

# JAPAN Spring 2003 HARVEST

Japan Evangelical Missionary Association



*[Faint, illegible text visible at the bottom of the page, likely bleed-through from the reverse side.]*

## Main Products

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

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

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

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



## MIYOSHI OIL & FAT., LTD.

66-1 HORIKIRI 4-CHOME, KATSUSHIKA-KU, TOKYO 124-0006

BRANCHES: OSAKA, NAGOYA, FUKUOKA, SENDAI

FACTORIES: TOKYO, KOBE, NAGOYA

URL:<http://www.omibh.co.jp/>

# This summer... 日本語

## KLS offers:

- A cool climate
- Christian teachers
- A family atmosphere
- Affordable housing
- Classes all summer till August 8



## We all need an occasional boost in Japanese, don't we!

Even a week of study can give you a significant boost. Why not combine it with a vacation, or the Karuizawa Union Church Conference?

Refresher courses are tailor made. Just contact us and we'll work out your personalized plan together.

## Karuizawa Language School (KLS)

*"Equipping People for Ministry in Japan"*

For more information, phone (0267) 42-4605 or e-mail [kls@avis.ne.jp](mailto:kls@avis.ne.jp) or check out our web-site [www.avis.ne.jp/~kls/](http://www.avis.ne.jp/~kls/)

# Theme SEND ME

Isaiah 6:8

Dates  
2003 8/12 Tues -15 Fri



Coming together for four days from all over Japan,  
2000 Young Christians from High School to their thirties,  
to have their hearts set aflame with the message of the Gospel.

*Special Speakers*

**Dr. Ajith. Fernando** (Sri Lanka)

**Dr. Gregory L. Waybright** (USA)

# JEA Global Missions Youth Conference



Place: **Aoyama Gakuin University** (Aoyama Campus, Tokyo)

4-4-25 Shibuya, Tokyo (5 min. walk from the Omote Sando Subway Stn. of the Ginza Line.)

Registration fee: ¥4,000

Sponsorship: JEA (Japan Evangelical Association) Committee of the JEA Global Missions Youth Conference Tel. 03-3518-4006

Home Page: <http://www.linkclub.or.jp/~jea/world>

# Table of Contents

## DEPARTMENTS

### JEMA/JEA

- 8 JEA Youth Conference  
The Japanese 'Urbana'
- 10 Prayer Focus
- 18 From The President's Pencil  
*by Ray Leaf*
- 19 Executive Committee Report

### Translations & Language Lab

- 24 Gleanings from the Christian Shinbun  
*by Mizuko Matsushita*
- 26 Language Lab  
*by Miriam Davis*

### The Reader

- 27 Book Reviews

### Church Planting

- 31 Creating Communities  
of Faith  
*by Dale Little*

### Worship & Music

- 32 Linking Songs  
*by Gary Bauman*

### Modern Tech

- 33 E-mail  
*by Missionary Geek*



#### 4 Proclaiming Christ



#### 9 Billions to be Won



#### 34 What To Do with a Budding Prodigal

## FEATURES

### Inspiration

- 2 Lest We Forget  
*by A. W. Tozer*
- 4 Proclaiming Christ on Mars Hill  
*by Robert K. Johnston*
- 6 Doom or Hope  
*by Andy Meeko*
- 9 Billions to be Won  
*by David Livermore*
- 12 Church Planting Institute  
*by John Mehn with Gene Taylor*
- 14 Bridges of Japanese Conscience  
*by Pat Hansen*
- 15 Japanese Need Jesus  
*by Ray Franklin*
- 20 An Invitation: Come Celebrate  
35 Years at JMLI  
*by Gary Fujino*
- 21 Memorial
- 37 Potpourri & Promises

### Family

- 34 What To Do with a Budding Prodigal  
*by Kenneth Gray*

## JAPAN HARVEST

Volume 55 No. 1 / Summer 2003

### Japan Harvest Staff

*Editor-in-Chief:* Ray Leaf (rleaf@gol.com)  
*Managing Editor:* Janice Kropp (dikropp@gol.com)  
*Production Editor:* Jim Rew (Rewster4@aol.com)

*Printer:* New Life League  
(*Norwegian Shinsei Senkyodan*)

*Cover photo:* JEA

### JEMA Executive Committee, 2003-2004

*President:* Ray Leaf  
*Vice President:* Ken Taylor  
*Secretary:* David Scott  
*Treasurer:* Peter Blank  
*Members-at-Large:* Sharon Smith, Traugott Ockert,  
Richard Kropp.  
*JEMA Office Secretary:* Mizuko Matsushita

The Japan Harvest is the official publication of the Japan Evangelical Missionary Association. It is published quarterly to promote primarily the cause of the evangelical church in Japan, and secondarily the ministry and activities of the association. Individual articles or advertisements express the viewpoints of the contributor and not necessarily those of JEMA. The editor welcomes unsolicited articles.

Price overseas is \$ 25.00 per year.  
Price in Japan is ¥ 2,800 per year,  
Single copy is ¥ 750.

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

ORDER BLANK page 40

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

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

E-mail: jema@jema.org  
Website: jema.org

# Lest We Forget

## All Had a Share in Putting Jesus on the Cross

By A. W. Tozer

*For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, 1 Peter 3:18.*

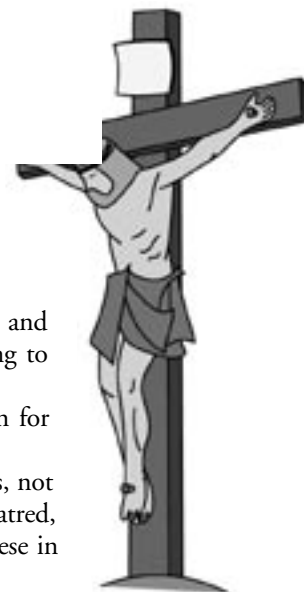
There is a strange conspiracy of silence in the world today—even in religious circles—about man's responsibility for sin, the reality of judgment, and about an outraged God and the necessity for a crucified Savior.

But still there lies a great shadow upon every man and every woman—the fact that our Lord was bruised and wounded and crucified for the entire human race! This is the basic human responsibility that men are trying to push off and evade.

Let us not eloquently blame Judas nor Pilate. Let us not curl our lips at Judas and accuse: "He sold Him for money!"

Oh, they were guilty, certainly! But they were our accomplices in crime. They and we put Him on the cross, not they alone. That rising malice and anger that burns so hotly in your breast today put Him there! The evil, the hatred, the suspicion, the jealousy, the lying tongue, the cheating, the carnality, the fleshly love of pleasure—all of these in natural man joined in putting Him on the cross!

There is a powerful movement swirling throughout the world designed to give people peace of mind in relieving them of any historical responsibility for the trial and crucifixion of Jesus Christ. But we may as well admit it. Every one of us in Adam's race had a share in putting Him on the cross!



## No Ram in the Thicket

By Hazel Bateman

No one could take the place of the Lamb of God

Abraham heard God's command, "Take your son, your only son, Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about," Genesis 22:2, NIV.

How amazing that Abraham made no protest or even questioned what he heard. Without a word he arose, took Isaac and two servants, and started on the three-day journey to the mountain.

Can we think, for one moment, there was no concern or great inward struggle as he pondered this strange command from the God he served and trusted? In spite of the inner struggle, from Hebrews 11:19 we know that Abraham believed he would receive Isaac back from death.

Abraham's experience provides a picture of the great event to take place many years later on Mt. Calvary, outside of Jerusalem, where the long-predicted Lamb of God was to be sacrificed. Isaac, the miracle son of Abraham and Sarah, depicts the miracle-born son of Mary, the only begotten of the Father, whom John the Baptist clearly proclaimed as "the Lamb of God, who takes away the sin of the world," John 1:29.

Mercifully, Abraham's hand was stayed as he raised the knife to kill his son. Looking up, Abraham saw a ram in the thicket and sacrificed the ram instead. How joyfully he must have received his son, although Isaac had not come back from the dead.

We can only ponder the thoughts of the Father as He contemplated the dreadful event necessary for the salvation of the human race. From the Creation of the world, Jesus was to be the slain Lamb, Revelation 13:8.

"For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life," John 3:16. Was there any other way? If there had been, Jesus would not have gone through the agony of the cross. The sacrifices of animals and birds in the Old Testament all point to the one sacrifice, which was absolutely essential for the redemption of mankind.

In the Garden of Gethsemane Jesus Christ said He could have called for more than 12 legions of angels to deliver Him, Matthew 26:53. Oh, how great and terrible was His struggle, yet, had He not said, "Thy will be done," humanity would not have been saved from eternal death.

We can hardly relate to our Father's suf-

fering at Calvary. As with Abraham, there is no mention of His suffering. We can only speculate what it must have been like during the terrible time of darkness when Jesus bore our sins.

There was no ram in the thicket to take our Savior's place. However, throughout eternity we shall praise our Heavenly Father for His unspeakable gift, and our wonderful Redeemer, the precious Lamb who was found worthy.

*Hazel Bateman is a deaconess in the Village Church, Shell Point Retirement Community, Fort Myers, Florida USA. She volunteers in the nursing pavilion there. Used by permission of Alliance Life magazine.*

*Hallelujah!  
He is risen  
as He said.  
Easter Blessings*

# Give Me Japan, Lord

By Jim Norton

Give me JAPAN, Lord, the whole country,  
With all her mountains, her scenery,  
All of the craggy coasts, tunnels so deep,  
Each gentle valley, mountain pass, steep.

Give me JAPAN, Lord, hemmed in by the sea,  
I'd live and die here, contented to be!  
Her rice and mikans, apples and pear,  
Her food's delicious, it's hard to compare!

Give me JAPAN, Lord, even the crowded train,  
Though standing room only, I won't complain.  
Many a kind gesture I have received,  
I'll give thanks for kindness, a friendship achieved.

Give me JAPAN, Lord, not just the mundane,  
I'm over here for precious souls to gain!  
Deep superstition, by idols misled,  
Now they from the Bible Bread of Life can be fed!

Give me JAPAN, Lord, from Wakkanai's shore,  
South down to Kyushu and Ryukyu's past lore  
Honshu and Shikoku, all in between,  
Each soul is priceless, so would I deem.

Give me JAPAN, Lord, her millions of people,  
Most yet unsaved, pass by the church steeple.  
By the god of this world blinded, no sight,  
Now I would show them Jesus the Light.

Give me JAPAN, Lord, not just a few,  
But thousands and myriads, not one or two.  
My heart is burdened, my soul reaches out,  
The Message so vital help me to shout!

Give me JAPAN, Lord, fast hastens the hour,  
When Night approaches, 'fore Thee they must cower  
Give heart repentance, ecstatic joy,  
By Thy Spirit empowered, sin's power to destroy.

Jim Norton along with his wife, Audrey, served in Japan for 43 years, having first come in 1952 under Baptist World Mission. His daughter, Kathleen, lives in Japan and is the wife of Christian Academy in Japan's headmaster, John Nelson.



# Proclaiming Christ on Mars Hill

A Lecture given  
by Professor Robert K.  
Johnson at the 50th Anniversary  
Celebration of the Covenant Seminary,  
Tokyo, Japan  
October 14, 2002

**W**e in the Evangelical church sometimes act as if truth resides only inside our walls—that it is found only in Scripture and with regard to Jesus Christ. We might believe theoretically that wherever truth, beauty, and goodness find expression, it is because of the activity of the Spirit of God. But such a theological assertion remains too often an abstract one, cut off from any actual application we might make to real life. In practice, we seldom turn to the spiritual insights and instincts of those outside of the church who do not reference Jesus Christ.

## An Historical Invitation

It is true that our fullest knowledge of God and his desire for our lives has come to us in Jesus Christ, who alone is sufficient for our salvation. But God has also revealed his intentions for humankind in other ways. He has not limited his revelation to the church. God is, after all, the God of the universe, and wherever truth, beauty, or goodness is revealed, it is present only because of the enabling work of God's Spirit. John Calvin speaks of this activity of God as "common grace." He writes, "If we regard the Spirit of God as the sole

of truth, we shall neither  
reject the

truth itself, nor despise it wherever it shall appear, unless we wish to dishonour the Spirit of God." Calvin is cautious in his affirmation of God's wider activity in the lives of humankind, and his argument remains somewhat abstract. But Calvin nonetheless must affirm "common grace," for anything less would be untrue to God.

Two hundred years later, John Wesley similarly spoke of a universal doctrine of grace, labeling it "prevenient grace." There were, he believed, aspects of divine grace that both preceded and extended beyond our salvation. The Spirit works in our lives not only to restrain, or prevent, sin, but the Spirit of God also prepares people to receive further grace from God. There is for Wesley a Spirit-generated, gracious drawing after God, which when responded to produces real truth, beauty, and goodness.

I want in my lecture today to speak to you about this "prevenient Grace" — this "going-before Grace"—this divine grace that prepares the way for other encounters with God. For I am convinced that in both America and Japan, as we enter increasingly into a post-modern society, it is these preliminary gracious encounters that hold the key to church renewal and outreach. Unless

the church looks for points of affirmation with its surrounding culture, unless we are humble enough to learn about

God's truth for our lives from those outside the church, as well as from those within, we will find ourselves talking increasingly only to ourselves as both neighbor and God himself find themselves shut out. My simple, yet important message to all who are leaders in the church of Jesus Christ in Japan is this: "We need to listen to, even learn from, those outside the church, even as we continue to humbly proclaim that "Christ is the way, the truth, and the life."

## A Biblical Warrant

The Bible gives us multiple examples of just such a strategy. Abraham learns from both Melchizedek (Genesis 14) and Abimelech (Genesis 20). Jonah is corrected by his fellow-sailors on the ship. The writers of Old Testament wisdom literature often borrowed from the wisdom of their neighbors from Egypt to Mesopotamia. Perhaps the clearest examples of this are the teachings of two non-Israelites, Agur and King Lemuel's mother, which are recorded as Scripture in Proverbs 30 and 31. These proverbial sayings come from sources outside of Israel, and yet they were heard not only as God's truth, but as part of God's inspired Scripture. In the pluralistic context of the Ancient Near East in the monarchy period, though Israel believed that there was only one God—Yahweh—it



recognized that God's revealed truth could also be found in their neighboring cultures, even imbedded within the teaching of rival faiths. So Israel affirmed truth where it found it, always adapting it to its own Yahwistic faith.

In an analogous way, Paul the missionary evangelist, was not adverse to finding and using the spiritual insights of those he encountered, even as he also sought to deepen their understanding by sharing the good news of Jesus Christ. In Acts 14, we read of Paul's culturally positive apologetic to those in Lystra as God's presence in the sun and rain is presented as an invitation to believe. And at the Areopagus, on Mars Hill, in Athens, Paul compliments the Athenians for their religiosity, references their altar to the "unknown god," and reminds them that it is in that unknown God that "we live and move and have our being"; as even some of (their) own poets have said." (Acts 17:28). Those Paul encountered outside of the church lacked the full light of Jesus Christ, but the light they did have he affirmed. As Paul recognized in his treatise to the Romans, "When Gentiles, who do not possess the law, do instinctively what the law requires.... They show that what the law requires is written on their hearts, to which their own conscience also bears witness...." (Romans 2:14-15) And, says St. Paul, they are, at times, "excused" (v.15)—that is, God himself recognizes the truth of some of their actions, even if all have sinned and come short of the glory of God.

### A Theological Basis

There are two theological reasons why it is important to listen to those outside the church—two reasons why "common grace" needs to be affirmed more robustly by those in the church, two reasons why the doctrine of "prevenient grace" needs to be recovered as a resource for those of us in leadership in the church. First, truth that is proclaimed by those outside the faith can enlighten us. Common grace is, after all, an expression of God's grace, and as such, it can help direct us into the light. Secondly, prevenient grace is an important doctrine for us to grab hold of for it provides a potent evangelistic strategy. What I am suggesting is that those expressions of truth, beauty, and goodness that are found in Japanese culture today can (1) instruct those of us who are in the church

as to God's intentions for us, and (2) these expressions can be used effectively to build bridges to those with whom we want to share the Gospel. By beginning where a person is and affirming the spiritual insight that he or she has, however partial it may be, a Christian can create the dialogical context in which the non-Christian might be more easily open to continue to hear the Spirit of God speak savingly to them.

Here then is my thesis: Christians in 21st century Japan will need to recover a robust doctrine of God's continuing general revelation, both so God can correct our misunderstandings of the divine will that have crept into our churches, and so we can more effectively reach out in evangelism to those around us.

### The Japanese Context, Part 1: What the Pollsters Are Saying

How then might a new appreciation of the value of general revelation work out concretely in the context of the church in Japan? How, that is, might we hear God speaking to us, the church, through the culture around us? I have criticized John Calvin for remaining too abstract and too cautious in his theology of common grace. So I will need to risk becoming very concrete. This is made more difficult for I am an outsider to your culture. But let me suggest several avenues for your further exploration.

It is important, I believe, to listen to what both Japanese social scientists and Japanese artists are saying today, for they are suggesting something important for those in the church to hear. At least as reported in the USA, life's meaning is being questioned by increasing numbers of contemporary Japanese, for traditional work patterns have been judged problematic, even bankrupt, by many younger citizens. Increasing numbers of Japanese youth are saying, "Life must be more than work, at least as our elders now practice it." Evidence for this conclusion comes from a variety of fronts.

According to medical statistics reported by the Japanese government in the year 2000, for example, one third of Japan's working population suffered from chronic fatigue. It is not uncommon to find salarymen slumped over in fatigue as they ride the subway home late at night, nor is it unusual to see them carrying their briefcases with them on Sundays. According to

another study, the typical Japanese worker takes only 50% of his average 18 day vacation allowance. And Ying Liu, who is at Kyushu University has found that those who work these long hours at the office, who skimp on sleep, who work weekends and don't take vacations, have a two to three times greater risk of heart attack than others in the population.

To be such a salaryman, moreover, is not the goal of most Japanese youth today. According to an international survey reported in April, 2001 in the International Herald Tribune, Japan ranked thirty-seventh out of thirty-eight (with one being the highest) among the nations surveyed as to their youth's interest in math. Similarly, they ranked twenty-second out of twenty-three for their interest in science. This in a country known worldwide for its electronics and engineering! In a recent survey of teens carried out last year by Hakuhodo, the advertising firm, less than 5% of teens in Japan wanted to be a politician, a business executive or a banker, while the top five professions in order of preference were television announcer, musician, athlete, video game creator and doctor.

There is clearly a growing generation gap, one evident on any Friday night at Tokyo's Shibuya station. Some in the older generation call the younger generation *uchujin*, or "space aliens." They don't speak of a generation gap so much as a generation slump. And though such criticism is perhaps extreme, walking the streets at rush hour is, in fact, an interesting contrast in both clothing style and life style. Walking besides the salaried suits who work fourteen hour days are orange-haired and psychedelically dressed young people with artificial tans. The number of "freeters" in Japan is growing (from the English word "free" and the German word for worker, *arbeiter*)—those who refuse to tie themselves down permanently to a company, but who would rather change jobs often or even remain unemployed rather than take a displeasing job.

The deputy editor of the Japanese edition of Vogue, when asked about both the rejection of math and science as future career tracks and the larger sense of unhappiness expressed by at least half of Japan's youth today, responded, "Their parents don't seem to enjoy life. They're workaholics. They're serious. Young people look at them and say, 'Is that our future?' They

# Doom or Hope: Considering the Social Milieu and the Future?

by Andy Meeko, D. Min.

*Time present and time past  
Are both perhaps present in time future,  
And time future contained in time past.  
If all time is eternally present  
All time is unredeemable.<sup>1</sup>*

T. S. Elliot

These are severe times—times which will determine eternities—times which if wasted, are unredeemable. Absent for some time, I recently got re-acquainted with Japan. My discoveries were alarming. Presently, doomsayers are plentiful and their cry is loud, and for that matter, the statistics are harrowing and difficult to refute.

Gloom is thick and hope is scant and few places are untainted by the dreary omens. When I left Japan three years ago, *gakkyuhokai* was a popular topic in the mass media. Teachers seemed to feel a dreadful powerlessness against classrooms controlled by chaos and rebellion. Teachers blamed parents, parents blamed teachers, and no one had an inkling of what to do. But the problem still seethes—1/3 of elementary schools have at least one class that has broken down.<sup>2</sup> It's no wonder that long-term absences of elementary and middle school students have doubled in the last decade.

Suicide is another devastating problem. Japan is one of the world's top ranking countries for suicide. Certainly this has been a long-term problem, especially since the bubble burst, but in 2001 the suicide doubled what it was a few years previously. The future holds no prospect of decline as conditions are likely to worsen.<sup>3</sup>

When it comes to sex problems Japan is world-class. Japan is believed to generate the majority of child porn on the Internet, a whopping 80%.<sup>4</sup> Sexual crimes against minors resulting from such sites have exploded: In 2000, 104 such crimes were recorded, but in 2001 it skyrocketed to 888.<sup>5</sup>

The prostitution problem in Japan is

the largest of any developed nation. While in the US and Europe the percentage of men between the ages of 18-48 having relations with prostitutes is 1-2%, in Japan it is an unbelievable 14%.<sup>6</sup>

Promiscuity continues to escalate alarmingly. Young people unabashedly flaunt the term *sekusutomo*,<sup>7</sup> referring to an acquaintance that is used for one obvious purpose. Many young people have numerous such *sekusutomo*, a recent survey showed that 43% of teens in the Shibuya district admitted to maintaining at least five *sekusutomo* simultaneously.<sup>8</sup> Condom manufacturers bemoan the fact that today's youth like to go it "nude" (without a condom). Such companies have racked their brains to raise the popularity of their product. Fuji Latex recently signed a contract with character king Sanrio, but grumbles over not being allowed to print Hello Kitty on the condom itself and make a killing.<sup>9</sup> Its no small wonder then that sexually related infections are rampant in Japan. Of the over fifty sexually transmitted infections (STIs), some are incurable and result in permanent conditions, disabilities, and even death.<sup>10</sup> A single variety has recently garnered much attention in Japan because of its rapid increase among teenagers. Its name is chlamydia. Teen chlamydia has tripled in the last decade and the total estimated number of carriers of this one infection in Japan is nearly 1 million.<sup>11</sup> Many argue that Japan is still okay because AIDS numbers are low, but Kumamoto Yoshiaki, president of the Japan Association for Sexual Health and Medicine asserts that due to the rampant promiscuity and careless attitude of youth, the only way Japan will avoid becoming a major AIDS nation in the near future is via a miracle.<sup>12</sup>

Abortion figures bring concerns. Numbers of abortions in all age categories have declined, that is except teens, where abortions continue to increase. In 2001, 40% of abortions performed were on youth under the age of 20.<sup>13</sup>

Abuse has lately become a potent issue. Though ignored and avoided till now, the issue of spouse abuse has finally come to the table. The scenario up till now has been ridiculous, which is only amplified by the story of the late prime minister Sato Eisaku, Japan's only Nobel peace prize laureate, and ironically one whose wife accused him of repeated beatings.<sup>14</sup> Last year Japan finally recognized the problem

of domestic violence and instituted laws to fight the problem. It was the last industrialized nation to do so, even decades behind its western counterparts. How relevant is the issue of spouse abuse? In 1999 the Cabinet Office did a study revealing that 1/5 of wives experiences physical abuse, and one in twenty faces life-threatening violence.<sup>15</sup> A couple of weeks before writing this I preached on marriage at a church in Yamagata. Just days earlier a woman in the vicinity of the church, and a friend of church members, had been killed by her husband.

Continually divorce numbers hit new records. In 2001, 285,917 divorces occurred—nearly 600,000 people divorced in just one year.<sup>16</sup> Now, thanks to new laws to help women get out of abusive relationships, the divorce rate is likely to explode, especially considering that Japan has one of the highest rates of marital dissatisfaction in the world.<sup>17</sup> For that matter, sexless married couples are now the norm—55% of readers of *Josei Jishin* in their 30's said they have no physical contact with their husbands.<sup>18</sup> Until recently the core of marriage has been *gaman*,<sup>19</sup> but this will no longer cut it.

Abuse in the home goes much further. The unbelievable phenomenon of child abuse is finally being exposed. Since 1990, when record taking began, the number of children abused has grown enormously—an astounding 2100%.<sup>20</sup> Half of these cases are helpless babies, toddlers, and kindergartners. The wretched truth is that the abuser is usually the mother (60% of cases are the mother, 30% the father, and 10% others).<sup>21</sup> Abuse includes neglect, refusing food, and of course violence. So many children today wait scared, hungry, lonely and mutilated, it breaks my heart.

We may as well face the fact that in Japan children are not valued, much less considered one of life's greatest joys. The birth rate continues to plummet since hitting the "1.57 shock" of 1989—the landmark figure that signaled a real crisis. In 2001 the birth rate hit an all time low of 1.33 children per couple, well below the 2.08 needed to sustain the population.<sup>22</sup> Also last year, out of 47 prefectures 14 had higher death rates than birth rates.<sup>23</sup> In 2001 survey conducted by AERA, 45% of parents responded, "parenting is a drag".<sup>24</sup> The effects of this problem are huge. One friend who teaches at Keio confided that

its pathetic how each year the school has to drop its entrance standards simply because they have fewer applicants, and all schools face this as there are fewer and fewer young people. By 2014, one out of every four Japanese will be 65 or older,<sup>25</sup> and estimates indicate that in the next 10 years the number of universities in Japan will need to be halved.<sup>26</sup> Just recently, universities have begun the trend of merging to consolidate resources—the career of teaching never looked so woeful. With less and less new blood entering the work force there is a shortage of breadwinners and taxpayers. Some estimates indicate that if Japan keeps up its current level of antipathy toward children the population will be halved by 2100.<sup>27</sup> In this situation the government pension appears to be no more than a bad joke, and the national debt continues to grow. The grim forecast is only augmented by the GNP stagnation—growth the last ten years has been nearly zero, and Japan’s credit rating according to Newsweek is now the same level as puny Botswana.<sup>28</sup> Ironically, these financial problems can be viewed as a result of money being more treasured than children.

So the forecast looks bleak—Debts will increase, families will fall apart, society will get more wrinkled and bent over. Perhaps these stresses are why people cannot sleep—one in five has a sleep disorder.<sup>29</sup> Or perhaps this is why people are withdrawing from the world and reality. Japan has the highest level of hikikomori of any nation in the world.<sup>30</sup> Hikikomori is, of course, self isolation where one holes up in one’s bedroom refusing to interact with others—even family members—sneaking out at night to get a bite at a convenience store and maintaining this warped regimen for six months to even ten years! Such a visionless existence is the lifestyle of approximately one million people in Japan, mostly young men—an enormous waste of resources, a stupendous waste of money, a staggering waste of humanity! The future looks bleak, still many people would rather shun reality and cocoon.

Perhaps we dwell in a time appropriate to tear one’s garment, to fall on one’s knees and wail in the dirt. This is not just another day, these are times that seal unredeemable destinies. So we ask, “Is it too late? Is there hope?” Though it may seem insane, I am hopeful. In spite of the dreadful omens I choose to think that though these are the

worst of times, they may also be the best of times. Perhaps these are the times that our prayers have born—times when broken people will finally sense their enormous need for the God they have ignored. Likely we face a new and rigorous work. The church has yet to experience its great call in Japan and to bring widespread salvation to this country. But where do we go from here? Perhaps we should heed the practical advice of Dr. Robert Schuller, “The most important question facing the church is: What are the deepest needs felt by human beings?”<sup>31</sup>

Obviously in this bleak social milieu people have screaming needs, needs that Christ would not have ignored because Christ not only always dealt with people in regards to where they needed to go, but also in regard to where they were presently. One thing is clear, we have been stuck for decades and cannot do what we have been doing, and if we miss becoming relevant to humanity’s deepest needs we have not found our true call.

So I continue asking the question, “What are the greatest needs of people in Japan today? Among the many options, I would venture that three huge needs rise to the surface. The first great need is loneliness. Despite having more technological toys to assist us in connecting than ever before, we are more isolated than ever. Sitting in one “family restaurant” recently I was blitzed by numerous irritants: large screen TV with speakers blaring into every nook and cranny, and each table equipped with its own multi-media monitor flashing commercials of bikini clad gals, multitudes of games, and other distractions, at a price. Perhaps this is a statement about the social condition of families. Perhaps their communication skills have become so handicapped that they cannot handle the boredom or stress of a meal together—just good company and good food. Vast numbers today suffer an excruciatingly lonely existence. Typically people aim to fill the gap with a cyber connection, where our companions for play, for leisure, for sex, are merely electronic circuits. Despite huge danger, people avidly surf the Net for a chance to quell the loneliness. One woman who met a man via a chat site found herself being locked behind the door in a “love” hotel where he bound her up. For hours she endured the horrible violation of dignity, fearing for her very life. However the

divorced mother, with a young daughter, soon found herself on the Net again struggling to satiate her need. After all, she reasoned, “I am so, so lonely.”<sup>32</sup>

Besides loneliness there is hopelessness. This may be a reason why a million people hole up, isolate themselves and degrade their lives to the level of filling their gut and flushing the commode. Perhaps this is the result of people rebelling against a home and society based on performance. Those who achieve, in the limited definition of what is considered success, can make it. The others have no hope. People’s dreams are barely at a flicker, they wait for a fresh breeze to enliven the ember, but it never comes.

Finally, I believe that besides loneliness, and hopelessness, society is plagued with emaciating shallowness. Maybe this is the greatest obstacle to the gospel in Japan. Not only do people spend their lives in the pursuit of trivia, but also they are mostly satisfied with it. A little time in front of the tube and one is appalled at the utter stupidity of many shows where “celebrities” blab about meaningless fluff, or what about programs like *Honno no Haikingu* that specialize in foolery like taking a cow to an amusement park and getting kicks over a bovine spooked on the rides. People live without regard to eternity, it is not a subject up for consideration. Life is given to technological toys, brand names, fluctuating currency, manipulating each other, or an enormous effort to buy a speck of land on a dust crumb of the planet.

Recently I shared the gospel with a couple I was scheduled to marry. Soon I realized that the groom wanted to receive Christ. He was seriously considering his life. The bride, however, was living a shallow existence, light years from God, and perfectly satisfied to stay that way. To my great disappointment, after hearing her stance, the groom followed her lead and scratched his sprouting interest in Christ. Perhaps the greatest spiritual obstacle in her life was that she had no awareness of the spiritual, thus any conversation about such a realm was moot.

So I join the many others who ask, “What is going to break through the loneliness, the hopelessness, the shallowness of most people’s worlds? What is the jeweled key that unlocks the massive dungeon door? What word, what utterance, what

*Continued on page 30*

# JEA Global Missions Youth Conference

The Japanese 'Urbana'

**Theme: SEND ME**

August 12th (Tues) to 15th (Fri) 2003  
@Aoyama Gakuin University, Tokyo

Calling all Christian youths and young adults around the world to join the Japanese Christian young people (target: 2000 people) in this conference to encourage and challenge each other to rise as a movement to share the Good News amongst Japanese youths and to the nations of the world!

**Speakers:**

Our main speakers are Dr Ajith Fernando, the National Director of Youth for Christ in Sri Lanka and a Bible expositor with a worldwide ministry and Dr Gregory Waybright, president of Trinity International University in Deerfield, Illinois.



**Workshops:** There are many workshops in Japanese but we have also prepared 6 workshops in English for foreign delegates, namely Japan Missions & Culture, Experiencing Japanese Language, Understanding Japanese Religions, New Strategies in Reaching Japanese Youths, Modern Music & Youths and an hour of fellowship and sharing.



**Place:** Aoyama Gakuin University, Aoyama Campus 4-4-25 Shibuya, Shibuya-ku, Tokyo. URL: <http://www.bb.aoyama.ac.jp/english/>

Conference Fees: 4,000 yen. This is only for the conference registration. All travel, food & accommodation are personal expenses. You can pay the conference fees during registration on the first day of the conference.

**Accommodation:** There are no sleeping facilities at Aoyama Campus and therefore each participant has to seek out his or her own accommodation. You can either get a home-stay by liaising with your affiliated denomination in Japan or you can book into budget hotels that are available in Tokyo. Below are some recommendations

New Koyo Hotel in Taito-Ku (30 minutes train ride to meeting place), 2,500 yen per night. URL: <http://www.newkoyo.com>

Kimi Ryokan in Ikebukuro (11 minutes train ride), 4,500 yen for single room and 6,500 yen for 2 persons room. Call 81-3-3971-3766.

**Extras:** On the final day, there will be an optional tour of Tokyo.

If you would like to, you can make your own arrangement to visit churches affiliated with your denomination in Japan before or after the conference.

**Registration:** We request that you plan early and register early with us. There are two ways of registration.

1. Fill the Registration Form below and email (attach) to Louis Lau at [louislau@post1.com](mailto:louislau@post1.com) with this subject title: 'Registration for Conference.'
2. Register with your home church and ask your leaders to send your registration form (see below) to your denomination leaders in Japan. Please fill the Registration Form below and send it to your denomination leaders in Japan or alternatively fax to the JEA Office in Tokyo at 81-3-3518-4006.



# Billions to be Won!

## Going after the largest mission field in the world—youth!

By David Livermore

Just three days after the tragic shootings at Columbine High School, I sat in a football stadium surrounded by nearly 80,000 high school students and their leaders. It inspired me as it would any youth pastor, to see the passion in the hearts of these students to re-claim their generation for Christ. I watched thousands of students make commitments to grow in their passion for God. Despite my inspiration, I felt my eyes welling up with tears and my throat swelling. Perhaps in part I was experiencing tears of joy from watching several of my students make commitments. Yet, I also felt this recurring ache from within as I thought about the vast majority of youth in the world who have never even heard about Jesus, much less joined thousands of their peers in singing and cheering about Him!

Despite the increased attention stateside youth are getting for their violence, overall I have never been more excited about what God is doing in student ministries throughout North America. As we embark on a new millennium, youth are leading the way in prayer movements, worship rallies, and outreach endeavors. They are the ones pledging moral purity. They are the ones passionately working to break the chains of generational sin. If God brings revival to North America, it just might start among our youth.

### Global youth.

While I could not be more thrilled with the hope that lies in our North American youth, they are a small percentage of the global youth population. Think about it this way. Imagine a gathering of 1000 students, each of whom represent the distribution of youth around the world. Divide them into groups according to where they live. If the first group is for students from China, 250 out of 1000 students will join that group. If we lump the students from India and China into one group, we will have at least 333 students in that group. Of course we want a group just for youth from the U.S., though only 3 of the 1000 students gathered live in the States.

Now add to the gathering of students, 100 youth workers (paid and/or volunteer) who represent the distribution of evangelical youth workers around the world. According to where they live, the youth workers join the student groupings. 99 of the 100 youth workers present join the 3 U.S. students leaving the one remaining youth worker for the other 997 students.

That was a long way of saying 99 percent of the youth workers in the world minister to 3 percent of the youth (Youth Ministry International 1992).

That injustice tugs at my heart!

It would be difficult to discern the country of origin for each of the students

in this kind of gathering by sight alone. As I meet youth in the Pacific Rim, all throughout Asia, Africa, the Americas, and Europe, many of them look remarkably similar! A New York City-based ad agency videotaped the rooms of teenagers in 25 different countries. The convergence of what was found in rooms from Los Angeles to Mexico City to Tokyo made it difficult to see any differences. Basketballs were sitting next to soccer balls and closets were overflowing with an international, unisex uniform: baggy Levis or Diesel jeans, NBA jackets, and rugged shoes from Timberland or Doc Martens (Tully 1994). "In a world divided by trade wars and tribalism, teenagers, of all people, are the new unifying force. From the steamy playgrounds of Los Angeles to the stately boulevards of Singapore, kids show amazing similarities in taste, language, and attitude . . . . Propelled by mighty couriers like MTV, trends spread with sorcerous speed. . . . Teens almost everywhere buy a common gallery of products: Reebok sports shoes, Procter & Gamble Cover Girl makeup, Sega and Nintendo videogames, Pepsi, etc." (Tully 1994, p. 90). Though the common culture that global youth share may only go an inch deep, it's noteworthy none the less.

*Continued on page 16*

*Billions... Continued from page 9*

Others are reaching them! I often have

# Theme SEND ME

Isaiah 6:8

## Prayer Focus

*May the eyes of Japan's youth and children be opened.  
May their hearts be enlightened that they many know the hope to which God has called them.  
Pray for the youth of Japan and again I say, pray for Japan.*

### Pray for the Young People of Japan!

Never before have there been so many resources.

Never before have the opportunities been so plentiful.

Never before have so many been experiencing God overseas, then returning with a hunger for God.

The Gospel is available in books, magazines, comics, CDs, videos and even movies.

Radio and TV carry the message over the air.

Evangelism and missions are becoming popular themes in conferences

Pray for the young people of Japan!

### Spiritual Realities

The enemy of our souls is out to rob, steal and destroy.

Satan's devices are many and he covers the land with darkness keeping the Japanese from the love of God.

God is still on the throne.

Each and every person is loved. God has a plan for each life!

He died on Calvary to pay the price for sins forgiven. It is done! It is finished!

Pray for God's kingdom to come in great power!

*May the eyes of Japan's youth and children be opened. May their hearts be enlightened that they many know the hope to which God has called them. Pray for the youth of Japan and again I say, pray for Japan.*

### Trends

Students in most schools now have Saturday and Sunday free.

English is being more effectively taught in the school raising the interest and curiosity to go beyond what has been their experience.

The Internet is providing vast amounts of information in schools and at home.

Many high school and university students face an unstable future.

The economy is forcing more and more children to be given over to day-care centers and are thus deprived of their primary care givers.

Pray for students and children of Japan!



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

**Remember to be in prayer  
for the  
Global Missions  
Youth Conference  
August 12-15, 2003!**

# Prayer Summit Blessings

By Ken Reddington

*Bless the Lord, O my soul, and forget not all His benefits. (Psalm 103:2)*

May 2002 marked our fifth Men's Prayer Summit for Western Japan, held at Hiruzen Bible Camp (NLM) in Okayama Prefecture. The following are some testimonies of how God worked at that time. While we want to "forget none of his blessings", we also want to encourage you to think about coming this year. The 2003 Prayer Summit for Western Japan will be held May 26-29 (Monday through Thursday). We plan to hold this summit bilingually. Come--and invite your colleagues, national pastors and friends! You will find your heart, soul and body refreshed.

## What Great Things He Has Done!

"This was my 3rd Prayer Summit and this time, God used me to invite three others. My joy was to see the Holy Spirit move in their lives as they came onto the Father's lap\*. They will never be the same again. The presence of God amongst us was so real. It was awesome!"

"I came to this prayer summit exhausted and burdened. In prayer and worship, I've been renewed. Though still tired, I leave here with joy and peace, anticipating what God has ahead. I'm grateful for my brothers' fellowship, and especially for their prayers for me (while I sat in the Father's lap). What a wonderful God we serve! It was also a highlight to pray with and for my Japanese brothers, and to see them pray openly and honestly to God for one another."

"God really convicted me at this Summit of my need to pray more for my own church members and for the pastors and churches of my city. The Lord showed me that I can't expect the churches to improve if I am not willing to pray for them and do my part to reach out to the pastors and ask them to pray with me. May God make me the match which lights the fire of Revival in my city."

"God met me, right where I was. He showed me my need to pray—really pray. Not just to have a time, or even a place, to pray. I need to get desperate with God. I accept responsibility for the lack of unity in my prefecture. I wasn't praying—at least not in desperation. Oh Lord, teach me to pray!"

"God gave me a deep love for God, a deep desire to love God more and receive His love. I have felt a renewed desire to grow deeper in my relationship with God in my devotion time. I appreciate the expression "Seek God's Face and not His Hand". I want to start doing that more in my devotion time."

"I sensed a unity among the Brothers. As we prayed together, God drew us together in unity in prayer that was beautiful. Sitting in the 'Father's Lap' and receiving the love and prayers of my Brothers greatly ministered to me and brought me healing."

"I really appreciated the way the body ministered to each other, the sincerity and earnestness of the prayers of all the participants. More than just praying for needs, I was just drawn close to the Father through the times of worship, and the ministry to one another through praying for each another in 'the chair'. I enjoyed the sensitivity to the Holy Spirit and the desire to follow His direction in the meetings. I feel that God brought me closer to Him and gave me a desire to know Him more intimately."

"I am grateful I could come to this Prayer Summit. In the beauty of the nature here at Hiruzen, I had fellowship with our Lord and learned the wonder and importance of spending time in prayer with God."

"I think God is trying to change me and He brought me here to prepare me for what He has for me in the future. The Holy Spirit taught me many things. I feel like I have been strengthened and am being



'pushed out' into what He has for me to do. Words cannot express the thankfulness and joy I have for all He has done."

"When I got into 'the chair', I started to pray that my church would accept my proposals for change. But as I prayed, and was prayed for, God spoke to me deeply about my lack of love in my ministry. I felt like the Prodigal Son returning to the love of his Father."

"Through a fellow pastor friend, I heard about the Prayer Summit more than three years ago. But spending four days seemed impossible. In January 2001, I was called to a new church, but I found problems of the kind impossible to solve without God's help. So, I came here to pray and to beg God to help. As I repented and gave everything to Christ, I received peace in my heart. My heart was joined with the others in our prayer fellowship. I could really pray. I had left the cares of the world and could focus on Him. The Holy Spirit has filled my heart with joy. I will continue to serve Him, in spite of the difficulties, knowing that He will continue to give me the strength I need.]"

"I knew that I needed to get away and get serious about seeking God. God got me to the Summit, but the enemy didn't want me to break free. At first, it was so difficult to be a part of the group. A brother encouraged not to miss the opportunity to sit in the 'Father's lap' and allow the Holy Spirit to break through and set me free. As I got into the chair, I felt a release of the Holy Spirit as I shared with the Father. I confessed my sins, asking the Father to release me, restore me to Him and teach and show me how much He loves and wants to care for me. Praise God! I've been released! There was a real unity with my brothers!"

"The communion time was so rich in the Lord's Presence."

"It was wonderful to experience Gal. 6:2, with the brother in Christ bearing my burdens."

For Your Information: Besides the annual summit, we also have Men's Prayer Fellowships (MPF) held bimonthly. Kansai MPFs meet at the Light of Christ Church in Juso, very close to downtown Osaka on the Hankyu Line. Please come. Contact me for details at: [doulos@d1.dion.ne.jp](mailto:doulos@d1.dion.ne.jp)

Tentative dates for this year's Kansai MPFs are: April 21 (Day of Prayer), July 7, September 8 (Day of Prayer), and November 10. These gatherings start at 9 a.m. and go through noon. Come early (8:30 a.m.) and enjoy a time of fellowship over coffee, tea and donuts. You are most welcome to stay for lunch, as well.

For the Days of Prayer, donuts will be at 9:30 a.m. Prayer will begin at 10:00 a.m. and will go till 3:00 p.m.

\*"The Father's Lap"= Sometimes a chair is placed in the center of the group. It is often called "the Father's lap" and is available for anyone to come and 'lay their burdens' at His feet. Afterwards, the brothers come around and pray with and for the one in the chair.



Ken is on the Servant-Leader Team for the Western Japan Prayer Summit. He and his wife, Toshiko, are independent church-planters in Kochi Prefecture, Shikoku. Ken enjoys collecting frogs (not live ones!) and frisbees. He also likes to play disc (frisbee) golf when he has time.



## Church Planting Institute (CPI)

By John Mehn with Gene Taylor

CPI started in 1994 with 27 missionaries and has grown to 467. This number includes 140 Japanese attendees. When two missionaries, Tom Patton and Dan Iverson, with the Japan Presbyterian Mission, approached Gene Taylor, JEMA vice-president and the JEMA Pioneer Evangelism Commission, about having Steve Childers, Tom and Dan's trainer, no one could have dreamed that CPI would become what it is today!

I recently visited Gene Taylor, a 36-year veteran with SEND International and now retired in Indianapolis, Indiana (USA). The following is that interview. My comments are in italics.

**Q:** What do you remember about CPI's early steps, Gene?

**A:** Tom and Dan said they had heard Steve Childers and they were impressed. I felt the Lord saying that JEMA ought to go for this. So basically my job, in the beginning, was to sell JEMA that this was something we needed. JEMA needed to support all it could.

**Q:** It really was a risk, wasn't it? Steve Childers was not known at all, not even in his own denominational circles at that time. He had only come to Japan one time, and that was his first time outside of the United States to give training. JEMA did not know him.

**A:** I remember that when I first talked to the JEMA Executive Committee, there was a good deal of caution. No one knew just how things would develop or even if they would.

**Q:** There was no guarantee?

**A:** No, there were no guarantees.

**Q:** It was kind of by faith?

**A:** Well, I remember being questioned about how things were going to be financed. There was no extra money for such an undertaking.

**Q:** I think I heard that at that time JEMA only had some 50,000 yen for the Pioneer Evangelism Commission's use.

**A:** As far as a budget, I was able to say, "Look, this is not going to need funding from JEMA." We were stepping out in faith, and we felt it would happen. God has met our needs every year, hasn't He!

As I began to ask Gene more questions,



he pulled out a very small slip of paper on which he had written some early goals for CPI. These were set even before the first CPI conference when the whole concept was in the planning stages with the JEMA Pioneer Evangelism Commission. The slip of paper reads:

1. We want to provide inspiration. With God's help we CAN do it.
2. A long-range outlook is important.
3. There is a need for fellowship and encouragement. When missionaries realize that there is somebody else who is going through the same struggles, they will find encouragement and help.
4. There can be a sharing of resources.
5. There can be a sharing of methodology—saying these are things that work for me...not with the idea that you must do it my way, but we tried this and it worked, you may have to adjust, but it may work for

you, too.

Being the oldest on the team I realized that I probably was not going to be on the scene when these dreams became a reality.

### Gospel Drivenness

I appreciate the fact that CPI is gospel-driven.

Over the years many of the attendees' evaluations have said, "I came looking for technique and skill and stuff for my church planting tool box. I got that! But I went back home with a changed heart for God and His kingdom." This is at the heart of the conference.

I really think that it is! I remember John Gration at Wheaton who said we talk about the great successes of Goforth and Nevius and so on. He said methods were not the main thing. Those men would have been successful regardless of their methods; it was their walk with the Lord that made the difference. I feel the Lord has used Steve to keep this fact in the forefront. I feel this is the real key—our walk with the Lord.

### Church Reproduction

The key is your walk with God, plus, the idea that right when you start your first planning, as a church planter, you start thinking and projecting that what you are planting will be a reproducing church. It came to me that successful



church planting is sort of like tying your tie. You have to know where you want to end up before you start or you have to re-do it.

We talk a lot of DNA. The gospel and reproduction is the DNA of the church. These are core values. These are reiterated in the CPI vision statement.



## A Value for Missionaries

When Tom Patton and Dan Iverson came and presented that Steve was coming, I saw what he had—the basic outline and so



on—and I realized right then that this was going to be very good. I would like to have had CPI 30 years ago.

That is the exact same comment another veteran made when he first came to the conference. He came to CPI in 1998 and said he wished he had come four years before when it first started. He wished we would have had it 30 years ago when he



first came to Japan.

When we came and started pioneer work we thought, “How do you do it?” You just pass out tracts and have meetings and trust the Lord for what develops.” That’s good. The point is, we could have used a whole lot more direction and basic understanding. One of the great things, I think, about CPI is that it allows the next generation to keep from making the same mistakes we made.

When CPI started, I had been in Japan almost ten years. One of the most encouraging things to me in our mission today is that our newest units will not know mission service in Japan without CPI. It will always be a part. I hope the new mission-

aries realize what they have! It encourages me because of the incredible resourcing, networking, all the encouragement that comes from that, and, of course, what we have been talking about—learning from everybody’s mistakes.

I do continue to pray that God will use



CPI to the fullest extent and may it all be for His glory!

NOTE: Gene Taylor arrived in Japan to serve with the Far Eastern Gospel Crusade, now SEND International, in July 1962. He and his wife, Lois, were church planting missionaries in five locations around Japan. They retired from the field in April 1998. Besides being the chairman of the JEMA Pioneer Evangelism Committee for several years, Gene served as JEMA’s vice president for two years.



John Mehn is Director of CPI and serves with Baptist General Conference.

He and his wife, Elaine, came to Japan in 1985 and are involved in a church planting ministry. John is a science



# Bridges of Japanese Conscience

By Pat Hansen

Although receptivity of individuals and groups of people to the Gospel cannot be controlled by the messenger, it is still our responsibility as ambassadors for Christ to attempt to make the message of reconciliation as clear and understandable as possible so that the listener has the opportunity to hear and respond to it. We must remember however that it is God Himself who has planned for the salvation of Japanese people, and it is God who will ultimately bring the nation of Japan to Himself. This culture into which we missionaries have been transplanted, and often struggle with, is actually one of God's great provisions for preparing the hearts of Japanese to meet the Lord Jesus Christ. We must learn to deal with the Japanese in their cultural context, and as we strive to present biblical truth to our audience, we must be careful of making judgments based on our own particular cultural norms and values.

Culture can be viewed as an aid to the building of moral values and the conscience, and the conscience, although culturally variable is a tool which can be used for the communication of the Gospel. By identifying those areas of congruity, where native values and biblical values intersect, we can increase the opportunities for bringing about change.

By recognizing the virtues which are valued by the Japanese people and which they desire to see developed in their families and communities, the missionary can discover avenues for communicating the Gospel in a way that will speak effectively to the Japanese conscience. Furthermore, by considering the opposite behaviors implied in these virtues the missionary may be better prepared to effectively explain the meaning of sin, guilt, and the need of a Savior in a way that communicates to the Japanese mind and heart.

## Recognizing Japanese Virtues

We can often find our starting point for communication of biblical values in the values already understood, accepted, and agreed upon by the Japanese people themselves. What are the values which reveal the character, thoughts and feelings of the Japanese?

Can we identify the virtues which are sought after by the Japanese and appreciate how God has used their history and culture to build these traits (or at least the desire for them) into the Japanese people?

Christians must be ready to share the solution offered by God to the guilt brought about when people realize they have not lived up to the light they have been given. In preparing the soil for sharing the good news of salvation in Jesus Christ, we can sometimes illustrate the meaning of "sin" with examples of what the hearers themselves recognize as failure in maintaining their own esteemed values. The missionary does not judge the Japanese by his own cultural standards, but seeks to understand how the Japanese may see their need of a Savior by their failure to live up to the values and virtues which they have learned. The average Japanese person will not necessarily need a foreign missionary to point out their failures. In any case, it is the Holy Spirit who convicts individuals of their sin. The missionary can best serve by being observant, sensitive, and ready to introduce the solution to human failure and sin, the power of the Gospel for living as a true Japanese.

## Loyalty and Faithfulness

Loyalty is a virtue by which the Japanese often measure a person as righteous or unrighteous. The Japanese sense of guilt can often be traced back to failures in this area rather than to failures in relation to one's religion or gods. Loyalty and faithfulness, both biblical values, are points of common concern from which the missionary can begin to understand the Japanese and the Japanese in turn God's standard of righteousness. We can often begin to speak to the Japanese conscience by helping the Japanese to see and evaluate for themselves where they have succeeded or failed in this area at home, at work, and in other relationships.

## Respect and Devotion for parents, authority, family and country

Inherent in the vertical principle of Japanese society is a respect of one's seniors and elders. Respect of parents, teachers, and elders in general is a prominent element in Japanese culture which we can learn from. One of Japan's most famous and influential Christians, Toyohiko Kagawa, was one who radically expressed his love for family and Japan. His heart burned for both Jesus and Japan, and he wrote, "I for Japan and

Japan for Jesus". Is there a parallel here to the Apostle Paul who cried out that he would give up his own salvation if it would cause his countrymen to be saved? Here then is a virtue that will challenge the Japanese conscience as they consider where they and their children have succeeded or failed in their devotion to family and nation.

## Self Sacrifice

During my first visit to Japan in 1980, I was surprised to witness a room full of Japanese men and women weeping over a movie in which a young Christian man casts himself under the wheels of a runaway train in order to derail it and save the other passengers. The concept of self sacrifice is admired by the Japanese, and this aspect of the story of Christ on the cross is not lost on the Japanese even as they may not grasp all of its theological implications. The missionary has some common ground to point out that self sacrifice is a biblical value established and experience by God Himself. The Japanese can also be called to a life of self sacrifice for the sake of the Kingdom of God and the salvation of Japanese and others.

## The Importance of Community and Concern for Others

The Scriptures emphasize the importance and duty of the church to maintain unity. Speaking the truth is required of all Christians, but culture must define how truth is to be communicated properly and effectively.

Whereas the Japanese view that unity is more important than truth cannot be said to be biblical, neither can the view that truth is more important than love for the brethren and their welfare. Truth can also be used as a weapon for personal gain. In any case, the Japanese value of protecting the community and preserving relationships is to be recognized as a worthy value.

Although Japanese politeness can often be interpreted as empty formality, merely obligatory or reciprocal politeness, there is still a cultural and social call for sensitivity to the feelings of others. The missionary can build on this when seeking to communicate biblical values to the Japanese audience.

Much has been written concerning Japanese "groupism". The "community" of the people of God is a key theme of Scripture that is often missed in the western church. We must not overlook a key factor underlying "groupism". The Japanese have a need to

belong. It has been said that the Japanese, for all their outward stoicism (though they do not hide the fact that they are very emotional people), actually yearn to have someone to talk to, a true and trustworthy friend who would allow them to be themselves and accept them as they are. This is the "freedom" that they are searching for. Is this not the place of Christian community?

Almost seven centuries ago the Japanese poet philosopher Kengo wrote these words:

How delightful it would be to converse intimately with someone of the same mind, sharing with him the pleasures of uninhibited conversation....but such friends are hard to find.

Over two thousand years prior to Kengo's time, God had already promised His friendship to men, "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18)

There is a need for Japanese to be introduced to the fellowship of the saints. Therein is freedom in the *koinonia* of the faith. In that community, where the reciprocal commands and being of one mind are fundamental, the Japanese can become true disciples of Christ

and glorify God.

### Other Virtues

There are other values of Japanese culture upon which the Japanese conscience is developed. We can observe that the Japanese demonstrate a learning mentality or we could say a disciple mentality.

Perseverance in the face of adversity and difficulty is another observable Japanese characteristic. Japanese school books for ethics courses stress the virtue of perseverance, particularly during trials, suffering, persecution, and adversity.

We could say more about other virtues of the Japanese such as their desire for perfection in whatever work or hobby they attempt to perform. In this and in the other characteristics mentioned, it is not to say that these virtues are always attained or maintained or that motives are always pure.

We merely want to recognize these values and issues to which the Japanese conscience clearly speaks.

### Conclusion

When Japanese morally fail to follow their own consciences in areas such as faithfulness, loyalty, sacrifice, humility, perseverance, and

concern for others, those who are seeking forgiveness and help will find it in Christ and in His church. As they see the need for strength beyond themselves, for living up to their own cultural standards, and as those who are sensitively seeking the proper motives in doing so reflect on the state of their souls, the promises of God and the people of God will be available to them. When they meet Jesus Christ and realize that all righteousness comes from Him and that victorious living is possible only for the one who lives at the foot of the cross in the power of the Gospel, then they can realize who they truly are and why God created such beautiful people, the Japanese.

Pat Hansen is with OMF International. He and his wife have been missionaries since 1984. They have helped plant churches in Tokyo, Urayasu (Chiba Ken), and Saitama City. Pat is a part of a church planting team in Saitama City, Saitama Prefecture. His wife, Faith, teaches at Christian Academy in Japan where two of their three children attend. They also have a daughter who attends Duke University (USA). Apart from ministry, Pat plays the guitar and enjoys writing music. He also enjoys surfing (in the ocean, not the internet).

## Japanese Need Jesus!— The Mission, Message, and Motivation for Ministry to the People of Japan

During the past 21 years this question has come more than once. "What are you doing here?" The person asking usually has just heard me introduce myself as a missionary to Japan. Their question often comes with a look of disbelief and a tone of underlying confusion and/or disdain. Perhaps they imagine missionaries more on the order of an Albert Schweitzer dispensing medicine in equatorial Africa, or a Mother Teresa harboring the homeless in Calcutta. (Southern Baptists tend to think of missionaries in terms of Lottie Moon sharing her limited food supply with starving Chinese.)

While these represent worthy role models, comparisons to the situation in Japan make it difficult to grasp what possible role missionaries could have in a country so affluent that teenagers create their own fashions and one

out of every two people own mobile phones.

With this background I found it interesting to learn the following results from a survey conducted in 1998 by the International Social Service Programme:

84% of Japanese responding consider themselves fairly happy.

58% feel that religion brings more conflict than peace to the world.

73% express little to no confidence in churches and religious organizations.

In a 2002 survey sponsored by "Elijah Group: The Japan Transformation Development Council," 82% of respondents indicated they place their faith in no religion whatsoever.<sup>1</sup> (An astonishing revelation to anyone who has ever wandered close to the throngs of blessing seekers packed around Shinto shrines and Buddhist temples on New Year's Day.)

So what are we missionaries doing in Japan?

Does this happy, self-confident nation need, much less want, what we have to offer? How can we ever expect to penetrate with the Gospel the long-standing barriers of atheism and aversion to organized religion?

In fact, rather than receiving from outsiders, the Japanese culture seems to have so

much to offer the rest of the world.

The common courtesy of the average Japanese person

The relative safety of streets in the mega cities

The fascinating customs and deep historical perspective

These and many other traits represent all we have come to know and love about the Japanese people. So what could we possibly have to offer such a richly blessed population? Perhaps the best answer is stated in the title of a web page created by our Japan Baptist Media Center...

### "Japanese Need Jesus!"

Beneath the well-ordered exterior of Japanese society lies a nation in moral, economic, and spiritual turmoil. The majority of Japanese, 61% of respondents in the 1998 survey mentioned above, have little to no objections to sex before marriage. Around 73% remain basically unopposed to abortion. A short tour of some of the rougher areas in Tokyo reveal gangsters preying on the gambling habits of the down and outers.

*Continued on page 35*  
*Japanese Need Jesus...continued from page 15*

missions colleagues challenge me concerning the viability of global youth ministry. I am in full agreement that we must not export North American models of youth ministry globally. I understand that many cultures and the churches therein will resist making any significant investment in ministry to youth. However, while we meander over the missiological implications of global youth ministry, everyone else is going after them! The world at large is responding to the clear statistic that more than half the people in the world are under 18.

Occult groups are pervasive in many cultures as is the New Age Movement. Governments and educators are targeting youth as the hope of tomorrow.

Mormons are aggressively pursuing students by putting youth centers next to many of their churches overseas and by placing Mormon missionaries in the world's major cities to specifically target youth. Many Catholic churches in other cultures pride themselves in blending spiritism with organized religion as a way to draw in youth (Hamilton 1998).

As Tully describes the global market of teenagers all over the world, he writes, "No marketing challenge is more basic than capturing that beat. There are billions to be earned" (Tully 1994, p. 90). Major corporations are increasingly understanding that as good as the teen business is stateside, it is ultimately far better abroad. (Barnet & Cavanagh 1995). We must take some cues from these groups and penetrate the youth market with Jesus. There are "billions to be won!"

### **The potential.**

Rather than be paralyzed by the overwhelming population of unreached youth, I am challenged to work with others to take the Gospel to youth in every people group, and in turn, to mobilize and equip those youth to reach others.

Imagine what could happen around the globe if youth were targeted by evangelicals the way corporate marketers target them. We must allocate resources to meet the need.

Younger leaders as far back as David, Daniel, Mary, and Jesus were faced with seemingly insurmountable problems, yet they boldly stepped out and changed history. God used them as His agents. Historically, youth have led the way in a majority of the revivals that have occurred.

Many of the most aggressive church planting movements around the world today are being led by 18-25 year olds.

Something radical has to be done to win the billions of youth! We must do more than simply rally the same old missions cry "More people to go...More people to give... More people to pray." Those resources are absolutely essential, but we must think and plan proactively to reach and mobilize youth with the hope of Jesus. Following are some of the tasks on which we must focus our efforts.

#### **1. Equipping indigenous leaders.**

Historically the approach to reaching youth globally has often been to take cookie-cutter programs that have served well stateside and try to transfer them. Mass reproduction of material products like Coke and Big Macs works pretty well, but when seeking to make disciples (Matt. 28:19-20) mass production is much less effective. How to go about making disciples in diverse contexts and age groups is a bit more of a challenge.

At Sonlife, we've never been interested in simply having our equipping materials translated into multiple languages. Even though our materials are principle-based rather than program-based, we realize contextualization goes much deeper than just language. Our commitment is to equip leaders with an understanding of the life and ministry of Christ as the supreme example of how to make disciples (as described in our book, *Connecting Your Journey with the Story of God: Disciple-making in Diverse Contexts*). We depend on indigenous church leaders or, if necessary, incarnational missionaries to determine the implications of following that process of ministry in their respective contexts.

Regardless of the approach, we cannot build colonial youth ministries based upon the personalities and cultural identities of stateside institutions.

National church leaders must own the vision from the start and contextualize the appropriate outworking of the vision among their youth.

#### **2. Leveraging the local church.**

More than a few of us have become disheartened by the seeming irrelevance of many local churches around the world, especially when it comes to reaching youth. Regardless, the church is God's chosen vehicle for making disciples among global youth. We must mobilize youth ministries

that are based in local churches for the long-term health of these youth and their communities. This is not optional!

I recently received an invitation to minister at an evangelistic youth crusade in Liberia. More than 10,000 youth were expected to gather in a football stadium. Given my love for communicating the Word of God to young people, it was all I could do to say "No." The same day, I received an invitation to work with a group of 15-20 national pastors in Hong Kong to help them think through how to go about reaching the youth in their communities. While not nearly as impressive when it comes to "prayer letter material," I'll be in Hong Kong in a few weeks but declined the invitation from Liberia. I'm not about to say God won't use the Liberian crusade in some profound ways. I'm simply saying that for me, there's no substitute for leveraging local churches to have ongoing ministry to reach youth in their everyday lives.

#### **3. Mobilizing the Western church.**

Most of the world's youth live in extreme poverty. Bush writes, "In the cities of the Two-Thirds World, more than 100 million children are growing up on the streets. They have no education, no affection, no adult guidance. Almost a million of them are forced into prostitution. In Bombay's red light district, at least one-third of the prostitutes are little girls" (Bush 1991, pp. 12-13). Youth with hungry stomachs are not interested in hearing about the claims of Christ. "We must develop leaders who can respond to the physical as well as the spiritual needs of [youth]" (Overstreet 1995, p. 41). North American youth ministry has enjoyed an entourage of good resources over the last couple decades. We must not be so ethnocentric as to hoard these from the poor who inhabit most of the world.

For too long I have shrugged off the agonizing questions of church leaders in developing nations who have asked, "How do we go about making disciples of young people who lost their fathers in battle? What does it mean practically to follow Jesus' example of making disciples with a young person for whom the words *free time* are non-existent?" On and on the questions go. Sonlife is exploring a partnering relationship with World Relief to jointly consider how we can equip pastors among the poorest of the poor. Our ministries

also want to work with Western churches to develop partnerships that mobilize resources, including prayer, dollars, equipment, training, etc.

Churches must seriously consider global youth ministry as part of their strategic endeavors for the twenty-first century. That might come by supporting a missionary or national whose primary ministry is facilitating and equipping for youth ministry. It might be through supporting an organization with strategic ministry to young people around the globe.

Perhaps it means allocating part of the missions budget to send one's youth pastor once or more a year to coach other youth leaders around the world.

Why not include this as part of the plan for your adopted people group?

Sister relationships between stateside student ministries and overseas student ministries can be part of developing a long-term approach to reaching global youth.

#### **4. Developing synergistic partnerships.**

The corporate sector has placed increased emphasis on networks and partnering. So, too, should we realize the strength that lies in strategic partnerships for global youth ministry.

Movements like AD 2000 and others have prioritized strategic evangelism partnerships to reach the most people, in the shortest time, at the lowest cost, among people who have the least chance to hear about Christ (Tunehag 1997). Despite our different contexts and approaches, we can more effectively build the kingdom among global youth by uniting with others who share a common vision and purpose in ministry. Together, we can generate a tremendous momentum toward carrying the gospel out and making disciples among all youth.

For example, GYI (Global Youth Initiative) is a strategic partnership joining together a variety of organizations and people around a shared mission to mobilize indigenous movements of church-based youth ministry so every young person in every culture has the opportunity to respond to Christ. GYI exists for the sole purpose of sharpening and furthering one another's endeavors to make disciples of all youth in all nations.

Membership is limited to individuals who are developing regional and country-wide strategies for reaching youth. Members meet together annually at dif-

ferent locations around the globe. (For more information, contact GYI Chair, Bill Hodgson in Australia at <billhod@ibm.net>). We can do more together than any of us can do apart.

#### **5. Casting the vision.**

I often find myself talking with a high school or college student who is looking for direction in what to pursue as a life-calling. For that matter, many adults, even beyond mid-life, are wanting similar direction. We need to champion the eternal potential of investment in global youth ministry, whether by challenging people to send dollars and/or their children, praying specifically for a group of unreached students, going on a strategic equipping trip at least once a year, or moving overseas to make a career out of youth ministry. People who make a long-term commitment to be specialists in a culture are often the ideal ones to equip nationals for church-based ministry to youth.

The above factors are more than reminiscent of the themes we hear throughout missions as a whole these days; however, my desire is to rally them specifically as they relate to global youth "the most global market of all" (Tully 1994, p. 90). Further research and response is needed to maximize the potential that exists in reaching global youth; and, of course, there's no substitute for awakening the Body of Christ to pray consistently and specifically for global youth.

#### **Conclusion.**

Paul Borthwick asks the question, "Will church leaders recognize that youth represent their greatest challenge as well as their greatest resource?" (Borthwick 1996, p.154.) The challenge of youth lies in the more than one billion of them who live where the Gospel has never penetrated. The resource they represent is as, "young people come to faith in Christ [they] can be equipped to help complete the Great Commission. History shows that young people have always been a major catalytic factor in missionary movements" (Borthwick 1997, p. 154). It would be enough of a calling on my life to think of the youth who can know Christ as a result of global youth ministry; yet the potential lies in not only reaching global youth, but in mobilizing them to go after the rest of the world. My emotions swing from tears to goose bumps as I think about the privi-

lege of being part of what God is doing to bring global youth to Himself!

#### **References**

- Barber, Benjamin. *Jihad Vs. McWorld: How Globalism and Tribalism are Reshaping the World*. (New York: Ballantine, 1996.)
- Barnet, Richard J., & Cavanagh, John. *Global Dreams: Imperial Corporations and the New World Order*. (New York: Touchstone, 1995.)
- Borthwick, Paul. "Some Tough Questions about Youth Ministry," *Evangelical Missions Quarterly*, 32, 2, 1996, 148-56.
- Bush, Luis. "Funding Third World Missions." (Wheaton: The World Evangelical Fellowship Missions Commission, 1991, pp. 12-13).
- Hamilton, Ruth. "International Inequality and Development." Michigan State University, Fall 1998 Class.
- Overstreet, Jane. "Helping Grass-roots Leaders to Build and Manage Effective Ministry." *Missions Frontiers*. 1995, May-June: 25-26.
- Tully, Shawn. "Teens: The Most Global Market of All." *Fortune*, 1994, May: 90-97.
- Tunehag, Mats. "Partnerships and Advocacy for Unreached Peoples: An Effective Means of Mobilizing and Developing Kingdom Resources, But Facilitators and Advocates are Needed." *Missions Frontiers*, 1997, May-June, 25-26.
- Youth Ministry International. Proposal for Funding. Union Mills, NC: United World Missions (unpublished), 1992.

Dave Livermore is Associate Pastor of Youth and Missions at Calvary Baptist Church, Muskegon, Mich. He is working on a Ph.D. in Sociology from Western Michigan University.

*Republished with permission from EMQ,  
P.O. Box 794, Wheaton, IL 60189;  
E-mail: emajournal@aol.com;  
Web site: www.billygrahamcenter.org/emis.*

**Pray  
for the speakers  
as they prepare  
for the  
JEA Global Missions  
Youth Conference**

## *JEMA & JEA*

### *From the President's Pencil*

**D**r. Kimula (yes, he spells his name with an "I"), a cancer specialist, spoke at our church the last Sunday of January. He and his wife were missionaries in Nepal for seven years and they had come to our church to share. After Dr. Kimula spoke in the morning service, his wife dressed the church ladies in beautiful Saris from Nepal and they showed slides of their work. Personally, I was deeply moved by their presentation and inwardly rejoiced in the ministry of these two servants sent as missionaries by the church in Japan! As they prepared to leave our church on that Sunday morning, I asked where they had parked. To my chagrin I learned that this couple did not own a car and that they had walked from the train station, a 15-minute walk, dragging their AV equipment and suitcase of Saris. I was shocked because I assumed that every medical doctor in Japan drove a car, especially in the area where they live.

If I only had known we would have gladly picked them up. But, of course, I had not asked the Doctor if he had a car. I later learned that they did not own a house either because even though they are no longer able to work in Nepal, they use much of their income to support national workers there!

From August 12-15, on the Aoyama Gakuin Campus in Tokyo, the Japan Evangelical Association (JEA) is working toward and praying for 2,000 young people to come to the SEND ME, JEA Global Missions Youth Conference. This is a great step of faith for the Church in Japan and a great opportunity for missions. How many more potential Dr. Kimula's are needing to hear the challenge of giving their lives for the greatest work on earth—taking the Gospel of the Lord Jesus Christ to the ends of the earth! Again, I would encourage the missionary community to support SEND ME, Global Missions Youth Conference. Send your young people. Encourage your mission to have a booth, and/or present a seminar. Let us pray and give.

For more information call JEA Global Missions Youth Conference at 033-518-4006.

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



### **Summer Issue Deadline: May 15, 2003**

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

Please send pictures to your production editor, Jim Rew, at: [Rewster4@aol.com](mailto:Rewster4@aol.com)

## *JEMA Datebook 2003*

Event	Date	Place
Kansai JEMA Day of Prayer	April 21, 2003	Light of Christ Church, Juso, Osaka
Heart to Heart Evangelism Seminar #3	May 12, 2003	OCC (registration necessary)
Prayer Summit East	May 13-16, 2003	Okutamma Bible Chalet
Prayer Summit West	May 26-29, 2003	Hiruzen Bible Camp
Prayer Summit Nagoya	June 2-5, 2003	Neo Christian Sanso, Gifu Ken
Heart to Heart Evangelism Seminar #4	June 9, 2003	OCC
Karuizawa Summer Conference	August 3-10, 2003	Karuizawa Union Church
JEA SEND ME Global Missions Youth Conference	August 12-15, 2003	Aoyama University Campus, Tokyo
Kansai JEMA Day of Prayer	September 8, 2003	Light of Christ Church, Juso, Osaka
Kanto JEMA Day of Prayer*	October 6, 2003	(to be announced)
Sapporo JEMA Day of Prayer**	October 23, 2003	Sapporo International Church
CPI (Church Planting Institute)	November 18-21, 2003	Fuji Hakone Land

\* Contact Bill Paris at: [bill.paris@agmd.org](mailto:bill.paris@agmd.org)

\*\* Contact Dale Viljoen at: [viloendale@omf.net](mailto:viloendale@omf.net) (Phone: 011-721-5128)

## Executive Committee Report

January 15, 2002  
OCC Tokyo

Peter Blank, JEMA treasurer, reported that the fiscal year ended in the black with a healthy balance. He noted that this healthy balance reflects good sales in publications, particularly the Japan Harvest magazine.



Leader's Consultation

The 2003 budget was discussed in detail.

One budget issue centered on discussion of how to fairly require "restricted accounts" to contribute to the cost of running the JEMA office. Before Plenary Session the treasurer will dialogue with the two commissions, WIM and CPI.

It was recommended that the Plenary Session dissolve the present Conference Commission. Since JEMA no longer sponsors the JEMA Summer Conference in Karuizawa,



Plenary Session

this commission is not necessary.

The Liaison and Membership Commission will recommend to the Plenary Session an amendment to the Constitution to allow associate membership to those working with Japanese in countries other than Japan.

The Pioneer Evangelism Commission (CPI) reported their plans for an even larger conference this year than last. The conference will run from November 18-21. More volunteers will be needed.

Janice Kropp recommended the formation of an editorial staff for the Japan Harvest magazine. She was given the go-ahead to do so.

Ray Leaf reported on JEA's August Global Missions Youth Conference. The vote to give a monetary gift was carried.

Ray also reported that the JMLI Board requested the appointment of a standing committee to serve for one year. This committee will explore, by next year, the possibility of creating a JEMA Language and Culture Commission. Several JMLI Board

members are willing to serve on this committee along with other JEMA members. The following were appointed: Bernhard Triebel to serve as chairman, and Vera Laschanko to be a member. Mrs. Kojima, JMLI Dean, will serve as a resource person. Other JEMA members will be contacted.

The next Executive Committee meeting is scheduled for March 19.



Front row from left to right: Peter Blank, Ken Taylor, Ray Leaf and Richard Kropp  
Back row from left to right: David Scott, Sharon Smith and Traugott Ockert

**CHRISTIAN CENT**  
**Box 14, Kanoya,**

**OUR SPECIALTY**  
**FOR ENGLISH B**

**Listed in order**

1. My Body Book #2
2. Your Good Words
3. I Learn to Read Ab
4. Workbook for I Lei
5. Basic Course for El
6. Jesus - 26 Lessons
7. Jesus - 26 Pictures,
8. Jesus - 26 Lessons,
9. 2 Week Course - 21



It is now well known that the Japan Missionary Language Institute will close this year after thirty-five years of serving the missionary community here in Japan (see Japan Harvest, Fall 2002 issue). What has not been widely publicized is that JMLI wishes to have the Japan missionary and church community come to join in celebrating its 82nd and final graduation. At that same time, there will also be a commemorative ceremony to thank its staff and faculty for decades of faithful service in ministry-related Japanese language instruction.

JMLI would like to invite all members of the Japan missionary community, past and present, who have benefited from their time at the school to participate in this gala "send-off" at its Waseda Hoshien location. Here is how you can be involved:

- **Send People:** If you have a desire to join in this important rite of passage for missionary language instruction in Japan in general, and for Tokyo, in particular, please set aside the morning of Friday, July 11, 2003. The celebration time will begin at 11:30am and run until 1:30pm with lunch included. You are also welcome to attend the graduation ceremony, which precedes the celebration service, from 10:00-11:30am. Graduating students will give their commencement speeches at that time.

JMLI would like to invite each mission which has had connections to the school to send at least one representative for the celebration service. Naturally also, anyone who would like to come is welcome to do so. We are hoping for at least 70-80 attendees to share in this time together. Please invite anyone who you think might be interested to come. If you can inform JMLI of your plans to attend before July, this will help in preparations.

- **Send Missives:** As a part of the celebration time, JMLI would like to thank staff and faculty who have served the school throughout its history. This means that we will try and gather all of them together for one last "aisatsu" on July 11th. Because of this, we would like you to send cards, email greetings, old photos, memorabilia, videos, etc., anything that you think might be appreciated by a certain staff person or teacher specifically, or for those who gather at the celebration service itself. Also, please let others abroad

know of this desire for materials and letters.

Additionally, we are trying to gather a "history" for JMLI to be preserved for future reference. If you have anecdotes or stories that you would like to share, please write those out and send them along. There will be a video presentation commemorating the school. If you can send materials or ideas that would also be appreciated.

Please send all "snail mail" correspondence and packages to the JMLI address listed below. Please send all e-mails to the school e-mail address below.

- **Send Donations:** JMLI would like to request help from the missionary community for this final send-off. Would you pray about giving a one time donation to help in paying for the rental hall, food, mail contacts, gifts for the staff and faculty and other incidentals? All donations can be made under the name, "JMLI", at this furikae number: 00150-2-36043.

JMLI will not "die" in July 2003. Its spirit will continue through the possibility of a Language and Culture Commission under the auspices of JEMA. The Executive Committee has already taken action to explore this potential by appointing an exploratory committee to investigate the possibilities of this idea. This committee will seek to:

- Provide a language teaching network for missionaries who would like to acquire Japanese language and culture knowledge with emphasis on biblical and church life issues.

- Provide a list of teachers able to teach missionaries and use the materials prepared by JMLI which would be available.

- Discover the needs of missionaries in regard to language study

- Serve as resource center for language schools (mission and secular) that would be suitable for teaching missionaries.

- Assist JEMA missionaries in finding adequate and appropriate cultural and language training available in their geographical area.

JMLI will continue to be a contributor to the missionary community at large in Japan. Only its form will change. Please consider your part for celebrating this transition for the Japan Missionary Language Institute this summer.

Submitted by Gary Fujino, President, "Friends of JMLI" support group

Send all correspondence/packages to:

JMLI c/o Waseda Hoshien  
2-3-1 Nishi-waseda, Shinjuku-ku  
Tokyo 169-8616  
Japan

Send all emails/attachments to:

jmli@gol.com

*"And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation," Revelation 5:9.*



# Memorial



## Rev. Merrill S. Bennett

Rev. Merrill S. Bennett, missionary to Japan for 35 years, passed into the presence of our Lord on February 5. He was 79 years of age. A memorial service was held on February 7, 2003 in the Portland Central Church of the Nazarene, Portland, OR (USA).

Born July 18, 1923, Merrill Bennett served in the US Army during WWII. After graduating from Northwest Nazarene College and earning his master's degree from Nazarene Theological Seminary he came as a missionary to Japan. His wife, Myrtlebell Walton, whom he married in 1951, passed away in 1992. In 1993, Merrill married Carol Kratz and they retired in Portland, OR in 1998.

Merrill is survived by his wife, sons, Gary and Philip, stepsons Eldon, Rayburn and Melvin Kratz, daughter, Merrilyn Gray, brothers Lester Jr. and Clifton, ten grandchildren and eight great-grand children.

• **Did You Know?**—A set of CDs put out by the Kyodan has won the Japan Record Academy Award! “The rare honor was bestowed on the Board of Publications for a two-volume set of 50 compact disks entitled, ‘CD Appreciation of the History of Christian Music’. The set primarily consists of Bible-based music: Gregorian chants, hymns of the Eastern Orthodox Church, the organum (a kind of counterpoint based on melodies of Gregorian chant) of the Middle Ages, Renaissance polyphony, Reformation period hymns, and the Baroque music of Italy, France, Spain and England, along with the compositions of J.S. Bach. Adding to the academic value of the collection is the inclusion of short expository comments for each musical number, Japanese translation accompanying the original lyrics, and a 400-page book entitled *The History of Christian Music*, written by Masataka Kanazawa, a professor at International Christian University in Tokyo.” (News taken from the Kyodan Newsletter, September 2002, No. 319.)

• **Did You Know?**—Another **Prayer Summit** is scheduled in yet another location! To be held in Japanese, this first time Men's Prayer Summit, in Nagoya, will be held June 2 (Monday lunchtime) to the 5 (Thursday lunchtime). Location: Neo Christian Sanso. For further information please contact: Reinhard Berns, tel/fax: 058-723-0722 (church) or 058-724-7161 (home). Please see the insert in this magazine.

• **Did You Know?**—YWAM Japan has come under Japanese leadership. (Details in next issue)

• **Did You Know?**—Word of Life Press now has its own *hojin*. (Details in next issue)

• **Did You Know?**—The dates February 24 and 25 were when JEMA's Leaders' Consultation and Plenary Session took place. Members elected to the Executive Committee were Ken Taylor (CBI-FEBI) vice president for a 2- year term; Dick Kropp (C&MA) and Traugott Ockert (LMJ) members-at-large for 2-year terms; David Scott (TNT) secretary for a two-year term; Peter Blank (SEND) treasurer for one year. Continuing members are Ray Leaf (SEND) president and Sharon Smith (SB) member-at-large.

• **Did You Know?**—William Wood has written another book entitled, *Kyokai ga Karutoka Suru Toki*, (*When the Church Becomes a Cult*), published by Word of Life Press 12/2002.



• **Did You Know?**—ALPHA JAPAN is going strong! (Details in next issue)

**We offer good taste and texture!**

**Total know-how from biscuit production to biscuit-plant design.**

Food process engineering.

Bakery, Biscuit and Confectionery plant.

*We offer the whole management of biscuit business, starting from oven.*

**NAKA VIKARS CO., LTD.**

6-12, 2-Chome, Ginza, Chuo-ku, Tokyo, 104-0061, Japan TEL(03)-3562-1041 FAX(03)3564-6703

**Pray for 2,000  
young people  
to attend the  
JEA  
Global  
Missions Youth  
Conference**

don't seem to be enjoying life." (As I

*Continued on page 22*

### *Mars Hill from page 5*

understand it, such criticism is also being heard from Christian youth as they express their similar dissatisfaction with church leaders.) When asked if they believe they will have happy families in the future themselves, only 47% of Japanese youth say they do, according to a recent survey from the Japan-Korea Cultural Foundation. Masao Hirano, a director of McKinsey and Company in Tokyo concludes: "Our traditional models are not working. This obviously affects the mindset of the younger generation." "There's huge anxiety, concern and a lack of confidence toward the future."

Perhaps these statistics and analyses from Japanese social scientists only tell part of the story. But to the degree that they portray reality, they suggest there is a widespread dissatisfaction with life among many of Japan's youth that is deep and troubling—a dissatisfaction that invites new theological approaches and solutions, a dissatisfaction that might even be God-given.

## **The Japanese Context, Part 2: Learning from the Movies**

It is just such new approaches and solutions that some Japanese filmmakers have been portraying for some time in their movies. Could the Japanese church learn in the current situation from Japanese cinema? And how might such insight prove effective evangelistically? I believe that the movies might prove a surprising resource for Japanese Christians as they seek to deepen their faith and extend their church's ministry. Consider, for example, the charming comedy by Masayuki Suo, *Shall We Dance?*, which came out in 1996. It tells the story of a salaryman named Sugiyama who is frustrated and bored with his work-a-day world. Though he has attained all that he has seemingly wanted in life, Sugiyama longs for something more. At first flirting with merely substituting play for work, a mistress for family, he rediscovers the joy of family and work through becoming an accomplished ballroom dancer—something, as I understand it, that is quite atypical, even humorous, for Japanese viewers to conceive. But as this salaryman is shocked alive through his passion for dance, he comes alive in other areas of his life as well. He will no longer

float unconnected through life.

Or consider *Ikiru*, one of the classic movies of all time, Japanese or otherwise. Written and directed by Akira Kurosawa in 1952, it remains as prophetic in its meaning and power as when it came out. *Ikiru* is an achingly beautiful film, with a deep and universal wisdom concerning life's meaning and possibility, given the reality of death. Exquisitely told using sparse dialogue, haunting music, camera close-ups, and the personal observations of others told as flashbacks, *Ikiru's* appeal is rooted in its portrayal of our common humanity. Kanji Watanabe is Everyman. He has worked at the Tokyo City Hall for thirty years, but fears he has accomplished little more than frustrate the desires of citizens who come to his complaint desk. A seemingly useless bureaucrat, a widower who has not remarried in deference to his ungrateful son and daughter-in-law who live with him in their small house, Watanabe discovers as the movie opens that he has stomach cancer and will die.

It is not so bad to Watanabe that he is going to die, however. What is unacceptable to him is that he has never lived. One might almost say that as this film unfolds, death is celebrated. Death is seen as a blessing, for it is the reality of death that shocks Watanabe into a search for life. The x-ray of his cancerous stomach, which opens the movie, proves to be an opportunity. His cancer, ironically, gives him a chance at redemption—at stopping his drift through life.

But Watanabe, of course, does not understand this redemptive possibility which death provides right away. At first Watanabe wants simply to escape ("eat, drink, be merry, for tomorrow we die"). Though he has never had alcohol, he now gets drunk on expensive sake. It is "a protest against my life up to now," he tells a bar companion. Such mindless pleasure quickly proves as hollow as the senseless work he has endured, however. Full of loneliness and melancholy, we hear Watanabe sing as a lament a haunting love song from the 1920's:

Life is so short  
Fall in love, dear maiden  
While your lips are still red  
And before you are cold,  
For there will be no tomorrow.

Christian viewers might think of a similar haunting poem in Ecclesiastes 12. The bar patrons sit in silence as tears flow down Watanabe's cheeks.

Watanabe has taken a leave of absence from his work, but a young female co-worker who wants to resign tracks him down for a necessary signature. Her youthful exuberance is captivating, and he asks if he can spend time with her. His family worries that he has taken on a mistress. But they are mistaken. When the young woman confides to Watanabe that she has given everyone at the office a nickname, and his is "the Mummy," Watanabe tells her:

"...just to look at you makes me feel better. It warms this—this mummy's heart of mine. And you're so kind to me. No: that's not it. You're so young, so healthy. No: that's not it either... You're so full of life. And me... I'm jealous of that. If I could be like you for just one day before I died. I won't be able to die unless I can do that."

Given death's immanence, and yet his overwhelming desire "to Live" (*Ikiru*), Watanabe realizes his life will only have meaning if he can accomplish at least one worthwhile thing at his work before he dies. This recognition comes to him as he is sitting in a restaurant. It comes as we hear girls singing "Happy Birthday" to their friend from the room behind him. And the song is appropriate, for this moment marks Watanabe's birthday—the beginning of his new life.

Using a series of flashbacks at his memorial service to tell the rest of the story, Kurosawa has witnesses describe Watanabe's "strange" behavior the last few weeks of his life (or we might say, the first few weeks of his life re-born). Did he really know he was dying? ("Yes") Was he having an affair? ("No") Finally, we discover that in cutting through the red tape at City Hall to help a neighborhood group get approval for a small urban park, Watanabe rekindled his passion for life. A policeman on duty at the new park the night Watanabe froze to death relates the scene. The officer is remorseful for not intervening, thinking Watanabe was simply drunk. But Watanabe's joy has come from another source. Watanabe has accomplished his life's mission. Sitting on the playground swing, he can once again sing the same 20's love song we heard previously ("Life

is so short/ Fall in love...before you are cold..."). He recognizes the need to embrace life while you can, for that is what he has done. This time as he sings the haunting song, he is happy, serene. There are no tears flowing down his face, even as he awaits his death.

### Rediscovering Life's Gracefulness

As I came out of the theater after seeing *Ikiru* for the first time some ten years ago, I could not stop reflecting on the advice of Ecclesiastes. Given death, given life's mystery and indifference, Qoheleth, the writer, can nevertheless end his melancholy reflections with an affirmation of life's goodness.

Rejoice, young man, while you are young, and let your heart cheer you in the days of your youth. Follow the inclination of your heart and the desire of your eyes, but know that for all these things God will bring you into judgment. Banish anxiety from your mind, and put away pain from your body; for youth and the dawn of life are [brief]. Remember your creator in the days of your youth, before the days of trouble come, and the years draw near when you will say, "I have no pleasure in them"; before the sun and the light and the moon and the stars are darkened and the clouds return with the rain [Kurosawa might say, the snow]. (Eccles. 11:9-12:2)

Christians know that there is more to divine revelation than Qoheleth knew. The book of Ecclesiastes sits theologically

as the last book of the Old Testament; it awaits God's further revelation in Christ. But we should not disparage the sensitive, God-given insights to life that it expresses. Unfortunately, many a Christian has done just that. Wanting to run to the ultimate, to the punchline of the story, to the final triumph in Christ, we have often failed to hear the fragile truth that Qoheleth's penultimate wisdom provides. We have failed to realize that general revelation is still "divine revelation." We have ignored the Spirit's common grace, and failed to see that the Spirit's prevenient grace that pervades life is a powerful theological and evangelistic resource.

And here Kurosawa can provide an assist; here the uchu jin can serve a prophetic role. It is so easy to become trapped like the salaryman in the routine of life, even for those of us in the church. It is so easy to forget that life has an ongoing sacredness, for when God created human life he "saw everything he had made, and indeed, it was very good" (Gen. 1:31). It is so easy to forget that Christ came that we might have life, and might have it "abundantly." (Jn. 10:10). *Ikiru's* celebration of life, given death—we might even say, death, given life—speaks of a God-given human experience. It can cut through our defenses, expose the hollowness of our routines, and open us again to the mystery of life and the Life-giver, Himself.

Do you recall what C.S. Lewis wrote

regarding the importance of stories? In his essay "On Stories," he noted that a story is an embodiment of the "more." Plot is important, but only as "a net whereby to catch something else." This "more" might not be "like real life in the superficial sense... but it sets before us an image of what reality may well be like at some more central region." When young boys, wrote Lewis, read of enchanted woods, they do not begin to despise the real woods. Rather, "the reading makes all real woods a little enchanted." Here is an explanation of the power of *Ikiru* for many of its viewers. It might not be realistic in a superficial sense. Most of us lead better lives than this portrayal. But Kurosawa has nonetheless set before us an image of what life is like at a more central region. By portraying death; he has shocked us into life. After viewing *Ikiru*, we do not come to despise our lives. Rather, all our lives take on a new meaning, a new enchantment, a new spiritual depth.



Robert K. Johnston is Professor of Theology and Culture at Fuller Theological Seminary in Pasadena, California, USA and an ordained minister in the Evangelical Covenant Church. His most recent books are *Reel Spirituality: Theology and Film in Dialogue* (Baker, 2000) and *Life Is Not Work/ Work Is Not Life: Simple Reminders for Finding Balance in a*

## Revival, Evangelism and Church Growth

By John Mizuki

Revival is the "revitalizing of a body of Christian believers" (J. Edwin Orr 1973:ix). I have finished reading Dr. Orr's *The Flaming Tongue*, which is an excellent book on revival. He describes the revival of Wales, which began on October 31, 1904 (Orr 1973:8). The man God used for the outbreak of the revival was Evan Roberts, a miner who had prayed for eleven to twelve years for a revival. Churches in Wales had also prayed for six years before that revival. Before long, the revival spread to Ireland,

Scotland, England, Scandinavia, Germany, America, Latin America, Africa, Australia, India, China, Korea and Japan. Many phenomena similar to what happened in Acts 2 took place in different countries.

### Some Features of the Revival

As one goes on through Dr. Orr's book, one can notice that there are a few common features in almost all revivals.

All revivals are anticipated by much earnest prayer, both individual and collective. The length of time for prayer before revival came was from two, to three, to five or more years. In his class on revival, Dr. Orr used to say, "men cannot bring a revival, only God can. But men can pray for revival." The 120 disciples prayed in the upper room between the ascension of Christ and Pentecost, expecting the fulfillment of the Lord's promise (Acts 1:6-14).

In Wales churches prayed for revival and the revival generated the spirit of ardent prayer. Prayer meetings multiplied all over.

The Holy Spirit convinces people of sins, which results in repentance and confession of sins, restitution, forgiveness, reconciliation, conversion, peace, joy and praise.

Revival meetings generally have big crowds of hundreds or thousands. These meetings are long, lasting for many hours going until two, three or four o'clock in the early morning. These meetings consist of prayer—many times simultaneous, confessions, testimonies, preaching and praise.

In these meetings there is much enthusiasm and there may be extreme excitement and extravagant manifestations, but order is maintained under the control of the Holy Spirit.

*Continued on page 36*

# クリスチャン新聞

Gleanings from  
The Christian Shinbun

## Evangelism for Brazillians in Japan

More than 18,000 Brazilians are living in Tokai! Ten thousand Brazilians live in Hamamatsu, Shizuoka Prefecture, and eight thousand in Toyohashi, Aichi Prefecture. The Hosanna Christ Church (TEAM) in Toyohashi has been holding worship services for 11 years. The average attendance for 2002 was 45. At first worship was in Japanese with simultaneous translation. Now, however, it is held in Portuguese. Thirty have been baptized. When asked why they became Christians, some answered "Because of loneliness". Some believers have even returned to Brazil and become pastors!

## Yasukuni Tour

On January 27 German missionaries and families of the Liebenzeller Mission in Japan visited the Yasukuni Shrine and its historical museum. Looking at the exhibited articles, the missionaries felt that Japan has not neglected to apologize for acts committed in WWII. Pastor Yamamori, who led the tour, was pleased to hear what the missionaries had to say and he said that he was glad they had made the visit, which helped them to understand the situa-

## tion more clearly. Survey of the Protestant Church in Japan

According to a recent survey, there are 7,792 churches throughout Japan. New churches have been added as follows in cities in: Shizuoka 11, Saitama 10, Kyoto Fu 8, Fukuoka 4, Osaka and Miyazaki 3. The average number of members per church is 67, one person less than last year. The number of attendees for Sunday worship has increased to 9,645, with a weekly average of 41 per church. It is interesting to note that while the number of members has decreased the number of attendees is more or less the same as the previous year. Interesting statistics for attendees per church by prefecture are as follows: Hokkaido 32, Aomori 24, Iwate 24, Miyagi 36, Akita 26, Yamagata 30, Fukushima 23, Ibaraki 33, Tochigi 29, Gunma 31, Saitama 42, Chiba 40, Tokyo 66, Kanagawa 53, Niigata 30, Toyama 26, Ishikawa 37, Fukui 28, Yamanashi 29, Nagano 28, Gifu 28, Shizuoka 35, Aichi 44, Mie 33, Shiga 37, Kyoto 39, Osaka 55, Hyogo 46, Nara 36, Wakayama 30, Tottori 25, Shimane 21, Okayama 33, Hiroshima 33, Yamaguchi 25, Kagawa 24, Ehime 31, Kochi 29, Fukuoka 38, Saga 27, Nagasaki 26, Miyazaki 26, Kagoshima 28, and Okinawa

## 39. "Hot Space" Nakahara

This social welfare service opened in 1998. The Nakahara Christian Church began this neighborhood outreach for the purpose of providing a place to relax for the elderly. Four days a week, a Day Service ministry brings about 10 elderly to spend the day! Mrs. Yone Takahashi, who is 90 years old, quite often attends the morning Bible class. Years ago, she met a German missionary and became a Christian. She started to hold Bible studies in her home and did so for 20 years. Twenty-three of her children and grandchildren have been baptized. "God is really alive!" she says.

## Oasis Prayer Metting

The International VIP Club began in 1982 under the leadership of Mr. Ichimura when some Christian businessmen started to gather for prayer meetings at the Navigators Office. PRAYER, not ministry, has been its base. The Oasis Prayer Meeting is a time when business-related problems are brought to the Lord in prayer. Such problems as relationships with a boss and financial troubles, etc. are prayed about.

OPM (Oasis Prayer Meeting) begins at 8 PM on Thursdays so those who work late can attend. Here they share their problems, are renewed, encouraged and sense the presence of God with them. "If there were not the OPMs, I would not be what I am now. It is very important that we pray for each other," shared a businessman.

## Days of Fasting in Prayer

The 2003 Days of Fasting and Prayer went from January 9 to 11 at the Tokyo Central Church in Shinjuku, Tokyo. Various reports were given under the main theme, "The World in Crisis & Evangelism for Peace." One speaker reminded those gathered that we are living in uncertain times where traditional structure and institutions are not functioning well. Another said there is an increasing number of pastors whose ideas are "out of focus"—the felt needs of their believers are not being met.



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

## “Satchan” Seeks a Hiding Place

By Tomi Okamoto

Translation from *Gospel for the Missions, “Little Bread”* October 2002

“There is a fifteen-year old girl who doesn’t have any place to go. Because of her many problems she has run away from home. Will you please take her in?” came the request over the telephone. Immediately I went and asked Satchan to come to my home. When she arrived I thought it strange that she, with all her problems, should look so cheerful.

“You don’t need to worry about anything,” I told her. “You can stay here for as long as you wish, for you see, many children with problems come to visit and stay with me.” Then she told me her story. Her father, an angry man, would without reason shout, “You, get out from this house!” But then her younger brother, who was also threatened, would cry and beg Satchan to stay.

“Oh, what a pity and how sad. You do have many problems and you have suffered so much. I do understand how lonely and sad you are,” I comforted. I promised that no matter what happened I would protect her. Satchan then told me more of the deep hurt in her heart. As she talked she cried. All I could do was to cry out to the Lord, “Oh, God, please help her!”

Then I said, “Satchan, I am a Christian and I want to give you a Bible to read.” With a quizzical look on her face she questioned, “Bible?” She stared in silence at the book I held out to her. In some wonderful way she gradually became peaceful and calm. “May I have it?” she asked. Taking the Bible with both hands, she cuddled it. As I watched, my thoughts were filled with images of other children, just like Satchan, who were also seeking hiding places. Jesus Christ deeply loves all these children!

As it turned out, Satchan only stayed with me for one night because she went to stay in her elder brother’s home. Sometime later, her mother called to say thank you, and during our conversation she began to tell about her troubled family. As she talked I could sense her deep struggle and suffering. I then said, “To tell you the truth, I am a Christian.” To which she replied, “I’ve been to church before.” I said, “Oh, have you? I do hope you will go to church again. I will pray for you.” I then recom-

mended that she take Satchan along with her to church.

Up until this time Satchan and her mother didn’t know where to go for help. They did not feel they could open up to anyone to tell their problems and struggles. Schools didn’t seem able to help. Even our nation says, “There is a limit to what can be done.” Now, I feel, it is time for the church to work with hurting people like Satchan and her mother. The church must be kind and generous, with an attitude of free acceptance. Maybe the church should hand out tracts with the following message: “Will you please come and visit? Come share your problems and struggles? Come, feel free to share such things as family problems, your school experience, your difficulty with the educational system, and your hurts caused by the teasing. Come and open your heart?”

I don’t think we should push Christianity, but it’s important for us to give people a chance to share -----finding relief and peace of heart. Won’t people be happy to know that the church is a place where they can feel the relief of sharing and at the same time find a place to relax? I think that evangelism starts when we walk with people in their suffering. Jesus Christ’s love is deep for miserable children like Satchan. Jesus has deep love for the needs of human beings and shouldn’t we?



Translated by Junko Nakagawa

## My Turning Point from the Uncertainty of Buddhism at Seventy

By Shizuko Matsueda

*This is the salvation testimony of Mrs. Matsueda, a 71-year-old Japanese lady recently baptized at Yokodai Hope Christ Church in Yokohama. Joel Loewen translated her testimony and it was printed in SEND Japan’s Yamabiko • February 7, 2003.*

Nineteen years ago I had no faith in God. Because of my husband’s unexpected death, I unsuspect-

ingly followed the urging of the funeral director and began associating with the Buddhist temple much like a believer of Buddhism. In my confusion I obtained a Buddhist godshelf and had a Buddhist priest perform the ceremony of placing my husband’s soul in this godshelf, and chanting a sutra (Buddhist teaching) to comfort the soul of my deceased husband. Every morning I would put my hands together before this godshelf and offer a prayer. My daily life was filled with thinking about offering food to the soul of my husband or lighting candles and placing them in the godshelf. All this was done in order to comfort the soul of my dead husband.

In Buddhism, the deceased take on a Buddhist name after death, the rank of which is determined by the amount of money paid to acquire it. Without thinking that the person is already dead, the family gives everything they have to assure the best future for the spirit of the deceased. I began to regard this tradition as very empty, especially as I heard my Christian daughter refer to it as false worship. My desire to escape Buddhism only increased as the days went by. In addition to this, my daughter said that the Christian church was willing to undertake for anyone’s funeral. Looking back I feel that my first step toward the church was not seeking faith, but rather a release from the strange feelings and confusion I had about profit-making Buddhist funerals in light of my own approaching death. I felt that by going to church, I had a chance to escape that. This is when I began attending church where my daughter was a member.

I went to the worship service and Bible study, and was also captivated by the books of Ayako Miura, a famous Christian author. However, at that time I began to care for my mother whose sickness was becoming worse, and I felt very discouraged. As a result, I drifted away from the church. At that time Pastor and Mrs. Yoshida unexpectedly visited me. It had been a while since I had seen them, but as usual they were very kind. As we talked, I experienced calmness and was drawn to return to church. I was able to go back to the worship service and the “Faith for Beginners” class which Pastor Yoshida recommended to me. I wanted to accept everything very openly as I came.

Before long, six months had passed.

*Continued on the bottom of page 38*

## 日本人の DNA

by Miriam Davis

While the missionary community in Japan last December was busy with the celebration of Jesus' birth, Japanese were reflecting on the 300<sup>th</sup> anniversary of a story that Ruth Benedict in 'The Chrysanthemum and the Sword' describes as 'the true national epic of Japan'. 'Chushingura' is probably more familiar to English readers by the name of 'The 47 Ronin'. Lord Asano of the Akoo clan is unable to bear repeated insult from Kira Kozukenosuke, an important official in the Tokugawa Shogunate, and strikes him on the forehead with his sword. Although the wound is slight, Asano is commanded to commit seppuku, his fief is confiscated and his retainers become masterless ronin. On December 14<sup>th</sup> 1702, however, 21 months after Asano's death, 46 (one dropped out at the last moment) of his ronin with Oishi Kuranosuke at their head, avenge their master by killing Kira and placing his head on Asano's grave at Sengakuji Temple. Eventually the 46 are also required to commit seppuku and are buried alongside their master where people still visit their graves today. More details of the story can be found in Benedict along with her own interpretation but I checked on the outline of the story under Oishi in JTB'S English 'Who's who of Japan – 100 Historical personages' (¥930), an excellent little book.

On December 26<sup>th</sup> NHK televised a documentary entitled 忠臣蔵 300年—日本人の最も愛した物語. This was fascinating for the insights it gave into the way present-day Japanese view this epic. It was also clear that through Kabuki, movies and TV dramas the interpretation has varied over the centuries. Here are a just a few of the comments from the studio audience, letters written to the program and panel guests.

'Chushingura' appeals because it teaches endurance to the last which then results in victory. 「我慢して、耐えて、最後に勝つというところに魅力があります。」

'Why seppuku? Because the 'hara' or stomach is the centre of one's being'. 「なぜ腹を切るか。腹という物に忠心があるからです。」 N.B. The 'chushin' could be the 忠臣 of 'loyal retainer'.

'I like 'Chushingura because there is great

depth in the story. 「忠臣蔵は奥行きが深いから好きです。」 Some who had lost jobs felt the epic gave them strength to go on against the odds and believe in themselves.

'I think what is great is the ability of the 47 ronin to focus on one purpose and unite in its fulfillment.' 「四十七士は一つのことに向かってつき進む真剣さとか団結力といった点が本当にすてきだと思います。」

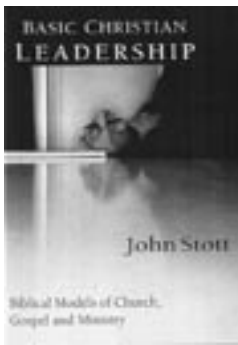
'One appeal of Chushingura lies in the fact that the 47 ronin were just ordinary people.' 'Chushingura' is the spirit of Japan' (日本の魂) and 'the DNA of the Japanese' (日本人の DNA(遺伝子)).

Among many comments on the leadership of Oishi was the following. 「蔵之助は日本史上最高のプロジェクトリーダーです」。 The writer, himself a project leader, finds himself referring to the example of Oishi in his daily work. 「蔵之助のことを参考にしながら日々の業務に当たっています。」

Some parallels (and differences - 四十七士は人殺しの集まりではない) were drawn with terrorism and September 11<sup>th</sup> and it was pointed out that Chushingura has in the past been interpreted wrongly by Japanese governments. But said one, the 47 ronin had freedom of choice to give their lives and this is very different from a government demanding people's commitment to death. One man spoke of being encouraged by Oishi who through 自己犠牲 (self-sacrifice) discovered 自己実現 (self-realization). A panelist concluded that what is inherently Japanese (日本的) about 'Chushingura' is that its main theme is 情 (じょう passion or emotion), in contrast to the 理 (り reason) of Europe.

All in all, this was a fascinating documentary. TV Tokyo's latest 10 hour long version of 'Chushingura' on January 2<sup>nd</sup> 2003 required somewhat more stamina. I was glad to be able to record it and watch it later in instalments! Finally, I wondered why the 47 ronin is read しじゅうしちし and not よんじゅうしちし and it seems it could simply be that the former sounds better or 語呂がいい.

## Book Reviews



### **Basic Christian Leadership: Biblical Models of Church, Gospel and Ministry.**

By John Stott,

InterVarsity Press, 2002, 127 pages

John Stott, now in his early 80s, has written a very helpful exposition of 1 Corinthians 1-4. Stott, one of Christianity's most respected leaders, shares what we can learn about leadership from the apostle Paul, the most influential leader in the early church. In 1 Corinthians Paul responds to the complex situation found in the church at Corinth with "clarity, wisdom, humility, love and gentleness: pastoral qualities that are sorely needed by Christians leaders today."

Stott ends this short, but profound exposition reminding us of the need of humility: "humility before Christ, whose subordinates we are; humility before the Scripture, of which we are stewards; humility before the world, whose opposition we are bound to encounter; and humility before the congregation, whose members we are to love and serve." As a result of his traveling to many countries and observing the church and its leadership, he writes "it is my firm conviction that there is too much autocracy in the leaders of the Christian community, in defiance of the teaching of Jesus and his apostles, and not enough love and gentleness. Too many behave as if they believe not in the priesthood of all believers but in the papacy of all pastors." Taking to heart what Stott has written will help us to grow and be characterized by "the meekness and gentleness of Christ" (2 Corinthians 10:1). The book has a study guide as well as helpful indexes.

### **Further Reading:**

John Stott, *The Incomparable Christ* (InterVarsity Press, 2002).



### **Brothers, We Are Not Professionals: A Plea to Pastors for Radical Ministry.**

By John Piper,

Broadman & Holman Publishers, 2002, 286 pages

This book of 30 exhortations should be required reading for everyone in ministry, not just pastors. Piper's burden is for "radically Bible-saturated, God-centered, Christ-exalting, self-sacrificing, mission-mobilizing, soul-saving, culture-confronting pastors!" Piper, pastor of Bethlehem Baptist Church in Minneapolis, Minnesota since 1980, wants to "shake us loose from the pressure to fit in to the cultural expectations of professionalism." Jesus Christ is to be supreme and central in every sphere of life and ministry and culture. "The mentality of the professional is not the mentality of the prophet. It is not the mentality of the slave of Christ... We are fools for Christ's sake. But professionals are wise. We are weak. But professionals are strong. Professionals are held in honor. We are in disrepute." Satisfaction for "our aching souls—and our hungry churches and the waiting nations—flow not from the perks of professional excellence but from the pleasures of spiritual communion with the crucified and risen Christ."

In a chapter on prayer, Piper writes that prayer "is the splicing of our limp wire to the lightning bolt of heaven." In warning us not to forsake our chief work, he reminds us that "the great threat to our prayer and our meditation on the Word of God is good ministry activity." "Few things frighten me more than the beginnings of barrenness that come from frenzied activity with little spiritual food and meditation." In a chapter on the importance of pressing

on in Greek and Hebrew, he laments the fact that we have largely "lost the Biblical vision of a pastor as one who is mighty in the Scriptures, apt to teach, competent to confute opponents, and able to penetrate to the unity of the whole counsel of God." He challenges us to read Christian biographies.

He urges us to feel the truth of hell. "When the heart no longer feels the truth of hell, the gospel passes from good news to just news. The intensity of joy is blunted and the heart-spring of love is dried up." He reminds us that our affliction and suffering is designed by God to bring comfort and salvation to those we serve (2 Corinthians 1:6).

Chapters on emotion, legalism, money, calamities and disasters, missions, racism, worship, marriage, and seminaries are all packed with stirring challenges and deep teaching. Buy this book, work through it, and share its message with those to whom you minister. The book includes helpful name, subject, and Scripture indexes.

### **Further Reading:**

John Piper, *The Legacy of Sovereign Joy; God's Triumphant Grace in the Lives of Augustine, Luther, and Calvin* (Crossway, 2000).

John Piper, *The Hidden Smile of God; The Fruit of Affliction in the Lives of John Bunyan, William Cowper, and David Brainerd* (Crossway, 2001).

John Piper, *The Roots of Endurance: Invincible Perseverance in the Lives of John Newton, Charles Simeon, and William Wilberforce* (Crossway, 2002).



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.

"Give me one hundred men  
who fear nothing but sin,  
and desire nothing but God,  
and I will shake the world."

John Wesley



**Living Peacefully in a Stressful World: A Strategy for Replacing Stress with Peace**  
By Ron Hutchcraft

Grand Rapids, MI: Discovery House Publishers, 2000, 253 pages

Several years ago I heard a missionary on furlough say, “We have to be careful we don’t become human doings rather than human beings.” Unfortunately, too many of us find ourselves suffering from what Ron Hutchcraft calls “the gerbil syndrome”. We spend much of our time running faster and faster, but going nowhere. Hutchcraft’s book is a practical guide for helping readers achieve peace in spite of seemingly overwhelming amounts of work.

For years, the author, a popular speaker, teacher and radio host, longed for a more tangible, permanent sense of peace. He would catch glimpses of it during vacations, conferences, and retreats, but once he returned to his daily schedule, the peace would disappear. In desperation, Hutchcraft began studying every biblical reference he could find for “peace”. Among the many passages he found, the verse that spoke to him was King David’s statement: “Seek peace and pursue it” (Psalm 34:14). He realized that the verbs in that psalm emphasize “peace is not passive.” If we want peace, we must assume a proactive approach.

Hutchcraft begins by analyzing a dictionary definition of “stress”. Then, citing examples of ways modern-day stress has affected our lives, he shows how we often unwittingly teach our children to live the same. The remainder of his book is devoted to practical applications for finding peace. He discusses ways to enrich our time with the Lord, give ourselves regular periods of rest, guard the time we need to spend with significant people, be consistent with the time we spend with family, and reprogram

our personalities so we can maintain the “quiet centers” in our lives.

The author believes we cannot effectively use these quiet centers without first ridding ourselves of the “five roots of restlessness” that plague most of us: the desire for more, self-centeredness, dwelling on the past, resisting God, and refusing to wait on His timing. Readers can easily identify with Hutchcraft’s real-life examples and appreciate his practical analysis of the ways old habits prevent us from becoming the people God designed us to be.

Finally, Hutchcraft gives practical tips for putting peaceful habits into action—even in times of great stress. When he first discovered this proactive approach, his entire family almost immediately came under attack. His wife became seriously ill and required months to recover, his son suffered a broken arm that did not heal properly, and his ministry had a severe financial crisis. He and his family doggedly pursued peace and managed to maintain it. Hutchcraft claims his current schedule is busier than it was before he began writing his book, but he no longer experiences the stress he once had.

Living Peacefully in a Stressful World also includes an Appendix with a 13-week study guide that can be used in Sunday school classes, Bible studies and retreats. His outlines for each session emphasize an active approach among the participants. Leaders can change for each session, so they serve more as facilitators rather than teachers, and each lesson includes activities for the participants.



Susan Shibe Davis has her PHD in English from Arizona State University (USA). She is presently a professor in the Department of Modern Education at Baiko Jogakuin University in Shimonoseki City.

**“I have told you these things,  
so that in me you may have peace.  
In this world you will have trouble.  
But take heart!  
I have overcome the world.”**

*John 16:33*



**Missions in the Third Millennium 21 Key trends for the 21st Century**

By Stan Guthrie Paternoster Press, 2000, 225 pages

Each new year missions thinking continues to evolve and change. Unless one has access to a variety of publications and a budget for buying books, keeping up with all of this information can be a challenge. In this light Stan Guthrie has done everyone with an interest in missions a great service. In twenty-one concise chapters Stan distills for the reader the key issues in missions today. While not all of the issues discussed will relate directly to the work and life of the missionary in Japan, the book will broaden and challenge readers to think about trends.

Several of the chapters start out in some form as articles in the Evangelical Missions Quarterly and World Pulse. The book is divided into four major sections that cover issues such as “Theological Drift,” “Contextualization,” “Missions as Process vs. Missions as Project.” And “The Charismatic Boom.”

Each of the areas is covered in a balanced manner. In the process readers will be surprised and challenged by the facts that are presented. No longer do Westerners dominate numerically in missions worldwide. One Nigerian mission agency sends out around 1,000 missionaries. More than likely the vast number of missionaries in the world today do not operate under the auspices of a mission agency.

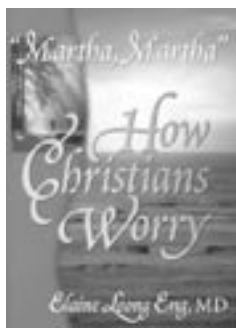
Each chapter presents a topic, and then discusses it, including both the positives and negatives surrounding the issues. Even though a single author writes the book it is not a polemic for any position, rather it seeks to present the top twenty-one trends currently facing missions around the



world. The discussions are not intended to be a comprehensive treatment of any of the subjects, but rather an introduction and as such it does a very good job. For those interested in further reading, the end of each chapter provides a brief list of suggested reading as well as a few discussion questions. This approach allows the reader in a small number of pages to gain “snapshot” views on a variety of issues in missions. This is very helpful.

It is very doubtful that any reader will be comfortable with all they read in this volume, but no one will go away from reading this book without being challenged in their thinking and in the task of global evangelism. Missionary practitioners around the world will benefit from the up-to-date information and challenges presented. Missions in the Third Millennium will not provide a set of answers, but rather it will help the reader gain an overview of the current issues within missiology.

Reviewer: A Japan MK, Marty Shaw is the Coordinator of Global Strategies for CBInternational. He and his wife, Denise, and two children have been in Japan for 18 years. For fun he enjoys sailing.



### “Martha, Martha”

#### How Christians Worry

By Elaine Leong Eng, MD

The Haworth Pastoral Press, New York, 2000, 123 pages

**F**ear and worry in their various forms are common reasons why non-Christians as well as Christians fail to enjoy life to the fullest. Dr. Elaine Eng provides the Christian community with an easy to understand, encouraging and practical book, which is a needed synthesis of

Christian truth as well as sound psychiatric treatment.

Dr. Eng educates us concerning the complexities from simple worry to more debilitating anxiety disorders, such as obsessive-compulsive disorder, panic disorder and post-traumatic stress disorder. Each chapter presents a case study with cogent explanation of the disorder and practical strategies on how to deal with the particular disorder.

This book is a helpful tool in understanding some of the “anxious people” we may encounter in our ministries. The author not only recommends professional help where necessary, but also at the same time shows the importance of the biblical principle of love and encouragement in the healing process.

“Martha, Martha” How Christians Worry, is a book you will want as a resource. It is written for “non-professionals” ministering to broken people.

Reviewer: Richard Kropp, serving with the Christian and Missionary Alliance since 1969, is presently in church planting.



Elaine Leong Eng, M.D., is a graduate of Princeton University and the Albert Einstein College of Medicine. She is currently Assistant Professor of Psychiatry in the Department of Obstetrics and Gynecology at Cornell-Weill Medical College and faculty at the Alliance Theological Seminary’s Graduate School of Counseling. Dr. Eng is a gifted speaker and writer.

#### Editor’s Note

It was my great privilege to meet Dr. Eng last fall. I was surprised to learn, after writing to her several times by e-mail, that she is legally blind. Why did Dr. Eng write to me in the first place? Well, we know the same pastor, a college classmate. Since she was coming to Japan to visit her daughter, an exchange student at Sophia University, several speaking engagements had been arranged. I offered to take Dr. Eng and her mother to special spots in Tokyo.

As I guided them around, we had time to talk. Dr. Eng told me of her journey into blindness. Her dream had been to go into gynecology, but it was in her late twenties, when blindness took her sight, everything

changed. With all her training, of course, she wanted to remain in the medical field and could, but she would have to practice in the area of psychiatry. Dr. Eng is a licensed psychiatrist and has a private practice. She is also President of the Board of Directors at the Boro Pregnancy Counseling Center in New York City, NY (USA).

Coming here broadened her burden for Japan. Of Chinese descent, Dr. Eng taught me an interesting saying. It was her friend’s 100-year old grandfather who spoke of service in the following way: “To serve you have to be like the willow.” That is, there must be strength, tolerance and flexibility. How true! And, in so many ways Dr. Eng has been like the willow. And shouldn’t we?

Meeting Dr. Eng immediately enriched my life for I was not only taken in by her broad smile, her gentle spirit, and her elegant grace, but I also learned the great responsibility of being eyes for someone who could not see. My eyes were her eyes as we rode trains, hurried through ticket wickets, glided up and down stairs, etc. Only once did I get us into a difficult spot. With the wrong priced tickets, we were abruptly halted at a gate. (Oh, how gracious the doctor was! To say the least, I was embarrassed.) Dr. Eng, though unable to physically see the great needs of Japan, or any other part of the world for that matter, has a great burden to serve believers worldwide! When invited to lecture, Dr. Eng encourages and inspires her listeners as she shares her challenging personal journey and effectively incorporates her personal experience into her teaching. I’m looking forward to her next visit to Japan!

**Pray for  
sufficient funding  
for this summer’s  
JEA  
Global  
Missions Youth  
Conference**

*Doom or Hope Continued from page 7*

poetic line will penetrate the *kokoro* of Japan?" Certainly the message never changes, the message of Love on a Cross, and there are infinite ways to realize the message. But there are many obstacles to the message. People are blinded, their vision is twisted, and their receiving instruments are tainted. Messengers in this deluded world face a tough task. As Flannery O'Connor explains, the Christian messenger will find he dwells in the midst of "distortions which are repugnant to him, and his problem will be to make these appear as distortions to an audience which is used to seeing them as natural."<sup>33</sup> Without seeing their life as a distortion people are content to continue on as before, without a Savior.

Perhaps the Word must be free to pass beyond the mind, the mind that is intent on bending and squashing it. Perhaps the Word must be like the mythical Trojan Horse—some story which is eagerly drawn into the city walls, and later invades the soul with light, correcting the vision from within, not without (like a *Zen koan*<sup>34</sup> passes by the intellect to open the "mind flower.") Mere intellect cannot grip the grand spiritual realities. It cannot fathom the fabulous mystery or the ecstatic romance into which it shall embark. As Brazilian theopoetic Rubem Alves explains, principally the word is not meant to be understood it is to be eaten.<sup>35</sup> More than being cognated, it is ingested, savored, and integrated into one's being.

What form will the Word take in our words? It may take the most unanticipated form. In Endo Shusaku we see Christ in the unconditional acceptance of a pet myna bird owned by a terminal cancer patient,<sup>36</sup> we see Him behind the weary face of an abused housewife,<sup>37</sup> we see his physical visitation through the body of a tortured Portuguese missionary in Silence.<sup>38</sup> These figures enter *kokoro* without being perceived, and then disturb the water, initiating a healing.

Not many words. Just a few words. But words of power. As Alves states, "the poetic word that opens up the infinite space of longing."<sup>39</sup> That we would not be just clarifying facts but provoking dreams implanted in *kokoro* from the beginning of time.

Thus my deepest prayer when I wield my pen, when I part my lips, is that the

dead will be resurrected. Such are the words of Christ when He stands at Lazarus' tomb. Words of such power that they penetrate into the darkness, through the burial wrappings of the mummy, past ears that do not function and into a brain in decay. Three simple words, "Come out, Lazarus!" Apparent foolery, undeniable power! The dead man comes hopping from the putrid darkness into the dazzling sunshine and radiance of the Light. Thus our task has nothing to do with the condition of the hearer; a dead audience is inconsequential. Even corpses cannot resist the Word.

So what is our ultimate role? To speak the Word that will cure the loneliness, the hopelessness, and the shallowness of contemporary souls and reverse the apparent doom of our age. Is this mere Pollyanna idealism? The hopeful are always expectant, against all odds and statistics they can stand, against all reason, even at the mouth of a stinking tomb. Hope is the unquenchable force that drives us forward, expanding our world for the visitation of the Word.

### Bibliography

- 1 T.S. Elliot, *The Complete Poems and Plays* (New York: Harcourt, Brace & World, 1962), 117. First lines of Four Quartets.
- 2 Japan Times 3-28-02 "Classroom Collapse Gripping Schools Nationwide."
- 3 Japan Times 3-07-02 "State Finally Takes Action to Fight Suicide Epidemic."
- 4 My apology. Specific documentation is unavailable. From *The Oregonian*, 2000.
- 5 Mainichi Daily website. Fall 2002.
- 6 Japan Times 6-20-02 "Youth Sex on Rise, as are Serious Infections."
- 7 Literally "sex friend."
- 8 Newsweek 9-16 & 23-02 "Dangerous Liaisons." Joint study by UCSF and Hiroshima University.
- 9 Japan Times 5-11-02 "Condom Makers Jazz Up Contraception"
- 10 Josh McDowell. *The Myths of Sex Education*. Nashville: Thomas Nelson, 1990. 158.
- 11 "Youth Sex on Rise"
- 12 Ibid.
- 13 "Condom Makers"
- 14 Japan Times 2-27-02 "Battered Wives Battle Conspiracy of Silence."
- 15 Ibid.
- 16 Japan Times 6-9-02 "Baby Numbers in Japan Hit All-time Low."
- 17 For what its worth: 1990's international survey by the publishers of Harlequin Romances.
- 18 Josei Jishin 12-17-02
- 19 Endurance. In other words, "grit your teeth."
- 20 Japan Times 9-14-02 "Reports of Child Abuse Hit Record High."
- 21 "Reports of Child Abuse"
- 22 Japan Times 9-20-02 "Birthrate Hurt by Poor Workplace Support."

- 23 Japan Times 6-09-02 "Baby Numbers in Japan Hit All-Time Low in 2001."
- 24 AERA website, 2001 survey. Specific words used, *kosodate wa son*.
- 25 Japan Times 9-16-02 "One in Every 5.4 Japanese is 65 or Older."
- 26 Charles Jannuzi and Bern Mulvey. "Japan's Post-Secondary Educational System" at www.eltnews.com
- 27 "Birthrate Hurt"
- 28 Newsweek 5-15-02 "???????" / 5-13-02 "What to Wear."
- 29 AERA 4-08-02 "?????????" (People Who Want to Sleep But Can't)
- 30 Japan Times 6-07-02 "Increasingly, Adult Males Shunning Society"
- 31 Dr. Robert Schuller, *Self-Esteem: The New Reformation*. Waco: World Books, 1982. 13. In Don Mazat, *Christ Esteem*. Eugene: Harvest House, 1990. 25.
- 32 ??????9-8-02
- 33 Flannery O'Connor, *Mystery and Manners*. New York: Farrar, Straus & Giroux, 1983. 33.
- 34 Riddle/meditation.
- 35 Rubem Alves, "Theopoetics: Longing and Liberation." In *Struggles for Solidarity: Liberation Theologies in Tension*, ed. Lorine Getz and Ruy Costa. Minneapolis: Fortress, 1992. 160.
- 36 Endo Shusaku, "A Forty-Year-Old Man." In *Stained Glass Elegies: Stories By Endo Shusaku*, trans. Van C. Gessel. New York: New Directions, 1990. 11.
- 37 Endo Shusaku, "My Belongings." In *Stained Glass Elegies*. 43.
- 38 Endo Shusaku, *Silence*. New York: Taplinger, 1980.
- 39 "Theopoetics." 170.

Dr. Andy Meeko is a second generation missionary to Japan whose parents arrived in 1947. Author and conference speaker he also directs



Family Life Japan, which seeks to strengthen and bring healing to homes. He lives with his wife and four children in Yamagata.

*Congratulations to  
Dr. Andy Meeko  
who graduated May 2002 from  
George Fox University  
receiving a  
Doctorate of Ministry  
focused on  
Spiritual Formation.*



# Thinking Theologically About Church Planting

## Creating Communities of Faith



by Dale Little

According to New Testament records of mission in the early Church, conversion to Christ was an event which culminated in new believers becoming members of the earthly community of Christ.<sup>1</sup> The early Church assumed that individual salvific transfer from the kingdom of darkness to that of the Son of God meant a numerical addition to the local church. Luke notes in Acts 2:41 that on the day Peter preached his Pentecost sermon, 3000 newly baptized converts were added to the Jerusalem church. “Those who accepted his message were baptized, and about three thousand were added to their number that day.” [NIV] Soteriology and ecclesiology were closely linked in the early Church.

Paul’s ministry provides evidence that proclamation of the gospel results in the formation of churches, communities of believers.<sup>2</sup> These communities were characterized by love, the way of life expected of God’s people from ancient times (Lev 19:18; Prov 20:22, 24:29). Yet there was a new dimension to the love which Jesus commanded of his followers: they were to love one another sacrificially as he had loved them. “A new command I give you: ‘Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another.’” (John 13:34-35 [NIV]) Unbelievers were attracted to the early Christian community because of the love displayed there.

This obedient love of Christ and of one another results in both the Father’s and the Son’s promised presence with the believer: “we will come to him” (John 14:23). Where loving community is evident, there also Christ is present as the head of the Church. This community of love both nurtures new believers and sends them forth into the world.<sup>3</sup>

The early communities of faith were primarily located in house churches.<sup>4</sup> Such

communities had been called into existence by the proclamation of the kingdom of God which provides the Church with a present mission and a future eschatological hope. The Church community is a microcosmic foretaste of the eschatological kingdom.<sup>5</sup> This community makes concrete the nature of salvation, revealing it by demonstration to the world.<sup>6</sup>

As with the early Church, today’s church planters also proclaim the gospel with the purpose of creating new communities of faith. These communities are a showcase of God’s new redeemed re-creation, microcosms of the eschatological community, pointing to the future yet to be completed mission of God’s consecration of the ancient creation. They often begin their existence by gathering in homes. The church planter views the missional task as incomplete until new believers are integrated into various newly created communities of God’s Son, which themselves recognize the importance of reaching out.<sup>7</sup> A church planter, then, is involved in a creative process.

However, a church planter is also a nurturer. “Proclaiming the gospel meant for Paul not simply an initial preaching or with it the reaping of converts: it included also a whole range of nurturing and strengthening activities which led to the firm establishment of congregations.”<sup>8</sup> Church planting understood in the context of creating communities of faith requires that church planters nurture the newly created local church. But that is the topic for the next issue: Nurturing New Communities of Faith.



Dale was raised in Japan first as an OMF and then an EFCMJ missionary kid. He returned as an EFCMJ church planting 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 and his wife, Ann, along with their three children live in Higashi Kurume Shi, Tokyo. He holds a Ph.D. in systematic theology.

### Bibliography

1. David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis, 1991), 10-11, 117. Van Engen describes the biblical sense of conversion as a threefold process: 1) conversion to Christ; 2) conversion to the community; 3) conversion to ministry. Charles Van Engen, *God’s Missionary People: Rethinking the Purpose of the Local Church* (Grand Rapids, MI: Baker, 1991), 152.
2. Donald Senior and Carroll Stuhlmueller, *The Biblical Foundations for Mission* (Maryknoll, NY: Orbis Books, 1983), 252.
3. Van Engen, *God’s Missionary People*, 90-91.
4. See Del Birkey, “The House Church: A Missiological Model,” *Missiology* 19: 69-80; Robert J. Banks, *Paul’s Idea of Community: The Early House Churches in Their Historical Setting* (Grand Rapids, MI: Eerdmans, 1980).
5. Stanley J. Grenz, *Theology for the Community of God* (Nashville, TN: Broadman & Holman Publishers, 1994), 622-24.
6. Senior and Stuhlmueller, *Biblical Foundations*, 205.
7. I am assuming that churches are planted in order to themselves reproduce. This follows from the essential nature of the church “being for others” as per Barth, Bonhoeffer, Thieelecke, and others. But note that Paul Bowers in “Church and Mission in Paul,” *Journal for the Study of the New Testament* 44 (1991), 106-11, has called into question whether Paul intended to found churches that themselves would be reproducing. In response, O’Brien has offered a convincing critique. P. T. O’Brien, *Gospel and Mission in the Writings of Paul: An Exegetical and Theological Analysis* (Grand Rapids, MI: Baker, 1995), 109-32.
8. Andreas J. Kostenberger and Peter T. O’Brien, *Salvation to the Ends of the Earth: A Biblical Theology of Mission* (Downers Grove, IL: IVP, 2001), 184.

## Worship & Music:

### Linking Songs

By Gary Bauman

Although creating a medley of worship songs by selecting songs in the same key is the simplest way to facilitate transitions, being able to link songs together in different keys in order to create a medley is a valuable skill. In many worship gatherings the accompanist may be quite competent in playing hymns and choruses on an individual basis, but may not have developed the skills necessary to sensitively link them together.

When two songs are thematically tied together, or form a thematic progression, but are in different keys, an accompanist without the ability to link songs is often forced to end the first song and then play a new introduction to begin the next song. On more than one occasion I have found myself disappointed to experience the loss of flow caused by such interruptions to the logical progression of the music.

In other cases, there may be a musician who has learned how to modulate from one key to another in theory class, but their modulations go on for much longer than is helpful to the worship flow. Although there are times when an extended musical interlude between songs can serve as a meaningful period of mediation, a quick transition into the next song—even when it's in a totally different key—can aid in worship flow as well. Here's my favorite approach:

1. Determine the key of the next song. (Let's take, for example, "As the Deer," which is often in the key of D - 2 sharps - F# and C#)

2. In the bass, play the 5th note in the scale (in music theory terms, the dominant), which in the key of D is an A.

3. In the treble, play a major chord built on the 4th note in the scale (in music theory terms, the subdominant chord), in this case, G-B-D.

4. Transition from these notes to the root chord of the new key (D-F#-A).

Sound complicated? It's much simpler just to view and play it. Example one shows in music notation what I've just described.

Try playing songs in other keys than D, and then play example one to move into the chorus "As the Deer." In many cases, if an appropriate transitional rhythm is played, the key change will sound quite natural. You can use the same technique to move into any new key. If you're a music theory student, you know that play-

### IV/V—I (G/A—D)

Ex. 1 G/A D A/C#

ing the dominant seven (V7) achieves the same goal, but a pure V7 transition is often quite jarring. However, example two is a pleasing transition into "As the Deer" that incorporates both the IV/V and V chords.

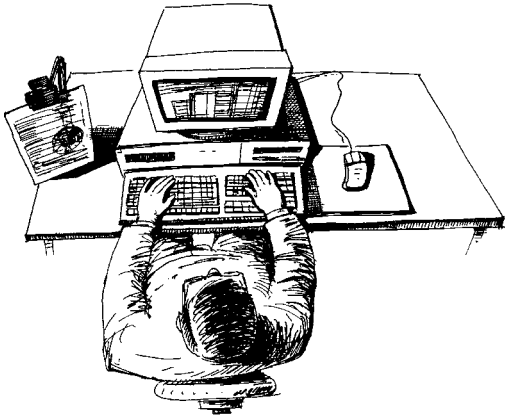
### IV/V—V—I (G/A—A—D)

Ex. 2 G/A A D A/C#

Now, try thinking chordally and play these transitions in different keys and in different rhythms, using chord inversions that sound best for the song you want to move into. Soon you'll have developed a whole new skill that aids in the worship flow!



Gary Bauman has been in Japan since 1988. Prior to coming to Japan as a missionary with LIFE Ministries, he was a minister of music and worship for eight years. He welcomes questions and comments addressed to [gbauman@lifejapan.org](mailto:gbauman@lifejapan.org).



**T**his issue, we're going to talk about the one thing that finally made your home computer indispensable...E-MAIL!

Nothing has done more to encourage even "non-machine people" to use a computer than e-mail. We all have friends who used to hate computers, but when their child went off to live in another country, suddenly they were highly motivated to become comfortable with e-mail. Well in this issue, I'll give you a few tips.

First, I'll be talking about the use of Outlook Express; many of these tips, however, will work with Eudora and other e-mail programs. The first thing to make clear is the difference between Outlook and Outlook Express. Both will do e-mail, and both are Microsoft programs, but in spite of the similarity in name, they are totally different programs. Unless you have some special need, Outlook Express is easier and more "user-friendly". It's also a free download from Microsoft. The current version is version 6, but if you're still using Windows95 you're stuck at version 5.5.

Secondly, I would like to give you some practical tips. The following are nine helpful tips to help you get your e-mailing organized:

- It goes without saying that you need to know how to back up your e-mail files. Go to "Tools-Options-Maintenance-Store Folder" to find out where your e-mail files are stored. Click on the "help-about address book" in the address book to find where your address book is stored.
- Create extra "folders" to help organize your e-mail. I sort mine by year, creating a folder named "2002" in the in-box and then dragging all of last year's e-mail in

there. I have heard that you should limit the number of messages in any one folder, but I have over 2300 messages in my "2002" folder. You might want to make a "must answer" folder in order to keep important e-mail from getting lost. You can make any number of file categories.

- You'll probably have several people using the same computer at your house. Help each person create an "identity". That way each person can have a little privacy with his/her own e-mail. Click on "File-Identity". When you start up Outlook Express, you will tell it which identity is going to log on, and only that identity's e-mail will be visible.
- Or you might have two computers sharing the same e-mail address. It's a problem if incoming e-mail gets scattered across more than one machine. To avoid this, have one machine leave the e-mail on the "server" until the other pulls it off ("Tools-Accounts-Properties-Advanced") or better yet, leave messages on the server for a few days, that way both computers will have all the incoming mail.
- Learn how to search for e-mail that you know you received, but can't find. By clicking on the top of the column, you can have mail sorted by date sent, subject, who sent it, etc. You might want to add columns by right clicking on the top of any of the columns.
- You can set up several "accounts" (meaning different e-mail addresses) on your computer. I have my office e-mail address set up so that if I'm waiting for something important, I can check it from home ("Tools-Accounts-Add-New"). Of course, I have incoming mail left on the server, so when I get to the office, I will get the mail on that computer too. If you click on the small arrow at the right of the "Send/Receive" icon, you can see a list of all the accounts set up on the computer, and click on one you don't

normally check.

- You can download from Microsoft the Japanese language pack so that you can read and write Japanese e-mail on an all-English computer from <http://www.microsoft.com/windows/ie/downloads/recommended/ime/install.asp> If you have Windows XP or Windows 2000 you don't need the download, it's all on the Windows disk.
- You can direct incoming e-mail to go to certain folders by clicking on "Format" and then "Message Rules". In this way you can have e-mail from a certain account go into its own folder, or e-mail from certain people go into its own folder.
- There are several places to go on the web for help with e-mail. [www.insideoe.com-sterdam.com](http://www.insideoe.com-sterdam.com) is a good site. You can also check out the Microsoft Newsgroups. To set these up on your computer, go to "Tools-Accounts-News-New" type in "msnews.microsoft.com" for the "server". You'll see a list of hundreds of newsgroups offering help on almost any Microsoft product. Today I was looking at "microsoft.public.windows.inetexplorer.ie6\_outlookexpress" and found that there are 6500 messages with questions and answers about using Outlook Express 6.

That's all for this issue. I didn't get many responses about Bible software, so couldn't write about that this time. If you have Bible software that you use and like, or some that you bought and don't like, let me know. If I get enough info together, I'll write it up for all of us.

[missionarygeek@yahoo.com](mailto:missionarygeek@yahoo.com).

## What To Do with a Budding Prodigal

*This paper, given at a conference, has been revised as an interview.*

By Kenneth Gray

Every child is a potential Prodigal, and we'd all like to know how to avoid needless grief!

"Train up a child in the way he should go, and when he is old he will not depart from it," Proverbs 22:6. Christian parents place a great deal of stock in this familiar verse. It carries a note of assurance that all will turn out all right with their children in the end.

Kenneth, if he were here could offer some timely advice. You see, he and his wife housed MKs returning to the States for higher education. During one eight year period the Grays were "parents" to some 28 young people, most in their teens. These teens had their share of "growing pains" with some just being outright rebellious. (According to research done by Focus on the Family most very strong-willed children rebel. This might not be a comforting fact, but it can be calming. Furthermore, Dr. James Dobson says that these very same children will return to the values of their up-bringing most of the time. If, however, there has been abuse, addictions, etc., chances for their return do diminish.)

**Q:** Kenneth, you say there are three very important principles of child rearing. What are they?

**K:** The three can be summarized in three words—authority, atmosphere and attitude.

**Q:** So where do we start?

**K:** Start in the highchair!

Parental authority is foundational! As parents we stand almost in the place of God with our little children. God has intended that it be so. Our children's concept of God begins with us.

Teaching authority starts in the high-

chair. One of the first words our children should learn is "NO". Parents come crying to me with the question, "What am I going to do about our son? He's sixteen and the other day he ran away with our car." Right at this point do you know what I want to ask? Well, here are some questions:

"What did you do when he was sixteen months old? What did you do when he was two or three?" I know of no better place to teach a child discipline than in the high-chair. As for us, we never strapped our kids down. We simply said, "NO," and made them sit down. And if they didn't sit down, we gave them something warm to sit on.

"What did you do when he/she was a toddler with toys all over the room?

Did you pick up after them?" Well, if the child is old enough to pull his toys out of the toy box, he is probably old enough to put them back. Presently, we, my wife and I, constantly go around picking up after our missionary teens. They won't keep their rooms tidied up. Why? Well, probably they got away with the pattern at home from the time they were toddlers!

Then too, if you want your children to grow up with the idea that they can get away with things spiritual, just let them get away with things at home. If a child throws his bottle at you as a toddler there's a good chance he'll lift a fist to God.

Some years ago our pastor along with his toddler came to visit. We had a batch of eggs sitting in the kitchen and the little fellow spied them. I was about to put them up on the table out of the way when the father said, "NO, Kevin!" The little boy listened. On the other hand, in another home we visited the children made family life miserable. The little four-year-old came to breakfast one morning and sat down to the table with a frown.

"What would you like for breakfast this morning?" his mother asked. "Cereal?"

"No!"

"Would you like an egg?"

"I want two eggs!"

So two eggs were prepared and set before him.

"I only want one egg!" he announced. And he got away with it!

Later we learned that these parents, both fine missionaries, were seeking special help for their child who seemed to cry over

everything.

**Q:** So, you are saying we really need to lay down our rules and guidelines!

**K:** Most definitely! Then, you see, when we pray that our children will grow into Christian maturity we are not just presuming it is prayer alone that does it! We have to make the difference!

**Q:** Did you hear how the little guy you just mentioned turned out?

**K:** Thankfully, in God's grace things are working out, but he had a terrible time of floundering and rebellion before learning the meaning of authority, especially God's authority.

**Q:** All right, we have the children out of the highchair. What else is vital?

**K:** Atmosphere! Memories of home-baked bread! Now don't get me wrong on the authority issue. The emphasis on authority does not mean that parents must be morbid disciplinarians. Along with a quiet, firm sense of authority comes a warm, nurturing atmosphere!

One day as I was reading the story of the Prodigal Son, I was struck by something I had not seen before. What was it that prompted that rebellious son to go home? Was it the father's compassion or his wonderful character? No! It was the son's thoughts of home-baked bread. Listen to what the Word says, "And when he came to himself he said, how many hired servants of my father have bread enough to spare and I perish in hunger." Somehow out there in that pigpen that boy got a whiff of someone's baked bread and his mind flew back to his childhood and the bread his mother had made.

**Q:** Your wife must have had her share of baking with a house full of teens!

**K:** Yes, we spend our life cooking for hungry kids. We can bake eight loaves of bread and in no time it's gone. At that point one might be tempted to wonder if all the work is worth it.

**Q:** Does baking bread have anything to do with spiritual things in our children's lives?

**K:** Yes, it does. It was the memory of good food that got the prodigal son home! Spiritual nurture starts with memory, with warm associations. It's in the extra time and effort we create the home atmosphere that will anchor a child for life.

**Q:** Certainly, missionary families are doing all they can to create atmosphere, don't you think?

**K:** Well, I've been shocked to find Christian families who do not have more than perhaps one organized meal in a day. Everyone just sort of comes in on his own and is greeted with, "Well, there's food in the frig." There seems to be no delight in the food, no joy in one another's company and there you have it, atmosphere suffers, as do the children.

**Q:** Any other suggestions about atmosphere?

**K:** Establishing family tradition is important. One Christmas I just stumbled upon what became a great tradition. "Let's read some of Dickens' Christmas Carol," I suggested to some of the

younger children. So we sat by the fire and started to read about old Scrooge. Before long our college and senior high kids just sort of slipped in and sat down, not too close because it wasn't quite sophisticated to listen to stories around the fireplace. That was several years ago. Today just let me try to get away without reading around the fire at Christmas!

**Q:** What about when you were growing up?

**K:** In my childhood home there was a Swedish family who always used to bring over a great pan of sweet buns at Christmas. In those buns was the lovely cardamom seasoning that Scandinavians use in their baked goods. Whenever I think of Christmas I think of those buns, so we thought we'd try it on our family. Now, when Christmas rolls around our kids are the first to remind us, "Hey, it's time to bake cardamom buns." It's a tradition! All these activities weave a fabric from which a child cannot easily extricate himself—the dis-

cipline, the respect for authority, the reading around the fireplace, the home-made buns and jams, the very things that take time to do and make!

**Q:** Anything else?

**K:** You bet, but we're out of time. Let's continue our conversation in Japan Harvest's next issue.

Interviewer's note: I have before me a seven-page paper given at a conference for missionary personnel several decades ago. The author, Kenneth Gray, served for many years at the Overseas Missionary Fellowship Children's Hostel, Ivyland, Pennsylvania (USA), along with his wife. I do not know if the Grays are still living, but what they learned and wrote remain for our encouragement and benefit. I have taken the liberty to write the paper as an interview. jk

To be continued...

---

A normal train commute involves passing by any number of homeless persons who roam the subways and sleep in stations throughout the country.

Political misappropriation and corporate scandals make news headlines on a regular basis. The economy struggles to overcome deflationary doldrums and rumored worst case scenarios envision an "Argentesque" meltdown by the end of the year.

The streams of visitors to countless shrines, temples, god-shelves, and family altars, reveal a people seeking folk religion remedies for the daily concerns of life. They search for health, safety, prosperity, and a cleansing from spiritual pollution. But they are hampered in their quest by shame and superstitious fear.<sup>2</sup>

Do we have a message for the Japanese!

That is not a question. It is a giant exclamation! The hope of salvation, freedom from fear, the cleansing power of Christ's atonement—in short, the ultimate transformation of society on a multi-individual level. What greater message could there be for the people of Japan!

Of course, we must phrase this message in terms that make sense to the average Japanese person. "Salvation" means little to a people totally unaware of their accountability to their Creator. "Atonement" sounds confusing to a culture lacking background in a sacrifi-

cial system. "Cleansing" loses its impact on those who do not understand what the death of someone who lived 2000 years ago has to do with humans today.

All the more reason to spread the message! After all, how will the Japanese understand if they do not at least hear and how will they hear...well, we know the rest of that story.

We missionaries come in all shapes and sizes. We hail from various parts of the planet. We adhere to differing theological persuasions. Some of us come to Japan for the long term, some for the short term and some for the "in between term." Some come with full-time support packages and some as members of the business community. But (if I may be so bold as to speak for the whole missionary community) whatever our situation, whatever terms we choose use to verbalize it, all of us come to spread the message. We work alongside our Japanese brothers and sisters in the Lord to demonstrate His resurrection power and to share that message with all 127 million citizens of the Japanese nation.

That is what we are doing here.

That is our mission.

That is our message.

That is our motivation for ministry to the people of Japan.

May the One who has called remain faithful as we seek to fulfill this enormous task.

Ray Franklin is a missionary with the Southern Baptist Convention, International Mission Board. He currently serves as a facilitator the "Elijah Group" and as a co-facilitator of an inter agency networking group called the "National Strategy Forum." He lives with his wife and two of his three children (oldest daughter is away at college) in the Kichijoji area of Tokyo, Japan. He holds M.Div. and D.Min degrees from Southwestern Baptist Theological Seminary.

Ray Franklin may be contacted at ray@zam.att.ne.jp.

1 (A Survey for the Promotion and Expansion of Christianity), sponsored by a think tank of professionals, pastors, and missionaries called "Elijah Group: The Japan Transformation Development Council" and conducted by Japan Marketing Systems. The survey was conducted in December of 2002. Results are to be published in the spring of 2003.

2 From *The Unseen Face of Japan* by David C. Lewis; Monarch Publications: Kent, England; 1993.

*Revival...continued from page 23*

Unity and cooperation of all the denominations is another most beautiful feature. It was veritably amazing to see how the Anglican, Congregational, Presbyterian, Methodist, and Baptist denominations worked together during revival. It was a most ecumenical movement. Not only churches, but also all ages and classes participated spontaneously.

**The Impact of Revival**

**Moral uplift:** In Wales taverns became empty, police and courts practically jobless, drunkenness diminished, and doubtful habits abandoned (Orr 1973:12,17).

**Missions:** Interest for missions increased and so did the giving for missions.

**Church growth:** Every country, which experienced revival, enjoyed great increase in church membership. Wales gained 100,000 in six months. In England, in one half decade 1903-1908, Baptists gained 63,359, Congregationalists 40,686, Presbyterians including Calvinistic Methodists 29,805, Methodists 5,452, and Free Churches 167,387, (Orr 1973:47). In America all the major denominations

enjoyed growth in the 1906-1907 period.

In the south of Pyongyang, Korea, at the New Year of 1906, 4,000 attended evangelistic services out of a population of 20,000. In the north the number of adherents increased from 6,507 to 11,943, 83% growth, (Orr 1973:166). The Korean Church gained 79,221 new members in one half decade of 1906-1920, including 50,000 who were converted in the revival of 1907, (Orr 1973: 168-169). This was more than the total membership of the Japanese Church after half a century of Protestant mission, (Loc.cit).

In Japan, a movement called Taikyo Dendo (aggressive evangelism) was started in 1901. It was a spiritual movement of ardent prayer and scriptural preaching which spread all over the country. In the period of 1900-1910, the church membership in Japan grew from 40,000 to 75,000, i.e., almost doubled. This was a result of revival, for in the previous decade the Church had grown only six percent. It was in this period that great mass evangelists like Seimatsu Kimura and Juji Nakada, both graduates of Moody Bible Institute, arose. Awakening broke out in

many places. The Edinburg Missionary Conference reported in 1910, "in Japan notwithstanding many difficulties and discouragements, the past ten years have without a doubt been the most fruitful in spiritual results ever known in the field," (Orr 1973: 177).

It is my conviction that a break-through in Japanese evangelism in Japan, America or Brazil, will take place only as a result of a great revival which may come as an answer to ardent and patient prayer of many earnest Christians. This is the reason why I cannot stop appealing to many people worldwide to pray daily for Japan and the Japanese people!

(This report is based on the late Dr. J. Edwin Orr's *The Flaming Tongue*, Chicago, Moody Press, 1973. The quotations are used by permission.)

John Mizuki is with the Japanese Evangelization Center, U.S. Center for World Mission, Pasadena, California, USA.

• **Making products that are gentle on people and the environment-that's our goal.**

We strive to produce detergents, soaps and toiletries that are good for the environment as well as for our customers who use them.

• **Tapping Nature's goodness to develop products for personal hygiene.**

We have a long history of natural soaps that are biologically sound and non-polluting. Please give your patronage to our line of environmentally sound, natural products.

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

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



**Tama no Hada Sekken  
Kabushikigaisha**

Sales Agency:

**Miyoshi Kabushikigaisha  
Midori 3-8-12  
Sumida Ku, Tokyo 130-0021  
Tel. 03-3634-1341**





# Potpourri & Promises

By Janice A. Kropp

## Face Value



Lifeless, cold, yes, dead! There she ninety-three-year-old mother of our precious believer, Yasunobu, lay on the futon (mattress) in the unheated, tatami (straw-matted) room. Actually, she hardly looked her age. I didn't notice any wrinkles and was surprised that her hair color was salt & pepper, not even pure white. What a beautiful face, one of infinite value!



Round, plump even pudgy, the baby looked well over a year old. His eyes sparkled, his hair, tons of it, black and smooth, certainly didn't put him at six months! He was a rather cute little, big guy. What a beautiful face, one of infinite value!

They sat side-by-side planning the funeral. She looked so tired, so sad yet somehow strengthened, and yes, pretty. She was my precious friend only 17 days my senior. (I know she uses a special homemade astringent, but can it make that big a difference? She has even shared it with me; wonder what happened there?) He, with salt and pepper colored hair, wearing casual clothes sat there working over the order of service. "I would never have been able to do this alone," she confessed. You see, Yasunobu came to Christ a year ago last December, and was baptized only six months ago. Now upon his mother's death they were standing together for a Christian funeral. Here they were planning and pre-

paring, against the wishes of the rest of the family. What beautiful faces, ones of infinite value.



Resembling the blades of a huge saw, his hair of several shades stuck straight up. On the platform at New Year's this youth rushed from one train to another. Why was he in such a hurry? What hair style-magazine convinced him he was 'lookin so good'? He, too, had a beautiful face, one of infinite value.



Long hair, neatly groomed, make-up perfectly applied, her face was one of true beauty. She's an artist, in fact, an artist with an obvious disability, but never mind, it's her face that holds our attention. What a beautiful face, one of infinite value.

Short hair, not always kept, a face without make-up most of the time, she wears the broadest smile. Week after week she comes for English and the Bible. What a beautiful face, one of infinite value.

All the faces we see each time we go out our doors! And to think there is not a one that our Lord would consider insignificant, ugly, or worthless! He values them ALL.

In this world of ours, who gives a person value? Not the "world" certainly. They say, if you have beauty then you have value. They say if you have fame, then you have value. They say if you have money, then you have value. Oh, this criterion would leave most of us OUT. But then comes the Savior God. "For God so loved the world that He gave His only Son, that whoever believes shall have eternal life," John 3:16. What a declaration of the value of the human face! A.W. Tozer puts it powerfully when he says, "Value is set by the price paid," (Renewed Day by Day, April 4 read-

ing)! Although Jesus referred to faces in any number of ways, by calling us "sheep without a Shepherd," as "lost coins," "lost sons," as "foolish builders," "weeds," "vineyard workers," "tenants," "foolish virgins," and "goats" to mention some, it matters not how a face looks. It matters not where the face has turned. It matters not whether it is disfigurement or charm, the Savior loves us ALL and longs that each face reflect His wonder here and in the glory to come. It is ours to help others get there! What a privilege. What a challenge. What an awesome embrace! God takes us! We take others! Oh, evangelism is not that complicated! In fact it is as simple as the "formula": God to me, me to the world, to bring the world back to God! And they, the world, are waiting to be "brought."

Remember the words of Jesus, "Do you not say, 'Four months more and then the harvest?' I tell you, open your eyes and look at the fields! They are ripe for harvest," (John 4:35). In the book, *Planted by the Water*, by Arnold R. Fleagle, there are short articles written by a number of Christian workers and well known writers. Missionary Cliff Westergren writes:

Jesus addressed His disciples' misunderstanding of the harvest with a piercing rhetorical question: "Do you not say, 'Four months more and then the harvest?'" Rather than assuming they knew the right answer to this all-important matter, He mildly rebuked their slowness of heart while imploring their response: "I tell you, open your eyes and look at the fields! They are ripe for harvest."

No harvest can wait. It requires prompt action. In Cambodia, when the grain is ripe, the people live at the fields until the harvest is in. Several days' delay could mean the loss of an entire crop due to unexpected late rains. So everyone goes to harvest—mothers and fathers, sisters and brothers, aunts and uncles, grandmothers and grandfathers. And they stay at the field until the harvest is in.

With regard to the higher work and world of lost men and women, we should be possessed by a holy impatience, which will not wait on our convenience.

On the phone the other day a total

stranger asked me a startling question. "What do I do if I really hate someone?" She had called to inquire about our Gospel Music program and we ended up by talking about Jesus. In this conversation without a face, I saw someone seeking, needing help and answers. This face unseen by me was in God's full view, and it was a beautiful face though deeply troubled by one of life's difficult problems. And there are hundreds of millions of faces—twisted, tear stained, downcast, and perplexed in this great land! I never want to forget they are right here outside my door, on my street, on the trains I ride, in homes along the streets I walk, in the bars and pachinko parlors I pass by, in beautiful, polished cars I wait behind to make my right turn, and behind their amados (shutters),—wondering—like the lady on the phone, "What do I do about this problem now?"

"Lord, keep me going to them. Lord, bring them to me! May I never become hardened to their needs, or too busy doing my 'thing' to help, or too lazy to give them a thought.

They are bewildered, lonely, lost, and going out into a Christless eternity. Put me Lord, in their way."

John Mizuki of US Center for World Missions, Pasadena (USA) says that if each Christian in Japan today evangelized 125 "faces" we could reach this nation for Christ. Worldwide, if every Christian evangelized 9 non-Christians we could reach the world! (Information taken from August 2002 "Japanese Evangelization Update.")

### *My Turning Point...continued from page 25*

Every week in this class, I was strengthened by the advice of other believers, and Pastor Yoshida gave his precious time to meet with me early every Sunday morning. Like the joy of fitting a puzzle together, the message finally got through my hazy mind. More than anything, I felt release from all the Buddhist traditions, namely the pressure to pay homage to my husband's departed soul every morning. I recognized anew that God was the Creator and Ruler of the heavens and the earth, and that the origin of mankind was the first human being whom God created. I realized the Bible stories which had passed through my mind—ones I had thought of as Greek myths—were really true. I came to understand the true meaning of

Here is our present challenge: This summer will be the first JEA Global Missions Youth Conference. There will be all kinds of faces there --- some without Christ, some with deep problems, some with longings not yet satisfied, some without purpose or calling, others wanting to know how they fit in this big world FILLED with faces, faces, faces. As these youth, from teenage to thirty, come to catch the vision of the harvest ready to be gleaned, I know one FACE that will be shining! He is Jesus, the answer to the needs that show on each one of our faces! (Please pray for this all-important conference, August 12-15, 2003.)

And what of those stone, cold faces now without life, dead? What of the elderly dying one by one, thousands daily? What of the 30,000 each year choosing suicide as a way "out"? Were they ever told? Did they ever seek? OR were they "spoiled" before we got to them? "Lord, help me to value faces like You do!"



### **Give Me a Smile**

Mason is eight and in the second grade in Tryon, NC (USA). The teacher asked the students to write a few sentences about someone they looked up to.

When his parents read the little piece they asked if the other had prodded the little guy. "No, he wrote it on his own," each replied. Here is what he wrote: "I look up

sin, and why Jesus came into the world. All of these things I considered afresh and simply accepted them in my heart.

Even as I was being guided into faith, I had the feeling that I would be baptized in the process. However, when the Bible study finished and Pastor Yoshida asked me about baptism, I couldn't understand why I could not immediately say, "Yes," with no hesitation. Was the God whom I respected and believed in from my heart really inside of me? Where was my hesitation coming from? Without thinking too deeply I decided to move ahead even though I didn't understand much about faith. The hurdle of baptism was before me. Was it acceptable to go ahead without understanding everything? Would I really be changed? What if I didn't change?

to my grandparents. They are missionaries." Don't tell me grandparents don't have power. J Yes!



### **This issue's promise:**

*"But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you many have life in His name," John 20:31.*

TIP for you sink: Got 3 ten-yen coins? Got "scum" in that kitchen sink "strainer thing"? Put the yen in the "thing" and watch that "scum." You'll be surprised how the yen helps!



√Janice, a third generation missionary, and her husband, Richard, came to Japan in 1969 with the Christian & Missionary Alliance. As church planters they have ministered in Kyoto, Hiroshima, Kotesashi and are presently in Yachiyo City, Chiba Ken. Janice and Richard have four sons and eight grand children. She loves ideas, words and family.

These kinds of doubts plagued my mind. As time went along, my thoughts returned to the past, my rebellion against my father and mother who loved me, my self-centered words and actions, and the way I caused hurt and suffering. As a wife I had been cold, heartless, and selfish toward my husband, and I felt a huge dirty stain on my heart because of how I treated him. My relationships with others and what I demanded of them, and the memories of my youth came bursting into my mind. My heart was exploding. I realized that beginning with Adam, sin lived in man's heart, and for sinners like me, Jesus received the torture of the cross. He became the substitute for my sin and received my punishment. That was how great his love and forgiveness was for even me. I was deeply

moved to tears. Until then, salvation from sin through Jesus' death on the cross had been head knowledge that I knew and read about many times, but now I had an incredible, marvelous sense, a heightened awareness of the sin I had committed. I saw it before my very eyes, and I repented from my heart. The clouds of confusion were removed, and I awoke to my need to apologize.

And in the midst of the maze of so many gods in Japan, without wandering I could stop and encounter the one and only true God. I could incline my ear to him. I could open my heart to him. My tears overflowed. That happened before day-break on June 27, 2002. I had lived with no interest in faith in God for 70 years. I had persevered in pain; it had been my intention to work things out myself. But I Corinthians 10:13 says, "No temptation has seized you except what is common to man. And God is faithful; he will not let

you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it."

I have come to understand that as God's creation, as human beings, we are limited, and that it is only with God's help that we can ever know the right path to take in life. With the limited amount of time that I have left to live, and even though I believed in God late in my life, I would certainly like to live for God and blossom with a life of faith. From now on I hope to be strengthened everyday by the words of God in his letter to us, the Bible. As I give myself to God—a self that has been under the control of sin from birth, a heart full of lies, jealousy, pride, conflicts with people, and messed up with the sin of self-centeredness—I want to draw close to a life of faith and gratefulness, forgiveness and prayer.

As far as my soul is concerned, this world is temporary. My physical body will

waste away. I have come to understand that I have an eternal destiny. I want to express my faith publically. I understand that baptism is a natural part of expressing faith, and I have great joy in making this decision from my heart.

Lastly, I would like to quote from Toyohiko Kagawa's book entitled *A Little Baby and God*. In this world that God has made, a person says, "Show me God and then I'll believe in him." That's the same as if a baby in his mother's womb says, "Show me my mother and then I'll believe in her." (September 15, 2002)

*Praise God together with us for Mrs. Matsueda's testimony. It has had positive influence in her family and in the Yokodai church. Pray for more who will make this commitment. Pray for spiritual awakening in the church.*

---

**In this space  
drop in 1/2 page ad for  
Megumi Chalet Karuizawa  
sent to NLL by WLPM.**

# High Requirements for High Service

*Self-reliant but not self-sufficient*  
*Energetic but not self-seeking*  
*Steadfast but not stubborn*  
*Tactful but not timid*  
*Serious but not sullen*  
*Loyal but not sectarian*  
*Unmovable but not stationary*  
*Gentle but not hypersensitive*  
*Tenderhearted but not touchy*  
*Conscientious but not a perfectionist*  
*Disciplined but not demanding*  
*Generous but not gullible*  
*Meek but not weak*  
*Humorous but not hilarious*  
*Friendly but not familiar*  
*Holy but not holier-than-thou*  
*Discerning but not critical*  
*Progressive but not pretentious*

Author Unknown

## JEMA ORDER FORM

All items postage paid except where noted

**Please note new fax number**

				QTY
<b>Membership Dues</b>	¥2,000 Single	¥3,000 Couple		_____
<b>Individual Package Plan*</b>	¥5,500 Single	¥6,500 Couple		_____
	* Package includes Membership, Japan Harvest & Directory			
<b>Mission Package Plan</b>	¥3,500 in Japan (JEMA Mission Members only)			_____
<b>Japan Harvest</b> 1 yr Sub.				
¥2,500 member	¥2,800 non-member	\$25.00 overseas + \$5.00 SAL		_____
<b>JEMA Directory</b>				
¥1,500 member	¥2,000 non-member	\$20.00 overseas + \$5.00 SAL		_____
<b>Harvestor's Handbook</b>	¥800 member	¥1,000 non-member		_____
<b>Operation Japan</b>	1-4 ¥600@; 5-9 ¥550@; 10-99 ¥500@; 100+ ¥450@			_____

If paying by check add ¥450 for Japanese non-Tokyo bank

**Postal Furikae:** 00130-4-180466 JEMA-Japan Harvest

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

TOTAL \_\_\_\_\_

To phone, call the JEMA office at 03-3295-1949 or fax this form to 03-3295-1354

Or, mail your completed order form to: JEMA, OCC Bldg, 2-1 Kanda Surugadai, Chiyoda ku, Tokyo 101 Japan

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

NAME \_\_\_\_\_ Date \_\_\_\_\_ Phone \_\_\_\_\_

ADDRESS \_\_\_\_\_

# Karuizawa Union Church

(since 1906)

Karuizawa Union Church welcomes you to a cool, refreshing summer of spiritual renewal and fellowship for the entire family.

## Summer Conference Sunday August 3 to Sunday August 10

Speaker, Dr. Ronald Youngblood, professor of Old Testament at Bethel Seminary, San Diego (USA), was translator and editor for the NIV Bible, editor of the "Journal of the Evangelical Theological Society," and author/editor of numerous books and commentaries. As teacher, preacher, lecturer, interim-pastor and editor for 40 years, he is widely known as a teacher with a pastor's heart and continues to speak world-wide. He will be giving a series of ten challenging messages both morning and evening. A program for English and German children, ages 4-12, will be held every morning.



## Adult & Family

- Youth conference Aug 4-6 for Jr. High - college
- Ladies' Buffet, Thursday Aug. 7
- Men's Prayer Breakfast, Saturday Aug. 8
- Seminars by missionaries and pastors of Japan
- Booths by mission agencies—contact us if your mission would like to participate
- Film Night
- Prayer and Praise
- Picnics
- Music by Joshua Sasaki and Kosaka Chu and students from their music school

## Summer Schedule (Sunday July 20 to Sunday August 31):

### Sunday Services:

Prayer Service 9:30 a.m.  
Worship Service 10:30  
Sunday School for English and  
German Children, ages 4-12  
Evening Service 7:00 p.m.

### Weekly:

Film nights, every Wednesday evening  
KUC Picnic, Aug. 17, 1:00p.m.  
KUC Prayer Breakfast, Sat. Aug. 23rd, 8 a.m.  
Gospel concerts will be held regularly during  
the Summer  
Gospel and tract ministry at KUC Gospel  
House

For more information please contact: Mark Magnusson, KUC Committee Chairman, e-mail: [markm@interlink.or.jp](mailto:markm@interlink.or.jp), tel. (0561) 72-1166/73-5323 or Summer Conference Director, Ron Stoller, (052) 736-0341; e-mail: [stoller@japan.email.ne.jp](mailto:stoller@japan.email.ne.jp) You can also visit our web site at <http://church.ne.jp/kuc/>



## ACTS-es at Tokyo Christian University

**What is ACTS-es?** A four year, accredited college program (by the Japanese government) for English speakers, with the following emphases: theology, Japanese language and Asian culture, and inter-cultural studies. During your time at TCU you will study Japanese until you are able to take regular courses in that language. MK's can stay in Japan and attain a BA. Classes start in September. Interested?

**Contact:** Tokyo Christian University  
ACTS-es Admissions office 3-301-5 Uchino, Inzai City  
Chiba 270-134  
Japan

**or call:** ACTS-es Admissions Office at 0476-46-1131

