



JAPAN Fall 2004
HARVEST
Japan Evangelical Missionary Association

What's Inside:

Simeon & Anna: Sensitive Seekers after God
by Jim Reapsome

Missionary Adjustment: A Reality Check
by Sue Plumb Takamoto

A Leap of Faith
Testimony of Rochelle Potter

Main Products

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

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

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

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



MIYOSHI OIL & FAT., LTD.

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

BRANCHES: OSAKA, NAGOYA, FUKUOKA, SENDAI

FACTORIES: TOKYO, KOBE, NAGOYA



Good Day Good Bread.

YAMAZAKI BAKING CO., LTD. Head Office 3-10-1 Iwamoto-cho, Chiyoda-ku, Tokyo, 101-0033



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

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

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

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

- Offering reusable containers and refills to save resources and reduce waste.

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



Sales Agency:

Miyoshi Sekken Co., Ltd
Midori 3-8-12
Sumida Ku, Tokyo 130-0021
Tel. 03-3634-1341



Preparing for impact.

Christian Academy in Japan equips students to impact the world for Christ. We foster a biblical worldview and provide an American-style program in English. Our more than 400 students come from missionary and business families.

- › Grades K-12, co-educational
- › Bible classes, weekly chapel
- › Accredited by Western Association of Schools and Colleges
- › Advanced Placement courses: English, science, history, math
- › Cocurricular activities: sports, music, drama, speech
- › Service opportunities
- › College guidance
- › Family-style boarding for secondary students

Christian Academy in Japan

admissions@caj.or.jp http://caj.or.jp 0424-71-0022





*With over 40 different flavors,
our handmade cookies are baked one by one,
using only the finest natural ingredients.*



Order online at www.auntstella.co.jp



Customer service: 0120-014-991

DEPARTMENTS

JEMA/JEA

- 16 From the President's Pencil
by Ray Leaf

Translations & Language Lab

- 20 Christian Shinbun
by Mizuko Matsushita
21 Language Lab
by Miriam Davis

Worship & Music

- 22 Christmas Outreach
by Gary Bauman

Modern Tech

- 23 Security—Good Habits to Keep Your Computer Safe
by the Missionary Geek

The Reader

- 24 Book Reviews
In the Presence of My Enemies
by Gracia Burnham
Lady Gracia: A Samarai Wife's Love, Strife and Faith
by Ayako Miura



- 4 Simeon & Anna



- 13 A Leap of Faith



- 28 What Happened to All the Angels?

FEATURES

Inspiration

- 2 Eternity Made Flesh
by A. W. Tozer
3 The Christmas Tree
by Janice Kropp
4 Simeon & Anna: Sensitive Seekers after God
by Jim Reapsome
6 Understanding Conversion
by Mark Harris
8 Missionary Adjustment to Japan: A Reality Check for Leaders and Mentors
by Sue Plumb Takamoto
12 Making the Japanese Bible Mine
by Diana Reuter
13 A Leap of Faith
Rochelle Potter's Testimony
14 Free Japan—The Next Step
by Debbie Penner
15 Prayer Focus Japan
by Karol Whaley

The Family

- 26 Homeschooling
by Hilary Lynch
28 Potpourri & Promises
by Janice Kropp

JAPAN HARVEST

Volume 56 No. 2 / Fall 2004

© No copying of any article, photo, poem or report unless permission is granted. Contact editor.

Japan Harvest Staff
Editor-in-Chief: Ray Leaf (rleaf@gol.com)
Managing Editor: Janice Kropp (dikropp@gol.com)
Production Editor: Jim Rew (therews@yahoo.com)

Printer: New Life League
(Norwegian Shinsei Senkyodan)
Cover Photo: Rev. Berndt Bohman D.D.
Member of All Japan Alpine Photograph Association

JEMA Executive Committee, 2004-2005
President: Ray Leaf
Vice President: Ken Taylor
Secretary: David Scott
Treasurer: Russ Epley
Members-at-Large: Richard Kropp, Traugott Ockert, Sharon Smith.
JEMA Office Secretary: Mizuko Matsushita

The Japan Harvest is the official publication of the Japan Evangelical Missionary Association. It is published quarterly to promote primarily the cause of the evangelical church in Japan, and secondarily the ministry and activities of the association. Individual articles or advertisements express the viewpoints of the contributor and not necessarily those of JEMA. The editor welcomes unsolicited articles.
Price overseas is \$ 25.00 per year.
Price in Japan is ¥ 2,800 per year.
Single copy is ¥ 750.

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

ORDER BLANK-inside back cover

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

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

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

The Christmas Tree

Where did the idea come from?

How about faith-related symbolic decorations?

The Chronological History of the Christmas Tree: *St. Boniface Story*

Why do we have a decorated Christmas Tree?

In the 7th century a monk from Crediton, Devonshire, went to Germany to teach the Word of God. He did many good works there, and spent much time in Thuringia, an area which was to become the cradle of the Christmas Decoration Industry.

Legend has it that he used the triangular shape of the Fir Tree to describe the Holy Trinity of God the Father, Son and Holy Spirit. The converted people began to revere the Fir tree as God's Tree, as they had previously revered the Oak. By the 12th century it was being hung, upside-down, from ceilings at Christmastime in Central Europe, as a symbol of Christianity.

The first decorated tree was at Reja in Latvia, in 1510. In the early 16th century, Martin Luther is said to have decorated a small Christmas Tree with candles, to show his children how the stars twinkled through the dark night.

Taken from Internet site:

<http://www.christmasarchives.com/trees.html>

María Hubert con Staufser

Trimming the Christmas Tree

Of course, there is no mention of the Christmas Tree in the Bible. Trimming a tree for Christmas is simply a pleasant tradition. It is true that traditions, which have grown up around this season, have obscured the deep meaning of the incarnation. Let's think about trimming our trees in the following way:

First, the word tree in the Bible is used as a symbol of the cross. "It was on a tree Christ was crucified. He personally carried the load of our sins in His own body when He died on the tree" (1 Peter 2:24).

Traditionally our Christmas trees are evergreen which reminds us of the everlasting love of God. "The steadfast love of the Lord never ceases, His mercies never come to an end" (Lamentations 3:22).

Lights, colored or white, represent Jesus, for He said to the people, "I am the Light of the world. So if you follow me you won't be stumbling through the darkness, for living light will flood your path" (John 8:12).



Gold decorations remind us of the infinite cost to the Father for sending us His Son. The ransom He paid was not mere gold and silver, but His lifeblood (1 Peter 1:18).

Red decorations are next. In the Bible the color scarlet speaks of sacrifice. The blood of Jesus God's Son cleanses us from every sin (1 John 1:7b).

Decorations of white, especially in the wintertime, remind us of snow. "Come let us talk this over!" says the Lord; "no matter how deep the stain of your sins, I can take it out and make you as clean as freshly fallen snow. Even if you are stained as red as crimson, I can make you white as snow" (Isaiah 1:18).

Green decorations remind us of growing things. In the spring of the year leaves begin to bud and new life sprouts from the thing that looked dead. So with the soul that is made new by Christ—it



must grow. Take care to live in Me, and let Me live in you. For a branch cannot produce fruit when severed from the vine. Nor can you be fruitful apart from Me (John 15:4).

The purple decorations represent the color worn by royalty. Our Lord is the King of Kings and the Lord of Lords. We are heirs in this royal line—heirs of God and fellow heirs of Jesus Christ (Romans 8:17).

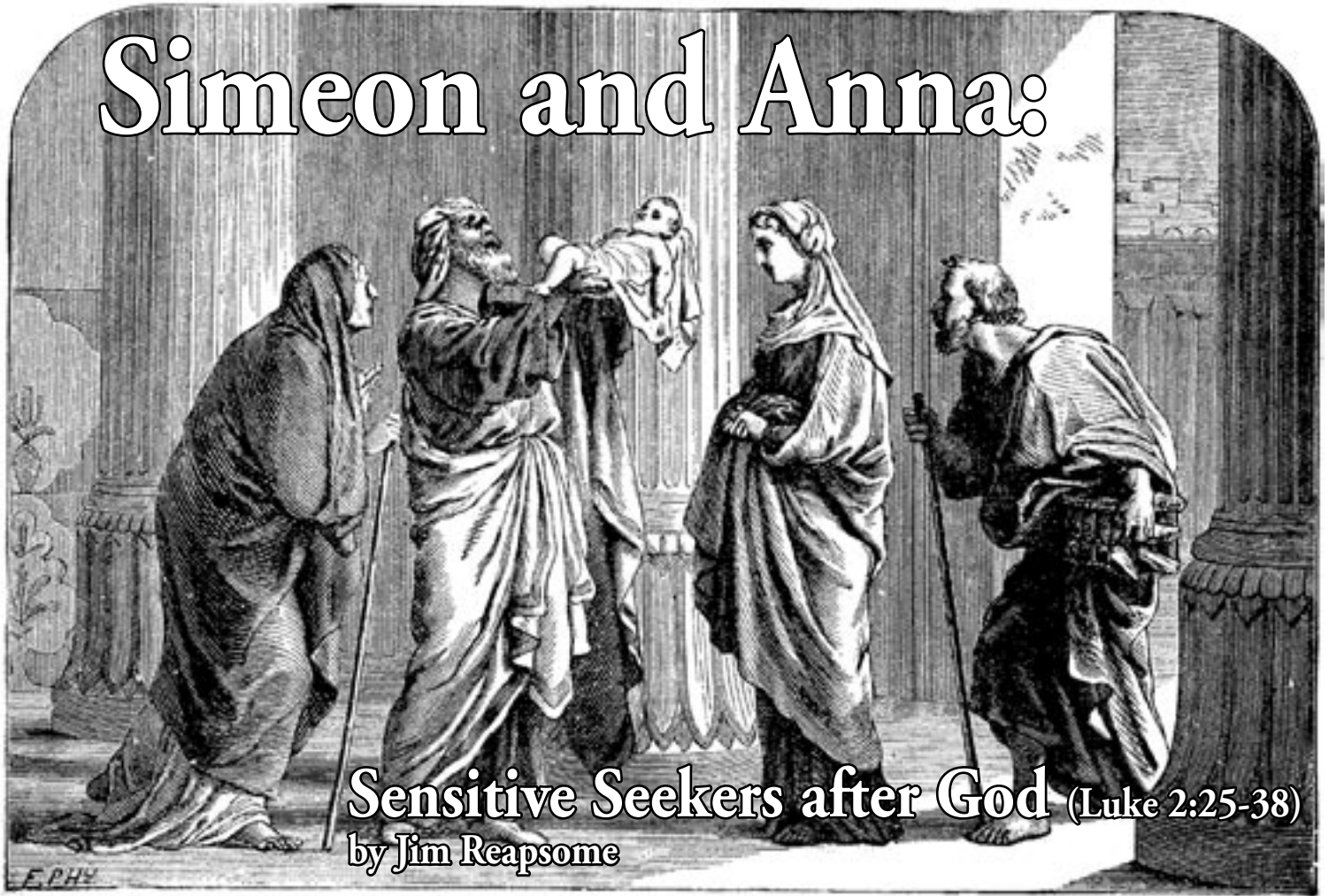
Now place blue decorations on the tree. Blue is a heavenly color. The Bible says our citizenship is in heaven. And Jesus said, There are many homes up there where my Father lives, and I am going to prepare them for your coming. When everything is ready, then I will come and get you, so that you always can be with Me where I am. If this weren't so I would tell you plainly (John 14: 2,3).

Angels, hanging among the different colored decorations, remind us once again of that first proclamation: A Savior has been born! "That night some shepherds were in the fields outside the village guarding their flocks of sheep. Suddenly an angel appeared among them and the landscape shone bright with the glory of the Lord. They were badly frightened, but the angel reassured them. 'Don't be afraid!' he said. 'I bring you the most joyful news ever announced, and it is for everyone! The SAVIOR, yes, the Messiah, the Lord, has been born tonight in Bethlehem! How will you recognize Him? You will find a baby wrapped in a blanket, lying in a manger.' Suddenly, the angel was joined by a vast host of others, the armies of heaven, praising God: 'Glory to God in the highest heaven,' they sang, and PEACE on earth for all those pleasing Him" (Luke 2:8-14).

At the very top of the tree let's put a star. Pointing toward heaven, it represents that star of Bethlehem. "This star appeared to the Wise Men and led them from the East to Bethlehem where Christ the Babe had been born. The star, which they (the Wise Men) had seen in the East, went before them, till it came to rest over the place where the Child was. When they saw the star, they rejoiced exceedingly with great joy; and going into the house they saw the Child with Mary His mother, and they fell down and worshiped Him" (Matthew 2:9-11. ☩)

(Why not decorate your tree with decorations with corresponding meanings? Children and adults can take part. Narration can make the process easy. This article is in Japanese, so if you would like a free copy, please contact: dikropp@gol.com)

Simeon and Anna:



Sensitive Seekers after God (Luke 2:25-38) by Jim Reapsome

The world was not looking for God to intervene when Jesus was born. The innkeeper at Bethlehem had no idea God was coming to earth as a baby born to Jewish peasants. But some folks did anticipate His coming and looked for it eagerly. Simeon and Anna knew when they saw the baby that He was God's son.

Today some people are spiritually dull and some are spiritually awake. Some rule out God as an important factor in their lives. They may not deny His existence, but they do not account for His reality in their thinking and conduct. Certainly God is not involved in what they do. He is not someone you can talk to, confide in, and commit your cares and fears to.

However, other people do put God at the center of their lives. They see Him in both ordinary and extraordinary things. They talk to Him about their food, jobs, children, rain, and crops. They thank God for sending Jesus Christ to be their Lord and Savior. They ask Him for wisdom to know His will, so they can obey Him. They ask Him for faith to trust Him when the going gets rough. God is the one circumstance in their lives; everything revolves around Him.

People make choices that determine if they are

spiritually dull or awake. The dull think they will be happier going their own way without God. The awake think the greatest thing in the world is knowing God, obeying Him, and seeing Him work in their lives.

Simeon and Anna were spiritually awake because they believed some old promises given by God. Their faith gave substance to their lives. Without a faith like theirs, life is meaningless and empty, like "striving after wind" (Eccl. 2:11).

Simeon, the Devout Man

Mary and Joseph took Jesus to Jerusalem for His circumcision and her purification. There they met Simeon and Anna. God led them to the temple at the exact time His son was presented there, so they could know He was faithful to His promises.

Simeon had an expectant faith. He was righteous in relation to God and man. He was devout in his spiritual disciplines. He looked for the fulfillment of the Old Testament prophecies of the Messiah. He was filled with the Holy Spirit.

Simeon was not your routine, self-righteous Jew later condemned by Jesus. The religious and political leaders could not match his spiritual

hunger and integrity. Those who should have been waiting for the Messiah were instead wrapped up in their own prestige and power.

Simeon represented many common people who truly feared God and believed His promises. People of such expectant faith stand out against

Their faith
gave substance
to their lives.
Without a faith
like theirs,
life is meaningless
and empty,
like "striving
after wind" (Eccl. 2:11).

the prevailing cultural opinions and values. They look for meaning in terms of God's promises, not earthly aspirations.

Simeon sets the standard for all who would claim to be believers. We are called to look eagerly and expectantly for Christ's coming. While we do, we are to be righteous, devout, and yielded to the Holy Spirit.

Simeon had received a special revelation from the Holy Spirit that he would not die before he had seen the Messiah. He was an old man and his faith had sustained him many years. God honored his faith by giving him this promise at the right time.

We are often directed and informed by God while reading His word and praying. The Holy Spirit speaks to us through the Bible, circumstances, and the counsel of friends. God prompts us through our pastors and teachers.

Simeon's Blessing

The Holy Spirit directed Simeon to the temple at exactly the right time. He had to trust the Holy Spirit to point out the right baby. He was led unerringly to the Child when Mary and Joseph brought Him to the temple. We, too, can trust God to lead us specifically when we commit our ways to Him.

Simeon held the baby and burst into rapt thanksgiving to God. He saw Jesus as God's salvation for all people. He thought about the approaching end of his own life because all of his hopes had been fulfilled. His whole life has centered on Christ's coming. He was one of God's faithful watchmen and now he was released from duty. The church today needs faithful watchmen who declare their faith in Christ's second coming.

Simeon gazed at the baby and said, "Mine eyes have beheld Thy salvation." He knew God's purpose in sending His son. He declared the universal nature of God's saving plan "in the presence of all peoples." This baby had been sent not to be just another religious teacher, but to be the savior of the world.

Later on few people saw what Simeon saw in Jesus. The religious leaders instigated the crucifixion of the One sent by God. However, when Jesus comes again it will be different. World rulers, the rich, and the influential will hide in caves

and mountains to escape the wrath of the Lamb (Rev.6:15-16).

Not many Jews of Simeon's day caught the

**We desperately need the spiritual sensitivity
of Simeon and Anna,
or we will miss the great works of God
in our time.
To achieve their level of sensitivity
we need to spend as much time in
prayer, worship, and meditation as they did.**

significance of the Old Testament prophecies about the Gentiles. They thought the Messiah was their own private possession, but Simeon's blessing went far beyond the narrow nationalism of the Jews. He called the baby Jesus "salvation," "light," and "glory." He brings this to all who receive Him. He saves us from sin; He transfers us from spiritual darkness to light; He lifts us from Satan's kingdom and gives us the light of the knowledge of the glory of God (2 Cor. 4:6).

Simeon's Prophecy

Simeon also prophesied the Messiah's future rejection because he knew that suffering was part of the Old Testament prophecies. He saw Jesus was judge and deliverer of His people; he also saw deadly opposition and national perils. Simeon saw the whole story of Christ in rapid review. He spoke directly to Mary, apparently because Joseph would not live to see this.

He saw Jesus as both a stone of stumbling and a cornerstone for building ("fall and rising"). People stumble because of unbelief and rise because of faith. Jesus will be a sign spoken against. The witness of His words and deeds was continually rebuffed. The opposition revealed what was in their hearts. Unbelief came into the open. Jesus is the focal point of belief and unbelief. He is the central issue for personal decision. If we do not commit ourselves to Him, we are against Him.

Anna, the Aged Prophetess

God announced the significance of what had happened at Bethlehem through the lips of one who had been faithful to Him for a lifetime. Anna was a widow whose early desolation had been followed by a long life of solitary mourning.

Her walk with God was vital because she gave herself to fasting and prayer. Her loneliness was blessed by God's presence. She was comforted by the promise of the Messiah's coming.

Anna was also led by God to the temple at the very right time. She recognized the baby as the fulfillment of the hopes of those who were looking for God's redemption. Her prayers of many years had been answered. So she shared the good news with the others who had also been praying. She knew they needed to know that God's anointed savior had come.

Response

What is our hope with regard to the Lord Jesus? Do we really want to see Him more than anything else? What do we want Him to do for us now? What can we praise Him for being to us now?

Today the Church hears Jesus say, "Yes, I am coming soon." We respond in faith, "Amen. Come, Lord Jesus."

Christmas is not only the time to rejoice because Jesus came the first time, but also because He will come again. Are we as faithful, prayerful, and hopeful as Simeon and Anna were? Or are we so absorbed in the world's concerns, and our own welfare and success, that we are not in tune with what God is doing?

We desperately need the spiritual sensitivity of Simeon and Anna, or we will miss the great works of God in our time. To achieve their level of sensitivity we need to spend as much time in prayer, worship, and meditation as they did. ❏

**Choices
come before
Joy,
Growth
and Change...**

Understanding Conversion

How our understanding of conversion can help or hinder our evangelistic efforts

By Mark Harris

In my almost nine years of life and work in Russia and other countries I have spent considerable amount of time asking questions about the nature and results of Western evangelism in cross-cultural settings. After moving to Russia it didn't take long to discover, first hand, that the reported conversions from our evangelistic efforts were in no way matched by the reality. Then, after pursuing more in-depth research, observation, study and meditation, I was driven to an even further development of my thinking about the theological and missiological implications of evangelism and conversion. The points that I make in this short article constitute only a sample of what I have discovered, and a much more in-depth treatment of the issues is required (a project that is one central aspect of my continuing missiological efforts).

I have become convinced that there is widespread deficiency in biblical wisdom among those doing cross-cultural evangelism, and some of the most critical deficiency is in the understanding of fundamental principles of soteriology and communication. In many countries, Westerners are being labeled as simplistic and superficial, and I have come to sadly agree that this assessment is too often accurate. One issue that has come up repeatedly in my conversations with Russians is that of Western missionaries' understanding of conversion. In this article I will suggest a few key issues of conversion and then, echoing the perspectives of my friends from Russia and other countries, offer some applications for our approach to cross-cultural evangelism.

Conversion: Relevant Principles *Regeneration is invisible.*

The new birth is a spiritual event undetectable by the human eye. In addition, it has an unpredict-

able, mysterious element, being the work of the sovereign Holy Spirit.

The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit (John 3:8NIV).

Only God sees the inner nature of another person; we cannot and must not naively suppose that we have a window into the human heart. All we can see are external actions that may or may not be indications of the indwelling of the Holy Spirit. To begin with, therefore, we must respect and never trivialize the mystery of regeneration.

Only God Gives life.

A person must have the Spirit of God indwelling or he is not saved: *However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to him (Romans 8:9NASB).*

Only those regenerated by God are truly His. That is, a person is not capable of birthing himself. In fact, he is not even able to come to Christ by his own strength. *No one can come to me, unless the Father who sent me draws him; and I will raise him up on the last day (John 6:44NASB).* There is no mechanism whereby a person can give himself spiritual life. Therefore the central issue of regeneration centers on the operation of God, not man. We must not suppose that we can offer people new life, or that we can offer people a means to regenerate themselves. The Spirit of God is not ours to dispense, nor is He theirs to acquire.

Conversion as process.

I believe, with probably most evangelicals, that regeneration happens at a moment in time. *Truly, truly, I say to you, he who hears my word, and believes Him who sent me, has eternal life, and does*

not come into judgment, but has passed out of death into life (John 5:24NASB).

One is either born again or is not. However, from our human perspective as missionary evangelists, we are not seeing regeneration in others. We can only see the process of old things passing away and all new things coming (2 Corinthians 5:17NASB). Since we cannot see the inner transformation, we must rely on what is outward and visible in order to discern new life. Conversion can only be observed as a process of life change. And furthermore, even from the perspective of the new believer, conversion is more likely experienced as a process, though the new life began at a point in time. Truly regenerated people are often unable to look back and identify the point at which they had passed into new life. They didn't have the biblical understanding to interpret what was happening to them along the way. While becoming awakened, they often tend to wonder whether to expect something else more than has happened to them. On the other hand, nothing spiritual has happened to unregenerate people, but they can be led to believe they have all that they need as a result of something that supposedly took place at some point in time. In the early stages, therefore, to emphasize a point in time mentality of conversion can be to aim a seeker toward potentially improper expectations. The result can be somewhat damaging even to true believers, but can be devastating to the unsaved, aborting the process of coming to new life.

Fruit is inevitable.

Conversion and new life are inseparable, and the visible evidence of spiritual life is spiritual fruit. Thus the patient observation of a true convert will be rewarded with visible signs of a changed life. Again, since he is a new creation, the old

things will pass away with the coming of the new. This is not to say that maturity comes quickly or without struggles and setbacks.

Furthermore, the initial actions of a true convert may not be satisfactory to an observer who has a preconceived grid in his mind of exactly what should be expected. However, in the longer term, spiritual fruit will reflect the Holy Spirit who lives within every child of God (Romans 8:9^{NASB}). The missionary can rightfully expect to see fruit, and has every reason to doubt the conversion of a person who shows no spiritual growth, regardless of whatever actions or words came from that person at the supposed time of regeneration.

Fruit can be counterfeited.

Not everything that looks like spiritual fruit is an evidence of conversion. Many visible actions of a person, especially in the early days of exposure to and response to the gospel message, are not from the Spirit of God, but are from the natural man. Natural commitments can result in very zealous actions (look at the Pharisees—Matthew 23:15). These are not from the Spirit of God, but can appear very similar to His work, and their natural source is not easy to detect. The human heart is full of deceit. Although the natural man is not ready for spiritual life nor willing to submit to God and cannot receive spiritual truth on his own (1 Corinthians 2:14), he is often willing to perform convincingly in order to be acceptable to other people for one reason or another. Becoming religious has never been a true sign of conversion (and in fact is often the sign of an unbroken pride). People are amazingly flexible, and like children, can learn to mimic the words and actions of others to whose society they have prolonged access. This fruit cannot grow to maturity, but either fades or takes the form of something self-centered.

Evangelism: Principles Relevant to Conversion

Based on the principles above, I see several applications.

Begin with sobriety and humility.

The attitude of the missionary must reflect an appreciation of the profound nature of spiritual transformation. We must accept with complete sobriety our position as a spiritual guide, and the delicate work that this entails. Given the danger of misdirection, both naïve and cavalier attitudes toward the giving of spiritual instruction are unacceptable. Our confidence and adequacy depend entirely on the Lord (2 Corinthians 3:5)—apart from whose operation we can do nothing (John 15:5).

Unfortunately, Americans often come across as frivolous and self-confident in their role as cross-cultural evangelists. We should be humbled by the fact that our actions and words are shaping the understanding of others toward the gospel. We must examine ourselves and see if we are reflecting the heart and wisdom of God as we labor.

Give biblical instructions.

Only God's instruction is true instruction, and so God's word is the source for the directions we must give toward new life in Christ. We must not fall short or go beyond these instructions when we deal with the unconverted. Many instructions given to unbelievers are not to be found in Scripture, and seem to be based on the desire to give a person something to do in order to complete the conversion transaction. But there are no external actions, including a prayer, which can bring about internal reality or force God's hand. Instructions to "accept Jesus into your heart" or "pray to receive Christ," along with other similar formulations, place the attention of the seeker upon his own actions, as if by some activity he could open a gate and the Lord would be required to enter in. Rather, a person must see that new life depends on the action of God, and that he must seek the Lord himself rather than perform any particular human action or ritual. It is this realization of helplessness that brings the sinner into the fearful prospect of direct dealing with the Sovereign God (a prospect his or her heart naturally avoids). For this reason, instructions for particular actions are less critical in leading a person to Christ than are explanations of the truth and of the general call of God to repent and believe in Christ. As the seeker hears the words of truth, the Holy Spirit is able to act in ways that are unseen to us, and the result will be faith, repentance and confession.

The dangers of unbiblical instruction are magnified across cultural lines, when human conversion instructions become further distorted by language differences. People may naturally tend to turn their attention toward us, wanting to please the wrong party. We lead them to Jesus, and know where our role ends. Although people we deal with in cross-cultural ministry often seem to come to faith coincident with a prayer or an act of commitment, I have seen that conversion rituals are more likely to abort the process than to induce it. But nobody truly coming to faith is in need of such a ritual. Once the Holy Spirit has enlightened a soul, no human force can prevent it from pressing in on God. But unbiblical means of salvation can leave people complacent though still lost, and later attempts to encourage them to follow Christ may be rendered much more difficult.

Accept uncertainty as inevitable.

This principle follows from the prior. If God has not given us any absolute proofs of another's conversion, we should not expect such proofs. There are no particular visible actions that invariably signify invisible realities. We should not expect to have certainty over the spiritual state of another person, and we should learn to live with this state of uncertainty. Westerners tend to naively desire everything to be cut and dried, easily categorized and labeled, and feel nervous if their system doesn't hold up. Their fear of ambiguity leads them to offer a simple step to take in response to the question "what must I do to be saved?" Rather, we must be comfortable with sticking to the broader instruction given by Scripture. True seekers will not be put off by this kind of guidance, because they will not rest until they understand the biblical truth about salvation and have truly met the Lord on His terms.

Again, cultural differences compound the difficulty of interpreting the actions of individuals in response to hearing the gospel. A zealous desire to identify converts quickly, often as part of a desire to create statistics, leads to much misinterpretation and unfounded claims of conversions (especially in the wake of mass evangelism efforts). At the very least, we should use words of a tentative flavor when we describe the results of our efforts, and put away the fear that our uncertainty is a result of ineffective ministry.

Lead to biblical assurance.

We can certainly preach a certainty of salvation, though we do not tie it to the performance of any particular action as mentioned above. But true assurance of salvation cannot be given by us to others. We can explain the basis of salvation from the Scriptures, but only the Holy Spirit provides inner assurance in conjunction with His word. We should never feel a pressure to close the deal, which very often leads to an interruption of the spiritual process rather than a completion of it. And moreover, healthy warnings are better in leading to true assurance than are uncritical verbal assurances. It is wise to express our inability to judge a person's spiritual state while pointing that person to deal directly with God. The lost person may want our certainty to be a substitute for dealing with God directly. We can only point to Scripture and direct people to go to Jesus. Then our teaching about assurance of salvation will coincide with the convert's inner experience.

Spiritual fruit by its very nature takes time to identify. "...first the blade, then the head, then the mature grain in the head" (Mark 4:28). At the time of the blade, there are fruitful tares that seem identical to the wheat. The mind and heart

Missionary Adjustment to Japan



“I feel like a salmon going up Niagara Falls and then swimming upstream.”

The mammoth struggles of a waterfall-leaping salmon is how one North American missionary described his adjustment to Japan. This adjustment process is a journey from one world to another; leaving the security of home to face inevitable alienation, with the hopes of once again finding a place to call home. While missionaries expect there to be challenges in the process of adjusting, there are often unexpected rough waters and barriers that need to be navigated for successful adjustment to occur.

In my doctoral studies, I have focused my research on the missionary adjustment process to Japan. Analysis of the individual journeys of forty missionaries from sixteen different mission agencies has revealed noteworthy and often surprising patterns of adjustment.

I have used a rite of passage anthropological framework¹ to explore issues of adjustment for missionaries in Japan. Adjustment to Japan can be viewed as a rite of passage, moving from one stage of development to another. The time period of development has a technical term called liminality which describes the “betwixt and between” phase. It is characterized in all rites of passage by its isolation, uncertainty, and also times of unique community. Through examining the specific characteristics of this process and applying them to missionary adjustment, we can learn a great deal about the process and hopefully aid those still adjusting.

Extended Length of Adjustment

Perhaps one of the biggest surprises in the findings of this research is the length and difficulty of missionary adjustment particular to Japan. While it has always been assumed among the wider mission community that Japan is a difficult mission field, this study gives the “proof” and uncovers some realities that have remained hidden. Most missionary studies suggest that the adjustment to a new country takes from eighteen months to three years. Contrary to such norms, however, this research has found that the average length of adjustment time for the missionary in Japan is 7.8 years, with men averaging 8.1 years and women 6.9 years of adjustment². Unfortunately, mission

leaders interviewed in this study reported that seven to eight years is the average length of total service in Japan, after which many missionaries leave permanently. The implication, then, is that many missionaries leave the field before they have fully adjusted. This finding needs the attention of mission leaders who desire to see missionaries thrive in Japan.

Factors Hindering Adjustment

Difficulty #1: Cultural Differences

Veteran missionaries in Japan are often the first to remark that they still do not understand the Japanese mindset. Perhaps this difficulty is the most over-arching, affecting all of the others. There are several categories of cultural differences that directly affect the missionary’s adjustment:

A consistent struggle mentioned by missionaries was that of feeling on the “outside” and unable to get “inside”. This tension is faced by most missionaries as they seek to immerse themselves in a culture that for centuries has thrived on a system that honors homogeneity and loyalty to one’s own group. In addition, relationship building is more difficult because of the hierarchical nature of relationships, the emphasis on societal roles, and Confucian values. Added to that, missionaries are often stymied by the emphasis in Japanese culture of form over function, and appearance over truth.

Tragically, these frustrations regarding cultural difference often show up in greatest measure as the missionary relates to the Japanese church. Half of the participants mentioned a church experience in Japan that served as an alienating or negative force in their adjustment. Missionaries are often disappointed and disillusioned that the Japanese church does not provide a natural place of community or meet their spiritual needs.

Difficulty #2: Inability to Communicate

The Japanese language can confound the most eager learners. Difficulty learning the language affects all dimensions of a missionary’s life, often even altering one’s personality and creating withdrawn and struggling people.

For the adjusting missionary, there are the initial frustrations of helplessness in every day life. The participants discovered that functioning in everyday life was not only frustrating but also

A Reality Check for Leaders & Mentors

By Sue Plumb Takamoto

chipped away at their self-esteem. Many described the feelings of language learning as that of an infant or small child, completely dependent on others and unable to function on one's own. As missionaries begin language school, hoping to find relief from the ignorance of being unable to communicate in everyday life, they often are surprised by the continued feelings of humiliation and failure.

Once missionaries begin full-time ministry, many continue to struggle with language proficiency. Often mission agencies focus on the practice of initial language learning but do not have a practice of ongoing language learning and assessment.

Difficulty #3: Extended Isolation and Loneliness

Extended isolation is a major difficulty for missionaries in Japan. Despite being a land quite crammed with people (and in urban areas like Tokyo and Osaka, filled with many missionaries), missionaries describe extensive conditions of loneliness and even despair. While isolation is a universal characteristic of those who are transitioning, the depth and extent for those adjusting to life in Japan have proven surprising. Eighty-five percent of missionaries interviewed mentioned isolation and/or loneliness as a significant issue during adjustment. The main factors given for the isolation include: missionary lifestyle (frequent uprooting, being too busy); family issues; lack of Christian community; Japanese lifestyle (men too busy; problem of drinking in this culture; couples don't socialize together); and language communication difficulties.

Difficulty #4: Identity Issues

The missionary is confronted with an altering self during the adjustment process. Many missionaries described the feelings of "losing one's place in this world." Moving to Japan involves a complete pulling up of roots—people, location, job—the significant aspects of one's former identity. One recurring metaphor among missionaries interviewed was that of feeling "torn apart" or "ripped up." The missionary's goal through the adjustment process, unconscious or conscious, seems to be to reestablish those roots—that which has been torn up. Adjusting missionaries are constantly, consciously or unconsciously, seeking to make sense of their identities in the midst of a confusing time of transition. Even after adjustment, some missionaries reflected that they still have not regained the self-confidence they had prior to coming to Japan.

Difficulty #5: Feeling Insignificant

I had a friend who would occasionally say to me,

"today I feel like an insignificant human being." Throughout the course of these interviews I frequently heard missionaries who, in effect, were saying, "for many years here in Japan I have felt like an insignificant human being." The feeling of uselessness or insignificance is an overwhelming problem to the adjusting missionary. The other problems described are closely interconnected with this one; it is easy to understand how the lack of communication and the feelings of isolation lead the missionary to feeling useless and cause him to wonder if he can serve any meaningful purpose in Japan. This feeling of insignificance, lasting beyond language school and even many years into a ministry setting, seems to be the barrier that stops many missionaries from arriving at adjustment.

Difficulty #6: Social Base/Family Issues

The term social base is a broad term that refers to the personal living environment out of which one operates and which provides: emotional, economic, strategic, and physical support. Although only two male participants mentioned social base concerns related to his family, 82% of the married women interviewed talked about difficulties in finding either emotional or strategic support in their role as mother and wife. Missionary mothers with young children find that while their husbands generally are able to engage in either full-time language study or ministry, they remain "stuck at home," unable to move forward in the adjustment process. In addition to language learning, women also want to have significant roles and find fulfillment in missionary work.

Factors Assisting Adjustment

There is hope! While adjustment is difficult, there are certain factors that can assist and even speed up the adjustment process.

Adjustment Help #1: Empowering Mentors

J. R. Clinton has defined mentoring as an informal means of training that is a "relational experience in which one person empowers another person by a transfer of resources."³ While many missionaries have extensive, or at least intensive, formal training before arriving on the mission field, it is often the hands-on type of empowerment that missionaries find crucial to thriving in Japan.

Four general categories of mentor types are helpful for adjustment. Recognizing that the first missionary, the apostle Paul, also had similar mentoring needs in his life, I have named these four types after those who filled a similar role for him: the **Phoebe Benefactor**, the **Barnabas Broker**, the **Gaius Guide**, and the **Rufus Relative**.

It is the Barnabas Broker mentor who proves most important to the adjusting missionary. This mentor type may be filled by either Japanese or North Americans; by male or female. The most significant role of the Barnabas Broker is their ability to instill self-confidence in the adjusting missionary and their empowerment through genuine expectations of success and encouragement.

While it is unlikely that any adjusting missionary will have all types of mentors at any given time, these categories provide a helpful framework for the adjusting missionary and mission leaders. With the exception of the Barnabas Broker, the

TYPE	DEFINITION	COMMENTS
PREFIELD		
Phoebe Benefactor (Romans 16:1,2)	Supporters and prayer people from missionary's home of origin who provide financial, emotional, and prayer backing	These need to be identified before coming to Japan
ON-FIELD		
Barnabas Broker (Acts 9:27)	Person with credentials who moves the missionary toward the inside of the culture and empowers the missionary by providing genuine expectations of success and positive ministry opportunities	Most important for missionaries was a mentor who believed in them – a cheerleader
Gaius Guide (Romans 16:23)	Cultural host who models and/or teaches Japanese language, culture, and everyday living	Most helpful during the first year of adjustment as well as during significant transitions
Rufus Relative (Romans 16:13)	Serves as extended family on the mission field by providing a family environment, and/or caring for the emotional and spiritual needs of the missionary	May provide: --Family needs (babysitting, wisdom, etc.) --Fellowship/family atmosphere: a place to "let down your guard" --Spiritual encouragement and fellowship

other three types of mentor relationships can be initiated by the missionary. For example, we love to make our home open to younger single missionaries in our mission, and hope that they will choose to allow us to be Rufus Relatives for them. Since moving to Hyogo prefecture several months ago, I have been searching for one or more Gaius Guides in our neighborhood by initiating relationships, and seeing who responds with enthusiasm. Two women have separately said to me, “I want to help you with any difficulties you have in a new place.” Bingo! Gaius Guides in the making.

Adjustment Help #2: Unique Community (Communitas)

A unique universal element that exists during transitional phases in many rites of passage is called *communitas*. A Latin phrase meaning “community,” *communitas* is a series of common experiences created by the unique bonding of those in a transitional setting. It is an equalizer; prior status and position hold no meaning, as common bonds are formed among those brought together by transition.

When missionaries arrive in Japan, they are quickly thrust into a situation where they must “start from scratch” in developing identities. During this transition time missionaries find a special camaraderie among others in similar new situations as themselves. During the course of the focus groups and interviews, all of the participants gave a concrete example of the occurrence of *communitas* at least once during their missionary adjustment term. Below are the settings for *communitas* described by missionaries:

- Initial on-field training with other “green” missionaries
- Consistent small groups with others in Bible study/fellowship/prayer
- Being in language school with other missionaries/expats
- With missionary or Japanese mothers with similarly aged children
- Among Japanese church members
- Member of a new church planting team

The significance of *communitas* cannot be overstated. It is the requisite to successful missionary adjustment. This special time of bonding and fellowship uniquely equips the missionary and paves the way through the isolation. For mothers with young children, for example, adjustment often occurred as a result of putting their children in *yochien* (preschool). The intense regiment the school requires of all the new mothers creates a unique opportunity for the missionary mother to bond with the Japanese mothers,

and to be brought into the “inside” of the group of mothers.

This type of unique *communitas* is not forced or manipulated. Yet, missionaries and agencies can be proactive in providing opportunities for adjusting missionaries to experience such community.

Adjustment Help #3: Symbols that Work: The Word, Calling, and Worship

Anthropologists have found that when humans go through transitions in the midst of passages, we tend to cling to certain symbols which remind us of our past and keep our focus on where we are headed. For the adjusting missionary, three symbols have emerged: the Bible, worship, and the missionary’s calling.

The Bible was mentioned throughout the course of the interviews, coming up over 135 times. It is a necessary link with the past; it is the hope of the future; it is the tangible connection with the intangible God who has called the missionary to a location. This symbol is doing just what symbols should do: it is serving as a compass for missionaries who, at times, seem to have lost their way in the journey.

One’s calling from God also serves as a crucial symbol for the adjusting process. The opening quote about the salmon by a missionary continues as follows:

“I feel like a salmon going up Niagara Falls and then swimming upstream. I’m here because of His heart. And as I go back and connect with His heart I get pushed along the stream, like what the salmon have, that compelling force to go up against the flow of that stream. . . . It’s because of the compelling force that God has put into my heart.”

To the missionary, the call is the staying ground. It is what drives the missionary to Japan in the first place, and it appears to be the “compelling force” that steadies the missionary, despite extended liminality.

Paul Tillich writes that one of the characteristics of the symbol is that it unlocks dimensions and elements of our soul that we otherwise might not be aware of.⁴ Worship has a unique way of unlocking the hearts of adjusting missionaries. Small group worship with other missionaries, church worship, private worship, and even tapes from one’s home church can all prove helpful in connecting the missionary in a known way with the unseen God.

The Word, one’s calling, and worship are all primary means of the missionary finding anchors in new and turbulent waters. While connecting with truths from the past, these also take on new meaning as the missionary cuts new paths into the future.

Findings Related to Adjustment and Transformation

- **Paradigm Shifts & Transformation:** The adjusted missionary typically has gone through significant paradigm shifts about self, God, and ministry. Each has experienced slow and steady transformation. The main area of transformation for men and for women is slightly different: The greatest area of change for men is the movement from self-dependence to dependence on others and God, and women tended to voice their transformation as a shift from an emphasis on doing and accomplishing to an emphasis on being.
- **Women & Establishing connected relationships:** Significant issues for each gender emerged which are essential for all missionaries to understand. Most female missionaries need to establish connected relationships to feel purposeful, and thus adjusted. Women who established strong, connected relationships begin to feel at home in Japan. Often, language learning is crucial for missionary women so that they can establish these meaningful connections.
- **Men & Finding Competence:** The results of this study confirm that role competence is essential for the male missionary to feel at home in Japan. For some, this did not occur for eight or nine years; thus, the adjustment time was extended that long. Language learning is not a necessity for competence if the missionary can find a role within the missionary or expatriate community that is fulfilling to him.
- **Ongoing Training & Reflection:** Missionaries need opportunity for on-field learning and reflection. Providing retreats, conferences, and home assignment learning opportunities are often the best relief found for the struggling missionary. In addition, reflection is essential for transformation to occur. The missionary with no time to reflect will not be provided with the opportunity to grow and move forward toward adjustment.
- **Creating “Home” in Japan:** For both men and women, the concept of “home” is highly significant in how the missionary views adjustment. Creating and/or finding an environment that feels safe and one’s own, despite size or location, makes a difference in the process of adjusting.
- **Early Success in Ministry:** Mission leaders and mentors have proven helpful early in the adjustment process by providing ministry opportunities in which the new missionaries can be successful. Early confidence in smaller ministry endeavors makes a difference in how the missionary feels as larger ministry tasks are given. Those missionaries who engaged in some sort of

Continued on bottom of page 29

Missionary Art Seely Still Going at 80

You're the person! I know you can do it!" With these encouraging words, a perky, middle-age missionary challenged me. I was only on vacation here. Let me explain.

October 2002, my beloved wife, Florence passed peacefully into the presence of her Savior. In November I brought her ashes back to place them in the TEAM cemetery in Karuizawa, and spent the following weeks starting to get adjusted to life without my sweetheart. You see, we had hoped to retire in Japan, but God saw it differently. In the end Florence, diagnosed with both Alzheimer and Parkinson diseases, needed special care. God provided everything we needed through excellent nursing care in Washington State.

This last year I was back in Japan for my vacation. That was when I was challenged to new ministry, and ended up directing the Karuizawa language school in the temporary absence of the director, then serving as job foreman for TEAM property manager. When the Mitaka TEAM Center needed a host, I stepped in. I then finished up the year church planting with the Yahara church in Nerima Ku, Tokyo. Whew! I had never been in church planting before. My appreciation for the difficulty of this kind of ministry greatly increased, and I am thankful that so many have been so faithful in the face of Japan's tremendous barriers to the Gospel.

Before retiring, I spent 28 years serving with the Pacific Broadcasting Association. We sought to present the Gospel by television and radio to a largely unchurched audience. We often talked of the difficulties listeners faced with such limited understanding of the Word of God. But now I found myself in face-to-face evangelism.

*I am praying for at least three to come to Christ before my departure.
Has it all been easy? NO! Has it all been profitable? YES! Has it all been enjoyable?
Most of the time. Would I do it again if the Lord sent me back here? YES! YES! YES!*

Art Seely

*June 2004, Nerima, Tokyo, Japan,
Art and Florence first came to Japan in 1950! "Way to go, Art!"*

2

1

Making the Japanese Bible Mine

By Diana Reuter

I went to a JEMA-sponsored orientation session when I came to Japan in 1991. The missionary said that we should make the Japanese Bible our Bible. He said that when he returned to his home country for his first home assignment, he memorized the book of Hebrews in Japanese. When he came back to Japan, he could preach in Japanese fluently. His words stuck with me, so I started reading the New Testament, Japanese/English Bible.

In 1997 I decided to read through the whole Japanese Bible. I marked people groups with colored pencils to make it fun. For example, God, Jesus, and the Holy Spirit are yellow; Israel is purple; Judah pink; Jesus' disciples are orange. I colored Moses a lime green, David a sky blue. I could immediately see how much I had read and who the passage referred to.

In June 2001, I chose a secondary goal of writing on every chapter in the Bible. I wrote about 5 important passages from the chapters I read. I am now writing those verses in Japanese. When I did this, my Japanese Bible-reading time was more consistent and reinforced my original goal. By September 2003, I finished reading through the Japanese Bible. In June 2004, I completed my goal of writing on every chapter in the Bible. Now I am on my second reading of the Japanese Bible, and my goal is to read aloud and meditate on one chapter a day until I finish.

This morning I read in Joshua 3 that Joshua commanded the Israelites to follow the priests and Lord's Ark of the Covenant as it went ahead into the Promise Land because the direction that they should walk, they had never taken before. In the same way, the road I'm walking today I have never taken before, so I need God's Word, His Holy Spirit, circumstances, and God's Church to guide me. I sense I am in the palm of our Lord's hands. Glory to His name.

Diana Reuter

1 幸いなこと
2 悪者のはかり
3 罪人の道に
4 あざける者
5 まことに、
6 昼も夜もそ
7 その人は、
8 水路のそば
9 時が来ると
10 その人は、
11 悪者は、そ
12 まさしく、
13 それゆえ、
14 罪人は、正
15 まことに、主は、正しい者の道を知っておられる。
16 しかし、悪者の道は滅びうせる。

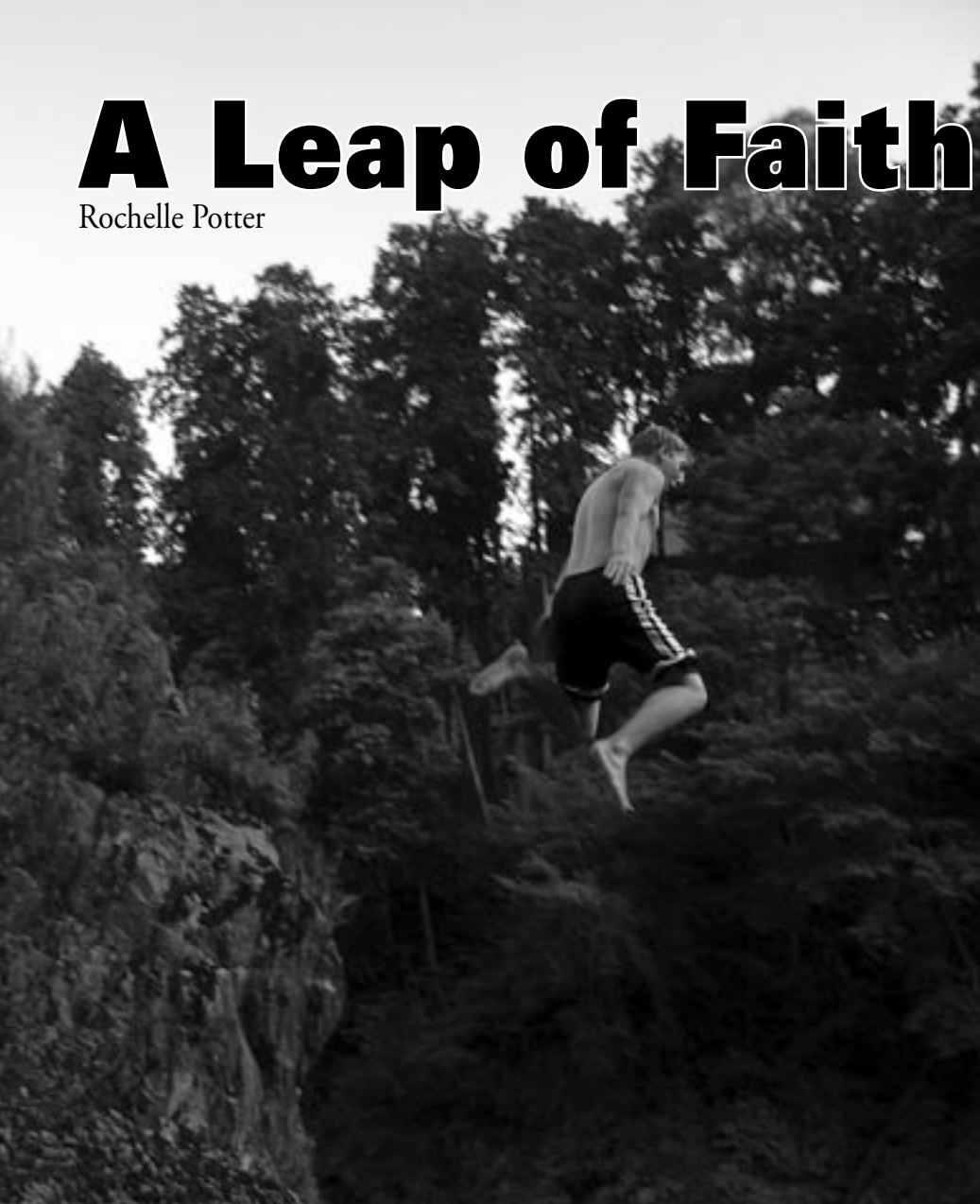
10 それゆえ、今、王たちは、悟れ。
9 あなたは鉄の杖で彼らを打ち砕き、焼き物の器のように粉々にする。主は、正しい者の道を知っておられる。
8 まことに、主は、正しい者の道を知っておられる。
7 まことに、主は、正しい者の道を知っておられる。
6 まことに、主は、正しい者の道を知っておられる。
5 まことに、主は、正しい者の道を知っておられる。
4 まことに、主は、正しい者の道を知っておられる。
3 まことに、主は、正しい者の道を知っておられる。
2 まことに、主は、正しい者の道を知っておられる。
1 まことに、主は、正しい者の道を知っておられる。

1 なぜ国々は騒ぎ立ち、国民はむなしくつぶやくのか。
2 地の王たちは立ち構え、治める者たちは相ともに集まり、主と、主こそこそが彼らと逆らう。

1 ①詩二二
2 ①詩二二
3 ①詩二二
4 ①詩二二
5 ①詩二二
6 ①詩二二
7 ①詩二二
8 ①詩二二
9 ①詩二二
10 ①詩二二
11 ①詩二二
12 ①詩二二
13 ①詩二二
14 ①詩二二
15 ①詩二二
16 ①詩二二
17 ①詩二二
18 ①詩二二
19 ①詩二二
20 ①詩二二
21 ①詩二二
22 ①詩二二
23 ①詩二二
24 ①詩二二
25 ①詩二二
26 ①詩二二
27 ①詩二二
28 ①詩二二
29 ①詩二二
30 ①詩二二
31 ①詩二二
32 ①詩二二
33 ①詩二二
34 ①詩二二
35 ①詩二二
36 ①詩二二
37 ①詩二二
38 ①詩二二
39 ①詩二二
40 ①詩二二
41 ①詩二二
42 ①詩二二
43 ①詩二二
44 ①詩二二
45 ①詩二二
46 ①詩二二
47 ①詩二二
48 ①詩二二
49 ①詩二二
50 ①詩二二
51 ①詩二二
52 ①詩二二
53 ①詩二二
54 ①詩二二
55 ①詩二二
56 ①詩二二
57 ①詩二二
58 ①詩二二
59 ①詩二二
60 ①詩二二
61 ①詩二二
62 ①詩二二
63 ①詩二二
64 ①詩二二
65 ①詩二二
66 ①詩二二
67 ①詩二二
68 ①詩二二
69 ①詩二二
70 ①詩二二
71 ①詩二二
72 ①詩二二
73 ①詩二二
74 ①詩二二
75 ①詩二二
76 ①詩二二
77 ①詩二二
78 ①詩二二
79 ①詩二二
80 ①詩二二
81 ①詩二二
82 ①詩二二
83 ①詩二二
84 ①詩二二
85 ①詩二二
86 ①詩二二
87 ①詩二二
88 ①詩二二
89 ①詩二二
90 ①詩二二
91 ①詩二二
92 ①詩二二
93 ①詩二二
94 ①詩二二
95 ①詩二二
96 ①詩二二
97 ①詩二二
98 ①詩二二
99 ①詩二二
100 ①詩二二

A Leap of Faith

Rochelle Potter



Battles are not won in the war room where strategies are formed from gathered information. Don't get me wrong! Information and strategies are important. Maybe the safe environment is needed for careful planning and preparation so when the trumpet sounds—soldiers march.

The resurrection of our Lord Jesus Christ was the event that blasted early Christians into action, and so it has been for over 2,000 years. God still sends us out, sometimes to the edge, so to speak, to engage with the desperate! Recall women like Mother Teresa, Corrie ten Boom, Irene Webster-Smith and Amy Carmichael?

This past summer, my heart was moved by the testimony of Rochelle Potter, an OMF MK. She has given me permission to share her moving testimony with you.—janice

The light turned red, and my friend slowed the car to a stop right in front of a window of a small store where a young woman, lounging in a tank top, was brushing her hair. We had been out

shopping that evening in Pohang, South Korea, and returned home along a road we usually only took during the day. At the traffic light, I stared at the young prostitute in the store window, lit by bright pink lights, and wondered how the girl got into such a profession and what made her stay. I voiced my questions to my friend along with a particular question that would never leave me. Where was the Church? Were any Christians reaching out to these women?

The number of “pink houses,” (brothels) distinctly lit by pink lights, I saw on my way home that night surprised me. Once home, I prayed for the young women in prostitution, for both those who were forced into it by personal or family debt and those who chose it as their profession. As I prayed I felt God leading me to investigate the situation, to find answers to the questions that had begun to plague me. I had the distinct feeling that God wanted me to do something about it.

That week, I talked to some of my Korean

friends about prostitutes and they seemed to know as little as I did about the situation. I asked them if they thought it would be possible to offer them free English classes and use those classes to share the gospel. My Korean friends' reactions were negative. “Oh, they wouldn't want to learn English,” one friend told me. “They all did poorly in school and have no hope of becoming anything more than they are.” Another friend told me that prostitution was connected to the local mafia and counseled me not to put myself in unnecessary danger.

Their answers discouraged me, and soon I stopped asking about it. What was I able to do about it anyway, I questioned? I could not speak Korean; I did not know anything about prostitution and the Koreans themselves viewed it as a hopeless situation. After a while, I set the issue aside and forgot about it. That was late October of 2003.

I did not notice anything abnormal about my life until the next spring. Christmas had passed in a flurry of activities and travel, school had begun again, and the weather was biting cold. The international church I had been attending for the past year and a half was offering small group meetings, and I signed up. My small group and I spent the next twelve weeks working our way through Mark Blackaby's *Experiencing God* workbook.

As we progressed through the first few lessons, I began to sense something was wrong with my spiritual life. My quiet times of reading the Bible and praying were progressively more lifeless and dry, and I felt a deep apathy invade every area of my life. Not wanting to be sucked further into lethargic misery, I prayed harder, fasted more and shared my struggle with my small group. They prayed for me, but nothing seemed to help.

On a dreary Sunday afternoon, two months later, I sank to my knees next to my couch in bitter frustration. I had tried everything I could to get my spiritual life back on track, but I still felt distant from God. I didn't know what else to do. I desired with every ounce of my being to be close to God, but He was always beyond my reach. Kneeling at my couch, I whispered, “Lord, what's wrong? Have I disobeyed You at some point? What have I done?” I paused, searching my life for any hint of disobedience. Then it hit me like a slap across the face.

The prostitutes!

I had completely forgotten them. Half a year ago, God had given me a clear instruction and I halfheartedly followed through, conveniently forgetting about them when it seemed too difficult. When I realized what I had done, I broke down

Continued on page 30

There I was in the heart of Nikko Toshogu, standing in front of a pair of twisted copper strips that are said to contain the most powerful spirit in Japan. The outer buildings and courtyards of the shrine had been lavishly decorated with all kinds of flowers, birds and animals. I had envisioned the grandeur of heaven as we walked among all the gold and carvings and mammoth trees. But here in the inner sanctuary the decorations were modest. "How very like the enemy," I thought. "He promises so much, but in the end, there's really nothing there to satisfy. He has already been defeated. His only strength is in deceiving people to believe he is powerful."

Eight of us had come to prayer-walk on the grounds of the shrine. We had toiled up the steep inclines through the falling snow, and stopped to pray at all the places that seemed relevant. We stood, until our toes went numb, in front of the three monkeys. "Hear no evil, see no evil, speak no evil." Even as American children we were taught about the monkeys, but we never knew they were designed to warn the Japanese not to hear, see or speak about Jesus Christ or His teachings. We prayed that their power to shut out the gospel would be forever broken.

Now we were inside. I had thought that here our courage to pray might waver, or that the priests would see what we were doing and stop us. I had forgotten that even though we were only eight, Jesus, the victorious King with all authority in Heaven and on earth, was with us. Just as we came into the sanctuary, the priest, who had been attending the altar, made a hasty exit in a flurry of orange (robes). The eight of us stood in a line in the center of the room and began to pray. We prayed that the power of this spiritual ruler of Japan would be broken, and that the Japanese people would be free to hear and accept the gospel. No one bothered us, or asked us what we were doing, until we all felt we were finished.

It was only toward the end of our prayer that I realized what was happening around us. There was a steady stream of worshippers entering the room at one end and leaving from the other. All of them had come to place money in the offering box in front of the altar and worship the spirit in the copper strips. There was a sign by the altar instructing worshippers to clap twice, bow once, and then clap twice again. And there was plenty of room in front of us for people to approach the altar as they walked by, but no one was worshipping! Most of the people simply walked behind us and passed on without donating their money or clapping their hands. A few walked toward the altar, and then just stood there, looking embarrassed by what they were about to do, then walked out. One young man tried his best to clap, but kept stopping with his hands about an

inch apart from each other. He finally gave up and moved on as well. In the 20 minutes or so that we were there, only two people managed to worship before they moved on!

Just as we walked out, I noticed the building was once again swarming with priests attending to the people, and making sure no one obstructed the flow of worshippers.

Is God real? Is He powerful? Does He care that we pray? You know it! But did our prayers have an effect? Ask yourself that question. Have you seen any changes in your own relationship with the Lord, or in the members of your church? I have. God begins His work by changing people from the inside, so the immediate results will not be measurable. We will know He is working when we see ourselves, and the members of our churches repenting of specific sins, and experiencing a deeper commitment to Christ. The explosive revival we all long for will come as a result of that personal repentance. We can't know for sure, but I believe there are small, personal revivals going on all over Japan as a result of the prayer meetings and prayerwalks that occurred in March, and that those revivals will lead to church growth and new converts in time.

What is the next step for Free Japan? Many people have written and asked me that question. I'm really not sure. I envision another bigger and more visible campaign two or three years from now, but I think we have an enormous job to do in the meantime. I think a good percentage of the missionary community knew about Free Japan, but I didn't hear about very many national pastors or lay-people who were involved. What can we do to reach our Japanese brethren with the idea of praying together with one voice for spiritual awakening, first in their own hearts and communities, and then all over the nation?

I tried calling the pastors in our city inviting them to a meeting to discuss the matter. They were apprehensive, but three of them came to meet with me, and agreed to meet again. It's small, but it's a start. If we could have, in every major city, an inter-church core of Japanese believers who regularly pray and prayerwalk together, by the time we schedule another campaign, maybe it won't be needed at all. Wow! Does the Lord want a prayer group like that in your city? If so, maybe there is something He wants you to do to get it started? 🙏



Debbie is an independent missionary and founder of Free Japan.

<http://www.freejapan.org/>

The Next Step

by Debbie Penner

Prayer Focus Japan

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

by Karol Whaley

Pray in the Spirit at all times with all kinds of prayers, asking for everything you need. To do this you must always be ready and never give up. Always pray for all God's people. Ephesians 6:18

God is at work among us! Since FREE JAPAN, the prayerwalking emphasis in March of this year, God is using other prayer events as well.

- In May, the JEMA Prayer Commission sponsored their annual four-day prayer summit.
- In August, the Gideons sponsored a 10-day prayer and emphasis for this nation.
- Since July, Southern Baptist missionaries have been observing a day of prayer and fasting every Tuesday for the spiritual needs of this nation.
- In January 2005, the fourth annual JEA prayer and fasting will take place in Tokyo.

Many of you have participated, or will participate, in these events. Thank you for being a part of God's plan for this nation!

With all of this prayer for Japan, are we noticing any change? The answer is "yes"! *The Passion of the Christ* movie has been shown to one million resulting in the formation of new small group Bible studies. Seekers have opportunity to find answers to their questions about Jesus.

A change is taking place among church leaders, who after reading Rick Warren's, *The Purpose Driven Life*, are expressing the desire to use these simple biblical principles with their congregations. One Japanese pastor of 40 years commented that these principles of discipleship are the best he has seen to date!

Individual lives are being transformed. Consider this sampling of testimonies:

- A young Japanese, wanting to serve as a teacher in Indonesia, realized through prayer, during the delay of visa processing, that God wants her in Japan as a witness!

- A young Christian salaryman, wanting to participate in a mission trip to the Philippines asked his boss for five days off. The boss refused saying that if he took five days of vacation this summer it would only leave him seven days vacation for the remainder of the year. After prayer, the young man went back to his boss and asked one more time, this time telling the purpose of his trip. The non-Christian boss said, "By all means, GO."

- A young lady, wanting to use her gifting in art, realized her dream. The Lord has given her opportunities to do artwork for several Christian ministries. (Watch for her drawings of flowers from Israel on complimentary bookmarks given with purchases at a local Christian bookstore.)

With all of these answers to prayer, is there still a need to pray? The answer is an emphatic, "Yes!" Spiritual warfare is intensifying as the enemy loses ground. Let's continue to pray for each other, and for all of God's people. Let's continue to meet together to pray. Let's continue to prayerwalk this nation from shore to shore. What will be the results of even more persistent, powerful, passionate, and unified prayer? Could we perhaps see large numbers of Christians in Japan fasting and praying, in unity, every Tuesday for the salvation of the Japanese? Could we see a prayer website like www.freejapan.org redone to put more available resources together in one place, for God's glory in reaching Japan for Christ? Could we see an event with hundreds

(or shall we say thousands) of Christians across denominational lines coming together to pray? Could we perhaps see a national prayer center for Japan that has round the clock praying, seven days a week? Could we see cities, even the great mega-cities, transformed by His power? Could we see the nation of Japan one day soon being called a Christian nation? I believe we can because it is in God's heart to do so.

God is leading us step by step until we accomplish all that He desires in this area of prayer focus. It's time for the next step! Japan for Jesus!

If you have comments about this article, please contact Karol at tkwhaley@aol.com ❏





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

The annual business meeting of JEA was held in Hamamatsu, Shizuoka, May 31 to June 2. I came away inspired.

Dr. Tsutada retired as President. His godly and wise leadership has guided JEA for four years. His vision for the SEND ME Youth Missions Conference, August 2003, has set an exciting spiritual tone within JEA. His desire for JEA has been Church co-operation based on a shared conviction that the Word of God is infallible and on the Lordship of Jesus Christ. Dr. Tsutada, a former missionary to India, also instilled JEA with a vision for co-operation with the Church in Asia.

Dr. Ogawa, pastor of the Musashino Chapel Center and former missionary to Indonesia, is the new President. He adds energy and youth for continued expansion of the vision for JEA's involvement with the Church in Asia. His keynote message centered on JEA and the Church in Japan and how it can help the churches in Asia by active involvement with the World Evangelical Alliance. He recently sent a letter to the government of Sri Lanka protesting the persecution of the Church there and asked that the legislation being pushed by the Buddhist establishment against the Church be thrown out. The Church in Japan, though still small numerically, is determined to take its place in the work of God's Kingdom worldwide! Let us rejoice and pray for them!

Possibly you have heard of the *Book of Hope*. These free Bible studies, based on a harmony of the Gospels, are designed to reach the youth of the world with the Gospel of Christ. The study inculcates values taught in the life of Christ and concludes with the message of salvation by faith in the death and resurrection of Christ. The study is most effective when followed up with other evangelistic methods. The free distribution is possible because those who benefit from the course are encouraged to give so others might benefit as they

did. When these books were made available as a follow-up to the movie, *The Passion of the Christ*, there seemed to be some confusion as to who the distributors were, so the JEA staff invited the JEMA executive committee to a meal to talk. We found the meeting to be very helpful, and I encourage JEMA members to make use of the *Book of Hope*.

JEMA is growing! Six new overseas associate memberships have been received and approved this year. The new overseas associate membership gives those who are working with Japanese overseas the opportunity to tap into Japan-based resources. David Kennedy, the JEMA representative for the returnee ministry, returned to the USA permanently in July. He will continue this ministry stateside by working with a Japan-based committee.

David's vision is to network JEMA with other stateside returnee ministries in order to provide the best possible follow-up with Japan-based churches and ministries. ❏

Ray Leaf, President

Vision Statement: JEMA exists to network and equip its members to make disciples for Christ.

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

Event	Date	Place
JEMA Day of Prayer/Prayerwalk	October 4	Japan Baptist Mission Building*
JEMA Women's Day of Prayer	October 25	OCC
CPI Conference	November 9-12	Fuji Hakone Land
JEMA Prayerwalk	January 10, 2005	OCC
Mission Leader's Consultation	February 21	OCC
JEMA Plenary	February 22	OCC

*New Horizon Ebisu, 3-14-20 Higashi, Shibuya-ku



June 30, 2004

A revised budget was received. The Language & Culture Commission was given 340,000 for start-up, and 150,000 was approved for a new JEMA office computer. JEMA finances are in the black overall for the year.

CPI director, John Mehn, presented brochures, in English and Japanese. He also announced medical professionals will be present at this year's conference for consultation and counseling. Beginning next spring, new seminars will begin.

Karol Whaley is the new chairperson for the Prayer Commission. A prayerwalk was taken around the palace.

Three new Overseas Associate Members were received: James & Cindi Joseph, Ann J. Underland, and Larner Moore.

Publications Commission will be producing a special CD-ROM containing the *Harvester's Handbook*, *Step Inside*, *Operation Japan 2000*, and other materials. Don Wright is working on the new Operation Japan, a 96-page publication.

In David Kennedy's absence it was moved to form an *ad hoc* committee to continue the RCNJ until the 2005 Plenary.

80,000 was approved for airfare to bring President Ray Leaf back for JEMA Plenary and other related business.

The next meeting will be September 1.

September 1, 2004

The Executive Committee met on September 1 to accommodate Ray Leaf's departure for home assignment, September 2. He will be gone until May 2005, returning in February for the Mission Leaders' Consultation and the Plenary.

Treasurer Russ Epley reported JEMA finances stable and within budget projections.

Overseas Associate members, Japanese-Kiwi Connections (Warren Payne, representative), Lynn Pratt, and Dan Brannen

were approved.

Report from JEA's Executive Committee meeting August 17 included such information as:

1. The editor of the Christian Shinbun reported that there is clear evidence that the new publication, *The Christian Today*, is connected to the Moon cult (*Toitsu Kyokai*). This publication tries to hide their affiliation. Beware!

2. February 15, 2005, Pastor Edmund Chan from Singapore will give a seminar for JEA members. He is well known for his writings and discipleship within the local church. Since this seminar is very close to JEMA's Mission Leaders' Consultation, the Liaison & Membership Commission will explore possibilities for Pastor Chan to speak at MLC.

Ray reported having a positive meeting with the *Book of Hope* staff.

Ken Taylor continues to explore possibilities within Japan for organizational consultants who could help JEMA evaluate operations.

The next meeting will be held November 29.

JEMA Women's Day of Prayer

Monday, October 25, 10:00-2:30, at OCC. Bring your own lunch or buy an obento

While watching the Tour de France, I learned how the racers took turns leading and drafting. The lead racer has to work harder to break the wind while the racers following have an easier time. Members of the team take turns being in the lead so that no one becomes overly exhausted. This is especially true on the steep mountain climbs. Yes, each and every rider must pedal his own bike and cover the entire course, but they are not alone.

In our prayer life we each are to cover the course that God has set before us but we also do not have to be alone. God's Holy Spirit is always with us even praying when we do not know how. God in His great mercy and generosity also provides times when we can come together to pray. We can be encouraged when the up hill climb seems too hard and we can encourage others as they climb in prayer. The JEMA Women's Day of Prayer is one such occasion. Come join us in prayer

A Special Good-bye to Special Friends

In an antique-shop window: There's no present like the past.

To many in our missionary community all the yesterdays have brought them to their respective departure dates, leaving Japan, their colleagues, churches, believers, and all their Japanese acquaintances, to retire. Words do not suffice for lives offered to the service of the King. In short, we want to thank these who have so faithfully served. We want to bless them for all the moments, hours, days, and, yes, years they have spent in this great land. We know God, Who sees all and knows all, will richly reward all these we mention in this fall issue of the *Japan Harvest* 2004! **Blessings**

Helen Pietsch, who spent 80 years in Japan, has returned to the United States. Helen was born in Kobe in 1910 of Southern Baptist missionary parents. She grew up in Fukuoka, as her father C.K. Dozier, established Seinan Gakuen there. Helen married Timothy in 1936. The Pietschs established the Tokyo Bible Center in Meguro Ku, Tokyo, after the war when they bought the Center's property for \$5,000. In the 80's (Japan's economic bubble) the same property was valued at 20 million dollars. Helen lived at the Bible Center for 55 years. Timothy entered in the Lord's presence in 1992. Helen is now living in Yakima, WA (USA).

Therese Horisberger first came to Japan September 11, 1967 and began language study in Karuizawa. From there she moved to Sado Island and worked with other Swiss missionaries in several locations. Following her first home assignment, she moved to Chiba Prefecture where she has worked both alone and/or with other singles. Max Oehninger writes, "Therese was a very valuable coworker and often we envied her. Why? because she was the last missionary in our mission to come to Japan by ship. She also experienced life in rural and suburban areas. Psalm 103 sums up Therese's 37 years of faithful service. God worked through her." Therese is living in Switzerland.

David & Ellen Rupp were in Japan for over 30 years. Ellen (Robertson) arrived in 1969 and David in 1968. Ellen was the 6th grade teacher at Christian Academy in Japan and taught there for six years. Following their marriage in 1975, the Rups were in church

ministries in the Kanto area, church planting in Haijima City, Yokohama City, Higashi Yamato City and when they left for retirement were at Shonan Nozomi Christ Church in Kamakura City. David served for 10 years as the Director of SEND Japan.

The Rups have two children, Janel and Jonathan, who both live in Wheaton, IL (USA). Ellen and David are living in Rochester, NY (USA).

Don & Mary Smith first arrived in Yokohama, January 1969. They write, "We were the last Assemblies God missionaries to come from the USA via the President Line" (ship). After attending JMLI for two years, they were pastors of the Yokota Christian Center, then moved to Kyushu. They first pioneered a church in Sasebo, then they opened churches in Kasuga, Nogata and Hakata. In Saga they assisted in a church plant and then opened Sasebo International Christian Assembly, which ministers to US military and their families. All these churches continue to the present with qualified pastors and lay leaders.

Don served as chair person for the AGMF as well as treasurer. He is presently a member of the JAG Home Missions Department, serving the AGMF as the church planting chairman.

Don and Mary have four children. Chuck and Melody are married with children and live in California with their spouses. Colette, her husband Rev. Jaun Carlos Gonzales, and their children live in Fukuoka. Their son, Darrell, born during initial language school, is married and has a son. They live in Fukuoka. Don and Mary are scheduled to depart from Japan in the spring of 2005 and plan to live in San Diego, CA (USA), to continue in ministry.

Carl & Wilma deBoer arrived in Japan December 10, 1971 and entered JMLI. June of 1974 they left for Toyama Ken where they ministered for the next 26 years. While there they worked with Megumi Baptist Church in Toyama City, then went to Namerikawa City to work with the Kurobe Baptist Church. Going to Toyama City, they established the Mizuhashi Baptist Church in 1984. This church became a Cell Group Church.

In 2000 the de Boers were called to Nagasaki to train a new church in Shimabara Peninsula in cell ministry. They terminated their ministry on June 20, 2004, when they officially retired as missionaries to Japan. They have been called, however, by the Japanese Christian Fellowship in the Netherlands to become pastor and evangelist from fall of this year. With about 6,000 Japanese residing in the Netherlands, the de Boers will be in charge of three works located in three different cities. They are committed to an initial five-years. With a real sense of excitement, the de Boers write, "It was always our dream to someday minister in the country of our birth, the Netherlands, from which we immigrated to Canada when we were children."

Wilma and Carl have four children. Jacquie is married to Steve Willson They both serve at Christian Academy in Japan. They have three daughters. Rey, married to Michiko along with their three children, lives in Higashi Kurume. Rey works in a translation company. John and his wife, Bea, live in San Francisco USA, where John teaches Japanese History at Stanford University. Lydia, a teacher, her husband, Mike Lee, and their son live in Toronto, Canada.

Don & JoAnn Wright

will be leaving Japan in November. Their good friend, Nancy, writes: "What a couple! Since they stepped off the ship in Yokohama in November 1969, they have hardly stopped moving. Don and JoAnn ended an era as the last of the Baptist General Conference missionaries to arrive by ship. They also began an era of new ideas, projects and programs to keep the other missionaries hopping too. Among those other things, they initiated the BGC mission Short-Term English Teaching program, homestay program with churches in the States, and more recently, seminars for those reaching out to Japanese in USA. This is in addition to starting four churches, serving on many committees, and Don serving mission field coordinator. In their spare time they served the greater mission community in a variety of roles too.

Don has worn many hats as JEMA President, and editor of *Japan Harvest* magazine, *JEA Update*, and *Operation Japan*. He was also President of the Nojiri Lake Association. JoAnn, always the cheerful hostess, has kept pace with Don all these years. A nurse by profession, she has raised three children in Japan, helped with all Don's editing, taught her share of English classes and Bible classes, and made hundreds of cookies. Another skill I benefited from was that of "matchmaking." It was after she brought my husband and me together that I really got to know JoAnn and will always value her friendship, as will many others."

Their three children, Chad, Jill, and Brent, are all married and served as teachers at Okinawa Christian School International. Although Don and JoAnn will complete serving 35 years in Japan this year, they will never really retire. They are transitioning back to the States where they hope to continue to minister to Internationals through the Baptist General Conference. They will reside in Washington State (USA).

Leroy & June Seat

first came to Japan in 1966 with the Southern Baptist Mission. June has had a counseling ministry down through the years and has also had a special interest in ministering to families. She introduced Active Parenting to Japan in 1987. Leroy served as a professor at Seinan University since 1969. Most recently he has served as chancellor over the six schools in the Seinan complex for the past eight years.

Since 1980 the Seats worked in partnership with Rev. Koichi Kimura at the Fukuoka International Church. Rev. Kimura is now the pastor. The church is growing and vibrant.

The Seats have four children, three of whom are teachers and the other a lawyer. They have

five grand children. June and Leroy left Japan in June.

Larry & Alma (Tygert)

Oline will be leaving Japan for the final time in December. In 1998 Alma and Larry were married in Lilburn, Georgia (USA). Larry had been an engineering professor at South Florida University for 32 years. He lost his first wife to cancer in 1996. As Larry saw and experienced the brevity of life at that time, he wanted to do something more meaningful for the Lord. God led Alma and Larry together, introduced by their mutual friend Vernadene Heck. Alma and Larry have been in Yokohama where they have served at the Oppama Bible Church in the bilingual service on Sundays. April 2001, they also began Nokendai Bible Fellowship, which meets on Sunday afternoons. Alma gives the words, "I have enjoyed the years the Lord has given me in Japan, and have loved teaching English classes, Bible classes, and ministering to ladies one on one during "tea time" in our home. The Lord has been very gracious to allow me the privilege of being in Japan for these many years."

Steve Tygert

came to Japan when he was three with his missionary parents, Earl and Emogene. The Tygert name is well known in Japan. A family of vision and sacrifice, the Megumi Chalet stands as a monument to their lives of faith!

Growing up here, Steve felt God's call on his life. In 1969 Alma and Steve came to Japan and lived in Karuizawa at the Karuizawa Christian Center, now known as Megumi Chalet. In 1975 they lived and served in Okinawa with the Far East Broadcasting Company. Steve was liaison between their English and Japanese language stations. Returning to Kanto, it was September 1986 that Steve began Friendship Radio. FR first went on the air October 20, 1987 at 7:00 AM and has been broadcasting ever since! Steve was always interested in radio work where he found great joy in serving.

Steve was diagnosed with cancer in March 1991, and after a nearly four-year struggle, the Lord called Steve Home. During those four years Steve continued to work at Friendship Radio and was fully convinced that the Lord would keep the station "on the air" even though he might not be here. The Lord has done just that, and now FR is looking forward to what God has for the future. Back to the Bible Broadcast is planning to take the Friendship Radio ministry and continue it with Steve's vision of getting the Gospel out to the people of Japan and getting those who believe

grounded in the Word.

Alma has three married children, who were born in Tokyo and brought up in Japan. Larry has four children. All seven have been fully supportive of their parent's ministry here! Alma and Larry will retire to St. Petersburg, Florida (USA).

David & Kathy Kennedy

served the Japanese for 27 years with CBI International. From 1974 to 76 they served as dorm parents at Christian Academy in Japan where Kathy also served as school nurse. Dave was a high school teacher, coach, bus driver and a member of the CAJ school board.

As church planters, Kathy and Dave planted two new churches in Sendai City, Izumi Baptist and Omachi Baptist Churches. More recently, they helped establish the Oyama Baptist Church in Tochigi Ken. Kathy served for many years on the JEMA Women in Ministry Commission. David worked with students and was the coordinator for the Returnee Christian Network in Japan for eight years. Nearly 1,000 Japanese have been connected to evangelical churches and/or missionaries through the RCNJ (Returnees Christian Network Japan) ministry.

The Kennedy's left Japan in July to continue serving under CBI, ministering to Japanese in Southern California, as well as caring for David's 84-year-old mother and 64-year-old multi-handicapped brother. The Kennedy's have four children and one grand child. *Sayonara* 𠄎

CHRISTIAN CENTER BOOKSTORE
Box 14, Kanoya, Kagoshima 893

OUR SPECIALTY: TEXTBOOKS
FOR ENGLISH BIBLE CLASSES

Listed in order of difficulty

1. My Body Book #2 (large letters)	¥1000
2. Your Good Words ABC Book	¥1000
3. I Learn to Read About Jesus	¥1000
4. Workbook for I Learn to Read	¥1000
5. Basic Course for EBC	¥300
6. Jesus - 26 Lessons for EBC	¥600
7. Jesus - 26 Pictures/Scriptures	¥400
8. Jesus - 26 Lessons/Complete	¥1000
9. 2 Week Course - 26 pages	¥200
10. All About the Church - 70pp.	¥1000
11. 50 Lessons in Luke - 52pp.	¥600
12. Guide to Christ, the Church and the Christian Life - 160pp.	¥1500
13. Christian Doctrine Workbook	¥750
14. 24 Week Course for EBC	¥1000
15. Church Begins: Acts - 35 Lessons	¥1200
16. Chinese Art Calendars - from each October. Cheaper in quantity	¥150

WRITE OR CALL

FAX OR PHONE ANYTIME
0994-42-4444



Translated by
Mizuko Matsushita,
JEMA Executive Office
Secretary.

Aunt Stella Cookies, Inc. Motto: He does the thinking; I do the work!

Born in Pennsylvania, Christian entrepreneur Joseph L. Dunkle first came to Japan with the US military in 1969. Two years later, when out of the armed services and as the Japanese economy took a swing upward, Mr. Dunkle began to manage vending machines. Unfortunately, because of lack of funds, he fell into bankruptcy and returned to the US. Discouragements did not deter him, however, and he got the idea for the ice cream business in 1973 when he met Mr. Tsutsumi, then president of the Saison Group. On one of his visits to New York, Mr. Tsutsumi explained his business plan. Seeing this as a good opportunity, Mr. Dunkle started out on his second business venture. The following year the ice cream company Roly Doll was established under the Saison Group, and Mr. Dunkle opened his first store in Tanashi, Tokyo.

Several stores were established, and it took about five years before the business turned over a profit. Then the business slipped into the red. Desperate, Mr. Dunkle asked the Lord what to do. What came to him then became a turning point. Negative experiences taught Mr. Dunkle to entrust everything to God, and not himself. The idea of starting a cookie business was a result of his prayers. Aunt Stella Cookies, named for his aunt, brought to Japan the early American flavor of the Dutch Country of Pennsylvania, Mr. Dunkle's roots. Aunt Stella cookies have become very popular in Japan, and the business is more than cookies. Expansion has been made into furniture, early American decor goods, children's clothing, publications, E-business, bridal, etc. As time progressed Mr Dunkle was able to buy the company from the Saison Group, thus becoming independent. Mr. Dunkle said, "I prayed again and told the Lord, 'I am not able to carry this burden. I will trust You.'"

God gave a new opportunity. When Japan Railway Company was privatized, they invited Aunt Stella Cookies to join as a part of their diversification policy. The first shop of Aunt Stella with JR saved the cookie enterprise and large profits were gained. Mr. Dunkle recalls now that all previous events and difficulties, though humbling, were from God. If the ice cream business had turned out to be successful, he would not have gotten to where he is now. "I did not know why at that moment, however, there were no mistakes. I always go on with my business with ideas given to me by God. Legally speaking, I am the owner of the company, but God is the real owner," he says. Aunt Stella Cookies is now in its 22nd year with 80 stores nationwide. Aunt Stella Cookies has been one of *Japan Harvest's* faithful advertisers for eleven years!

*You can order online at: www.auntstella.co.jp
and the cookies are delicious!*

Pennsylvania Dutch novelties are also available!

Love Your Enemies!

Meet 38-year veteran missionary Steven Metcalf!

During WW2, young, English boy Steven met missionary Eric Liddel, (hero of the movie, *Chariots of Fire*), in a Japanese

concentration camp in China. In Liddel's Bible class young Metcalf learned that the Bible taught us to love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you. Metcalf thought the teaching to be very practical. Steven, after serving as a missionary in Japan for almost 40 years, returned home to join the group AGAPE, which encourages reconciliation and forgiveness to former English prisoners of war. He advocates that real reconciliation and forgiveness begins with understanding each other. (There is a real need for Japanese to realize events of the past.) Metcalf has written a book, which will be a part of the Forest Books, Word of Life Press. Date of release to be announced.

Meet Olympic runner of the 1929 Olympic Games, Eric Liddel!

As a runner of the 100-meter dash of the Paris Olympics, Eric refused to run because his race was held on Sunday. In fact, after the French Revolution, when sport events were held on Sunday, Christians, who kept the Sabbath, could not participate. Eric, thus, refused to run. The next race, however, was the 400-meter relay. He was the anchor runner. The race was dramatic. He received the baton from the previous runner and completed the race with a new world record!

As it turned out, Eric gave up sports and left for China as a missionary. He died in a Japanese concentration camp in 1945. At his funeral service 2,000 prisoners attended, and Steven Metcalf was one of the pallbearers. Three weeks before his death, Eric gave his pair of tattered running shoes to Steven, who didn't have any shoes to wear though it was winter. Steven was heard to say, "I could not put them (the shoes) on because they were full of house bugs. However, I received a more precious thing than the shoes. In essence I received the baton for mission and evangelism and I decided to be a missionary to Japan, if I could get back home alive."

As a child, Steven had gone to China with his parents who were missionaries. He entered school there in 1938. When all the allies were forced into concentration camps, Steven met Eric. Later as an adult, hearing General MacArthur's call for missionaries to Japan, his heart was stirred. He came to Japan in 1952. ¶



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.

Hidden implications 言葉の裏

By Miriam Davis

Over a meal with my pastor's family I said to first year high schooler, Sasaga, 'You like English, don't you?' Expecting the answer 「はい、好きです」 I was a little surprised when he looked slightly embarrassed and made some undecipherable sounds. Mum, Hanna, explained 'If you say, 'I like English (or cooking, or whatever),' it automatically implies that you are good at it. It's best to add 「何々が好きですが、得意（とくい）ではありません。」 Japan is notorious for the concept of 「裏（うら）がある」 in communication styles but it seems that even the simplest exchange can be a pitfall for the learner unaware of its hidden implications or meaning.

'Do you expect the worst or the best this year? Are your expectations negative or positive? Are you expectations based on bad past experiences or faith in a faithful God?' A colleague was challenging a group on their expectations for the coming year. He used the Japanese word 「期待（きたい）」 exactly where he would have used English 'expect' only to discover afterwards, that 「期待」 cannot be used negatively.

English 'expect' は、良いことにも悪いことにも使うことが出来るようですが、日本語の期待はたいてい良いことにのみに使うようです。それで、「良いことが起こるか全く期待することが出来ない」といわずに、「良いことがあるように期待しますが、何が起こるか全く予想（よそう）できないOR悪い事が起きるのを予期（よき）することか出来ない」などといたします。

Speaking on the characteristics of Moses' prayer in Genesis 18, I also discovered the pitfalls of words in

Japanese which are not complete translational equivalents of English. I looked up the word "persistent" beforehand and discovered 「しつこい」. As I said "and the next characteristic is that Moses 「しつこく祈った」," I heard church member and Japanese teacher sitting in the front row, suck in her breath and knew that I had used the wrong word. I hastily explained my meaning in other words as best I could and asked later what I should have said. 「しつこい」 is only used in negative contexts so 「忍耐強い（にんたいいづよい）」 was the expression to use here.

Another example of overlapping but not matching fields of meanings in vocabulary items is 「暇（ひま）」 meaning 'free'. In English we say "Please come over whenever you are free." However, in Japanese to use 「暇」 in the same context implies that the other person is lazy. Since discovering this, I often hear people using 「暇」 in reference to themselves. So as a rule of thumb, keep 「暇」 for yourself but say when inviting others 「時間があつたらぜひ遊びに来てください。」

Feel depressed by the above? Well, here is a testimony from Diana Reuter of the Evangelical Free Church Mission Japan to touch and encourage your heart.

"I came to Japan in mid-life and found it very hard to learn Japanese. I studied on a part-time basis for a while when I lived in Tokyo, but couldn't use it. I didn't start to learn the language until I moved to Hokkaido and had to make new friends because not very many people here speak English. I took a class at OMF Japanese Language Center once a week for a year or so and now have a tutor coming to my home.

Even though I could not speak Japanese, I presented the gospel to a woman who was dying in the hospital. On a day appointed by the Lord, I used the Bible and gestures to tell her the good news. The woman received eternal life and was

completely healed. When she was released from hospital, she came to church, was baptized, discipled, and now disciples others.

I also had a goal of reading through the Japanese Bible. I really learned more and was consistent in my reading when I wrote a summary of the chapter I read, first in English and later in Japanese. I finished reading through the Japanese Bible and have written on every chapter in the Bible.

I am happy now that I can pray and present the gospel in a more understandable way. I was thrilled the other day when God spoke Japanese words through me. I visited my neighbor in the hospital. In the middle of my prayer, I said words that did not come from my thoughts nor were they my usual prayer vocabulary. I said, "Kami sama, anato no eien no inochi o ataete kudassai." My friend's body relaxed so completely that she slumped. She said afterwards that something came from me into her. I said it was not from me but that was God's Holy Spirit she received. This Japanese woman now has eternal life because the prayer spoken was from God.

A lot of the Japanese language still goes over my head, but I'm catching more and more words as they fly by. The more I learn, the less stress and more pleasure I find. I pray that the Lord will use me more and more for His glory and to save more Japanese."

"Expect great things from God, attempt great things for God."
偉大なことを神に期待し、偉大なことを神のためになそうと試みる
(William Carey.)

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.



Gary Bauman has been in Japan since 1988 with Asian Access Japan (former LIFE Ministries). A minister of music and worship before coming to Japan as a missionary, he has combined his passion for music and ministry by publishing "The Caroling Collection" Japanese/English Christmas songbook and CD. He welcomes visits to his website at www.jmtb.com or e-mails addressed to gbauman@asianaccess.org

Christmas Outreach

A month of non-stop Christmas music throughout all the department stores of Japan is soon upon us, with all the positive benefit that can be for outreach. Your church may be planning to capitalize on this annual opportunity with your own musical offerings, so we'd like to highlight a selection of music resources for your Christmas outreaches. Mr. Jouji Komatsu, manager of Oasis Book Center (03-3370-9231) in Shinjuku, was quite helpful in researching the availability of Christmas materials for this article long before the beginning of the Christmas season. With the exception of the concluding resource, all materials mentioned are printed with Japanese lyrics and explanations only.

If your church is interested in performing a cantata, きよいあかご (*The Holy Child* - SSA, ©1986, 735 yen) compiled and arr. by Mary Abe and Betty Hudson, and くしきほしよ (*Beautiful Star* - SAB, ©1993, 840 yen) arr. by Betty Hudson, are easy cantatas in a traditional style, taking about 20 minutes to perform. その名はインマヌエル (*His Name is Immanuel* - SSATTB, ©2003, 945 yen) by well-known music professor Tsunaga Tenda, is more suited to church choirs who are looking for a challenge in a classical vein.

For SATB arrangements of both acapella and accompanied Christmas songs that are sung around the world, check out the two クリスマスのうた (*Kurisumasu no uta*) books by Masao Okuyama. These books contain over 30 songs each, with very workable arrangements, (each book is nearly 100 pages long) and are priced at just under 2000 yen. The second book has a number of arrangements by Tom Fettke, whose choral arrangements are known for being very singable, while giving a full choral sound. Okuyama-sensei has more about his materials at his website: <http://homepage2.nifty.com/SANBIKA/>

Looking for handbell music? トーン・チャイム曲集 (*Tohn chaimu kyokushuu*) by Masako Kanno (©1986, 3300 yen including a demonstration CD) includes twenty-seven Christmas songs, both sacred and secular, of varying levels of difficulty, for use by either handbell or tone chime choirs.

For a Christmas children's musical, you might want to consider, クリスマスの歌と劇 (*Kurisumasu no uta to geki*, ©2002, 1260 yen). This "operetta" (in a contemporary format, even including one selection in rap style) is contained in a 144 page book that includes music, script, and extensive production notes. The corresponding CD (2000 yen) entitled いちばんはじめのクリスマス (*Ichiban hajime no kurisumasu*) includes the ten songs of the musical as performed by a children's choir, and then follows with accompaniment tracks for all ten songs.

手話によるクリスマスソング (*Shuwa ni yoru kurisumasu songu*, © 1998, 1260 yen), by Yoshiko Ito, is a collection of 5 sacred and 8 secular Christmas songs for children (melodies and lyrics only), ranging from *Silent Night* to *I Saw Mommy Kissing Santa Claus*. This collection is of interest because it includes line drawings for hand motions to use with all the songs.

Lastly, we'd like to mention a tool that you may find useful for general use in almost any setting, whether an English class, caroling group, choir, or a worship service. "The Caroling Collection" (©2000, 840 yen) is a bilingual resource (most songs include two Japanese verses and two English verses) that I designed several years ago for missionaries and others who needed an easy-to-use collection of carols in both English and Japanese. It includes 32 popular Christmas songs, both sacred and secular, arranged in four part harmony, with lowered keys and guitar chords. If you obtained this resource a couple of years ago, you may not realize that there is now available a demonstration CD (1890 yen) of all the songs (nearly one hour of music). For more information, or to order this resource, visit (Japan Ministry Tool Box).

Now for a thanks and a farewell. It has been my privilege to write this column since the winter of 1999, but the time has come for me to pass the baton. During these years we have addressed both technical and philosophical issues related to music and worship, along with providing help in the constant challenge of finding practical resources for the music needs of churches. I pray that you will continue to find creative ways to help people worship the Lord in spirit and in truth! 🙏



Security—Good Habits To Keep Your Computer Safe

Practically every computer publication you pick up these days has lots of articles about keeping your computer safe. We all enjoy using our computers, and really depend on them to do our jobs and live our lives. However, we all know how easy it is for life to come to a screeching halt because of computer problems, some of them preventable through better attention to security. Here are several areas to be aware of:

Anti-Virus Software—You absolutely must have it, and you must keep it updated. If you allow your virus software to become outdated, it's worse than having none at all because you get a false sense of security. Norton and McAfee are the most popular. Both work great, but when you purchase them, you are buying updates for a year. Essentially you have to repurchase it every year. There's a free anti-virus program (free to home users, not your mission office, school or company) called AVG Anti Virus. Go to www.grisoft.com to download it. They have a good discount program for non-profits, and I might switch our mission office over to this, the next time the Norton subscriptions are up.

Windows Updates—Microsoft is just as concerned as we all are about the attacks on Windows programs. They provide regular security patches. These are programs you download from Microsoft that will fix security holes discovered in Windows. Go to www.windowsupdate.com and have it scan your computer, and then download what they suggest. You can also set up your computer to do this regularly and automatically.

Firewalls—If you have a high-speed connection to the Internet, you should have a firewall. The firewall can detect and prevent unusual network traffic to or from your computer (like your computer suddenly sending out 50,000 e-mails). A firewall can be either hardware or software. If you have a router, you probably have a hardware firewall built in. If you are running Windows XP, you have a software firewall, but it's not turned on by default. Go to Google "XP Firewall" to find out how to use it. I prefer using a router, but you can purchase firewall software from many vendors.

Adware and Spyware—As you use the Internet, sometimes you will get pop-up ads, be taken to unsavory sites, and/or have your home page changed against your will. Sometimes you are taken to sites you don't want or information is collected without your knowledge. Programs called "Adware" or "Spyware" can help you. You can download one or more programs to detect and delete these annoying and possibly harmful programs. My favorites are Ad-Aware (the standard edition is free) from www.lavasoftusa.com and Spybot Search and Destroy (also free) from www.safer-networking.org

Attachments—Be very cautious about opening any file attachments. Almost all virus and Trojan infections start by you clicking on and opening an attachment. Unless you know someone is sending you an attachment, be very cautious about opening it. If I'm not expecting an attachment,

I e-mail or call the sender, making sure the e-mail was from them. It's easy to forge an e-mail address, and it might not really be from the person you think.

Scams—There are lots of plain old scams out there to fool you into giving up information that should be kept private. Here's a "heads up." Microsoft, US Bank, PayPal, Citibank, AOL, or your ISP will NOT e-mail you and ask you to "verify" your social security number, your credit card number, pin number etc. I've personally gotten e-mails from all of the above, and all were hoaxes, trying to get my credit card number or personal information. The story often seems believable; something like, "they are having technical problems", and the e-mails look authentic. This type of trickery is called "Phishing". You need a healthy dose of paranoia to avoid today's computer scams. Try the online test "Test Your Phishing IQ" at www.mailfrontier.com. They are trying to sell you software to prevent this, but the test is free. I only got 8 out of 10 correct.

Common Sense—Our worst family computer disaster was a laptop recently stolen from a table at Starbucks. By the way, you MUST have the serial number of your laptop (we didn't) before the police or your insurance company will even talk to you.

Security for Your Kids—This is a whole different issue. Keeping your kids away from sites they shouldn't see, and keeping them safe from Internet-Predators is too important to ignore. It's too much to write about here, but PC Magazine has a good article in their August 3, 2004 issue. You can read it on line by going to www.pcmag.com. When you get the home page open, type "Keep Your Kids Safe" in the search box. This will take you to the article.

Well, enough about security. One frustration about living in Japan is how expensive English computer magazines are. My three favorite magazines all have "digital" editions available for a fraction of the "International" rate for subscriptions. Even better is that these digital editions are available even before the print copies hit the US newsstands. Check out PC Magazine (www.pcmag.com), PC World (www.pcworld.com), or CPU Magazine (www.computerpoweruser.com) to subscribe to the digital version. All three cost less than \$25 per year. Each company is a little different, but you'll get to see all the pages, including ads. You can save and print whatever you want to keep. ■

missionarygeek@yahoo.com



In The Presence of My Enemies

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



In the Presence of My Enemies

Gracia Burnham and Dean Merrill, Tyndale, 2003, 307 pages

An ordinary missionary couple head to an exotic resort to celebrate their wedding anniversary but end up living a year-long nightmare of captivity by an Islamic terrorist group, the Abu Sayyaf. Martin and Gracia Burnham, 17-year veteran aviation missionaries to the Philippines, made international headlines as two Americans kidnapped along with another American and several Filipinos on May 27, 2001. During the year-long ordeal, several hostages were shot, beheaded, forced to convert to Islam or forced to marry their captors. Their true story reads more like an adventure story than a missionary biography.

This is a stirring account of grueling treks through the jungle forced on by their captors, hiding from the Philippine military, living in the jungles or in abandoned houses without even some of the bare necessities of life, and sleeping chained to a tree. The Burnhams face real death threats from the terrorists, plus gunfire from their so-called rescuers. Always on the move, they live in uncertainty and boredom. The greatest enemy they must deal with, however, is the enemy within. How can they deal with the fear, doubts, depression, hatred, and discouragement that face them every day? As days turn into weeks, months, and a year, they really wonder if they will ever be released or survive to see their three children again. This is a story of two people living out their theology in their daily lives in the worst of situations.

In the Presence of My Enemies draws the reader into the conflict, and I often found myself asking, "How would I have survived? What would I have done?" Through the Burnhams' dialogue with the Islamic terrorists and the treatment they received from them, I got a better idea of Islamic thinking and the way the terrorists justify their cruel treatment of others. The ending of the captivity isn't the way the reader would like, but the story of triumph continues on in the life of Gracia Burnham. I believe this book will become a classic missionary biography of our day, as *Through Gates of Splendor* was in the previous century.

was one of the Christian heroes of Japan and was actually the first to be canonized by the Catholic Church. Born as Akechi Tama in 1563, Garcia lived during the Warring States period. She was the daughter of the Lord of Mino, an ally of Oda Nobunaga, who would later turn against him. Tama was married into the Hosokawa family and began to encounter the Christian message being taught in the Jesuit missionary movement. Through the witness of her maid, and after experiencing many personal losses, she believed in Christ and was baptized while still a young woman, taking the name of Gracia. As the tide turned against the Christian believers, she clung to her faith in spite of much opposition.

This historical novel is well worth reading from many perspectives. First of all, I found it a very accessible narrative of the complicated history of 16th Century Japan, which was full of allegiances, betrayals, battles and sieges. Rather than the standard battle scenes you will see in the *jidai geki* (aka *samurai soaps*) on television, Miura tells her story from the standpoint of the high-class women treated as pawns in the power games, married, divorced or placed in perilous positions as hostages with no regard for their wills.

As in her other novels, Miura highlights how the message of the Christian gospel appeared in stark contrast to the prevailing norms of the time. In an age where power was everything, the most ruthless prevailed and family ties of affection had to give way to blind obedience to one's feudal lord. In this context, the biblical insistence on loyalty to Christ and His invisible kingdom, the virtues of love and humility, and the stress on the worth and spiritual equality of all persons, regardless of their gender or class, were truly revolutionary. The appeal of the Christian message to many Japanese of that time is thus easy to understand.

While the end of her story was tragic, the story of Gracia Hosokawa is an important part of the still unfinished Christian history of Japan. For that reason, this translation performs a great service in making this story accessible to a wide audience. ❏



Lady Gracia: A Samurai Wife's Love, Strife and Faith

Reviewer: Cindy Dufty with her husband, Lonnie, has served with Missions to Unreached Peoples, in Funabashi since 1992. Lonnie and Cindy are involved in church planting and field leadership ministries.



Lady Gracia: A Samurai Wife's Love, Strife and Faith

Ayako Miura, Translated by Susan Tsumura, IBC Publishing, Tokyo, 1994, 448 pages

This is the first-ever English translation of a historical novel first published in 1975 by Ayako Miura, Japan's foremost Christian novelist. Its subject, Gracia Hosokawa,

Sleeping Giants Come Alive at OBI!

By Rev. Dr. John Y. Masuda, President

Inspiring Testimonies of students:

Teachers at OBI are making striking discoveries about their students. There is the intense desire to serve the Lord, there is an extremely high motivation to study and to know the Word of God, and there is a sincere dedication to the cause of Christ! These characteristics pervade the classes, encouraging both teachers and students. Morale is so high that it is heard to say, "I have never experienced such an intense learning atmosphere as OBI."

As I look at the students, I am deeply moved and reminded of what Paul said, Work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose, *Philippians 2:12, 13 NIV*. Students are potential GIANTS who can make an enormous difference in the life and ministry of their respective churches. They are indeed very passionately working out their salvation "with fear and trembling" with God, who is working in them "to do and to act" accordingly. Such responsive life-styles stand out in the midst of the apparent spiritual stalemate in Japan. Students' testimonies have given me the encouragement that our Lord is still at work in our country and that optimistic expectations are possible. To prove my point, I would like to introduce two graduates, who are now serving the Lord in their own remarkable individual ways.

First, let me introduce an indispensable person at OBI who used to be one of the top executives in a nationally known company. He has served with distinction in his own church and denomination and with the Gideons in Japan. After graduating from OBI the Lord called him to be its Board Member responsible for financial matters, which he carries out so efficiently and effectively. He is now a vital promoter of the OBI ministry, encouraging other lay people to study in order to be equipped for His work. I will let him tell his story.

As I became conscious of my being made a new creation in Christ (II Corinthians 5:17), I began to realize how foolish I was in my past to entertain the idea of my being more capable than others. Also, I realized how I was deceived by thinking that my happiness depended on having more knowledge, more wealth and a better position. These things have a way of vanishing away very quickly. Meantime, I suffered a cardiac infarction and eight years later I had a cerebral thrombosis. I came very close to losing my life. Also, my mother, who had a great Christian

influence on my life, went to be with the Lord. Besides that, my wife started to suffer from arthritis, which meant I had to be her "cane," so to speak, in order for her to go to church. These events brought me back to church life and eventually to a life of dedication to God.

So, after retirement, the Lord began to talk to me about serving Him in our church like a guard position in basketball. (I used to play basketball in my university days.) The guard's role is to bring the ball forward so the center players can shoot. Likewise, I felt my calling to be a helper in carrying the Gospel of redemption to the people around me, who need to hear.

Secondly, let me introduce a lady, who has become a writer in her own right, specializing in the women of the Bible. She has published a series of books based on their life stories. She serves as a deacon in her church and is superintendent of the Sunday School. Upon graduation from OBI she began to teach in her *alma mater* as an instructor on "Developing Writing Skills" and conducts similar classes at Megumi Chalet in Karuizawa. She actively promotes OBI and serves as the Chair of its Supporters' Association. I will let her share her story.

At age fifteen I was led to believe in Christ and was baptized. Subsequently, I was married to a non-Christian, who proved to be violent. Domestic troubles were constant. He, then, started to persecute me for my faith. Domestic violence was so severe that I lost a baby. In my deep sorrow, I prayed to God, 'If you will give me a child, I will guide him/her with a prayer that he/she will grow up to serve You.' God granted me two healthy girls. I took them by their hands to church, hiding the facts from my husband.

At age thirty-two, I was in a bad accident and almost lost my left leg but I was miraculously spared. As I returned home from the hospital, my husband threatened me by asking, 'Who are you going to take: Christ or ME?' Thus, fifteen years of marriage ended. Both hope and power to live faded away. I could no longer ever believe in anything again. My whole life looked like a piece of waste paper. Days of turmoil and resentment followed. Then, came the voice of the Lord whispering to my ears, 'I have loved you with an everlasting love; I have drawn you with loving-kindness' (Jeremiah 31:3).

The sheer fact of being loved by the Lord Himself gave me strength to live. I also came to realize that to bring up my two girls by the hand of faith in Christ was my Highest Mission. 卍

OBI

OCHANOMIZU BIBLE INSTITUTE
2004 AUTUMN SCHEDULE

We are committed
to equipping
the Lord's laborers!

Second Semester: 15 weeks
October 4, 2004–February 25, 2005

Classes offered:

• N. T. Survey	Dr. Masuda
• N. T. Survey	Rev. Serata
• History of Doctrine	Rev. Shimada
• Theology Survey	Rev. Ito
• O. T. Survey & Thought	Rev. Nishi
• Homiletics	Rev. Fujiwara
• Psalms	Rev. Hatori
• Reconciliation	Rev. Kanemoto
• Hermeneutics	Rev. Yamaguchi
• Pentateuch	Rev. Kawamura
• Biblical Hebrew	Rev. Fukui
• Pastoral Epistles	Rev. Fukui
• Art of Composition	Ms. Miura
• Theological Research	Dr. Masuda

Church Music: Voice, Organ
Conducting,
Theory and Hymnology

Come and join us!

President: Dr. John Masuda
Dean: Rev. Yuji Serata

Tel. (03) 3296-1005
Fax (03) 3296-4641
Brochures are Available

宗 教 法 人 お 茶 の 水 ク リ ス ト ヤ ン ・ セ ン タ ー

お茶の水聖書学院

Ochanomizu Bible Institute
〒101-0062 東京都千代田区神田駿河台2-1 OCCCビル

Homeschooling

—Our Journey *by Hilary Lynch*

Our first real exposure to homeschooling was when our oldest child was in preschool, and we were on home assignment. I remember meeting people who homeschooled, and the Lord began to put on my heart the possibility of doing so with our children. The road since then has had its ups and downs, certainly, but I am finding that in both the difficult times and the easy times, God is giving me a glimpse into how He is using homeschooling to mold and mature our family.

When we first started, our oldest daughter was in Japanese preschool full-time. We wanted her to learn Japanese, make friends, and learn some of the Japanese customs, so we somehow managed to squeeze in phonics or some other English schooling before she got on the bus at 9 o'clock. My memory of those times is that it was like trying to cram a loaf of bread into a jam jar – it could be done, but it wasn't very tasty! Study time was usually rushed, and not the kind of environment in which I wanted our child to learn. I wondered where the joy in learning was? Where was the relaxed time together to talk about significant things? More significantly, how could we pass on our values and deal with discipline problems if our daughter was gone so much of the day? The Lord confirmed to us that, for our family, He wanted another way.

Unique difficulties:

Some of the unique difficulties of homeschooling in Japan for us have been making friends and learning the language. While the children were proficient in the language when they were in preschool, after a year of home assignment they lost much of their language ability. An added challenge was that we moved to a new location upon our return, so our children couldn't just fit back into life and take up where they had left off with their friends. So what we have done to help our children is to enroll them in *Kumon* to study Japanese, and engage them in a sports activity (swimming or ballet) for exercise and to make friends. We are also very fortunate in that the local school (which is very close) has a Japanese class three times a week for foreigners. Our girls attend these classes. We may have to re-evaluate their participation sometime in the future, but so far it has been helpful for them to learn (or

re-learn) the basics of the Japanese language, as well as being exposed to proper attitudes in a classroom setting. Another real blessing for us has been the Christian Academy of Japan's School Support Services. We deeply appreciate the help of CAJ staff. I would encourage anyone who homeschools part-time or full-time to contact CAJ and join.

Adjusting to my new role:

Homeschooling our children has been a new role for me, as I have always been a partner in church planting ministry with my husband, Stu. Now we both find ourselves in new ministries – he in helping to raise up pastors who are equipped to do the Lord's work in various countries in Asia, and I in helping to raise up children who will be equipped to do the Lord's work in their world. I am still adjusting to how much outside ministry I can comfortably handle. I don't do any cooking classes or English classes any more, but I will be starting a parenting class a few times a month on Sundays. I think this will be a good opportunity for me to invite mothers I meet to church, and, with it being on Sunday, it won't conflict with school time. So, being a teacher for my kids is a new role, but it is certainly a significant ministry, and even a chance to witness to others as we explain our desire to spend more time with our children and influence them spiritually.

Homeschooling joys:

The joys of homeschooling are many. Flexibility in scheduling, freedom to explore, ability to go at our own pace, and have time with each other are joys that come to mind. There are times when we see our kids get "charged up" about some school project or sincerely help each other with their work. Sometimes the kids beg me to read aloud just one more chapter of a "schoolbook." These are the "best of times."

And struggles, too:

But we also have some very hard times and personal struggles. I struggle with comparing my children with other children. That is, I wonder about what we are learning compared to others. I wonder if we spend as much time on schoolwork as others do. I listen with a tinge of jealousy when I hear about all the opportunities that children,

either in a Christian school or the local Japanese school, have. Am I giving my children enough? And for all the talk of wanting to promote a "love of learning," there are days when, if you were to walk by our house, you'd hear an angry voice yelling or a loud cry of frustration. I do grow weary of dealing repeatedly with character issues—both theirs and mine—which makes learning less than a joy. And I continue to long for more days of relaxed learning where our children catch a glimpse of what a joy it is to discover more about God's world and their unique role in it.

What keeps me going:

What keeps me going when I feel like a failure? What keeps me going when my children can't spell? What keeps me going when I have another discipline problem glaring at me? I think it is precisely that homeschooling brings out the best and the worst in all of us. It is in these "worst of times" when I see how I can't escape my selfishness or desire for control. I must be willing to lay aside my plans or expectations. I must grow, casting myself on the Lord for wisdom. I must rely on His strength, patience, and perseverance on a daily and hourly basis. I must trust Him for my children's education and for their future. If for no other reason, homeschooling has been good for me because I see God molding me to be more like Him.

Homeschooling isn't for every family. God in His amazing creativity gives each family a path on which to travel. Our journey of homeschooling has been both a joy and a trial. But in all honesty, I think the hard times are making me a better person, and I pray that for my children, too. For this reason alone, apart from all the other benefits of homeschooling, I am deeply grateful to God. 📖



Hilary Lynch lives in Ibaraki-Ken with her husband, Stu, and four children. She is currently using a classical Christian curriculum called Tapestry of Grace and would love to hear from other homeschoolers at: lynchfam@asianaccess.org

A-BU-SU-TE-NAN-SU

By Tim Cole

A-bu-su-te-nan-su means no sex until marriage. This is a word you're going to start hearing more and more. This statement is an important part of presentations FFJ (Family Focus Japan) has been making in churches and schools throughout Japan. The primary purposes are to promote biblical teachings about sexual morality, and by doing so create opportunities to share the Gospel. The vision is to influence more than Christians, to reach the whole nation of Japan with the message.

With 38-46% of Tokyo teens having experienced sex by the time of high school graduation, with abortion rates increasing for younger teens, and with STD (Sexually Transmitted Diseases) rates spiraling out of control, the time is ripe for the abstinence message. Teachers and parents, Christians and non-Christians alike, are crying out for an effective and coherent solution to the sexuality crisis into which Japan has plunged. Family planning and health organizations claim the solution is "Comprehensive Sex Education," an approach stressing young people's right to sexual self determination, "safer sex" (condom use), and abortion rights. But quite apart from its conflict with biblical standards, Comprehensive Sex Education has severely aggravated the problems of teen sexual activity, unwanted pregnancies, abortion, and STDs, wherever it has been introduced throughout the world.

By contrast, abstinence education has a proven track record, which is attracting the attention of government officials and educators in scores of nations, ranging from Latin America to South-east Asia to Eastern Europe to Sub-Saharan Africa. Abstinence was the key to lowering Uganda's over 30% HIV infection rate over the last decade to around 6% today. And in the US the Centers for Disease Control recently grudgingly admitted abstinence education was the most important factor in significantly lowering American teen sexual activity rates in recent years.

Despite the evidence, Japanese government officials, health authorities, and the media have chosen to dismiss abstinence as an American religious right wing fad. It is being labeled and ridiculed as *kinyoku kyoiku* (ascetic education) and is treated as another illustration of how hopelessly out of touch American Christians (and their president) are with 21st century realities.

These are all reasons for FFJs *a-bu-su-te-nan-su* campaign. While it might sound strange to import a word few Japanese understand, one aspect of the campaign is to counter the media bias by controlling the terms of the debate, using websites, search engines, and marketing techniques to make it clear "abstinence" is not *kinyoku*. Rather, it is the only way to true sexual fulfillment. Meanwhile, the heart of the campaign is training Christian abstinence presenters all over Japan, who can persuasively present biblical sexual morality, and use the message to introduce people to the Gospel. In preparation for this training, FFJ has translated Focus On the Family's international abstinence curriculum into Japanese, and is using it in "demonstration" presentations, intending to help potential presenters catch a vision of what is possible. The videos accompanying the curriculum are called

Sei - Sono Uso To Shinjitsu (Sex, Lies, and Truth) and *Shinjitsu No Ai To Sei* (No Apologies). The curriculum is *Ai To Sei To Ikiru Koto* (Love, Sex, and Life).

The response so far has been overwhelmingly positive. After a presentation to mothers at a Buddhist high school in Tokyo, one mother exclaimed, "We all know this is right in our hearts, but we've never known how to talk about it to our kids. Yappari the Christian faith is the key to having a healthy morality."

On November 13 and January 15, 2005, training sessions for abstinence presenters will be held in the Kanto area. If you are interested please contact the FFJ Office at: 045-972-3971 or info@familyfocus.gr.jp. ■

As Christmas Approaches

EVANGELISTIC TOOLS FROM FAMILY FOCUS JAPAN

Faith Lessons - True Christmas Story

(17 min.) Also features "Living Water" (18 min.) & "Lamb of God" (20 min.)
Total 55 min. 3,150 yen

In depth, yet easy to understand, the story of the birth of Christ is presented by popular teacher, Dr. Ray Vander Laan, on site in the Promised Land. Suitable for church or home Christmas meetings.

Also 9 More Faith Lesson Videos featuring
Old Testament (4 vols.) & New Testament (5 vols.)

Dr. James Dobson's Bringing Up Boys

vol. 1 (40 min.) & vol. 2 (48 min.), 2,500 yen each

It has been said over the years that raising boys is a difficult task. This line of videos is a new series by Dr. Dobson in response to the great demand from parents who are struggling to raise their boys.

Postage free for a purchase of over 3,000 yen

Visit our website for more videos and sample video clips.

No Apologies (30 min.) 3,129 yen

Fast paced, compelling presentation of the case for sexual abstinence. Aimed at teens and young adults; Also suitable for public showings.

Family Focus Japan

13-21 Moegino, Aoba-ku, Yokohama, 227-8511

phone & fax 045-972-3971

E-mail ● info@familyfocus.gr.jp URL ● <http://www.familyfocus.gr.jp/>

POTPOURRI & PROMISES

by Janice A. Kropp

What Happened to All the Angels?

Since I was born at about 7:30 Christmas morning you would think my parents would have named me Carol, Joy, or Belle. But no, it's Janice, meaning "gift of God," and very well, as I was the only gift my parents received that Christmas. War had been declared on December 7th.

Pearl Harbor had been bombed and now it was Christmas morning. My father was at the hospital that day and came for the next several—then never again. You see, the Japanese had come into our city, Baguio, a beautiful, tourist town in the mountains of the Philippines, and had taken all Americans, stuffing hundreds into Brent School where American and British children attended. Mother and I remained in the hospital, without a doctor (he was American), and there my mom edged toward death, hemorrhaging. (The American doctor was drunk at the time of delivery, and he had failed to remove all the after-birth). Mother, thinking she was about to die, prayed a brief prayer and turned toward the door where she saw a stranger, yes, and a foreigner. The stranger coming to the bed said, "I was walking down the street in front of the hospital, and God told me that someone needed me here. Because I am Danish they (the Japanese) didn't take me with the rest to Brent School. I'm a registered nurse." Just looking at my mother she understood her condition and she knew what to do. She saved mom's life, and mine. Work complete, she left the hospital never to be seen again. An angel? We have thought so all these years...

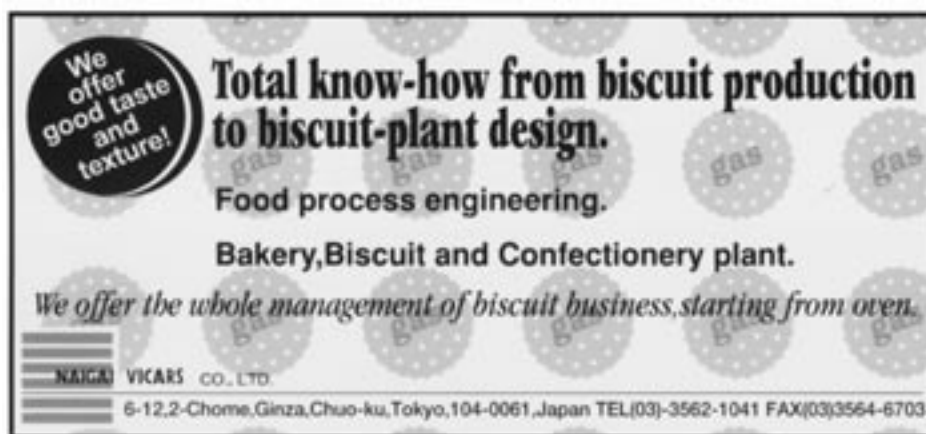
Growing up with parents in ministry many, many of my birthdays were spent being in a Christmas pageant or preparing festivities at church and/or home. That was good training—teaching me the real meaning of Christmas. It is more about giving than receiving, isn't it? Down

through the years here in Japan, I have tried to keep that focus using the day to honor family and friends. How I thrill seeing my children and guests enjoy Christmas dinner of homemade bread, turkey & dressing, mashed potatoes with gravy—my standard. Special friends and family traditionally bring the complementing dishes and dessert. It has been a great experience. Angels go with Christmas; gifts and cake go with birthdays. Friends and family have been my angels.

Me an angel? Well, yes, I do remember the huge wings, the white gown, and the event at the annual conference held in May, Dalat, Viet Nam. You see, we kids of missionaries to Southeast Asia went off to school in January and lived nine months away from home. (Those were days very unlike our missionary experiences of today.) January to May was a long stretch, but the weekly letters from home sustained and encouraged me. Mom was such an angel. She never missed a chance to write. (She is with us still. With Mom it's always paper and pen in hand.) Back to the month of May. It was that month when all the missionaries in Southeast Asia got together to see us, yes, and to have their respective field councils. What happy times those were—whole families

stuffed into dormitory rooms for a month. The school cafeteria gave us our meals. The chapel provided a place for worship and discussion. What we called, "the tennis courts," gave us space for exercise and sports. It was quite a month with hundreds of missionary families gathered. This particular year, I was the one chosen for a special part, and I was thrilled to pieces. I think *Pilgrim's Progress* was being featured, and I was the beautiful angel. Did I ever feel special!

Living away from home for months on end could have been full of so many traumatic events, but I only remember several, for which I have granted forgiveness. Thinking back, I know God's angels attended to my need for protection and comfort. Then, too, I found myself comforting and helping my younger sibling, cousins, and the "little" kids. Oh, we had our moments, but by in large those were such happy times. Material things? We had few, but oh, how we worked our imaginations! We climbed trees like monkeys, threw pine cones for "Capture the Flag," tore pieces of paper to mark our path through the jungle on treasure hunts, climbed the Twin Peaks through greenery filled with wild orchids and scampering monkeys (real ones), played baseball



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

Food process engineering.

Bakery, Biscuit and Confectionery plant.

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

NAIGA VIKARS CO., LTD.

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

most Saturdays, etc. All this must have kept a mighty host of angels busy watching, caring and keeping. I never had a broken bone or a tropical illness.

Mothering four wonderful sons, we Kropps certainly kept the angels busy! Two children, we could watch rather easily. Three children were challenging. Four boys impossible without the help of heavenly beings believe me. I clearly remember praying at the close of many a day, "Father, I thank you that the boys are safely in bed with all 10 fingers, 10 toes, and bodies whole!" Angels attended us full time!

The hardest time for a family is when our teens leave the safety of our homes to take wings and fly. We will probably never know how angels have kept and cared for our adult children. And now with their children, again we're keeping the heavenly guard fully employed. As for us, baby grands presently number eight; how about you? Oh, the faithfulness of God!

Richard and I have lived in Yachiyo City, Chiba Ken, for almost six years now. And you know what, we have experienced the presence of angels out here in the country. I tell you, we have some of the most special people in our church. Mrs. K never fails to bless us. At the start of each month there beside the door on our porch is a bag of goodies, handmade calendars with a written note of love and appreciation. She never fails! I love it when Richard announces, "The angel has been here again!" Sure enough, in the early moments of the morning, Mrs. K has stopped by.

Then there is Mrs. Y, who stopped by unannounced, to plant bulbs. Nothing regular either, these were Casablanca bulbs. (Two years running we have had four stocks of the most gorgeous lilies you can imagine.) Then there's Mrs. M whose hospitality "blows" my mind! Talk about caring people, we have them in our congregation. Angels, indeed.

Sometimes the older we get, the crankier we become. Sometimes as we grow old we become pessimistic, thinking and saying things like, "There they go again. I didn't think they could do it." Stop! I'm sure I don't want to go that route. I might not have been born an angel, but I sure want to take on their ways, bringing good news, encouragement, giving, helping, blessing and singing.

Have you seen any angels lately? They are all around us all the time. And surely, Christmas is the time when they pop up all over—in our churches, in our neighborhoods, and in our mission groups. May I suggest that you be on the lookout for them? Maybe you'll even see one as you look in the mirror!

Where have all the angels gone? They have been here all along, and I thank you for being there giving what angels give—praise, answers, love, guidance and meeting the needs of people!

Have a blessed Christmas. Thank you for letting me share issue after issue. It has been one of the joys of my life to be able to dream of and produce each issue of the *Japan Harvest*, along with my Production Manager Jim. May this

Christmas be filled with song as we join the vast host of angels in singing for the 2004th year running, "Glory to God in the Highest!"

Merry Christmas to you from Janice.



Promise:

"Keep on loving each other as brothers. Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it. Remember those in prison as if you were their fellow prisoners, and those who are mistreated as if you yourselves were suffering. *Hebrews 13:1-3* ¶

Continued from page 10

fulfilling ministry even during the early years of full-time language study felt more confident and hopeful through the adjustment process.

Conclusion

It is my sincere prayer that the suggestions and findings from this research will be used by God to bring about necessary reform in training, placement, and ongoing care of missionaries. Missionaries and leaders need to be aware of the importance of mentors, *communitas*, and symbols, to proactively seek structures and people who can provide these foundational elements. Understanding that adjustment is a journey with certain characteristics will help missionaries anticipate the challenges of "swimming upstream" and seek out appropriate resources when needed. The overarching truth that we know as we travel through transitions is this: **God is the ever-present Navigator for the journey.** May God continue to guide us through these mysteries so that we may, aided by these insights, more effectively tell of this loving Creator to those who have not yet heard. ¶

Notes

1. Victor Turner's work on rites of passage has been foundational to my research.
2. Please note that there are exceptions – several missionaries who felt adjusted in less than two years. 7.8 represents the average. Some missionaries (thankfully!) have not had to deal with the difficulties encountered.
3. J. Robert Clinton. *Clinton's Biblical Leadership Commentary*. 1999: Altadena, CA: Barnabas Publishers.
4. Paul Tillich. *Dynamics of Faith*. 3 vols. 1951. New York: Harper Trade, I:1.

Printed by permission of the author.



Sue and her husband, Eric, and children, Owen and Annie, live in Sanda, Japan, where they are church planting with Asian Access. Sue graduated in 2003

with her Ph.D. in Intercultural Studies from Fuller Seminary under the mentoring of Dr. Bobby Clinton. This past spring she taught a leadership course at Fuller on transitions and transformation. Sue welcomes any feedback at setakamoto@asianaccess.org. The dissertation from which this research stems can be found at their website at www.takameter.com.

**How a man plays the game
shows something of his character;
how he loses shows all of it!**

Continued from page 13

and confessed my disobedience to God, asking for His forgiveness. The incredible pressure that God had been applying to my life lifted, and I strongly felt God's presence for the first time in months.

I suddenly understood and saw what had been happening over the past half year. In my forgetful disobedience, God had been gradually applying pressure to my life in order to draw me back to Himself. The more time I spent in my disobedience, the greater the pressure, making my life increasingly uncomfortable. Only when God's hand was lifted did I realize how firmly He had been disciplining me.

I spent the next few hours communing with God, making up for the months lost to following my own, sinful ways. I came out forgiven, renewed and with a deep personal desire to never be disciplined like that again. I committed myself fully to God's service and gave up my personal goals, plans, comforts and control. I would live entirely for God and for myself no more.

Three weeks later God gave me a new plan for my life. I would not leave Korea, where I had been teaching for the past few years, to go to graduate school. Instead, I would stay in the city of Pohang and start a ministry to prostitutes. With the assistance of my church, I would reach out to these forgotten girls through English classes and invite them to learn my native tongue and the Truth at the same time.

There would still be many needed steps of faith, but I had absolute assurance that God would prove faithful. This was His work, after all. All I needed to do was follow Him and trust that in His infinite wisdom and awesome power; all things are possible through Christ who gives me strength!

For more information about this ministry, please feel free to contact Rochelle at: ropotter@yahoo.com



Rochelle was born in March of 1978 where it was still very much winter—Sapporo, Hokkaido (Japan's most northern island). Second in birth order and only girl of four brothers, Rochelle says that it is family which has given her stability all these years! Being an MK has

been a strength—which enables her to identify with people who find themselves as the “different ones” in society. Rochelle and I met for several hours this week to talk about where she has come from and where she is going. I have put our conversation into the format of an interview:

Q: Rochelle, what was your educational experience here in Japan?

R: For kindergarten, 1st and 2nd grades, I was in the Japanese system.

Q: How did that go?

R: It was not a good experience. I was teased, made fun of, and not even supported by my teachers. I was known as the “class fool” and that followed me, in my thinking at least, right up through high school. It was sad and it took from me the desire to “try” in school. School was a struggle.

Q: Oh, my heart hurts just to think of the pain. After the 2nd grade did you enter Christian Academy in Japan?

R: Yes.

Q: In another important area, did you find yourself growing spiritually?

R: Yes, I was faithful with devotions and sensed steady growth, even to the extent of counseling my friends!

Q: When did you first give your heart to the Lord Jesus?

R: The first time I prayed I was either 3 or 4, I don't remember really. But what I do remember is when I was going into the 9th grade. I was standing in our back yard in Tokyo. It was a hot summer day with the sky above a pure blue. I looked up, and I was struck with the thought of, “Who IS God really?” I didn't know! Two weeks later, when I was at Hi-B.A. camp, I found my answer. It was there that I sought God, and I told Him that I would serve Him!

Q: Did you go on to college?

R: Yes, I attended and graduated from Multnomah School of the Bible in Oregon.

Q: How did you get from there to Korea?

R: Upon graduation a friend and I wanted to go over seas to teach English. We really didn't want to go to Asia. I had been on five different mission trips to places like Africa, Singapore, Malaysia, Nepal, Tibet, and India.

We really thought some place in the Middle East would be great and we did find a possibility with TEAM to go to United Arab Emirates. We were all packed up and ready to go when the trip fell through! So we got on the Internet and found some openings in Taiwan and Korea. We both said, “Let's go to Korea!” In three weeks we were on our way.

Q: So you taught English?

R: I taught at a *juku* for a year. Then for these last two years I have been teaching at a Christian Jr High for Korean MKs. This is a boarding school with 50 students.

Q: You told me that you had planned to go on to grad school this year but your plans have completely changed. As you gave your testimony on Sunday you seem so convinced that staying in Korea, Handong to be exact, is what the Lord has told you to do. Are things falling into place?

R: I need to get a visa. Please pray for that. I also need an organization to back me. I attend the Handong International Church, but they are relatively new and I'm not sure they can back me in any official way, although they are fully behind my vision! I am studying Korean and will continue to do so, of course. In the meantime, I need a right-hand person to work along with me. I need prayer for that. ¶

Editor's note: Talk about engaging in ministry! The oldest profession in the world will not give in easily to the claims of Christ. The heart of this beautiful, young missionary is bursting with love and a message—aimed at the hearts and life styles of young, beautiful Korean girls, whose purity has been lost in exchange for possible venereal diseases, loneliness and broken spirits. I prayed with Rochelle as we finished our time together, and I blessed her for her willingness to “engage” on the front lines. “The Lord bless and keep you, Ro. May His face shine ever upon you, and may you find peace and open doors as you enter into the will of our Lord!” August 3, 2004

There is no better exercise
for your heart
than reaching **down**
and helping to lift
someone **up**.

With the Lord



Tom Poole passed suddenly into the Lord's presence at 11:30 P.M. on September 9. Tom served as principal of the Kansai Christian School located in Ikoma City, Nara Prefecture. The Poole family

has been in Japan since 1997 and came under Japan Mission. The family and school community are in deep sorrow. To Tom's wife, Barbara, and his three children, Mat, Tim, and Jesse, we extend our deepest sympathy.



Internationally known preacher and mentor Dr. Stephen F. Olford passed into the presence of our Lord on August 29, having suffered a massive stroke. His wife of 56 years, Heather, and their sons Jonathan and David, their wives, and five grandchildren, succeed him.



Evangelist Kazutoshi Mitsuhashi, at age 76, entered the presence of his Lord on May 23. He had just preached a message entitled,

"Prepare to meet your God." That

evening he went to be with Jesus! His wife, Yukiko, and two sons, Elijah and Josiah, both in

Christian ministries, survive him. The following is a summary of Mr. Mitsuhashi's life:

Kazutoshi Mitsuhashi was born in 1928 in Aomori, Japan. At age three he contracted polio leaving his legs and right arm useless as well as partial paralysis of his left arm. His mother died that same year. At one point in his childhood, sympathetic friends carried him to the summit of Mt Iwaki to pray for his healing at the Shinto shrine. Lonely and despairing of his future, at 19 he was given a Bible. With its reading Mitsuhashi realized that his limitations were not a result of sins he had committed, but that the mighty work of God might be displayed through him. He accepted Jesus as Lord and Savior.

In August 1952 missionaries Stuart and Marion Caldwell, along with a Tokyo Christian, moved to Aomori City where they met Mitsuhashi and took him to church in a little cart pulled behind a bicycle. He proved to have an amazing knowledge of the Word and was baptized the following year. That same year Stuart entered the hospital with TB where he was hospitalized for six months. During that time he met Yukiko Yamamoto, a friend of an acquaintance, and won her to the Lord. Attending church, Yukiko was touched by Mitsuhashi's needs and prayed that God would supply him a caregiver. When God said, "You are the one!" she was dumbfounded. They were married in 1955 in spite of a lack of family approval. The following year, they entered a small Bible school in Karuizawa and upon graduation went to Hokkaido where they joined missionaries Caldwell, Goodall, and Campbell in ministry. Richard Goodall writes, "He (Mitsuhashi) was anything but a helpless cripple. Once when I took him for an evangelistic trip I found him up and dressed when I woke up. ...After meetings he couldn't easily go to where seekers were, but he somehow got them to come to him... A budding Buddhist priest, on a pilgrimage, turned up at the Mitsuhashi home. He explained the Gospel, and the priest came to Jesus, later becoming a pastor!"

"This man who couldn't walk and who never went to school (formally) has traveled from country to country sharing the Word of God. His dear wife has carried him on her back while he, with his one good arm, took charge of the hand luggage." Sons Elijah and Josiah conducted their father's funeral, and Elijah is to leave his work in Hawaii to return to Sapporo and take up where his father left off. *Japan Harvest* celebrates his life and ministry with this writing.

(Source: *The Treasury* July 2004)

8 Wonderful Gifts that Don't Cost a Yen!

The Gift of LISTENING:

But you must really listen. No interrupting, no daydreaming, no planning your responses, no second-guessing. Just listen.

The Gift of AFFECTION:

Be generous with appropriate hugs, kisses, and pats on the back. Let these small actions demonstrate the love you have for your family and close friends.

The Gift of LAUGHTER:

Clip and share cartoons and funny stories. Your gift will say, "I love to laugh with you."

The Gift of a WRITTEN NOTE:

It can be a simple "Thanks for the help" note or a full sonnet. A brief, handwritten note may be remembered for a lifetime and may even change a life.

The Gift of a COMPLIMENT:

A simple and sincere, "You look great in red" or "You did a super job" or "That was wonderful" can make someone's day.

The Gift of a FAVOR:

Every day, go out of your way to do something kind.

The Gift of SOLOTUDE:

There are times when you want nothing more than to be left alone. Be sensitive to that same need in others and give the gift of solitude when it seems needed.

The Gift of a CHEERFUL Disposition:

The easiest way to feel good is to offer a kind word to someone. Really, just a cheery "Hello" or "How are you?" can go a l-o-n-g way.

Continued from Page 7

of the natural person can be distorted in many ways. We must be ready to deal diligently and soberly with the heart of a lost soul, seeking for constant feedback in the process and calling on people to examine themselves (2 Corinthians 13:5). If not, we face the common problem of people who have become acculturated rather than converted. Many such people will utilize the explanations and definitions of others regarding their conversion experience. Neophytes do not have the biblical understanding to be able to explain what they have done (whether they are converted or not), and sometimes read back into their experience the elements that are offered to them by others who are teaching them about salvation. It can be because of these explanations, rather than out of their own deep convictions, that they identify their conversion point at one time or another. They want their conversion to be valid and thus alter their own perceptions (and testimonies) to fit the pattern. Thus dealing in simplistic rituals and formulas for conversion can prevent the development of biblical assurance. The unconverted gain unwarranted, shallow assurance and the converted become confused when they compare their experience and the party line interpretation of it. They will then alter their testimony to something that they cannot communicate with conviction, and second-generation evangelism is rendered less effective.

Develop spiritual discernment.

This principle is perhaps the key to the others. There is a critical need among missionaries for spiritual discernment, which consists of clear biblical understanding, wise observation and spiritual sensitivity. We must be very cautious in our interpretation of a person's actions and our resulting evaluation of their spiritual state. In my research I found that the points of conversion identified by missionaries were often quite irrelevant to the reality as candidly explained by young believers. They commonly valued the idea of acceptance rather than examination, as if being cautious would mean they were skeptical. They seemed to equate being gracious with never probing or challenging. Too many are too easily convinced, by any kind of positive response, that a person is converted. This attitude is ultimately damaging to our work of evangelism, and does the unconverted no good. It is the eventual longer-term life adjustments that will be better indications of the inner reality, and the discerning missionary will be a patient listener and observer. Spiritual work is not pop psychology, and its fruits cannot be produced artificially.

To be a mature missionary, one must grow in the ability to discern cultural clues. My Russian

friends were often shaking their heads at the lack of discernment shown by American missionaries in the face of obvious (to them) phonies who crowded around missionaries in order to gain material help of one kind or another. Furthermore, Americans were commonly unwilling to listen to the warnings given by Russian believers regarding such seekers, as if Russians were just too skeptical. Part of spiritual discernment for a missionary is the realization that reading signals across cultures is demanding work worthy of patient study, and that it is no shame to distrust one's own judgment when evaluating people of another culture.

Conclusion

The commonly mentioned failures of missionaries are those based on an inability to communicate across cultural lines. I would like to suggest that many of our problems go back a step further, in that an understanding of biblical principles is commonly lacking on the field. Ever in search for something new and improved, American missionaries are often in danger of out-smarting themselves. But God's principles cannot be mocked—true fruit comes from simple obedience to the word of God. Even the best cross-cultural communicator is not going to have fruitful ministry unless it is built on a foundation of biblical wisdom. Such wisdom must not be taken for granted, but should be an integral goal of missionary training. Otherwise we will export superficial notions that will result in artificial transplants, rather than the living body of Christ, in foreign cultures.

References

- Mclwain, Trever and Nancy Everson. 1991. *Firm Foundations: Creation to Christ*. Stanford, Fl.: New Tribes Mission.
- Smith, Donald K. 1992. *Creating Understanding: A Handbook for Christian Communication Across Cultural Landscapes*. Grand Rapids, Mich.: Zondervan.
- Patterson, George. 1993. *Church Multiplication Guide*. Pasadena, Calif.: William Carey Library.
- Mark Harris, with his family, lived and worked as a semi-independent bi-vocational missionary in Russia for 8 ? years and in England for about one year. He has a doctorate in missiology from Western Seminary, and has recently begun work as assistant to the president of William Carey International University and in the Strategy Division of the US Center for World Mission.*

EMQ: This article was first published in the October 2002 issue of EMQ. Website: www.billygraham-center.org/emis

e-mail: emis@wheaton.edu ☞

Used with author's permission.

News from IRAQ

Bombings everywhere! People dying daily. Are the people of God frightened? Of course! After recent church bombings, one believer was heard to say that the light on the cross should be turned out. "Take the cross down," he pleaded. Pastor Sami, calling from the mother church, answered, "Keep the light on. Keep the cross up!"

Reuters & AP reported at least six churches being bombed on the same day, just as the believers were leaving. Twenty Christians were martyred. Fifty were injured.

Who is going to help rebuild the House of God? Join hands & help.

CONTACT REAPJapan1@aol.com

Moms In Touch International

The purpose of Moms In Touch International is to encourage mothers and others to meet and to pray regularly for children and schools. Our vision is for every school in the world to be covered with prayer. We desire to be a positive support and encouragement for public and private school, praying that our schools may be guided by biblical values and high moral standards. Booklets are available!

CONTACT: Brenda Marocco Tel: 072-728-7981
(for English) E-mail: marocco@hcn.zaq.ne.jp
Wakaba Mori (for Japanese) E-mail: wmori@senri.ed.jp

 **JEMA** exists to network and equip its members to make disciples for Christ.
Japan Evangelical Missionary Association

What it does

PUBLISHES the Japan Harvest, the magazine for today's Japan missionary. JEMA also publishes the annual "JEMA Directory" which includes a list of all Protestant missionaries in Japan.

ENCOURAGES its members to pray actively for the work of missions in Japan and organizes prayer summits, prayer days and fellowship meetings.

CONSULTS with members on mission policy, through seminars and workshops.

INFORMS members of Japanese law and changes in legal procedures. When necessary, JEMA represents a united voice in bringing matters to other organizations or government bodies.

COOPERATES in the activities of the Japan Evangelical Association.

PROMOTES pioneer evangelism through workshops and encourages Church Planting through the Church Planting Institute.

NETWORKS mission related language teachers, language materials and sponsors workshops on understanding Japanese Culture.



... Bibles to those without ...



Shinsei Senkyodan (New Life League, Japan)

170 Kumai, Hatoyama Machi, Saitama Ken 350-0397 Japan.

Tel: 049-296-0727, fax: 049-296-6515, E-mail: nlljapan@gol.com, Web: www.nlljapan.org

Furikae number for donations: Shinsei Senkyodan, Kaigai Senkyobu 00100-3-759926



The taste is loved in the world.



YAMAZAKI-NABISCO CO., LTD.
SHINJUKU NOMURA BUILDING 40F 1-26-2,
NISHISHINJUKU, SHINJUKU-KU TOKYO, JAPAN 163-0540

JEMA ORDER FORM

All items postage paid except where noted
Please note new fax number

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

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

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

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

TOTAL _____

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

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

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

NAME _____ Date _____ Phone _____

ADDRESS _____

ACTS-es at Tokyo Christian University

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

Contact: Tokyo Christian University
ACTS-es Admissions office3-301-5 Uchino, Inzai City
Chiba 270-134
Japan

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

Picture the Meaning of Christmas & Hymns



Punchinello and the Most Marvelous Gift

Max Lucado, Sergio Martinez (Illustrator)

As the Wemmicks prepare for the Maker-Day Festival, everyone wants to make a contribution. But when Punchinello accidentally ruins the festival, the Wemmicks realize that Maker-Day isn't about them--it's about the Maker. This book is a refreshing reminder of the real meaning of Christmas. Book 5 in the *You Are Special* series. 32 pages. Forest Books imprint. Hardcover.

(Ichiban Ureshii Okurimono) (23250) ¥1,600



Hymns for a Kid's Heart

Bobbie Wolgemuth, Joni Eareckson Tada,
Sergio Martinez (Illustrator)

This beautifully illustrated book introduces children to the messages of 10 classic hymns through stories, prayers, and inspirational accounts about the hymn-writers. Included are guitar chords and simple piano music for each hymn, along with simplified Japanese translations of the hymns so children and the general public can understand the meaning of each song. 96 pages. Forest Books imprint. Hardcover.

(Totte Oki no Sanbika Monogatari) (23270) ¥1,524



Word of Life Press Ministries

6 Shinanomachi, Shinjuku-ku, Tokyo 160-0016
Tel 03-5363-7695; E-mail. gospelhq@wlpm.or.jp
Web www.wlpm.or.jp

JEMA Church Planting Institute



Japan 2004 CPI Conference
November 9-12, 2004
Fuji Hakone Land



OUR VISION:

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

What is New This Year at the conference:



- ✧ New Ideas Laboratory - Experience a “science fair” of new ministry ideas and experiments
- ✧ New Speakers - Stu Batstone, our own Charlie Williams & Gary Fujino, and Pastor Jiro Chida.
- ✧ Drama Team - Peculiar People
- ✧ New Training tracks - Church Planting Movements, The Gospel, Church and Relationships
- ✧ New electives - Marriage and the Gospel, The Gospel and Performing Arts, and many more
- ✧ Special celebration “Project X and Beyond”
- ✧ So much more.

The CPI Conference is a bilingual conference

Japanese speakers and teachers

Training materials in Japanese

Translation of all joint sessions into English and Japanese

For More Information:

URL: www.jcpi.net
JEMA TEL: 03-3295-1949
FAX: 03-3295-1354
Email: JEMA@JEMA.ORG

CPI has helped me regain perspective, renew my confidence that our mission belongs to God, and that He is leading the way.
*Dr. Paul Hiebert, Professor of Mission and Anthropology,
Trinity Evangelical Divinity School*

The possibilities for learning and forging cooperative initiatives are virtually limitless.” *Dr. Dan Morgan, Director of Nehemiah Project for Church Planting, Southwestern Theological Seminary*

This is the best, most well-rounded training, inspirational and life changing conference in Japan.” *A missionary from Canada*