement between government parties and non government parties who were busy for the nationwide same day local elections. But, we do not know when they will introduce the bills without warning and will try to steamroller them through the Diet against the opposition. Let us pray that such thing will not occur.

7. Let's pray that the tendency to have a smaller number of children, that will destroy the nation 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

[Editorial]

* That we will have the society in which young couples can marry with hope to raise children.

(2) Timely Prayer Subjects

1. That the Koizumi 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.

[Editorial]

* The Koizumi cabinet, having no long term strategy, seems to act on the spur of the moment trying to gauge the mind of China and the U.S. in politics, economics, foreign policy and military affair. They should be aware of the fact that only Japan can protect Japan's peace, prosperity, and happiness, and they should devise the long term national strategy that combines knowledge and spirit of our nation.

* If the Koizumi cabinet is unable to do so, we should pray for the strong leader to replace it.

2. Let us pray that the Gospel of Christ will be accepted deep and wide among the entire Japanese people

[Editorial]

* Since Meiji era till today, the Japanese Christian population has not even reached 1% of the total population. Let us pray passionately about this.

* Preparation for The Evangelization of All Japanese People Movement is taking place. (Executive Director: Rev. Masaaki Tezuka)

3. That the abduction of Japanese citizens by North Korea becomes the top priority of diplomacy and the family members of the abductees will come back to Japan.

* That more than 100 abduction victims and their families not to abandon hope and fight toward solving the problem.

* We need to push forward that "abduction is terrorism" as a forefront of diplomacy.

4. Let us pray that the Kim Jon Il regime fall and North Korea will soon abandon nuclear weapons and bio-chemical weapons.

5. The Japanese government is planning to issue the electronic basic resident register network card that has an IC chip imbedded in it through local governments starting August this year. Let us pray this dangerous plan will be prevented at the level of each local government.

6. We pray that Japan would develop her own independent visions for diplomacy and defense.

7. In spite of the prolonged recession, first of all Christians can continue to hold on to the future and dream, in which this country will be utilized by God and the people in Christ. And, that the people can continue to talk about their dreams in the Lord.

[Editorial]

* That the Bank of Japan and the government authorities will implement the financial and fiscal policy that will protect Japan's national interest.

8. That the rehabilitation of Iraq will be carried out in a way that the peace will return in the Middle East

9. Let us pray for the peace of Israel.

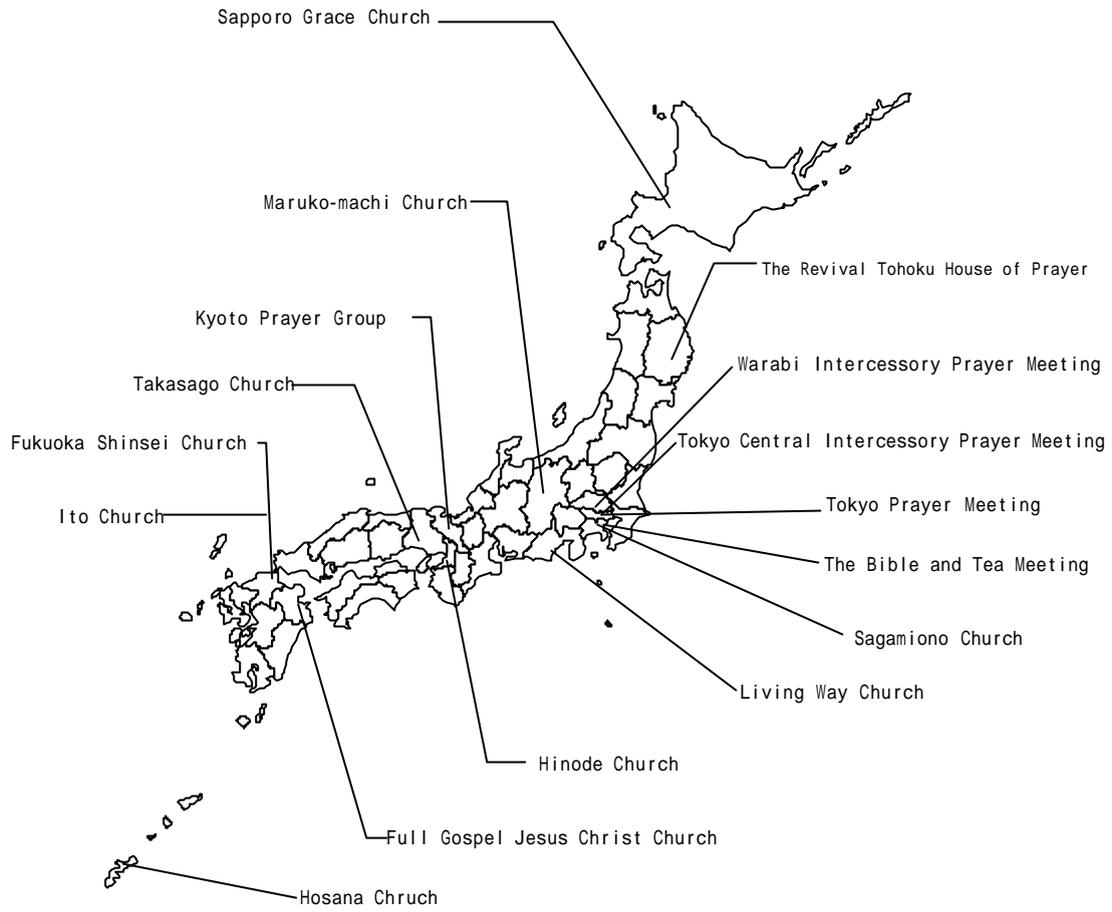
"The guardian of Israel does not doze or sleep."

Psalm 125:5

[Editorial]

* That suicide bombings will cease completely and the peace to be born through the intercession of God.

* That Israeli will accept Jesus of Nazareth as the Messiah.



《FINANCIAL REPORT》 (DEC. 1, 2002~JAN. 31, 2003)

(Unit = Yen)

INCOME	AMOUNT	EXPENSES	AMOUNT
Offering	92,540	Travel	29,120
		Printing	2,619
		Materials	23,402
		Postage	31,650
		Office Expenses	1,000
		Bank Charge	400
		Telephone	10,276
SUB TOTAL	92,540	SUB TOTAL	98,467
Brought Forward	113,659	Balance Carried Forward	107,732
National Activities Fund, Income	0	National Activities Fund, Expense	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	257,373	TOTAL	257,373

【Names of Contributors】

Takasago Christ Church (Hyogo)	2	Setsuyo Sato (Kanagawa)	1
Hinode Christ Church (Osaka)	1	Kazuyoshi Mikami (Hokkaido)	1
Sagami-Ono Christ Church (Kanagawa)	2	Hisako Yoshida (Kanagawa)	1
Sapporo Grace Christ Church (Hokkaido)	2	Anonymous (Tokyo)	1

[Editorial Post Scripts]

*We present the May issue of the Newsletter.

*The feature article this time, which is the continuation from the last issue, is "Preface to Japanese Missionology – Christianity that came to Japan (5)," [the 5th wave] 1859AD to 1945AD, "the Arrival of Protestantism" (1).

*This time we only listed its <Prologue>. There I discussed about "the building of the Great Japanese Empire, " "the Law of Nations," and "the Emperor." It was because I thought it was necessary to explain fairly the historical background when Protestantism and Russian Orthodox teaching came to Japan and the revival of the Roman Catholicism.

*Most of the books regarding the modern Japan and Christianity published after the World War II have the view that Japan who was modernized through the Meiji Restoration drove herself to the wars of aggression with her imperialism and the Christian church was caught up in it.

*I believe that it is extremely unfair to view it this way. The reasons for such unfair view may be three listed below.

"The Far Eastern International War Tribunal, " which was held in Tokyo after the war, convicted Japan as an aggressor nation and a criminal nation. Emasculation policy of McArthur's GHQ. This

was implemented as "the War Guilt Information Program" by the GHQ's Civil Information Education Bureau; in order to implant the guilty feeling that the Greater East Asian War was a war of aggression to the Japanese, they thoroughly disseminated the information through the mass communications such as newspapers, magazines, radio broadcast, etc

Biased public education by the leftist ideology. Teachers who belonged to the Japan Teachers Union, in particular, have taught the Japanese history as "the history of aggressions against Asian nations by the Imperial militarism" for the past 50 years after the war.

*In Christian churches, both in Catholic and Protestant, there are many who have the leftist philosophical view as above, so I would like people to know that there is an alternative view.

* "The Origin of Shinto," written by Takayoshi Matsuyama and translated into modern Japanese by Hisakazu Minagawa, will appear serially in April and May issues of "the Remnants," a Christian magazine published by Rev. Arimasa Kubo.

By John H. Minagawa

《Next Committee Meeting of Intercessors
for Japan》

Date & Time: 12:00 pm, May 19, 2003

Place: Sagami-Ono Christ Church

Japan Catholic Church of Christ

