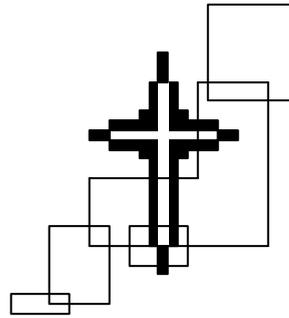


# INTERCESSORS FOR JAPAN

PRAY FOR THIS NATION  
Newsletter

December 7, 2003



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## Preface to Japanese Missionology (8) Christianity that came to Japan

[Sixth Wave] Continuation of Arrival of Euro-American  
Christianity (II) 1945~2000

**Rev. John H. Minagawa**

### 1. Defeat and Surrender of the Great Japanese Empire

The Japanese Forces suffered defeat after defeat in the wide Pacific theater, and, after the falls of Saipan and the Iwo Jima, the US Air Force began to bomb daily the main islands of Japan by B-29 bombers in 1945 (20<sup>th</sup> year of Showa). The bombing against cities of all sizes in Japan was like a holocaust, and the death toll said to have amounted to 900,000 including men and women of all ages. Also, the Potsdam Declaration, that advised surrender to Japan by the Allied Powers was announced on July 25<sup>th</sup>, but President Truman dropped an A bomb in Hiroshima on August 6<sup>th</sup> without waiting for Japan's reply, and another A bomb was dropped in Nagasaki on August 9<sup>th</sup>, resulting in 300,000 deaths altogether. In addition to these holocausts, the U.S.S.R. unilaterally broke the mutual nonaggression treaty between the two countries, crossed the Soviet-Manchurian border and invaded Manchuria. We later discovered that this move was based upon the secret agreement between Roosevelt and Stalin at the Yalta Conference in February. After

receiving such decisive blows, Japan decided to accept the Potsdam Declaration at an Imperial Council; the Emperor himself announced the Japanese surrender and offered words of encouragement to rebuild Japan through a radio broadcast on August 15<sup>th</sup>. From the beginning of the Manchurian Incident to the end of the Greater Asian War, about 2.30 million soldiers and civilian employees working for the armed forces were killed, and about 300,000 civilians perished overseas. War casualties on main home islands were about 3.8 million.

What I would like to verify it here is that "Japan did not surrender unconditionally to the Allied Powers, but she surrendered conditionally." Those conditions are spelled out in "the Potsdam Declaration." Let me summarize it as below:

The allied Powers will occupy Japan until irresponsible militarism is eliminated from the world; until the new order based on peace, safety, and justice is built; and until destruction of war making abilities of Japan is confirmed.

The Japanese sovereignty is limited to Honshu, Hokkaido, Kyushu, Shikoku, and other small island we so designate.

After the Japanese Armed Forces are completely disarmed, they may return to their own family and live peacefully and productively.

We have no intention of enslaving or destroying the Japanese as the people, but we intend to vigorously prosecute all war criminals including those who ill-treated prisoners of war to the fullest extent. The Japanese government must bring back democracy to the Japanese people and establish freedom of speech, religion, and thought; and establish respect for the fundamental human rights.

Against these Japan responded that she would accept the Potsdam Declaration with conditions, “the maintenance of the Emperor and the national polity.” So, this was a conditional surrender, and it was all of the Japan armed forces that surrendered unconditionally. Six million strong Japanese forces solemnly disarmed all at once by the Emperor’s order.

## 2. US Occupation and Its Policies

General Douglas MacArthur, the Supreme Commander of Allied Powers occupying Japan, arrived at the Atsugi Airfield in Kanagawa prefecture on August 30, 1945. Soon, GHQ was set up at the Dai-ichi Seimei Building in front of the Imperial Palace and began implementation of Japanese occupation policies.

The US occupation in Japan took a form of indirect control; the Japanese government took responsibility of executing the occupation policy. At the same time, the US took direct control of the Okinawa, Amami and Ogasawara Islands under military control. Even after the war ended, they kept Okinawa citizens in various detentions centers set up throughout Okinawa, and took their land to build the US military bases against the Hague convention.

The Soviet Union, on the other hand, occupied the Chishima Islands and the four islands of Habomai, Shikotan, Kunashiri, and Etorofu that had been parts of Hokkaido and Karafuto (Sakhalin) before and after Japanese surrender and incorporated them into the Soviet Union without waiting for the peace treaty. This was against the basic principle of the after war management, “the principle of non expansion of the territory.” Also, Stalin took 600,000 Japanese force in Manchuria as prisoners of war, held them in detention in Siberia for a long time, forced them to hard labor, and as a result about 10% of the prisoners perished.

This, too, was a violation of the international law.

Well, the purposes of the Japanese occupation by the US forces were demilitarization and democratization of Japan.

### (1) Demilitarization

The first step of demilitarization was to completely dismantle the Japanese armed forces and related organizations by September of 1945.

Also, they arrested war time top-level executives of armed forces and the government as war criminals, tried them at the Far Eastern International War Tribunal, and sentenced seven including Hideki Tojo to death (by hanging), sentenced 16 including Koichi Kido to life sentence, sentenced Shigenori Togo to 20 years, and sentenced Aoi Shigemitsu to seven years. Yosuke Matsuoka and Osami Nagano died during the trial. Shumei Okawa was exempted from the trial due to his mental illness.

It is said that MacArthur commented on this Tokyo tribunal, “I have never seen a tribunal held so fairly, ample opportunities of defense were given to the accused, and the deliberations were held without any prejudice.” However, I consider it as self deceit or hypocrisy to make such a statement. It was a tribunal full of unfairness and prejudice that its harmful influence still lingers on today after 50 years.

### [Unfairness of the Tokyo Tribunal]

- 1 It was a retaliatory trial by the victorious nations against the defeated. The judge corps consisted of nine nations: the U.S., the Great Briton, the Soviet Union, France, China, the Netherlands, Canada, Australia, and New Zealand. William Web, the presiding judge from Australia, worked as a detective or a prosecuting attorney that investigated various atrocities by the Japanese forces in New Guinea.
  - 2 An *ex post facto* law was used in the Tokyo Tribunal. This trial was not according to the international law but “the charter” was newly created for “the Tokyo Tribunal” and the international law was placed on top of it. As a result of it, “the crime against humanity” was created. The Class A war criminals were accused of disrupting peace of the world by the Japanese war of aggression. This violated the
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basic principle, “the non retroactivity of law,” and it could destroy the modern legal system. Later, on May 3, MacArthur testified at a Senate hearing of the joint session of the Military and Foreign Affairs Committees. “Therefore, the motivation why they (Japan) jumped into the war was largely due to their security needs.” MacArthur, who convicted Japan as “the aggressor nation” at the Tokyo Tribunal, admitted only five years later that the Greater East Asian War was a defensive war.

- 3 When an attorney Ben Bruce Blakeney (Jewish American) said, “To ask someone for the responsibility of a war, which is the action of the state, is not included in today’s legal system. So, any murder in war cannot be tried by law. This court is about to commit an unpardonable mistake; that is to try actions that cannot be considered a crime. If murders committed by war were sin, shouldn’t we try those who are responsible for dropping atomic bombs in Hiroshima and Nagasaki and murdered many people? I know the name of the Joint Chief of Staff and the name of the head of state who had granted the permission to do drop the bombs. If it’s necessary, shall I recite those names?” everyone in the courtroom was shocked hard, and the simultaneous interpretation into Japanese was immediately suspended.
- 4 In order to window dress it as a fair trial, Indian justice Radhabinod Pal was added later. His written opinion pointed out the illegality of the Tokyo Tribunal and irrationality of charges, discussed the underlining sentiment of racial prejudice of the tribunal, and it was not disclosed for several years. It is said that among the justices that participated in the tribunal only Justice Pal knew the international law.
- 5 That this trial was conducted by the good and evil dichotomy. US = good and Japan = evil. I have pointed out in the previous report that President Roosevelt embraced some aspects of socialism (i.e., Marxism) in order to shake off the economic depression in adopting the new deal policy. Many of these Marxist Jewish

Americans called New Dealers came to MacArthur’s GHQ and they proceeded to lead implementation of the Tokyo Tribunal and the Reconstruction of Japan according to the good and evil dichotomy.

[Spiritual Disarmament Program]

MacArthur’s GHQ not only accused Japan as the aggressor nation and criminal nation but also tried to infiltrate this guilty feeling among the entire Japanese people and spiritually disarm them. This was “the War Guilt Information Program.”

Immediately after the war, the US forces appealed unexpected things to Japanese through handing out leaflets, newspapers and radios. It appealed that the Pacific War was initiated by “the Imperialistic militarists,” a segment of the Japanese ruling class, and the majority of Japanese who were being ruled are not responsible, rather, they are victims. All of you had been duped by a handful of imperialistic militarists. The Japanese people at large, who were afraid of terrible treatment by the invading forces, were implanted with the guilty consciousness, and were relieved and felt nihilistic in believing that they were deceived by the military in waging a useless war.

However, from December 8 to 17, 1945 (20<sup>th</sup> year of Showa) all newspapers with a national circulation carried daily the article, “the History of the Pacific War.” They ran stories of atrocities of the Japanese forces for the purpose of exposing them. Succeeding these newspaper articles, they broadcasted the program by radio called, “These were the facts,” the crimes of militaristic Japan, from 6:00 am to 8:00 and the golden time of 18:00 to 21:00 twice on Sunday. They also broadcasted the program four times from 12:30 to 13:00 on Monday for salaried men, from 17:30 to 18:00 on Wednesday for children, 11:00 to 11:30 on Thursday for schools. “These were the facts,” were broadcast every week from December 9, 1945 to February 10, 1946. Since many letters and telephone calls of protest inundated NHK from all over Japan, they changed the format a little and broadcasted “the Facts Box,” a milder version, from February 17 to November 29, 1946. It was a question and answer format with mixing facts with lies in part. Through this type of Japanese brain washing program, they were

implanted with the image of “the aggressor nation • criminal nation,” which lead them to animosity and denial toward one’s own country, denial and contempt of the Japanese tradition, the feeling of boycotting the Emperor as useless entity, and eventually to lose one’s *raison d’être*.

[Repentance of 100 Million • Confession of War Responsibility]

As a result of this, Rev. Toyohiko Kagawa, who was famous worldwide, started “the Repentance of 100 Million Movement” shortly after the war and made a nationwide tour, and Rev. Tamaki Uemura made a tour of American churches “apologizing for the sin of Japan.” Also, other ministers went to Korea and the Philippines, knelt down on the ground and apologized for Japan’s sin. In 1967 Masahisa Suzuki, Chairman of the General Assembly of the United Church of Christ of Japan announced “the confession regarding the United Church of Christ during the World War II.” This move prompted the social activist ministers taking control of the leadership of the church, tended to neglect its mission work, which lead to present stagnation. I will write further on this subject later. This tendency infected the evangelicals and the Catholic Church, “Nihon Revival Alliance (NRA)” of the Holy Spirit Sect announced “the War Responsibility and Words of Apology” in 1997. In the list of sins that they apologized included “the apology for Japan’s attack on the Pearl Harbor.” By 1995 the Japanese knew through several books that the Pearl Harbor attack was “a trap” set up by President Roosevelt to commit the American people to the war, and the first battle was started by the U.S. forces elsewhere before the Japanese Navy’s attack. This is an indication that there are many people even among the Japanese ministers and evangelists that cannot get rid of the spell cast by MacArthur.

## (2) Democratization

Furthermore, GHQ laid out policies in succession that destroyed Japanese tradition and democratize Japan.

On October 4, they issued “the directives regarding the human rights and freedom,” dismantled laws such as the Maintenance of the Public Order Act, the Security Police Act, the Special Secret Service Police

Act, the Newspaper Act, and the Publishing Act that restricted freedom of thought, speech, and organization; released all political and ideological prisoners such as communists and others who were imprisoned during the war. Ministers, evangelists, and lay persons that were imprisoned due to their faith were also released. Communist Party members such as Kyuichi Tokuda, Shigenori Kuroki, Kin Ten Kai, Yoshio Shiga, Shigeo Kamiyama, etc. were released from prisons and reorganized the party with 1813 members with Kyuichi Tokuda as its General Secretary. In January 1946 Sanzo Nonaka returned home from China, held the Fifth Communist Party General Assembly in February, and declared that the US forces as the Japanese Liberation Army and adopted a manifesto to democratize Japan.

Succeeding the release of thought prisoners, directives on five reforms such as equal rights for both sexes, the right to organize labor, liberalization of education, and liberalization from a despotic government, and democratization of economy were issued. Furthermore, directives such as the dissolution of the zaibatsu, freezing of Emperor’s assets, the farm land reform, the separation of Shinto and the state, the ban on the divinity of the Emperor were issued in succession by the end of 1945; on January 1, 1946, based on a suggestion by MacArthur, the so called “the Emperor as human declaration” was made.

William P. Woodward, former missionary and a staff of the Education Section of the GHQ Civilian Information Education Bureau, states as follows in his book, “The Emperor and Shinto (GHQ’s religious policy).”

“Away from the main stage and across the castle wall quietly lived the Emperor Hitohito, who is the ruler of Japan with scholarly temperament. Six million soldiers surrendered by his order; 70 million subjects heard from his own mouth that Japan was defeated in the “impossible to lose” war. Since then, they began to rebuild the country on the foundation of peace with a single determination. The Emperor symbolized the nation’s resolution on his own and embodied it. General MacArthur was confident that the star of destiny had shined on him and was still with him. The Emperor, in his unique genteel way, was confident that

spirits of eternal Imperial ancestors, many gods, and several ten millions of loyal subjects are with him. This partnership of two made the Japanese occupation very unique in history, most peaceful, and also most successful military occupation. One was 'the prophet' of American democracy; the other was the highest ranking 'priest' of the Japanese nation."

Although General MacArthur did not belong to any particular sect, he behaved as a missionary sent by God to Christianize Japan. He requested the Christian representatives from home saying, "the Catholic Church already has 900 priests staying in Japan. So, please send 1,000 Protestant missionaries." And, they encouraged former missionaries to pre-war Japan to return, so 64 Catholic, 46 Protestant; altogether 110 missionaries entered Japan by August 1, 1946. The number of missionaries that entered Japan from August 1945 to 1950 (Korean War) amounted to 3,130. This number includes 2,000 missionaries escaped war from the Korean Peninsula.

### (3) Dear General MacArthur

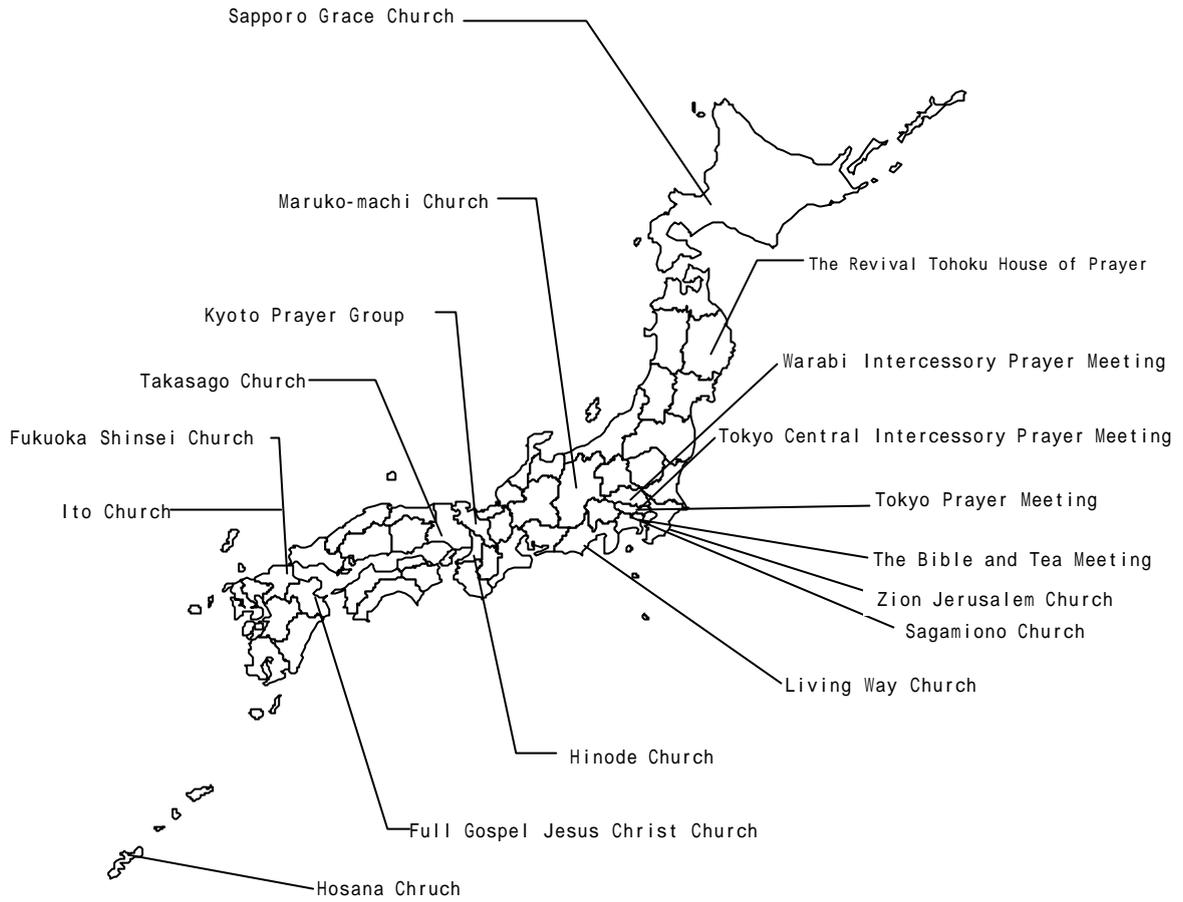
Professor Rinjiro Sodei in his book, "Dear General MacArthur," published by Ohtsuki Shoten, reported that more than 500,000 wrote trusting letters from all over Japan. He discovered these letters in the basement of the Washington National Record Center (WNRC) in Suitland. These letters of praise, invitation, asking

protection of the Emperor, asking abolishment of the Emperor, advice, and thanks were from various classes including nationalists and communist, all trusting MacArthur. However, the US occupation policy leaned to the right from 1950, and minds of the people also began to change. "After three years any military occupation will begin to break apart due to its own weight" (MacArthur's words).

### 3. Christian Boom (1946~1950)

Although many church buildings burnt to the ground due to the war, Conset huts, the semi-cylindrical style buildings were supplied by the US forces. So, tentative sanctuaries were built according to the occupation policy of MacArthur. The people who felt despondent by losing war gathered to churches seeking the way to live through Christianity. Every church's sanctuary became full with people. My mother church (the Yokosuka Church in Kanagawa Prefecture), too, increased its membership from 8 during the war to 100, the Sunday school increased the number of children to 400. But the boom stopped suddenly after the Korean War that started in 1950 (25<sup>th</sup> year of Showa) and began to decrease. This was due to the rise of the war time industry and entertainment and the distrust of the United States.

(Continue to the next issue.)



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## 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:  
(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

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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

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**Focus of our Prayer for December 2003**

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**(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]

\*The June 2000 (13<sup>th</sup> year of Showa) of the Kokumin Shimbun carried an article, "Naturalization Theory of Daisaku Ikeda." According to Akinori Fujiya, the Nagata-town watcher, revealed that Daisaku Ikeda, honorary chairman of the Souka Gakkai, is a naturalized Korean living in Japan. The reason behind the vigorous effort of the Koumei Toh (the Clean Government Party) to give suffrage to foreigners in the local election may be explained this way. According to Mr. Fujiya, the real name on the paternal side is 成田作 ( Song Jong Chak ); and the maternal side is 池 ( Chi ). Also, it is said, "Ikeda does not have ancestors' tombs in Japan," "He is from a seaweed harvester's family of the Korean settlement in the Oomori coast, Ohta-ku," and "He cannot speak Japanese well and is a quiet man." Also, in the articles about Ikeda's life story (the March 2000 issue) in the official magazine, "Dai Byaku Renge," it said, "I remember my father teaching Korean to me," "I met many Koreans living in Japan in my young days," and listing "Korea" before "Japan" in "the Korea-Japan Cultural Exchange"; there were many indications that could be explained if his parents were Koreans.

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

[Editorial]

\* Many of those who left cults are under the mind control that "if one engages in enthusiastic evangelism one can be saved." We need to work man to man for a long time to liberate them from the influence of 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]

\* When the Emperor and Empress visited Niigata Prefecture in June, they stopped by the Kashiwazaki City Hall for lunch on June 13. There they gave words of comfort to Kaoru and Yukiko Hasuike, the victims of kidnapping by North Korea and are now working as city employees, "Welcome Home," and "Keep your spirit up together." Also, shortly before leaving the city hall, the Emperor and the Empress spotted the Hasuikes among the line of people present for a send-off, stopped for about three minutes and exchanged words. "We understand that you are teaching Hanguk." "We are not too proficient but we are trying our best." "How is your work at the kindergarten?" "I am surrounded by children and am enjoying it everyday," etc.

The Emperor and the Empress are not talking formerly nor officially to the people, but they are sincerely expressing their love and concerns to each citizen as national father and mother in many circumstances.

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]

\* When we encounter the individual and the organization that differ in thought and the method of doing things, we can repent and can reach conciliation only after we cease to emphasize the difference but emphasize the commonality and admit each other's good points. There is a case in Argentine where they prayed together for the salvation of non-believers and finally came to joint cooperation of various denominations of Christianity

5. Let us pray for the development of document mission work.

[Editorial]

\* Christian Newspapers:

The Kirisuto Kyo Shimbun, the Christian Shimbun, and the Revival Shimbun

\* Christian Publishing Companies

Shinkyō Shuppan-sha, Kyobunkan, Nihon Kirisuto Kyodan Shuppan-kyoku, Markorsh Mission, Ikeru Kwa-no-mizu, Mirutosu-sha, etc.

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]

\*The leading article of the September 27 issue of Nikkan Gendai asks, "Why only 1,000 polls can be considered 'the public opinion?'" Mr. Junichiro Koizumi was re-elected by the election of the President of the Liberal Democratic Party on September 20, and the new reform cabinet members were announced. Although the same prime minister and the same political party, the approval rating increased by changing faces of the cabinet. According to the public opinion polls, the Mainichi and the Nikkei reported 65%; the Yomiuri, 63%; the Asahi, 59%; the Sankei, 59.9%; the Kyodo Tsushin, 66%; each reporting of 6~10% increase from the previous study. These opinion polls were carried out by subcontractors, about 3,000 telephone numbers were selected randomly by computer, and they indiscriminately call these numbers until it reaches 1,000 and tally them. Suspicion of manipulation of the public opinions lingers on.

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]

\* Although the National Treasury is effectively empty and the savings of the people are used up, yet the government continues to spend the huge amount of money for overseas aids. Japan does not have room to conduct these overseas aids. Perhaps, due to this burden the government is trying to cut back on the welfare of the aged and apply it to the problems associated with decreasing number of children.

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(2) **Timely Prayer Subjects**

1. That the Koizumi administration, 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]

\* Let us pray that the true politicians that are worthy to conduct national governance be raised up.

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

[Editorial]

\* That the Revival Mission, the Nihon Kirisuto Dendo-kai, the Salvation for Ten Million Movement, the Evangelical Movement for the Japanese People, and the Holy Spirit Renewal Movement will be utilized for mission.

\* In order for the Gospel to be passed on to descendants through family and relatives, I believe it is necessary to implement pragmatic methods.

\* That the seeds of the Gospel that had been sown from the ancient ages among the Japanese will come into bud.

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. Also, the North Korean nuclear preparation is dismantled.

\* According to the memoirs of former North Korean Secretary, Fan Jan Yob, in the August 28<sup>th</sup> issue of the Shukan Bunshun, insists that North Korea already possesses more than five nuclear bombs, the sympathizers in South Korea and Japan are holding North Korea from the collapse, and we should negotiate with the human rights problems in front. The South Korean government has been keeping Mr. Fan's mouth shut.

\* Let us pray that the Kim Jong Il regime of North Korea will collapse peacefully.

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

[Editorial]

\* Representative Eriko Yamatani, who is making good use of her office in the educational problems, suggested that Prime Minister Koizumi "should reconsider how the sex education is being conducted" during the intensive discussions at the July 18<sup>th</sup> budget committee of the House of Representatives. Rep. Yamatani introduced the current situation at schools where asking elementary school children to repeatedly shout, "sex, sex," and teaching them sex acts using sexually abusive animation and a large doll with genitals. She also pointed out that pamphlets, "Love & Body Book" that was supposed to be recalled are still being used, and asked Prime Minister Koizumi's opinion regarding this matter. Assistant Professor Shuji Yagi of Takasaki Keizai University, is also sounding an alarm.

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

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mind.

\* According to the September 28<sup>th</sup> issue of the Sankei Shimbun,

6. "That Japan, reconsidering the economic system that inclined excessively toward American type, make the most of the Japanese individuality, mission, and gifts; and to find a capitalistic economy that has hope for future. That the mission for businessmen will be specially blessed."

[Editorial]

It is said that at present the stock prices are recovering, economy has left the bottom, and generally it is in the recovery mode. However, ironically those who are leading the current rise in stock price are the four major city banks, those once considered excess baggage. The infusion of public fund to the Resona Bank triggered this movement. That is to say that the Japanese government sent a message to foreign investors that possess more than 30% of balance of the sale of the Tokyo Stock Exchange that since the Japanese government saves even a bankrupt bank, it will save other city banks as well; furthermore, it will change the entire management team and will transfer to the overseas investors cheaply even at the expense of the existing share holders (no other than the national assets of Japan). This was the reason behind their aggressive buy on Japanese banks. Furthermore, it is said that the Resona incident was a self made and self acted "crisis and salvage play" by a group associated with Finance Minister Takenaka. That means that through "the tax effect accounting" the decision of what extent the profit can be incorporated into its own asset was made on purpose and artificially to create the condition of the Resona Bank's "excess obligations." Certainly, as the result of its stock price went up, and stocks of other banks and financial institutions produced latent profit. However, this condition tells that those who control the outcome of the Japanese financial institutions are foreign institutional investors, who indirectly manipulate the market, and the Finance Ministry can create "the financial crisis." It unexpectedly revealed that foreign institutional investors can expect even greater profit through the crisis.

\* It can be said that the Japanese financial institutions keep the precious financial asset of the Japanese people. That is to say they have responsibility to the entire people of Japan. It is regrettable that in spite of many voices within the Liberal Democratic Party requesting a change in the course of his economic policy through the election of the President of the Liberal Democratic Party, those voices were ignored due to the national popularity of Prime Minister Koizumi. Many of those who are knowledgeable seemed to consider the economic policy of Shizuka Kamei, former Chairman of the Policy Research Committee, has more rationality.

\* Although the Koizumi reform was effective in dismantling the political make-up (the networks of the organization that consists of boss-and-henchman were set up in all parts of Japan; and through this networks they redistributed tax revenue at will) that created the special interest for the particular groups, which was built by Kakuei Tanaka and further developed by Noboru Takeshita; but the Koizumi reform has severe problems in "preferential treatment of cities," "preferential treatment of the rich," "preferential treatment of winner," and its problems in view of being fair in delivering welfare to wide range of the people. The market system is very fair in formal rationality, but it is not related to "pragmatic fairness. It is rather depends on a policy decision of how "politics" uses the market.

7. That regarding the problems of leaving poisonous gas of former Japanese forces uncared for, the Japanese government to adhere to her just position.
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[Editorial]

\* The verdict on the litigation asking for ¥200 million (US\$ 2 million) compensation from the Japanese government by the thirteen Chinese plaintiffs were delivered on September 29 at the Tokyo Regional court. They represented victims and their families who were killed or suffered after effect by gas munitions and shells that were left in the Chinese northeast region (former Manchuria) by former Japanese forces. The president of the court, Justice Katayama, admitted the claims of the plaintiffs that “since the nation was able to request the Chinese government the study and the removal of the munitions, she neglected her duty to prevent injuries by requesting appropriate actions,” and ordered the state to pay ¥190 million (US\$ 1.9 million).

A strange aspect of this trial is that we have had another verdict on the same litigation in May. The verdict of May by the Tokyo Regional Court rejected the claims by saying that even though “discarding poisonous gas and leaving them was illegal,” but it was “difficult to study or remove them.” In spite of the existence of the treaty which abandons claims for war compensation between Japan and China, if we depend on Justice Katayama’s opinion the compensation claims to Japan will continue forever.

#### 8. That the U.S. to cease using the depleted uranium ammunition

[Editorial]

\* According to the July 24<sup>th</sup> 2003 issue of the Shukan Bunshun, the US forces spread total of 320 tons of depleted uranium during the Gulf War, which was more than 10,000 times the quantity dropped in Hiroshima. It is said that 500 tons of depleted uranium was used this time in the Iraq invasion. The Japanese government is doing its best to hide, but Assistant Professor Hiroyuki Fujita of Keio University and Dr. Toshi Inoshita of Tokushima Prefectural Kaifu Hospital went to Iraq to investigate. They discovered that a large amount of depleted uranium was used and the incidence of children’ cancer and leukemia were rapidly increasing. When depleted uranium burns it becomes micro particles of less than five microns and can spread to the extent of several tens of kilometers. They can be inhaled into lungs with air, but they can also contaminate vegetables, cattle, and the ground water. They also contribute to deformity of embryos.

#### 9. Let us pray for the peace of Israel.

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

Psalm 125:5

[Editorial]

\* That peace will be born between Israel and Arab through the intervention of God.

## 《FINANCIAL REPORT》 (JUN. 1, 2003~JUL. 31, 2003)

(Unit = Yen)

INCOME	AMOUNT	EXPENSES	AMOUNT
Offering	90,000	Travel	29,120
		Printing	2,597
		Materials	26,609
		Postage	21,880
		Office Expenses	635
		Bank Charge	730
		Telephone	9,282
SUB TOTAL	90,000	SUB TOTAL	93,853
Brought Forward	113,723	Balance Carried Forward	109,870
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	254,897	TOTAL	254,897

## 【Names of Contributors】

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Hinode Christ Church (Osaka)	1	Setsuyo Sato (Kanagawa)	1
Nobuo Hasegawa (Tokyo)	1	Tetsuhiro Kawata (Kanagawa)	1
Sister Victorin (Kyoto)	1	Annoymous (Tokyo)	1

## [Editorial Post Scripts]

\* We present the December issue of the Newsletter.

\* The feature article this time is the "Preface to Japanese Missionology" (8<sup>th</sup>). I have written about the Japan's situation, the occupational policy of the Occupational Forces, and the Christian boom of the post war Japan, covering 1945 to 1950.

\* We have received many positive comments regarding the last issue and contributions from our readers. We thank you for them.

\* The Retreat for the Committee Members of Intercessors for Japan had from October 20<sup>th</sup> (mon.) to 22<sup>nd</sup>. Let me list the names of lecturers and their titles here

21<sup>st</sup> (tue.)

? Rev. Arimasa Kubo Mathew 5:9

"Peace Maker"

? Rev. Kazuto Yukizawa II Timothy 2:13

"Patriotism and Christianity"

• On "Theory of War" by Yorinori Kobayashi

? Rev. Masaaki Tezuka Proverbs 1:29~18

"Regarding the Evangelization of the Japanese People"

22<sup>nd</sup> (wed.)

? Rev. Nobuo Hasegawa Philippians 1:27~30

"Stand Firmly Under One Spirit"

20<sup>th</sup> (mon.) Evening

? Rev. Kinya Hayashida Romans 5:12~21

"Adam's World and Christ's World"

By John H. Minagawa

