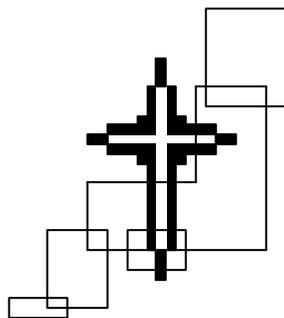


# INTERCESSORS FOR JAPAN

PRAY FOR THIS NATION

Newsletter

July 15, 2003



Association of Intercessors for Japan \* PO Furikae: 00270-7-6421  
 \*H.Q.: c/o Rev. John H. Minagawa \* COMMITTEE MEMBERS  
 6-1-17 Kamitsuruma, Rev. John H. Minagawa, Chairman/Ed.  
 Sagamihara-shi 228-0802 Rev. T. Tomono (Fukuoka)  
 TEL042-747-5703, Rev. M. Tezuka (Hyogo)  
 FAX042-746-2119 Rev. K. Hayashida (Kanagawa)  
<http://www.Christ-ch.or.jp/> Rev. K. Yukizawa (Osaka)

Rev. A. Kubo (Saitama)  
 Rev. Y. Kugimiya (Ohita)  
 \*ASSOCITE MEMBERS  
 Mr. M. Machida (Chiba)  
 Mr. K. Nakahara (Chiba)

## Preface to Japanese Missionology (6) Christianity that came to Japan

[Fifth Wave] 1859 ~ 1945

Arrival of Euro-American Christianity (1)

**Rev. John H. Minagawa**

### 1. Rebirth of Tenshu-Kokyokai Church

In 1858 (5<sup>th</sup> year of Ansei) Japan, having concluded the Treaty of Friendship and Commerce with five countries including the U.S., Great Britain, Russia, the Netherlands, and France, widely opened her closed door of isolation. Father Girard was appointed as deputy superintendent of the Japanese parish by Rome and landed in Yokohama in September 1859 (6<sup>th</sup> year of Ansei). Father Girard built a cathedral at Motomura-sakai in Yokohama in 1862. On the day of the dedication of the Ohura Cathedral in 1865, three underground Christian women confessed their faith to Petitjean, and this precipitated further secret contacts with the underground Kirishitans in the Uragami, Sotome regions, Goto, Amakusa, Hirado and Chikugo Imamura. According to Father Girard's estimates, about 50,000 underground Kirishitans were reclaimed as new Tenshu-kyoto (Catholics).

After this the large scale persecution known as Uragami Yonban Kuzure took place in 1868 under the Tokugawa shogunate regime, and the trial of 3,000 Kirishitans were taken over by the Meiji government. The government, after holding an Imperial Council in presence of the Emperor, reduced the first degree death sentence of all to banishment. Starting from the British Minister to Japan, Harry Parkes, the Ministers of great powers to Japan protested this, but the young Shigenobu Ohkuma (30) rejected their protests as "interference in the internal affairs of Japan" with his passionate speech. As the result of this, 3,394 Uragami village Kirishitans were entrusted to 20 fiefdoms, and were sentenced to hard labor and subjected to cruel persecution. They kept their faith for 5 years against the adverse circumstances until the ban on Christianity was lifted in 1873 (6<sup>th</sup> year of Meiji) and returned to their village. It is said that during this so called "journey" more than 662 died a martyr.

As a result of the Uragami Kirishitan incident and the subsequent demand for "the freedom of religion" by foreign powers, the Meiji government yielded by reforming its

drastic national policy of Shinto indoctrination. Until 1884 the Christians were not permitted to perform a Christian funeral and were forced to have either a Shinto or Buddhist funeral.

Also, as Father Girard stated earlier, not all underground Kirishitans returned as Tenshu-kyoto. Among the apostates, some transformed their faith into a mixture with Shintoism and Buddhism during the hiding, some did not accept the French Father as the successor Padre whom they had been waiting for seven generations, and some did not have good leaders to lead them back to restoration of the faith. There were various reasons why they did not come back to the church. (Ref. p. 288-292, 'The Reasons for Non-Restoration,' 'Underground Kirishitans,' Yakichi Kataoka)

For these reasons, the number of Christians when the ban on Christianity was lifted in 1873 (6<sup>th</sup> year of Meiji) was 15,000 and the majority of them were restored Kiristans who lived in the Nagasaki region.

Restored Tenshu-Kyo (天主教, this Chinese character was used in Japan, Korea, and China), without active missionary campaign like its Protestant counterpart, planned to infiltrate the Japanese society with the Gospel through educational enterprise, social work, and medical enterprise. Among the priests, there was a missionary like the one who went to Mayebashi, Gunma, who lived in a same house the Japanese lived and ate the same food as Japanese, trying to assimilate to spread the Gospel. However, this church was not very evangelical, but the number gradually increased even with a lack of ostensible evangelism. According to the 1933 (8<sup>th</sup> year of Showa) statistics, there were 12 dioceses in the main islands of Japan, from Hakodate to Kagoshima, and counting three dioceses of Taiwan, Korea, and the South Pacific, there were 15 dioceses. In the main islands of Japan, there were 228 churches, 265 clergies, and 92,161 faithful. (Refer to "History of Japanese Christianity by Denominations, 1934" Sakae

Sakurai).

## 2. Arrival of the Russian Orthodox Missionaries

The Russian Orthodox Church is derived from the Greek Orthodox Church that went a separate way from the Roman Catholic Church in 11<sup>th</sup> century A.D. So, the church is generally called the Eastern Church in comparison to the Western Church, the Roman Catholic Church. The reason it was called the Orthodox Church was because it expanded from Greece to Russia, but I feel its proper generic name should be the Eastern Orthodox Church. The Eastern Church had reached China along the Silk Road and Japan before the Orthodox Church.

Nevertheless, it was 1859 (6<sup>th</sup> year of Ansei) when the first Russian Orthodox priest Makhov came to Japan accompanying the consul when the Russian Consulate was established in Hakodate, Hokkaido. Father Makhov performed sacraments in the chapel which was built inside the Consulate. However, he returned to Russia after about one year due to illness, and St. Nicholai was sent in his place. While St. Nicholai was in St. Petersburg theological college, he read a book, "Diary of Captivity in Japan," (1816) by Russian Navy Lt. Commander Golovnin and he determined to participate in the Japanese mission. So, he left for Japan in high spirits and arrived in Hakodate on June 2, 1861. He was 25 years old at that time.

The first one who came in contact with St. Nicholai and became a Russian Orthodox was Takuma Sawabe. He was a brother-in-law of Ryoma Sakamoto of Tosa., a Shinto priest at Hakodate Shinmei-sha, and a devout exclusionist. When the hot blooded 28 year old went to kill St. Nicholai, he was admonished by him, "How can you decide the Orthodox teaching is a false religion without studying it?" So, Sawabe decided to study the Bible. While studying the Bible, Sawabe saw that this was the teaching that would save Japan; he

---

shared the Gospel with two friends, and invited the like minded colleagues from Sendai to Hakodate. They were convinced that through Christianity the Japanese religious reform and enlightenment of the people could be accomplished. In this way, the Orthodox Church members were born in Hakodate and Sendai. So, St. Nicholai went back to Petersburg temporarily to establish the Japan Mission, became its president to secure the mission fund, and returned to Hakodate. Furthermore, as soon as his successor Priest Anatoly arrived in Hakodate, he went to Tokyo to locate the main base of Japan mission. And they bought a fire station complex at Kanda Surugadai and built the famous Nicholai-doh (the Holy Resurrection Cathedral).

In Hakodate there were more than 100 believers by the 4<sup>th</sup> year of Meiji (1872). Nicholai held the First Japan Orthodox Mission Conference in 7<sup>th</sup> year of Meiji, set the mission regulations; appointed missionaries to Tokyo, Sendai, Mizusawa, Miyagi, Iwate, Akita, Hakodate, Nagoya, and Okazaki; and itinerant missionaries in Aomori and Yamagata prefectures. In this way, the membership had rapidly increased in a short span of time, and by 38<sup>th</sup> year of Meiji the total number of believers reached to 28, 746.

However, St. Nicholai passed away in February of 45<sup>th</sup> year of Meiji (1905) at 77.. Metropolitan Sergei of Kyoto inherited St. Nicholai's work and served in earnest but the First World War and the subsequent Russian Revolution gave a severe blow the Japanese mission of the Orthodox Church. Furthermore, the additional blow of the Great Kanto Earthquake reduced the membership to 16,563 in 7<sup>th</sup> year of Showa..

### 3. Arrival of Protestant Missionaries

Protestantism is the general name for Christianity that belong to the school of Luther and Calvin who protested against the Roman Catholic Church in the 16<sup>th</sup> century.

#### (1) Oringins

The beginnings of the arrival of Protestant missionaries were as follows. Soon after the Japan-US Amity and Commerce Treaty was concluded in 1858 (5<sup>th</sup> year of Ansei), the research on Christian missions in Japan was conducted. Those who conducted this survey were S.W. Williams of the American Mission Board, Rev. E.W. Syle of the U.S. Episcopal Church, and Rev. Henry Wood who was chaplain of the U.S.S. Powhattan. The three landed on Nagasaki together and met with the Nagasaki magistrate. The magistrate told said to them, "Since Japan has already begun trading with foreign countries, we will accept anything that foreigners will bring. However, there are two items we do not want to import. They are opium and Christianity." So, the three consulted each other, and decided to tell him that the wrong Christianity had been brought to Japan and the misunderstanding of the evil faith was born so tell him that they would tell about the true Christianity. In this way, they sent a letter to each mission society of Episcopal Church, Presbyterian Church, and Reform Church of the U.S.A. requesting the dispatch of missionaries.

In response to this request, the following missionaries were sent to Japan from 1859 to 1863:

Episcopalian Church: J. Liggins, C.M. Williams

Presbyterian Church: J. C. Hepburn, D. Thompson

Reformed Church: C. R. Brown, D. Simmons, J. H. Ballagh

Since the ban on Christianity was still in effect, these missionaries mainly taught English and through compilation of Japanese-English dictionary, invention of Roma-ji, medical work, and building hospitals, they spread the Gospel.

#### (2) Second Period (1874 ~ 1890)

By the lifting of the ban on Christianity in 1873 (6<sup>th</sup> year of Meiji), Christianity entered

the era that could be legally spread in Japan. Then, three major changes took place.

1) Expansion of mission base

The mission base of Christianity spread from large cities to small to medium cities in the country and farming villages and from the samurai classes to the commoners. This tendency progressed in parallel with the Movement for Civic Rights and Freedom.

2) Independent and self supporting mission by Japanese evangelists

In the beginning, the mission was by foreign missionaries; Japanese simply accepted their order and support. But, it quickly transformed into the independent and self supporting missions by Japanese young evangelists. They were Yoshiaki Ogawa of Yokohama Kirisuto Kohkai, Yoichi Honda of Hirosaki Kohkai, Akira Inagaki of Uyeda Kohkai, and Danjo Ebina of Annaka Kohkai.

3) Formation of Christian group called "band"

Christianity in the Meiji era was full of power and vibrant was its characteristics. If this trend continued, Japan would have become a Christian nation in not so distant future. The majority of the Christians in this period was from the samurai class and discussed affairs of the nation and were fired with high hopes the common vision that the new Japanese nation should be constructed according to the will of God. For this reason, they took a confronting position in that they had abandoned Shinto and Buddhism and converted to Christianity. Under this circumstance, many Christian groups called "band" were formed throughout Japan. The band means a union of believers in faith. There were three famous bands.

\* Yokohama Band: It was organized from the English class that James Ballagh started.

\* Kumamoto Band: It started from the Yোগakko that Captain L.L. Janes started.

\* Sapporo Band: It started from the Sapporo Agriculture School that Col. W. W. Clark started. These were the foundations of the

Japanese Protestant missions.

4) Formation of various Christian denominations

\* Church of Christ in Japan: It started from the Yokohama Band, and the Japan Kirisuto Kohkai and the Presbyterian Church united together.

\* Congregation Church of Japan: The Congregation Church, USA, a part of the Japanese Church of Christ, and the Kumamoto band united together to form this Church.

\* Episcopalian Church of Japan: Due to mission work of the Episcopalian Church, USA.

\* Baptist Church of Japan: Due to mission work of American Baptist churches.

\* Methodist Church of Japan: Due to mission work of American Methodist churches.

5) Relationship with the Nationalism centered on the Emperor

The Meiji government adopted a policy of Westernization around 1885 (18<sup>th</sup> year of Meiji) and laid out the plan for modernization of Japan. It was the so called Rokumeikan period. Against this backdrop Yukichi Fukuzawa, who once opposed Christianity, advocated adopting Christianity as the national religion. Mission schools became stars of Westernization, and children of the upper classes entered mission schools in succession, increasing Christian population among the upper classes. The mission base had shifted from the middle-middle, middle-upper, and to the upper classes. Christianity became more metropolitan intellectual type. The number of Protestants increased in five years from 11,000 in 1885 to 34,000 in 1890.

However, the objective of the Meiji government was simply to use Christianity to modernize Japan. The government since the Meiji Restoration had been steadily implementing the policy to unite the nation with the Emperor worship in center by stressing the divinity of the Emperor based on Imperial Shinto. The Imperial Instructions to Soldiers (1882), the Great Japanese Imperial

Constitution (1889), and the Imperial Rescript on Education (1890) were issued in succession. The Imperial Rescript on Education was said to be first drafted by Msanao (=Keiu) Nakamura, a Christian and a doctor of literature, at the request of the Minister of Education, and this was later edited by Tetsujiro Inoue, a philosopher. This was used as the foundation of national education, the people were required to bow to the Rescript at the government offices and schools, and they were also required to bow to the photograph of the Emperor and the Empress. And the government interpreted that "the freedom of religion" in the Constitution was a special favor from the Emperor, so they requested Christian churches to cooperate with the government policies in appreciation for this favor. In response to the government's request, there were many opinions expressed within the church itself that such cooperation was proper.

On February 11, 1889, the very day the constitution was promulgated, Arinori Mori, the Christian Minister of Education was assassinated by Fumitaro Nishino, a Ise Shrine priest due to a rumor that the Minister committed an act of irreverence against the Ise Shrine. Also, in 1891 Professor Kanzo Uchimura, a Christian, of the First High School was accused of irreverence for not bowing deep enough to the Imperial Rescript on Education, and the nationwide criticism and attack against Christianity erupted. They claimed that Christianity was incompatible with the national polity and was against the spirit of loyalty and patriotism. Against these claims, the famous Christian leaders (Kanzo Uchimura, Masahisa Uemura, and En Kashii) argued that "Christianity does not contradict with loyalty and patriotism but it will complete and fulfill it. Unlike those who make a respectful bow on surface but in reality are disloyal and immoral who contradict the spirit of the Imperial Rescript on Education, Christians, even though they do not bow to the Imperial Rescript, are true patriots who accept the spirit of the

Imperial Rescript with deep respect and carry out in their daily lives."

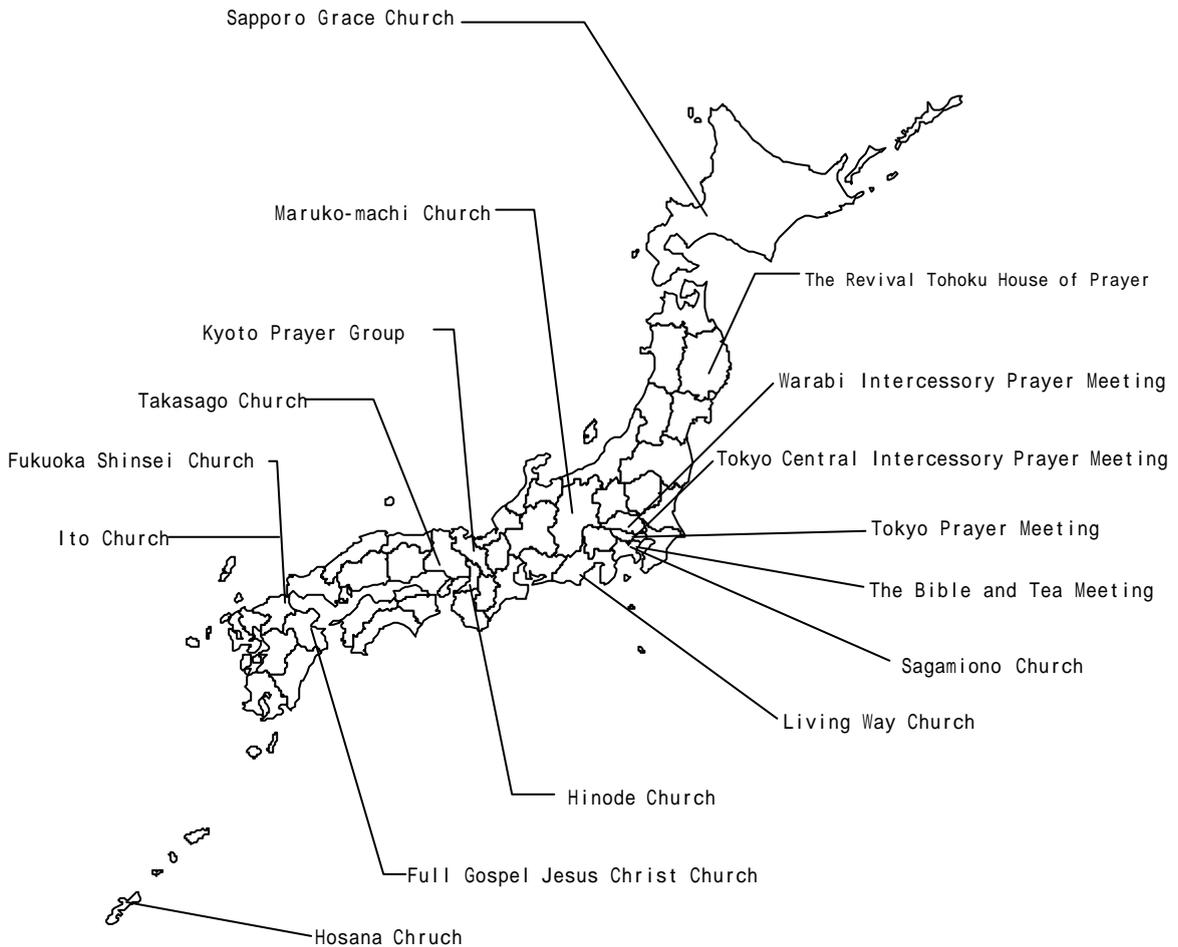
Against this background, when the Sino-Japanese war started in 1894, all Christian churches expressed their support of the war. They participated in movements in lectures, pamphlet printing, entertaining troops, consolation and relief of the war bereaved. This took place not only at the time of the Sino-Japanese War but also at the Russo-Japanese War, the World War I, the China Incidents, and the Great East Asian War; it was the general trend of the Japanese Christian churches. These were spontaneous acts. From the leftist historical view was that the Japanese Christian church compromised to the militarism under the Emperor system and betrayed the Gospel in joining the war of aggression against Asia; an inevitable negative view. However, such historical view comes from the leftist judgment that denies the very existence of a nation state, so we must say that they misunderstand the facts. Japan, having built an independent Japanese nation, was gradually beginning to understand her mission to save the Asian countries that were about to be colonized by the great Western powers. The reasons why the Christian churches supported the war at the time of the Sino-Japanese War were as follows:

- (1) The Imperial edict on a declaration of war contained the language, "for the peace of the East."
- (2) The Bible says, "obey the king." (I Peter 2:13-17). So, the command to the Emperor to join the troops in the war that decides life or death of the nation must be obeyed as the order of God who created the Heaven and the earth.
- (3) It was Japan's God given mission to destroy the backward civilization of China under Ching dynasty and help build the new civilization.

But, in this tumultuous year Christians were confronted with a choice between the

Lord's words that said, "Love your enemy. You shall not kill," and also his words, "obey your king." The church as a group supported the nation, and left it to an individual to choose a

path of pacifism as personal ethics. This is still an extremely important problem for us in this day and age. (Continue to 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 Nakamachi, 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:

- (1) Zion Jerusalem Church, Rev. Eri Hiraseto  
62 Momijigaoka Nishi-ku, Yokohama, 220-0044  
Tel & Fax 045-243-9135  
Email: [a\\_motherofnations\\_sarah@jp-ne.jp](mailto:a_motherofnations_sarah@jp-ne.jp)  
2nd or 3rd Wed. 1:30-3:30 pm
- (2) 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 July 2003**

---

**(1) Pending Subjects for Prayer**

1. That the Koumei Toh (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]

\*Examples of how the Souka Gakkai wield its power in the judiciary, police, and education world.

i According to the September 15<sup>th</sup> article in “the Akahata, “ a member of the Souka University group who was found guilty of stealing the calling record of a cellular phone was indicted for suspicion of stealing telephone record of a competing group’s executives. A plaintiff S (female) received the harassment like investigation by the police, and 11 Souka Gakkai attorneys won a suspended sentence by willful legal manipulation.

ii According to teacher A, a Souka Gakkai member of the prefectural assembly in Chiba prefecture is making approach to the education committee to select the teachers who graduated from the Souka Gakkai University as school principals. As a result, many Souka Gakkai members are becoming principals.

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

[Editorial]

\* The cults such as the Jehovah’s Witness, the Mormons, the Unification Church, the Souka Gakkai, the Aum Shinri-kyo (Alef) were said to be born out of and used by the anti-Christ world organizations.

\* That the Christian church is prepared to accept those who leave the cults. .

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]

\* Professor Ben Amin Sirony of the Hebrew University states as follows in his book, “Motherly Emperor,” (Translated January 14, 2003):

“Motherly Emperor – ‘Symbol of Environmental Protection’”

“The Imperial Household system...its valuable role can be found in the symbolic motherly image that characterized the Imperial Household throughout most of its long history, and it may open the road for the Imperial Household system to recover its *raison d’être*. Its new role may be in environmental protection. Shinto venerates forests and water falls and wild animals, and its connection to agriculture is deep. So, it has a higher degree of the environmentally oriented creed in comparison to the other religions. The Emperor, as a high ranking Shinto priest, participates in various old-fashioned rituals, yet for the modern oriented Japanese it was a source of perplexity for a long time. However, the day may very well arrive when it can be regarded as a modern ceremony of a praise offering to the environment. The Emperor Showa brought a new tradition scientific research that centered on biological science to the Imperial Court. Every June in fine weather, the Emperor planted rice during the Rice-Planting Ritual, and it was the Emperor Showa who started the Tree Planting Day as a yearly event in spring. After Hiromito

passed away, the Emperor's Birthday, April 29<sup>th</sup>, was renamed "the Green Day," and it became a national holiday for the protection of environment. Japan was the first country to have such a holiday. (Page 407, Motherly Emperor.)

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 operations of the Markorsh Mission will advance. 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]

\*That Christian publishing houses and Christian book stores can overcome the storm of recession and prosper.

6. That the journalists who engage in TV, radio, newspaper, and magazine will cease arrogant and prejudiced reporting, and they will stop news gathering practices 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]

\*Since the Mainichi Shimbun is a subcontractor for printing "The Seikyo Shimbun," the organ of the Souka Gakkai, they tend to support the positions of Souka Gakkai and Koumei Toh.

\*According the May 15<sup>th</sup> issue of the Asahi Shimbun, an Asahi Shimbun reporter made a profound apology in response to the protest of Hitomi Soga, who was a victim of kidnapping by North Korea, to the newspaper company for printing the North Korean address of her husband on the letter she received in the May 13<sup>th</sup> issue of the Asahi Shimbun. The reporter sneaked a look at the North Korean address of the letter from the husband to her.

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 a way that will contribute to the world peace while they securely maintain the Japanese independence.

[Editorial]

\* In US, immediately after the simultaneous multiple terrorism against the World Trade Center building and the Pentagon on September 11, 2001, the "United States Patriot Act" bill was submitted to the Congress and was passed in late October. Also, following this legislation, "The Homeland Security Protection Bill" was passed and the U.S. Department of Homeland Security was created. These laws are regarded as the means to transform the U.S. into a police state.

\* Also, in Japan the "Fundamental Residence Register Network Law" was approved last year, but some prefectural, city, and town governments are yet opposing to this law and the nationwide network is not completed. Against these, the minister in charge of this affair, Mr. Katayama declared, "This is outrageous. It is wrong for the local governments not to accept what the country decided. We will force them accept it." This bullish statement of the minister is based on the approvals of the Personal Information Protection Law and the Emergency Law in May and the reflection of firming up the cooperative relationship toward Asia resulted from the Camp David meeting of Prime Minister Koizumi and President Bush. We fear that Japan, too, is inching toward a police state after the U.S.

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

[Editorial]

\* There was a misprint in the editorial of May issue. A percentage of Japanese Christians against the total population of 127 millions as "less than 0.1%," but it should be corrected as "less than 1%.

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 the Japanese government will legislate severely against the North Korean spy ship, the Man-gyong-bon. Inspection of cargo alone is not enough. We need to have a law that denies entry of a ship or an airplane from those countries that are harmful to the national interest of Japan.

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

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

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

[Editorial]

\* That Japan to seek a cooperative relationship in Asia that includes the alliance with Taiwan in mind.

\* The Inazo Nitobe Kensho-kai (the society to praise Inazo Nitobe's unrecognized virtue) of Morioka announced that they intend to invite the former President Li-Tongko as a speaker for the 70<sup>th</sup> anniversary after his passage (May 15<sup>th</sup> issue of the Sankei Shimbun). Let us pray that the Foreign Ministry will issue him a visa. That the SARS epidemic in Taiwan will end soon.

6. That SARS virus will not enter Japan. Also, let us pray that the epidemic will be stamped out soon before it spread to other nations of the world.

[Editorial]

\* The May 4<sup>th</sup> issue of the Sunday Mainichi listed a list of “Killer Virus Epidemic” that emerged during 1990s. Among them was Ebola bleeding fever that broke out in Côte d’Ivoire, Gabon, and South Africa. SARS has started in Kwandong Province of China, Hong Kong and the rest of the world. AIDS is widely spread from Africa to China. Africa and China are the regions where charismatic Christian revival is rapidly growing.

7. That the education in Japan is lead to a wholesome direction.

[Editorial]

\* It is said that it is the fundamental policy of the Ministry of Education that only those who have innate disposition to become an internationalist learn English.

\* However, the daily TV broadcasts carries indiscriminately English conversation programs, broken Japanese are spoken not only by TV personalities but by announcers. Let us pray that the proper and beautiful Japanese language is restored by considerations of school education and publishing and broad cast media.

\* More than a half of home economics textbooks in high schools contain the philosophy that says, “it is desirable to build a society that is not restricted by gender.” This is based on a new leftist ideology of “free gender,” (liberation from manliness and womanliness), and it could invite the break down of family. That this philosophy to be eliminated from textbooks. (Ref. page 240, “Fear of Teaching Children of Family Break-down,” by Masao Nagao, the June issue of the Seiron. Also, that the perspective of human in the Bible to be respected.

8. 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]

\* The government decided to inject ¥2 trillion to “the Resona Bank” from the national treasury and nationalize it. In spite of this, there are ¥20 trillion bad debts of other banks, and it is said that the number may further increase. Let us pray that those who are in charge of government finance and bankers have the divine guidance and the Japanese economy to head toward recovery.

9. That the rehabilitation of Iraq after war will be carried out by a democratic government under the guidance of the United Nations.

[Editorial]

\* According to Ken Joseph that entered Baghdad as the leader of the Japanese Emergency Relief, the US CNS reported that, “it is unpredictable whether the new government after Hussein will head toward a western style democracy or a Shiite led rigorous Islamic system. For the sake of religious freedom, we prefer a democratic political system.

\* Mr. Joseph is appealing to Christians for volunteering to go to Iraq. (June 1<sup>st</sup> issue of the Christian Shimbun)

9. Let us pray for the peace of Israel.

---

“The guardian of Israel does not doze or sleep.”

Psalm 125:5

[Editorial]

\* “The “Road Map” that has been proposed by the U.S. asks for Arafat to step down and Abu Mezan to assume the position of the prime minister as the first step, eradicate terrorism, and recognize Israel. This has become impossible with daily suicide bombing.

\* Mass media broadcast only token amount of suicide bombings against Israel but only the counter-attacks by Israel as unfair attacks. Also, they widely report a phantom “Genin holocaust.” Let us pray that unfair reporting of mass media can be corrected.

\* That Arabs will completely stop suicidal bombing and those Palestinians with Jordan nationality will be taken back by Jordan, so that the peace in the Middle East can be achieved.

---

## 《FINANCIAL REPORT》 (FEB. 1, 2003~MAR. 31, 2003)

(Unit = Yen)

INCOME	AMOUNT	EXPENSES	AMOUNT
Offering	94,020	Travel	49,120
		Printing	0
		Materials	35,900
		Postage	21,550
		Office Expenses	5,360
		Bank Charge	540
		Telephone	12,461
SUB TOTAL	94,020	SUB TOTAL	124,931
Brought Forward	107,732	Balance Carried Forward	76,621
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	252,474	TOTAL	252,926

## 【Names of Contributors】

Takasago Christ Church (Hyogo)	2	Setsuyo Sato (Kanagawa)	1
Sagami-Ono Christ Church (Kanagawa)	2	Minoru Ikeda (Tokyo)	1
Sapporo Grace Christ Church (Hokkaido)	2	Kazuhiko Takada (Tokyo)	1
Fumio Mitsumura (Shizuoka)	1	Hisako Segi (Saitama)	1
Reiko Kyojima (Kanagawa)	1	Koji Hirose (Chiba)	1

## [Editorial Post Scripts]

\*We present the July issue of the Newsletter.

\*The feature article this time, too, is a continuation of the last issue and is the "Preface to Japanese Missionology – Christianity that came to Japan (5)," [the 5<sup>th</sup> wave]

\*I worked out several plans regarding the style of writing this, but I came to a conclusion that it is appropriate to follow the flow of Christianity: the rebirth of the Tenshu-kokyokai, the Japanese mission of the Russian Orthodox Church, and the Japanese mission of various Protestant denominations.

\*I have not yet confirmed when the Tenshu-kokyokai began to be called by its present official name, Catholic. According to "Encyclopedia of Christianity," the 47<sup>th</sup> of Showa edition, it was still called the Tenshu-kokyokai and added (Catholic) in parenthesis. I would appreciate it, if someone can help me clarify this.

\*The Rev. Nicholai who was a priest of the Russian Orthodox Church was appointed as a bishop in Moskow in 1881 (14<sup>th</sup> year of Meiji). Tokyo Orthodox Holy Resurrection Cathedral

(Nicholai-doh) was completed in 1891 (24<sup>th</sup> year of Meiji). By the time Rev. Sergei came to Kyoto as a bishop of Kyoto, Rev. Nicholai began to be called an archbishop.

\*However, Rev. Nicholai devoted his entire life as an enthusiastic missionary and he never deviated from it throughout his life.

\*Lastly, I would like to share a good news. A new church joined in the group of the Regional Intercessory Prayer Meetings. It is the Zion Jerusalem Church, 62 Momijigaoka Nishi-ku, Yokohama, 220-0044. The pastor is Rev. Eri Hiraseto

By John H. Minagawa

