

JAPAN HARVEST

Spring 2000
Japan Evangelical Missionary Association



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Thursday, June 1

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3:00–6:00 P.M.
New building atrium

Friday, June 2

Graduation
7:00 P.M.
Auditorium

Saturday, June 3

Alumni Brunch
10:00 A.M.–12:00 noon
Dining hall

Please contact the school for information and to register.

Alumni Concert
7:00–8:30 P.M.
Auditorium

Internationally known trumpet/flugel horn artist and CAJ graduate Dan Oxley ('75). Other alumni will also perform.

Sunday, June 4

Worship Celebration
2:00–4:00 P.M.
Auditorium

Featured will be former headmaster and beloved teacher Howard Blair and a Jubilee Reunion Choir directed by Martie Tarter and Tim Mayfield. Indicate your interest in participating in the Jubilee Reunion Choir by contacting CAJ as listed at the left. You won't want to miss this memorable culminating event!

For information and registration:

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Telephone: 0424-71-0022 Fax: 0424-76-2200

E-mail: infodesk@caj.or.jp Web: caj.or.jp



Good Day Good Bread.

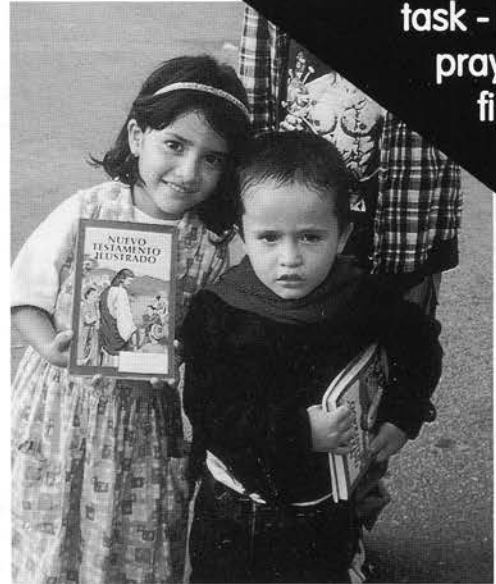
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Table of Contents

DEPARTMENTS

JEMA/JEA

- 3 Reports
Datebook
- 16 Japan 4th Congress on
Evangelism

Inspiration

- 4 The Secret Of Effective Church
Planting *by Ken McVety*
- 5 InterView: Dr. David Hesselgrave
- 6 Harvest Time Ministry
by David Humble

Modern Tech

- 19 MacSeisho & Tatsujin
by Ron Barber

The Reader

- 20 Book Reviews

Language Lab & Translations

- 24 International VIP Clubs
The Christian Businessman

Commissions

- 2 Focus 2000
- 23 Church Music
by Gary Bauman



- 11** Where Are We?
Where are we Going?



- 12** A Japanese Response
to CPI



- 16** Japan 4th Congress
on Evangelism

FEATURES

A Vision for Church Planting

- 8 Toward A Church Planting
Movement *by John Mehn*
- 11 Where Are We?
Where are We Going?
- 12 A Japanese Response to CPI

Recovering the Apostolic Message

- 13 Moralism or the Gospel-
Which Is It? *by Bruce Young*

Testimonies

- 27 Grace Rediscovered
by Debbie Walker
- 30 From Prodigal, to Older Brother,
to Son *by Fred Reid*

Recovering the Apostolic Method

- 26 Cross Cultural Ministry
Resources *by Patrick Hansen*
- 28 Multiplying Churches Japanese
Style *by Hiroshi Kawasaki &
Hiroyuki Akae*



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Japan Harvest Staff

Managing Editor: Janice Kropp
Production Editor: Jim Rew
Editorial Committee: David Scott, Ken Young,
Don Wright

Printer:

New Life League (*Norwegian Shinsei Senkyodan*)

JEMA Executive Committee, 1999-2000

President: Paul Pike
Vice President: Richard Kropp
Secretary: David Scott
Treasure: Kean Miller
Members-at-Large: Traugott Ockert, Warren Payne,
Elke Schmitz.
JEMA Office Secretary: Mizuko Matsushita

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JEMA

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

E-mail: jema@jemanet.gol.com

EDITORS' NOTE

We, of the *Japan Harvest* Publishing Commission, wish you a very special and blessed EASTER!

One of our new believers, having experienced the joyful celebrations of Christmas, expressed great anticipation of Easter. "Certainly, Easter would be the greater celebration," he thought. May it be so. Our Lord is risen, risen indeed!

"Now if we died with Christ, we believe that we will also live with him. For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. The death he died, he died to sin once for all; but the life he lives, he lives to God" Romans 6:8-10.

Japan Harvest Spring issue 1999 featured the Church Planting Institute in Japan. It is again our privilege to share CPI's vision and thrust. We thank our contributing writers for their inspiring, and informative work!

Jim Rew, production editor, and I consider it a great privilege to serve you over the next year. Please note themes, features and sub-features. It is our greatest desire to involve you in the magazine with your letters and articles. We welcome photographs from Okinawa to Hokkaido. Also, we would ask for articles written by and/or about your children, third culture kids. We would like to honor missionary veterans, especially those who have served over 25 years, by printing your articles on survival, walk of faith and challenge of ministry. Each issue will also feature mission organizations throughout this land.

Focus 2000 & Beyond is *Japan Harvest* publication in a "nutshell". Please note themes and due dates. When writing please use 11 pt. Century Book whenever possible. We look forward to working with YOU and for YOU. JK & JR

2000 & BEYOND

Summer Feature: Okinawa
Theme: Reconciliation
Sub-features: Schools our MK's attend
The Missionary Family
Baptist Missions

Deadline for articles: May 15, 2000

Fall Feature: Kyushu
Theme: Life and Death
Sub-features: Grieving
Seasonal music & events that work
TEAM Mission

Deadline for articles: August 15, 2000

Winter Double Feature: Hokkaido & Ayako Miura
Theme: Giftedness & the Gospel
Sub-features: The Japanese and the printed page
New Life League,
Word of Life Press & CIS
OMF Mission

Deadline for articles: November 15, 2000

2001 Spring Feature: Honshu

2001 Summer Feature: Shikoku

JEMA & JEA

Spring finds JEMA & JEA busy with plans & programs of great importance.

EVENTS

JEA is sponsoring the 4th Congress on Evangelism in Okinawa from June 27-30, 2000. Delegate count is in excess of 1,500 with more registrations expected. Missionary participation is being encouraged. If, however, you will not be able to attend, please pray for this significant JAPAN event. (For more information turn to page 16.)

JEMA conducted two important events in February, from the 20th-22nd. The Leadership Consultation was held in Okutama, Fukuin No Ie, with 40 in attendance from 8 nations. Workshops were held with John Mehn presenting current trends in assessment as a developmental tool in assisting church planters; Tim Johnson leading a forum on needs and directions for Member Care; and

Tim Olson using PowerPoint, showing its variety of usage in church ministry.

The PLENARY Session elected a new president. OMF veteran missionary, Paul Pike, will serve for a two year term. Others making up the Executive Committee are: Vice-President: Richard Kropp, C&MA Secretary: David Scott, TNT Treasurer: Kean Miller, SB Members-at-Large: Traugott Ockert, LMJ Warren Payne, OMF Elke Schmitz, GAM. Executive secretary, Mizuko Matsushita, was graciously thanked for her faithful and helpful service to JEMA.

We thank former president, Gerald May for his faithful and servant-like leadership.

PRESIDENT ELECT

Gerald writes words of introduction for newly elected president, Paul Pike, "*Paul comes into his role as JEMA President well prepared, with over 30 years experience in Japan and Great Britain. He has served on the JEMA Executive in the past, mostly recently as secretary. He brings into the office a love for God and a keen sensitivity for people's needs. I commend him to you and ask that you please remember him in prayer as he takes on a broad range of responsibilities on behalf of the JEMA community.*" Paul and his wife, Janet, have four grown children and one grandchild.



JEMA Datebook

Event	Date	Place
Kansai Day of Prayer	April 18, 2000	Bethel House - Kobe
Tokyo Men's Prayer Summit	May 16-19, 2000	Okutama Bible Chalet
West Japan Prayer Summit	May 23-26, 2000	Hiruzen Bible Camp
4 th Japan Congress on Evangelism	June 27-30, 2000	Okinawa Convention Center
JEMA Summer Conference	August 3-6, 2000	Karuizawa Union Church
CPI Conference	October 10-13, 2000	Tozanso YMCA Center

THE SECRET OF EFFECTIVE CHURCH PLANTING

BY KENNETH MCVEY

**The sure place of his watery
grave became the safest place
on the entire lake.**

Peter was a bold and wildly effective witness for the Lord.

Standing in Caiaphas' Court, he did an amazing thing! Facing the most powerful men in the country, the very men who had just yesterday thrown him into a dark dungeon, Peter without batting an eyelash solemnly pronounced, "The God of our fathers raised up Jesus whom you murdered by hanging on a tree. Him God has exalted to His righthand..." Talk of rock-like boldness!

Somewhere along the line, Peter had learned The Secret, that the Exalted Jesus was very much alive and was now actually working through His disciples.

Peter for three years had known Jesus as a meek fellow-laborer, a common carpenter. But bit by bit, he saw something else. He saw water made into the best of wine—and realized that this "Man" held the power of Creation over material things. He saw life flow back into cold, dead corpses and health flow again in diseased bodies—and realized that this "Man" had the Creator's power over the physical frame of men. He saw a handful of bread and fish grow into a meal for 5,000 men and realized that this "Man" had authority to ride over the processes of growing and baking, of catching and cooking, authority only the Creator could hold. He saw a ghost-like figure striding nonchalantly

through the raging waves—and realized that this "Man" held fully the Creator's authority even over the weather and the winds.

And this Man was calling through the waves, "Come!" He was inviting Peter to participate with Him in some of those same astounding works of Creation. He was making it clear that He was prepared to work wonderfully where He could find channels of steadfast faith. This was The Secret that Peter learned then and was demonstrating when he stood boldly before those murderous men in Jerusalem!

He knew by then **Who was the key to effective service**, the Resurrected Lord Himself. And he had learned **how to use the key** given to him!

Where did Peter learn to take up this key to effective service?

One day he did the unthinkable. He stepped over the side of his family fishing vessel into the wind-swept waters of a raging storm. His act was suicidal. No experienced fisherman, with the least bit of sense, would think of doing such a thing. In leaving the safety of his heaving vessel, he was being shamelessly reckless.

Except for one thing! The One who earlier that day had produced food enough for at least five thousand—when there was none to be had—could be seen through the raging waves. He was nonchalantly

walking on the waves and was calling out above the roaring winds for Peter to come to Him.

And without a moment's hesitation, Peter went. Setting aside the caution built up over long experience, he responded to that simple, yet not-so-simple invitation. He threw one leg over the side of the boat and then the other, and stepped into the dark, restless waters.

The result?

He didn't even get wet (at least, not just then)! The sure place of his watery grave became the safest place on the entire lake. He was standing... on solid ground! As soon as his foot touched the water, he discovered there was Rock beneath, and he walked easily across the wild waves. Beyond those things to which his fisherman's eye was accustomed, Peter found a Rock—the Rock of the Presence and Provision of none other than the Creator-God Himself. Peter himself was hardly a paragon of perfection. He made mistakes, some of them on a grand scale, but he learned there on the lake the secret of walking with the Eternal One.

The lake on which Peter walked empties into the River of Jordan, and then flows on down to the city of Jericho. If we travel along to that point on the river and back about 1,400 years, we will see one of the strangest sights that ever a man beheld. There on the bank of the river, swollen with the overflowing waters of the harvest season, stands Joshua. Lined up behind him are the people of Israel, more than two million strong. And Joshua is obviously preparing to cross the river.

Cross the river? At flood tide?

"Joshua, you've made a mistake. You can't cross that river, not when the floodwaters are overflowing the banks! No one has done it before. It is obvious that no one will do it now. The very thought is reckless, senseless."

Reckless, yes! Except for one thing. The very God who had made those raging floodwaters had appeared to Joshua and had said, "As soon as the soles of (your) feet shall rest in the waters of the Jordan, the

Continued on Page 29

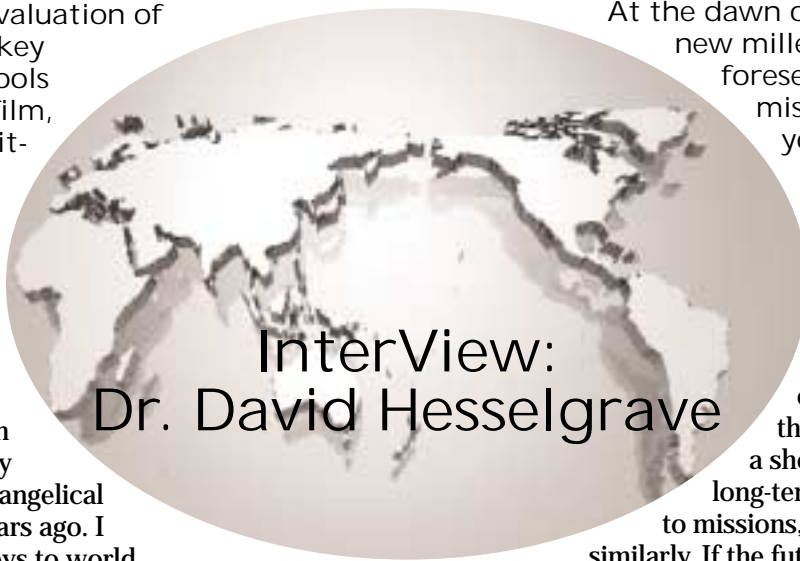
What is your evaluation of some of the key missionary tools TV, radio, the “Jesus” film, Bible translation and literacy efforts, computers, and so on? I grow somewhat tense when I see or hear the word “key” used in a missionary context. My mind skips back to 1950 when I entered my own mission field, and it travels through the intervening years to my retirement from Trinity Evangelical Divinity School several years ago. I conjure up a parade of “keys to world evangelization.”

These include city wide campaigns, church growth, people movements and power encounters, Evangelism-in-Depth, Every Home Crusade, Theological Education by Extension, Discipling A Whole Nation, Adopt-a-People, Co-Mission, dynamic equivalence, transformational grammar, functionalism, bonding, the motivational Pyramid, decision scales, redemptive analogies, fuzzy and bounded sets, “yes-yes-yes” sales techniques, marketing, imaging and statistical analysis, Bible translation and distribution, missionary radio, satellite telecasting, the “Jesus” film, the computer, and the exploitation of secular media. Even a partial list such as this is most impressive.

To avoid misunderstanding, I hasten to add that I am most grateful to God for these campaigns, strategies, and tools or for most of them, anyway. They have played, and may well continue to play, significant roles in accomplishing Christian mission. But they are not “keys” – at least, they are not “skeleton keys” that unlock the door to world evangelization.

I hope for two things in regard to such ideas and programs as we face the future. One is that we recognize them as contributors to effective mission, not as being sufficient in and of themselves. The other is that we pass on to mission strategists of the 21st century careful and objective analyses of major programs and strategies of post-World War II missions. It is impossible to calculate the benefits that could accrue to our successors were they to know the strengths and weaknesses of these proposals, and where they had succeeded and where they had failed. A leading African theologian-missionologist maintains that American strategists will never allow for such studies. Time may prove him to be correct.

However older missionologists will remember the day when George Peters was allowed, and even encouraged, to do an extensive critique of saturation evangelism, and Evangelism-in-Depth in particular. It proved to be a most helpful study. Why should 21st century mission leaders spend inordinate amounts of time and money inventing and reinventing the wheel?



InterView: Dr. David Hesselgrave

At the dawn of a new century and a new millennium, what do you foresee happening in world missionary effort? Are you hopeful over the next several decades, or pessimistic? When a newspaper reporter once asked my former dean, Dr. Kenneth Kantzer, whether he was optimistic or pessimistic in regard to the future, he replied. “I am a short-term pessimist and a long-term optimist.” With regard to missions, I am tempted to answer similarly. If the futurologists I have read are

correct, 21st century missionaries will inherit a challenging, and even chaotic world. However natural disasters, social upheaval, moral decline, and religious confusion entail opportunities to demonstrate concern, togetherness, holiness, and commitment. The new century will probably not be to our liking, but it will certainly present tremendous opportunities to demonstrate the truth and power of Christ. Since He has promised to be with His people to the end of the age—and beyond—what-ever will happen in the days and years to follow, true Christians will be long-range optimists.

What is the key to completing the Great Commission in our lifetimes?

There’s that word “key” again. I don’t mind, really. Christ gave keys to Peter. And He gives keys to us as well. The main one is the Sword of the Spirit, the Word of God. More and more men and women of mission, and of the church itself, have become cognizant of the fact that completion of the Great Commission is more dependent upon that Word than upon our formulae; more dependent upon communicating the “big story” revealed from Genesis 1 to Revelation 22 than our favorite proof texts; more dependent, as William Dyrness writes, upon Scripture “igniting its own spark” in the hearts of men and women than upon our messages or even the “message” of the Bible itself. This growing awareness is the most hopeful sign in contemporary mission.

Pulse, January 7, 2000
Used by permission

David Hesselgrave, a former missionary to Japan, is professor of missions emeritus at Trinity Evangelical Divinity School in Deerfield, Ill., and the author of more than 20 books.



SURFERS MAKE WAVES FOR

By David E. Humble

Harvest Time Ministries Staff

Speed and Power. Ask most any top-level athlete what it is that draws them to their sport and many would answer with these two words.

As far as the challenge between man and the power of nature is concerned, "Surfing" is the number one definition of those terms for over one million people in Japan. Already a highly developed Hawaiian sport by the time English explorer James Cook showed up in 1778, surfing now has something new about it. Surfing has also become a tool by which sinful man can encounter the power of Jesus Christ - enter *Christian Surfers, Japan*.

Harvest Time's first program in February featured guest Shinko Fujimoto, national development coordinator for the newly formed group. After an official opening last November, Fujimoto (25) and three other staff members are now eagerly reaching out to the Japanese surfing community. Based in Chigasaki, Kanagawa, their goal is to fulfil the vision that God has given them: "Meet surfers where they are and be a bridge from the church to the beach."

Though this new work has become their passion, such was not always the case with Fujimoto. Born in Nagano as a pastor's daughter, Fujimoto only lived in Japan for four years of her life. Her father's pastorates in New York, California, and then Hawaii kept the family on the move. Hawaii was her home from the age of 14 and Fujimoto excelled both in academics and school sports. She also fell in love with surfing.

"I borrowed my brother's surfboard

the summer of my 17th birthday," she said. "From the time I took that first challenge at Waikiki, I was hopelessly hooked." Fujimoto's love for surfing grew steadily, but her interest in church and her parent's "useless religion" continued to decline. Hoping to have one more summer of fun before going off to college, Fujimoto was disappointed when she discovered her father had arranged for her to go to a church camp in New York in 1992. What she thought was going to be a

fun," she said. "I couldn't help crying when I heard the other kids sing praises to God with all their heart. I clearly began to feel something moving inside me."

Fujimoto came to realize that there was something more important in life than great waves and boyfriends. Soon afterwards, she received Christ as her savior and was baptized at her father's church.

College life for her had plenty of spiritual ups and downs. But worst of

"I wanted to follow this wonderful God anywhere He might lead me...anywhere, that is, except Japan."

boring and wasted summer, however, turned out to be life-changing.

"I was really restless at first, but camp turned out to be unbelievably

all, there was no real sense of what God's plan for her future might be.

"I really began to see that I had to make a choice," she said. "I was



Surfin' for Jesus

From their base in the surfing mecca of Chigasaki, Kanagawa, Christian Surfers, Japan staffers (from left) Robert Roche (U.S.), David Levey (Australia), Shinko Fujimoto, and Cherith Chapman (U.S.) use their boards and their Bibles to impact the Japanese surfing community for Christ. Interested persons can contact CSJ at (0467) 58-1889 or e-mail Fujimoto at <shinko4surf@geocities.com>. The mailing address is 1-19 Heiwa-cho, Chigasaki-shi, Kanagawa 253-0024. CSJ also has a bilingual website at <<http://www.geocities.com/Tokyo/Flats/8157/>>

THE KINGDOM

going to either forget about God altogether and make my own path in life, or give myself to live wholly for Him."

It was just at that time, she said, that she heard about a program sponsored by Youth With A Mission (YWAM) called "Christian Surfers Discipleship Training School" in New Zealand.

"Surfers have their own sub-culture," she said. "They only relate to each other and, in most cases, it will take a surfer to reach a surfer with the Gospel."

To accomplish that task, "Curry Night" on Saturdays, Bible studies, surf camps and clinics, hosting outreach teams, and even working as beach marshal/translator for pro

"Surfers have their own subculture... They only relate to each other, and in most cases, it will take a surfer to reach a surfer with the Gospel."

"I knew this was the answer to my prayers," she said. "For the first time I saw a way to put my love for surfing and God together. In those six months of training, I experienced again the reality of God in my life. I wanted to follow this wonderful God anywhere He might lead me...anywhere, that is, except Japan."

Fujimoto explained, "I really hated Japan. To my mind, there were too many people, they were too busy, and relationships seemed cold. I didn't want to go go there."

However, she said, the Lord told her clearly that He wanted her in Japan. The struggle that followed was intense, she said, but God changed her heart. When things were finally ready in October of 1997, she made the move.

In the initial phase, CSJ is being operated as a partnership, between Youth With A Mission Japan and Christian Surfers Australia.

"Our activities will be geared toward being a public ministry," she said, "and not merely a social club for Christians who surf."

surfing competition are just some of the activities that have kept the staff members busy.

One major goal of the organization, she said, is to establish five more clubs along the coast in the next five years. She added, "We just want to see young surfers disciplined and become influential Christian leaders in the Japanese community and in the world."

Fujimoto said that Christian surfers, especially, should think seriously about lending a hand to their efforts. Her urging is passionate: "Please, come help us. Use your surfing as a tool and tell the surfers around you about Jesus"

"Speed and power" now have a whole new definition. ❖

David Humble states, "My goal is to creatively excel in Christian television/video...."

We wish to thank David for his excellent and regular articles, however, due to his busy schedule, he has asked not to be considered a regular contributor. David with his wife, Hiroko, serve with *Harvest Time Ministries* in Susono, Shizuoka Ken.

Now 3 ways to watch
↓ Harvest Time! ↓

1 Over-the-air Television

Japan Broadcasts

♦ Gunma TV	Sa 8:30a
♦ TV Saitama	Sa 8:30a
♦ Chiba TV	Sa 9:30a
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♦ Mie TV	Su 7:30a
♦ Wakayama	Sa 7:15a
♦ Biwako Broadcasting	Sa 8:00a
♦ KBS Kyoto	Sa 6:30a
♦ Nara TV	Su 7:30a
♦ Sun TV	Sa 7:00a
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U.S. Broadcasts

♦ Hawaii, ch. 20	Sa 8:00a
♦ LA. ch. 18	Su 6a/W 3:30p
♦ N.Y. WMBC, ch. 63	Sa 6:30p
♦ PlanoTX, cable ch. A10	W 9:00p

2 Direct TV Satellite

Yokohama Bayside TV
ch.321, 5-5:55 p.m. daily

♦ Harvest Time (J)	Su/M/F 5:00p
♦ The Word for Today (B)	Su/M 5:28p
♦ The Joy of Music (j)	Tu/Sa 5:00p
♦ Jerusalem Mosaic (J)	W 5:00p
♦ Stories from the Bible (J)	Sa 5:30p/ Tu 4:30p
♦ Country Crossroads (E)	W 5:27p
♦ Shalom Workshop (J)	Th 5:00p
♦ Wisdom from the Bible (J)	Th 5:25p
♦ Computer Bible (J)	F 5:29p

(J) = Japanese only (j) = English w/ sub-titles
(E) = English only (B) = Bilingual broadcast

3 Internet TV Station

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H/TVS Just click on this button at the Harvest Time website to go to the program list. Access it anytime from

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Toward a Church Planting Movement in Japan



“See, I am doing a new thing!...I am making a way in the desert and streams in the wasteland...to give drink to my people, my chosen, the people I formed for myself that they may proclaim my praise” (Isaiah 43:19-21).

The fax read, “Japan has over 120 million people, so lost, with less than one percent professing to be Christian. Church planting is the only way to win Japan. So many cities and towns still have not even one church! Please come and help us. We will find the money for the plane ticket somewhere.” Within two months, Steve was in Japan conducting his first church planting conference. Japanese pastors of the Presbyterian Church in Japan attended. That was November of 1993.

Through Dan Iverson’s influence, the Japanese Evangelical Missionary Association Pioneer Evangelism Commission invited Steve to return in 1994 to lead two conferences, one for Japanese pastors and the other for English speaking missionaries of JEMA from all over Japan. The venue was Torchbearers in Yamanakako near Mt. Fuji. At these meetings Steve Childers cast the vision: **“Advancing God’s kingdom by mentoring leaders to be part of a movement that is multiplying churches that are multiplying disciples through the power of the Gospel.”**

The critical need for church planter training became evident the following year at the 1995 conference again held at the Torchbearers Retreat Center. The facility was filled to capacity. The following year the conference was held in a larger facility at SEND International Okutama Chalet, near Tokyo.

Moving Toward a Wider Base

Broad ownership of the vision for a church planting movement was reflected as several career missionaries, who attended earlier conferences, established the Church Planting Institute (CPI) under the auspices of JEMA. The leadership team was initially under the direction of Tom Patton with Japan Presbyterian Mission.

When Patton, having begun a new ministry, was unable to continue, in 1997, career missionary, John Mehn of Baptist General Conference became CPI’s second director.



Dan Iverson, who initially contacted Steve Childers, has continued to play an extremely significant role, serving on the leadership team from its inception. In

addition to the Presbyterian Church, other evangelical mission agencies, such as Overseas Missionary Fellowship, TEAM, Southern Baptists and SEND have come along side in a supporting role as advisors. (See Leadership Team Listing.)

Following the conference, regional peer-mentoring groups, among missionaries from many different agencies, started meeting monthly. The principles taught at the annual CPI conference were being studied again and applied. There are today nearly a dozen such groups meeting throughout Japan.

From the very beginning, missionaries started to form new interdenominational relationships. Missionaries, who had previously been working alone, found common ground with others from different agencies in their regions, based on, what those in the CPI movement call,

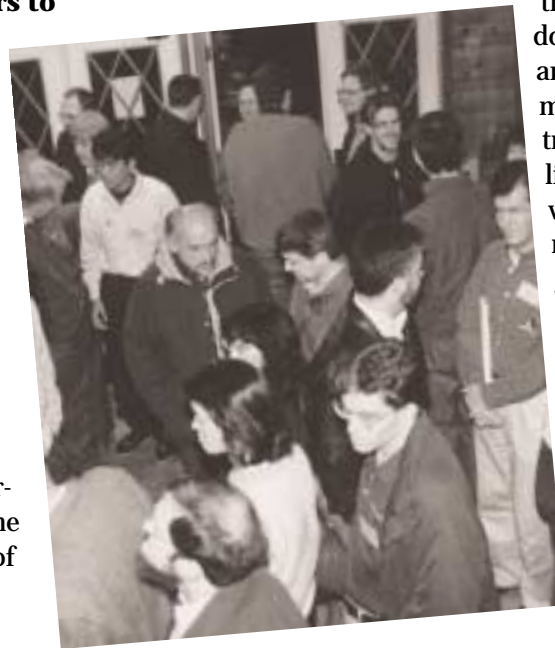
“the vision.” Minor doctrinal differences among evangelical missionaries became truly secondary in light of this vision of working together to reach Japan in this generation.

The 1998 CPI Conference was held in a much larger facility at Megumi Chalet Retreat Center in Karuizawa and provided plenty of room for housing, meals and

seminars. The 1999 Conference, at this same location, more than doubled in size from 119 in '98 to 260 in '99. Now, having out grown this facility, arrangements for the CPI Conference October 2000 have been made with even larger accommodations.

Broadening Influence

Since 1993 approximately 450 missionaries and Japanese nationals have completed the “Basic Training:



Foundations for Church Planting” course. This number could easily represent from 30 to 50 percent of the protestant church planting missionary force in Japan. Pastor Satake, a key Japanese leader with the KDK (Kokunai Dendo Kai), a church planting organization, reported that the 1999 CPI conference was the largest gathering of church planters, including Japanese nationals, in the history of Japan!

Since 1993, missionaries attending the conferences have come from such countries as Scotland, England, Germany, Finland, Norway, the United States of America, Canada, Australia, Korea, Sweden, Switzerland, Madagascar, New Zealand, Mongolia, Philippines, Taiwan, South Africa and, of course, Japan.

As of 1994, missionaries from approximately sixty denominations have attended the annual conference, with regular involvement of three of the largest mission agencies in Japan, TEAM, Overseas Missionary Fellowship, and the Southern Baptist Mission.

TEAM and Overseas Missionary Fellowship have decided to substitute their annual church planting training with the CPI Conference. More Japanese church planters and pastors are attending each year. In 1997 four representatives from KDK (Kokunai Dendo Kai), a national church planting organization, attended. Numbers of Japanese attendees jumped in 1999 to almost 50. For the first time there was simultaneous translation. Missionary women represent one quarter of attendees.

The sharing of helpful ministry resources has been a highlight at each conference. At the 1994 conference, a ping pong table was used for the display of materials and resources. This past year, however, a small



gymnasium housed all the booths and resource representatives from a variety of agencies, including Campus Crusade for Christ and Focus on the Family. A Resource System Network has been established and provides audio and videotapes of the conference lectures and special sessions.

Key Focuses of CPI

The National Annual Conference is the hotbed developing vision, encouraging networking, and generating new vision for greater opportunities. The conference is also a big rallying point. Each year’s conference focuses on recovering not only the apostolic method of church planting, but also the apostolic message, the Gospel, as the



power source for the salvation of non-believers and for the transformation of believers. Special emphasis is placed on reaching Japanese men, so that new churches will consist primarily of Japanese families – the core of society.

Missionaries and nationals are challenged each year to picture the nation of Japan as a “conglomeration of human hearts” which can only be truly transformed one heart at a time. This transforming power of the Gospel begins with the transformed heart of the church planter. The final evening of each year’s conference culminates with a concert of prayer.

First director, Tom Patton, recently mentioned the importance of prayer in establishing and maintaining the work of CPI. In cooperation with JEMA Prayer Commission, CPI continues to keep prayer central for renewal and for the nation as a whole.

After attending CPI one missionary wrote, “For the first time I have a deep desire to be a whole-hearted participant in the vision to be part of a movement to multiply churches which are multiplying disciples. Up until now I have been an enthusiastic participant seeking to benefit my church and myself. But listening to the Japanese pastors, hearing the Gospel and enjoying the fellowship has propelled me to join ‘the movement’ and to sustain and build it through a local mentoring group. May God be gracious to Japan, the churches and each one of us missionaries. May God pour out His Spirit for a great awakening, a revival, a harvest for the glory of Jesus Christ.”

Reasons for Growth

When asked the secret for the growth of this inter-denominational church planting movement in Japan, Childers says, “This whole movement is obviously of God. No individual or group of people could have pulled this off. The wind of God’s Spirit is



blowing now in Japan, and we are simply putting up our sail and holding on for dear life!”

Commenting on the uniqueness of the CPI movement, Childers said, “If I had to say one thing that makes this movement unique, it is not the ministry methods being taught. I’m convinced there are a lot better church planting methodologies out there. Instead, it is the constant focus on recovering the transforming power of the gospel in both the life and ministry of the missionary and the Japanese national that makes this movement unique. At its core this movement seems to be more like a personal renewal movement or a spiritual awakening. It is much more Gospel driven than method or strategy driven. It’s exciting to see how the power of the gospel is now breaking down walls

and forging new streams of living water for this spiritually parched and arid land of Japan.”
As founder and



CPI LEADERSHIP TEAM

Planning Committee

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Dan Iverson JPM
John Mehn BGC
Pat Hansen OMF
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Advisors

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Charlton Walker SB
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director of the U.S. Center for Church Planting in Orlando, Florida (U.S.A.), Childers’ vision is to see Church Planting Institutes, similar to the one emerging in Japan, established at strategic global points, especially among the unreached people of the world. “The dream is that these interdenominational church planting networks (CPI’s) will give birth to church planting movements where multitudes will be brought into the kingdom through multiplying churches.”

JAPAN’s next CPI National Conference is scheduled for Tuesday to Friday October 10-13, 2000 at the YMCA International Conference Center in Gotemba, Shizuoka Ken.

John Mehn is Director of CPI and serves with the Baptist General Conference. He and his wife, Elaine, came to Japan in 1985 and are involved in a church planting ministry.



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CPI: Where are we? Where are we going?

By John Wm. Mehn

Many have commented to me on ways their lives have been touched by the cooperative work of CPI. It is a marvelous blessing and an adventure in God. Many hearts are being changed. Each week someone else tells me what God has been doing in his/her heart and ministry.

At last year's conference we asked specifically what changes people have made because of CPI and two areas seem to surface. One area is in personal renewal in the Gospel and the other is focus on correct priorities.

One participant wrote, "Since first hearing Steve Childers four or five years ago, I have shifted from performing the gospel to please Jesus, to accepting that He is pleased with me as His child, His chosen one." I personally echo these statements, as I, too, have appreciated and grown deeper in my understanding of my standing with God!

First, God has indeed started a renewal movement in the Gospel among those who have participated, but we do not want to stop here. We do not want the CPI movement to fizzle out as a renewal movement among missionaries. We need new wineskins and national ownership to

make the vision of CPI work. I know you all share this concern and are praying for more Japanese involvement.

Secondly, participants are seeing great changes in vision with focus on correct priorities. One mentioned that the conference, "gave me vision for a church planting movement, helped me live more by priorities, helped me purify my motives and live less by the urgent."

VISIONARY MOVEMENT

We in CPI share some common values. We share the belief that the Great Commission is to be fulfilled in a "church-centric" way. We believe that church planting is God's unique means of evangelizing the nations. We also believe that God uses church planting movements as a strategy to fulfill the Great Commission. There is a Visionary Movement for Church Planting that has been affecting people and their priorities. However, a visionary movement is much different than a church planting movement. Vision is, however, one of the necessary first steps.

APOSTOLIC MESSAGE & METHOD

CPI has two thrusts to its endeavor. First is the Apostolic Message of the Gospel and second is the Apostolic Method of Church Planting. Another amazing aspect of these two movements is that God is doing it across denominational and agency lines. Couple this with the fact that it is a national movement, and in some sense even international, we have quite a thing of God! This is reflected in phone calls, e-mails, personal conversations and through conference evaluations. People share with me how the Gospel has and is affecting them in their ministries and groups. They also talk of new perspective and vision for Japan. Faith and expectation have risen to a greater level than ever before.

But, we are not, or should not be, satisfied with what God has done so far. I am not content with my current level of spiritual maturity, the state of my church-planting ministry, or where we are as a CPI movement. And, you shouldn't be either. I know God has plans to surprise us, not only in what He wants to do, but also in how He wants to reveal Himself to us.

INTENTIONAL TRAINING

One area in which the CPI Leadership Team believes we should work, is in intentional training. We need to be more intentional in delivering more of the gospel paradigm to our CPI family. We also want to be more intentional in the area of training the church planter. Pray for us as we make plans for more intensive training not only at the annual conference, but also all the year-round. We want training that is not just information, but also truly the learning of transformation skills, attitudes and behavior. But, there is more to it than this.

Imagine what it would be like to see your small child in your arms as an adult. What would that look like? I have often wondered what it would be like to actually see the vision of CPI fulfilled in our generation.

Continued on Page 22



A Japanese Response to CPI



As a part of our vision in CPI, we desire to mentor leaders to be part of a church planting movement. The ultimate target for this equipping and developing is Japanese national leadership. They are our honored guests each year at our conference. Last year there was no longer applause given than for the many Japanese who were in attendance.

Japanese participants, until last year, have been few in number, mainly due to the language barrier. In 1997 four Japanese from KDK (Kokunai Dendo Kai) were our special guests. In 1998 seven Japanese attended. The number increased sevenfold to nearly 50 in '99. Last year was the first time we were able to provide simultaneous translation.

It has been interesting to read the evaluations of our Japanese brothers and sisters. One pastor said, "I learned the breadth of God's kingdom, that God's people are working for it and I felt the need to cooperate in our area." Another said, "I have been working with several missionaries and I am thankful for their sacrifice and prayers. This conference has confirmed the need to continue to work with missionaries." Another said, "I received the very great hope that missionaries and

Japanese pastors can work together."

The Japanese, like the missionaries, are believing God for larger and



larger vision. One pastor commented, "I am thankful that God has written for us clearly the command to start churches." New hope has been born in the pastor's heart that it can happen. Another pastor said that he believes that CPI is being blessed because "we have a vision for God and reaching the world."

Each conference gains insights through evaluations filled out by participants. Here is a sampling:

Q: *What has the conference meant to you?*

A: One Japanese pastor wrote, "1) learning the basics of church planting, 2) learning the basics of pastoral ministry, and 3) having fellowship with others and receiving encouragement from other groups and having my vision expanded." Another pastor mentioned that the conference has caused him to think a lot about the future. He anticipates many changes in his ministry.

Q: *How has the emphasis on the Gospel affected your life as a church planter?*

A: One Japanese pastor put it this way, "I learned the deep meaning of the Gospel and the importance of continually living the Gospel."

Q: *What changes will result from attending the conference?*

A: A pastor wrote that he feels a

need to repent more of his sin, be more aware of heart motivation in ministry, have more love for God and his family, and have more of an open heart to the needs of people who need encouragement. Another pastor, who serves as coordinator for church planting in his denomination, said he has learned how to deal with pride.

Q: *What would you like to share about the conference with others?"*

A: One pastor said that he would like to share that there are really a lot of people who are working for the salvation of Japan. He requests that we pray that they would be able to share the glory of God with others.

Another pastor said the conference is a wonderful opportunity to communicate with missionaries and an opportunity to join in common vision. Another said that next year he plans to bring many Japanese pastors to share in the wonderful work with the missionaries. He senses God's blessing on the conference. He believes God will bring greater blessing next year.

The Japanese were grateful for the simultaneous translation of the main sessions. They also enjoyed the electives given in Japanese by Japanese pastors. At the 2000 conference we will continue to provide these and more as the foundations manual will be translated for the first time. For Japanese who have attended previously there will be an entire training track just for them. There is always room for more Japanese participation.

All who filled out their evaluations plan not only on coming in the fall, but also plan to bring someone with them. One evaluation even said, "I would like to invite other pastors from other organizations."

HOW ABOUT BRINGING your coworkers and national leaders to attend the Japan 2000 CPI Conference, to be held October 10-13 at Tozanso! We would not want anyone to miss out on the blessing!

By John Mehn

Moralism or The Gospel— Which is It?

By Bruce Young

We are faced today in Japan with a great challenge: to distinguish the difference between moralism and the gospel of Jesus Christ. In order to face

this challenge, we need to have a better understanding of what the moral values of Japanese are based upon, and we also have to be able to understand how the gospel is in total conflict with this moralism. Peter Lundell in his article entitled "Behind Japan's Resistant Web" helps us to understand this moralism by defining what Nihonkyo is. This is a mind set which holds as its highest value loyalty to one's identity and obligation as a Japanese person. While it is tolerant of other religious beliefs, it does not tolerate preventing one from fulfilling his primary obligation as a Japanese. Nihonkyo's core value centers on human relationships. Moral values are dictated by how these relationships can be nurtured and thus morals tend to be more relative than absolute. Moral values are preserved by the powerful force of shame consciousness both on a group and individual level. With in the Nihonkyo mind set it is very clear who is "in" and "out" of one's group. This thinking fosters a feeling of uniqueness, superiority and perfectionism. And thus it is unforgiving of those who are weak, who do not measure up and places high expectations on people which create a great deal of personal stress!¹

While much thought, study and discussion needs to take place to understand this moral value system of Japan and how the gospel speaks to this situation, one hears little about this issue. If the Japanese we talk to are so inclined towards performance

based acceptance, then it is all the more important that we have a clear understanding of how the gospel frees one from such bondage. The question, then which we want to consider is this: Are we indeed living out and teaching the Gospel in our ministry or could it be that we are actually contributing to the problem by modeling a moralistic Christian faith? Are we part of the problem rather than its solution?!

Perhaps your initial response is like mine was: "Do I think and talk about the gospel? Of course I do. In my sermons I frequently preach that we are sinners and that Jesus died on the cross for our sins. There is no other means of salvation and I remind my people that we are

saved only by faith." If this is your response, then you are supporting my point. I am not talking about preaching the gospel for an evangelistic outreach meeting but rather preaching the gospel to believers. Of course we believe that we are saved from the guilt of sin through the gospel (our justification), but do we believe and teach that we are saved from the power of sin through faith in the gospel (our sanctification) as well? It *was* for this reason that Paul *writes* in Romans 1:16,17 that: "I am not ashamed of the gospel because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written, 'The righteous will live by faith'." Let us note these two things: one, when Paul refers to the gospel being a power for our salvation he is referring to all of life. We were saved (justified) through faith in the gospel, are being saved by faith in the gospel (sanctification), and will be saved by faith in the gospel (glorification). All three of these words are the same Greek word, "salvation" but are in a different tense. Second, we must note that this faith in the gospel is from the start of our Christian lives to the end, "from first

to last." We never outgrow our need of faith in the gospel.²

Recommended resources for further study:

Bridges, Jerry, *The Discipline of Grace, God's Role and Our Role in the Pursuit of Holiness*, Colorado Springs: NavPress, 1994.

Brown, Steve, *When Being Good Isn't Good Enough*, Grand Rapids: Baker Books, 1990.

Chapell, Bryan, *Redeeming the Expository Sermon, Christ-Centered Preaching*, Grand Rapids: Baker Books, 1994.

Childers, Steven L. "The Transforming Power of the Gospel", *The Reformed Quarterly*, Fall, RTS, 1995. (Found in the Foundations Training Manual (English and Japanese). Korean also available.

Ferguson, Sinclair, *Children of The Living God*, Edinburgh: The Banner of Truth Trust, 1989.

Packer, J.I., *Knowing God*, (Chapters 15,18,19) Downers Grove, IL: Intervarsity Press, 1992.

Schaeffer, Francis, *True Spirituality*, Wheaton: Tyndale House Publishers, 1971.

Keller, Timothy, Sermon tapes on the Gospel from Redeemer Church, Manhattan, NY, 271 Madison Ave. Suite. 1600, New York, NY 10016. tapeministry@redeemer.com

Study Guides and materials:

Sonship, World Harvest Mission, Oreland, PA: 999

Keller, Timothy, *Galatians: New Freedom, New Family*, 1998 Bible Study material



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This difference is subtle but deeply significant and must be understood if we are going to make an inroad in our fight to uplift Christ rather than individual effort. Since it is true that everything about Japanese society promotes acceptance based on performance, we must ask ourselves how our sermons and Bible studies are being understood. Unfortunately for the first twenty years of my ministry I fed this propensity towards self-effort sometimes even unconsciously. "Do this and you will become more godly." Most of my sermons could be entitled "The Three B's"-be like, be good and be disciplined. This was a reflection on my own pride, which was convinced that through diligent effort I could become a better Christian. I grossly underestimated the size of my sinful heart and the need for God's grace. This is why it made sense to use examples like Gideon, Moses and David to illustrate who we should try to emulate without referring to the source of any holy trait as coming from God's grace.

Another message I communicated to my Japanese brothers and sisters was "be good" by doing certain things as a Christian. The listener was being told, "you were not good enough for God last week. Bear down and try harder this week." What I was implying was "Obey God because He will love you if you do, and get you if don't!" All I was doing in their minds was reinforcing the values they picked up by society except my message was couched in Christian terms.

My "Be disciplined" messages accomplished the same thing. It merely affirmed the "Gambarimasu" (I'll apply myself) spirit of Japan. These messages exhorted listeners to improve their relationship with God by more diligent use of the spiritual disciplines. I never actually said that more prayer, reading the Bible more, going to church more regularly, having better devotional times actually earns the believer brownie points with God, but I would not have argued with the person who said, "I had a terrible day today. This always seems to happen when I get up too late for my devotions."

"Be" messages full of moral instruction imply we are able to change our fallen condition in our own strength. Though unintentional, they underestimate the importance of grace and teach that through our effort we earn and/or secure acceptance with God. It does not differentiate the fundamental difference between the gospel and moralism. No matter how we apply ourselves our efforts will always be tainted by our human nature. This is why God's grace must permeate any exhortation for moral behavior.³

I am suggesting then, that the problem with the confusion of the gospel with moralism is due to the values of society, nihonkyo, and the lack of our understanding of how there is no place for moralism in the gospel. This contrast could not be more powerfully illustrated than the last words uttered by Buddha and Jesus Christ. What did they say? Buddha's final exhortation was "Strive without ceasing." What we must be careful to listen to and follow is Jesus' final words: "It is finished!" He tells us that we should not dare strive because He has completed the work. We must not think that He died on the cross so that we can try harder to be the person we should be. Jesus is not giving us a second chance to do it all over again and make it up to Him. Grace is more than a second chance. Through His death we are pardoned and we are complete in Him!

While on earth Jesus was approached by many who tried to impress Him with their achievements. Respected men such as Nicodemus and busy women like Martha were met with the same answer. They approached Him to show what they had done. To Nicodemus he said, "You must be born again." To Martha He said "Mary has chosen the better thing" pointing to the fact that Mary was sitting listening to her Lord. And to all of us



Jesus says that to do the work of God means we believe in the one He has sent, (John 6:29). What a contrasting message for a highly driven society such as Japan! Rather than getting a task done, Jesus is teaching that it is first essential to pursue and nurture the relationship with Him so that one's heart will be touched to praise, wonder and joy in His great grace. Ignoring this relationship for the sake of keeping many guidelines will produce one of three results. One, an inferiority complex because one fails to measure up to expectations; two, a superiority complex which comes from the relative success in performance; three, become a driven, addicted Christian trying to measure up to and never resting in his rightful inheritance as a child of God who is loved and fully accepted because of Christ's righteousness. Paul scolded the Galatian Christians for starting out in faith in the Spirit's work then later believing that they could attain their goal by human effort, (Galatians 3:3). What was the result of this human effort? They lost their joy, (Galatians 4:15)!

The consequences of emphasizing performance in the Christian life without talking about a heartfelt affection for Christ can result only in a joyless, judgmental spirit. The older brother of the prodigal could not rejoice at his brother's return, instead he looked down in scorn and judgment at his brother and his father! Simon the Pharisee looked down in judgment upon the prostitute and Jesus who was allowing his feet to be anointed by a sinner. Where did these attitudes come from? In their busyness to do all the "right things" to earn merit and also to think well of themselves, they could not see their own sins. Jesus tells Simon that the drastic consequence of not seeing one's sins is an inability to love: "He who has been forgiven little loves little." (Luke 7:47). They were playing all the correct notes, but they did not hear the music! What a strange message for a country like Japan where it is so important to look good. If our hearts are to be moved to love Christ, we must first see how great our sins are so that we can stand in amazement at the wonder of the gospel. "It is the gospel of God's grace where we know ourselves to be more wicked and needy than we ever imagined and, at the same time, we know ourselves to be more loved and accepted than we ever dreamed possible. This amazing reality compels us to love God with our mind, emotions, volition, time and resources. It frees us to live for His glory and pleasure."⁴ For there to be a working of God's Spirit in this land today, it must start here. We must see how the moral values of Japanese society have infiltrated our own lives and churches, cast it aside and cling to the gospel of God's grace and teach it daily!

Footnotes:

1 Peter Lundell, "Behind Japan's Resistant Web," *Missiology: An International Review*, Vol. XXIII, No. 4, October 1995. Also found in JEMA CPI 1999 Annual conference manual for training track 2, "Perspectives on Cross-Cultural Ministry in the Japanese Context."

2 Francis A. Schaeffer. *True Spirituality*. Tyndale House Publications, 1971, pp. 80- 89.

3 Bryan Chapell, *Redeeming the Expository Sermon, Christ-Centered Preaching*. Baker Books, 1994, pp.280-86.

4 Christ Community Church, Franklin, TN. Core Values statement.



Bruce Young, presently serving in the area of spiritual renewal, is a third generation missionary to Japan. He and his wife, Susan, have been with Japan Presbyterian Mission since 1974.



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Japan 4TH Congress on Evangelism June 27-30, 2000

This summer much of the world will be focused on the Island of Okinawa. While many countries worked hard to be selected for the site of the top-level G-8 Summit, Okinawa was chosen. However, even before this decision was reached, the Lord led the Japan Evangelical Association to have its 4th Congress of Evangelism there. Mr. Inamine, governor of Okinawa, speaking of the G-8 Summit said, "There is no more suitable place for the summit than Okinawa." Missionaries serving in Japan would echo governor Inamine's words, and say, "There is no more suitable place of the 4th Congress on Evangelism than Okinawa."

Against the background of a long and painful history of suffering and discrimination, the theme of the 4th Congress, "Living Together in the Gospel of Reconciliation," is very appropriate.

As the Apostle Paul reminds us in Romans 5:10a, reconciliation is that vertical relationship with God, "For when we were God's enemies, we were reconciled to him through the death of his Son." At the same time, the Apostle clearly illustrates the horizontal aspect of reconciliation in Ephesians 2:15, 16, "His purpose was to create in himself one new man out of the two, thus making peace and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility."

Both aspects of RECONCILIATION will be explored in a variety of workshops, seminars and Bible messages. Such themes as "Living Together as Family," "Evangelism and Living Together in Society," "Cooperative Evangelism and the Work of the Holy Spirit," are just a few of the many to be offered.

Dr. Gregory L. Waybright, president of Trinity International University, Deerfield, Illinois, (U.S.A.) will minister the Word of God. Mrs. Elisabeth Elliott, well known American conference speaker and author, will be speaking to a special gathering on the topic of, "The Role of Women in Evangelism and Church Planting."

To date almost 1,500 delegates are preparing to attend. For further information please check with the JEA Office at 03-3295-1765, FAX 03-3295-1933, E-Mail jea@air.linkclub.or.jp

Prayer preparation is vital for this significant gathering.

By Richard Kropp serving with the Christian & Missionary Alliance since 1969 is presently in church planting.



LIVING TOGETHER IN THE GOSPEL OF RECONCILIATION

A more appropriate speaker could not be found for this theme than Elisabeth Elliot. She will be sharing from her experiences with the Auca Indians in Ecuador (now called the Waoranu) and how she was able to go back and minister to them even after they had killed her husband, Jim. It is this kind of reconciliation that is being sought by the Japanese church in the 21st Century.

In addition to Elisabeth Elliot's message at the Missions Rally on Wednesday evening (June 28) from 7:30 to 9:30 in the large hall of the Ginowan Convention Center, she will speak again on Thursday afternoon (June 29) from 2 to 4 p.m. in the Gekijo of the Convention Center. Mrs. Elliot will give her philosophy of Christian womanhood. Both of these meetings are "open", which means that pre-registration is not necessary, nor is there any fee for attending.

Elisabeth Elliot (Mrs. Lars Gren) lives in Massachusetts (USA) and has an active ministry in writing, speaking, and radio broadcasting. Her Monday through Friday "Gateway to Joy," is heard over Back to the Bible Broadcast. Some of the books Mrs. Elliot has authored include *Through Gates of Splendor*, *Shadow of the Almighty*, *No Graven Image*, *The Savage my Kinsman*, *Passion and Purity*, *Discipline: The Glad Surrender*, *Let Me Be a Woman*.

We are indeed privileged to have Mrs. Elliot speak at this Congress on Evangelism!

The JEA (Japan Evangelical Association) Women's Commission, chaired by Dr. Akiko Minato, has been active in planning activities of the Congress and has worked in close cooperation with the women's planning committee of Okinawa. Mrs. Michiko Ishikawa, the Okinawa women's committee chairperson, has attended several meetings in Tokyo and has helped us understand the

details of the program and the facilities available to us. Warm relationships have already developed amongst committee members, and we look forward to having fellowship with our Okinawa sisters in Christ.

EVANGELISM and RECONCILIATION

There will be nine Symposiums where speakers will present topics related to evangelism in the family, in the church, in society, amongst youth, partnership in world evangelism, and the gospel of reconciliation. There will be workshops related to these themes where practical issues will be discussed. For example, the workshop on "The Church's Outreach in Society" will address living with the aged, the physically handicapped, and those who suffer from hunger. There will be 31 workshops from which to

choose during the four-day conference.

Other workshops related to the "Family and Evangelism", will have women sharing on such needy areas as the breakdown of the family in Japan, biblical view of partnership in marriage, personal independence, and the Bible's "Life Plan" for abundant living at any age.

Pray that God will greatly use this Congress on Evangelism to encourage and equip men and women to be vitally involved in reaching Japan and living together in the gospel of reconciliation.

By JoAnn Wright serving with Baptist General Conference since 1969 and joins her husband, Don, in church planting ministry.



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Dobson, of Focus on the Family, will be aired on SBC beginning April 1st, Monday through Friday at 3:16 in the afternoon in Nagano Prefecture. For more details contact Tsuneo Maejima at E-mail: familyfj@po.cnet-na.ne.jp or TEL/FAX (026)227-4632 Nagano or (045)972-3971 Yokohama.

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Clarence Wagner Conferences

For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future." Jeremiah 29: 11

Mr. Clarence Wagner, Director of Bridges for Peace, will come to Japan in May. You may have wondered about the name, "the Clarence Wagner Conferences." However, we gave the gatherings this name to help people become acquainted with Mr. Wagner.

The Ministry of Reconciliation

Mr. Wagner planted his roots in Israel and has worked in the ministry of reconciliation between Christians and Jews for the past 23 years. His faithful work is now bearing fruit as orthodox Jews and rabbis warmly accept the ministry of Bridges for Peace.

Who would have imagined that a rabbi would be on the Executive Board of a Christian group? Rabbi Dr. Bernard Resnikoff, a former Bridges for Peace International Board Member, said in a speech, "Bridges for Peace simply works quietly and unselfishly for reconciliation with us. Not ignoring the needs of the Jews, they open their hearts as if it were their own parents and brothers who are without food. They distribute food, clothe the cold and encourage those without hope with expressions of love. I can only be thankful that there is such a group like this in Israel. I would also like more people to know about Bridges for

Peace. The reason is because this group has changed my life."

Even in the Wilderness

With God's calling in his heart, this single, young man came to Israel without knowing where he was headed. Life in Israel is definitely not easy. Along the way, he experienced the pain of the Jews by encountering terrorism and suffering from the war in the Middle East. But what hurt more than the political struggles was the Jewish people's "heart of stone."

Hearts of stone which have grown harder over the generations do not change into hearts of flesh easily. However, Director Wagner did not give up trying to spread the love of Jesus Christ and an opening was secured by the power of the Lord!

Conference Goals

In this changing world, we need to have a clear understanding of God's Word. Few, however, understand Biblical Background so The Clarence Wagner Conferences address this need.

All the donations collected at the conferences will be sent to Israel, excluding necessary expenses. Director Wagner would like to rescue as many impoverished Jews as possible with the gifts from Japan.

Deep Understanding of the Bible

When people who do not know the Japanese culture read the famous literary work, "Tsurezuregusa," they cannot possibly understand it com-

pletely. In the same manner, when we read the Bible, we need to turn from the westernized version of the Bible to the original Hebrew version. Once our understanding of the Hebrew Bible grows, our vision of the Bible becomes three-dimensional.

The following is a schedule of Bridges for Peace seminars with Rev. Wagner in 2000.

Okinawa

Kadena Culture Center 588, Aza-Kadena, Kadena-cyo, Naka-Gashira-gun, Okinawa, 904-0203 (TEL) 098-956-1112
May 13th (sat) & 14th (sun) 13th & 14th 6:30 P.M. open, 7:00 P.M. start

Osaka

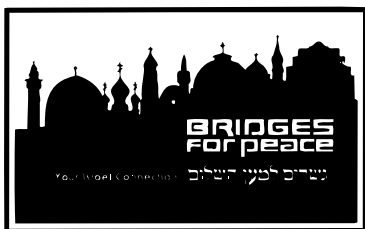
Morinomiya Piroty Hall Apio Osaka Small Hall 1-17-5, Morinomiya-Cyuo, Cyuo ku, Osaka-city, 540-0003 (TEL) 06-6944-1151
May 16th (Tue) & 17th (Wed) 16th 10A.M. 17th 2P.M., 6P.M. Tokyo Ochyanomizu Christian Center (OCC) 8F Chapell OCC 8F, Kanda Surugadai, Chiyoda-ku, 101-0062
(TEL) 03-5283-7333 May 18th (Thur) & 19th (Fri) 18th & 19th 6P.M.

Hokkaido

Sapporo Christian Hukuin-kan 15-1, Nishi, Kita-27-jyo, Kita-ku, Sapporo, Hokkaido (TEL) 011-758-4937 May 20th & 21st (Sun) 20th & 21st 2:30P.M.

Bridges for Peace Japan

Atsumi Takada
bfpj@mb.infoweb.ne.jp



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BIBLE STUDY SOFTWARE

MacSeisho & Tatsujin

Bible study software that integrates English and Japanese texts can enhance your ability to understand the text, increase your level of Japanese, streamline lesson preparation, and provide an unusual evangelistic tool.

In this brief article we will review two resources available for the Macintosh OS (operating system).

'MacSeisho' is Bible study software that uses the Shinkaiyaku version (Shinkyoudouyaku and the Japanese Living Bible will be available as add-ons later this year) and the NIV add-on.

'聖書の達人' is a collection of three resources that support Bible study. Both applications are valuable tools for personal study, but may also be considered a perfect gift for seekers who more than likely have a 'mouse' in their hand than a book about Christianity.

Feature: Furigana

'MacSeisho' features the only electronic text for the readings of every kanji. The readings are inline with the text (not above the kanji as in the printed versions) and are color and size coded for easy reading.

Feature: Builds Vocabulary

'MacSeisho' is designed to tightly integrate Japanese translations with English ones. This means you can view the translations side-by-side, above-below or interlinearly.

Modern Tech

Feature: kanji concordance

'MacSeisho' includes a concordance that lists all the katakana and kanji words in the 'Shinkaiyaku' Bible. By choosing a word, the program displays all the occurrences of that kanji along with the reference. However, two unique features make this extra helpful in learning kanji. First is the 'Grammatical Sort Option.' This sorts the occurrences by what follows the word. For example, if you search for "愛," then the list will group the words as follows: "愛を," "愛が," "愛する," "愛された," etc. A second feature allows you to see, in a separate window, all other words that use the chosen kanji. For example, choosing "愛" also lists all the other words that use the "愛" kanji, like "兄弟愛," "慈愛".

Using the Text

'MacSeisho' makes it easy to copy/paste or drag/drop text directly into your word processor. It also goes a step farther by providing an automatic retrieval option. Simply input your list of passages and 'MacSeisho' automatically collects them for you to add to your notes.

Advanced Integration

If your Japanese ability is reasonably good you will definitely benefit from another Bible study software package called '聖書の達人'. This collection of three resources includes a Bible dictionary, a Christian dictionary, and a Japanese one-volume commentary.

'達人' includes hundreds of color photos, maps, and black and white illustrations.

'MacSeisho' can easily be linked with '達人' to provide an integrated study environment.

'Tatsujin' and 'MacSeisho' are available in most Christian bookstores; 'MacSeisho' can also be ordered directly from Ron Barber.



MacSeisho2[©]

is a Bible study program for the Macintosh that integrates

**Japanese,
English,
Greek and
Hebrew**

texts for easy searching,
viewing and copying

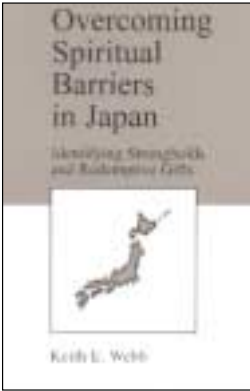
- * New International Version[©] (NIV) add-on is available now
- * Concordance of katakana and Kanji words
- * Furigana readings included inline with Kanji
- * Separate menus/dialogs/instructions for Japanese and English.
- * Revised interface including multiple, resizable windows.
- * Linked to the Mac version of "Seisho no Tatsujin"
- * Other add-ons have been licensed and are scheduled for later release including:

**Shinkyoudouyaku,
Japanese Living Bible,
Greek with grammatical tags,
& Hebrew with grammatical tags.**

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Overcoming Spiritual Barriers in Japan: Identifying Japan's Struggles and Redemptive Gifts, With Prayer Guides
Author: Keith Webb

When Christianity first entered Japan in the 16th century, it was quickly embraced and spread to both populace and leaders. What accounts for the great difference in receptivity to the gospel now?

In this booklet, Keith Webb, former missionary to Japan, outlines briefly the period of Japanese history from the Warring States to Iemitsu Tokugawa. It is more than a history lesson, however. Webb explores the spiritual issues and the spiritual demonic forces that gained control over Japan at that time.

With the great persecution of Christians, Webb shows how the government set up the Toshogu Shrine, the registration of all Japanese at their local Buddhist temples, and forced temple burial rites. The government not only wiped out Christianity, but also insured that the Japanese remained faithful to Buddhism. After years of isolation, the Japanese world-view and spiritual nature were changed and solidified.

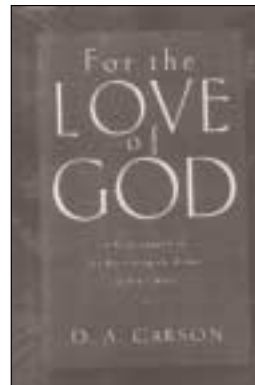
Social hierarchy, group allegiance and national uniformity are issues missionaries face daily.

I recommend that each missionary obtain a copy of this booklet and allow it to spur him on to fight the spiritual battle in Japan.

There is a prayer guide at the back of the book.

On sale now for (yen) 400 at JEMA office. Or orders may be made by e-mail: Keith@nextchurch.org

Reviewer: Nancy Soeley and her husband are with the Baptist General Conference, planting a church in Nara City. Nancy came to Japan in 1976 as a single missionary with SEND International.



For the Love of God: A Daily Companion for Discovering the Riches of God's Word
Author: D.A. Carson
Crossway Books, 1998, pages 384

D.A. Carson, research professor of New Testament at Trinity Evangelical Divinity School (USA) and prolific author, has had an immense influence on my thinking and ministry as a church planter.

In the preface, Carson says that "this book is for Christians who want to read the Bible, who want to read all the Bible." Carson, in his meditation for each day, seeks to provide the framework of what the Bible says to help make sense of each chapter. He uses the reading schedule (4 passages each day) developed by the Scottish preacher, Robert Murray M'Cheyne (1813-1843) which takes readers through the New Testament and Psalms twice each year, and through the rest of the Bible once. Carson shows the relevance of the passage for Christian thinking and

living, and reminds us of the big picture of the Bible's storyline.

I found this book so helpful that I gave it as Christmas presents to family and friends. For church planters who want to grow in their love for God and His Word, and who want to help believers understand the Bible's big picture, this book is an excellent place to start.

Reviewer: Donald Schaeffer serves with his wife, Hazel, and is with the Christian & Missionary Alliance, planting a church in Kawaguchi. Don came to Japan in 1984.



Hans Finzel: Empowered Leaders: The Ten Principles of Christian Leadership
Nashville: Word Publishing, 1998

Hans Finzel, Executive Director of CB International, presents his second work on leadership. Unlike his earlier book, *The Top Ten Mistakes Leaders Make*, which took a critical look at past leadership styles and how they are insufficient and/or detrimental to leading in the '90's, *Empowered Leaders* positively examines leadership from a strongly biblical perspective. Using numerous biblical examples he answers the question, "Who should be a leader?," discusses the leader's work, character, and essentials for godly leadership. Finzel makes extensive use of helpful lists, which makes find-

ing information very easy.

Every missionary, whether church planter, administrator, or "specialist" should read this book because in it Finzel strongly emphasizes the concept that "leadership is defined by the word influence . If you influence others in small ways or large, then you are involved in leadership," (p. 11). His emphasis on character and his practical applications will benefit everyone, even those in so-called "supporting roles." Of special interest are the sections on preparing for change (pp. 115-116), mentoring the Gen-X leaders (pp. 134-141), and finishing well (pp. 173-181).

Finzell says, "As a leader, how many times have you felt trapped like Gulliver, tied down by lots of little people with hundreds of tiny ropes that have left you immobilized?... Contrary to what most followers think, being a leader does not give you the freedom to come and go as you please. Quite the opposite. Leaders are tied to a multitude of peo-

ple, responsibilities, processes, and systems. You have few choices rather than more...Leadership is too much to do and not enough time. Leadership is everyone wanting a piece of your time. Leadership is unrealistic expectations. Leadership is pressure from followers that never let up. Leadership is a balancing act." (pp. 16-17).

Searching for a leader? How do you know if you've found one? Finzel suggests that the following seven qualities define "leader."

- L-Long-term Record of Effectiveness
- E-Ego Surrendered to Christ
- A-Approachable
- D-Devotion to Spouse and Family
- E-Excellence in Work
- R-Reflection of Christlikeness
- S-Sharing With Others

Because of the pace of the book, some areas aren't covered with as much depth as might be desired, however lots of information flowing at a quick pace makes the reading very

enjoyable. It's a great "big picture" book with plenty of endnotes and bibliographical information, thus making it a good resource for finding other books on leadership.

Suggestions for Further Reading:

- Armerding, Hudson T. *The Heart of Godly Leadership*. Wheaton: Crossway Books, 1992.
- Finzel, Hans. *The Top Ten Mistakes Leaders Make* Wheaton: Victor Books/SP Publications, Inc. 1994
- Hian, Chua Wee. *The Making of a Leader: A Guidebook for Present and Future Leaders*. Downers Grove, IL. IVP. 1987.

Reviewer: Bob Hay and his wife, Amy, are with SEND International, planting a church in Higashi Tokorozawa. Bob & Amy came to Japan in 1992.



Jesus, The Man and the Message



JESUS: YESTERDAY, TODAY, FOREVER
by Bruce Marchiano
The writing and the photographs are spectacular! You can't help but pick it up and be blessed. Each photo captures the joy, love and compassion that is so very much Jesus. It makes a wonderful gift!

Not only is this a very beautiful book to look at, the writing is great as well. The Christian actor who portrayed Jesus in the film, *THE GOSPEL ACCORDING TO MATTHEW* gives us a glimpse of Jesus as he walked the dusty highways and byways and touched the people he met along the way. This book will give you a new understanding of his incredible love for everyone including the reader 2000 years later! He is the same yesterday, today, forever!!!

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JUST THE WAY YOU ARE
by Max Lucado with art by Sergio Martinez
Five children try to impress the King who wants to adopt them by showing him their many talents and skills, but learn they are accepted just the way they are. One girl doesn't think that she has any talents or skills, but she does have a good heart. In the end that is what

counts the most to the King. This delightful tale will encourage children of all ages to hold fast to God's truth amidst the world's confusing messages.

そのままのきみがすき (22880) ¥1,600

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Continued from Page 11

Someone recently asked me what the vision would look like. To make it short, I would like to give you large brush strokes as I see it. Maybe your vision as well will enhance mine. Maybe we can paint in more detail together.

VISION

To see the CPI vision fulfilled, I see the Kingdom of God advancing

flame will be like a brush fire that will never be quenched. I can see a Church Planting network(s) that is interdenominational and international with churches constantly helping others to start new churches. I can see many church planting movements that share this spiritual dynamic and generate thousands of healthy, growing churches that will constantly be multiplying disciples. These churches would be adapted to their target

as has been pointed out by many, is clearly not the cleverness or giftedness of people. We have all seen God working mightily! Each of us needs to depend on God to do more and more. No one peaks in His glorious plan. SO, I ask you to pray.

I find it very interesting talking to my brothers on the JEMA Prayer Commission. We share a mutual vision. This vision is bringing the nations into white-hot worship of the Physician of our souls, Jesus Christ, is clear and central. The power of the Gospel will ignite our hearts and the hearts of many. It begins with one heart, and as a spreading flame, engulfs the family, the church, the community and the nation. This goal, however, cannot be realized without prayer and cannot be accomplished without church planting.

Let us pray and work to this end, for the best is yet to come! Maranatha!

By John Mehn



“Advancing God’s kingdom by mentoring leaders to be part of a movement that is multiplying churches that are multiplying disciples through the power of the Gospel.”

through prayer movements, cooperative ministry in faith, and kingdom mindsets to cooperate in the furthering of His Kingdom. I see the Gospel transformation and Gospel-centeredness (or Gospel driven-ness) as the spiritual dynamic that will change people, organizations, churches, society and the world. The spreading

groups and would be led by equipped godly leaders. I can see a spiritual movement sweeping through churches that will change everything we know!

PRAYER

This is where we are going! How we get there is something I want you to pray about. What has happened so far,

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Worship & Music: Reaching Up, Reaching Out!

Ten years ago I did a survey asking Japanese churches what their greatest needs were in the areas of worship and music. The overwhelming answer was “training for worship leaders.” Does your shikaisha, song leader, or music program in general need some help, but you’re not sure where to start? Maybe you can use the following points to develop your own training course. Many relate to music in worship but some can be applied to other areas as well.

Common Worship Leader Mistakes and Solutions?

1. Talking too much

Have one clear point in mind for every time you plan to speak. Make your point and let the pastor speak the main message! Let God do most of the talking through Scripture texts, responses, or the lyrics of songs.

2. Failure to explain

If we want newcomers to feel comfortable, we need to tell them exactly what to do and expect at each point in the service. We also need to explain why we do some things:

- ♪ Give the reason for any worship practices that may seem unusual to visitors such as kneeling, clapping, raising hands, receiving an offering, etc. depending upon what happens to be your church’s normal practice.
- ♪ Announce scripture passages by page number in the visitor’s Bible
- ♪ Explain what is expected during responsive readings.
- ♪ Provide the words for recitations of the Lord’s Prayer, Apostle’s Creed, etc.

- ♪ Think carefully through every element of your worship service and provide explanations to avoid “surprises.”

3. Unclear transitions with in medleys

- ♪ The leader should rehearse each transition with the instrumentalists until confident with entrances. Also, make sure the congregation can easily sense their entrance during the actual worship service.

4. Providing unnecessary information

- ♪ There is seldom a need to announce the name of a song. If you must say something, it is much more effective to briefly share the main point you want people to reflect upon as they sing the song.

5. Unclear directions when singing medleys

- ♪ Announce the song number far enough in advance for people to find it before they need to see the words of the song, and always call it out loudly and clearly at least two times.

6. Songs too high

- ♪ In Japan today, most people sing melody in many church services. Participation will increase if you alter the keys of songs to go no higher than a “C” or “D” on slow songs, and a “D” or “E” on fast songs. This will keep songs within the singable range of the majority of the participants, (see my note below).

7. Contradictory verbal and non-verbal cues

- ♪ Communication takes place through multiple channels. The leader’s gestures and posture should agree with and emphasize what is being said and sung.

8. “Scolding” the congregation into desired behavior

- ♪ Humorously presented scolding may seem funny, but it creates antagonism. (When I was growing up, our church’s song leader often said with a smile, “You all look like you’re sucking on pickles!” We laughed, but I never wanted to sing after a statement like that.) Motivate people toward deeper involvement by praising what they do well and asking for what you’d like to have happen, rather than criticizing what you don’t like.

Have you developed any training resources for those who lead your worship services? I’d love to see them! Drop me an email at gbauman@lifejapan.org

*Note on the keys of songs: Some songs have a broad range and it is impossible to lower the key. However, many songs in the Sambika and Seika can be lowered effectively. For our church’s worship times, I have lowered the keys of some of these songs. If you would like a public domain hymn in a lower key, check with me. Maybe I have it! Also, I’m publishing a bilingual Christmas carol book (release in September) with lowered keys. If you’d like a projected carol list (about 20 songs, 2 stanzas in each language), or have comments or a carol request for inclusion, please e-mail me.

Gary Bauman says, “I have performed at various levels on the piano, guitar, accordion, bassoon, alto, tenor, and baritone saxophones. I’m still trying to figure out which instrument I want to learn. When I’m not trying to play an instrument, I sing tenor.” He serves as a worship development consultant with LIFE Ministries and has been in Japan since 1989.



クリスチャン新聞 Gleanings from The Christian Shinbun

INTERNATIONAL V-I-P CLUBS

TOKYO, OSAKA, NAGOYA, TAKAMATSU and OKAYAMA are cities where the International VIP Clubs have started. The club's concept has been taken from the Scripture, "You are important in my eyes." Over the past ten years these clubs have been springing up all over Japan.

Mr. Kazuo Ichimura of Navigators Japan is one of the VIP Club founders. He says that the collapse of the economic bubble has greatly contributed to the growth of these clubs. Japanese businessmen are looking for "the true way of life."

Two years ago there was only one VIP Club meeting in an Imperial Hotel. Now there are 21 breakfast meetings held regularly with the vision of luncheon gatherings to start soon. Forty men attended the first meeting and 500 men gathered at Christmas time 1998. The summer of 1999 saw 550 gathering with more than 1,500 expected to attend the club at Christmas.

VIP Clubs are the work of God! Let us pray for this evangelistic outreach!

SELF IMAGE & THE CHRISTIAN BUSINESSMAN

LIFE Ministries has done research on the Christian businessmen of Japan. The results of the survey may interest you.

Twenty-two percent of Christian businessmen believe that they are looked upon as "strange" by non-Christians, whereas 37 percent of non-Christians think of the Christian businessmen as being "men of faith." Twenty percent of non-Christians say that Christian businessmen are reliable, and 12 percent say that the Christian businessmen's way of thinking has been westernized.

"Why don't non-Christians seek Christianity?"

LIFE Ministries research indicates that Christians think non-Christians are indifferent to religion, busy, not trust-

ing and think only the weak believe. However, non-Christians actually don't want Christianity to become the center of their lives, and do not want to be restricted by it. Others are, of course, indifferent and too busy, but only 6 percent show any kind of distrust. None of the non-Christians responded that they think religion is for the "weak".

"What do non-Christians think about Christianity?"

Christianity is more familiar than any other religion. They would be happy if they could believe.

It is a good religion and is respected.

It is a serious religion.

The spirit of LOVE is liked.

"What are the difficult points about Christianity?"

The history of war and bloodshed is not favorable.

The various doctrines, due to different interpretations, are hard to understand.

Christian teaching is obscure.

It is hard to understand the differences in denominations and missions.

It is hard to understand the difference between Catholics and Protestants.

DISCIPLESHIP OF CHILDREN Japan CEF

Child Evangelism Fellowship Japan, held a seminar for teachers on discipleship of children, November 1999, at Ochanomizu Christian Center, Tokyo. The theme, "What should be followed up after salvation?" addressed the need for leading children, who confess Christ, to possess the assurance of their salvation and to consecrate their lives to Christ. CEF plans to make this an annual event.

Founded by an American missionary in 1948, CEF holds a neighborhood children's activity called, "Hikari no Ko Kai" (Child of the Light), trains teachers, trains in areas of child discipleship and has summer missionary programs for high school students.

Mizuko Matsushita has served as JEMA Executive Secretary since 1984. Her faithful service and knowledge are invaluable.



Meanings of 'life' - 'Inochi', 'seimei' and 'shimei'

by Miriam Davis

Recently I learnt from a Japanese friend that the phrase 'いただきます' is actually an abbreviation of 'いのちをいただきます' and originally was an expression of thanks directly to the food eaten as the source of energy and life. Now the Kojien dictionary merely defines 'itadakimasu' as the phrase used before starting a meal and gives no indication of its original meaning.

The concept expressed by the English word 'life' is a complicated one. The Oxford Concise English Dictionary lists 9 separate meanings under the one word. But compare these to the range of different **words** and not simply meanings in Japanese and things become even more complicated. The Genius English/Japanese dictionary, for example, lists 12 meanings under 'life' and a variety of different words including the following most common ones:

生命	せいめい、いのち
命	いのち
人生	じんせい
一生	いっしょう
生涯	しょうがい
人命	じんめい
生活	せいかつ
生き方	いきかた
活気	かっき

No wonder if, like me, in the early stages of learning Japanese the choice of translational equivalents for 'life' had you bewildered. But as missionaries in the privileged position of introducing Japanese to the life that Jesus offers we need to be sure of the meaning of the words we use. I was therefore, fascinated to watch a video (available from Pacific Broadcasting Association) of a lecture given by Dr Tetsuo Kashiwagi, university lecturer and director of the Yodogawa Christian Hospice, in which he makes a helpful distinction in the definitions of '生命' and 'いのち'. Whereas the dictionary tends to define both words in terms of each other - thus, 'いのち' is defined as '生命力(せいめいりょく)' and '生命(せいめい)' is followed by 'いのち' in brackets, Dr Kashiwagi suggests that '生命' is used of life which has limits or bounds to it. For example, '生命' is the word used for 'life support machines' (生命維持装置-せいめいいじそうち). In

speaking of a politician's career the term '生命' is used and not 'いのち'. (彼の政治生命はあの失敗で終わった) In contrast, 'いのち' refers to life with eternal perspectives and unbounded by limits. (一つの空間に閉じ込められているのではなく、広がりを持っている。) In other words, '生命' is characterised by '閉鎖性(へいさせい)' and '有限性(ゆうげんせい)' ie bounds and limits, while 'いのち' is characterised by '永遠性(えいえんせい)' or '永続性(えいぞくせい)' and '無限性(むげんせい)'. It is eternal and limitless.

Dr Kashiwagi quotes a respected medical scholar and friend whose battle with liver cancer was recorded throughout his illness by NHK reporters. Before his death in 1997, Dr Yonezo Nakagawa said the following:

「私の生命はもうすぐ終焉(しゅうえん)を迎える。しかし、私のいのち、すなわち、私が存在、(そんざい)した意味、私が持っていた価値観(かちかん)というのは、けっして終わりを告げない(つげない)。だから私は死が怖くない。」

Dr Nakagawa also commented that medical science that up to the present has only thought about '生命' must also think about 'いのち' from now on.

「今までの医学は生命ばかりに目を向けてきました。しかし、これからの医学はいのちにまで目を向ける必要があります。」

Dr Kashiwagi also quotes novelist Mrs Ayako Miura, speaking on TV in 1996. Already unwell with Parkinson's disease she spoke of how tired she felt when a novel was completed because she had given of her very life to write. She explained how sharing the gospel through her novels was her calling, her mission in life and how the word for 'calling' - '使命(しめい)' - literally means to use one's life - 'いのちを使う'。 May God give us His grace to fulfill our '使命' as we give of our lives and limited language to share the wonderful gift of '永遠のいのち'.



Cross-Cultural Ministry Resources

by Patrick Hansen

Planting a church is no simple task, and it can become even more difficult in a country with such complex language and cultural patterns as we encounter in Japan. While we trust in and rely upon the Lord alone to build His church, we all have a responsibility to continue to learn about our host culture as we plan for and engage in evangelism and church planting.

CPI has started working on a comprehensive bibliography as a reference tool for you. We're collecting a list of classic texts, as well as those by contemporary missionary writers. Following is a sample of recommended reading. Several of these items (underlined>) can now be obtained at special prices directly from CPI by contacting the JEMA office.

Ayabe, Henry. *Step Inside Japan: Language culture mission.* (JEMA, 1992).

CPI 1999 Track 2 Notebook: "Perspectives on Cross-Cultural Church Planting in Japan"- 1,500 yen (includes notes from all 1999 CPI Conference cross-cultural sessions as well as five other articles on cross-cultural ministry.)

Contains:

- "A Church Multiplication Movement Vision for Japan: Implications for Missionaries" (Tak Oue)
- "Building Trust: The Foundation of Cross-Cultural Effectiveness" (Patrick Hansen)
- "Cross-Cultural Conflict in Evangelism and Church Life: Relationships in an Amae' Culture" (Gary Fujino)

"The Real Life Religiosity of the Japanese Heart" and "Conversion and Discipleship in the Context of Japanese Ancestor Practices" (David Ronan)

Dale, Kenneth. *Circle of harmony: A case study in popular Japanese Buddhism with implications for Christian mission.* (The Kawata Press, 1975).

Dale, Kenneth. *Coping with Culture: The Current Struggle of the Japanese Church* (1999) - 800 yen

Doi, Takeo. *The Anatomy Of Dependence.* (Kodansha, 1973).

Doi, Takeo. *The Anatomy of Self.* (Kodansha, 1985).

Lebra, Takie Sugiyama. 1976. *Japanese patterns of behavior.* (University of Hawaii Press, 1976).

Hesselgrave, David. *Communicating Christ Cross-Culturally.* (Zondervan, 1978).

Lewis, David C. *The Unseen Face of Japan.* (Monarch Publishing, 1993).

McQuilkin, J. Robertson. "Japanese Values and Christian Mission," in *Japan Christian Quarterly.* (Fall): 253-265, 1967.

Ogata, Mamoru. "What Can We Learn From Japan's New Religious Movements" *Evangelical Missions Quarterly* Vol 27 No. 4 Oct 1991.

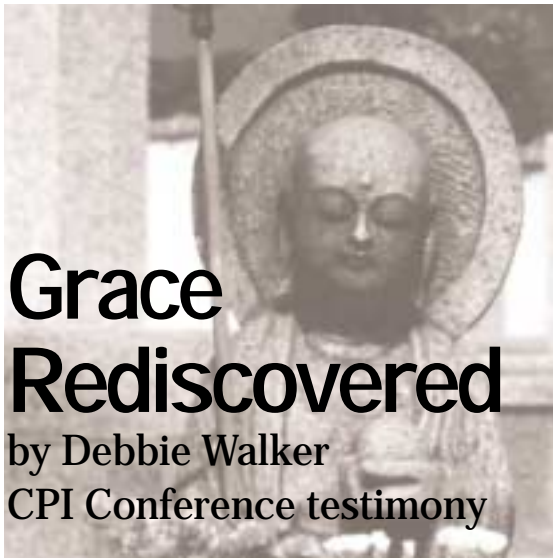
The Harvester's Handbook: Evangelism and Church Planting in Japan (JEMA, 1994).

Webb, Keth. *Overcoming Spiritual Barriers in Japan: Identifying Strongholds and Redemptive Gifts* (NextChurch Resources, 1999) - 400 yen

"Young Japan" (*Time Magazine*, May 1999, pp 20-57).

CPI is interested in any suggestions you may have for texts to be included in this kind of bibliography.

Pat Hansen has served in Japan since 1984 with OMF International. Currently he and his wife are church planting in Urawa, Saitama Prefecture. His wife, Faith, is an elementary teacher at CAJ.



Grace Rediscovered

by Debbie Walker
CPI Conference testimony

I cannot believe I am standing before you talking about the idols in my life.”

The first word that came to my mind, when asked to share with you the concepts I've been studying in the *Sonship Bible Study, was GRACE. This Bible study has been used by the Lord to expose idols that I didn't even know existed in my life. It has also been the means of helping me grow in my understanding of the depth of God's love and the riches of His grace freely given to me.

When I became a Christian over 20 years ago, I KNEW that God saved me from spiritual death by giving me spiritual life through His Son, Jesus, and His work on the cross. I KNEW that through the work on the cross I became an adopted member of God's family with the full rights of an heir, and I KNEW that it was a free gift. The sad things has been that as I have grown older in the Lord, instead of the cross becoming bigger in my life, with grace, repentance, faith and love becoming more prominent, it seems that this ocean of grace has actually become smaller and works, righteousness and self-justification have begun to play a more important role.

I would like to share with you several ways in which the Lord has recently shown me how I attempt to EARN my standing before God and others. Almost every day, in many subtle ways, I am set on trying to establish or prove my own righteousness.

I like to receive approval from others. I think I win God's approval by WHAT I do. It is all rather subtle as the activities I engage in seem good and right, but when I check my motives, I see how sinful I am.

Just over a week ago, I went to a tennis tournament to watch my son play. I had made arrangements for a ride with a friend early in the week. Later I heard from my husband that my friend's son would not be playing, so instead of checking things out, I arranged for a ride with someone else. No problem there, right?

At the tournament I spotted my friend and called out how surprised I was to see her. Without thinking, I blamed my predicament on my husband. I didn't want to lose my friend's approval. I wanted her to think I had nothing to do with her coming alone and my getting a ride with someone else. For those few moments, I was more concerned about defending myself than about being vulnerable and apologetic.

The saddest thing was I did not believe that God approved of me as His child. I did not believe that He delighted in me as His daughter. I settled for believing the smaller story, of me being on the throne and needing to defend myself instead of believing the bigger story, of God's almighty love for me and His approval based on His sovereignty in choosing me. Of course, the bottom line was pride. I wanted to look good before others. I tried over and over to bury my fallen nature under a flurry of performance and right answers, forgetting that Jesus exchanged His perfect record for my sinful one! He had given me His righteousness when I first trusted in Him!

MY DISCOVERY: God's acceptance of me does not depend on my performance.

Now, I need to confess another idol. I have found that I am more concerned with what the Christian community thinks of me and my performance than I care about what God thinks. This has become clear to

me in the area of language acquisition.

Having lived in Japan for almost ten years, I continue to struggle with Japanese. My feelings of self-worth have been tied to my inability to speak the language. I am reminded of this every time I shop, answer the phone or carry on a conversation.

MY DISCOVERY: By grace I am coming to understand that speaking the language or not speaking the language is not the bottom line. What really matters is that I believe God, in His sovereignty, has me in a place of weakness so that He may become my all, yes, even my portion. Do I really believe that God, with His love, can fill me and enable me to communicate this love even if my language isn't perfect?

In these kinds of situations, I need to repent and believe the Gospel again and again and again. I have always thought repentance had to do with a change of behavior and with punishment. Now I see that the change in behavior begins with a change in the heart. It is the change of heart that moves me, by the Holy Spirit's working, toward, not away from, God. I change from self-reliance and idolatry to a new dependency and trust in His personhood!

During one Sonship Bible Study class the question, "Who does God love more, Jesus or you?" was asked. I didn't know how to answer because I knew I hadn't worked hard enough to earn God's love, so of course, God must love Jesus more. The truth of the Gospel is, however, that Jesus died on the cross for me and took away my sins for the past, present and future. He exchanged His perfect record for my filthy one and imputed to me His righteousness. I hadn't become righteous; I had been declared righteous. I am a sinner, yet, before God I am seen as righteous because Jesus' life and work applied to me.

MY DISCOVERY: God loves me as much as He loves His only Son, the Lord Jesus Christ.

I came across the book, *The Valley of Vision*, which expresses the principles of the Sonship Bible Study in a way that I am unable to communicate, and I quote:

“But, O, how I mourn my sin, ingratitude, vileness, the days that add to my guilt, the scenes that witness my offending tongue; All things in heaven, earth, around, within, without, condemn me—the sun which sees my misdeed, the darkness which is light to thee, the cruel accuser who justly charges me, the good angels who have been provoked to leave me, thy countenance which scans my secret sins, thy righteous law, thy holy Word, my sin-soiled

conscience, my private and public life, my neighbors, myself—all write dark things against me.

I deny them not, frame no excuse, but confess, ‘Father, I have sinned.’ Yet still I live, and fly repenting to thy outstretched arms; thou wilt not cast me off, for Jesus brings me near, thou wilt not condemn me, for he died in my stead, thou wilt not mark my mountains of sin, for he leveled all, and his beauty covers my deformities. O my God, I bid farewell to sin by

clinging to his cross, hiding in his wounds, and sheltering in his side.”
*Sonship Bible Study is published by The Banner of Truth Trust and distributed by World Harvest Mission, Pennsylvania.



Debbie Walker and her husband, David, came to Japan in 1988 and serve with OC International.

Regaining The Apostolic Method

Multiplying Churches Japanese Style

At the 1999 CPI Conference, Rev. Hiroshi Kawasaki and Rev. Hiroyuki Akae, gave testimonies that challenged and inspired everyone that heard them. Both pastors demonstrated a vision for the multiplication of churches for the multiplication of disciples in Japan. Following is a report on their testimonies:

Strawberry Evangelism

Pastor Kawasaki began his testimony by expressing his concern for the 99% of the Japanese who do not yet know Christ as Savior and Lord. That was the basis of his personal commitment to the urgent task of church planting.

Years ago, Pastor Kawasaki was encouraged by a missionary to view the church as a kind of strawberry plant. Kawasaki says, “in church planting you have to learn from the strawberry plants. They stretch out in all different directions before they are ready to blossom and bear fruit. In the same way the church needs to be able to spread itself out in order to bear fruit that will last.”

They were feeling somewhat daunted facing the difficult task, but in 1995, in cooperation with LIFE ministries, they stepped out in faith and began a “church planting network,” that would be likened to a “strawberry plant” reaching out to bear fruit in multiple locations.

Networking

Kawasaki defines this church planting strategy as a “holistic” network with churches and missionary teams working together for a common purpose, the birth of new churches. If “several churches join together and each has the vision to plant a new church, a network can be formed.” In 1996 five churches gathered together with a vision to form such a network, with the expressed purpose of starting churches which would “in turn start other churches.”

Ten months were spent in determined prayer, planning, and preparation. At the end of that time, each of the five churches had: developed a team, chosen a site, and determined a clear and focused strategy for starting a daughter church.

In the first year the emphasis was primarily on developing relationships with non-believers. The result of this evangelistic strategy was that new believers were soon baptized and organized into new churches. Within three years, each of the five churches had started a new church.

“Our ultimate goal is not to just start new churches, but that those churches in turn will become parent churches.” They are currently moving into that next stage where, with the mother churches helping, the new churches intend to become “parents” and the original five churches “grandparents” by the year 2003.

The Church Planting Mandate

Since 1984, over a period of 15 years, Akae’s church has planted nine

churches. Five more are expected to soon reach independence. “All of our independent churches currently have their own land, building and pastor,” says Pastor Akae, and adds that “each church is concretely planning for its next church start.”

Why not just develop one large church? Akae answers, “because it’s God’s will”. He points out that obedience to and fulfillment of the Great Commission require that churches be planted as disciple making centers. This is clearly God’s plan and God’s method for winning Japan for Jesus Christ. It is not an optional method of missionary work, but a clear and definite command which must be obeyed by God’s people.

Akae says, “We began with a vision of a church with 1,000 members”, but then repented of the “desire to have a mega-church”. They changed their focus to God’s method, church planting and church multiplication.

The Need for More Missionaries

Pastor Akae believes in working in cooperative ministry with foreign missionaries focused on starting new churches. The missionaries’ emphasis was evangelism while the Japanese co-workers did most of the pastoring.”

He believes fervently that missionaries are crucial for the evangelization of Japan. He finished his testimony with the following word: “We want more and more missionaries to come to Japan. I made a tour to the United States specifically to express our gratitude and to appeal for more.”

Akae says in response to Jesus’

words in Luke 4:43, "Jesus said I must do this [preach the gospel in other towns], no matter what. This is not a methodology. This is a major principle of world mission. This is a command of the Lord Jesus Christ that we must obey. Why is it we are not?"

"I am sensing that you missionaries are here in Japan because of the Lord's Great Commission. Please do not be discouraged by the difficulties you face. Please tell your supporters, 'It is because it is difficult in Japan that I must be here.' Otherwise we would have to write off ministries to Muslims and to Jews as well."

"While the eyes of Christians in the West are being drawn to Eastern Europe, God's eyes are on Japan. If Japan changes, the world will change. You are the chosen servants to bring about that change here in Japan. Past

mission in Japan was carried out by missionaries. From my heart I am grateful for that."

"There are some people apparently who are saying that we no longer need missionaries in Japan, but that is a great mistake. Please do not be discouraged at the small harvest of fruit that you are currently seeing, but rejoice in it."

"I am continuing to plead with my colleagues, my Japanese pastor friends, that church planting must be done in Japan. Those who say 'Yes, church planting has to be done, but I'm too busy right now,' are those who have are not facing reality. They are out of the will of God. That is sin. They must repent. For the task to be accomplished, missionaries and Japanese pastors must join hands."

"If missionaries will repent and give themselves to the evangelization of

Japan, and if Japanese do the same, then we will tear down the walls of culture that separate us. So I end my testimony with gratitude to God for His grace and to you missionaries for your love. Thank you very much."

Hiroshi Kawasaki has been serving the Lord for 30 years in Yamagata Pref. He is also the director of the Japan Church Growth Institute.



Hiroyuki Akae has served in ministry for 28 years in a suburb of Okayama City with a population of 50,000 to 60,000 people. His church began 70 years ago. Pastor Akae and his church have a vision for church multiplication.



Continued from Page 4

waters of the Jordan will be cut off... and stand in a heap" (Joshua 3:13).

God had clearly said, "Go!"

So Joshua and the Levitical priests carrying the ark (picturing the Creator's Presence with them) marched forward. The historical record tells us what happened: "When the feet of the priests who bore the ark dipped in the edge of the water, the waters that came down from upstream stood still and rose in a heap.... and all Israel crossed over on dry ground" (Joshua 3:15-17).

What shall we say of Moses when he stood, shepherd's staff in hand, at the seaside? The armies of a furious Pharaoh were closing in behind him. The cruel waters of a surging sea stretched out in front of him, and the shrill cries of his milling, restless compatriots almost suffocated him. Talk of finding one's self between a rock and a hard place! Moses was right there, about to be crushed and disposed of because of the foolhardy mission he had set out to accomplish.

Foolhardy, yes! Except for one thing. The Great God, to whom the armies of the world are little more than a swarm of grasshoppers, was wonderfully there. And He had said to Moses, "Lift up your staff, and stretch

out your hand over the sea and divide it. And the children of Israel shall go on dry ground through the midst of the sea" (Exodus 14:16).

And that is just what Moses did! He lifted up his hand, and in response to that act of obedient faith, the God who had made the sea, made a way in the sea. Moses was not overwhelmed, neither by the sea nor by the armies arrayed against him. He had responded with a simple "Yes" to the voice of the Living God—and had found that beyond the turbulence there was a Rock, the Rock of Provision.

Peter, like Joshua and Moses before him, was hanging on in faith to the reality of the Exalted Lord. He found that, right there in front of men who would have him murdered (including, probably, the soon-to-be-changed Saul with his murderous intent!), was the Rock, spread out beneath the pathway of obedience. Peter was given the eagle eye of faith to see beyond the impossible, beyond the dark circumstances. In faith drenched obedience he spoke—and found he was standing on solid Rock, the Rock of the Presence and Provision of none other than the Exalted Lord Himself. Not only were his murderers answered, but also thousands came to the Lord!

Standing in his own strength, in that very same room, the very same Peter had just a few weeks before vehemently shouted, "I don't even know that Man!" Today, it was all different, and clothed in Another's strength, he stood rock firm.

This is The Secret—that the Exalted Jesus uses very ordinary individuals as His instruments. He lives in them and works in them. He teaches them, in the midst of weakness and temptations and failures, the vital lesson that Peter had learned in the school of Real Life—that just beyond the storm and beyond the uncertainty is the Rock. He shows them that the God of Grace stands ready to work wonderfully along the pathway of patient, faith-drenched obedience.

That is the secret of effective church planting and of fruitful missionary service. There is no other!

Kenneth McVety served in Japan from 1949 to 1998 and was Director of Word of Life Press for 44 years. He was President of EMA (presently JEMA) when this magazine was born ('52)! Kenneth along with his wife, Anne, are retired and residing in Canada.



From Prodigal to Older Brother to Son

by: Fred Reid

Before becoming a Christian, I lived the life of a prodigal, far from the Father, spending all that I had on wild living. At sixteen I dropped out of school and left home. By the time I was nineteen I had developed a full-blown drug habit. In spite of all that, it was at this time my Heavenly Father found me even though I was “still a far way off.” He ran to me with hugs and kisses, wooing me and welcoming me into His family.

Those first months and years I felt

so close to God. All was new and fresh. I was astonished by God’s love for this sinner. Because I still felt my weaknesses very strongly, I leaned heavily upon God’s grace. Having no spiritual knowledge, I continually sought His wisdom. There was also within me a deep thankfulness and desire to do what pleased my Heavenly Father.

My newfound joy, however, began to fade before I knew it. The intimacy and power that had freed me from sin started to wane. I never let anyone know, because I had quickly developed the reputation of a powerful, changed young man. I had become known as an evangelist, a leader at my Christian college and as someone who was very successful academically. So within the “gates” of Christianity, I found a new drug. This drug had power and gave me a sense of identity, security and joy. This drug could be called by many names, such as success, “the praise of man”, pride or selfish ambition. My motivation to be a “successful” Christian began to help me stay far from the “bad” sins which once enslaved me.

As a young Christian, I had other struggles with such sins as lust, envy, fear and doubt. However, since I almost never heard any Christian express concrete weaknesses, I thought I was struggling alone. Confession, I thought, might jeopardize the love, acceptance and praise that had now become my god. The heavy load of being a “man pleaser” and success-driven, robbed me of security, joy and intimacy with the God I had once known. Anxiety and fear of failure in the areas of preaching and “support raising” (necessary for missionary service), sapped all my joy in serving God. I was being crushed by self-imposed demands of being “a good missionary.” Fear became the fuel that drove me to keep outward appearances polished.

Fear drove me to prove I was competent in all things.

I arrived in Karuizawa as a missionary in 1989. I was now presented with more overwhelming difficulties. The complexities of evangelism and church planting, slow growth in ministry, and language difficulties stood before me like an insurmountable mountain. I had a deep dread of failure and a sense of aloneness that plagued me regularly. It was in Karuizawa, during language school, that all my fears and struggles started coming to a head. For the very first time in my life I was away from my comfort zone. Missing were the regular doses of praise and affirmation provided by my church in the United States.

In this valley of weakness the Father once again came to me with His gracious welcoming heart. God came through a tape by Jack Miller entitled, “Orphans versus Sons.” Dr. Miller described the spiritual orphan as a lost child living life by his own resources. He then showed what the orphan mind-set was like. It was one full of fear, aloneness, defensiveness, and self-protection. The orphan always had the need to be right and succeed. He had a self-confident spirit and a tendency to display the attitude of “I can do it.” The orphan was regularly seen comparing himself to others or boasting. The orphan carried with him long records of achievements, making sure his good works were seen by others, hoping to gain praise.

I saw I had gone from being the lost prodigal described in Luke 15 to becoming the lost self-righteous older brother.

The older brother, although working right in the Father’s fields and living in the Father’s house, was just as lost and estranged from the Father’s heart as the younger prodigal who had run away to a far country.

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My heart began to mirror the older brother's attitudes. Though he was at home, he did not have a relationship with his Father. Like me, he was busy earning the Father's approval. Like me, he was angry, feeling like a slave.

Undaunted in His pursuit, the gracious Father attempted a rescue mission. He went into the fields and pled with his lost son (Luke 15:28). The older son's orphan spirit was shown again when he said, "All these years I have been slaving for you and have never disobeyed your orders" (Luke 15:29). Though all the Father had was his, he had never opened his heart to living out of the Father's grace. His disbelief burst out in his words, "You never even gave me a goat."

In response to the older son's unbelief, the Father spoke the gospel of grace with His words, "My son, you are always with me and everything I have is yours" (Luke 15:31).

I have needed to hear those words

all day, every day. My complete forgiveness and acceptance by the Father, through the cross of Christ, is the only truth that has rescued me from slipping into the life of "an orphan."

The Spirit is helping me believe the truth of who I am in Christ. Often it seems like I take three steps forward and then two stumbles back. After being a Christian for almost twenty years, the Father is teaching me that there is so much joy and freedom in being a son.

Christ is showing me that the gospel of grace is not just the door into the Father's house, but it is the rich banquet Christ serves to His children continually and freely. As I partake of the gospel by faith, I am slowly being freed from the heavy burden of the orphan spirit and self-effort (Galatians 3).

In closing, my prayer is,... the Father, from whom his whole family in heaven and earth derives its name, I pray that out of his glorious riches, he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts by faith. And I pray that you, being rooted and established in love may have power together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God. Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus, throughout all generations forever and ever, Amen (Eph. 3:14-21).

Fred Reid has been serving with the Japan Presbyterian Mission since 1989. He is the director of the Chiba college ministry.



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Dr. and Mrs. Ernst Vatter
are no strangers to Japan. They have served as missionaries here with the Liebenzeller Mission, and Ernst Vatter was the 1995 KUC summer pastor. We feel truly privileged to have him return to minister to us again. Although officially retired, Ernst Vatter is much in demand as a conference speaker, and we believe you will be greatly enriched by his ministry in Karuizawa this summer.

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Karuizawa Union Church

July 30--August 2, 2000

Sunday 10:30am & 7pm Monday--Wednesday 10am & 7pm

Guest Speaker: Dr. Ernst Vatter

Dr. Vatter comes to us with this background:

~ a Liebenzeller missionary to Japan 1951~1964,

**~ the Overseas Office Director and
International Coordinator**

**for Liebenzeller Mission based in Germany
for thirty years,**

**~ presently retired but travels & speaks
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We have a long history of vegetable-based soaps that are biologically sound and non-polluting. Please give your patronage to our line of environmentally sound, vegetable-based products.

• **Offering reusable containers and refills to save resources and reduce waste**

We have introduced a refill system for all our products – liquid soap, laundry detergent, dish soap, shampoo, rinse and so on. We hope to aid you in a lifestyle of taking care of the environment.

Natural Life Care



人に地球にやさしい
製品づくりを目ざしています。

**Tama no Hada Sekken
Kabushikigaisha**

Sales Agency:

Miyoshi Kabushikigaisha
Midori 3-8-12
Sumida Ku, Tokyo 130
Tel. 03-3634-1341



●洗たく用 液体せっけん
●なの花 台所せっけん
●なの花 畑 シャンプー



●純植コンパクト2.4kg
●なの花 台所せっけん
●なの花 畑 シャンプー



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- * EDIBLE LARDS
- * EDIBLE HARDENED OILS
- * EDIBLE PURIFIED OILS
- * OTHER EDIBLE FATTY PRODUCTS

Consumer products include margarine for household use, and the vegetable cheese "EMARINE", sold out at most of major supermarkets. These household products have also been well received by consumers for their high quality. To help consumers better understand the importance of oil and fat foods, we are constantly seeking to develop new technology to enhance quality and further reduce the cost of our products.



MIYOSHI OIL & FAT CO., LTD.

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Warm heart communication by Aunt Stella

In the later part of the 18th century, when the German settlers came to Pennsylvania, they brought with them not only their culture but also their old family recipes. One of the German families by the name of Dunkel, whose daughter Stella liked to bake, developed many cookie recipes which we are happy to introduce to you.

