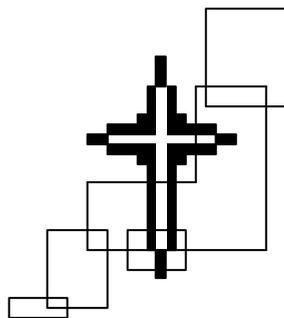


# INTERCESSORS FOR JAPAN

PRAY FOR THIS NATION  
Newsletter  
September 5, 2004




---

Association of Intercessors for Japan	* COMMITTEE MEMBERS
*H.Q.: c/o Rev. John H. Minagawa	Rev. John H. Minagawa, Chairman/Ed.
6-1-17 Kamitsuruma,	Rev. T. Tomono (Fukuoka)
Sagamihara-shi 228-0802	Rev. K. Hayashida (Kanagawa)
TEL042-747-5703,	Rev. Y. Kugimiya (Ohita)
FAX042-746-2119	Rev. Yasuhiko Takata (Tokyo)
<a href="http://www.Christ-ch.or.jp/">http://www.Christ-ch.or.jp/</a>	Mr. M. Machida (Chiba)
*PO Furikae: 00270-7-6421	Mr. K. Nakahara (Chiba)

---

## Preface to Japanese Missionology (10)

### Part 2: Indigenization of Christianity

Rev. Hisakazu Minagawa

[Foreword]

In the Part 1: "Christianity That Came to Japan," I surveyed about 2,000 year history of how Christianity was introduced beginning from the second century A.D. when the Gospel of Christ reached Japan through the Silk Road to the present day. And, I found out that even after about 2,000 years Christianity is not indigenous to Japan. Why it cannot be indigenized after all these years? What are the reasons that make indigenization difficult? I would like to study its causes and reasons with our readership.

Chapter One: Japan Before  
Introduction of Christianity  
Culture

What is "indigenization" to begin with? According to the Kohjien, it says, "it is to live in the land for a long time." Also, Reiji Oyama says, "Indigenization means that Christianity to be accepted by Japanese and is rooted in the

Japanese mind and life." ("The Japanese and the Acceptance of Christianity," p.187) Also, Hidekazu Matsubara asks questions, "Buddhism was a foreign religion, but can Christianity ever settle in Japan like Buddhism? Is there something in the Japanese soil that prevents Christianity from taking root?" ("Christianity as a Foreign Religion," p.224) So, I would like to begin with a study of the Japanese culture prior to the arrival of Christianity.

(1) Jindai Letters or Kamiyo Letters (Letters of the Age of Gods)

It was the accepted theory that Japan did not have any letters prior to importation of Kan-ji (Chinese letters) from China in 7<sup>th</sup> century. It is probably based on the fact that Inbeno Hironari wrote in the Kogo shuhi (Gleanings from the Japanese Archives) (AD807), "I have certainly heard that there were no letters in remote ages." However, A Commentary on the Japanese Chronicles says, "the origin of the Japanese letters goes back to the age of gods." Regarding what those letters were, the World Pictorial Dictionary of Letters (Yoshikawa Kohbunkan Publishing House) list

four kinds of letters: “Hifumi letters,” Ahiru letters,” “Toyokuni letters,” and “Hozumafumi letters” (p.520-p.521) . But, according to Yoshinori Takahashi of the Japan Explorers’ Association, there appeared to be more kinds of the letters of the age of gods. Takahashi says that, prior to the Christian Era in Japan and the world, four kinds of letters of gods: Hokkaido Itai letters (Ainu letters), Ahirukusa letters, Toyokuni letters, and Izumo letters, were used. The Takeuchi Document, which describes the ultra ancient history, was written by Toyokuni letters. This Toyokuni letters was also called Katakamuna and was believed to be the origin of Katakana. (Ref. “Cosmic Letters of Japan’s Jomon Period,” by Yoshinori Takahashi, Tokuma Shoten)

## (2) Jomon Culture

The fact that Jomon letters (letters of the age of gods) were used more than 3,000 years ago was a proof that Japan’s Jomon period had a high culture. As a matter of fact, a newspaper article of several years ago in the Asahi Shimbun reported that the 9,000 years old lacquer wares were excavated in the eastern Hokkaido; and they commented that these were two thousand years older than the Chinese, which were 7,000 years old, and was a proof that there was an advanced culture in Japan. These days, it is said that the Jomon period began around 15,000 years ago and lasted until about the fourth century, B.C., but theories claiming that the Jomon culture might have been superior to the Yayoi culture also came out.

It is said that the Jomon culture is characterized by “symbiosis of nature and man.” The ancient Japanese Archipelago was all connected to Taiwan, and was connected with the Korean Peninsula, China and Siberia by land. (Ref. p.484-485, “The World of Gods, Part I,” by Graham Hancock, Shogakkan

Publishing) And it is possible to believe that the ultra ancient Jomon civilization began in Japan and spread worldwide. There are plenty of evidences but I will not discuss them in detail here.

By the way, symbiosis of nature and man might conjure an image of the primitive and savage life but it is a great mistake to think so. Rice cultivation started in the Yayoi period, but they had agriculture based on Japanese millet, beans, etc.; fishery; industrial products such as pottery, lacquer ware, iron ware, and bronze ware in the Jomon period. Additionally, there are evidences that they manufactured industrial products using hihirokane (orichalcum?), a specialized metal which modern men does not know; produced space ships (ameno ukifune) and shielding clay figures (doguh) resembling a space suit. They were high-tech clay figures that speak for their ultra technology level of the Jomon that used the methods similar to most modern technologies of today such as “ceramic method” and “carbon fiber process.” Also, they had advanced metallurgy. They knew “low temperature metallurgy” that melted “bentetsu,” a magnetite that is very pure and rich in magnetic property, at 700 . So, even in the Jomon period we possessed the steelmaking technology. (Ref. p.70-71, “Memory of Japanese Gods,” by Yusuke Edo, WAVE Publishing)

It is believed that there was the Jomon belief and thought behind the symbiosis of nature and man that lasted over 10,000 years with this kind of highly developed civilization. [All creations does not arise from nothing, it arises from “being.” Being does not arise from nothing: being arises from being. This was common sense of an ancient man. And, all beings were created by the only and absolute God who proclaims, “I Am.”

\*Exodus 3: 14 states as follows:

*And God says to Moses, "I Am who I Am. This," he added, "is what you must say to the sons of Israel: 'I Am has sent me to you.'"*

*And God also said to Moses, "You are to say to the sons of Israel: Yahweh, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is my name for all time; by this name; by this name I shall be invoked for all generations to come. (3:15)*

The ancient men considered man was born from gods and a child of god who was endowed with divinity. They thought that not only human but also animals, plants, rocks, water, air, gems, and metals; all beings and all livings, are endowed with sacred divinity and inside the material outer body existed the spirit. This is why the symbiosis of nature and man was carried out as usual.

The way to worship God has changed with time. It was considered proper to worship God at the top of high mountains, believing the Creator of heaven and earth resides in the utmost heaven. In the ultra ancient time of megalithic civilization, there were many worship places in the mountains of the Japanese Archipelago, particularly in the triangular shaped mountains. The Japanese pyramid (Hira Gingu) is said to be older than that of Egypt, and at the top of it they raised a rock pillar in center and many of them were surrounded by stone circle. Eventually, the custom was born to consider the mountain itself as the spirit of a deity.

By the time they reached the middle Jomon period, instead of a pyramid the Shinto shrine style emerged where a large wooden pillar was raised as the sacred pillar (Shin no Mihashira) in a hut on the flat land. In the Sannaimaruyama ruins of Aomori Prefecture,

which is about 4,500 years old, was a huge sacred wooden pillar with a diameter of one meter and a height of 23 meter at the center of a shrine. Also, the sacred pillar (onbashira) is famous but it is a little shorter than that of the Sannaimaruyama. Furthermore, the largest sacred wooden pillar (Shin no Mihashira) is at the Izumo Shrine with the diameter of 3.6 meter and the height of 42 meter. Since there was no tree with such a height, three logs were joined together to achieve this length. Moreover, three logs were bound together (expressing the triune God) so they were made to look like a single log in appearance. There is a theory that this pillar symbolizes the Jacob's ladder that connects the heaven and earth, but it appears that it was made as a symbol of the ancient faith. (Ref. "Memory of Japanese Gods," by Yusuke Edo, WAVE Publishing and "Reconstruction of the Ancient Izumo Shrine," by Ohbayashi Gumi, Gakusei Kan Publishing)

### (3) Natural Disaster of World Scale

The Bible talks about the world scale devastating flood which took place at the time of Noah. (Genesis Chapter 39) This story is shared by the ancient mythology of practically every nation and every people. According to Graham Hancock, "Obviously, for some reasons unknown they have aroused God's wrath, the highly developed civilizations were wiped out by the great flood along with humans and living things. Those who survived the disaster were illiterate and uneducated. Those who were left behind were like children who had to start from nothing with no memory of the past." (P.58, "The World of Gods," Graham Hancock)

In Japan the Takeuchi Document records that there was a ultra ancient civilization that was far advanced than today, a unbroken line of the Sumera Mikoto ruled the world dynasty; but it was repeatedly hit by a cataclysm.

Particularly, during the era of the Emperor Usukine, two reigns prior to the Emperor Jinmu, it is recorded that the worldwide great fluctuations in weather took place and many people died due to cold weather in Japan. It is an interesting story that, in order to restore devastated civilization and culture, the Emperor Jinmu traveled to western nations to gather talented people, returned to Japan, and built the Dynasty of the Kanyamato. ["The History of All Nations in the Time of Gods," authored and edited by Yoshimiya Takeuchi, amended by Yasuhiro Takeuchi]

(Remarks) \* This book is a large volume of 473 pages, which was selected and edited the Takeuchi Document. Those people who concludes the Takeuchi Document as a forgery and dismisses it with a sneer, are usually basing their decision on the critique of Koukichi Kanou, former Dean of the Department of Literature at Kyoto University. However, his method of critique was groundless. He actually never inspected the Takeuchi Document itself; he only studied the unimportant details of it. He was merely a scholar used by the authority to suppress the Takeuchi Document. There certainly are many mysterious points in the Takeuchi Documents, but there are archeological evidences such as the tombs of Emperor and Empress of ancient times and a space ship landing place called hane (feather), so it cannot be simply dismissed as the forgery.

Beside this document, there is the Orthodox Takeuchi Document kept by the Takeuchi family of Toyama. According to Mutsuyasu Takeuchi, the head of the family, the Japanese Sumer race (the Emperor's race) traveled around western countries in two groups: the group who used the Korean Peninsula route and the group who used the southern sea route, and they reunited in Mesopotamia. The Sumer

group was called Sumerian and built the Sumerian civilization, but they were disappointed by it. This was because while the Sumer race's philosophy of the Old Shinto was the way to live in harmony with nature and utilize the power of nature, in the desert region nature and man were against each other. In despair the Sumer race returned to Japan in two groups. The Sumer race that took the ocean route arrived at Takachiho, Kyushu and came to be called the Yamato (Hyuga) race. Since they came by sea (ama), they were called "decended from sea (ama kudatta)." One other hand, the group that took the land route returned to Japan through the Korean Peninsula and settled in the Sanin area, and they were called the Izumo tribe. They conquered the aboriginal Japanese and built the Kanyamato Dynasty. (Ref. p.315-316, Solving the Mystery of the Takeuchi Document, Yasukazu Fuse) This is also an interesting theory.

#### (4) Emergence of the Yayoi Culture

The accepted theory was that the Yayoi culture began about 3<sup>rd</sup> century B.C., and some of the proponents of the new theory says it began in 5<sup>th</sup> century B.C. There were wars of Japanese conquest by the Yamato tribe during the transition period from the Jomon culture to the Yayoi culture. Were these wars of civilization?

Tsutomu Kuji in his book, The War of Emishi? Aterui, says the languages used by the aboriginal Japanese (the Jomon people) were Ainu, Emishi, Hayato, and Ryukyu languages, etc., and they described the harmonious relationship of nature and man as it was; however, he stated that the language of the Yamato tribe that invaded Japan was a fusion of Chinese, Korean, Sumerian, and Hebrews, etc., and it was the language for man to control nature. It still needs further study to

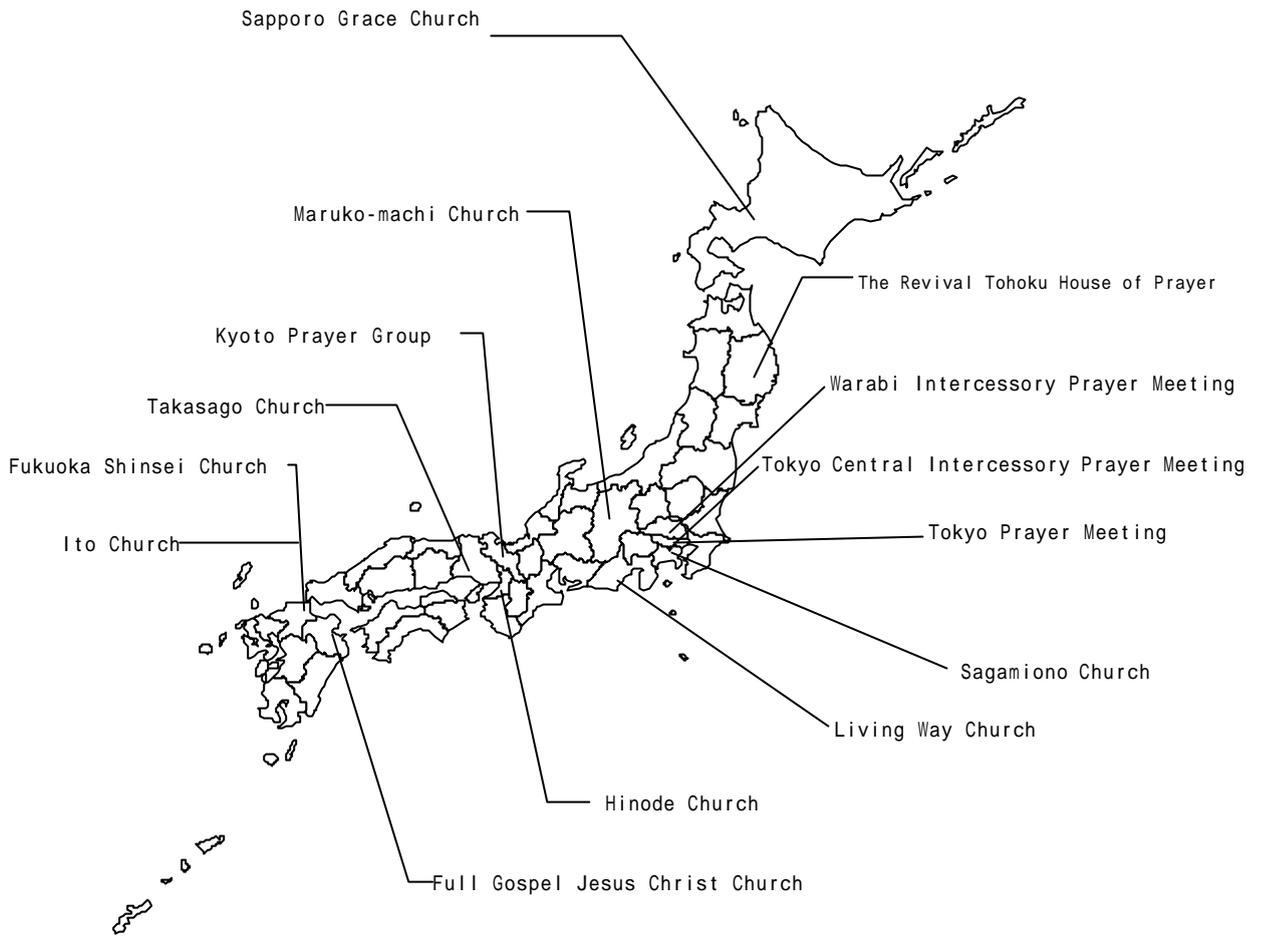
see it can be linguistically divided as such. Furthermore, he states in the book, "Numerous waves of the Hebrews: the Jewish ruling class, merchants, and exiles, came to the Japanese Archipelago through the Silk Road of land, the Silk Road of sea, and the route of a nomadic conquering people. Particularly, those belong to the ruling class who believed in Judaism, Primitive Christianity, and Eastern Christianity (Nestorianism) must retain the Hebrew language and Jewish rituals to keep their faith. They ingeniously spread the Hebrew language through the rituals, faith, and festivals."

I do not believe that there was no philosophical discontinuity between the Yamanato tribe and the Jomon people. From a political dynamic point of view, it can be said that there was a conflict between the aborigines and the foreign invader, and the Yamato race conquered and/or appeased the aborigine to unite the nation. However, the Hebrews also revered the mountain top to

worship the God who created heaven and the earth. They avoided using idols in worshipping Yahweh (who he is). It maybe easier to believe that they were not foreigners but the Jomon people who once left Japan but came back, since they had been disappointed in other cultures and civilizations. I believe that they had the same philosophy and faith that believed in harmony of nature and man.

About the same time, new customs were introduced to Japan. Several hundred years prior to the arrival of the Hatas, the Primitive Jewish Christians, in the second century, the Jewish culture that came to Japan through the Silk Road of land and the Silk Road of sea gradually was accepted. The structure of shrine became similar to that of the tent in the Old Testament. Torii, a pair of guardian dogs, etc. were placed at the shrine. These many new customs, including carrying a portable shrine, were indigenized. (Ref. Arimasa Kubo, Jewish Culture in Japan, Gakken Publishing)

(To be continued in 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

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.

---

## Focus of our Prayer for August 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]

\* At the election of the House of Councilors of July 22, the Koumei Toh carried out an desperate election campaign to win 10 million votes, but they got 8.62 million votes as a result. This was lower than 8.73 million they mustered for the election of the House of Representatives last fall. Furthermore, this time instead of absentee voting prior voting was carried out. Since identification of voters was known to be very lax, this would have made it susceptible to coercive activities by the Koumei Toh. The Nikkan Gendai reported that, according to the exit polling, about 57.1% of them voted for the candidates of the Koumei Toh. In spite of this, the reason behind lower votes of the Koumei Toh than the previous time was the fact the Souka Gakkai members are beginning to get fed up to be used for an election campaign that has no connection to their faith. (July 22 issue of the Shukan Shincho)

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

[Editorial]

\* "Cult Study & Rescue Seminar" was held by the Shinri no Mikotoba Missionary Society at the Kamiki Jesus Christ Church at Aoba-ku, Yokohama. Three lecturers were as follows::

William Wood (Executive Director, the Shinri-no-Mikotoba Missionary Society)

Keisuke Nakazawa (Pastor, the Ohno Baptist Church; Representative, JWTCJ)

Tomio Chishiki (Pastor, the Yurigaoka Baptist Church; Vice Representative, the Shinri-no-Mikotoba Missionary Society)

The rescue seminar is scheduled in Shizuoka this fall.

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]

\* The Emperor's position originally does not "depend on the total will of the people," but the position as an unbroken line of the high priest is the source of its position and power. The democratized Imperial Household that a part of the people asks is like salt that lost saltiness..

\* The Emperor and the Empress visited Gifu Prefecture on July 13 (Tuesday) and inspected the Super Kamiokande, Kamioka Space Elementary Particle Research Facility, the Cosmic Ray Research Institute of the University of Tokyo.

\* The Emperor and the Empress, on the occasion of a disaster from heavy rain in Niigata Prefecture, expressed their condolence to the dead and sympathy to the victims of flooded houses below and above the floor, and conveyed their appreciation for those people engaged in rescue

and recovery works to the Governor of Niigata Prefecture on July 15 (Thursday).

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.

5. Let us pray for the development of Christian audio visual mission work.

[Editorial]

\* Mr. Kunio Ogawa (Managing Director, Eagle Japan, Inc.), after seeing the movie, "Passion of Christ," by Mel Gibson, felt 100% of God's love and became Christian, gave his testimony at the International VIP Club Akasaka held at the Hotel New Ohtani on June 1. Also, Mr. Ogawa said to have appeared in a documentary film by Mel Gibson that featured those whose lives have been changed seeing "Passion of Christ." That this film will be used by the Lord.

\* Let us pray that Christian broadcast will be used.

(1) "Calvary Chapel," Perfect TV Channel 216 (Sunday 7 pm – 8 pm), Free

(2) "Harvest Time," (Every Sat. and Sun., Broadcast nationwide by 13 stations (Tel. 05590-93-8880)

(3) "Gospel Hour," Chiba TV (Sat.) 8:45 am – 9:00 am

(4) "Life Line," (Every Sat. & Sun., broadcast nationwide by 12 stations (Tel. 03-3295-4922)

(5) "Seisho-no-Jikan, Minoru Okuyama Hour," Perfect TV Channel 216 (Fri. 7:00 pm – 7:30 pm.

(6) "Gospel Generation," BS Asahi, Sat. 8:00 pm – 8:30 pm.

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]

\*Against the planned publication of the Shukan Bunshun (March 25<sup>th</sup> issue), the Tokyo District Court issued a provisional injunction preventing them from publishing on March 16 the day before the publication date. The reason for the action was the acknowledgement that the said article in the Shukan Bunshun disclosed that the oldest daughter of former foreign minister, Makiko Tanaka, was divorced and this was 'an invasion of privacy.' The Bunshun side appealed to the Tokyo Superior Court claiming that the verdict is "an infringement on freedom of press and expression." The presiding judge, Makoto Nemoto, of the Superior Court revoked the preliminary injunction on March 31 on the ground that "prevention of publication is a grave restriction on freedom of expression that is one of the most important rights under the Constitution." Against this move, the side of the oldest daughter of Ms. Tanka decided not to make a special appeal to the Supreme Court. Regarding this incident, a well known critic, Mr. Takashi Tachibana, made an urgent contribution to the April 8 issue of the Shukan Bunshun regarding this matter. The point of his argument was that there is prejudice against magazines by the court, the Asahi Shimbun, and the Yomiuri Shimbun, etc. That is to say the magazines are enthusiastic about trivial matters such as exposing other people's privacy. They argue that these magazines are not worthy of protection under freedom of speech. The court side from the beginning declared that "no collateral" was necessary against the preliminary injunction, and expressed their favorable position toward the plaintiff. In the first place, it is required that the

---

plaintiff to post a collateral which is equivalent in value with the subject in dispute. Also, the Asahi and the Yomiuri, in contempt of the magazine, wrote the editorial in unison without sufficient background checking on this unusual verdict of the court, which said, "We ask for self-examination on the part of the Bunshun who gave an excuse for the governmental power to get involved." They are barking up a totally wrong tree, said Mr. Tachibana.

\*The Nippon TV (Yomiuri) and TV Ashahi (Asahi), etc. are enthusiastically hyping up the "Princess Masako and Aiko-sama" boom instead of reporting about the Emperor and the Empress. Against this trend, those with discernment have repeatedly asked these TV stations for self-restraint. It appears that the recent illness of mind and body of Princess Masako may have something to do with this type of folly by mass media.

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 New Angel Plan that has been promoted by the Ministry of Welfare and Labor to increase the number of children, and their goals by the end of 2004 are as follows:

- (1) Acceptance of 0 - 2 year old into nurseries: 680,000
- (2) Nurseries that can keep infants more than 11 hours: 10,000
- (3) Multi functional nurseries: 2,000
- (4) Nurseries that are open on weekends and holidays: 3,000
- (5) Regional child rearing support centers: 3,000
- (6) Short term nurseries: 3,000
- (7) After school kids clubs: 11,500

## (2) Timely Prayer Subjects

1. That the Koizumi administration, in fear of God, will not set the wrong course for Japan, and they will govern in such a way that will contribute to the world peace while they securely maintain the Japanese independence.

[Editorial]

\* That the Koizumi administration, in fear of God, amends its dictatorial exercise of power that ignores the will of the people and will govern in such a way to be beneficial for the independence of Japan and international peace.

[Editorial]

\*As the result of the election of the House of Councilors on July 11, those elected are: the Democratic Party, 54, the Liberal Democratic Party, 49, and the Koumei Toh, 11, in spite of the low voting rate of 56.57%. Liberal Democratic Party would have suffered a huge loss with winning only 40 seats or so, but they begged the Souka Gakkai to give votes to the Liberal Democratic candidates. As a result, the Liberal Democratic Party has a huge debt to the Koumei Toh. In spite of this, Prime Minister Koizumi has a bullish stance saying, "Since he still has two years left in his term, he will remain at the top reshuffling the Cabinet in September." We pray that Prime Minister Koizumi, in fear of God and in respect of the will of the people, while maintaining the independence of Japan, will carry out the policy to contribute to the world peace.

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

[Editorial]

\*"What is important is to forgive each other and return to the original point from where one wondered. All were wrong. So, we look back where we came from and return to our roots. Return to the spirit of diversity and freedom. That is the rule Prince Shotoku taught us. Not to blame each other. 'Harmony is the greatest virtues,' yet value the fact. Do not deceive. And while accepting each other in diversity, stimulate each other, and go on to create the new. The dictatorial and autocratic age where 'everyone has to be a Buddhist, a Shintoist, or a Christian' does not create anything worthwhile." (From page 240 – 241, *The Country of the Cross, Japan*, by Ken Joseph, Sr. & Jr., Tokuma Shoten)

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]

\*The Shukan Post in its June 18 issue reported the following news based on information obtained from a source at the prime minister's official residence. "If the reunion issue Mr. Jenkins and Hitomi Soga is settled, Prime Minister Koizumi is entertaining the thought of treating So Man-Sul of the Chosen Sohren (Federation of Koreans Living in Japan) as *de facto* ambassador to Japan as a decisive move toward normalization of Japan's relationship with North Korea. This will completely change the government's position. Park Tu-Jin, who is former instructor at the Korean University and now chief editor of "the Tohitsu Nippo," a newspaper for Koreans reside in Japan, points out, "Why use the Sohren that has been weakened by a series of strong anti-North Korean policies? I question the prime minister's political sense... It appears that Prime Minister Koizumi, who is too eager to succeed, is taken by Kim Jong-Il, who is backed to the edge of a cliff, and the Sohren. If the relationship is normalized, they foresee the economic aid of about ¥2 trillion, and a part of politicians and the Sohen people those who want to get concessions are behind this strong push."

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

[Editorial]

\*They are now eliminating those who are not suitable as teachers from the place of education and placing them in the other areas. Also, it is possible now to hire someone without the teacher's certificate as a teacher.

\*That the Ministry of Education will approve the following various schools.

- (1) Free School (for those children who refuse to go to school)
- (2) Church School (schools managed by churches; for religious education)
- (3) Community School (education with regional characteristics; such as Okinawa's island school)
- (4) Nurturing of School Children (NPO, i.e., non profit organization, will provide the place to play and live for those children whose parents are not at home for work, etc. so that children will be nurtured in a wholesome environment.
- (5) Education for the Aged (church will manage the nursing home)

5. That good family system will return to Japan.

---

[Editorial]

\*The good family system based on the Bible makes clear the paternal rights and the paternal rights as the pillar of family. The rights of wife and children are supported by this pillar. With the rights come responsibilities. A husband and a father have the responsibility to love, protect, and support the family; a wife and a mother have the responsibility to help her husband so that he can fulfill his mission and with husband to take care of the family. The wife following the lead set by her husband. Children are to love their father and obedient to the teaching of parents. These are the virtue in "Shinto" and "Buddhism."

6. That the Japanese government will carry out the excavation research of the ancient remains that lies at the sea bottom of the Yonakuni-jima in Okinawa.

[Editorial]

\*While Masaaki Kimura, Professor of Material and Geoscience, Faculty of Science of the Ryukyu University, was investigating the geological features of the South West Islands where the Chinese continent and the Ryukyu Islands were once connected (about 10,000 years ago), he discovered the ruins that looked like the lost ancient civilization that rested on the ocean floor. After the preliminary investigations of 1992 and 1994, the Ocean Floor Investigating Group of the Ryukyu University was formed, and they have engaged in the serious research using the manned submarine "the Shinkai 2000." As the result, they are beginning to find "the world oldest megalithic construction" that exceeds the Sumerian temples and Egyptian pyramids and the surrounding cities. Since this is the great discovery of world scale, this project should be carried out as a national project with appropriate budget rather than the project of the Ryukyu University. (Masaaki Kimura, "Mystery of the Okinawa Ocean Floor Ruins," Dai-san Bunmei-sha)

7. Let us pray that a bad law, "the jury system," is not to be introduced.

[Editorial]

\*According to the June 18 morning issue of the Asahi Shimbun, the presiding judges of the superior and district courts met at the Supreme Court to discuss the jury system that allows the general public to deliberate on a criminal trial on June 17. The voice of uncertainty such as "I don't know in what form I can execute this, even after reading the text of the law many times," was repeated. Since only the framework of the system is fixed, the veteran district judges, who would be actually implementing this system, are having hard time visualizing concrete implementation. At this joint session of the presiding judges of the superior and district courts, the Chief Justice of the Supreme Court, Akira Machida, asked the opinion on the smooth introduction of the jury system. In response to this, the judges who mainly dealt in criminal trials expressed their anxieties and questions: "How many jury candidates do we need to summon for a trial?", "How many minutes should we allow in questioning a potential juror to determine his suitability?" Also, according to the opinion poll conducted by the Asahi Shimbun this spring, 52% responded that they would "not want to participate," when they are selected as a juror. This shows there are considerable anxieties about the system among the people as well.

8. That Japan's economy to improve. Also, let us pray that the ambition of the Koizumi-Takenaka policy that sells out the Japanese banks to the US funds will be crushed.

[Editorial]

\*On July 14, a merger of the Mitsubishi Tokyo Financial Group and the UFJ Holdings was announced. Minister Takenaka in Charge of Finance did not know this until the previous evening of the announcement. There was a reason for this. Minister Takenaka announced the financial resuscitation program last fall, and strongly urged the major banks to eliminate the bad debts. Behind this was a scheme to cut off a section of mega banks and sell it off to the US funds. This was based on "the Japan-US Investing Initiative 2003," the agreement Prime Minister Koizumi had with President Bush to resell a Japanese bank to the US funds through the structural reform. This was the reason because the Long Term Credit Bank of Japan (the Chohgin) was not permitted to merge with the Sumitomo Trust Bank, was nationalized by the government, and was resold to the Ripplewood, the infamous vulture fund. As the result of it, the Ripplewood received several hundred billion yen in capital gain with a billion yen investment.

Well, Minister Takenaka took aim at the UFJ Bank as next Chohgin. During the recent election campaign, too, he repeatedly criticized the UFJ indirectly and drove it into a corner with a threat of criminal suit against the UFJ management. Against this move, the UFJ top management secretly explored a way to merge with the Mitsubishi Tokyo, and at the same time, made Minister Takenaka feel easy by a proposed merger of the UFJ Trust and the Sumitomo Trust, they suddenly announced that the whole UFJ group will merge with the Mitsubishi Tokyo group. Even for a short time, it dealt a blow to Minister Takenaka, who uses the tax (the public fund) to sell a Japanese bank to a vulture, and the Koizumi government that support the US ambition from behind. However, since then, the Sumitomo Trust appealed for a preliminary injunction to stop the merger of the UFJ and the Mitsubishi Tokyo, and it was granted. It is not unclear what will come of it. After the complete removable of the ban on pay off in 2005, the Koizumi government's wholesale liquidation will only accelerate, it seems. Let us pray that the opposition power to the combination of Koizumi-Takenaka, who sells Japan to the foreign country, will rise out of the Japanese people.

9. That the clean energy that will replace nuclear energy will be developed.

[Editorial]

\*Coal, petroleum, natural gas, nuclear fuel, etc. creates the environmental problems such as acid rain, the green house effect, nitrogen compounds, and radioactive wastes, etc., so the environmentally friendly energy is being developed. For example, these are hydroelectric power generation, wind power electric generation, solar power generation, geothermal power generation, permanent magnet electric power generation, etc. Let us focus on wind power electric generation. It is power generation using large white shining propellers. There are 523 units altogether in Japan: Hokkaido, 139; Tohoku, 180; Hokuriku, 21; Kanto, 22; Chubu, 11; Kansai, 31; Sanin, 6; Chugoku, 4; Shikoku, 9; Kyushu, 69; Okinawa, 31. The trouble with this energy are 1) bird strikes (windmills are located on the birds pathway), 2) destruction of endangered animals' habitats, and 3) noise pollution for the residential areas. Particularly, the problem of bird strikes is a urgent task to be handled in Hokkaido.

10. Let us pray that the bill that grants foreigners the right to vote in regional elections will be defeated.

[Editorial]

\*The Koumei Toh is submitting "the bill to grant foreigners the right to vote in regional elections," which was abandoned due to the dissolution of the House of Representatives last

---

---

October. Primary target for this bill is for South Koreans who reside in Japan, but they are trying to convince North Koreans who resides in Japan to obtain South Korean nationality to increase the sphere of their influence. Since this is based upon their desire to increase the support base for the Koumei Toh, which is totally based on the party's self interest, let us pray that this bill will be defeated at the House of Representatives.

11. Let us pray for the peace of Israel.

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

Psalm 125:5

[Editorial]

\*On July 9 (Fri.) the International Court of Justice announced its ruling that “the Israel’s construction of the defensive wall is against the international law and must be removed.”

Accepting this verdict, the UN General Assembly passed the resolution to denounce Israel with overwhelming votes including the EU. The Palestinian autonomous government issued the announcement welcoming the resolution as a diplomatic victory, but the Israeli government announced that they will not accept the resolution. For your information, the verdict of the International Court of Justice and the resolution of the UN do not have enforcing power behind them.

\*According to the Inside Israel News, the Israeli government, in order to encourage the Jews who live overseas to return to Israel, announced exemption from the automobile tax and the electric usage tax. Also, they plan to invite the Jewish youth who live overseas to Israel to experience military, education, and work to encourage their parents to return to Israel. For example, recently about one thousand youth returnee received the military training, climbed the old fort of Masada, and participated in the swearing-in ceremony. This ceremony has been going on since the establishment of the modern Israel in 1948. The climax of this ceremony is when the participants shout out, “No more Masada!” After Jerusalem fell by the Roman all-out attack in 70 AD, the 960 Jewish patriots including women and children barricaded themselves to the Masada fortress and fought against the Roman forces for three years, but they all committed suicide in the end. This year, 400 Israeli soldiers together with 1,000 youth climbed the Masada and strengthened the bonds of fellow countrymen.

---

## 《FINANCIAL REPORT》 (APR. 1, 2004~MAY. 31, 2003)

(Unit = Yen)

INCOME	AMOUNT	EXPENSES	AMOUNT
Offering	60,000	Travel	2,360
		Printing	2,570
		Materials	16,266
		Postage	41,020
		Office Expenses	1,100
		Bank Charge	330
		Telephone	15,320
		Meeting Room Rental	11,400
SUB TOTAL	60,000	SUB TOTAL	90,466
Brought Forward	103,355	Balance Carried Forward	72,900
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	214,529	TOTAL	214,529

## 【Names of Contributors】

Takasago Christ Church (Hyogo)	1	Toshihiro Nakamichi (Saitama)	1
Sagami-Ono Christ Church (Kanagawa)	2	Hisako Yoshida (Kanagawa)	1
Sapporo Grace Christ Church (Hokkaido)	2	Offering at Prayer Meeting of Tokyo Central Intercessors	2
Setsuyo Sato (Kanagawa)	1	Anonymous	1

## [Editorial Post Scripts]

\* We present the September issue of the Newsletter. Once again, we will pick up “Preface to Japan’s Missionology (10)” by Rev. Hisakazu Minagawa. This report is based on his lecture given at the October retreat of the Intercessors last year.

\*In order to discuss indigenization, we must consider Japanese inhabitants and their civilization, culture, faith/thoughts, life/custom and their nature. For this perspective, I observed the encounter between the Johmon culture’s 15,000 year old history and the Yayoi culture.

\*In the next issue, I will try to think how the early Christians attempted to indigenize Christianity in the Japanese culture where the Johmon and the Yayoi were mixed and the characteristics of their faith and thoughts.

\*By the way, what Christianity would bring to the contemporary and future Japan? At the theological

seminary that I entered immediately after the war (1947), I learned the American style sociology from Prof. Sam H. Franklin. I still remember that “the smallest unit that the society consists of is a family. Building of a healthy family is the basis of a healthy society.”

\*At the same time, General MacArthur, the supreme commander of the occupational forces and GHQ’s New Dealers (the Communists) disbanded the Japan’s traditional family system, and implemented the policy to destroy families of Japanese nationals. We all see that their plan succeeded splendidly and shuttered the foundation of the Japanese society.

\*Once again, we patiently need to rebuild Japan’s good tradition based on the teaching of the Bible.

By John H. Minagawa

