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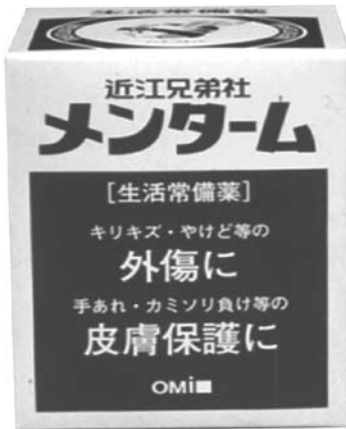




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The Blood of Martyrs



*From Suffering & Sacrifice comes JOY:
the story of the Covell Family*

By Roberta Stephens & Ann Borquist

WHY do bad things happen to good people?" we often ask God. There are no easy answers for the pain and grief we feel when evil seems to triumph. But we know our Lord is faithful, and God's tender, tough love brings blessing out of suffering. This is the story of an American Baptist missionary family.

Ministering with Integrity

James "Jimmy" Covell and his wife, Charma, were American Baptist missionaries serving at Kanto Gakuin University in the 1930s when the Asia/Pacific war began to escalate. As with the general trusting populous, churches in Japan had little information about events. These then adopted an attitude of cooperation toward the war effort to avoid being targeted by their neighbors and government authorities. Jimmy Covell, however, like all Quakers, took the view that participation in war under any circumstances was incompatible with the Christian faith. Consequently, he did not go along with the official church position even though he knew that as a protester he could be punished.

Although the school officials tried to avoid involvement in the war they were pressured to do their part as good Japanese citizens. Then came the time when they were obliged to train the students in military maneuvers. This deeply troubled Covell. One day when the students were practicing their military maneuvers, Jimmy Covell appeared on the field dressed in black funeral clothes. The chairman of the Board of Trustees, Hajime Watanabe, approached him and asked, "Whose funeral is it today?" With a very serious face, Jimmy replied, "It is Kanto Gakuin's funeral."

In 1937 the Commerce Department at Kanto Gakuin was celebrating its tenth anniversary. As part of the celebration there was a special ceremony to officially hang the picture of the emperor in the school. All students and faculty were required by the government to attend, but Jimmy Covell did not. It was this kind of behavior that brought him to the attention of the authorities.

In the spring of 1939 the American Baptist Foreign Mission Board reassigned the Covells to ministry in the Philippines. On June 7, 1939 they and their three children left Japan on a freighter bound for that country. Daughter Margaret (Peggy) completed high school in Manila in 1940 and returned to the US to attend college. Due to the deteriorating political situation they also sent their remaining children, David and Alice, back to the States to attend school, planning to reunite with them on their furlough in 1942.

*The devoted band of
missionaries
who crowned
their years
of sacrificial service
with the gift
of their lives
have not died
in vain....
They challenge us
to match their
sacrifices with ours.*

Service & Sacrifice

The Covells became two of 18 American Baptist missionaries serving on the central island of Panay about 350 miles south of Manila. Shortly after the Japanese attack on Pearl Harbor in December 1941 the missionaries on Panay held a meeting in Iloilo City to consider what they should do. They decided to return to their respective locations and carry on as long as possible. Missionary Fred Chambers, president of Central Philippine College, had, by order of the government, closed the college and directed the students to go home. Dr. Fred, Mrs. Ruth Meyer, and missionary nurse Jennie Adams transferred patients and equipment from Capiz Emanuel Hospital, in what is now called Roxas City, to an inland town. There they continued to minister to the sick and wounded in spite of the war. Other missionaries continued to serve wherever they were needed. During this time many Filipino families also evacuated to inland villages.

Manila fell to Japanese troops on January 2, 1942, and Bataan fell three months later. Seven American Baptist missionaries and five children were captured by invading Japanese forces on the island of Panay on April 17 and were imprisoned in Iloilo City. They were later transferred to Santo Tomas internment camp in Manila where they survived the war despite harsh adversity, sickness and appalling malnutrition.

Fellowship in Hopevale

The Covells, along with nine other missionaries and one child, fled to a mountain hideout when the Japanese invaded Panay. It was a secluded area in a narrow ravine, deep within the dense forest and tall cogon grass, reachable only by a winding, rough trail crisscrossed by many misleading side paths. Impressed by the beauty of the place, Dr. Francis Rose named it Hopevale. In the ensuing 20 months the number at Hopevale varied as some American mining families stayed awhile and then moved on. None of them would have survived long without the help of their Filipino friends and colleagues who brought them food and news at the risk of their lives.

The missionaries and their Filipino friends gathered for prayer and worship in a deep ravine they called "The Cathedral in the Glen." Sometimes as many as 100 joined in the services—singing hymns and sharing their faith. In July 1942 the missionaries received a note from their imprisoned colleagues in Iloilo. It contained an impassioned plea to surrender or be killed. After a long discussion, the missionaries at Hopevale decided to stay put.

Laying Down Their Lives

Word arrived in early December 1943 that the

Japanese intended to make a push to find every American between December 15 and 20. Rev. Di-anala and Mr. Rio, two Christian leaders, advised the missionaries to scatter, but by now they were not physically able to do so. They chose to stay together and face whatever might come.

Early on Sunday morning, December 19, Japanese soldiers were sighted approaching Hopevale from several different directions. The miners' families fled quickly, the last of them leaving less than an hour before the Japanese arrived. (These families were eventually rescued by Americans in March 1944.)

The remaining 11 missionaries and one child, along with three miners and their two children, scattered when the Japanese soldiers arrived. The women and children were overtaken, though, and all surrendered.

They were told that they would be put to death the next day. Jimmy Covell pleaded with the soldiers in Japanese. Battalion leader, Tai Watanabe, seeming to be influenced by Jimmy's appeal, radioed his headquarters for orders. The answer came about noon the next day, December 20. The mandate was to be carried out. The Covells insisted that they had nothing to do with the war, but the soldiers would not listen. Finally, the missionaries asked for time to pray. The request was granted. The little group formed a circle and lifted their hearts to God. After about an hour they came forward, singing a hymn. They said they were ready.—One by one, each adult was led to the mountaintop and beheaded. The children were stabbed to death. The bodies were put into a cogon thatched, bamboo house and burned. (There was evidence that although Mr. and Mrs. Covell had been murdered with the others, they might have been treated somewhat differently. It seems that Mrs. Covell's body had been wrapped. Was this possibly soldiers showing their remorse, even regard, for her knowledge, and maybe even her respect of their language and homeland?)

Love Lived Out

When the news of the massacre reached America, the Covell children were shocked and saddened. Peggy, the older daughter, probably wondered what her father prayed in his last moments. Knowing of her father's love for the Japanese and disdain for war, she might have imagined that the foremost prayer on his lips was that peace would come to the world.

Peggy, sociology major at Keuka College, was uniquely prepared to fill the role of a Japanese-speaking social worker in a Japanese relocation center in Colorado. Relocation centers housed Japanese Americans who had been interned at the outbreak of the war. Like her father, she loved

the Japanese as sisters, brothers and friends.

From Suffering and Sacrifice Comes Joy

Even though the Covell children did not blame the Japanese people for the deaths of their parents, the fact that Peggy would serve at a Japanese relocation center made a big impression on many Japanese who heard her story.

One Japanese prisoner of war heard about Peggy's work and was deeply moved by her great spirit of love in spite of what had happened. When he returned to Japan after the war, he spoke to an old friend, Captain Mitsuyo Fuchida, about what he had heard. (Captain Fuchida was the Japanese Naval pilot who led the attack on Pearl Harbor.) Now that the war was over, Fuchida was wrestling with his memories, and he was forced to contemplate life's true meaning. Hearing his friend's account of the Covell family and in particular of Peggy's work in the Japanese relocation center, he was puzzled. What was the meaning of love and forgiveness? Unable to fully understand, Fuchida thought long and hard and finally bought a Bible. On those pages of holy writ he found the same kind of forgiveness his friends had told him about. He gave his heart and life to the Lord and began to publicly declare it on the streets of Osaka.

Many Filipinos who protected their American sisters and brothers went on to become strong leaders in the Convention of Philippine Baptist Churches. Some became pastors, some teachers and some engineers; one became the general secretary of the Convention. For each the suffering and sacrifice of their American friends became a deep inspiration for their service to God.

A passage from *Christ and the Filipino Soul* by Rev. Henry W. Munger describes well the effect the martyrdom of the American Baptist missionaries at Hopevale.

He writes: *The blood of the martyrs is the seed of the Church. The devoted band of missionaries who crowned their years of sacrificial service with the gift of their lives have not died in vain... They challenge us to match their sacrifices with ours, to carry on the work they were doing, to take up the torch they threw down, and to hold it high.*

The blood of the martyrs is the seed of the Church

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Origin of the word "MARTYR"—The word "martyr" originally meant simply witness, but as the early witnesses sealed with their own blood their testimony to the faith, the first meaning was readily merged into the second.

At Lyons, A.D. 177, those who had been scourged, branded, and exposed to wild beasts, humbly disowned the name "martyrs," preferring to confine that exalted title to Christ (Revelation 1:5; 3:14), and to say of themselves: "We are but mean and lowly confessors."

Encyclopedia of 7700 Illustrations: Signs of the Times by Paul Lee Tan

An Enlightened Perspective...on subjects that affect us all on a daily basis.

By *Andy Rooney*

I'VE LEARNED that the best classroom in the world is at the feet of an elderly person.

I've learned that when you're in love, it shows.

I've learned that when just one person says to me, "You've made my day!"—it makes my day.

I've learned that having a child fall asleep in your arms is one of the most peaceful feelings in the world.

I've learned that being kind is more important than being right.

I've learned that you should never say "no" to a gift from a child.

I've learned that I can always pray for someone when I don't have the strength to help him in other ways.

I've learned that no matter how serious your life requires you to be, everyone needs a friend to act goofy with.

I've learned that sometimes all a person needs is a hand to hold and a heart to understand.

I've learned that simple walks with my father around the block on summer nights when I was a child did wonders for me as an adult.

I've learned that life is like a roll of toilet paper. The closer it gets to the end, the faster it goes.

I've learned that we should be glad God doesn't give us everything we ask for.

I've learned that money doesn't buy class.

I've learned that it's those small daily happenings that make life so spectacular.

I've learned that under everyone's hard shell is someone who wants to be appreciated and loved.

I've learned that the Lord didn't do it all in one day. What makes me think I can?

I've learned that to ignore the facts does not change the facts.

I've learned that when you plan to get even with someone, you are only letting that person continue to hurt you.

I've learned that love, not time, heals all wounds.

I've learned that the easiest way for me to grow as a person is to surround myself with people smarter than I am.

I've learned that EVERYONE you meet deserves to be greeted with a smile.

I've learned that there is nothing sweeter than sleeping with your babies and feeling their breath on your cheeks.

I've learned that no one is perfect until you fall in love with him/her.

I've learned that life is tough, but I'm tougher.

I've learned that opportunities are never lost; someone will take the ones you miss.

I've learned that one should keep his words both soft and tender because tomorrow he may have to eat them.

I've learned that a smile is an inexpensive way to improve your looks.

I've learned that I can't choose how I feel, but I can choose what I do about it.

I've learned that when your newly born grandchild holds your little finger in his/her little fist, that you're hooked for life.

I've learned that everyone wants to live on top of the mountain, but all the happiness and growth occurs while you're climbing it.

I've learned that it is best to give advice in only two circumstances: when it is requested and when it is a life threatening situation.

I've learned that the less time I have to work with, the more things I get done.

I've learned that I wish I could have told my Dad that I love him one more time before he passed away.

I've learned that when you harbor bitterness, happiness will dock elsewhere.

Aiming for a new year without regrets!
HAPPY NEW YEAR!

h

10 Antidotes for an Anxious Spirit

Practical Ways to Find the Peace You Seek
By Charles W. Shepson

W E ARTICULATE a profound truth when we sing, “Oh, what peace we often forfeit, Oh what needless pain we bear! All because we do not carry everything to God in prayer.” In this tumultuous world, anxious thoughts are becoming increasingly common, even among Christians. Yet, anxiety should be as foreign to Christians as snow and ice are to August.

The Bible speaks of a peace that passes understanding—a supernatural peace that is the birthright of every Christian. It is the antithesis of anxiety and is promised to us as an antidote for a troubled spirit.

Before listing 10 biblical approaches to anxiety, I must make a disclaimer. I am not referring to debilitating anxieties such as anxiety attacks and related neuroses that require competent professional attention. I refer, rather, to the common and sometimes strong feelings of anxiety that afflict most of us from time to time.

Anxieties are often treated with prescription medications, and that may be necessary. However, the following are other ways by which we may deal with anxiety.

1. Lay it before the Lord

When King Hezekiah received an anxiety-producing letter from his enemy, Sennacherib, threatening to capture Jerusalem, he modeled one of the finest ways to counter anxiety: He took the letter to the temple of the Lord and put it on the altar (2 Kings 19:14, NIV). I have followed Hezekiah’s

example more than once. I have gone to my church and placed a letter on the altar. Sometimes the “altar” is my bed behind closed door. When the cause of anxiety is not tangible, I write the troublesome thoughts on paper and place that before the Lord.

For you, it may not be a letter. It may be a tense relationship, a pink slip, a phone call or some other form of distressing news. Whatever it is, follow the admonition of the chorus writer: “All your anxiety, all your care / Bring to the mercy seat—leave it there” (Edward Joy).

2. Catch some Z’s

In our busy, anxiety-filled lives, it is easy to forget this important, practical principle. When Elijah’s anxiety escalated to full-blown depression, the first thing God did to support him was to make sure he slept under the juniper tree (1 Kings 19:5). And when the news came that John the Baptist had been beheaded, the Lord Jesus said to His anxious disciples, “Come with me...to a quiet place and get some rest” (Mark 6:31).

3. Tell a friend

One of the most beautiful scenes in the Word of God depicts two men meeting secretly in the woods during a time of extreme anxiety. I refer to King Saul’s son, Jonathan, and his faithful servant David. They are discussing a life-and-death matter: David’s potential death.

The Scripture says, “Saul’s son Jonathan went to David...and helped him find strength in God. ‘Don’t be afraid,’ he said...” (1 Samuel 23:16,17a). Both comfort and relief come when we share with a trusted friend the situations of life that foster anxiety.

4. Pray with a partner

God has encouraged us to have a prayer partner because He knows the profound benefits of sharing our burdens with one another. His promise is, “If two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven” (Matthew 18:19).

Without question, the anxiety level drops wondrously when two people come before a loving Heavenly Father and rehearse together the need for deliverance.

5. Encourage someone else

God has commanded us, “Each of you should look not only to your own interests, but also to the interests of others” (Philippians 2:4). This principle can certainly be applied to the problem of anxiety. When I faced one of the most difficult trials of my life, I made a list of things I would do to remain victorious. Of all the rules I set forth for myself, including some very spiritual ones, the one regarding encouraging someone else every day proved to be the most effective in combating my anxiety.

6. Remember who God is

Meditate upon what you believe about God—especially His sovereignty, omnipotence, omniscience and love. By faith, couple who He is: the Almighty, and who you are: His child and a joint-heir with His Son, Jesus Christ. These combined realities produce a powerful antidote for anxiety.

7. Memorize pertinent Scriptures

Instead of wasting your emotional energies on anxiety, deliberately commit to memory verses that pertain to your anxiety-producing situation. Examples include 1Peter 5:7; Job 23:10; Philipians 4:7.

More than 60 years ago, I faced major surgery to correct my spina bifida abnormalities. The surgeons planned to remove 11 inches of my leg bone and insert it in my spine. They admitted that it was experimental surgery, and I might not come off the operating table alive.

To combat my anxiety, I memorized these comforting words: “Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee, with the right hand of my righteousness...For I the LORD thy God will hold

thy right hand, saying unto thee, Fear not; I will help thee” (Isaiah 41: 10,13 KJV). In a childlike way, I tightened my right hand, believing the divine hand was holding mine. Quoting those promises, with my hand securely anchored in His, profoundly minimized my anxiety.

8. Praise Him

It is amazing what singing and praising will do for you when you are anxious. Paul and Silas set a powerful example for us along that line. With their feet in irons, their backs bleeding from a severe whipping and additional trials facing them in the morning, they were “singing a robust hymn” (Acts 16:25, The Message). That not only amazed the other prisoners, but it also marvelously lowered their own anxiety level.

It is well also to remember what Jehoshaphat did when faced with a formidable foe. He appointed singers to precede his army. “As they began to sing and praise, the LORD set ambushes against (the enemy)” (2 Chronicles 20:22, NIV).

9. Accept the peace He offers

The Lord Jesus Himself has offered you peace: “Peace I leave with you; my peace I give

you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid” (John 14:27).

Jesus knew that, just a few days after He made that promise, He would be crucified. The cross was looming over Him, yet He had a supernatural peace. He offers this same peace to you. Your part is to consciously accept the peace, “which transcends all understanding” (Philippians 4:7).

10. Listen to His whisper

When God revealed Himself to Elijah in the midst of Elijah's deep anxiety, God made it clear that He was not in the wind, the earthquake or the fire, but He was in “a gentle whisper” (1Kings 19:12b). When we quiet our hearts enough to hear that gentle whisper, revealing to us the loving, gracious nature of our God, it is amazing how our anxieties disappear.

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Rev. Charles W. Shepson lives in Fort Myers, Fla., with his wife, Colleen. They minister worldwide in conferences and field forums. He is the founder of two Fairhaven Ministries retreat centers, one in Tennessee and one in British Columbia. They serve primarily pastors and missionaries. H

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Pastoring in Hope

by Stephen Kaylor

RECENTLY I looked across the congregation of Hope Church and watched as several hundred Japanese Christians, hands lifted, passionately worshipping the Lord. How thrilled I was to see the joyful faces of so many whose lives had been transformed by the power of the Gospel of Jesus Christ! As I stood there I was again overwhelmed with all the Lord had done in our Church (located in Chiba Prefecture) over the past twelve years. I again thanked the Lord for the awesome privilege of being a pastor here in Japan. It is truly the greatest honor!

Looking back over the first few years of pioneering, I remember that there were many discouraging Sundays with only a handful in attendance. I often wondered if we would ever have 30 people and thought how thrilled I would be if the Church would eventually grow to 50! We had no building and met in a home of a Christian family for five years.

As a second-generation missionary born and raised in Japan, I have seen many church plants and was well aware of how difficult pioneering can be in this nation. Yet my wife Shelley and I were confident that the Lord had called us to pioneer Hope Church. We also knew that it was His will for us to pastor a great Church in the Tokyo area, but still deep down inside I was

fearful, battling with unbelief and struggling with my own inability to accomplish what the Lord had obviously called us to do.

It was during this time that the Lord gave me a wonderful verse of Scripture that has truly been the “word of the Lord” to us and to Hope Church. During my devotions one day I was nonchalantly reading Daniel when the phrase “and you watched while a stone was cut out without hands” (Daniel 2:34) seemed to jump off the page and totally capture my heart. Actually, I had never noticed the phrase before. It was as though the Lord was saying, “Steven, it (the church plant) has nothing to do with you. It is not going to be your ability, your smart strategies, fancy programs or hard work that will grow this Church! Just be faithful to Me; watch as I supernaturally build My Church.” It was definitely a defining moment in my walk with the Lord and in our call to pioneer and pastor in Japan!

As I look back on how Hope Church has grown and how we have been blessed by the Lord over the last twelve years, all I can say is that it has truly been the supernatural work of God—accomplished “without hands.”

One testimony, among many, that confirmed this promise from the Lord, is our present building. Two years ago we were miraculously able to

rent the third floor, 400 *tsubo* in size (approximately 17,000 sq ft) located in one of the most well known buildings in our area. This building is only a couple blocks from Nishi Funabashi JR station, which happens to be one of the most strategic train stations in all of Chiba. We are also very accessible by car. In addition to the sanctuary with over 600 seating capacity, we have classrooms, offices, a kitchen and a large lobby which can seat an extra 200 people. We have free parking for over 200 cars—a miracle in and of itself. Over 30 American carpenter volunteers came to remodel this wide-open space that used to be a bowling alley. It is now a beautiful facility with a state-of-the art sound system enabling us to effectively “make a joyful noise to the Lord” in worship. We feel that music is a very important part of Hope Church DNA.

I often think that if someone had told me ten years ago all the things that were to happen to us in Hope Church I probably would have had a hard time believing it. When I think of all the marvelous things the Lord has done, I can totally identify with the words of Psalm 126 which reads, “It seemed like a dream, too good to be true. God was wonderful to us; we are one happy people” (The Message).

I am convinced that we are living in days

of unprecedented harvest and church growth in Japan. In the past there have been countless men and women who have labored long and have given their lives for the Gospel's sake here, my own parents included. Psalm 126 concludes with this wonderful truth, "Those who plant in

tears will harvest with shouts of joy" (New Living Bible). What a great honor it is to be alive in these days when we are able to reap because so many others sowed so sacrificially!

At the dedication service of our new facility one of the speakers said, "What the Lord will do

in the next ten years will far surpass what He has done in the last ten!" I believe this with all my heart and look forward to a glorious future, not only for us, but also for every Church in Japan.

Feel free to browse the Hope Church Homepage: www.hopechurch.jp **H**

A Grace Testimony— On Being an MK

I am so thankful for the wonderful privilege of growing up as an MK here in Japan. My father, Leo Kaylor, came in 1951 followed by my mother, Phyllis, who came in 1952. They met here and were married in Beppu, Oita Prefecture. I am the second of six children and was born in Fukuoka. We grew up in various places throughout Kyushu and were all home schooled. My mother spent a total of 26 years teaching us all! All six of us had a personal encounter with the Lord, and we are all joyfully serving our Lord today.

I have so many happy childhood memories. Our parents always included us in ministry, too. To this day I have vivid memories of doing street evangelism as a family. As mother played the accordion, my father was on the trombone, and my brother played his guitar and sang. The rest of us passed out tracts. I remember countless meetings and the passing out of thousands of tracts. Our motto of "schooling must never get in the way of spiritual education" saw us in many meetings and conferences as a family.

The Lord was such a reality in our home and church. My impression of the Gospel, Christian life and ministry were so positive because of the wonderful example of our parents. Although I had prayed the sinner's prayer many times, it was

in the 7th grade that I clearly decided to serve the Lord all the days of my life. From my youth I knew that the Lord had called me to serve Him here in Japan and He confirmed this to me many times while growing up.

As I look back, there are a number of very important principles practiced in our home. I believe these greatly contributed to our love of being MKs and to our fervently serving the Lord today.

These were as follows:

1. My parents were always positive about Japan and the Japanese people. I never remember them saying anything negative about the culture, food or people. They loved everything about Japan, and these attitudes were passed on to us!

2. My parents were always positive about the ministry and what the Lord would do. They often spoke of the great things they believed God had planned for this nation. They considered service here a privilege. They were full of faith and confidence in the purposes of God. I believe I caught these same convictions from them.

3. My parents were always positive about the family. Mondays were family days. Our folks were very creative and saw to it that we had

fun filled days of adventure and excitement. I never felt neglected or sacrificed because of the ministry.

I am now following in the footsteps of my parents. My wife and I are endeavoring to raise our children on this mission field. I continually thank the Lord for this great honor!

*Steven and Shelley are the pastors of Hope Church in Funabashi, Chiba Ken. The pioneer ministry started in 1991 with the motto, "Raising genuine Christians that will build healthy churches." Steven and Shelly are the proud parents of six children of which one is adopted and two are foster children. Steven's parents, Leo and Phyllis Kaylor, have been in Japan for over 50 years and they are still in active ministry in Kyushu. **H***

Thank you, Steve, for giving us your testimony!



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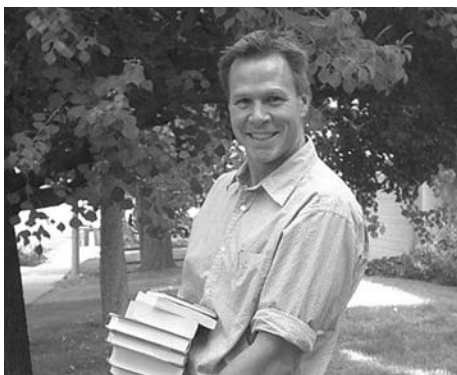
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No Storm No Story

Chuck Grafft's Grace Testimony

By Dawn Wyatt

CHUCK GRAFFT relaxes in a coffee shop. “In my very first interview, when the reporter asked me what the key was to the success of the business, I told him truthfully—‘prayer and faith.’ The reporter didn’t print it, but that’s really the way it was. What happened in the beginning of the business was so obviously because of God. There’s no other explanation.” Chuck grimaces when he thinks of how in subsequent interviews he ascribed his company’s success to this principle or that practice. “That wasn’t really true. It was God.”



Chuck owns the Foreign Buyer’s Club (Kobe, Japan), a mail-order, grocery business he and a group of American missionary friends started in 1987. What began as a Co-op based in his home has grown into a \$7 million company with more than 50 employees and 20,000 customers.

FBC’s success is even more remarkable when you know the odds it had to overcome to achieve that success. “I was a foreigner. I had no Japanese language skills. The Japanese business regulations were extremely complicated, especially when importing food and sundries.”

Wait—nobody said there’d be giants!

Chuck likens the beginnings of FBC to the taking of Jericho. “This was one of our theme Scriptures in the early stages. We could see the parallel between ourselves and the Israelites. The Promised Land was good, but it was desert-like, not an Eden. (From promise to conquest it took hundreds of trial-filled years.) When they finally arrived they discovered that there were giants to conquer! It was like, ‘if we had known what it was going to be like, we wouldn’t have done it!’ That’s



how we felt. It was really, really tough.”

One particular “Jericho moment” occurred about one year into the research and development of the business. The Japanese government was to make a customs decision regarding what they would allow FBC to do. “On my way to the big meeting with the customs officials, I was thinking about the Jericho Scripture and the principle of having to spiritually fight for what you want, and then trust God. This was the Promised Land, and there were still giants to fight. And no matter how much you fight, you still can’t gain entrance without God. You must bring everything you’ve got, which probably only

adds up to about 1 percent of what you need. God does the other 99 percent.”

At the meeting, which was all in Japanese, Chuck could only pray. “I’d brought a Japanese friend who was experienced in customs issues, but I couldn’t jump in to help. I was totally dependent on God and this guy to negotiate with the customs people. Prayer was my

1 percent.” In Grafft’s experience God could work with that. And He did. Despite the ramifications of setting a precedent for such a unique import procedure, the government decided to allow FBC to import for their members, and the small business moved forward.

No storm—no story!

Chuck’s impulse to pray in the face of “giants” was born of an intense desire to walk with God in all areas of life. Even before he’d come to Japan, Chuck had begun looking at Scripture, previously studied, in a new way. “I thought, ‘What if I just sit and read the Bible—no commentaries, no Bible study questions—what would stick out?’” As Chuck read, he felt that the role of “faith,” not just a belief system, was the placing of one’s trust and confidence in God. It seemed to Chuck that fear, doubt, or the perception of God being too small compared to the difficulties one faced, was the problem; faith in a bigger God was the answer. He wrote out every New Testament Scripture with the word “faith” in it and studied these slowly, asking the question, “What does this mean for me?”

After Chuck’s wedding, when his wife, Kelly, joined him in Japan, they spent time together “plowing through Scriptures” trying to read as though they were actually with Jesus and His disciples. As they read the Graffts had a fresh encounter with God’s Word. “We experienced, interpreted, and tried to “own” 20-30 Scriptures in a specific way, and no one was there to explain them away. We could have probably gotten better study at a seminary, but we didn’t want a “commentary” interpretation. We wanted to assimilate these truths—not just on Sundays either. We wanted to weave them into our everyday living until they touched every part of our lives.” Because they didn’t know how things were “supposed to be” in business or in spiritual matters, Chuck and Kelly were able to experience God firsthand—both personally and in their business.

The Graffts often applied what they were

learning out of sheer panic. “When we were starting our life together and developing the business,



we had so many needs we couldn’t deal with ourselves—financial, housing, etc. During this period we ‘got to the end of our rope’ fast. So many times we were ‘up against it’ with so few resources. We just needed God to take care of us.”

Once when Chuck needed a travel document for a trip he and Kelly ransacked their small apartment, looking everywhere for the small card, but to no avail. Desperate, Chuck asked God to show him where it was. “I remember thinking, ‘Why do I always wait so long to pray?’” As he cast his eyes about the room, he saw the briefcase that he and Kelly had each searched two or three times. “I just felt like I should look one more time. I flipped it open, held it upside down, and the card slipped out of a small slit in the lining. In the natural, there was absolutely no way we would have thought to look there a fourth time.”

Another time when the Graffts were in the middle of a Bible study on Jesus’ cursing of the fig tree, a typhoon came. “Our immediate reaction was, ‘Typhoon! We’ve got to go get the laundry!’ But then we thought, ‘Well, we’d just read Jesus’ words to the disciples, *All things you ask in prayer, believing, you shall receive*. What if we tried that? What if we asked God to protect our laundry?’” Chuck and Kelly prayed and then went up to the roof to see what God had done.

“The roof was engaged to keep the birds out. The first thing we saw when we got up to the roof was a giant pile of laundry balled up in the corner of the cage. Then we looked over to where we had hung our laundry, and it was all on the line—perfectly fine. It was the only laundry on the line; everyone else’s had blown off.” To many this may seem like a silly thing to pray for, but for Chuck and Kelly this was proof that when Jesus said we could pray for anything in faith, He meant anything.

This experience led them to continue bringing all their “panic” needs to the Lord. When

they needed a freezer and had no money, they prayed, and soon after they found one abandoned near a trash pile. When they needed a family van, they prayed, and a friend, who was buying a new car, offered them his. Although grateful for God’s consistent answer to “panic” prayers, the Graffts also wanted to make sure they were praying in a manner that pleased God and lined up with Scripture. “The more our prayers were answered, the more cautious we became. We wanted to make sure we were praying ‘right’ because God could actually answer our prayers.” Chuck and Kelly started practicing a “two-prayer system.” First, they would ask God if what they wanted to pray for was something they should pray for, and they would check for any related Scripture. Then, if they felt like God said yes, they would make their request. “As much as we trusted that God could do anything, we didn’t want to assume He would do everything. The point wasn’t to just get stuff; it was to get closer to God. And we didn’t want to face His correction.”

A wonder a week and a miracle a month!

The Graffts shared their experiences of prayer and faith with their friends at the house church they hosted. “Our meetings were so exciting because everyone was experiencing God’s power in a new way. There were so many amazing God ‘things’ going on that it was like ‘wait ‘til you hear about this!’” The house church, mostly attended by foreigners, was encouraged hearing how God was moving. So dramatic and regular were God’s answers that the group came to expect “a wonder a week and a miracle a month.”

The practice of bringing anything, big or small, to God in faith so pervaded the Graffts’ life that it naturally became part of the corporate culture of FBC. “At least once a week we would pray about something—a financial problem, a person we knew who was in need, a piece of needed equipment, a technical glitch—anything. We felt like we were batting 100. My kids had just unreal answers to prayer. Staff would come up to me and ask, ‘Could you have the girls pray for...’”

Often God answered in a way that seemed almost too bizarre to believe, but the folks at



Continued on Page 31

WIM RETREAT, March 3-5

A PEEK AT OUR SPEAKER—

Lessons from the Fruit Bowl

By Marjorie Winchell

As a child I remember what a happy time it was when we had company come for dinner. Normally we sat around a table in the large farmhouse kitchen to eat our meals, but not when visitors came! When visitors came, it was different.

The very best china was carefully set on the table in the dining room. Special glasses were at each place setting and the silverware was clean and polished. All these were set on a fresh, white, linen tablecloth with matching napkins. The large lotus blossom-shaped bowl in colors of soft pink and white just set the table off beautifully. To a little girl like me—it was a lovely sight! All this certainly added to the excitement I already had as I waited for the guests to arrive.

Now that lotus blossom-shaped bowl didn't sit there empty! My mother filled it with fruit! There were oranges, grapefruit, bananas, apples, and grapes artistically hanging over its rim. Looking at it all was tempting, to say the least. My father, he got away with things like snapping off a grape or two as he walked by; but not us! We children didn't dare come near that fruit.

Those years were very difficult ones for our family. My father was a greenhouse grower who raised vegetables and flowers to sell. Disease had developed in the greenhouses damaging the crops before they could even be picked. We just didn't

have any extra money in those days. But, we learned from our parents that we could trust the LORD for all things. And for us, this fruit bowl represented God's provision and His blessing to our family.

Thinking back about that lovely fruit bowl, I don't only think of the blessings and provision of God both then and now, but I also think about the different kinds of fruit placed in that bowl. Each piece of fruit was different in every way. Many had been grown in different climates. Their skins were different as were their tastes. But arranged together in that bowl, they made a most elegant centerpiece for that beautifully set table!

I see the fruit bowl as representing the Church, a family, a retreat, or the like. As people we are contained, aren't we? We are in one place and we're together presenting a beautiful centerpiece to those who look on. We come together for worship and to edify one another. We are encouragement to each other, and we reach out with the wonderful good news of the Gospel. I may be the banana, and you the orange, and someone else an apple. We are alike, yet we are different.

Those pieces of fruit in my mother's fruit bowl looked perfect! I couldn't see any blemishes. Yet I know that if I picked up, say an apple, I might have noticed some small bruise, or there might have been some "brown spots" on the banana, signs of ripening. None were perfect we knew, but all were delicious, yes, even beneficial.

The same is true with us! Our Creator has given us qualities that are beneficial to the body of Christ. We were created with certain gifts just as each piece of fruit might be considered special for its nutritional benefits.

As to the bruises—these scars in our lives may be the very means by which the Lord uses us to aid and comfort others. Think of Paul speaking in 2 Corinthians 4:7 (KJV) in which he reminds us that "...we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us." And he goes on to say that, "We are hard pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed" (2 Corinthians 4:8-10). We are usable for His glory. Besides, brown spots on bananas are marks of maturity. Scars in our lives have given us wisdom and experience. The difficulties that come with life should be used to comfort and strengthen others with just the same kind of comfort and strengthening we received from the Lord.

Our appearances are only skin deep. We are all different, but in our differences we make up such beauty—just like that beautiful fruit bowl! Let's invite all our friends, our neighbors and acquaintances to come and feast with us as we come before our great and wonderful Creator.

"Come taste and see that the LORD is good" Psalm 34:9.

See WIM ad and plan to attend! **H**

Two Awful Eternities

There are two days in every week about which we should not worry—two days which should be kept free from fear and apprehension.

One of these days is yesterday, with its mistakes and cares, its aches and pains, its faults and blunders. Yesterday has passed forever beyond our control. All the money in the world cannot bring back yesterday. We cannot erase a single word we said.

The other day we should not worry about is tomorrow, with its possible adversities, its burdens, its large promise and performance. Tomorrow also is beyond our immediate control.

Tomorrow's sun will rise either in splendor or behind a mask of clouds—but it will rise. Until it does, we have no stake in tomorrow, for it is yet unborn.

That leaves only one day—today. Any man can fight the battles of just one day. It is only when you and I add the burdens of those two awful eternities—yesterday and tomorrow—that we are liable to break down.

Illinois Medical Journal



Omiai Revisited

By Nancy Sorley

I FIRST ENCOUNTERED OMAI (arranged marriage) when my Japanese room mate was of marriageable age (24, according to her mother). The pressure for her to marry soon was very great. Her non-Christian family didn't understand why she was so fussy as to only want a Christian. I watched her through the process of filling out the standard forms and getting an *omiaï* photo taken. I discovered that although she was attending seminary, dating was not something young people knew how to do, or do very well (from my American perspective). But *omiaï* worked for her. She actually had several *omiaï* before a Japanese pastor finally introduced her to a man who soon became her husband.

Former generations of missionaries sometimes served as "go-betweens" for Japanese Christians. I often wondered if this old Japanese custom is still relevant today. Has western influence wiped out this old tradition? As I was discipling a single, young schoolteacher a few years ago our lesson

came to Christian marriage. I encouraged her to pray for a Christian husband. But practically speaking, where would she even meet a Christian man? There were none in our small congregation. She was so busy at school that she wasn't able to attend any of the "singles" Bible studies or camps I suggested. She filled out the forms our denomination has for singles, but we didn't see any likely match on the short list.

Our church didn't have a Japanese pastor to look for a husband for her, so I felt the Lord showing me that this was to be my job. As I searched around for single Christian men, I found that not all Christians or Christian leaders feel that Christian marriage is that important. Looking at some of the churches, I saw that many young people marry non-Christians with the blessing of their pastors. Of course I know that we can teach and encourage, but we can't force anyone to marry a Christian. Even though discouraged at times, I was committed to pray with her for a Christian partner. I sent out the prayer request to our supporters and fellow missionaries. I was able to talk openly to her about her non-Christian boyfriends, and she broke off those relationships. I had to constantly pray for patience for her and for myself.

Several years later, I met a Christian schoolteacher who was single. After only talking to him for a few minutes, I felt this might be a good match. It took me several months, however,

before I could convince his pastor's wife that it would be a good idea to introduce him to my friend. Finally his pastor called me about introducing them to each other. The pastor took the lead and suggested an informal meeting at our church. On the appointed day, my husband and I waited at the church with Sachiko. The pastor brought the young man, and we sat around the table, where I served coffee and cake. For about an hour they shared their testimonies and talked. We mostly listened and occasionally filled in the gaps. Finally the pastor wrapped it up. After he prayed he said, "Now the purpose of this meeting is for marriage, so get to know each other, and decide if you want to get married. Take your time, but don't take too long." With that admonition he sent them out for dinner together.

As it worked out, the *omiaï* was a success! They fell in love, got married, and now have a little baby girl. I often wonder what would have happened if I hadn't gotten involved. There is great joy in seeing a Christian home established in Japan. I believe it is an important element if the Church is to be strong.

I have read that recently youth in the States (USA) are too busy to use the usual dating methods in finding marriage partners. Many are turning to the Internet for help. There are even Christian sites for matching up Christians. Maybe a Christian dating service is in the picture for Japan, too. The old custom of *omiaï*, however, is still a great opportunity for the Church to help its young people. This westerner certainly is in favor of *omiaï*! After all, my marriage was the result of *omiaï*, too! H

OUR CHALLENGE



Using the Laity *by Ed Smith*

I like to preach! I also like to teach! So when we were encouraged by our mission administration to give our laymen more responsibilities, I was not real enthusiastic about giving up part of “my ministry.” Besides, I have been to seminary and our laymen have not! My team leader, Mike Brooks, reminded me of the problems we have had with many of the pastors who have been to seminary where they were “infected” by liberal theology emphasizing social ministry as opposed to evangelism, or just as bad, the “I am the boss” attitude. Although there are numerous good, sound Japanese pastors coming out of seminaries, there are also a lot of new pastors who are not nearly as dedicated to the Lord as many of our laymen are. And, these laymen will be here long after we are gone!

So, I swallowed my pride and decided to give my laymen more opportunities to minister. When I asked people in my Sunday morning worship to “bring a message” they balked, feeling unprepared and uncalled to do such a thing.

Another emphasis our mission has given us, along with the emphasis on enabling laymen, is chronological storying as a method of teaching the Bible. Chronological storying of the Bible is simply telling the stories of the Bible in the sequence they occurred. The idea is that stories are easier to remember and easier to retell that way.

I began using this method for both my Sunday and Tuesday morning worship meetings.

After using the storying method for some time, I decided to challenge the members of the Tuesday morning home church to read the Scripture passage and then prepare to tell the story in their own words. I gave them a few questions to direct their thinking and tried not to get in the way of the Holy Spirit’s leading in their understanding of Scripture. I was amazed at how well the new Christians presented the stories. Also, their Japanese was obviously better than mine, both in terms of what the Japanese Bible says and in using their own words. After one of the members shared the story, each person shared what he or she thought it meant, with emphasis on what the story tells us about the nature of God, the nature of man, and how God and man relate.

Everyone on Tuesday morning did so well that I decided to use a similar method on Sunday mornings. This was more difficult for me because Sunday morning was “my time to preach.” However, I was committed to leaving our people with the ability to get along without me. I had to remind myself that they do have the Holy Spirit. But this time, rather than asking believers to “bring a message,” I asked them to tell the story from the Scripture verses I had given them

ahead of time. I had no trouble filling up my calendar with willing people. I gave them a list of Scripture passages with each story subject and left the rest with them. Again, they have done a great job! Two teenage Christian girls took turns and did wonderfully. They even drew helpful maps!

Using chronological storying, I have prepared a sheet with the list of stories and clip art to help in the remembering of them, with the Scripture and the title under each piece of clip art. (I got most of my clip art from “Art Explosion,” which has a large number of religious and Bible story art. Another source is “ChurchArt Online,” which requires a subscription fee.) I hope the clip art will help our people remember the order of the stories, and I also review the story line from time to time with them. In this way, they are able to tell the basic stories in the flow of the Old Testament—from creation to Solomon. I have been impressed how often our people have taken it on themselves to look at other verses, putting the stories in context and adding applicable New Testament verses. We always follow the story with each person sharing their *kansou* (reflection or comment) or *tekiyou* (application), telling how God had spoken to them through the story. I share last to be sure the main point or points are not missed, but they usually get them all. The Holy Spirit does a good job leading our believers

in their sharing and in preparing the hearts of the listeners!

Where did I go next? I went to the New Testament and tried to take the main stories of the Gospels—Christmas, Jesus in the temple, Jesus' main teachings and parables, healing stories, and the opposition of Jewish leaders. You cannot cover everything the first time around, but this gave the people a chance to see the "thread" in Scripture. Then going back to the Old Testament I gave an overall view of the Bible through other literature, like Job, Psalms, Proverbs, and the Prophets. Or sometimes I go from the Gospels straight into Acts and spend two or three months on major stories of the early Church. This may be followed by some of Paul's letters to show the teaching in the early Church. Again, I cannot do everything if I want my people to remember the main story line of the Bible, but I do need to give them a line on which to hang the Biblical outline.

We were amazed at how the new Christians were excited by this method. I had hesitated to emphasize the Old Testament because "I am a New Testament Christian." But, teaching the

Old Testament first gave our people a better understanding of the New Testament so when I introduced Jesus they were ready to accept Him as the fulfillment of God's promises throughout the Old Testament. Some storying advocates "warn against" presenting Jesus too soon, but we found that the Lord led when people were ready.

These methods are for Christians and non-Christians, although I do not ask non-Christians to share stories in worship. Non-Christians gain from the storying approach because they see how Jesus fits into God's plan. Christians gain because they see the context of the Bible and the unity of God's Word. They also have a Bible teaching method that is easy to remember. They gain confidence in sharing in a non-threatening way; Japanese love stories!

One other thing I have done is to prepare a daily Bible reading program. I have not liked the systems I have found because there is often too little Scripture, or too much Old Testament. I prepare using the Chronological One Year Bible, and I have our people read about one or two Old Testament chapters and one New Testament chapter every day. Reading the Bible in chrono-

logical form reinforces the chronological storying method and also exposes them to Scriptures we cannot cover the "first time around." I do edit out some of the lists of names from the readings so we can keep it interesting. My goal is to read the Old Testament in two years and the New Testament every year. We start with the New Testament from December reading the Christmas stories, and the Easter stories can fall into the month for Easter, if you plan carefully. I have been asked how I can have seekers or new Christians read the difficult parts of the Bible, like the killing of women and children in the Old Testament. I trust the Holy Spirit to lead people in their reading of the Bible, and I trust the Bible to not confuse them as they read. **H**

Ed Smith is a missionary with Japan Baptist Mission. He along with his wife, Sharon, first came to Japan in 1970. Ed is on the Southern Baptist Pro-team working with professionals in Kansai.

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MISSIONARY EVANGELISTIC METHODS— TOOLS, FADS, OR STUMBLING BLOCKS?

READ FOR YOURSELF & YOU MAKE THE CALL!
BY DON WRIGHT

Yes, we are still teaching ENGLISH conversation classes. Here are a few thoughts concerning this ministry.

Reasons I think this is a great approach are:

1. People desire to learn English conversation. From two-year-olds to retirees, people are interested in English.
2. It is better for people to learn English from Christians in a church surrounding than in a secular setting.
3. Thousands of Japanese Christians took their first steps toward Jesus in a friendly English class.

Ways we have done it:

1. We have tried many different systems over the years. At times we have tried to be very professional with curriculum, etc. At other times classes have been very informal.
2. We have come to believe strongly that there should be some Bible presentation during each class. We try to avoid this being an evangelistic presentation time, but to make it an information sharing time. “Since you are studying English at a church (or with a missionary), this is an excellent chance for you to learn about the world’s best-seller, the BIBLE.” With this kind of approach rarely has anyone been offended.
3. Most often we have taken money for the classes but have tried to be less expensive than secular classes. We explain that this money is not for us personally, but will be used for the rent, minis-

try, or some other clearly defined purpose.

Things I have heard along the way that don’t match our experience:

1. If English students don’t become interested in the Gospel soon after beginning the classes, you should not waste your time with them and should move on.

This hasn’t been our experience. It is impossible to compare what the results might have been if we had not “wasted our time” with the less responsive students. We are so thankful to look back on those who took eight years or longer to come to Christ.

2. It is not an effective tool for evangelism.

I see the English program as only partly evangelistic. As I look at most of the students, I see English as a great “seed-sowing” and “fertilizing” activity. Every student coming to our classes takes significant steps toward Jesus. For some it is moving from never touching a Bible to now having a basic knowledge of it. For some it is moving from negative feelings about Christians to a more positive position. These are important steps!

3. It builds the image that Christianity is a Western religion.

That image is firmly entrenched in the Japanese mind. However, through our English programs we try to explain that this is not the case. Hopefully we are helping to set some people straight on that issue.

Final thought:

English? It is just a tool that can be one effective way of sharing the Gospel, and it’s a pretty good tool, too. **H**



Don Wright and his wife, JoAnn, have been in Japan since 1969. OPERATION JAPAN, Don’s brainchild, is only one of numerous ways he has effectively served the Christian community. The Wrights serve with Baptist General Conference.

REMEMBER THIS

God won’t ask what kind of car you drove, but He’ll ask how many people you drove who didn’t have transportation.
God won’t ask the square footage of your house, but He’ll ask how many people you welcomed into your home.
God won’t ask about the clothes you had in your closet, but how many you helped to clothe.
God won’t ask what you did to help yourself, but He’ll ask what you did to help others.
God won’t ask how many friends you had, but He’ll ask how many people you were a friend to.
God won’t ask in what neighborhood you lived, but He’ll ask how you treated your neighbors.
God won’t ask what you did to protect your rights, but He’ll ask what you did to protect the rights of others.
God won’t ask about how many times your deeds matched your words, but He’ll ask how many times they didn’t.

**Work as if you’ll live to be 100.
Pray as if you’ll die tomorrow.**

FREE JAPAN PRAYER FOCUS

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

Here is an extensive prayer list for your times of prayer. Please pray with us!
It is the one single most important thing you can do.

1. PERSONAL

- a) Repentance and cleansing, personal relationships, worthiness to pray
- b) Personal spiritual freedom from any remaining bondage
- c) Filling of the Holy Spirit
- d) Guidance for how to be involved in God's Kingdom as a whole, and Free Japan in particular

2. CHRISTIAN WORKERS AND OTHERS INVOLVED IN FREE JAPAN

- a) Pray for Christians in your Church and area to be renewed and empowered.
- b) Pray for more leaders and workers to be raised up for the Church and Free Japan.
- c) Pray that people will be led to pray for Japan in your Church, your area, Japan, and worldwide.
- d) Pray for pastors and workers to be protected both spiritually and physically, and that they will be blessed with a burning commitment to Christ and be filled with the Spirit.

3. SPIRITUAL FREEDOM

- a) Pray for spiritual authorities to be bound at the national level, the prefectural level, and the city level.
- b) Pray that the spirit of unbelief, worldliness, deceit, etc., will be bound.

4. SPIRITUAL AWAKENING

- a) Pray that the Holy Spirit will move over the area bringing people to His heart.
- b) Pray for the Holy Spirit to instill faith in God in people's hearts, preparing them for the Gospel.
- c) Pray that they will be convicted of sin, righteousness and judgment.
- d) Pray that they will have opportunities to hear the Gospel, and that God will enable them to hear and see the truth.
- e) Pray that God will save, fill with His Holy Spirit, and provide leadership to grow and continue in the faith.

5. UNITY

- a) Pray for unity within families and marriages in your Church.
- b) Pray for unity in your Church.
- c) Pray for unity between Churches in your city. **H**



*Prepared by Debbie Penner, FREE JAPAN founder.
Free Japan is endorsed by JEMA.*



P R E S I D E N T ' S P E N C I L

PRAISE THE LORD, Prison Fellowship International (PFI), the well-known ministry started by Chuck Colson, has come to Japan. PFIJapan has its own board and received a certificate as the one hundredth nation to begin this ministry. On October 22 Janice Kropp, Mizuko Matsushita and I attended the inaugural ceremony at the Shinagawa Prince Hotel. Dr. Ronald W. Nikkel, the International representative, speaking in English, gave PFI's vision for a holistic approach to reconciliation and the rehabilitation of prisoners. He stressed that rehabilitation is a total community involvement, and the process encompasses the criminal, the victim, their families, and the community. PFIJapan also has a vision to build a halfway house to help prisoners make the difficult transition back into society. Pastor Suzuki, a former *Yakuza* (Mafia), spoke of the power of the Gospel and the Word of God to change lives. He also mentioned the need for spiritual nurture while prisoners are still incarcerated. Later, Dr. Nikkel privately told me that they had wanted to come to Japan ten years ago, but the door was closed. The Lord has opened the way, and I would encourage you to pray earnestly for this new Japan-based ministry.

On October 31 the Nihon Fukuin Shinko Kai honored Ralph and Stella Cox, along with Dr. Susumu Akahoshi and Pastor Motoi Hatano for long, outstanding contributions to the spread of the Gospel in Japan. During the ceremony TEAM chairman Tom Sloan gave thoughtful and sometimes humorous anecdotes of the Cox's when he met them for the first time. Ralph and Stella have served in Japan for fifty years

establishing sixty churches and encouraging fifty people to enter the ministry—awesome achievements! Their recognition is well deserved! Lead on Ralph and Stella!

This will be my last President's Pencil, as we will go on home assignment this year, and a new president will take over from the Plenary session in February. For the past two years I have had the privilege of working with wonderful people on the Executive Committee as well as throughout JEMA. I give a special thank you to, Mizuko Matsushita, JEMA secretary, for all your work in keeping the wheels of the organization well oiled and running.

Sayonara
Ray Leaf, president

**Spring Issue Deadline:
February 15, 2004**

*Thank you for writing and sending articles to us.
We would encourage your continued involvement with
Japan Harvest Magazine.*

*Please send your articles/testimonies to your editor at:
dikropp@gol.com
or FAX: 047-486-6210*

*Please send photos to your production editor, Jim Rew, at:
therews@yahoo.com*

J E M A D A T E B O O K

Event	Date	Place
Mission Leaders' Consultation	February 23, 2004	OCC
JEMA Plenary Session	February 24, 2004	OCC
WIM Spring Retreat	March 3-5, 2004	Megumi Chalet, Karuizawa
JEMA Day of Prayer	April 5, 2004	OCC
Tokyo Prayer Summit	May 11-14, 2004	OBC ¹
Tokai Men's Prayer Summit	May 24-27, 2004	To be announced ²
Western Japan Prayer Summit	May 24-27, 2004	Hiruzen Bible Camp ³

¹ JEMA Office Tel. 03-3295-1949 e-mail: jema@jema.org

² Reinhard Berns Tel. 0587-24-7161 e-mail: R.Berns@allianz-mission.de

³ Ken Reddington Tel. 088-891-5717 e-mail: doulos@dl.dion.ne.jp



The Executive Committee meeting began with a preview of a CD of Dr. Bill Bright's last message to the Campus Crusade worldwide staff. It was a powerful and Spirit-anointed message. The CD will be shown at the JEMA Fellowship Evening following the Leaders' Consultation, Monday, February 23, 2004.

Although the treasurer's report was only through August, it will be complete by the end of the year. A substantial gift was received because of the closure of JMLI (Japan Missionary Language Institute), and these monies will be set aside for the Language and Culture Commission's use.

Both WIM and the Prayer Commission had good turnouts for their respective days of prayer.

Plans for the Mission Leaders' Consultation, Monday, February 23, are on schedule. One of the scheduled highlights will be Dr. Andy Meeko, who will speak on Family and Ministry Dynamics.

Much discussion ensued regarding the need to fill JEMA Executive Committee positions being vacated come the Plenary Session, February 24.

Janice Kropp reported that the fall issue of the Japan Harvest had been mailed. Jim Rew, production manager, attended a conference in Malaysia on magazine production.

The Language and Culture Committee is making progress toward becoming a Commission. Ray Landis of TEAM Karuizawa Language School and Miriam Davis of the OMF Sapporo Language School have agreed to be on the Commission. Their experience and expertise will be very helpful. More members will be needed to replace others going on home assignment this year.

The next Executive Committee meeting will be Wednesday, January 14, 2004 from 10 A.M. in the JEMA office.



Mission Leaders' Consultation
Monday, February 23

Featuring Dr. Andy Meeko who will be speaking on the topic: FAMILY vs. MINISTRY or Vice Versa.

Theme:
Balancing the Most Important Things While Living on the Edge

Some families are hurting themselves in the name of ministry; others habitually disregard ministry in the name of family. There is no doubt, ministers' homes need empowerment—to keep the most important things in balance—that they might make a dent in this society's statistics, and at the same time avoid becoming a statistic themselves.

You are invited to come for this special and timely presentation.

Andy Meeko's profile: Andy is a second-generation missionary to Japan. He has published over 100 articles and authored several books. He serves with Campus Crusade for Christ.

ENCOURAGING JEMA MEMBERS TO ATTEND
THE PLENARY SESSION
TUESDAY, FEBRUARY 24, 2004

Why attend? Some good reasons are:

- Important offices for JEMA president, treasurer, and member-at-large will be voted on.
- Reports from Commissions will keep you informed.
- President's message will bring encouragement.
- Worship, fellowship, and prayer will warm your heart.

See you there!



JAPAN HARVEST magazine BULK rate is being offered!

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Call the JEMA office at 03-3295-1949 or E-mail: jema@jema.org for copies today.

This & THAT

“Unfair! Unfair!”

By A.W. Tozer

“He was oppressed, and He was afflicted, yet He opened not His mouth...neither was any deceit in His mouth,” Isaiah 53:7,9.

Christians who understand the true meaning of Christ's cross will never whine about being treated unfairly. Whether or not they are given fair treatment will never enter their heads. They know they have been called to follow Christ, and certainly the Savior did not receive anything approaching fair treatment from mankind.

In language the word “unfair” seems altogether innocent but it indicates an inner attitude that has no place among Christians.

The man who cries “Unfair!” is not a victorious man. He is inwardly defeated and in self-defense appeals to the referee to note that he has been fouled. This gives him an alibi when they carry him out on a stretcher and saves his face while his bruises heal.

It is a certainty that Christians will suffer wrongs; but if they take them in good spirit and without complaint, they have conquered their enemy. They remember that Jesus was reviled—but any thought of His shouting for fair play simply cannot be entertained by the reverent heart!

July 25 Renewed DAY BY DAY, Volume Two A Daily Devotional compiled by Gerald B. Smith, Christian Publications, Camp Hill, Pennsylvania 1991.

Missionary Jim Milby & Shogi



Jim Milby, a long-time chess fan, was challenged to play SHOGI eight years ago while at

the Torch Bearers (Lake Yamanaka). He quickly climbed the amateur ranks placing in various tournaments including a Jyunyusho (Second Place) at the Funabashi Mayor's Cup Shogi Tournament. The NIHON SHOGI ASSOCIATION granted him 5 DAN (Fifth Rank) two Novembers ago! Congratulations, Jim!

The Milbys are working with the Kasukabe Evangelical Free Church. Pastor Takahashi encouraged Jim to work on his SHOGI skills. So that is just what he did, but not without a struggle. “When I played with a tough player, I often lost. That, however, was when I learned the most,” Milby confesses. “In order to get strong in the game I needed to keep playing strong players.” While sitting across from his Japanese opponents, he finds this a perfect setting for answering such questions as, “Where is your church located?” etc. Milby's answers become a means for reaching men. Last year on Pentecost Sunday, TM was baptized. Milby's hope is to see more Japanese men coming to Christ! The church in Kasukabe holds SHOGI tournaments several times a year, sometimes in a believer's home, sometimes at the Milby house. Talk about “serious” evangelism! Keep it up, Jim!

Teen Delinquency in Japan

By Eileen Nielsen

The Japanese approach to child rearing has gone largely unchallenged until recently. The motivating force behind this challenge is the jump in violent crime rates among young Japanese. From the previous year, there was a 25 percent rise in juvenile crime in just the first 11 months of 2000. A surprising quote from a recent governmental survey found that one-fourth of all junior high school students surveyed admitted to sometimes erupting with anger or becoming violent. Educators studying recent trends in Japan have come up with some frightening observations. These are:

Professor Gentaro Kawakami said that Japanese children “don't have a sense of what is right and wrong anymore.” Another observed, “our kids are spoiled” and “homes are places where children can do anything they want.”

Mariko Fujiwara, a specialist in youth culture, said, “Parents are busy working so they can shower all the latest gadgets on their children, the result being children spend too much time alone, which causes many of them to rebel...this generation doesn't know how to relate to people.” Famed violin teacher Shinichi Suzuki said, “The destiny of children lies in the hands of the parents.”

It is interesting to see Japanese society's reaction to juvenile crime. After a homeless man's being beaten to death in Tokyo, an article in the Mainichi Newspaper was noted as saying “the problem of juvenile delinquency will not be solved without a re-examination of the society that adults have created.” Another newspaper article by Kouichi Masada talked about children needing to find a safe place to vent and “adults who will have time enough to listen to them.”

The conclusion seems clear that “a child who has not been disciplined will become an adult without self-discipline and self-restraint.” This points to the important role parents play in raising responsible adults. Though this is obvious to those of us who have raised our children with Biblical principles, it is slowly becoming a realization to those who are searching for answers to the problem of juvenile crime.

In closing, it was very interesting to read about what's required in one place juveniles are sent to. The center emphasizes discipline, daily chores, and respectful social interaction between peers and with authority figures. These four aspects are essential to what we would consider to be the basis of Biblical child rearing. It appears that the Japanese are beginning to look for answers, and the Church plays a vital part in sharing what the Scriptures have to say about the whole issue.

Eileen along with her husband, Jim, serve with TEAM and came to Japan in 1990.



Thinking Theologically about Church Planting



Priority of the Word of God in Church Planting

by Dale Little

THE BOOK OF ACTS has always been a rich resource for thinking biblically about mission. In 2002, Baker published David Pao's Harvard Ph.D. dissertation, *Acts and the Isaianic New Exodus*. Pao argues that the priority Isaiah placed on the notion of the Word of God is a hermeneutical key for understanding Acts. He tells us that the Word of God, the Logos, is the central theme of Acts. The Word of God, or the Gospel, is used in Acts like a metaphor for God Himself. Thus in Acts 13:48 Luke can state that the Word of God was glorified.

The Word of God displays leadership in Acts. In 6:7, 12:24, and 19:20, the Word grew. The Word is alive. It is dynamic. The Word of God leads in establishing the early Church. In 20:32 Paul commends the Ephesian leaders to the Word of God. The powerful Word of God will mature them in faith and will reserve for them a future inheritance. Pao suggests that if we chart on a map the geographical occurrences of the Word Logos in Acts in the order they occur, we will see that the Logos leads in a linear fashion. That is, the Word of God does not move in a circular fashion, retracing steps as Paul did in his missionary journeys. Rather, the Word of God is like a military general accomplishing a specific mission with unchallenged authority.

This movement of the Word of God in Acts is best understood, according to Pao, in the light of Isaiah's focus on the Word of God. In Isaiah 2:3 the Torah will go out from Jerusalem. In Isaiah 40:7-8, in a reference to the end times, Isaiah prophesies that the Word of God stands forever. According to Isaiah 45:22-24 the Word of God will reign over the world—every knee will bow before God. The Word of God which goes forth from God's mouth in Isaiah 55:10-11 achieves its purpose or mission in the book of Acts.

Furthermore, Pao is convinced that Luke's ultimate concern in Acts is the Church. Through the leadership of the Logos, God raises up a people whose function is to witness to the Logos. So although it is correct to think of the Word of God in Christological categories—Jesus is the Word of God—the ecclesiological aspect of the

Word of God must also be recognized.

In sum, Pao argues that the Word of God has theological and hermeneutical priority in Acts. In other words, Acts could accurately be called the "Acts of the Word of God." If Pao's thesis is correct, and if it is valid to assume that 21st century church planting ought to bear some resemblance to the founding of 1st century Churches described in Acts, at least two implications follow for church planting.

First, the Church is born where the Word of God has powerfully worked. The Church wondrously comes into being in the wake of the dynamic Gospel. The Word of God calls the Church into being, reminiscent of God's Words bringing the original creation into existence. Church planting, then, can be viewed as participating in a missional journey led by the Word of God.

Second, whatever else church planters do, they must at least proclaim the Word of God. Management and strategy are necessary aspects of church planting ministries. Likewise, holistic service to the community can enhance church planting, providing a conducive context for it. But these sorts of items cannot be allowed to marginalize gospel proclamation. The core ministry of church planters must be the proclamation of the Word of God. Their proclamation seeks an initial salvific response from unbelievers and is the means of growth for believers. This of course

means that church planters must grow in their own understanding of the Gospel, demonstrating its power and dynamic in their own lives.

May the Word of God lead and grow your church plant! H



Dale was raised in Japan first as an OMF and then an EFCMJ missionary kid. He returned as an EFCMJ church planter 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. He holds a Ph.D. in systematic theology.

Here is Truth

By A. W. Tozer

Only God is Great.
Only God is Wise.
Apart from God Nothing Matters.
Only What We Do in God Will Remain
At Last.
Human (*my*) Sin is Real.
With God There is Forgiveness.
Only What God Protects is Safe.

We offer good taste and texture!

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

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Renewing Vision & Being Renewed

by the CPI Leadership Team

EACH YEAR the CPI conference emphasizes God's vision for the world! Yearly we revisit that vision and ask what God wants to do in and through us. "CPI makes you enriched about Christ's dream to His Church," said a worker from the Philippines. And there were even more "dreamers" at this year's conference!

Four hundred eighty-nine adults from 75 mission agencies and denominations traveled to Fuji Hakone Land for this year's conference. People from around the world came from such countries as Sri Lanka, the Philippines, Taiwan, parts of Europe and North America. Ninety-six children were involved in a program just for them.

A Southern Baptist missionary summarized CPI saying that it "is a definite movement of God equipping God's servants to multiply disciples and outreach across Japan, and it encourages those servants to stay focused on the cross, God's grace, and the Word."

CPI has been teaching and encouraging missionaries and Japanese to be involved in church planting movements since its inception in 1994. CPI's vision statement is: "Advancing God's Kingdom by mentoring leaders to be part of a movement that is multiplying churches that are multiplying disciples through the power of the Gospel."

Because of the commitment to church multiplication it is the desire of the CPI leadership

team to see that two objectives in synergy be reached at every conference. First, we plan to ask God to instill and nurture vision for these movements, and secondly to stir spiritual renewal for these movements

To instill and nurture vision

On Tuesday Dr. Steve Childers again presented to us God's vision as given to His Church. John Mehn, CPI director, outlined the current state of church growth in Japan. His challenge, "If the church begins to multiply, significant targets can be reached in the next twenty-five year period," gave new hope.

The conference allows all who attend to share the vision! It is here that missionaries, pastors, and laypersons can build trusting

arms to see the Kingdom of God advanced! This is all done in the atmosphere of the Gospel—our power source for renewal of heart and ministry.

One church planter put his thoughts about vision this way, "It enlarges my vision from the small region given to us by our mission to the way God can use me to reach all of Japan, Asia, and the world."

Dwight Smith of Saturation Church Planting International came from London to participate this year. His teaching on a shift in the church planting paradigm affected many. He spoke strongly for the need of a clear understanding of the missionary role, a clear understanding of what the Church is, and the need for leaders who understand leadership. One participant stated that he would "add more focus on equipping nationals to multiply, lead, and share their faith."

Dr. Akira Izuta spoke of the need to multiply ministries through the Church. He highlighted the need for compassion ministries here.

Veteran missionaries taught The Foundations of Church Planting and Development track. Ministry case

CPI director John Mehn outlined future plans for CPI in a message at the conference. Here are some excerpts from that Friday message.

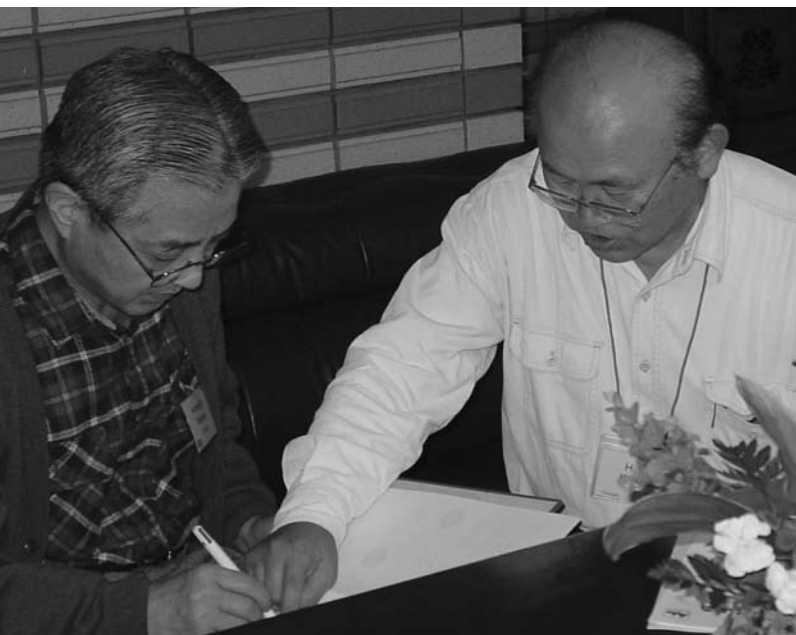
We have talked this week about church planting movements. These are definitely God things. We have also talked about church planting networks. This is simply locking arms together for our greater cause. Where we go from here is very simple. Each of us works hard toward the goal of a church planting network. Each of us prays hard for the desire that God would birth a church planting movement. Once one mission leader said in a meeting of many leaders that CPI will not start a church planting movement in our denomination. But CPI can help me start a movement in my denomination. We think he is right.

Our dream is that some of you will become network planters. We will work with you to establish church planting networks in your group and area. These networks we pray will become church planting movements with unprecedented spread of the flame of the Gospel.

But how do we do that? For the last few years, the CPI Leadership team has been dreaming of Leaders' Summits. These will be an ongoing network of training that will be more focused and more individualized. Leaders' Summits will look and feel entirely different than the national conference; they will be at the grassroots level. These Leaders' Summits will be small, limited in number for focused training. Leaders' Summits will be like boot camp for mastering church planting skills and creating church planting networks which foster church planting movements.

relationships in spite of great diversity. It is here where all can network—locking

studies in evangelism, discipleship, fellowship, worship, etc., were given. Charlie Williams led a training track on church planting movements in Japan.



Many were challenged to continue working toward church planting networks that will birth movements. One missionary from Canada said he would “emphasize more and spend more time training and mentoring leaders.” This same thought was echoed by a Japanese leader who said that he would spend more time developing leaders. A SEND missionary said that the confer-

ence was helpful in “sharpening my understanding of the overall plan of church planting.” Another church planter said he would “develop a philosophy of ministry.” A Campus Crusade member said we should be encouraged to “dream bigger.”

To stir spiritual renewal

The second purpose of the conference was to stir spiritual renewal for these movements. In addition to the opening talks on vision, Dr. Steve Childres talked on Wednesday and Thursday evenings about the cross as a “Majestic Theater” that displays to us the glory of God in the Gospel. He explained that the cross makes us both humble and bold. There were many who shared that they have indeed discovered new boldness. One Southern Baptist missionary said, “Personally I will spend more time looking at the cross!” A church planter said, “I’m encouraged that it’s OK to struggle, and I see my need of God more clearly. I also see my sin and this great grace and love toward me. This conference has affected my relationship with Christ, and through it (the conference) God has lead me to repentance and faith anew.” Another missionary (Tohoku region) shared his need for daily repentance.

This conference, according to a Kanagawa missionary, “just continues to call me back to the

cross and grace-based serving and living.” Several other missionaries said they were confronted by their pride, lack of understanding God’s love, new awareness of a critical spirit, self-righteousness and need for self-control. One Japanese summarized it well when he said, “My thinking of living the Gospel was too small.”

This emphasis on the spiritual dynamics of transformation was also highlighted in the second training track on the Gospel. “This course is a must for all!” A missionary from Kobe said that before the session it “sounded like something I didn’t need. After sitting through the first meet-

ing, I knew that this was exactly what I needed to hear. Nothing would be more important to me than learning to appropriate the Gospel in every aspect of my life and ministry.” Another missionary said, “This material is vital for the CPI Movement—more important than strategy and methodology of church planting.” As a result of the conference a church developer from Tokyo said, “I’ll be re-driven to Gospel/grace-based living, preaching, and discipling.” A Japanese said he wanted to “live my life in the Gospel 24 hours a day and share the Gospel 24 hours a day.” Because of the emphasis on the heart of the leader, a missionary from Hokkaido said that the conference was an “exciting place of hope.”

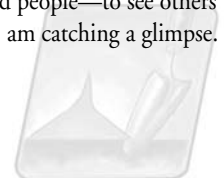
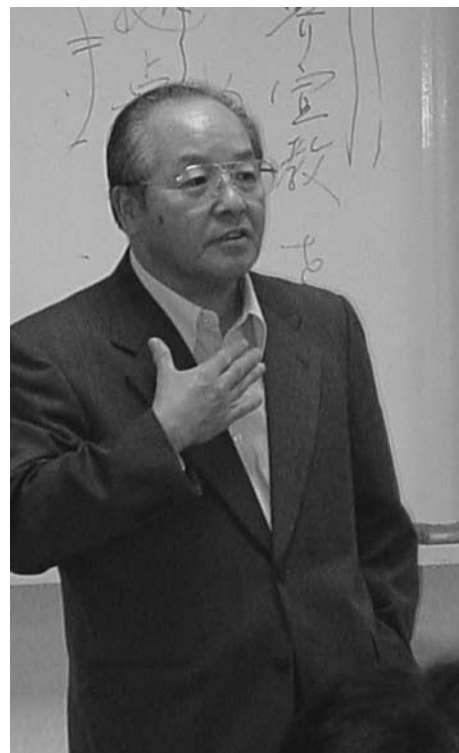
In addition to all the teaching, professional counseling was also offered. One said, “I feel that was truly why God brought me to this conference this year...personally there were many deep issues I had never had a chance to deal with, nor did I have the tools to find personal healing.”

Not only were there the main sessions and training tracks, but also there were 34 electives on practically every area of ministry. Pastors Kawasake, Ichihara, Ohashi, Akae, and Irikawa brought invaluable expertise. The worship services were great, as was the ladies’ luncheon, children’s program, and a youth ministry program supplemented by Sonlife ministries.

Several things were requested of each attendee. First, was to pray for CPI and share its vision. Second, was to plan to attend and send others to next year’s conference at Fuji Hakone Land from November 9-12, 2004. Third, was to work in one’s own region to help form a church planting network. One missionary said they would “like to see more networking in our area.” Fourth, was to help CPI by identifying CPI facilitators, advance our main church planting training curriculum, find more effective transferable resources for ministry and recognize more model churches and ministries throughout Japan. What can be done practically? More hands-on training is needed. (See sidebar for details.)

DVDs and other materials from the conference are available. Contact JEMA office. For more information see the CPI website: www.JCPI.Net

One missionary in student ministry said, “Knowing that many denominations are heading in the same (or similar) direction just proves how much God is behind this!” A TEAM missionary shared openly, “I’ve been asking God recently to show me His heart toward people—to see others the way God sees them. I am catching a glimpse. Thanks CPI!” **H**





Translated by
Mizuko Matsushita,
JEMA Executive
Office Secretary.

Number of Churches/Dendosho Stand at 7,806

According to a survey taken the Christian Data Book, as of May 2003 there are 7,806 churches and *dendosho* (preaching points) in Japan. This number includes 14 new churches. Throughout the year decreases and increases remained unchanged. Fourteen prefectures including Tokyo, Kyoto, Osaka, Hokkaido, Saitama and Chiba show increases in the number of churches. Eighteen prefectures show a decrease with Okayama showing the largest decline. Areas remaining steady with only a small decline were in Kanto and Chubu. It is interesting to note that in areas where a decline was reported, population is also on the decrease.

There are still 1,724 localities with no church. Areas and numbers are as follows: Chubu 373, Kyushu-Okinawa 363, Chugoku-Shikoku 305, Tohoku 246, Kinki 173, Kanto 151 and Hokkaido 113. With population flow to the big cities, churches in the provinces suffer.

Worship services held in a second language show English at 47%, Korean at 29%, Portuguese at 8%, and Tagalog at 6%. There are also worship services held in Spanish, Indonesian and Myanmar. Worship in Japanese along with a second language is somewhat common.

Archeological Documents Museum of the Bible

After much preparation, the Archeological Documents Museum of the Bible opened in Room 403 in Ochanomizu Christian

Center in November 2003. Unearthed ancient Oriental documents have been displayed in museums, but this is the first time that a museum is showing documents related to the Bible. There will be 100 or more documents on display. Among the articles are also the Replica of the Black Obelisk of the Great English Museum (London) and the Messiah Stone of the Louvre Museum (Paris). There are many interesting articles to see! You may visit the display from 1P.M. to 7P.M. on Monday and Saturday. Entrance is free or an offering may be given. Contact: 03-3304-7788 or Fax 03-3304-7730 for more information.

Twentieth Year Gathering of Japanese Christians in Europe

This gathering was held from August 7 to 10, 2003 in Germany. The 286 attendees, including children, came from Norway, Holland, UK, Germany, Switzerland, Austria, France, Italy, Romania, Luxembourg, Poland, Sweden, USA and even from Japan. These gatherings take place every summer at different locations throughout Europe and are sponsored by Japanese churches, each area taking their turn. Some who gather come from areas where there is no Japanese church, so it is a very significant time for them. Former missionaries and Japanese married to Europeans also join the gatherings. Japanese pastors from both European countries and Japan plan the worship services, give the messages, and organize prayer meetings at

their own cost. A special event at this year's gathering was the exhibition of works done by Japanese painters and artists living in Europe.

VIP Celebrates Tenth Anniversary

VIP Challenge Forum 2003 took place in September 2003 in a hotel in Roppongi Hills, Tokyo with more than 500 in attendance. There were 40 percent non-Christians who came as well. Mr. Mitani, one of the founders of VIP, explained why the VIP Clubs have grown so rapidly. 1) Businessmen can share their problems, be encouraged and receive mutual strength. 2) There are no regulations, and each club is left to its management. 3) They follow the voice and guidance of God, trusting to experience the impossible.

Mr. Sasaki, a lawyer, interpreted VIP as Vision Imaging Person, so members talked of their vision and how to realize it. Mr. Ichimura, also one of the founders, said that the growth of VIP is owed to the prayers of God's people. The vision is given in prayer and in the work of the Holy Spirit.

The Japan Evangelistic Band has celebrated 100 years.

Congratulations!



Miriam Davis came to Japan in 1975 from the UK and taught English in schools and universities in Nara Prefecture, Nagoya and Osaka for 8 years. In 1986 she joined OMF International and moved to Sapporo to do church planting and English teaching. Since 1990 she has been Language Advisor to OMF.

Lessons from a flower

By Miriam Davis

In October 2003 I received a copy of an article written by a friend after she had been to see the autumnal 'higanbana', a red flower often seen in cemeteries around the time of 'higan' or the autumnal equinox, on September 23rd. She began as follows:

花期はもう終わりと
 言われていたが、9月末、彼岸花
 の群生地に行ってみた。墓に
 植えられていて、毒々しい
 (gaudy) 赤色のこの花は、
 子供の頃から近づきたい
 ものがあつた。河の向こう
 岸を意味するこの彼岸とい
 うことばを聞くと、河を渡
 りたくもなつた。毎年の事
 である。特に高校生の頃は
 連れて行かれるような気も
 していた。昨年はホームペ
 ージできれいなこの花をた
 くさん見て、足を川につけ
 たい心境だつた。この夏ふ
 と、受動的に見るのではな

く、美しい花を写すという

視点に立ったら私の心は

変わるだろうかと思つた。

So off she went to look at the flowers and take pictures. She finished the article with her thoughts on how she felt looking at each picture she had scanned into her computer.

一枚一枚写真を見ていて

も、今までのように「河の向こ

うに行こう」という感情は起

きなかつた。今日で私は「彼岸

を乗り越えられたのだろうか。

'Miriam, what do you think about what I've written?' asked my friend. I checked on the meaning of 'higan' before replying. My electronic Kojien dictionary informed me that 'higan' means literally 'the other side'. It is the boundary between life and death, the crossing of the sea to the world of enlightenment. (生死の海を渡

つて到達する終局・悟り

の世界.)

Then I wrote:

"Your article reminded me of a Bible verse - Ecclesiastes 3:11. 'God has set eternity in the hearts of men.'" In my mind I had equated my own longings for the eternal, that deep ache in the heart I feel when I see something beautiful, with my friend's feelings. I interpreted her

feeling of wanting to 'pass over the river' as a desire for 'a better world' than this. I went on to say, "I felt a bit sad that you no longer seem to have the same longings you had as a child." It did not take long to find out how wrong I was in my interpretation. My friend was soon on the phone.

「河の向こう岸に行きたい」

means that I simply wanted to die. Now I am glad because I no longer feel I can't bear life anymore." My friend does not believe in Buddhist ideas of an afterlife.

It was a salutary, if embarrassing, reminder to me of how easily we can be influenced by our own backgrounds and experience in interpreting what people say, especially in cross cultural ministry in Japan where religious ideas are rarely clearly formulated. Whether the context is teaching the Bible or learning about Japanese religion, the question we must always ask is "What do you **understand** when you hear or use that word?"



TAKING IT ON THE ROAD

One fact of missionary life is furlough (maybe your mission calls it home service or home assignment, etc.). Sooner or later, if you're a missionary, you'll find yourself leaving Japan for a few months, or maybe a whole year. You'll be doing a lot of traveling, visiting churches and supporters, and will be expected to effectively communicate what you do here. Currently, I'm on furlough myself, and here are a few computer items related to furlough you might want to think about.

Your Presentation!

Will you use your computer to develop a presentation for use on furlough? It used to be that slide shows were standard. Now PowerPoint presentations are popular, fairly easy to create, and don't require the fastest computer. However, to show your presentation to more than a few people at a time, you need a video projector, which will run about \$2,000. If you've never done PowerPoint, it might seem exciting—on the cutting edge, but here in the US this is getting pretty much passé.

I think the best media to use to communicate your ministry is a video. We just finished creating a video tape that we edited on our computer. If you're going to do this, you'll need a really fast computer and lots of time. We had been pretty diligent about taking video footage during our whole term, taping church highlights, etc., and we spent over 100 hours editing all these video clips into a 10-minute video. To do this you will need a computer with a 2ghz or so processor, at least 512mb memory, and an 80gig hard disk. You'll also have to buy some editing software (we used Pinnacle for \$100), and you'll probably need to add a card to your computer through which you'll capture the tape. If we had known how hard this was going to be, we probably wouldn't have attempted it ourselves. The learning curve is pretty steep—definitely not for the faint of heart!

Former missionary to Japan, Mark Ramquist, has a company that will produce a video for you. Last year he traveled to Japan and did the groundwork for several missionary "stories" and then went back to the US to do the editing. The people I talked with were very pleased with the result. You can contact Mark at mark@auroramedicpro.com

Creating an effective presentation is costly in terms of time and money. However, if you calculate your total support for five years (if you're on a four-year term/one-year furlough schedule you're raising money for the next five years) you'll be surprised to find that you are undertaking a major fund raising project, and it deserves to be done well. Finally, remember that lecturing alone is probably the worst way to communicate. You can use PowerPoint, slides, video, even photo albums, but a picture really is worth 1000 words.

Buy or Keep?

When you think of traveling to your home country you will probably ask yourself if it's time to also buy a new computer when you arrive. Notebooks are easy to transport, but what about your desktop? As I wrote earlier, many cases are small enough to put in a carry-on and take on the plane with you. When you arrive get a monitor and keyboard, and you're on your way. If your computer is more than a few years old, you'll be amazed at what you can buy new for very little money. As I write, Dell has a new and very fast desktop computer for \$450 with monitor, free shipping, free digital camera, and free printer! That's pretty hard to beat. Notebooks will cost you \$800. Even if you keep your old computer, you might be interested to know that Microsoft has just come out with Office 2003. This is the only software that many of us need, and it comes with Word, Excel, and PowerPoint. They now have a "Student and Teachers" edition for \$150 that is legal to load on three computers in the same family. At least one person in the family must be a student or teacher!?!

E-Mail

Most of us depend on e-mail for much more than just keeping in touch with friends and family. E-mail is essential when you are setting up a complicated furlough itinerary of visits to several churches and for keeping in touch when you're traveling for weeks at a time. It can be disastrous to suddenly change your e-mail address after coming to your home country, because no matter how hard you try, some people will still

write you at your old address. I think that a few months before furlough starts, you need to make sure you have a permanent and portable e-mail address. You always get an e-mail address when you sign on with any internet provider. However, when you go back to your home country, you will likely change providers; you'll lose that e-mail address.

I would suggest that you set up an e-mail address that is not connected to your internet provider. Many missions will provide you with an e-mail address, or you might want to pay Yahoo \$30 per year for their premium e-mail service. Unlike the free e-mail accounts from Yahoo or Hotmail, that are flooded with spam, and not always the most reliable, this "premium" service will work with Outlook Express. Make sure that your permanent e-mail account is accessible through the web, for those times when you have to check your e-mail from a friend's computer, or public computer. Also, look for an account that comes with its own SMTP server, which is necessary for sending e-mail from some ISPs. This is one advantage that AOL has, in that you can use it from either country. High-speed internet service here in the US is a little behind Japan. DSL service is not available in many cities, although it is coming on strong. Cable is also a good option. Either type of service will cost you between \$30-\$40 per month. Dial up accounts are still between \$15-\$20 per month. Also the great IP Phone service available in Japan (the really cheap way to call the US for 2 cents a minute) is non-existent here.

Write me with comments, idea or questions!

missionarygeek@yahoo.com



Karyn Zaayenga came to Japan in 1988 to teach English and is now serving as a career missionary with TEAM.

**A report on the CAN Worship Seminar
September 21-23, 2003**

By Karyn Zaayenga

“You can lead a horse to water, but you can’t make it drink.” As missionaries, as Christians, we understand this proverb. We can explain God to people, but we cannot make them believe!

However, the recent CAN Worship Seminar challenged me to think of better ways to “explain” God to people. The main speaker, Byron Spradlin, described worship leading as “ushering people into the presence of God,” that is, preparing a place—an atmosphere where people can encounter God and be changed.

Over 180 people from 20 different prefectures gathered at the Yoyogi Olympic Memorial Youth Center in Tokyo for this three-day seminar. Special congratulations and appreciation go to Paul Nethercott (TEAM), Gary Bauman (Asian Access Japan), Ken Taylor (CBI), Mika Tsuneda (CAN staff), and the 31 other staff members who helped make this such a well-organized, beneficial event.

Byron Spradlin, President and Director of Artists in Christian Testimony, challenged us to “go outside the four walls of the church” and bring God to the people. He encouraged us to allow people to encounter God, be changed, and then tell others (as I am doing through this article!).

Pastor Koji Hayashi of Tokyo Metro Church spoke on the collaboration between the pastor and the worship team. He said, “The sermon isn’t the whole service. The whole service is the sermon.” He described how a team works together toward a common goal—in our case, leading people to Christ and building churches—and that goal should be our uniting force.

Mako Fujimura, the Japanese-American painter who President Bush recently appointed to the National Council for the Arts, talked about beauty and worship. He likes the Japanese word for praise, *sanbi*, because it contains the word, *bi*, meaning beauty. He challenged us to make our worship a thing of beauty.

Fujimura also spoke of how to make beauty from ashes, a theme that prevails in his work as he lives only three blocks from the former World Trade Center. “Mako’s” New York-based project for allowing artists to express their feelings after 9/11 is what drew him to the attention of the White House. Fujimura also challenged us saying that any time we use our God-given gifts and imaginations without praying—without going to God, we are using our art as a weapon, and we ourselves become “terrorists.”

(This past Christmas, Fujimura led an outreach called “Christmas in Peace” in the Tokyo area through Campus Crusade for Christ’s International Arts Movement.)

Along with the main speakers, the seminar included many workshops from the basics (Working with Your Pastor, Worship Leader’s “Toolbox”), to the practical (How to Use Power Point, Guitar/Rhythm/Piano/Vocal Practice), to the theoretical (Multi-Media and Worship).

For a beginner like me, Gary Bauman and Mika Tsuneda’s

workshop on “Preparing and Implementing Worship” was a perfect introduction. As a church planter, I was afraid that much of the seminar would not apply to me because my church doesn’t have a worship team or even a piano player at this point! However, the Biblical basis of worship is important no matter what the size of the Church. The detailed handouts have enabled me to share what I learned with my pastor and other Church members.

I especially enjoyed the workshop on using drama in worship. The instructor described drama as “the appetizer before the main dish.” Its purpose is to bring up the question, make it visual (our culture has moved from oratory to visual), and make the concepts understandable to non-Christians (as Jesus did with parables). I appreciated the practical comments on script writing, working with the pastor, and working with the “actors” that you have!

Each day included time for “networking,” when people were grouped together based on their interests/ministries: pastors, worship leaders, vocalists, guitarists, rhythm instrumentalists, pianists, etc.; I ended up in the group entitled “Others”! We had artists, dancers, actors, writers, etc. How exciting to see God’s creative abilities expressed through His people. In the future CAN plans to expand its worship focus to more fully embrace these artists.

*My faith is all so frail a thing:
Each wind of circumstance
Can lift it up, or let it down,
A whim of time and chance.*

*But like a granite pinnacle,
Against life’s changing tides,
Serene, secure, immovable,
Thy faithfulness abides.*

*And so, for all the tests and trials,
The times of storm and stress,
I count not on my feeble faith...
But on Thy faithfulness.*

Helen Frazee-Bower



Pre-emptive Love

Reviewer: Nancy Sorley and her husband are with the Baptist General Conference and are planting a church in Nara City.



Pre-emptive Love

George L. Olson, 1st Books Library, 2002, 178 pages

While many missionaries in retirement try their hand at writing biographies or the history of their missions, Olson has taken on the challenge of a short novel centering on his own life and work in and around Japan. Though a work of fiction, we catch glimpses of Olson's own missionary life in Japan as the main character Joe Weaver vacations at Lake Nojiri, reflects on his ministry in Hiroshima, and organizes a TV crew in Tokyo.

Joe and his comrades set about to produce a TV mini-series that will encourage the people of Hong Kong when their land reverts back to Mainland China. Woven throughout the book is the underlying story of Watanabe, the POW translator, who faced a challenge to his own Christian faith. The novel has an array of international characters coming from England, America, China, and Hong Kong. Each has a different perspective on historical events, both past and present. We also see Japan through the eyes of both a veteran missionary and a first-time visitor.

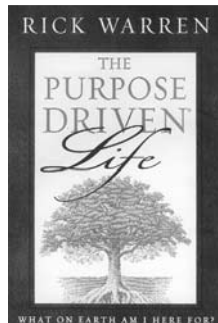
The theme of sacrificial love and the fear of the turnover of Hong Kong to Mainland China are mingled with spies, political intrigue, and missionary work. We follow Joe from the porch of his cabin in Nojiri to meetings at the press club in Tokyo and on to Hong Kong as he fulfills a promise made long ago.

This book will make for some good, light reading as you sit at your *kotatsu* this winter, joining Joe as he watches the sun set over Lake Nojiri, while savoring a slice of blueberry pie. The book can be ordered at: www.1stbooks.com



The Purpose Driven Life and Principles of Japanese Discourse

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

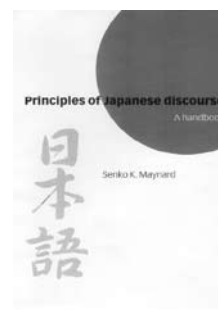


The Purpose Driven Life

Rick Warren, Zondervan, 2002, 334 pages

Rick Warren, pastor of Saddleback Church in California, has written "a guide to a 40-day spiritual journey that will enable you to discover the answer to life's most important question: What on earth am I here for?" While the book is not perhaps "a groundbreaking manifesto" as described on the back cover, Warren is a good communicator and clearly shows God's purposes for life and helps readers to understand the big picture. The five purposes Warren focuses on are identical to the purposes he develops in *The Purpose Driven Church* (now in its 8th printing in Japanese). Quoting the Bible over 900 times from 15 different versions, Warren shows how we are planned for God's pleasure, formed for God's family, created to be like Christ, shaped for service, and made for a mission. He has some very practical insights on how to fulfill these purposes. I especially appreciated his wisdom on cultivating community, restoring broken fellowship, and protecting your church. Winner of the 2003 Book of the Year award from the Evangelical Christian Publishers Association, this book will hopefully be available soon in Japanese. Ten million copies of *The Purpose Driven Life* have sold since its release in September 2002 according to Pastors.com, a web site that Warren

founded to encourage pastors (where the book is available for a 45 percent discount). This is a book to work though and then share with a friend.



Principles of Japanese Discourse

Senko K. Maynard, Cambridge University Press, 1998, 309 pages

How many missionaries can say they have mastered Japanese? How many are making progress in understanding more fully some of the complexities and subtleties of Japanese?

Maynard's book will help all who want to get a more thorough grasp of Japanese and a better feel for the language. Maynard, professor of Japanese language and linguistics at Rutgers University and author of numerous books and articles in both English and Japanese, provides the first detailed description in English on Japanese rhetorical style and strategy. She presents 30 examples showing how Japanese discourse is organized. Most time in language school is spent learning new vocabulary, mastering grammar, and focusing on pronunciation. Maynard takes students to the next level, explaining the bigger picture, the discourse framework, and showing how organizational structure in Japanese is signaled in different ways. Examples deal with topic structure, *danraku*, sentence chaining, *ki-shoo-ten-*

ketsu, and other strategies used in contemporary Japanese texts.

Maynard includes practice readings (essays, narrative, advertisement, a comic, and newspaper columns) along with vocabulary lists, notes, and other activities for students as well as translations of the readings. She helpfully summarizes the results of research on Japanese discourse and language drawing from both English and Japanese sources. For those who want to learn some of the intricacies and nuances of Japanese and keep growing in the ability to communicate fluently, this book is an excellent study guide.

Japan Harvest readers will also want to take a look at the 5th edition of *Kenkyusha's New Japanese-English Dictionary* which has just come out (July 2003—see the website at <http://www.kenkyusha.co.jp>). More than 700 pages longer than the 4th edition (1974), this is the most up-to-date and in-depth (and expensive!) dictionary with some 130,000 entries

including words like *iwakan*, Harry Potter, and numerous diagrams. For one who has used the 4th edition for many years with its *romaji* headings, it will take a while to get use to the *kana* headings, but this is an indispensable reference tool.

For Further Reading:

101 Japanese Idioms by Michael L. Maynard and Senko K. Maynard (Passport Books, 1993).

Japanese Communication: Language and Thought in Context by Senko K. Maynard (University of Hawaii Press, 1997).

FAMILY

WHAT TO DO WITH A BUDDING PRODIGAL—Part II

This is the last of a two-part segment. Part I was in this magazine, Spring 2003

THIS PAPER, written by Kenneth Gray, was given at a conference and has been revised as an interview.

Background: For eight years Kenneth and his wife housed MKs returning to the States for higher education. At one point they were “parents” to some 28 youth, most in their teens.

These teens had their share of “growing pains” with some just being outright rebellious.

We, as missionaries, are getting our children ready to live independently. How are we doing?

Do we have budding prodigals? What should we do? May you be encouraged and challenged by more answers from the experience of the Grays!

Q: When space ran out for this interview in the spring *Japan Harvest*, I think we were talking about sweet memories of your upbringing and all the important elements needed for helping our children become responsible adults. Is there anything you would want to add?

K: Well, yes. Good music is also an important element. And I don't just mean Beverly Shea. I feel we fall into error if we try to keep everything “sacred.” God has created every good thing for us to enjoy, so says the Apostle. So we have plenty of good music around our

house—secular and sacred!

Q: Thank you for giving us that good reminder! Now, what would you say is the most important element in family atmosphere?

K: Our marriage relationship! If our marriage doesn't show Christian grace, we are in for trouble. Marriage, according to the Lord, is to reflect Christ's relationship with the Church. That is the standard. With that in mind, we just can't afford the luxury of quarreling. I don't mean a difference of opinion; children can understand that! I mean quarreling miserably, not getting along. Two of our “kids” (MKs) came up and sat down in our bedroom one day and made the startling statement, “Do

you know, we just couldn't see marriage at all until we met you." If anything ever put my wife and me on the spot, that was it.

Q: We missionaries worry about our high school grads leaving us and going out into the "world." How can we prepare them well for all that?

K: When one of our boys went off to college, the flood of intellectualism really caught up with him. His faith was shaken, and he floundered for quite a long while. But the thing that encouraged me was that as soon as vacation came, just like a homing pigeon, he headed right for home. Then one day he wrote about two of his favorite professors who had recently married: "Dr. So-and-So and his wife are getting a divorce." This caused our boy to take a good look at what made marriage strong.

One reason why home atmosphere is so important is that your child, when he makes the big decisions in life, isn't going to make them primarily on the level of his intellect. The major decisions tend to be made on the level of the emotions. Your child is going to approach the decisions and problems of life with the intuitive insights gained unconsciously while living at home—and these are received largely from the atmosphere we parents create.

Q: After we've spent the early years teaching our children respect for authority and providing a warm, nurturing atmosphere, what else would you say is important?

K: Our attitudes. Our attitudes—even when things get tough. Now, obviously, nobody likes to see kids get into trouble. We certainly aren't indifferent to their activities and ideas. But let's not expect our children always to run on an even keel. Did you when you were a young person? When a youth is having a shaky time, that's when our attitudes are crucial. Psychologically, there's nothing so devastating (or reassuring) to a teen as to know that the folks aren't pressing the panic button—that they don't really believe he's going to go off the deep end. There's real security for a youth in knowing, "They still believe in me." You might ask what the basis for my confidence is. Well, it's the Word of God. God has made a covenant of grace and mercy with us: "Train up a child in the way that he should go, and

when he is old he'll not depart from it." As our teens move into adulthood, we must remember that true faith in Jesus Christ is not easily born. There may be some rough times. There may even be rebellion. We've had them rebel in our home—our own kids, to get down to the personal. And yet, I could not be too disturbed. In my soul I felt sure that although the prodigal would go down the road the wrong way, he would turn around!

Q: I'm listening. Tell me more!

K: I imagine the prodigal in Jesus' story gave the father more joy than the other son did. Not that he had pleasure in seeing the boy leave home; he didn't enjoy the rebellious spirit. But here was a boy with drive, with initiative, a boy who wanted to do something. It takes a person with a bit of character to get up and do even the bad things he did. So the father let him go—in faith; and he waited for him to find himself—in faith. The thing is this, we must not limit God in what He uses to bless people. Habakkuk discovered that. He prayed to God, "Bring revival, Oh Lord, but don't bring the Chaldeans." And God's answer was that He would do something that Habakkuk wouldn't believe. He brought revival by bringing in the Chaldeans. And God may use the Chaldeans in your child's life.

On the other hand, the crisis in your child's life may not come to outright rebellion. Maybe he will just go through the typical process of questioning everything. And how do you react? I have seen parents who throw up an iron curtain the minute their young people bring up problems and questions. Sometimes we parents haven't learned to fasten our seat belts and sit tight. After all, what proof have you got that there is a God! What are you going to say to your senior high or college student? "You're not talking like that in this house!" No wonder some kids won't talk to their parents. The parents can't take it. They panic.

Let me say a little more here. One semester vacation one of our boys came home confused, all full of doubts; "I'm just a damn cynic," he announced. Now, you and I may not like that, but are we willing to take our children the way they are? We tell sinners to come to Jesus that way, don't we? Come just the way you are! Yet I've seen

parents turn young people out of their homes because they doubted Christian truth. "They're not going to stay in my house and believe the way they do!" I wonder how we would fare if God treated us that way when we have doubts.

And let me mention one more thing about doubts. When our kids have doubts, we show them the answer. You're not going to argue out proof. You cannot prove scientifically to a young mind that God exists. But you can act like God exists. You and I can really believe that the Spirit of God touches people in answer to prayer. And the beautiful thing is that when He does it, He does it so well. You and I fumble around with our kids' questions and problems, but the Holy Spirit just takes His time. He may even let them stew in their "own juice" for a while. But in the end He will get through to them without the arguments of panic-stricken parents. But, of course, it won't do any harm if those parents are quietly exhibiting God—exhibiting their faith in Jesus Christ.

Q: Thanks for saying all that! We needed to hear it. Anything else before we end our interview?

K: Read what your kids are reading. I think we need to stay informed and current. How can you talk about issues your young adults are facing if you have no idea what they are being exposed to? So what's our job as parents? Keeping our attitudes positive and encouraging with the confidence and faith that God's in control of our children. We've built into their lives the principles of authority, we've provided the right kind of "growing up" atmosphere, and now we stand by them as they find their ways.

Our young cynic will come home from school next weekend, the keenest thinker in our family of 28 kids, and we cannot help but love him. I'll probably meet him on the interstate at two o'clock in the morning. My wife will be up and she will have bacon and eggs ready for him by the time we get in. And we won't tell him what a counselor at the nationally known training camp told him recently: "Son, all I can do for you is pray for you as a heretic." No, we will just quietly make it clear that we love him, that nothing's changed in our hopes and expectations for him, that nothing can shake our faith in God's grace to bring home one more prodigal. **H**

Worry Chart

Francis C. Ellis tells about a businessman who drew up what he called a "Worry Chart," in which he kept a record of his worries. He discovered that 40 percent of them were about things that probably would never happen; 30 percent concerned past decisions that he could not now unmake; 12 percent dealt with other people's criticism of him; and 10 percent were worries about his health. He concluded that only 8 percent of them were really legitimate.

Gospel Herald

Continued from page 11

FBC were fast learning to trust God and do what He said, even if it sounded crazy. On one occasion the FBC data base had a problem that none of the technical minds could solve. After hours of trouble-shooting, they decided to pray. Chuck asked a friend from the house church, who'd often displayed insight from the Lord, to pray for their problem. His friend prayed and came back with the cryptic message, "the data's too big" and "1362." "This guy, who is so conservative and reserved, felt really awkward giving us that answer because it sounded so strange." But the FBC team knew that this answer might just be from the same God Who told the Israelites to take Jericho by marching in circles and blowing trumpets. As they continued to work on the problem, they discovered that they had tried to enter more records than the data base could handle, and that line 1362 of the code contained an error.

In another crucial moment, an unaccounted-for but desperately needed \$81,000 appeared in an FBC bank account with no explanation. "We contacted all the banks involved, but no one knew how or why the money was there; it just was." Weeks later one of the banks discovered their error and had to remove the amount from the FBC account, but by then they had enough funds to cover the loss.

It wasn't about the business!

Because of FBC's success, Chuck occasionally has the opportunity to teach others how to start a business in a foreign market. Over the years FBC has developed 25 essential principles that lead to



good business, but Chuck maintains that the core of what made things go right for the company was their resolve to walk by faith and not by sight. "A lot of people work hard. A lot of people have clever ideas for a business. We're just normal people, and we had the same ups and downs that anyone else would. We had no special skill or insight. What we had, however, was a personal drive to experience the power of God. We had a genuine excitement about what God was doing in our midst and we wanted to share it."

God didn't just bless the development of

the business; He blessed people's lives. On one occasion as Chuck shared at the house church about the power of God, a woman visiting for the afternoon finally had to stop him because what he said overwhelmed her. "I felt awkward, like, maybe I shouldn't be sharing all this stuff. I'd gone on and on and thought I'd overdone it." Some time later Chuck found out that the conversation had been life changing for the woman, who rededicated her life to Christ and was seeking to be engaged with God in the same way as the Graffts and their friends.

Yet another life changing event took place when a customer called the office about her order. She had been waiting for its arrival for six weeks. The customer service people got busy



looking everywhere for the record of her order but couldn't find one. Soon the whole company was searching high and low. Nothing! "We cared so much about our customers, and we really wanted to make a positive impact on the foreign community, so any kind of failure was really emotional. Since we had no solution, we stopped everything, and the entire office staff prayed that God would help us. Now, not all of these people were Christians, but they were used to me doing this."

After praying Chuck decided he should call the customer and explain that there was no record of her order anywhere. Before he could say anything the lady thanked FBC for taking care of the problem so quickly. She had just received her order, and everything was there. Chuck immediately told the good news to his staff, and one of them, an Orthodox Jew, completely broke down. "I want to know the God Who does these things—Who you talk to like this."

The lives most affected during this time, however, were the Graffts. "There were miracles and conversions and amazing answers to prayer, but that wasn't every day. People who knew us then could see the hard stuff we went through as well. We were so unsure of ourselves. We'd discover something and try to figure out if maybe it was something we should try. We'd try it. Then we'd want to check and double check." Chuck believes that to learn to trust God, they had to learn not to place any confidence in themselves.



"He wanted us to be that close to Him, that dependent on Him, and to rely on Him that much. He held us on the edge of "giddy confidence" (in Him)—where it was so scary we had to hold on that tight."

Now fifteen years later the FBC success story has been published in several articles and has been featured on TV. Chuck desires more than ever to tell people the real reason behind FBC's success. Even more than having an accurate account for interviews, Chuck wants his children to remember all that has taken place. Commenting on what he hopes they have learned from the experience, Chuck says, "It wasn't about the business; it was about the adventure with God. Anyone can experience God's power in his or her every day life. We should do everything in the same way. We should have butterflies." **H**

Dawn Wyatt is a communication specialist for an employee association and a writer. She attends the University Covenant Church and helps with a small group ministry. Dawn lives in Davis, California.

WHO SAID WHAT?

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Oswald Chambers

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Charles Spurgeon

"Whenever God called men into closer relationships or higher commission, God accompanied the call with some marked revelation of Himself." *A.B. Simpson*

"There is no power apart from suffering. There is no elevation without humiliation."

Cathrine Marshall

God's name El Shaddai means **ALMIGHTY GOD**, the God Who is enough!

MAIN SPEAKERS



Dr. Stephen Olford



Dr. Raymond Brown



Dr. David Olford

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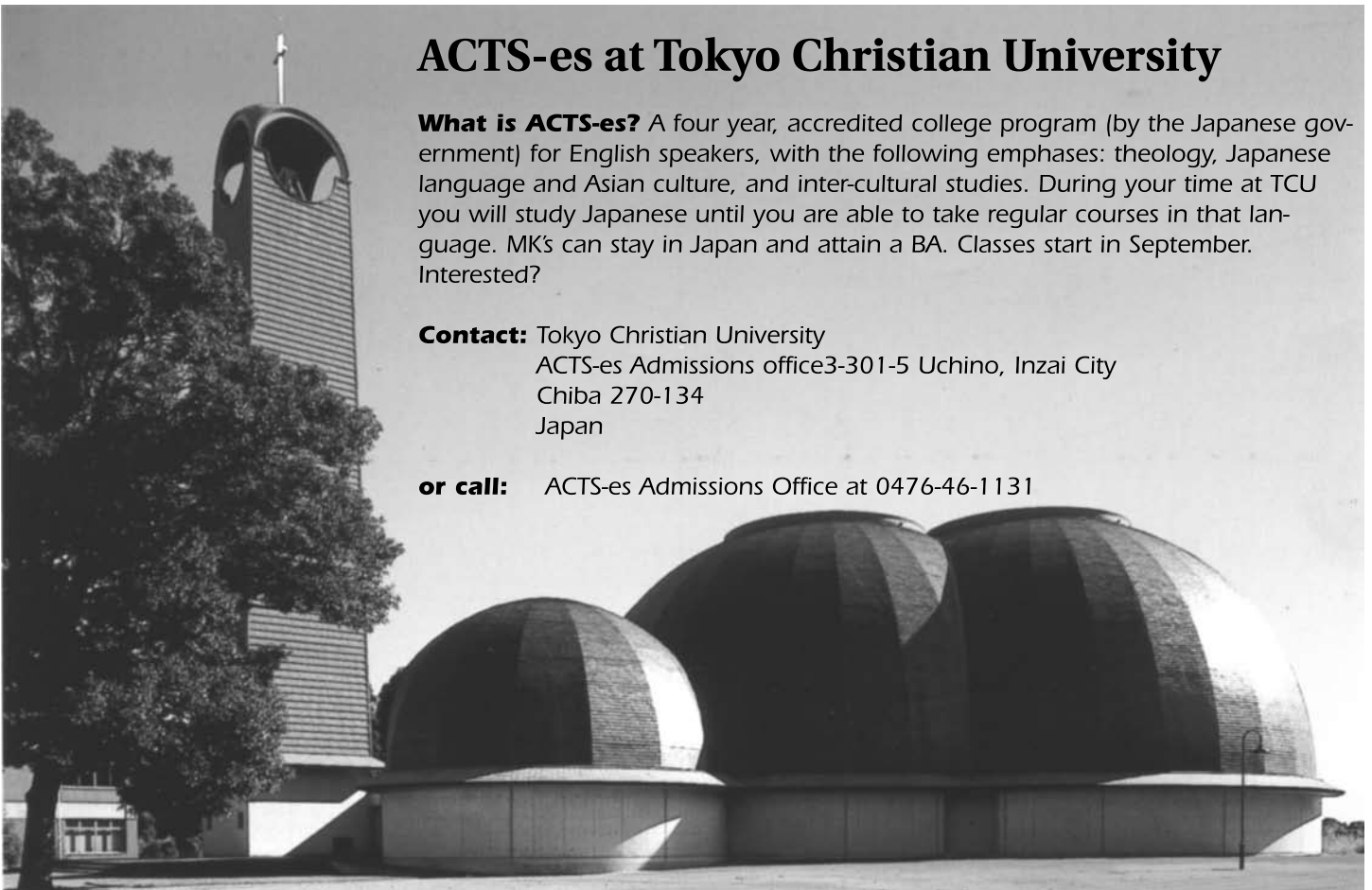
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