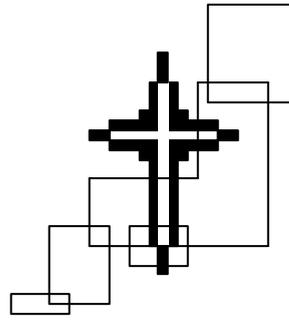


INTERCESSORS FOR JAPAN

PRAY FOR THIS NATION
Newsletter

February 1, 2004



Association of Intercessors for Japan

*H.Q.: c/o Rev. John H. Minagawa * COMMITTEE MEMBERS

6-1-17 Kamitsuruma,
Sagamihara-shi 228-0802

TEL042-747-5703,

FAX042-746-2119

<http://www.Christ-ch.or.jp/>

*PO Furikae: 00270-7-6421

Rev. John H. Minagawa, Chairman/Ed.

Rev. T. Tomono (Fukuoka)

Rev. K. Hayashida (Kanagawa)

Rev. Y. Kugimiya (Ohita)

Rev. Y. Takata(Tokyo)

Mr. M. Machida (Chiba)

Mr. K. Nakahara (Chiba)

Preface to Japanese Missionology (9) Christianity that came to Japan

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

Rev. John H. Minagawa

4. Reorganization of Various Christian Sects

As I previously stated, Japanese Christian churches that cooperated with the war objective of the nation had to repent their past and restart a new path after the war. From the point of view of the state, the Japan's war was waged under the flag of building the unity of the world and creation of the Greater Asian New Order, but it became to be regarded as the war of aggression that followed suit of the Western imperialism and colonialism; furthermore, Japan was prosecuted at the Far Eastern International Military Tribunal. And, as stated earlier, MacArthur's Headquarter (GHQ) drew up "the War Guilt Information Program to advertise Japan as the aggressor and criminal nation all over Japan through the mass media and school education. Not only was this but also so called Japan's progressive thinkers converted one after another. They denied heretofore praised Japan's nationalism altogether and espoused building of a democratic state. Many enthusiastic left wing democrats appeared one

after another to the extent it surprised MacArthur. Just to list well known scholars, they are Hyoue Oouchi, Shunsuke Tsurui, Masao Maruyama, Kisaburo Yokota, Ryouyuke Yasue, Osamu Kuno, Shuichi Kato, Yoshimi Takeuchi, Itsuro Sakisaka, Yoshikazu Sakamoto, Kenzaburo Ooe, and Hisao Otuska.

A large majority of the leaders in the Japanese Christian world such as pastors and priests belong to the intellectual class, and they have been exposed to Marxism (socialism and communism) once when they were young in pre-war Japan. Marxism, based on materialistic world view, is an ideology that believes in need of the world unifying revolution to bring about the communistic society by ousting capitalistic nations, abolishing the class system, and establishing a proletarian dictatorship. So, in Japan after the war there were very many pastors who preferred to rid of the Imperial militarism and to rebuild Japan as a peaceful socialist nation. For this reason, the slogan of "Total Repentance of 100 Million," that was urged by Toyohiko Kagawa (pastor, socialist, and labor union advocate) came into vogue throughout Japan; and the Katayama cabinet, the first socialist cabinet emerged after the war, received overwhelming support from the entire Christian world. Under such circumstances, various Christian sects were reorganized.

(1) Reorganization of various Protestant Churches

However, the United Church of Christ in Japan was not necessarily unified in the view presented above. Mitsuru Tomita, General Secretary, issued a directive to “respectively accept the Imperial will as expressed by the Imperial edict of ending the war, and to build the new Japan while keeping the national polity.” The United Church of Christ in Japan defended itself for its cooperation during the war in distributing messages of the government and the military to member churches because they thought they were just based on the limited information they had. (For your information, as I stated earlier the United Church of Christ in Japan issued its confession of the war responsibility twenty years later in 1967.)

Various Christian denominations departed the United Church of Christ in Japan, which was united according to the unification of religious organizations policy of the government during the war without the accord of faith (theology, creed, and worship) and the organization, one after another and rebuilt their respective denominations and built up their churches. The Congregation of Jesus, the Immanuel General Mission, the Japan Union Conference of Seventh Day Adventists, the Salvation Army Japan, the Reformed Church in Japan, the Oriental Evangelical Mission Society, the Kiyome Church, the Anglican Episcopal Church in Japan, the Japan Evangelical Lutheran Church, the Japan Baptist Convention, Japan District Church of Nazarene, the Religious Society of Friends, the Japan Gospel Christ Church, the Gospel Mission Church, the Japan Lutheran Church, the Japan Alliance Church, the Japan Assembly of God, the Japan Evangelical Alliance Mission, and the Japan Holiness Church left the United Church of Christ in Japan. In 1956, a part of the former Church of Christ in Japan left the Church to rebuild the Church of Christ in Japan. As the result, the major constituents of the United Church of Japan became members of the former Church of Christ in Japan, the Japan Methodist Church, and the Japan Congregation Church. Let me state three reasons why the United Church of Japan was not disbanded.

Some regarded the forced union by the war time government as the will of God.

Some considered the church life under the United Church of Christ in Japan freer than their respective old denominations.

Since Eight Mission Board (foreign mission boards of eight denominations) accepted the importance of a new case of united churches and expressed its commitment to support and help the United Church of Christ in Japan. some decided to stay in the Church expecting financial aids.

Based on these reasons, efforts to make the United Church of Christ in Japan a unified church were made year after year.

Establishment of the Constitutions of the United Church of Christ in Japan and rules and their amendments (1946)

Confession of the Apostle’s Creed (1948)

Organizational reform (democratization, simplification of the central organization, enforcement of church districts) (1950)

Establishment of the confession of faith (1954)

However, this confession of faith did not have the binding power; it was posted for the common objective.

(2) Development of the Catholic Church

The Catholic Church, too, received enthusiastic support from the occupation forces and rolled out the aggressive missionary work. Arrival and the return of foreign missionaries and nuns also helped the Church in active missionary work, educational enterprises, and social work, which lead to expansion of the membership.

When the United Church of Christ in Japan was formed before the war, there were about 200,000 Protestants and 100,000 Catholics. However, the Catholics increased remarkably in numbers after the war. The membership reached 200,000 in 1955 (the 30th year of Showa), 300,000 in 1963 (the 38th year of Showa), and 400,000 in 1979 (the 60th year of Showa). While the number of Christians including all denominations in Japan was 1,059,355, the Catholics came to occupy nearly a half of it.

It is noteworthy to point out that the role Catholic intellectuals played in the development. Among them, writers were particularly outstanding. There was not a

single Catholic writer of note before the war, but many Catholic writers emerged after the war. They are Shusaku Endo, Shumon Miura, Ayako Sono, Seiichi Yashiro, Takako Takahashi, Shotaro Yasuoka, Otohiko Kaga, Toshio Torio, and Michiko Inukai, etc. These writers aim to achieve naturalization of Christianity, but I would like to state about this subject in detail in the chapter of "Indigenization of Christianity." Not only writers but also priests, well known Father Yoji Inoue and Yoshikichi Kadowaki among them, were engaged in the pursuit.

What gave the great impetus to emergence of many Japanese theologians, priests, and writers was the Second Vatican Council that was held from 1962 to 1965. This Council was Catholic Reformation in the 20th century that was equivalent to Protestant Reformation of the 16th century. The Council issued 16 official documents. Without "the Declaration of the Church Regarding Various Religions Other Than Christianity" and "the Instructions to the Believers and the Apostles," it was not possible for remarkable actions of Japanese writers and theologians. Prior to the Council, many of them would have been excommunicated as "the heretics."

(3) Reconstruction of the Orthodox Church

The Orthodox Church was expecting a bishop from the Russian Orthodox Church in Moscow in November of 1946 (the 21st year of Showa), but they could not realize this due to the opposition by GHQ. So, they decided to cooperate with the Greek Orthodox Church of the U.S.A. As a result, the major denomination (Bishop Nicolai Kiichi Ono) of the Russian Orthodox severed its tie with the Nicolai sect and declared itself as the Japanese Orthodox Church. Later in 1954 (the 29th year of Showa), the Japanese Orthodox Church returned to the Orthodox Church, which contributed to the increase in membership. Nicolai sect repaired its relationship with Moscow in 1969 (the 44th year of Showa), it was officially recognized as a self-governing church on April 10, 1970 (the 45th year of Showa), and it was recognized as one of the independent Orthodox Churches in the world. Also, the Orthodox Church Theological College was established in Tokyo in the same year. I

do not have the firm number of membership, but the Church has the Tokyo Archdiocese (21 churches), the Eastern Japan Archdiocese (31 churches), the Western Japan Archdiocese (16 churches); they are present all over Japan from Sapporo to Kagoshima.

5. Return to Nationalism (1960-2000)

With the Korean War of 1950 (the 25th year of Showa) as a turning point, the Police Reserve Force was created in Japan. It became the National Security Force, but after the Defense Agency was created the National Security Force was renamed as the Self-Defense Forces. These series of movement toward rearmament was the first step in making Japan the powerful partner of the U.S., who signed the peace treaty with Japan in 1951 (the 26th year of Showa), in control of Asia.

Entering into the U.S.-Japan Security Treaty in 1960 (the 35th year of Showa) was a decisive event, in the fluid world situation of East-West confrontation, when Japan had to choose to become a member of the free western countries as a powerful ally (a dependent state) under the umbrella of the U.S.A. without taking the option of neutrality based on the Peace Constitution. In Japan the nationwide huge demonstrations against the treaty were conducted with the leftist playing a central role, but the government and the Liberal Democratic Party steamrolled the both houses of the Diet to ratify the treaty and they oppressed the opposition forces by mobilizing the riot police. Japan began its movement back toward nationalism from post-war internationalism about this time.

Since many of the Japanese Christians believed that the Peace Constitution that declared neutrality without armament was ideal and in accord with the teachings of Christ and favorably accepted it. Also, they felt guilty in not participating in a resistance movement during the war, so many of them wanted to prove their faith by actively participating in the anti-treaty movement.

Prior to this movement, in 1949 (the 24th year of Showa) Rev. Sakae Akaiwa of the United Church of Christ in Japan and Prof. Yoshio Inoue of Tokyo Union Theological Seminary played a central role in

creating “the Peace Society of Christians,” which became a forerunner of the Christian peace movement.

However, Sakae Akaiwa advocated dualism: faith in Christianity and action in Marxism, and declared that he would join the Communist Party (this was not consummated). On the other hand, Yoshio Inoue insisted on monism: Christ is the Lord in the kingdom of God and, at the same time, the Lord of this world; and preached Christian social actions without resorting to Marxism. As the result, the Peace Society split into two factions. The Akaiwa Sakae’s faction ceased to exist when he passed away in 1966 (the 41st year of Showa) after his publication of “the Record of Escaping Christianity.” On the other hand, the peace movement with Yoshio Inoue as the leader spread among the United Church of Christ in Japan and extended great influence over the struggle against the U.S.-Japan Security Treaty.

Furthermore, when the Liberal Democratic Party began to prepare for the introduction of the bill for nationalization of the Yasukuni Shrine in 1967 (the 42nd year of Showa) to the Diet, this was regarded as a sign of militarization of the nation and the United Church of Christ in Japan, the Church of Christ in Japan, and the Reformed Church in Japan publicly participated as the Church in the opposition movement against nationalization of the Yasukuni Shrine. The United Church of Christ in Japan announced its Confession of Responsibility During World War responsibility in the same year. Also, in 1970 (the 45th year of Showa) “Japan Catholic Council for Justice and Peace (JCCJP)” was organized within the Catholic Church in Japan and they declared that “they will be the witness of the Gospel and work toward building peace and justice through Christ.”

Also, the struggle against the 1970’s U.S.-Japan Security Treaty became active about 1968 (the 43rd year of Showa) lead by students (the National Federation of Students’ Self-Government Associations/ the All-Campus Joint Struggle Committee) at each university throughout Japan and it reached its peak in 1969 (the 44th year of Showa). The riot police entered Tokyo University and Kyoto University; they waged battles of offense and defense just like a civil war. At the same time, campus strife

at Christian universities became more serious; it resulted in series of campus blockade and calling in the riot police. Each theological department at Kwansei Gakuin University, Aoyama Gakuin University and Kanto Gakuin University was either blockaded or abolished, and in 1970 (the 45th year of Showa) the riot police entered the Tokyo Union Theological Seminary and shut out radical theological students. At the 1971 (the 46th year of Showa) General Conference of the Tokyo District of the United Church of Christ in Japan they argued heatedly pros and cons of building a Christian pavilion at the EXPO ’70. During the heated discussions, the delegates who belonged to the social issues group resorted to physical force that led to bloodshed. As the result of this, the conference was suspended for a long time. Against such move by the social issue group, “the Alliance of Normalization” and “the Union of Evangelicals” were organized within the United Church of Christ in Japan in 1977 (the 52nd of Showa) and the social issue camp and the evangelical camp opposed each other, while the social issue group’s predominance over the evangelical group has lasted for a long time. In the Catholic Church, too, has a strong influence from the social issue group such as “JCCJP,” in spite of their small number they give an impression as though they represent the entire Catholic Church in Japan. Other than this denomination, it seems there are no confrontation between the social issue group and the evangelical group.

Having observed the general situation of Japanese Christian churches after the war, enthusiastic evangelization took place in the early internationalization period, many were saved and the membership rapidly increased. But, after 1960 those denominations and churches that were heavily involved in the leftist leaning political activities such as the anti U.S.-Japan Security Treaty movement, the anti establishment movement, the peace movement and the thermo nuclear weapon ban movement were rapidly weakened spiritually. Those people who came to church seeking for salvation of soul were disgusted to hear only about criticisms of the nation, the anti U.S.-Japan Security Treaty, anti U.S. and other political problems and ceased to come to church.

Those existing church members who had a different political view left church. If clergies such as pastors and priests express their certain political view clearly and engaged in social action, it is counter productive in church's fundamental mission of evangelization, salvation of soul and building church as the Christ's body.. I believe it is better to limit political and social problems to topics of intercessory prayer in church and leave actual social practice to individual.

As a matter of fact, I, too, joined "the Christian Peace Society" in 1949 (the 24th of Showa) and actively engaged in the peace movement until 1966 (the 41st of Showa), but when I received overwhelming fill of the Holy Spirit and experienced the unity with Christ I understood that the Lord was earnestly seeking salvation of people's soul rather than the peace movement. Before I understood intellectually the Lord Jesus vividly presided in me and saved people, so my pastoral ministry got so busy I could not afford to stay in the peace movement. Also, the Holy Spirit led me to the Holy Spirit Renewal movement. As a result, a road was prepared to unite and cooperate in the Holy Spirit with the clergy and the faithful of the Catholic Church, the Pentecostal Church and other churches. Furthermore, we established the non-denominational "Intercessors for Japan" in 1976 (the 51st of Showa) and expanded the intercessory prayer movement throughout Japan to this day. As one of the themes of our intercessory prayers, we have chosen to pray for the Emperor and the Imperial household." This is because we corrected the idea of abolishing the Emperor system, since we came to understand from our study of Japan's national character and tradition that it is the Lord's will to honor the traditions of Japan. If one is trapped in one ideology, it is difficult to escape from it possibly due to human weakness. One can be set free from it only by the graceful power of the Holy Spirit, I believe.

The return trend toward nationalism is likely to continue. On the contrary, the trend appears to be accelerating since 1995 (the 7th year of Heisei), i.e., 50 years after the war. The Japanese people are just beginning to come out of an illusion that they were being protected by the nuclear umbrella of the U.S., and they are also realizing that no nation can be said

truly independent unless one defends one's country. So, it is natural for Japanese Christians to reconsider the Japanese tradition, isn't it?

6. Development of Non-Denominational Mass Evangelization

For 58 years since the end of the war to today, the Japanese Protestant churches have engaged in various styles of mass evangelization. Now, let me list them.

(1) New Japan Construction Movement

This was led by Toyohiko Kagawa. He traveled all over Japan from 1946 (the 21st year of Showa) to 1949 (the 24th year of Showa) to lecture using the case of Denmark's post war recovery as an example that construction of new Japan could be successful only after the people believe Christ's love of the Redemption.

(2) Stanley Jones Mission

From 1949 the world famous mass evangelist, Stanley Jones, came to Japan and went around Japan engaging in mission.

(3) Rakua Music Mission

In 1950 (the 25th year of Showa) the Rakua Music Mission came to Japan and conducted music mission throughout Japan. As a result, it made a huge influence to the extent "the Rakua Mission Memorial Japan Music Mission" was established in 1952 (the 27th of Showa).

(4) Original Gospel Movement

The Original Gospel Movement was started by Ikuro Teshima (1910~1973), a Non-Church Christian, based on the reborn experience filled with the Holy Spirit and charisma when he met the living Christ as a result of fervent prayer in Mount Aso in Kyushu in 1948 (the 23rd of Showa). They began publication of "the Light of Life," the faith magazine in 1948 (the 23rd year of Showa) and held a large meeting in many parts of Japan. It is noteworthy that they held a large meeting starting at the Hiei-zan, of the Tendai sect Buddhism, the Ise Shrine of Shinto, the Daiyu-zan of Zen Buddhism, the Koya-san of the Shingon sect of Buddhism, and the Minobu-san of the Nichiren sect of Buddhism where 2,000 to 3,000 participated at each meeting. The readership of "the Light of Life" amounted to 25,000, but they did not build a church.

They rented houses to set up a branch bureau and a branch department called "Makuya" that numbered 116 in Japan and 8 overseas. It was a non-denomination movement, but gradually they formed an independent group, "the God's Makuya," and strengthened their tie to Israel. After the passage of its founder, Ikuro Teshima, the evangelists with Mrs. Chiyo Teshima at center succeeded the vision of Teshima. The publishing department of Myrtos, Inc. (President: Kazumitsu Kaai) has published many books as the bridge to link Japan and Israel.

(5) Holy Spirit Charisma Renewal Movement

The origin of the charismatic movement was the Pentecostal movement that began in the U.S. in 1900. It was a faith that emphasized the Baptism by the Holy Spirit that accompanied speaking in tongue, it grew into a large denomination of the Pentecostal Church, which could compare against the Catholic Church and Protestant churches, and this third denomination spread into North America, Europe, and South America.

(6) FGBMFI Japan (Full Gospel Business Men's Fellowship International Japan)

This is a charismatic mission started by Demos Shackarian created by businessmen for businessmen and it came to Japan along with the charismatic movement.

(7) All Japan Revival Mission

This mission was started in 1970 (the 45th year of Showa) by Akira Takimoto and Masao Tanaka at the Shinjo Church of the Jesus Evangelical Church in Shinjo, Aichi Prefecture and developed as a non-denominational mission that aims for the revival

of all Japan. They held 10 day meeting at the Tokyo Budokan in September 1998 (the 10th year of Heisei) and thereafter they held revival meetings at the Kohshien Stadium and other places all over Japan.

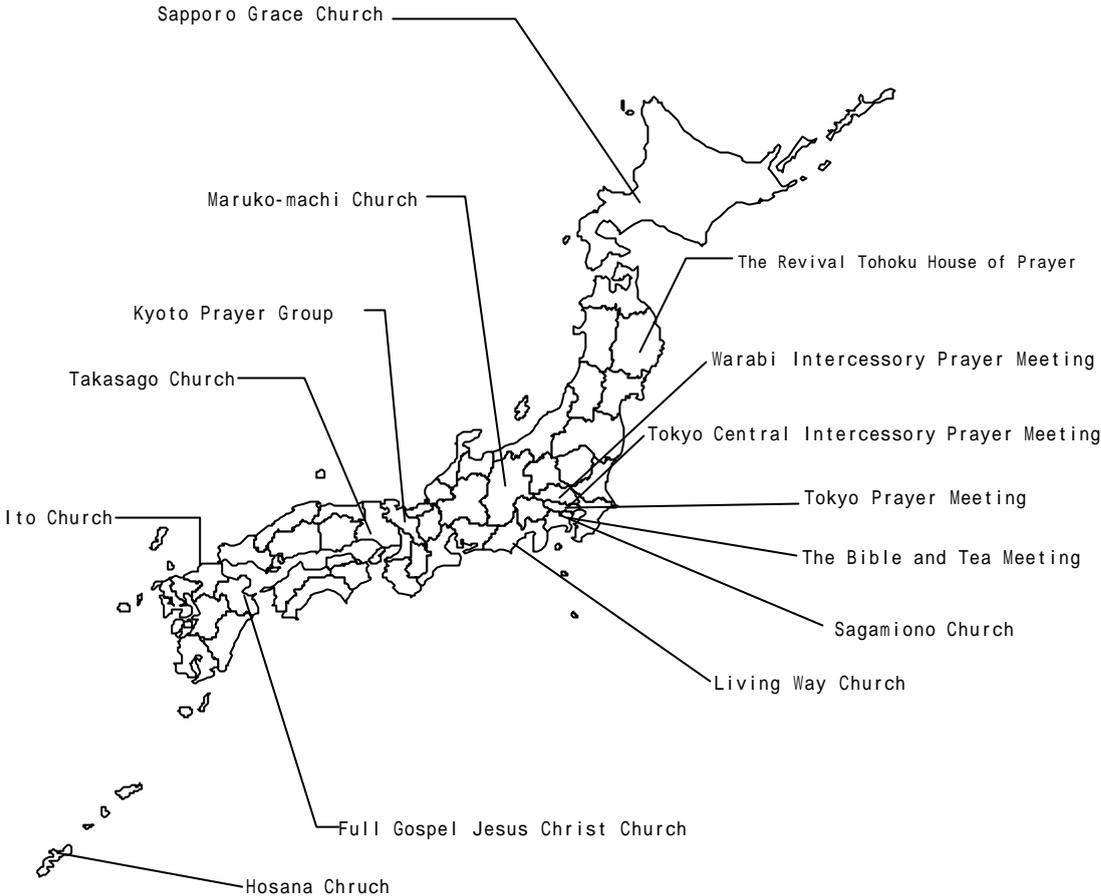
Non-denominational missions for the mass as above crisscrossed the Japanese peninsula, but they did not seem to produce as a whole the effect of a marked increase in membership or church growth of each church. Rather, I believe that the daily evangelical work gradually born fruits.

7. Changes in Membership in Japanese Christian Churches

	Membership (lay and clergy)	% of Population
1948	331,087	0.423
1960	655,155	0.707
1970	818,833	0.799
1980	903,755	0.778
1990	1,003,418	0.814
2000	1,094,706	0.860
2002	1,132,344	0.887

So, it is clear that the Japanese Christian population is still less than 1% of the total population of Japan, 127 million. ("Almanac of Christianity," Ref. Membership Directory)

(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 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. 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

10. FUKUOKA-KEN

Fukuoka: 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

11. 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.

12. 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 February 2004

(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]

* It was the time of the second Mori cabinet when the Koumei Toh showed its naked ambition. They made Chikara Sakaguchi, a dyed-in-the-wool Koumei Toh member, appointed to the Minister of the Welfare and Labor, and he was reappointed twice to the position under the Koizumi cabinet. In the three year period Mr. Sakaguchi (Koumei Toh) was able to hijack the Ministry of Welfare and Labor. Mr. Sakaguchi announced a draft of the pension reform last September, and he proposed to raise the insurance premium and lower the benefit. However, it is highly unusual to announce such personal reform plan without discussing it within the cabinet. If a misstep was taken, it could lead to a discord and potential confusion in the cabinet. Strangely enough no one from the cabinet including the Prime Minister Koizumi criticized this move. Moreover, the Sakaguchi plan became a manifesto of the Koumei Toh as “the 100 year pension security plan” at the general election. (Ref. p. 42, December 12, the Shukan Post) Also, an executive of the Souka Gakkai stated, “the teaching of the Gakkai has the concept global nationalism but no concept of nation. A tendency to revert to the old ways of the Fundamentals of Education Act will strengthen the thought control and will make activities of the Gakkai difficult. We cannot absolutely accept the mind set to love the nation.” (July 13, the Kokumin Shimibun)

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

[Editorial]

* In order to liberate the believers and sympathizers of cults from mind control, I believe that church members need to extend patient and thoughtful care and guidance. By studying carefully the actual conditions of the Unification Church, Jehovah's Witness, the Mormon Church, the Souka Gakkai and other groups, and we need to find the common ground with Christianity and the international organization behind them and the money flow.

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]

* On August 15th, the 58th anniversary of the end of the Pacific War, the government sponsored memorial service for the war dead was held at the Nihon Budokan in Tokyo. 5,000 from the families of the deceased and 1,200 representatives of every sector of society including Prime Minister Koizumi attended and prayed for the repose of 3 million war deceased. The Emperor and the Empress paid a visit and gave the following words:

“On this day of praying for repose of the war dead and for peace, having attended this memorial service for the war dead, I have renewed my deep sorrow thinking about those who lost irreplaceable lives and those who were left behind in the last Great War.

Since the end of the war 58 years have elapsed, due to endless effort of the people, our nation's peace and prosperity of today have been built. However, as I recall the past filled with difficulties, I am filled with deep emotion.

Learning from the history, it is our strong desire not to repeat the horrors of war; paying respects to those killed in the battle fields and fell to the horrors of war and the families left behind, I express my heartfelt tribute and pray for peace of the world and the further development our nation.”

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, might we repent and reach conciliation only after we cease to emphasize the difference but emphasize a point of agreement 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 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]

* Nihon TV broadcast a program, “New Japan Observation: Clever Tactics of Fraudulent Construction” on October 13, but we believe a ultra left group called “the Solidarity Union Kansai Raw Concrete Branch” is behind it.

* In the Mainichi TV's broadcast of a news program, “VOICE” of November 2, they titled it “Patriotic Mind for Kindergarten Children. The Rising-Sun Flag March for a Sports Meeting,” when they sang a war time song during the sports meeting at the Tsukamoto Kindergarten, a private kindergarten.

* TBS TV, in the “Sunday Morning” program of November 2, changed Governor Shintaro Ishihara's statement, “I do not intend to justify the Annexation of Korea 100%,” to “I intend to justify the Annexation of Korea 100%,” the statement made at “the Tokyo meeting for solving the

kidnapping problem by North Korea.

(November 25, 2003, the Kokumin Shimbun)

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]

- * The two key acts that are fundamental in dealing with decreasing child population were enacted last July.

They are “the Fundamental Law in Social Measures Against Decreasing Number of Children.” and the Support Promotion Law for Rearing the Next Generation.”

The Fundamental Law of incorporates the responsibilities of the nation, employers and families; day care services; lowering the cost of economic responsibilities. At the same time, the Law also states that “ample consideration to be given to those who do not have children or children born out of wedlock so they should not be discriminated in any way. The Promotion Law of asks the local government and employers to come up with a concrete measure.

(p. 492-493, the Nihon no Ronten 2004)

(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]

- * Prime Minister Koizumi's and the Mori faction's measure to win the Koumei Toh over succeeded at the general election of November 9, and the Mori factions increased ten seats in the Diet. Those among the candidates who received the endorsement from the Koumei Toh won and those who did not lost in the election. In the end the coalition government of the Liberal Democratic Party and the Koumei Toh was born, and the Koumei Toh has grasped the leadership.

- * 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.
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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.

[Editorial]

* According to the July 2003 (the 14th year of Heisei) issue of the Kokumin Shimbun, the Souka Gakkai has a special account at the Tokyo Mitsubishi Bank, the main bank of the Gakkai, the fund is said to be no less than ¥1 trillion.

* According to the December 4, 2003 news of the Home Page of the Shincho-sha, it reported under the title of "Severe Condition in North Korea That Requested the Help of the Souka Gakkai" that North Korea with severe food shortage is seeking an exchange with the Souka Gakkai through friendly organizations in Japan.

* According to the November 7, 2003 issue of the Shukan Post, Hwang Jang-Yop who exiled from North Korea to South Korea told the news photographer, Kohichi Yamamoto, that one way to bring about the fall of the dictatorship regime of Kim Jong-il is to establish "the provisional revolutionary government" either in Japan or in the U.S.

* Also, Hwang Jan-Yop lectured at the U.S. Congress on October 31 and requested that China will sever its tie with North Korea and told that we should all aim to immediately bring down the Kim Jong-il regime with pressure from China, Japan, the U.S., and other countries. Also, he said that it is ludicrous for Japan and South Korea try to negotiate with the North Korean dictator independently from the U.S. forces. (November 25, the Kokumin Shimbun)

* "Rescue Association Tokyo" (President: Hiroshi Tashiro, Member of the Tokyo Metropolitan Council), in order to rescue kidnapped victims by North Korea, held the "Take Back the Compatriots! All Tokyo Rally" at the Tokyo Geijutsu Theater in Ikebukuro. There, they adopted a resolution to demand the government to apply economic sanction in order to solve the kidnapping problem. (November 25, the Kokumin Shimbun)

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

[Editorial]

* The movement against the gender-free ideology is gaining momentum in local legislative bodies. In July the Kagoshima prefectural assembly adopted an appeal not to practice gender-free education at the kindergarten, the elementary school, and the junior high school in the prefecture. The Ishikawa prefectural assembly followed suits in adopting a resolution that "the implementation of the regulations promoting co-ed joint activities will be done carefully honoring the social system and customs on October 8.

5. Let us pray that a ill advised law, "the jury system" not to be introduced.

[Editorial]

* "The Jury system" that selects "a novice" by "lottery" out of the general public who will participate in a judicial inquiry and a trial of a criminal case is said to be introduced as a bill to the ordinary session of the Diet next year. Since the "the judicial reform promotion head office" is currently preparing to submit this bill, please pray so that they will not submit this bill.

6. 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.

* According to the September 28th issue of the Sankei Shimbun, Lee Teng-hui, former President of Taiwan, who has been considering revisiting Japan notified his host that he would give up visiting Japan this time. Although he was invited to give a speech on October 18 at the 70th year memorial services of Inazo Nitobe, an educator who was born in Morioka, by the Inazo Nitobe Commemorating Society of that city, it is said that the Japanese Foreign Office would not issue a visa.

7. 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]

* January 2004 extra issue of the Bungei Shunju had feature articles: “Come Alive! Made in Japan.” Let me list them up as follows:

“Pioneer” Save a crisis of the company! Plasma “8 Samurais” (Plasma TV)

“Giken Kogyo” 1/million gram, Smallest wheel in the world.

“Kaiyo-doh” With sales of over 100 million and several hundred thousands conquers the prize figure market.

“Mazda” Persuasion of US executives bring about the come back of “RX-8.”

“Hitachi Seisakusho” 0.4 mm μ chip can detect a counterfeit.

“Cannon” The key to a digital camera is “memory color.”

“Namiki Fine Jewelry” From Navy’s radar weapon to the No. 1 “parts supplier” in the world

“Sharp” Liquid crystal technology that drive Korea and Taiwan away

“Fanuc” Intelligent robots

“Ikeuchi Towel” A plan to pull the towel industry that had been trampled down back from the brink of disaster

“JAHDS” Organize “Japan all stars” for a mine detector

“Ajinomoto” Breaks the elder’s control. To the world with amino acids as weapon

It is full of other remarkable and complete reports.

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

[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.

9. That the U.S. to cease using the depleted uranium ammunition

[Editorial]

* According to the July 24th 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.

* This is not only the problem of Iraq. It was revealed that the U.S. Forces secretly used depleted Uranium ammunitions in Okinawa in the past. The Japanese government should demand the U.S. Forces to ban the usage of these depleted uranium ammunitions.

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.

* I believe that the Oslo Agreement that promised to build the Palestinian state was unworkable political solution. Because, there is no such thing as Palestinians; the British merely called the Arabs who lived in the region by this name. Recognizing the existence of the Republic of Israel officially is the first step in normalization.

《FINANCIAL REPORT》 (AUG. 1, 2003~SEP. 30, 2003)

(Unit = Yen)

INCOME	AMOUNT	EXPENSES	AMOUNT
Offering	118,000	Travel	0
		Printing	2,619
		Materials	33,385
		Postage	40,400
		Office Expenses	0
		Bank Charge	890
		Telephone	10,186
SUB TOTAL	118,000	SUB TOTAL	87480
Brought Forward	109,870	Balance Carried Forward	140,390
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	279,044	TOTAL	279,044

【Names of Contributors】

Takasago Christ Church (Hyogo)	2	Nobuo Hasegawa (Tokyo)	1
Sagami-Ono Christ Church (Kanagawa)	2	Tetsuo Ohmura (Tokyo)	1
Sapporo Grace Christ Church (Hokkaido)	2	Setsuyo Sato (Kanagawa)	1
Hinode Christ Church (Osaka)	1	Kyoko Kamiishi (Tokyo)	1
Ikebukuro Christ Church (Tokyo)	1	Yoshiko Takahashi (Ibaraki)	1
Christ Fukuin Ohita Church (Ohita)	1	Yasumichi Ohta (Aichi)	1
Minoru Hayashi (Tochigi)	1	Hidenobu Ida	1
Toshihiro Nakamichi	1		

[Editorial Post Scripts]

* We present the February issue of the Newsletter.

* I have decided to finish “the main thesis” with this feature article, “Preface to Japanese Missionology” (9th). I intend to write “the conclusion “ in the next issue.

* It made me painfully aware that it is nearly impossible to achieve the pending prayer subject (4); that is to settle the differences and to reach a consensus among various sects and churches,

* I find that even those people who should have received the Holy Spirit, based on self righteousness and lack of tolerance, tend to boycott those who have

different ideas.

* Let us pray that the new flame of the Holy Spirit will descend to renew all Japanese Christian churches.

* “Meanwhile let the sinner go on sinning, and the unclean continue to be unclean; let those who do good go on doing good, and those who are holy continue to be holy.” (Revelation 22:11)

By John H. Minagawa

