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Fall 2006

Japan Evangelical Missionary Association



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

# JAPAN HARVEST

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*Ray Leaf has served as JEMA President since February of 2002. Ray and Ruth are church planters in Higashi Yomatoshi. The Leafs have worked in Japan since 1972 with SEND International*

November 2–4, the JEMA Language and Culture commission will hold its first intensive Japanese language seminar at Yamanaka Chalet, on Lake Yamanaka near the foot of Mt. Fuji. You may wonder, “Is this course for me?” My wife (who has been in Japan for thirty-four years) plans to attend as a learner, so I think I can safely say that regardless of how long one has been in Japan, anyone who feels the need to interact in Japanese for an intensive three days is eligible to attend. We hope to offer another in the future.

On July 3 the JEMA Prayer Commission sponsored a mini prayer summit in Tokyo. It was a great time of seeking the Lord and praying for Tokyo. Following the seminar, we were privileged to have with us John LaRue, the website architect from Christianity Today, Inc. John shared much about how Christianity Today successfully utilizes its website. It was a very insightful time for those who are working with the JEMA website. Do you have an interest and skills in web design and/or website content production? JEMA needs help to put into action some of the excellent ideas we have before us. We have the equipment to use and the kind of content to provide for the missionary community, but we need help in implementation. Contact the JEMA office and let’s get together.

From June 5–7, I attended the JEA yearly business meeting in Sapporo. On Tuesday night, Rev. Yamakita, the Chairman of the Japan Christ Kyodan (Nikki Kyodan), spoke on the need to reach out to people in relationship to their needs. One statistic he mentioned that stood out in my mind was that the Kyodan has 200 churches without pastors, and in 10 years they project that at least 500 churches will be without pastors. This of course is not unique to the Kyodan. All across the Christian spectrum young people are not going into the ministry. For those readers who are looking for a research thesis, a study in this problem could be very helpful to the Church. If any of our readers have experience and insights into the question as to why there is a dearth of pastoral candidates, we encourage you to write up an article for the Japan Harvest and send it to us.

Recently a DVD entitled “*God’s Fingerprints in Japan*” has been circulating in the Christian community. I have viewed the DVD several times. Much of the presentation is very interesting. However, although it is interesting, I feel that it makes sweeping claims regarding Japanese history and especially a Shinto deity, Aminominaka Nushi, as the Creator God of the Bible that are unwarranted. The implications of this claim are very pronounced at the end of the video. 1) In Japanese

culture the Japanese can find their identity in God. (Galatians 2:20 tells us the Christian should find his/her identity in Christ.) 2) Missionaries from the West have been culturally arrogant and insensitive towards the Japanese. 3) The Creator God has never left the Japanese people. 4) Thanksgiving that God is a Japanese god and not a foreign God. 5) A demonstration of bowing and asking forgiveness from Japanese Christians for the missionaries who have come to Japan.

If the Shinto god is indeed the Creator God of the Bible, why don’t the Japanese readily recognize and turn to the true God of the Bible? Why don’t they readily embrace His Son the Lord Jesus Christ as the fulfillment of their religion? Why did Peter proclaim to the Jews as well as to all men, “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (Acts 4:12)? Why is this claim to salvation in none other than Jesus such a stumbling block in Japan? Why is the Cross such an offense to such a beautiful culture? Is it simply because the message was first brought by Western missionaries? Have the missionaries in Japan been so arrogant and insensitive as is claimed in the video? As a missionary I am in no way ashamed or apologetic for those who preceded me. I am grateful for the good foundation they laid in building God’s Kingdom here. The history of missions in Japan is glorious, even going back to the coming of Xavier. When Japan came out of its isolation in 1857, missionaries were the founders of many of Japan’s famous universities, hospitals, and women’s schools—with the list going on and on. As a missionary, I readily admit that we have this treasure (the presence of the Lord Jesus Christ in our lives) in earthen vessels. Certainly we have made mistakes and continue to do so, but fellow servants of the King, may we say with the apostle Paul, “My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit’s power, so that your faith might not rest on men’s wisdom, but on God’s power” (1 Corinthians 2:4,5).



*Gary Bauman has served as managing editor of Japan Harvest since September 2005. Gary and his wife Barbara have worked in Japan since 1988 with Asian Access.*

## The Web

I've been thinking a lot about the Web recently. Not Charlotte's (if you're familiar with the popular children's book about a spider), but *the* Web, also known as cyberspace, the Internet, the information super-highway, or to some, just "that black hole."

What has been driving my thoughts? No surprises—if JEMA exists for networking and equipping, the Web is one of the tools we must harness to do a valuable portion of the work. That has profound implications for how JEMA will function in the future as compared to the past. At least on one level.

But on another, things don't change all that much. Face-to-face contact will never be totally replaced with other venues. Workshops, seminars, and conferences still have their place. Books, magazines, websites, and pdf documents all have their strengths and weaknesses as well.

That's why I'm both excited and challenged about the process JEMA is going through this year to discover how we may better serve each other in spreading the gospel to the Japanese. No doubt about it, we need to use the Web. It has both immeasurable pitfalls as well as incomprehensible potential. And it's changed the way we work and think.

The USA runaway hit TV serial *Lost* would have been a soon-cancelled cult show without the Web. But because anyone can instantly purchase missed episodes through iTunes (thereby keeping up with the storyline), view hidden information by playing certain scenes in slow motion, and discuss imagined future developments on Web forums, interest in the show has mushroomed rather than tapered off. In JEMA, if we can be just as effective in helping each other to interact, our ministry effectiveness can mushroom as well!

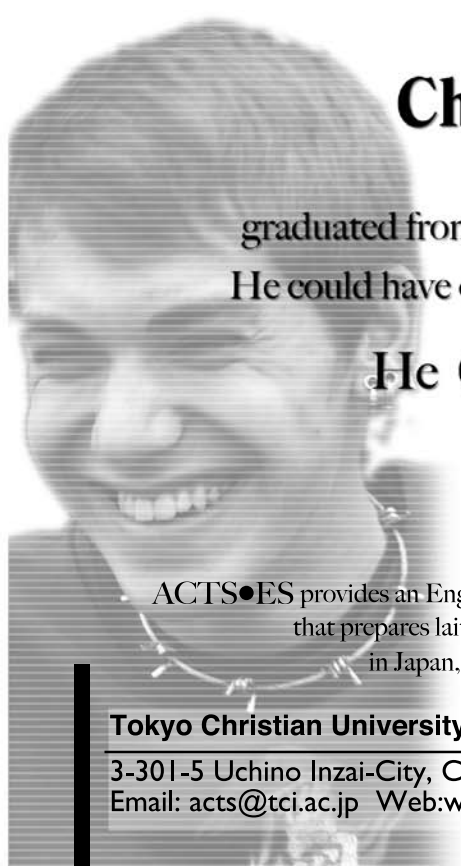
In relation to our theme of networking and communicating with each other, you will note a new feature in this issue—JEMA Member Mission Spotlight. Of course, since we currently have 44 member missions, it would take 11 years at the current rate of publishing the quarterly Japan Harvest to go through the whole list. But this is intended to be just one example of the kind of information that could be shared by all member missions with each other almost immediately. Of course, these days most mission organizations do have their own general websites. But if each JEMA member mission were to create a two page summary of their work, highlighting their Japan activity or history, in the way they

would like to communicate to the JEMA community, we could have the information posted on a new and improved JEMA website in very short order.

Also in this issue—a fascinating translation of an interview published in the Revival Shimbun with Mr. Toshio Ozawa, who spent much of his life in the leadership of two different Japanese cults, finally becoming a Christian and being baptized in 2001. And of course we want to thank Gary Fujino for his creative thinking relating Japanese ukiyoe to evangelism in Japan, as well as his translation of the contextualized Engel scale.

By the way, you may have noted that our promised "Centurions" continuation from the previous issue is missing this time (missionaries in Japan who served a total of 100 years as a couple, or 50 years as a single). Although we do have a few new photos and updates that did not make it into the past issue, we decided to try to collect as many more as possible and publish them all together in a future issue. So keep those photos coming!

Serving together with you,



# Chris Triebel,

a missionary kid,

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## 2 0 0 6 J E M A D A T E B O O K

| Event   | Date               | Time       | Place                    |
|---|--------------------|------------|--------------------------|
| WIM Day of Prayer                                 | October 30, 2006   | 10:00 a.m. | TEAM Center              |
| Japanese Immersion Retreat by Language Commission | November 2-4, 2006 | 4:30 p.m.  | Yamanaka Chalet          |
| CPI Regional Equipping Seminar                    | November 3-4, 2006 | 10:00 a.m. | Sapporo                  |
| Prayer Walk                                       | November 6, 2006   | 9:00 a.m.  | Imperial Palace          |
| CPI Regional Equipping Seminar                    | November 11, 2006  | 10:00 a.m. | Megumi Chalet, Karuizawa |
| JEMA Plenary Session                              | February 26, 2007* | 10:00 a.m. | OCC Chapel               |
| WIM: Women's Retreat                              | March 14-16, 2007  | 3:00 p.m.  | Megumi Chalet, Karuizawa |

\* note day/date change



Respectfully submitted,  
David Scott, Executive  
Committee Secretary

## E X E C U T I V E C O M M I T T E E

The JEMA Executive Committee held its first meeting of the fall on September 20, 2006. In attendance were Ray Leaf, Scott Parrish, Max Oehninger, David Scott (Ex Officio), Gary Bauman (Publications Commission), Ann Little (Women in Ministry Commission) and Mizuko Matsushita. Kenneth Taylor, Sharon Smith, and Russ Epley were absent.

### Treasurer's Report

No report was available. JEMA is still in need of a treasurer.

### Commission Reports

Pioneer Evangelism (CPI)

John Mehn's report was read, mentioning the regional seminars that were held in March and May with good success. Other seminars will be held October 10-14, November 3-4 (Sapporo), and November 11 (Karuizawa). Some seminars are by invitation only. The next full Church Planting Institute conference will be held in a year, November 6-9, 2007, at the newly remodeled Fuji Hakone Land Hotel.

### Women in Ministry (WIM)

Ann Little reported that the Women in Ministry Commission has two new members, Nancy Nethercott, and Lynn Fujino. The WIM Day of Prayer will be held October 30 at the TEAM Center in Mitaka, Tokyo. Nancy was able to meet with Ruth Tucker this summer, who will be the 2007 WIM retreat speaker.

### Prayer

Ray read a report from Bill Paris in which it was mentioned that Monday, October 2, and Monday, November 6 are the dates of the scheduled fall prayer walks.

### Liaison & Membership

We have received notice of one mission membership withdrawal. Ray Leaf responded with a letter, asking for any feedback they might have concerning membership. Mizuko Matsushita reported that, so far this year, four singles and two couples have joined JEMA as individual members.

### Publications

David Scott reported briefly on the July 3 meeting with John LaRue, architect of the Christianity Today website. Gary Bauman will meet on September 21 with Takashi Fukuda, the Asia-Pacific director of Wycliffe, about putting some of the Operation Japan material up on the web. We need to consider this in light of our overall web plan. The next Publications Commission meeting will be held September 28.

### Language & Culture

Nineteen missionaries and 17 Japanese are registered to date for the special Japanese Immersion Retreat to be held Nov. 2-4 at Yamanaka Chalet. The facility can accommodate 50 people.

### JEA Report

Ray reported further on the JEA General Session he attended June 5-7 in Sapporo, and the particular workshop (Fundamentalism and Evangelicalism) he participated in. Max attended the July 31 JEA affiliate member gathering, at which there was discussion concerning the 5th Japan Evangelical Congress to be held Sept. 21-24, 2009.

JEA is considering giving voting rights to JEA associate members. The JEMA representative sent to the JEA meetings is an associate member.

### Committee Reports

#### JEMAnet

David Scott reported that the video recording of the Bill McKay session on the Gallup survey is being transferred to DVD. During the summer, David, Ray Leaf, and Cindy Dufty attended a special meeting on the use of the internet and e-mail to promote JEMA and carry out our work.

#### Member Care

Ray Leaf reported on the committee meeting that was held September 14, at which committee members discussed a vision and purpose statement, the JEMA website, and seminars the committee is planning. Paul Nethercott has submitted a proposal for a member care area to be added to the JEMA website. On February 12, 2007 there will be a member care seminar for mission leaders.

#### Other Business

CRASH (Christian Relief, Assistance, Support and Hope), directed by Jonathan Wilson, requested official endorsement from JEMA, so as to better serve the JEMA community and the larger body of Christ in Japan. The request was approved.

Scott Parrish presented a paper on "JEMA Organizational Consultation Implementation Points" containing some ideas for discussion. He solicited feedback from the Executive Committee, as well as Commission and Committee members, on these ideas for implementing improvements in JEMA as a result of the suggestions and results from the consultation. He is also planning to meet with several mission leaders to get their input.

Next scheduled meetings:

Wednesday, November 29, 2006

Wednesday, January 31, 2007





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# Karuizawa Union Church Celebrates 100 Years

A time of refreshment, remembering, rejoicing and refocusing on God's blessing

*By Ron Stoller, Chairman*

The Karuizawa Union Church Board, as well as a Centennial Committee made up of former "MKs" (missionary kids), spent a full year preparing for the 100th anniversary of the church held July 30 through August 6.

Dr. Robertson McQuilkin from North America challenged the assembly with the theme "Free and Fulfilled: Servant Leadership for the 21st Century." Many memories of his time in Japan as a missionary with TEAM, as well as his ministry with his family and church served as a challenge to all who attended the celebration. Long-time Japan missionary Siegfried Buss (who was born in Karuizawa!) also contributed in many ways. As a result, he and Dr. McQuilkin became the two "bookends" that missionaries in attendance could use to "bind together" Japanese history, the work of various missions and the Word of God.

The Karuizawa Union Church interior got a "facelift" for this celebration as it saw a fresh application of stain to the walls, ceiling and floors; the removal of the old carpet and bench pads; and the installation of new lighting. This all helped us see more clearly the new birch wood cross hanging over the pulpit as we rejoiced at the new look of the church, and reminded us of the need to have a "personal facelift," focusing our eyes once again on the cross and what God wants us to do in our ministries.

Dr. McQuilkin spoke on topics such as "Transformed Power," "What Is a Servant Leader?" and "What Makes a Servant Leader?" His wife, Deb, gave a wonderful

message to the ladies' gathering on "Mind Games and Heart Games," and a great music team made up of the Hamilton family from Nagano led in worship during the conference.

Martin Heisswolf and his family led the children's programs for the German-speaking children, and Kathy and Deanna Covert from Prairie Bible Institute in Three Hills, Alberta, Canada led the program for the English-speaking children. The two groups of children gave a great presentation on the final Sunday morning depicting what they studied during the week.

Throughout the week, letters of remembrance and video greetings from former missionaries and MKs were interspersed into the meetings. We were all challenged to refocus our lives as servant leaders in the locations God has placed us.

On Friday noon after a great two hours of sharing by alumni missionaries who returned to Japan for the summer, and over 100 of those in attendance enjoyed a meal that was prepared by one family. Saturday brought a wonderful afternoon concert with a string quartet from Ohio. This was just the beginning of the Gospel House outreach evangelism ministry led by Joel Kaufman that extended into the second week of August at the church. Many people from the shopping streets of Karuizawa came in and received Christian literature. The ministry of the church is for the refreshment of missionaries-but also for outreach to the community!

Sunday August 6 was the climax of the celebration at the church, with a wonderful mini concert during the morning service

with Berndt and Ruriko Bohman. The communion service was served by four of the past chairmen of the board of directors of the church, and Dr. McQuilkin gave a challenge to "Remember... Forget" from the prophet Isaiah. The three p.m. celebration and the seven p.m. concert by the Bohmans were both well attended, attracting the mayor, other dignitaries, shopkeepers of the machi, Christians from the local area and many missionaries.

The architect of the 100-year-old building, D.R. Vories, was not only a designer, but also a musician. We sang a song he wrote that expressed the peace that only God can give. It was a wonderful time to reflect on God's peace and blessings that he has given Karuizawa Union Church and each of the missionaries who have made up this church over the past 100 years. A 100th anniversary cake, and over 300 cupcakes with candles, all "lit" up the reception along with sandwiches, cookies and soft drinks to make a fun time of interaction among many of the local residents and missionaries. Later we heard that two Japanese people expressed an interest in believing in our God who was glorified on that day!

The celebration events continued until ten p.m. Then 30 volunteers and committee members sat in a large circle outside the church and had a time of rejoicing prayer, thanking God for all the blessings we have received these past 100 years, during the celebration week, and specifically the final day. Karuizawa Union Church has a great history, and God will shower us with future blessings as we remember He is the Way, the Truth and the Life.

# Japan Campus Crusade for Christ Announces 2006 Christmas CD Campaign

By Steve Clark, JCCC

The JCCC Christmas outreach CD for 2006 is currently in production in Korea and the CDs should be available by November 20th. Orders may be placed at the JCCC office up until Christmas. The CD contains songs by the Halleluya Gospel Family Choir, Steve Sacks, Takeshita Shizu and others, which may be played on an audio CD player of any kind. Additional content that can be seen only on a computer includes the Christmas Scriptures, the Jesus film, the Jesus audio drama and a Christmas slideshow. When online, computers are able to link through the CD to [www.christmasinlove.net](http://www.christmasinlove.net), where users will find information on more Christmas events in their area. Your Christmas event can be registered on this website as well, so be sure to use this opportunity to share Christ during this fourth year of JCCC Christmas CDs. One possibility for

use would be to distribute CDs in a specific target area where you are trying to introduce people to your church or a group of local churches. Another would be to distribute the CDs with flyers promoting a local Christmas event your church is sponsoring.

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*Marriage*  
**IN CRISIS:**  
*The Critical Next Step*  
*By Andy Meeko*

I could see it in their eyes. The marriage wouldn't last long. And there I was, performing the wedding. Certainly I had mixed feelings. Many would argue against doing such a wedding. But I had to admit—these are adults, they have refused counseling, and they will marry regardless. So my prayer is that somehow a Christian influence in their wedding may be a lighthouse in the future storm. A storm that is sure to come.

Now the question becomes, "What will we offer couples like this down the road?" A survey in *Spa!* magazine revealed that of those who divorce, one-third do it within the first year, and 80% do it within the first three years. Whatever we offer needs to be offered fast.

### Facing Up to Neglect

The reality is that practically nothing is being offered. I have ministered to marriages from Okinawa to Hokkaido. I have counseled hundreds, and taught thousands of couples. With that being my experience, I would say a bare minimum of ninety percent of couples in Japan need at least eight hours of teaching or therapy for their marriages. Ninety percent of Christians, ninety percent of non-Christians—and ninety percent is definitely optimistic.

In the previous article we examined "brief therapy" as an approach, but even brief therapy is generally considered to take at least eight sessions. The amount of time I am given in most churches amounts to two sessions. But that's okay, because the local church has other programs to help marriages—right? Wrong. The reality is, usually nothing proactive is being done. Last time I spoke of the need to give struggling couples hope, but in most churches even if they are given hope, they aren't given the next step—they are abandoned.

A couple of years ago I did a three-day marriage conference in Roppongi, Tokyo, for US Navy personnel stationed at nearby Atsugi. As mentioned before, US military chaplains are overwhelmed with crisis level marriages. However, this was the first such event at Atsugi in two years. Now consider marriages to be like gardens. In the summer they need daily watering, in the winter they need support and protection, and in the spring and fall they need planting. Not to mention they always seem to need weeding.

Two years of neglect in a garden would mean a jungle of a mess. The same could be said for a marriage.

### The Power of Small Groups

So how can we provide regular care for marriages? Natural Church Development staff have done the most intense study of churches in the history of the planet, studying 22,000 churches in over fifty countries, distilling the information to define eight characteristics critical to church health—characteristics such as "empowering leadership," "gift-oriented ministry," or "inspiring worship." All eight characteristics are of equal importance. However, in bold print they emphasize, "If we were to identify any one principle as the 'most important,' then without a doubt it would be the multiplication of small groups." Small groups, focused on issues that are "immediate personal concerns." Are we developing small groups in our churches that focus on personal concerns? Is there a bigger concern than marriage?

The Church seems to have a problem in this area. In the words of George Hunter, "Many Western church leaders are in denial; they plan and do church as though next year will be 1957."<sup>1</sup> Perhaps the same could be said about churches in Japan as well. Then again, perhaps many are only stuck in the year 1977, when English was the rage and even English cooking classes were a great idea. Yes, many Christian leaders fail to see the huge potential impact of thriving Christian marriages.

A little more than a decade ago, between the years 1991–1993, 78% of all Fortune 500 companies re-engineered.<sup>2</sup> We wonder what percent of churches have re-engineered during the past decade, or even generation. Without a doubt, in Japan we are stuck. We hit the plateau years back and are rapidly stagnating while people starve outside our door.

But is it possible that small groups focused on healing homes can answer both the

crisis in today's marriages and the "stuck syndrome" of the Church? If "small groups are the basic arena for imaging the redeeming presence of God,"<sup>3</sup> then take a moment and imagine a city saturated with thousands of small groups that serve as evangelistic teams pressing the gospel into every section of the city: neighborhoods, offices, factories, schools, hospitals, government agencies—everywhere! Well, maybe such groups will not be everywhere, but at a bare minimum, they must become a priority in the local church agenda. Many will protest: "With such complicated needs in homes, we need qualified (graduated, licensed, professional) therapists!" But in this age, the postmodern

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"counselors"  
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mentality chuckles over such an archaic premise, recognizing that there is something more potent than science. Counselor Larry Crabb also emphasizes that "something good is in the heart of each of God's children that is more powerful than everything bad. It's there, waiting to be released, to work its magic. But it rarely happens."<sup>4</sup> "It's time to consider a radical understanding of 'going to church' that centers on releasing the power to change lives that God has placed within every member of the Christian community."<sup>5</sup>

It's an odd irony that while the Church has been belatedly fussing with scientifically-based therapy, secular society has moved to embracing spiritually-based therapy. We have favored professional counseling (which often amounts to no more than detached intervention) whereas Henri Nouwen chastises us, "The great illusion of leadership is to think that man can be led out of the desert by someone who has never been there."<sup>6</sup> In this supra-science arena, the most qualified "counselors" are first, Spirit-filled; second, wounded themselves; and finally, empowered. What the church needs most today is an army of such counselors—yesterday.

### Embracing the New Mind

A half-hearted dabbling at meeting the needs of hearts and homes will certainly only

backfire, for this is no trite issue. According to Forester's Law, "In complicated situations efforts to improve things often tend to make them worse, sometimes much worse, on occasion calamitous."<sup>7</sup> To approach these needs amply will require a new mind in ministry, one that is free from the constraints that have kept us bound to the old paradigms and behaviors.

In my travels I have noticed three constraints of the "old-church mind" hindering the implementation of small groups for homes. In all likelihood, the most common is the myth that "people in this society will not open up and share on 'that' level in groups." Yet years of experience have proven just the opposite. People are thirsty for intimacy, albeit many are crippled in their efforts, often defeating themselves—but they want it. Because so many people are clumsy at positive conversation, if small group interaction is not structured, there is no positive life-change. On the contrary, negative patterns may even deepen. I recall the unguided tea-time after a marriage seminar at one church. One after another, the men made block-headed comments about their wives' weight, looks, personalities, and cooking, while everyone nervously chuckled along. (There is good reason that the first rule in *FamilyLife's HomeBuilders* program is: "Share nothing about your marriage that will embarrass your mate.")

A second constraint holding us back is the domination of clergy-centered ministry in Japan. Pastors and missionaries have neglected the empowerment of believers, and at times we have stunted their growth by preserving "old-world order" church rules. Likely, this indicates our emaciated view of the Body and the power that crouches in each member. Could it be we pray for Awakening, but God in his grace withholds it because we haven't the means to handle such an influx—at least not with our current structure: a clergo-centric, clergo-dependent one? According to the Gallup Poll, 40% of

US church members are interested in "having a ministry."<sup>8</sup> Imagine conservatively that in Japan it's 20% of believers. With even just a hundred thousand mobilized, the country would never be the same. Rick Warren states that every church will have to decide whether it will be structured for control or structured for growth.<sup>9</sup> In Japan, our dire shortage of leaders has reached crisis proportions—what about spawning an environment to breed them?

The last constraint plaguing us is our pigeonholing of hurting people. (The reality is, we are all hurting people—and we often

forget that hurting people who have integrated their pain are the best candidates to serve as vessels of healing.) In recent years, traditional methods of psychotherapy have come under scrutiny. The offense of psychotherapy is its love of labeling—stamping people with the name of a particular pathology. But people don't

need labels; they need love. The words of one "untrained," but highly effective woman working in a family services program warns, "To me pathology is an attacking position. I think to pathologize is to attack... We don't pathologize, but we don't ignore problems either... Our assumption is there's an enormous amount of pain here and we want to go in and as much as we can alleviate some of it or at least have a healthy respect for it without creating more pain."<sup>10</sup> Are our churches places where some are rewarded for creating the illusion of intactness, while others that struggle are disempowered by being labeled as ill or "having a condition"? Can we move everyone to a new level of honesty? Can we release people from being "victims" or "survivors," empowering them to become strategic weapons against the enemy?

What I thirst for most in this milieu strangled by the old-world order are stories—stories that break open the old mind—space in church for the voicing of war-stories (and war-stories are not all stories of victory). I also thirst for the instigation of significant events, where something good is

happening in hearts and homes; a deliberate and consistent incorporation of new stories and new structure. In this day, to change a church you have to change its stories, to change its life you have to structure its positive behaviors.

The storms are coming and yet we still have a chance to author a new future, if we act with Godspeed. Peter Kreeft, in his landmark book on suffering, explains, "Our society is the first one that simply does not give us any answer to the problem of suffering except a thousand means of avoiding it."<sup>11</sup> Now is our chance to give Japanese society ten thousand places to meet it, move beyond it, and really begin to live.

For more information visit:  
[www.familylifejapan.org](http://www.familylifejapan.org)  
[www.drmeeko.net](http://www.drmeeko.net)

## Notes

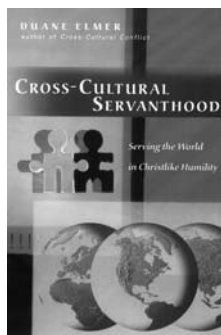
- <sup>1</sup> George G. Hunter, *The Celtic Way of Evangelism* (Nashville, TN: Abingdon Press, 2000), 9.
- <sup>2</sup> Leonard Sweet, *Aqua Church* (Loveland, CO: Group, 1999), 13.
- <sup>3</sup> G. W. Icenogle, *Biblical Foundations for Small Group Ministry* (Downers Grove, Ill.: InterVarsity Press, 1994),
- <sup>4</sup> Larry Crabb, *Connecting* (Nashville, TN: Word, 1997), xi.
- <sup>5</sup> *Ibid.* xiv.
- <sup>6</sup> Henri Nouwen, *The Wounded Healer* (New York: Image Books, 1990), 72.
- <sup>7</sup> Rubem Alves, *Tomorrow's Child: Imagination, Creativity, and the Rebirth of Culture* (New York: Harper & Row, 1972), 62.
- <sup>8</sup> Rick Warren, *The Purpose Driven Church* (Grand Rapids, MI: Zondervan, 1995), 366.
- <sup>9</sup> *Ibid.* 378.
- <sup>10</sup> William C. Madsen, *Collaborative Therapy with Multi-Stressed Families* (New York: Guilford Press, 1999), 19-20.
- <sup>11</sup> Peter Kreeft, *Making Sense Out of Suffering* (Ann Arbor, MI: Servant Books, 1986), 12.

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**Cross-Cultural Servanthood: Serving the World in Christlike Humility**

Reviewer: Don Schaefer with his wife, Hazel, serves with the C&MA planting a church in Kawaguchi. Don and Hazel came to Japan in 1984.



**Cross-Cultural Servanthood: Serving the World in Christlike Humility**

Duane Elmer, InterVarsity Press, 2006, 212 pages

Duane Elmer has written another book that every missionary should read. Elmer, author of *Cross-Cultural Conflict* and *Cross-Cultural Connections*, says that we often have good intentions and want to serve, but many of us come from a culture that tells us we are superior and better educated. We study to become experts in church planting, but we are weak in building the strong relationships necessary for effectiveness in sharing the gospel.

How do we serve in humility as Jesus did? In part two of the book, Elmer describes the process of servanthood, giving seven principles: openness, acceptance, trust, learning (about others, from others and with others), understanding, and serving. For each of these steps he gives a set of skills, attitudes and practices to help us live out the principles. Openness, the first step, “is the ability to welcome people into [our] presence and make them feel safe” (p. 39). Jesus ate with sinners, the despised and rejected—a very countercultural act. To work on this step will involve learning to suspend judgment, to tolerate ambiguity, and to think in grays. The chapters on learning challenged me. Those who want to learn will listen (before they teach) and will respond wisely. A learning attitude shows humility and a willingness to identify with people.

Part three looks at the challenges of servanthood as we exercise leadership, and those mysterious times when God seems distant. Elmer says that the chapter on leadership was the most difficult thing he has written. “How do we combine the concept of service with that of leadership?” He does not find the “servant-leader” expression helpful. It sounds spiritual, but has not done much good in how we lead. He carefully applies what the Bible teaches on the church, on giftedness and on the priesthood of all believers to issues of leadership. It is a chapter to be pondered and applied. Servants are often called to walk in mystery, knowing that God does not always explain the difficult problems of life. He ends the book with a discussion of Joseph, an involuntary missionary to Egypt, who is a model in handling mystery and leadership and power.

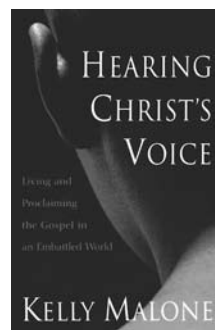
Full of lively and incisive illustrations, this book will help missionaries serve more like Jesus, who came not to be served but to serve others. I wish I could have read this book before going overseas. It would have helped

me to be more sensitive and to avoid some pitfalls in ministry along the way.

**Further reading:**

Craig Blomberg, *Contagious Holiness: Jesus’ Meals with Sinners* (IVP, 2005)

Murray J. Harris, *Slave of Christ: A New Testament Metaphor for Total Devotion to Christ* (IVP, 1999)



**Hearing Christ’s Voice: Living and Proclaiming the Gospel in an Embattled World**

Kelly Malone, Hannibal Books, 2006, 251 pages

*Congratulations from the Japan Harvest!*

JEMA member and *Japan Harvest* contributor Dr. Kelly Malone has just provided another resource to encourage believers in the spread of the gospel. Mission strategist David Garrison says the book “...is a wonderful blend of spiritual insight, biblical scholarship, and practical application.” Malone uses the Gospel of John as a backdrop to remind us that the clearest announcement of gospel truth is seeing Jesus’ saving power lived out in his people—and not surprisingly, Malone uses a number of illustrations from ministry in Japan. The book may be ordered online from Amazon.co.jp, Amazon.com, or if you are in the Tokyo area you can get a copy directly from the author.

# *Ukiyoe* Church Planting: Layers and Evangelism in Japan

*By Gary Fujino*





“What does culture have to do with church planting?” In the course of my experience as a missionary in Japan, I have often heard people ask this question. I still wrestle with it myself from time to time. However, I believe culture and church planting must be understood and practiced together as a set, and that one undeniably influences the other.

In trying to respond to this question, I would like to share one cultural example in which I believe contextualization really matters for church planting in Japan. The illustration I offer is based on observation—the study of culture principles, as well as experiences from my own ministry. Furthermore, it is “personal” because I am writing about those who live in a culture and not specifically about the culture itself. This is a little different from traditional thinking on contextualization since I am concerned less about the message, which is unchangeable, and more about the messengers (in my case, missionaries) and the receivers (Japanese). I see culture and people as inseparable, two sides of one coin when we talk about contextualization. All people live in cultures and are not immune to their effects. Furthermore, cultures are influenced by the actions of the people who live within them. The outcome is mutual and reciprocal. People cannot be isolated from cultures, and neither can cultures be isolated from their people. This article looks at what I see as the experience of some urban-dwelling Japanese Christians in both their conversion and discipleship experience. I call it “*ukiyo*e church planting.”

### The Process of *Ukiyo*e Printmaking

*Ukiyo*e are elaborate color prints that were produced during the late Edo and early Meiji eras of Japanese history (ca. mid to late 1800’s). Similar to today’s lithographs, but much more complex in design, this woodblock print art form gorgeously reproduces views of Japanese life during its pre-Westernized samurai days. *Ukiyo*e prints were produced through a complicated process that required multiple successive impressions of painted wood etchings on sheets of Japanese rice paper, called *washi*. The design for each etching is distinctively carved on separate blocks. One *ukiyo*e can require two dozen or more wooden blocks, in which each set is used to reproduce one comprehensive scene.

These multi-layered imprintings eventually “pile up” on each another to create a single composite picture. In other words, through a process of contiguous imprintings upon the same sheet of *washi*, differently inked and variously shaped blocks fill in select portions of the same scene. A complete picture gradually emerges, culminating in an image of perhaps Mt. Fuji, a tsunami wave, or a beautiful Japanese woman (see cover and accompanying sidebar). Allow me to illustrate how I have seen this work in the context of Japanese people coming to faith in Christ and their growth in obedient discipleship.

### *Ukiyo*e Applied to Evangelism/Salvation Contacts in Japan

*Ukiyo*e prints give a tangible, indigenous example of how evangelism leading to the salvation of an individual seems to work in the group-driven cultural context of Japan. From my own ministry experience here in Japan and in dialoguing with other Christian workers (both Japanese and expatriate) I find that few Japanese Christians ever seem to become believers through a relationship with only one specific contact, such as a person, a church, or some kind of Christian media (such as a tract, a book, a film, etc.). Instead, it seems that through the course of multiple and repeated contacts with Christianity by means of numerous different Christians and Christian-associated “entities” (i.e., organizations, a webpage, a concert, etc.), a Japanese person eventually comes to a point of conversion and of confession of faith in Christ.

To say it another way, as in the *ukiyo*e woodblock print, the singular “sheet of paper” that is an individual Japanese life comes to the point of salvation not with a single one-time, one-size fits all “Xerox photocopy” of just a single relationship or contact with one Christian witness or church (even if it is longtime or intensive). Instead, similar to the process of making *ukiyo*e, a new believer is “pressed” or “imprinted” by numerous layerings (contacts) that lead finally to a deepened understanding and subsequent faith commitment. I see these layered *ukiyo*e contacts as reflective of the Japanese cultural context, in which what is normal to a person’s identity and development comes from his or her involvement in a number of different groups and circles. Japanese people are, therefore, not only influenced by their relationships to



Twenty-three separate imprintings were required to process the above *ukiyo*e, shown here in a display at the Edo-Tokyo Museum in Ryogoku, Tokyo. In order to demonstrate the process, a separate page is shown for each consecutive impression. However, when an *ukiyo*e is actually made, all imprintings are made upon only one piece of *washi*. Twelve woodblocks carved to outline different parts of the same picture were used in this example. Some were repainted and reused using several different colors for shading and variation.



This is the finished portrait of a young Japanese woman. The final product is the result of repeated imprintings of composite woodblock etchings that have joined together in this process to create a beautiful completed whole.

others (or, other groups), but their identity is also regularly and continuously defined both positively and negatively by their interactions within and through these group dynamics. This means no one group can lay complete claim on a person's life, whether it be family, school, work, play or other circles of relationships. Instead, all of these various group interactions combine together to help form that person's life and also, if a Christian, his (or her) salvation experience. While it is true that this could be said of many Western Christian experiences, I am applying this concept specifically to the Japanese context as it relates to a believer's identity in a collectivist society.

In an example from my own ministry, a man who was gloriously saved three years ago shared his baptismal testimony. In the ten minute speech, he specifically mentioned twenty-four persons who influenced him in his decision, thirteen locations where things happened that led him closer to faith

and eleven times in his life where encounters with things from Christianity (e.g., a tract), Christians and church impacted him spiritually over a period of forty-two years. That was his profession of faith. His is perhaps a little on the extreme end of things but I have heard many other testimonies, which though "toned-down," are similar in their detail and recounting of a process. To say this in another way, while many (though not all) Western Christians refer to a "point" in which they share about how they came to know Christ, a Japanese believer will often speak of the "process" that brought them to conversion. Like the *ukiyoe* printing process, no one person or event is highlighted in the testimony, yet all combine together to result in the Christian the new believer is today. The man above came to faith by a process that is not as attributable to one person or group as much as it is attributable to all those who served this Japanese person in their sharing of the gospel, so that it finally climaxed in God's saving work in his life.

As I was thinking of the content of this

man's testimony in the context of church planting in Japan, I was struck by the fact that it shows me I should not try to claim "ownership" over someone's conversion as "my disciple." This is because so many frames of *ukiyoe* evangelism were previously imprinted upon the single page of that person's life before it reached a "harvest point." Likewise, Paul speaks of this in 1 Corinthians 3:6, "I planted the seed, Apollos watered it, but God made it grow." Let me underline, however, that I do realize there will usually be one or two key persons or a group intimately involved in the "finalization" of what leads a non-believer to salvation in Christ.

*Ukiyoe prints  
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example of how evangelism  
leading to salvation  
...seems to work  
in...Japan.*

This is a real outcome of effective evangelism in any circumstance, regardless of culture. There are always some people who will figure more prominently than others in the process. But at the same time, knowing this makes me remember that many layered contacts still did "pile up" in that person's life and combined

to "press out" the "finished portrait" of the saved, believing Japanese Christian who now stands before me. Keeping this in mind prevents me from believing I "saved" this person or "he (or she) is "my" convert, even if I have been directly connected to him (or her). Again, this is because I need to be reminded that many other people, events and circumstances were probably already involved in the process of that person's conversion before we even met.

The man above talked about a forty-two year spiritual journey. But the idea of *ukiyoe* evangelism does not necessarily infer a long span of time. I know of or have been a part of "imprintings" (conversions) that happened within a ten year period, a two year period, less than a year, and even a matter of weeks, days, or even hours. Most of these are not my stories, of course, but I share the various timeframes to emphasize that the point of this is not how long it takes. What is key is that it happens repeatedly and that it is acknowledged that evangelizing in Japan is not a one-man (or woman) show. How

long it takes for different persons to be saved can be a relative thing. Naturally, sooner is preferred over later. But the real need is for multiple, repeated "layered contacts." We should also remember that these imprintings toward salvation often come in a completely God-directed way, since we might enter in at the end or in the middle of the process of conversion. The ultimate credit should always go back to the Lord, and not to our efforts.

### **Practical Implications for *Ukiyoe* Church Planting in Japan**

How does this relate to contextualization and to church planting? First, it should encourage all of us who share our faith with the Japanese to be humble. The context of "framing" a saved life in Japan seems to value "multiple exposures" versus "snapshot Xeroxing." The oft-used phrase, "standing on the shoulders of giants," is appropriate here because there is a high likelihood when we meet non-Christians that they have, under God's sovereign hand, already had contact with Christianity in some way previously. Granted, all are at different stages of awareness of Christianity, as the modified Engel-like "thermometer" shows on pages 16 and 17. But the point is that we stand on the shoulders of others who have "worked over the field" of that person's heart for us before we got there. So, the convert is not "mine" but really "ours," and even more importantly, "His." Whether the *ukiyoe* process that led to salvation took ten evangelistic contact "imprintings" or two hundred, the glory for that person's salvation is not only to "our church" locally but even more to God and to His Church, extending beyond geographical boundaries yet running all through that person's life.

Secondly, may I suggest that this idea of imprinting and process also applies and is culturally appropriated to discipleship on the other side of salvation? What do I mean? Diligence in spurring on Christian growth. Would a masterpiece created through multiple imprintings of evangelism be comfortable or facile with "one-stop discipleship"? "Instant professions of faith" sometimes do indeed happen in Japan today. But in line with what I have shared above, it is far more common to see people coming to faith after multiple contacts. If this is true, shouldn't we

have patience in the discipleship process?

Let me clarify what I am saying with this.

My personal ethos in training is based upon learning by doing.

When a person comes to faith, I believe we should begin sending them out immediately to share their faith and immerse them only in the Scriptures. We should also get them into an accountability group as soon as possible. This is always my goal. However, taking into account what I've just written, I also have in the back of my mind that unless the "doing" is pursued, the "imprinting" won't take place for that final portrait of a mature, evangelistically-reproducing disciple. In

other words, just as a non-Christian must be contacted repeatedly and hear a gospel presentation multiple times before they are saved, so a new Christian must be sent out repeatedly, with time being spent with them later to discuss what they are practicing. This means more than once-a-week meetings at church on Sunday morning. Unless contact happens frequently after salvation, the new life birthed will stagnate and remain at an incomplete stage of this "imprinting" process. A picture will be visible, but not clear, since not enough woodblocks have been pressed into the new Christian's life yet. Thus, if evangelism in the context of Japan

is to take place through layered contacts,

discipleship in the context of Japan must

also be layered—come from multiple sources and be repeated.

Third and finally, I would like to suggest that just as in the baptismal testimony of the man I shared above, it seems that on the other side of salvation—in discipleship—some Japanese are not only imprinted by repeated and multiple exposure from one source but also through a variety of contacts. In another example, a man I have been working with runs his own group ("house church") in his home on Saturday afternoon, attends an existing church

on Sunday morning, goes to a Christian recovery group meeting Monday evening, meets with a personal accountability group Tuesday evening, is a student at a Christian training center Wednesday evening and takes his child to a Christian children's program Friday evening—all the time working fulltime as a businessman, faithfully witnessing whenever he can. This person is another extreme case but a positive example. And I would also say his behavior is characteristic of many city-dwelling Christians in Japan. Some might see this kind of lifestyle as problematic and an example of lack of commitment to a local body of believers. But to

*...similar to the process of making ukiyoe, a new believer is "pressed" or "imprinted" by numerous layerings (contacts) that lead finally to a deepened understanding and subsequent faith commitment.*

me, he is indicative of what I see on a subtler level—a growing population of both seekers and believers in Japan who seem to be "hungry for God," if the right questions are asked and if they feel they are safe in a relationship with Christians. When these conditions are met, these people proactively seek "feeding" and a meeting of their spiritual needs wherever they can find it. So, as with *ukiyo*e evangelism, I believe that such associations also need not necessarily be limited to one specific group or person in the context of discipleship in Japan.

What I have written above is not just theory or only my opinion. It is based both in what I have seen and experienced during my time here in Japan and in what I believe and also try to practice as God gives opportunity. There is much talk in church planting circles today of "kingdom," "multiplication," "community," "city-wide," "national," and even "global." Looking at the Japan context in 2006, thinking and practice along these lines might be more easily achieved if we see our converts not only as members of a local church body ("mine"), but also as members of the larger Body of Christ ("His"). In humility, in diligence, and in layered variation, both evangelism and discipleship for the Church in Japan today can be viewed and practiced through "*ukiyo*e eyes."



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# The Evangelism and Discipleship Thermometer: Engel Scale modified for the Japanese context

(Created by staff associated with Japan Navigators and based on a chart adapted for the Japan Church Growth Journal. Translated by Gary Fujino. Commentary on pages 18 and 19.)

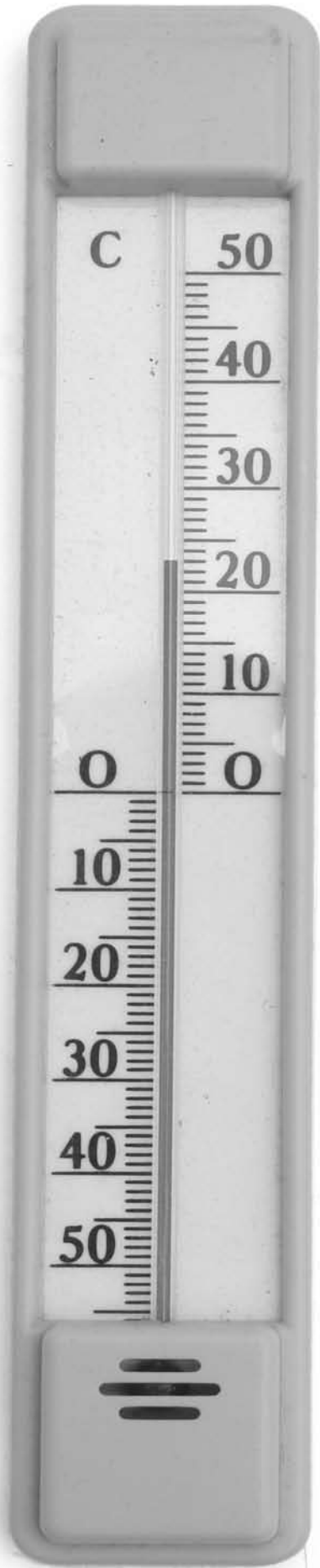
## AFTER Salvation (Becoming Like Christ)

| Temp  | Process      | Description   | Indicators   | To talk about  | To share about         | What to do with them   |
|-------|--------------|---|--|--|------------------------|--|
| +20°C | Calling      | Has a sense of calling.   | Has self-awareness of being a laborer for the Lord. Sees both evangelism and discipleship as integral to their growth as a Christian.                        | Invest in their lives. Urge commitment. Spend time with them.  | Share vision together. | Work together. Raise up disciples. Model the life.                               |
| +15°C | Discipleship | Puts Christ first.  | Faithful to the basics of the Christian life (Word, prayer, fellowship, witness, etc.). Has joy from serving the Lord. Walks with the Lord seeking His will. | Talk about identity as a Christian, of temptations, giftings, weaknesses, and the will of God.                                   | Equip them.            | One-on-one time. Model the Christian life. Do evangelism; spend a day in prayer. |
| +10°C | Growth       | Firm about living out their faith as a Christian.               | Their lives as Christians are built upon a lifestyle based in the Word and prayer.   | Study with them straight out of the Bible. Mutually share about the growth you're seeing as they change. Talk about their needs. | Teach them.            | Focus on the basics of the Christian life. Have them share their testimony.      |
| +5°C  | Conversion   | Can see a changed life. Solid conviction of identity in Christ. | Tells others that they are Christian.  | Talk about what you're learning from the Bible. Assurance of salvation.  | Do follow-up.          | Do Bible study on assurance.   |
|       |              |   |  |  |                        |  |

## BEFORE Salvation - (Living the Gospel)

| Temp | Process         | Description                                   | Indicators  | What to talk with them about  | Gospel Presentation  | What to do with them   |
|------|-----------------|---|---|---|--|--|
| 0°C  | Decision        | Wants to become a Christian. Receives Christ. | Comes to Sunday worship. Reads more in-depth Christian books. Really tries to understand Christian faith. | How to pray. Talk about what they may be unsure of in becoming a Christian. | Move them toward a decision. Four Spiritual Laws. Use illustrations. | Study the Bible. Pray together. Encourage them to pray on their own. |
| -5°C | Readiness (Con- | Shows a seeker-like                           | Doesn't mind praying together   | Challenge them to relate  | Pray with them.  | Take to special evan-  |

|       |                       |  |  |  |   |  |  |
|-------|-----------------------|--|--|--|---|--|--|
| -10°C | Favorable Inclination | Would choose Christianity after comparing it to other religions. Thinks it is good to believe in Christianity. | Knows some verses from the Bible. Has read Christian novels; has seen Christian plays or movies. Has been to church.   | Talk about deeply personal things: backgrounds, faults, worries, failures, what makes a person happy, how people look at themselves, death.                                      | Share from the Bible. Share deeply about yourself: your background, your faults, your worries, your failures, what makes you happy, how you look at yourself, death.  | Your testimony more personalized. Share from the Bible.                      | Introduce to other Christians. Involve in small groups (Bible study, house/cell church, <i>kateishu-kai</i> , etc.). Read Christian books, watch Christian movies. |
| -15°C | Goodwill              | Has a favorable attitude toward Christianity and has expressed an interest in it.                              | There is an interest toward what is listed above in this column. Sunday school or mission school attendance in their background. Has a positive impression of Christian weddings and funerals.                             | Talk about more general things in life: how to live life, philosophy of life, goals, dreams, hopes, about being (or getting) married, about home life, education, child-rearing. | Share from the Bible. Share about yourself: on how you live life, your philosophy of life, your goals, your dreams, your hopes, your hopes for being (or getting) married, about your home life, your education, child-rearing. | Share from the Bible. Share from the Bible.                                  | Visitation. Invite to your home. Have them go to a (Christian) camp.   |
| -20°C | Knowledge             | To a degree, they know something about Christianity.   | Knows words like "salvation," "sin," "Christ-mas" and "Amen." Knows that Christianity does a lot of ministry activity on behalf of society. Has a Bible. Has close friends who are Christians.                             | Talk about common interests, family and home matters, ideals, things of interest on what's happening in society.   | Your testimony. Share from the Bible.   | Go see a movie together. Talk about a book you've read.                      |  |
| -25°C | Recognition           | Knows a little bit about Christianity.   | Knows someone who is a Christian. Has heard the name of Jesus. Knows that Christianity is a foreign religion and that it talks about love for one's neighbor. Able to describe the name of the religion as "Christianity." | Talk about shared interests, hobbies, sports, work.  | Your testimony. Share from the Bible.   | Have supper with them. If interests or hobbies are mutual, do them together. |  |
| -30°C | Unawareness           | Knows nothing about Christianity.  | Doesn't know that Christianity exists.   | Greetings. Talk of day-to-day ("normal") things.   | Let them know you're a Christian.   | Have lunch or coffee with them.  |  |



# The Contextualized Thermometer for Evangelism and Discipleship in Japan

At the request of my Japanese source for the contextualized “thermometer,” I have written an English commentary on this tool. The basis for the thermometer is the well-known *Engel Scale for Spiritual Decision*, created by James Engel as a model for interpersonal communication. The Engel scale has been widely used in evangelism and missions because of its usefulness in gauging the spiritual condition and readiness of people as they move along a continuum from complete ignorance of God to mature, committed discipleship in Christian faith.\*

## Contextualizing Engel’s Scale

The thermometer chart on pages 16 and 17 based on the *Engel Scale* was developed in

Japanese by some of the staff at Navigators Japan during the late 1970’s. An earlier Japanese version of the *Engel Scale* was released by the *Japan Church Growth Journal* at about the same time. The difference between the two versions is that the *Journal*-based chart focused more upon evangelism via church-based activities. Since the Navigators ministry focuses more on personal evangelism, the Navigators staff developed the Japanese chart on the preceding pages to aid in individualized outreach. It could be said that this scale has been “doubly contextualized” by the Japanese themselves.

The Japanese Navigators felt that parts of the scale were too Western and not applicable to the Japan context so they adapted the model, keeping some parts of the scale but changing others to show more appropriately the spiritual condition of the Japanese. For example, the lowest point of the original Engel scale is  $-8$ , in which an unbeliever “shows awareness of a supreme being but no effective knowledge of the gospel.” But the creators of this thermometer felt that the spiritual climate in Japan required an even more radical presupposition of absolute ignorance, not only regarding the existence of God but of Christianity itself, and that  $-30$  was a better starting point than  $-8$ . This is only one example of how the thermometer for Japan differs from the scale created by Dr. Engel in 1975.

## Benefits in Contextualizing the Scale for Japan

The greatest contribution of this modified “thermometer” is that it goes into more detail than Engel and is applied practically to the context of Japan. In other words, this modified Engel scale has been contextualized for Japan by Japanese Christian leaders for use in their ministries in the Japanese language. Accordingly, the text for this thermometer was first developed in Japanese and then translated into English, thereby displaying Japanese thinking in regards to the use of this concept. As with Engel’s scale, the thermometer shows the “temperature” of the potential convert (although it is spaced much farther apart than the original), the stage of the process with which the person is interacting, and a description of what that stage looks like. This follows Engel exactly. But the “bonus” of the thermometer is that it also

details “indicators” to watch for in Japanese individuals during each stage of the process. Additionally, three separate columns are also included with each stage, giving hints regarding “what to talk about” (in conversation), “what to share about” (concerning the gospel), and “what to do with them together.” The examples are all very concrete and specific, giving enough direction to help in starting conversations, doing activities together and challenging non-believers with the claims of the gospel and its effect upon their lives. The content of the chart itself is self-explanatory and easy to follow, so no further explanation is necessary here. It is most helpful to read it upward from the bottom, from the lowest minus point to the highest plus point. Then the process will make better sense in terms of the sequential implications and practices that are offered at each “temperature” of the thermometer.

### Cautions in Using the Thermometer

Some caveats are worth mentioning if we choose to use this diagnostic tool in our ministries to the Japanese people:

1. Beware of stereotyping: In using the thermometer we must be careful of trying to categorize people and make them “fit” into its various stages. As helpful as it is, the thermometer is only a tool. Not all people will match the categories and there will be overlaps and “jumping.” For example, the person(s) you are dealing with may fit into parts of one category but also parts of another. That is all right. That’s how people really are. Don’t expect the chart to define everything for you with every person.
2. Rely on the Holy Spirit more than the chart: This second point ties to number one above. The thermometer gives an outline of what to expect and guidance in what to do. But listen to the Lord’s leading as you apply what you gain from the chart. Let the Holy Spirit be your primary guide, not the thermometer.
3. Don’t think linearly: I mentioned above that there is sequential process, from –30 to +20. The implicit thought here is that such a process will take time. That is true, sometimes. But, as with so much in Japan, the context of the conversation matters. Just recently, a

person I had contact with went from –30 to +5 in the span of one conversation lasting about twenty minutes. We went from complete strangers, to talking about the barriers, to his making a decision for Christ. So, although the idea of sequence and linear action is helpful for understanding, in “real life” and ministry we should be open to the possibility of things happening out of sequence or faster than we expect. Human beings are like that.

4. Not everything will apply completely: The Engel scale has been around for more than thirty years. The thermometer mirrors some of the conventions of the 1970’s. Not everything we “do for church” is still done in the same way. For example, when God gives a new believer, I encourage them to start sharing their faith immediately, the day they become a Christian if possible. Conversion is +5 on the thermometer but doing evangelism does not appear until +15. Again, some things will apply to your situation. Others will not.
5. Be flexible in working this out in your ministry: This last point is merely repeating what I have said above in points 1-4. Don’t be bound by the scale, but at the same time, let the thermometer help you and guide you in areas that you feel you need specific direction. And go from there! With Him.

My thanks to the person responsible for sharing this scale with me (who wishes to remain anonymous)—for permission to translate and publish this scale for the Japan Harvest.

For the Kingdom and His glory.  
Gary Fujino

### Footnote

\* The purpose of this commentary is to explain the Japanese version of the Engel scale (“thermometer”), not to compare the differences between the two scales. But if the reader is interested in more background and explanation of the original model, please see <http://guide.gospelcom.net/resources/telltoften.php> or the book in which it was first published, *What’s Gone Wrong with the Harvest* (Zondervan, 1975).

# 絵本

**Wouldn’t you like to give a meaningful Christmas present to someone you care about?**



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# Soka Gakkai Understands Japanese Character

Interview with Mr. Toshio Ozawa

Originally published in the *Revival Shimbun*, May 21, 2006

Translated by Mizuko Matsushita



Born in Ibaraki Prefecture in 1926, Mr. Toshio Ozawa joined Soka Gakkai (a Japanese Buddhist lay movement) in 1948, and 10 years later he became a member of its Board of Directors. As a member of the city council he served the Komeito (Clean Government) Party for five years. He left Soka Gakkai and joined Kofuku no Kagaku (The Institute for Research in Human Happiness) and became Chairman of its Board of Directors. He left Kofuku no Kagaku in 1997. Ozawa found Christ and was baptized at Shalom Church in 2001.

## Interview

**Q:** With so many religions to choose from, why did you choose Soka Gakkai?

**A:** Originally called Soka Kyoiku Gakkai, the group was not a religion. Its first president, Tsunesaburo Makiguchi, stated, “There is no god at the Grand Shrine of Ise!” and he refused the presentation of a talisman (ofuda). Consequently, during World War II, Makiguchi was put into solitary confinement at Tokyo Detention House on charges of disrespectful behavior and he died there. Makiguchi, though not a Christian, was opposed to the Grand Shrine. This kind of faith for which he was prepared to risk his life impressed me. I felt that Soka Gakkai worshipped the true God and there-

fore it must be the true religion. Makiguchi graduated from Hokkaido Normal School where he had the opportunity to learn about the Triune God together with Kanzo Uchimura and Inazo Nitobe (two well-known Japanese Christians). He had a good knowledge of the Bible and this was probably the reason why he declared there was no god at the Grand Shrine of Ise.

**Q:** After Makiguchi died, you joined Soka Gakkai, didn't you?

**A:** I joined when I was 22 years old. When Josei Toda became acting president of Soka Gakkai in 1950 he declared, “If you don't see the membership increase to 750,000 families during my lifetime, don't conduct a funeral for me. Just throw my ashes into Shinagawa Bay!” Toda's passion in opposing the State's authority, out of a sense of vengeance for the death of Makiguchi, inspired reverence and respect for parents and those in positions of leadership, such as teachers. In other words, Toda capitalized on Japanese sentiments and loyalties. In order to increase membership, Soka Gakkai founded Kifuku Daikoshin (The Grand March of Propaganda).

**Q:** Soka Gakkai experienced a dramatic increase in its membership, didn't it?

**A:** Most of its members came from agricultural districts and also from the working class who had limited educational experience. After the war, these people left

the countryside to participate in the rapid economic development that was occurring in the cities, but they found life in the cities lonely and stressful. In addition, they yearned for an abundant life, so Soka Gakkai stepped in to fill the gap! People who live in cities are generally skeptical of religious propaganda, but these rural people felt comforted when they heard, “I am also from an agricultural district, from a very poor village where the rice harvests are meager.” Thus, membership grew at a fast rate as followers invited others from the same background.

Roundtable discussions also played an important role. On the weekends, the chairperson of each branch would deliver a message in a big hall, and then during the week groups of three or four met together for round-table discussions in which they talked and studied while drinking tea or sharing a meal. New people were always welcome. The setting allowed everyone to participate freely as they shared with each other. Newcomers felt at ease and realized they could get the help they needed. They were told, “We human beings do not know what will happen in the future. Buddha taught that there are hard struggles in this world. So when we experience difficulties, why don't we try to help each other. Let's believe in the god of Nam Myo Horen Gekyo, but please do not force it on others too strongly,” and efforts were made not to force their beliefs on others. Soka Gakkai used psychology skillfully and it paid off. Obviously, not everyone was a good propagandist, so the few skilled ones (two or three out of a hundred on average)



were recruited as leaders, and I was one of them.

**Q:** Would you say that the small group concept is similar to the present day cell-church or small-group movement of today's church?

**A:** Immediately after the war this method was effective. I imagine that Christianity would have spread more widely if it had also used the same strategy. Compared to Soka Gakkai, Christians have had less success in using the truth of the Bible, the most wonderful book ever written, to increase membership. Another great difference is that Soka Gakkai had the will to get involved in politics.

Each of its first three presidents had very strong characteristics. Makiguchi, the first president, was an educator. Toda, the second president, was a financier, while Ikeda, the third, was a politician. Ikeda came from a very poor family and became a member when he was suffering from tuberculosis. He did his best to become a model member and succeeded in making Soka Gakkai the largest religious organization in Japan, as well as making it a strong influence in politics. Soka Gakkai says, "We have never witnessed the true power or potential of Christianity. If you regret this fact, why don't you earnestly engage in mission work and get more believers than us. What can the God of Western countries do in Japan?"

Before I believed in Jesus Christ, I belonged to several religious organizations that had more than a million believers. All these organizations started out with a small number of followers, but they had a burning enthusiasm and a deep conviction, which caused them to go forward propagating with all their hearts. Christians need to learn from this spirit!

**Q:** You have experienced many different religions. What have you learned from them?

**A:** I feel that the Japanese are devoted to faith, and many Japanese are very religious. I don't know how true it is, but according to some data, there are about 200,000 incorporated religious organizations in Japan, with the total number of believers

of any kind at about 2 million. I do believe, however, that the truth is found only in the Bible and in the true God, the Triune God. Why does Christianity show such slow progress? For someone like me, baptized just five years ago, this slowness is hard to understand.

Furthermore, my cry is, "Why are Japanese Christians so indifferent to politics?" There are so many problems — employment, pension, unemployment, education, etc., that the government has to find solutions for. Why don't Christians help? Take the Clean Government Party and the Soka Gakkai Party. They send more than 50 believers to Parliament and 3,000 to local councils! Men in the Diet from the Liberal Democratic Party cannot be elected without the support of these parties. Did you know that the chairman of the Commission of Justice in the Upper House has been mostly from the Clean Government Party for about the last 40 years? The Commission Chairman has authority over the police and prisons. Soka Gakkai has this much power now!

I hope that Christians will think seriously about politics and bureaucracy. How many Christians know about Jesus' teachings? A nation can never be reformed without our direct involvement in, and earnest commitment to, politics. Soka Gakkai has 31 seats in the House of Representatives, so the Liberal Democratic Party cannot stand against their power.

Why doesn't Christianity, which alone has the truth, have as many believers as Soka Gakkai and the Kofuku no Kagaku? Why are we Christians afraid to die, in spite of the fact that Jesus Christ has died on the cross for our sins? I would like to stress that nothing will change in Japan if we do not try for reformation at the risk of our lives! I would like to encourage all pastors in Japan with this!

  
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# JEMA Spotlight on Missions



## Asian Access

*Developing Leaders. Multiplying Churches.*

Cambodian pastors playing volleyball may not be the first image that comes to your mind when you think of Asian Access. But 12 pastors and their spouses enjoying an energetic game one day last year is a fitting picture for the ministry.

Asian Access has a mission to provide access for Asian pastors—access to excellent

Christian resources and access to a life-changing process in leadership development and church multiplication—so that all people of Asia will have access to life in Jesus Christ.

To accomplish this vision, Asian Access is taking the two-year training program of its Japan Church Growth Institute into twenty countries throughout Asia. Under the

leadership of president Douglas Birdsall, the mission has grown from an exclusive focus on Japan to its current ministry in eight countries. This will expand into twelve more countries during the next five years.

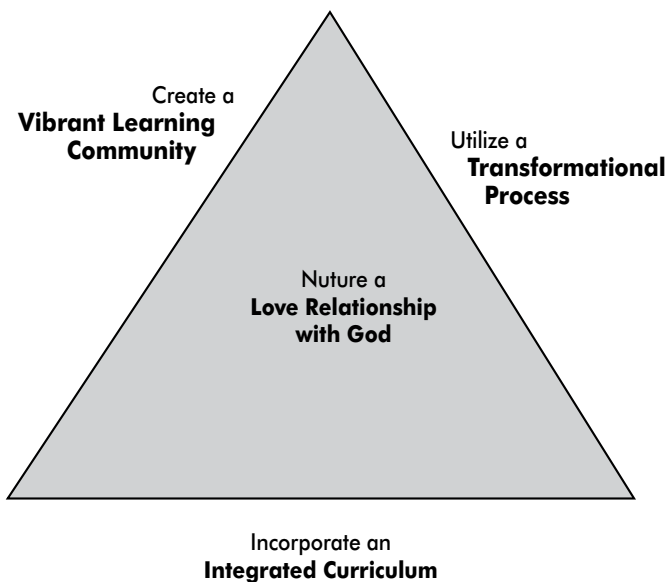
Training for the volleyball-playing pastors in Cambodia was one step in that expansion. The quiet, friendliness-impaired atmosphere of the group's early sessions reflected the presence of denominational walls, despite the Church's relatively short history in that country. But as the Cambodian leaders studied, prayed and played together, this initial coolness was replaced with camaraderie and cooperation.

Even before their two-year training was completed, these pastors were enthusiastically planning shared ministry. Their hearts had become united; they were ready to begin working together to reach Cambodia for Christ.

This first class of Asian Access in Cambodia has now graduated and their first joint Christmas outreach has passed. But friendships among these pastors continue to deepen and will bear fruit for God's kingdom work for decades to come.

This unity is just one natural result of a leadership development ministry in which the central focus is to help each participant

### The Asian Access Leadership Development Model



### **The Many Faces of Asian Access**

Asian Access was originally named Language Institute for Evangelism and later LIFE Ministries. Before becoming Asian Access it developed ministries under the names:

Song-Rise (music ministry)

Scrum Dendo (summer ministry through which more than 2000 North Americans served)

JCGI (The Japan Church Growth Institute)

The Japanese Continentals (a joint ministry of Song-Rise and The Continentals, Inc.)

Friendship Golf

English Language Institute

Bible Study Ministries

nurture a love relationship with God.

Every program brings together 12 pastors four times a year, for two years of training that is:

- In community;
- In-country;
- In-service;
- Intensive; and
- Ongoing.

### **Desired Outcomes**

Asian Access prays God will use its ministry to establish church multiplication movements throughout Asia. To lay groundwork

### **The 20/20 Vision of Asian Access/Japan**

To deploy 100 church multiplication teams:

- To establish 1,000 reproducing congregations,
- To enfold 1 million new followers of Christ, who will in turn
- Send 1,000 missionaries from Japan to the cities of Asia that will be home to
- 1 billion people by the year 2020.

For further information about the networks, leadership development or other work of Asian Access see: [www.asianaccess.org](http://www.asianaccess.org).

for such movements, the program is designed to help each participant:

- Live in a love relationship with God;
- Grow as a Christlike leader;
- Reproduce disciple-making leaders; and
- Plant multiplying churches.

### **Back Home in Japan**

As Asian Access celebrates forty years of ministry in Japan, it also celebrates ten years of church multiplication by networks. The Asian Access network model was developed in Yamagata in the mid-1990s and is now being replicated throughout Japan.

Congregations planted through this ministry are started by a mother church, are led by Japanese pastors from the beginning, and have "multiplication" in their DNA.

Each network has a minimum of three mother churches, each of which is starting a new congregation. All the church planting teams gather regularly for three years. Ideally, all churches of a network are within one hour of a central gathering place.

Network meetings are led by pastors who have planted (and are continuing to plant) churches through networks. In addition to receiving timely training, each church reports recent progress, struggles and celebrations. The meetings provide the encouraging nudge needed to press on when the going gets tough, as it inevitably does for church planting teams.

### **Join a Network**

Asian Access is a mission that partners. If you and your mission or congregation would like to be a part of a network, contact any Asian Access staff member or e-mail [info@asianaccess.org](mailto:info@asianaccess.org). Networks are currently being formed in Kansai, North Kanto, Miyagi and Hokkaido. Perhaps someone you know would be interested in serving in a network for one to three years. Encourage them to check out the Asian Access Church Planting Associate program at [www.asianaccess.org](http://www.asianaccess.org).

### **Please Pray**

Pray that God will continue to open doors for Asian Access to develop leaders and multiply churches throughout Asia.

### **Asian Access' Vision**

*To see a vibrant community of servant leaders with vision, character and competence leading the church across Asia*

### **Asian Access' Mission**

*To identify, develop and release emerging kingdom leaders to unite the church, multiply leaders and congregations, and extend the transforming power of the Gospel of Jesus Christ.*





# Thinking Theologically about Church Planting



## How Should We Report about Our Church Planting?

by Dale Little

Imagine two missionary households (A and B) who had each completed a church planting project. Both freshly birthed churches were now in the hands of national pastoral leadership that would ideally build on the foundation laid by the missionaries. These two missionary households were now ready to move on to their next church planting placement. But before launching out again they each needed to take a home assignment.

When missionary household A on home assignment was asked about what kind of work they did, they hesitatingly replied that they had really struggled with the language and so were not very good at communicating; that they hoped the content of their teaching and preaching had been mostly understood; that only a few people had come to accept Jesus as Savior; that they did not yet like much Japanese food; that their strategies always seemed to end up hitting a brick wall—but that somehow a church had been birthed which so far had an attendance of only about 30 adults on Sunday mornings. Despite the good result (30 people!), this style of reporting left listeners wondering if this household had the gifts and abilities to be cross-cultural church planters.

When missionary household B was asked about their ministry, they confidently replied that they had mastered the Japanese language as well as any foreigner could; that their teaching and preaching had been well received and of course understood; that quite a few people had become believers and had been baptized (but no numbers given); that they loved *sushi* (*natto* was another thing, however—it might not be edible!); that all their strategies and programs seemed to work; and that God had blessed their efforts by establishing a thriving church of about 15 adults. The communication style of this household convinced those listening that they were good missionaries. Even the end result (15 people!) seemed impressive to

those who listened.

At least one question is worth pondering here. How should we speak to our home constituency about our past church planting ministries? When answering this kind of question we must learn to keep our balance between the reporting styles of the two imaginary missionary households above. This balance can come through recognizing that church planting is a theological task. As can be seen from the following two points, God is the leader of our church planting efforts.

First, church planting is a divine attack on the gates of hell. The Church of Jesus Christ will ultimately overcome the entrance to the realm of the evil one. A freshly birthed church is a constant threat to the stronghold of that realm. “I will build my church, and the gates of Hades will not overcome it” (Mt.16:18) does not mean the Church is desperately defending its territory. Rather, Hades is on the defense and the Church is overtaking it. Jesus himself is leading the attack. The outcome depends upon him. He is the master church planter. The results are within his sovereign control.

Second, God has chosen to grow his church through the initial ministry of church planters and then of church waterers. “I planted the seed, Apollos watered it, but God made it grow” (1Cor.3:6). God has historically given church planters the gifting and calling needed for the growth he has planned. But all growth evident in church planting ministry is the work of God himself. He is keeping track of the true growth accomplished through his church planters.

It follows that either to exaggerate or understate the results of our church planting ministry might come close to misrepresenting God’s missional work in the world. If as a church planter you tend to understate your role, remember God has gifted you for carrying out his church planting. To imply

that God through you has done nothing of significance is to deny one of his purposes for your life. It is a refusal to appreciate that God’s missional goal of proclaiming his glory to the nations involves you.

On the other hand, if you tend to overstate your role in church planting, recognize that you need not impress anyone. You actually run the risk of taking away from the glory of God’s own leadership in mission if you exaggerate your own role. His mission in the world involves you, but it does not depend upon you. Good theological judgment here makes church planters humble and modest when they see God use them to bring churches into existence where there were none or very few. Resting in God’s missional leadership, church planters can remain calm and confident in the midst of difficult church planting assignments among resistant peoples. Within this theological framework it is even possible to grant the obedient and faithful church planter the freedom to fail.

So when reporting to our home constituency we should strive neither to overstate nor understate our case. Both run the danger of detracting from God’s glory. Overstatement does so by implying that we, rather than God, are the ultimate church planters. Understatement does so by denying that God displays his glory through the ministry he gives to his people. May you keep your theological balance when it comes to reporting about your church planting.



*Dale and his wife, Ann, serve in Japan with the Evangelical Free Church of Canada Mission.*

*They live in Higashi Kurumeshi, Tokyo and are church planting in Tomioka-shi, Gunma.*

*Dale was born and raised in Japan as an OMF and then an*

*EFCMJ missionary kid. He is a lecturer in theology at Japan Bible Seminary in Tokyo and at Tokyo Christian University in Chiba. He holds a PhD in systematic theology. This series of articles can be found on his website: <http://www.cpttheo.net>.*



By the Missionary Geek

## Missionary Technology Issues

Well, time for another Harvest article, and there is quite a bit of news in the PC world. Intel has come out with their new line of processor chips (Core 2 duo), which are replacing the Pentium 4 chips, so it might be a good time to pick up a bargain on the old models, or get one of the new ones and be the fastest computer on the block. Microsoft is coming out early next year with a new version of its Windows software (Vista). Makers will be including free upgrade coupons with new systems from about the time you read this. Make sure you get yours. The general opinion seems to be that most of us won't have a real reason to switch to Vista, but if you were going to buy a new system anyway, it would make sense to get the newest version.

Have you experienced quirks with the Yahoo BB-Phone system? We love it at our mission office, but it does seem to have a mind of its own. If you're having trouble, you might like to know that you can dial four zeros (0000) at the beginning of any call to "turn off" the BB phone service. This will allow you to dial some (Japanese) toll free numbers that always ring busy otherwise. Also, we've had trouble receiving some (but not all) faxes unless the sender first dials the four zeros. And here's another interesting Yahoo BB story for you—one of our missionaries had an old phone plugged into a wall jack downstairs, and the Yahoo modem plugged into a different jack upstairs with a phone plugged into the modem there. While talking to someone in the US on the upstairs phone, the downstairs phone rang (to make it even crazier, that phone will usually work, but will never ring) and another family member answered the second (analog) call without the overseas (IP) call being interrupted! Just be aware that if you use a phone that's plugged into the wall jack (bypassing the Yahoo modem) that any calls out on that phone will cost normal NTT rates. This is significant if you are calling overseas. There's a lot of information in English about YahooBB on the Eikaiwa web site ([www.eikaiwa.net](http://www.eikaiwa.net)). There's lots of other info there too about living in Japan (such as where to find *gaijin*-size shoes, or who has the best Mexican food).

Now, at the risk of sounding like a broken record . . . back up your data! I've helped two different missionaries lately that had the hard drive go bad on their computer, and they lost everything. This is not unexpected or even unusual, but neither had backed up anything. Here are the steps (again):

1) Decide where to back up. Either burn a CD or DVD, or use an external hard drive. Almost all computers can burn disks, but most users don't know how to do it. Find the software that works with your drive (Nero, Roxio, etc.) and learn how to use it. Buy a spool of 50 disks, and actually practice with a few. You're sure to mess some up until you get the hang of it. Don't try to save money by using CD/RW or DVD/RW disks. It's tempting to reuse them, but they are less likely to

be read by a different machine, which will be essential if your computer completely dies and you have to transfer your data to a new computer. If you get errors, make sure no programs are running at the same time, including web surfing, e-mail, or iTunes. If you have an external hard drive, then you avoid the possibility of burning a bad disk.

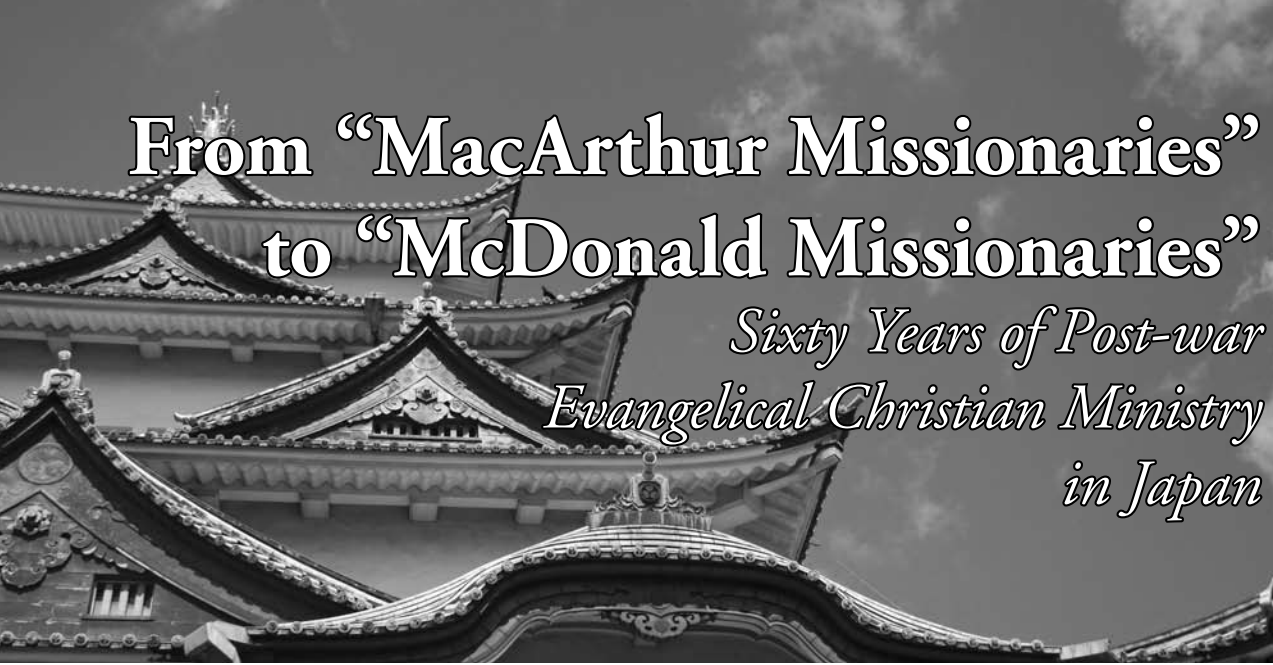
2) Decide what to back up. Unless you buy a special program (like Acronis True Image) it is not practical to save the programs on your computer, only the data. If you have to reinstall the programs, you already have the original disks. However, you need to know where your data is stored. For most of us that means "My Documents" which should include your music, photos and documents, and your E-mail data. "My Documents" is easy to find, but it takes a little work to find where your e-mail files are stored. In Outlook Express, go to Tools, Options, Maintenance and Store Folder. This will tell you where your e-mail files are stored. However this does not include your address book! To find that file, open the address book; click "Help" and then "About Address Book."

3) Finally, you need to decide how to make your back up. If you're burning a disk, you'll use the writing software that came with the drive. If you're using an external drive, you can use any number of "backup" programs that will run automatically. I use a free program called Replicator. You can download it and other free utilities from [www.karenware.com](http://www.karenware.com).

Once you have your data backed up, you can breathe a little easier. One trick to know is that when you have to restore data from a CD or DVD, you often will have to copy it to the computer's hard disk in order to import it back into a program.

I'm wondering if any missionary computer users would be interested in gathering once or twice a year to share information and maybe help each other with computer issues? Let me know, and if there's interest, I'll organize it. Write me with ideas or questions.

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



# From “MacArthur Missionaries” to “McDonald Missionaries”

## *Sixty Years of Post-war Evangelical Christian Ministry in Japan*

*As I Saw and Heard It: “Present at the Creation” by Evangelist Kenny Joseph*

### **Part Two — The Genesis of Post-war Christian Ministries in Japan.**

The war ended following the two atomic bombs that finally got the attention of Prime Minister Tojo and the Emperor. General Douglas MacArthur signed the unconditional peace treaty aboard the USS Missouri. Though it was an absolute defeat and unconditional surrender, the Japanese did not use the word *haisen*, or “defeat,” but *shusen*, “completion of the war.” Within a month of the emperor’s August 15, 1945 radio broadcast announcing Japan’s surrender, Harry R. Fox, Sr., of the Church of Christ, became the first missionary to arrive back in Japan, serving as interpreter for the Atomic Bomb Casualty Commission. Bobby Wright, of Ireland, a prisoner of war, was released. A Salvation Army missionary died in the prison camp. Some German missionaries and their children were allowed to stay as allies. Mabel Francis, Ann Dievendorf, Miss Parr and other lady missionaries were released from house arrest.

But Japan was so devastated that a survey group of 21 missionary leaders who came to look decided each missionary who would come must bring enough barrels and crates of food, clothes and equipment to be self-sufficient for 5 years. Some came in 1947, like the Owen Stills, the Harold Coles, Harold Sims, and a few others. MacArthur finally issued a call for 5,000 missionaries and 10 million Bibles through telegrams and letters in 1950. Here we begin with the coming

of missionaries and their ministries and projects.

First was the Japan Bible Society, which was here, but laid low during the war. Since they had branches in every country, the “thought police” considered them spies for America.

To describe what Japan was like in MacArthur’s 1950 sounds like describing another planet to a missionary in Japan 50 years later. There were no McDonalds, KFCs, Burger Kings or Dennys. There were no hamburgers! A single missionary’s monthly support was \$125 per month, a couple’s \$250. That would buy a couple of days of goodies in Japan today, but the prices back then were also 100% cheaper. A postcard was 5 yen, letters were 10 yen, *soba* on the street, 30 yen, train or bus, 10 yen. And if you looked like an American, they’d sometimes put you on for free, thinking you were either with the military or CIA. We got 360 yen for the US dollar, and some even got 400 yen on the “gray market.” A haircut was 70 yen, and a taxi 60 yen. A house helper cost 3000 yen a month plus a dress, and food if possible. A carpenter worked all day for 800 yen and built your house. Language students—(eat your hearts out)—the average teacher got 35 yen an hour. A good professional Japanese teacher got 50 yen an hour, and came to your house. I had 3 different teachers daily, sometimes studying 10 hours a day.

Anyway, I’d like to briefly trace life from ‘47 to ‘51, and later continue with my bird’s eye view, since I came in ‘51. It was in this dark period right after the war that General

MacArthur made his stirring speech, summarized thus: “For the rehabilitation of Japan, there must be a revival of the spirit if we are to save the flesh.”

I lament the fact that there was no General MacArthur to stand up for Russia after Communism was defeated and the Lenin and Stalin statues came down. There was no Christian leader to say “Come over and help us,” so in Communist

Russia we had a proliferation of lone rangers, one-night-standers, 90-day wonders and a Co-Mission which tried to coordinate missions into the region.

In Japan, MacArthur was of such stature that he eclipsed even the Emperor, who came to his office with hat in hand and in essence said, “I am responsible for all the political and military decisions made. You do with me as justice in your country decides,” which was offering up his head on a platter. But at the same time it was the well-worn Japanese *amaeru*—literally “to throw myself on your mercy, which having done, I know you’ll be nice to me.”

MacArthur did have mercy on the Emperor, whereas Hitler was killed and Mussolini was hanged upside down. The U.S. State Department and MacArthur felt they might end up with another revolt if they did otherwise.

The Emperor had to make his *ningen sengen* (disclaimer of deity). So he asked a missionary, Vories (who was married to a distant relative of the Emperor) to meet him at a certain spot in a garden for a walk. He then asked Vories, “What does the West think God is?” Vories answered, “Well, of course, the only true God of creation. He created the heavens and the earth.” To this the Emperor said humbly, “Well, I didn’t do that.” And he could honestly say, according to that standard, that he was not that God.

The first group invited back in 1945 was the Japan Bible Society, and MacArthur called for 10 million Bibles. In his letter of March 1, 1950, to the American Bible

Society's President Eric North, MacArthur wrote:

Dear Dr. North:

*I have read your report that the American Bible Society, working in conjunction with the Japan Bible Society, has made possible the distribution of more than 4,000,000 copies of the Scriptures since the beginning of the Occupation. My Chaplain... tells me that people of fifty-one denominations in forty-eight States have contributed to this project. That your expenditures have now passed the \$1,000,000 mark is an indication of the great generosity of the American people and represents a very gratifying achievement. You are well on the way to reaching the goal of 10,000,000 copies which I requested. I confidently believe you will succeed...*

Sincerely yours,

**DOUGLAS MacARTHUR.**

At the same time as he sent a telegram to the Pocket Testament League (PTL), and Glen Wagner, former football star, responded saying, "We can print a million Gospels of John." MacArthur answered, "Make it ten million!"

Thus began Japan's greatest postwar evangelistic crusades. The Pocket Testament League (PTL) had large meetings with distributions of these red Gospels backed with the song, "What a Friend We Have in Jesus." Most of the meetings featured American evangelists, youth workers and ministers for short terms. None of them stayed and learned the language. Thank God for interpreters. God bless them!

Another 1950 telegram from General MacArthur went to Chicago to the Gideons as follows:

*"I have publicly stated my firm belief that Christianity offers to Japanese a sure and stable foundation on which to build a democratic nation. Japanese are becoming increasingly aware of fundamental values of Christian religion and appreciative of its spiritual and moral blessing. Your assistance will be of inestimable value. Copies of Holy Scriptures, especially New Testaments, both English and Japanese,*

*are essential for success of Christian movement as basis for study and acceptance of the faith. Japanese texts more in demand and can be read with fuller comprehension by more people. Your representative welcome to come to Japan as missionary to make firsthand survey of situation. Information being furnished you by airmail will be helpful for your planning. I assure you of my deep appreciation of your interest in spiritual rehabilitation of Japanese people."*

**Douglas MacArthur**  
**SCAP Tokyo, Japan**

The Gideons sent over a singing engineer, Dick Holzwarth. Some said he could have become the Cliff Barrows for the Billy Graham team. He came in 1950 and without the language, organized the first Gideon camp in Tokyo. Soon after, they printed the first of the 23 million New Testaments they have distributed since then to Japan's hotels, hospitals and schools. They have 263 camps with 1,520 men's and 798 women's auxiliaries.

Now if you can multiply 23 million times 200 yen, the basic printing cost of a New Testament, you will get the amazing figure of 460 million yen, which comes out to \$4,600,000. Even in America, that would be a lot of money raised for missions. But the fact is that 60% of it was raised right here in Japan by Japanese men who cleared the way from the average missionary dependency on the homeland and the "Home Mission Board." An amazing feat!

In the examples of these three men, MacArthur, Wagner, and Holzwarth, there is one common thread that would be repeated over and over in all of the ministries to come: that God looks from heaven to find one man—not a committee, but one man—as in Isaiah he sought for "a leader, a man, to stand in the gap." And he found his man: a leader among the people. And what is a leader? A leader is a man who knows where he is going, causes others to follow, and stays ahead of the crowd. As it says in Isaiah 55:4: "Behold, I have given him for a witness to the people, a leader and commander to the people."

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# Who Are We Praying For?

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 6:14 (NCV)*

We all desire to see a harvest of souls among God's beloved Japanese. Most Christians believe that prayer is a key to experiencing the harvest. Why, then, has the harvest not yet come? Could it be that we need to be more passionate and persistent in our praying? But how can we be more passionate in our praying?

Can you remember back to the time when you were without Christ, living in darkness and without hope? How did you find Christ? Who was praying for your salvation? Besides the usual answer of "friends and family," perhaps God laid you on someone's heart and that person prayed for you without your knowledge.

It's easy and rewarding to pray for people we know—people who live around us, and those with whom we meet regularly.

But what about the tired stranger standing on the train platform, looking as if he can't find a reason to go on? Does he need prayer? What about the wailing preschooler being bawled out by an angry, stressed-out mother on the sidewalk? Would prayer make a difference in that family? What about the provocatively dressed teenager heading for an encounter with the opposite sex? Does that young person need our prayers? These people and more have crossed my path—have they crossed yours? If we don't pray, who will pray for them? Do we take the time to ask the Lord to intervene in each of these lives? It pleases the Lord for us to love his people enough to pray for their salvation with passion.

Sometimes while we are praying, the Lord will give us an open door to speak an encouraging word of witness into their lives. God wants to use us in ways that would amaze us, if we let him tell us "who to pray for." This is only possible when we become aware of the spiritual needs of those around

us. We need to see the spiritual battle going on in people's lives before God will use our prayers to bring light into their darkness.

Are we persistent in our prayers? Can we remember the names of those we've prayed for and why? Do we talk to the Lord often about how we long to see a great harvest of souls in Japan? Do we remind him of his unfailing love for all peoples and his deep compassion which longs to see that none should perish? God never tires of hearing our prayers—even "repeats"! He is pleased when we cooperate with him to see his Kingdom come on earth as it is in Heaven.

The important thing is to never give up! Always keep on praying! Ephesians 6:14 reminds us to pray at all times with all kinds of prayers. We ought to pray about everything. We are especially encouraged to pray for everything we need. We can ask the Lord for boldness, passion, and persistence, among other things. God equips us to do his work and all we need do is be his feet and his hands.

As we stretch out our tents wider, increasing our prayers for people we have not met, we will see God at work in new ways! Together our prayers will be multiplying for God's beloved in Japan. Then when the gospel is proclaimed, perhaps we will see more Japanese come to salvation without the usual conflict and difficulty. We will be able to simply, "Stand still and see the salvation of the Lord!"



*Karol Whaley lives in Tokyo and serves as the Area Prayer Advocate for PacRim JO (Japan & Oceania) with the International Mission Board, SBC.*

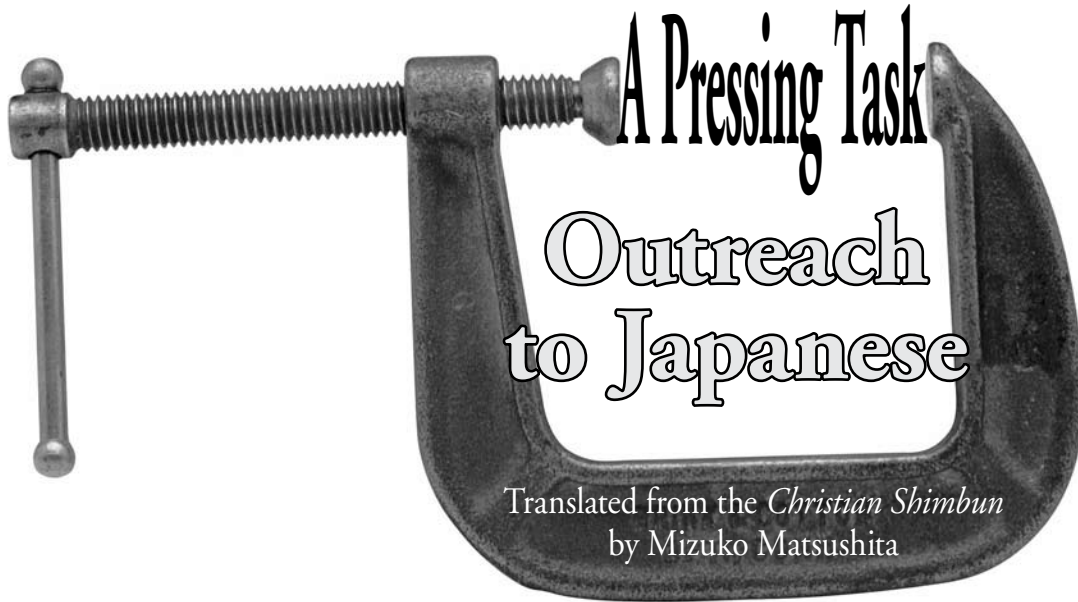
*"I believe that a work of God sometimes goes on behind a particular man or family, village or district, before the knowledge of the truth ever reaches them. It is a silent, unsuspected work, not in mind or heart, but in the unseen realm behind these. Then, when the light of the Gospel is brought, there is no difficulty, no conflict. It is, then, simply a case of 'Stand still and see the salvation of the Lord.'*

*This should give us confidence in praying intelligently for those who are far from the Gospel light. The longer the preparation, the deeper the work. The deeper the root, the firmer the plant when once it springs above ground. I do not believe that any deep work of God takes root without long preparation somewhere..."*

—James O. Fraser, pioneer missionary to China

*\*Mountain Rain, Eileen Fraser Crossman, An OMF Book, Harold Shaw Publishers, p. 191.*





According to the 2006 Christian Data Book (published in September 2005 by the Christian Shimbun), the number of churches now totals 7,961, an increase of 51 churches over last year. The estimated membership in Protestant churches in Japan is 512,211, which amounts to only 0.4% of the Japanese population. When dividing the membership by the number of churches, the average number of members per church is 64.3. The average Sunday worship attendance is 41.1.

The number of churches has increased in 18 regions, especially in and around the metropolitan Tokyo area and other large cities. However, very little increase can be seen in remote towns and villages. The number of people to be served per church now totals 15,931, a decrease of 85 from the preceding year.

Though outreach in Japan appears to be progressing when we take a look at the increasing number of churches, in actuality membership and worship attendance per church is dropping. This is because the number of churches has increased, but the Christian population has remained stagnant. The Greater Tokyo (Kanto) area now averages 52 attending Sunday worship, and the northern Tohoku region averages 20, the lowest of any region. As a result of the restructuring of local governments due to the merging of cities, towns and villages, in April 2005 the number of local governments had decreased from the 3,100 (695 cities, 1872 towns, and 533 villages) that existed in April 2004, to a total of 2,393 (739 cities, 1316 towns and 338 villages—not counting the 23 wards of Tokyo). Consequently, the number of people needing to be reached per church is on the rise and will be an important factor affect-

ing evangelism in the future. The number of nonbelievers to one believer in Tokyo is 109, whereas it is 700 in Toyama, Iwate and Saga prefectures. The number of churches is increasing from year to year in and around the Tokyo metropolitan area and big cities, but it is decreasing in remote towns and villages. This survey concludes that it is a most important and urgent matter to set up churches in areas where outreach is not advancing at the same rate as metropolitan areas.

### **Bearing spiritual fruit**

Churches, missions, student outreach organizations and individual Christians in North America consider the current climate to be favorable for outreach to the “Diaspora Japanese.” There are about 230 Japanese churches in North America and many Japanese are working as pastors, missionaries, and mission staff in student evangelism. There are about 500,000 Japanese in North America, including 150,000 businessman and 85,000 students and researchers, with the number increasing yearly. These Japanese have more opportunities to hear the gospel and more fellowship with Christians than they do in Japan. Currently, there are about 1,200,000 Japanese-Americans living in North America. The number of Christians is large in number among the Japanese who have been living there since pre-war years. Today, as there are more Japanese-Americans among the younger generation who are active in evangelism, it is time to transfer leadership to these third generation Japanese. It is encouraging that more good leaders are arising among them. It is said that Japanese-Americans feel their identity as Asian-Americans, and that tends to strengthen

their identity with other Asian-Americans. Cooperation and collaboration with Asian Diaspora churches should bring to bear abundant fruit among the many who are open-minded and willing to work with other nationalities. These Japanese-Americans are more favorably inclined toward both mission outreaches to Japan and around the world.

There are two important considerations relating to outreach to the Japanese Diaspora. The first concerns evangelistic outreach to Japanese-Americans who are permanent residents living in North America. Their percentage as compared to other Asian-Americans is decreasing, but it is still important to reach first generation Japanese-Americans. The second is outreach to students, businessman, and the families of businessman who are living in North America for a period of time, but will later return to Japan.

In Japan, the ministry of following up returnees is very important. The number of Japanese-Christian returnees totals approximately 1600 annually, but 80 % give up on church within 6 months of returning to Japan. It is our hope that outreach to the Diaspora will be strengthened among Japanese church leaders, pastors and local church believers.

Of course, returnees come back not only to Tokyo, but to every region of Japan. As they try to find a church, prayer is a significant support in this outreach ministry.

It is certain that the Lord will bless Japan through ministry to the Japanese Diaspora, especially if we try to collaborate between Japanese churches and overseas churches and missions, and as student mission organizations widen their networks as well.



*Jonathan Wilson and his wife Rie have served as independent church planters in Japan since 1989. Jonathan currently pastors Grace Christian Fellowship in Ome-shi, Tokyo and is the principal of Grace Christian International School. He also directs Christian Relief, Assistance, Support and Hope (CRASH), a network for disaster relief in Japan. Jonathan serves as an advisor and board member with various compassion ministries in Japan, and as a JEMA observer on the JEA Disaster Relief Commission. Jonathan can be found on the worldwide web at [gracejapan.com](http://gracejapan.com).*

### Learning by Experience

I am strongly convinced that “compassionate” ministry is the key to the next great breakthrough in Japan and that we are presently missing most of the opportunities. This is a bold statement, and if you are like me, you are probably thinking, “Yeah, yeah, yeah – ‘the next great thing,’ I’ve heard that before!” Indeed, many different methods have come and gone in ministry in Japan and nothing seems to make much of a difference. But compassion is not a method at all, it is simply having a heart like Jesus—who was moved when he saw the multitudes, and reached out to help. Compassion is not a “one size fits all” approach. It can be anything from feeding the homeless in your community, taking Japanese volunteers to impoverished areas of the world, helping with the handicapped in your area, or joining a disaster relief team. I like this vast diversity, because it means that it is really up to the leading of the Holy Spirit as to how each church and ministry in Japan can minister compassion. The key is seeing the multitudes, and letting the heart of Jesus move us. This past summer, after a devastating earthquake struck the region around Yogyakarta, Indonesia, I had the opportunity to join a team from Safe Harbor International Relief as the members conducted a needs assessment of the area. It was a chance for our church and supporters to bring relief to needy hurting people in that country, but it was also a learning experience. We gained some valuable lessons through the trip that are applicable to ministry in Japan as well.

### CRASH: Earthquake Relief in Indonesia



#### **Merapi!**

On our second day in the Yogyakarta region as we purchased supplies at a local market to take into the villages, we heard excited people saying, “Merapi! Merapi!” and crowding around a display of television sets. “Merapi!” turned out to be a volcano about twelve kilometers away that was erupting! As we struggled to find out what was happening, we soon became quite thankful for Safe Harbor’s emergency operations center personnel who were looking out for our safety. They insisted we buy light demolition gear to carry with us in the car, make an evacuation plan in case of an emergency, and call in our GPS coordinates every two hours after starting down the road.

#### **Lesson #1**

Always have backup! Be wise. In compassion ministries it is easy to get in over your head. Whether it is traveling in a disaster zone or counseling someone who is mentally disturbed, knowing where to get help fast can be a lifesaver.

#### **Work Left to Be Done?**

After the excitement of the eruption died down, we got down to the business of assessing the needs of the thousands of people affected by the quake. Most of the areas we visited were devastated, but surprisingly, many of the larger international aid organizations were already pulling out. There weren’t wide-scale outbreaks of disease or starvation, and those with serious medical needs were being treated. We actually thought we might be too late



and wondered if there was anything left for us to do. It was only as the single Indonesian Christian woman who was our guide took us around to village churches that we saw God's purpose for bringing us there. As we saw the villagers' faces and heard their heartbreaking stories it became apparent that there was still much work that needed to be done.

**Lesson #2**

Compassion needs to be local. Large organizations are good at meeting large needs efficiently. But locals know their own communities and can show us the real needs that others miss.

**My First-Aid Kit**

As we toured a village one day, an old woman touched my shoulder from behind and motioned toward a figure in the back of her shelter. It was explained to us that this was her seriously ill husband, and that he was suffering from terrible bedsores. I am no doctor, but I realized that I had enough in my first-aid kit to dress his sores



and passed it over to the couple's son, who lovingly used it to care for his father. Two days later, we visited the village again and found that the elderly man had passed away. As I offered condolences to the family, they explained they were in desperate need of shelter and food for their entire section of the village. What we didn't realize was that when help had been offered before, these Muslims were too proud to accept it from Christians. But God was able to use my little first-aid kit to open their hearts to share with us their real need so that we might share with them a practical expression of the love of Christ.

**Lesson #3**

God uses those who make themselves available. We didn't go as trained professionals, but as learners with a heart to help. Yet in spite of our lack of knowledge and equipment, God had good works prepared beforehand for us to walk in.

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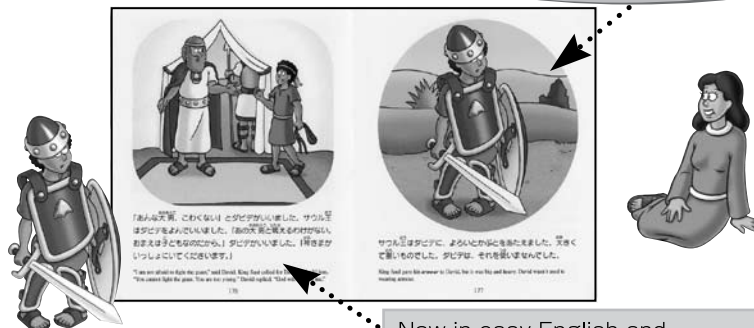
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*Paul Nethercott. Member of TEAM Japan since 1987, Paul is the Director of CAN (Christians in the Arts Network) Paul's ministry focus is on training, equipping and empowering leaders. He is involved in church planting, Member Care & Development and teaches at CLTC (Christian Leadership Training Center). His interests include tennis, walking, playing guitar and reading.*

**Roger and Abi Lowther: Missionaries through the Arts to Japan**

*An Interview by Paul Nethercott*

In Spring 2006, we interviewed accomplished keyboard artists Roger and Abi Lowther, currently studying Japanese language and culture in preparation for ministry through the arts to the Japanese.

Paul: How will you utilize the arts to reach Japanese for Christ?

Roger: Many stories (written by a Christian or not!) contain the Christian themes of light shining into darkness, life coming from death, victory coming from defeat, strength coming from weakness, and rescue beyond all hope. They continue to be written into movies, books, paintings, and all kinds of media because they are deeply ingrained into the very substance of creation. The human heart of any culture longs for these themes, and through them, we can point people to the gospel of hope and grace.

Paul: Explain more about how you will “point people to the gospel.”

Roger: One of the main ways is through concerts that we will perform or invite others to perform. Though our training is classical, our concerts will not be limited to classical music. In fact, Abi led a black gospel choir to Japan from Memphis a year ago. We will also share the gospel through lectures on musicals (“Les Misérables: Living with Grace”), movies (“The Lord of the Rings: Just a Good Story?”), symphonies (“Mahler 2: A Symphony of Hope through Death”), and other arts, including novels, plays, poems, paintings, dance, manga, anime, and even kabuki. The lectures are kept short to encourage lengthy discussion times afterward. I probably learn more in the discussions than the audience learns in the lectures. (laughs)

Paul: What kinds of things do you learn?

Roger: I get to know people and the way they think, what questions they are asking, what they think about the world around them, and, if they're artists, what they are saying through their art. In this way, and through reading, I get to know the culture.

Paul: How do you think Christians should relate

to mainstream culture?

Abi: I'd like to answer this one. We should definitely be involved and be part of it. We should also be able to respond to it, and yet in our response not be preachy. The fear of being polluted by the world is legitimate, because we are all human, but it is not an excuse to stay away from mainstream culture and art. It is our responsibility to go and live with the people as Jesus lived with us. Because of this, we like organizing events where non-Christians can get to know Christians and where Christians can grow by learning to talk about life's issues from their Christian perspective.

Paul: Why Japan?

Abi: Japan seems to be the perfect match for us, something that becomes clearer every day. The arts are perhaps appreciated more here than in many countries of the world. It is an amazing culture, full of beauty – and that is what we LOVE to talk about, like putting us in a candy store. In addition, because of their high literacy, Japanese are perhaps more interested in hearing the gospel through the high arts than any people in the world. We hope Japanese artists will catch this vision for portraying the gospel through what they do and reach their own people as well as contribute to the church.

Paul: Will you be available for concerts?

Abi: Yes, but our time and energy will primarily be committed to our church planting team in Chiba led by Dan Iverson. We plan to live somewhere in Chiba after language school but we hope to build relationships with artists (both Christian and non-Christian) throughout Tokyo.

Paul: Who or what has influenced your thinking about God, the Bible, and the arts?

Roger: I attended Redeemer Presbyterian Church in New York City for six years. The senior pastor,

Dr. Timothy Keller, greatly influenced my teaching style and content, especially through his “Open Forums” (concert/discussions for non-Christians designed to tackle themes like love, death, money and freedom, from a Christian perspective).

Also, my wife and I stayed at L’Abri in England for 1 month. Founded by Francis Schaeffer to talk about Christianity from all aspects of human life and culture, we learned a lot about how to lead healthy discussions in a non-Christian environment, especially about movies and books.

This may sound funny, but we were greatly influenced by the Pacific Crest Trail. It is a 2659-mile trail, running from Mexico to Canada through California, Oregon, and Washington. Hiking the full length of this for six months influenced the way we think about Christianity and art. It is hard to explain, but it has given us the freedom to be more creative and have a larger perspective of our place in this world as Christians.

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*Roger Lowther has a Master of Music in Organ Performance from The Juilliard School of Music in New York City, and his wife Abi has a Master of Music in Piano Performance from the University of Memphis. These accomplished musicians have an unusual passion for using their gifts and abilities to share the gospel with the Japanese. The Lowthers arrived in Japan in 2005 and are career missionaries with MTW (Mission to the World).*

“Christ as Savior and Judge” was painted around 1450 by Petrus Christus in order to meditate on the gospel.

Just over 4 inches high, this tiny painting grabs your attention with a halo shooting from Christ’s head like fireworks and the provocative display of Christ’s wounds. Set like a theater, it portrays Christ as the lead character, taking center stage in the story of life.

Two angels in the background look our way from the curtain. One is holding the sword of judgment, a reminder that having been driven out of the garden of intimacy with God, someone would have to be cut down in order to restore the relationship. The other holds the lilies of mercy, nicknamed the “white-robed apostles of hope.” They are frequently used in weddings to symbolize purity and life. Shaped like large trumpets, they are also used as symbols of Easter heralding the resurrection. The symbolism of Easter lilies goes even deeper when you consider their beginnings as small dirty bulbs that look like trash to the untrained eye. Planted in the ground, these tomb-like pieces burst forth from the ground with beauty and majesty. Christ standing in front of both holds His hand in front of the sword of judgment to show the cause of His wounds. The light source shining from the left and the gentle nod of Christ’s head towards the lilies encourage us to accept His sacrifice of mercy and to accept Him.

—Roger Lowther





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. la@omf.or.jp www.jp.omf.org/langres

## A Light on the Cross – Seika 397

By Miriam Davis

Adapted from: [http://promises.cool.ne.jp/There's\\_a\\_light\\_on\\_the\\_cross.html](http://promises.cool.ne.jp/There's_a_light_on_the_cross.html)

It was September 1<sup>st</sup> 1923. The ground of Meiji Gakuin in Tokyo was packed with survivors of the Great Tokyo earthquake in which 142,000 people lost their lives and countless more their homes and livelihood. As darkness fell mosquito nets and candles were distributed. Missionary JV Martin, by chance in Tokyo at the time, went to the aid of the survivors. As the candles were lit, the tiny flickering flames seemed to him to form the shape of a cross piercing the blackness of the night and people's despair. There and then he put pen to paper and composed 'There's a light on the cross' which was later translated into Japanese as Seika 397. The words continue to inspire many with courage and comfort in times of trial and testing. Only the first line of each of the 3 verses is different as the remaining 3 lines are repeated each time. So take a few minutes to understand this easy Japanese hymn. A simple English translation is below.

1.  
 とお くに うみ は す  
 遠き国や海の果て、いずこに住む  
 たみ み  
 民も見よ  
 なぐさ か しゅ じゅうじか  
 慰めもて変わらざる、主の十字架  
 かがや  
 は輝けり  
 なが わ  
 慰めもて汝がために 慰めもて我  
 がために  
 ゆ うご ち た じゅうじか  
 揺れ動く地に立ちて なお十字架  
 かがや  
 は輝けり

Look! You peoples who live in distant countries and over the seas  
 The unchanging Lord who brings comfort, His Cross is brightly shining  
 He brings comfort to you, He brings comfort to me  
 Standing on the swaying ground, still the cross is brightly shining

2.  
 みず ひ も し て  
 水はあふれ火は燃えて 死は手ひ

ま あいだ  
 ろげ待つ間に

Water is overflowing, fires are burning. Death stretches out its hand and waits.

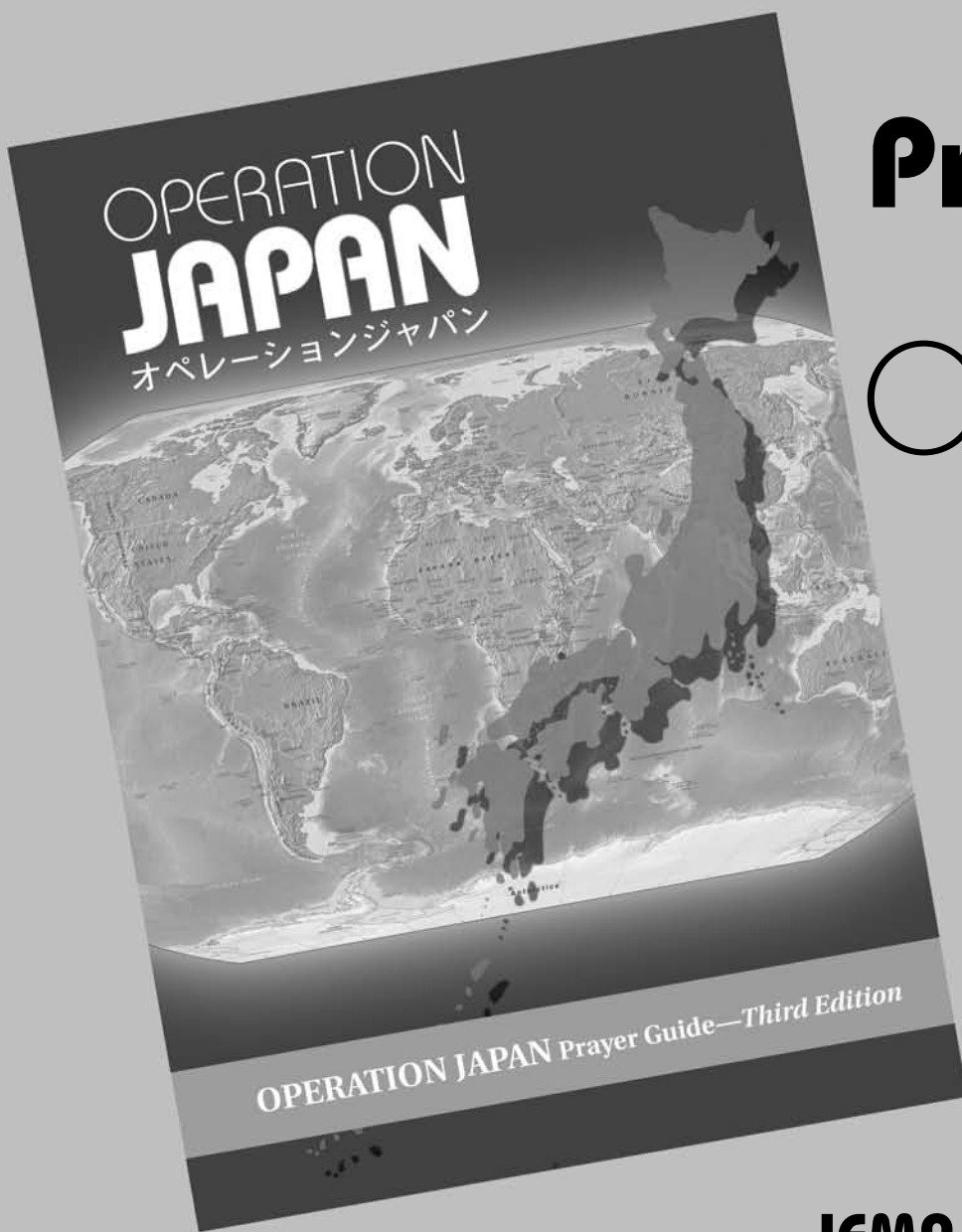
3.  
 あお み おそ う  
 仰ぎ見ればなど恐れん 憂いあら  
 つみ け  
 ず罪も消ゆ

If you look up you will not be afraid. There is no grief, and sin disappears.

じさく て が き げんこう  
 J.V.マーティンは自作の手書きの原稿を  
 つぎ かた どうきょう  
 わたしながら次のように語った。「東京  
 だいしんさい  
 大震災の9月1日(1923年)の夜、多くの  
 りさいしや めいじがくいん うんどうじょう よる  
 罹災者が明治学院の運動場で夜をむか  
 きゅうし いっしょう え ひとびと か  
 えました。九死に一生を得た人々に蚊や  
 しきゅう よる  
 とうろうそくが支給されました。その夜、た  
 どうきょう わたし めいじがくいん  
 またま東京にいた 私は明治学院に  
 みま き か てんか  
 見舞いに来たところ、蚊やの中で点火さ  
 ひ ちょうど やみ なか  
 れたろうそくの火が丁度、闇の中の  
 じゅうじか み わたし  
 十字架に見えたのです。私はさっそく  
 し か ごおお  
 ペンをとりこの詩を書きあげ、その後大  
 さか かえ きよく  
 阪に帰ってこの曲をつけました」と。  
 さくしや おおさかしりつ こうとうしやうぎょう  
 作者マーティンは大阪市立高等商業  
 がっこう いま しりつだいがく えいごこうし おおさか  
 学校(今の市立大学)の英語講師で大阪  
 ざいじゅう  
 に在住していた。

### Vocabulary

|          |                        |
|----------|------------------------|
| いずこ      | where (どこ)             |
| 九死に一生を得る | to barely escape death |
| 蚊や       | mosquito nets          |
| 罹災者      | sufferers, victims     |
| 輝けり      | 輝いている                  |



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