



JH
Japan Harvest
Autumn 2012

Abortion
The Secret Destroyer
of Women

To Create Products Of Excellent Quality...

Miyoshi Oil & Fat was founded in 1921 as a manufacturer of soap for the textile industry.

In 1941, the Foods and Oils Division was established and Miyoshi began producing Margarine, followed by shortening, lard and other products. Today, Miyoshi produces more edible processed oils and fats than any other manufacturers in Japan.

While diversifying the applications of oils & fats, Miyoshi has remained true to the goal it set itself eight decades ago: **to create products of excellent quality.**



Main Products

- Margarine
- Lard
- Whipping Cream
- Frozen Dough
- Shortening
- Powdered Oil & Fat
- Fillings



MIYOSHI OIL & FAT CO.,LTD.

66-1, 4-CHOME, HORIKIRI, KATSUSHIKA-KU, TOKYO 〒124-8510

BRANCHES : OSAKA, NAGOYA, FUKUOKA

FACTORIES : TOKYO, KOBE, CHIBA



The taste is loved in the world.



YAMAZAKI-NABISCO CO., LTD.

SHINJUKU NOMURA BUILDING 40F 1-26-2,
NISHISHINJUKU, SHINJUKU-KU TOKYO, JAPAN



Encouraging, inspiring, and equipping
the members of the JEMA community

Volume 64 No. 2
Autumn 2012

© 2012 Please do not copy any article, photo, poem, or report unless permission is granted. Contact Managing Editor.

Japan Harvest Staff

JEMA President: Dale Little (president@jema.org)
Executive Editor: Gary Bauman (gbauman@jema.org)
Managing Editor: Wendy Marshall (wmarshall@jema.org)
Production Editor: April Mack
Proofreader: Evangeline Kindervater

Printer

New Life League (Norwegian Shinsei Senkyodan)

Cover

One of many rows of idols dedicated to aborted children at the Hasedera Temple in Kamakura Shi, Kanagawa Ken.
Photographer: Susan Driscoll

JEMA Executive Committee, 2012-2013

President: Dale Little
Vice President: Ken Taylor
Secretary: David Scott
Treasurer: Carol Love
Members-at-Large: Max Oehninger, Nathan Snow, Gary Bauman
JEMA Office Secretaries: Yuka Oguro, Atsuko Tateishi

Submissions

The editors welcome unsolicited articles. Writer's guidelines are available at: <http://www.jema.org/jh-writers-guidelines.html>

Deadlines for General Articles

Spring issue (April release): February 1
Summer issue (July release): April 30
Fall issue (October release): August 1
Winter issue (January release): November 1

JEMA Order Form: Page 39

Price overseas is \$30.00 (USD) per year.
Price in Japan is ¥2,800 per year.
Single copy is ¥750.

Postal Transfer: JEMA-Japan Harvest, Tokyo
00130-4-180466

Moving?

Contact the JEMA office so we can update our files!

JEMA
2-1 Kanda Surugadai,
Chiyoda Ku, Tokyo 101-0062
Tel: 03-3295-1949
Fax: 03-3295-1354

Email: jema-info@jema.org
Web site: <http://www.jema.org>

Japan Harvest is the official publication of the Japan Evangelical Missionary Association (JEMA). It is published quarterly. Individual articles or advertisements express the viewpoints of the contributor and not necessarily those of JEMA.

Feature Article

- 10 **Abortion: The Secret Destroyer of Women**
by Christine Wisniewski

General Articles

- 14 **JET Fuel for the Japanese Church**
by Sean Huang
- 17 **Earthshaking Opportunities**
by Laura Popp
- 19 **A Race Well Run**
Obituary for Mari Hicks
- 20 **R.I.C.E.: Survivor Care, Iwate Style**
by Eileen Nielsen
- 21 **My Hometown**
by Mike McGinty
- 24 **Using Movies to Teach Young Adults**
by Karyn Zaayenga
- 26 **Lessons from Japanese Leaders Reproducing Churches**
Characteristic Three: Enjoying Church—Really! *by John Mehn*

Regulars

- 5 **President's Pen**
by Dale Little
- 7 **From the Editor**
by Gary Bauman
- 8 **In the News**
- 30 **Off the Bookshelf**
by Sue Takamoto
- 32 **New Voices**
Our Response to Disaster *by John Newton Webb*
- 34 **Focus on Prayer**
My Declaration of Dependence *by Ken Reddington*
- 36 **Member Care**
5 Ways to Lead When You're Not Up in Front *by Michael Essenburg*
Keeping Our Children Safe *by Faith De La Cour*
- 38 **Language & Culture**
Silence and Its Use in Cross-Cultural Communication *by Eileen Nielsen*

2013 Women in Ministry **WIM** Events Women in Ministry

WIM Winter Day of Prayer Women in Ministry **STEP AWAY FOR A DAY**

TEAM CENTER in Mitaka, Tokyo

Tuesday, January 15, 2013

10:00 a.m. To 2:00 p.m.

drinks and snacks served from 9:30

¥500 includes facilities and program fees

bring your obento or buy lunch in the area

come for all or part of the day



for details and directions visit jema.org

Women of Royalty

Finding fulfillment as the woman God intended you to be

Speaker:

Sandi Bradford of Barnabas International, formerly a Wycliffe missionary for 10 years in Papua New Guinea, and a speaker and teacher at women's conferences around the world. She also works part-time as the Women's Ministries Director at Calvary Community Church in Williams Bay, WI.



Honshu Retreat

20th Anniversary Retreat

Location: Nikko Olive no Sato

Date: March 6-8, 2013

Cost: Under ¥20,000
add a one-day personal retreat for only ¥5,000

details and registration on jema.org in mid January - for more information contact Nancy at wim@jema.org

Hokkaido Retreat

Location: OMF Hokkaido Center,
Higashi Ku, Sapporo

Date: Saturday, March 9th, 9:00 am - 4:30pm

registration and information contact Helen at hokkaidocwf@gmail.com

JEMA as a Resource Center

Over the past year, the JEMA leadership team has been discussing the focus of JEMA. During the summer months as I was once again mulling over what it means to be JEMA in our 21st century Japan, I came to the tentative conclusion that it might be a good idea to describe JEMA as a resource center.

That is, we certainly are not about the business of telling missionaries what to do. As missionaries we probably already have enough people both in Japan and in our home countries telling us what to do. JEMA certainly does not need to be another agency whose leadership model is one of remote control.

We are more of a resource center than a command center.

As JEMA leaders we want to focus upon encouraging and networking evangelical missionaries who are reaching Japanese for Christ. The idea is that we are more of a resource center than a command center. I marvel at some of the directives I read in past correspondence at the JEMA leadership team level. We have moved away from that paradigm.

Each of our JEMA Commissions contributes to the JEMA resource base. We cooperate with the Japan Evangelical Association by sending delegates to their commissions so that our JEMA membership might be better resourced in ministry. Our publications (*Japan Harvest* and *Japan Directory*) serve as resources for our JEMA community.

Well, that's the idea anyway. As your JEMA leadership team gives priority to resourcing the JEMA community, I hope the result will bring focus to JEMA's multi-faceted initiatives and perhaps some helpful changes in leadership structure. More coming. Stay tuned.

In the meantime, feel free to let me know what you think of this idea of JEMA as a resource center and what kind of resources you would like to see JEMA provide. ■



Dale Little serves in church planting, tsunami recovery ministry, and seminary teaching with the Evangelical Free Church of Canada Mission. He and his wife, Ann, currently live in Sendai.

JEMA Datebook

Event	Date	Place
Church Planting Boot Camp	November 5–7, 2012	Honda Chapel, Chiba
JEMA WIM Day of Prayer	January 15, 2013 10:00–14:00	TEAM Center, Mitaka, Tokyo
JEMA 2013 Fellowship Evening	February 25, 2013 17:30–20:30	OCC Building, Tokyo
JEMA Mission Leaders / Plenary Session	February 26, 2013 10:00–17:00	OCC Building, Tokyo
JEMA WIM Retreat	March 6–8, 2013	Nikko Olive no Sato
JEMA WIM Retreat	March 9, 2013	OMF Hokkaido Center, Sapporo

To stay up to date, check out the calendar at <http://www.jema.org>

Third-Culture Kids in the Global Age and Tokyo Christian University

by Takanori Kobayashi Ph.D., Provost, Tokyo Christian University

Third-culture kid (TCK). This term is not new to most readers of this article. As you likely know, this was a term coined to describe “a person who has spent a significant part of his or her developmental years outside their parents’ culture” (Pollock, David).

I first encountered some TCKs nearly fifteen years ago when I started teaching at Tokyo Christian University (TCU). I learned that they struggled with this new culture where their parents had been brought up. They had spent most of their lives abroad as missionaries’ kids, and this was their parents’ home turf—not theirs. As a result, they struggled to split regional and cultural identities. Yet this unusually prolonged adolescent struggle for their identity seemed indispensable for them to become the global citizens needed in this rapidly globalizing world. They also tended to develop bi/trilingual and intercultural communication skills.

At Tokyo Christian University, we are putting our energy into learning to cope with the globalizing world. Not only that, but we are also trying to make TCU cut-

ting edge in the rapidly globalizing world by giving our students chances to interact with different cultures, and diverse Christian traditions and ministries.

This past summer, we graduated the seventh class of the Asian Christian Theological Studies for English Speakers (ACTS-es). All together, forty-five people from thirteen countries have graduated and are involved in various ministries, work, and furthering their studies in various parts of the world. One popular post-graduation route is to teach English in private or public schools in Japan before making further moves. I trust that the mere existence of Christian tutors in Christian and secular schools are of great significance for the expansion of the Kingdom of Christ.

This fall we have six new ACTS-es students and five short-term students in the East Asia Institute (EAI). The EAI is aimed at inviting more international students, mostly from North America, to be immersed with Japanese culture and language during the period of a fall semester. It is notable that for the first time this fall, a

female student from Indonesia is involved. Although we now have agreements with nine Christian universities and colleges in the US, we are planning to expand our horizons for the EAI exchanges.

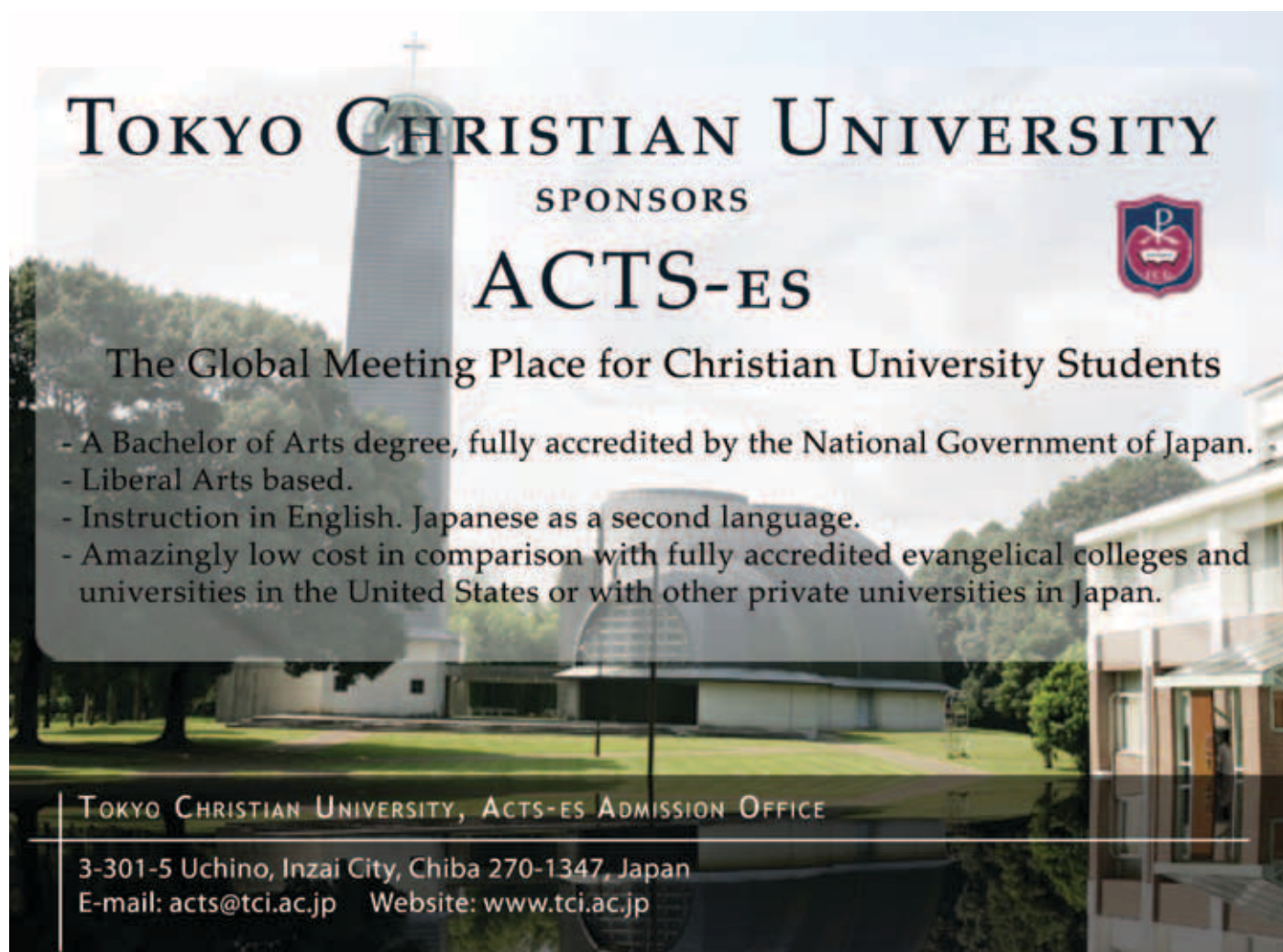
Overall, one out of four students at TCU is of a non-Japanese nationality. TCU is in a sense a microcosm of the globalizing world. At TCU, students can experience at hand the cultural and linguistic diversity of global Christianity. TCKs find that the best environment for learning is one in which they can establish their identities as global citizens of Christ. I trust that the Lord will bless TCU and what it stands for, for the sake of the Lord Jesus Christ and His Kingdom. “Christ is all, and is in all” (Col. 3:11).

For ACTS-es, go to the Web site at:

<http://acts.tci.ac.jp/>

For the East Asia Institute, go to:

<http://www.tci.ac.jp/>



TOKYO CHRISTIAN UNIVERSITY
SPONSORS
ACTS-ES



The Global Meeting Place for Christian University Students

- A Bachelor of Arts degree, fully accredited by the National Government of Japan.
- Liberal Arts based.
- Instruction in English. Japanese as a second language.
- Amazingly low cost in comparison with fully accredited evangelical colleges and universities in the United States or with other private universities in Japan.

TOKYO CHRISTIAN UNIVERSITY, ACTS-ES ADMISSION OFFICE
3-301-5 Uchino, Inzai City, Chiba 270-1347, Japan
E-mail: acts@tci.ac.jp Website: www.tci.ac.jp

Objectivity and Balance

In the President's Pen for this issue, Dale Little highlights the desire of JEMA leadership to encourage and network evangelical missionaries. He proposes that it might be good to view JEMA as a resource center. This isn't really a change in how JEMA already functions, but it does further clarify how we can view our goal of "networking and equipping."

Japan Harvest is only one of several JEMA resources connecting and supporting our association. But to better define how the magazine will serve our membership, earlier this year the *Japan Harvest* staff worked through how we see this quarterly print publication fitting into the mix. We decided on the mission statement "to encourage, inspire, and equip the members of the JEMA community."

We also conducted a survey this past spring to better understand our membership. In our winter issue we plan to publish a comprehensive report on the responses we received. But in the survey's "other comments" section, the issues of objectivity and balance came up. I'd like to spend the rest of this editorial touching on those two areas.

Objectivity

Our JEMA membership is a diverse community that represents a broad variety of nationalities, theological frameworks, and cultures. We have different perspectives on how our personal lives should be structured and how to most effectively carry out our ministries.

In *Japan Harvest*, it is not our intention to favor one perspective over any other that might be held by evangelicals. We encourage mission agencies and missionaries to present their views and expertise on topics each considers important to the health and effectiveness of our membership.

Our need for a wider network of writers is being addressed, in part, through JEMA Writer's Workshops.

Lacking an alternate view on a particular topic may give the false impression *Japan Harvest* has a bias toward a certain subset of our broad evangelical community. However, such is not the case. We would be happy to consider the publication of alternate perspectives writ-

ten in response to specific articles. Proverbs 27:17 says, "iron sharpens iron," and that opportunity is one of the benefits of our mutual association. Our need for a wider network of writers is being addressed, in part, through JEMA Writer's Workshops. In addition to that, we are intentionally networking with member missions, seeking contacts who can direct us to writers and experts in various areas within their missions.

Balance

Closely related to objectivity is balance. One survey respondent saw the inclusion of articles with broad appeal together with diversity/specialty topics as a significant strength of *Japan Harvest*.

There are a number of ways to approach the idea of balance. Publishing different viewpoints is one way. Another is topical variety—variety within one magazine issue, over the course of several issues, or even longer term. Although we've generally worked toward the presentation of a variety of topics that touch different portions of our membership in each issue, we'll be working even more intentionally on long-term balance during the coming months.

By the way, we're also finding more "balance" (or should I say diversity?) in our *Japan Harvest* staff. Several years ago I started the unusual policy of editing articles within the same issue according to either US English rules or Commonwealth English rules depending upon the English preference of the writer—even though our regular staff were all Americans. Our staff for each issue now includes a number of nationalities, with passport holders from Australia, Japan, the UK, and the US.

With diverse perspectives and multiple networks represented in our staff, I am optimistic we'll continue to get better at providing helpful content that applies to all segments of our JEMA community. ■



Yours for the Harvest,

Gary Bauman (US) has led the Japan Harvest staff since September 2005. He and his wife Barbara have been in Japan since 1988 with Asian Access.

Young Christians' Praises Echo in Tohoku

Excerpt translated by Tomoko Kato
CHRISTIAN SHIMBUN — May 6, 2012

Many young Christians in Tohoku have been worshipping together.

Christian artists meet

On New Year's Eve 2011, a countdown meeting was held at Global Mission Chapel (Taira Christ Gospel Church) in Iwaki. It was a collaboration of Global Mission Chapel, Love Revolution, and Delivering Church. Delivering Church has had regular meetings with gospel singing and other artistic performances in the street in Fukushima. In addition, the radio program "Gospel Radio Station" has also been broadcasting the gospel in Iwaki.

Love Revolution
<http://www.peace-product.net/love/>

Delivering Church
<http://www.st-creation.com>

Gospel Radio Station
<http://www.church.ne.jp/grs/>

Young leaders think together about the future

On March 10, 2012 in Sendai, youth leaders from various Christian organizations met to worship together and think about the future of Japan. Rev. Sakai (Tokyo Urban Church) said, "Christians should . . . show how we practice our faith. If you feel God is calling you, you should respond . . . You have something only you can do." Rev. Shibuya (Aomori Joyful Chapel) said, "Mission should be

done through the networks of these young Christians who were involved in the relief operations. They hold the key for revival."

Worship album recorded

On April 14 and 15 at Tohoku Chuo Church (Oohira-mura Gospel Town) in Miyagi, Praise Station organized "The Worship Recording Live" to record 12 praise songs. Praise Station was set up by young Christians from various churches in Miyagi. They've been trying to establish relationships with young people through concerts and sports days. Their leader Ami said, "We hope our worship album will send hope not only to Tohoku but all over Japan. Please pray that more people can meet Jesus and be blessed by Jesus!" Their first album "From Our Heart" is already on sale.

Praise Station
<http://praisestation.jp> ■

In Memoriam

Excerpt translated by Tim Williams
CHRISTIAN SHIMBUN — June 24, 2012

Eriya Arai, former hi-b.a. president (代表スタッフ) and staff evangelist at Kokubunji Baptist Church, passed away last year at the age of 37.

Saved and called

He was the second son of Rev. Takashi and Reiko Arai (at the time, pastor of Hachioji Christ Evangelical Church – JECA). Though Eriya grew up in the church, as a junior high school student he didn't understand why he should attend Sunday worship, and drifted away from the church.



Eriya Arai is pictured front, center. Photo provided by hi-b.a.

After entering high school, Eriya went to hi-b.a. camp. There he heard John 3:16, and saw "others repenting from their hearts, and Christians growing through receiving the deep love and wonderful grace of God." He was moved by this experience and began attending church again. After joining a hi-b.a. tour to house churches in China, he decided to be baptized. He then dedicated his life to full-time service. After graduation from Tokyo Christian University, he became hi-b.a. staff. In 2007 he became hi-b.a. president.

Love for high school students

Eriya's parents often welcomed homeless people into their house. Learning from his parents' actions, Eriya also welcomed students to

How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, "Your God reigns!"



his home, and strove to be involved with them.

A young lady named Keiko, writing about when she was going through a hard time, said, "My home situation wasn't so good, and I wasn't going home on a regular basis. After awhile, Eriya called on me and asked if there was anything I wanted to talk about. I became aggressive and said, 'No.'" Eriya approached her at meetings again and again, until one day she realized she couldn't keep running and she opened her heart to God.

Living in Faith

In March 2011, terminal gastric cancer was discovered. In November of the same year, Eriya passed away leaving his wife Shiki and two sons, Towa (5) and Haruka (2).

At the funeral, Rev Hiroaki Yonai (Kokubunji Baptist), referred to Eriya's testimony after the cancer was found. "Eriya showed his unshakable faith as he said, 'The Lord can heal anything in any state. Knowing he will do what is best, I offer myself to his will.'" ■

WLPM Serves Disaster Survivors

*Contributed by Don Regier
September 12, 2012*

By God's grace, Word of Life Press Ministries (WLPM) has ministered to the survivors of the March 11 disaster.

WLPM has provided Christian supplies to Christians for free distribution to survivors, cooper-

ated in concerts and meetings to encourage believers, and reached out to non-Christians.

WLPM's Gospel Shop in Sendai has played a pivotal role in providing churches and missionaries with publications. These have facilitated healing among the people.

A Christian-owned printing company in Kesennuma, devastated by the tsunami, was assigned some printing jobs by WLPM, thus helping in a small way to provide jobs for survivors.

On the one-year anniversary of the disaster, WLPM brought Philip Yancey to Japan to speak to survivors and to the Japanese people. He spoke in the disaster area and in the greater Tokyo area. His message to First Baptist Church in Sendai was released on a DVD by WLPM's Life Creation ministry, and three messages were released in a book.

WLPM's Gospel Box (a parcel delivery van outfitted as a bookstore on wheels) goes to towns with no Christian bookstore and visits churches to provide access to Christian products. It has made around ten trips to the disaster area to provide churches with supplies and an outreach into the community. At one school in the area, students were provided with notebooks from the Gospel Box. A pastor who hosted the van expressed his joy in realizing the Body of Christ in Japan had not forgotten those living in the disaster area. ■



Abor

There is a way that seems right unto a man, but its end is the way of death. Proverbs 14:12 (NASB)

Abortion, the forced termination of a pregnancy, is not as simple and straightforward as so many governments and cultures claim it to be. In some nations it is imposed or considered socially acceptable, while in others it is hotly debated. Although people in many cultures feel sorrow for babies never born, many never give a thought to how abortion can affect the lives of mothers, who tend to be forgotten, judged, or both. The truth is, the pain of abortion reaches deep into the hearts and souls of many women who have undergone the procedure; most of whom were unaware of the potential trauma they could experience when making that choice.

Mothers . . . tend to be forgotten, judged, or both.

A tangled web around the world

In Western nations, liberal women's rights organizations (LWRO) discourage abstinence-only education.¹

Rather, they strongly promote the use of various contraceptive methods and devices. Their message to those engaged in sexual activity is to make certain they're "protected" from not only sexually transmitted diseases but also from unwanted pregnancies—which in turn, they say, should reduce the number of abortions.

However, contraceptives are not fool-proof.² So, just how effective is this message? One post-abortive woman describes her experience with sexual promiscuity this way:

My initial feelings were negative ones . . . I wanted to wait until marriage . . . I had sex with him thinking it was just easier to let it happen. That is how I felt a lot of times with sexual relations. We did discuss the possibility of pregnancy and I told myself that it was very possible. I felt my luck of not getting pregnant up until that point was running out.

Ironically, LWROs also advertise that their efforts to keep abortion legal and out of the back-alley now make abortion "very common" and a "safe and legal way to end a pregnancy."³ This promotes abortion as another form of birth control, helping to make sexual promiscuity a little easier for women, who now have an

tion

The Secret Destroyer of Women

I feel mostly sadness from the hurt that comes with grieving a loss of someone I never knew and I should have gotten to know . . .

If she only knew how much I think of her each day and how I wish she could be here in my arms. I made a choice for me and my baby, and that makes me very sad to think what my baby thinks of me by giving her up and destroying her . . . I can't stand myself for that! . . . It hurts so much—it wells up into anger! . . .

God knows I miss and love her tremendously.

J, post-abortion client

“out” in case they need it. Nevertheless, if a pregnancy occurs, LWROs have successfully communicated the message that no one has the right to tell a woman what to do about it; it is her body and her choice alone.

In Japan, public debate over abortion is largely absent, so many Westerners think abortion is without stigma in this nation. Some hold to the thought that Japanese women do not experience guilt or psychological trauma following their abortions and believe that if abortion is considered socially acceptable, the idea that it is morally wrong is absent in Japanese culture. It may be easy to assume that since there are virtually no reports coming out of Japan of women suffering trauma from their abortions, all must be well and therefore Japan's system is a good model. But, does government and cultural acceptance truly nullify the suffering that can accompany abortion?

Cynthia Ruble, founder of Life Hope Network in Nagoya explains, “It became apparent [to us at Life Hope Network] that many Japanese women who had had abortions were really suffering. [When Life Hope first began providing counseling] some Japanese volunteers felt strongly that Japanese women didn't feel any

guilt about abortion. But as we are all human beings with the same consciences given by God, that assumption proved not to be the case. Not only are many suffering, they are often suicidal and in deep depression.”

It became apparent that many Japanese women who had had abortions were really suffering.

Why do women choose abortion?

The decision-making process for women considering abortion is complex and difficult. Pregnant women intuitively know there is a human being living and growing inside of them, and given a clear choice and opportunity, many would choose to keep their baby.⁴ What then causes women to consider terminating this God-given gift?

In times of crisis, fear and vulnerability loom large. →

Many factors weigh heavily on the minds of those considering abortion. These include:

- Fear of life change
- Fear of shaming yourself, your family, others
- Fear of losing your boyfriend or husband
- Fear of insufficient finances
- Fear of responsibility

Seeking relief from the burden of these fears becomes a top priority; particularly if, for whatever reason, a woman lacks support. When facing the unwanted consequences of her actions, her awareness of the fact that she is carrying a human being can be diminished. Abortion can be perceived as the safest way to escape the crisis, because it offers her the greatest freedom. She then attempts to justify abortion as the correct choice. The warning women receive that, “the longer they wait to abort, the more dangerous the procedure becomes,” only increases the risk of a hasty decision.⁵

Even women who may want to keep their babies can be pressured into having the procedure done. A young woman describes her anguish this way, “My mother and boyfriend were very cruel to me. They pressured me to have an abortion. Now I often wish to kill myself to be with [my baby].”

My mother and boyfriend were very cruel to me. They pressured me to have an abortion. Now I often wish to kill myself to be with [my baby].

Life Hope Network

Life Hope Network (LHN) was founded in 2005 to help women with unplanned pregnancies. They offer face-to-face, phone, and email counseling by Christian Japanese volunteers. The main service is providing homestays for pregnant women, whether they choose to become single mothers or give their babies up for adoption. In 2008, LHN began promoting post-abortion counseling. The number of women contacting them for post-abortion counseling continues to grow.

LHN has been told over and over again by clients, the media, and academic researchers that the organization appears to be the only group promoting post-abortion counseling in Japan. The mainstay of their post-abortion counseling is a gospel-centered Step Study that helps women find healing and forgiveness. They have found non-Christian Japanese women suffering from post-abortion to be very open to this study. LHN says that their greatest joy is when one of their clients comes to faith and asks for a church referral.

This type of statement is possible even for women in cultures where abortion is considered socially acceptable. Threats of abandonment or violence from a mother, father, husband, or boyfriend are incredibly influential. Pressure can also come from doctors who claim health risks if the pregnancy isn't terminated. Some governments threaten violence, imprisonment, or fines if another child is born. Whatever the circumstance, pressuring a woman to act against her will is akin to an act of violence against her, and is made doubly so by the act of abortion itself.

After the decision for abortion is made, a woman continues the process of denying that she is carrying a baby human being, which is made easier when she is told that depending on the point of gestation, what is inside of her is not yet fully developed (or human). She instead looks ahead to the relief she expects after the procedure is complete. Even if doubts and concerns arise, she'll continue down the path toward abortion if she sees no other options.

Consequences women face post-abortion

Unfortunately, many women are inadequately informed about their options because those promoting abortion either hide or downplay the well-documented side effects of physical, spiritual, and emotional trauma.⁶ To acknowledge these effects is to admit there is something wrong with this action.

One woman describes her frustration over the lack of information, “I didn't care for the staff. I wanted to see an ultrasound. They did not have me see a counselor . . . no films or informative materials. I don't remember anyone discussing alternatives with me. I wanted someone to!”

If emotional difficulties arise after abortion, without complete information a woman will have a hard time understanding and processing what she's experiencing.

She may bury her emotions, which can surface later; or accept and believe accusatory thoughts, “You deserve to die for this!” Or she may experience other negative feelings such as shame, anger, and bitterness.

Without complete information a woman will have a hard time understanding and processing what she’s experiencing.

She may also be unable to properly grieve her loss at this time, believing she is the cause of it. One woman explains:

Right after the abortion I was living a life of complete denial, not caring for anything. Anger is mainly a secondary emotion, as it only comes up if I’m hurt, sad, depressed, or in pain over the decision I made and not being able to accept myself for that. I really think anger grows into a horrible thing—bitterness. I have not dealt with most of my anger because I don’t know how—[and] because it’s about me.

Hope for the future?

Many women say yes to abortion with the belief that time can heal any wounds, and then find that is not the case. Abortion can destroy a woman’s life, health, and relationships. Many will seek solace in destructive behavior, and suffer for years in silence. But all is not lost, and these women are not forgotten. No matter where they are, their cries of distress are still heard by our loving and merciful God. How he helps those willing to follow along his path to miraculous healing will be explained in my second article. ■

Christine Wisniewski came to Japan last year as a short term worker with OMF for six months. She has worked with women in Christian crisis pregnancy and post-abortion counseling support in the US. She is dedicated to raising awareness on the need for similar services in Japan.

1. “Planned Parenthood, Abstinence-Only Programs,” October 2007, http://www.plannedparenthood.org/files/PPFA/AbstinenceOnly_10-07.pdf, (accessed June 28, 2012).
2. “Contraception,” from Centers for Disease Control and Prevention, Reproductive Health, April 4, 2012, <http://www.cdc.gov/reproductivehealth/UnintendedPregnancy/Contraception.htm>, (accessed July 29, 2012).
3. “Abortion,” from Planned Parenthood, 2012, <http://www.plannedparenthood.org/health-topics/abortion-4260.asp>, (accessed June 28, 2012).
4. Mary K. Zimmerman, *Passage Through Abortion* (New York: Praeger Publishers, 1977), 110-111. David C. Reardon, *Aborted Women, Silent No More* (Chicago: Loyola University Press, 1987), 12, 14-15.
5. “When is it too late to have an abortion?” from Abortion Access and Information Center, 2006, <http://abortionusa.com/common.aspx>, (accessed July 29, 2012).

Statistics on abortion in Japan

In Japan, abortion is legal up to 22 weeks of gestation¹ and is known to still be the chosen form of birth control.² Estimates show that two-thirds of Japanese women have an abortion by age forty.³

Between 1955 and 2007, government statistics reported that the number of abortions per year steadily declined from 1,170,143 to 256,672.⁴ However, some researchers indicate that the rate is likely higher due to physicians who choose not to register the abortion in deference to the patient’s wishes,⁵ or as a way to avoid income-tax payments.⁶

Furthermore, recent statistics for 2011 show an average of only 1.21 births per woman,⁷ and the population is expected to drop by 30% in fifty years.⁸

The gift of life needs to be taught and celebrated.

1. Asia Safe Abortion Partnership, “Country Profile-Japan,” 2009, <http://www.asap-asia.org/country-profile-japan.html>, (accessed August 18, 2012).
2. Mariko Kato, Japan Times, “ABORTION AND THE PILL, Abortion still key birth control,” Tuesday, Oct. 20, 2009, <http://www.japantimes.co.jp/text/nn20091020i1.html>, (accessed August 15, 2012).
3. Whittaker, Andrew. “Abortion in Asia: An Overview.” In Whittaker, Andrea, ed. *Abortion in Asia: Local Dilemmas*, Global Politics New York, NY: Berghahn Books, 2010: 11-38.
4. Wm. Robert Johnston, “Historical abortion statistics,” March 11, 2012, <http://www.johnstonsarchive.net/policy/abortion/ab-japan.html>, (accessed June 28, 2012).
5. Helen Hardacre, *Marketing the Menacing Fetus in Japan*, (University of California Press, 1999), 57.
6. Tiana Norgren, *Abortion before Birth Control: The Politics of Reproduction in Postwar Japan*, (Princeton University Press, 2001), 5, 70.
7. U.S Global Health, “Total Fertility Rate (Children Born Per Woman),” <http://www.globalhealthfacts.org/data/topic/map.aspx?ind=87>, (accessed August 18, 2012).
8. Akiko Fujita, “ABC News, Japan’s Population to Shrink Nearly a Third by 2060,” Tue, Jan 31, 2012, <http://abcnews.go.com/blogs/headlines/2012/01/japans-population-to-shrink-nearly-a-third-by-2060/>, (accessed June 6, 2012).

6. “Abortion Risks: A list of major psychological complications related to abortion,” from Elliot Institute, February 23, 2011, <http://afterabortion.org/2011/abortion-risks-a-list-of-major-psychological-complications-related-to-abortion/>, (accessed June 28, 2012).

Photo on page 10 by Amanda Rohde

JET Fuel for the Japanese Church

Each year, new English language teachers come from North America, Great Britain, Australia, and other countries to participate in the Japan Exchange and Teaching Programme (JET). Spread across each of the forty-seven prefectures, over 4,000 foreigners already live in Japan and are a significant pool of potential missionaries. Many live in rural areas where Japan needs missionaries. Most remain an untapped resource. If a Japanese church uses English conversation (*eikaiwa*) as an outreach tool, it can seek out believing JET members in its area who can provide the church with an influx of part-time missionaries serving as *eikaiwa* instructors. While not all program participants make suitable partners in the field since many of them do not follow Christ, even a few JETs recruited to serve could provide a boost to the mission work in Japan. To take advantage of this potential resource, I suggest a three-step strategy: identify, invite, and invest.

Even a few JETs recruited to serve could provide a boost to the mission work in Japan.

Identify

Identify incoming JET members. The application and screening process generally takes place during the early months of the year in the participant's country of citizenship. After applicants accept an offer to join the program, they attend a pre-departure orientation within their home country. These take place in cities that have a Japanese Consulate office and typically happen in July. The pre-departure orientations offer prime opportunities for JEMA Overseas Associate Members (OAM) or missionaries on home assignment to get involved and meet new JET members. To find out when and where an orientation may take place, I suggest contacting the JET Alumni Association (JETAA) chapter nearest to your area. The Web site (www.jetalumni.org) provides a list of chapters, of which nineteen exist in the US alone. Some possibilities include: to inquire about setting up an information booth at the orientation or to attend one of the informal pre-orientation get-togethers these local chapters often host for new participants. Some of the new JETs may already follow Christ. In these cases, you can of-



Photo by Kevin Morris (OMF)

fer to connect them with a local church in Japan even before they move. In other cases in which the member does not follow Christ, an opportunity to meet a local Japanese community may entice them to check out a Japanese church.

The JET Tokyo Orientation in August also presents an excellent option to establish contact. The three-day conference hosts the largest number of JET members gathered in one place and begins immediately after they arrive from their country of origin. Because of the large number of new participants each year, the JET Programme holds three Tokyo Orientations annually.¹ Obtaining permission to set up a booth or host an information session at these orientations would pay dividends.

Even if you live in a rural area in Japan, a good chance exists that a participant lives nearby.

Even if you live in a rural area in Japan, a good chance exists that a participant lives nearby. In fact,

JET Programme Statistics

2011–2012 Total Participants: 4,323*

US: 2,322

UK: 440

Australia/New Zealand: 491

Canada: 487

JET Assignment by Demographic Area:

Cities: 3,632 (84%)

Towns: 570 (13%)

Villages and others: 121 (3%)

JET Programme Web site:

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

JET Programme Alumni Association (JETAA) Web site:

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

*http://www.jetprogramme.org/documents/stats/2011-2012/2011_JET_Stats_E.pdf

the JET Programme prefers to send its workers to less populated areas to increase international exposure in those communities.² To identify members in your area, approach the local board of education, since JETs work as contracted employees with them. If you offer to coordinate a church drive to gather home supplies like a *kotatsu* or *futon* for the incoming participants, you may further encourage the board to place you in contact.

Invite

After you identify your local JETs, invite them to a dinner soon after arrival. Speaking as a former program participant, I felt quite lonely during the initial stages of transition. Although I had visited Japan on many occasions before joining the JET Programme, living in a less-populated area in Gunma sent me into culture shock. Without a bicycle or car, my first two weeks in Gunma isolated me to a small radius around my apartment. I would have jumped at an invitation to socialize with another native English speaker, especially over a meal.

I would have jumped at an invitation to socialize with another native English speaker, especially over a meal.

I believe that food offers one of the best ways to break down barriers and introduce new members to the culture in Japan. JETs want to know all they can about the country. Otherwise, they would not have applied nor would they have been accepted into the program. Introduce them to your favorite local restau-

rant and show them how and what to order. You also might want to invite them to a home-cooked Japanese meal. In the first weeks of their adjustment period, few opportunities arise for them to explore much beyond their immediate surroundings or meet people outside their work environment. Arrange outdoor picnics, karaoke sessions, or day-trip hikes to give them opportunities to meet people.

Ultimately, however, you want to invite the new JET to your local church.

Ultimately, however, you want to invite the new JET to your local church. Although some participants may not be believers or have any interest in your church, hopefully those who do will contribute back into your ministries, especially those based on English conversation outreach. Not only do they have training in teaching English, they can also give the church ministry access to students in the area interested in practicing their English. Invite JETs to fuel your conversational English evangelism.

Invest

If you invite new JETs to participate in your English conversation ministries, invest in long-term relationships with them and the program. You can meet with them regularly and provide spiritual and emotional support during a time when they are living far from home. The government renews participants' contracts on a yearly basis, and they can remain in the program up to three years. For JET Programme believers who remain in Japan for the maximum time, →

their participation in your church and ministries could prove as helpful as a short-term missionary. For the unbelievers in the program you establish contact with, an investment in their lives may plant the seed of eventual faith.

While many JETs return to their countries after their contractual obligations are completed, some stay to continue teaching English in private *eikaiwa* schools. If they opt to stay, your investment in their spiritual lives may convince them to continue helping in your ministries. Some may even discover the calling to serve as full-time missionaries.

Even if such aspirations fail to materialize, an investment in your local JETs will facilitate access to those who will succeed them. Long-term relationships with the program and those within it can provide a steady stream of potential missionaries to Japan.

Long-term relationships with the program and those within it can provide a steady stream of potential missionaries to Japan.

Conclusion

For over twenty-five years, the JET Programme has brought thousands of native English speakers into Japan to teach. As missionaries in Japan often use English conversation as an evangelism tool, why not turn to JETs for fuel? My experience as a JET in 2003–04, while fulfilling in its own way, left a gap in my walk with Christ as I failed to connect with a local church. Thankfully God has brought me back into fellowship. I hope that in the future, we believers can team with individuals in the program to further God's mission work in Japan. ■

Sean Huang served as a JET teacher from 2003 to 2004 and is currently a Master of Theology student at Dallas Theological Seminary in Dallas, Texas, US.

1. In 2011, JET held their three Tokyo Orientations on 7/25-27, 8/1-3, and 8/26-26.

2. <http://www.jetprogramme.org/elaspiring/faq.html> (question 4.17).

JET Christian Fellowship

JET Christian Fellowship (JCF) is a non-denominational group of JETs who share a common belief and faith in Jesus Christ. It was formed in 1988 by Christians on the JET Programme, a Japanese government sponsored teaching program. They meet together to develop friendships, pray for one another, and encourage each other in the walk of faith. They strive to share Jesus and his message of hope with other JETs, foreigners, and Japanese people they come in contact with.

Visit their Web site www.jetchristianfellowship.com or check out the groups on Facebook or Twitter.

For more information, contact the national coordinator at jcfnatco@gmail.com. They can also forward your message to all JCF members upon request.

There are two missionary liaisons: Deborah Ruth Trotter, MUP Mission, kaeruth@hotmail.com; and Lana Oue, Japan Baptist Mission, lane@outreachjapan.org.

Photo by Kevin Morris (OMF)



Earthshaking Opportunities

In the summer of 2009, God called me to be a missionary in Japan. Realizing I couldn't argue with God, I shut my mouth, packed my bags, and—with nothing to go on but a few contacts and a job teaching English (through the JET Programme)—hopped on a plane and went.

God's hand was evident from the beginning. Within a month, a small church near my apartment in Mie Prefecture contacted me. I visited them the next Sunday, nervous that with only two semesters of Japanese, I wouldn't understand a word. Lo and behold, the Japanese pastor had gone to seminary in Missouri. He translated his sermon into English for me, and after the service asked (rather embarrassed), "Would you like to be our missionary?" You can bet I was all over that!

But after a year, we had seen little fruit. My Bible classes, Christian movie nights, and holiday events were about as well attended as work on Labor Day in the US. I tried passing out Bible comic books and cartoons to kids at school, only to have the other teachers take them away and threaten to fire me.

But after a year, we had seen little fruit.

Frustrated, I cried out to God, "Why did you send me here?"

I was all set to head back to Oklahoma and my cats, but Pastor Toshi begged, "Please, just one more year. We prayed and fasted for a whole month, asking God to send us a native English speaker to help at our church." Grudgingly, I agreed.

God's plan revealed

Not long after that, on March 11, 2011, my whole world shook. Literally. But the tremors I felt were nothing compared to those 350 miles north of me as the largest earthquake in the recorded history of Japan struck the Tohoku area.

I bit my nails until they bled worrying about my friends suffering in Tokyo and Sendai. How could I help them? With no one allowed to travel north, I couldn't even reach them. I wept as I watched events unfold on the news. The aftershocks continued, walls of water over thirty feet high swept away entire cities, fires raged, nuclear reactors overheated, and the death toll rose from 1,000 to 10,000 in days.

"What can I do?" I prayed over and over. "You sent

me to these people. Show me how to serve them!"

"What can I do?" I prayed over and over. "You sent me to these people. Show me how to serve them!"

The next day I got a mass email from a Filipina Christian friend in Fukushima. "We have to get out," she wrote. "The nuclear reactor near my house is in meltdown. I'm going back to the Philippines, but does anyone have a place for one of my Japanese co-workers and her sister?"

"Yes!" I wrote back immediately. "Send them to me!"

Two days later, I met the sisters in Osaka. Their eyes told of unknown horrors. Fear and exhaustion seemed to weigh them down.

"What would you like to do?" I asked on Saturday, after they'd had a chance to rest.

"Take us somewhere beautiful," the older sister Junko, an English teacher, replied. So, I took them to a plum blossom garden in a nearby town, the pink and white blossoms draped over the trees like delicate curtains. At the entrance to the garden stood a small shrine, and the two sisters paused to pray.

"What did you pray for?" I asked when they finished.

"The safety of our families," Junko replied.

Feeling moved by the Holy Spirit, I asked, "Do you believe there is a god in that shrine who hears you?"

Looking confused, as if she'd never thought about it before, Junko turned to her sister. They discussed it in Japanese for a few minutes, then Junko said, "No, we just do it out of habit."

"Well," I offered, "would you like to meet a God who will hear your prayers?"

The two sisters discussed this until Junko finally said, "Yes, I think we would."

"Would you like to meet a God who will hear your prayers?"

The next day I took them to church. There the sisters heard about God's love for them and Japan. How God grieved at the death and destruction, and how he would rebuild Japan. They heard about the church's →

plan to help and about the hope they could have in Jesus Christ. Tears filled my eyes as both sisters raised their hands, receiving that hope and love. Now I understand. Thank you, God, for bringing me to Japan.

Thank you, God, for bringing me to Japan.

Junko and her sister spent the next month in my apartment until they got government housing in Kyoto. They taught me how to make gyoza (fried dumplings), and I taught them American cooking. I visited them in Kyoto and dressed up as a maiko (apprentice geisha). They became my best Japanese friends.

A few weeks later, together with my church and school, I organized a charity concert. The community got involved, including my church and school. We raised a lot of money for the people of Tohoku. During Golden Week, I led a ten-day trip up north to help out at the refugee centers with CRASH (Christian Relief, Assistance, Support, and Hope). Even though the streets were still strewn with rubble, I'll never forget how the kids ran around us, smiles on their faces, eager to receive the food and water we brought.

I could go on forever telling stories of how in the midst of so much tragedy, God worked miracles. But more than anything, I will never forget the day in June when Junko was baptized. During her testimony, she shared how a kind American girl took care of her and her sister when they needed it most and how the love of her new Christian friends led her to faith.

Reflection

When God first called me to Japan, I had dreams of thousands of souls being saved, of the little church where I attended quadrupling in size. Now I realize that if God brought me to Japan simply to help a few—that is enough. He cares for each one of us so much that he stepped down from heaven to die for us. I look forward to the day when I stand before our Master and see the harvest reaped from Japan; not just from my own small contribution, but from the host of faithful witnesses who heeded God's call to go and serve. ■

Laura Popp currently lives in Oklahoma, US, teaching English to Burmese refugees. Her novel, *Treasure Traitor*, will be released in November. You can visit her blog at laurajanepopp.blogspot.com.

Photo contributed by Laura Popp. Pictured are the author and the sisters from Fukushima.





Photo contributed by Neal Hicks

Mari Hicks

A Race Well Run

I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.

Galatians 2:20 (NASB)

Long-term missionary Mari Hicks went home to be with Jesus on March 21, 2012, after a long battle with cancer. For 31 years—22 of which were with The Mission Society (TMS)—she and her husband, Neal, ministered in Japan. They were involved in pastoral ministry, homeless outreach, evangelism, prayer summits, and the International VIP Club (a ministry to Japanese business people).

Mari, the youngest of eight children, grew up as a “preacher’s kid” in Japan, her father a well-known Japanese Methodist pastor. After majoring in English in college, she worked as a professional ballet dancer. Mari met Neal in 1971 while he was stationed with the US Air Force on the island of Okino in the East China Sea. They were married later that year. With the exception of several years spent in the US for schooling and preparation, Mari and Neal spent most of their married life ministering in Japan. From 1988 they worked with TMS.

Early in 2011 Mari was diagnosed with esophageal cancer. She had battled cancer before, and each time the Lord healed her. As she again faced this major physical crisis, Mari continued to “run the race,” her life, and witness ministering to countless people along the way.

Dick McClain, President of TMS, said, “Places like Japan are not going to be transformed overnight. It will be the faithful service of people like Mari who gave decade after decade of her life to sharing the good

news of Jesus with her beloved Japanese people that will ultimately carry the day.”

McClain, who delivered Mari’s eulogy on March 28, 2012 recounted:

“A precious brother from Japan flew all the way to Michigan just to share a personal word regarding the role that Mari and Neal had played in his life and the life of his family. He testified that his grandmother, his mother, he and his wife, and his children were all in the church and following Jesus because of the sustained enduring faithful witness of Mari and Neal.

“As I think about Mari Hicks, she stands out as a shining example of a person who responded affirmatively to Jesus’ invitation to ‘follow Him,’ who after that never looked back, and as a consequence, of whom we are able to say today, ‘she fought the good fight; she finished the race, and she kept the faith.’”

Mari is survived by her husband, Neal, and two sons, Neal Hideo and Phillip. ■

This obituary is taken, in part, from the eulogy by Dick McClain.

R.I.C.E.: Survivor Care, Iwate Style

Rice makes the world go round—in Asia, anyway. But it is also an acronym for our survivor care model in the Tohoku area.

Several months ago a young American couple from a creative-access country visited us at our Base Camp. They were interested in hearing about the relief effort, and also shared some of their own experiences as English teachers reaching out to young people. They had developed an interesting method for evangelism. We were quick to realize there were many similarities between their “mission field” and ours here in Tohoku.

They had developed an interesting method for evangelism.

Rural, unchurched, isolated, and resistant to the gospel, terms they used of their work in their country of service, were all too familiar terms to us here in Iwate. Even limitations on being able to evangelize were similar; our use of public buildings prohibits any religious activity.

We brainstormed and shared ideas, and a model quickly developed. The outcome took on a shape of its own, unique to Iwate, with the following stages we’ve been using in our ministry to tsunami survivors.

Relationship stage

The survivor care model’s most essential element is relationship. Relationships are the lifeblood of our ministry. This isn’t unique to Iwate, nor is it a new idea. Jesus showed us the way 2,000 years ago with his own Incarnation. “Being with” survivors has meant so much more than “doing for” them.

Interest stage

After the question “Where are you from?” the second most common question our staff and volunteers hear is “Why are you here?” Literally hundreds of Christian volunteers have poured through our base alone. As a result, the light of Christianity has come to a place long forgotten. With limitations on evangelism when using public meeting places, we’ve had to be careful. But we have found sharing brief, personal testimonies is acceptable.

Continuity stage

The initial turnover of volunteers after the tsunami was

understandable. But, the real work of *kokoro* (heart) care would take something more. Japan is a culture where trust is slow to be earned, and relationships develop over a long time. This next stage meant people would need to begin to be committed long-term if any enduring progress was going to be seen. The word “continuity” gives the image of a state of stability. Finding committed staff to build stability has been challenging, but the result—trust—has been worth it all.

Engagement stage

Engagement is the stage in which all the proceeding work pays off. Having built trust, now we have a platform for sharing the gospel. We aren’t there yet, but our hope is that many will come to know the One who has motivated all of us from the very beginning.

Rice makes the world go round, in Asia, and in Japan. The R.I.C.E. model is an attempt to bring some normalcy back to that world in Iwate. The first three stages are enough for now. But we do long for a full realization of the last stage, engagement. Real “*kokoro care*” can’t be done by any formula. It can only be done by God, who brings healing and hope to the brokenhearted. ■

Eileen Nielsen also writes for the Language & Culture column.

Photo by Rick Albertson (OMF)



My Hometown

Our “choir” for that day featured no gifted singers, but what it lacked in ability was more than compensated for by the heartfelt participation of the predominantly older voices gathered in one of many temporary housing areas along the northeast coast of Japan. While we hosted a café—serving coffee, tea and homemade cookies to those who were displaced by the tsunami—a volunteer team led everyone in singing the famous Japanese folk song “Furusato,” translated “My Hometown.” As my wife and I listened to the well-known words to the song we found ourselves emotionally unable to add our voices to those who had lost so much.

I chased rabbits in those mountains
I fished in that stream
I still dream now and then about those days as a child
How I long for and miss my hometown

How are my father and mother?
Are my old friends okay?
Whenever it is rainy and windy
I recall my happy childhood in my hometown

Some day when I've done what I set out to do,
I will return to what used to be my home
The mountains are green there in my hometown

Described as a song that reflects the heart of Japan, “Furusato” is traditionally sung as a wistful contemplation of bygone days with the slight hint of hope that those happier times will someday be recovered. But the words on this occasion seemed empty as they were being sung by people who had lost their homes, loved ones, jobs, and even their way of life within the span of a few minutes on March 11, 2011. The mountains and streams from their childhood memories still remained, but there would be no returning to the *furusato* they so enthusiastically sang about.

There would be no returning to the *furusato* they so enthusiastically sang about.

That single moment, among the many we have experienced so far in our relief work, captured for us the uniqueness of the Japanese and their amazing, resilient response to unmitigated, personal disaster. With



Photo contributed by Mike McGinty

minimal complaint and heroic resolve, residents in the disaster area have endured great hardships and have already cleared away the massive amount of rubble left behind by the tsunami. All that remains now of many towns and neighborhoods along the coast are vast fields of empty foundations that eerily resemble ancient archeological ruins. They seem to testify of a prior, extinct civilization rather than a recent disaster.

Current situation in disaster zone

Those that sang “Furusato” that day were the former inhabitants of these ruins who have been relocated into new pockets of civilization away from their familiar *furusato*. There, it is hoped, that they can begin to rebuild their lives. There are 903 such temporary communities scattered on the coastline, comprising 52,305 individual dwellings. Roughly 150,000 people now call this home. These communities range in size from just a half dozen units to as many as 800 units, simulating in some cases a small town. While the residents of these →



Pre-tsunami Yamada. Photo by "katori."

places may sing wistfully of the *furusato* they lost, the local and national governments struggle to determine the next steps in the long-term recovery process that will undoubtedly take years, if not decades, to complete.

I wept then and I weep now at my inability to help these people recover their *furusato*. Many younger families are leaving to find jobs and establish homes in areas not susceptible to tsunamis. The elderly press on, clinging to the memories of their *furusato* with no hope of a livelihood. Many are still struggling to pay off loans on houses that no longer exist. Slow bureaucratic processes hold back those who have the resources to rebuild. Local officials are trying to develop master plans to avoid similar disasters in the future, but reaching a consensus on such weighty matters in the midst of many diverse opinions has proven to be daunting. The cleanup phase is largely completed, but despite the desire to move forward, life for many remains stuck in neutral. For those living within proximity of the damaged nuclear reactors in Fukushima Prefecture the issues are far more complicated. As we observe the reality of this complex and mammoth recovery process, many of us wonder just how temporary these so-called temporary residences will actually be.

**I wept then and I weep
now at my inability
to help these people
recover their *furusato*.**

There are also many people in remaining pockets of these devastated towns whose homes were spared by the tsunami but experienced great losses in other forms. They seem to be largely overlooked by overtaxed government officials and relief agencies. We have also heard stories of jealousies within communities between the haves and have-nots, which are sadly unavoidable, but this further undermines the potential for recreating a sense of *furusato*. "How should we as Christians help rebuild in such circumstances?" is a question that haunts us daily as we tread ever so carefully among the ruins of people's lives.

Many who come want to be the Good Samaritan and serve others in these adverse circumstances, but it is hard to identify our neighbor and even more challenging to determine his ever-changing needs. Relief work has now moved beyond the initial phase of cleanup and distribution of needed supplies, to what many are calling "*kokoro care*" or help for matters of the heart. While we cannot restore *furusato* for the victims, many volunteers who come to serve offer a sympathetic and listening ear that by God's grace will be used in some manner to bring healing and hope.

God is in control

The tsunami that accompanied the Great East Japan Earthquake struck one of the least church areas in Japan, so it has been a challenge from the beginning for the church in Japan to provide immediate and effective relief assistance. However, it seems that God has used this disaster to mobilize the church throughout Japan and to bring new levels of unity and partnering that did not previously exist.



Post-tsunami Yamada. Photo by Mike McGinty.

God has used this disaster to mobilize the church throughout Japan.

While everyone is understandably praying for a revival in this previously overlooked corner of Japan, it seems that the Spirit of God is doing something significant initially among the people of God. This work of the Spirit has spread beyond the borders of Japan by putting Japan back on the agenda in prayer meetings around the globe as the Japanese remain one of the world's largest unreached people groups. While the events of over a year ago increasingly become a distant memory for most in the outside world, it is the Christian volunteers who continue to come and sacrificially serve those who have lost their *furusato*.

OMF's relief project

Those of us who have come to help in the prefecture of Iwate are keenly aware that we do so as outsiders, in what had previously been a rather closed and isolated community. Most people lived very independent lifestyles, so our offers of assistance must take this into account. Consequently, any following efforts in church planting must do likewise. Yet, we trust that the new partnerships among churches and the many new relationships with people on the coast will help to rebuild a new *furusato* with eternal foundations.

As part of the ongoing effort to help reestablish *furusato* in Tohoku, OMF initiated a special two-year relief

project in Iwate Prefecture working closely with the 3.11 Iwate Church Network and other churches and organizations. This ministry has now entered a new phase with the establishment of bases in the badly hit towns of Yamada and Kamaishi. Both ministry centers have been given the name いっぽいっぽ (Step by Step) to symbolize our desire to move forward at an appropriate pace while serving those who have lost so much. These bases will hopefully be used to help facilitate community and serve as a place to house volunteers.

This work of the Spirit has . . . [put] Japan back on the agenda in prayer meetings around the globe.

All Japanese know the song "Furusato," but very few are aware that the tune and lyrics were written by Christians. The composers used the metaphor of *furusato* to portray the people of God as sojourners on earth waiting for their eternal heavenly home. This comes out clearly in the last verse where it says "Some day when I've done what I set out to do, I will return to what used to be my home." It is good to keep this more worthy objective in mind as we seek to point the way to our eternal *furusato* while standing shoulder to shoulder with those who lost their earthly *furusato*. ■

Mike McGinty (US) and his wife, Rowena, have served for 28 years in Japan with OMF International. In September 2011 they relocated from Hokkaido to Iwate Prefecture to lead OMF's Iwate Relief Project.

Using Movies to Teach Young Adults

In the previous two articles, we've looked at message styles and message topics that appeal to Young Adults (YAs). Another effective medium that our ministry team has found for messages is using movies. Discussing movies that we have just watched together appeals to the desire of YAs for "Experiential, Participatory, Image-driven, Connected" (EPIC) messages and church services.¹

Typically, we watch the movies on Sunday afternoons between the morning service and Lighthouse (our contemporary worship service aimed at YAs). Then, after the usual Lighthouse service of worship and prayer, we use the message time for a directed discussion about the movie. Although we discuss the content of the movie, more importantly, we develop discussion questions to draw out applications to their lives.

We develop discussion questions to draw out applications to their lives.

Finding a time when everyone can see the movie presents a major difficulty. Our church committee meetings also tend to be held on Sunday afternoons, so no matter what Sunday we show the movie someone has to miss it. For movies that are presently being shown in movie theaters, we suggest two or three times during the week to go to watch the movie together, but it still is difficult to find a time for everyone to see it. We've shown parts of movies or very short movies during the message time, but that limits discussion time. One time we ate dinner while we watched the movie (from 4–6pm) and then had the Lighthouse service and discussion time afterwards. But some of our junior and senior high kids (especially the ones who aren't from Christian homes) had to leave before the service started. I would suggest trying various times, as we have, and discover which is best for your YAs.

Incorporating those who haven't seen the movie into the discussion is also difficult. We deal with this by having someone give a brief summary of the film at the beginning of the message. People who have not seen the movie are put into discussion groups with those who have, so that more explanations can be given during that time. We especially try to integrate those who haven't seen the movie during the application question time.

We watch various types of movies: new releases, Disney, biographical, musicals, and oldies. Old movies are

generally "cleaner" but they tend to be longer and are also harder to find in the rental shops. However, old movies attract our elderly church members—just say "Jimmy Stewart" or "Ingrid Bergmann" and see their heads pop up and eyes flash. We watch most foreign movies in English with Japanese subtitles, but when children or elderly people attend, we play the dubbed Japanese version. Diverse movie genres appeal to wider audiences and keep the YAs interested.

In preparing for the discussion, I watch the movie once or twice on my own and pick out important quotes and themes. In preparing the PowerPoint presentation, I start with movie stills to remind the YAs of the characters and important scenes as we summarize the story. For movies based on true stories, I read up on the differences/similarities between the movie and reality and include pictures of the real people. In the large group, I ask the YAs what they liked and didn't like about the movie. I then move the discussion from the movie to comparisons with their culture and lives, and talk about Bible verses or biblical principles that can be related to the movie. Finally, we end with application points discussed in the small groups.



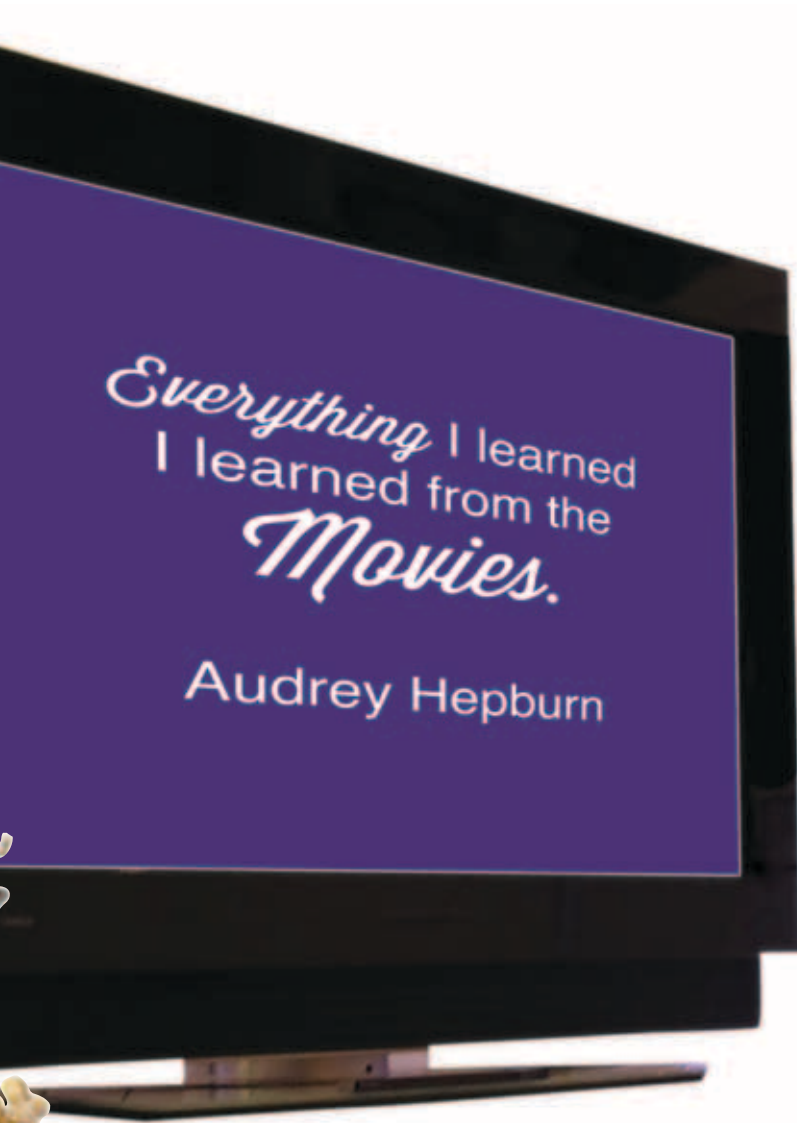
The benefits of using movies outweighs the challenges.

Finding time when everyone can watch the film and preparing a discussion-based message can be challenging. However, the benefits of using movies outweighs the challenges. Movies appeal to YAs and can teach them many lessons about applying a Christian worldview to media along with providing biblical lessons for their own lives.

Pop some popcorn, pass out the sodas, and enjoy that true movie theater experience! ■

Karyn Zaayenga (US; TEAM) loves romantic comedies but doesn't subject her YAs to her predilections! She recently saw "Bride and Prejudice" and will never be the same.

1. This refers to a seminar the author attended where Pastor Oshima (KGK Director) spoke on "Sermons that Reach Young Adults." It was mentioned in Japan Harvest, Fall 2011, p. 15.



Additional Resources

Christianity Today's Annual Lists of Critics' Choice Awards and Most Redemptive Films

<http://www.christianitytoday.com/ct/movies/best-of-lists/>

American Film Institutes Top 100 American Films

<http://www.aifi.com/100years/movies.aspx>

The Arts & Faith Top 100 Films from Image, a journal of literature and arts

<http://artsandfaith.com/t100/>

Popcorn photo by Linnell Esler

Television photo by Michal Zacharzewski

A list of movies we've used over the last four years

A Charlie Brown Christmas (1965, 25 mins)

(スヌーピーのメリークリスマス)

Don't lose the real meaning of Christmas in all the glitter of its "illuminations."

Chariots of Fire (1981, 124 min)

Serving your country and serving God.

Enchanted (2007, 107 min)

(魔法にかけられて)

Used at a high school girls' slumber party. "True love," boyfriends, and characteristics of a good spouse.

Happy Feet (2006, 108 min)

Self-image; being true to yourself; accepting yourself.

Inn of the Sixth Happiness (1958, 158 min)

Start of missionary series. Footbinding (てん足). Strange beauty ideas that Japan had in the past as well as present.

It's a Wonderful Life (1946, 130 min)

Suicide. What would the world be like if I hadn't been born?

Jesus (1979, 115 min)

Watched from the triumphal entry to the resurrection. This provides a way to explain the whole crucifixion/resurrection to internationals who have never heard before.

Jitensha (2010, 23 mins)

Discussed "redemptive films" and how to use different art forms for the glory of God. Encouraged YAs to use their talents for God.

Left Behind (2000, 96 mins)

Introduction to End Times/Revelation

Mother Teresa (2003, 110 min)

Famous Christians, service, volunteer work

The King's Speech (2010, 118 mins)

Friendship between classes, overcoming difficulties and fears, taking responsibility even when we feel like we aren't able to.

The Nativity Story (2006, 100 mins)

(マリア)

How did viewing this movie change/enhance your view of this very familiar story?

The Pursuit of Happiness (2006, 117 min)

What do you need to make you happy? Difference between happiness and joy.

The Sound of Music (1965, 174 minutes)

Briefly discussed how Maria knew God was leading her. Focused on the Japanese national anthem and flag and issues of syncretism.

Tokyo Story (1953, 136 mins)

A famous Japanese movie describing a mother and father going to visit their adult children in Tokyo but the children don't have time for them. Discussed honoring our parents and what that looks like at different ages.

Lessons from Japanese Leaders Reproducing Churches

Characteristic Three: Enjoying Church—Really!

If someone asked you to describe the local church, how would you respond? Would you describe a building, a group of people, or leaders? For church leaders it is vital to be clear about our view of the church. How do you and your leaders envision the church? How would this view compare with that of Japanese leaders of reproducing churches?

We have been taking a look at six characteristics of Japanese leaders reproducing churches (discerned from field research, see Fall 2011 for the background to this research). The first characteristic was “God-Given Ministry Vision” (Winter 2012) and the second, “Risk-taking Faith” (Summer 2012). In this article we look at the leaders’ view of the church that is molded by this vision received from God and applied by courageous faith.

Envision the church as a dynamic sending community (Leadership Characteristic 3)

Every leader remarked on their “view of the church (*kyokaikan*).” This was the most unexpected result of this research, because these church leaders weren’t specifically asked about their “view of the church,” but they emphasized it strongly. Their comments were more than reciting textbook ecclesiology since they envision the church practically as a spiritual, organic, dynamic sending community spontaneously growing and reproducing. In some sense, their rich and deep view in defining the church goes beyond church reproduction. In these leaders’ Biblical understanding of the church, the people of God, unbound by cultural Christianity, missionally send others out in transformational ministry.

These church leaders weren’t specifically asked about their “view of the church,” but they emphasized it strongly.

A relational community

These leaders see the church as a kaleidoscope of people in association, the body of Christ (1 Cor. 12:27-28). They picture the church as primarily people, not an organization or club. Several leaders used the

Biblical concept of community (*kyodotai*) as their most prominent visualization of the church. These communities form and increase naturally. Pastor Tanaka¹ said, “When the gospel is preached it forms a community of Christ. It is essential that many of these communities increase wherever it is necessary.” The church is to accomplish all that is necessary to be a healthy community and body of Christ.² This church view means a community is simply “to be,” not necessarily to complete a task, like church reproduction. Rather church reproduction is seen as a natural function of this dynamic community: growing, and reproducing.

Checkpoint #1: Is your view of the church a place you go, an event, or the people of God?

A dynamic, living organism

These reproducing leaders view the church as a living, dynamic organism—healthy, growing, increasing (*fuyasu*), multiplying (*fueru*), and expanding (*hirogaru*). Pastor Kubo pictures the church as a flowing, growing river from the book of Ezekiel where a river emanated from the temple (Ezek. 47). Like this image, the church flows, moves (*ugoku*), and “the church cannot stop.”

These dynamic understandings of a spontaneous church resist the preservation of a static ministry of stability or security. This has implications for planning and forming strategy. Pastor Kubo summarizes, “We do not plan anything. So for instance, we do not plan that we need to start a church there or here . . . We just go with [the] flow. When God is doing some work in that area we just go with it.”

Growing organisms are sometimes hard to define due to their fluid nature. Christian Schwarz has written that the church as an organism should not be defined solely by its structure. While organization may help grow the church today, it may hinder the growth tomorrow.³

Checkpoint #2: Is your view of the church largely dynamic, stable, or static? Do you often think of organization, or organism?

A reproducing church

Having a healthy and growing church does not only mean becoming larger. Several of the pastors said they were first interested in growing a large church. Then they had a transforming experience in which they realized they also must reproduce many churches. These

leaders insist reproduction is central to the Scriptures and God's primary strategy for the local church to complete the Great Commission (Matt. 28:18-20). Several leaders deliberately discontinued their desire to grow a big church so they could have a bigger impact through church reproduction.

Reproduction is central to the Scriptures and God's primary strategy for the local church to complete the Great Commission.

These leaders believe the church to be reproductive in its essence. In their view churches are not manufactured, but multiplied as a natural result of a dynamic organism expanding and reproducing. This is naturally in the DNA of the church with the hope that every church will reproduce. For these leaders, the time for reproduction is now. As Pastor Suzuki said, "we were not waiting until we became large."

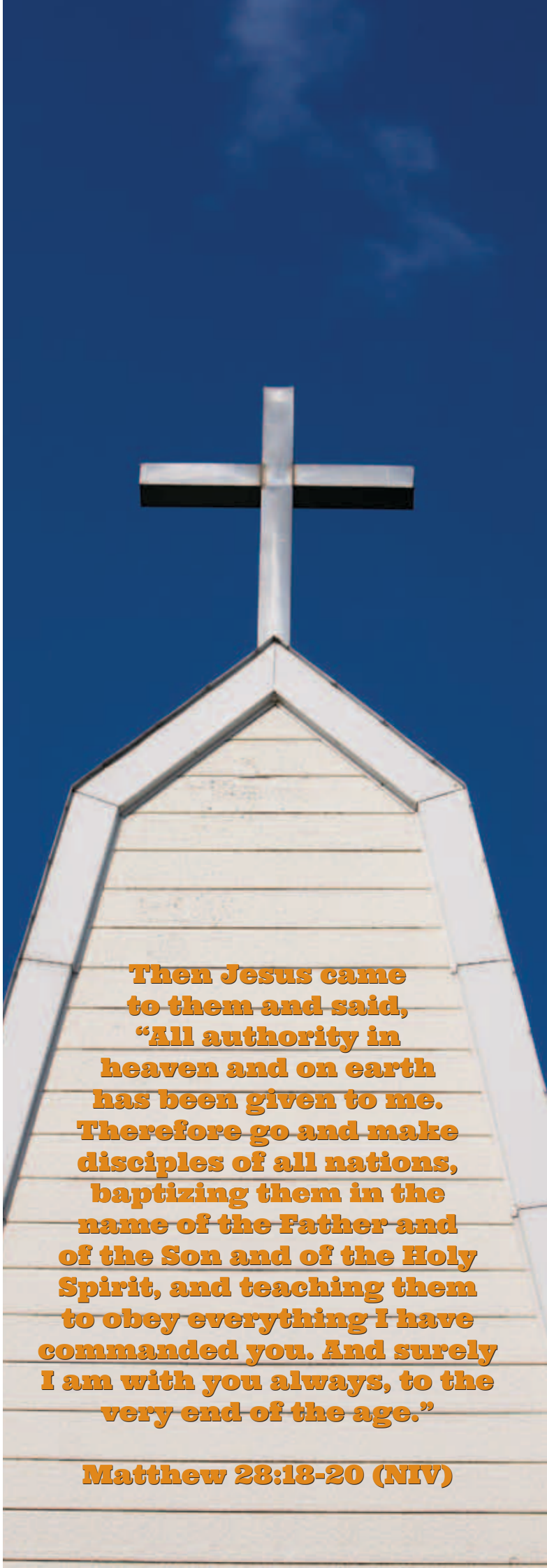
Stuart Murray affirms reproduction is essential to defining the essence of the church.⁴

For these leaders, reproduction is normal and natural. When asked why their churches are exceptions in church reproduction, the leaders said they doubted they were exceptions. They said they have done only a minimum or they are simply ordinary (*futsu*). Church reproduction according to Pastor Kubo is "natural if you are a church . . . This is something the church does. Reproducing churches are nothing special . . . It is normal, it is standard and average." Not to reproduce would be unnatural and abnormal.

Checkpoint #3: Do you view the church as naturally and normally reproducing?

A sending mission

For these leaders the church is imagined as a sending mission that grows from the church's deep evangelistic purpose and motivation as well as the practical need for evangelism in Japan. This missional spirit moves the church away from being protective (*mamori*) and defensive. Pastor Fuji described his church's mission →



**Then Jesus came
to them and said,
"All authority in
heaven and on earth
has been given to me.
Therefore go and make
disciples of all nations,
baptizing them in the
name of the Father and
of the Son and of the Holy
Spirit, and teaching them
to obey everything I have
commanded you. And surely
I am with you always, to the
very end of the age."**

Matthew 28:18-20 (NIV)

philosophy as, “We are not defensive. ‘Offensive’ does not sound good, but we are not becoming busy inside the church but trying to do things outside . . . if we go out, there are plenty of places for ministry.” Being missional means to aggressively reach out and look beyond one’s own activities. The directional orientation of the church is outward. The Biblical local church, by its very nature, “is seen as essentially missionary.”⁵

Being missional means to aggressively reach out and look beyond one’s own activities.

Pastor Watanabe shared a transformation in his church where instead of inviting people to worship in a building, “we started having the image of going. In order to influence this community we did not [continue] the ‘please come’ [approach].” Rather than gathering and attracting, the missional church engages in scattering and sending.

The church as a missional group becomes a development center to send its own to evangelize and reproduce the church. Pastor Suzuki explains, “We expand churches to reach those who do not know Christ, which is why people are sent.” This mission of sending is accomplished by evaluating those who have the desire and burden to plant new churches. Then according to Pastor Tanaka, “people are trained and sent out.”

Many of you reading this article are missionaries. Would you send out your church all-stars, like Paul and Barnabas of the Antioch church (Acts 13:2-3)? To the Japanese leaders we interviewed, the church is to continue in its basic mission of evangelism, train disciples, raise people up, then send them out to reproduce the church. The church is like a relational community, says Pastor Kubo. The church is “always going out, sending people out, and expanding [ministry].”

Checkpoint #4: Does your view of the church include this same mission orientation of sending and scattering?

Conclusion

These reproducing leaders envision the church as a dynamic relational community growing naturally and reproducing itself by sending community members into

like-minded mission. These churches and their leaders continually refresh and reform themselves by reflecting on the Biblical principles for the church. These reproducing leaders challenge the common understanding of a local church. They are not satisfied until their vision of the church is seen in reality. The practical leadership of these leaders of reproducing churches “grows out” of their applied theology of the church.

So how does your view of the church stack up? Where could you challenge your understanding of the local church, from these reproducing leaders and through studying Scripture?

This unique view of the church (*kyokaikan*) means these leaders must also have a different “view of the pastor (*bokushikan*).” Pastor Kubo believed his major role was to win, disciple, and send others into ministry. For these church leaders their theological view of the church and their role as a sending agency means mobilizing lay people who have gifts for church reproduction. The next article will delve into how these reproducing leaders develop lay leadership for new churches. ■

John Mehn and his wife, Elaine, have served in Japan with the US agency 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.

1. The personal names used in these articles are pseudonyms. Due to the nature of this research the true names of these leaders cannot be identified.
2. Craig Ott and Gene Wilson. 2011. *Global church planting: Biblical principles and best practices for multiplication*. Grand Rapids, MI: Baker Academic, 15.
3. Christian A. Schwarz. 1996. *Natural church development: A guide to eight essential qualities of healthy churches*. St. Charles, IL: ChurchSmart Resources, 30-31.
4. Stuart Murray. 2001. *Church planting: Laying foundations, North American ed.* Scottsdale, PA: Herald Press, 62-63.
5. David J. Bosch. 1991. *Transforming mission: Paradigm shifts in the theology of mission*. Maryknoll, NY: Orbis Books, 372.

Photo on page 27 by Kevin Morris (OMF)



Preparing to impact the world.

Christian Academy in Japan equips students to impact the world for Christ. We foster a biblical worldview and provide an American-style program in English. Our more than 450 students come from missionary and business families.

- Accredited academic program for grades K-12
- Advanced Placement courses, college guidance
- Bible classes, weekly chapel, service opportunities
- Co-curriculars: sports, music, drama, speech, leadership

Christian Academy in Japan

admissions@caj.or.jp <http://caj.or.jp> 0424-71-0022



Did you know?

One of your JEMA member benefits is
online access to back issues of
Japan Harvest.

PDF versions of back issues are posted at www.jema.org and are available to registered members for personal use. Just log in and click the button that says, "Japan Harvest Magazine: Click here to view back issues," on the right side of the page.

If you're not a JEMA member, apply for membership online through the JEMA Web site today!

Unbroken

A World War II Story of Survival, Resilience, and Redemption

By Laura Hillenbrand

I credit my interest in missions as a young girl to the many biographies I read growing up. Since I could only sneak a few episodes of Jack Lord's adventures in "Hawaii Five-O" when we visited my grandparents, the amazing stories of harrowing adventures and unforeseen turn-of-events in missionary biographies were the next best thing. And maybe even better.

This biography of an American soldier in World War II takes the cake as the most "NO-way! This-could-never-have-happened-but-I-know-it-really-did!" story. *Unbroken: A World War II Story of Survival, Resilience, and Redemption* is the life story of Olympic champion and POW, Louis Zamperini.

This biography of an American soldier in World War II takes the cake as the most "NO-way! This-could-never-have-happened-but-I-know-it-really-did!" story.

In addition to his four-minute mile record, Zamperini also held the known record for the longest inflated raft survival. The story of the sea crash of his already-damaged fighter plane in the middle of the Pacific, and the subsequent fight for survival of three men on ill-prepared life rafts, is a novel in itself. The mumbled promise of this dying, irreligious soldier on the boat to dedicate his life to God if his thirst was quenched is forgotten until much later in the book, but is one of the times in this novel where we are reminded that the Lord hears the cry of the distressed



(Psalm 55:17). Hillenbrand writes: "The next day . . . the sky broke open and rain poured down. Twice more the water ran out, twice more they prayed, and twice more the rain came" (p.152).

The heaviest, most challenging read of the story consists of the years that Louis spent as a prisoner of war in numerous Japanese war camps. The stories are difficult to read—the cruelty directed from one man to another is mind-boggling. Zamperini was daily tormented by Mutsuhiro Watanabe, the sadistic prison guard nicknamed "The Bird." I could not help at times but to cry out, "God! Why didn't you stop this? Where are you in the midst of this?" There are no simple answers for those who have been treated cruelly by another, day after day. Louis' life, however, highlights that there can always be redemption. Amazing redemption.

Of all the Japanese guards encountered by the Amer-



↑ Photo contributed by iStockphoto.com and Amazon.com

← Louis Zamperini holding the flag he snagged from the Reich Chancellery during the time he was running in the 1936 Berlin Olympics.
Photo by Thomas Sanders

ican soldiers in this biography, there was only one who showed kindness to them. Kawamura's first whisper to Louis in solitary confinement in his initial "Execution Island" prison camp experience was a simple, "You Christian?" followed by "Me Christian."

"You Christian? Me Christian."

Although Zamperini only had the privilege of knowing Kawamura for a month, the faith of this solitary soldier stood in marked contrast to the wave of Japanese soldiers who made his life nearly unbearable. A poignant reminder that one life does make a difference, even in the worst of times.

Zamperini's life should have ended many times. As a reader, there were times I wished the author had pro-

vided more depth of understanding and insight into the feelings of this hero in the midst of such hardships. Yet, his resilience is worth pondering; his ability to withstand the mental torture that sought to strip him of his human dignity is almost beyond belief.

Yet, his resilience is worth pondering; his ability to withstand the mental torture that sought to strip him of his human dignity is almost beyond belief.

In the end, it is what happened after the war to this POW with extreme post-traumatic stress disorder symptoms that is the most unbelievable. The power of our Redeemer God to melt the most bitter heart, to heal the vilest of reoccurring nightmares and flashbacks, and to restore a man at the brink of destruction really beats anything you might find on TV. ■

– Sue Takamoto

Off the Bookshelf

Know of a good book that would help other missionaries in Japan?

Send *Japan Harvest* a couple of paragraphs telling us why the book was so great.

Email your contributions to the managing editor. We welcome your submissions for future issues.

Our Response to Disaster



Photo by Kevin Morris (OMF)

I think it's safe to say we have all been encouraged by the response of the Japanese church and mission agencies to the Tohoku disaster and thrilled to see so many Christians giving up time, money, and effort to offer Christ-like service to those in need. And it has not just been as individuals. Churches have prayed and planned hard about how best to serve. They have formed teams to go and take both practical help and the gospel of Jesus Christ to many affected by those terrible events of last year. I pray that this will long continue and will bring lasting fruit throughout Tohoku.

The fantastic response to last year's [Tohoku] disaster can also serve to open our eyes to how we can respond to another disaster . . . the spiritual disaster on our doorsteps.

However, I believe that the fantastic response to last year's disaster can also serve to open our eyes to how we can respond to another disaster, one which has not appeared in the world's media, which can not be photographed, or videoed, which is not widely recognised, but is more serious and closer to hand. It is the disaster which brought Jesus to Earth. It is the

spiritual disaster on our doorsteps: the many who live near our churches and yet have had no contact with God's people, no opportunity to hear of Christ, and remain in darkness. The many who live where there is no church in easy reach, who are walking blindly towards judgement, living and dying without hope, and without God in the world.

Of course there is no need for me to remind us of these things—it is this reality, the many who do not know Christ, that has brought many of us to Japan. But I believe the present response to the 3.11 disaster offers us another chance to think about the work of obeying Jesus' commands to go and make disciples here in Japan. What I offer here is nothing new, and yet, might be an encouragement to us.

In the same way that our churches and missions have prayed, thought, discussed, given, and gone to aid those across the disaster-stricken coast, can we mobilise ourselves to do the same for those living under the spiritual disaster? In the same way we have had focused prayer times for the survivors of 3.11, can we do the same for those who don't know Christ in our communities? In the same way that churches have assembled small teams to go to Tohoku, can we assemble such teams to spend a focused week in the communities around our churches, or unreached areas nearby, to proclaim the gospel and offer practical help?

One lesson we learned from 3.11 is that many of our churches can do this. They can spare the people, time, and money to do things that perhaps we had not imagined before. And we, as missionaries, have been learning again the time-honoured practice of sending



Photo by Kevin Morris (OMF)

In the same way we have had focused prayer times for the survivors of 3.11, can we do the same for those who don't know Christ in our communities?

small teams to areas untouched by the gospel to pioneer where Christ is not known. From the time of the apostles onward, the Lord has used such dedicated times of evangelistic outreach in mighty ways — let us pray that he might do so in Japan in these days.

What is appropriate will, of course, depend on the area we're in, the resources we have, and the doors the Lord opens. But the principles are simple; prayerfulness, humility, a focus on the proclamation of the gospel, and a willingness to sacrificially serve those with whom we come into contact.

It could be helpful to take a step back and ask ourselves, “If my church had a team of five or six church members (or people from other churches) free for a week to share the gospel and make links in the community, what could or would we do?” The possibilities begin to open up by the bucket load—and recent times have shown us that we do have such resources. If we can send such a team to Tohoku for a week, we can surely send them into our own community for a week.

If we can send such a team to Tohoku for a week, we can surely send them into our own community for a week.

Are there unreached towns/villages nearby? Can we send our teams there for a week, or one day a month, or a couple of events a year? Of course, this is no substitute for church planting, but before a church can be planted, can we not take the gospel there in some way?

Prayer and careful planning will be vital, difficulties are to be expected, but can we build on our response to 3.11 by mobilising teams in our churches for spreading the gospel closer to home? Can these experiences open our eyes once again to the benefits of focussed times of making contacts and proclaiming Christ? ■

John Newton Webb (UK) and his wife, Sian, came to Japan in 2010 with OMF and are currently studying Japanese in preparation for ministry. Before coming to Japan, John worked as an itinerant evangelist.

New Voices

is a new feature by missionaries who have been in Japan for less than five years.

Japan Harvest aims to support and encourage new missionaries as well as those who've been here a while. We welcome your submissions for future issues.

My Declaration of Dependence

It has been said that most Christians pray out of urgency or from a shopping list.

Praying out of urgency certainly puts us in the right position—on our knees. When things go awry, we *should* look to the Lord. As Psalm 34:6 says, “This poor man cried out, and the LORD heard him, and saved him out of all his troubles” (NASB). However, by making our circumstances the main motivation for prayer, we reduce God to being an emergency rescue team who exists only for our crises.

By making our circumstances the main motivation for prayer, we reduce God to being an emergency rescue team who exists only for our crises.

Shopping list prayer, though common, comes from our thinking that prayer is for us to inform God about our problems, hoping He will change our world according to our expectations—our main desire being to avoid pain or problems. God then becomes just a holy vending machine who exists to satisfy our desires.

The Disciples’ Prayer

In Matthew 6:9-13, Jesus gave us a model prayer. It is usually called “The Lord’s Prayer,” though I like to call it “The Disciples’ Prayer” because He gave them this model for how to pray. From this model, we can say that prayer consists of two main concepts: *He is in charge* and *we are in need*.

He is in charge. The first part of this prayer is totally focused on God. When we pray, “Our Father who is in heaven, hallowed be Your name. Your kingdom come. Your will be done, on earth as it is in heaven,” we are praising God. We are declaring who He is, His worth. This model prayer is focused on God—His person, His attributes, and His works. He is the Lord; there is no other.

We are in need. The second part is my declaration that God is the source of all I need. I recognize that I am in need. I trust Him for my physical, interpersonal, and



Photo by Ryan Forkel

spiritual needs. “Give us this day our daily bread [physical], and forgive us our debts, as we forgive our debtors [interpersonal], and do not lead us into temptation, but deliver us from evil [spiritual].” I declare my total dependence on Him. As Jehoshaphat said in 2 Chronicles 20:12, “we are powerless . . . ; nor do we know what to do, but our eyes are on You.”

Consistent prayer

We have all experienced ups and downs in our prayer life. Sometimes, we just lose momentum and end up lethargic. If urgencies or shopping lists are the only reasons to pray, we won’t be consistent. His character, not our circumstances, must be the motivation for our prayers.

His character, not our circumstances, must be the motivation for our prayers.

Jesus desires that we be consistent in our prayer life. We will pray consistently if we daily remember that He is in charge and that we are in need.

No matter how much you have or don’t have, no matter how life has treated you, no matter how many friends you have or don’t have, God is always in charge and you are in need. It doesn’t matter if you are young or old, if you are a “veteran” Christian or have just met the Lord,

He is still in charge and we are still in need. Since that never changes, our prayer life can be consistent.

Our goal in prayer

What is our ultimate aim in prayer? Our model is clear in this respect: “For Yours is the kingdom and the power and the glory forever. Amen.” We are to pray to advance His kingdom, exhibit His power, and exalt His glory.

Continuous incentive to pray

If you wake up tomorrow morning feeling tired and downhearted, remember: He is in charge and you are in need. So, pray! If you come home from work weary and worried—not at all ready for prayer meeting—remember: He is in charge and you are in need. So, pray! If things go smoothly and life seems trouble-free, remember: He is in charge and you are in need. So, pray!

And when we join that heavenly choir of saints and angels, we will still declare that He is in charge. “Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing!” (Revelation 5:12)

Remember: [God] is in charge and you are in need.

And we’ll rejoice that He met us when we were in need. “For You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation” (Revelation 5:9).

All things will result in His glory. “To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever!” (Revelation 5:13) ■



Ken Reddington and his wife, Toshiko, are church-planting missionaries in Kochi-ken. Ken is an MK who returned to Japan as a missionary from the US more than 33 years ago.

When I have a busy day, I need to spend twice as much time on my knees in prayer.

Martin Luther

The Invisible God Revealed in Japanese Art Forms



The Thing More Precious Than Life, Tomihiro Hoshino. Words and paintings of flowers and Nature by the nationally-famous disabled mouth artist and poet, especially those which express his Christian faith, in conjunction with the Exhibition from November, 2012, to March, 2013, at Ochanomizu Christian Center in Tokyo.

Part 1: Exhibition theme essays, interviews and 12 paintings with poems. Part 2: 15 paintings with poems. Part 3: Collaboration of paintings and words. Fourteen 2-page spreads with a painting only on one page and prose selections from previously published books on the facing page. Unexpected grace points to something (Someone) beyond this life. Hardcover. B5* size, 88 pp. ISBN978-4-264-03053-9 (Inochi yori Taisetsu na Mono) (18100) ¥1,260



Manga: Before Saying God Doesn't Exist, Park Yeong Deok; Cremind, illus. Full-color manga edition of an originally Korean book with an engaging and humorous visual style appealing to Japanese.

It challenges atheists to reconsider their belief, answers 16 major question/objections to Christianity, compares it to 4 other religions, gives an overview of Christianity (God, man’s dilemma, salvation for sin - explaining 4 OT images), provides 2 great proofs of God’s existence (resurrection of Christ and answers to prayer in the author’s life), and concludes with a clear presentation of how to trust in Christ for eternal life. Wonderful for youth (6th grade and up) and young adults who wonder what Christianity is about. A5 size, 224 pp. ISBN 978-4-264-03047-8 (Manga Kami nante Inai to Iu Mae ni) (18080) ¥1,680



いのちのことば社伝道グループ
Word of Life Press Ministries

2-1-5 Nakano, Nakano-ku
Tokyo 164-0001 JAPAN
Tel. 03-5341-6911

5 Ways to Lead When You're Not Up in Front

You don't have to be up in front to lead. You don't have to be the team manager, meeting facilitator, or workshop presenter. You *can* lead without being up in front. This is good news for those who would like to lead but prefer not to be up in front. And this is good news for those who enjoy leading from the front and are looking for more opportunities to lead.

But don't leaders by definition need to be up in front so their followers can follow them? Not necessarily. Without being up in front, leaders can still lead in a variety of ways, including providing staff support, building confidence, provoking reflection, encouraging partnerships, and helping others grow.

Don't leaders by definition need to be up in front so their followers can follow them? Not necessarily.

Let me explain.

If you want to lead when you're not up in front, you can:

- 1. Support others by praying.** Ask God to help your ministry team live for him, pursue their callings, and use their gifts. Ask God to help those in your mission and church have good life balance, have healthy relationships, and regularly read the Bible.
- 2. Build confidence by believing in others.** When people are confident, they serve more effectively. How can you demonstrate that you believe in others? By acting like they can do it, instead of micro-managing. By asking, "What progress did you make?" instead of asking, "Did you make any progress?" By saying, "You have good ideas," instead of saying, "Here are my ideas."
- 3. Provoke reflection by asking open-ended questions.** Reflection helps people to fo-



Michael Essenburg (US; Christian Reformed Japan Mission) serves at Christian Academy in Japan. Time permitting, Michael provides coaching, consulting, and training for missionaries.

cus, solve problems, and achieve their goals. If a ministry team is having trouble focusing, ask, "What's your team purpose? What's it take to achieve that purpose?" If a Sunday school teacher is struggling with how to cover all the material in 45 minutes, ask, "What do you really want the kids to learn? How can you help them learn that?" If a fellow missionary is proposing new activities, ask, "What's causing you to propose new activities? To what extent will these activities help you achieve your goals?"

- 4. Encourage partnerships by connecting people.** I'm grateful that friends have connected me with key people. For example, Valerie connected me with Dan, a school consultant. As a result, we've refined our models for Christian education and developed better training materials. I've connected house church leaders, providing them with a venue to talk on a regular basis. As a result, they clarified the pros and cons of house churches and identified ways to empower house church members.
- 5. Provide resources to help others grow.** I'm glad that colleagues recommended books like *Crucial Conversations* and *An Essential Guide to Public Speaking*. These books helped me work more effectively with others and focus on serving. I've helped others grow by sharing books like *Leadership Coaching*, blogs like *missionalchallenge.com*, and online training from *leaderbreakthru.com*.

Other ways you can lead without being up in front include modeling servanthood, modeling zeal for God, showing you care, spending time with others, and listening.

What about you?

1. What is one way you lead when you're not up in front?
2. What excites/concerns you about leading when you're not up in front?
3. How could you lead more effectively?
4. What will you do? ■

Photo by Kevin Morris (OMF)

Keeping Our Children Safe

Does your mission have a Child Safety and Protection policy?

Missionary children are vulnerable to being abused in sexual and non-sexual ways. “If parents are frequently absent, leaving their children with other missionaries, and telling their children to respect and obey other adults as they would their own parents, those children are put under the authority of a greater spectrum of adults, increasing their opportunity to run into an abuser.”¹

Missionary children are vulnerable to being abused.

This can also happen on home assignment when children are left with adults or older children while the parents are involved in ministry meetings. Then there is the abuse by people in the child’s host culture. It would be remiss to not mention that incest also occurs in mission families along with multi-generational viewing of pornography. Another concern is the potential of predators coming on short-term mission or relief teams, especially if there is minimal screening and no background checks required.

It is critical that everyone be aware of [your organization’s] policy and live by it.

The scope of this topic includes not only sexual abuse, but other forms of abusive behavior. The Child Safety and Protection Network, <http://childsafetyprotectionnetwork.org>, was formed in 2006 by a group of mission agencies to collaborate, share resources, and develop best practice standards in the area of child safety. Most resources available on their sites are for members only, but there are some helpful public documents available for download which summarize child sexual abuse prevention and response in outline form.

If your organization already has a Child Safety and Protection policy, it is critical that everyone be aware of the policy and live by it. Even if some of the requirements may seem cumbersome and inconvenient,

you will still be held partially responsible should abuse happen since you failed to follow what was established procedure.

Prevention Practices

Some good prevention practices to help safeguard our children² are:

- 1. Non-Isolation.** Require two or more non-related adults to be present with children when left in child care, and the adults must be visible to other adults.
- 2. Accountability.** Parents should be informed of planned activities. Workers should be accountable to other adults regarding their interaction with the children, and should know that a child’s story will be taken seriously and carefully investigated.
- 3. Group composition.** Balance age, size, strength, power, and authority between staff and children to lower risk.

As parents we need to teach our children personal safety.

As parents we need to teach our children personal safety, including “in our family we don’t keep secrets.” *The Safe Child Book: A Commonsense Approach to Protecting Children and Teaching Children to Protect Themselves*, by Cheryl Kaiser provides parents with coaching tools to help kids learn how to keep themselves safe when safe adults are not available.

“[Jesus] took a little child whom he placed among them. Taking the child in his arms, he said to them, ‘Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me . . . If any-

one causes one of these little ones—those who believe in me—to stumble, it would be better for them if a large millstone were hung around their neck and they were thrown into the sea” Mark 9:36-37, 42 (NIV). ■



Faith De La Cour (US) serves with Asian Access/Japan and encourages Member Care among the missionary community in Japan.

1. Ronald L. Koteskey, “What Missionaries Ought to Know About Sexual Abuse,” Missionary Care Resources for Missions and Mental Health, <http://www.missionarycare.com/brochures.htm>, (accessed August 22, 2012).

2. “Child Care Guidelines for All Age Groups,” Child Safety and Protection Network, <http://childsafetyprotectionnetwork.org/downloads>, (accessed August 22, 2012).

Silence and Its Use in Cross-Cultural Communication

It's a typical Japanese church meeting and silence prevails. Though the subjects on the agenda are vital to the church's growth, and many members have given strong opinions privately to the missionary beforehand on what needs be done, no one speaks. The missionary sighs. As in all his previous 20 years of ministry, the same thought flits through his mind, "Why don't they talk?"

Most non-Japanese find this aspect of cross-cultural communication the most challenging.

This article deals with the use of "silence," or *chinmoku*, in communication. Its importance is not unique to the Japanese, but how it's used is significant. Most non-Japanese find this aspect of cross-cultural communication the most challenging. If one wants to understand the use of silence in communication, it is necessary to understand Japanese culture.

Japan is a homogeneous society, with a "shared understanding." Japanese culture is often compared to a family reunion. Everyone knows who is who. There are inside jokes, quirky personalities, and shared experiences that no one needs to explain. This understanding is second nature, so much so that Japanese are often confused or at a loss to explain. It is just part of being Japanese.

Therefore, in Japanese culture, talking isn't the most important thing. One should already be "in the know." It is often the unspoken that is seen to be more important than the spoken, and silence is actually a "tool" in communication. The exact meaning is left for the listener to interpret, through observing body language, context, and other non-verbal clues.¹

This practice is maddening to Westerners, who wonder why Japanese can't just say what they think. It seems indecisive and immature.² Especially at meetings or more formal interactions, where the sharing of ideas is seen as an important part of the communication process, Japanese are often silent.

Outside observers see this practice as awkward and unsophisticated, whereas for Japanese it is seen as "carrying the mean-



Photo by Kevin Morris (OMF)

ings of respect, politeness, and confrontation avoidance."³ The practice in Japanese culture of keeping one's opinion to oneself so as to let the will of group be prominent is considered polite.⁴ In the above example, church members are silent, not only because they are concerned about conflict within the group, but also out of respect for the missionary.

For the Japanese, silence is a powerful communication tool.

Learning any language and adapting to a new culture is complex. Using silence, which incorporates a thorough knowledge and understanding of both language and culture to communicate, can be challenging. But for the Japanese, silence is a powerful communication tool. And though Westerners might never master this tool, patience with the Japanese use of silence can not only keep communication from breaking down, but it can promote better understanding cross-culturally. ■



Eileen Nielsen (US) 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 with CRASH Japan as a base camp leader. She is available to do counseling by Skype (contact: eileenpielsen@gmail.com).

1. Wong Ngan Ling, "Communicative Functions and Meanings of Silence: An Analysis of Cross-Cultural Views," <http://www.lang.nagoya-u.ac.jp/bugai/kokugen/tagen/tagenbunka/vol3/wong3.pdf>, p143

2. Monika D. Wood, "A Brief Introduction into Japanese Society: Values, Traditions, Folklore and Rules of Behavior," <http://structural-communication.com/Articles/Silence-ics-stclair.pdf>

3. Ling, Ibid, p142

4. Robert N. St. Clair, "The Social and Cultural Construction of Silence," December 3, 2003, <http://structural-communication.com/Articles/Silence-ics-stclair.pdf>

JEMA ORDER FORM

All items postage paid.

Membership Dues

Includes JEMA Web site login, JEMA Directory, *Japan Harvest*, and membership discounts. (Not a member? Go to www.jema.org and click "Liaison/Membership" for an application.)

	Qty	Subtotal
¥6,300 Single	_____	_____
¥7,500 Couple	_____	_____

Japan Harvest Magazine

One year subscription for non-member

¥2,800	_____	_____
US \$30.00 overseas (economy air)	_____	_____

JEMA Directory

¥1,500 Member	_____	_____
¥2,000 Non-member	_____	_____
US \$25.00 overseas (economy air)	_____	_____

Grand Total _____

Postal Furikae:

00130-4-180466 JEMA-Japan Harvest

If you itemize your order on the *furikae* in the "This payment is for:" column, it is not necessary to mail the order form separately.

To order, call the JEMA office at 03-3295-1949,
fax this form to 03-3295-1354,
or mail your completed order form to:
JEMA, OCC Bldg, 2-1 Kanda Surugadai,
Chiyoda Ku, Tokyo 101 Japan

Moving?

Contact JEMA office so we can update our files!

Name: _____

Date: _____ Phone: _____

Address: _____

A Superb Tool for Evangelism!

3 out of 5 books are now completed and available in Japanese and English.

"Other than the Bible, I think the Bible Manga series is the most important mass media produced in the history of Christianity in Japan. Why do I think that? Because this series effectively communicates the gospel in an art form that is rooted in the culture of Japan - genuine, original manga, by Japanese artists - that is impacting Japan and many other nations around the world."
- Paul Nethercott

The Manga Series is available for mass distribution only from New Life League, Japan. We ship anywhere within Japan, and the prices listed including shipping costs.

1 Carton (38 copies) : **20,000yen**

2 Cartons (96 copies) : **38,000yen**

For larger volumes, please contact us for even lower prices. It's also available in bookstores, published by the Japan Bible Society, for **1,050 yen** per copy.



New Life League, Japan

170 Kumai, Hatoyama Machi, Saitama Ken, 350-0303 Japan

Tel: (+81) 49-296-0727 Fax: (+81) 49-296-6515 E-mail: w-mission21@nljapan.com

www.nextmanga.com



Good Day, Good Bread.

YAMAZAKI BAKING CO., LTD.
3-10-1 Iwamoto-cho, Chiyoda-ku, Tokyo, 101-8585



www.yamazakipan.co.jp