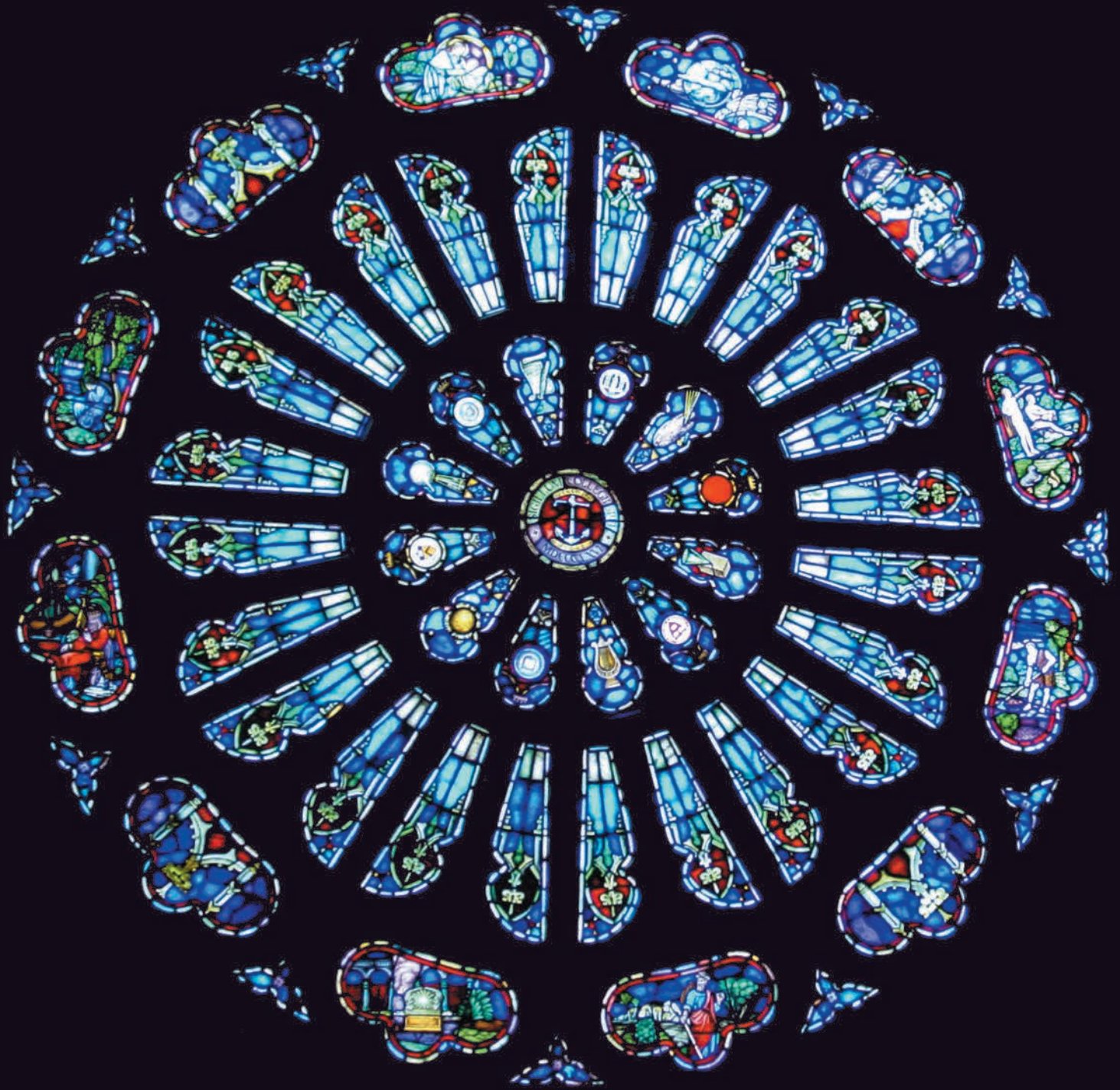


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Fall 2002

Japan Evangelical Missionary Association



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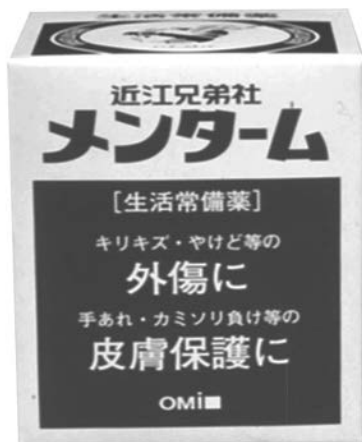




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*"I've heard for years about what God is doing but I have no idea it was this BIG - not in terms of number of people but in terms of the HUGE work God is doing. I'm SO glad He called me to Japan and I'm SO glad to be a part of this." Judith Newland, Japan Presbyterian Mission*

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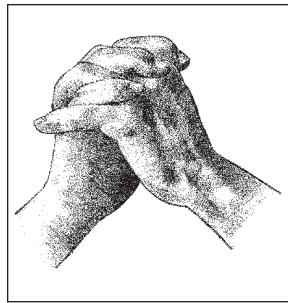
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## LION OF JUDAH

What a mystery! Meekness and Majesty! The LION---yet the LAMB!  
How can this be?

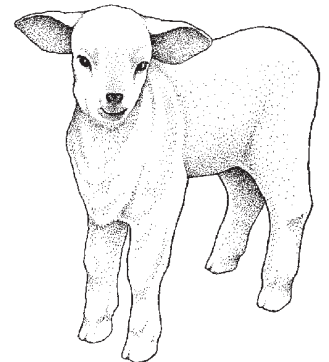


Lion of Judah, great I AM  
Yet Son of God and gentle Lamb;  
The One who made all human life,  
Yet babe in womb of Joseph's wife.  
Majestic One who naked came  
To dress Himself in human shame.  
Naked twice-----in crib, on cross,  
Lord of all who suffered loss.  
Lion of Judah, great I AM  
Yet Son of God, and gentle Lamb.

Lion of Judah, great I AM  
Yet Son of God, and gentle Lamb:  
Powerful voice of God most high  
Limited to baby's cry  
Mighty Father from above  
Needing now a mother's love.  
Helper, hope of Israel,  
Helpless now Immanuel.  
Lion of Judah, great I AM  
Yet Son of God and gentle Lamb!

Lion of Judah, great I AM  
Yet Son of God and gentle lamb.  
Majesty displayed in space  
Let's me look into His face;  
Meekness brings you near today  
A Christmas babe in trough of hay.  
A mighty God----a tiny child,  
Omnipotence so meek and mild.  
Lion of Judah, great I AM  
Yet Son of God and gentle Lamb!

Lion of Judah, great I AM  
Yet Son of God and gentle Lamb  
Came to Joseph, shepherd, king,  
To those who needed songs to sing;  
So hurting women, broken men,  
Could find new life----be born again;



Because of Him, the gentle lamb, Lion of Judah---Great I AM.

Jill Brisco

(Used by author's permission)

# The Father's HEART

## A look at evil from God's perspective

By Roy C. Price

**T**here is a dark side to Christmas. Within the first two years of Jesus' birth, a paranoid despot named Herod ordered that all the male infants in Bethlehem should be killed. Does God care when evil insanity allows a man to do that? Before we quickly condemn Herod and his henchmen, let's look at our own century of cruelty. Are we really so much more civilized or cultured? Was Herod different from Nazi Germany's butchers or even abortion in our own society? Walter Isaacson wrote about the 20th century, "Then there was the dark side. Amid the glories of the century lurked some of history's worst horrors;

Theologians have to answer the question of why God allows evil" (TIME, April 13, 1998, pp. 73-74).

### What Would God Say?

In a fireside chat, maybe God would say something like this about cruelty in life:

I made you in My image. I was neither reckless nor ignorant when I chose to make you the way I did. Why I created you goes back to who I am in My essential being.

I am not a despot who created you so that I could govern you with an iron fist. I'm not a Santa Claus who created you to pour gifts and good things upon you. I'm not a controller who created you as robots to do as I programmed you. What kind of life would that be?

I made you as a free person. I want you to obey Me because My laws bring fulfillment and not tragedy. My way is the way of life, not death.

I am a Father. I give the word father definition. You may have had a wretched father, but don't allow that to distort your perception of Me. No earthly father is perfect any more than there are perfect children. And that is

because of sin. As the perfect Father I created you because I desired to have a family of sons and daughters upon whom I could lavish My love and from whom I could receive love.

### Father, Son and Spirit

I exist in relationship. I am Father, Son and Spirit, and have been eternally so. I have always enjoyed unbroken love and communication. I created you in My image so that you, too, could experience the perfection of fulfillment that I enjoy.

To enjoy intimate fellowship required that I build into you specific capacities. You needed to be able to love, which also meant you could hate. Love requires freedom of choice. You have called that "free will." Your capability for thought and communication came from Me. Freedom means that you have the ability to love Me in response to My love. It also means that you can turn from Me in rejection and hatred. While you have the capacity to make that choice, you do not have the power to determine the results. That determination was Mine alone to make. The great power of humankind is the ability to say no to God.

You also have the option to listen to a voice other than Mine. That's where Satan comes in. I did not create angels in My image, but I gave them the option to choose between serving Me and serving their own interests. Lucifer became self-infatuated and thought he could do a better job of managing things than I could. He convinced a number of others to follow him in rebellion against Me. So I expelled them from heaven and created hell for their eternal destiny.

### The Wrong Direction

When the first human broke fellowship with Me after listening to the tempter's half-truths, a tragic thing happened. Every human born after Adam and Eve has been separated from Me with a basic desire to go in the wrong direction. No one has to teach people to do wrong; they just do it naturally. You are the ones who do evil, from relatively minor sins to monstrous sins. This is the result of

rejecting Me. Evil actions come from evil hearts. A heart disconnected from Me is a heart connected to evil.

When I hear your profanity and blasphemy, does it hurt? When I see children beaten, sexually abused and murdered, what do you think goes on in Me? Do you think I am calloused and hard?

I've silently watched as women have been raped and people murdered by thieves and despots. One of Adam and Eve's first sons murdered his brother. There wasn't anything wrong with the environment he was raised in, and poverty didn't exist.

When I see homeless men and women with great capacities for productivity and good, I remember how beautiful and innocent they were when in their mother's womb and as infants. I knew the grand potential for service and good of each. Bad choices directed them down paths to results they could not alter.

Those were the consequences I put into place before you were created: "the wages of sin is death" (Romans 6:23, NIV).

That's My law. It will never change. Therefore, I came to you to take your sin on Myself and pay its full price. I offered forgiveness and hope and assurance of eternal life so that you may be changed into a new creation.

Beyond these atrocities, the people who follow Me have been the targets of persecution all through history. My people have been slaughtered throughout the centuries. They have been brutalized and tortured simply because they believe I am the true and living God. Do I care? I weep. When I was nearing the end of My earthly ministry and facing the day of redemption on the cross, I was sitting on the Mount of Olives to the east of Jerusalem. I marveled at the hard hearts I had encountered during those three brief years. I wept because I longed to gather My people to Me to enjoy fellowship and life even as a mother hen brings her chicks under her wings. But they rejected Me just as their forefathers and people of all nations have refused to come to Me throughout history.

*Continued on page 6*

# The Birth that Changed the World

By Alan Rosenberg



*“I bring you good news of great joy that will be for all people. Today in the town of David a savior has been born to you; He is Christ the Lord.”*  
(*Luke 2:10-11, NIV*).

In a land far from the heart of the Roman empire, a village so obscure as to scarcely be worthy of mention in the Hebrew Bible, a tired, scared, bewildered teenage Jewish mother gave birth to her first baby in an improvised maternity ward shared with farm animals and permeated by barnyard smells and sounds. It was the birth that changed the world.

How could the birth of one more Jewish child impact humanity forever?

## God’s faithfulness

The birth of Jesus Christ changed the world because it demonstrated that God keeps His promises in His time.

Ten centuries had washed over the Holy Land since God established His covenant with King David: “Your house and your kingdom will endure forever before me; your throne will be established forever” (2 Samuel 7:16).

Seven hundred years had passed in the Holy Land since Isaiah—God’s prophetic voice to the kings of Judah—foretold, “For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Might God, Everlasting Father, Prince

of Peace. Of the increase of his government and peace there will be no end. He will reign on David’s throne and over his kingdom” (Isaiah 9:6-7).

Seven centuries ticked away since Micah, a contemporary of Isaiah, prophesied, “But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times” (Micah 5:2).

Months, years and centuries raced swiftly by. Cruel Assyrian armies scattered the tribes of the northern kingdom. God’s promises remained unfulfilled.

Babylonia’s unbeatable armies broke the walls of Jerusalem, burned the city and temple and carried shocked and bewildered Jewish leaders into forced exile. Yet still there was no fulfillment.

The new Persian Empire emerged with a sympathetic ruler on the throne. Still no fulfillment.

Greek city-states became light-houses of philosophy, poetry, education and democracy.

The Maccabees led God’s people in successful ward of liberation against the tyranny of Antiochus Epiphanes.

A rural city on seven hills in central Italy transformed itself into the mightiest empire the world had ever known, its vaunted legions raised their standards over Jerusalem itself.

Yet the biblical prophecies remained unfulfilled.

Did God forget His promises? Has God forgotten His promises now?

No. The birth of Jesus Christ demonstrated that God always keeps His promises and never forgets His responsibilities.

Like Israel of old, the church awaits and longs for the fulfillment of Messiah’s promised return. The delays are discouraging. Evil appears unchecked. All guesses and date settings have proved false and inaccurate.

But the fulfilled prophecies of the first Advent renew and strengthen our hope and confidence in the certainty of the second Advent. We eagerly anticipate the fulfillment of the many promises of the triumphant return of the Baby of Bethlehem.

## Redemption from sin

The birth of Jesus Christ changed the world forever because it demonstrated that God has redeemed His sinful creation through faith in the Lord Jesus Christ.

The charter of our salvation is best recorded in the words of God’s own promises.

“For God so loved the world that He gave His one and only Son, that whoever believed in Him shall not perish but have eternal life. For God did not send His Son into the world to condemn the world, but to save the world through Him” (John 3:16-17).

“For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord” (Romans 6:23).

“Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners” (1 Timothy 1:15).

The most important question in all of life: Has the birth that changed the world changed you?





## Angel Tea

By Jeannie Johnson

**F**ear not for behold I bring you good news of great joy which shall be to all people.

Missionaries have discovered December to be the prime window of opportunity for echoing the angel's words of Luke 2:10 to the people of Japan. Interest in Christmas and in Western culture draws crowds like no



other event of the year.

Women of Kurume Bible Fellowship (KBF) began the concept of "Angel Tea" eight years ago for the purpose of bringing the good news of Jesus Christ to family, friends, and contacts. KBF is an international church in western Tokyo that rents the facilities of Christian Academy of Japan (CAJ) for weekly services.

### What is Angel Tea?

Angel Tea is made up of KBF women and their guests who gather to hear the Gospel and enjoy Christmas food and music in a festive atmosphere. Angel Tea is not advertised publicly in the community; instead, invitations are passed out personally. It is hoped that each Christian will bring a friend, ensuring that good follow-up takes place after Angel Tea is over.

### Why Angel Tea?

Foreigners attending KBF often lack Japanese language skills necessary to communicate Christ to their friends. Japanese who attend KBF may be new believers (or still seekers themselves) without the confidence to articulate their faith adequately. Both foreigners and Japanese face the challenges of entertaining in small quarters and of single handedly planning yet one more event during the busy holiday season. Angel Tea provides a clear Gospel message in a spacious setting (the CAJ dining hall), using the teamwork approach where everybody pitches in to help.

### How is Angel Tea Planned?

Angel Tea is organized by a committee of KBF ladies who use their gifts and talents to lead the rest of the church members in areas of program, decorations, food, serving, finances, and table reservations. All year long, Angel Tea



committee members pray for the next tea. Plans begin in the spring to present a gospel program, weaving in a specific theme that includes everything from food to decorations to nametags to special features.

One year the Dickens Singers of Songrise Ministries presented the program. Since their costumes and music reflected the Old English motif, decorations included Victorian lace and ribbons. Gingerbread was served with hot mulled cider.

Another year the committee decided on its theme first, "Old Fashioned Country Christmas," using borrowed quilts as wall decorations and jars of homemade jam as favors for ladies to take home. Mid-summer God led the committee to hear of the ministry of Rocky and Marla Ayatsuka, a Japanese-Texan couple. They traveled from the *inaka* (countryside) of Kyushu to provide bilingual music and message, their

country background fitting the theme to a tee.

In keeping with the theme of another year, "Jesus the Light of the World," guests enjoyed a fashion show featuring KBF members dressed in native costumes from their home countries around the world. Following the message, the entire group sang "Silent Night" by candlelight. The women in costume held candles around the perimeter of the room, emphasizing the truth that Jesus is for all people!

### What are the Joys of Angel Tea?

Although Angel Tea involves a great amount of work, the joys are many!

- Over the years Angel Tea has grown from 50 to nearly 200 in attendance. Because of space limitations, a second tea, held in the afternoon, was added. Some have even suggested adding a third, to be held in the evening!

- It is difficult to gauge the spiritual fruit of an event like Angel Tea, for it is likely one of many influences eventually leading people to Christ. We praise the Lord for Mrs. Sekine who came to Christ as a result of last year's tea. She faithfully attends church and weekday Bible study.

- Angel Tea brings church members together for prayer times and decoration preparation during the year, as well as for work on the actual day. Various ones from the church have taken their turn sharing a testimony or singing a special song. Teenagers serve as waitresses, and one of the men at church runs a nursery so young moms can attend.

- Last year a church in Alabama partnered with us to send table runners and other decorations for the event. They too were able to have a part in outreach from thousands of miles away.

*Angels continue to sing,  
"Glory to god in the highest!"*



children.

Jeannie Johnson, along with her husband, Tim, has served with TEAM since 1987. She works with Home Schooling missionary families through School Support Services, and leads evangelistic Bible studies. She is the mother of two

# Christmas Shows the World One F-A-C-E

By Don Wright

**C**HRISTMAS is one of the best times of the year for evangelism! Personally, I think that it is hard to fail. In our church we strive to give a positive image! We advertise widely.

Here's what we have done.

- 1 Cooperative advertising: One personal goal for our church plant in Minami Urawa is to promote a sense of unity among the churches in our area. I have tried to attend the local pastors' meetings. As a result we have been able to put Christmas advertisement in two free shopper papers.
- 2 Music evangelism: Last Christmas we invited a music group from America to provide a concert in a local hall. This year we are not only bringing a musical group over but also we are inviting local churches to participate. Three churches have responded positively. Also we are thankful for several who came to Christ last year, and pray this will be true again this year!

3 Presenting ONE FACE: I have a dream! But first let me back track.

During the World Cup Soccer event, in cooperation with Campus Crusade, five or more churches in Saitama City chose the day before Japan's first soccer game for an outreach event. Each church chose a near-by train station and from 5:30 to 7:30 passed out soccer related evangelistic materials. We were amazed how many people eagerly accepted tracts, handbooks, Bibles, videos, and CDs. The CD ROMs containing the Jesus video, audios, and the Gospel of Luke, etc. were most eagerly received! What a wonderful opportunity! And it worked because of the World Cup event, people's interest, the variety of handouts, and God's Holy Spirit. Much prayer had gone into all the preparation.

Wouldn't it be wonderful if we could use Christmas in a similar way? Would it be possible for all of us to plan outreach at our local train stations, say on Christmas Eve 2003 from 5:30 to 7:30? On the same eve, passing out the same materials, wearing the same "shirts", whatever, we would indeed show One Face to the world! Jesus said it didn't He? "But I, when I am lifted up from the earth, will draw all men unto myself" (John 12:32).

I know for this dream to come true

there will have to be a lot of cooperation and planning. Christmas, after all, shows the world One Face! Let's all start dreaming!

Don Wright with his wife, JoAnn, has served with Baptist General Conference since 1969. The Wrights are in church planting in Minami Urawa City.



(Thoughts, suggestions, or dreams you might have for a nationwide Christmas outreach, please contact Janice

Kropp.

Email: dikropp@gol.com)

"I have sufferend through many a dull and tedious sermon, but no sermon is poor or long when the preacher is showing me the beauty of Jeus."

A.W. Tozer

*Taken from Encyclopedia of 7700 Illustrations, Paul Lee Tan, ThD.*

## Continued from page 3

I wept because I love them and want them to experience fullness of life with Me for all eternity. I wept because I know those who refuse to come will be eternally separated from Me in hell. I went to hell, for you. I took My own penalty for sin so that you might be forgiven.

So I'm turning the questions around. Why do you do evil? Why do you deliberately continue in behaviors that damage your health? Why do you steal? Why, husbands, do you hit your wives? Why are you men so driven to make money and climb a ladder of success, only to be disappointed when you get there and wonder why? I want you to be successful. I enjoy your prosperity and exercising your abilities. I designed you to achieve,

but I didn't intend for you to leave Me out in the process and claim you did it all yourself.

You condemn Me for your own sinful behavior when I'm the only person in the universe capable of changing you on the inside and giving you a right relationship with your Creator. I weep over you. I love you. I long for you. I want you to know Me and enjoy My love and goodness. Why do you turn from Me? The more I call you, the further you go from Me (Hosea 11:1-2).

So I ask you, when do you weep over the evil in the world? How much do you care? How much are you willing to sacrifice to alleviate suffering? If you poured all of the physical and financial resources of the world into solving poverty, it still wouldn't

change the hearts, and people would still do evil. I'm the only One who can solve that problem, and I long to do so in you. Will you let Me in?

**(This piece has been translated into Japanese. For copies contact e-mail: dikropp@gol.com for copies.)**

Dr. Roy Price served as a pastor of the Christian & Missionary Alliance for 43 years. He is presently retired.

This article has been used by permission, the Alliance Life Magazine, December 2000.

テーマ  
SEND ME  
イザヤ6:8

開催期間  
2003.8/12(火)-15(金)

高校生から30代まで、日本中の青年クリスチャン2000人が一堂に会して、福音に聴き、宣教の炎を燃やす4日間  
[特別講師] アジス・フェルナンド博士(スリランカ) グレゴリー・L・ウェイブライト博士(アメリカ) 他

JEA世界宣教青年大会

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ホームページ <http://www.linkclub.or.jp/~jea/world>

This could be a CONFERENCE that will change the history of the Church in Japan! I personally believe that it will be, and I am praying to that end. The Japan Evangelical Association (JEA) is planning a student mission conference in August, 2003 that could radically change the course of evangelism both within Japan and around the world. I cannot adequately express the excitement and hope I feel. This Youth Conference will be held on the campus of Aoyama Gakuin (School) next August from the 12th to the 15th. The Church is looking for 2,000 young people to come

hear the challenge of world missions.

JEA is asking US to work with them in presenting the challenge of missions. Never in my thirty-one years of experience in Japan have I seen such a golden opportunity for the missionary community to come alongside the Church and, with this open invitation, do what we do best—present the needs of our lost world and give a worldwide vision for reaching it! This great opportunity has come to us, but we all know nothing happens automatically.

Our first step is PRAYER, concen

trated prayer that God will use this Youth Conference to call out young men and women to surrender all and follow Christ in the work of His Kingdom. Our second step is to PUT FEET TO OUR PRAYERS and ASK the Lord what He would have us DO.

Your JEMA Executive Committee is forming an ad hoc committee to work with JEA. Students will be coming from overseas and they will need interpretation and hosts. Missions are being asked to present workshops on specialized ministries and to address issues dealing with “the call” and the sending of missionaries. They are also being asked to present specialized ministries taking place within Japan. Missionaries are invited to send their adult children, trusting God for their participation and response to God’s call.

The budget for this huge undertaking is estimated at 50 million yen. The JEA planning committee is first looking to their churches to cover the expenses. Per student costs will be heavily subsidized, hoping that will encourage attendance. It will be our privilege also to help financially.

I have learned through numerous experiences over the years the truth of 2 Corinthians 9:6, “He who sows bountifully will also reap bountifully.” The vision of JEA is that this Youth Conference be the first of many, holding them on a three or four-year cycle. Therefore, this first Youth Conference is very important! It is our opportunity to get in on the “ground floor.” As I see it, four words summarize our involvement as JEMA missionaries.

#### What must we do?

**We need to PRAY, COOPERATE, GIVE & SEND!**

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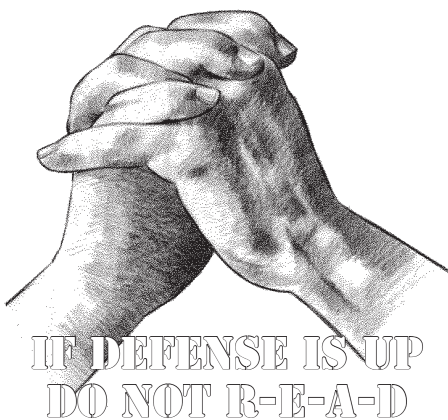
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Ray Leaf, JEMA President

# When a Nation Prayed

## Part 2: An Honest Appraisal as to Why We have failed

By Donnell McLean



In Japan's neighboring country, China, over 5,000,000 come to Christ every year! And in Brazil it is 3,000,000! Considering this, we need to be very honest and ask ourselves the questions: "Why? Where are we failing?" It is time for us to get dead serious and brutally honest with ourselves about facing reasons why we have failed to evangelize this land! Without a doubt we know it is God's longing for all the multiple millions of Japanese to be swept into the Kingdom of God (1 Timothy 2:1-6)!

God wants to do in Japan what He is currently doing in China, South America, Africa, etc. A nationwide outpouring of His Spirit, as happened in Korea and Wales after the turn of the century (1907-1909), is what God Himself desires.

Therefore, in transparent, non-defensive honesty let's try to answer the question, "Why have we not really seen God impact this nation during our postwar ministry?" Allow me to specify several areas we would do well to prayerfully consider. These could very well be some of the reasons for our not seeing fruit. (Please know that each of the following areas is only concisely mentioned, as each could become a full

chapter in a comprehensive discourse.)

1. We have failed to adequately recognize our real enemy and take authority in Christ to release souls held in captivity. It must be conceded that the fortresses of the enemy in Japan are so deceptive in nature that an extreme ability to discern them is necessary. A battle cannot be fought effectively if the attacking army is not aware of where, when and how to attack. To the Western eye, present-day Japan is so modern and so sophisticated that we tend to see a civilization much like our own. We do not readily perceive the spiritual shackles holding the souls of the Japanese.

A few Japanese are led to the Lord quite simply and we give God thanks, but the extremely deceptive teachings of both Buddhism and Shintoism numb the majority. Pageant Wilkes, one of our missionary statesmen of the last century, referred to Buddhism as "The exquisite counterfeit." In many instances even as we talk of the things of God, to the Japanese our words are filtered through their Buddhist system of morals and somehow they come out thinking we are on their side! How easily they say, "All paths lead to the same mountaintop" (heaven).

Shintoism, on the other hand, has an appearance of gaiety with the beautiful kimono for the children at their festivals and so forth. All this, however, is covering a system that networks shrines geographically to strong demonic influences and delusions that totally blind and bind the Japanese.

2. We have not been committed to total obedience to our Lord's specific orders in Mark 16:15. He commanded, "Go ye into all the world (every place, yes, village and town, too) and preach the gospel to every creature (person—all)." We have been content just to have a ministry job that we do faithfully, but we do it without simultaneously carrying a burden for and commitment to be personally involved in actually continuing to evangelize the nation until we have established churches in every community in Japan! It seems that many of us have left the reaching of those rural areas to someone else. Anyone! Sadly, though, everyone else is doing

the same! We know the results, don't we? The Japanese are still unreached! (Psalm 142:4; Isaiah 59:9-12).

3. We have failed to disciple and lead our converts to be soul-winners, committed to take the gospel everywhere. Sadly, if missionaries do not have that dedication and lead, then it is only logical new believers won't become soul-winners either. It is imperative that we be winning souls and inspiring new believers to also be passionately committed to soul-winning, too! An appalling thought indeed. Paul's example is recorded in 2 Timothy 2:1-2. It is extremely disconcerting to realize that the majority of Japanese Christians have never won a soul to Christ, even though our Lord fully expects one and all to "bear much fruit" as we read in John 15. Believers need to be taught, led and challenged by the missionaries' example. Could it be that our lack of burning passion and not being "out there" winning souls has had a negative influence on our Japanese Christians?

4. Could it be that we have become professionals rather than missionaries who are more than anything else men and women of prayer? That is, intercessors whose burden for the nation is so heavy we continually travail in prayer for the salvation of this nation? Praying Hyde in India carried such a burden for the lost that very often he was constrained to pray all night! This was true, too, of David Brainerd, Henry Martin, and every missionary who has been mightily used of God! How often have you seen weeping for the lost souls of Japan? How many are so burdened that their appetites often go? God's purpose for every missionary and pastor is to be first an intercessor, underlying their ministry as a teacher or church planter, etc., with prayer. If God truly had His way in each of our lives as missionaries and pastors, too, this would be true of us (1 Timothy 2:1-2).

5. In spite of the fact that God, in Joel 2, has clearly specified the path that will undoubtedly lead to an outpouring of His Spirit, both locally and nationwide, we have not gathered together in Solemn Assemblies of

prayer and fasting. This is the path that will undoubtedly lead to the revival we so desperately need. It's God's way! We have not been willing to pay the price—to unite and get under that burden of a perishing nation! We would rather be busy doing it our way than doing it God's way—on our knees. It's an absolute fact that, IF we do not gather often together in united intercession for this nation, it will never ever happen! May God help us to obey Him.

6. There has been little or no self-sacrifice in our burning passion to win this nation to Christ! For example, how else can we explain the multiplication of missionaries in the major cities and, oppositely, the very evident lack of our being scattered into rural areas? We put the education of our children ahead of the salvation of the lost! Or, we will not go to the more isolated and lonely rural areas that are so needy, preferring to stay in the big cities. Sadly, too, it is also very true that nationals are not ready or willing to go to those very difficult rural areas because these areas are more steeped in Buddhism and Shintoism. It's too hard in those places! But please remember that those very rural areas are the enemy's strongholds, and unless we enter and take them for Christ, this nation will never be really reached.

7. Having strategies that exclude the rural unreached areas indicates our lack of interest in or commitment to reaching them! It would appear that such places are not even on our maps! Many evangelical denominations have plans to plant churches only in the prefectural capitals and other places of approximately the same size or importance. This is disobedience to our Master's orders! Were not Jesus' very last words here on earth, "And ye shall be witnesses both in Jerusalem, and in ALL Judea...and unto the uttermost parts..."? It is imperative that we have a strategy that includes even the remotest village! Anything short of this is disobedience and we will be responsible for those souls (Ezekiel 3 & 33).

8. We have failed to "hit the streets" in constant, total evangelism outreaches! Our Lord's command was to go and not

sit in churches expecting the lost to come to us. What have the JW's done? There is not a home in the nation that they have not visited and taken their literature to! And not once but many times! Is this not one reason why they have far more in attendance on Sundays at their services than all the evangelicals combined? And remember, too, they started their evangelism many years after we did! Shame on the church of Jesus Christ! Consider Paul's example in Acts! He always led large teams that never failed to go to every village with the gospel. And we must do the same! Why is it that we evangelicals have been so lazy in evangelism? Next to prayer, evangelism must be our top priority.

Speaking from personal experience, for over 30 years in every place we planted churches, we were constantly moving throughout the cities, towns and villages visiting the homes, distributing literature and eagerly searching for those hungry, prepared hearts! Fervent, unceasing evangelism "out there" amongst the people is absolutely necessary! We have to sow the seed if we want to reap a harvest! Because we haven't sowed faithfully or have left it up to others who have done like we are doing, we have not seen God's planned harvest! Our Commander and Chief ordered, "Go...to every creature (person)."

9. Too often an intellectual presentation of the gospel has been given to this people who are both extremely intelligent and highly educated. This has resulted in a tendency to persuade our converts with appeals to the mind, that is, reason. We all know it can be unequivocally proven to the rational mind that Jesus is the Savior and the Son of God. But, tragically, this produces believers who have never experienced a divine encounter with the living Christ, which is absolutely necessary and very much an integral part of anyone's true salvation experience! The Christian experience must result in a living relationship with the resurrected Jesus! And, moreover, any convert who experiences such a divine encounter becomes very solid in his or her faith, for God is very real in the person's life and experience. This is a must— always!

10. Characteristically our ministry in Japan has been lacking the supernatural, the powerful anointing of the Holy Spirit that produces miracles. Yes, even "signs and wonders," as Paul put it.. Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father" (John 14:12). Again, in His great commission He promised, "And these signs shall follow them that believe; in my name shall they cast out devils...they shall lay their hands on the sick and they shall recover." Sadly, we have primarily ministered in weakness, without demonstrations of God's power, and this has minimized the impact of our message tremendously! How we need to move in the power of the Holy Ghost in all our ministries!

Tragically, in many of the new false religions that have cropped up in Japan during the postwar era, phenomenal miracles are happening which cause the searching, unsaved Japanese to think they are of God, and these cults are experiencing phenomenal growth! Once again this is definite evidence of searching hearts! Oh, we must---we have to---reach them!

God help us to more truly represent our Lord! Let us cry out to God for His anointing that we might begin to see our ministries accompanied by those God-promised signs and wonders—all to His glory and for the salvation of precious, perishing Japanese! Remember Jesus' words in Mark 9:29? "This kind can come forth by nothing but by prayer and fasting."

***Next Issue: Part 3 of this series, entitled, Japan's Greatest Need—Intercessors***

Donnel McLean, along with his wife, served as a missionaries to Japan from June 1953 to December 1994.



# Prayer Focus

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

## An Open Letter

*Dear Readers of the Japan Harvest:*

*I think it is time to update you on the saga of the five Japanese incarcerated in Victoria, Australia. You may recall their stories were told in this magazine in the issues of Winter '95, pages 6-8, Fall '96, pages 12 & 13, Fall '97, page 20.*

*We have just learned that the Australian Attorney-General has set the date of NOVEMBER 6 and 17 for the parole of four, which means they will be deported to Japan THIS YEAR. These have served over 10 years and will be released at the end of their minimum sentences. Yoshio, however, has four more years to go. (He received a 14 and a half-year minimum sentence.)*

*Much has transpired since 1997 and I am sure you are wondering what has been happening. Let me explain.*

*A number of supporters sent an application to the Australian Minister of Justice asking for leniency under the Prerogative of Mercy Act. After waiting some two years, in March of 2000, we received an answer from the Minister of Justice that the accused could not receive any mercy. At the same time the Osaka Law Association stepped in and filed an application to the Human Rights Commission in Geneva, Switzerland. We are still waiting to hear a response. The Osaka Law Association has fully supported the innocence of these five Japanese and has asked the Japan Foreign Affairs Office to intervene.*

*A number of Japanese newspaper articles and TV programs have featured this case and as a result we have seen the following:*

*1 The Japanese Foreign Affairs Office has recently made a new law allowing Japanese citizens, serving time in a foreign country, to choose where they will serve their sentence.*

*2 The current Minister of Foreign Affairs made a public statement asking for the early release of Mr. Kiichiro Asami, 70 years old.*

*Although we have heard no reply from the parole board we assume that the November release is the answer.*

*In the last two and a half years the prisoners support group has been relying on the professional help of three men in Sydney to draw up an application to the Royal High Commission. Investigation and research have been done to gather new evidence for proof that the former trials were held in an illegal fashion. The hope is to have the*

*federal government grant a reopening of the case, thus a hearing for acquittal of any wrongdoing. This will take a miracle, as there have been few acquittals in Australia. We pray that God will grant justice in this case.*

*August 17th this year an award-winning journalist wrote for the Melbourne Age News a very favorable article about one of the prisoners, Miss Chika Honda. In the article she gave a positive testimony. Some of what was written is as follows: "She sits in the contact visit room of the Dame Phyllis Frost Centre, a prison on Melbourne's western outskirts. Her face lights up as she explains, in broken English, what she has learnt in jail. She says she came to Australia to see kangaroos and koalas 10 years ago, but has not seen any yet. She talks of her conversion to Christianity and says her faith has sustained her through illness and despair, which took her to the brink of suicide. 'I did not understand anything and it was like a dream,' she wrote in 1999, in a moving appeal translated by a supporter. 'I wanted to quickly wake up from the dream so many times that I tried to pinch my cheek and hit myself, but it was to no avail. It was not a dream... My heart has been hurt as if it has been stabbed with a knife.'"*

*We will appreciate your continuing prayers for the four Christian brothers,*

*Kiichiro Asami, Masaharu, Mitsuo, and Yoshio Katsuno, and sister in Christ, Chika Honda. Masaharu received baptism in prison October 31, 1995, and Yoshio on December 11, 1999. As they return to Japan in November, I would ask the Christian community to give them a warm welcome and pray with me that God will use their testimonies for Christ's glory. As you can imagine, their families in Japan have been ostracized and great shame has been placed upon them. May the "Christian Family" step in and with loving support help these to be won to Christ. There is great potential for God's glory to be mightily revealed!*

*(While traveling to Australia these five Japanese had drugs slipped into their bags.)*

Written by Stephen Young, living in Perth, Australia



# Winning on the Ground

By Gary Brumbelow  
World Pulse, 1/11/2002

**T**une into CNN these days and you have a decent chance of hearing Pentagon brass explaining to a mildly surprised American public why air power alone cannot win the war in Afghanistan.

People not savvy about military affairs assume that the stunning superiority and Star Wars technology of America's air militia should do the trick. But some things can only happen on the ground.

Sure, we'd like a remote-control war. Since Desert Storm, we suppose that we can zoom into battle, establish utter air superiority unscathed, and then bomb our way to complete v-i-c-t-o-r-y!

Long-haul missionary service hasn't always been a radical idea.

Those unmanned spy planes are the ultimate in security. Fly one around and get great reconnaissance with no more worry than losing an x million dollar piece of equipment. But it doesn't work that way. Taliban tide turned only after some American soldiers put their feet on the Afghan desert. Even in the 21st century, nobody wins a war without getting up close and personal.

The parallels to missionary service are clear. Afghanistan's war reminds us that we can't expect to see the church of Jesus Christ advance while we merely hover over the territory with our finest distance ministries. Mind you, we very much need the contribution of short-termers, researchers, pray-ers, facilitators and mobilizers. But eventually, somebody has to get on the ground. Somebody

has to move into the culture and do the in-your-face work of incarnational ministry.

That doesn't play so well in too many North American congregations. We like the security of zooming in and coming right back out. Short-term trips, like laser-guided bombing runs, are high on adrenaline and adventure. Nothing wrong with that. In fact, lots of good comes from distance ministries, including short-term trips. But we mustn't entertain the misguided notion that long-distance alone will do the job!

Trouble is, we may be doing that already. For the four-year period between 1992 and 1996, short-term missionary trips of two weeks to four years grew by 63%, those of one to four years increased by 28%, while in the same period, long-term missionary efforts gained 1%!

On-the-ground, long-haul missionary service hasn't always been a radical idea. There was a time when it wasn't considered a big deal for a missionary family to move—permanently, more or less, to some foreign locale. Somehow we seemed to understand that security and missionary service are opposite ends of a spectrum. We need to reexamine that idea.

A church I know recently sent a young couple and baby to a remote tribal village in the Arctic for a church-planting ministry. Some people in their church regarded such an assignment unworthy of their Hollywood good looks, winsome personalities and obvious gifts. The mission pastor endured some angry questioning of the audacity of their plans.

To their credit, the same congrega-

tion enthusiastically sends almost 200 short-termers all over the world every summer. But this young family wasn't coming right back, and somehow that didn't compute. Now that the deed is done, were they to suffer any serious difficulty? I wonder if any answer by church and mission leaders would stem the torrent of blame.

That's Star Wars thinking. People in unreached communities need someone to live out the Truth in their world, speaking their language, sharing their anger—in short, demonstrating the gospel as a function of their context.

The Word who became flesh and dwelt among us still calls some to the same model. Only from such stout obedience will the task be completed.

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Website:www.wheaton.edu/bgc/emis*

Gary Brumbelow is general director of IntrAct Ministries, Boring, OR (USA). He is a contributing editor for World Pulse.

*Winter Issue will carry Ron Barbar's experience in an article entitled: "Short-term Missions: Are They Worth the Effort?"*

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# Thinking Theologically about Church Planting:

## Barth as a Possible Theological Source by Dale Little

The performance was about to begin. Negotiations concerning place, length of performance, starting and finishing times, participants, primary and secondary actors, and investments of resources had all successfully concluded. The opening curtain was about to rise. As one of the primary actors, I was a little nervous. This was only my second performance. But the Director's promise of ultimate success was an encouragement. This was no mere ninety-minute performance. Like the previous drama I had performed in, this one was also to last about four years. I was about to participate in planting another church in Japan.

During the long performance I would need some helpful resources, so I developed a habit of looking for writings that deal with the link between church planting and theology. I have come to the conclusion that they are rare. There are numerous good books on missions, but these usually touch in only a cursory manner upon either church planting or theology. I have found only one book that has theology of church planting as its major theme. [Stuart Murray, *Church Planting: Laying Foundations*. (Carlisle, Great Britain: Paternoster Press, 1998).]

I believe church planting should be rooted in a combined missional and theological framework. One aspect of this theological framework is ecclesiology, or the study of the Church. Church planters are performers of missional ecclesiology. It follows that our performance can conceivably be improved by accessing the resources found in writings that deal with theology of the Church. Let's take one such writer as an example.

Karl Barth's ecclesiology is characterized by an emphasis on the mission of the Church. [Karl Barth, *Church Dogmatics*, IV/2,3 (New York: Scribner, 1955).] Others have done the same. [Dietrich Bonhoeffer wrote, "The Church is the Church only when it exists for others" in *Letters and Papers from Prison* (New York: Macmillan, 1953), 253. Other theologians have also emphasized that the church exists for the world. Helmut Thielicke, *The Evangelical Faith*, vol. 1, G. W. Bromiley, trans. and ed. (Grand Rapids: Eerdmans, 1974), 345, 362. Hans Küng, *The Church: Maintained in Truth*, E. Quinn, trans. (New York: Seabury, 1980), 485-86. Albert Theodore Eastman, *Chosen and Sent: Calling the Church to Mission* (Grand Rapids: Eerdmans, 1971), 129, 132-33.] But Barth is arguably the theological giant of twentieth century Protestant theology. His selection here does not imply a naïve acceptance of his theology. For instance, his theology proper posits a yawning ontological gap between God and humanity such that God becomes unreal and remote. [See chapter three of Klaus Bockmuehl, *The Unreal God of Modern Theology* (Colorado Springs: Helmers & Howard, 1988).] Not even Barth's Christology overcomes this problem. Nevertheless, his ecclesiology can be a good theological resource for church planters.

Barth was a churchman driven by pastoral concerns and committed to instructing the community of the faithful. [See Donald G. Bloesch, "Karl Barth and the Life of the Church," *Center Journal* 1 (1981): 65.] Therefore, he was particularly concerned about the preaching responsibilities of pastors. ["My whole theology is fundamentally a theology for pastors. It grew out of my own situation when I had to teach and preach and counsel." Karl Barth, *Final Testimonies* ed., Eberhard Busch,

trans. G. W. Bromiley (Grand Rapids: Eerdmans, 1977), 23.] His desire was to make the Bible the root of all Christian thinking and teaching so that the theological student would be better prepared to minister in the pastorate, particularly in the pulpit, and so that the Church would be better served. These ecclesiastical concerns of Barth align with the interests of church planters.

The way in which Barth derives his ecclesiology directly from his theology of justification, sanctification, and vocation is unique. His ecclesiology is not an afterthought, an appendage added at the end of his theology. Rather, it is derived from his teaching about reconciliation or salvation, doctrines that are central to his theological system. The result is that Barth's ecclesiology has an important place in his theology. According to Barth, the Church exists for the world, even as Christ was sent for the world. The Church exists for those who are not yet its members.

If a theology for church planting was both to follow Barth's ecclesiological methodology and show an understanding of the mission of God, it would demonstrate that missional church planting is grounded in the triune God and in His salvation. From Barth, the church planter can learn that the Church is the primary means through which God achieves His global purposes for the people of the world. Church planting reflects the passion of God for the eternally lost who are not yet a part of the Church. The missional movement of God is toward sinners, toward those who yet need to repent, toward the world. When God's passion for the salvation of all people is embedded at the core of church planting, that church planting will display the very heart of our missionary God. To reflect God in this way is to worship Him. This is not a cultic, ceremonial worship confined to an hour or two on Sundays. It is the worship of lifelong service, motivated by the mission of God Himself.

My enthusiasm and energy for the church plant I am currently performing remains quite high, partly because I have learned to access some theological resources. Of course, the primary theological resource for church planters remains the Bible. Mining the resources there should reap the greatest reward. I hope you, too, are learning how to equip yourself for a faithful church planting performance.



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.

**(Summer Issue correction.)** We failed to put the following footnote: Kevin J. Vanhoozer, "The Voice and the Actor: A Dramatic Proposal about the Ministry and Minstrelsy of Theology," in *Evangelical Futures: A Conversation on Theological Method*, ed. John G. Stackhouse, Jr. (Grand Rapids, 2000), 84.



**A**t a recent gathering where a considerable diversity of missionary opinion was present, the subject of accommodation by Christians to the local culture at a funeral came up for discussion. The opinion expressed by some that their practice of bowing to the picture of the deceased, even burning of incense, could be followed with good conscience as acceptable accommodation to the Japanese culture. I would like to respond briefly to two aspects of this opinion.

“A Good Conscience”

First, is the conscience a sure indicator of what is right or wrong conduct? Is it not rather like a gauge that measures a given matter from the individual’s standpoint, giving him some assurance that the attitude or conduct being considered is acceptable or not? But by what standard does the individual make these measurements, from what standpoint? The answer must be from his own background, his own environmental past, his home, education, reading, and church. In all of these there are many conflicting opinions. Is there no one absolute to instruct us as to what is right and what is wrong so that our consciences can measure by that standard and give us reliable warning when we detour from the right course?

The evangelical Christian would answer that indeed there is—that the revelation of God in Scripture is for that very purpose. Without the correct education of God’s Word, a conscience might well assure one that wrong was right. On a controversial matter such as the bowing to or burning incense before the picture at a funeral in Japan, the question is not first, “How does my conscience react?” but “What does the Word of God teach concerning this?” The feeling of a “good conscience” may simply be the feeling of a misinformed conscience.

Secondly, then, what does the Word of God teach about bowing to impersonal things or participating in religious practices where men are trying to approach the spirits of the dead? Concerning an approach to spirits there are many warnings



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## Nugget

from Vol 33, No 3 1983

### The Question of Accommodation to Culture at Funerals

By John Young

in Scripture against such an effort made either personally or through mediums. For instance, in Leviticus 19:31 we read, “Do not turn to ghosts or spirits” (NASB marginal reading). As to bowing, the second commandment speaks very concisely concerning it. We are forbidden to bow to anything made by men “in the likeness of anything.” Scripture approves a bow of divine worship to God only and a bow of salutation to men and angels. The Hebrew word for bow is *shachah* and it can also be translated as worship. Regardless of whether one has a worshipful feeling when he bows, it is forbidden worship to bow to an impersonal object, especially one made in the likeness of something such as an image or picture. The three young Hebrews of Daniel chapter three certainly so understood God’s commandment, for if the only bow that was forbidden was one where there was a worshipful heart feeling, they could have bowed, not having such a feeling, and saved themselves from the furnace. But they knew that a bow to a man-made object was worship and they refused.

In 2 Corinthians 10:19-21, Paul gives us a very sobering reminder:

*What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything? No, but I say that the things which*

*the Gentiles sacrifice, they sacrifice to demons, and not to God; and I do not want you to become sharers with demons. You cannot drink of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons.*

To contextualize, and put what Paul says in the Corinthian context into the Japanese context, we could say that the gifts and prayers offered to the spirits of the dead at funerals may seem to be nothing, since in reality there are no spirits of the dead there, but in actuality these offerings, unconsciously or not, are offered to the demons who are there. They are the only creature spirits invisible present and it is by their deception that non-Christians are tricked into believing that the spirits of the deceased are there. By this trickery these demon spirits receive human worship. Therefore, Paul adds, “I do not want you (Christians) to become sharers with demons....You cannot partake of the table of the Lord and the table of demons.”

To those who have pursued a Biblically unacceptable accommodation in this area, I would urge a restudy of 1 Corinthians 10, with preaching on it to inform the church members of an honest change of opinion concerning the acceptability of either a bow or burning of incense before a picture. The blessings of the Lord is involved. “Or do we provoke the Lord to jealousy? We are not stronger than He, are we?” (verse 22) The example of disregard for God’s demand to display the uniqueness of the Christian message and practice at this point is one that will not only undermine the witness of those who disregard it, it will also be a handicap to the Christian cause in Japan in general. It will give the impression to other Christians and churches that such accommodation is acceptable to Christ. Our consciences and our practices must be instructed by God’s standards in Scripture if we are successfully to “flee from idolatry” (verse 14), “not seeking (our) my profit, but the profit of the many that they may be saved” (verse 33).

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*From the President's Pencil*

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This has been a year of "firsts" for me! It has been my first time to have a position in JEMA administration, my first time to attend the Prayer Summit, and the first time to attend the Karuizawa Deeper Life Conference. (The Deeper Life Conference and the former JEMA Summer Conference is in the process of uniting under the banner of the Karuizawa Union Church and will hold the 2003 conference under a new format.) This year's conference, though short, was excellent. Dr. Daniel Lockwood's messages on faith from Hebrews 11 were right on target. By the way, what are the three components of faith? What are the three major questions to ask about creation? How about the question, "If I am in a situation of moral compromise, will God deliver me?" These were just a few of the topics covered in the series of seven messages. If you would like to hear Dr. Lockwood's perspective, tapes are available. Contact, Ron Stoller (E-mail: [Stoller@Japan.email.ne.jp](mailto:Stoller@Japan.email.ne.jp))

Next year's conference will be

Sunday, August 3 to Sunday, August 10. Plans are already in progress!

The prayer summits, the Karuizawa Conference, women's retreats, and the Church Planter's Institute, along with many other events and activities, are endeavors of JEMA missionaries working together for the benefit of the entire missionary community. I am continually impressed by the labor of love given freely by our fellow missionaries who serve and help us in our ministries. Maybe you live in a remote area, such as the Yaeyama Islands south of Okinawa, with very little connection to the JEMA community. You may feel as though the office in Tokyo has little or nothing to do with your life and ministry. Not so! The Japan Harvest Magazine, the JEMA Directory, and the JEMA website can be your resources. The use of these will keep you in touch with your compatriots in ministry throughout Japan!

Together we are in the work of God's Kingdom! JEMA gives you an opportunity to be a part of the big picture in Japan.

Another first for me was attending the JEA Day of prayer and fasting at the OCC chapel on the evening of August 13th. In the middle of *obon* I

was surprised to see the chapel filled. The threat of resurging nationalism and State Shintoism is drawing the church of Jesus Christ for fervent prayer!

Hoping to help prepare you for the coming Christmas season, the Japan Harvest publication staff hopes you will find this issue a special blessing.

*Ray Leaf*

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



*Winter Issue Deadline:  
November 15th.*

*Please send articles to your editor at  
[dikropp@gol.com](mailto:dikropp@gol.com)*

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*JEMA Datebook 2002*

<b>Event</b>	<b>Date</b>	<b>Place</b>
Women's Day of Prayer	October 28, 2002	OCC KGK room
CPI Conference	November 12-15, 2002	Fuji Hakone Land
JEMA Day of Prayer	January 20, 2003	Navigators
JEMA Leaders' Consultation	February 24, 2003	OCC*
JEMA Plenary Session	February 25, 2003	OCC
Women's Spring Retreat	March 5-7, 2003	Megumi Chalet, Karuizawa
JEMA Day of Prayer	April 7, 2003	Navigators
Tokyo Prayer Summit	May 13-16, 2003	Okutama Bible Chalet

\* Contact JEMA Office for housing recommendations

## *Executive Committee Report*

**July 5, 2002**  
**OCC Tokyo**

**R**outine business included the financial report, the May balance sheet, office equipment purchase, and Commission reports.

It was noted that with the rent increase for our office space at OCC, and inadequate income, JEMA membership fees at the present level will not be adequate to meet financial obligations. It was moved, seconded and carried (MSC) that a study be done on a proposed membership fee increase. Also under consideration is associate membership for persons ministering to Japanese outside of Japan.

It was announced that since there are not enough students to keep JMLI (Japan Missionary Language Institute) financially sound, the school will close, July, 2003, after 35 years of operation. JEMA office is considering a request to store leftover teaching materials.

The exciting development of JEA's (Japan Evangelical Association) Youth Congress set for August 12-15, 2003 presents many opportunities for JEMA involvement. With a budget of 50 million yen, 2000 hoped- for attendees will include youth in high school up to adults in their 30's. JEA desires JEMA mission agencies to send representatives, set up booths and hold workshops on special ministries both within Japan and around the world. JEMA-related missions have a marvelous opportunity not only to recruit new workers for world missions, but also further deepen ties with the church in Japan. JEA requests that JEMA-related missions make application as soon as possible through JEMA's ad hoc committee to work with JEA for this Congress.

Call JEMA office now for your involvement in the Youth Congress!

The Japan Harvest will update you regularly on business and issues handled at JEMA Executive Committee Meetings.

**September 11, 2002**  
**OCC Tokyo**

**A**s recommended at the July 5th Excom meeting Peter Blank brought the results of a study on the matter of "raising fees." He reported that JEMA finances are healthy and he sees no need to raise fees at this time. Peter is working on simplifying the bookkeeping and will be changing to Quicken software.

JEMA is in the process of creating a working agreement with the Karuizawa Union Church to assist KUC in the summer conferences. Ray Leaf and Traugott Ockert will be JEMA's representatives on the KUC conference planning committee.

CPI reports registrations for the November conference well ahead of last year. The number of Japanese registrants is about one third of the total anticipated attendees.

Bill Paris is taking over David Walker's position as Prayer Commission chairman. He announced plans for the January 20, 2003 JEMA day of prayer. There will be a Prayer Walk beginning in front of the Emperor's palace, Sakuradamon, from 10 a.m. to noon. Bill shared copies of the new bilingual magazine entitled, Book of Hope, printed by New Life League, Japan. Free samples will be made available to the missionary community.

The JEA sponsored Youth Congress has changed its name to Global Missions Youth Conference 2003. The conference will be held from August 12 - 15. JEA desires JEMA mission agencies involvement. All are encouraged to send representatives, set up booths and hold workshops on special ministries both within Japan and around the world. Missions are urged to contact JEMA office as soon as possible.

Posters are available (in English, too) and may be ordered through JEMA office.

2003 Leaders' Consultation will be held for one day, Monday, February 24 at OCC Chapel from 10:00 to 5:30. Discussion on various topics may include: JEMA Code of Ethics, family issues, JEMA overseas membership, home schooling support for Japanese dropouts, member care and counseling, language and orientation for new missionaries, and disaster relief training. The Liaison and Membership Commission will plan the day's events.

David Kennedy has returned from Home Assignment and is working on updating the RCNJ (Returnees Christian Network Japan) website and is planning new outreach.

JEMA's financial statements are complete through July. Any questions regarding finances can be directed to the JEMA office.

The next Excom is scheduled for November 6th.

I never behold the stars that I do not feel that I am looking in the face of God. I can see how it might be possible for a man to look down upon the earth and be an atheist, but I cannot conceive how he could look up into the heavens and say there is no God.

—Abraham Lincoln

# Should Disaster Strike, What Then?

**JEA sponsored Disaster Relief Training Seminar, July 1-3**

*Reported by Richard Kropp*

**T**he JEA-sponsored Disaster Relief Training Seminar held July 1-3 was timely and practical. Speakers Bob Simpkins and James Everett of Global Networks International came with vast experience in disaster relief.

The Church of Jesus Christ, in the midst of disaster, cannot say, "be warmed and fed," but must become "Christ's hands and feet," showing His love and concern for the needy!

Ways this can be accomplished were dealt with under a variety of topics such as the role of the church in disaster relief, psychological and emotional effects of disaster, child care, personal preparation to work in disaster, crisis counseling, etc.

When disaster strikes we must think of our churches as centers for:

1. Food preparation and distribution
2. Clothing distribution
3. Child care
4. Public shelter
5. Counseling
6. Housing for volunteers

Much attention at this seminar was given to the **Recovery Period**. This is the time when some of the deepest emotions begin to surface. Frustration, anger, and a feeling nobody cares are some of the most common. At this point Christian workers can have effective ministry! However, extreme sensitivity must be evidenced and the workers must be more willing to listen intently than offer opinions. As our speakers mentioned, "We should be prepared to share our faith without abusing the situation of the victims."

Another topic that caught my attention was that of **Child Care**. Children

have as much trauma as adults, but are without the ability to handle their needs. They can be easily upset because of a lost toy, article of clothing, etc. Many have nightmares. Change in behavior may take place. A child who is usually quiet and obedient may become aggressive or visa-versa. Children may lose trust in adults. After all, adults were not able to control the disaster.

Things parents or caring adults can do at this time are:

1. Talk with children and ask how they are feeling.
2. Listen without judgment.
3. Assist them with words to express their feelings.
4. Encourage families to stay together as much as possible.
5. Reassure children that the disaster was not their fault in any way.
6. Encourage children to draw or paint "how they feel."
7. Listen to music.

Three days of listening only helped us get "our feet wet." There is so much to learn.

When our JEMA President, Ray Leaf, asked if I would be interested in attending this seminar, I wasn't sure I was that interested. However, I'm very thankful I took advantage of the opportunity. I'm hoping these men will return to Japan, and I trust that the JEMA community will be able to receive training in disaster relief. As Christians we must be prepared, and our churches must be prepared to meet disaster needs when they come!

**An interview with Bob & James** by JH managing editor brings additional

important information to light. Years ago Bob experienced first hand a severe flood in eastern Kentucky (USA). No one was prepared and response was poor! Bob also noticed that in other areas, such as Russia and South America, the need for pulling together as Christians to meet disaster needs.

Bob and James have come to realize that global training is of utmost importance. Without it we cannot do the job. Without training, volunteers unwittingly get in the way of progress.

Southern Baptist missionaries of Taiwan asked Bob and James to come to develop a training program. As it turned out, the upper echelon and representatives of major religions came for "on-the-job training." Six months later, when the large earthquake struck the country, relief was "successful" beyond anyone's dreams.

The goal of Global Networks is to go to as many countries as possible to give awareness to disaster relief and to get all those concerned on "the same page," as it were. Efforts are being made to work with the Red Cross and professional medical emergency teams. Utilizing the missionary structure, missionaries could be trained and useful to their respective governments in case of disaster.

Future seminars around the world will include Weapons of Mass Destruction and Terrorism.

Should disaster strike, what should we do? What can we do? Being prepared is our vital Christian response!

# JMLI Announces Closure

Many graduates and former students (over 1250 from 48 different missions) will share our regret in announcing the closure of the school. Japan Missionary Language Institute was founded by the Japan Evangelical Missionary Association in 1968, and became independent in 1990. Because of declining enrollment, the decision has been made to close the school after graduation in July, 2003.

## History and Purpose

The first school was located in Ikebukuro, then moved to Ochanomizu Christian Center for several years. The present location is at Waseda Hoshien in Shinjuku (Takadanababa station).

JMLI's purpose has always been to equip missionaries to communicate the gospel of Jesus Christ to the people of Japan. To carry this out, they have used experienced faculty and effective materials to enable students to grow

## Commissions

and develop in their Japanese ability and learn to appreciate and adjust to Japanese culture and society.

## Opportunities for study this Year

Dean Kiwami Kojima would like to encourage missionaries to take advantage of study opportunities from fall 2002 through July 2003. Classes in three categories are available.

1. Church Life Program course, giving valuable study in church vocabulary, worship, praying in Japanese, etc. at beginner, intermediate, and advanced levels.

2. Japanese "Bible Class" and "Home Meetings" (katei shukai) Simulation Course, with hands-on experience.

3. Sermon Writing/Correction by email or in class.

Take advantage of this last opportunity to study at JMLI! New classes start in September, January, and April. Please contact the JMLI office for details at: 03-3202-0388 (tel. and fax) or email [jmli@gol.com](mailto:jmli@gol.com)

## Appreciation

As a board, we have greatly appreciated the dedicated and excellent service of Dean Kojima, as well as

that of the two tenured teachers, Ms. Saito and Ms. Imai who have faithfully taught for 20 years. There have been many other dedicated part-time teachers as well. We thank God for them, and wish them well in their future plans.

We want to close the school on a positive note of thanksgiving to God for His provision these almost 35 years. Present Board Chairman Bernhard Triebel states that JMLI has fulfilled a very important role in training a generation of missionaries in this era, preparing them to communicate the gospel. JMLI has had a special niche in the Tokyo area, and its presence will be missed.

## Board Members:

JoAnn Wright (BGC), secretary, on behalf of board members:

Bernhard Triebel (SEND), chairman  
Wera Laschenko (SAM), missionary advisor

Carol Love (C&MA), treasurer  
Christa Ulmer (LMJ)



**Peter Horne**  
(1946-2002) Welcomed Home

Peter, International Coordinator of CLC Mission bookshops, died tragically on July 13, in a climbing accident.

As a boy, Peter, born in North London, was involved with "Crusaders," a Christian youth organization. Through the ministry of the Crusader Bible Class, June 2, 1958, Peter entered into faith. As he matured he became a man of diverse talent and giftedness. He could have become a concert pianist, mathematician, or businessman, but he felt the call of God to serve as a missionary to Japan. In 1971 Peter married Joy, who had already felt the call upon her life for missionary service, and they came to Japan on March 6, 1974.

In 1980 Peter was appointed director of CLC work in Japan. His excellent

Japanese, acceptance of the culture, and his ability to do accounts in Japanese made him an ideal choice. The Japanese said of Peter, "He has a Japanese heart." He and Joy served faithfully in Japan for the next twenty years. Then in 1990 he was appointed International Coordinator for CLC. This entailed working with a team of area coordinators world-wide.

"Peter was a good and godly man, spending time in prayer and seeking the face of God for the future of the ministry. Gracious and generous, he had a passion for Christian literature, only exceeded by his love for Christ and the desire to see the Gospel spread throughout the world. His works follow him," writes Lewis Codington.

One of Peter's dreams was to provide literature to the poorer nations. "Books

for the World” was born. In memory of Peter’s life, “Peter Horne Books for the World Fund” has been established. Gifts may be made by check to CLC International Office, 291 Abbeydale Road, Sheffield, England S71FJ, earmarked, “Books for the World.”

## Jeanette Owens Reaches Her Goal!



**J**eanette pressed on and has reached the goal for which God called her heavenward in Christ Jesus. Cancer took her physical body, but never her joy,

her courage, her hope, her love for her family and fellow missionaries, or her desire that unsaved Japanese find Jesus.

She came with Dave to Japan in August of 1990.

Over the years she taught and encouraged many through Scripture, using Precept Bible study material. She studied the Word of God and wanted other to study it too.

She was happy to listen and give advice using her experience and training as a nurse whenever any of us had medical concerns.

TEAM received news of Jeanette’s home going at our annual conference in August. We ended the conference by remembering Jeanette, thanking God for her life and her home going. Our closing hymn, “When We All Get to Heaven, What a Day of Rejoicing that Will Be,” was sung with deep meaning and enthusiasm. Jeanette will be missed, not only by her TEAM family, but also by many other friends in Japan and around the world. Our prayers are with her husband, Dave, and sons, Todd along with Marcia and baby Jacob, Jonathan, and Timothy. Written by Marg Scott,

Submitted by Marg Scott

Peter’s memorial/thanksgiving service was held in Sheffield on July 23. There were about 250 in attendance with many from other countries, including 10 from Japan. Peter is survived by his wife, Joy, and three grown children, two of whom are married, David and Jen, Charis and



## Dr. Helmut Schultz Called Home!

**D**r. Schultz, a longtime missionary with OMS International in Japan, went to be with the Lord on August 17, 2002. He was a native of Canada and first served in Japan from 1951 to 1954 as part of an itinerant church-planting ministry. After his graduation from seminary and marriage to Norma Jean he served as a missionary here from 1958 to 1979. During that time he ministered in the Tohoku area for several years, and served as the OMS Field Director from 1970 to 1979. He taught at Tokyo Biblical Seminary. Helmut was an outstanding preacher who often spoke at special meetings and had a strong influence on many future pastors during his years at TBS.

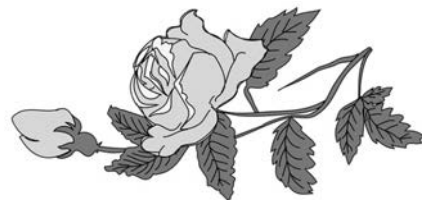
After leaving Japan Helmut served as a Vice President of OMS and later as the pastor of a large church. He returned to OMS to pursue an international preaching and teaching ministry and once again served as Japan Field Director from 1994 to 1996. After leaving Japan he represented the mission at many seminaries in the US and Canada and at the time of his death was finishing a book of devotional writings.

Helmut Schultz is survived by his wife, Norma Jean, his two daughters, Malita and Julie, and by three grandchildren.

Submitted by Marty Meek

Dan, and Jonathan.

Peter will be missed. The missionary community in Japan extends heartfelt sympathy to his beloved family.



## Joanna Dyer called Home!

**J**oanna, former OMS International missionary to Japan, entered heaven on September 2, 2002. Joanna served in Japan with her husband Stan from 1965 to 1990. During that time they served in Kyushu as well as in the Kanto area. Joanna’s main ministries were cooking and English evangelism and she made hundreds of new contacts for churches over the years. She was known for her hospitality and had many close relationships with Japanese, both believers and non-believers. She also served for a time as nurse at Christian Academy.

After 1990 Joanna assisted her husband, who was Executive Director of OMS Canada. However, they returned to Japan for extended periods of ministry from time to time. She last left Japan in May, when the first symptoms of what proved to be pancreatic cancer became evident.

Joanna is survived by her husband, by her children, Bob, Becky and Gina, and by several grandchildren. She shall be missed by her OMS missionary family and by her many, many friends.

Submitted by Marty Meek

# A Fresh Vision from God

by Jeff Chapman

As a BGC missionary to Japan, I had the distinct privilege of inviting a Japanese pastor of our church association to join me in attending the Church Planting Institute (CPI) Conference in November 2001. Pastor Michiyuki Kawata, along with his wife and four children, had been caring for the flock of Tokorozawa Baptist Church for about 15 years, working alongside missionaries Don and JoAnn Wright during part of that time.

The church was independent and stable, but it had plateaued and was ready for some new ideas and a fresh vision. Pastor Kawata knew this and often encouraged the Lord's faithful to join him in various sports-related (usually golf) outreach efforts. He had developed several contacts and one church member and one regular attendee (at the time pre-Christian, but now a baptized member) had come through these outreaches. However, there was no clear overall vision for the future direction of the church. Part of the issue was location. The church members did not think they were in a place where the church could stay and grow for a long period of time, so all plans were effectively put on hold.

God was working and provided the church with property and a new building of their own. It was a perfect time to invite a pastor with a new building, and a new start, to CPI to help foster a new vision for this new beginning. Upon receiving the invitation, Pastor Kawata expressed his desire to attend and thanks for the invitation, but he

was hesitant to accept. Knowing his financial status, I offered to cover his expenses out of monies made available through our mission. There was no

## Several ways to help Japanese get to the CPI conference.

1. One missionary raised scholarship funds from supporting churches to send 10 Japanese to CPI.
2. Hokkaido OMF missionaries have taken up yearly offerings for the travel and registration to send one national pastor.
3. Several missions budget for scholarship funds.
4. Offering rides to and from the conference can help our national brothers and sisters with costs.
5. Maybe work funds or personal monies can help Japanese pastors and their wives attend.

more hesitation, and we both registered for the conference.

As we drove the three hours in his car, we talked quite candidly about church planting in Japan and the plight of pastors and Christians across Japan. There was a general feeling of defeat as we talked about the hard work and the slow growth despite that hard work. While it was obvious God was working, the barriers seemed insurmountable and

the road to a healthy church seemed long and difficult.

Pastor Kawata expressed thankfulness to God for each individual life that had been touched through the ministry of Tokorozawa Baptist Church. At the same time, he lamented the very slow growth of the church over the years. I sensed that here was a man of God, scarred and tired from battle. When asked what he hoped to get out of the conference, he replied it may be helpful to find out what others are doing to help churches grow and to learn from those who had come to share their expertise in the field, as well as worshipping with others.

Three days later the two of us set out from the conference to return to our respective duties. I noticed something quite different as we drove and talked about many of the same issues as three days prior. During the conference I had noticed Pastor Kawata becoming emotional on a few occasions and I sensed that God was working. He now spoke with enthusiasm and conviction.

He had come to CPI expecting to get some new ideas for evangelism or church growth, but had found the refreshing Spirit of God of even more value. He mentioned many times how good it was to worship with other pastors and missionaries and how he sensed God's presence. He came to the conference with doubts, but left with a sense of expectation and hope. In his words, "Although I attend many conferences throughout the year, CPI was unique experience." Pastor Kawata has a new church building, a new start in ministry and new passion for reaching the lost.

CPI Japan was used by God as a catalyst in this pastor's life. Our prayer is that this story will be repeated many times.

Jeff and Barb Chapman are missionaries with the Baptist General Conference. He and his family are church planters in the Kansai area. They have been serving in Japan since 2000.

# World Cup 2002 Statistical Summaries

## Volunteer Workers:

500 volunteers from 50 local churches

Youth with a Mission 210

Campus Crusade 190

Japan Baptist Mission 72

Japanese volunteers: 600

Pastor committees in 10 venues organized local events and hosting teams



Over 130 related events & projects coordinated by Goal 2002 Committee included: mass evangelism, soccer games & clinics, parades, cultural exchanges, festivals, distribution & internet evangelism

Total number of participants for all of these events estimated at 92,336 with 150 decisions for Christ

## Materials Distributed:

Goal 2002 CDs: produced 200,000, distributed 150,000



Goal 2002 Jesus Cassettes: produced 200,000, distributed 100,000

Jesus soccer videos: produced 100,000, distributed 100,000

AIA Ultimate Goal videos: produced 10,000, distributed 6,000

Gospel of Luke in 10 languages: produced 60,000, distributed 54,500

Pocket guides: produced 200,000, distributed 200,000

Wonder-books: produced 100,000, distributed 66,000

4 Spiritual Laws Soccer booklets: produced 30,000, distributed 15,000

Goal 2002 Tracts: produced 500,000, distributed 500,000. 60,000 tracts were given out at the final three events on the 26th (Urawa), 28th & 29th (Yokohama) with over 200 people witnessed to.



Evangelistic website: [www.goal2002soccer.com](http://www.goal2002soccer.com) had an average of 500 pages served per day and an average of 8 requests for more info/presents. The peak on this site was June 30th with 1,365 pages served per day. From June 30th to July 2nd an average of 1,000 pages were served per day.

E-Mail addresses:

YWAM Japan—[www.ywamjapan.org](http://www.ywamjapan.org)

Goal 2002—[www.goal2002.org](http://www.goal2002.org)

University of the Nations Japan—[www.uofnjapan.org](http://www.uofnjapan.org)

Prepared by Bryan Smith

Youth with a Mission Tokyo Area Director & University of Nations-Japan Director



## Worship & Music:

### *Finding a Balance between the Fresh and the Familiar—Part 1*

Recently, while visiting churches in the U.S., I encountered numerous settings in which the majority of songs being sung were unfamiliar to me. I was reminded once again of the uncomfortable feelings of both unchurched visitors to our worship services, as well as long-time church members who in recent years have been introduced to a flood of new musical expressions in contemporary worship services.

#### *All Songs Were Once New*

Although we all like the familiar, on a number of occasions in the book of Psalms, the psalmist exhorts us to “Sing a new song to the Lord!” (Ps. 33:3, Ps. 96:1, Ps. 98:1, Ps. 149:1) New songs seem to be one result of revival—when God’s people look for new ways to express the joy of salvation and renewal. Every song in our hymnals was once new, and today’s hymnals reflect the fact that during certain periods of history, vast outpourings of new music accompanied the religious zeal of the era. (Just check the number of songs written in the 1800’s in many evangelical hymnals around the world!)

But as we rejoice in God’s work around the globe in recent decades, how do we balance this outpouring of new songs with centuries of heartfelt musical expressions from his people?

#### *Recognize Contemporary Needs*

Realize that today’s new songs are an expression of the current culture and are often in contemporary lan-

## Church Music

guage—revealing the sincere desires and aspirations, as well as the blind spots, of their generation. For a number of reasons, fresh new songs may represent a more effective expression of the faith of a new generation of believers. But amidst the vast number of musical choices, finding songs that are contemporary, singable, theologically sound, and fit a congregation’s needs is such a daunting task that often it’s easier to fall back on what may be less suitable, but at least familiar!

#### *Encourage New Music*

A partial solution is to have congregation members try writing their own songs, and continually work on incorporating those experiments as well as other current musical expressions into your congregation’s repertoire. Incidentally, one positive characteristic of newer worship songs is that many are expressed directly to God, whereas many of the songs in our hymnals are about God.

#### *Address Theological Gaps with Standard Hymns*

Fill in theological gaps in contemporary expressions with standard hymns from previous generations that express great truths of the faith—while at the same time encourage the writing of contemporary texts on those same themes. Of course, as well as providing for missing content needs, singing songs with familiar texts and tunes will encourage the congregation’s long-term members to worship with confidence. Considering those members means that your balance between old and new material is highly dependent upon the demographics of your congregation. Listen carefully to your attendees to be aware of their comfort zones, but be sure to stretch them.

#### *Remember the Goal is Worship*

Too many new songs at once will discourage emotional engagement in the worship service. The goal is not the music, but lifting the heart of the worshiper to God. But singing the

same songs for the next fifty years will not effectively meet the long-term worship expressions of today’s worshipers. Realizing that most congregations are relatively familiar with less than two hundred hymns on a regular long-term basis, adding just two totally new songs a month can quickly build your congregation’s repertoire.

Next time we’ll spend some more time dealing with this tension between the fresh and familiar—realizing that this can be a highly emotional issue!



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](mailto:gbauman@lifejapan.org).

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# クリスチャン新聞

Gleanings from  
The Christian Shinbun

## Church on Sunday Café on weekdays

Christian Tanpopo Church JECA

If you come in the building's main entrance, it's the Tanpopo Church. If you come in the east entrance, it's Café Tanpopo. From April to June 13, one hundred non-Christian customers came. The space used for chapel on Sundays is transformed into a café from noon to 7, Tuesdays, Thursdays and Fridays. Coffee, tea, homemade cakes, curry rice, spaghetti, etc. are served. Mothers with children can take advantage of the swinging cot and rocking horse.

Having purchased the church building last year, equipment for the café was easily installed. Rev. Aiyama wants to use the café for evangelizing his community!

## Film: Oyabun wa Iesu Sama IN KOREA

Since June the film, "Jesus is My Boss," based on the story of yakuza (mafia) who came to Christ, has been shown in more than 30 theaters in Korea. (The film has been re-edited for Korean viewers.) Even though showings and the World Cup were simultaneous, its kick-off was most interesting. Two big marches, with pastors and laymen carrying crosses, represented by Japanese and Koreans, strove not only to celebrate the participation in the World Cup, but also addressed historical troubles between Japan, Korea and China. There were real efforts made toward forgiveness and reconciliation.

## Kirisuto Sai or Christ Festival

In Japan, where Christianity has been kept at a respectful distance because of historical and social pressure, there is a village in Aomori named Shingo-mura, where its sign-

boards, "Welcome to the Shingo-mura, Home of Christ" catch one's attention.

Shingo-mura has a yearly festival, "Kirisuto Sai," which was held for the 39th time this year. Flags, dyed red with the words, "Kirisuto Sai," flutter in the breeze. This big public event, in which there is a memorial service of Christ's death, is carried out by Shinto priests. There is no biblical meaning and it has nothing to do with Christ, however. All attendees offer a sprig of the sacred tree, following Shinto ritual prayers, to the Spirit of Christ. Although these Japanese have no Christian point of view, the celebration looks Christian. At one time, the ceremony was conducted by a Christian pastor; however, there were some disagreements between the pastor and the village people, so Shinto rites have taken over.

Why is the Shingo-mura called the Home of Christ? It goes back to 1935 when a so-called tomb of Christ was discovered in the village. A grave mound, marked by a wooden cross, has been cared for by the village ever since. With governmental grants, the surrounding area has been arranged and named "Park of Kirisuto no Sato." The Kirisuto Sai takes place in front of the tomb of Christ, with dancing much like *bonodori* or *bon* festival dance. It is novel that in Japan, where there is no room for authentic Christianity and faith, the local government that includes this event in their annual schedule.

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



*Christianity was never designed to be observed;  
Its fulfillment comes through involvement.*

# The Cambodian people, controlled by Pol Pot's cruel political power, saw a light!

Taken from Gospel for The Millions July 2002, "Little Bread" \*

*Killing Fields, Living Fields* (Don Cormack, published by Monarch) is a nonfiction best-seller of several years ago. Written about Cambodia from the years 1923-1995, this is the story of the most terrible slaughter in the 20th century. The book was made into the film, *The Killing Fields*. It is estimated that about 3,000,000 people (1/3 of Cambodia's population) were slaughtered. How did the Christians live and survive this terrible time in their history?

## Phnom Penh 1973

Cambodia is located between Vietnam to the east and Thailand on the west. Violent war had continued in Vietnam since 1960, so the countries of Indochina were in the middle of complicated international tensions. In 1970 the king of Cambodia, wanting to tie up with Vietnam, was suddenly exiled (banished) by a coup d'état. In his place the Ron Nol political power was born. Not all citizens were behind the new regime. In 1970 war broke out and 55,000 people were killed during the next five years. As citizens ran from the city, many began to seriously seek a truth they could believe in this total darkness. Many began to attend church.

In 1920, when Christianity first came to Cambodia it began in farm villages. There were only six pastors. Years passed with slow church growth. In the large city of Phnom Penh, Cambodia's capital, there were only three churches by 1970. Five years later, churches started to increase and grow. Chapels were filled in 30 places. Home groups gathered here and there. The number of Christians, only 300 in 1970, grew to 1,200 by 1973. There was no doubt that a big change was taking place in the hearts of the Cambodians. They began to seek Jesus Christ in earnest. People in groups of twos and threes gathered to read the Bible and pray. Their friendships grew strong.

Mr. Tin Shirak had strong faith and testified with courage throughout Phnom Penh. He was loved by many even though he was in the army and served the government. Then he was ordered to England for study.

While there he attended the Keswick Convention of 1973. Standing on the platform he asked, "Have you ever prayed for the Cambodian people? I cannot stop my tears from flowing when I think of the dear brothers and sisters in my country who don't know the true God."

Returning from England he determined to sacrifice his life, if need be, for the glory of God. For two years, in the middle of the ruins of the city, he handed out tracts and

gave the message of the good news of Jesus Christ. It was then that Pol Pot captured and executed him.

As things got worse and worse, the Christians cried out to the Lord, "Lord, give us a little more time to evangelize." The Christians were able to encourage and pray with the hurting, and as a result the church continued to grow until in 1974 there were 3,000 plus Cambodians going to church in the capital city.

## April 17, 1975

As Phnom Penh lay in ruins, the army of Khmer Rouge announced over loud speakers at 9:30 in the morning, "Banzai". Many people thought, "Oh, the war is over!" But in reality Cambodia was entering an era of terrible fear and darkness. Anyone who did not immediately obey the Khmer Rouge was slaughtered — including pregnant women, orphans and the injured.

The number of Christians decreased by half, while others tried to escape to foreign countries. In such a time as this, the Christians would awaken during the night, read their Bibles secretly, and earnestly seek God's guidance. Christians who had wandered from the faith because of poverty and social pressure repented and received new life. Many who didn't know God began to cry out, asking His help.

## Christmas 1979

Pastor Hom and about 20 Christian families were in the biggest refugee camp set up by United Nations near the border of Thailand. It was rare that any pastors survived the Pol Pot period. It was to this camp that Pastor Reach Yea fled with his family, too.

While he was in Kratie, a town along the way, the Khmer Rouge was out to kill him. Many soldiers and village people asked him one day, "Who is the dignified man who comes to visit you and sits on the steps?" The pastor confessed that there had been no man. It seemed that there were many people protected by the "dignified man" who to the believers was invisible.

These two pastors saw a church built where 20,000 gathered on Christmas Day to listen to the good news of Jesus Christ. That morning at the crack of dawn more than 1,000 gathered in a vacant lot in back of the camp to sing Christmas carols. The music wafted throughout the camp giving witness to Jesus Christ. The service on that day became the largest ever Christmas service in the history of Cambodia.

*\* Translated by Junko Nakagawa*

Editor's note: The church of Jesus Christ flourishes in Cambodia today. Several months ago at one baptismal service 450 went down into the waters to identify with Christ. Hallelujah!

# Language Lab

## 5 common Kanji Idioms

### いちぶしじゅう 一部始終

*the whole thing from beginning to end; (from start to finish); the full particulars, all the details; the full story; all the ins and outs*

- 犯行の一部始終が、防犯ビデオに録画されている。

The security cameras recorded the whole crime on video (from beginning to end).

### いっけんらくちやく 一件落着

*one matter settled and done, the matter has been settled, dealt with, is over*

- 何ヶ月にもわたった捜査が突って、事件は一件落着した。

After an investigation that lasted many months, the case was successfully concluded.

### うやむや 有耶無耶

*to be, not to be: vague, unclear, fuzzy; ~になる to be left up in the air, unresolved, vague; ~にする to leave (something up in the air, etc)*

- 戦後の混乱の中で、事件の真相は有耶無耶になってしまった。

In the midst of the post-war confusion it became impossible to tell what the truth of the incident was.

### しこうさくご 試行錯誤

*trial undertaking, confused failing: trial and error*

- 前例もないし、今はまだ試行錯誤の段階ですよ。

There's no precedent to help us, so for the moment we're still at the trial and error stage.

### じごうじとく 自業自得

*self-deed, self-gain (one's own deeds, one's own rewards); you reap what you sow; you made your bed, now you have to lie in it; you've got nobody to blame but yourself; you deserve what you get; it serves you right*

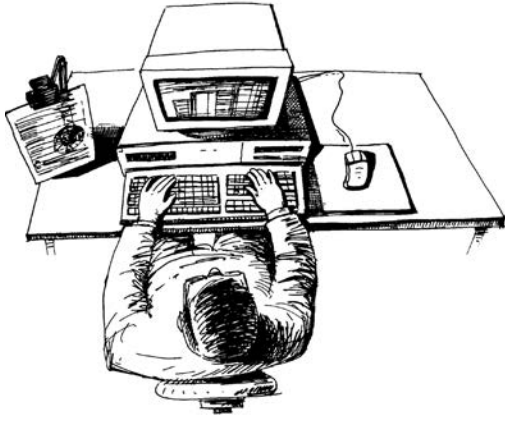
- こういっちゃ何だが、あいつが破産したのは自業自得さ。

I suppose I shouldn't say this, but if he's gone bankrupt, he's only got himself to blame.

Now choose from above the correct compounds to complete the sentences below.

1. \_\_\_\_\_を繰り返して、やっと自分にあつたやり方が分かってきたような気がします。
2. これは大事なことなんだから、\_\_\_\_\_にしないでくださいね。
3. 勉強せずにファミコンばかりをしてたんだから、試験に落ちても\_\_\_\_\_だよ。
4. \_\_\_\_\_が分かって、やっと納得したよ。
5. これでやっと\_\_\_\_\_したと思ったのに、また横槍が入ったんだって？

From "Kanji Idioms" by George Wallace and Kayoko Kimiya. Kodansha International.



## Broadband: What it is! Why you Need it!

Probably most of us have heard the term “Broadband” tossed around, but aren’t sure exactly what it is, or what it means to us. Broadband is a wide term for any of several new and FAST types of connections to the Internet. The most common are cable and ADSL. Fiber to the Home (FTTH) is up and coming, but not widely available yet.

There aren’t many things that are cheap in Japan, but broadband service is cheaper here than anywhere else in the world. For a long time Japan lagged behind the US and other industrialized nations in terms of computer usage, and especially e-mail and Internet access; however, now things are changing quickly! One of the major holdbacks for Japan has been the high, per-minute cost of being on-line. With the advent of broadband service, this is no longer a factor.

ADSL connections are the most common kind of broadband service in Japan, and the service comes in through your existing phone lines. However, even when connected to the Internet, the phone can still be used. No more yelling at your kids to stop surfing the net because you’re waiting for an important phone call. Even better is that, even though ADSL service comes in through the phone line, there’s no additional charge to your phone bill. To have ADSL service, you must already have a phone

## Modern Tech

line and there must be some company offering ADSL service in your area. In the greater Tokyo areas there will be several companies competing for your business. In the outlying areas, you’ll be lucky if you can get hooked up at all. The best way to find out your options is to go to a local *denkiya san* (clerk at an electrical store) and ask. All the big stores act as agents for the ADSL companies and will probably help you fill out the application right at the store.

In some areas, cable service is available. Most cable companies that offer TV service are also offering Internet service. Cable service comes in through a separate wire, so again, the phone can be used simultaneously, and there is no per-minute charge.

The costs vary widely. Cable is a little more expensive, as is the NTT “Flet’s” ADSL service. However, many other ADSL companies are offering service for less than ¥3,500 per month. Yahoo is the largest and best known of the ADSL providers. So-Net, Big Globe, Nifty and a host of others are beating the bushes for new customers. Make sure that you find out all the financial details. One critical point is that sometimes the price advertised does not include the cost of a “provider,” or the NTT Flet’s charge. If you shop around, assuming you have a choice, you should be able to get service for just over ¥3,000 per month, which should include everything. You’re probably already paying about ¥2,000 a month for dial-up service, so the savings on the per-minute phone charges easily make up the difference. Our phone bill dropped ¥20,000 the first month! (Yes, we were on-line a lot.)

In case you’re still not convinced of advantages of this service, here is a list of reasons for signing up for broadband:

- 1) You’re going to have fewer family fights over use of the phone.
- 2) You’re going to keep your virus software up-to-date because the updates come in so fast and don’t cost anything in phone charges.

3) Your phone bill really will drop.

4) It’s FAST. Once you get used to the speed, you’ll never go back to a dial-up account.

5) You can have several computers on line at the same time (requires a router, which many companies supply anyway).

6) Because we’re living overseas, the research resources in English are priceless, and they’ll be guilt-free when you’re not worrying about how much your phone bill is going to be.

7) E-mail is no longer an interesting hobby. To most of us, it’s a vital link to supporters, churches, and our mission offices. Broadband enhances the use of e-mail because you don’t have to wait until the end of the day to check your mail; you have your computer do it as often as you want.

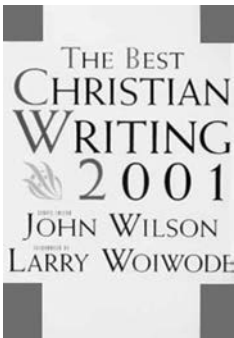
When you choose a provider, there are small but important differences to look for. At no extra charge, some providers offer dial-up service when you are traveling; others don’t. Yahoo does not allow for access to Usenet newsgroups. Some companies insist that mail be sent out through their own SMTP server, which might hamper your using an existing e-mail address. Some offer extensive English support (GOL), while others have limited amounts.

Here are a couple of web sites that can help you in your research:

<http://www.asahi-net.or.jp/~pf2k-wlkn/inetjfaq.html#features>

<http://www.rbbtoday.com>

By Missionary Geek



**The Best Christian Writing 2001**

Series Editor: John Wilson  
Introduced by Larry Woiwode  
HarperCollins, 2001, 339 pages

The essay has always been one of my favorite genres, and *The Best Christian Writing 2001* is one of the finest collections of essays I have read in years. The book consists of twenty-two articles, ranging from three to twenty pages, written by novelists, scientists, historians, academics, and well-known Christian writers like Philip Yancey. Each has been gleaned from a number of different sources: journals like *Weavings*, *Books and Culture*, *Harvard Divinity Bulletin*, *First Things*, and even several from the internet. The collection is the second in what the editor hopes will be a continuing series.

One of the most attractive features of this book is its variety of subject matter. The collection begins with an article entitled "Pius XII and the Nazis" in which J. Bottum questions the former Pope's alleged role in the Holocaust. It ends with an essay by Philip Yancey, "Living with Furious Opposites," in which he examines the gulf that often exists between the faith we profess and the life we live. Between these two are essays dealing with grief ("Living by *Lear*") and battling terminal illness ("Born Toward Dying" and "Letter to a Man in the Fire"). Two essays are sons' moving tributes to their fathers, and two are conversion stories, one by a novelist, the other by an academic.

I have two favorites in the collec-

tion: "The Strangely Relational World of Quantum Mechanics," by a post-doctoral student at Harvard and "The Only Honest Man," by Alan Jacobs. The first argues that buried in the theories of one branch of quantum mechanics is a clear argument for the existence of God. In the latter essay, the writer claims that the West's modern day absorption with self stems, in large part, from the character of philosopher Jean-Jacques Rousseau.

Readers may conclude that the subject matter of some of these essays may require more attention than they have time to give. However, the style of most is highly readable and the vocabulary easily accessible. Indeed, if the diction of any of the articles is pretentious, it is Woiwode's introduction in which he provides a general history of Christian writing over the past fifty years. Like John MacArthur and Os Guinness, he bemoans the steady decline of Christian readers' desire for more erudite reading. Nevertheless, Woiwode is right when he exclaims that the collection is "a striking, engaging book." *The Best Christian Writing 2001* gives readers an opportunity to read one of a number of well-written articles on a variety of subjects in 15- to 30-minute stretches, which is all many of us have time to give most days.



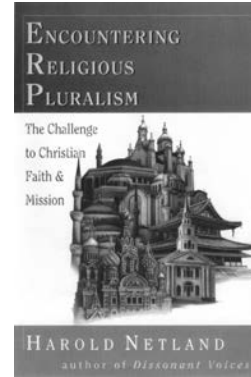
Reviewer: Susan Shibe Davis has a Ph.D. in English with an emphasis in Rhetoric and Composition from Arizona State University. She is a professor in the Department of Modern Communication at Baiko Jo Gakuin University

in Shimonoseki City.

**Epigram**

To the thousands of students who wrote to poet Carl Sandburg, asking him how to become a writer, Sandburg replied: "Solitude and prayer—then go on from there."

*Henry Golden*



**Encountering Religious Pluralism: The Challenge to Christian Faith & Mission.**

Harold Netland. InterVarsity Press/Apollos, 2001, 368 pages

Encountering religious pluralism is a reality not only for those who follow Christ in Japan, but for Christians in Europe and North America and around the world. Can any religion claim to be the source of ultimate truth? "Why Jesus and not the Buddha?" Pluralism, the idea that no religion can claim to be normative and superior to all others, is widely accepted by scholars and ordinary people alike. Aren't all religions historically and culturally conditioned human responses to the one divine reality? Can Christians really claim that Jesus is the one Savior for all peoples? How should Christians view other religions?

Netland, former Evangelical Free Church missionary to Japan and now professor at Trinity Evangelical Divinity School, effectively responds to the many challenges of religious pluralism. Part One, *Religious Pluralism in Context*, explores the historical, social and cultural contexts within which pluralism has emerged. Netland looks at the factors that have led to pluralism and some of the major issues and turning points in philosophical theology over the past century. The first chapter, "Shifting Perspectives on Other Religions," is a fascinating discussion of the move toward more pluralistic ways of understanding the relation between

Christianity and other religions. Netland mentions some 20th century missionary theologians (Stephen Neill, Max Warren, and Lesslie Newbigin) who, while sympathetic to non-Christian religions, defended the supremacy of Christ.

Netland analyzes recent cultural changes and the growing openness toward religious pluralism in the West. Modernization and globalization contribute to the “culture of modernity,” the increasingly common cultural values (especially religious attitudes) that societies share. Sin operates in many ways, including the cultural patterns that influence how we think and act. Religious skepticism is rampant. The final chapter in Part One looks at John Hick’s journey from Christian orthodoxy to radical pluralism. Netland, who studied under Hick at Claremont, highlights Hick’s views on religious epistemology and Christology, areas that shape Hick’s thinking on pluralism, and has some incisive reflections on Hick’s journey.

Part Two, *Engaging Religious Pluralism*, responds to the issues raised by pluralism. At the heart of the issues are basic philosophical questions about the nature of religious truth and the problem of rival claims to truth. How do we make judgments about conflicting truth claims? Netland looks at the problems of pluralism and shows the fundamental inconsistency at the heart of religious pluralism. “The clear implication of pluralism is that orthodox Jews, Christians, Muslims, Advaita Vedantin Hindus, Pure Land Buddhists and Mormons are all wrong in their basic beliefs” (p. 246). The pluralist says that they all respond to the religious ultimate, but they are not doing so in the way in which the believers themselves think they are.

Chapter 8 is a stimulating discussion of apologetics. “We must always give primacy to the simple, direct, Spirit-anointed proclamation of the gospel (Rom 1:16; Heb 4:12). But where appropriate, we should also supplement such witness with informed and sensitive responses to questions, showing why one should accept the claims of the Christian faith (1 Pet 3:15)” (p. 251).

Chapter 9, “Evaluating Alternative Worldviews,” looks at the question of criteria and how to evaluate worldviews in terms of their truth or falsity. Logical consistency (the principle of noncontradiction) and the moral criterion (moral awareness and obligation) are two ways to assess religious worldviews. Netland concludes the chapter with a discussion of Zen showing how the fuzzy distinction between good and evil in Zen points to a fundamental problem with Zen as a worldview. Zen is unable to explain adequately the idea of moral obligation. It clashes with the widely held awareness of a real distinction between good and evil, right and wrong.

The final chapter, “Toward an Evangelical Theology of Religions,” is in many ways the heart of the book. Netland notes several issues that need to be addressed: (1) the question of the destiny of the unevangelized; (2) an explanation for the phenomena of human religiosity; and (3) the question of the extent to which we can adapt and build upon aspects of other religious traditions in establishing the church in various cultural contexts. An adequate evangelical theology of religions must be faithful to the Bible and must also be accurate in how it depicts the beliefs and practices of other religious traditions. Netland looks at six biblical themes which are foundational. His final theme shows the “urgency for proclaiming the gospel that undergirds both the teaching of the New Testament and the example of the apostles” (p. 323). The good news “must be shared with a world that is desperately lost.” Both the similarities and the differences between Christianity and other religions should be noted, but we must not be misled by surface similarities that obscure deeper differences. Netland ends by showing how the Christian faith is based on Christ. Who Jesus is sets him apart from other religious leaders. “There is salvation in no one else! There is no other name in all of heaven for people to call on to save them” (Acts 4:12 NLT).

Netland writes clearly and has responded wisely to the complex chal-

lenges of pluralism. He treats other views with respect and avoids caricatures. While not easy reading, this book, winner of the Christianity Today 2002 Book Award in the Christianity and Culture category, is essential reading for all who want to have a deeper understanding of the world we live in and of how to more effectively preach the Gospel.

### Further Reading:

D. A. Carson, *The Gagging of God: Christianity Confronts Pluralism* (Zondervan, 1996)

John G. Stackhouse Jr. ed., *No Other Gods before Me? Evangelicals and the Challenge of World Religions* (Baker, 2001)

Timothy C. Tennent, *Christianity at the Religious Roundtable: Evangelicalism in Conversation with Hinduism, Buddhism, and Islam* (Baker, forthcoming)



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



### Discovering the Joy of Parenting

Mitsuketa Kosodate no Yorokobi  
By Barbara Bauman with Saori Tatsuno  
LIFE Ministries, 2002, 136 pages

*Continued on page 30*

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The setting is pleasant indeed—the billowing fields and meadows of Lancaster County, Pennsylvania. From the upper windows of the neat brick buildings you can see a few farmhouses, a pond, a heard of cows. The sound of traffic is rare and distant, so that you may occasionally hear a rooster crow.

In the retirement center we visit the two aunts in their homey, comfortable rooms, furnished with family antiques, bone china and silver, pictures of people and places we all love. They are cheerful and always welcoming, not minding that we burst in upon them at odd times and consume all the ice cream and pretzels they have in their tiny kitchenette. We hear the news and fortify ourselves for the other visit.

Mother is not in the retirement part anymore. She lives in what they tactfully call the “convalescent” part. To get to her room we pass through a lobby filled with old women wrapped in afghans in wheelchairs. Some bang on trays, some moan, sob, cry or shout. Some of them, with jaws dropped, are sleeping in spite of the noise. We try to smile at them, touch a hand or two, hurry on to another floor where we find Mother, tiny but erect in her wheelchair, with perhaps a book or a letter in her lap. The expression of perplexed sadness on her face gives way instantly to astonishment and delight when she sees us. Up go the arms—so unbelievably thin you think they will snap if you hug her.

We hug her—as well as we can with her in a wheelchair.

“Where have you been? I’ve been here a week and not one of my six children has been to see me. Nobody comes near me. Oh, please, get me out.”

We explain that we have been to see her, many times. And the other children? So have they. She does not believe us. We explain that we all live a long way away.

“Why did you move so far away from me?”

We tell her she moved away from us. She lived first with one son and

then with another. She denies this, then concedes that perhaps we are telling her the truth, she hopes we are, but she does not remember. It was her choice to move, to be near her dear sisters-in-law, our aunts, but that, too, she has forgotten. It sounded like a good idea to us when she firmly decided she wanted that, so we consented.

Conversation is almost impossible. We try asking questions—what did she have for lunch? They didn’t give her any lunch, she says. We try to tell her about her great-grandchildren. It is all news to her. The names of even her grandchildren are strange—“Why, I had no idea she had children! I didn’t even know she was married! Why didn’t you tell me?”

She asks why our father has not been to see her, not even once, since she came to the “hospital.” We remind her that he has been with the Lord for 23 years. “Why, nobody told me!” she says, bewildered at our carelessness.

We read a few words from the Bible, ask if she remembers about the Everlasting Arms (she says she does), and we pray with her. She prays, too. Sometimes we sing. It is amazing how well she remembers the old hymns, though her voice (we remember how clear and strong it was in family prayers at home) won’t do what she wants it to do anymore.

**How shall we think of such men & women?**

Shall we visit them when we can and try not to think at all between times? Leave them entirely to those who are paid to keep them alive, or, as in the case of many who work in Mother’s place, those who serve the Lord Christ by caring for these His pitiful children? Is this all we can do?

I wanted to care for her myself. All six of us wanted to. It did not work. The time came when she was manifestly miserable in any of our homes and begged to be allowed to go where she is. We talked about it, prayed about it, laid ourselves and our plans and that most beloved mother before God. We thought we did the right thing. Now we can do no more than

*Forget-me-not!*

*God’s aging children,*

*whose memories fail them,*

*must not be forgotten.*

By Elisabeth Elliot



pray; but how shall we pray, how shall we even think?

When I have asked the Lord those painful questions, a few answers seem to have been given that I share with those whose lives are closely bound to people like Mother.

She is still a member of the body of Christ, although she can no longer fathom what that means. When she suffers she does not suffer alone. The whole body suffers, and Christ suffers in and with her.

In some mysterious way, because she belongs to Him, she is completing (literally “filling up,” according to Colossians 1:24) His sufferings. There is far more here than I can begin to grasp, but it is written and I believe it.

Her warfare will not be accomplished until this part of it, this battle, is over. (Lord, may it be soon?)

If she “groans,” may it not be that the Holy Spirit is making intercession “in those agonizing longings which never find words” (Romans 8:22-27)?

All efforts to do what she herself thinks she wants have come to nothing. Is this not simply evidence (for our hope and comfort) that it is something else—Christ and heaven and nothing short of that—that will “solve her problem”? Earthly comforts have been exhausted and, like the child that knocks her cup from the other’s hand and cries for it—doesn’t know what, she does not know (she has forgotten) the Source of the Living Water. In our helplessness, we cast Mother and ourselves on Him who loves her and us more than we can dream.

She was made in the image of Christ. Although that image is now, as Mother Teresa observed of the poor refuse of humanity she lifts from the streets, “in such distressing disguise,” it is His image still.

The chief end for which Mother was made was to glorify God. Has He left her without any means whatever for fulfilling that end, just because she does not remember? I don’t think He has.

Her suffering (loneliness, feeling of total abandonment, confusion)

is, because of the Cross, capable of transfiguration. It is not meaningless. It is not for nothing. If I ask the Lord how this can be, what meaning it can have, He reminds me of the clay in the Potter’s hand. Even of the marred vessel His hands can make something.

“An enemy hath done this” (Matthew 13:28). Mother suffers—that is, she experiences evil in several forms. But the final victory will not belong to the author of that evil. Her Lord promised tribulation, but added, “Be of good cheer; I have overcome the world” (John 16:33).

The stripping of all human powers, mental as well as physical, is for some a part of the process that George MacDonald calls “undressing for the last sweet bed.” We have no permanent claim on any of those “clothes.” Soon, I trust, Mother will be “clothed upon” with immortality, “swallowed up of life” (2 Corinthians 5:2-4).

The Shepherd still cares for His sheep—cares even more for the helpless ones, carries them in His bosom, makes them lie down when they need to lie down, although it was green pastures they hoped for when what they got was a nursing home. The green pastures are still to come.

The Spirit is not hindered from accomplishing His sanctifying work just because it seems to us who are mere watchers by a wheelchair that nothing can possibly be happening.

So we lift her up continually to Him whose promises are never broken, and stay our troubled minds and torn hearts on the hope of the resurrection. It is heartrending to witness the corruption, dishonor, and weakness of one who was, not very long ago, alive dignified, strong—a model to us of godly womanhood. But the promise is that this frail little body of hers that is sown in corruption will be raised in incorruption; sown in dishonor, raised in glory; sown in weakness, raised in power. “So when the perishable is lost in the imperishable, the mortal lost in the immortal this saying will come true: Death is swallowed up in victory” (1 Corinthians 15:54).

We are going to keep on loving her

and praying for her, writing, calling, and visiting whenever we can, which of course can never slake her longing. And there is one more thing we will do because of those glorious promises: instead of sinking into guilt and despair, we are going to keep on singing.



Writer Elisabeth Elliot is perhaps best known for *Through Gates of Splendor*, the story of five missionaries killed by the Auca Indians. Shortly after she submitted this article to Christianity oday July 1988, her mother died.

WINTER ISSUE will continue with the topic of aging: **Aging our loved ones and yours** by Ann J. Underlined DHL, who has 26 years experience in ministry with impaired Aged persons and incorporated CARING (Christians Aware of their Responsibility to Individuals in Need of Grace in 1977.)

Time  
Heals Grief,  
*and*  
Love  
Prevents  
Scar Tissue

Continued from page 27

Imagine wandering through the mountain without a compass or map. Not many people would do such a thing. Yet, this is a good way to describe what many parents are doing when it comes to parenting. They may receive advice from various sources: their children's schools, TV programs, magazines, other parents, doctors, or counselors, but all the advice points in different directions, with the result—wandering!

Barbara Bauman, after listening to many mothers' questions at the local kindergarten, decided she had a platform for a book for Japanese parents. Questions like: "Why do your children obey you so well? How can they sit still for so long in church? Aren't you embarrassed about praising your children in front of others?"

People thought Barbara's children's exemplary behavior must be an American cultural thing. But the truth is that many American families are

also wandering about without a compass when it comes to parenting, just like Japanese families. Barbara and her husband, Gary, are missionaries living in Tokorozawa, Saitama Ken. (Gary is a regular contributor to this magazine's Worship & Music section.)

This book deals with the value of each child, the relationship between discipline and love, preparing each child to become independent, discipline, accountability and trust.

*Discovering the Joy of Parenting* is distinct from other parenting books in a number of ways. It is actually designed as a group leader's discussion manual. With that in mind, each lesson includes a one-page outline, which may be photocopied and distributed to each participant in a group. Each lesson concludes with a discussion guide. This large A4 sized spiral-bound book is easy to use. It is printed in both Japanese with furigana and English. This book is especially suited for use by pastors,

missionaries, and small group leaders as it presents effective parenting principles based on Scripture.



Timothy Cole is board chairman of Family Focus Japan. Tim & his wife, Katie, have served in Japan since 1984. Tim is the son of Frank and Evelyn Cole who first came to Japan in 1952.

### Impossible coexistence

I [have] learned that worship and worry cannot live in the same heart: they are mutually exclusive.

—Ruth Bell Graham in *Prodigals and Those Who Love Them*

## JEMA ORDER FORM

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Moving? Contact the JEMA office so we can update our files!

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# SEE - HEAR !

By Kenny Joseph (with Ken Taylor)

## POWER POINT for Beginners

“What’s Power Point?” I’m amazed to find how many of us are ignorant about Power Point.

**Q:** Do you use Power Point in your messages, Bible classes, etc.?

**A:** No.

**Q:** Why?

**A:** There’s no software.

**R:** But there is.

**Q:** What?

**A:** A new CD containing 50 tri-lingual Bible messages with 11 slides or 555 for OHP or Power Point (PP).

**Q:** So what’s PP? Is it the same as OHP?

**A:** The 555 slides were originally OHP transparencies illustrated by Madoka and were tri-lingual (Japanese/English/Romaji). These were burned onto a CD by John Spalink. The original hand-written CDs are now all uniformly digitalized.

**Q:** So, how do I make them?

**A:** You don’t. They are already made. Just use them.

**Q:** What else is available?

**A:** Choruses.

**Q:** My Bible class has only 20 people. Do I need to buy a video projector?

**A:** If you have a Mac, go to [office.microsoft.com/downloads/2000/PPview97.aspx](http://office.microsoft.com/downloads/2000/PPview97.aspx) You can download free of charge.

**Q:** But, is it legal?

**A:** Remember, we only get the PP viewer 97 which allows you to use PP for your presentations if you don’t have PP installed on your PC. Ken Taylor adds: The important thing to remember is multimedia (in this case Power Point) is a great tool for communication. There is convincing evidence that the use of multimedia increases audience retention and makes for better understanding. So, the point is, don’t let that expensive projector stop you from being a more effective communicator. Here are some options:

(1) Use a TV (or TV-VCR) for small audiences. Cost up to about 10,000 (yen). Many computer notebooks come with a video out (yellow RCA plug). If not, you can find an inexpensive adaptor for less than 10,000. Surely you won’t get the best clarity of pixels on your graphics when using a TV screen, but you’ll still get a clear message across to your audience.

(2) Buy a used projector. Cost from 20,000 to 100,000 (yen). I’ve come across used projectors with lower lumens (light power), which is a little bigger and heavier, but they work just as well as the newer ultra-light micro-projectors. These have come down in price from 898,000 to 198,000. An important tip: if you can darken the screen (where you are pointing the projector), then you can use lower lumen projectors.

(3) Wait and hope that prices of new projectors will drop.

(4) Do nothing. S.O.S. (same old stuff). Cost: lost possibilities & opportunities.

Times are changing and technology is advancing. Don’t be left behind! When you do take the plunge, don’t forget that Power Point is only a tool! Beware! you may end up enjoying it so much that you become too dependent on it. Learn to use Power Point, but remember God is still the ultimate Source of power. Personally, when I left OHP for Power Point, I felt like I left a bike to get on a jet! Wow! Flip those OHP’s with a finger on the I Book laptop!

**Q:** What new Power Point will be available?

**A:** Tri-lingual sets of messages for special days like Christmas, Easter, New Year’s, Valentines, Father and Mother’s Day.



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## *Summer Schedule* (July 21-August 25)

- Sunday Prayer Services: 9:30-10:15 & Worship at 10:30
- Sunday School for English and German speaking children during Worship Service
- Sunday Evening Worship Service: 7:00 p.m.

## *-Youth Conference* (Aug.5-7)

- Annual Business Meeting (Aug. 7, 7:00 p.m.)
- KUC Prayer Breakfast (Aug. 10, 8:00 a.m.)
- Karuizawa Gospel Festival (Aug. 10, 1-5 p.m. at Megumi Chalet) Van Burchfield playing
- Special Jazz concert (Aug. 11) by Van Burchfield during morning service and evening concert at KUC
- Gospel Concert (Aug 25, 7:00 p.m.) by Joshua Sasaki, special music during morning service
- KUC picnic (Sunday noon, Aug. 25 at Megumi Chalet)
- Karuizawa Gospel House: (coffee and concert evangelism, 1-5 p.m. at Karuizawa Language School)

## *Summer Speaker Schedule:*

- July 21: Dr. David Ewing (Bethel Baptist Church) 10:30 a.m. and 7:00 p.m. services
- July 28 and Aug. 4: Dr. Daniel Lockwood (Multnomah School of the Bible and Seminary) 10:30 a.m. and 7:00 p.m. services
- Aug. 11: Rev. Joel Kaufman with special Jazz music, 10:30 a.m. Special Jazz concert 7:00 p.m.
- Aug. 18: Rev. Ray Leaf (President of JEMA) 10:30 a.m. and 7:00 p.m. services
- Aug. 25: Rev. Roald Lidal 10:30 a.m. Special Gospel Concert by Joshua Sasaki, 7:00 p.m.

## *- 2002 Deeper Life Convention* (July 31 -August 4) See ad below

*For more information please contact: Rev. Mark Magnusson,  
KUC committee Chairman, e-mail: markem@interlink.or.jp,  
tel. (05617)2-1166/3-5323*

## 2002 Deeper Life Convention Walking by Faith

Wednesday night July 31st 7 pm to  
Sunday night August 4th 7pm.



### *Convention Speaker: Dr. Dan Lockwood,*

is presently the president of Multnomah School of the Bible and Seminary in Portland, Oregon. He began teaching Bible and theology at Multnomah Bible College in 1979. He served as Dean of the Seminary from 1990 to 1997. He and his wife Jani have one daughter, Elise.

*Program:* 7 challenging messages, kids' program, music, ladies' tea and men's breakfast, hiking and some free time in between sessions

*See You in Karuizawa!*

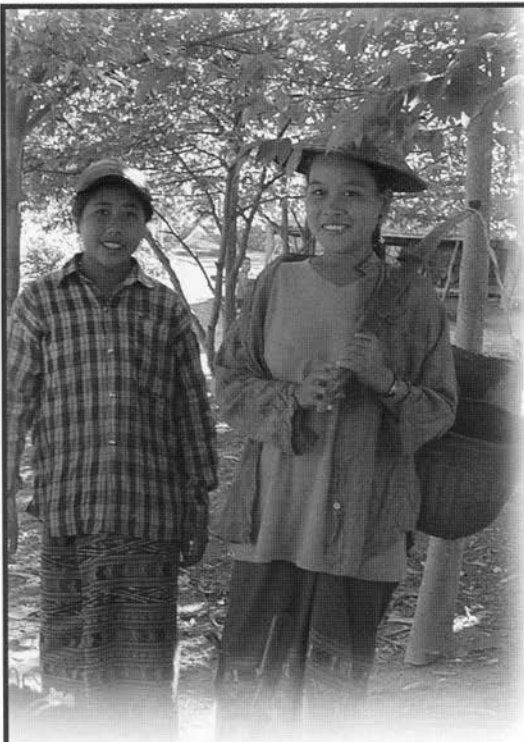
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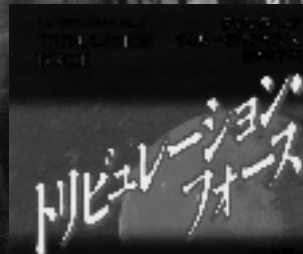


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