

Volume 37, Number 2, 1987

# JAPAN HARVEST

The Magazine for Today's Japan Missionary



**SINGAPORE 87**  
**CHURCH PLANTING HANDBOOK (11)**  
**JEMA SUMMER CONFERENCE ECHOES**

The Official Organ of the Japan Evangelical Missionary Association

Dear friends in Christ,

Firstly, we want to say a heartfelt 'thank you' for your prayers and the financial assistance we have received from so many of you for our new press project.

One lady called from a distant corner of the country after receiving a letter from us — she just wanted to encourage us! A man travelled 600 kms. to join us at a special meeting — he has also supported us substantially, and assured us that he felt the New Life League press project is the most important one in Japan at this time. Why? Because of the tremendous potential the press has for the production of low-cost evangelism materials for all of Asia's multitudes of people. We have also received support from several missions and many individuals, and we sincerely want to thank you.

We also want to encourage you to continue to remember us. More than 200 million yen (\$1,428,000) remains to be paid on the press, and at least half of this needs to be contributions. We have a great tool, wonderful opportunities, and almost unlimited possibilities! During the nine months we have had the press in operation, more than 300 million pages of gospel materials have been printed, and we want to gradually increase the production to meet more of the enormous needs around us.

We are not competing with any cults, but we do not want to do less than them. We (and you) have the only true message to spread, and we wish to proclaim the message of Jesus Christ to as many as possible while it is yet day.

Will you stand with us, pray for us, give towards the payment of the press, and make use of the materials we provide?

May God bless you.

Warmest greetings from your co-worker in Christ,

Roald Lidal

P.S. This letter has been printed by the kind co-operation of JFMA who offered us a P.R. page free of charge.

We sincerely appreciate the opportunity to share with you in this way

**When it comes  
to insurance,  
come to  
the leader.**

# **Marsh & McLennan**

**Insurance Brokers for All Lines of General Insurance**

**Marsh & McLennan Japan, Ltd.  
Rm. 521, Yurakucho Bldg.,  
1-10-1, Yuraku-cho, Chiyoda-ku, Tokyo.  
Tel. (03) 212-5831**

## **● Hosanna Homestay**

**PROVIDING FOUR CHRISTIAN HOME-STAY PROGRAMS IN THE U.S.A.**

**BASED IN NORTHERN CALIFORNIA'S SANTA CLARA VALLEY**

**THE SPECIAL FEATURES OF HOSANNA HOMESTAYS:**

Homestays in Evangelical homes with trained hosts  
Original Seminar and home study plan  
Student English speaking involvement program  
Afternoon Bay-area tours & shopping trips  
No better method of learning spoken English  
Non-profit & low-cost ministry to Japanese youth  
A choice of programs from 3 to 14 weeks

**FEBRUARY and MARCH PROGRAM APPLICATION DEADLINE DECEMBER 31st**

**for applications and information concerning HOSANNA HOMESTAY**

**write Japan Representative Mrs. Yumi Goto in care of:**

**HOSANNA HOMESTAY MINISTRIES, 2-7-10 YAMATO CHO, NAKANO KU, TOKYO 165**

*It's a Good Time for the Great Taste.*



# JAPAN HARVEST

The Magazine For Today's Japan Missionary

Volume 37, Number 2, 1987

## TABLE OF CONTENTS

- 2. JEMA President's Page .....Siegfried Buss
- 3. JEMA Summer Conference Echoes..... Doug Birdsall
- 6. Wanted: A Christian Worldview .....David Hesselgrave

### CHURCH PLANTING HANDBOOK (11)

- 11. Using Japanese Literature in Preaching..... Patrick McElligott
- 19. Singapore 87..... Doug Birdsall
- 22. The Church Planter, Problem Solving and Money..... Tokio Satake
- 27. Understanding The People You Serve In Their Family  
Context..... Julie Hederstedt

NEW 29

Cover: JEMA Picnic at KCC  
Photo credit: Siegfried Buss

The JAPAN HARVEST is the official publication of the Japan Evangelical Missionary Association, a non-profit organization which publishes the Japan Harvest four times a year. Its purpose is to promote primarily the cause of the evangelical church and mission in Japan, and secondarily the ministry and activities of the association.

Though the magazine responsibly endeavors to represent these causes, individual articles or advertising express the viewpoints of the contributors and not necessarily those of JEMA. The editor welcomes unsolicited articles. Such material will not be returned.

東京都千代田区神田駿河台2丁目1 郵便番号 101

Address: 2-1 Kanda Surugadai, Chiyoda ku, Tokyo 101

### JAPAN HARVEST STAFF

Editorial Committee: Henry Ayabe, Siegfried Buss  
Richard Endersby, Russ Lunak  
Don Wright

Contributors: ..... Joe Gooden  
..... Lavern Snider  
..... Phyllis Jensen  
..... Henry Ayabe  
..... Charles Lewis  
..... Robert Houlihan

Production ..... Edith Buss  
Subscription Manager... Russ Lunak  
Printer..... Shinsei Undo

### JEMA EXECUTIVE COMMITTEE 1987-1988

President ..... Siegfried Buss  
Vice-President..... Doug Birdsall  
Secretary..... Greg Fallow  
Treasurer..... Roy Jensen  
Member-at-large ..... Dick Endersby  
Member-at-large ..... Barry Potter  
Member-at-large ..... Arthur Kunz

Price overseas \$15.00 per year

Price in Japan ¥2,500 per year. single copy, ¥900

Furikae (Postal Transfer): Japan Harvest, Tokyo 3-180466



## *JEMA President's Page*

The invigorating autumn season is with us once again. The persimmons are ripening in my Kodaira garden and across Japan rice fields are awaiting the scythe. It's harvest time; may it also be a season of spiritual reaping as we make Christ known on this archipelago.

In reflecting on the blessings of the past summer I must say that it was the best yet. Those of you who attended the JEMA Karuizawa Conference will attest to a real time of blessing and challenge. Doug Birdsall, JEMA vice president, was responsible for the planning. His report appears elsewhere in this issue along with a summary of what happened at Singapore 87. I want to thank the many who had a part in making the Karuizawa Conference such a success.

Another event Edith and I shall long remember was the annual Missionary Conference of the Swiss Alliance Mission which was held at Zurich, Switzerland, on August 29 and 30. I served as simultaneous interpreter from German to Japanese. Thirty-one attended from Japan, including nine from Sado Island where SAM pioneered after the War. Delegates were delighted to hear the testimonies from Japan, including the amazing report that as a result of the Word being sown on Sado there are today fifteen pastors and Christian workers in Domei; many others are serving the Lord in various para-ministries. I know that this must have thrilled retired pioneer missionary Paul Schär who with his wife Ruth started the work on that remote island of the Japan Sea. The Missionary Conference which met at the spacious facilities of the St. Thomas Church was exceptionally well organized and sessions followed the general theme, "Weil Gott treu ist" (Because God is Faithful). It was also a great privilege to meet 15 missionaries related to Japan, some of them retired. You can imagine the happy moments of reunion between missionaries and the Japanese!

Switzerland is a beautiful country of mountains, meadows and lakes. We have seen it on this two-week tour from one side to the other and I have especially vivid recollections since I was the interpreter as we traveled across Switzerland on a huge deluxe bus. There were also outstanding lectures along the way, among them one on Calvin in Geneva and another on Zwingli in Zurich. The impressive part was seeing first-hand the places and churches where these reformers worked. This made the lectures come alive. It was marvelous! The Swiss Alliance mission also made a special effort to bring the group from Japan in contact with local Christians. The interaction with these congregations proved mutually beneficial. At one church, a very successful church planting effort in a predominantly Catholic area, the Japanese Christians realized that Japan is not the only difficult place to proclaim the gospel. SAM Director Martin Voegelin also did a good job informing the Japanese about SAM's various fields in Africa and South America. It is so easy for us in Japan to close our eyes to the global challenge.

The fellowship with the group from Japan was very special. Seldom does one find the time in Japan to leisurely sit together and to share. I know that I have made a lot of friends. The group included six pastors.

Because God is faithful I have the privilege of bringing you this report. Let us keep our eyes on Him rather than on the stormy sea. Because He is faithful we can move forward with confidence into an uncertain future. Claim His promises anew today!

Siegfried Buss



DOUG BIRDSALL

## JEMA

### SUMMER CONFERENCE ECHOES

The fact that the grandson of this year's main speaker fell asleep, rolling off the pew and onto the wooden floors of the Union Church with a resounding crash, should not be interpreted to mean that the conference or the speaker was a sleeper. To the contrary, Dr. Albert T. Platt, President of CAM International, captivated the attention of the nearly 250 missionaries from throughout Japan who participated in the four day annual conference. His messages based on the theme "After his heart" (I Samuel 13:14) were insightful, inspirational, and instructive. Dr. Platt will most certainly be remembered for his energetic and often dramatic style of preaching which was interspersed with generous and effective use of humor.

Complementing the ministry of Dr. Platt was the newly designated director of World Vision in Japan, Dr. William Newell. Having recently "retired" from his position as Executive Director of World Vision Canada which saw tremendous growth under his leadership, Dr. Newell was able to share from the wealth of his pastoral and administrative experience. His message on "Renewal" which was given on Sunday evening was particularly moving and challenging as it came from the crucible of his own ministry experience. Each



THE STROMS WITH JIM CAMPBELL



THE PLATTS AND FRIESENS

conference participant could readily identify with his experience of "going dry" and being forced "through the motions" by the demands of ministry, yet without joy and without effectiveness. The authenticity of his own life and ministry being restored and renewed through the faithful, but often painful, work of the Holy Spirit was a dynamic testimony to God's goodness in our lives.

Singing and worship constituted a major element of the four days together. Musicians too numerous to mention enriched the program both instrumentally and vocally every morning and every evening throughout the conference. The "International Music Festival" on Monday evening was unquestionably the musical highlight. Both the variety of distinct cultural representations as well as the beauty and joyful quality of the music would far surpass what you might expect to see and hear on commercial or public television! Of particular note was the powerful choir assembled from among German speaking delegates. Their rendition of traditional hymns as well as age-old folk songs delighted the audience that was eager for an encore.

Perhaps one could explain the late evening fatigue of some of the children in terms of all the special events that occupied both children and adults throughout each day. Seminars by Dr. William Newell on "Time Management," Rev. Henry Ayabe on "Who do men say that I am — Christology in the Japanese Context," and by Miss Dee Wirz on "Teaching English Bible Classes for Effective Evangelism" all served to provide significant professional and intellectual stimulation.

The seminars were followed up by private and group discussions during the noon meal hour as well as by an additional workshop for teaching English Bible class. A special time for the



HENRY AYABE WITH FRANK COLE



FIRST REUNION SINCE NYACK (Dr. NEWELL AND L. McCART)



PICNIC HOSTS: THE BARDEAUS



women delegates was the occasion of the annual "Ladies' Tea" which featured Mrs. Albert (Gladys) Platt sharing lessons they have learned in faith through the experience of raising a daughter with significant physical limitations.

A spirit of joy characterized the conference and each participant. One veteran missionary delegate made the comment that "It is good to be able to enjoy the laughter at a JEMA conference!" The joy and laughter were but a natural expression of God's people celebrating the gift of Christian fellowship and the reality of God's faithfulness as taught in His Word and as evidenced in our lives and ministries. The atmosphere for fun and laughter was particularly appropriate at the International Picnic held on a picture-perfect day at the Karuizawa Christian Center. Even more delicious and enjoyable than the food was the delight of renewing and building old friendships as well as making acquaintance with new friends and young recent arrivals to the JEMA family. The games and recreational activities, which were planned largely with the children and younger people in mind, were enjoyed by young and old alike as some of the light-hearted games proved to be a nice break from pressures and demands which must be carried throughout the year.

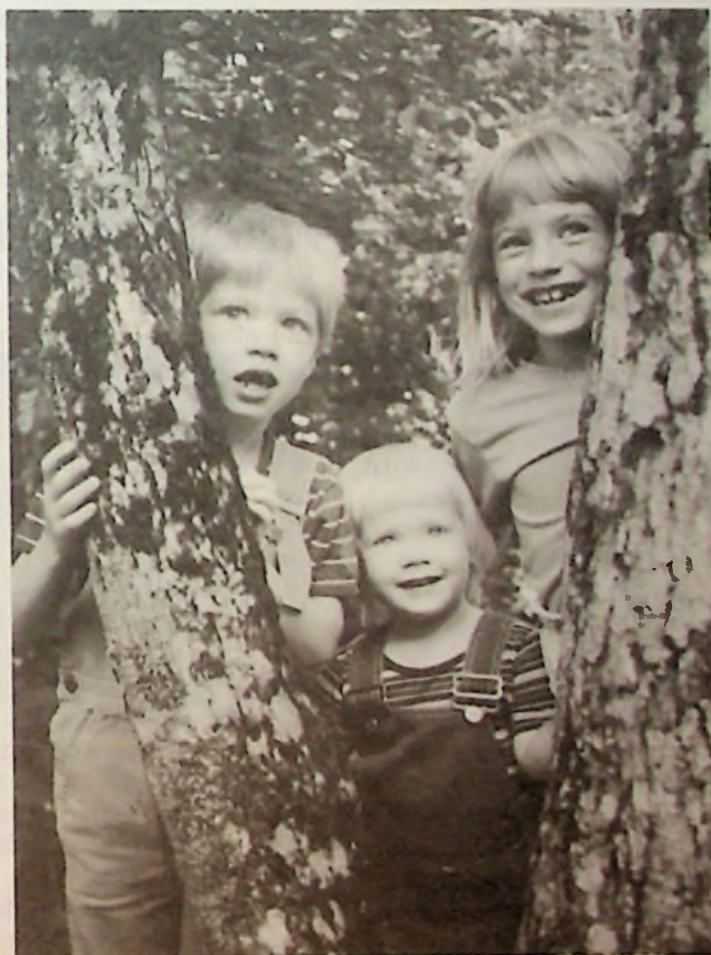
The JEMA Conference is for renewal, for fellowship, for in-service training, for sharing of information and for some rest — both physically and spiritually. Each day began and ended with times of waiting on God in prayer. As delegates from the 1987 JEMA Karuizawa Conference are now back ministering in their respective areas throughout Japan, it is most likely that there is increased joy and effectiveness for having been committed more diligently to serving and living day to day "after his heart."

The upcoming 1988 JEMA Karuizawa Conference featuring

Dr. Donald E. Hoke, missionary to Japan for 20 years, Director of the 1974 Lausanne Congress on World Evangelization, and current pastor of Cedar Springs Presbyterian Church in Knoxville, TN, will be convened August 7-10. With plans for an expanded seminar and workshop schedule, for more comprehensive reporting on major trends in the Church and in society, along with a more highly refined musical program, the conference promises to be a significant JEMA event. And yes, with all the children being brought by the influx of younger missionaries, programs for children and child care for toddlers will be arranged. It will be a conference that children, young parents and veteran missionaries will find enjoyable, stimulating and enriching. You won't want to sleep through it!



COOL KARUIZAWA



SEE YOU NEXT YEAR!

# WANTED: A CHRISTIAN WORLDVIEW

*Dr. Hesselgrave was JEMA Karuizawa Summer Conference speaker in 1985. He submitted this article as a follow-up.*



## DAVID HESSELGRAVE

Sitting in my hotel room, I peered out of my fourth story window and noted the changes that had taken place in this familiar Kyoto setting since my departure almost twenty years previously. The church had been entirely too generous, putting me up in this spacious and well appointed room in the new Holiday Inn. To tell the truth I felt somewhat uncomfortable when I thought of the cost of accommodations such as these.

The drawer in the nightstand held the Gideon Bible with which travelers around the world are very familiar—and for which Christians can be truly grateful. It also contained another book, *The Teachings of Buddha*, which I had never seen before. It was of good quality paper and well bound, and its hard cover was wrapped in a multicolored jacket. It was attractive to say the least. It occurred to me that the book represented the zeal of one of the newer Buddhist sects, but such was not the case. Rather it was the product of "The Buddhist Promoting Foundation" established in 1966 by a Japanese industrialist by the name of Yehan Numata! Still, the sacred corpus of any significant segment of Japanese Buddhism is so voluminous and variegated: how could one book deal with such a kaleidoscopic collection in such a way as to make the teachings of Buddha seem authoritative, meaningful and relevant?

Ten to fifteen minutes of investigation provided the answer

to my question. The book had been published first in 1966. According to the publication page, the edition which I was perusing was the 118th revised edition! It would seem that the Buddhist editors had been doing their homework. That helped to explain both the book's attractiveness and its helpful arrangement of materials. The book was diglot—English on the left and Japanese on the right. The Table of Contents revealed the primary sections and pagination under four major topics: Buddha, Dharma, The Way and Practice, and The Brotherhood. There were six appendices including practical sections on Buddhist doctrine, a brief history of Buddhism, a Sanskrit glossary, and an index. It was possible, therefore, to quickly locate Buddhist teachings on such topics as various aspects of faith, mental discipline, everyday living, and so forth. There was a long list of sources and information concerning sponsoring organization.

My research into Nichiren Shoshu Soka Gakkai Buddhism some twenty-five years before had convinced me of some very important propagation principles—some positive and others negative—that many of us Christians have yet to learn. Could it be that something was to be learned from the format of a book on the teachings of Buddha? It seemed so at the moment, but the more I thought about it the more I realized that the lessons

that could be learned from it were not new at all. Some Christian educators and missiologists, at least, had been aware of them for a long time. It's just that old ruts cut so deeply and change is very hard to come by.

### The Traditional Way of Discipling the Nations

When Jesus commanded us to disciple the nations He also told us to do it by going, witnessing, preaching, baptizing and teaching (cf. Matt. 28:18-20, Mk. 16:15, Lk. 24:46-49). Now *what* we are to teach is seldom emphasized when we deal with the Great Commission, but it should be. We are to teach them *to observe all that Christ commanded* (Matt. 28:20). Very little study is necessary to ascertain that that includes the whole of the Old Testament (John 5:39), the Gospels (John 14:24-26), and the rest of the New Testament Scriptures (Gal. 1:11,12 et. alia). Some of us disregard this part of our Lord's command and concentrate rather on how we can simplify the Christian faith and reduce the Gospel to its most essential elements. Perhaps most of us do attempt to communicate the larger faith, but we often do it in ways that are less than effective.

I recall how impressed a number of us early post-war missionaries were with a series of lessons put together by one of our colleagues. At the expense of many hours of painstaking effort he had prepared a series of lessons dealing with basic topics

he believed to be of critical importance if Japanese were to understand the Christian faith. The lessons were on the nature of God, revelation and the Bible, the deity of Christ, sin and salvation, and other topics of equal value. To acknowledge the superiority of his approach and materials to ours required some measure of humility but no extraordinary amount of intelligence. Nevertheless, in retrospect, even his way left something important to be desired.

The truth seems to be that traditionally we have carried on our mission by introducing Christianity in a rather piecemeal fashion—translating this or that New Testament Gospel; preaching on this or that Bible passage; teaching from one or another Bible book as we think best. Even when we have attempted to be systematic we have usually divided up Christian teaching in topical fashion and have dealt with God, sin, salvation, and so forth, in the manner of my early

missionary friend—an approach endemic to Western instruction but not necessarily well suited to our Great Commission objective.

#### An Indonesian Case Study

In a tremendously insightful little book unfortunately now out of print. Hans Reudi Weber provides us with an illustration of how Christian communicators can go about the business of teaching the Bible in a way that provides non-Western believers with a Christian worldview. (*The Communication of the Gospel to Illiterates: Based on a Missionary Experience in Indonesia* (London, S.C.M. Press, 1957).)

A remote area of Indonesia, Banggai was almost untouched until this century. Then in 1912, Muslim traders tried to convert some of its 100,000 scattered natives to Islam. Partly in response to the pleas of the Dutch government, the Reformed State Church sent a minister to the area. Over a few years he baptized thousands without proper

instruction or follow-up.

Converts were of three types: 1) Some were sincere; 2) Some felt under obligation to adopt the religion of the rulers; and 3) Some became Christians in order to remain pagan! (Explanation: They thought that they had to accept either Christianity or Islam and only the former would allow them to keep the pigs and dogs that were so important to their animistic sacrifices.)

After World War II there were 30,000 nominal Christians in the Luwuk-Banggai area in numerous churches. They were Christians and congregations without the Word of God and most were non-literate. In 1952 an experienced missionary, H.R. Weber, was asked to go and teach them the basics of the Bible. He was given no money and no helpers except indigenous personnel.

The church was already divided into seven districts. It was decided to hold short Bible courses in each district. A team of district evangelists and minis-



## Christian Academy in Japan



- Dedicated Christian staff of 40
- 300 international students
- Boarding department
- Accredited by the Western Association for Schools and Colleges
- K-12 program
- Christ-centered education
- Strong academic program
- Extensive fine arts offerings

#### Main Campus:

1-2-14 Shinkawa Cho, Higashi Kurume Shi, Tokyo 203 Tel.: 0424-71-0022

#### Satellite Campus:

c/o SEND, Intl, 111 Hakuraku, Kanagawa Ku, Yokohama 221 Tel.: 0454-32-3221

ters were chosen, and each congregation was invited to send some leaders to a five-day Bible course in a central village. They were to pay for this in money or kind. They had, on the average, three years of elementary education.

The format was simple but profound.

By way of introduction, the importance of the Bible in the life of the Christian and congregation was stressed.

The first evening, the "travel route" to be taken through the Bible was sketched: Creation to the Kingdom of God in Revelation with Christ at the center of the whole, including the Fall, the covenants with Israel, the Church, and the Second Coming. The four succeeding days highlighted Gen. 3:1-9; Ex. 19:1-6; Luke 2:18-41; Acts 1:6-11.

Each day began with worship, the reading of the Scripture passage of the day, and prayer for guidance. Then the passage for the day was studied in small groups (making sure it was linked with preceding studies). Each group reported its findings and a summary was drawn up. (Later this was to be given to each student to help him as a catechist). Afternoons were spent in discussing community life, the meaning of baptism and communion, evangelism, and so forth. The evenings were devoted to a discussion of Christians in a tribal community, modern Islam, and the world.

On the last evening the witnessing theme was exemplified by inviting the whole village to a special gathering. The temple in Jerusalem was "created" and Psalms 24 and 100 were recited antiphonally by "priest" and "Levite," and a chorus of men and women. Parables such as Luke 10:30-37 were mimed and people were asked to guess the meaning. Then the parable was read from Scripture, explained, and a challenge given. This was followed by hymns and tea-time. Finally, the Genesis 1 lesson of

the first evening was balanced with Revelation 21 with its vision of a recreated world of peace and righteousness.

Weber himself made a great discovery as time progressed. He kept hearing about tremendous Christians who would like to attend the studies but could not do so because they were *buta huruf* ("blind with regard to letters," i.e., non-literate). Realizing that the great majority came in that category, Weber started talking to some non-literates and discovered that, though he spoke their language, communication was very difficult. When he asked the meaning of a word, they would not respond with a synonym or an abstract description. Instead, they would use words to "paint" a picture that gave the exact meaning. When describing a person they would not talk about his character but rather would tell a few experiences that pointed up the kind of person he was. Weber began to look upon the non-literates as artists. He began to see himself as a stunted intellectual with but one method of communication—pallid, abstract ideas. He became a pupil in order to learn how to communicate picturesquely and dramatically rather than intellectually and verbally.

Weber then tried out his discovery in the non-literate village of Taulan. There the whole village assembled. Weber asked the heathen priest to tell the story of creation as the tribe knew it. Then he used simple drawings on a blackboard to illustrate the Genesis story. He did the same with the Fall and other biblical events. Finally, Weber instituted Bible study courses for non-literates on the model above but modified by his discovery. Later, in Java and Bali, he added the use of symbols—contrasting the Buddhist zoetrope, the Taoist sign, and the hammer and sickle with various Christian symbols such as the cross and crown.

## What About the Church in Japan?

It is tempting to agree that Weber's method is certainly appropriate for disciplining believers in non-literate and semi-literate cultures and leave it at that. After all, those who are familiar with the state of even evangelical Christianity in many parts of the Third World have told us its weaknesses. There is considerable evidence that many believers continue to bring offerings to the ancestral spirits; that they still believe in the taboos connected with the old worldview; and that they have not abandoned the resort to witchcraft in times of crisis.

But to fail to see the wider application of Weber's principles and approach would be a monumental error. The truth is that, once instructed by his method, those Luwu-Banggai believers would have a much better grasp of the Bible than many of their counterparts even in the Western world. In spite of attending our Sunday Schools and Church services over a period of many years, a sizable percentage of American Christians would not be able to reconstruct a basic outline of Bible history. Numerous American Christians have testified that despite ten or twenty years of faithful church attendance, their pastors and teachers had not provided them with the understanding of Scripture that they gained in a short course like *A Walk Through the Bible*.

It is important to realize that this kind of Bible understanding adds up to much more than collection of historical facts. It is intimately related to a life—and world-view. It is, after all, reflective of the way God chose to instruct His children when He gave us the Bible itself because the Bible is neither a hodge-podge of data about God nor is it a systematic theology. It is an unfolding record of God's will for mankind and His way with men and

women. It has a beginning, a middle and an ending. It contains not only principles but also precedents which relate to most of the critical life questions and crises of whatever culture. And throughout it constantly and consistently builds upon that which has gone before. Such is the nature of biblical theology—and biblical theology represents one of the greatest needs of the church in Japan today—to say nothing of the rest of the body of Christ around the world.

At one time or another most of us have had the experience of putting a jigsaw puzzle together—not just the simple one designed for children but the complex one designed to challenge adult ingenuity for seemingly endless hours. If so, we have probably discovered that the saving factor in the situation was the small reproduction of the completed picture on the cover of the box. By observing the subject, outline and shadings of the completed picture we were aided in dis-

covering how to fit miniscule pieces into the whole. Ultimately we were able to put them in just the right place, and experience a significant degree of satisfaction in doing so.

So it is in life, whether it be life in Japanese culture or in other cultures. Before becoming Christians, our Japanese friends made sense out of world affairs and were able to cope with their individual crises and tragedies because they were able to fit them into the traditional Japanese worldview with which most all of us are now very familiar. *As Christians they will be able to see where the "smaller pieces" fit only to the degree that they grasp the "larger picture" presented in the Scriptures.*

Our Western way of doing theology is already being severely criticised by Asian (and other) theologians as resulting inologies that do not speak to non-Western situations, questions and problems. The time may soon arrive when Japanese evangelists

and pastors will realize that our discipling approaches were ill-conceived to replace the traditional Japanese worldview with a biblical one. We might hope and pray that this will be so because in the final analysis it is they who must assume the rather arduous task of getting back to biblical theology and initiating ways of communicating it. In the meantime, perhaps we as missionaries can provide some encouragement and stimuli, and, just possibly, some corrected models as well. From the perspective of my six years of direct and indirect association with the evangelical cause in Japan, it seems to me that this represents one of the greatest needs of the Japanese church today.



## CHRISTIAN CENTER BOOKSTORE - Box 14, Kanoya, Kagoshima 893

CHRISTMAS NATIVITY SETS...  
WOOD, HAND-CARVED, 15 CM HIGH, 700g  
12 PIECES, ¥10,000 POSTAGE PAID

1988 CHINESE ART CALENDARS..  
SCRIPTURE VERSES IN E & J, BEAT  
BEAUTIFUL, SCRIPTURES VERSES E & J  
MEMO PAGE ON BACK. WITH ENVELOPE..  
¥100 EACH + POSTAGE. (QUANTITY DISC.)

-E, B, C. BOOKS BY MARK MAXEY-  
(Listed in order of difficulty)

1. MY BODY BOOK, 25 lessons ¥1000
2. YOUR GOOD WORDS ABC BOOK ¥1000
3. I LEARN TO READ ABOUT JESUS ¥1000
4. I LEARN TO READ ABOUT  
JESUS WORKBOOK ¥1000
5. BASIC COURSE ¥300
6. JESUS COURSE w/26 pictures ¥1000
7. 12 WEEK COURSE ¥200
8. 50 LESSONS IN LUKE ¥600
9. ALL ABOUT THE CHURCH ¥1000
10. 24 WEEK COURSE 8th Edition ¥1000
11. 35 LESSONS IN ACTS. ¥1200

12. GUIDE TO CHRIST, THE CHURCH ¥600  
AND THE CHRISTIAN LIFE

HELPS FOR ENG. BIBLE CLASSES

1. ENGLISH TEACHING AS A BRIDGE FOR  
COMMUNICATING THE GOSPEL ¥500
2. SONG BOOK: 153 ENGLISH ¥500  
HYMNS AND CHORUSES
3. GAMES FOR ENGLISH LANGUAGE ¥600  
LEARNING
4. ALPHABET FLASH CARDS ¥1000
5. BASIC WORDS FLASH CARDS ¥1000
6. CLASS REGISTRATION AND  
ATTENDANCE CARDS ¥25

FRANK LAUBACH'S THREE BOOKS

1. JESUS BIRTH & MINISTRY ¥300
2. JESUS DEATH & RESURRECTION ¥300
3. JESUS' PARABLES ¥300

FUMIO SATO'S 4 PICTURE BOOKS

1. WHO IS GOD? (ALL 4 IN JPN) ¥120
2. WHAT IS THE BIBLE? ¥120

3. WHO IS JESUS? ¥120
4. WHAT IS THE CHURCH? ¥120

HELPS FOR YOUR MINISTRY:

1. CHURCH TERMINOLOGY. The ¥1500  
right religious word for  
every occasion & situation
2. THE KAMI CONCEPT: A Basis ¥500  
for understanding & dialogue
3. JAPANESE-GREEK LEXICON OF ¥3000  
The New Testament, Akira Oda
4. HARMONY OF THE LIFE OF ¥5200  
CHRIST. All the scriptures  
in parallel columns. English  
& Japanese in a 3 ring binder..

ORIENTAL COOKBOOK

1. TIPS 'N TREATS, Spiral binding ¥1500

MISSION BOOKS BY MARK MAXEY

1. WAY DOWN HERE, 1950-1970 ¥3000  
in Kagoshima Prefecture
2. FROM HERE TO THERE: MY STORY ¥500

Prices do not include postage. Order by phone or mail OR thru local bookstore

Paying your bill: Try PO Furikae: Kagoshima #0-4384

Or bank transfer: Kagoshima Bank, Nishihara, Koza 239

Phone: 0994-42-4444



**TOKYO CHRISTIAN INSTITUTE  
(TOKYO KIRISTOKYO GAKUEN)**

BOARD OF DIRECTORS: Nakaichi Ando, Chairman

Evangelical – Multidenominational – Practical Theology  
Education of “whole person” – World Mission Training

✧ TOKYO CHRISTIAN COLLEGE

4-year theological school (3-year course accredited by Japanese Ministry of Education; 4th year specialized training)

Entrance requirement – high school graduate

Majors in Theology, Christian Education, and Church Music

✧ TOKYO CHRISTIAN THEOLOGICAL SEMINARY

3-year theological seminary

Entrance requirement – graduation from college or university

✧ KYORITSU CHRISTIAN INSTITUTE

Graduate department for theological studies and world mission

Graduate program (1 or 2 years)

Continuing education for pastors, missionaries, and evangelists

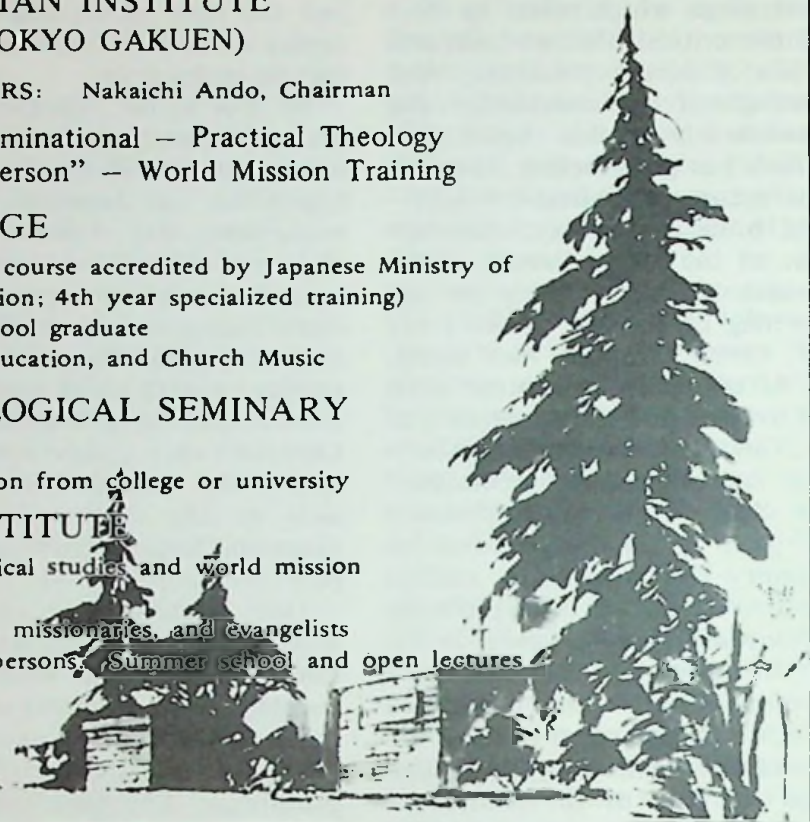
Short-term Bible training for laypersons, Summer school and open lectures

**TOKYO KIRISTOKYO GAKUEN**

8453 Yaho, Kunitachi Shi

Tokyo 186

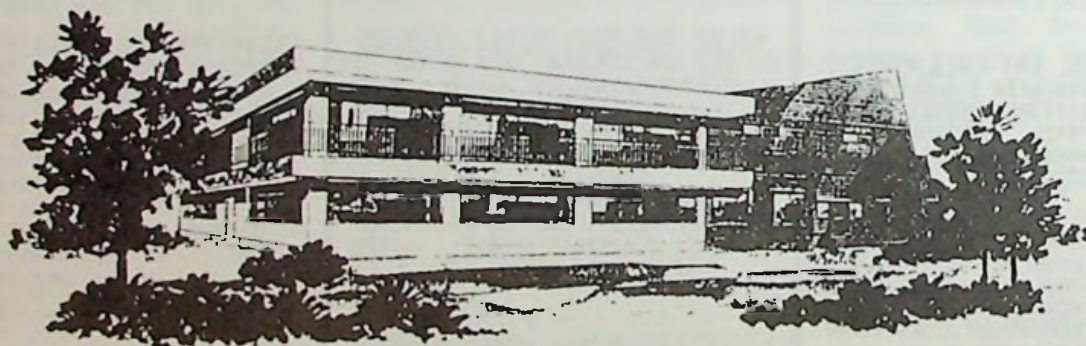
☎ (0425) 72-2131



# BUILDING FOR THE FUTURE

## TOKYO BIBLICAL SEMINARY

Training pastors and Christian workers – since 1901



New Memorial Library/Office Complex

New enlarged Chapel/classroom, dining hall, new dormitory

**TOKYO BIBLICAL SEMINARY**

1-30-1 Megurita, Higashi Murayama

Tokyo 189, Japan

Office 0423-91-3076

Dormitory 0423-95-0684

OMS International

創立 1901年

## 東京聖書学院

〒189 東京都東村山市廻田町1-30-1

☎ 事務所 0423-91-3076

☎ 寮 0423-95-0684

Japan Holiness Church



This is the eleventh installment of the Church Planting Handbook. Please file the material under 1.5 (The Evangelistic Preaching That Plants Churches).

## USING JAPANESE LITERATURE IN PREACHING

Patrick McElligott

Japanese are a "feeling" people rather than a logical people when it comes to making acts of the will that result in changing life style and values. They are moved by what they feel, rather than by what they think. Consequently any approach to the Japanese that has as its objective a basic change in life styles and attitudes should contain a strong appeal to the emotions PRIOR TO any appeal to the intellect.

"We Japanese are an emotional people and are moved more by our emotions than by our intellect. . . .When we discuss things, my Japanese friends and I, we do not think logic and persuasion as important as personal feelings. . . .I sometimes have a hard time understanding my foreign friends because they put so much emphasis on logic which I think is cold and impersonal. . . .We Japanese are affected much more by the intangible and nebulous mood that drifts across our society than we are by straight facts and clear issues. . . .To know what our mood is you have to immerse yourself in it and try to sense it with your emotions rather than your mind." (Quoted from *Japan, Images and Realities*, Halloran. Tuttle 1970)

Therefore we should consider what appeals to the heart of the Japanese; it is here that the pathway to the will begins.

There are many factors which could be prime movers in causing a person to accept a change of life style, values or ways of thought. For a German the prime factor could be philosophy. For a man from the Middle East it is most likely religion, for an Englishman perhaps history and tradition, for an African, anthropology and traditions.

But what of the Japanese? Rev. Koji Arai has said, "Among Japanese, philosophy has never become a leading opinion of the public, but literature has." In fact Japan has never produced a philosophy of any great influence nor been deeply moved by either philosophy or logic.

Religion in Japan is more a matter of practice than of belief. It is very much the outward form, the action, which is important, not the 'inward' faith. This is why the word "believe" (*shinjiru*) is used far less than the word "perform" (*mamoru*).

History written in its non-literary form has never held the appeal that it has in its literary form. It is popular only in as much as it is written dramatically. From early times Japan history was written in the cold factual Chinese chronicle style and in pure Chinese script. It became popular only as it was produced in literary form. The modern Japanese knows most of his country's history through its literature.

The Japanese are emotionally moved by their literature more than by any other cultural factor.

The great Shinto nationalist of the pre-Meiji era, Motoori Norinaga (1730-1801) spent a great deal of his life studying the *Kojiki*, *Tale of Genji* and the *Manyoshu*. His selection of these works as the virtual scriptures of "National Learning" constituted a rejection of Confucian rationalism and ethics in favor of emotional expression. Many trace the beginnings of the nationalistic movement prior to the Second World War to the work of this man and others like him. It was Japanese literature that stirred the emotions to revere the emperor and strengthen this movement.

To this day few Japanese are familiar with the content and meaning of Buddhist scriptures. The scripture of "Nihonism" is still the great works of Japanese literature like those previously mentioned and the poetry collections, *Kokinshu*, *Shinkokinshu*, *The Hojoki*, *The Heike Monogatari*, *Tsurezuregusa*, the haiku of Basho and Issa, and works like *Chushingura* and others.

For the missionary an understanding of, or at least an acquaintance with, older Japanese literature will open up a door to the emotions which will help Japanese move towards an act of the will to either accept or reject the Bible message.

I. Japanese Literature's Common Ground with the Bible

The following are some comparisons between Japanese literature and Scripture. Please read the Bible passage along with the literature.

A. Biblical comparisons with *Hojoki* (*Hojoki* is a classical work composed in 1212 by Kamo Chomei in which he relates the wars of the latter part of the 12th century.):

1) Compare with Ecclesiastes 1:2-11.

Ceaselessly as the river flows and yet the water is never the same, while in the pools the shifting foam gathers and is gone, never staying for a moment. Even so is man and his habitation.

In the stately ways of our shining capital the houses of the high and low raise their roofs in rivalry as in the beginning, but few there be that have stood for many generations. This year falling into decay and the next built up again. How often does the mansion of one turn into the cottage of the next! And so too are they who live in them. The streets of the city are thronged as of old, but of the many people we meet how very few are those that we knew in our youth. Dead in the morning and born at night, so man goes on for ever unending as the foam upon the water.

And this man who is born and dies, who knows whence he came and whither he goes? And who knows why with so much labour he builds his house or how such things can give him pleasure? Like the dew in the morning are the man and his house; who knows which will survive the other? The dew may fall and the flower remain, but only to wither in the morning sun, or the dew may stay on the withered flower, but it will not see another evening.

2) Compare with Ecclesiastes 4.

Men of influence are usually greedy of place and power while those of none are apt to be despised. If you have property you have many cares, while if you are poor there is always plenty to worry you.

If you follow the fashions around you will have little comfort and if you do not, you will be called crazy. Wherever you go and whatever you do it is hard to find rest for mind and body. . . Food and clothes are just the same. . . If your food is scanty it will have the better relish. . . my only luxury is a sound sleep.

3) Compare the conclusion in Ecclesiastes 12:13-14.

In the still hours of the dawn I think of these things and put to myself these questions, "Thus to forsake the world and dwell in the woods, has it been to discipline my mind and practice the law of Buddha or not?" "Have I put on the form of the recluse while yet my heart has remained impure? etc. etc."

And in my heart there is no answer. The most that I can do is to murmur two or three times a perchance unavailing invocation to Buddha.

Sad am I at heart  
When the moon's bright silver orb  
Sinks behind the hill,  
But how blest twill be to see  
Amida's perpetual light.

**Keep Your  
Supporters  
Informed**

SEND

**JAPAN  
HARVEST**

<b>*Japan Harvest Subscription</b>		1 Year	¥2,500 _____
New <input type="checkbox"/>	Renewal <input type="checkbox"/>	Single issue	¥ 900 _____
<b>Overseas Subscription</b>		1 Year	\$15.00 _____
New <input type="checkbox"/>	Renewal <input type="checkbox"/>		(¥3,000)

Name \_\_\_\_\_

Address \_\_\_\_\_

Zip Code \_\_\_\_\_

All publications post paid.

Total: ¥ \_\_\_\_\_  enclosed

by Furikae: Tokyo 3-180466 "JEMA-JAPAN HARVEST"



B. Biblical comparisons with *Manyoshu* (This is a collection of old poems, made towards 750 by Tachibana no Moroe. It contains over 4,000 pieces, most *tanka*):

1) Compare with Ecclesiastes 3:22,23.

Life is such in this world	<i>Yo no naka wo</i>
That our struggles are all in vain	<i>Subenaki mono wa</i>
Years rise on months	<i>Toshitsuku wa</i>
And time flows ever onwards	<i>Nagururu gotoshi</i>
Flooding us away.	<i>Roritsuzuki</i>
A hundred trivial concerns	<i>Oikuru mono wa</i>
Oppress us in succession	<i>Momokusa ni</i>
And stifle us under their weight.	<i>Semeyorikitaru</i>

2) Compare with 1 Chronicles 29:15.

How I long to be	<i>Toki wa nasu</i>
Unalterably what once I was	<i>Kakushi gamo to</i>
Immoveable as a rock.	<i>Omoedomo</i>
But because I belong to this world	<i>Yo no koto nareba</i>
There is no stop in time	<i>Tokomikanetsumo.</i>

3) Compare with Psalm 55:4-6.

One of us may feel	<i>Yo no naka wo</i>
That life holds only pain,	<i>Ushi to yasashi to</i>
And another that our lot is shameful.	<i>Tobitachikanetsu</i>
Yet since we are not birds but men.	<i>Tori ni shi araneba.</i>
We cannot escape in flight!	

C. This piece from *Shin Kokinshu* sounds similar to Psalm 78:39 and James 4:14.

In this mortal world  
Whether we linger on or pass away ahead  
Our brief span is like  
The greater fall of dew drops from the leaves  
or the shorter drop of moisture from the stalk.

As these extracts show, the common ground of both the Bible and Japanese literature includes the following:

1. The transience or impermanence of life.
2. Emphasis on the inevitable fact of death.
3. The consequential emptiness, fruitlessness and weariness of life.
4. The use of nature to illustrate these truths.

These aspects of Japanese literature move the Japanese emotionally more than anything else. Even in busy modern Japan the Japanese are deeply and poetically aware of these aspects of life, and are delightfully surprised to discover that the Word of God is in agreement with these basic feelings. We need to pay more attention to the emotional factors in our preaching and dig into the treasure chest of Japanese literature, using the truths which are in agreement with Scripture. We can begin our appeals to people's hearts using common roots which are basic to man's existence, and then move on to the positive and glorious conclusions that the Bible reveals to us.

For a Japanese reading the Bible for the first time, the book of Ecclesiastes seems to be the easiest to understand. It touches those common chords of emotional sentiment which are both part of Scripture and a major theme in Japanese literature. When introducing someone to the Bible it is good to include Ecclesiastes. In this way you will be sure that he will understand something!

In sharing the Bible we should always include conclusions that Scripture gives us concerning our condition. It may not be necessary to compare these conclusions with the lack of conclusions in Japanese literature. We can simply emphasize and explain the certainty of eternal life, the meaning and fruitfulness of a life lived in the love of

God, the reality of the cross and resurrection, and the glorious truth that the eternal father works in the history of mankind and in the experience of each individual.

We can use this positive emphasis through passages like Psalm 121:1. "I lift up my eyes to the hills—where does my help come from?" Here is a sentiment with which every Japanese will immediately identify. The Japanese are very fond of mountains and in their literature they often "look to the mountains". Looking at the mountains invariably leaves them with questions as the following poems show.

Fujiwara Shunzei

Oh this world of ours  
There is no way out!  
With my heart in torment  
I sought the mountain depths  
But even there the stag cries.

Saigyō

Trailing in the wind  
The smoke from Mount Fuji  
Melts into the sky  
So too my thoughts  
Unknown their resting place.

Issa

Nishiyama ya onore ga noru wa dono kasumi.  
The mountains in the west,  
Which of the mists  
Will be the one I ride upon?

The Psalmist's question in Psalm 121 remains unanswered and results in feelings of loneliness and emptiness. But we must be careful to note that this is often not the problem to the Japanese as it is to the westerner. He can enjoy and savour such moments; the enjoyment of loneliness and emptiness become "salvation" on a sentimental level.

The Bible goes on, however, "My help comes from the LORD, the maker of heaven and earth." Here is the affirmation of faith in the living God which is always missing in Japanese literature. GOD IS THERE. HE DOES HELP. HE HAS COME!! From this affirmation we could move on to the New Testament passages which give hope in the midst of loneliness and emptiness.

A Miracle Story

The Heiko Monogatari (Mongaku Nagaruru) contains a miracle story similar to Jesus' calming of the sea in Mark 4:35-41.

After this he went down from Anonotsu in the Ise province unto Tenryunada in Totomi province. Suddenly a great wind arose and the waves beat against the boat as if to overturn it. The boatmen tried their utmost to save the situation but all seemed to be of no avail. Some called upon the name of Kannon Goddess of Mercy while others sent up their last invocations to the Buddha.

However, the priest, Mongaku, undisturbed by it all, was fast asleep, snoring loudly, in the bottom of the boat. When he saw what was happening he quickly rose to his feet and stood on the prow of the boat facing the shore.

He lifted up his voice and shouted, "Dragon King, Dragon King of the sea! Why do you hinder this boat in which a holy man of prayer doth ride, you are making a great mistake indeed. Would you fight against heaven itself, O Dragon gods?"

At this immediately the wind ceased and the waves became calm. All became quiet and they reached the province of Izu in safety.

This illustrates that the Japanese are not unfamiliar with miracle stories. Very few Japanese would believe that this actually took place or that if it did, it was a mere coincidence. The average Japanese with any knowledge of his own literature has read miracle stories similar to those in the Scriptures. Therefore he will not readily believe the Biblical accounts unless the differences are pointed out to him.

The Christian missionary preaching from Mark 4 can compare these two stories and emphasize the differences between them. The major difference is that the

priest, Mongaku, appeals to the elements through intermediaries, namely the spirits of the winds and waves, the god of the sea, etc. Christ, however, in all simplicity, addresses the elements directly. He speaks with the authority of the Creator.

## II. The Use of Haiku in Preaching

The use of haiku in preaching can be very effective in illustrating Scripture, often in a humorous way. It is best if the haiku has been written by a well-known poet, as this will immediately arouse interest. You should be fairly sure of its meaning before using the poem. Often the background to the haiku verse will give useful information on how it can be used.

As an example look at this verse.

*Hasu no hana shirami wo suteru bakari nari.*  
The lotus flower blooms,  
Yet here am I  
picking my lice  
And flicking them away!

At first glance one wonders what on earth this verse may have in common with Scripture! But it presents us with an illustration of Romans 7:19, "I don't do the good I want to; instead I do the evil that I do not want to do."

When Issa wrote this verse he was sitting on the porch of a rich friend's house. He was on a journey, and being a poor man he often slept in the open or in the very cheapest lodgings. He invariably picked up plenty of body lice. Having arrived at his friend's house he sits on the veranda and looks out at the beautiful garden with its ornamental pond and the lovely lotus flowers in full bloom. As a poet the response this should provoke is a verse in praise of the beauty before him, but instead all he can think about is the lice.

This can illustrate the fact that instinctively we all know that we are made for something more, something higher than that we are. We see the beauty of nature; we feel the longings of our own hearts to be more than we are, purer, more thoughtful, loving, kind and truthful. Yet so much time is taken up with the nitty gritty of daily life, and we soon fret and fuss, lose our tempers, and compromise the voice of God within us.

Many of these haiku verses can be used without any explanation at all. When preaching on preparedness for death we could use these haiku.

*Ohiru hana ya sude ni onore mo kudari saka.*  
The blossoms fall and scatter  
I too am already in decline.

*Shinijitaku itase itase to sakura kana.*  
Get ready! Get ready to die  
Say the cherry blossoms.

*Yo no naka wa jigoku no ue no hanami kana.*  
This world of ours  
'Tis like viewing the cherry blossoms  
Over hell.

Issa composed this verse while viewing cherry blossoms overlooking the great city of Edo. It is the city he is referring to as hell. Being from the countryside he was discriminated against and had a hard time in the city.

One needs to be sure of the meaning of the poem before using it. Take for example the following verse:

*Kuyo kuyo to sawagu na asa wa asa no tsuyu.*  
Don't distress yourself  
With fret and worry,  
Tomorrow will bring  
Tomorrow's dew.

This verse sounds like Jesus' words, "Therefore do not worry about tomorrow, for tomorrow will worry about itself," But the haiku is not a declaration of faith, but more a simple optimism like "Cheer up, things will turn out for the better." However the verse can be used to show that the words of Jesus are based on the previous verses, "Your heavenly Father knows . . ."

### III. Japanese Literature and Sermon Structure

In *Japanese Theatre*, p. 151 it says, "Disregard for the plot and complete submission to the arbitrariness of the set situation do not disturb a Japanese audience. The spectator is more interested in seeing an already familiar and prescribed situation and what the actor does under the circumstances than in following the unfolding of a plot. Out of the variety of situations with which playwrights and actors dealt, appeared a list of basic scenes which became the kernel of the plays and the chief centre of interest. These basic scenes which commanded the importance that in other theaters is taken by the plot, are called 'scenes of emphasis' and vaguely correspond to the western idea of climaxes."

The context of much of the traditional theater of Japan comes from the world of Japanese literature. The great works of Japanese literature, with the exception of the *Tale of Genji*, are at first a disappointment to the western reader. The diaries describe a variety of completely unrelated incidents with no apparent unifying factor. *The Tales of the Heike* is episodic rather than epic, and books like, *The Pillowbook of Sei Shanagon*, *Tsure Tsure Gusa*, and *The Tales of Ise* contain no logical structure, but seem to be strings of little incidents or comments about trivial things. The appeal of these works is not to the intellect, but to the emotions. Consequently it is the emotional impact of the set verbal scenes rather than the intricacies of plot or story that is important. Logical sequence in the western sense is not the object of the presentation. On the contrary for the sake of dramatic and emotional impact the sacrifice of a consistent plot is seen as justifiable to the Japanese.

It is my conviction that this mode of communication should at least be considered in the structure of our preaching. We, along with Japanese pastors, were taught hermeneutics and apologetics at Bible school or seminary along principles based on western ways of thought which are based on logic, consistency and the building up of a case that leads to a clear conclusion. For most of us the appeal to the emotions is seen as legitimate only in a secondary sense. The modes and methods used in literature and other arts then are slighted and not used to communicate to the audience. I often feel that much of my preaching falls short because it so easily becomes an EXPLANATION of truth, rather than a DEMONSTRATION of truth.

We should not go for an all-out non-logical appeal to the emotions in our preaching. But we should pay more attention to "scenes of emphasis" which primarily appeal to the emotions and describe these "scenes" in ways that build up to a climax with which the listener can identify emotionally. Then from that point we can speak to hearts already moved, and apply scriptural truth related to the passage.

The Scriptures, particularly the historical passages of the Old Testament and the Gospels are full of such scenes. The prodigal son, the widow of Nain, the woman taken in adultery, the blind men sitting by the wayside; in fact all the Gospel stories where people meet Jesus, contain scenes which can be presented so as to arouse the emotions in a legitimate way. Even when preaching from the epistles we can use the gospel scenes to illustrate truth.

#### A Final Word

In conclusion let me add a word of caution. No amount of knowledge of Japanese literature will compensate for prayer, Bible study, and the empowering of the Holy Spirit when it comes to preaching. But all other things being equal, the use of Japanese literature (both content and structure) will enhance our presentation of the truth.

The crunch question is this. Is it worth all the time and effort? If we answer "no" too quickly, we deny the seriousness of the whole subject under review. There is a price to be paid for identification and contextualization. The price in Japan is not the physical inconvenience of jungles and persecution, but the price of mental and intellectual effort.

Lest we get discouraged let me quote in closing another verse from Issa.

*Sujidango chinpukan mo nodaka kana.*

The wayside preaching

Though I can't make head nor tail of it

Is somehow peaceful!

We are not the only ones who have our problems!

Edited by Don Wright from Hayama Conference lecture, 1982

# COME TO YMCA

for your MISSIONARY CONFERENCE  
CHURCH CAMP  
DAY OFF or TIME WITH YOUR FAMILY



## TOKYO YMCA HOTEL



7 Mitoshiro-cho, Kanda, Chiyoda-ku, Tokyo 101  
86 Rooms 119 beds (Single 53, Twin 33)

Rates	¥ 5,500 (Single) ¥ 8,400 (Twin)
Meals	Restaurant in basement
Facilities & Activities	Lobby, 2 chapels, 12 meeting rooms, medical clinic, book & stationary shop, photo shop, gym, wedding & banquet service
Location	5 min. drive from Tokyo Station 20 min. drive from TCAT
Reservations	Tel. (03) 293-1911



## TOKYO YMCA YAMANAKA-KO CENTER

Hirano, Yamanakako-Mura, Minamitsuru-Gun, Yamanashi-Ken 401-05  
15 Rooms, 14 Cabins (200 persons)

Rates	Adult = ¥ 4,700 (1 bed & 2 meals including tax) Child = ¥ 4,500 (under 12 years old)
Meals	Lunch & special meals are available
Facilities & Activities	Lobby, 3 meeting rooms, 2 recreation halls, Handicapped toilet & bath, ground, tennis court, camping, boating, canoeing & other outdoor activities.
Location	About 3 hours drive or train ride from Tokyo
Reservations	Tel. (0555) 65-7721



## TOKYO YMCA NOBEYAMA-KOGEN CENTER

1416, Hisawa, Kawakami-Mura, Minamisaku-Gun, Nagano-ken 384-14  
30 Rooms, 160 Beds, 15 Tents (150 persons, Summer)



Rates	Adult ¥ 5,500 - (1 bed & 2 meals including tax) Child ¥ 4,000 (under 6 years old) *Between July 1st - Aug. 31st. Adult ¥ 6,300 - Child ¥ 4,800
Meals	Lunch & special meals are available
Facilities & Activities	Lobby, 8 meeting rooms, chapel, ground, tent site, Camping & other outdoor activities
Location	About 3 hours drive or train ride from Tokyo
Reservations	Tel. (0267) 97-2102



## TOKYO YMCA MYOKO-KOGEN LODGE

Ikenotaira-onsen, Myoko Kogen-Machi, Niigata-Ken 949-21  
15 Rooms (120 persons)

Rates	Adult ¥ 6,500 (1 bed & 2 meals including tax - Summer) ¥ 7,100 (1 bed & 2 meals including tax - Winter) Child ¥ 1,500 discount (under 12 years old)
Meals	Lunch & special meals are available
Facilities & Activities	Lobby, 4 meeting rooms, hot spring, ground cross country & downhill skiing, camping & other outdoor activities
Location	About 3½ hours from Tokyo by train, 20 min. drive from Lake Nojiri
Reservations	Tel. (0255) 86-2171





## WHAT WOULD A WORLD BE LIKE WITHOUT BOOKS?

*We don't ever want to find out. That's why we distribute Christian literature in every continent, and what to do a lot more.*

*One of our most urgent goals in Japan now is to send well-trained literature missionaries overseas, to Asia, to Brazil, and elsewhere. Pray with us that the Lord of the harvest will call young people of quality and commitment into this work, so that good Christian books will always be available for those who need them.*

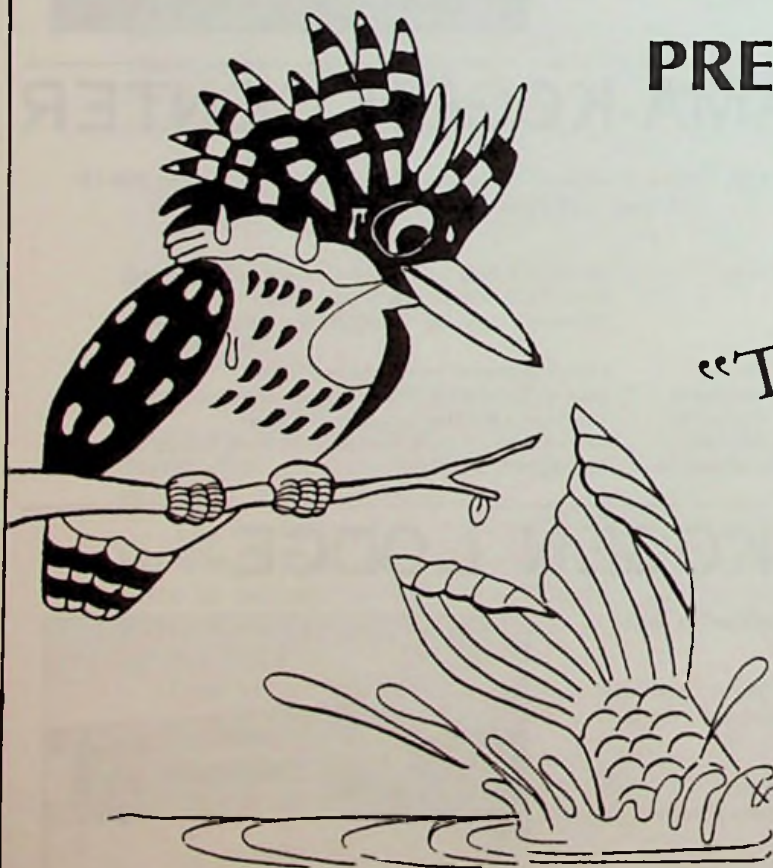
And in Japan, some suggestions for your Christmas gifts and reading: (mail order service all over the country)



*Christian Literature Crusade*

- |  |       |
|--|-------|
| 1. A Higher Honor, Robert Boardman. Stories and insights from 33 years missionary service in Japan.          | ¥1590 |
| 2. The Two Empires in Japan, John Young. The unending conflict between Shinto and the Gospel.                | ¥1300 |
| 3. Freezing Point, Miura Ayako. Long-awaited English translation of the novel that launched her to fame.     | ¥3500 |
| 4. Operation World, Patrick Johnson. Update information on evangelism in every country of the world.         | ¥1790 |
| 5. Choices, Changes, Joni Eareckson Tada. Story of her ministry and marriage to Japanese-American Ken Tada.  | ¥1490 |
| 6. Revival, Martyn Lloyd-Jones. Sermons commemorating the 1859 awakening - nature and conditions of revival. | ¥1790 |
| 7. Power Healing, John Wimber. A revolutionary approach to the place of healing in Christian ministry.       | ¥1490 |

Mission Office: 4-13-34 Honcho, Higashi Kurume Shi, Tokyo 203, Tel. 0424-71-1527 (Peter Horne)  
 English Bookstore: 2-1 Surugadai, Kanda, Chiyoda Ku, Tokyo 101, Tel. 03-294-0776 (June Gregory)



## PRESERVE NATURE

World Famous  
BIRD SANCTUARY

“Too Big”

KARUIZAWA  
**HOSHINO RESORT**

NAKAKARUIZAWA, KARUIZAWAMACHI NAGANO-KEN  
TEL. 0267-45-5121

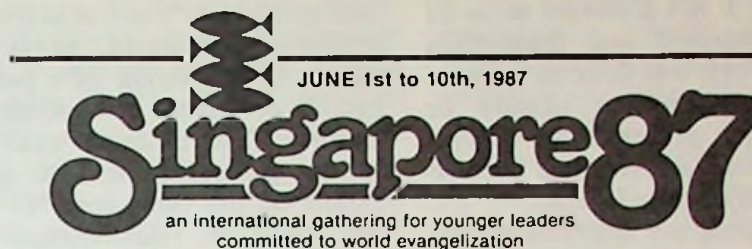
SINGAPORE '87 "An international gathering for younger leaders committed to world Evangelization"

The vision for Singapore '87 was born in the mind of Leighton Ford, Chairman of the Lausanne Committee for Word Evangelization. The tragedy of losing his own son, "Sandy", during open heart surgery caused Dr. Ford to think more seriously about the need for raising up a new generation of leaders to carry forth with the mandate of World Evangelization and the vision of the Lausanne movement. So many of his dreams for the future were wrapped up in his oldest son who was an outstanding collegiate scholar, athlete and leader.

Increasingly Dr. Ford and many others of his generation were coming to the realization that many of the leaders from around the world who are currently in positions of leading denominations and parachurch organizations are within a few years of retirement. Compounding the prospects for future leadership is the tendency of many potential younger leaders of an emerging generation to gravitate to positions that offer greater financial security while at the same time minimizing risks.

In the face of that reality, the leaders for Singapore '87 defined the objective for the conference as follows: "Recognizing the urgent and complex tasks facing the church in reaching a lost world, we seek to inspire and encourage emerging leadership worldwide to accept the challenge of boldly, creatively and faithfully serving the church in reaching this generation with the Gospel of Jesus Christ."

The gathering of 275 younger leaders who had been invited from seventy countries to meet in Singapore from June 1-10 was the fruition of that dream. Though Leighton Ford was on hand along with a team of "Senior Leaders" including Dr. John



## DOUG BIRDSALL

Stott, Dr. Thomas Wang of China, Dr. Gottfried Osei-Mensah of Kenya, and Dr. Carl Armerding of Regent College, the leadership of the conference was intentionally in the hands of a group of younger leaders from each region of the globe who constituted the conference committee.

The ten day program was divided into two halves with the first half focusing on "The Leader as Risk Taker." Referring to the heritage of great men and women of our time who have been visionary and courageous in the cause of carrying out the work of the Kingdom, it was noted that many of a new generation are more inclined towards efficiency in management and in simply administering the programs that were initiated by Godly, risk-taking leaders.

Foundational to the development of a risk-taking capacity is the cultivation of inner character and security in our identification with Jesus Christ. Based on this foundation, a ministry of leadership and risk-taking can be built which will be able to withstand the pressures of difficulties encountered all along the way, loneliness, discouragement and temptation which is a very real part of the spiritual warfare in which leaders are involved.

This particular matter of moral integrity in resisting temptation received high profile throughout the conference because of news of moral failure on the part of Christian leaders of great stature which had become public prior to and during the time we were together in Singapore. In his

closing address, Leighton Ford gave an impassioned plea to men and women of the conference to walk in daily moral uprightness of character. This exhortation was sounded several times during the first week as Dr. John Ting of Singapore spoke on "The Integrity of the Leader," Colleen Townsend-Evans addressed "The Leader and His Family," and David Bryant spoke to the topic of "Prayer and the Leader."

The second half of the conference focused on "The Leader on the Cutting Edge." In contradistinction to the first part of the conference which was inter- and intra-personally oriented, the latter half dealt more sharply with the actual tasks, challenges, and opportunities for evangelization in the contemporary world. Though the caliber of speakers could hardly have been excelled, and though the topics addressed such as "Reaching Unreached Peoples," "Reaching Large Cities," and "Reaching the Oppressed" were some of the most urgent facing the church at the latter part of the twentieth



century, I felt a certain sense of disappointment and frustration that so little was done in the area of establishing an agenda or developing strategies for accomplishing the task that had been so graphically put before us.

In sharing my frustration with Mr. Brian Stiller, the Executive Director of the Evangelical Fellowship of Canada, who served as the Chairman for Singapore '87, he countered by reiterating the purpose of the conference as being one more aimed at developing and "networking" young leaders from around the world than in actually strategizing for the task.

Herein lies a major strength as well as an inherent weakness of my generation of younger leaders—especially North Americans. In an attempt to compensate for the zealous excess that characterized many great leaders of a previous generation who were so task oriented that they often neglected the needs of family and close associates, my genera-

tion seeks to be more relationally sensitive. However, as is the nature of the swing of a pendulum, it goes from one extreme to another. The inherent weakness of my generation and to some extent of the Singapore '87 was the focus on relationships and networking, almost to the exclusion of effective progress towards carrying out the task which has been entrusted to our care.

As the conference moved into its final days, there was a growing desire to see a new hybrid of young evangelical leaders emerge who would combine the best qualities of vision, singularity of purpose, and abandonment to the cause of world evangelization along with the qualities of heightened sensitivity to family and their concerns and a greater commitment to international and trans-organizational partnerships.

Tension developed between North American delegates, who were only 41 in number, and delegates from Eastern European

and Two-Thirds World countries as some of those delegates in plenary sessions as well as in smaller consultations expressed frustration, sometimes in less than constructive fashion, over the way in which the American church uses its material and personnel resources. Interestingly, tensions increased among other groups who chose to identify with those making accusations or with those being taken to task. On the final morning of the conference, the team of Senior Leaders found it necessary to help diffuse the tension with a public forum on the topic. Through their wisdom, issues were brought more sharply into focus, tensions evaporated, and meaningful reconciliation took place.

With respect to the prognosis for the future quality of evangelical leaders, the talent and potential for great leadership is certainly in place. Spiritually, intellectually, and professionally, there are men and women from



### **JOIN US.....**

in Celebrating 37 Years of growth and development in the Publishing of Christian literature in Japan!

### **ENCOURAGE US.....**

with your enthusiastic use of Christian books, Church School materials, Bible videos, music and tapes, etc. in your evangelistic ministry.

### **SHOW US.....**

how we can better serve you in the ongoing work of the gospel in this thriving but spiritually hardened nation! Let's Advance Together!

**Word of Life Press Ministries** 6 Shinanomachi, Shinjuku-ku, Tokyo 160



each region of the world who will be able to lead the Church forward in expanding her borders as they mature under the leadership of the Holy Spirit.

Perhaps there is no country in Asia where the question of "passing the torch" in leadership is as important as it is here in Japan. Both in the missionary community as well as in the broader evangelical community there is a critical awareness of the transition in leadership from the generation of mission and national leaders who were raised up in the post-war era to those who have come into a very different context in more recent years. As was true in the broader Singapore '87 setting, so is it also true that God is raising up an emerging generation of mission and national leaders who will build upon the foundation of their predecessors in leading the Church of Jesus Christ ever more effectively in seizing unprecedented opportunities for penetrating every sector of this

society with the Gospel, and in seizing the opportunity to harness the expanding influence of this country for the sake of evangelization throughout Asia and the rest of the world.

Personally speaking, I came away from the conference with an overwhelming sense of gratitude simply to be numbered among those who love Him and are called by His name. Even greater is the inestimable privilege of being linked in partnership with Jesus Christ and with an international network of brothers and sisters in the eternal and global enterprise of reconciliation. For the privilege of representing my co-workers in JEMA, and for the opportunity to become better acquainted with the four brothers representing the JEA, I am most grateful. I pray that I may be able to repay my debt of gratitude by being a source of encouragement to those in my own LIFE mission as well as to all with whom I have opportunity to minister in Japan

to the end that we might more expectantly believe and serve "him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be the glory in the church and in Christ Jesus throughout all generations!"

\*\*\*Recently reprinted\*\*\*

Offered by the Japan  
Presbyterian Mission

Dr. John M.L. Young's

### THE TWO EMPIRES IN JAPAN

Price: 800 yen.

*Special discount for Christian missionaries: 600 yen.*

Limited supply available.  
Please write or call:

The Japan Presbyterian  
Mission

Attn: Nelson Jennings  
50 Aza Iwata  
Oaza Nagakute,  
Nagakute Cho  
Aichi Gun 480-11

05616-2-4196

## YOUR DRUGSTORE IN JAPAN

### COMPLETE LINE OF STATESIDE

Drugs and proprietaries, baby needs, cosmetics and toiletries, sundries, etc.

### MISSIONARY DISCOUNT

We entitle all people engaged in missionary work 10% discount on drug purchases.

**American  
PHARMACY**

Tokyo Store: Hibiya Park Bldg. (271)40345

You are in good hands at

**SEISHIKAI HOSPITAL**



181 beds

### Comprehensive Medical Care

including rehabilitation and emergency as well as out patient service

### Christian doctors and nurses

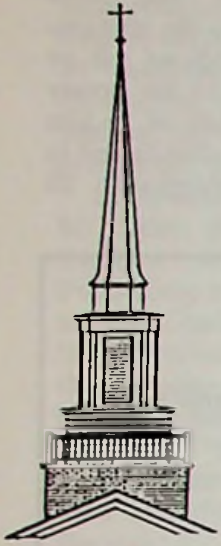
A Hospital with a Christian witness

*Discount for missionaries and the clergy*

Director: **Dr. Nobuyoshi Okada**

40-2 Sakashita 1 chome  
Itabashi Ku, Tokyo 174  
Tel. 03-968-2621

7 minutes walk from "Sakane"  
subway station (Mita Line)



# THE CHURCH PLANTER, PROBLEM SOLVING AND MONEY

TOKIO SATAKE

(Translated by Roger Hederstedt)

*The editorial committee is thankful to Roger Hederstedt for his excellent translation of the Satake book. Roger has reminded us that he would not have been able to do this work without the help of his wife Julie and Nancy Tribley (LIFE). Thanks Roger, Julie and Nancy.*

*Editor's note: Below we present the abridged English translation of pp. 77-86 of Rev. Tokio Satake's popular book on church planting, Kono Iwa no Ue ni.*

Earlier we noted that churches which fail to grow fairly rapidly in the period 5-8 years following their founding tend to continue following a pattern of non-growth thereafter. Conversely, churches that undergo various spiritual and practical trials tend to grow from these stresses, thereby growing quickly and bearing fruit. During this period, the main components of a general philosophy of ministry, a plan of outreach, and the pastor's own style of ministry begin to take shape. Moreover, the church is able to formulate that one item indispensable to church growth—the long-term growth plan.

If instead during this period, the church passively bides its time and undergoes little hardship, it will lose its vigor and tend (at best) to maintain the status quo. But the church that is on the move will most certainly be confronted with problems.

Getting a new church off the

ground requires a tremendous amount of effort, but as members cooperate to meet the challenges, they become bonded in unity. Even so, in this busy and hopeful atmosphere, problems tend to get swept under the carpet. But once things have taken shape and the early excitement has worn off, the problems lurking below the surface raise their ugly heads. But rather than finding fault with this situation, I would venture to say that such activity does in fact characterize a *healthy* church. Indeed, the *absence* of visible problems is in itself a great danger signal!

For example, in a church where the pastor or missionary does all the outreach, few if any problems will arise (although the situation may frustrate the leader). When lay people get intensely involved in the process of praying for, planning, and carrying out evangelistic programs, you can be certain that their opinions will often clash, giving rise to new problems.

Furthermore, when lay people start pressing forward in evangelism, Satan refuses to remain idle on the sidelines. He dives into the fray to destroy any spirit of

cooperation and to stir up misunderstanding and ill feelings between people. His goal: divide and conquer. Thus if your church is relatively free of problems, do not necessarily consider it cause for joy, for you may discover your church exhibiting the most visible sign of an *unhealthy* church: dearth of lay involvement in outreach. In such a church, believers are not getting proper training, so "growth" is not even a viable option.

## Problem Resolution

Chapters 4-7 of Acts show that the early church grew strong and became a missionary church as it faced and overcame problems like Peter's arrest, Ananias and Sapphira's deception, the complaints against the system for the daily distribution of food, the martyrdom of Stephen, etc. As long as the church keeps reaching out in evangelism, problems will be a fact of life. We thus face the issue of how to attack these problems in a constructive way.

At the 3rd Seminar on Church Planting a survey was taken to investigate the way people approached problem solving.

The bar graph shown here shows the results, and although these results reflect the responses of individuals, I think they could likewise be applied to entire churches. There are those who fail at the problem resolution process and weaken the church by avoiding problems when they arise, thinking negatively, and shifting responsibility to others.

Yet if a problem comes up, we ought to accept it as evidence that something is happening in our fellowship! With the omnipotent Lord at our side, we cannot speak of "unsolvable" problems. Rather, we do our best to grasp *all* the details of a problem rather than, for example, basing our judgment on only one

person's side of a story. Then, with our feet planted firmly in reality, we work at finding the best solution.

Getting at the root of problems and solving them quickly is crucial, but hasty, ill-informed decisions threaten to make problems even worse, so an accurate assessment of each situation is absolutely essential. To do that, I as the pastor have to realize that "I am responsible in this situation." It could probably be said that the pastor shoulders responsibility in regard to *any* church-related problem, for with him lies the highest level of spiritual responsibility. But young pastors, "green" as spiritual leaders and lacking experience in the everyday world,

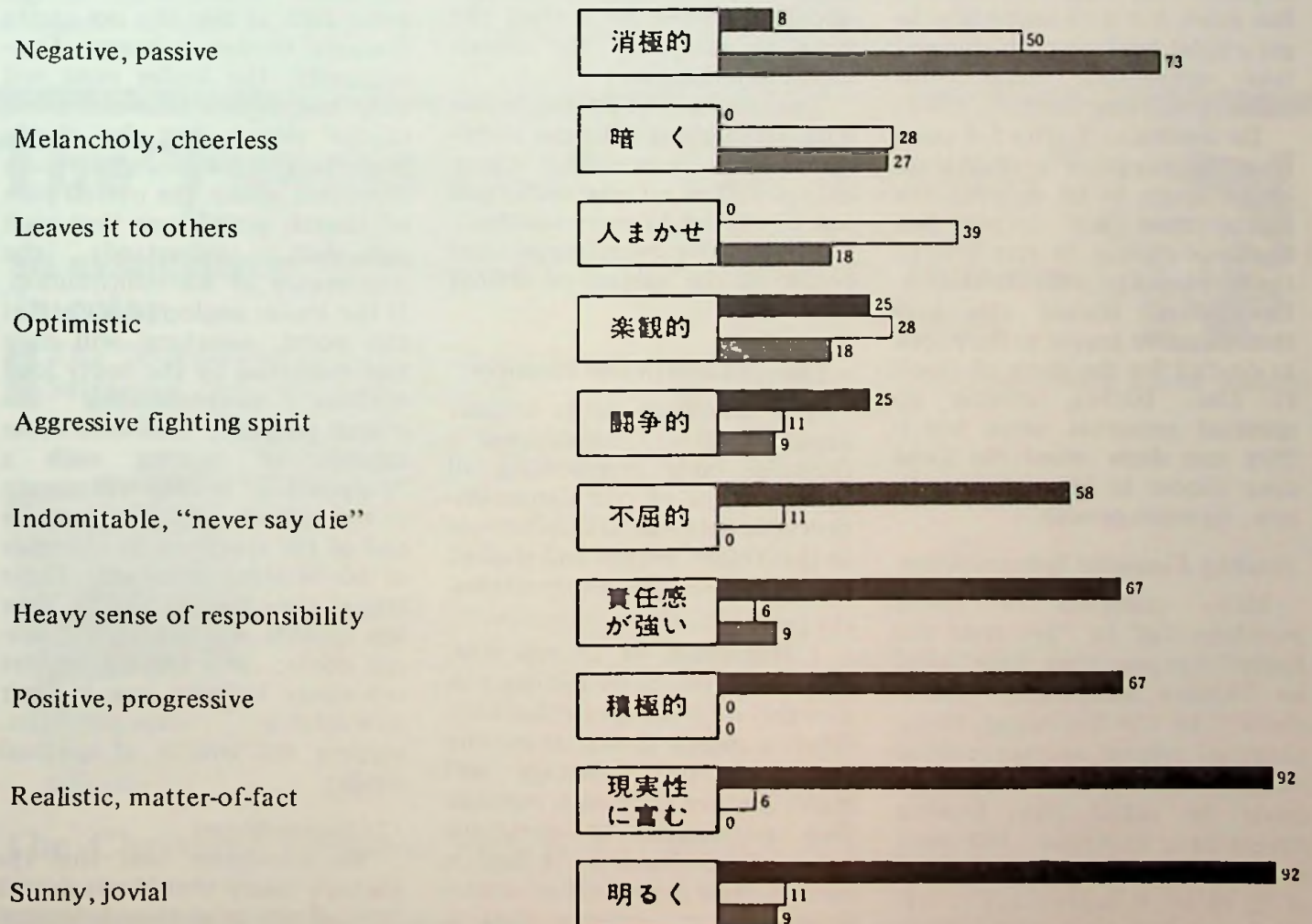
can easily aggravate a problem situation. Small problems can mushroom into big ones if the pastor either fails to take the proper responsibility or acts rashly—both of which are common responses to seemingly overwhelming problems. Blessed is the pastor who has a lay person in his fellowship who will pray and share the anguish, and work positively with the pastor to resolve a problem! Since problems related to the church are ultimately connected to spiritual matters, their roots often extend very deep. Consequently, problems that drag on for long periods tend to crop up more frequently than those for which quick solutions can be found. This calls for perseverance

#### PROFILE of a successful church planter: PROBLEM RESOLUTION

*Black Bar:* % of 12 men who planted autonomous churches 3 yrs.

*White Bar:* % of 18 men who planted autonomous churches 3 yrs.

*Gray Bar:* % of 11 men who abandoned church planting efforts along the way or left the faith altogether



on the part of the leader—a never-give-in attitude. In the end, however, the issue boils down to faith and prayer.

So then, as the church encounters and works through various problems, the Lord trains it and strengthens it spiritually, fashioning it into “an instrument . . . prepared to do any good work” for the Lord (2 Tim. 2:21).

Of the approximately 100 pastors supported through KDK, a few never once referred to any problems occurring in their churches. Not surprisingly, these are the very men who have been unable to plant well-organized, stable churches. By contrast, another pastor who initially lacked consistency and was himself the source of problems later “got his act together,” won the confidence of church members, and now leads a growing church. A pastor may drag his feet for a few years, but if he learns how to get a solid hold on problems and take appropriate action, his ministry will bear fruit.

To conclude, if after 5-8 years from its inception a church no longer seems to be growing, the pastor must not despair but continue striving to stay true to the Word and to serve the church. Lay people should also give themselves to prayer as they seek to do “all for the glory of God” (1 Cor. 10:31), storing up spiritual resources upon which they can draw when the Lord does choose to bless them with new, vigorous growth.

### Healthy Financial Independence

Many churches of 20-30 members fail to “get over the hump” because they have failed to become independent financially. In the beginning, many churches receive assistance from outside sources, and while few could be called rich, income covers basic expenses. But once a church reaches a membership of 20 or so, it is generally recognized as autonomous and outside

funds get cut drastically. Sometimes they dry up altogether, throwing the church into financial straits. To avoid such crises (sometimes unforeseeable), the pastor will often get an outside, “secular” job to help the church ride through financial difficulties.

Pastoral moonlighting may function as an appropriate *short-term* solution. But if it gets drawn out for a longer period of several years—with the financial integrity of the church dependent on the pastor’s outside job—an unhealthy pattern has taken root. The pastor is unable to give himself adequately to the tasks of evangelism and pastoral care. Lay people also feel the financial pinch, so although they may be discontent with poor pastoral care, they choose to stick it out in silence. Then after a time, people unconsciously begin to accept this *abnormal* state of affairs as normal, and the sense of crisis that formerly impelled people to correct the situation dies out; the church becomes lethargic.

The solution, of course, begins with establishing financial stability as soon as possible. Every church differs, so no specific rule can be applied to every situation, but I will offer several suggestions below on the subject of church finances.

### Church Growth and Finances

The following things became apparent after I constructed a financial table representing all the churches of our denomination (Baptist General Conference) in the Tokyo district and studied their incomes and expenditures.

#### (1) Income

1. Regardless of church size, the largest source of income was monthly offerings (*gettei kenkin*). When a church grows, its income from monthly offerings will climb sharply since each member feels responsible to carry his share of the burden. I find it hard to draw any decisive conclusions, yet it appears that a

church obtaining 40-50% of its total income from the monthly offerings is on the track to financial integrity.

2. Offering monies gathered at various church meetings (particularly the worship service) are normally proportionate to the number of people present in those gatherings. But interestingly enough, in this category, per capita giving varies greatly from church to church. Depending on the history of a church and the social strata its members represent, members’ economic standing will differ widely, rendering per-person-giving figures meaningless. On a case-by-case basis, however, those figures reflect the spiritual condition of a church. Thus members need to take an interest in the amount of money given at their gatherings, for it functions as an important indicator of health.

3. When dealing with a church of 20-30 members, common sense tells us that the per capita financial burden is heavy. Consequently, the leader must not only convey the financial needs of the church, but also clarify how the role of church finances functions within the overall plan of church growth, so that each individual understands the importance of his contribution. If the leader neglects his duty at this point, members’ will only feel burdened by the heavy load without comprehending the overall purpose; thus only those capable of bearing such a “purposeless” burden will remain in the church. At the opposite end of the spectrum lie churches of 50 or more members. These larger churches generally have less trouble meeting their financial needs; as a result members can easily become lazy in their stewardship responsibilities, sapping the church of spiritual vitality.

#### (2) Expenditures

We sometimes hear that the pastor’s salary should not exceed 30% of the total church budget.

Perhaps not. In a small church, however, that figure unavoidably climbs above 50%. At issue here is how church members view such a situation, for their outlook heavily influences the church's financial standing. Big problems loom on the horizon if people get the impression that their offerings do more to support the pastor than to support the work of the church. Once pastoral support comprises more than 50% of the total budget, church members understandably begin to feel this way. When compiling a budget, then, care must be given to how various expenditure columns are set up and how they relate to one another in order to avoid any misunderstandings.

### Defining Various Budget Categories

I have in hand annual and monthly reports from many churches. By checking the headings in the financial statement contained in each report, I can

learn a great deal about each church's philosophy of ministry and each pastor's approach to ministry. I have taken 10 of these reports and divided them into three groups—A, B, and C.

In the A group, income and outlays have simply been listed in chronological order, apparently in an attempt to make the financial statement easy to understand. But such a listing does not enable me to learn anything about the philosophy of ministry of these churches, since expenses for outreach, education, furnishings, etc. are all jumbled together. I have no way of knowing where, financially speaking, the priorities of these churches lie. To make matters worse, the pastor's salary sits at the top of each list, making it the most obvious expense of all!

By analyzing the B group's financial statements, I can begin to see where each church places its priorities. Some thought has apparently been given to the issue of pastoral salary, for in the

B group churches' statements it no longer tops the list of expenditures. Overall, however, these statements still amount to little more than a simple listing of receipts and disbursements.

Group C's statements reveal churches with clearly defined direction. One church has even gone so far as to include a category detailing its giving to outside organizations, making obvious in its financial statement the kinds of activities it actively pursues. This church has expanded rapidly and is giving birth to many new churches.

In short, if a church connects its accounting system to a clearly defined philosophy of ministry and church administration, members will have little trouble understanding *why* their giving is important, and their cooperation insures that the church will not always be scrambling to scrape up needed funds.

## The "Fukuinban"

—The Christian Shinbun,  
an evangelistic Publication  
in color.

The "Fukuinban" Clearly Presents  
Salvation through Jesus Christ.

The contents of the "Fukuinban"

Page one : A message of salvation

Pages two and three : "A conversation with  
Ayako Miura," etc.

Last page : testimony



### Examples of use of the "Fukuinban" and the "Lammy"

1. To distribute these papers from door to door in your neighborhood.
2. To present the papers to participants in the program of your church or to distribute them to their neighbors.
3. To mail the papers to participants who took part in your church's program for the first time or who had attended some meetings but are now absent from them.
4. To use in your own way.

## The "Lammy"

—The Christian Shinbun,  
an evangelistic Publication  
in Color for Children.

The "Lammy" Introduces Church School Students  
to Jesus Christ.



The contents of the "Lammy"

Page one : A message of salvation.

Pages two and three : News of the gospel  
for children.

Last page : Comics, lives of Bible characters, etc.

### The price list

	Only one issue	Subscription
from 1 to 49 copies (postage excluded)	30 yen	30 yen
50 to 119	30 yen	26 yen
120 to 299	29 yen	25 yen
300 to 999	28 yen	24 yen
1000 to 2999	27 yen	23 yen
3000 to 4999	26 yen	23 yen
5000 and over (50 and over—postage included)	25 yen	23 yen

The Christian Shinbun **クリスチャン新聞**

OSCC-Building 2-1 Kanda-Surugadai Chiyoda-ku Tokyo 101 ☎03-291-8524

## Conclusion

I have attempted to show how a church can thoroughly educate its membership in critical matters at the 20-30 stage; failure at this stage portends stunted growth for the church. If we are content to live with non-growth, we also need to consider the excuse we will offer when we stand before Jesus Christ, who commanded us, "Go into all the world and preach the Good News to all creation" (Mark 16:15). Our churches must by all means be churches that send out carriers of the Good News to the whole world, and become churches able to support these missionary efforts. Some would argue, "We need quality in the church, not quantity." They are right. Still, without the discipline and training that we gain as we grow in numbers, much of the task to which we have been called will be left undone. If we desire improvement in quality, we must inevitably endeavor to realize numerical growth as well.

In Acts 6:7 we read, "The word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith." Though couched in different words, similar verses appear five more times in the book of Acts, demonstrating just how much our Lord really does take joy in seeing the *number* of believers increase. The Lord does not desire to see the church at a standstill when it comes to numerical growth. We do well to remember the words of the great missionary to India, William Carey, who borrowed from Isaiah 54:2 as he inspired us with this line:

Expect great things from God.  
Attempt great things for God.



# COVENANT SEMINARY

## A FLEXIBLE SYSTEM TO MEET TODAY'S NEEDS.

Students with ability and financial support can speed up preparation for pastoral and other ministries by taking both Day and Night classes.

Students who must work to support their families can still get full seminary training by taking night courses over a longer period of time.

### Courses Offered:

Basic Course. Basic Biblical training for a wide range of Christian Workers. (48 Credits).

Advanced Course. Special training for Pastors.  
(Another 48 credits beyond the Basic Course.)

Graduate Course. Further study for Seminary Grads.  
(Another 24 credits beyond the Advanced Course.)

## A DENOMINATIONAL SEMINARY

### WITH AN INTERDENOMINATIONAL MINISTRY.

Owned and operated by the Japan Covenant Christian Church with cooperation from the Evangelical Covenant Church of America, German Alliance Mission, Mission Covenant Church of Sweden, and many Japanese churches.

Teaching Staff from 5 denominations. Over 100 students from 20 denominations and from many independent churches.



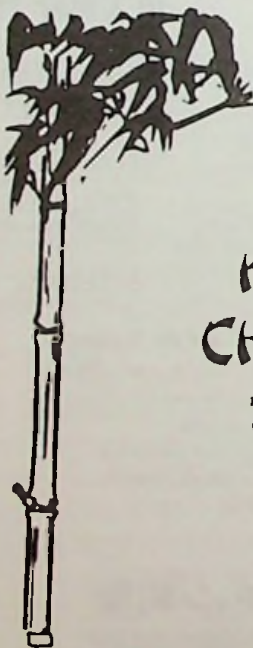
COVENANT SEMINARY  
17-8 Nakameguro, 5 Chome  
Meguro Ku, Tokyo, 153  
Phone. (03) 712-8746

Providing the  
educational needs  
of missionary children.

\*Grades 1-12

## KANSAI CHRISTIAN SCHOOL

Principal - Joel Kugler  
Kansai Christian School  
951 Tawaraguchi-cho  
Ikoma-shi, Nara-ken 630-02  
(Tel. 07437-4-1781)



# UNDERSTANDING THE PEOPLE YOU SERVE IN THEIR FAMILY CONTEXT

JULIE HEDERSTEDT

Mrs. Tanaka (fictitious name) has approached you for help. You try to help her with her depression and uncertainty, at the same time introducing her to the gospel. She brings up problems that appear to be related to her family, but you have no opportunity to meet her husband and children. The roots of her lingering problem seem to be very deep, but somehow you can only get a glimpse of the symptoms rising to the surface. Moreover, despite your prayers and spiritual guidance over a long period, Mrs. Tanaka seems to gain no ground either in overcoming her problems or in growing spiritually.

What is going wrong? There are several possibilities. Assuming the problem does not lie in the weakness of God to undertake in the situation, we could postulate that 1) the cross-cultural or linguistic barriers are too great to allow progress, 2) you are not competent enough as a spiritual or emotional helper to deal with the situation, 3) Mrs. Tanaka is holding back important information or not cooperating efficiently.

There are no simple answers. Any missionary in Japan has at some time or another been frustrated by the barriers listed above. People's problems do not go away overnight even if they become Christians.

My goal here is not to give sure-fire solutions to such problems, but simply to introduce *Harvest* readers to a resource that I have found extremely helpful

in my own life and ministry.

Recently I took a 10-week "Overview of Family Process and Family Therapy" course offered in English in Tokyo. Led by Dr. Linda Bell (family therapist and professor at the Univ. of Houston) with Ms. Tazuko Shibusawa (co-director of Counseling International), the course dealt with people not only as individuals but as ones who are strongly influenced by systems of thought and behavior rooted deeply in their respective families. An understanding of family systems can often enable one to get past the surface problems and symptoms of an individual and help that person recognize the past and present family pressures that are contributing to destructive behaviors and attitudes—and inhibiting spiritual progress.

Family systems and therapy is not a cure-all, nor is it a substitute for vibrant faith in Christ as one's Lord. Yet have we not all experienced the grief and frustration of seeing a new believer sucked into old patterns of living because of negative family influences and ingrained family habits not easily broken? At such times, an understanding of family systems proves invaluable as a tool for dealing with such problems. It can inform our perspective and make us more effective as communicators of the good news.

I have found the study of family systems immediately applicable in my personal life as well. For example, in talking

Come on in to

Student Shop

## NICHI-IN

TYPEWRITERS

STATIONERY

OFFICE SUPPLIES

CASSETTES

COPY SERVICE

日印

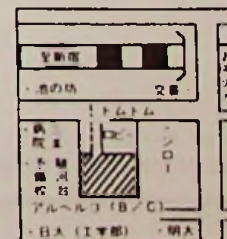
## NICHI-IN

Location:

Across from Morinaga  
LOVE Restaurant  
In front of OCHANOMIZU  
JNR STATION

Tel. (03) 295-5488

Ask for Miss Kurihara, Manager



with other missionary women, I have discovered many who, like me, came to Japan with the blessing and support of their parents, yet still carry a tremendous amount of "emotional family baggage"—areas of suppressed conflict that had never been adequately brought out into the open and dealt with constructively. Moreover, the statement of a friend haunted me: "You *never* appreciate your parents enough until it's too late." After taking the family systems course, I determined that I would not let some old misunderstandings stand in the way of my enjoying a totally open, appreciative and loving relationship with my parents. The coursework helped me lay the groundwork for communication with my parents during their recent visit to Japan. During that time we laughed and wept and prayed and we shared the pain of digging into old problems. But what a release! No more unnecessary baggage! Our respect

and love for one another deepened immensely throughout the process, but I would never have known how to approach such an encounter had I not taken the family systems course.

Too often we missionaries have suppressed our own family issues and problem areas because we are separated by distance from close family and therefore we assume there is nothing we can do about it, or we are simply too busy in "ministry" towards people with problems greater than our own that we end up putting personal family issues on a back-burner forever. A study of family systems can make us more effective both as family members and as ministers of the gospel of Jesus Christ.

The 10-week course I took is being offered again this autumn and winter at the Tokyo Baptist Church. For more information, call 03-261-7314, or direct questions and reactions related to this article to me at 044-853-0742.

**NATIVE AMERICAN**  
with working or proper visa required by Christian company for full-time position. B.A. in English or Linguistics preferred. Dictation, proof-reading, research, consulting. Immediate employment.  
Call (03) 417-8101

Have you seen  
the new large-size tract

# NEW LIFE?

Have you started using it yet?



Do you know that our goal is to find a thousand churches or individuals who are willing to give out at least 1000 copies during a three-month period

Do you realise that this colourful, powerful new evangelism tool, which is actually more than a tract, costs only 15 yen per copy

If you have not yet become a distributor, please get involved! Let us saturate this country with the Gospel! Make use of NEW LIFE in the task of bringing just that to those you are trying to win.

The next issue, which will be published by November 20, will feature the theme of Christmas.  
(Imprint is available for 10,000 yen, regardless of quantity.)

Send your orders to:

SHINSEI UNDO, 1-9-34 Ishigami, Niiza Shi, Saitama Ken, 352 Tel. 0424(74)2212 FAX 0424(74)0291



## ALICE ELSA SMITH

The Japan Evangelistic Band regret to announce the death on 18 January, 1987, of Alice Elsa Smith, after a lengthy illness, at the age of 81 years.

Alice was born June 27, 1905 at Greenwood, Texas. She earned her B.A. degree in Southern California, and completed her Master's degree at the University of Pacific. She studied further for the gospel ministry and was ordained in the church of the Nazarene.

She was sent to Japan under the care of Japan Evangelistic Band, a London based, faith mission board. Her first term of service was in Shiga Prefecture. The Kose Church in the town of Asahi, which is now an N.I.K.K. church, is the fruit of her labours there.

Not only was Alice a proficient missionary, she was an artistic person. Her oil paintings were exhibited at the Oriental Art Museum in Tokyo, and she was also an accomplished musician and composed many poems, songs and music.

The JEB mission at home and abroad thank God for the life and work of Alice Elsa Smith.

## PROMOTION

Dr. Akiji Kurumada, for many years an important voice in OMSI, passed away on July 9, 1987. He was 101. For an article on his life see Japan Harvest No. 4, 1986/87.

## WORLD VISION RETURNS

World Vision Japan has opened an office in the OSCC Building in downtown Tokyo. Dr. William Newell, for many years Director of World Vision Canada, has moved to Japan to head the work.

## BANGLADESH FLOODING

JEMA liason to JEA's Disaster and Relief Commission, Mr. Vernon Stobbe, has informed JEMA that JEA has sent one million yen to Bangladesh to assist Christians there who have lost all earthly possessions in a recent devastating flood. The money was an advance from the disaster and relief fund and an appeal has been sent out to replenish these funds; any gifts beyond the initial amount sent will also be forwarded to Bangladesh through EFA. (See related photo)

Send your money to JEA,  
*Furikae* - Tokyo 5-68442.

## 1988 WOMEN'S CONFERENCE

A self-supporting conference in English on the topic, "Living Creatively: Discovering God's Design," will meet at Amagi Sanso from January 29-31, 1988. For further details call 0425-73-2890 (Mrs. Meredith Maruyama)

## "MANAGING YOUR TIME" SEMINARS

Dr. William Newell will be the speaker at the First Annual Tohoku Evangelical Missionary Fellowship Retreat at Kinshuko Bible Camp, November 5 and 6, 1987. Contact Marty Shaw, Jr. for full details: 0426-22-9627

KANTO AREA missionaries please note that the Time Management Seminar scheduled for November 16 has been rescheduled to December 3, 1987. This decision was made since we were informed of the availability of Dr. Ted Engstrom who along with Dr. William Newell will conduct the workshop at OSCC, under the sponsorship of JEMA's Pioneer Evangelism Commission. For further details call the JEMA Office: 03-295-1949.

## CAJ YOKOHAMA

The Christian Academy in Japan has opened a Yokohama satellite school, grades one through six. Five students are presently enrolled. For full details contact Paul Theule at CAJ (0424-71-3210).

## NEW ASSIGNMENT

Rev. Verner Strom has accepted the position of TEAM Director Canada. The Stroms will leave Japan in December. Mr. Strom has been very active in JEMA, serving several terms as its president. He was Japan TEAM Field Chairman for 27 of his 36 years in Japan.



People Helping People . . .

# JAPAN MISSIONARY LANGUAGE INSTITUTE



A faculty of 12, with 75 years of experience.

*. . . for Communicating the Gospel*



1987 - 1988 SCHEDULE:

Fall—September 2, '87—December 18, '87  
Winter—January 6, '88—March 25, '88  
Spring—April 4, '88—July 15, '88

c/o Ochanomizu Student Christian Center  
1 Kanda Surugadai 2-chome, Chiyoka-ku  
Tokyo 101 Tel. (03) 295-0037

Author: **Kittey Anna Griffiths**

Narration: **Chinu Izumi**

Order price: **¥2,800** (includes book and cassette)



## Aunt kitty's Bible stories

vol. I, "The Baby Jesus"

Bible stories written by Mrs. Griffiths, Known around the world as Aunt Kitty. Aunt Kitty has written the Bible stories in such a way as to erase doubts and questions. She uses conversational style and appeals for action and invites the reader into the world of the Bible. The narration is by Mrs. Chinu Izumi a Christian actress. She is also known for her role in "Fiddler on the Roof". The recording is on a long-playing(90min.)quality cassette. Highly recommended.

**VIDEO**

**Mo Shibaraku Omachi Kudasai  
(One Moment, please.)**

This Sunday School teacher's video training cassette will be released shortly. Sunday School teachers have been entrusted with the task of leading precious little ones to Christ. This compact video presentation will train teachers in the shortest possible time. Part I. Basic course on "A child's salvation" and "Leading children towards praise".  
Video cassette order price: ¥9,800

2-1 Kanda Surugadai, Chiyoda Ku Tokyo 101 (Tel. 03-233-2681)



**JAPAN SUNDAY SCHOOL UNION**



LANGUAGE MINISTRY

SCHOOL YEAR 1987/88

Conversation as well as  
Bible classes in

JAPANESE

ENGLISH

FRENCH

GERMAN

(Over 50 classes to  
choose from)

INTRODUCE YOUR JAPANESE  
FRIENDS TO OSCC

REGISTER NOW



OCHANOMIZU STUDENT CHRISTIAN CENTER  
2-1, Kanda Surugadai, Chiyoda-ku, Tokyo 101  
Tel: (03) 292-3001  
Language Ministries 291-1285

Your **TRAVEL** is  
our **BUSINESS**

"The Lord shall preserve thy going out and thy coming  
in from this time forth, and even for evermore" Ps.121



TOKYO  
(03)292-7361

**MISSIONS TRANSPORT CENTER**

1, KANDA SURUGADAI 2-CHOME, CHIYODA-KU,  
TOKYO 101, JAPAN

(Travel Agency License No. 432)