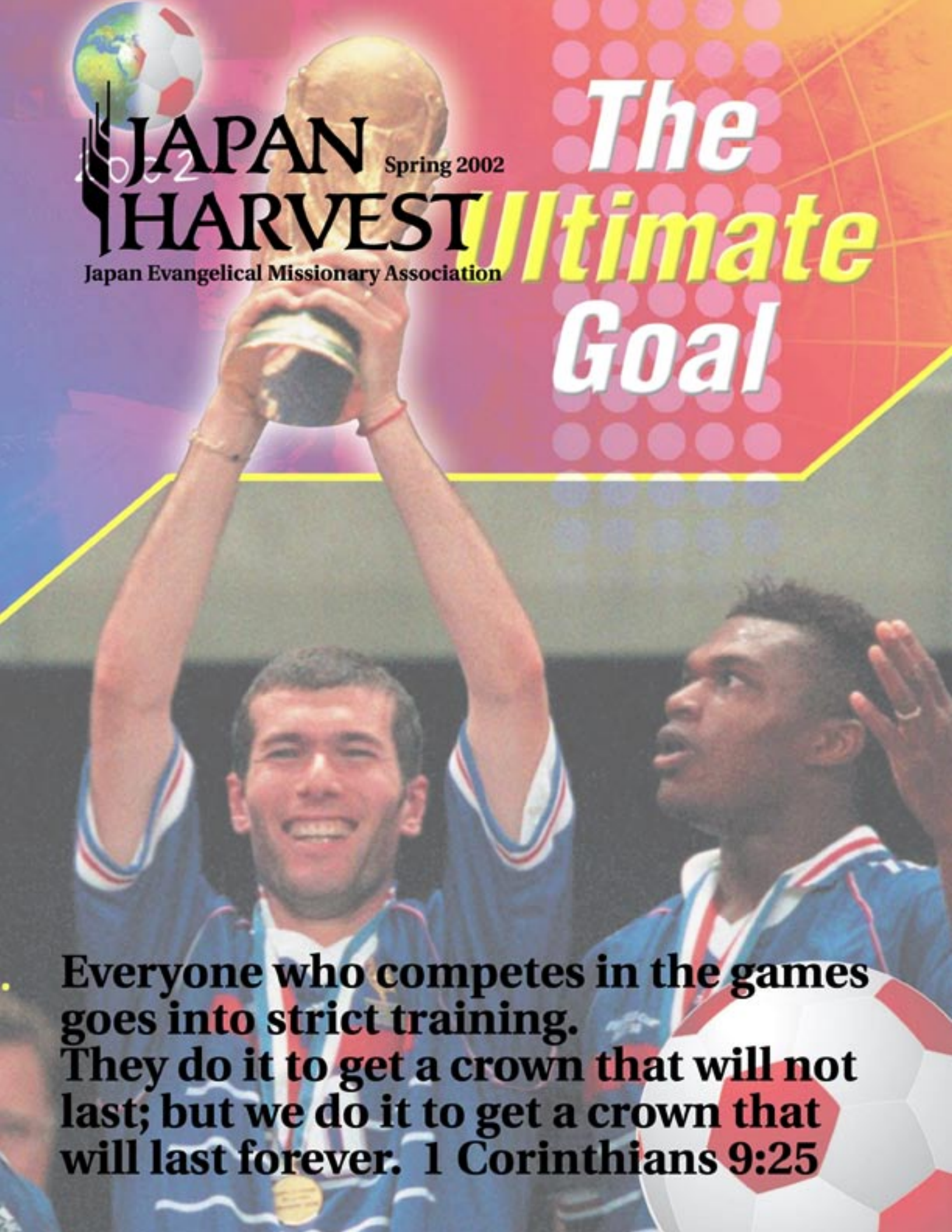




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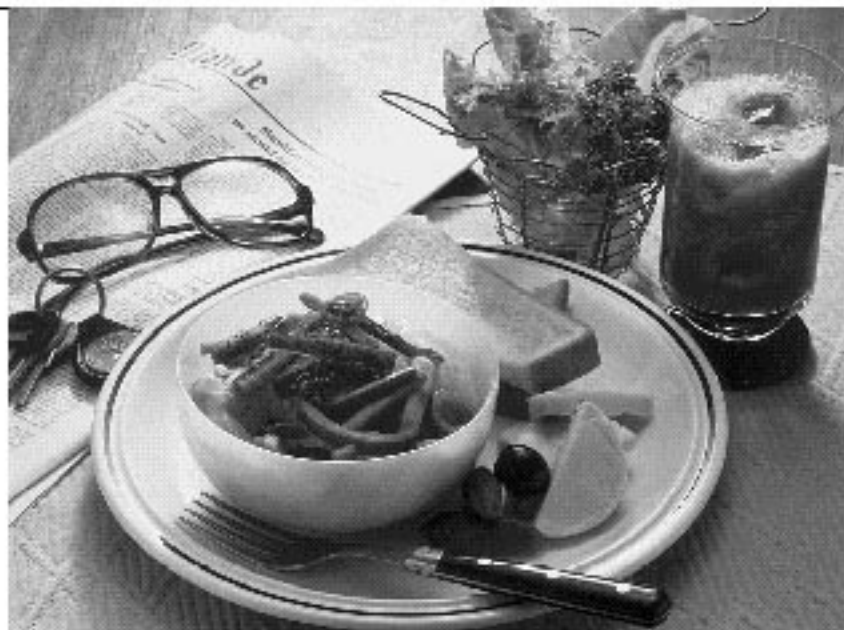
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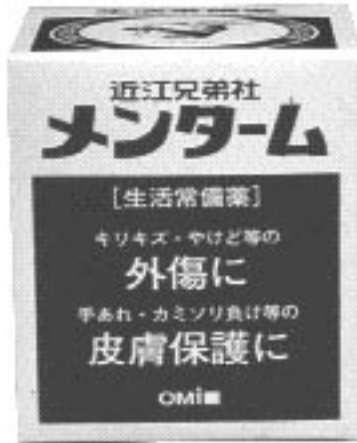




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Crown Him with Many Crowns

*Crown Him with many crowns, The Lamb upon His throne;
Hark! how the heavenly anthem drowns, All music but its own!
Awake, my soul, and sing, Of Him who died for thee,
And hail Him as thy matchless King, Thro' all eternity.*

*Crown Him the Son of God, Before the worlds began;
And ye, who tread where He hath trod, Crown Him the Son of Man;
Who every grief hath known, That wrings the human breast,
And takes and bears them for His own, That all in Him may rest.*

*Crown Him the Lord of life, Who triumphed o'er the grave,
And rose victorious in the strife, For those He came to save;
His glories now we sing, Who died and rose on high,
Who died eternal life to bring, And lives that death may die.*

*Crown Him the Lord of love! Behold His hands and side,
Those wounds, yet visible above, In beauty glorified;
All hail, Redeemer, hail!, For Thou hast died for me:
Thy praise and glory shall not fail, Thro' out eternity.*



Sports ministry is in its very beginning stages in Japan. We are very excited by the opportunities World Cup 2002 will bring and plan to use this occasion to lay a foundation for the future of sports ministry in this country.

When an event of this magnitude takes place, we make contacts with people we would never otherwise meet. We find we are making contact with many others who are also excited by the potential impact sports ministry will have on this nation. The World Cup provides an exciting testing ground to demonstrate the interest in and power of sport in today's world. We are not looking to make a one-time splash of outreach, but rather to establish an on-going ministry in both major sporting events and local small-scale sports

activities.

The involvement of so many foreign groups and ministry organizations makes this a great chance for us in Japan to learn about sports ministry and how best to use it. With the once-in-a-lifetime nature of this event, people are daring to try new types of ministry approaches. Various denominations, para-churches and mission organizations are pooling ideas and resources in a collective effort rarely seen.

In Japan we are planning to have two on-going sports ministry programs. The first is "Kidsgames". This is an effective way of combining game play and Bible teaching to present Christian principles in an outreach format geared toward children. Second, we are trying to create a coordinated effort in assisting churches and para-church groups in ongoing sports ministry. This second phase, still in the planning stages, is being called "Sports Net".

Three basic outreach efforts for general evangelism are planned. First, festivals will be held in twelve locations. These events incorporate clowning, face painting, bands, balloons and more to channel existing excitement for the games toward evangelical encounters in our communities. Second, tracts, Bibles and videos will be distributed in any locations we feel will be receptive. Third, sports videos and live feed of the World Cup games will be aired in homes, churches, and large outdoor settings we call "Bigscreen."

It remains to be seen how all of this will play out and how far-reaching this start point for sports ministry in Japan will be. As the ball goes into play, we are determined to do our best to use every opportunity to communicate God's love to our nation. We ask you to pray and to become a part of the worldwide event of World Cup ministry. Visit us on the internet at www.goal2002.org.

Bill and Nancy Walker have been serving under Japan Baptist Mission of the International Mission Board, Southern Baptist Mission since 1988.

Sharing God's Pain

Understanding the fellowship of His suffering *By John A. Harvey*

When most people are aware that we learn what the Father is like by looking at His Son, sometimes people miss significant revelations of Jesus' deity, thinking certain characteristics might apply only to His humanity. For instance, while Christ is meek and humble, few recognize that humility is a major attribute of the Trinity and not unique to Jesus.

The Son, who served the disciples with bowl and towel, was mirroring the Father, who likewise stoops to serve His creation. The idea of a humble God might be hard to accept. An even greater surprise comes when we recognize that the sufferings of the Messiah also mirror the Father, who feels pain.

In Genesis 6:6, as the Lord considered the corruptness of His creation, "his heart was filled with pain" (NIV). Due to our academic view of God, we usually dismiss such allusions as anthropopathisms, but there is more to see here about the personality of God.

Pain is not just an experience of those with physical bodies. The deepest sufferings are those of the heart. The God of love experiences jealousy, which is the anguish of love. Is Jesus the Man of Sorrows only during His years on earth,

or is this a description of a God who has long felt the rejection of His people?

It's interesting that the Crucifixion story does not concentrate only on physical pain, but also on emotional hurt of the Savior, the agony of rejection, betrayal and denial by His own—none of which was new to God.

The full implications that God knows suffering are beyond our understanding. The bottom line, of course, is that we don't want to add to it by our sinful behavior.

On the positive side, because God is no stranger to pain, He can empathize with our afflictions. As with Jeremiah, God sometimes invites people to share His aching heart and to enter into His rejection. Paul calls it the fellowship of His suffering (Philippians 3:10), and there is no higher calling.

The concept of judgment reminds us that there are limits to how long God will accept ongoing wounds to His heart. Amid all the violence and corruption of this age, it needs to be affirmed that "His heart is filled with pain." God can't help but be grieved. In these last days He is inviting His church to share His experience.

Jesus asked two of His disciples if

they were able to drink this bitter cup (Matthew 20:22). I have my doubts if we, in our Western culture, are able, but imagine the implications for those who walk with God in His grief. It explains the testimonies of those I met in Russia when they described their persecution in Soviet prisons as being the period of their greatest joy.

John A. Harvey is senior pastor of First Alliance Church, Toccoa, Georgia (USA). He has served as a missionary and as regional director for Europe and the Middle East for International Ministries of the U.S. C&MA. This article is used by permission (Alliance Life, February 2002).



Thinking Theologically About Church Planting: When Church Planters “Fail”

by Dale Little

Church planting involves taking risks. Our first church plant in Japan is illustrative. After two years of language study followed by two years of church planting, the time had come for our one-year home assignment. And yet after two years of investing our energies into essential church planting activities such as teaching, preaching, and evangelizing, not a single person had become a new believer. The prospect of failure, which in our initial excitement and preliminary strategy had seemed so remote, was now fully visible within the range of our vision.

I entertained various possibilities as to the cause of our difficulties. But no matter what scenario I sketched, the theological context for our church planting always provided hope. You see, I am convinced that church planting is rooted in a theological framework and therefore is not ultimately reducible to missiological methodology or strategy, even though those discussions are helpful. Church planting is essentially a theological activity.

In 1952 at the Willingen meeting of the International Missionary Council of the World Council of Churches (WCC), the concept that mission derives from the nature of God Himself received much attention. The mission of God, or *missio Dei*, was formulated so as to extend the idea that God the Father sends the Son, and God the Father and the Son together send the Spirit. The new extension comprised the addition of a third “movement”: Father, Son, and Spirit together send the Church into the world to fulfill the purposes of God. According to this new paradigm, the Church’s significance derived from understanding mission as belonging essentially to God, and only secondarily to the Church.

But since the time of this formulation of the *missio Dei*, in WCC circles the concept has thoroughly marginalized the Church such that God is seen as fulfilling His mission in and to the world outside of the instrumentality of the Church. On this understanding, the *missio Dei* is perceived to be as effectively implemented through socio-political and cultural macro structures as through the Church. This marginalization of the Church in mission occurred against the wishes of theologians like Karl Barth, who originally coined the term *missio Dei*.

In evangelical circles such as ours, however, the *missio Dei* can be understood as emphasizing that because mission derives directly from God Himself, the Church’s work in mission is in reality God’s work. That is, missionaries, including cross cultural church planters in Japan, participate in God’s mission as they go forth in mission.

We now have fifteen years of hindsight

from which to view our first church planting experience. The church now has its own national pastor and is growing. Although it felt to us as if we were risking failure at the two-year mark, the one who is building His Church knows all things, including all free choices of humans, and is therefore not the God who risks. He is not the God of only the possible. He is still sovereign. We were simply participants in God’s mission at one place on planet earth. If we had “failed,” we still would have been participants in that grand and unshakable divine mission. Our success is measured by faithfulness to our missionary God.

Confessing that our missiological task is only a part of God’s mission, that our mission belongs ultimately to God, provides us with spiritual resources to face the potential risks of church planting in Japan. We can remain calm and confident in the midst of difficult church planting assignments. The confession also makes us humble and modest when we see God use us to bring into existence churches where there are none or very few. To sum up, if we understand that the outcome of our ministry is entirely dependent upon our church planting’s sure location within the global mission of our unfailing and sovereign God, we are given the freedom to “fail.”

Dale was raised in Japan as an EFCMJ missionary kid and returned as a missionary in 1984. He currently leads a church planting project in Higashi Murayama Shi, Tokyo and is a lecturer in theology at Japan Bible Seminary in Hamura Shi, Tokyo. Dale, his wife Ann and three children live in Higashi Kurume Shi, Tokyo.



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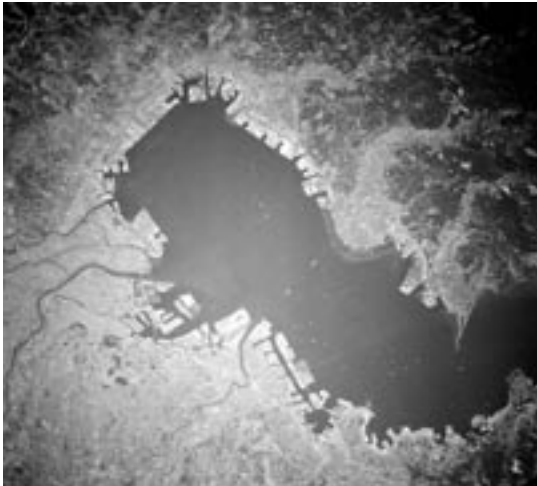
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Prayer Focus

I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone.

Kanto/CPI



Ilive, move, and have my being in Kanto (although I do venture out from time to time), so I could fill this magazine with what is happening here. What I'd like to do in this issue is focus on some of the many things which are happening, that your hope may be stirred and your faith mixed with that hope to add fuel to the prayers for this nation.

World Cup Soccer: Yes. Japan and Korea are hosting the World Cup Soccer games in June this year, and while games will be played at ten different sites throughout Japan and ten other sites in Korea, the final game will be held in Kanto at the Yokohama Stadium. A lot of prayer and coordinated effort has gone into getting behind the pastors in ten cities to support them in evangelistic efforts, such as bringing in outreach teams from overseas, and Christian soccer players to give soccer clinics for youth, and half time testimonies during large screen showings of the games.

Sports Net: I attended the World Cup coordination meeting in Tokyo hosted by the Southern Baptist Mission. The last meeting addressed the question of what happens after the World Cup. One exciting vision is the establishing of Sports Net. This would be a network for reaching people, not just through major sports events or even soccer itself, but seeing how we can network to evangelize and reach out to Japanese.

Saturday free for the first time. Young people will have more time to do the kind of things they want to do. At a seminar sponsored by the Youth Church Network, I learned that MTV is now the most watched of all the channels. We face the challenge of a worldwide youth culture that won't feel at home in our current churches. There are some young Japanese attempting this and probably hundreds more who would love to get the church out on the streets if someone would only show them some way to begin. I was blessed to see what has already begun right here in Japan. Let's pray for those who are stepping out in faith, and for a planned web-site, along with other ways of communication to be established soon.

In Kanto we find an interesting concentration, of not only the national government offices, but also hospitals, schools, and welfare institutions. In days of old, in Japan and the west, it was the church which established these. As time went on, though, the church more and more gave this work to the government. Now with the separation between church and state, there are fewer and fewer Christian values in these institutions. Now is the time for the church to take back or reestablish its God-given mandate, to reach people with the full impact of our message that, "God loves you." Let's pray that God's people will wait on Him to know what He would have them do to take back the ground in mercy ministry and education that has been given over to the world.

So, there is much that the church in Kanto is doing that should stir our hope and give us cause to believe for greater works than ever. Let's pray for the church in Kanto as it works to see God's Kingdom established through World Cup Soccer evangelism, Sports Network, and Youth Church Network. Let's also pray that we will know God's way to minister His love through schools and hospitals. There is much to stir our hope and fuel our faith!

(If you don't ever visit websites, but would like to pray anyway, please contact the JEMA office for more information about these opportunities and outreach programmes.)

John Somers-Harris and his wife, Rhonda, serve with Youth with a Mission. They live in Adachi-ku, Tokyo. John came to Japan in 1985.



This April the government-run schools will have every



Tsunami Warning!

Earlier today I heard for the first time at a JEMA meeting a new definition of what the values of JEMA are. JEMA is for networking, facilitating and equipping. JEMA is connecting you with other people to help you do your missionary work better and to do more of it. I could not help but agree with that assessment. As chairman of the CPI Leadership Team, these are ideas we value highly in Church Planting Institute (CPI). This should not surprise us as CPI was birthed 8 years ago from JEMA.

CPI is all about movements. Movements are hard to define, but, like being blown along with a strong wind, it's obvious when you are caught up in one. CPI has swept up over 720 missionaries and nationals from 19 countries, from over 75 mission agencies and denominations, from all over Japan from Okinawa to Hokkaido and some from overseas. As one JEMA leader said to me the other day, "CPI IS REALLY BIG." Like avalanches, movements tend to get big and their presence felt.

CPI is a movement, not an event like a conference. CPI has become like a *tsunami* that has swept many missionaries and

For Japanese, CPI is Awesome

By Gary Fujino and John Mehn

I've heard (that) this stuff (CPI) is awesome. And it is! I know God more." This quote is not by a missionary, but by a Japanese leader. The national annual CPI conference is making a significant impact on the lives and ministries of Japanese. What we have been seeing for years with missionaries is being repeated with Japanese leaders. The attendance by Japanese is experiencing rapid growth, leading to renewal and vision for many Japanese leaders. For them, the CPI conference is a great supply of help and, "You

will be greatly encouraged and strengthened."

The number of Japanese participating in the CPI annual conference has increased exponentially. Japanese have sensed the interdenominational movement that God has developed. One Evangelical Free Church pastor said that he, "Enjoyed fellowship with participants from many countries and denominations, who have the same purpose of life." One woman echoed the interest in the CPI conference as "a place for networking, worshipping

Japanese leaders in its wake. The effects of CPI can be felt all year, even from conference to conference. People are talking about new visions and are experiencing and seeing renewal in their Christian lives. CPI is a movement to start other movements; CPI is not an end in itself. CPI is a network for networks. Our dream is to see multiple gospel-driven church planting movements throughout Japan and the world.

There are several key elements to a God-given movement. First of all, God drives it with a vision for Himself. A movement is a God-centered vision that resonates with people. Second, movements are self-sustaining, self-propagating and self multiplying. Third, most of all, movements empower and catalyze people to the point that they are willing to die for it. Talk about being swept up in something!

Hey, maybe we should say that CPI is networking, facilitating and equipping for gospel-driven church planting movements. How does that sound to you? In this issue you will see how, through various means, people are doing just that. People are being touched in new ways by the transforming power of the Gospel. They are taking new boldness in areas of conflict. They are not settling for less than the great vision God is giving them, and they are teaming up to do more for God. Enjoy the special CPI submissions in this issue. If you are caught in the movement, enjoy. If you are not, please jump in with both feet. God's Spirit is blowing; we are enjoying what He is doing.

John Mehn

CPI Leadership Team Chairman

God, learning and growing in His love."

Bigger Japanese Vision

Like missionaries, many Japanese have a vision for God's heart for Japan and the world. One pastor said, "I received the tremendous gift of a vision for the harvest." Another said that he would recommend others come also "to be encouraged in faith and get a big vision from God." Just like their missionary counterparts, many Japanese become discouraged and lose their passion for ministry. One college ministry worker said, "Before I knew it, my vision had grown narrow and I was only working for what I saw for me and only for what was around me. I was able (through the CPI conference) to affirm once again the depth of God's love and the greatness of His heart for the souls of human beings

and for the entire world.”

Japanese Partnering with Missionaries

Japanese have a great desire to develop shared vision and learning with missionaries.

“It was great to see so many missionaries gathering together from all over the world! That clearly shows the love of God and His passion for this land,” said one female participant. It is important that Japanese and missionaries partner for Christ’s kingdom. “I firmly believe that the revival of Japan will occur when Japanese and missionaries join to work and pray together. And I would like to work as a ‘bridge person’ for that purpose,” said a PAZ Japanese worker.

Japanese see that in many ways missionaries and Japanese leaders are similar. “By spending time with many missionaries (at the conference), I was able to see that, in the Lord, we share the same trials and pains. I am praying that we might continue to walk together as good partners for the sake of the Lord,” said one participant. An Evangelical Free Church pastor also added, “You can know people who have (the) same kind of difficulties and overcame some of them. We can share things (with) each other and encourage each other.” One Japanese looked at the lighter side, “Come to rest and enjoy God and laugh with missionaries.” A PAZ worker made a great summary, “Missionaries are a great blessing and grace that have been given to Japan from God. Let’s recognize their value and look for common points of contact and purposes.”

Japanese involvement

Attending the conference for Japanese has become easier and easier each year. The conference has been entirely bilingual for several years. There have been many Japanese speakers at each conference. Last year Pastor Hiroyuki Akae (Domei) and “Kazu” Kurihara (Campus Crusade) shared before the whole conference regarding vision for ministry. Tokio Satake, Hiroyuki Akae spoke during some of the electives along with Pastor Hirohashi, and Dr. Fukuda who put on a mini seminar on coaching for 21 Japanese. In addition to these, Saori Tatsuno and Naomi Kamei were team

teachers. Devotions in Japanese were led by Pastors Hirohashi, Akae and Seima Aoyagi.

About half of the singing at the conference is done in Japanese. There is more opportunity for Japanese and missionaries to worship together. The highlight of last year’s conference was Pastor Yokota’s testimony. Read for yourself in this issue how the principles of CPI have affected widely and deeply one of our Japanese fellow servants. (See pp 11-13.)

Many Japanese come to learn about and facilitate church planting. An Evangelical Free Church pastor said the conference will, “Enlarge your perspective and teach you many things about church planting.” But it was easily noticed that the conference does not end there. One OMF national worker said, “CPI is much more than networking, methodologies and strategies.”

Targeting Hearts

In addition to emphasis on the vision for church planting, the conference targets the hearts of God’s messengers. According to one pastor, the conference was a, “great soul refreshing time and a heart flaming time.” The conference is a time of special focus on the godly life of the leader and his walk with God. “I received a fresh challenge from God to know Him in fellowship and to know the gospel better,” remarked one Presbyterian pastor. As a result, one man said he had, “More passion to love Christ.”

The conference focuses on the transforming power of the Gospel to transform the lives of Japanese as well as missionaries. Participants are encouraged to turn their eyes inward and examine their hearts before God. One missionary said that a benefit of the conference is that, “I can find my idols and be more clear to focus on God.” Japanese participants also are doing “heart work.” One independent pastor said, “I was shown the lack of love (in my life). I am thankful that I was able to reaffirm how the power of the Gospel reaches out to me, the chief of sinners.” Others have returned to their first love and have seen transformation in their lives and families. A Christian Reformed pastor said, “I have learned the basics of a joyful life and of vision for an evangelist who lives having sacrificed everything to the Lord. As an individual, I want to take

(good) care of my wife and live life for God with joy. I want to change so that my life is a song unto Him.” Like the testimony of Pastor Yokota, one Southern Baptist pastor mentioned returned joy. “I think Japanese pastors need to be changed more by Jesus. If (the) Gospel lives in us, why can’t we show the joy of being a Christian and being (a) pastor outside (or, outwardly)?”

We look forward to the next conference, November 12-15. We anticipate, with your help, more Japanese attending. How will they come to the conference? Well, you will have to tell them and invite them. There is a children’s ministry and housing with spouses. In answer to the question, “are you going to bring someone else?” One Japanese man wrote, “Yes, my wife” and drew a picture of a heart beside ‘my wife.’ Bring them with you so they can share in the many blessings. Also, pay their way or find a way to fund their attendance. Last year one group of missionaries took up a collection to send one pastor from Hokkaido. That is one of the sacrifices we must make for our partners in ministry.

Oh, and do not come only once. One pastor mentioned, “I want to share (with) people to come (to) this conference not only one time because we so easily forget everything and we need (to) remind and encourage each other every year.” Our shared dream is reflected in one pastor’s statement of, “I’d like to see more Japanese gather in order to have deeper interactions with those who have come to Japan from other countries.” No wonder the conference is awesome!



Passing the Baton:

Church Planting That Empowers: A Testimony from Japan 1998-2001

Don't call us *Sensei*, call us *San*, was the way Mary Jo and I introduced ourselves. The Nerima Grace Chapel (NGC) brethren were surprised but good-natured about our unorthodox start. Our dream for the new church plant was that we be true partners in ministry—coming along side, not directing from above.

A cardinal value of LIFE Ministries, the mission we work under, is to start and strengthen Japanese churches without creating an unhealthy dependence on expatriates. An important start in achieving this important objective was the contract of cooperation between LIFE and Nerima Grace Chapel. We were to be contract partners in starting this new church—much like consultants in the business world—with an initial three-year limit for our personal participation. This created a sense of urgency from day one that encouraged leaders to step up to the “plate.”

At one of the first planning meetings held at Nerima Grace Chapel, the mother church, we were asked, “Do you want to be the pastor of the new church?” While we knew this would make life a lot simpler if we said, “yes,” we also knew that it could create an unhealthy dependence. Instead, we proposed a Pastoral Leadership Team made up of key players: cell leaders and assistant leaders of cells in the target area. These cell groups in the target area made up the initial core of the new church, Kiyose Grace Chapel (KGC).

Without core members given by the mother church, it would have been very difficult to “pass the baton” to national leaders within three years. The interdependent relationship with the Nerima church helped make this possible. Combined

celebration services, shared resources, a combined summer festival and other events were great encouragements and enabled us to reach out to large numbers of unsaved people in the targeted area. Chida Sensei of Keisen Christ Church, who was also a member of the Japan Church Growth Institute board, talked to us about the importance of cooperative relationships in developing new churches when he said, “If you have three churches working together, it is easy to plant a new church!”

In retrospect, we, the expatriate church planters, were woefully ignorant of objectives to be achieved before we could phase out of the work. How would we know when we had worked ourselves out of a job? If we withdrew too early, the church would be ill-equipped to thrive, no less survive. If we withdrew too late, we never would leave!

What was needed was a plan for phasing out our involvement in the leadership of the new church. The time to plan, we discovered, for the “phase out” period, was before the church planter even arrived! It's especially true in Japan that if the “die is cast” that the expatriate “does” the ministry, then the baton will never be passed. Thus, the “phasing out” of the missionary should be planned right from the start because it affects every other stage in the church planting process.

The following is a phase out church planting plan:

- **Pre-entry stage:** Language & culture study and surveys (demographics, door-to-door, etc.)
- **Pre-evangelism stage:** Meeting felt needs in target community & otherwise building relational bridges
- **Evangelism stage:** “I do, you watch/

- help” phase of evangelistic ministry
- **Post-evangelism stage:** “You do, I help/watch” phase of evangelistic & discipleship ministry
- **Phase out stage:** “You do, someone else watches/helps” phase of ministry characterized by increasing delegation & absences by the expatriate church planter

One of the biggest challenges in “phase out church planting” was the need to adjust our leadership and ministry roles as the work progressed. As the work transitioned through the various stages, I went from rookie, to player, to coach, to semi-detached observer/mentor, and finally absentee mentor. At times my pride found it difficult to step back and let others in the church take the lead in some interest groups that we had started. It was also hard not to be more assertive at times in planning meetings—especially when I thought perhaps I should push a potential “home run” idea—at least it had been a “home run” in another culture! It was both exciting and bittersweet to sit in on a planning meeting for a “marrieds” ministry we started (Couple Time) and listen to the brainstorming session by the new leaders and participants without them once asking our opinions. But in retrospect, I am convinced that the new leaders, under the direction of the Holy Spirit, did what was best, given their cultural boundaries in welcoming new couples and expanding the ministry beyond KGC church members.

The changes made during the transition into the “phase out” stage were the hardest. We were still present and our Japanese brethren were changing the way we had

done things. Yet, at the same time, it was a true compliment to the foundation Iain. They understood that simply preserving the way we had done it for tradition's sake would be death to the church—a big leap of faith for Japanese church members! They had to trust God's Spirit in them and express their gifts, knowing that the main point was building the church—not protecting the missionary's ego. They knew this was our priority, as we affirmed decisions and encouraged them to courageously follow God's lead. My role had now become chief cheerleader!

A key to being able to finish involvement in the church plant in three years was that God raised up a wonderful man to become Kiyose Grace Chapel's first pastor. This took place two and a half years into the plant. From day one we had all prayed that God would raise up a gifted pastor. No one in the mother church initially seemed qualified. We felt very strongly that we, the expatriate missionaries, should not take the pastoral role. What was Kiyose Grace Chapel to do? The pastoral team was doing an adequate job with the preaching rotation. We had seen some lay preachers mature. But we sensed that more "hands on leadership," especially in the pastoral care and vision casting areas, was needed in order for the church to move forward. Together we prayed and continued to trust God to provide.

From the beginning, Mary Jo and I had a close relationship with Sugaya San, our liaison with Nerima Grace Chapel. Sugaya San was the worship leader and office manager of the mother church. He had wonderful gifts in his ministry areas and we prayed for him throughout the church plant, seeing him as a potential pastor for the young new church. Early on, we had once approached the subject of his becoming the first pastor of Kiyose Grace Chapel, but the response had been, "No way!" He was Nerima Pastor Ogasawara's very capable right-hand man, and we doubted that Sugaya San would ever be available as the Kiyose Grace Chapel pastor.

The time for us to leave was approaching and we had become aware of how Sugaya San had grown. He was a cell leader and coach, and then finally a cell zone pastor at Nerima. His cell multiplied through evangelistic growth. He grew as a sensitive pastoral counselor. His vision for the church had also grown along with his own

spiritual gifts. Six months from our departure, Mary Jo and I both felt more than ever that Sugaya San could be the man God was gifting and calling to pastor Kiyose Grace Chapel.

But how could Nerima Grace Chapel ever let him go? From preparing the weekly church bulletin, to leading very inspiring worship, to administrating the church facilities, Sugaya San seemed indispensable to Pastor Ogasawara. The Nerima lay leaders tended to suppress personal initiative and instead lean on Sugaya San for decisions.

Finally, God provided an opportunity to challenge Pastor Ogasawara to release Sugaya San. Multiplied prayers had their effect. Pastor Ogasawara was one with us! The Spirit had prepared him largely through an inspirational visit by some Indonesian pastors. (The importance of the networking of the mother church to the new church plant and to the greater international association of cell churches cannot be overlooked.)

The next challenge was getting the Nerima church ready for Sugaya San's departure. As he trained, many new leaders emerged who might not have surfaced otherwise. Truly, "unless a grain of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds" (John 12:24). As Sugaya San died to his roles at Nerima Grace Chapel, many capable new leaders stepped "up to the plate" in response to fervent prayer and encouragement. Then, too, the leader training role at Nerima Grace Chapel further prepared Sugaya San for his new pastoral role at Kiyose Grace Chapel. Like the Apostle Paul, it's good to plan for departure before you arrive. The question must be asked, what objectives must be met before the baton can be passed? Once entering the pre-evangelism and evangelistic phases, the love for people—both non-Christian and national Christian partners—is vital. Involving people (disciples) when engaging in relational or interest group evangelism is important. As the work enters the post-evangelism phase, suspending personal evangelistic and pastoral gifts (player to coach role transition) in order to coach emerging leaders among the national partners and new believers is important. Then, with the Apostle Paul, who multiplied churches, we will be able to say, "Now that there is no more place for me to work in these regions, and since I have been long-

ing for many years to see you, I plan to do so when I go to Spain (or Okinawa* or Hokkaido). I hope to visit you while passing through and to have you assist me on my journey there" (Romans 15:23,24).

*In April, 2002 Mike and Mary Jo Wilson relocate to Okinawa with two other missionary units to start three churches in hopes of sparking a church multiplication movement.

For more details on the model and principles introduced in this article, consult the following book written by Dr. Tom Steffen, who planted churches in a tribal culture in the Philippines for thirteen years prior to teaching in the Doctor of Missiology program at Biola University.

Steffen, Tom A. 1997, *Passing the Baton: Church Planting That Empowers*. La Habra, CA: Center for Organizational and Ministry Development.

Michael L. Wilson earned a M.A. Intercultural Studies at Biola University. Mike and Mary Jo Wilson along with their two small children came to Japan with LIFE Ministries in June 1994. As they relocate to lead a church multiplication team to Okinawa, Mike will continue to work on a D. Miss. through the Biola University Asian extension campus in Chiang Mai, Thailand.



Turning Point

by Pastor Yokota

Even though I am a pastor, I am not good at speaking in front of people. So, several months ago when I was asked to give this testimony, I had my children pray for me in the evenings when we pray together as a family. I said, "Pray that your father can give a good testimony at Lake Kawaguchi." My children prayed about that for me almost every day. Thanks to them—though I have been constantly busy—I was somehow able to stay awake until the middle of the night this past Monday writing up my testimony.

We were fortunate to have had a wonderful day as a family on Tuesday. We all were able to come here together and go fishing, plus, I was able to listen in on all the sessions. Then that evening, when I returned to my room, I thought, "Okay, I'll look over my testimony one more time." But I couldn't find the manuscript! "Strange..." I thought in amazement, "the prayers of my children should have been well heard by our Lord..." Yet somehow I had left the manuscript at home! Normally, thinking about having to rewrite from scratch would make me want to give up but I believe that I was able to do it because my kids had prayed for me. That's how "unshocked" I was at this incident. I was able to turn toward a blank sheet of paper with a calm heart.

How I Used to Be

I'm a bit ashamed to say this because it's been about ten years since I entered the pastorate, but I was only able to taste of the wonder of the gospel for the first time only three or four years ago. This doesn't mean that I wasn't a Christian before that. I believed that when you really believe in Jesus you are forgiven of your sins, receive eternal life, and can go

to heaven. I was able also to study at a seminary, so even when I was preaching I don't think that I was "off" too much. I basically was preaching and teaching the true Gospel. However, though what I was preaching was the true Gospel, my own life, unfortunately, was not based in the principles of the Gospel.

The principles of legalism had soaked into me deeply. My life was legalistic. I was a Pharisee. Legalism and being a

Pharisee are quite compatible. It is extremely important to know whether our lives as Christians are properly based upon Gospel principles or whether they are based upon principles different from the Gospel.

I was a committed pastor. I worked very hard. All the time that I was ministering, I thought I was basically going about things passionately for the

Lord. Since I had great self-confidence (pride) that I was called to preach, I went at my preparation in the Word with all that I had. I would spend three full days to get ready for one message. Beyond that I would frequently stay up all night on Saturday nights preparing. But it never went well. It felt futile. Then, out of desperation, I thought, "I need to pray for this (to work)!" So, every day for a year, I'd spend all morning in prayer. The blessing would come from God, I thought, that's why I prayed to Him.

Of course, prayer is actually a good thing. The problem was that more than standing upon the Gospel as I prayed, my only motive for prayer was to try and move God by my own strength. I think that I was praying like the Pharisee who took pride in the merits he felt by his fasting twice a week. I was praying every day, all morning long. So I thought that there was no way that God wouldn't bless me. But it didn't work that way because mine was the prayer of a Pharisee.

Naturally, I also fasted. This also, I believe, was done with a feeling of Pharisaical merit. At the time, I didn't take notice of that feeling. Since "merit" is a Catholic idea, I never thought it had anything to do with me. But now when I think of it, I probably did have these feelings deep down in my heart. I wasn't relying solely upon the perfect righteousness of Christ, based in the Gospel. I was feeling that I could acquire blessings with my own strength as my merit.

I felt this way because I am serious by nature and because I worked very hard. But it was all futile. My efforts bore no fruit whatsoever. In actuality, both church and my home life were not going smoothly. In my day to day life, I spoke of living in the fruit of God's coming kingdom: love, joy, peace, patience, kindness, goodness, gentleness and self control. But I was unable to think that I myself should be living for that divine kingdom. Though we say that things will never be perfect as long as we live upon the earth, for me, it would be correct to emphasize the "never"! It was like I was wandering around in a fruitless, barren wilderness.

I was a Pharisee, so I was excessively conscious of what people, especially what my church members, thought. Before I became a Christian, I was already a person with that sort of a strong tendency. By being in the position of "pastor," this became increasingly so. Frequently, I would behave in a manner that would go against what I really believed. For example, I am the type of person who really loves children. But, at church,

I would intentionally take on a cold attitude toward my own kids because I didn't want anyone to say that I was being soft on them. Actually, even so, people did end up saying that about me. I was more severe toward my own children than I needed to be. Yet, normally, I was relatively nice toward them.

I think it happened when my oldest was about five or six years old. It was when they were still young...on a

...though what I was preaching was the true Gospel, my own life, unfortunately, was not based in the principles of the Gospel.

"Dad, you're a different person when you're at home than when you're with other people."

Monday, I think.... I was in my house as always, in the kitchen, having fun with my children. It was then that my oldest yelled at me. Sounding confused and looking like he was going to cry, he said, "Dad, you're a different person when you're at home than when you're with other people." I was shocked when I heard that. I couldn't say anything.

A number of things came into my mind at that time. You remember Peter. He feared the Judaizers (the legalists) and behaved in a manner contrary to what he really believed. I also feared the eyes of men and behaved similarly. That was then. Since that time, I have repented.

When my children were young and it was the hardest time for my wife to be a mother, I had no time to take notice of her. Instead, I came to feel that somehow thinking of my family was a bad thing. I felt guilty about that. I believed that I should sacrifice my whole being as a burnt offering for the sake of prayer and the Word. Somehow it seemed that I shouldn't be distracted by my family for this.

Even though as a husband and a father I thought that ruling over my household with love was a wonderful responsibility given to me by God, I thought that it would be good to give up all of that because I felt this was what faithfulness should look like for one who had committed himself to the Lord. At the time when my wife most needed my help, I did not help her. Like the Levite and the priest in the parable of the Good Samaritan, I went right by. I'd always think, I have this other thing to do.... I deeply hurt my wife in this way.

When I think about it now, more than doing everything "for the Lord," I did it all to gain reputation as a pastor. I realize that I did this to fulfill my own self-conceit. It was like the Pharisee who would say that he fasted twice a week and everyone would say, "Isn't he something!" But I can say that I was completely a nothing. Most people, especially men, I think, would fast twice a week or as long as they needed in order

to satisfy their own pride or self-conceit.

They would even sacrifice their families for it. Men would do that with many things, wouldn't they? It used to be that most Japanese businessmen would sacrifice themselves for the company. I would think if I had been put into that situation, my family would have fallen apart.

Every day would have been gloomy.

**Most men...
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lies for it.**

The Turning Point

But God had mercy upon me in my foolishness. He turned my eyes toward His good news a number of years ago. The Japanese Presbyterian denomination to which I belong sent me to study at the Presbyterian church in the United States. But both before

and after that, the Lord began to reveal that all answers were in the Gospel itself. During my studies, I was able to visit churches that focused on grace and the Gospel. I was able to see and learn about it "up close."

After I returned from studying in the US, my wife and I took the Sonship course with Bruce Young. Beyond this, I also ordered various books and materials on my own and learned deeply about the Gospel. I was spiritually hungering and thirsting, so I devoured what I read. I scavenged through the works of Jerry Bridges, World Harvest's Sonship course, Steve Childer's text (from my studies with him in America), and things written by Tim Keller. Every day tasted of the Gospel.

Of course, even today I still have yet to plumb the depths of all that are hidden in His grace. The Lord is teaching the grace of the Gospel even to a foolish Pharisee like me. Since that time, and very gradually, I feel that all is being made new.

My Renewed Self

First of all, more than anything, my joy has returned. I am loved by my Lord

whom, for a long time, I have forsaken and forgotten. The inexhaustible joy that comes from being saved, the unique blessing of the Lord, gushes from the depths of my heart. It was a joy that did not exist when I was a legalist.

Like the frozen ground which starts to melt after a long winter—as it is struck by the warm sunlight of spring, where flowers bloom and birds begin to sing—so it was with my cold, hardened heart. It was bathed in the joy of my heavenly Father and revived.

Now every morning when I awake, the first thing I think upon in my bed is the Gospel. Someone like me, a hopeless sinner by nature, has received unilateral and perfect redemption through Christ. Through the joy that has sprung up from the fact of my being made His child, I start my day with my heart refreshed and feeling great.

When there is no joy, there is no strength. To thus become exhausted is not just the case with children, but it is the same for adults. Even after I became a Christian, my joy had long been gone from my life because I was living a life of legalism. Now, through the mercies of the Lord, I have been shown the fountain of joy that never ends no matter how much I draw from it.

It also used to be that it was hard to do a message on joy from the Bible. That makes sense, doesn't it? How could I say with confidence, "rejoice in the Lord

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ened heart.**

always," when I myself had lost the joy of the Good News? So, since I have now experienced the reality of that Word, I am confidently able to preach a message where I can say, "The fountain of joy which never ends, it's right here. It's here in the Gospel."

The Gospel has also liberated me from the foolishness that comes from the fear I had over what other people, and people in my church, would think of me. I have become more able to take care of and be nice to my family even when I'm with other people or with people at church.

I don't remember when, but I was

walking in front of my house along the Kanda river in Inokashira Park, holding hands with my wife, when one of the ladies from our church came up quietly from behind on a bicycle. With face blushing (hers, not mine!) she passed us, and said something in jest as she went by. But even when that happens, now I am completely fine with it. Now I think, "What's bad about having a nice time with my wife?" I did not go against what I believed. I wanted to walk holding my wife's hand! Even after that, I kept right on taking walks with her, hand in hand.

In the spring, we also began to home school. With this, too, if it had been the "me" I used to be, I would have been too concerned about what my church members might think and wouldn't have been able to get past that to try something new.

It's only been half a year since all this began, but I feel that now I can give thanks for the great answers to the many things that freedom in the Gospel brings. And because of this love for God, this feeling has gradually come upon me that I want to do something. Before, when I did the work of the church day and night and put myself opposing the Scriptures, I wonder if there was anything I did which came out of a love for God. Working legalistically, where I only felt that I had to do this or that, I wonder if I thought about wanting to do anything for the sake of a love for God

that comes from the Gospel. Even now that thinking is still a bit with me. But the sense that I want to do things out of a love for God (with love as the motive) is coming out more now.

The stumbling around I felt at church has also gradually become healed. I'm not seeing a lot of people getting saved at once, but God is bringing one here, another there.... The church is a part of this life, so there will be problems. But now that we can have confidence in God's mercy and help because of the Gospel, then I think that we can face these problems with hope.

The Gospel revived my life. I have been given joy and have been freed from insincerity. I have been given freedom to practice the truth, and God has poured out His blessings on my family as well.

As we together reach out to the world around us, it is my prayer that this blessing of the Gospel might penetrate into the hearts of each and every person in our churches.

Pastor Yokota

**"What's bad about having a nice time with my wife?"
I wanted to walk holding my wife's hand!"**



A Pivotal Conference by John Mehn

A sense that God was going to do something amazing was evident while preparations for the 2001 conference progressed. Anticipation for God's plans was building in the 80 people who stayed at the hotel the night before the conference. The morning of the conference, God sent a beautiful rainbow to

remind us of His covenantal love. What God did at the conference could be multiplied by each of the participants who attended.

"It has been one of the most pivotal, life-changing events in my life, my understanding of God, His church and my ministry will never be the same." This

was a comment by someone attending the Japan 2001 CPI Conference for the first time. The conference was the largest dedicated to church planting in the history of Japan.

Only seven years ago when the CPI movement was launched, just 27 missionaries met together at the Torchbearers Center near Lake Yamanaka. As Dan Iverson, part of the CPI Leadership Team, said, "I had no idea what God would do." In 2001, at the nearby Lake Kawaguchi, the number of participants grew to over 400, including 85 children. For this conference there was a record number of missionaries, Japanese, women, children, and people from overseas. Because of the large numbers, four facilities were secured to house the attendees. Incidentally, one was the Torchbearers center, which was filled to capacity.

To date, nearly 80 mission agencies and national denominations have been represented. Participants come from all over Japan, from Hokkaido to Okinawa. There were several people who attended from other countries as well, including the US, Canada and Singapore. Participants have attended the conference from at least 19 countries. One participant said the conference “directly imparts the progress of the Kingdom of God by unifying missionaries, pastors, and lay workers across organizational boundaries.” The sense of cooperation and the spirit of helping each other succeed have been overwhelming. God is doing something that honors Him.

The vision of CPI is “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.” Rooted in this vision, the sense of cooperation and the spirit of helping each other succeed in ministry has been overwhelming. With a group of so many, it made for a great opportunity to network with people from other organizations and other areas who are facing the same challenges and seeking the same answers. One person commented about the conference that it was the “most dynamic networking conference I have ever been to.”

Since 1993, approximately 720 missionaries and Japanese nationals have completed the “Foundations for Church Planting and Development” course for church leaders taught at the CPI conference each year. This number could easily represent nearly 50 percent of the protestant church planting missionary force in Japan. This past conference sections in this training were taught by Japan missionaries in order to further contextualize, as well as, prepare these trainers for regional training ministries.

Dr. Dan Morgan, formerly of Purpose Driven Church International (part of Rick Warren’s Saddleback Church ministries) and now teaching at Southern Seminary, along with Dr. Ed Stetzer, professor at Southwestern Seminary, taught a training seminar on Fostering Church Planting Movements. Dr. Guy Saffold, of Trinity Western Seminary, taught a training seminar on Strategic Christian Leadership. There was also a training seminar on The Gospel in Life and

Ministry lead by Bruce and Susan Young, with several others participating.

This year there were 34 electives offered on reaching men, national strategy, family evangelism, international teams, assimilation, discipleship, church planter assessment, church multiplication models, coaching leaders, renewal principles, partnership, Bible study methods, meaningful worship, prayer movements, gospel-driven churches, strategic leadership, and various case studies. Between the training seminars and the electives, one participant said, “The training and encouragement I gained was invaluable. I learned so much that I could have never learned in Bible college. My heart, my focus, my priorities, and my concept and strategies of ministry have been greatly changed.”

Since simultaneous translation was added in 1999, the number of Japanese attending has grown rapidly. In 1998 there were less than 8 Japanese in attendance. In 1999 there were approximately 50 Japanese in attendance; in 2000 over 70; in 2001, over 100. Japanese were about one-third of the 2001 conference attendees. Several Japanese denominations are sending their leadership as well as their church planting pastors.

Dozens of regional peer-mentoring groups of Japanese and missionaries met each day to challenge each other, and for encouragement, accountability, sharing, and prayer. Some of these groups are already meeting year-round in their various locations. The children’s program improved over last year’s already great program and served 85 children of pastors and missionaries.

For many it was obvious that the CPI movement has matured. For many attending this may not be the first time that they have heard about the CPI vision and the gospel paradigm. They have been realigning their lives and ministries with that in mind. The aspect of the church multiplying vision has also turned a corner when people do not have to be convinced that it is necessary nor that it is impossible. Now many are beginning to ask themselves how multiplication can occur and how multiple church planting movements can be fostered.

The unified vision is very valuable to participants. One missionary said the reason he attended was that, “I wanted

myself and our group to have an unified church planting/multiplication vision.” Another participant said that the conference, “helps us be better and continually equipped and sharpened for our work in Japan.” Another recommends the conference as it will, “broaden your outlook on how to church plant—there is not one model! Enjoy getting to know how others have tackled the problems you are facing!”

Often the reflection of a participant is not unusual in saying that the conference has “the right spirit and passion” and that it “is much more than networking, methodologies and strategies”. Each year the purpose of the conference is to seek God and his transforming power in our lives. This was no less true of the 2001 conference. This spiritual dynamic is the heart of the CPI movement. Many are considering how their lives and churches can be Gospel-driven, not by mere form, tradition or human effort, but by the transforming power of the Gospel. The Gospel is also taking root in their own hearts and is spreading.

One participant said the conference “was a time to recognize sin that keeps me from truly loving God and others and stifles my ministry.” One highlight of the 2001 conference was a testimony in Japanese by Pastor Yokota. He shared how the Gospel has changed him from a hard Pharisaical leader to a more loving leader.

Commenting on the spiritual atmosphere of the conference, one participant said, “I was challenged to pursue a deeper walk with Jesus and to pursue the God of grace and the God of truth.” Another said, “I’ll have *Continued on page 27*

Continued from page 14

more focus on the power of the Gospel to transform my life every day, not just past tense when I was saved.” Each year many participants learn the importance of repentance and faith in Jesus Christ. One said, “I am ready to be a repentor.” Another said, “I’m ready to be on my knees and claim the Lord’s promises of living water-purifying, fresh streams of water. I want to take more time to identify my idols and to replace them with my Lord and Savior!”

Before the next conference heed the advice of a former mission director who said that the conference is an “excellent



Backups Upside

When the inevitable comes, and it will, and your computer dies or gets a virus so all files have to be deleted, you get that sick feeling in the pit of your stomach because you know there's important stuff on your computer that isn't backed up. Someone said that a hard disk is like a light bulb; it's not a matter of if it's going to go out, just a matter of when!

There are a few reasons that most of us don't have up to date back ups. First, there's the media problem. To *what* do you save your files? Floppy disks used to be one solution, but now it's not a reasonable solution because of the size and number of today's files. You have to be prepared to spend some money to get a good solution. The reasonable choices are: MO drive, Zip drive, another hard disk or a writable CD drive (CD R/RW).

MO drives are a popular solution in Japan, but are hardly used anywhere else in the world. They're expensive and if you want to take files to another computer, then that computer has to have an MO drive as well. Zip drives were a good choice a few years ago, but the media is expensive and again, if you want to transfer files to another computer, that computer has to have a zip drive as well. A second hard drive might be the way to go for some people. Lots of times I have helped people upgrade to a larger hard drive, and if there's room in the case (desktops only) then you can leave the old drive in and back your files up there. It's cheap because your old drive was probably working fine, but you needed more space; However it won't work for laptops and it's not portable. Also, if you get a virus on one hard disk, it probably will spread to the second drive as well. My favorite is the CDR/RW

drive. You probably know that this is like a normal CD drive, except it can write to blank CD's. It can even re-write (hence the RW part of the name) to certain kinds of blank disks. The beauty of this solution is that the media is cheap (about ¥50 or less per disk), and it's very portable (meaning you can take your files to another computer) because almost every computer has a CD Rom drive now. For your laptop, you'll have to get the external kind that usually hooks into the USB port. (If your computer is more than 3 or 4 years old, you probably don't have a USB port, and if you're running Windows95, you can't use it anyway. Even though there are some patches for Win95, they're pretty unreliable.) The internal CDR/RW drives can be had for less than ¥10,000 now and the external drives are about twice that. One problem you'll have when you buy the drive in Japan and don't have a Japanese operating system is that the bundled software will be in Japanese. You'll probably have to have someone in the U.S. buy *Nero*, *Click and Burn*, *Roxio EZ CD*, or any of the other popular software for this purpose (about \$20-\$40) and send it to you. Putting in a drive is not too difficult; usually you can take out the existing drive and plug in the new one, or, if the case has room, you can leave the old drive in, along with the new one.

Next, you have to determine *what* to save. This sounds easy, but it isn't. It's impractical to save everything on the hard disk, so you have to determine where your data files are. For most of us, word processing docs, spreadsheets, etc. are stored in the "My Documents" folder. If that's your situation, then the first thing to save is the whole folder. If you decided to put them somewhere else, then you better figure out where they are. Just as important, if not more, are your e-mail files. This is where it gets tricky. If you're using *Outlook Express*

5.0 or newer, then you can open *Outlook Express*, click on the "Tools" tab, click on "Options" tab, click on "Maintenance" tab, and finally click on "Store Folder." You'll probably see a horrific string of folders that will finally point you to where your e-mail files are stored. The main files all end with "dbx" (like *index.dbx* or *outbox.dbx*). so make sure you save everything that ends in "dbx." Just to be sure, you can just save the whole folder. Now, beware that your precious address book is probably stored somewhere else. To find it, do a file search for "*.wab." The asterisk is a wild card that will find any file that ends with "wab" (wab stands for windows address book). If you have more than one "wab" file, find the one that's changed most recently, or is the biggest. You might also want to save your "favorites" file, which has all those useful web sites you've been saving through the years (again, do a file search for "favorites" to find where it is). One more is the "custom.dic" file. This is the list of words that you've saved to your spell check which probably includes proper names of friends and Japanese words we use commonly in English, like "eki" or "tai hen." If you're not using *Outlook Express*, then you need to do a little searching around to find where your files are stored. Every program is different, but it's something you should know.

Finally, you need to decide *how* to

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back up, meaning which program will you use. There's a backup program included with windows that might work for you (Start-Programs-Accessories-System Tools). In a recent discussion on the Tokyo User's Group newsgroup (more about them in another issue), two people recommended the program "Second Copy," but I don't know anything about it. I'm looking for

Does God Want Japan to Be Christianized? Part II

By: John Mizuki (The first in this series appeared in the Fall 2000 issue of this magazine.)

The second opportunity for Japan to become a Christian nation came in the Meiji Era, in the 1880's, when the general mood was pro-Western and some leaders thought of making Christianity the national religion.

Among the factors that contributed to create this pro-Western mood, Dr. Tetsunao Yamamori mentions the following: (1) superior material accomplishments of the Western world; (2) transformation of the basic economy of the nation from agriculture to one that was increasingly industrial and city-dwelling; (3) relative freedom from fear of dominion by the West; (4) the pressure for the treaty revision (Yamamori 1974:41-42).

Of the four factors, the last one was the most important. The treaty, called *Ansei Joyaku* (a treaty concluded in the Ansei Era), was a commercial treaty Japan first signed with the United States in July of 1858, and then with Holland, Russia, England, France and, afterward, with eleven more countries. There were two unequal clauses in the treaty that Japan tried very hard to revise. One was the clause on extraterritoriality, according to which a foreigner who violates the law was not to be judged by a Japanese court, but had to be turned over to, and judged by, the consulate of the country of which the law-breaker was a citizen. Another unequal clause was in regard to tariffs in which Japan did not have autonomy. According to this clause, the tariff that Japan could charge on imported goods was about five percent and Japan had no freedom to raise it to profit from the trade or to protect its industry (Kajima 1971: 6). It was a very disadvantageous treaty to Japan. It was also embarrassing for Japan as an independent country.

A mission of fifty leading figures, headed by Iwakura Tomomi, was sent in 1871 to the United States and Europe to study Western systems of education, administration, finance and law. Also,

the mission worked hard to ensure the revision of the treaty. But, in every country they visited, they were asked about the law prohibiting Christian religion and about religious freedom. Ito Hirobumi, one of the mission's leading components who later drafted the Meiji Constitution and became prime minister, wrote after he came back from his mission trip: "Wherever we went, there was no place where we were not a target for strong accusation about imprisoning and expelling Christians and freedom of religion. In regard to the former, I think that unless we release them immediately, and concerning the latter, unless we express our intention for granting some degree of freedom and tolerance, there is no way we can expect some friendly concession from foreign nations" (Hiyane 1949: 337). The law prohibiting Christian religion was revoked soon after he came back, on February 24, 1873. And in the Constitution that he drafted and promulgated on February 11, 1889, he concluded an article (28th) on limited religious freedom (Ibid.). He called several Christian intellectuals to hear and learn about Christianity. The government adopted a plan to westernize Japan in order to ensure an equal treaty. Westernization meant to teach foreign languages, develop a good relationship between foreigners and nationals, and to improve every aspect of life. To insure the revision of the unequal treaty, Japan thought it was necessary to demonstrate it was a "civilized" country just as other Western nations, and to do that it went to an extreme to change even its manners and costume. It also changed civil, commercial and criminal laws following Western models (Kajima 1971: 9).

"Dancing halls were sponsored by the government; English theatricals were given in higher schools; there was talk of adopting English as the national language; inter-racial marriage was discussed; Christianity was advocated as the national religion because it was the faith of the west" (Thomas, *Protestant*

Beginning, p57, quoted by T. Yamamori in his *Church Growth in Japan*, p. 43).

This pro-Western movement created an atmosphere favorable to evangelism, and people filled the churches. The foreign minister, Inoue Kaoru, welcomed missionaries and pastors and encouraged his subordinates to attend church to facilitate the revision of the treaty. Even men like Fukuzawa Yukichi, who was critical toward Christianity, affirmed that Japan must wear the costume of Christianity, the religion of the civilized nations of the West (Hiyane 1949: 339).

The Japanese government worked hard to achieve the revision of unequal treaties. The Iwakura Mission failed in obtaining any change. Major attempts for change were made in 1882 and 1886. A series of thirty-six conferences were held in Tokyo. When it became known that the government had provisionally agreed to form collegiate courts composed of Japanese and foreign judges for judgment of foreigners, the reaction was so strong that the conferences were abandoned and the foreign minister Inoue had to resign in August, 1887. The first treaty to abolish the unfair clauses was signed in London on July 16, 1894, and became effective in 1899. The same treaty was signed with other nations afterward, but the damage had been done. Japan took its direction of an "authoritarian, expansionist nationalism," which would continue until 1945 (Drummond 1969: 198-199). This dramatically changed the mood of Japan from pro-Western to anti-Western, from pro-Christian to anti-Christian. Protestant churches that had gained 5,677 new members in 1889, gained only 1,199 in 1890. In the previous decade the membership had doubled every three years, but after this, it took twelve years to recover the same rate of growth. Mission schools, enrollment dropped and some lost 50 percent of their students. Public lectures, which had drawn good crowds, came to draw fewer listeners. Speakers were frequently disrupted by hostile and vulgar heckling. Missionaries, who had supported the government in attempting the revision of the unequal treaties, became unpopular in a society where the general mood was against everything foreign (Lb. P. 200). This change not only seri-

ously hindered the church growth, but altogether eliminated the opportunity for Japan to become a Christian nation. The revision of the unequal treaties took too long, over twenty-two years, from 1872 to 1894. It exhausted the Japanese patience and facilitated the right wing nationalists to take over leadership. Had all this taken place during the decade of the 80's, the consequences would have certainly been different. Westernization may have continued throughout and Japan may have become a Christian nation.

The third opportunity for Japan to become a Christian nation came in the post WWII seven-year period, between 1945 and 1952, when Japanese Christianity had an unprecedented harvest in its history. Japan, facing the greatest shaking of its foundation, with all its traditional values collapsing, went through a crisis never before experienced in her history. People were never so open and receptive to the Christian message. Wherever evangelists like Kagawa, E. Stanley Jones and Lakouwa went, thousands of people gathered around to hear the message of hope that the gospel offered. Emperor Hirohito declared his non-divinity and even came to express his willingness to make Japan a Christian nation. I quote from Dr. Billy Graham's autobiography where he tells the following story:

While in Japan, I heard the rumor that years earlier the emperor had made an astounding statement to General MacArthur. "I'll make Japan a Christian nation," he said.

MacArthur thought about it for a day or two before he responded. "No, then Japan wouldn't be truly Christian. The people must come to Christ voluntarily."

So then, instead of the emperor proclaiming Christianity as the official state religion, General MacArthur sent out an appeal to the United States for ten thousand missionaries and ten million Bibles. American churches responded with perhaps a thousand missionaries and two or three million Bibles.

Years later, when I was visiting General MacArthur in his suite in New York's Waldorf-Astoria Hotel, he confirmed the story. Many people have wondered what would have happened

had MacArthur accepted the emperor's offer (Billy Graham 1997: 194).

General MacArthur did not accept the emperor's offer because he thought conversion must be voluntary and individual. It is true that conversion must be individuals believing voluntarily, but we know of many cases where people have become Christian by group conversion. I once heard a sociologist mention two ways to evangelize a society. One is to convert the society first, and then convert the individuals one by one. Another is to convert individuals one by one until the whole society becomes Christianized. Looking from the group conversion standpoint, I truly lament that MacArthur did not accept the emperor's offer. I can only imagine what the results may have been for Japan had the imperial family been converted followed by the emperor's declaration that Christianity become the national religion.

Otto Piper said that God is the Lord of history, man its agent and Satan its destroyer. Looking at the history of Christianity in Japan, I sometimes wonder whether God wants Japan to be Christianized. I am led to think thus because every time evangelism has progressed well, some major obstacle has taken place to frustrate the march of Christendom. Some people say that the reason Christianity does not succeed is because Japan rejected Christ and is under a curse because so much blood of her saints has been shed. Others say that it is due to Satan's work that opposes God's purpose. I believe in God's sovereignty and do not think the devil is capable of prevailing over God to frustrate His work. I still want to believe God has not forsaken Japan and will some day pour His Spirit upon her to save her people. This is the reason I pray daily for the salvation of the Japanese and for revival of Japanese churches worldwide!

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The Cedar

The cedar tree is a wonderful type of the Christian. It grows by dying. As it develops, stately and beautiful, putting forth new boughs and leaves, the old ones drop off to give strength to the new ones. Likewise the saints live to die and die to live.

Vernon Hart

JEMA & JEA

From the President's Pencil

“Taliban Christian” Have you read or heard this oxymoron? Do you feel its bite? It creates the impression that the committed, Bible-believing Christian, and especially the Christian missionary, is a dangerous religious fundamentalist on par with Muslim fanatics. Quite unfair, we might retort, but how do we convince people otherwise?

The late theologian Francis Schaeffer wrote a book based on what he called the final apologetic in John 13:35, “By this all men will know that you are my disciples, if you love one another.” Regardless of how the world may try to define us, Jesus taught that we define ourselves through our relationships with one another. I feel that this is one of the key purposes of JEMA. Through JEMA activities, which involve many different missions and missionaries from many different countries, we are in a practical way demonstrating our love for one another in Christ.

How do we define the Japan Evangelical Missionary Association?

At our last leadership consultation February 24–25, Harry Landaw led us in examining some of these very issues and I felt that this was exactly what we needed to do at this time. Stop and take stock of where we are, and what we ought to be doing. Harry did a fine job leading us, and he will be sharing some of the insights gained in the next *Japan Harvest*.

One of the points that Dr. Tsutada made in his message to the JEMA plenary session this year was that missionaries are models of ministry to young Japanese pastors who do not have the Christian background and experience of growing up in a church. The ever-growing Church Planters Institute is drawing more Japanese pastors who are carefully watching what is happening in the missionary community. The CPI movement is becoming a great avenue for strengthening our mutual bonds of ministry and fellowship.

Throughout its history, JEMA has been an example of cooperation, sharing ideas and fellowship between missionaries and missions. We want

to continue in that tradition. Do you have any new ideas for JEMA? I would like to hear from you.

As I step into the responsibility being JEMA’s next president, I am very grateful for the men who took on this task before me and for the excellent service they gave. I also ask prayer for wisdom to guide the association as we serve the missionary community.

Ray Leaf

Ray and Ruth Leaf came to Japan in 1972 under SEND Inter-national. They serve in a church planting ministry in Higashi Yamato Shi.



*Summer 2002 Issue deadline
June 1st with mailing set for
mid-July*

JEMA Datebook 2002

Event	Date	Place
Prayer Summit East	May 14 - 17, 2002	Okutama Bible Chalet
Prayer Summit West	May 20 - 23, 2002	Hiruzen Bible Camp
JEMA Day of Prayer	July 1, 2002 10:00-12:00a.m.	OCC
Women's Day of Prayer	October—Contact the JEMA office for more information or look at the JEMA web site..	
CPI Conference	November 12 - 15, 2002	Fuji Hakone Land
JEMA Plenary Session	February 25, 2003	OCC

Spring 2002 Ladies' Retreat Reflections

“A Concert of Contentment” was the theme for the Spring 2002 Ladies' Retreat. The beautiful setting of Megumi Chalet in the woods of Karuizawa, blended with scrumptious meals, visits to the cozy “Woodshed”, renewals of friendships and ample opportunities for sharing and praying, truly did bring contentment.

However, our speaker (Mrs. Robert) Luella Gould, Christian & Missionary Alliance missionary to Thailand, took this theme to a deeper level. By leading us on a personal journey through her own life, she unraveled her beautiful search for a daily “concert of contentment” as she worked through conflicting dreams of music and missions, a wayward son and his return to Christ.

Her explanation of biblical contentment came from Philippians 4:12 as she began by stating that contentment is something that we must learn. She went on to say that it begins with Jesus Christ and is built on our mind-set. The prelude to knowing true contentment requires a ‘letting go’ of any false anchors, and when contentment is combined with godliness, the result is ‘great gain’. (I Timothy 6:6)

In helping us understand what contentment is not, she shared that it is not: the absence of conflict, a feeling, dependent on circumstances or the self-life, a gift from God that automatically flows to believers. In defining life, she stated, “Life is a series of getting used to things that we hadn't planned. In our lives, we do the possible and God does the impossible.”

Using the word “content”, she presented the following acronym and challenged us to make contentment a life-long Choice, Own responsibility, (Why am I discontent?) Name solutions, trust the truth of God's Word, be involved in friendships that will Empower, Nurture our spiritual life and Treasure trials. Our contentment mind-set will always be tested in the form of hurts and trials. Her wise word were, “When that happens, hug the hurts.”

Luella initially focused on what must happen in our hearts in order for there to be a “concert of contentment,” but then moved on to say that when we are empowered by God, it will be visible. Our contentment will be obvious to other people. It will be defined as an

inner peace that gives security and, it will design our thinking. True contentment happens inside, but manifests itself by character qualities that include being mature in the Lord, effective, noble and trustworthy.

Mrs. Gould closed by challenging us to celebrate contentment. She gave opportunity for us to jot down on a paper, an area of discontent in our lives, then crumple it and symbolically ‘throw it away’ at the front of the chapel, thereby making a new commitment to the Lord in the area of living in contentment.

All who attended were grateful to have been part of a beautiful “concert”!!

Jane Landaw

...but God made it grow

Over the recent months of December 2001 and January 2002 YWAM Tokyo has seen an incredible increase in Japan as God moves in the hearts of people hearing the gospel. In December alone at two separate events Youth With A Mission saw more than 44 people give their lives to Jesus Christ.

Also YWAM is seeing a lot happening in the University Campuses in the Tokyo Area. During the month of January; 97 young people from YWAM and Churches in Korea and Australia came to do evangelism on the Campuses. Many contacts were

made and some of these gave their hearts to the Lord. In the last year YWAM has seen 28+ outreach teams (320+ people) come though Tokyo to do evangelism mainly on the University Campuses from nations such as Korea, USA, Canada, Singapore, Australia, New Zealand, etc. and this year they are expecting many more teams to come through not only to do evangelism on the University Campuses but also to be part of the Goal 2002 (World Cup Soccer) outreach that will be held in June.

We are excited to see God bringing the increase and we feel blessed to see God moving in so many peoples hearts after many years of hard labor. It is always a blessing to see fruit and we pray for the Lord of the harvest to continue to bring the increase.

For more information contact Bryan Smith at bsmith@ywamjapan or visit one of YWAM's websites at the following locations:

YWAM Japan: www.ywamjapan.org
University of the Nations Japan: www.uofnjapan.org
Goal 2002 outreach www.goal2002.org
YWAM Urban Mission International: www.urban-ministries.org

God's richest blessings on you as God also brings the increase as you labor for Him in His harvest field.

Bryan Smith

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

4th Fasting & Prayer held at the Yodobashi Church

From January 21-23, with the theme of “For the Church, the Body of Christ,” prayer was offered for the formation of healthy churches, for the Church and Japanese society, and church and world mission, including Islamic, Asian and African countries. Other times of prayer centered on current problems, such as the loss of freedom to express faith in public schools, need for Christian governmental personnel and politicians, and the hurting economy. There was deep concern that there be more cooperation across denominational and Catholic lines.

3rd Prayer Day for Tokyo area Christian Home Schooling held January 14th

One hundred people gathered to pray for Christian Home Schooling. According to Cheer Nippon, which works for the home schooling ministry, about 40 families started home schooling last year. The numbers have tripled in a year. Mr. Inaba, chairperson of Cheer Japan, says that home schooling was originally thought to be impossible in Japan, but more than 1000 families are using text books.

HOME starting point for education

Kobe Christian Schooling Network, which supports education in the family based on Christian education, has started Megumi Kids Club in collaboration with TEAM missionaries. English classes target elementary school children. Conversation, music, reading of poetry and picture books, all done in English, are presently being used with the hope of involving indoor along with outdoor activities in the future.

Meals & Tracts for the homeless

Christian Academy in Japan (CAJ), located in Higashi Kurume, has an annual program, part of the curriculum, which provides meals to the homeless near the Ikebukuro Station (downtown Tokyo). The program was started eight years ago with the purpose of teaching the students to serve

people of different nationality.

February 1st at 6:30 A.M., 20 students of the 6th grade, along with their parents, divided into three groups and passed out sack lunches made up of *onigiri* (rice balls), bread, tea and body warmers, as well as tracts entitled, “*Oyabun wa Iesu Sama*” (Jesus is My Boss).

The sixth graders’ reaction to helping the homeless was that they should have prepared more sack lunches, and they overcame initial fears, realizing that the homeless were just “ordinary people” with needs!

From HATE to RECONCILIATION

Last year’s discussion on the distortion of Japanese and Korean history in the Japanese high school history texts, edited by The New History Textbook Publishing Association, brought about a lot of controversy. In order to address the issues, the group Asia Network JAPAN for the Education of History met in February with 280 Japanese and Korean Christians, along with related organizations. Presently, high schoolers show very little interest in Japanese History, so the problem is how to make the subject personal. Mr. Chi, a Korean professor, expressed the opinion that history should be changed from a national perspective to viewing history on the human level, thus making it personal and individual.

Equipper Conference 2001

The Equippers Conference is held for Japanese who become Christians in foreign countries. Training is given to equip the baby Christians for going “home.” Los Angeles was the venue for this conference held from December 27, ‘01 to January 1, ‘02. In spite of the September 11 terrorism in New York, 350 attendees from inside the United States, Japan and Korea gathered. (The attendance has increased yearly from 150 the first year to this year’s 350). Main sessions were held both morning and evening, with many additional small groups where sharing and openness were evident. Frank discussions took place in some of the small groups as the “baby” believers differed sharply in perspective, but this provided opportunity for prayer and intercession. Many grew spiritually and this, after all, was the most precious fruit of the conference!

41st Japan Keswick Convention

With its rich history, the 41st Japan Keswick Convention took place from February 19 to 21 at Hakone with

400 attendees from 30 denominations. Speakers included Dr. Raymond Brown, Dr. Stephen Olford and Dr. David Olford, second son of Stephen. Dr. David Olford led the youth convention. Mrs. Olford also gave a message for the ladies.

The Keswick Convention has produced many young people who have been challenged to ministry. Dr. Mineno, chairman of the Japan Keswick Convention, feels that in a day when fewer and fewer youth are consecrating their lives, we must challenge young parents to bring their children up under the strong guidance of the Bible. We must challenge youth to be good instruments for God's use. The Sunday School textbook, *Seicho*, has suggested having a Saturday School for children. Since the public schools will introduce a 5-day week beginning April, it would be good to get the church to come up with spiritual education for neighborhoods and teach the

children!

Translated by Mizuko Matsushita, JEMA Executive Office Secretary. She has served faithfully since 1984.



Tomihiro Hoshino Goes to San Francisco

In memory of the 50th anniversary of the Japan-American PEACE TREATY, the Japan Society sponsored Tomihiro Hoshino's exhibition. This event was held at Saint Mary's Catholic Church located just five minutes walk from little Japan. One hundred pieces of Hoshino's artwork were on display and over 4,129 visitors viewed the paintings over an eight-day period. Volunteer workers involved 469 individuals. The exhibition took place from September 8 to 15, 2001.

The Tomihiro party, led by Mr. Kiyoshi Oshima, arrived safely on September 6th. Although it had been a long journey, physically impaired Tomihiro, looking very well, joined the welcome dinner that same evening. With the faithful help of his wife, Masako, Tomihiro was able to enjoy the meal.

On the opening day of the exhibition, Saturday, September 8th, 100 people waited outside the church for the ribbon-cutting ceremony. Having traveled from Gumma Prefecture, Japan to Los Angeles, and then to San Francisco, Tomihiro and his party finally arrived. Tomihiro told the story of his handicap and how he came to have such an interest in poetry and painting flowers with his paintbrush held between his teeth. He explained that while he was confined to his bed (he had been paralyzed from the neck down while demonstrating a stunt in gymnastics class) he received many encouraging letters from his friends. "Whenever I wanted to write them back," Tomihiro explained, "I couldn't write long letters and each letter always had white space left. Then I saw beautiful flowers beside my bed and I got an idea, 'Oh, I will write a poem and paint these flowers.'" He continued with, "I realized that God loved me and that God was giving me life to make me live through my days of suffering. This was the big change in my life! If my poems and painting of flowers were perfect, it seemed so severe to me. But, when they are imperfect and show weakness, they rather fit together and become better art. We can say the same thing between a wife and her husband, among family members, and even between countries and nations." His wife, Masako, explained that with each poem and painting, no pen or brush is lifted for use until Tomihiro has offered prayer to God. So each painting is done under the care of God!

*Translated by Junko Nakagawa
Gospel for the Millions, December 2001*

Sons and persimmons, maggots and mercy – some Japanese expressions

In a daytime drama called ‘五つ子ちゃん’ or ‘Quintuplets’, a father gets angry at his elementary school sons for making fun of their sister when she tries hard to speak English. He confesses to his wife later that he suddenly saw himself in his boys and was reminded of how he would try to cover up embarrassment as a child about things he couldn’t do by making fun of friends who could. He goes on to say that the kanji for ‘son’ (息子) means ‘自分の心の子’ and how true it is that we pass on to our children our own characters. As I watched the program my mind leapt to possible Christian applications of this explanation of ‘息子’: Jesus, the son of God; Romans 8:14 following (‘those who are led by the Spirit of God are sons of God’, you received the Spirit of sonship’, ‘our adoption as sons’); and Matthew 5:9. You will be able to think of others.

On ‘Lifeline’ in January Pastor Murakami spoke on 2 Corinthians 5. He used 3 expressions new to me but all familiar to seekers in my Bible study group. The first was a quotation from Boccaccio. 「地上における最後の征服者は蛆虫です。」(征服者 = conqueror, 蛆虫 = maggot)

The second expression was:

「桃栗三年, 柿八年」

Peach and chestnut trees will produce fruit in 3 years. Kaki or persimmon takes 8 and even then the fruit is ‘渋い’ or astringent. Whatever you try - replanting in a sunny place, watering more or adding fertilizer - nothing improves the taste.

From this is derived the 3rd expression:

「渋柿, 丸8年恩知らず」.

Literally translated, the ‘shibugaki’ shows no gratitude for 8 years of work trying to improve its taste. The only way it can be changed is by grafting it on to another tree. 「渋柿を切って別な木に接木する。」 In the same way, we can only become ‘a new creation in Christ (2 Corinthians 5:17) by being grafted into Jesus. 「イエスの傷口と私たちの傷口(罪の悔い改め)を合わせる事です。」

And finally, I wonder if you have ever thought of the nuance of the word ‘あわれみ’ or ‘mercy’ in Japanese? A question from a non-Christian made me aware recently of the negative connotation it has to the Japanese ear. My friend explained that it means ‘to pity someone in a condescending way.’ A quick glance at the

chapter on ‘あわれみ’ in Charles Corwin’s ‘Biblical Encounter with Japanese Culture’ confirmed this interpretation. Corwin translates ‘あわれみ’ as ‘compassion’ rather than ‘mercy’ and comments “It is significant that the Bible avoided much of the emotional aspect of compassion, as the Hebrew word ‘racham’ conveys, but employed a word conveying the practical aspect of compassion, ‘chesed’ which portrayed Jehovah’s acts of faithfulness to His covenant.”

Where the nuances of words are different in Japanese usage to our Christian understanding the concepts need to be explained. Perhaps ‘loving-kindness’ (慈しみふかい) is easier than ‘mercy’ to explain in the Japanese concept. The Kanji used is from the word ‘慈悲’. 「慈悲という言葉は、その人自身が、人生においてもっとも苦痛を味わい、悲しみを味わったからこそ、ほかの人に対して、思いやりややさしさを施す(give)ことができる – そんな意味があるようです。イエス様がその方そのものです。」 (Pastor Sakakibara).

Worship & Music:

Networking for Effectiveness

One of the more stimulating couple of years in my life was in relation to music and worship ministry in Japan. A few years ago, several of us in the Tokyo area gathered on a monthly basis for discussion of worship issues and prayer.

In listening to each other's challenges in our local churches, and considering various approaches to dealing with the issues, we came up with solutions for leading our congregations into deeper times of worship.

On occasion, rather than starting right into our discussion, we scheduled a worship time of our own, with one of us leading. This gave us an extended time of worship with our God, as well as being able to experience our differences in worship styles.

Then our family went to the U.S. for several months and, with all of our other involvements, we didn't get the meetings started again when we returned to Japan. But the lesson remains. It is worthwhile to take time and effort to network in worship ministry. It exposes us to various worship styles.

So, here are some ideas for putting this into practice:

1. *Get to know other worship leaders nearby.*

Contact other churches in your region and find out who has a heart for planning or leading worship services. (In many churches, the pastor plans the service, but really has no time or heart for putting much energy into keeping it fresh. However, there may be a worship leader in that church who is ready for such a challenge.) Discover who is really

Church Music

interested in putting in the time to helping their people meet with God during their worship.

Visit them, find out how they plan, and pray with them about their challenges.

2. *Organize a periodic gathering of worship leaders in your area.*

If you find several people with a heart for leading or planning worship, then there is much you can learn from each other as you talk and pray together. Schedule a meeting, plan to learn from each other, and see what God does.

3. *Visit other churches to be exposed to new approaches to worship*

Go to churches of both similar and quite different traditions from your own in order to experience new worship styles and discover new resources. Even though it may be hard to get away from your own church, you need to be expanded beyond your own way of doing things. When you visit, ask about reasons behind the approaches you experience that are unfamiliar to you.

4. *Go to worship conferences*

Although conferences focusing specifically on worship may be difficult to find in Japan, they do take place on occasion. These are great opportunities to network with others involved in worship ministry, as well as receive practical training. A "Celebrate Jesus" Praise and Worship Conference is coming up September 15-17 at Megumi Chalet in Karuizawa, Nagano-ken, and I'd like to invite you to join me there with your Japanese co-workers.

Rev. Byron Spradlin, president of Artists in Christian Testimony, a veteran pastor and worship leader who also has experience in Japan, will be coming to be the presenter at the main sessions (full Japanese translation included). Missionaries Paul Nethercott (TEAM) and Ken Taylor (CBI International) are also playing key roles in the planning of this conference. A number of workshops will be led in both English and Japanese by skilled personnel (both native Japanese and missionary) working in Japan.

This bilingual conference will be a fine opportunity to see what others are doing, and provide networking with nationals and missionaries all across Japan. Registration is directly with Word of Life Press Ministries/MCK Seminars at 03-3353-7448 (FAX 03-3353-2419). Ask about the special missionary discount. For more information about content, or suggestions regarding issues you'd like to see addressed, send me an email (address below).

May you have a fruitful and creative worship ministry as you expand in your worship experience!

Gary Bauman has been in Japan since 1988. He serves as a worship development consultant with LIFE Ministries. He welcomes questions and comments addressed to gbauman@lifejapan.org.



Praise & Worship Conference

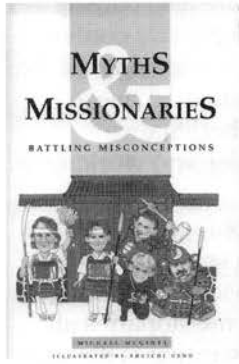
September 15-17
at Megumi Chalet in Karuizawa,
Nagano-Ken

Veteran pastor and worship leader, Rev. Byron Spradlin, president of Artists in Christian Testimony, will present the main sessions.

Conference will be bi-lingual!

Great opportunity to network and receive training!

(Registration details written in this article's text.)



Myths and Missionaries - Battling Misconceptions

by Michael McGinty
Hudson Press,
OMF International, 2001, 62 pages

When I picked up the little book “Myths and Missionaries,” I smiled at the humorous illustrations by Shuichi Ueno on the cover and throughout the book. I thought I had found an interesting book about the good and bad of missionary life in Japan. But as I read, I realized it is a book that brings missionary life into focus for those who love and support missionaries in any country of the world.

From his almost 20 years of experiencing and evaluating missionary life in Japan, McGinty gives us a genuine picture of the questions, weaknesses, challenges, and decisions involved in being a missionary.

Using anecdotes from his own life, he objectively deals with such issues as having the “call”, choosing a mission board, deciding on children’s education, relating to the national church, and taking a home assignment. He presents a good balance of the joys and frustrations missionaries face.

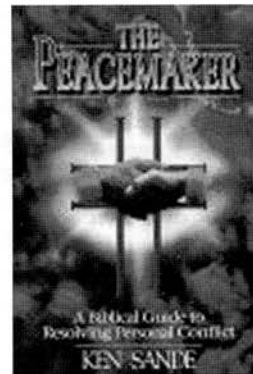
This excellent book not only informs the supporter of missionaries about missionary issues, it also encourages interaction with missionaries.

Each chapter ends with relevant scripture, questions to think about or discuss in a group, and “action points” that motivate the reader to think of ways to relate better with his

missionary. After reading “Myths and Missionaries,” I decided I want to put this book into the hands of all my supporters. Contact Michael McGinty for a copy at e-mail:MRMcGinty@aol.com or 21-6 Higashi Naebo 10-jo 2 Chome Higashi-Ku, Sapporo Shi, Hokkaido 007-0810.



Reviewer: Nancy Sorley 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.



The Peacemaker: A Biblical Guide to Resolving Personal Conflict

by Ken Sande
Barker Books, 1997, 282pp

I want to recommend to you one of the best books I have ever read. Attorney Ken Sande, president of Peacemaker Ministries, has written an excellent book on reconciliation entitled, “The Peacemaker: A Biblical Guide to Resolving Personal Conflict”. If you don’t have this book, I recommend that you buy it. If you have it already, but still haven’t found time to read it, I encourage you to carve out some time to read it. It is just that good. As a matter of fact, I personally feel that we need to invite Ken Sande and his organization to come over to Japan and lead us in

some equipping seminars. I heard through the grapevine that he just returned from such a trip to Korea, and that the response from the Koreans was tremendous.

Let me get back to the book. Last year I received this incredible book as a birthday gift from a friend. Whether it has been minor friction in my marriage, stress between me and my children, disagreement on our team, tension within our mission, or frustration with a national, it has been amazing how many times God has used the biblical principles that I read in Sande’s book to guide me through the stormy waters in my relationships to what I think was a mutually satisfying and peaceful shore.

Before I go any further, perhaps I should clarify something really fast. I am not promising that if you buy this book you will have no more conflict in your life. I have had my fair share of conflict ever since I read the book. But what I can promise you is that you will discover afresh some very practical truths from the Word of God which, if applied, can help you to grow in Christ in the important area of conflict management. It is my conviction that this book could very well prove to be a path to revival and awakening in Japan.

I found this text to also be a great outreach tool among the Japanese. I taught the main points of this book in an outreach English class that I led in northwest Yokohama. We met in a home remodeling business once a week, and the class was primarily composed of non-Christian Japanese housewives. I was amazed at their interest in these concepts. I usually had to pull and pull to get them to share deep things from their hearts, but I noticed that this study quickly touched a “nerve” as they openly and spontaneously shared about conflict with their husbands, grudges against their parents, bitterness towards others in the neighborhood, frustration with their teenage children and so forth. In short, God was touching them where they were hurting.

I also introduced my class to the informative and helpful website of the Peacemaker Ministries. The next time you are on-line, let me also encourage you to visit the following homepage: www.HisPeace.org. There are many helpful resources and articles there. They have some fantastic teaching aids if you are planning to teach the book as a course. Next time I plan to teach the course, I want to order some of these materials first.

Excuse me. There is so much to get excited about here. Let me once again get back to the book itself. I will try my best to briefly summarize some of the main points in the book so that you can get an idea of what it is like. But just know that it contains so much more than I could ever convey in one little article. I will only give you a glimpse at the skeleton, but you will want to check out the book itself for the meat. Sande tells some interesting stories and testimonies of how God has blessed the timeless principles from His Word even in this complex day in which we live. He seems to be a master with illustrations.

In short, his approach to conflict resolution could be summarized by four basic principles:

- **Glorify God** (1 Corinthians 10:31). "Biblical peacemaking is motivated and directed by a desire to please and honor God."
- **Get the log out of your eye** (Matthew 7:5) "Peacemaking requires facing up to our own attitudes, faults, and responsibilities before pointing out what others have done wrong."
- **Go and show your brother his fault** (Matthew 18:15) "At times peacemaking also requires constructive confrontation."
- **Go and be reconciled** (Matthew 5:24) "Finally, peacemaking involves a commitment to restoring damaged relationships and developing agreements that are just and satisfactory to everyone involved."

"The Peacemaker" text, which is composed of these four major divisions, simply shows how the

principles listed above may be applied in the home, workplace, church, and neighborhood. His purpose is to call us back to dealing with conflict in a biblical way. "Instead of reacting to disputes in a confused, defensive, or angry manner, you can learn to manage conflict confidently and constructively."

The first major division of the text suggests that we need a goal which takes us beyond ourselves and leads us to practical wisdom that will actually help to resolve the conflict and not make our situation worse. Sande says, "I have found that the best way to counteract this tendency is to get my eyes off myself and to focus on God." In this section he presents a really neat diagram of three basic ways that people respond to conflict: escape responses, attack responses and conciliation responses. He calls each of these by other names such as peace-faking (escape), peace-making (conciliation) and peace-breaking (attack). If we take glorifying God as our goal in the conflict, than the author points out that every conflict is really an opportunity for things such as trusting God, serving others and growing in Christ-likeness. He lifts our eyes beyond the feeling level to see our conflicts from a spiritual perspective, viewing them not as accidents but as assignments.

The second major division takes us from looking at God to looking at ourselves. It will only be after we have taken the time and the effort to examine our own attitudes and evaluate our own faults and responsibilities that we will see clearly enough to resolve the situation properly. This seasoned Christian attorney has even seen where this commitment, if initiated by us, can actually evoke a positive response in our opponent and even accelerate a solution to the conflict. He gives us practical counsel on how to examine ourselves in a healthy and balanced way, then, he even gives us some pointers on how to actually confess (husbands, follow me to the section on the seven "A's" of

a good confession). I realized after reading these principles that I have offered my wife some pretty lame confessions when I have been wrong. He also assists in clarifying what the real issues are in the problem.

If you are like me, then perhaps the third major division of the book is the part for which you have been waiting. It is entitled, "Go and Show Your Brother His Fault." Here the author trains us in three basic communication skills to employ when trying to resolve a conflict with another person. First, speak only to build others up (Ephesians 4:15,29). Second, be quick to listen (James 1:19). Third, heal with wise communication (Proverbs 12:18). This is an excellent section. How I wish I had known these things earlier in my life and ministry. He also addresses the overlooked scriptural admonition that we have for church discipline as outlined by Jesus in Matthew 18:15-20.

The fourth and final section of the book takes us where the Lord wants us to eventually go in our conflict management...reconciliation. The goal is reconciliation and restoration, but how do you get there if you are having trouble forgiving? This "Barnabas-of-a-man" will put his arms around you and slowly walk you through it. Perhaps someone may say, "But I can't resolve this conflict because there are material issues involved!" Well, God has raised up a man who understands those dynamics, who has a strategy for you on negotiation that includes a "PAUSE" button where you **Prepare** your case, **Affirm** the relationship, **Understand** interests not just issues and positions, and **Search** for creative solutions together. He ends with Romans 12:14-21 and **Exhorts** us to overcome evil with good, claiming that the best defense is an effective offense.

There is so much more that I could have said, but I have tried to restrain myself in the interest of your time and in the interest of space in this great magazine. This is a strategy that I am practicing myself in my personal life

resource for materials, church planting methods and strategy.” First produced at the 2001 conference, there are video CDs available that are playable on your DVD drive or your computer CD-Rom. These are bilingual videos of some of the joint sessions, as well as testimonies and the two gospel messages. Everything is available on audiotape in Japanese and English. Training manuals and other printed materials are also available. For more information call the JEMA office at 03-3295-1949, visit the JCPI.NET website or email JMehn@Compuserve.com.

Next year’s Japan 2002 CPI Conference will be held November 12-15 (Tue-Fri) at Fuji Hakone Land. The meeting place has a great view and is much larger than any facility we have ever used. We are glad to announce that in addition to Dr. Steve Childers, Dr. Paul Hiebert, of Trinity School of World Missions, will also be with us. Guy Saffold, who taught on Strategic Christian Leadership, will also be back. There are other speakers, yet undecided, as well as many Japanese speakers. This year again we will have a

children’s ministry, so bring your kids. There will be special activities for women. Please bring the whole family.

Mark your calendars now! If you have never been to a CPI conference, please plan to come. If you have been before, please come again. Budget your money now; make a list of who to come with; plan to invite Japanese ministry partners and leaders. Also, plan to send Japanese to the conference.

One missionary who attended promised that at the conference, “You will once again experience the wonder and freshness of the Gospel. At the same time, you will have opportunity to hear all the cutting-edge thinking about church planting. CPI will refresh your tired heart and body and remind you of God’s great love for you. The testimonies and seminars by Japanese pastors and Christians are very helpful and inspiring.” Pray that this will be even more the case for this year’s CPI conference.

John Mehn is Director of CPI and serves with

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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Understanding the Needs of the Japanese Family at Various Stages of Life

by JoAnn Wright

A new feature at the Women In Ministry retreat this March was a panel discussion including two Japanese women involved in family and elderly care ministries, and an MK/missionary in full-time youth ministry. Their input was valuable in reminding us of the needs of Japanese families and what we can do to reach them.

Marriage speaker Mizue Uchida, native of Niigata prefecture, attended Prairie Bible College (Canada) and Tabor College (US), studying Bible and psychology. In 1974 she married Dr. Kazuhiko Uchida, a seminary professor and pastor of Soka Evangelical Free Church for 10 years. They have two daughters and one son. She has written several books on childrearing, adolescence, and prayer.

Mrs. Uchida compared Japanese traditional marriage with the proverb, "you've already caught the fish, so no need to feed it." Thus, husbands don't feel a need to continue paying attention to their wives. The wedding is a big life event, but perhaps couples don't really have a goal as to what they desire from marriage. She pointed out different characteristics in marriage according to age:

Older: Cocksure husband as master and lord, doesn't consult with wife. Difficult for wife to make decisions. Husband makes proposals, she follows. Men don't know how to take care of themselves; don't accept advice.

Middle Age: Educated after WWII; more democratic in thinking, but have no time for spouse relationship. Very BUSY at work, providing for expensive education of children. Participate in social drinking after work, where decisions are made.

Spend holidays trying to please supervisors or customers (golf, etc.). Some wives work, have own identity, or care

for elderly parents. No common interests with husband. Many women ask for divorce at this stage. Husband doesn't realize that his wife wanted his heart, not his money.

Young: Young husbands shop with wives, help with children, celebrate anniversaries, go out together. Men don't spend as much time at work, unheard of in parents' era. Sometimes called "uchujin," extraterrestrial beings! The young are often immature parents, having lived an affluent life since childhood, haven't learned patience or how to put others first. This has even led to wife and child abuse, beginning with a small problem such as "supper was late," or "you don't help enough".

The Church: This is gloomy, but sometimes it is these problems that cause them to seek help and come to church. They won't open up immediately with their problems, so please be discerning and patient, and eventually lead them to repentance and the cross. What attracts men to church? Usually it is not because of the wife's invitation, but because of other men who invite them. Men are too proud to come because their wives want them to, but will respond to men's activities at the church.

Teen-agers: Paul Suzuki, SEND MK, graduated from CAJ in 1984, and from Wheaton College in Chicago, where he met his wife, Carol. They have two young children. Paul has worked with HiBA (High School Born Againers) for 12 years, the past 8 in Japan. Paul sent a questionnaire to the 11 fulltime Japanese staff in Kansai and Kanto to get input into the teen culture today. These are some of the questions and responses.

1) What are high school kids like?

Not socially adept

Aimless, don't know what to do in life; apathetic

Stressed, especially with exams

No hope for future, don't want to be like the "salary men" they see on crowded trains.

2) What are their needs?

Want to be loved and cared for

Want a sense of belonging

Don't want to feel a need to pretend

3) Why do they come to church?

100% responded "because a friend invited them"

Want to develop relationships

4) What can the church do? Not just teach and preach, but build deep relationships with high school students, spend time with them outside of church. They don't know how to approach the pastor, seldom talk with him. Close this gap!

HiBA's focus is on "High school students reaching high school students," so they work hard in training and mentoring new believers in discipleship. Churches can also help in this area.

Elderly: Kiyoko Kozu graduated from Covenant Seminary in Tokyo and is on the staff of Ono Christ Church (Baptist Rengo) in Sagami Hara, Kanaga Ken. She is the chairperson of JEA Women's Commission, active in women's leadership. Her husband is a businessman and they have two grown children.

Mrs. Kozu shared how the Zion Group Home for the elderly came into being. It began with the prayers and vision of the 23 pastors in Sagami Hara City who meet monthly for prayer and fellowship. They had cooperated in city-wide projects such as Christmas concerts, a Bible School for Lay People, "Young Continentals" music group, and youth praise meetings.

For four years they prayed for the needs of the elderly, realizing there were very few Christian care homes available. Pastor Uruma became board chairman, and his brother donated land for the building of a group home for

the “slightly senile.” The Zion Group Home opened in December, 2001, with nine residents. Twenty pastors take turns coming to weekly chapel times. The lives of the residents, their families, and staff are being touched by the gospel through this ministry.

Local Church: Mrs. Koza also shared what her church is doing to reach elderly in their community. Once a month they send out church vans to pick up elderly people who want to come for Day Care. They have games, fellowship, singing, lunch, and are again taken home by van.

The church hopes to expand this ministry to a weekly program in the future, and are already training more of the church women for elderly care.

We were challenged to be more aware of the needs of people around us and reach out to them with the love of Jesus, whatever their age may be.

JoAnn Wright and her husband, Don, are in church planting. They have served with the Baptist General Conference Mission since 1969.



An instant of pure love is more precious to God and the soul, and more profitable to the church, than all other good works together, though it may seem as if nothing were done.

—John of the Cross
The New Encyclopedia of Christian Quotations, p. 643



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See-Hear! (An A. V. Update)

By Kenny Joseph

This column will introduce little known audio visuals, which include OHPs, CDs, *mangas* and videos.

A free 50th anniversary CD is promised to anyone who already bought the 550 slide sermon CD. We've completely digitalized all the English-Japanese and *Romaji* from the handwritten. If you'll fax or e-mail your request, we will send you a free CD. Remind us that you bought the old CD, and you'll get the new one in the mail.

Life productions has nine CDs ranging from ¥1,500 to ¥30,000.

A new group called A.I.G. (Answers In Genesis) has a 40-minute Japanese video by Ken Ham which powerfully demonstrates how Genesis is foundational to Christian doctrine. This fine video is for your Christian friends on the relevance of the Christian-Evolution issue. You can order from AIG. Fax: 229-291-0869.

Just as I was writing this, a phone call came in asking about something on expelling demons. I recommended the bi-lingual series of eight videos on Spiritual Warfare by Dr. Timothy Warner of the Evangelical Free Church from International Gospel Ministries (ICM), Tel: 0743-74-4274; Fax:

0743-74-8264.

You can check out the Jesus videos variety from the JCCC (Campus Crusade) on page 199 in the JEMA 2002 Directory.

The Family Focus on Page 198 lists their Japanese videos that are available. The S.A.V.E. group also carries the Focus on the Family video plus many others. Their free video catalogue list is on page 50.

Included in the category "AV" are *mangas* or *illusuto*, which means "illustrated book." The NLL (New Life League) staged a *manga* contest and they have put out two *mangas* so far. See the back cover of the JEMA 2002 directory. They want us to become "comix members," promising to buy at least 10 of each issue. They say, "Let's flood this nation with the Gospel in a way that will be accepted, read and understood."

WLP's *Manga Seisho* is a real buy at ¥2,381 for 880 pages. Since publishers figure at least ¥7 a page, this is a ¥6,000 bargain.

Check out the *manga* booklets and tracts from the ICM, listed on page 47 of the JEMA Directory. A 100,000 best seller is "True Love Waits" in Japanese or in English at ¥50 each. Teams pass these out to middle and high school kids in front of their

schools or close train stations. With *enjo kosai* (juvenile prostitution), men are looking for younger and younger girls to avoid AIDS.

We're glad to see that a law banning sex with anyone under 18, though usually not enforced, recently caught a school teacher and a judge.

Madoka, a famous Japanese artist, after doing the artwork for, *Japan's Jizo and Jesus*, and the 555 illustrations on our 50-sermon CD, researched on her own and wrote "Japan's Christian History" in *manga* form. Vol I covers Catholicism and a little Protestantism. The second volume will be out in a year, published by Rainbow Publishers, Tel: 03-5805-1681.

Let's remember that Japan is a visual society. "One picture is worth 1,000 words," or "Hyakubun wa ikken ni shikazu." p62 *Combined Language Handbook*, Dawn Press.

Kindly send your AV secrets, info, tips, etc., to: REAPJapan1@aol.com

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Little Things

Thank you, God, for the little things

That often come our way—

The things we take for granted

But don't mention when we pray—

The unexpected courtesy,

The thoughtful, kindly deed—

A hand reached out to help us

In time of sudden need—

Make us more aware, dear God,

Of little daily graces,

That come to us

with sweet surprise,

From never-dreamed-of places.

—Helen S. Rice

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Christian Camping Intl.

We've watched friends and co-workers struggle with it during our 11 years in Japan. Fellow students in language school made their ministry location decisions based on it. Sadly, we've seen others leave their fruitful and thriving ministry for other locations, or worse, go back to their home country because of it.

What is it? "It," as you may have already guessed, is the thorny issue of missionary children's education. Or perhaps more accurately, the lack of appropriate schooling for MKs, one of the leading reasons missionaries leave the field.

Most of us begin thinking about this issue long before our MKs even need a school. I began attending seminars hosted by CAJ's School Support Services from the time my first child was just a baby. At that time, it was an interesting topic, and one I knew would be relevant in the seemingly distant future. Now, with five kids three of them school age, the issue of education has become highly relevant and very personal.

Those of us serving in central Japan, and specifically the Nagoya area, have done our share of struggling with this. I have always been struck by the extremely low missionary population in this area, especially considering that Nagoya is one of the major cities of Japan, and certainly the most unreached among them. Why do so many mission organizations and individual missionaries pass over Nagoya when selecting their ministry location? I believe one of the major reasons is "it", MK education.

Please don't misunderstand. Christian Academy in Japan, Japan Presbyterian Mission, International Mission Board,

and Evangelical Free Church Mission have all contributed to and provided for MK education at different points over the past 10 years. These groups and the individuals within them have been a blessing to Nagoya area missionary families! But with a peak of 15 students, none of the people or missions involved in these one-room schools ever felt like it was enough for the children. Everyone knew that as they grew older, their needs would outgrow the school.

Into that situation, the Network of International Christian Schools entered. NICS is a mission board based in Southaven, Mississippi, and they maintain 16 international Christian schools around the world. After much discussion and prayer, the Nagoya school decided to become a member of NICS. The school is now called International Christian Academy of Nagoya, ICAN, and we have a very appropriate theme verse for all activities of the school: "I CAN do all things through Christ who strengthens me," Phil 4:13.

Part of NICS' philosophy is to provide quality, Christian education available to the whole international community. For us in Nagoya, this vision has resulted in some very positive situations. For example, we went from nine children enrolled to a current enrollment of 45—in just two-and-a-half years. And with the goal of adding a new grade each year, by 2005 we believe at a minimum we'll have 75 children in grades K-12. With that size student body, we are confident we can provide our children with many of the extras they need to have a well-rounded education.

But probably the most surprising thing has been how the school has brought so many new ministry opportunities. As the children hear the Gospel and study the Bible at school, questions and interest are born in the hearts of the parents. Several families are new believers and are now involved in church plants. New mothers are regularly joining Bible studies and seeking truth.

So, ICAN is providing a needed support for a movement of church planting and the spread of the Gospel in central Japan. But with the teachers being themselves committed to serving as missionaries, ICAN is also a front-line place of evangelism and ministry. One young man from a devout Buddhist background believed in Christ as his Savior last year. This year, he led another Buddhist boy to faith in Christ. These boys will return to their home country one day, and only God knows how He may use them to further His kingdom in that region of the world.

Thanks to ICAN, I believe Nagoya is now a viable ministry location choice for families who desire Christian education for their children. In fact, if you are a church planter, you may find your involvement in ICAN opens up doors for ministry of the Gospel. Come check us out and see if your problem of "it" can be solved in Nagoya through ICAN.

International Christian Academy of Nagoya

a member Network of International Christian Schools

With NICS our philosophy is to provide quality, Christian education to the whole international community.

Important Points to remember:

- 15% missionary discount
- Strategic location on the grow-east side of Nagoya
 - Convenient public transportation access
 - Member school of NICS, advised by a local school board of committed Christians



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What Does TCI Offer Missionaries?

an interview with Dr. Masanori Kurasawa Director of Kyoritsu Christian Institute

- Q** What kind of program would you suggest for a missionary to Japan, now living in this country, to make him/her more effective? **A** Probably a team-taught class called "Theology of Contextualization" which meets once a week for 10 weeks, and focuses on Japanese society and culture.
- Q** What is the cost? **A** ¥20,000 for auditing, and ¥25,000 for 2 units of credit.
- Q** Do you have other courses for missionaries? **A** Yes, the regular MA course in Missions (granted by the Asia Theological Association) which gives much deeper insight into the Japanese context. The established program averages 36 hours of class work, and requires a BA. It's quite possible to initiate a special program relating to the individual missionary's interests.
- Q** What level of Japanese is necessary? **A** Level 1 in the Nihongo Kentei, but Level 2 is accepted as well, with some restrictions.
- Q** Are any courses in English? **A** No, all are in Japanese, but help with vocabulary and content is freely available since all the professors have earned their graduate degrees in English. A thesis written in English is acceptable.
- Q** Do you offer anything for the missionary body as a whole? **A** Yes, we can provide a one-day seminar on different aspects of Japanese culture for perhaps an entire mission organization. If it's to be in English I'll need time to prepare! but we would be happy to honor any requests.

Lives That Were Truly Turned Around JESUS IS MY BOSS

Four videos that detail the true life testimonies of converted gangsters.

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 The Man Who Realized God's Love in Prison - Katsutomi Shinoda

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