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Japan Harvest
Winter 2012



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Living and Learning Smiles

by Randall Short, Tokyo Christian University

God must have a sense of humor. Here I am, an American in Japan, teaching the Old Testament to Japanese and Indians, to North Americans and South Americans, to Kenyans and Zimbabweans . . . to amazing women and men He has brought to Tokyo Christian University (TCU) from within Japan and around the world. It is a situation that often makes me laugh and give thanks at the same time.

How about you? Does it make you smile to imagine yourself, or a certain young person in your family or church, in a similar situation? Can you imagine living in an international community in Japan where you study the Bible and biblical languages, theology, history, missiology, philosophy, psychology, music, Japanese language and culture, and many other subjects? Not only that, but imagine worshipping and eating together, praying and playing together, and ministering and serving together. Does it make you smile? Does it make you excited? By the grace of God, who calls, enables, and equips, this is what we do at TCU.

Perhaps you are a high school student, or you have one close to you, who is praying about college. Whether you are a non-Japanese or a Japanese “returnee,” consider what TCU has to offer you. You can get a Bachelor of Arts degree in Japan while using English as the language of instruction. You can achieve a high level of fluency in Japanese. If you work hard (or if you already speak Japanese), you can even take some courses together with Japanese students—all in Japanese!—to meet your degree requirements. And you can do this at a fraction of what it normally costs in countries like the U.S. (If you are already in college, check out our semester-abroad program.)

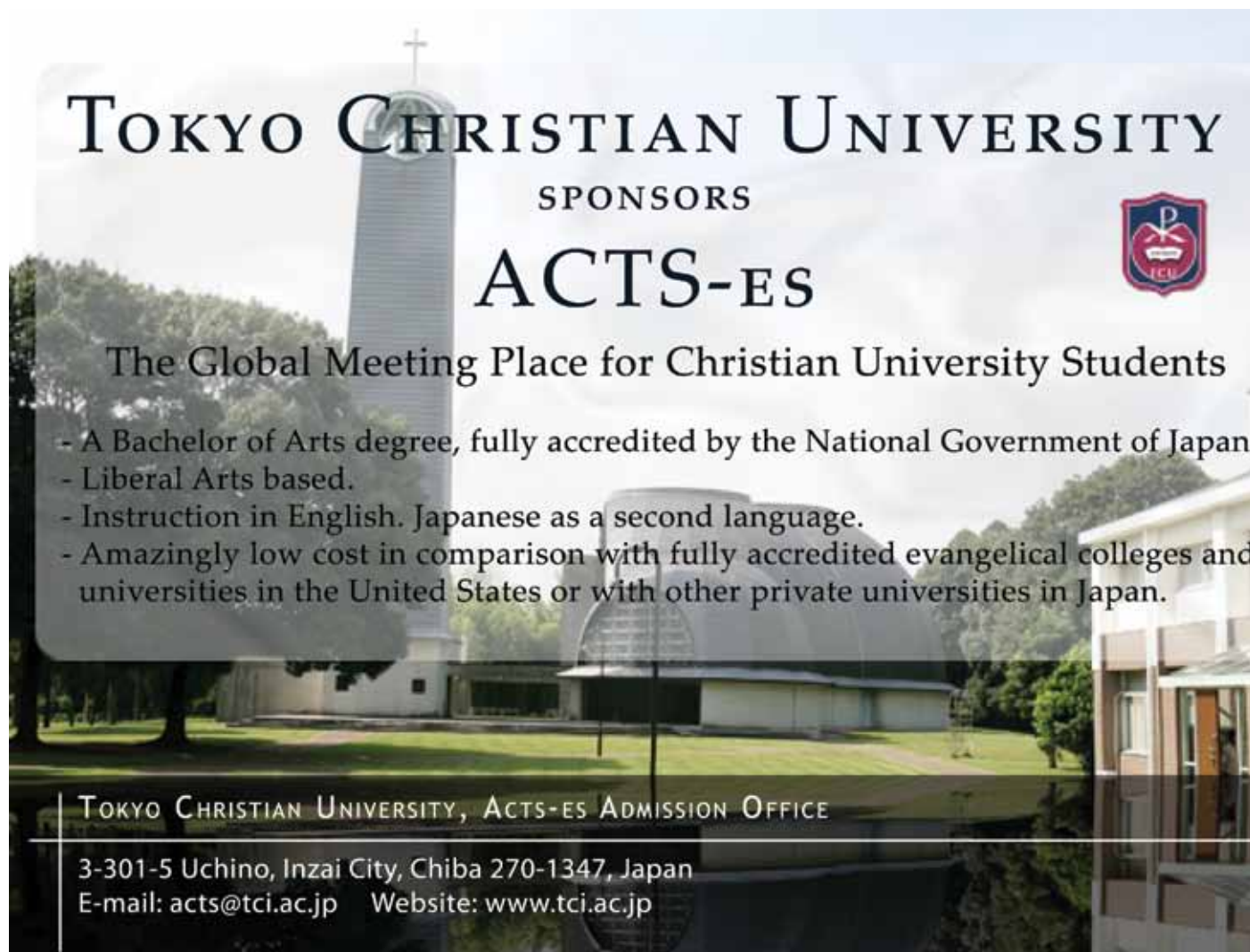
Maybe you are someone who has a special heart for Japan. You welcome opportunities to love and serve Japanese people, and you would do anything in your power to strengthen Christ’s body in this country. You know that Christian education and training—whether general or specialized—is only part of the answer. But you also know that it is a very important part

of that answer. If this describes you, please help TCU strengthen the Japanese church through the educational ministries that God has given us. We need your prayers. And we need your help in telling Japanese and others who love Japan about TCU. If you could introduce them to us, we will share with them how we think TCU can help to equip them for a life of service to God and neighbor.


Seventeen years ago, a missionary in Japan told me about Tokyo Christian University. At the time, he simply mentioned it as one of several options worth looking into. I am forever grateful that he did. Would you tell one or two others about TCU this week? Who knows? You might bring smiles to their faces for the rest of their lives.

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From the Editor



Gary Bauman has been managing editor of Japan Harvest since September 2005. He and his wife Barbara have served in Japan since 1988 with Asian Access.

JEMA Communications "New"s

New. That just may be the theme for JEMA Communications during 2012.

New Voices

Starting this spring, we plan to include an article in each issue of *Japan Harvest* by a missionary who has been in Japan less than five years. We want to hear your voice! Email us with an article proposal.

New Writer's Guidelines

We also want to continue to increase the value and quality of the magazine. This means that in 2012 we'll be stricter about article deadlines and interact more with our authors during the submission process. Our updated guidelines are now posted online in the JEMA website to help you prepare your article(s).

New Training Opportunities

We were pleased with the writing that came out of our first Writer's Workshop during the JCPI

Pre-conference time last year. We're planning two more overnight workshops this year. The first is April 12-13 at the OMF Guest Home in Ichikawa, Chiba. (Watch the JEMA website for details.) We're also planning one for fall in the Kansai area. (Kansai readers, email us with your interest and venue suggestions.)

New Designer

A special thanks to Jim Rew for eleven years of faithful service designing *Japan Harvest*. We'll introduce you to our new designer next issue.

And that's just a start! We have a number of other "new"s coming up, but we don't want to give too much away.

Until next time . . .

Yours for the Harvest,

JEMA Datebook

Event	Date	Time	Place
WIM Winter Day of Prayer	January 26, 2012	10:00 a.m.–2:00 p.m.	
JEMA Fellowship Evening	February 27, 2012	5:00 p.m.–8:30 p.m.	OCC
JEMA Mission Leaders Consultation	February 28, 2012	10:00 a.m.–12:30 p.m.	OCC
JEMA Plenary Session	February 28, 2012	1:30 p.m.–5:00 p.m.	OCC
WIM 2012 Spring Retreat	March 7-9, 2012		Megumi Chalet
JEMA Writer's Workshop	April 12–13, 2012	To Be Decided	Ichikawa, Chiba
Kanto Prayer Summit	May 8-11, 2012		Okutama Bible Chalet
Western Japan Prayer Summit	May 21-24, 2012		VIP Alpine Rose Village, Hyogo



During the consultation it was agreed that unity and cooperation are still core values held by JEMA members. Theologically diverse missions and missionaries continue to work together sharing the love of Christ through recovery work in disaster areas, without any attempt to promote their particular distinctives. The pre-consultation survey question, “What is your entry strategy / experience?” had also indicated that, with “partnership” (the most frequent answer) and “work through local churches,” adding up to over half of the responses.

Coordination also was seen to be important. In the chaos of the weeks immediately following the disaster, constantly changing needs overloaded all attempts to coordinate collection and dissemination of up-to-date information. This resulted in significant frustration in individuals and groups seeking data or supplies they needed. Dan Iverson (JPM-PCA) reported that in his group it became too difficult to even coordinate between the efforts of his church in Chiba and a sister church in Tokyo, as each independently made regular relief trips north.

Lack of information about where various Japanese and missionary groups are working was still seen as a current stumbling block to understanding where the greatest needs exist. Jonathan Wilson (founder of CRASH Japan) demonstrated the coordination possibilities that could result from CRASH managing a continually

On November 28 & 29, 2011 in Sendai, Miyagi Prefecture, the Japan Evangelical Missionary Association held a consultation for JEMA member missions who are actively working in the Tohoku area in response to the March 11, 2011 Great East Japan Earthquake Disaster.

Fifty-four registrants representing thirty different organizations gathered for the event. These included twenty-three JEMA member missions, the Japan Evangelical Association (JEA, in which JEMA is a member), CRASH Japan (JEMA’s officially endorsed disaster relief and recovery ministry), and five other non-JEMA groups.

With scores of Christian organizations involved in ministry in Tohoku, JEMA saw the importance of providing a forum for JEMA members to share, and network together with plans for the future.

A survey was conducted prior to the consultation to collect data from JEMA members on challenges and accomplishments they had experienced in the course of their Tohoku activities. The information collected was presented in summary form during the course of the consultation and used to spark discussion on related topics.

updated interactive map tool that included layers for various categories (existing Japanese- and missionary-led churches, new church plants, real-time updating of where various groups are working, etc.). This concept of a centralized map with information from multiple groups drew much interest.

One important result of CRASH’s presentation of



Jonathan Wilson highlights the importance of emotional care for survivors.

existing map data was the revelation that churches in the Fukushima area are receiving little volunteer help compared to other areas. Rev. Takahashi of DRCnet commented: “People in Fukushima say everyone goes north to Miyagi. People in Iwate say everyone goes south.” As a result of the information presented, at least three groups at the consultation began praying about redirecting their efforts to focus on work in Fukushima.

Continuity was also identified as being important. Groups working in recovery in Tohoku are now working long-term in the areas where they have spent most of their time up until now. Long-term relationships are being built and the reputation

that the timing must be right: “The same person has lost his wife, his brother, his house... How much do we really understand about losing all of these things? Sometimes I have nothing to say. Are we willing to take the time to listen? Over and over again?”

Ongoing mobilization of volunteers to aid in the recovery was also seen to be a long-term need.

CRASH Japan’s original goal was to be a channel through which Japanese churches, without their own denominational channel, could mobilize members to serve through local churches in the Tohoku area. However, it took several months to see the majority of personnel shift from being mis-

sionaries and internationals to being Japanese. Today, about 70% of the personnel working with CRASH Japan are Japanese. CRASH sees its primary long-term focus to be the provision of 心のケア (Heart Care) to the survivors of the disasters. Rev. Shinagawa (JEA General Secretary) said, “We want to express our appreciation for JEMA and CRASH. At first we would not have known what to do.”

Other key issues discussed over the course of the two-day consultation included the long-term need to provide emotional care and the need



Akira Mori shares about the feelings of Japanese in Fukushima as Nathan Snow looks on.

to engage in committed prayer.

Reflecting back on the meeting, Nathan Snow (JFWBM), facilitator of the consultation and JEMA Leadership Team member, concluded: “JEMA’s strategic facilitation of information sharing through this two day meeting was critical in making efficient use of each others’ time, giftedness and contributions to kingdom work in Japan.”

It is JEMA’s prayer that our member missions will continue to use the networking opportunities available through the JEMA network.

Members may view all of the charts presented at the consultation by logging in to the JEMA website at www.jema.org. 卍



Rev. Takahashi discusses some of the Japanese perspective with Nathan Snow.

of God’s Church is being enhanced. Approximately 50% of those working in the Tohoku disaster areas are committed to working in their areas long term and planning to transition into church planting.

Finding the balance between recovery and evangelism is an ongoing challenge. Rod Thomas (OMF) stated, “I hear what people are saying—let’s not move too quickly into evangelism. But I haven’t heard much about how to point people to Christ yet.” Akira Mori (EOM) acknowledged the importance of evangelism, but emphasized the fact

Organization Key

- CRASH Japan**—Christian Relief, Assistance, Support and Hope Japan
- JPM-PCA**—Japan Presbyterian Mission (Mission to the World)
- DRCnet**—Disaster Relief Christian Network
- OMF**—OMF International
- EOM**—Evangelical Oriental Mission
- JFWBM**—Japan Free Will Baptist Mission

2011 Japan Church Planting Institute (JCPI) National Conference



After the triple disasters of March 11, the possibility of canceling the biennial JCPI national conference scheduled for November 2-11, 2011 was briefly considered. But the CPI Leadership Team (John Mehn—Chair, Gary Fujino—Vice Chair, Dan Iverson, Akira Mori, and Mike McGinty) recognized that despite the overwhelming physical needs following the Tohoku disasters, there was an even greater need to meet spiritual needs through church planting in Tohoku and throughout Japan.

So planning for the national conference continued. In the end, as many were in attendance at this conference as previous conferences, confirming that it was the right choice to not cancel.

A significant change in the 2011 conference was the seating arrangement for the main sessions. Pre-assigned small groups were arranged around tables in the main hall. Before each message, attendees interacted in their small groups with discussion questions based on Scripture passages relating to the main presentation. Attendees who came alone were automatically incorporated into a small group and developed a sense of

community.

Because of the small group arrangement in the main hall, the resource



center was relocated to the second floor hallway on the way to the dining hall, where conferees browsed through tools to use in their ministries.

For the first time, the worship music was totally Japanese organized as Eiji and Shoko Horii (formerly of the Japanese Continental Singers) planned and led all of the musical worship.

The counseling cen-

ter was staffed by both native Japanese and native English speaking counseling staff to help those seeking a listening ear to work through challenges both minor and major.

The most memorable session for many was the evening meeting in which Pastor Akira Sato of Fukushima Bible Baptist Church shared about the journey of the “Exodus Church.”



onal Conference



Not "Church with cells"
BUT
CELL GROUP CHURCH!
「セルもある教会」
ではな
「セルグループ教会！」
「小グループ教会」も良い

Most members of his congregation had lived within the evacuation zone and were forced to evacuate. The 200-member church was scattered all across Japan, with 60 settling temporarily with Pastor Sato at Fukuin no Ie Christian Camp in the Okutama foothills west of the Tokyo metropolitan area. (Read Pastor Sato's regularly updated diary at <http://www.f1church.com>.)

Because of the new main session

format, only two elective times were held during the conference, but several special seminars were scheduled during the pre-conference day. These included a worship training intensive,

the launch of the Rural Japan Church Planting Network, and a writer's workshop led by *Japan Harvest* staff.

Ten workshops were scheduled for each of the two elective times, with half available in English and half in Japanese. The electives covered a wide range of topics, including church planting models, discipleship in the house church context, self-stewardship, stress management, effective

evangelism in Japan, Kingdom prayer, justice and mercy ministries, church multiplication through networking, Christians engaging with their communities, and leadership development through coaching.

Participants went home with renewed vision for outreach in their ministries. For information about upcoming Church Planting Institute events, visit <http://jcpi.net>. JH



Offering Hope for the Heart and Soul

by Susan Driscoll

All alone with no one. That is how we found 86-year-old Mr. Yuzuhara, laying on his futon in one of the two evacuation centers we visited in Fukushima—no family or close friends, and far from his hometown.

In mid-July, my husband and I, along with our three teenage boys, went on a four-day CRASH Japan 心のケア (Heart Care) relief trip. Since I had worked in the office several days a week since April, it was wonderful to have the chance be one of the on-site volunteers I had spent hours processing on the computer.

Once in Fukushima, the CRASH leaders taught us how to do simple hand massages and what specific questions to ask survivors to help them process what they'd experienced. We asked Mr. Yuzuhara these questions, giving him a chance to verbalize some of the stress he'd experienced through the earthquake, tsunami, and nuclear plant disasters.

What a blessing to volunteer with Japanese Christians from all over Japan, being spurred on by their fervent hearts of mercy and evangelism. I was also blessed to have a chance to minister alongside my kids. They jumped right in, not only doing hand massages and passing out tracts, but also doing crafts and playing with the antsy children who weren't allowed outside.

At the evacuation center, we volunteers paired up in twos. We walked around, sticking our heads into the cardboard cubicles. The evacuees were surprisingly receptive and over half of



those we approached were happy to sit and visit while we massaged their hands. No one turned down being prayed for and they happily took the Christian literature we offered.

One time while we were praying for a man and his wife, he kept nodding and saying aloud, “Thank you” with each blessing we prayed. He was really touched to have us care for him, not just for his physical needs, but also for his emotional and spiritual needs. What a difference I saw between us and the other non-Christian volunteers there at the evacuation center. They were dressed as clowns and made balloon animals, smiling and lightly telling people, “Ganbatte ne.” We, as Christians, offered so much more.

I was so thankful God had allowed us to be a small part of what he was doing to reach Tohoku with the gospel. These two days at the evacuation center were a highlight of my more than 16 years here as a missionary. The

chance to slip into this narrow window that the earthquake and tsunami opened overwhelmed me. It was a special opportunity to act by giving out God's love into open and receptive Japanese lives.

We couldn't do much to help old Mr. Yuzuhara, except to rub his back, steady him a little as he shifted, and throw away his garbage. But we could offer him something for his heart and soul, rather than for his body; Jesus' words of hope and healing. As we said goodbye to Mr. Yuzuhara, he was fervently reading God's Word that he had just received. My tears flowed freely. If we hadn't come, I wondered, who would have shared God's love with him? 卍

Tim and Susan Driscoll have been church planting with OMF International since 1995, mostly in Hokkaido but recently in the greater Tokyo area at Saitama International Church. Follow some of their family's blessings and challenges on Susan's blog: <http://MemoirsofaMissionary-Mom.blogspot.com/>



How God Led Us into Japanese Diaspora Work *By Yoshie Yokoyama with Wendy Marshall*

Watching a disagreement between pastors led my husband, Moto'o (基生、もとお), and I to move to the UK. Men who'd taught him at Bible College in Tokyo parted ways after they couldn't agree. This caused Moto'o to have a crisis of faith. What surprising things God sometimes uses to lead us! So in 1989 we went to the UK in order to study at London Bible College (LBC) — now London School of Theology.

When we arrived, we tried to find a church to join in London. We sought a British church that had a burden to reach out to Japanese. We searched the areas in London that had concentrations of Japanese population. Nevertheless, it took us six months to find St Barnabas North Finchley, an evangelical Anglican church in North London. This church was looking for a person to do simultaneous translation into Japanese during the worship services. Some church members were already reaching out to Japanese and they wanted to have these Japanese join in the worship service. Many years after we left, the church invited a Japanese pastor to serve with them. He is no longer ministering there, but Japanese ministry continues in that church.

Towards the end of our four years in the UK, we met more British Christians who were reaching out to Japanese in their area. As we look back, that could only have been the Lord's guidance. What amazed me when we first joined St Barnabas was that these British Christians had little knowledge of Japanese people, let alone the language. But it didn't stop them from sharing God's love and the Bible with them. They just

Our aim in studying in yet

another country was to

know how to distinguish

between the core

of the gospel, and things

that can be changed when

adapting to each culture.

started from loving their Japanese neighbours, inviting them to tea, to meals, and to church. One big advantage was that Japanese longed to be part of British society, so wanted

to be friends with their neighbours.

Moto'o and I were moved by the love of these British Christians, and the way Japanese people became open to Jesus and to the Bible. The Lord gave Moto'o a burden to help these British Christians by sending a Japanese pastor from Japan.

We also felt it was our duty to let Christians in Japan know this was happening. That way they could work together with these Christians in the UK to lead Japanese to salvation and into God's Kingdom. We also wanted to work with churches and Christians in Japan so they would be able to welcome returnees and help them in their walk with Jesus.

So in 1994, Moto'o gathered British and Japanese Christians in London who were involved in reaching out to Japanese. They all exchanged information about their involvement with Japanese, and prayed for each other. Also, Moto'o shared his burden and asked them to pray.

After our time in the UK, it was our plan to move to America for further theological study before going back to Japan. Our aim in studying in yet another country was to know how to distinguish between the core of the gospel, and things



that can be changed when adapting to each culture. Then we wanted to return to Japan so we could serve the church and people in Japan, utilising what we had learned. So we moved to the USA in 1993, and both of us studied at Asbury Theological Seminary in Kentucky.

During our time in Kentucky, Moto'o travelled to Japan. He sought to find a Japanese pastor to go to the UK. He visited several pastors who had lived in the UK hoping they might be able to share in his burden. None responded positively.

The day before Moto'o was due to go back to America, he met two pastors for the first time. I knew one of them from my time at Redcliffe College in London (1982-1984). Both pastors had studied at LBC, and while they were there, British Christians had sought them out. One Christian said,

"I have been sharing the gospel with my Japanese neighbour. He accepted Jesus. He is going back to Japan. You are a Japanese pastor. Come and talk to him and link him up with a church in Japan."

The enthusiasm of these British

Christians impressed these pastors. When Moto'o shared his burden to send a Japanese pastor to the UK they said, "Let's do it". Together they launched a mission organization called Japanese Outreach. After prayer and consideration, they asked us to go to the UK as the first workers from Japanese Outreach. While still in Kentucky, we prayed and felt it was from the Lord.

Thus from 1996 to 2006, together with British Christians, Moto'o and I reached out to Japanese in the UK. We followed up returnees. We also helped Japanese churches be-



come more returnee-friendly. These areas of ministry have consistently remained our focus ever since.

As for seeing Japanese churches becoming returnee-friendly; we noticed Japanese pastors, previously weary of receiving returnees, getting happier and more excited about it — particularly as returnee's families were saved and baptized at their churches.

In 2000, due to a difficult time renewing our missionary visa to the UK, we joined OMF. We were seconded from Japanese Outreach to OMF and served as members of the OMF Diaspora Ministry Team until 2006.

After joining OMF we moved to Cambridge. We again sought out a British church with a heart for Japanese. By the recommendation of the Area Director of OMF, the first church we visited was Rock Baptist Church. How exciting it was to find they shared in our burden for Japanese. We offered to do simultaneous translation of the sermon during Sunday worship. They were happy to provide the equipment, as they were in the process of upgrading their PA system. Japanese started to come regularly. The exceptional friendliness and help of church members kept them coming. We saw three Japanese baptized during our three and a half years there. After we left, the church continued in their ministry to Japanese. Today an OMF couple who formerly ministered for many years in Japan serves in the church in Japanese Diaspora ministry.

I remember T., a researcher. After about three months attending the worship service at Rock Baptist Church and weekly Bible study at our house, he said he could feel God when he was sitting in the worship service. T. and his wife were baptized together. Due to work, T. moved to Copenhagen. They opened up their home for Japanese to do Bible studies. I am encouraged that they did

this without any hesitation. After their experience with us, holding a home Bible study came naturally to them.

Since 2006, I have been involved in the international leadership of OMF Diaspora Ministry (DM). In 2008 OMF DM became an independent entity that included work with the Japanese, Thai, Filipino, and Chinese diasporas. In 2009, the first Field Director was appointed. This is not a geographical field, as our members currently work in the

As for seeing Japanese churches becoming returnee-friendly; we noticed Japanese pastors, previously weary of receiving returnees, getting happier and more excited about it — particularly as returnee's families were saved and baptized at their churches.

UK, Germany, Switzerland, USA, Canada, Japan, the Philippines, New Zealand, South Africa, and Australia. I serve as the International Strategy Coordinator for Japanese Diaspora Ministry. OMF DM Field has just held its second Field Conference with roughly 60 workers (10 with Japanese, 4 with Thai, 1 with Filipino, and the rest with Chinese) at the Wycliffe Centre in the UK.

I remember spending the summer of 1983 at the same place during my time at Redcliffe. As a single person at that time I had no idea what the future held, beside the fact

that the Lord had called me to serve in Japan and marry a pastor. He led me to meet my husband, who was already a pastor, after my return to Japan. After my return from the UK I served at a Christian organization focusing on university students until I got married. This was when I went through a time of re-entry shock, which later helped me understand what returnees go through. It is amazing to know that God in His wisdom and grace uses our experience and abilities in extending His Kingdom. What joy it is to follow our Lord and Saviour and serve Him and His people! 卍

Yoshie Yokoyama serves with her husband, Moto'o, at Tokyo Shinsei Church, Higashikurume, Tokyo. Both continue to be involved in diaspora ministry, with Moto'o serving as Director of Japanese Outreach, bridging Europe and Japan in Japanese diaspora ministry (JDM) and sending workers to Europe (currently a Japanese pastor and his family in Munich, Germany). Yoshie enjoys listening to Internet radio, her favourite being Paul Jones' programme on BBC Radio2.

From OMF US Website

What becomes of tomorrow will depend to a large degree on what becomes of the many students studying overseas today. Many will be future leaders in their home countries. What if some of them come to know Christ while abroad? Many are doing just that—how can you be involved?

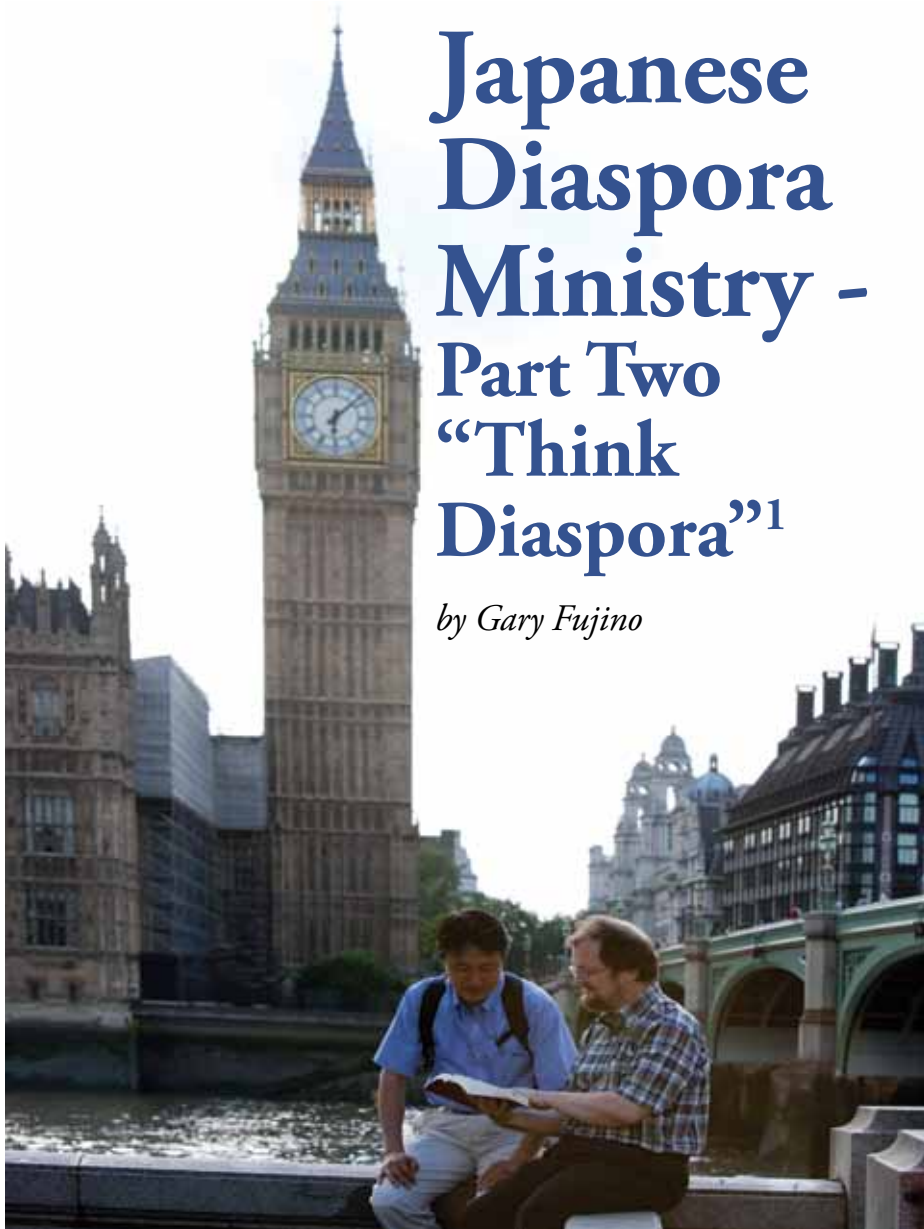
Our vision is to see a worldwide movement of East Asians discipled to build up the body of Christ among their own people—and beyond.

Our mission? To glorify God as we:

- Evangelize and disciple strategic East Asian peoples scattered globally.
- Prepare returnees for ministry among their own people and others
- Equip other Christians to do the same.

From http://www.omf.org/omf/us/get_involved_1/welcoming-ministry_diaspora

Learn more about Diaspora Ministries via OMF videos on Vimeo <http://vimeo.com/album/67231>



Japanese Diaspora Ministry - Part Two “Think Diaspora”¹

by Gary Fujino

In my first article (Fall 2011) I shared with you “my confession.” That is, in the short span of three years, I have become a “convert.” To diaspora ministry. Long had I mused over the *concept* of reaching Japanese wherever they were, and even endorsed the *idea* of ministry “to the Japanese” (as a people) versus “to Japan” (as a place). But when I first heard in the winter of 2008 of the *reality* of ministry to diaspora Japanese, I had no idea what this would mean in actual practice. Now I do.

The focus on diaspora engagement emphasized in 2010 at Lausanne III seems to be having the same sort of impetus that the people group mandate of the first Lausanne

in 1974 has had on evangelical missiological thinking and practice since that time. Just as 40 years ago people group thinking changed the way we did missions, I believe diaspora-focused ministry will influence how God’s Church worldwide does

missions for the next decades of this century.

I would like to share with you my personal ministry plan. It is the beginnings of a strategy that seeks to reach both Japanese nationals and Japanese descendants around the world—in ways that will cause both flourishing multiplication movements of new disciples and vibrant partnerships with existing Christian groups. I owe this strategy’s missiological thrust of “to, through, and beyond” to Dr. Enoch Wan, one of evangelicalism’s pioneers in both recognizing and strategizing to reach global diaspora movements. He emphasizes the need to go *to*, and work *through* (or, by means of) diaspora peoples so that the gospel will reach *beyond* their people groups.² That is, that these diaspora peoples will themselves become missionary in their outlook and practice. Here, I merely complement Wan’s broader framework with what I have seen of diaspora Japanese and *Nikkei*³ in Brazil, Peru, Japan, and the United States.

Allow me to explain this three-tiered, multi-faceted, polycentric and strategic approach to outreach in the Japanese diaspora (see chart).

Three-tiered

Three tiers are actually the minimum number, because in nuanced variation, there are really many other tiers. But three is the primary breakdown. By “tier,” I mean three distinct groups, which are similar

To, Through, and Beyond		
A three-tiered, multi-faceted, polycentric, strategic approach to outreach to the Japanese diaspora		
To, through, beyond the Japanese	To, through, beyond the Nikkei	To, through, beyond “in-betweeners”
“Long stay”	Older vs. younger generation	Bicultural, multicultural
Permanent residents	Levels of acculturation	Children
“Returnees”		Self identify
<i>Dekasegi</i>		“Outliers” – those who don’t “fit”

but not the same. The tiers are

(1) Japanese living abroad who are still Japanese citizens,

(2) Nikkei, who are Japanese descendants in the second and third generations of immigrants and beyond, and

(3) “In-betweeners”; my phrase to describe those who don’t “purely” fit into either of the categories above.

Multi-faceted

Multi-faceted implies that for ministering to Japanese in the different tiers and in order to evangelize them, a “one size fits all” approach will not work. For example, there may be still a few places in Brazil where you can *only* reach Nikkei through the Japanese language. On the other hand, many third and fourth generation Nikkei in North America see themselves as “Asian” more than Japanese, and only speak English. Still further, the children of many *dekasegi*⁴ from Latin America in Japan cannot easily use their parents’ language of Portuguese or Spanish but mainly use Japanese. Thus, to be “multi-faceted” in reaching the Japanese diaspora requires missional adjustments not only in language but to worldview, cultural nuances and even geographic distinctives. For example, a converted Japanese citizen returning from North America does not have the same Christian experience as a new believer coming back to Japan from Europe, Singapore, or Argentina.

Polycentric

This word means “many centers.” Sao Paulo, Brazil hosts the largest population of both Japanese and Nikkei anywhere outside of Japan. Aichi, Shizuoka, and Gunma prefectures have more evangelical Nikkei churches than all of South America combined. Shanghai is now home to more Japanese businessmen and their families than New York City.

Having more than one key location is important, both for networking and for sending/receiving Japanese Christians from one country to another. For example, some Portuguese and Spanish-speaking Nikkei churches in *Japan* are training their members to start new congregations when they return to their homelands. And some European Christians are training overseas Japanese nationals to be able to adjust to the Japanese church in Japan when they return. At the same time, some Latin American countries are raising up both national and Nikkei missionaries to evangelize and church plant in Japan *among the Japanese*, **not** among *dekasegi* immigrants! So, a mentality of reciprocity and mutual partnership is evident.

Strategic

Being strategic involves intentionality and planning. I recently returned from a trip to South America. A Brazilian Nikkei who had lived and ministered in Japan was struggling in a new church planting endeavor among rural Nikkei in Parana state. He almost gave up after a year of evangelizing because they were so resistant to the gospel. Then, he began to realize that he had not been intentional in his approach. He realized he’d been using a strategy very effective with Nikkei factory workers in Nagoya. But now he was among farmers in his home country who called him, “Father,” after the Catholic tradition. He saw the need to adjust. This insight brought him hope and changed the way he did his ministry.

Outreach

One of the weak points that I have seen of Japanese Christians abroad is similar to what is seen in Japan, a lack of witnessing. I do not mean this as a criticism as much as an observation. So, in my mission statement I want to be conscious of the need to continue to assertively reach

out to those in need of the saving knowledge of our Lord Jesus Christ, and to train those I disciple to have the same spirit and mentality.

To the Japanese

Since more than a million Japanese nationals live outside of this country at any given time, I don’t say, “To Japan.” “Japanese” can more broadly include “Nikkei,” people like me who have a Japanese heritage but know that we are not fully Japanese. If “Japanese” is the “umbrella,” being “Nikkei” is one of the supports of “being Japanese.” A sense of identity figures in heavily here since it affects the way people will fit back into a church or how they are reached with the gospel. This is because it matters to those people, more than anyone else, how they “relate to” or identify with being *thought of* as Japanese and/or Nikkei.

Diaspora

The word “diaspora”—“scattered peoples”—initially applied only to the Jewish populations of the Old and New Testaments but has now taken on a broader meaning in today’s non-Christian circles. Currently, it describes those of a specific group who are dispersed, whether inside or outside of their homeland. Fukushima evacuees of March 11th who have fled to different parts of Japan can rightly be called “internally displaced” or “diasporic” Japanese.

I believe this three-tiered, multi-faceted, polycentric, strategic plan is an effective framework by which both Japanese and Nikkei in the Japanese diaspora can be reached, especially with them being so globally scattered and mobile nowadays.⁵ “Thinking diasporically” in ministry helps me deal with the realities facing today’s Japanese, such as globalization, immigration patterns, cultural adaptation, language acquisition, child raising and social

justice challenges (i.e., immigration, visa and work issues), personal and national identity, and even how conversion to Christianity can differ according to the context.

In a world that continues to change, seeing “the world at our doorstep” makes Acts 1:8 more than just a motto. With a polycentric diaspora, our Jerusalem could be another’s “ends of the earth” and vice versa. We can evangelize and even do church planting strategically when we take into account the multi-faceted aspects of Japanese ministry both here in Japan and abroad—whether to Japanese, Nikkei or those “in between.” We know that we are to go into the world and make disciples of all nations. But this truth applies even if that “nation” is not an exotic place across the globe but in the district down

the street where our neighbor lives. Regardless of geography, the Great Commission stands (Matthew 28: 18-20). So, thinking and interacting with others through the lenses of diaspora can help us better serve the very ones we are trying to reach, since the realities I have described in these two articles are so much a part of many Japanese whom we meet today.

The core of the gospel itself never changes. But “thinking diaspora” is a biblical lens through which we can better engage Japanese who need the gospel in a way that reflects their present day life and ministry realities. ^{JH}

Endnotes

1. Most of this article comes from my own experience, research, and nascent practice. The Spring 2012 issue of Japan Harvest will explore this diaspora theme further

from the perspective of other writers who have seen fruitful ministry among Japanese, including some much further down the road than I. Contributors will include both those who live outside Japan and those who have returned from abroad to live and minister in Japan. Because of this expanded diaspora focus, some of what I promised in my first article to cover this time has been delayed until that issue.

2. A dear friend who prefers to stay anonymous thinks similarly, but describes “to, through and beyond” as “moving among,” “living with,” and “launching from,” a colorful and illustrative variation on Wan’s taxonomy.

3. *Nikkei* comprise two types of people of Japanese heritage, *dekasegi* (migrant workers) in Japan (mostly from South America), and war orphans. However, it can also be used of Japanese descendants. See my previous article in the Fall 2011 *Japan Harvest* for more explanation.

4. See preceding endnote about Nikkei.

5. For further elaboration of this concept, see the expanded version of this article on the JEMA website.

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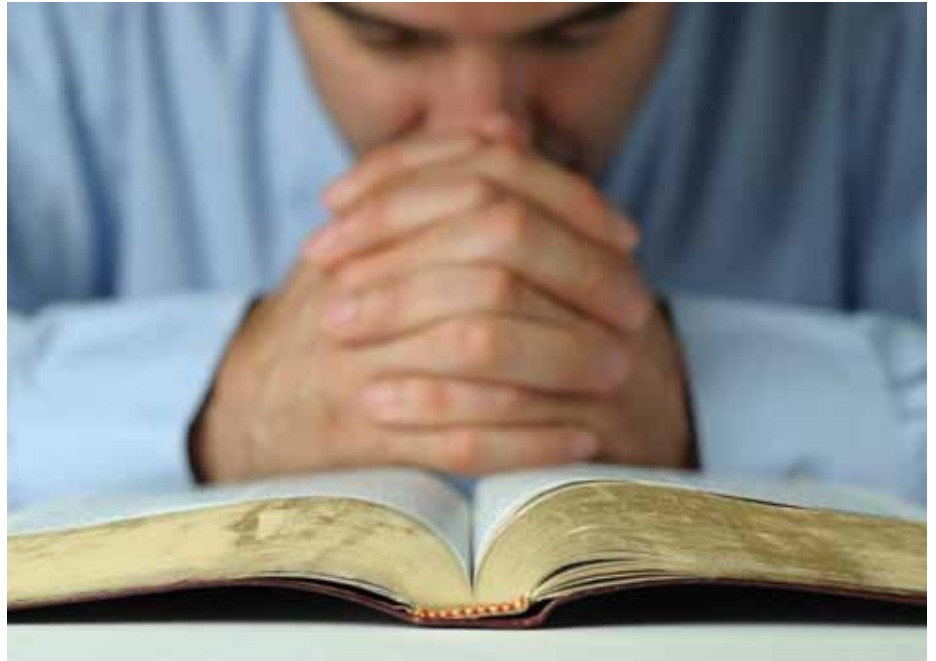
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Lessons from Japanese Leaders Reproducing Churches

Characteristic One: God-Given Ministry Vision

By John Mehn



Leaders have vision. With the recent death of Apple business leader Steve Jobs, many have talked about his visionary leadership. Talk to anyone about leadership today and one important topic that arises is leadership vision. Studies of effective business leaders have found that “inspiring a shared vision” is a key to effective leadership.¹

International studies surveying leadership in dozens of countries have concluded that developing a future vision and communicating that vision to followers is one key characteristic of a “transformational leader.” This is true for global business leaders and for Japanese leaders in particular.²

In the church as well, leadership studies reveal that vision is a vital component of effective leadership.³ Vision studies on Japanese church leaders show that those who have a large vision are very effective in church planting and reproduction.⁴

Respondents expected leaders to have been called by God and have a vision and a direction for ministry. Pastor Tanaka said, “A local church is built according to the plan of God. If you do not know God’s plan, you do not know where the church should go. An important role of a leader is to learn the direction [of the church] from God and

clearly show it [to the people].”⁵

For many ministering in Japan it is hard to see God’s horizon for our ministry when we are face down in the mud of difficulty. Some of us are able to look up as we slog knee-deep in the mud, but for many a long-range vision of what God wants to do in our ministry is unclear and difficult to discern.

Yet in beginning this research⁶ I was sure vision was an important factor in the leadership of these Japanese church reproducing leaders. I was surprised by how they got their ministry vision and where it came from.

1. Listen to God

Very challenging for me spiritually was these leaders’ spiritual sensitivity (*binkan*); their openness to God and His Spirit. If vision is best caught (*uketoru*) rather than taught, who better to listen to than God? Pastor Abe affirmed, “It is more than that we have a plan; it is that we have God’s plan. Pray and keep quiet before God. Listen to God.” This quality of spiritual sensitivity was also confirmed in interviews of other leaders who knew these pastors.

Receiving vision from God grew out of these leaders’ prayer life. Pastor Tanaka prayed weekly and

Pastor Suzuki prayed for two or three months until God revealed his vision. Pastor Watanabe spent two hours at a seminar listening to God about the direction of his life. He felt traditional [leadership] style was “restricted” in listening to God for direction: “Although we were working very hard, we neglected the practice of listening to God to receive his direction. It is important to have a firm relationship with God and listen to him about what he wants in his ministry. Whether [a leader] fasts or prays all night is a free choice dependent on the culture of that church. But I think the first step is to receive the vision from God in living relationship with him.”

Learning about listening sensitively to God left me with many questions. Could it be that the normal spiritual disciplines taught in Japan are not as broadly covered as they could be? On the topic of listening to God, Foster’s *Celebration of Discipline* included meditation, fasting, study, and solitude in addition to Bible reading and prayer.⁷ Dallas Willard also includes silence.⁸

How spiritually sensitive am I personally? How do leaders learn spiritual sensitivity like this? Who has been modeling this for them? How do we identify leaders like this? How is spiritual sensitivity developed?

2. Reflect on Scripture

I expect leaders to have many influences in their life, but when it came to vision for these leaders none was greater than Scripture. “As for influences on church multiplication, I don’t think that anyone taught me about this method. I feel that this is something God showed me,” said Pastor Fuji on his impressions from the Book of Acts. In only a short time, his church of only 40 people had remarkably reproduced into five churches.

These leaders don’t just listen to God in prayer in a subjective or intuitive approach alone. They also reflect on God and his purposes revealed in Scripture. Pastor Abe, when asked whether the vision was from the heart or from faith, replied, “No, it was from the Bible. The vision was based on biblical principles.” When these leaders discuss the topic of the church, they do not reach for their textbooks, quote their denominational line, or mention some other pastor. They come at it from their study of the Scriptures.

“Since our vision must be God’s vision, we must gain it from the Scriptures.”⁹ That is why in our CPI training on vision we ask participants to view key scriptures like Matt. 16:13-19; Matt. 22:37-39; Matt. 28:16-20; Acts 1:8; and Matt. 9:35-10:16 with a view to ministry vision and strategy. How much of our vision is influenced by God’s revealed Word? God would speak to these Japanese leaders through Scripture, and the extent of the vision was not just for their church, not just for Japan, but a global mission (*senkyo*) vision.

3. Embrace church reproduction

“Essentially [the] church . . . is a mission planting other churches” (Pastor Kubo). For several leaders, reproducing their church had not been their original plan. Rather, it had been to evangelize or build a big church. Pastor Kubo said, “We

gave no thought to building (*tateru*) a reproducing church.” It was later that many of these leaders embraced a vision for church reproduction as described in Scripture where the church is a dynamic sending organism. This church reproduction vision will be discussed further in a

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and reproduction

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later article on these leaders’ view of the church (*kyokaikan*).

What leaders are we listening to? Are we listening to Japanese leaders like these that have a mission (*senkyo*) vision for increasing evangelism, multiplying disciples, developing leaders, and reproducing churches? Leaders with this vision and accomplishing this *senkyo* vision are the ones we want to invite to speak and train at CPI events.

Still, all of these leaders realize that God’s ultimate vision is not just church planting and reproduction but the end is bigger (God’s glory, will, and Kingdom) and church reproduction is a means to the end. “The vision must outlive the life of the leader and live in new generations of leaders, continuing until the return of Christ,” said Pastor Watanabe. What visions will outlast you as a leader?

4. Obey the Vision

To these leaders, just receiving God’s vision and understanding it is considered insufficient. Like Paul in Acts 26: 19, “I was not disobedient to the vision from heaven” (NIV), these leaders saw obeying the vision as a natural consequence of receiving the vision.

“The Great Commission as church reproduction is God’s will. We are to follow God’s will and obey him zealously,” said Pastor Abe. Pastor Suzuki conveyed well-rounded advice, “Listen to God through worship, prayer and fasting. He will guide you. Then obey him without question and overcome anything that gets in the way of obedience.”

A few years ago the CPI Leadership Team met with two key church growth leaders in Japan. Their advice to us was not to simply talk about church reproduction but to focus on just doing it. These are still stinging words to me. Could the answer for church reproduction in Japan just be simple obedience?

How can we identify people who are visionary in this way? How can we help people become more visionary? Are you a leader with this kind of vision? Are the leaders you are working with visionary?

God-given ministry vision was the first characteristic of these Japanese leaders who are reproducing churches. In general, secular studies affirm that vision comes from the leader, his intuition, creativity, and personality. For Christian leaders, the vision comes from God and is articulated by the leader for God’s people through his gifts.

These leaders received God’s vision for their ministry through their personal ministry calling, their habits of listening to God, and their reflections on Scripture. The vision they received was to be subsequently obeyed until ultimately fulfilled. This broad topic of vision is intimately related to the topic of faith, which is the second characteristic of

reproducing leaders. We will look at the unique aspects of faith in our next article. JH

Endnotes

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5. The names used in these articles are fictitious. Due to the nature of this research the true names of these leaders cannot be identified.

6. For the background on this research, please refer to the first article of this series, entitled "Lessons from Jap-

nese Leaders Reproducing Churches" published in *Japan Harvest* Fall 2011.

7. Richard Foster, *Celebration of Discipline*, (San Francisco: Harper, 1978).

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John and his wife Elaine have served in Japan with Converge Worldwide (BGC) since 1985. John's ministry has been in church planting and leadership development, and he has served as the chairman of the leadership team of the JEMA Church Planting Institute (CPI). He has a Doctor of Ministry in Missiology from Trinity International University.



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It breaks my heart that many Japanese churches celebrate the most amazing day in all of history with nothing more than a statement that “Today is Easter.” Easter this year is April 8th. It’s time to get ready. You may be thinking January is way too early to think about Easter! However, it’s not too early if you want to introduce people in your church to some new ideas of how to celebrate Easter and get them excited about

it. Motivate them to start preparing before the hectic March season makes it impossible to do anything.

On my website, www.amysfreeideas.com, there are lots of ideas—including how to make a banner or crown of thorns, or even an Easter Garden to decorate your church. I have instructions for decorating Easter eggs without a kit, and a way to make Easter Sunday a more joyous celebration with a resurrection cake. There are a lot of Easter crafts



New Creative

By Amy

for Sunday school, too. Many, but not all of the Easter pages have been translated into Japanese.

My dream is that this website will be a help to many Japanese pastor’s wives, Sunday school teachers, Christian families, and maybe even a tool for evangelism. The website is not finished, but it is online anyway. This way I can have multiple translators





been translated into Japanese, people in Japan account for roughly one quarter of the visitors each month. If this website is going to help Japanese people, I need more translators.

Last year I had four people translating the Easter pages, and we still were not able to get it all done in time. As the title of my website indicates, I get no revenue from the website, so I cannot pay these volunteer translators. However, if they consider it a ministry, they may be

willing to translate as unto the Lord. Do you know anyone who might be interested in such a ministry? 卍

Amy Barber is the wife of Dr. Ron Barber, a church planter with TEAM Japan for 23 years. Amy has taught craft classes, cooking classes, parenting classes, Sunday School teacher training classes, and Bible studies. She also home schooled their three children for eight years.

She is currently working full time on her website, www.amysfreeideas.com.

You can contact Amy Barber at amcqbarber@gmail.com

Ideas Website

Barber

simultaneously working on different sections. I didn't really expect people to find my unfinished website, yet each month between 3,000 and 4,000 people worldwide discover it through Google or Yahoo searches. People from 73 countries have visited the site, and many try to use Google translator to try to translate the pages that they are interested in. (You know how well that works!)

In spite of so few pages having



Romans 10: 14-15 (KJV) How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!



Spotlight on Rural Japan: Engaging Rural Japan—Together

By Dawn Birkner

All of the places in Japan still lacking a single church are rural. Therefore interest in Japan's unchurched communities equals interest in rural Japan. Twenty-seven percent of Japanese (34 million) live in rural areas. Fourteen million live in Japan's 1,500 unchurched rural areas (URAs*). The need is great. And only a small fraction of pastors and missionaries serve in rural Japan.

Yet rural Japan can be reached if the whole body of Christ works together. In the darkness of a cave, one candle penetrates the dark; several together dispel the darkness. If each plays a part, we could see a church in every URA in this generation. It is the responsibility and privilege of the whole body of Christ to reach the whole nation of Japan. This article invites you to explore some of the concrete ways the body of Christ in urban and rural Japan alike can help light up rural Japan.

1) Anna Ministry: Prayer, Research, and Awareness building

These are high initial priorities if rural Japan is to be reached. Increased prayer is key. As people pray, often they then begin to act. To pray effectively for rural Japan, people need access to well-researched information about the needs of URAs and URA ministries. With informed prayer we can bring the power of God to the dark parts of Japan and increase awareness of rural Japan's need.

As was mentioned in the first article of this series (JH Summer 2011), in the past decade most unchurched rural towns were amalgamated into or merged with "cities," meaning that Japan went "overnight" from 1,800 cities/towns/villages without churches to only 600—though no churches were planted. Yet most of these 1,800 areas remain psychologically and geographically distinct and in just as much need of a church as ever. The Rural Japan Church Planting Network (RJCPN) is

tracking updates on the church's presence/absence in communities using pre-merger community boundaries. The results are available online at <http://rjcpn.upgjapanmissions.com>. Click on "Japan's Unchurched Rural Areas" and then "Map of Japan" for maps that show the number of URAs in each prefecture.

2) Andrew Ministry: Mobilization

The "URAs Per Prefecture" chart shows in a purple font prefectures whose URAs are unlikely to be reached unless lead church planters are mobilized from outside the prefecture. It shows in green font those where the prefectures could potentially be reached by missionaries already in the prefecture if all were to adopt a URA focus and each were to plant churches in three to five URAs. This would be possible only if established churches in the prefecture were to partner on a large scale.

Over half of Japan's prefectures are significantly under-resourced, therefore

substantial mobilization of lead rural church planters—Japanese and non-Japanese—is needed. As the number of missionaries coming from overseas shrinks, it is critical to mobilize from a greater diversity of countries as well as from within Japan. Increased awareness is needed among Japanese churches that part of the purpose of local churches is reaching unchurched areas within their own country. Some Japanese churches support “home missionary” church planters in rural areas through their denomination, but this is not common. Bible schools play a mobilization role when they expose students to rural Japan.

3) Timothy Ministry: Equipping

Many missionary agencies lack a presence in rural Japan, making it hard for new missionaries to get started in rural areas. As was mentioned in the previous article, first term placement on a team led by an experienced rural church planter from another agency may be one way to equip new rural workers, who could then relocate second term to lead a rural church plant with their own agency.

Long-term inter-agency church planting teams may also have a place. Japanese often prefer smaller progressive steps to a big one. So assisting a Japanese or missionary-led rural church plant for a couple of years, then relocating to lead one (with ongoing distant mentorship for a time) is one way new Japanese church planters can be equipped. Multi-site church plants may be another way for Japanese to ease gradually into a church-planting role.

4) Barnabas Ministry: Encouragement

Mobilizing and equipping rural workers is pointless if they do not stay. Workers in rural settings are isolated. One lone light is better than none in a place of otherwise total darkness, yet can easily flicker or be snuffed out by a strong wind. Encouragement is like a windbreak. All of rural Japan will not be reached if we send big teams to one URA just to avoid isolation. But encouraging isolated rural missionaries, pastors, pastors’ wives, and missionary kids (MKs) can help them survive and thrive in rural Japan for the long haul. Without such, isolated settings produce high adult attrition and also impact MKs

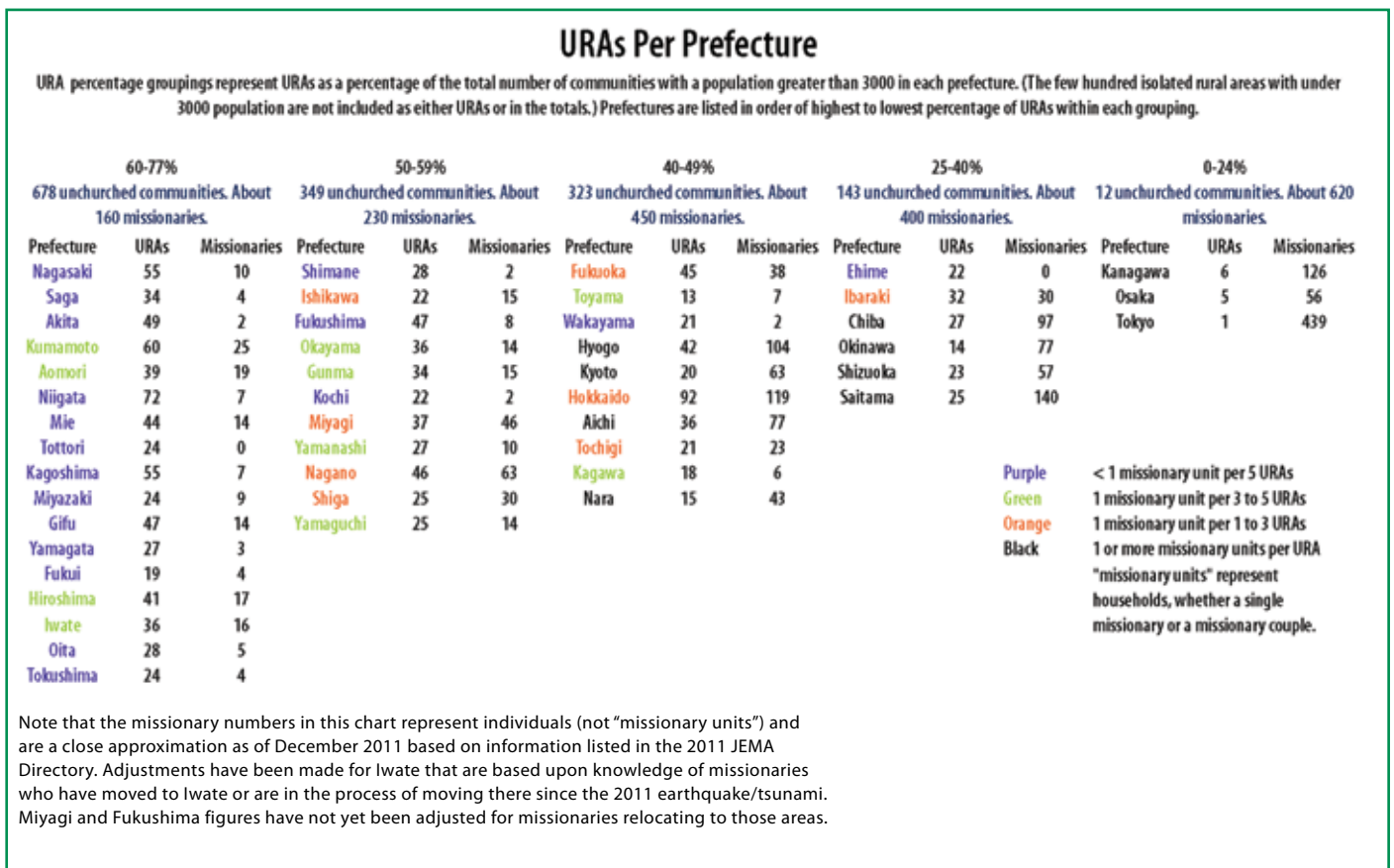
in ways often requiring relocation to a city.

Some examples of ways to encourage rural workers are:

a) Connecting Rural Workers Just knowing and occasionally chatting with another person who “gets” rural Japan ministry can be powerful. Yet many in rural ministry do not know any others in rural ministry. So informally helping rural workers to connect can make a difference. So can mentoring by retired rural pastors. RJCPN also offers introductions of rural missionaries or pastors to phone prayer partners, mentors, and/or pastoral care providers with rural Japan experience.

b) Gatherings Rural church planters rarely have a chance to get to know or interact with other rural workers. Regional or national retreats/conferences would provide a valuable opportunity for experienced rural workers to exchange ideas and learn from one another, for member care, and to reduce isolation. RJCPN may organize a national gathering in 2012 or 2013.

c) Furlough Coverage Most rural church plants are led by one couple or a single and have no other long-term



team members, so it is hard to get away. Long furloughs usually don't suit rural church planting settings, but a one to two month mini-furlough every year or two can be viable if there is coverage. Urban pastors or missionaries volunteering to fill in for key aspects of a rural church planting ministry can provide this. The countryside can also provide a refreshing change for city workers.

d) Pulpit supply Rural pastors often cannot even miss one Sunday a year for vacation. A pastor/missionary from a city volunteering occasionally to fill in can provide much needed refreshment.

e) MKs MKs may struggle in rural Japan unless they master enough Japanese for deep communication. This can be a challenge for families arriving with children older than seven years of age. Younger children may weather challenges well if they go to school in the Japanese system or have some other way to master Japanese. Social contact with other MKs also helps. Where there are MKs in the same region; regular social, sports, home school, or other activities among MKs have proven helpful.

f) Intentional clusters Encouraging placements in different URA clusters within the same rural prefecture could result in a group of workers close enough to interact and mutually help each other out, while still serving separate areas.

5) Pauline Ministry: Direct church plant collaboration

The presence of a lead church planter with a clear calling and long-term commitment is almost always key in successful rural church plants. As mentioned in my previous article, the level of need in rural Japan highlights the importance of a lead church planter targeting not one, but a cluster of URAs for multiple simultaneous church plants wherever possible. The biggest barrier is limited manpower, and this must be addressed creatively.

Some approaches to multiply effectiveness in rural church planting include:

a) Lead church planter plus mid-termers (workers committing to several years, but not to long-term). But unless there is a steady supply of mid-termers, this model is limited to a focus on one or two URAs.

Encouraging Prayer for Workers

Research informs prayer and helps us know where pioneer church plants are needed in rural Japan. Yet research is of little value if the results do not produce a widespread awareness of the needs and result in more laborers from abroad and from within Japan. Each of us has many places where we could creatively spread awareness of the need:

- Within the missionary community
- At churches, conferences, and pastors' associations in Japan and abroad
- At universities, churches, and agencies in our country of origin
- With Bible school students
- In our prayer letters/blogs
- When advising missionary candidates

b) One lead church planter, plus many others each assisting a little. For example: pastors, missionaries, and individual believers from various churches in nearby cities, short-termers and mid-termers, Christian JETs (those in the Japan English Teachers program in Japanese public schools). Together as a circuit riding team, they can simultaneously plant independent churches in each URA in a cluster of up to five adjacent URAs.

c) Multi-site Model. Initially, a lead church planter plants one congregation, with help from others. Further congregations arise from that congregation and others are gradually added as manpower increases. The congregations are all led by one ministry/ leadership core team and relate as one

multi-site church.

d) Dual, bi-vocational, and post-retirement ministry such as 1) working part-time with a city church/ministry or secular company while church-planting in a URA; or 2) a retired rural pastor and a young rural church-planter together planting a church in a URA which neither, due to their ages, could do alone.

e) Hub Model. This involves first planting a hub church that becomes the labor pool for planting cell groups or "spoke" churches in URAs.

f) Mother/daughter church model. One established church plants daughter churches in URAs with the intent they be part of the same denomination. This requires heart level commitment from the whole church plus an individual in the church to take long-term responsibility.

g) Jump-start model. Abundant initial outside human and sometimes financial resources are brought to bear during the early and hardest stage of a church plant, and then phased out. This requires a long-term lead church-planter (foreign or Japanese) committed to continue after initial resources are phased out.

6) Thessalonian Ministry: Helping from Cities

a) Assist with or start a church plant. As a missionary, pastor, church, or believer, give a small yet consistent amount of time to assist a church plant in a URA in the same region. This increases manpower and gift diversity and may be the key way those in urban areas can help reach URAs. With substantial help of this kind, one lead rural church-planter (Japanese or foreign) can pioneer church plants simultaneously in up to five URAs rather than just one.

b) Provide a starting core for a rural church plant (if any members of a city church are commuting from a URA). Or a small group of city members with contacts in a URA could even commute to the URA to provide this core.

c) Send short-termers (from overseas or from Japanese churches and Bible Schools) to assist URA church plants

on a recurring basis.

d) Share special resources. Christian musicians/speakers who perform in

Ways To Get Involved

Email: rjcpn@hotmail.com

Website: <http://rjcpn.upgjapan-missions.com>

Facebook group: Rural Japan Church Planting Network

RJCPN Coordinator: Dawn Birkner

RJCPN Advisory Council: Dawn Birkner, Martin Ghent, and Heather Nelson

a city might stay another day to do a volunteer event in a URA.

e) Sow seeds. Not all can take on a church plant and there may be no

nearby rural church plant to assist, but one can still sow seeds in URAs (tracts, relational/event evangelism).

f) Equipping urban believers to reach rural acquaintances is a powerful way urban and overseas Japan churches can help reach rural Japan. Japanese believers visiting or moving to rural areas from the cities or overseas can be prepared to witness with boldness yet sensitivity in rural culture.

g) Rural/Urban Pairs. Partner with an established rural church to strengthen it or together plant a church in a URA, combining the gift diversity and manpower of the city church with the rural wisdom of the rural church.

Together

To reach the 14 million Japanese living in Unreached Rural Areas will take the

whole body of Christ working together. It will become increasingly possible as each part contributes in prayer, research, awareness-building, mobilization, equipping, encouraging, or leading/helping with a pioneer church plant in a URA or cluster of URAs.

*Unchurched rural areas (URAs) have a population of between 3,000 and 50,000 and are without a church.

This article is not intended to be either comprehensive or prescriptive, but simply to invite reflection on how each of us can play a part to see rural Japanese introduced to Jesus and have a lasting gospel lighthouse in their communities. Visit the RJCPN website for many specific ways to get involved. ^{JH}

Dawn serves as a missionary with Commission to Every Nation (CTEN).

The formal launch of the Rural Japan Church Planting Network (RJCPN) took place on November 8, 2011.

To receive future information about RJCPN activities, email rjcpn@hotmail.com with "Join—Informational Involvement" in the Subject line.

Indicate in the body of your email any roles you want to be involved in or specific items you want to receive information about.

Formal Involvement

- **Prayer Group Leader** Lead a group in Japan or overseas in regular prayer for URAs in an adopted prefecture. This group might be a church, Bible study group, pastor's association, youth group, women's group, etc.
- **Prefectural Point Person** Submit prayer requests for URAs for your prefecture.
- **Rural Missionary Conference** Assist in a conference for rural missionaries and possibly rural pastors in 2012 or 2013.
- **One Day Regional Workshops** Help equip experienced urban and new rural workers for rural church planting. (RJCPN in partnership with JEMA is considering offering these in 2012/2013 in East and West Japan if there is enough interest.)
- **Website Postings** Ask for author privileges on the RJCPN website to post ministry opportunities or links for ministries in URAs.
- **Logistics** Volunteer to provide periodic support to RJCPN (e.g., IT, translation, data entry, editing, writing, administrative assistance, research, promotion, contact maintenance, prayer coordination/bulletins/

mobilization, or special projects).

- **Prayer Partner/Mentor/Member Care** Be a phone prayer partner with a peer who also works in rural Japan. Be a volunteer church planting mentor or member care provider. Be connected to a mentor with rural Japan experience. Get information on rural placements. Provide or receive fill-in coverage for times when you need to be away from your rural ministry.

Informal Involvement

- Visit the website to view RJCPN maps and the database of all unchurched rural areas in each prefecture, receive prayer bulletins, etc.
- Email RJCPN with updates on newer church plants/outreaches in URAs or corrections to the map or database.
- Check out the Operation Japan update when it comes out. It will include information on rural Japan.
- Share the need with missionaries, Japanese, home country churches and agencies about rural Japan's needs and RJCPN.
- Use RJCPN to connect to others with similar interests in your geographical area so that you can directly explore partnership potential. (Please share any information that would help in that.)

Help RJCPN Locate Rural Japan Church-Planters, Pastors, and Missionaries by emailing RJCPN to identify yourself if you are in rural ministry. Let other rural workers know about RJCPN. Submit ideas, make proposals, offer help, or ask questions.

Take Heart!

by Jan B. Hansen

2012 WIM Retreat Speaker

Jesus said, “I tell you these things so that in me you may have peace.

In this world you will have trouble. But take heart! I have overcome the world.” John 16:33

“Eucastrophe” is a word invented by J.R.R. Tolkien to describe a sudden change of events in a story from tribulation, despair, and misery to joy, euphoria, and excitement. Tolkien used the term to describe the sudden joyous change in what the main character experiences as the story turns from certain death and destruction to life, assurance and victory. He made up the word by adding the Greek prefix “eu” which means “good”, to the word “catastrophe” which connotes “tragic outcomes.” “Good” out of “tragic outcomes.” Although Tolkien coined the term for literary purposes he also applied it to the gospels.

You are not strangers to catastrophe. Catastrophe certainly describes Japan’s aftermath following the events of March 2011. The images of destruction of the earthquake and tsunami, and the threat of Fukushima are seared in my mind. Along with others all around the world, I was consumed and wondering: How is my sister and her husband, her children, her ministry? (*Ed. Note: Jan’s sister is Lynn Fujino, serving with Japan Baptist Mission.*) What is happening? How are all of you in the mission field? Are you okay? Are you with your families? How are

your ministries? Will you be okay tomorrow?

**Jesus said
“In this world
you will have
trouble.”**

Then there are the stories within the big story. Families and ministries do not go without their struggles just because a major event occurs at the same time. I am reminded of a dear friend whose grandnephew, age seven, crossed a street in Florida on September 11, 2001, and was struck by a driver who ran a red light. The attention of the world was on the events in New York City on that day, but the real tragedy for this family was that they lost their little Scottie while he crossed a street.

I can’t imagine how your year has been. The “big” story—Japan under siege. The individual story—you, your family, your ministry. I can’t imagine.

“But take heart!” commands our Lord. Jesus assures us that he has overcome the world—the shaking earth; the loss; the surging walls of waves; the homes washed away; the families erased; the grieving ones left behind; the loss—the grievous loss.

But Jesus, how can you say “take heart!”?

We can take heart because our Lord Jesus has overcome the world. This means that Jesus conquered



Satan, prince of the world. Satan’s minions—the demons, principalities, spiritual powers and all the unseen beings that create chaos and damnation—are defeated. Christ delivered us from the power of everything in the world that is not of him; from the seductive allure of power and self, from the raging fury of others, and from moments of superiority and drawing authority onto ourselves. He set us free from the desires that lead us away from him, from our weaknesses and our sin. Our lust, greed, gluttony, selfishness and arrogance are no barriers for his deliverance. He rescues us when we hide, are harsh, condemn ourselves and criticize others. He brought good from tragic outcomes—eucatastrophe.

When we lose sight of the reality of our salvation we become discouraged. It is hard to take heart in our salvation when we forget what we have been saved from. We have been saved from eternity in Hell. It’s not always easy to believe we deserve Hell, but we do. The catastrophe of eternal damnation is disturbing to consider, but that would be our fu-

ture if our ransom were not paid by the grace and power of Jesus Christ. Good from tragic outcomes. Eucastrophie. Take heart Christian! Christ has overcome!

His cross was heavier than mine: I knew that to be true in my head, but when times got really rough in my life, my heart was too small to imagine pain deeper or greater. When I ended up lying face down on the ground, the debris of my life scraping against my nose and cheeks, Christ found me ready. In my brokenness and in the groans of my heart, he found my submission. With his breath, he united me to himself, lifted me and carried me, into a land pure in hope—filled with reunion and reconciliation. My freedom in him lies in my acceptance of his promises—simply to believe them because he said them. I can't explain why, but I know to cling. Christ takes over and brings

me to a place I could never go on my own.

Where has Christ carried you? What is your 2011 story? Did you supply those near Sendai, bring necessities to northeastern Japan, fill gaps, or assure refugees? Was your role to keep tabs on your family, and savor notes of prayer and concern from around the world? Did you have a chance to serve the Japanese in their need? Provide clothing, share food, or persist in prayer? Were the needs of the saints in your own circle close to your heart? Did you have a chance to dance with those who rejoiced, pause with those who suffered, work shoulder to shoulder with Christ on what he is blessing, love those he loves?

I am going to spend some time together with the ladies who come to the Women in Ministry retreat in March. We will focus on Christ's command to "take heart"! We will

not gloss over the tribulation of the past or present: nor will we dwell on it. For our home is in Christ's arms with his pulse providing the rhythm of our thoughts, our desires, and our very lives. The reconciliation he promises is ours to accept. The hope he promises is to be counted on. The tomorrow he promises is forever and it is focused on him. Eucastrophie. Good from tragic outcomes. JH

Jesus said, "I tell you these things so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world. John 16:33"

Dr. Hansen is the wife of Steve and mother of two grown sons and makes her home in Minneapolis, Minnesota. She is an educational psychologist, with wide experience in a variety of ministries, including counseling, retreat ministries and relief work.

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Young Adult Ministries: *Knowing Your Young Adults* By Karyn Zaayenga

Since helping plant Oita Kibō Church in December 1999, I have desired to reach out to young adults. When I moved to Tokyo in January 2008, I wanted to concentrate only on young adults (YAs). However, I discovered there were major differences between these two locations.

In Oita, I was working with 20- and 30-year-olds, people who were already working and had their own cars, but hadn't traveled outside of Kyushu, let alone Japan. Also, they were primarily non-Christians with no Christian background. In Tokyo, I found myself working with teenag-

ers and college-aged kids, kids who still had a curfew, many who came from international backgrounds. Many of them had grown up in church. I realized quickly I needed to change my methods and strategies based on the people I was working with.

So the things I'm writing about in these articles have worked in my particular area with my particular target group. Your area might be different with distinctive characteristics.

First of all, you must get to know your YAs and their particular characteristics.

Meeting Time

In Oita we started at 7 p.m., but we could have started later. Most of our YAs were working, with only Sundays off. They tended to sleep in, hang out in the afternoon with friends, eat dinner, and then come to church. The service would be over at 8:30 p.m., but we would still have people arriving at 9 p.m.. The YAs also tended to stay until 11 p.m. when we would finally kick them out.

In Tokyo, we start at 5 p.m. A lot of the Christians are at church from 9 a.m. helping with Sunday School and basically spend the whole day at church. Our worship band starts practice at 4 p.m. The service runs from 5–6:15 p.m. At that time, most of our junior high and high schoolers (especially those from non-Christian homes) have to go home in order to have dinner with their families or meet a 7 p.m. curfew. This makes fellowship time with these YAs a little bit more difficult and shortened. We have dinner from 6:30–7:30 p.m. and then folks hang out until about 9 p.m.—mostly just fiddling around on their musical instruments. Some of the college kids would like to hang out until 11 p.m., but this was starting to be a problem for some of our high schoolers so we made a 9 p.m. curfew.

The Tama Church also has the unique situation of being near the International Christian University (ICU), Tokyo University of Foreign Studies (TUFS), and the American School in Japan. So there is a more international flair to our neighborhood. International students, especially Korean students at TUFS and American students at ICU, provide ways into these two universities that we might never have had.

International Students

Christian internationals need to be recognized, accepted, and utilized for the many talents and abili-

ties they have. Our Japanese YAs have travelled to such countries as Spain, the Philippines, Indonesia, Cambodia, Thailand, South Korea, Uzbekistan, Russia, Palestine, Sudan, and Tunisia. And in the three years I have been at Tama Church/Lighthouse we've been blessed to have visitors from China, Mongolia, South Korea, Bangladesh, Cote d'Ivoire, Spain, Tibet, Vietnam, and the USA.

International students are looking for a "home"—for someone to invite them into their home, for someone to invite them to go on trips or go to their home for holidays. Many international students are struggling financially and missing their family, friends, and all things familiar. A home-cooked meal, a futon in the guest room, a chance to walk the dog or play with a baby can be an encouragement to them. The church needs to reach out to these international students, and we need to be prepared. If the Japanese government has its way, there will be many

more coming in the near future:

"In April 2009, the Japanese Ministry of Education, Culture, Sports, Science and Technology (MEXT) launched the Global 30 Project in order to further promote the globalization of higher education in Japan. Japan formulated the 300,000 International Students Plan in July of 2008, with the aim of receiving 300,000 international students by 2020. Selected universities will receive prioritized financial assistance of 200 to 400 million yen per annum over the next five years. Endowed with this aid, each university will strive to recruit 3,000 to 8,000 international students. In 2009, the following 13 universities were selected as global centers: Tohoku University, University of Tsukuba, The University of Tokyo, Nagoya University, Kyoto University, Osaka University, Kyushu University, Keio University, Sophia University, Meiji University, Waseda University, Doshisha University, and Ritsumeikan University. These universities

will establish recruiting centers in the following countries in order to facilitate the recruitment of foreign students: Tunisia, Egypt, Germany, Russia, India, India, Uzbekistan, and Vietnam." (<http://www.mext.go.jp/english/news/1283454.htm>)

Global 30 will mean an unprecedented opportunity for the Japanese church to reach out to foreign students. With the arrival of many more foreign students in Japan, there will be opportunities for Japanese churches to reach around the world in their own neighborhoods. Are we ready for that challenge?

In conclusion, you need to know your area and your YAs' schedules. Talk with the YAs in your church or with those in the neighborhood (check out McDonald's or Starbucks) to determine their felt needs, schedules, and desires. Then adapt any of these ideas to your particular setting. JH

Karyn serves with The Evangelical Alliance Mission (TEAM).

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Ken and Toshiko Reddington are church-planting missionaries in Kochiken. Ken, an MK who returned to Japan as a missionary 30+ years ago, is on the Servant-Leader Teams of the Prayer Summit for Western Japan and the Shikoku Prayer Summit. He is also on the executive committees for the Kochi Global Day of Prayer and World Food Day Kochi. He is secretary for the Kochi Citywide Interdenominational Pastors Group.

Prayer Walking While Passing Out Tracts

One year as I passed out Christmas tracts in our neighborhood, a residential area called Tenno New Town, I prayed for each family into whose mailbox I put the tract. Perhaps you have your own way of prayer walking through an area, but I use the name of the family (and sometimes individuals) to trigger a special prayer for them. As you know, almost every house in Japan has the name on the gate or the door. So I try to pray specifically for each family using their name.

For Beginners

It doesn't matter how much Japanese you know or don't know; there is always some way to pray for them using their names. The most general prayer I pray is when there is no name on the gate or at the door. Since I live in Tenno New Town (天王ニュー・タウン), I use that. The name "Tenno" (天王) means "king of heaven." Of course, I take that to mean God himself, so I pray that God would be the "King of Heaven" to them and lead them to himself.

For those who can only read rōmaji name plates, you can come up with ideas of how to pray for the people whose names you can read. For instance, Kumon (公文) is a name that sounds like "come on" to folks in the States, where there are branches of the Japanese cram school called Kumon Learning Centers (founded by a man in Kochi!). In their ads in the USA, they use the pronunciation "come on." So you can pray that that family will "come on" and find Christ. For the name Ohno (大野) you can pray they are led from an "Oh, no!" experience to an "Oh, yes!" experience with God through Jesus Christ. And on it goes.

For people with 竹 or 武 in their name, I pray that they will "take" (the rōmaji reading of those characters) Christ into their hearts. Be creative with the names.

Even if you don't know the real meanings, you can pray.

Of course, most names will be written in Japanese, so by learning more of the language,

you can be more specific in how you pray for those around you. Try it. Make it a fun thing. As you do, you will find the time you spend passing out tracts will go by



more quickly and you will be praying for your neighbors. That's a combination that's hard to beat!

For Intermediates

For those who have begun to read kanji (Chinese characters), start simply. For instance, anything with a 田 ("ta" or "da," meaning "rice field")



can lead you to pray that the word of the Cross (+) will be in their mouths (口). In fact, the first president of McDonald's Japan was Den Fujita (藤田田). His Christian parents named him 田 because no matter what job he tried to do, he would always be able to put



the word of the Cross in his mouth! And as you learn more kanji and

their meanings, the prayers for people keep going on and on. 丘, 岡, or 山 all mean hill or mountain, so you can pray for the residents of that house to be led to the Hill of Calvary or to God's holy mountain.



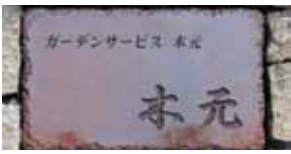
As I passed out Christmas tracts, I often prayed that folks with 村 (village) in their name would come to find the Christ of the village of Bethlehem (as it is called in Japanese).

There are many names with 木 (tree), 林 (wood), or 森 (forest) in them. They all draw me to pray that the Cross of Calvary would be a reality in their lives. Espe-



cially with 森, there are three trees with one main tree at the top. That represents the scene of the crucifixion of Christ to me; and not only do I pray for the family with that name, but I praise God for sending His Son to die for me and for all these people I am praying for.

The names that have 元 or 本 (both read moto) mean the base of something. So if their name is 山本 or 山



元, I pray that they would be brought to the foot of the mountain of God and find him to be all they need. Also, the kanji 本 not only means “book,”

it also can mean the reality of something. So I often pray that the people will find the true reality of God at work in their lives. The possibilities for how to pray are only limited by our imagination.

For Those More Advanced

As you learn more kanji, the more specific your prayers can become. You can also work more with combinations of meanings. 渡辺 (Watanabe) and 佐藤 (Sato) are considered the most common names in Japan. I pray that these people will “come over” (the meaning of 渡る) to where God is (the kanji 辺 implies the general area of someplace). For 佐藤, the simplest thing is perhaps more for intermediates, but I take the sound only; it sounds like the word for “sugar.” So I pray that the Word of God will be sweet in their mouths and that they will come to him and be satisfied. Another thing you can do is take the parts

(部首) of the kanji and try to create meanings to use in your prayers. The left side of 佐 means “man” and the right side means “left,” so you can pray that they will not be “left” behind, but will rely on the Son of Man, Jesus Christ, to save them. The 藤 has a 草冠 (the “crown” of grass), but it is actually two crosses (the old kanji actually was just that), so you can pray the message of the Cross for the people. Underneath and to the left is the kanji for “moon” 月, so you can pray that they will reflect the light of God as the moon reflects the sun. The right side of the kanji underneath is like the kanji 泰 (tai) which means peace, tranquility, and stability. So you can pray that they will find peace in God. Also, the 藤 means “wisteria,” so you can pray that they will be a beautiful flower in God’s garden. At the same time, the



kanji also means a vine that is used to tie things together. You can pray that God will release them from being tied down by Satan to be what God wants them to be.

Any name with 川 or 河 (kawa) in it can be used to



pray that the “river of God” will flow over them and lead them to himself. The name 上田 or 植田 (read “Ueta”) can be used to pray that they will be planted (ueta) by the streams of living water (Psalm 1). The names using 柳 (willow) also make me think of trees planted by the water.

The two kanji 崎 and 岬 (both read saki) mean “cape”—the geographical type. Since a cape is the “end of the road,” you can pray that they will



come to God at the end of their search. When I come to names that use 北 (north), I think of the song lyrics “...is Mt. Zion on the sides of the north, the city of the great King...” so I pray that they will be led to the King. Names with 中 prompt me to pray that God will “get right into” their lives; the name 田中 is just right for praying the Cross into their lives!



With names that use 野 or 原 (both meaning “field” or “plain”), I break out in singing, “...a higher plane than I have found, Lord plant my (and their) feet on to higher ground.” Of course, the kanji 原 is used to mean the “original” of something, so you can pray that they will find God to be the source of all they need.

When I come to the name Ito (either 伊藤 or 伊東), I ask God to show them how much he loves them (ito’oshi 愛おしい means beloved). Of course,



you can do that with other names, too—use words that have the same sound. This is just a sampling of the way I prayer walk in our town. Japanese has thousands of kanji and the combinations are almost innumerable. May you find greater enjoyment in passing out tracts (and announcements, etc.) and in praying specifically for the area where God has called you. ㊥

Register for a 2012 Prayer Summit

Kanto Prayer Summit (May 8–11)
Western Japan Prayer Summit (May 21–24)

<http://www.prayersummitsjapan.net/english/index.html>



Faith De La Cour, Human Resource Development Coordinator for Asian Access, serves as the chair of the JEMA Member Care Committee.

Faith and the JEMA Member Care Committee welcome your feedback at membercare@jema.org

Pornography and Our Commitment to Purity

A few years ago I heard a mission leader say, “We need to assume that every new male missionary coming over here has had a problem with pornography at some time.” Statistics on pornography use in the States continue to be staggering—and not just with men. In 2003 a *Today’s Christian Woman* poll¹ found that 34% of the magazine’s readers admitted to intentionally accessing Internet porn. Most young people are exposed to pornography by age 14. Missionaries and pastors are not immune to this addiction.

“How would moving from pornography *as something we avoid* to *something we need to break free from* change our conversations, training, and caring?” asks Dr. Brent Lindquist, president of Link Care (a counseling center for missionaries).² He challenges the mission community to develop a set of responsive strategies that will encourage us to pursue holiness and personal purity. While saying *we should avoid pornography* is part of the process, there also needs to be an approach that embodies confession and accountability with support. Recovery from the effects of pornography is not a one-time treat-

ment, but a lifelong call to holiness.

While his article focuses on mission leaders, Dr. Lindquist’s suggestions, quoted below, are good places for all of us to start in examining ourselves:

1. **We need to make a commitment to personal purity, no matter the cost.** The reality is that some of us are deep in sin, which is compromising our ministry and witness. “Coming clean” may have a significant impact on our marriages and families, not to mention our ministries and ourselves—but is something we must do.
2. **We need to find a few people who will walk alongside us.** These must be people to whom we can be accountable, and who will keep asking the hard questions. They become our confidants, confronters, and encouragers.
3. **We need to begin a lifelong journey of following Jesus with all of our thoughts and feelings.** What we watch comes out of our thoughts, by which I mean that our thinking usually serves to drive us toward activities. If we are thinking impure thoughts, we will be drawn



Michael B. Essenburg (Christian Reformed Japan Mission) serves as a coach, consultant, and trainer at Christian Academy in Japan. Time permitting, Michael works with missions.

Growing Is More about Motivation than Information

People grow as they take action to achieve their goals. And in my experience, taking action is more about being motivated than about having information. When I’m motivated, I take action and grow. When I’m not motivated (even if I have good information), I don’t take action and don’t grow.

For example, I wanted to get in shape. I had information about a variety of exercise programs, including weight lifting, biking, walking, and jogging. I had information that weight lifting would be good for my upper body and that biking would be easier on my knees than walking or jogging. But I wasn’t motivated to lift weights or bike. I

was motivated to walk and jog. And now I’m walking and jogging. I am getting in shape—even though according to the information, walking/jogging might not be the optimal exercise program for me.

How about you? What happens when you’re motivated and unmotivated? And what happens when the leaders you’re developing are motivated and unmotivated? My guess is that both you and the leaders you’re developing grow more when motivated.

Want to grow by targeting what motivates you? Get a coach. Your coach will help you focus on what motivates you and

to impure actions. Maybe not in a one-to-one relationship, but it can sure pave the way to perdition!

Dr. Ron Koteskey's pamphlet, "Stewardship of Self for Christian Workers: Internet Immorality"³ begins with the illustrations of King David's actions in 2 Samuel 11 and his involvement with Bathsheba which are similar to what Christian workers may experience today. Sexual sin has been around for centuries, with devastating destruction to self, family, and ministries. The pamphlet, while not long, provides a series of questions to ask about one's self or one's spouse's involvement in Internet immorality. It gives a number of resources to use in monitoring or screening Internet access, and some personal steps that can be made in dealing with these issues.

Member Care by Radio has an interview between Dr. Lindquist and Paul Mavrogeorge, a therapist at Link Care who specializes in addictive behaviors. Session Eight⁴ of this series of interviews on Sexual Wholeness provides some helpful suggestions for spouses who may suspect that their mate is involved in pornography.

Dr. Lindquist recommends *The Purity*

*Wars, A Biblical Guide to Living in an Immoral World*⁵ by Dr. James Cecy, as an excellent resource for accountability purposes within small groups, churches, and mission organizations. This book includes a Study Guide and an extensive Personal Accountability Program for personal reflection and group study.

"It is God's will that you should be sanctified: that you should avoid sexual immorality; that each of you should learn to control his own body in a way that is holy and honorable, not in passionate lust like the heathen." 1 Thessalonians 4:3-5 JH

Notes

1. Ramona Richards, "Dirty Little Secret," <http://www.kyria.com/topics/hottopics/womensissues/5.58.html>

Originally published in: Today's Christian Woman, 2003, September/October, Vol. 25, Issue 5, Page 58

2. Brent Lindquist, "Leading with Integrity in Response to the Pornography Tsunami," <http://www.lausanneworldpulse.com/themedarticles.php/1437/08-2011>

3. Ron Koteskey and Marty Seitz, "Stewardship of Self for Christian Workers: Internet Immorality," [http://](http://www.missionarycare.com/brochures/ss_internetimmorality.htm)

www.missionarycare.com/brochures/ss_internetimmorality.htm

4. Brent Lindquist and Paul Mavrogeorge, "Sexual Wholeness – 8," <http://membercareradio.com/2163.html>

5. Dr. James Cecy, *The Purity Wars, A Biblical Guide to Living in an Immoral World*, October, 2011 (www.condepress.com)

Internet Filters and Other Resources

<http://www1.k9webprotection.com/>

Focus on the Family has an Internet filter, plus other useful resources at their website:

<http://www.focusonthefamily.com/>

<http://www.covenanteyes.com/>

<http://www.opends.org/>

A website with resources to help parents teach their kids about wise use of the Internet and other media:

<http://www.common sensemedia.org/>

encourage you to take action on what you're motivated to do.

Want to help others grow by targeting what motivates them? If so, here are four things you can do:

(1) Listen to others. Really listen. When people feel listened to, they share. And as they share, they clarify their motivations.

(2) Ask questions to provoke reflection. When people reflect, they identify what motivates them. Ask questions like "What three dreams do you want to make real?"

(3) Focus others on what mo-

tivates them and on turning their motivations into actionable goals.

(4) Encourage others to talk about their interests and dreams. As they talk, say things like, "Tell me more."

Remember, growing is more about motivation than information.

Reflect on Motivation

1. What was one time when you were motivated/unmotivated?

2. What is satisfying/unsatisfying about focusing on what motivates a leader you want to help grow?

3. How does motivation affect a leader's development?

4. What helps you target motivation? What hinders you?

5. What will you do to target motivation? JH



Roger Lowther is a professional musician working in Tokyo with Grace City Church Tokyo, a new church plant in central Tokyo led by Rev. Makoto Fukuda. Grace City Church seeks to reach young professionals working in and around Marunouchi and meets for worship in a rented space in Ginza. Roger and his wife Abi have been in Japan since 2005 with Mission to the World. He graduated from the Juilliard School with a Masters in Organ Performance. Both Roger and Abi have a passion to see artists use their talents to spread the message of the gospel in ways that engage and challenge the culture of Japan and the world. Please feel free to contact him by email: rogerlowther@gmail.com

Beauty Through Japanese Eyes

The Tale of Genji as a Window to Japan—Part 2

The *Tale of Genji*, one of the most famous books in Japan and even the world, led us in the 2011 Winter Issue of *Japan Harvest* to think about beauty in Japanese culture. Even though the world of Genji existed over 1,000 years ago, the vivid imagery and concepts seem just as fresh and contemporary today as they did to the first readers. The beauty in this masterpiece both gives us a starting point to investigate other Japanese art and culture in the present day, and more importantly, can lead our own hearts to worship God through Japanese eyes.

BEAUTY IN SUBTLETY

Japanese can say so much with so little. One chapter of *The Tale of Genji* consists of just the title, “Vanished into the Clouds,” and an empty page. The hero of the story, the Shining Prince Genji, has died. His life, like all human life, is as transient as the clouds. Words cannot express the pain and loss of death.

Japanese are masters at saying things without actually saying things. Kyorai Mukai, disciple of the internationally renowned poet Matsuo Basho, masters this in the following haiku:

花守や
白き頭を
つきあはせ

*Two blossom watchmen
With their white heads together
Having a chat*

Meaning, color, and images are all inferred through the skillful weaving of words. Two old men with “white heads” are watching the cherry blossoms. Though not mentioned, pink cherry blossoms and brightly colored clothing can easily be imagined. The pathos of the scene makes you realize the blossoms will soon die and be no more, one day followed by the white heads.

Subtlety increases beauty to the Japanese sense. Genji translator Arthur Waley writes, “A phrase, a clouded hint, an allusion half-expressed, a gesture imperceptible to common eyes...” (from his introduction to *The Pillow Book of Sei Shonagan*)

are the height of beauty in *Heian* culture during the eleventh century.

But has not the art of this language continued until the present day? The confused foreigner is often left to guess the end of sentences: 「それはちよつと…」, 「ですが…」, 「はい…」, etc. Yet the subtlety itself is perhaps the most unique and beautiful part of the Japanese language.

According to Japanese author Junichiro Tanizaki in his essay *In Praise of Shadows*, this subtlety even shapes Japanese homes. Westerners fill their houses with many large windows “to create as few shadows as possible and to expose the interior to as much light as possible.” However, the beauty of a Japanese *tatami* room depends on the “pale white glow of the *shoji*” to create indistinct shadows. Even the lone placement of a scroll and flowers “serve not as ornament but rather to give depth to the shadows.” (p. 31)

Hasegawa Tohaku (1539-1610) was famous for subtlety during a time when warlords prized extravagant paintings to show their wealth. I had the opportunity to see his painting, *Pine Trees*, a Japanese National Treasure, at the Tokyo National Museum. Through delicate variations of ink in painting just a few trees, the painting suggests a flowing breeze across an entire hillside. A lone pine extending upwards out of the painting suggests an expanse bigger than the canvas could portray. Low-hanging mists appear to



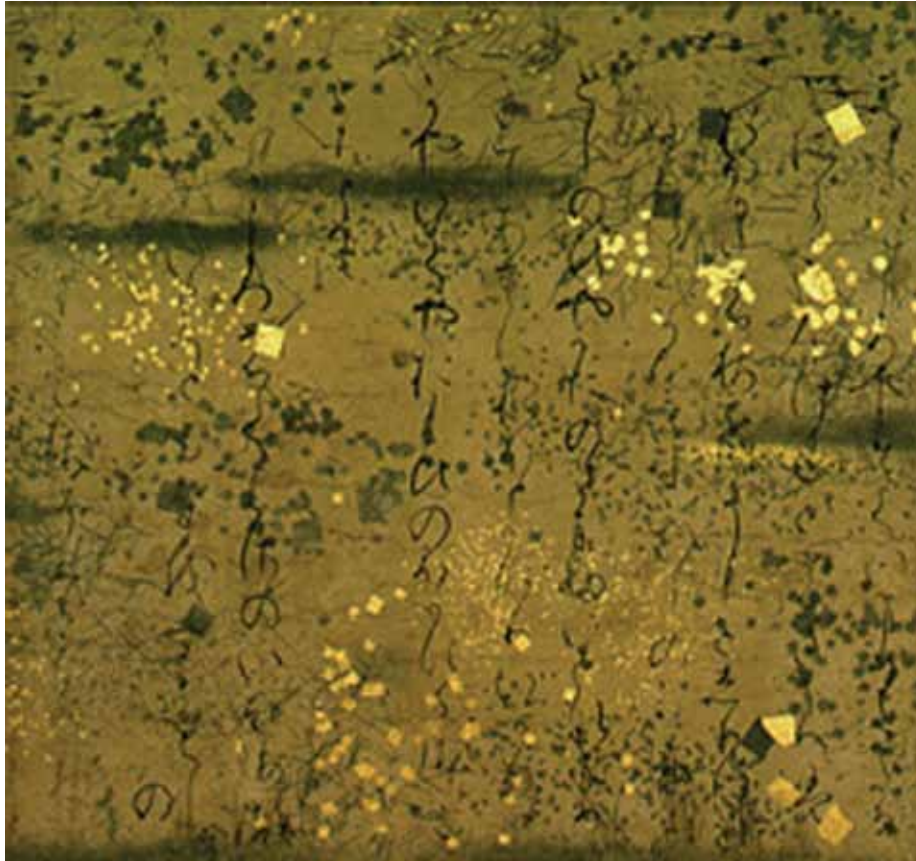
exist without being painted.

Examples of brilliant simplicity abound in Japanese art. Rock gardens suggest whole landscapes of ocean, islands and forests. *Bonsai* trees, *ikebana* and calligraphy all suggest beauty beyond the objects themselves. *Wabi-sabi*, a term invented to describe this characteristic, is found universally through Japanese art.

Heian writer Sei Shonagan (even with her haughty attitude) found beauty in the simplest of things and made a list in her famous work *The Pillow Book*: “The voice of the autumn cricket, around the end of the ninth month or the beginning of the tenth, so frail and tentative that you scarcely know whether you hear it or not... Waking at dusk or dawn and hearing the wind rustling the bamboo. A mountain village in snow.” (Translated by Meredith McKinney, p. 120)

Senno Rikyu, contemporary of Tohaku, effectively brought a number of arts together with his revolutionary “Way of Tea.” Nearly empty tatami

rooms, simple *ikebana* arrangements, and hanging off-white scrolls with black calligraphy all offer rich meaning in their starkness. The low gate and narrow entrance do not permit the passage of ornamental swords or clothing. The tea bowl and cup are crude in nature, helping the souls of the rich and poor alike to empty themselves. The bitter tea and sweet cake are free



Bible resounds from Genesis to Revelation. The beauty of the gospel is in its simplicity: all we need is Christ. *Sola Gratia. Solus Christus.*

BEAUTY IN SACRIFICE

“A dawn farewell is always drenched in dew, but sad is the autumn sky as never before.” (Chapter 9, “The Sacred Tree,” *The Tale of Genji*)

According to *The Tale of Genji*, autumn is full of vivid beauty because of the poignant sadness at the end of things. As the leaf dies, it bursts into color. As the cold autumn air condenses, “tears” of dew grow in the morning, making the world sparkle.

The Japanese-American painter Makoto Fujimura describes crushing minerals by hand in *nihonga* painting to make microscopic jagged fragments that bring out the

from all extravagance.

The tea ceremony was almost certainly inspired by the sacrament of the Lord’s Supper, so let’s not overlook how beautiful the Lord’s Supper can appear to Japanese eyes. A small piece of bread and a sip of wine . . . the understated elegance abounds with incredible depth of humility and simplicity. The crudeness of the bread and wine remind us of our own imperfection, fleshiness, and need for salvation. If we do not eat, we die.

The Lord’s Supper says so much with so little—the gospel wrapped up in two elements. This “good news” consists only of “Jesus died for your sins” but takes a lifetime to understand and live out. This core message of the

brightness of the colors. The “dying” sun produces an explosion of color. A skillful sushi chef creates a beautiful meal from the life of a fish. Cherry blossoms, the very symbol of beauty in Japan, must die to stir our emotions with the beauty of their sacrifice.

On one of my first days in Japan, I was treated to a *kabuki* play in Ginza. The storyline: A foolish servant failed to deliver an urgent message and brought great shame on the city. Only through the sacrifice of the king was the city saved. The king visibly took the weight of the shame on his shoulders and walked away from the city he loved with heavy steps. The beauty of his sacrifice as the play ended left many in tears.



Sheep Big Beauty

羊 + 大 = 美

The concept of beauty in Japan is closely connected with sacrifice. Look, for example, at the *kanji* for beauty. Dr. Tomonobu Imamichi, a professor of aesthetics at Tokyo University, writes: "The ideogram of beauty is made up of the sacrificial sheep on top of an ideogram for 'great,' which I infer to mean 'greater sheep.' It connotes a greater sacrifice, a sacrifice that cannot be boxed in by rituals or self. This greater sacrifice may require sacrifice of one's own life to save the lives of others...This is what is truly beautiful."

Ayako Miura's *Shiokari Pass* presents a vivid image with the story of one

man's sacrifice to save the lives of everyone on a runaway train car. I know one woman who became a Christian because of this book.

These powerful stories of sacrifice abound since the disasters of March 11. The "Fukushima 50" became famous as faceless heroes for staying to stabilize the crippled Fukushima Daiichi Nuclear Power Plant after 750 other workers were evacuated. One mother described their sacrifice in a tearful interview with a reporter, "My son and his colleagues have discussed it at length and they have committed themselves to die if necessary to save the nation."

One man shared with me his story of braving the tsunami in order to rescue his wife and children. A father told me about his daughter who rescued children from the street shortly after the earthquake, but died because she did not make it to a shelter herself before the tsunami hit. I met the hospital staff of Omachi Hospital in Minami

Soma, just five kilometers from the evacuation boundary near Fukushima, who stayed to help as many people as possible despite potential harmful consequences to their own health.

Sacrifice is beautiful. Jesus tells us this himself in Mark 14:6. When a woman pours all of her savings out as perfume on Jesus' head, he says "Leave her alone. Why are you bothering her? She has done a beautiful thing to me." (NIV) As beautiful as her sacrifice was, it pales in comparison to Jesus' sacrifice. Easter is a celebration of the greatest and most beautiful of all sacrifices.

The Author of Beauty delights to show his attributes through the beauty of all cultures. Perhaps the Japanese sense of beauty in subtlety and sacrifice can help us glimpse more clearly those aspects of God's character. May our God become even more beautiful in our eyes. May we respect and love Japanese culture all the more. May we be subtle and sacrificial as we share this gospel with a world that longs to see that beauty. 卍

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Meet the JEMA Administrative Staff



Your name: Yuka Oguro

Where you grew up: Bunkyo-ku Tokyo, and Ichikawa-shi Chiba

Countries you've lived in: Seattle (USA) in early 80's, and 2005-2009 Milton Keynes (UK), Umeå (Sweden), and Frankfurt (Germany).

Jobs you've previously held: I've worked at several trading companies as an office worker and secretary. I also sold insurance as an independent agent.

What excites you about JEMA? I enjoy working with many godly brothers and sisters. I'm still learning a variety of things from different experts in the JEMA community. And I am excited that the JEMA network will touch the whole world for the Lord!

What office hours do you usually work at JEMA?

Basically Monday, Tuesday & Friday 9:30 a.m.–2:30 p.m., but sometimes the time or date changes.

What other jobs do you have? My main job is parenting Charlotte, who is my beloved five-year-old daughter. And another challenging and enjoyable part-time job is for JBF (Japan Baptist Fellowship) in Higashi Kurume.

A hobby you are passionate about: I love housekeeping! Washing, cleaning, cooking & decorating, and so on. I know it sounds boring, but for me it's therapy, keeping a house nice & clean, organizing everything, and inviting and treating people make me feel joyful.

Something you'd love to do in the future: I'd like to make my own website, and share about "Anne of Green Gables" with biblical way for children. Maybe I should move to "Prince Edward Island" in the future if it's God's will...

Your name: Atsuko Tateishi or 立石充子 Don't feel bad if you have no idea of how to pronounce my first name by looking at the kanji. Most Japanese don't, either, as my parents chose a very unusual character for Atsuko.

Where you grew up: Tokyo

Countries you've lived in: Japan and Kentucky, USA

Jobs you've previously held: Freelance interpreter and translator, piano teacher, and seminary teacher

What excites you about JEMA? That God has called so many beautiful people to Japan and that so many have responded.

What office hours do you usually work at JEMA?

Either Wednesday or Thursday, 10 a.m.–4 p.m.

What other jobs do you have? Freelance interpreter and translator for mostly businesses, and sharing a nutritional supplement called Juice Plus+.

A hobby you are passionate about: Reading whatever comes in my way except email. I'm not saying I don't enjoy reading the email sent to the JEMA office, but that's not a hobby.

Something you'd love to do in the future: Publish a collection of my essays on the Bible. Obviously, I have to write them first.



Eileen Nielsen has served as a church planter with her husband Jim in Aichi for the last 20 years and has a masters in counseling. She is presently working in Tohoku with CRASH Japan as a base camp leader. She is available to do counseling by Skype (contact: eileenpielsen@gmail.com). Eileen loves writing and her three kids.

Uchi or Soto: Am I In or Out?

Uchi and *soto* are two concepts that define human relationships in Japan. *Uchi* is the inner circle, and *soto* is all other relationships. The history of *uchi* dates back to the feudal days, when the household was ruled by the father or oldest son, and people lived in multi-generational homes. It is interesting to note that the *kanji* (Chinese character) for *uchi* 「内」 is used in a *kanji* pair that refers to one's family, household, or wife 「家内」. The inner circle for Japanese is small, usually family and relatives, with the next ring containing friends from early childhood and young adulthood. Except for getting married, this group stays relatively the same throughout one's life. The outer ring of *uchi* is the *kinjo* or neighborhood. This group is usually static, changing rarely over the years.

One illustration presented in the book *The Japanese Mind* was the story of a Tokyo businessman and his wife who wearied of the city's pace and retired early to the country. Even after 10 years, they were given a polite cold shoulder when any attempt was made to integrate into the local community. They were always considered "new," and therefore *soto*.¹

This is much more so for foreigners who live in Japan. No matter how long you live in Japan or how good your Japanese is, you will always be *soto* 「外」. The *kanji* for *soto* is the same one used for "outside." No surprise that the first character for foreigner, or *gaijin* 「外人」, is also the *kanji* for outer or outside. Even people from other ethnic groups, such as Koreans who grow up in Japan adopting Japanese language and culture as their own, are considered foreigners. This feeling is so strong that many non-Japanese are blatantly discriminated against. Nearly 50% of non-

Japanese students applying for apartments in the Tokyo University area were turned down because they were foreigners, and 90% said they had trouble establishing relationships with their Japanese fellow students.²

The concept of *soto* causes further problems for international relations in the political and economic world stages, since Japanese unconsciously ignore foreigners' individual distinctions, only classifying them as *gaijin*. This flaw is what holds Japan back from becoming a world power in its truest sense. Former ambassador Reischauer is quoted as saying that Japan's "low political posture in world politics is looked on with suspicion as an attempt to avoid responsibilities . . . [Japan] is felt to be uncommunicative and to hold itself apart . . . Japan as a world leader must adopt broader aims, which embrace the other nations of the world . . . international understanding is not just a pleasantly innocuous catch phrase for Japanese policy but has become a practical necessity."³ JH

Next time: Part 2, *Uchi and Soto*, The Challenges Faced by Returnees.

Endnotes

1. Roger J. Davies and Osamu Ikeno, *The Japanese Mind: Understanding Contemporary Japanese Culture*, (Boston: Tuttle Publishing, 2002), 220.

2. Davies and Ikeno, *The Japanese Mind*, 222.

3. Davies and Ikeno, *The Japanese Mind*, 221.

February 2012 JEMA Events

Our annual leadership gathering in February is fast approaching. The three events will convene on February 27-28, 2012. We will once again meet on the eighth floor of Ochanomizu Christian Center, Tokyo. The **Fellowship Evening** will take place on February 27, Monday evening only. The next day, Tuesday February 28, is a combined all-day event with the **Mission Leadership Consultation (MLC)** in the morning and **Plenary Session** in the afternoon.

The Liaison and Membership Commission has planned another excellent set of leadership events. Since our meetings will be close to the one-year anniversary of the Great East Japan Earthquake, the topics will continue on relief and rebuilding efforts and strategies.

In previous years, the MLC was for leaders of JEMA member missions. Individual JEMA members were invited to the Fellowship Evening and the Plenary Session. Given the scope of the subject of relief that will take place during the Fellowship Evening and the MLC, individual members of JEMA are invited to all three of these leadership events. Register by filling in the form below or by registering online at JEMA.org.

February 27, 2012: 5:00 p.m. – 8:30 p.m.

FELLOWSHIP EVENING

Topic: Relief Efforts & Strategies by Migrant Populations —

Multicultural Missions Forum

Selected groups (e.g., Brazilian, Filipino, Chinese, African, Korean, etc.) will share strategies, principles, and testimonies in their relief and rebuilding efforts.

COST: ¥500 per person (includes desserts & drinks)
Please bring your own obento (dinner). It is not supplied.

February 28, 2012: 10:00 a.m. – 12:30 p.m.

MISSION LEADERS CONSULTATION (MLC)

Topic: Consultation on Relief & Church Planting Strategies

Note: This year the MLC is open to all JEMA members. We especially encourage mission leaders to bring along future or potential leaders to this consultation.

COST: ¥2,000 per person for those not attending the Plenary Session (includes lunch, refreshments, room rental, admin, etc).

February 28, 2012: 1:30 p.m. – 5:00 p.m.

JEMA ANNUAL PLENARY SESSION

Business and Reports

COST: ¥3,000 per person (Includes fee for morning MLC)

Please note that in regards to "individual" JEMA membership, not every individual member who attends the Plenary Session can vote. Rather, one individual JEMA member from each of the geographic regions pre-determined by JEMA is given the voting privilege for that particular region.

	Fellowship Evening—Feb. 27 p.m.
17:00	Registration
17:30	Fellowship: eat your own obento, and enjoy snacks and desserts from various countries
18:30 ~ 20:30	Multicultural representatives report and share about their Tohoku relief efforts and strategies. There will be time of prayer.
	JEMA MLC—Feb. 28 a.m.
10:00	Opening comments
10:30 ~ 12:30	JEMA-related Relief & Church Planting Strategies (breakout group discussions) * Update & report from previous consultations (JEMA Sendai Consultation, DRCNet, JEA) * breakout group discussions * long-term/future strategies
12:30	Lunch
	JEMA PLENARY—Feb 28 p.m.
13:30	Opening comments
14:00 ~ 17:00	JEMA reports, business, etc.

Photocopy and return this form by fax (03-3295-1354) or the content by email: jema-info@jema.org
Registration deadline: February 7, 2011.
Cancellations also required by February 7.
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Feb 27 JEMA Fellowship Evening (¥500)

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