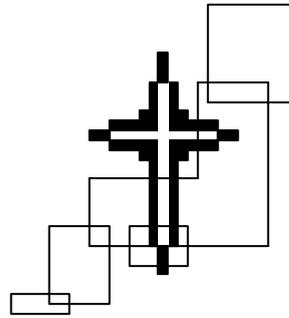


# INTERCESSORS FOR JAPAN

PRAY FOR THIS NATION  
Newsletter  
December 5, 2004



Association of Intercessors for Japan

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## Preface to Japanese Missionology (11)

### Part 2: Indigenization of Christianity

#### Chapter 2: Indigenization of Christianity of the Hatas

Rev. Hisakazu Minagawa

Early Christianity was brought to the East by Jewish Christians and others in 1 AD. It started from Syria to Assyria, through the Silk Road, reached India by 52 AD, and reached China in 64 AD. So, there is a possibility that it came to Japan around 70 AD.

(1) What were they called?

Since they were Jews and believed Jesus of Nazareth as Messiah, they did not call their religion Christianity or call themselves Christians; neither other people call them by that name. In the Bible, it is recorded that the Disciples of Christ were first called "Christianos" in Antioch, Syria (Acts 11: 26). However, it was more like a nickname and was not a general name.

In today's Japan, some people call the early Christianity, which arrived in Japan during

the second century to the fifth century AD, "Keikyo (景教)"; but since it could create an anachronism of a sort it is better to avoid the term, "Keikyo," here. Because "Keikyo" is a Christianity that was brought to Chang'an, China in 635 AD; and it is said that its missionaries first called it "Persian Teachings," then it was changed to "Messiah's Teachings," and was finally changed to "Keikyo" so that the Chinese can understand it. According to a theory of Yoshiro Saeki, a famous researcher of Keikyo, the Chinese character 景 (kei) can be separated into "日 (sun)" and "京 (large, high), and in combination it means "Dai-Nichi Kyo." The Chinese character, "景" has already appeared in the Shi-King (the Book of Songs), of the third century BC; it means "large" and "light of enlightenment," for this reason missionaries might have chosen to call this religion "Keikyo."

The reason why I am particular about naming is because it is important how they called themselves in indigenization of Christianity.

\* For example, Francisco Xavier, a Catholic missionary who came to Japan in 1549,

translated Deus into 大日 (dai nichi) and preached, so he was mistaken as a Buddhist priest who was trying to preach 大日如来 (Dainichi Buddha). So, Xavier changed calling Deus, “天道 (ten dou, the god that rules heaven and earth),” “天尊 (ten son, the Prince of Heaven),” and 天帝 (ten tei, the Lord of Heaven), etc. and eventually settled on “天主 (ten shu, the Lord of Heaven).” Thereafter, we called the Roman Catholic Church “天主教教会 (tenshu kou kyokai)” in Japan.

Well, what did the Hatas call their God? According to a legend Prince Shotoku asked Hata no Kawakatsu, the patriarch of the Hatas, “What is the name of God whom you believe?” He was said to reply, “It is Ameno-Minakanushino-Kami.” Why didn't Hatano-Kawakatsu, a Jewish Christian, call his God, “Elohim” or “Yahweh” or “Jesus”? Instead, why did he cite the name of “Ameno-Minakanushino-Kami,” the god the Japanese believed? I believe that the Hatas might have had the following intentions;

To promote indigenization of Christianity,

To assure safety of the Hatas by being “the Kakure Kirishitan (Underground Christians), and

To protect the sacred treasures.

## (2) Formation of the Japanese Mythology

During the time when the Hatas came to Japan, the Imperial Family and the Mononobes, who espoused Shinto, were strongly united. And the Hatas, of course, followed Shinto and melted among the Japanese. The Shinto of those days was Old Shinto (Ko-shinto) and was called “the Way of God (Kannagara-no Michi).” I believe that to the shrine that worshipped God that was passed down from generation to

generation by oral tradition that he created the heaven and earth (creation) since the very ancient time of Japan, the influence of the Sumerian culture and the Jewish culture (the Old Testament) were combined. So, it might have been easier for the Jewish Christians to blend in it. Since the Hatas were the high tech group of industrial and civil engineers, etc., they made great contributions to the control of Japan by the Imperial Family. However, they never held the center stage of power, but they stayed as power behind the scene and had significant effect on the Japanese society. Soon after the Buddhist Sogas destroyed the Shintoist Mononobes, the Hatas exerted the influence on the Imperial Household through the Sogas. Soon the Emperor Tenmu ascended to the throne after the revolt of the Jinshin era in 672 AD. They worked on the Emperor so that they could participate in compilation of the new historical documents: “the Ancient Chronicle (712 AD)” and “the Chronicles of Japan (720 AD)” discarding the old history. Ohno Yasumaro, who actually compiled both documents, was said to be a descendant of the Shin-Shih-Huang-ti. He spent 40 years writing “the Ancient Chronicle” altering the oldest Japanese historical document, “the Takeuchi Document.”

\*The Takeuchi Document lacked the concept and the faith of Triune God. The highest deity among seven generations of the heavenly gods was the root and only god called, “元無極神本主王御神” (Motofumikurainushino-ohmikami). After this 25 emperors (Sumera-mikoto) of the ancient dynasty succeeded. Its fourth emperor was the Emperor Ameno-minakanushi, the tenth was the Emperor Takami-musubi, and the eleventh was the Emperor Kami-musubi.

So, it becomes apparent that Ohno Yasumaro rearranged the names of three

emperors of the ancient dynasty in the Takeuchi Document to create the fundamental Triune God that created heaven and earth in the Japanese mythology.

The Early Christianity that came to Japan at this time had not established the theological doctrine of the Triune God. But, it was the faith that worshiped the Triune God in the context of the only God that comprised of Father, Son, and the Holy Spirit. This can be explained as follows:

Father = Elohim = Ameno-minakanushi

Son = Yahweh = Takami-musubi

Holy Spirit = Ruah = Kami-musubi

This is concretely expressed in the Mihashira-torii (Three-pillar torii), and the Mihashira-torii of the Kaikono-yashiro Shrine at Uzumasa in Kyoto is a typical one.

Furthermore, I believe it is incorrect to interpret the reason behind three logs bundle together in the Shinno-mihashira as a Christian influence. Rather, it might have been the influence of “the Tenson (descendants of gods) tribe”, i.e., the Sumerians. (This is the Sumerian tribe that I mentioned in the chapter 1 (3))

The Sumerians worshiped three gods; An, En-lil, and En-ki, as cosmic gods. An was the lord of the heavens; En-lil was the lord of the earth; and En-ki was the lord of the abyss.

That was not all. But there was a similar mythology among the Jomon people. For example, in the ancient manuscripts called “the Six County Records of Tsugaru (東日流六郡誌),” they stated that three gods that gave birth to the Asobe tribe and Tsuboke tribe of Tsugaru were the god of the heavens, the god of the earth, and the god of water. The heavenly god is Ishika-kamui; the earth god is Honori-kamui; and the water god is Gako-kamui. And these three gods were combined to become the one god,

Arahabaki-gami. Due to the huge volcanic eruptions of Iwaki-yama mountain about 4,800 years ago, the Tsuboke tribe perished altogether and the remaining Asobe tribe greatly flourished. At the Sannaimaru-yama ruins, which is said to be the 4,500 year old settlement in Aomori Prefecture, we can see the remains of a shrine that had a huge Shinno-mihashira with a diameter of one meter and a height of 23 meters but whether the pillar was bundled together as one was not confirmed. However, the Shinno-mihashira with three logs bundled together was used in the Ise Jingu shrine and the Izumo Taisha shrine, and it was long before the arrival of the Hatas to Japan. So, the concept and the faith of the Triune God existed among the Jomon and the Yayoi people before the arrival of Christianity, and there was little resistance against the Hatas who made the god of creation the triune god in making of the Japanese mythology.

### (3) 天照大御神 (Amaterasu-oomikami)

The Hatas positioned Amaterasu-oomikami the Messiah, the sun that shines on everything, in the Japanese Mythology. Referring to the description of the triune god, the son was Takamusubino-kami; but according to “The Genealogy of Gods” (Tokyo Bijutsu-kan) the 55<sup>th</sup> god Amaterasu-oomikami was born as the incarnation of Takamusubino-kami. That is to say that Amaterasu was equivalent to Jesus, the Son incarnate. Malachi in the Old Testament, Messiah was “the sun of righteousness” (Malachi 4:2): in the Gospel of John in the New Testament, it was “the true light, which enlightens everyone.” (John 1:9)

In the mythology, when Amaterasu was weaving at the weaving quarter of the Takamagahara, her brother Susanouno-mikoto defiled the Takamagahara, destroyed its industry with force, and finally he threw down

a horse which was skinned against its grain, breaking the roof of the weaving quarter. Amaterasu was hurt and hid herself in the Ameno-iwayato rock cave. That “she hid herself” is a euphemism for someone noble has passed away. As the result of the death of the sun goddess, the heavenly world and the earth below were covered with darkness. The evil gods and many demons came out and caused havoc in the world. So, many gods gathered together at the opening in front of the cave tomb that had been sealed with a giant rock and planted an uprooted Masakaki (真賢木) tree. They hanged the Yasakanino-magatama (a comma-shaped bead) on the upper branch, the Yatano-kagami (a mirror) on the middle branch, and the white and blue Nigite clothes to exorcise uncleanness on the lower branch. And Amenouzumeno-mikoto stepped on a bucket turned upside down, exposed herself opening her cloth, and danced in divine inspiration. Many gods who saw it laughed and carried away. The sun goddess wondered “what is going on?” She opened slightly the huge rock which was covering the tomb and asked Uzume. She responded, “There is a god who is even greater than you. So, everyone is rejoicing and is singing,” and pointed out the mirror which was reflecting the face of the sun goddess. The sun goddess grew even more suspicious, opened the door, and stepped out a little. Seizing this moment, Tajikaraono-mikoto grabbed her hand and led her outside. Futodamano-mikoto placed a Shinto straw festoon to seal the tomb so that she could not go back in. In this way, it is said that the heavens above and below shined brightly again.

The Masakaki tree in this mythology is the Cross; the face of the sun goddess in the mirror symbolizes Jesus. However, in this mythology the faith and the concept of the Redemption of the Cross were not seen.

Rather, what was emphasized here was the faith that through the death of Christ the universe was covered by darkness, but Jesus who came out of the tomb became the sun of righteousness that shined on everything and everyone who looked up to Jesus would receive the everlasting life and salvation. Here, it can be said where the Eastern Christianity including the Greek Orthodox Church placed the emphasis in the Gospel is clearly shown.

The characteristics of the Western Christianity such as Catholics and Protestants have particularly emphasized the suffering of Jesus and the death of the Redemption through the blood of the Cross. The recent movie directed by Mel Gibson, “The Passion of Christ,” reveals this point well. It seeks to identify the passion of Jesus with the audience, and the Resurrection is only being hinted.

It is interesting to note that Pentecostal and charismatic faith are seen in the Shinto shrines. The “shime-nawa (a straw festoon),” which is strewn above in front of the front shrine, symbolizes the lightening cloud; the kamishide, which is a paper cut in zigzag, symbolizes the lightening; the bell the lightening sound; and the rope that hangs from the bell symbolizes the column of cloud. It is a worship style where a person prays and shakes the rope seeking to hear the lightening sound, see the lightening flashes, and the spirit of god descends down to the column of cloud, the column of fire. Stricken by the light of god’s spirit, man instantly repents, purified, renewed, unified with god, and become a charismatic person who received revelation and the spiritual power. Here again, we can see the emphasis of the faith of the Eastern Christianity.

\* The good news of the Early Christianity that was preached by Ikuro Teshima of the Kamino Makuya Movement focused

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on this point. He emphasized that there is salvation when one cries out for the God's spirit and stricken by the light of the Holy Spirit rather than by the forgiveness of sins by the Cross.

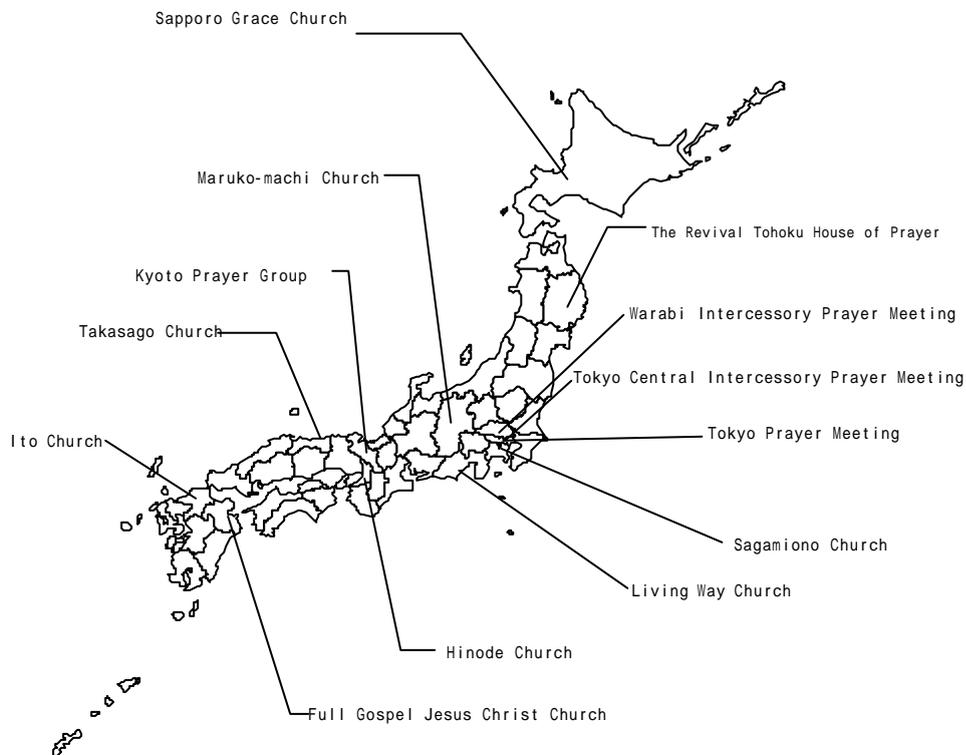
However, this can be construed as the faith concept that existed in the Old Testament and Cabbala (Jewish mysticism) before Christianity. A certain person says that Cabbala is a thought after the 14<sup>th</sup> century, but it is the faith that is alive in the Old Testament, in Jesus, and in the Early Christian Church. The tree of life that Cabbala shows consists of three pillars (Shinno-mihashira) and the ultimate absolute God sends the lightening of the Holy Spirit to native men who lives below (Malkut). The man who is stricken by a flash of the lightening will begin his climb toward God. The man continues

his spiritual growth through a zigzag path, and when he becomes arrogant he falls below (Malkuto). This tree of life has three vertical pillars and three horizontal pillars; this is expressed by "Shinno-mihashira" of Japanese shrines. What a mystery it is!

(Continue to the next issue.)

[Remarks]

What I have stated above does not mean that the faith based on the salvation of the Cross is mistaken. Rather, I would like to say that the emphasis of the Eastern Christianity is in the Resurrection, the Ascension, the Descent of the Holy Spirit, and the Second Coming of Christ. By way of precaution, I am adding this statement.



## 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  
URL <http://www.sagamiono-ch.or.jp>  
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

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Kamiashigara  
Shizuoka-shi, 420-0841  
1st Sun. 2:00 p.m., Tel 054-248-4058

8. KYOTO-FU

Kyoto: Kyoto Prayer Group, Sister Rosemarie Bass  
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.

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## Focus of our Prayer for December 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]

\* In the September 23<sup>rd</sup> issue of the Shukan Shincho, it introduced a feature article about the Souka Gakkai in the September 6<sup>th</sup> issue of the Forbes, one of the leading US economic magazines (circulation: one million). The title of the article which extended to five pages was "Sensei's World." The word "sensei" referred to Daisaku Ikeda, the chairman of the Souka Gakkai International (SGI). I will quote a part the article used in the magazine below:

"This group has been led for 44 years by Daisaku Ikeda, who, while showing a face of earnest man of religion relentlessly expanded his power." "What is the objectives of Ikeda? Finve years after he consolidated the leadership of the Souka Gakkai, Ikeda told a Japanese writer, 'I am the lord of Japan, the president, the king of the spiritual world, the leader and the man of the supreme power over all thoughts and cultures.'" Furthermore, it introduces the discussions with Benjamin Fulford, the writer of this article, who said, "What I wanted to appeal in this article is the fact this organization, which we don't understand what they are doing, is moving huge amount of money and exerting huge power. And, while extolling the world peace and democracy, there is little democracy within the Souka Gakkai as a system. Everything is managed top down; every member is acting like a puppet in their statements."

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

[Editorial]

\* The Remnant (Arimasa Kubo, Chief Editor) magazine carried the serial report, "Discuss with the Jehovah's Witness Based on the Bible" four times in their August through November publications.

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

[Editorial]

\* Professor Ben-Ami Shillony states as follows in his book, *The Emperor: the Mother*":

"There supposed to be no relation had existed logically between the descendants of Amaterasu-Ohmikami (the Sun Goddess) and Christianity that perceives Shinto as a pagan religion. However, in reality, the Meiji leaders and the Emperor also embraced Christianity as the religion of the advanced West; and the Japanese Christians, too, without coercion revealed their fondness toward the Emperor to prove their patriotism." (p. 263) Danjo Ebina, the minister at the Hongo Church and who later became the president of the Protestant Doshisha University, encouraged other ministers to include the Imperial Rescript on Education in sermons. He offered apologetics as Christian for the divinity of the Emperor. Ebina states, "Christians...without

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stepping on one's belief, the Japanese people can admit that they have divine origin. Having recognized that Imperial Ancestors mingled closely with the god, we understand at last that how holy nation we live in." (p. 265)

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

[Editorial]

\* According to the June 2004 issue of the "Inside Israel News (the AMI Jerusalem Center)," it says, "Friends of Israel are mainly American Evangelical Christians; they are contributing a large amount of money to the Jewish nation." Against this report, a well known Rabi countered in saying, "The first goal of Christian assistance was to convert the Jews rather than looking after the interest of the Jews." Another concern is the tendency of evangelical fundamental Christians that say, "We are against any compromise with the Palestinians." This will become a serious factor that may delay the peace between the interested parties: Israel and Palestine.

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

[Editorial]

\* Juji Ishii, who took the total of 3,000 orphans and raised them in the Meiji and Taisho period. The movie was made to describe the life of Juji who was portrayed by Ken Matsudaira. "Thank you, father Ishii! Okayama Orphanage – the Life of Juji Ishii" (Director Kazuko Yamada) The film is now being shown all over Japan. In the movie, the daughter of Juji, Tomoko, is played by Maiko Sugai. Ms. Sugai is a member of the Four Square Murayama Evangelical Church. Let us pray that this movie will be used in a big way for the advancement of the Gospel. (Ref. The Christian Shimbun, September 12, 2004)

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 September 25<sup>th</sup> issue of the Kokumin Shimbun carried the following article titled "NHK That Does Not Report on Chinese Incursion Drilling";

<<"NHK Watching" (the Seiron magazine) of Akira Nakamura, professor of the Dokkyo University, is a series of the articles that denounces NHK's anti-Japanese and anti-national interest stance that violates public fairness. But, they pointed out that NHK has not reported at all about Chinese incursion around the Senkaku (Spratly) Islands and their drilling activities of the ocean floor resources in their September issue. Professor Nakamura is infuriated and asks, "Why NHK does not report about the Chinese looting of our nation's precious ocean floor resources by news broadcast and special programs to rouse public opinion?" NHK, for some time, has been following blindly after China in its broadcast, but this cannot be helped since it has a joint venture company with the China Central Television (CCTV), the Chinese national organ and under the control of the Communist Party? It is not only Professor Nakamura who says, "It is only natural to feel not wanting to pay a reception fee to such a broadcasting station.">>

\*The September 30 issue of the Sankei Shimbun reported that “Shell Exited from Gas Field Development” in the lead story as follows:

<<In the on going China’s gas field drilling project in the East China Sea, which ignores protests of the Japanese government, we learned on 29<sup>th</sup> that the international oil majors: the Royal Dutch Shell Group and the US UNOCAL, that jointly invested in the development with China decided to withdraw from the project for “commercial reasons.” The Chinese side has not changed its posture to operate in the field within the next year as planned, but the delay of the project is inevitable without the international support. According a Japanese government source, they believe that “including reconsideration of the project, damage may be large” according to the analysis.>>

\*The above mentioned Kokumin Shimbun (Shigehisa Yamada, editor & publisher, “Kokumin Shimbun-Sha,” 4-32-4-1105 Nishi-Shinjuku, Shinjuku-ku, Tokyo-to, Tel: 03-3311-1001, Fax: 03-3313-9800, PO Furikae 00120-9-549016) is in a financial trouble due to decline in subscription. This national paper is rare in Japan in these days with its strong conservative color and is a precious paper that offers information that cannot be obtained from the general commercial papers. While I pray that this paper won’t be discontinued, I recommend that you will subscribe to it. (Annual subscription rate is ¥10,000 including shipping and tax.)

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 government’s response to increase the number of children seems to be limited to the people to those having a baby who are already married and have a family. However, it includes many positive measures such as extending the coverage of the child support to the third grader.

\*But, more important matter is to provide the necessary conditions for the young people to get married. Many young people are forced to work long hours as “freeters (permanent part-timers)” at low wages. In addition to this, they are compelled to “work for free” under the name of service over-time; it is indeed equivalent to slavery. In this way, it is difficult to marry and raise children. The youth’s fondness of the instant food is also a contributing factor to their decline in physical strength.

## (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 is adopting a dictatorial policy without paying attention to the will of the people. They are aggressively pursuing privatization of Postal Services, transferring a large portion of power over nation’s education to local municipalities, changing the historical names without thinking resulting from consolidations of smaller municipalities, expanding and reinforcing the US bases in Japan; and they are not commenting on their responsibility for committing the Japanese troops. In spite of the announcement of October 6<sup>th</sup> by

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the US Iraq group (ISG) that “WMD is kept in Iraq and their development is in progress,” the very rationale for US’s attack on Iraq was totally false, but Japan participated in the war supporting the US under the same premise.

\*That their responsibility was pursued at the extraordinary session of the Diet which will be open from October 12 to December 3.

\*That privatization of Postal Services will prove to be fatal for the Koizumi administration and the House of Representatives will be dissolved and the general election will be held.

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

[Editorial]

\*Rev. Masaaki Tezuka of the Takasago Church, the United Christian Church of Japan, has stated his hope in Japanese evangelization in a monthly report of July 2004, which is briefly summarized as follows: <<The Hatas’ permeating type of Christianity seems as though was swallowed up by Shinto and Buddhism and lost its influence altogether today. But, it is not really so. Ethics of the Bible and the Biblical thought are deeply ingrained and are running deep in the Japanese, so Japan seems like a Shinto or a Buddhist nation on the surface but it can be said that it is really a Christian nation. The evangelization strategy of the Hatas, which was “to choose real achievement rather than empty reputation,” might have indeed produced a great success. We Japanese certainly do not believe in Christ on the surface and it is not a Christian nation, but in reality Christian ethics and the Christian way of thinking are continuously living in the country. Let us rejoice in this fact and thank for it. And we Christian church would like to spread the god news by touching the blood of Christianity that already flows within the Japanese. There opens widely the door to the salvation of the Japanese people, doesn’t it.

I cannot help but to wish the Japanese who are the latent Christians transformed into the obvious Christians.>>

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]

\*Prime minister Koizumi forced Kyoko Nakayama, councilor to the cabinet, who provided distinguished service in carrying a strong Japanese stance through the negotiation concerning the return of kidnapped victims by North Korea to resign, and instead appointed Mr. Taku Yamazaki as a prime minister’s aide to accelerate the normalization of Japan and North Korea.

\*On the other hand, at a plenary session of the House of Representatives they unanimously passed the North Korean human rights bill. The bill stipulates that unless North Korea’s human rights condition improves, including the abduction of Japanese citizens, it will ban all aids from the US except humanistic assistance, and will appoint the president’s personal envoy to discuss human rights issues with North Korea. Also, this bill became a law after President Bush signs it.

\*Let us pray that the Japanese government will take a strong stance including stopping of economic aid to prioritize resolution of the abduction problem.

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

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[Editorial]

\*Tokyo metropolitan government abolished using the unisex name directory. We hope this trend will spread throughout the nation. Let us pray that this so called gender free (to expel sexual barriers) movement of the new left ideology will be driven out from the Japanese society and while recognizing the sexual difference of man and woman and build the society in which we respect each other's personality and to help one another.

\*In Educational Guidelines for Secondary Schools, there is a section on "overall treatment of the educational time." (P. 3-4) The purpose of this is, for example, is "to find one's own theme, to learn it on his own, to think it on his own, to understand it independently, and to develop his character and ability to solve the problem well." To this end the teacher will instruct on international understanding, information, environment, welfare, and health. Those teachers who are talented will wisely utilize two hours a week for the full benefit, but those who lack in ability end up in reality wasting the time as self study period for the students. We hope that the ability of the teachers will improve, and we hire able new teachers.

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 also the virtue in "Shinto" and "Buddhism."

6. 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]

Toshio Masuda's Speak Plainly on Current Issues!

No. 272 (October 12, 2004)

MASUDA page: <http://masuda.luvnet.com>

Is it necessary to privatize the Postal Services?

Regarding the privatization of the Postal Services and the Japan Highway Public Corporation, I have been saying it is necessary to have segregation of niches: the public enterprise and the private enterprise. Private enterprises (corporation, etc.) are set as its "objective to pursue profit." If they pursue "a business that would obviously lose money," they will become a subject of litigation by shareholders (malpractice). So, the business that is essential for the life of the people but cannot produce profit will be done as public works.

Also, there are businesses that the people cannot leave them to the private sector, even those businesses that produce profit. For profit corporations do not have the qualification to deliver a personal letter that requires the guarantee of privacy (fundamental human rights) and a certified letter that requires the proof ability (contents-certified letter).

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On the other hand, they should transfer direct mail business, which is a money maker, to the private sector.

There are businesses that the people cannot leave them up to the private sector.

Since the people cannot live without “money,” the money is most important possessions of the people. The basic understanding of the people regarding money is two fold. They are “a deposit,” an investment that requires a risk and “savings” that should not have any risk at all. The deposit is an investment one does it at his own responsibility, but savings is originally like “a piggy bank” and safe possessions of the people that needs to be kept safely without a risk. The deposit that comes with the risk can be entrusted with the private sector; the safe possessions of the people cannot be left entirely to a private company (corporations, etc.) that has a chance of going bankrupt.

That the money the people received for their labor to be safely possessed and kept is the right of the people that is guaranteed (safe keeping and warrantee of the people’s possessions) under the Constitution. So, the current system that the nation (the public organ=currently is the Postal Services), which won’t go bankrupt and is supported by the people’s own tax, to play the role of the piggy bank for the people is correct.

It is difficult for the private sector, which pursues profit, to participate in the postal deliveries. If one conducts the business based on the profit base, it cannot service the sparsely populated areas; and, not only it will adversely affect the life of the people but also it will commit malpractice if a private company knowingly engages in a money losing postal services. If we privatize Postal Savings and the Post Office Life Insurance exposing them to risk, the huge fund of more than ¥350 trillion (\$3.39 trillion) cannot be digested well in the Japanese financial market but it will pressure the financial world that is recovering at last by ridding non performing loans. ¥350 trillion of Postal Savings is too large in comparison to the size of Japanese economy and the optimum size and the shape of financial institutions.

After all, it is right for the national organ that has little chance of bankruptcy, to manage the safe possessions (Postal Savings and the Post Office Life Insurance) of the People rather than investing in “the market,” which is “the sea of risk.”

It is only right to correct a mistake.

It is a mistake to deny the inevitability and necessity of the Public Works (Postal Savings and the Post Office Life Insurance) and, furthermore, all responsibilities of protecting possessions of the people that is set by the Constitution based on the reason of numerous past mismanagement of Postal Savings and the Post Office Life Insurance.

“If there are errors in management and execution of financial investment, all need to be done is to correct the executing organs.”

They are so afraid of the past careless and irresponsible management of financial investment so they should not make a mistake of preaching indiscriminately to the people about the merit of privatization, which is like putting the cart before the horse. “Koizumi Postal Services privatization cabinet” is the one who is trying to move the safe possessions of the people to the risky possession by the slogan, “If the private sector can handle it let them...” and by sophistry!

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But, only 3% of the people is interested in privatization of Postal Services. It is the United States, who is making Japan a political and economic colony that has been eagerly waiting for privatization of Postal Services!

Thanks to legislations of financial laws (about 74 of them), which Mr. Koizumi promised to do so at “the Japan US Investment Initiative 2003,” the US will legally walk away with the safe possessions of the people (Postal Savings and the Post Office Life Insurance) as soon as privatization of Postal Services takes place.

Mr. Koizumi, “Do you intend to destroy the people of Japan” for the United States? He was very popular when he said, “destroy the Liberal Democratic Party,” but...

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

[Editorial]

\*Two secretary generals: Shinzo Abe (Liberal Democratic Party) and Tetsuzo Fuyushiba (Clean Government Party), who visited South Korea recently, had a conference with President Noh-Moo-hyun on September 1. There the President said, “It is important to see how (the Japanese) will deal with the past problems and the problem of Korean residents in Japan. The (Japanese) response to these problems, whether (the Japanese) deal concretely or not and their thoughts will decide whether they will become obstacles or positive contributions.” Also, he tenaciously interfered with the domestic affairs of Japan such as Prime Minister Koizumi visiting the Yasukuni Shrine and about granting the right to vote for permanent residents in municipal elections. (from the September 25 issue of the Komumin Shimbun)

\*Currently, in South Korea, under the Noh-Moo-Hyun regime pro-North Korea and leftist leaning tendency is rapidly taking place; except the conservative Chosen Nippo and Toha Nippo, all newspapers and TV stations are in pro-North Korean camp. On August 14, KBS, the Korean national TV, boldly broadcast a well known revolutionary song, “the Song of Red Flag” in their TV program, which received public rebuke. (from the September 25 issue of the Kokumin Shimbun)

\*Under such circumstances, the Clean Government Party intends to increase its support by making North Koreans who live in Japan to take up the South Korean citizenship. Then, they will give the voting right to them as South Korean residents in Japan.

8. Let us pray for the peace of Israel.

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

Psalm 125:5

[Editorial]

\*The October 2004 issue of “Inside Israel News” (published by the AMI Jerusalem Center) reported the following items:

(1) Cooperation between Israelis and Palestinians

When a Palestinian child, who was dragged in the fighting, who was wounded or killed, it is reported as a leading story by the media. However, it does not become a news when Israeli and Palestinian pediatricians treat several hundreds seriously Palestinian children in serious condition.

With the support of Press Peace Center, currently more than 200 Palestinian children are receiving medical care for free and more than 400 children received free medical check-up. This project is named, “Save the Children,” and it was triggered by the broadcast made by an Italian

journalist who reported on the suffering condition of children with cancer in Bethlehem. The documentary program that showed the children who could not receive medical care at all touched those influential people in Italy, and the Italian government took action.

Italy, in the beginning, set up the fund to treat those children in Italy. But, they soon found out that the same amount of fund can treat many more children if they were treated in Israel.

Currently, four Israeli hospitals are participating in the "Save the Children" project. But the hospitals are responsible for the medical treatment cost; other necessary costs are paid by the Italian fund.

This is a successful example of the NGO cooperation between Israel and Palestine. If such action is further expanded, it may prove to be a good start in solving the political problem of this region.

(2) According to the recent census, it was reported that the Jewish population in the entire world is 13 million while that of Israel Jews is 5.2 million. 86% of the Israeli population is Jews. Population growth rate of Israeli Arabs is 19%. The Jewish population growth rate is 3%. The average age of Jews is 30.4 and that of Arabs is 19.7. Population growth rate and the average age may become an issue to cast uncertainty in future of the Jews.

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## 《FINANCIAL REPORT》 (JUN. 1, 2004~JUL. 31, 2003)

(Unit = Yen)

INCOME	AMOUNT	EXPENSES	AMOUNT
Offering	111,000	Travel	930
		Printing	2,950
		Materials	34,500
		Postage	24,730
		Office Expenses	0
		Bank Charge	520
		Telephone	14,840
		Meeting Room Rental	12,547
SUB TOTAL	111,000	SUB TOTAL	91,017
Brought Forward	72,909	Balance Carried Forward	92,892
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	235,083	TOTAL	235,083

## 【Names of Contributors】

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Minoru Hayashi (Tochigi)	1	Anonymous (Tochigi)	1
Hisako Yoshida (Kanagawa)	1		

## [Editorial Post Scripts]

\* We present the December issue of the Newsletter. In this issue, we have chosen “Indigenization of Christianity by the Hatas.”

\*I believe that the Early Christianity has melted into the ancient Japanese culture: the Jomon culture and the Yayoi culture, to give birth to the faith, philosophy, and the life style called “the way of god,” and incorporated and assimilated foreign cultures that resonated with it.

\*There is a new phenomenon where suicide sites were created in the internet and through them strangers gather together to commit suicide by carbon monoxide

from burning briquettes.

\*I would like to pray and appeal the mind of the people so that they will find hope to live in Jesus Christ.

By John H. Minagawa



