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# In This Issue



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

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Karuizawa Union Church welcomes you to the cool, refreshing town of Karuizawa for a summer of reunion with missionary friends and spiritual renewal.

## 2007 Summer Conference at Karuizawa Union Church (Sunday July 29th ~ Sunday August 5th)



In these days of discouragement and frustration in ministry we all need to hear Words of encouragement from God. Dr. Lou Diaz will be sharing a very important theme of: "ENCOURAGEMENT FROM THE WORD." Dr. Diaz graduated from Trinity Evangelical Divinity School (M.Div.) and Talbot School of Theology (D.Min.). Dr. Diaz is married to a HCJB missionary kid from Panama, Shirley (Hall) Diaz, and has two teenagers, Laura and Stephen. His hobbies include playing musical instruments and marathon/triathlon competitions. For more information, check out his church web site: Evangelical Free Church [www.efcchico.org](http://www.efcchico.org)



Shirley Diaz,  
Inspirational and timely challenge for ladies  
Ladies' Buffet - August 2nd, 4:30 PM

Scott Parrish, Asian Access,  
JEMA Ex Com member  
Effective strategy to win Japan  
for Christ in a short time -  
August 3rd, 10 AM



Berndt Bohman, Tokyo  
Philharmonic Orchestra, Cellist  
Testimony in Concert - August 4th,  
7 PM (English/Japanese)  
Praise Concert - August 5th,  
7 PM (English)

Mark and Sue Hazen are our music ministry team this year from California. Monday "Family Night at the Movies" will be featuring "You are Special" and "Beyond the Gates of Splendor." A Friday fellowship lunch will lead into a hymn sing and testimonial time. There'll be an exciting Youth Conference with Dr. Lou, and Kathy Covert will be leading the English Children's Program again!

The annual business meeting for Karuizawa Union Church will be Wednesday, August 1st, at 7 pm at the church auditorium. This year some constitutional changes will be discussed. All registered members plus proxy voters have a voice. Yearly registration can be done by hand, by mail or on the website. If you have not received a registration form, request one from the



### Karuizawa Union Church Summer Schedule (Sunday, July 22th- Sunday, August 26th)

#### Sunday Services:

Prayer Service: 10:00 a.m.  
Worship Service: 10:30 a.m.  
Evening Service: 7:00 p.m.

Japan missionaries will be speaking  
at these services

address below. The deadline is Sunday July 29th.

For more information regarding the conference, housing, directions or any other questions please contact:  
Ron Stoller KUC Board Chairman, E-mail: [Stoller@japan.email.ne.jp](mailto:Stoller@japan.email.ne.jp) 090-1743-8158 or 0569-43-0141

You can also visit our website at <http://church.ne.jp/kuc/> or come to our church located in the famous city of Karuizawa, Nagano Ken. Karuizawa Union Church is only one hour by the Joetsu Nagano Shinkansen from Tokyo Station.

## President's Pen



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

The countdown has begun towards September 21-24, 2009 when the Fifth Congress on Evangelism will be held in Sapporo. At the twenty-second annual business meeting in Hamamatsu, Shizuoka June 4-6, JEA announced its administrative plans for the Congress. It is timed to coincide with the 150th anniversary of the beginning of Protestant mission work in Japan, with the theme being 「危機の時代における宣教協力:手と手をつないで」“Cooperating Hand in Hand in Missions in the Midst of a Perilous Generation.” The Congress slogan is 「宣教150年を迎えた日本と教会の新しい時代を拓くために」“Celebrating 150 Years of Missions in Japan and the Opening of a New Era of the Church.”

From the opening message by JEA President Rev. Mineno, the devotional messages delivered by various pastors were Christ-centered and powerful. The Tuesday night symposium was given over to the theme “Perspectives on the Place and Outlook of Japan in the Flow of World Missions.” Mr. Fukuda, Japan Director of Wycliffe Bible Translators, Rev. Chiba of the Assembly of God, and I presented talks. The Rev. Nakadai gave his response to our talks and then we were asked questions by the 100 or so pastors and Christian leaders in the audience. The talks may be ordered through the JEA office and are available either on video DVD, audio CD, or in manuscript form.

It was indeed a privilege and an overwhelming responsibility to represent JEMA at this meeting. I asked many to pray for me and I felt the strong prayer support. Thank you. This was my sixth and last business meeting to attend as JEMA president. I cannot emphasize my respect and gratefulness enough for the spiritual maturity of the men and women God has chosen to lead His Church in Japan. These Church leaders recognize the importance of Japan's leadership in Asia and the need for cooperation with the World Evangelical Alliance. They are taking positive steps to become more involved in fulfilling the Great Commission as is reflected in the theme of their coming Congress of Evangelism. Their slogan also recognizes that it will be costly.

I said to the assembly that because of Japan's unique place in the world I believe there is no limit to the possibilities for missionaries from Japan. The key to missions is not programs or money, but a passionate love for Christ that must somehow express its love in carrying the gospel to a lost world. If the warm reception this message received by the assembly is any indication of what the future holds for the evangelical Church in Japan, I believe that we are going to witness amazing exploits for Christ. Continue to encourage and pray for the Church in Japan.

## JEMA Datebook

Event	Date	Time	Place
Concert of Prayer	July 12	4-5:45 p.m.	OMF Hokkaido Center
WIM Day of Prayer	September 19	10-2	TEAM Center
Prayer Walk (For those in Authority)	October 1	10-12	Diet Building
CPI National Conference	November 5-9		Fuji Hakone Land



*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.*

## Sharing the Gospel Regularly and Effectively

Yes, it was back during our early years in Japan, and I actually did say Jesus came to earth as a carrot! I was trying to share the gospel over a meal, and it was more a case of a “tangled tongue” than anything else, as I immediately knew what had popped out of my mouth. It didn’t reduce my embarrassment, however.

But it does illustrate that God uses even our mistakes and turns them to good. The resulting conversation was much more open than I could ever have begun to develop intentionally. After we all had a good laugh, the atmosphere was comfortable and relaxed. For the next half-hour I was able to clearly explain the core of the gospel in such a way that our hosts could distinguish the Truth from the various “Christian” cults that had been knocking at their door or they’d seen in the news.

From face-to-face conversations to gospel chatrooms on the Internet, we all know God has used many methods to ensure the spread of the gospel throughout history. In this issue we’ve tried to encourage both redoubled personal evangelism as well as suggest tools to help in the process, but this is just the tip of the iceberg. Do you have any tools or methods for evangelism that are working for you? We want to hear about it, and we’re only an e-mail away.

Of course, the first thing you noticed

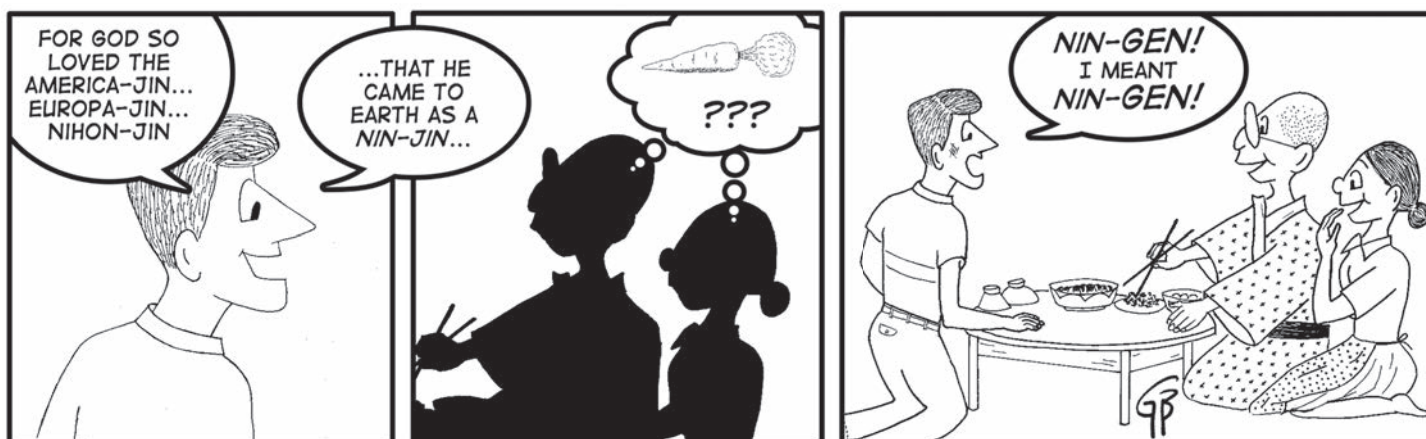
when you picked up this magazine is our new look! It’s all a part of the overall process of trying to refresh and upgrade all of our JEMA communications, in order to resource each other to more effectively share the gospel with the Japanese.

Concerning our Internet strategy, our goal for a redesigned JEMA website is to create ways in which you can easily and simply provide and receive input that is just a computer screen away. We continue to make progress as we push forward in reworking the website from the ground up.

But undertaking major projects like this in a volunteer association always take longer than expected. We had hoped to be up and running by sometime in July, but it looks like that is not to be. You can definitely expect to see us online with a new website sometime in September. We’re excited about the prospects. Stay tuned!

Serving together with you,

editor@jema.org



## CPI Onward: Japan 2007 National Conference

*Fellow Workers for the Kingdom of God:  
Advancing Church Planting Movements through Kingdom Partnerships*

**November 6–9, 2007** (The conference begins at 2pm on Tuesday and runs through lunch on Friday)

**BASIC COST 32,000 yen** (or 29,000 yen with Early Payment Discount by 09/21)

At Fuji Hakone Land, Hakone Japan

Fuji Hakone Land has recently remodeled the dining room, added and remodeled all meeting rooms.

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Discovering partnerships  
Growing  
Praying  
Dreaming  
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Resourcing*

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- *Koichi Hirano (Tokyo Horizon Chapel),*
- *Nobuji Horikoshi (Souai Church),*
- *Mitsuo Fukuda (RAC),*
- *Josiah Bancroft (formerly WHM),*
- *Steve Childers (GCA),*
- *Dr. Craig Ott (Trinity Seminary),*
- *Scotty Smith (GCA),*
- *Larry Kirk (GCA),*
- *Gary Fujino,*
- *Akira Mori*
- *John Mehn*
- *CPI Training Team Network*

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JEMA Phone 03-3295-1949  
Email Jema@JEMA.Org  
Website www.JCPI.Net

For more information, updates,  
and registration please see the  
www.JCPI.Net website.

### Core Training and also many electives

All 16 CPI Core Training modules will be offered in separate English and Japanese tracks (unless noted).

1. Determining Your Focus Group
2. Making Vision a Reality- Vision, Value, Philosophy of Ministry
3. Understanding Church Mission Models (Standard, Cell, House)
4. Determining Strategy for Ministry
5. Spiritual Formation and Gospel Renewal
6. Witnessing: Personal Evangelism & Church Centered Evangelism
7. Communing: Building Christian Community
8. Leading: Mentoring Gospel-centered Leaders (Bilingual)
9. Discipling: Developing a Learning Community
10. Worshipping: Gospel-centered Worship (Bilingual)
11. Praying: Cultivating Kingdom Prayer
12. Communicating: Gospel-centered Communication: for Preachers, Teachers and Workers (Bilingual)
13. Mobilizing: Mobilizing the Laity for Kingdom Mission (Bilingual)
14. Serving: Developing Compassionate Ministries
15. Coaching Skill Training (Barnabas Ministry)
16. How to Start a Church Planting Network from Scratch (Bilingual)

### Ten Reasons Why You Should Attend

1. Join with missionaries, tentmakers, Japanese pastors, and workers from dozens of organizations from regions all over Japan.
2. Discover what God has been doing all over Japan since the last CPI National Conference.
3. Involve yourself in the best training ever offered at a CPI Conference.
4. Find out more about Regional Seminars and Church Planting Networks.
5. Meet God in a new way and discover his vision for your ministry.
6. Hear how God is envisioning his people for church multiplication in Japan.
7. Meet others from all over who are struggling to build His church in Japan.
8. Take advantage of the Resource Center, expanded Consulting Center, Children's Ministry Program, and Youth Ministry Program.
9. Enjoy the Women's Luncheon and a special women's elective.
10. There will not be another CPI National Conference until 2009.

# News Briefs

## A-Bible for Mac (MacSeisho v6) Now Available

Apple Macintosh users have waited several years for a Mac OSX version of *MacSeisho*, and the reason for the long wait is now apparent. This release is a major upgrade and its new name—*A-Bible for Mac*—(the “A” stands for “Asia”) reflects a desire to be useful beyond the English and Japanese-speaking communities, with fourteen Bibles and four different languages now represented in the package.

In addition to the previously included *Shinkaiyaku* (now updated to 3rd edition) and NIV versions, the software package has added the *Shinkyoudouyaku*, *Kougoyaku*, *Gendaiyaku*, *Japanese Living*, *Korean Living*, *ESV*, *ASV*, *KJV*, *Chinese Union* (traditional & simple), and *New Chinese* (traditional & simple) *Bible* texts. The menu system is user-selectable to display in either English or Japanese, with Korean and possibly Chinese menus planned for future versions.

New search features include AND, OR, NOT, XOR, WITHIN, FOLLOWED BY, and PRECEDED BY, as well as a comparative search function that searches two versions for similar or dissimilar words (for example, all occurrences of the word “love” in the NIV that are not translated 愛 in the *Shinkaiyaku*).

Users who know regex can input that directly in the advanced search mode. It includes easy collection/copy/paste of multiple passages, and 100% corrected *furigana* for the *Shinkaiyaku* that can be displayed selectively for each *kanji* or for the whole chapter.

A Windows version of the software is slated for release in late 2007.

Owners of *MacSeisho* v5 should contact Ron Barber <rbarber6@gmail.com> directly for information about upgrade pricing. Include “MacSeisho” or “A-Bible” in the subject line. New users may purchase the software either from Ron Barber or through Word of Life Press Ministries.

The package retails for ¥20,780, but as *Japan Harvest* was going to press, new release promotional pricing of ¥19,425 was still in effect.

## Former Japan Missionary Douglas Birdsall Steps Down as President of Asian Access to Devote Full Time to Lausanne Movement

Doug and his wife Jeanie began their missionary career with Asian Access in 1980 in Japan, where all three of their children were born. In 1991 he assumed the presidency of Asian Access and led the expansion of the mission’s leadership training programs into Cambodia, India, Mongolia, Myanmar, Nepal, Sri Lanka, and other countries whose identity must be guarded.

In 2004, he was installed as the Executive International Chair of the Lausanne Committee for World Evangelization <www.lausanne.org>, which grew out of the Lausanne Congress convened in 1974 under the leadership of the Rev. Billy Graham. Birdsall cited the need to focus exclusively on the Lausanne movement as the primary reason for stepping down as president of Asian Access on September 30, 2007. However, he

will continue on as an Asian Access missionary, seconded to LCWE, and will also continue as a member of the Asian Access board of directors.

“After much thought and prayer, I realized that I could no longer effectively lead both organizations. I remain committed to the people and the vision of Asian Access. I am grateful for the evidence of God’s provident Hand in using everything I’ve experienced up to this point to prepare me for this new role with Lausanne. I want to give it my all. I also realize that Asian Access is at a point in its growth where it needs the undivided time and passion of a new leader who can take the ministry forward.”

The Asian Access board named Bruce Johnson as Interim President, effective October 1, 2007. Johnson, who joined the organization in 2004, is currently serving as Vice President for Leadership Development. The board also established a search committee and a process to find a permanent replacement.

Asian Access launched in Japan in 1967 as “Language Institute For Evangelism,” pioneering short-term English teaching as a means of evangelism. In the 1980s, the organization became known as “LIFE Ministries” and began to train Japanese pastors, as well as to explore new models of church planting. In 2002, it adopted the name “Asian Access” to reflect its widening scope outside Japan.





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## Encounter God's Word in a New Era



### A-BIBLE: MacBible ver. 6.0

Created by Ron Barber

A-BIBLE is Bible study software for Macintosh computers that is unique in its integration of Japanese and English. A=Asian because the 14 Bibles are in 3 Asian languages as well as English: Shinkaiyaku (New Japanese Bible 3rd Edition), Shinkyodoyaku, Kogoyaku, Gendaiyaku, Japanese Living Bible, NIV, ESV, ASV, KJV as well as the Korean Living Bible, New Chinese Bible (trad. and simplified) and Chinese Union (trad. and simplified). Menus and dialogs are in English or Japanese. Versions can be compared in side-by-side windows. Notes can be attached and lists of verses easily retrieved. The Shinkaiyaku can show furigana pronunciation marks for kanji as well as show the notes and cross-references.

Requires MacOS 10.1 or above, 120MB on hard drive with 8MB memory.  
(A-Baiburu: MacSeisho ver.6.0) *Introductory Price* (48432) ¥19,425



### CD Listening Bible New Testament

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### *Praying through the Week*



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

Recently I received a passionate prayer letter from colleagues in Sendai. The unique way in which they had organized their requests got my immediate attention. Here are the topics they pray about each day of the week...

**Salvations on Sundays** — Because there are so few Christians in Japan, the list of those who need salvation seems endless. The ones on the top of our lists are naturally those who seem the closest to making a decision for Christ. There are others who don't seem at all softened towards the gospel but they are on our list, too. Even though we often pray for individuals, we can ask God to include their extended family members in the same salvation prayer.

**Maturing on Mondays** — God does work His miracles and Japanese are saved! How will they grow in Christ unless we, or others we have trained, mentor and train them? How many believers get discouraged and give up before they find answers to the difficult situations they face? They need our prayers—from the newest believers to those who have been Christians for years. We also need to pray for our own spiritual growth.

**Team on Tuesdays** — The job of reaching Japan for Christ is too big for any one person or mission organization. Who has the Lord put on your personal team? For my colleagues in Sendai, their family is their team. Some have a missionary team close by. Others have Japanese team members serving with them. How can we best pray for our team? Unity in heart and purpose is of major importance to the work of any team. Also, the physical, emotional, and spiritual needs of each team member need to be lifted up to the Lord in prayer regularly.

**Witness on Wednesdays** — There will be few salvations, and few maturing Christians for us to work with unless we are involved in witnessing. It is important to ask the Lord to bless our witness so that we will be able to shine brightly for Him in the darkness. Let's

remember to pray for boldness for our Japanese Christian brothers and sisters also as they witness to unbelieving family members and coworkers. Pray that God would help them see fruit.

**Thanks on Thursdays** — “In all things give thanks!” Let's remember to give the Lord thanks for things that we normally take for granted... waking up each day, our health, a roof over our heads, clean water to drink, electricity, food to eat, etc. Also remember to thank Him for the things that haven't occurred yet. Thank Him for bringing revival to Japan and thank Him for allowing each of us to be a part of the growth of His Kingdom in Japan!

**Favor on Fridays** — Jesus grew in favor with God and man. We should pray for the same thing—especially with the Japanese we came to serve. Personal sin can be a reason that we do not experience God's favor. We need to stay close to Him through the discipline of prayer and the study of His Word. We should pray that all of God's children will have God's favor in this land... with the government, with their landlords, with colleagues at work, with their community groups and among their friends.

**Strategy on Saturdays** — What is our strategy for our work? God says in His Word that if any of us lack wisdom, He will be happy to give it to us if we will just ask Him. Once He shows us what to do, we need to ask the Lord to help us obey Him.

If you look back through the list of prayer topics during the week, it seems like it covers everything. My colleagues said that the Lord gave them the idea. I would say “Amen” to that because it has His fingerprints all over it! I'm praying that God will bless your prayer times this summer in fresh, new ways!!

*“In the morning, O Lord, you hear my voice; in the morning I lay my requests before you and wait in expectation.” —Psalm 5:3 NIV*

## ASK COACH TAKESHI



*Takeshi Takazawa coaches and trains Japanese Christian leaders.*

**Question:** Takeshi, how can coaching help Japanese Christians?

**Takeshi:** It encourages them and helps them pursue God's calling.

**Question:** What's important to remember when coaching Japanese Christians?

**Takeshi:** Here are 5 tips:

1. Use *aizuchi*. Say "hai hai," "aa so," and "naruhodo."
2. After you ask a question, wait, wait, wait. Silence is good. Don't answer your own question.
3. Listen for meaning, not words.
4. Context, context, context.
5. Just coach—don't explain what you are going to do.



**Want to define, explore, and take action on your goals?** Get a coach, who'll provide encouragement and accountability by listening, asking questions, and focusing you on taking concrete steps to achieve your goals.

## To achieve your goals, get a coach

**You want to achieve your goals.** But it's just not happening. So many things are going on that you're having trouble focusing on your goals. You think that if you could get some help, you could get to work on your goals. And with regular doses of support, encouragement, and accountability, you could even achieve your goals.

**What do you need?** Someone to listen (instead of talking) and ask questions (instead of advising). Someone to believe in you and encourage you to grow. If someone would do this, you could develop a set of Sunday school materials, finish a manual on conflict resolution in the Japanese church, more effectively manage your e-mail and prayer letters, and deepen relationships at home, at church, and in ministry.

**To achieve your goals, get a coach.** During your coaching session, your coach will ask you, "What are your goals? What's going on? How's God using this? What are your options? What action will you take?" During your follow-up coaching sessions, your coach will ask, "What progress did you make? How can you leverage your progress? What's next?"

---

**Coaching is the ministry of strategic encouragement.**  
(Romans 12:8)

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"Coaching helped me realize that I am not alone in ministry, that someone cares about me."

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*Michael B. Essenburg, member of the Christian Reformed Japan Mission, serves as a coach and consultant at Christian Academy in Japan.*

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# Why Not Japan?

By Roald Lidal

Today, numerous countries are experiencing a mighty move of God. The revival in China is unparalleled in the history of Christendom. What God has done in the former Soviet Union and Eastern Europe compares to nothing else, and the revivals that have swept across many African nations are simply marvelous and almost unbelievable. Some South East Asian countries have also seen a mighty move of God, not to mention Indonesia, parts of India, Nepal and many South American countries where multitudes have turned to Christ in recent years.

Yes, revivals are indeed spreading like wildfire throughout many parts of the globe, but this is far from the case in Japan. During my 37 years in this country, the church has seen little, if any, growth. In 70% of the churches the average attendance is still less than 30 people. One specific denomination with 9 churches has a total membership of 171 after more than 55 years of earnest, dedicated labor by many missionaries and Japanese pastors and evangelists. This is not the norm, but unfortunately not totally unique either.

It is a sad fact that we are not reaching the vast majority of the Japanese people. I do in no way criticize the many who have been and are faithfully laboring hard to spread the gospel. Yet, the burning question remains: Why are we not making any progress? We are the salt of this world, but has the salt lost its saltiness? We are the light of the world, but have we hidden the light under a bushel? I don't have as many answers as I have questions, but I wonder if we have preached Christian doctrine rather than Christ, if we have led people to an intellectual understanding of the gospel, rather than to a living, inti-

mate and pulsating relationship with Jesus Christ himself. Oh, how capable we are of organizational structures, of producing activities and of adhering to traditions and Christian rituals and practices. The problem is that these seldom produce lasting results. People tend to get tired of religion and religious practices (including the Christian ones), and these never produce exuberant life, accompanied by excitement and a desire to share with others.

A living, intimate relationship with the victorious, loving, unchanging, holy, almighty Savior is a totally different matter. When the average Japanese believer starts beholding Him in all His beauty, grasping His incomprehensible love and rejoicing in His wonderful salvation, I believe a major change will take place in this country. While I am talking of evangelism by Christian lay people, I am not advocating organized activities or more programs. I am not talking of “having to do this or that” or adding any burdens to already overburdened believers. No, I am simply talking of seeing, realizing, living, becoming and then naturally sharing.

I believe there is one key to reaching the lost. Pastors, missionaries, evangelists and other “professionals” simply cannot do it alone. We have tried that long enough. Unless believers of all ages and all walks of life become involved, we will never finish the task and we will never reach this nation. The problem is that the average person will never become involved in a lasting and fruit-bearing way just by being told that they “should, ought to or must.” A sports fan will talk about his team or hero – not because he is expected to, but simply out of excitement. A “Jesus fan” is the same way. If the heart is filled with exuberant joy, overflowing life and excitement, colleagues, friends, neighbors and others will

hear about it and the impact will be felt.

I have seen it in China. There is an excitement that cannot be contained. Believers demonstrate in deeds and share in words what God has done for them, and the results are simply amazing.

Are we reproducing followers of “Christian religion”—in which people go through the motions and follow the rituals? Or are we reproducing believers who walk closely with the Master and become more and more excited about who *He* is, about the salvation *He* has brought, and about all that *He* is and gives? Believers like these will have lives that overflow, and I am convinced this is what we need in order to see a change in Japan.

While this is simple, it is also difficult. The problem lies in the fact that we cannot do this on our own. Prayer is certainly a key to any revival, and we are also totally dependant upon the work of the Holy Spirit in order to see Christ uplifted and glorified among us.

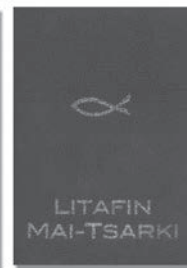
This, however, does not mean that we should sit and wait for something spiritual to take place within us before proceeding to follow Christ's command to take the gospel to those who have not heard. *We are* the light and the salt. It is not something we “will become.” As we behold the glory and the splendor of the indwelling Christ, we will desire to share the good news with those around us.

Can you imagine the revival we would have if tens of thousands of excited believers started sharing their faith with all those they rub shoulders with on a daily basis? Japan would indeed be impacted for Christ, and this nation would drastically change—becoming a significant partner in taking the gospel to the uttermost parts of the world!

*Roald Lidal is General Director of New Life League, Japan.*

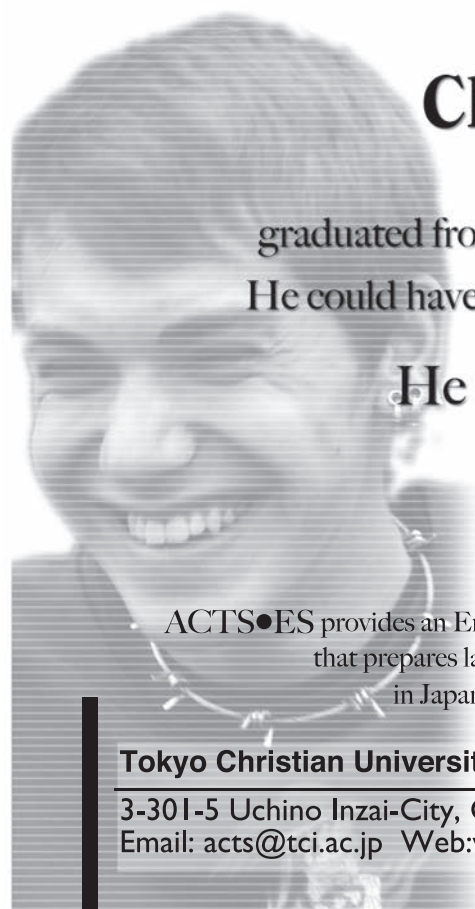
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# Pop Culture and Sharing Jesus with Japanese Youth — Part One

by Takeshi Takazawa

I was born and raised in Japan, and with the exception of one year in 1999, have lived my entire life in Tokyo. It was in Tokyo that I became a Christian and it is in Tokyo that I live and seek to share the gospel.

Tokyo is the political, financial, technological, mass media, and pop culture center of Japan. About one-third of the Japanese population lives, works, studies and plays in the Greater Tokyo area. This region has seen an enormous amount of change in the past two decades. When the economic recession began in the early 1990s, the lifelong employment system was broken and people lost their trust in the ability of companies to provide for their families. The Great Hanshin Earthquake of January 1995 in western Japan and the *Chikatetsu Sarin Jiken* (Subway Sarin Incident) carried out by the *Aum Shinrikyo* religious cult two months later in downtown Tokyo further eroded the complacency of the entire Japanese population.

Meanwhile, in spite of 150 years of Protestant evangelism, the Christian Church continues as less than one percent of the population. In part one of this article I would like to share a brief overview of Tokyo pop culture, and then in part two I would like to apply this to sharing Jesus with the Japanese.

## Post-Modernity and Popular Japanese Culture

Because of the pervasive influence of television on pop culture in Japan today, I would like to spend a greater amount of time on this topic discussing how television interrelates with the daily life of today's Japanese. I would then like to briefly touch on cell phones, movies, fashion, and the Internet.

### Television

I think the most striking thing about television in the past two decades in Japan is that the gap between television and real life continues to close.

In the 1990s, two new types of television programs emerged. One was the participatory show, which includes reality shows. The program *Denpashonen* was one of the first reality shows in Japan. This broadcast featured a young comedy duo named *Shoganseki*, who were given a small amount of starting money and told they had to hitchhike their way around the world. It was billed as a reality show but at times the lines were blurred between “fabricated reality” and true reality. When *Shoganseki* were faked traveling through dangerous Kurdish territory, older Japanese people reacted angrily upon finding out the duo had actually traveled by plane. However, younger people said they didn't care, because the fabricated scenes had “moved” them. In the past, most TV shows depicted a fabricated lifestyle that was considered separate from everyday life. Today, people accept the unclear boundary between what is shown on TV and how they actually experience their lives.

Trendy dramas are another example of a blurring of the lines between television and real life. These dramas collaborate so closely with sponsors of brand name merchandise and music promotion that the list of brand

names is the longest section in the closing credits. The dramas usually run for thirteen weeks, and are current with popular culture—both in reflecting and shaping it. They feature the most popular stars, who wear the latest fashions, listen to the current music hits, drive popular cars, and frequent trendy spots.

In reality, trendy dramas are forty-five minute advertisements selling not just products, but a lifestyle. By buying the products, consumers are also buying into the lifestyle they see. When viewers see a popular star on TV at a certain location drinking coffee, they think they should go there and do likewise. Life on TV is no longer a fantasy, as people can actually do what the stars are doing. They can easily eat what they eat and buy what they buy. In this way the drama lifestyle becomes not only possible; it becomes normal. There may not be a camera present but people are living the life of the stars.

One example of successful branding through trendy drama is the ongoing Starbucks coffee story. Starbucks opened its first coffee shop in Japan in 1996, and by 2000 had 100 shops. Starbucks never advertised directly, but the most popular actors on the dramas could usually be seen carrying Starbucks coffee cups—even in areas where there were no Starbucks shops! By May 2007, Starbucks outlets in Japan numbered 686. Starbucks is just one of many brands that have affected pop culture through the influence of trendy dramas.

### Cellular Phones

More than seventy-five percent of the population of Japan has cell phones and more than sixty percent of these phones are Internet capable. E-mail, photos, and video clips can all be sent by phone. In fact, more communication is carried out by cell phone in Japan than it is by computer. People

are constantly in touch through phone e-mail. They send morning and evening greetings to their friends and check in on them several times a day. Most connections are exchanges of simple facts and concerned with what someone is doing or where they are. Even though they are very shallow interactions, people want to be connected and feel uneasy if they are not. There is also an element of selectiveness to these connections, as people can decide which calls they will answer and which they will not based on the identification mark on the phone screen.

### Movies

The most popular Japanese movies are animated movies. Hayao Miyazaki is probably the most well known writer/ animator with movies such as *Totoro*, *Mononoke Hime (Princess Mononoke)* and *Sen to Chihiro no Kamikakushi (Spirited Away)*. These all have become very popular. In fact, *Sen to Chihiro no Kamikakushi* is the largest grossing film of all time in Japan. Each of these films depicts an older rural Japan. They picture a Japan not touched much by industrialization. The films use Japanese folktale settings and are very animistic. The healing of wounds caused

by technology is one of the common themes.

### Fashion

Japan's fashion seems to come from fashion shows, magazines, MTV and trendy dramas. Major European designers even produce smaller sizes just for the Japanese market, and what begins as trendy becomes mainstream very quickly. Everyone (even singers and idols) seem to dress in the same fashion. This again blurs the line between TV and reality. Current fashion trends not only include clothes, accessories, and hairstyles, but places (such as Starbucks), recreational activities, and use of language as well.

One trend that should be noted is that of coloring one's hair. This is a trend that began with high school girls and now includes every segment of the population. One can see red-haired toddlers and brown-haired 80-year-olds. Visit any train station in Tokyo, and you will be hard pressed to find someone whose hair is not dyed. In the past, older people dyed their hair black to hide the gray, but now the most popular color seems to be brown or reddish-brown. People say they color their hair because it looks good or is "cool."

### The Internet

The Web site, *shinukatoomotta* (I thought I would die) <<http://shinukatoomotta.jp/>> can typify one interesting Internet trend. This site collects personal stories of people's failures and embarrassments. Over fourteen million people have submitted entries for this site and a third volume of these stories has just been published. The stories shared would normally have been kept hidden or at most shared only with a very close and trusted friend. In using the Internet this way, people can hide their identity while sharing very intimate things, resulting in a different kind of connectedness.

There are two basic questions that underlie the above trends. The first concerns the search for identity and connectedness. Where do I belong? The second concerns the search for a workable lifestyle and some type of guidance system. How do I live?

*In part two, we will address how these issues of belonging and choosing a lifestyle relate to sharing Christ with Japanese.*



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# Jesus LifeHouse:

## *Reaching Japanese Youth with the Gospel*

Rod and Viv Plummer came to Japan in April 2002 and started Jesus LifeHouse International Church Tokyo ([www.jesuslifehouse.com](http://www.jesuslifehouse.com)) in August 2002. The church meets in four locations, with 500 people currently involved, and about 60 Life Groups (cell groups) meeting regularly at locations around the Tokyo area. Paul Nethercott (TEAM), recently interviewed Rod about their start and plans for the future. In this first installment, Rod begins with their call and the church's approach to evangelism.

### **Rod, describe Jesus LifeHouse to us—how you got started, and your call to Japan.**

We had been pastoring for many years, both in Australia and other nations of Asia. We've always loved Asia, and we've always loved young people. When we came to Japan on holidays the year before we came to start JLH, we loved Japan and were burdened for the young people here who had never heard the gospel.

But that was not the calling—the calling came through a vision that my wife, Viv, got of a large wave that was going to hit her. She said, “I saw this tsunami that was going to hit me,” but then I heard God's voice say ‘Don't worry—it's me, it's coming, and you can be part of it.’” After we had come to Japan, she said to me, “I had that vision of the tsunami again.” I said to her, “That's a Japanese word, you realize.” She said, “I know, but

only now does that have any meaning or context.” So that was when we interpreted the wave she had seen to be God's wave into Japan.

Tsunami is a funny word these days because it's caused destruction in Indonesia, but God's tsunami only brings blessing and goodness, and we always understood that. So we talked about God's wave—God was going to move in Japan, and we felt God was saying he was going to move among the youth of Japan and had invited us to be part of it. It didn't take us very long after that to say to God, “We want to be part of this!” We love our church in Australia, but we want to be part of something God is calling us to that's new in the world.

It was always our goal to come and start a church for the unsaved youth of Japan. So, that's specifically our focus. Obviously that's a big job for one church or one person, so from the

beginning, we felt it would be hand in hand with other churches doing the same thing. But we did feel that because God had called us, it would become a model for other churches to follow.

We've always maintained our focus on reaching unsaved youth, so that determines our musical style, our preaching style, and many of the other things that we do—those things can only be understood if they're brought back into the context of why we came. People from other groups come to our church—Indonesians, Americans, and others from various nations. We just say, “Anyone is welcome at the church, as long as you understand that our primary focus is to reach the unsaved youth of Japan.” So Jesus LifeHouse is also an international church. The reason we use the word “international” is because we had to use English from the begin-



ning. We didn't speak Japanese. We always knew the church would be bilingual and reach other nations, but our primary goal is to reach young Japanese.

### What's your definition of youth? What age bracket is that for you?

I guess ages fifteen to thirty-five. That would include high schoolers, university students, young professionals, and young families. We realized almost immediately that the target group would be university students, because people would say, "High school students are going to cram school a lot, young professionals are 'owned' by their companies, but the university years are the playing years."

Now our church reaches beyond those age groups. We're getting people in their forties. We don't say, "You can't come," but we do say to them, "If you don't love youth and you don't love Japanese, you probably won't like our church." (*laughs*)

### What are some things you've learned about Japanese youth?

We've found that 90% of those we meet say they have no religion. A few would say they're Buddhist, and none say they're Shinto. So, we've found them to be a non-religious group, not necessarily anti-religion, but certainly not feeling it has any answers for their life when we first meet them. However, we've also found them to be highly wealthy, articulate, educated—and brilliant, brilliant, brilliant people. Brilliant people who have a very wide scope of understanding. Yet, how can they know nothing about Jesus? It's hard to understand that.

We've also found them to be quite "hope-less" in the sense that they don't have hopes and dreams. When we ask questions like, "What's your destiny? What's your dream?" they don't even understand the question—it doesn't make sense. We actually

have to explain the question. "What is destiny?—it's something you might hope to achieve in life." Also, the "why?" question doesn't make sense when we first meet a lot of people. That strikes us all as an amazing aspect of the whole culture. The young people we meet are actually without hope for the future—have no understanding of life.

The other thing I would say about young Japanese is they've got very limited understanding of relationships. Most of them don't believe in marriage, or don't believe in the possibility of a wonderfully warm, caring, ongoing marriage. There's a lot of fear about marriage, about having children. A lot of women don't want to have children. And so we find in the relational area that there's a lot of need, a lot of desire to learn. Maybe that's why we've been so successful with youth—we've just come in with a strategy of loving people and offering them long-term relationships.

### So how do you express that love and bring youth into contact with the gospel?

We pray a lot about meeting responsive people with God-prepared hearts. And, we feel that we need a "connector." The connector has to be something we enjoy—coffee, sports—something so that we can actually become their friend. We say to our team, "We're not here to 'notch up souls.' We're not here just to see how many people we've saved. These are our friends for life." That's what we declare—that we want to make friends for

life. With that heart, I think it comes across as genuine; when Japanese meet us, they feel we're genuine.

I think the fact that we're Australian has also helped. One of the things about Australian culture is that there's a general sense that we're all the same. A multicultural society like Australia, where everyone's grown up with Vietnamese, and Malaysians, and French—that's just Australia. So in Australian culture, we feel everyone's going to accept us. We have a "strange feeling" that people will like us, which doesn't mean that we're better, but it does mean that I can immediately go up to a Japanese man, slap him on the shoulder and say, "Hi, how ya doin'?" expecting he's going to say, "Fine," and accept me. With the girls, they don't slap (*laughs*), but say, "Hi, how are you," and expect Japanese girls to say, "I'm fine."

So we have a sense that when we meet people they'll like us, and they'll befriend us as well. And so from there we continue the relationship, getting them involved in a coffee group, a



Life Group, which is what we call our cell groups. Many people come to Life Groups as non-Christians, but that's just part of the friendship process—of staying with them through the discipleship process.

We also help them through areas of need—we love them through their times of crisis. For example, getting out of a lost love, failing in exams, the major issues of life—being there with them and showing that we're actually going to help them through difficult times in their life.

### **I heard you baptized 100 people last year?**

No, in total. It's probably actually about 120 over the last four and a half years.

### **Tell us more about how that happened and a couple of stories about people, how they found Christ.**

Sure. The first year we were here, we only saw a few baptized. That figure is going up more each year. The exciting thing is that most of the people who were baptized have stayed with us or with another church, and many become our leaders. So, it's not just a matter of seeing them baptized. It's the whole evangelism process, the discipleship, baptism, and onwards.

I think the reason we've been so successful is that we don't see conversion, or becoming a Christian, as the final outcome. That certainly is a wonderful moment when we all celebrate, but we know that on a continuum, we'll first meet them as non-Christians, and when they become Christians, it's just a wonderful moment on the whole journey. Because we see it that way, we're not just letting them go after conversion, but we're taking them right through. So, evangelism is another way of saying, "We disciple non-Christians." We disciple Christians too, that is what the church is all

about. To do that we have our Life Groups—they're our core value. In our Life Groups, the young Japanese are taught, as non-Christians usually, how to pray—extremely simple prayers. I don't mean childish, I just mean able to be reproduced and put into their life, so that in their moments of crisis they can just call on God, even as non-Christians. The same for Bible reading. The same for areas of purity in their lives. It's a matter of talking about it, discussing any issues that come up, and just taking them through life's processes.

One of the big things we've found to be important to deal with is the area of death. If someone has died and there's a funeral, or if there's a death anniversary, we help the young Japanese through the process of what they can do—they can do most things. But, we walk with them. If we're allowed to go, we go with them to the funerals. That has been a key issue in making Japanese strong.

The other area we help them in is jobs. We are really focused on helping them get good jobs. Especially the men, and that's a reason why many Japanese with us have become Christians.

### **Tell me more about helping people find jobs.**

Well, we just ask them what they want, what they're looking for, what they're suited for, and we train them. We train them in interview techniques. We challenge them to find their destiny, maybe getting better at a certain area of their life—getting an edge, and then encouraging them through the process of failing. That is, failure is not final. "Just keep going. Just keep going." "We're praying for you. We're praying for you." Also, declaring that right now in Japan, it's easy to get jobs. I say that because there is a lot of negativity about youth in Japan, about the future, about this

and that, that there are no jobs for life. We just preach—proclaim—that God doesn't listen to that stuff and that he's got a job for you—keep faith. And, we help them through disappointments, which are going to come.

One young man wanted to get a job on the racetrack. He was in the tire business. We prayed with him as a non-Christian that he would get a job on the track—which was his life's desire. The next week he got the job, and he declared, "God got me the job." Very soon after, he became a Christian and is now a frontline singer in our church.

Another girl at prep school, between high school and university, had been in a Life Group for many months as a non-Christian. She went through a crisis in her life, and through the Life Group found real security in God, even before she became a Christian. She would actually read the Bible every day and take notes on what God was saying. She even led some of her friends to Christ while she was not yet a Christian.

So becoming a Christian is a process of conversion, but we've got to see it as more than that—helping them, not trying to make them Christians before their time. I think that's also important. This girl—she needed time, now she's saved, and she's one of our most outstanding young leaders. So, I hope I'm coming across here. It's the whole process, not one part of the process that makes it so important. And, it's underpinned with prayer, e-mails, phone calls, and lots of "friendship stuff" that is part of the discipling relationship.

*In our fall issue we'll continue with part two, which will include more details about the Jesus LifeHouse approach to discipleship, as well as some of the church's outreach methods for getting in touch with Japanese youth.*

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# Reaching the Japanese:

## *Witnessing Approaches Adapted to the Needs of the Japanese People*

By Mitsuo Fukuda, Mission Strategy Thinktank (RAC Network)

*“Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have.” (1 Peter 3:15)*

The above text is not to be practiced only by the so-called “clergy.” The key to the opening of this country for the gospel will be when every part of Christ’s Body begins to boldly and joyfully share their faith “for the hope that they have.” We need to have approaches that meet the varied needs of those who hear the Good News from us. For example, in Athens Paul became aware of a graven altar “to an unknown God.” He discerned the needs of the people in that city, who feared retribution if they omitted a god from their “worship list.” Paul proclaimed that this “unknown God” was the Creator God himself, who [rather than dropping people from his “list”] makes them his children [by conversion through the proclamation of the gospel].

In this article, I would like to propose a framework for witnessing that can be done by “ordinary people,” through analyzing the types of needs Japanese people have. Then I would like to show how to meet those needs with various approaches. In other words, my goal is to provide “hints” regarding what is common to these persons so that when we explain the gospel to them they will think, “If that’s Jesus, then I want to follow him.”

### *The Three Needs of Japanese People*

I believe Japanese people have three needs, spiritually speaking. Two of them are comparatively superficial, while one is a fairly deep need.

#### *The need to be filled with spiritual power*

The most representative example of this need among 70-80% of modern-day Japanese people is the assumption that a “curse” will follow certain actions. This can be seen in the use of amulets for prayers to ward off evil, or the mizuko kuyo ceremony, which is widely practiced to show penitence and to remove a mother’s guilt when there has been an abortion. This same theme of “warding off evil” can be seen in director Hayato Miyazaki’s animated film, *The Princess Mononoke*, which swept the world in its popularity.

As can be seen in the expression, “watching over me from the grave,” the traditional Japanese view of life and death has no clear boundary between this world and the next. It is believed that the spirits of the dead have influence over the living. It is for this reason that so many Shinto purification rituals, such as *harai* and *misogi*, are deeply rooted in people’s lives—they help to guard these “borders.” People feel a need to acquire spiritual life forces that can guard against such “curses.”

In the Japanese mind, a prerequisite for being filled with spiritual power is to become pure. This cannot occur except through unmarried women who function as mediums (*yuta* or *itako*), since sexual intercourse is considered unclean. In fortune-telling or in animated films where characters act by calling upon “good luck/good fortune” or where someone is wrapped up in *ki* (“energy”), one can observe the reciprocal nature of the relationship between purity (or cleansing) and spiritual power.

#### *The need for warm fellowship*

Another need is for welcoming (or, warm) community. During the rapid growth era of Japan, Japanese businessmen became “married to the company.” Because of this, wives became overly attached to their children. And the children of these absentee, overworked fathers and lonely, meddling mothers began to have questions about the value of their own existence, lacking any hope for their future. They drifted about searching for “a place to belong”—to be accepted just as they were.

Many of those who are drifting now have confined themselves to “fortresses” inside of themselves. A “shower” of negative criticism came upon them under the perfectionism of their parents who said, “Do everything to your utmost.” But this is the cause behind what stole away their confidence and their desire to try. As a result, quite a few of these persons are now inhibited in expressing themselves and do not seek to have deep relationships with other people. They have a tendency to stay inside their own self-erected “fortresses” where they cannot get hurt.

One line from the hit song, “*Sekai ni hitotsu dake no hana*” (“You’re my only flower in this world”), by the popular singing group, SMAP, struck a chord with a wide audience because it said, “even if you don’t become No. 1, you were always my special Only One.” One could interpret this as a cry from the Japanese who want to be able to act freely in a non-judgmental community. For the person who is barricaded within a self-made fortress, these words say, “Talk to me nicely and tell me that I have value, too.”

#### *The need to be true to oneself*

I believe the reason baseball is a national sport in Japan lies in the framework of a game that focuses on a “moment of glory” after a long

period of preparation. I'm talking about the glory of the home run. It is a momentary event in the game. Yet everything else is the set-up, like just before a spark sets off a charge. In the same way, spiritually speaking, the impetus or "spark" behind shaking up the hearts of normally well-mannered Japanese citizens lies dormant and ready within their souls, waiting to be set off (like the excitement of a home run).

In the midst of a day-to-day life which follows the crowd and fears rejection or being ostracized by others, the impetus for the explosive deliverance of someone's innermost feelings (their heart of hearts) comes in that moment when they can affirm who they really are—in that moment when a person can "be true to oneself" even within a conformity-requiring society that says, "the nail that sticks out gets pounded back in." These kinds of moments for continuing reflection in one's day-to-day life can be seen as times when people "live life as it really is."

People who seek to "really live life" often get the reputation that they are "truly honorable" because they always gambaru (exert themselves). But they cannot carry that original "spark" back into their day-to-day lives, so it is easy for them to feel guilty for not being able to still have that original "spark" experience. Moreover, they easily get caught up in seeking a universal "something" by which they can relax and to which they can open up themselves.

### Approaches that Respond to These Needs

Obviously, the three needs listed above are not cut-and-dried categories. Instead, it is more natural to think that all three of these needs can exist in one person at the same time. But when you are actually witnessing to someone, there is practical merit in

discerning which of these is dominant in the person with whom you're sharing your faith.

Let's simulate approaches for evangelism specific to each of these needs. We'll search for concepts that are key to unlocking the heart need of each, look at how we should introduce Jesus to each type of person, and then examine what kinds of challenges we'll face. Finally, we'll list two Scriptures that relate to and are useful for each need.

#### *The approach for a person seeking to be filled with spiritual power*

The Bible teaches about an unconditional grace that is poured out upon people; it also teaches about an unchangeable calling and gifting. But the idea that cleansing is a manifestation of power should be assumed in this thinking. To the person who is seeking spiritual empowerment, we should talk about "cleansing" (or, purification) and point to Jesus who took on our "filth" (or, sin) in our place. And we should challenge people to not try to cleanse themselves of their own filth but to receive the cleansing/purification of God.

#### **What are these persons thinking, and what do we say to them?**

1. There is a God who is "the Holy Father and source of life" who gives breath and sustains the lives of all living things.
2. God fills "those with clean (pure) hearts" with spiritual power to bring healing and light to our neighbors.
3. There is deep darkness and filth (uncleanliness) in the depths of the human heart; even if I try my very best, I cannot become clean on my own.
4. The Father sent Jesus, his Son, and had him take upon himself all of our uncleanliness on the cross.
5. Throw away the pride that says, "I can purify my own heart"; be filled

with the Holy Spirit so you can receive God's purity/cleansing.

Scripture passages appropriate to use with such persons are Ephesians 1:23, "And the church is his body; it is filled by Christ, who fills everything everywhere with his presence," (NLT) and Matthew 5:8, "God blesses those whose hearts are pure, for they will see God." (NLT)

#### **The approach for a person seeking warm fellowship**

People who seek warm fellowship focus their attention on how fully they will be accepted. These kinds of people think they'll be accepted initially but fear that, in the end, they will be hurt. For them, we must testify that it is "not that God will hurt us, but that it was Jesus who was hurt, wounded on our behalf." We must also challenge them to open the door to the fortress of their hearts and let God protect them instead.

#### **What are these persons thinking, and what do we say to them?**

1. No person can help me, the wounded one. I can only stay "confined" within my own fortress.
2. Jesus is kind. He received, in my place on the cross, the wounds I should have received.
3. When I open the door of my heart and accept Jesus, God becomes my fortress and protects me.
4. God rejoices in me, loves, defends, and protects me, and grows me at my own pace.
5. I gain peace in my heart and contentment by receiving mutual acceptance, correction, and nurturing in God's family.

Good passages to use for this type of person are Song of Solomon 2:14, "My dove is hiding behind some rocks, behind an outcrop on the cliff. Let me see you; let me hear your voice. For your voice is pleasant, and you are lovely," and Isaiah 53:5, "But

he was wounded and crushed for our sins. He was beaten that we might have peace. He was whipped, and we were healed!”

### *The approach for a person seeking to be “true to oneself”*

The person who has a life where nothing changes seeks “real life” experiences. Those who try to get such experiences are people who know the meaninglessness of their own existence. On the cross, not only did Jesus keep himself under complete control, he also prayed for the deliverance of all people. We must challenge this type of person to become one with Jesus and throw off control of the reins of that horse in their life called “ego.”

### **What are these persons thinking, and what do we say to them?**

1. Is life only about eating and excreting, aging and dying? There is a purpose in life besides just being born.
2. Even though people think I’m diligent, I cannot control myself.
3. While hanging on the cross, Jesus released his ego through God’s power and prayed for the liberation of sinners.
4. Let go of the reins of your life. When you join with Jesus, you can really become your own person.
5. There is a “job that gives a person meaning” (that is, living for Jesus). It frees those who are slaves to sin and gives them true freedom.

Related to this type of person are Bible passages such as Philippians 1:21, “For to me, living is for Christ, and dying is even better,” and Galatians 2:20, “I myself no longer live, but Christ lives in me. So I live my life in this earthly body by trusting in the Son of God, who loved me and gave himself for me.”

### **Making Use of the Three Approaches**

It is necessary to have knowledge in

order to believe, but even with great knowledge this doesn’t mean that one can enter into a personal relationship with God. For example, even in marriage, we don’t marry someone after we find out everything about him or her. Instead, after we’ve begun to live with them we discover more and more about that person. Preparation beforehand is important but we understand “what we couldn’t have ever known about that person” after we get married.

We must stop trying to make ourselves pure, stop trying to protect ourselves or carve out a path for our lives in our own strength. If we decide to entrust all of that to Jesus, then he becomes our point of contact. And though it is crucial for there to be guidance until a decision to follow Christ has been made, it is not necessary, for example, to cram in difficult doctrine before a person can begin to pray on their own.

When we have contact with non-believers it is easy even for people without a gift in evangelism to discern these different types of persons, if these frameworks are in their heads. By using approaches that meet people’s needs, it becomes possible to show them how God relates to where they’re hurting with their particular problem. If they can think that “the answer to my problem is in Christ” then, without a doubt, it will be easier for them to take a step that will tie them into a relationship with God.

*Originally published in Japanese as “Nihonjin no neezu ni atta syougen apurohchi” in Megumi no Ame magazine (February 2005). Translated by Gary Fujino and Mika Tsuneda with the author’s permission.*

### **Tenth Prayer Summit for Western Japan Has Majority Japanese Attendance**

In May 2007, of the 25 who came to the Tenth Prayer Summit for Western Japan, 19 were Japanese. A new Servant-Leader Team was elected to provide guidance to the annual Western Japan Prayer Summits and the bi-monthly Fresh Encounter with God (FEG).

FEG meetings are held from 9 a.m. to 12 noon on the second Monday of odd-numbered months (except for January, when the meeting will be held on the first Monday) in the Agape Chapel of the New Osaka Hotel (phone: (06) 6305-2345), directly south of JR Shin-Osaka station.

The dates for the upcoming year are September 10, November 12, January 7, March 10, May 12. All are welcome to come and seek God’s Face together! Questions may be addressed to Ken Reddington at: [doulos@kcb-net.ne.jp](mailto:doulos@kcb-net.ne.jp).

The 2008 Prayer Summit for Western Japan will be held at the VIP Alpine Rose Village in Sasayama, Hyogo from Monday, May 26 to Thursday, May 29.

For more details see: [www.prayersummitsjapan.net](http://www.prayersummitsjapan.net)

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# The Power of Three *By Scott Parrish*

## Defining “Personal Evangelism”

In my article “The Power of Three” beginning on the following page, my use of the term “personal evangelism” might be misunderstood since it is used in many different ways by other authors. Therefore, I would like to define carefully what I *do* and *do not* mean by “personal evangelism.”

### What I Do Not Mean by “Personal Evangelism”

**I do not mean a specific program or method.** There have been many programs created and many books written with titles such as *Friendship Evangelism*, *Evangelism Explosion*, *Lifestyle Evangelism*, etc. I believe all of them are useful examples, but I do not use the term “personal evangelism” to mean any specific one.

**I do not mean the individual Christian should necessarily do evangelism alone.** Especially in group societies such as Japan, activities in which a group of Christians becomes involved with a group of non-Christians are very appropriate ways to do personal evangelism. Inviting people to activities such as Alpha Courses, worship services where Christ is preached, etc., are legitimate ways to carry out personal evangelism. The emphasis on the word “personal” simply means that the unit level at which multiplication takes place is the individual Christian, and not the church level.

**I do not mean “cold call” evangelism** (e.g., door to door canvassing, and distributing tracts to strangers). In my definition, personal evangelism starts with building personal relationships through which others see the fruit of Christ and are attracted to it.

**I do not mean that a person doing “personal evangelism” always leads a non-believer to a confession of faith.** Personal evangelism takes place even when the witness of a Christian friend simply helps a non-believer to hear about Christ.

### What I Do Mean by “Personal Evangelism”

**I do mean that each individual Christian is, in some way, regularly sharing about Christ with non-Christians who surround him or her in daily life.** There are two essential facets to this.

1) Close Relationships — The Christian must build a close relationship with the non-believer. Our righteous thinking and acts, our love for one another, and our love for non-Christians must be seen by the non-Christian. They must be attracted to the kindness, to the love, to the fellowship that they see Christians having. They must see how the Holy Spirit helps us to live peaceful lives, full of hope and grace, in the face of a world that is full of uncertainties, pain and sorrows. They must see how the assurance of our salvation in Christ enables us to walk with courage in this life.

For the non-Christian to see this, there obviously has to be a close relationship. Personal evangelism starts with building relationships with non-Christians and working through these relationships to demonstrate Christ’s love.

This is the implementation of Jesus’ commands to us to be “the light of the world” (Matt 5:14-16) and to love one another as he loved us, so that people will see and be attracted (Jn 13:34-35).

2) Verbal Testimony — Sooner or later Christians must actually speak of Christ to their non-believing friends. Their friends need to know that the fruit in a Christian’s life does not come from practicing extraordinary righteousness, but rather from God’s grace and the transforming power of the Holy Spirit. And they need to know that these are also available to them.

Romans 10:14 reminds us that a non-Christian cannot come to Christ without hearing about him. 1 Peter 3:15 instructs us, “Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have.” In Mark 5:19, the Lord commanded the demoniac he had just healed, “Go home to your family and tell them how much the Lord has done for you, and how he has had mercy on you.”

**Most importantly, “personal evangelism” involves persistence in witnessing and faith in God’s power to fulfill his promises.**

Jesus describes the growth of the kingdom this way in Mark 4:26-28:

“This is what the kingdom of God is like. A man scatters seed on the ground. Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how. All by itself the soil produces grain.”

Farming is hard work, and a farmer never knows which grain will sprout and which will not. But if he will sow faithfully, God will cause some to grow. So it is with personal evangelism. If we persevere and sow faithfully, God will cause some of those seeds to grow. After all, “The gospel . . . is the power of God for the salvation of everyone who believes” (Rom 1:16).

# The Power of Three

## Personal Evangelism for the Growth of the Church in Japan

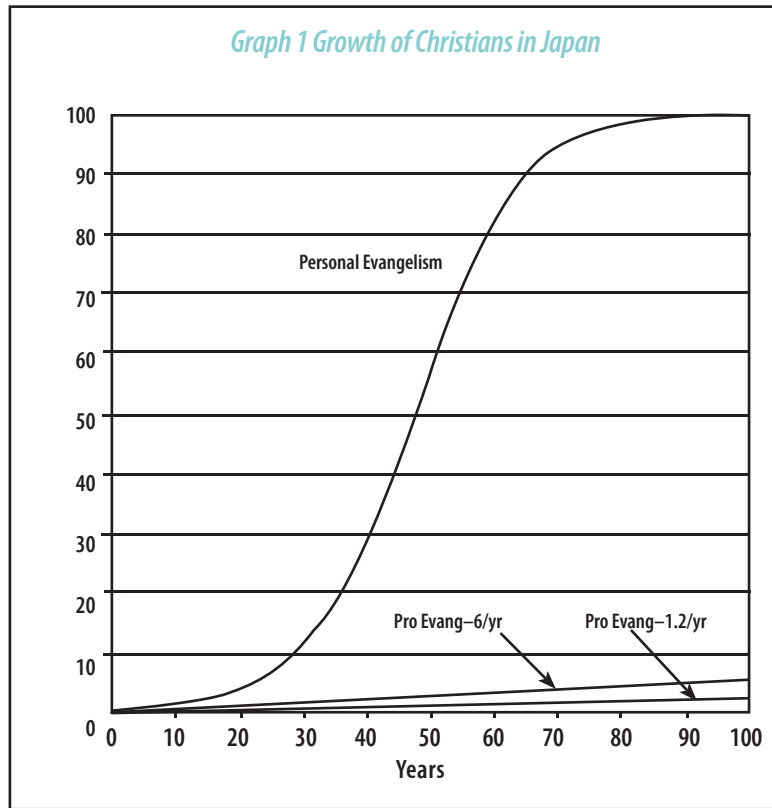
A fundamental fact we must face and deal with is that Japan will not be won for Christ unless we mobilize the power of personal evangelism. Unless there is widespread practice of personal evangelism on the part of all Christians, growth of the church will be severely restricted.

Today, the job of sharing the good news of Christ is viewed as primarily the job of the religious professional, that is the pastors and missionaries. This process will be referred to as “professional evangelism.”

Personal evangelism is very different. Under personal evangelism, non-believers are introduced to Christ primarily through the witness of ordinary believers to the people who surround them. Through Holy Spirit-enabled lifestyles, the ordinary Christians reach out to others and show them the love of Christ. At an appropriate point in the relationship, the believer shares with the non-believer “the reason for the hope” that he or she has (1 Pet 3:15).

### The “Power of Three”

To demonstrate the power of personal evangelism, I have simulated church growth under both professional and personal evangelism. In the case of professional evangelism, I used the current actual productivity rate of professionals, which is an average of 1.2 conversions per year per professional. I applied this to the approximately 10,000 pastors plus missionar-



ies currently in Japan.

For the case of personal evangelism, I assumed that the average Christian will witness to only 3 people each year. I also assumed that the response rate to such witnesses is very low. Under this assumption, only one of every twenty-five people who hear a witness will respond and accept Christ.

### Overall Kingdom Growth

Suppose we continue using professional evangelism at the current rate of professional productivity. Then at the end of 100 years Christians will have increased from the current 1/2 of 1% of the population to only 1.4% of the population (Graph 1).

Many people think that the answer to this slow growth lies in increasing the productivity of the professional witness. However, when we project this assumption into the future, we see clearly that it is not sufficient. For example, suppose we were able to increase the productivity of the professionals by 5 times over today's

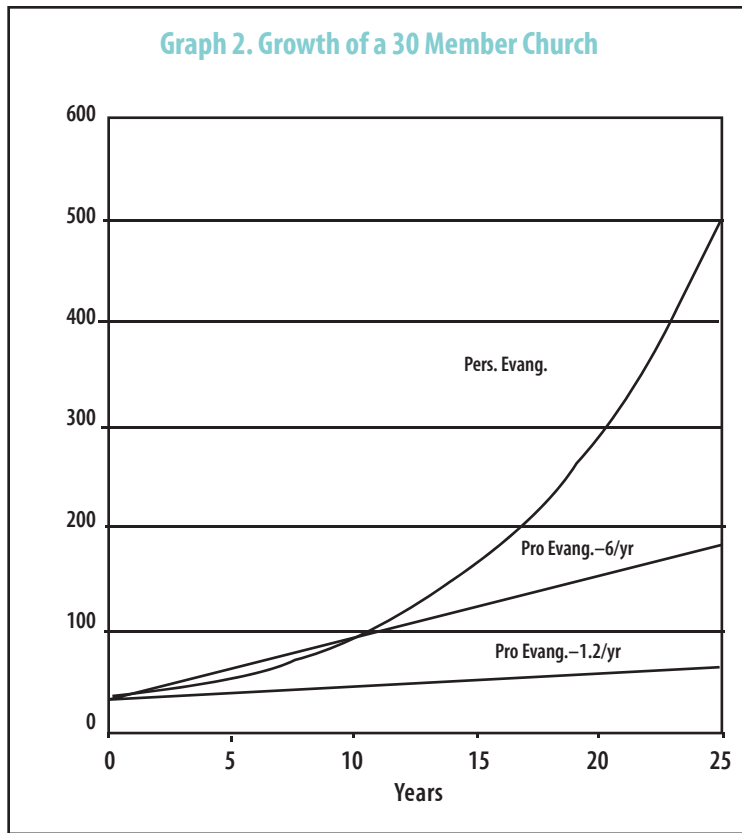
rate, so that each professional brings in 6 new believers each year. Despite this substantial increase in productivity, the number of Christians in all of Japan will have risen to only 5% of the population. Ninety-five percent of the population will still be dying without Christ.

Now let's look at the outcome for personal evangelism. The power of compound-interest like growth is so great that, even if the response rate to witnessing is low, amazing growth will happen. For example, under the assumptions made above, within 100 years nearly 100% of the population will have become Christian. To accomplish the same result with professional evangelism, every single professional must bring in 126 new believers every year for 100 years. How many can do this?

### Growth of an Individual Church

Here are the implications when we look at an individual church of 30 members (the average sized church today). In this example I use a time horizon of 25





years instead of 100 years.

If professional evangelism continues with the productivity of 1.2 conversions per year, then at the end of 25 years the church will have grown to 60 people (Graph 2). If the productivity is improved five-fold to 6 conversions per year, then the church will have grown to 180 people.

Both of these seem like significant increases, but they are totally humbled by the outcome from personal evangelism. If every Christian on the average witnesses to 3 people each year, with only 1 out of 25 responding, then the church will grow to 510 people at the end of 25 years. To accomplish the same thing with professional evangelism, the pastor needs to bring in 19 new believers every year for 25 years.

### Personal Evangelism is the Biblical Pattern

Christ often spoke of the growth of the Kingdom in agricultural terms.

Plant a seed and it produces fruit. Take the seeds from that fruit and plant them, and they produce even more fruit. This kind of agricultural, compound interest-like growth requires personal evangelism. Personal evangelism is the biblical pattern of growth.

This biblical pattern of growth has within it the power of compound growth, and this power creates miraculous results from even small witnesses like 3 per year. Employing the biblical pattern of growth gives us

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# The Power of Three

## Answers To Questions About Personal Evangelism

In discussing personal evangelism, many people have raised significant questions. Here are a few of the more important ones and brief answers to them. If anyone is interested in discussing these or other questions in depth, please contact me <sparrish@asianaccess.org>.

**Q1. Doesn't the cultural pressure to maintain harmony in Japanese groups make it counter-cultural for Japanese to speak to their friends about Christ?**

**A** This cultural value is definitely present in Japanese society. Nevertheless, we do see successful examples of personal evangelism happening, so it can be done. The real issue is finding methods for witnessing that Japanese laypeople can comfortably use.

**Q2. Shouldn't good discipleship training precede personal evangelism in order to ensure lay people are spiritually mature enough?**

**A** Learning about and engaging in personal evangelism is a powerful contributor to spiritual growth and thus an integral part of healthy discipleship training. The truth of this is shown by two things. First, Jesus himself sent immature followers out to witness (first the twelve, Luke 9:1-9, and later the seventy-two, Luke 10:1-20). Second, the experience of many of us personally in regards to our own spiritual growth demonstrates the importance of learning to witness.

**Q3. Shouldn't we first lower the threshold (敷居) the church presents to non-believers? Non-Christians perceive the church threshold to be too high. Therefore Christians' behavior towards**

**outsiders must change first before witnessing can occur.**

**A** I believe that engaging a congregation in personal evangelism is the most powerful natural way to get the barrier lowered. When Christians make it a personal objective to reach others, they will naturally become more open and change their behavior towards others. Trying to enforce a lowering of barriers without that heart intent is difficult.

**Q4. A major opportunity for evangelism lies in teaching living skills from a biblical perspective (e.g. teaching parenting skills, marriage seminars, etc.). Don't we simply need more of these social action programs?**

**Q5. Shouldn't we simply be increasing the productivity of pastors and missionaries in reaching people?**

**A** The answer to both of these is the same. These proposals are good things to do, and we should be engaging in them. However, when it comes to promoting growth of the Kingdom, neither can match the power of exponential growth that personal evangelism taps. In "The Power of Three," I demonstrated that each professional would have to bring in 126 new believers every year for the next 100 years to match the power of personal evangelism. Accomplishing the same Kingdom growth with social programs requires equally astonishing growth in the number of programs. Who can imagine we could make this kind of improvement in professional productivity (105 times the current rate)? How could we possibly create enough social outreach programs to

do the same job?

**Q6. Shouldn't we focus on church planting, and especially on facilitating church planting movements?**

**A** Of course we should be creating church planting movements. However, for two reasons, church planting movements cannot occur without personal evangelism. First, obviously, evangelism must occur or there will be no believers to constitute a church. Second, a church planting movement is by definition an exponential growth in the number of churches. Unless the number of believers grows in an exponential fashion, the number of churches cannot.

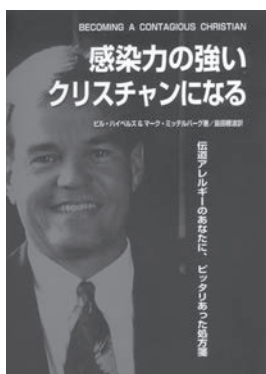
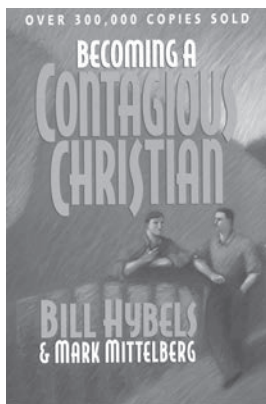
There can be no such church planting movement without the exponential growth power of personal evangelism.

**Q7. Is this approach truly spiritual? It seems like it relies too much on business-like planning methods.**

**A** This approach is rooted in Scripture, and therefore I believe it is God's plan for the growth of His kingdom.

The scriptural roots are at least two. First, it is rooted in Romans 10:14, which affirms that people have to be told the gospel before they can believe. Second, it is rooted in the Lord's parables about kingdom growth, which are often stated in terms of agricultural growth. The growth of crops, in which seed is produced and then the new seed is planted to yield even more seed, is exponential growth. This is the pattern of growth that God continually describes for His kingdom.

### Selected Resources Encouraging Personal Evangelism



Here are just a few useful tools that can help Christians carry out personal evangelism:

For motivation, the book *Becoming a Contagious Christian*, by Bill Hybels and Mark Mittelberg (published in Japanese by Fukinsha under the title *Kansenryoku no Tsuyoi Kurisuchan ni Naru*) deals with the entire program of becoming friends with non-Christians, sharing life with them, and eventually reaching a verbal witness. Some of the suggestions for activities with non-believers and for sharing the message might require customization for the Japanese audience, but the overall principles are universal.

Missionary Mike Wilson says about this book, “I have read *Contagious Christian* twice and have told my children that I believe every Christian on planet Earth should read it at least once in their native language. I believe it presents the reason each believer is still on this Earth and not enjoying face-to-face fellowship with our Savior. In this age where so many ‘believers’ think ‘it’s all about me’ this book shows us where the true riches, are as well as the true and enduring meaning in life...”

There are many tracts and tools that can help prepare the believer for verbal witness. These include: *Yotsu no Housoku / Four Spiritual Laws* (Campus Crusade for Christ), also online at <[www.yotsunohousoku.com](http://www.yotsunohousoku.com)>; *Seisho to Wa? / What is the Bible?* Keita Takagi (Suita Seisho Fukuin Kyokai); *Taiyou to Kage / Sun and Shadow* (Shoubokusha); the Romans Road illustration; and The Bridge illustration.

Don Regier, of Word of Life Press Ministries, is continually updating an English language catalog of Japanese resources that is regularly distributed to the JEMA community. Some of the following evangelism resources and descriptions are listed in the comprehensive catalog:

- *Oinaru Sukui / The Great Salvation* (Sodoindendo) Full color booklet presenting the gospel. Widely used.
- *Anata mo Kanarazu Dendo ni Saiko suru / You Too Can Definitely Be Successful in Evangelism*, Keita Takagi (Suita Seisho Fukuin Kyokai) Book trains believers in how to use the *Seisho to wa?*

booklet for personal evangelism.

- *Shinjitsu o Anata ni / The Truth is Waiting for You*, Keita Takagi, illus. by Kaoru Uchiyama. (WLPM) Clear gospel presentation for any time or audience. Suitable for giving to non-Christian guests at Christian weddings.

- *Kiso no Manabi / Foundations of Faith*, Neighborhood Bible Studies. (Seisho o Yomukai) Evangelistic Bible studies specifically written for Japanese using material from Genesis, Psalm 139 and other passages. Topics cover God (contrast with Shinto), man, sin, salvation. Also available in English directly from Seisho o Yomukai.

- *Seisho ni Miru Ningen no Tsumi / Man’s Sin as Seen in the Bible*, Ayako Miura. (Kobunsha) Convincingly explains sin and the need of a Savior.

- *Kore ga Kirisutokyo Desu / Basic Christianity*, John Stott. (Sugu Shobo)

- *Shinko Nyumon / Basic Christianity*. John Stott. (Sugu Shobo)

- *Kirisutokyo Hajimete to Iu Hito no Tame no Hon / First Look at Christianity*, Kazuhiko Uchida. (WLPM) John 3:16 simply explained.

- *Seisho Hajimete to Iu Hito no Tame no Hon / First Look at the Bible*, Kazuhiko Uchida. (WLPM)

- *Atarashii Jinsei no Hajime ni / New Life in Jesus* (Campus Crusade)

There are various bilingual resources in addition to the *Four Spiritual Laws* that are available in a Japanese/English format.

- *Yutaka na Inochi no Manabi / Abundant Life Studies*, James Blocksom. (ICM Press)

- *Jinsei o Kaeru Shinri / Life Changing Truth*, Mike McGinty. (OMF International) Ten lessons leading through truth about the Bible, God, man, Jesus, and salvation.

- *Ai no Tayori / Love Letter*, Jae Chaeng Byun (Shobokusha). Beginner’s Bible study written by a Korean missionary for Japanese seekers. Widely used in Japanese-only edition even before bilingual edition published.

This is just a beginning taste of the many excellent resources available for evangelism in Japanese.

# Resolving Conflict When Culture Says “Don’t Confront!”

by Janet Kunnecke

Both missionaries and pastors in Japan generally agree that conflict is a problem in churches. While we may disagree about the best way to respond to conflict, we can usually agree that things are not as they should be. Many have watched as relationships are broken and at least one of the parties in conflict leaves the church, or perhaps both stay, but with only superficial relationships, avoiding real fellowship with each other. Sometimes the conflict spreads, infecting the whole congregation. Depending on the size and health of the church, it may mean its demise... or at best, an extremely painful time of trial, in which seekers and new believers can easily become disillusioned, thinking “Is this what ‘church’ is like?”

Often missionaries push believers to meet and apologize, express forgiveness and reconcile with one another. Usually they will go along, out of respect for us. Things may appear to go well. But then we are sometimes shocked when we never see them again—or, as is often the case, the newer or younger member will disappear, thinking that is the way to cause the least trouble for the church.

I’ve heard missionaries say, “Japanese believers just need to learn how to forgive,” and Japanese pastors say, “The face-to-face method of confronting conflict just doesn’t fit Japan.” What is going on?

## Selective Emphasis

As a North American missionary, my own culture naturally affects the way I view conflict. And much literature on the subject is written from a Western, if not American, point of view. However, I believe that God’s footprint can be found in every culture, and from that starting point, I began to search for a model of conflict engagement that is congruent with Japanese culture and biblical teaching. It proved to be a longer, more complex search than I had originally envisioned. I did not discover a traditional example of conflict resolution that jumped out at me as the “magic bullet” for conflict in Japanese churches. However, I have gained some insights that I believe will move us forward in our desire for the church to better reflect our identity as a reconciled people—reconciled to God and to one another—and to be a model of reconciliation in a changing society struggling with serious problems. This will become even more needed as we seek to adapt to younger, more diverse generations.

Our cultural lenses affect our interpretation and emphasis of certain Scriptures over others. Western missionaries are generally comfortable ignoring certain scriptural injunctions, such as “don’t be called ‘Teacher’”<sup>1</sup> and “greet one another with a holy kiss”<sup>2</sup> and we are not very good at letting “love cover over a multitude of sins.”<sup>3</sup> But then we are disappointed

by believers not practicing things that fly in the face of Japanese culture, such as “Confess your sins to one another...that you may be healed,”<sup>4</sup> and “If your brother sins against you, go and show him his fault, just between the two of you.”<sup>5</sup> We look at the Word through the “grid for thought,” or system of thinking which we’ve learned in our own culture,<sup>6</sup> and then we assume that our understanding is THE Truth. We need to learn to listen to believers from other cultures. This will help us see truths that we are incapable of seeing through our own cultural blinders.

The church in the West is greatly influenced by the cultural values of individualism, rationalism, logic, equality, freedom and a preference for universal principles. These values and assumptions about the world together form a system of thought, affecting even the way we see the world and observe objects, events, and behavior.<sup>7</sup> Asian cultures, including Japan, are founded on a radically different set of assumptions and values, accepting more complexity, less control, and less dependence on principles that apply in all situations, resulting in a more situational or context-specific approach. Though there is an increasing sense of individualism in Japan, society is still structured to favor the group, the family, the organization, the company, and the government over the individual and his or her rights, freedoms, needs and desires.

An insistence on one's individual rights may be seen as immoral, or at least immature. The strong sense of one's vertical position in relation to others in any given setting is a primary factor in interactions in this context, as is *uchi* (insider) or *soto* (outsider) status.

While missionaries are not unaware of these aspects of Japanese culture, we may need to think more carefully about how they impact the application of scriptural principles. In particular, problems in interpersonal relations need careful consideration, as does the experience of guilt and forgiveness. A clearer awareness of what people feel guilty for would better equip us to facilitate reconciliation with God. Our Western individualism colors our explanation of the gospel, perhaps missing the true heart needs of Japanese in experiencing forgiveness. Since being forgiven is foundational to forgiving, this is a crucial point. We also need to take into account the importance of commitment to, and connection with, a specific community, as they enter the Body of Christ.

### Cultural Lenses

When I read about Jesus' interaction with the accusers of the woman caught in the act of adultery, I'm surprised that he doesn't (verbally, at least) point out that there should have been two guilty parties punished, according to the Law, and I'm puzzled by his stooping to write in the dirt. I want to know WHAT he wrote, and can spend a fair amount of time speculating... But a Thai woman's response to the passage was, "Jesus didn't look at her...he didn't shame her by looking at her in her disgrace!" I would have never made that observation. But as a member of a shame culture, she was more aware of how the woman would feel shamed by this public spectacle.

I am also puzzled at how or why the accusers realized their own guilt and left of their own accord, without a direct confrontation. I doubt if my Asian friends have such a hard time understanding how that might happen. Perhaps Jesus *did* look at the accusers as he questioned their being without sin—and that was enough. Of course that's just one possibility, but I do know that I tend to look at words so much I can miss other important communication cues. I need to focus more on non-verbal cues, or I will miss much of what Japanese are communicating.

In the same way, our cultural thought systems can either hide or illuminate certain aspects of the conflict resolution principles taught in the Scriptures. We look at Matthew 18:15-17 as THE model for conflict, when there are actually many. A specialist in personal conflict in the American church, Ken Sande, recognizes that this passage does not mean that we must always go first to the person with whom we're in conflict; he asserts that there are times when it would not be wise, perhaps could even be harmful, and that asking advice or intervention from another first may be quite helpful in approaching another constructively. He also suggests the use of story, metaphor and other indirect means.<sup>8</sup> Others more familiar with international or cross-cultural issues, such as Duane Elmer and David Augsburger, would say that it may never follow this one-on-one pattern, but be completely dealt with indirectly or through third parties, without violating the spirit of this passage.<sup>9</sup>

Former missionary Lingenfelter clarifies why this is necessary in an example from Yap culture. In that culture, direct confrontation is only done by adults to children. So when a missionary confronts a Yap employee about a failure to meet standards,

no matter how gently, the employee experiences loss of face and shame, because his dignity as an adult has been insulted.<sup>10</sup> None of us wants to be treated as a child. We missionaries probably need to better understand what constitutes being treated as an adult (or a child) in Japanese culture, and how that relates to our attempts at correction and conflict resolution.

Regardless of the means, the obvious messages of Matthew 18 (especially when we read the verses that follow our favorite "formula," verses 21-35) are that God wants us to be reconciled to one another, whatever that may mean in our respective cultures, and that a key ingredient in forgiving others is remembering how much we are forgiven ourselves. Jesus uses harsh words to describe what will happen to a forgiven one who refuses to forgive another. In subsequent articles we'll explore how forgiveness might look in Japan, and how to assist in the process.

### Notes

1. Matt. 23:10
2. Rom. 16:16, I Cor. 16:20, etc.
3. 1 Peter 4:8
4. James 5:16
5. Matt. 18:15
6. Richard Nisbett, *The Geography of Thought: How Asians and Westerners Think Differently...and Why* (New York: Free Press/Simon & Schuster, 2003)
7. Ibid.
8. Ken Sande, *The Peacemaker: A Biblical Guide to Resolving Personal Conflict*, (Grand Rapids: Baker, 2004), 143-160.
9. For practical examples of such techniques, such as the one-down method, in which help is sought for "my problem" (rather than another's offense) see Duane Elmer, *Cross-Cultural Conflict*, (InterVarsity Press, 1993), 80-98.
10. Lingenfelter and Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships*, (Grand Rapids: Baker, 1986), 112-114.



Faith De La Cour serves as the Human Resource Development Coordinator for Asian Access. She first came to Japan in 1984 with her husband Stan. Faith's passion for equipping and encouraging missionaries has included terms of service on the JEMA Women in Ministry Committee, and Member Care Committees. She has also facilitated a group of Women in Leadership. Faith has an MBA in Organizational Behavior from Northwestern University, Chicago, IL.

### Resilience

Missionary psychologists say that one of the most desired qualities in a missionary is resilience. Resilient people harness inner strengths and tend to rebound more quickly from setbacks or challenges. “Good [missionary] member care helps to develop resiliency, and the resiliency that workers and teams have will likely be reproduced in the people they are serving,” writes Kelly O’Donnell.

Resilience is the process of successfully adapting to difficult or challenging life experiences. Resilient people overcome adversity, bounce back from setbacks, and can thrive under extreme, ongoing pressure without acting in dysfunctional or harmful ways. On the other hand, people who are less resilient may dwell on problems, feel victimized or become overwhelmed and turn to unhealthy coping mechanisms including addictive behaviors such as drugs, alcohol and pornography.

A study was made of resiliency and retention of missionaries in Africa who had gone through traumatic events yet continued to serve. Factors which contributed to their resilience and that were already demonstrated in their lives before the traumatic event included a strong personal call to be where they were, words from God and sturdy relationships. Following the trauma, these people experienced the “keeper side” of God, and heard supportive words from their leaders who acknowledged the event and actively worked to find out how the worker was coping. One of the unexpected results from the trauma included embracing sudden transitions as doors to new ministries. (Brown, Mobile Member Care Team)

In Japan one can see the *gaman* spirit—where perseverance is highly valued. It is possible for missionaries in Japan to *gaman*, but not be resilient. Sue Takamoto wrote of a transformation that takes place in successfully adapted missionaries—“a move from black and white, egocentric thinking to an ability to become more flexible and open.”

Some people seem to be more naturally resilient than others, but the literature emphasizes that resiliency is something that can be learned. Make a practice of healthy self-care—physically, emotionally and spiritually. Develop good interpersonal relationships since resilient people are not “lone rangers.” In times of difficulty, a resilient person benefits from a network of friends. Cultivate a thankful heart. Practice and give forgiveness. Use humor and laughter—remaining positive or finding humor in distressing or stressful situations doesn’t mean you’re in denial, but is a helpful coping mechanism. A missionary working in a crisis situation was advised to make time every day to read a chapter of a novel—he called it his island of comfort in the midst of the difficulty.

A significant feature of resilient people is that they expect things to work out. They accept and anticipate change. The struggle to bounce back and recover from setbacks can lead to developing strengths and abilities they didn’t know they have. They learn good lessons from bad experiences. In James we are reminded that the testing of our faith develops perseverance, which must finish its work so that we may be mature and complete, not lacking anything. And the one who perseveres is called blessed. (James 1:3, 4, 12)

O’Donnell writes “In my experience, both surviving and thriving are realities for Christian workers ... There is an uneven flow to life, and resiliency, like the ability to thrive, is developed through hard times.”

Kelly O’Donnell, “12 Treasures—Future Directions for Member Care,” *Momentum* magazine excerpt (March/April 2006), downloaded from <http://www.momentum-mag.org/200605/200605-article10.pdf>

Ronald Brown, “Resilience in Ministry Despite Trauma,” Web-based article located at [www.mmct.org/resilience.php](http://www.mmct.org/resilience.php), (accessed June 2007)

Susan Takamoto, “Liminality and the North American Missionary Adjustment Process in Japan,” (Ph.D. Dissertation, Fuller Theological Seminary, March 2003), 266.

# Daily Living: Dental Care in the Kanto Region

A key concern of expatriates in any foreign country is being able to communicate about their problems when a medical issue comes up. English-speaking doctors and dentists can provide peace of mind when your Japanese language skills are not what you'd like, but finding them can sometimes be a challenge. Japan Harvest recently talked to Dr. Oikawa at the dental clinic of the Tokyo Adventist Hospital <<http://www.tokyoeisei.com/>> located near Ogikubo station on the Chuo line.

## My first question... Why is your English so good?

Well, my education up through high school was in Japan. But after one year of junior college at San-iku Gakuen, an SDA school in Chiba-ken, I went to Creighton University, a Jesuit school in Nebraska rated quite high among dental schools.

## Do all of your staff speak English?

Dr. Nemoto attended Loma Linda University in California, and practiced dentistry six years in the Los Angeles area before returning to Tokyo and starting the dental clinic here in 1990. Dr. Honda worked in the foreign ministry before going to dental school, so that's why her English is good. Four of our six dental staff speak very good English, although our receptionist does not. But if someone calls and asks her for a dentist who speaks English, we're happy to come to the phone.

## I would guess your patients are mainly from the immediate surrounding area. How far away do they come from?

You might be surprised to know that we have patients who come to us from as far away as Kyoto! It seems once people have a dentist they're familiar with, they like to stay with them.

## There are some dentists in the Tokyo area who accept National Health Insurance, and others who don't. What is your policy?

For those using the National Health Insurance system, the government sets strict regulations on the maximum price allowed for each medical procedure. That's why we each need to see 25 to 30 patients per day. So yes, we do accept National Health Insurance, and we do try to spend extra time as needed with our foreign patients. We also treat those who don't have National Health Insurance, and have a 10% missionary discount for those who are not in the Japanese insurance system.

I'm curious. Whenever I've gone to a Japanese dentist to get my teeth cleaned, it has always taken at least two appointments. Why is that?

That's the National Health Insurance regulations again. For teeth cleaning, the government has decided that we must spend at least two appointments. Of course, if a patient wants the entire cleaning done in one sitting, we can do that, but only half of the bill will qualify for NHI coverage. I think even when doing the entire cleaning in one sitting our price is still not too bad.

## Are all of your staff Seventh Day Adventists? How does your faith affect how you go about your work?

The dental clinic shares the policy of the whole hospital—lifelong association with non-Christians through our medical work. Of course, we promote non-smoking, non-drinking, and vegetarianism. The Japanese population has a tendency to keep some distance from evangelical meetings, so we let them come to us, rather than go to them. The area around this hospital is very conservative, high income, so people feel comfortable going in and out without talking about faith. But we do have two chaplains available. As far as the hospital's overall staff, about 40% are SDA. It's hard to have all SDA dental staff, but four dentists are and two others are not. Only one of our hygienists is SDA.

Thank you very much for your time today.

Thank you!



Dr. Oikawa, Dr. Honda, and Dr. Nemoto in the dental clinic reception room



By The Missionary  
Geek

### HOUSE OF CARDS

If you've lived in Japan very long, you know the country is awash in cards! Of course you have a collection of meishi, but your wallet is probably stuffed full of "points cards" from every store you've ever visited, not to mention your video rental card, health insurance card, AR, driver's license, JAF, phone card, Costco membership card, etc. Now, you may have noticed that I didn't mention "credit card."

Almost unheard of here 20 years ago, credit cards are now widely used in Japan. More and more, a Japanese credit card is a real convenience. Many missionaries don't have a Japanese credit card, instead relying on their home country credit card. This is often fine, but there are retailers that only accept a Japanese card. Our mission has had mixed experiences with our missionaries applying for Japanese credit cards. One short-termer applied for a card the first week he was in Japan and got it and numerous others. We've seen other missionaries with a long history in Japan get turned down. Here are a few tips on getting a credit card in Japan:

- Don't give up if you are turned down. Applications are everywhere; so fill out several applications from different companies.
- Make your income as high as is ethical. If your mission pays your housing, that's part of your income so add that in. Likewise for anything else your mission pays such as utilities, vehicle, schooling, insurance etc.
- If the application asks if you own your own home, and you do own a home in your home country, answer "yes."
- Department store cards might be a little easier to get than other cards, but not those that offer one-hour approval.
- The bank your mission uses might be able to help you out.

Most Japanese credit card companies expect you to pay the balance in full at the end of every month. However, many cards allow you to spread the payment on any one purchase over two months. Some credit card companies also

offer a "revolving credit card" called リポ. This works like an American credit card and allows you to pay the balance over several months, while charging you interest.

Another kind of card used frequently here is the Japan Railway "Suica" card. Most people carry rechargeable cards to save the trouble of buying a ticket. You just slide your Suica over the sensor and as long as you have a prepaid balance, you don't need a ticket. Anyone can get a Suica at a JR station, by paying ¥500. You get the ¥500 back when you give the card back to JR. Just recently most of the private train lines, including subways started accepting Suica cards too. Just this morning I got a new credit card that is a credit card AND a Suica, and will automatically recharge my Suica when the balance falls below ¥1,000. Most credit cards will not allow this option, and you will probably have to get a new card (I got mine through BIC Camera, and I get BIC points when I recharge my Suica). The Seibu lines have their "Pasma" cards, which work almost exactly like a Suica. These can be used on JR lines and subways too. The only trouble is that a Suica must be recharged at a JR station, and a Pasma must be recharged at a Seibu station.

When it's all said and done, you probably need one credit card with an address in your home country, and one from Japan. Many on-line shops will only use one or the other and the only way to get what you want is to have both. Recently I've had my US card rejected when I've tried to order something on-line because the seller can tell from my computer's IP address that I'm ordering from Japan, and they block this. Usually you can call them and get the sale approved, but the fear of computer fraud makes on-line purchases harder and harder.

Let me know your own experiences and frustrations with technology and life in Japan.

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





# From “MacArthur Missionaries” to “McDonald Missionaries”

*Kilroy was Here*

*by Kenny Joseph*

Are you old enough to remember the Kilroy jokes? If you are, you’ll remember that wherever anyone went, like on the top of a mountain to see a guru, there would be a sign, “Kilroy was here.” Wherever any soldier went, Kilroy had been there. This is the signature of Dr. Fred Jarvis, well-known TEAM missionary and New Life League Mission founder.

Dr. Jarvis and his wife Dr. Clara (with three earned Ph.D.s between them) came from China with the thousands of other missionaries who were kicked out by the Communists. He never learned Japanese, and I remember two of his language “exploits.”

As a TEAM missionary on loan to Youth For Christ, I recall him coming into the YFC office and telling the workers to turn off the lights not in use in order to save electricity. “*Dame. Dame. Denki takusan arimasu*”<sup>1</sup> he kept repeating, while I interpreted his real meaning.

Another one was when he came

late to the Japan Christian College picnic. He didn’t want them to worry about lunch for him so he said, “It’s okay. I have my *o-benjo*<sup>2</sup> (he meant *o-bento*<sup>3</sup>) right here under my arm!”

Dr. Jarvis was also both post-war Japan’s most prolific and promiscuous missionary. In a good sense. Promiscuous meaning having lots of babies and turning them over to others! What babies?

He started Japan Christian College which was amalgamated from TEAM’s Domei Bible School and appointed Dr. Donald E. Hoke (who married Lila and me and went to heaven just a few months ago at age 87) as president of JCC.

Thinking about coming to Japan, I wrote him many questions. He encouraged me strongly to come. “The door isn’t only open, it’s off the hinges!” he answered.

He and I used a paragraph from General MacArthur to get in and preach the pure gospel in hundreds of high school assemblies. The

paragraph, in effect, said “Japan is turning to democracy. You can never understand democracy without its Bible-based foundation embedded in Christianity. Therefore I give clear orders to spread both all over Japan for Japan’s regeneration. It must be of the Spirit if we are to save the flesh.” All grammar and high school textbooks were censored, and worshipping the emperor was blacked out along with the doctrine *Hakko Ichi*—“all eight corners of the earth under Hirohito.”

Dr. Jarvis got his fellow-China old hand Ed Fisch of JSSU (Japan Sunday School Union) to reprint Moody Press’ picture Bible storybook. Then he appointed Jim Norton to go to all the high schools in Nagano to present the principals with a Bible storybook set to put in their libraries. Jim covered all Nagano’s schools, preaching to the kids outside after school.

When I went with 103 Japanese laymen to Korea as the first post-war learning and apology evangelistic group—sure enough, Jarvis had



**From left to right: Fred Jarvis, Mr. Arnfinn Andaas and Dr. Reese**

already been there and helped start a Christian radio station!

Coming back to Japan, he was also behind the scenes in starting POBC (Pacific-Orient Broadcasting Company) with FEGC (now SEND) missionary Hardy Hayes and TEAMers Art Seely and Loren McCall.

He was a bulldozer with only one speed: straight ahead, direct and more direct. Though he had his Chicago street smarts, he was polite. Remember, all this was without the language, thus depending on translators wherever he went. He also had a bi-lingual radio broadcast.

Dr. Jarvis helped another non-Japanese speaking missionary, Don McAlpine, start the big Morning Glory Church.

Lila remembers the night we had him over for supper. Later in the evening he had her at the typewriter typing a poem he was composing as he went along! His “Crime of the Century” mission article was reprinted many times.

## Revival

Did Japan really have a revival? He was behind starting the Thursday

Prayer Meetings for missionaries at the Tokyo GI Chapel Center that was right in front of the Diet Building. Every Thursday the Tokyo missionaries would gather as Vic Springer, TEAM treasurer, led in prayer from 6:30 to 7:00. When you walked in, you’d find everybody on their knees. At 7:30 it was toast and coffee and testimony time. From 8:00 to 8:30 it was the guest speaker. I rode with Ken McVety in his car from Suginami Ku. We got there in 45 minutes because there were few cars on the road at that time.

This preceded a revival that broke out at TEAM Center language school in Karuizawa and in Tokyo and spread nationwide by Dr. Jarvis and a group they nicknamed “cleansed lepers.” He formed teams to go North and South spreading revival among missionaries. Uninvited, they went and crashed prayer meetings, etc. A team invited themselves to our prayer meeting in Shimizu, Shizuoka. The team gave their testimonies of how God had revived them and then had us all sit in a circle and put a chair in the middle, and one by one we missionaries were asked to come and

kneel in front of that chair and asked to pray for each one’s needs. One missionary said, “I hate Japanese. Their food, language, customs—and I am leaving!” We prayed and he stayed!

One lady said, “I can’t pray aloud in front of everybody.” She did and was blessed. It went around to about 20 people and I was the last. But this time that chair looked like a chopping block. I went grudgingly and experienced deep revival, with tears flowing that I never knew were there.

Dr. Jarvis and I had a part in helping layman Kenichiro Endo start the CBMC (Christian Business Men’s Committee) weekly morning meetings at the Marunouchi near Tokyo Station. They still continue, as well as monthly laymen’s evangelism prayer meetings.

## Evangelism

Dr. Jarvis was never happy just preaching in churches, but pushed for open-air evangelism. He encouraged Russell Walters to get a huge roll-up screen, set it up outside in public parks wherever people would congregate, and show Moody Science films and other Christian films. Again God used another non-Japanese speaking missionary through interpreters to reach thousands on the outside of churches. I worked two weeks with Russell in Hokkaido and we had the hardest time persuading the pastors to leave the church building and get out to where the people were. Instead of 20 inside we had 200 outside.

FEGC’s (now SEND) Chaplain Sweet harnessed the gung-ho Youth For Christ spirit of the GIs who came over to Japan from the Philippines to do the same. As well as holding Saturday night meetings wherever they could, in GI Chapel Centers, broken-windowed high schools, etc., one FEGC missionary, Rollie Reasoner, bartered a box of cigarettes to get a carpenter to put in windows in a

bombed-out school to have a meeting.

This was the day when missionaries and GIs together scrounged for whatever they could find to do evangelism inside and out. It was at one of these meetings in 1950 that the lead bomber at Pearl Harbor—Japanese fighter planes' Mitsuo Fujita—heard the gospel and received a tract written by Jake DeShazer entitled "I Was a Prisoner of the Japanese." He read it in his hotel room and was saved and became an evangelist.

Yes, Kilroy was there, too. Helping Dave Morekan set up a YFC office in downtown Kanda near the used bookstores and universities.

## Vision

Dr. Jarvis was known among interpreters as "Machine Gun Jarvis," speaking so fast and passionately. He was one of the few old China hands who came to Japan and stayed. He said, "Buy land, buy land." We younger missionaries thought we knew more: "Jesus is coming in 1952 and the atom bomb will end the world. Who needs land?" One missionary was offered land for ¥1,000 a tsubo (36 square feet) because the owner didn't want to sell it to a Communist who was willing to pay

¥3,000.

The smartest and richest group was the Southern Baptist mission, who bought land for a church in every prefecture. They scrounged every pastor they could find and gave them a quick indoctrination into Baptist theology.

Jarvis' "buy land" crusade resulted in buying prime real estate near Shibuya Station for ¥3,000 a tsubo and after using it for a Gospel Hall, it was sold to HiBA, where their center still is.

He was also behind the Every Home Crusade, challenging the Canadian Jack McAlister to invest in Japan and then through the Word of Life Press. They covered Japan at least twice.

He started "Jarvis Projects" which made loudspeakers for *dendo*<sup>4</sup> on cars and trucks. Then Jarvis Projects became the New Life League, which he organized outside of TEAM and is now led by Roald Lidal, sending millions of Bibles to China and over 40 other countries.

After TEAM bought a big plot of land in Karuizawa, even though Jarvis was personally opposed to missionary cabins, he spearheaded a project to build plywood cabins for \$800 each,

and about 15 cabins sprouted up on that land.

You name it and Kilroy—I mean Dr. Jarvis—was there. He recently went to heaven and is survived by his faithful wife Clara.

*"Therefore then, since we are surrounded by so great a cloud of witnesses [who have borne testimony to the Truth], let us strip off and throw aside every encumbrance (unnecessary weight) and that sin which so readily (defly and cleverly) clings to and entangles us, and let us run with patient endurance and steady and active persistence the appointed course of the race that is set before us, ... Looking away [from all that will distract] to Jesus, Who is the Leader and the Source of our faith [giving the first incentive for our belief] and is also its Finisher [bringing it to maturity and perfection]. —Heb. 12:1, 2a Amplified Bible*

Yes, just as it says in Hebrews 12:1 and 2 we can be sure "Kilroy is There" too, cheering us on in our soul-winning today!

## Notes

1. "No good, no good. There's a lot of electricity."
2. toilet
3. box lunch
4. evangelism

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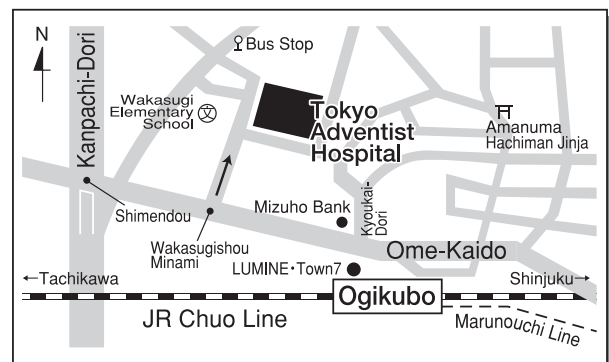
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Yoshinori Aihara (Orthodontics) D. D. S.





Paul Nethercott has been a 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.

## The Centrality of Worship

*When considering evangelism in Japan, the following thoughts by worship missionary Dave Hall are a timely reminder that 1) we need to first be worshipers, and 2) the true heart worship of some of our Japanese brothers and sisters may be quite different from what they've learned to accept in the churches they attend. — Paul*

### 1. Worship is central, missions is not.

We evangelicals have propagated a mind-set in the church and missions that might be best summed up in the adage, “God saved us to save the lost.” The fact is however, that God redeemed us not primarily to *do* something for his glory, but rather to *be* something for his glory. Whatever our roles in this life may be, we need to see them as flowing out of our primary identity before God; that of worshiper. We are all called first and foremost to be worshipers. Mission flows from worship, not vice-versa. John Piper expressed it this way, “Worship is the fuel and the goal of missions.”<sup>1</sup>

### 2. When missions is central, worship is peripheral.

Lack of sound Biblical teaching on both worship and missions on the part of our churches and theological institutions has brought us to a place where we are sending out hundreds of missionaries who have little or no theological and/or practical skill in planning and leading corporate worship, especially in a cross-cultural setting. In addition, most church planting teams have literally no clue about the importance or process of establishing new believers in a lifestyle of worship. When missions is central, worship is not only peripheral corporately, but personally. One missionary admitted he got to a place within two years of being on the field where he was totally burned out. Without a loving, intimate relationship with God experienced and expressed in and through worship, missionaries lack the fuel needed to stick it out.

### 3. When worship is peripheral, the people's ability to worship is terminal.

The resulting tragedy: predominantly Western worship forms in predominantly non-Western cultures. Yes, much of today's music is influenced on a global scale by Western music, especially in the larger cities. And yes, we must recognize that musical and artistic forms are increasingly “mixed.” But, we are still doing far too little to assure that aspects of corporate worship other than the Word (i.e., music, arts, offering, etc.) are in the heart language of the people. This allows people to worship God more freely and without the hindrance of forms that reinforce a “foreign god” stereotype.

### 4. When worship is central, it is in the heart language of the people.

Imagine for a moment walking into church this Sunday and all the music you hear sounds strangely out of tune. You ask your deacon friend what's going on. “The elders decided that all the music from now on would be in a Middle Eastern style, using Middle Eastern instruments.” Why do we offer our new brothers and sisters in Christ around the world a form of worship that we wouldn't endure in our own church for two minutes? Today God is raising up an army of lead worshipers, ethnodoxologists, to go into all the world that lost people might “turn to God from idols to worship the living and true God”<sup>2</sup> and that worshiping churches might be planted among all peoples.

1. John Piper, *Let The Nations Be Glad*, (Grand Rapids: Baker, 1993), 11.

2. 1 Thess. 1:9, author's translation.

The full version of this abridged article first appeared in *Mission Frontiers Magazine*, June 2001. Used by Permission. Dave Hall enjoys living in Budapest, Hungary with his wife, Sarah. Four of their five children still live under the same roof.

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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](mailto:la@omf.or.jp)  
[www.jp.omf.org/langres](http://www.jp.omf.org/langres)

I am privileged to sit under the ministry of a Japanese pastor whose sermons are enriched by the many books he reads. One author I have come to know in this way is Watanabe Kazuko (渡辺 和子), who heads up the governing board of Notre Dame Seishin Gakuen, Okayama.

Watanabe Kazuko was born in 1927 in Hokkaido, graduated from Notre Dame Women's University, joined the Notre Dame Sisterhood and did a doctorate at Boston College University.

In 1936, nine-year-old Kazuko witnessed the murder of her father, General Jotaro Watanabe, in the failed coup d'état known as the February 26 Incident (二・二六事件 *Ni-niroku jiken*). This event was to greatly impact her thinking on the importance of human life.

During her early days as a pupil at a mission school she hated Christianity, but started to read the Bible on the advice of a respected sister. She later became well-known as an educator with a deep faith expressed as much in deeds as in words. She is the author of a number of books published by PHP Kenkyujyo, including:

- あい ゆる 愛することは許されること(1993)
- あい い 愛をこめて生きる(1995)
- め み たいせつ 目に見えないけれど大切なもの(2003)
- あい はげ 愛と励ましの言葉 366 日(2006).

Here are some thoughts from Kazuko's writings that have left an impact on me:

- せいきゅうしょ しんこう りょうしゅうしょ しんこう 請求書の信仰 versus 領収書の信仰

Do I give God more bills than receipts?  
Is my faith more one of demanding than of thanking?

- い 生きている versus 生きていく

Am I "passively living"? Or am I "purposefully living" with an end goal to life?

- 「誰かに、その姿のまま愛されること  
によって、傷があることを恥ずかしいこと  
と思わなくなり…愛されている者は、  
かくて(=こうして)、心を開いてすなお  
になり、同時に、傷つくことを恐れなくなる」。

When you are unconditionally loved and accepted by someone, you are no longer ashamed of your wounds but able to open up your heart without fear of being wounded further.

- じかん つか かた 時間の使い方は、そのままいのちの使い方  
ですから、ぞんざいな時間を使うとぞんざ  
いな人生が残ります。私の時間を私にしか  
使えない時間にする、愛をこめて生き  
ることが大事なのです。

Our use of time is use of life itself. If you are slipshod in your use of time, your whole life will end up the same way. It is important to use time as "the time that only I possess" and to live in love.

- へいわ たにん たたか 平和とは、『他人』と闘うことよりもま  
ず、『自分』—とかく世間の平和の安逸を  
むさぼろうとし、自分の利益を優先させた  
いと願って、守るべき秩序を乱しがちな  
「自分」—と闘って得られるものなので  
す。それは、その人にとって、『十字架』  
となります。

Peace is what comes from struggling with the self that wants to live in the cotton wool that the world thinks of as peace; that puts its own interests first; the self that tends to destroy the order or harmony it should protect. This is "the cross" we bear.

# JEMA ORDER FORM

All items postage paid except where noted

Please note new fax number

QTY

<b>Membership Dues</b>	¥2,000 Single	¥3,000 Couple	_____	_____
<b>Individual Package Plan*</b>	¥5,500 Single	¥6,500 Couple	_____	_____
<b>* Package includes Membership, Japan Harvest &amp; Directory</b>				
<b>Mission Package Plan</b>	¥3,500 in Japan (JEMA Mission Members only)			_____
<b>Japan Harvest 1 yr Sub.</b>	¥2,500 member	¥2,800 non-member	\$25.00 overseas + \$5.00 SAL	_____
<b>JEMA Directory</b>	¥1,500 member	¥2,000 non-member	\$20.00 overseas + \$5.00 SAL	_____
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**If paying by check add ¥450 for Japanese non-Tokyo bank**

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

TOTAL \_\_\_\_\_

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

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

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

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

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*Good Day Good Bread.*

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