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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*

Features

- 12 **JEMA Plenary Session:
Major Change Strengthens Focus** *by Scott Parrish*
- 14 **Hikikomori and Childhood Attachment Trauma** *by Yuichi Hattori*
- 17 **Japanese Reactions to the Presentation on Hikikomori**
- 20 **Evangelism & Technology: JEMA's New Media Bazaar**
- 22 **Podcasting & Videocasting** *by Daniel Beck*
- 23 **Mixi** *by Paul Nethercott*
- 24 **You Tube** *by Louis Lau*
- 25 **Facebook** *by John Gibbs*
- 26 **Of Weddings, Marriage and Happily Never After** *by Andy Meeko*
- 29 **Wedding Follow-Up** *by Doyle Book*
- 30 **To Provoke Reflection, Ask Open-Ended Questions** *by Michael Essenburg*
- 33 **From "MacArthur Missionaries to McDonald Missionaries"**
Japan's Golden Age of Mass Evangelism *by Kenny and Lila Joseph*

Departments

JEMA/JEA

- 5 **President's Pen** *by Dale Little*
- 8 **Letters to the Editor and News Briefs**
- 10 **Prayer Focus** *by Karol Whaley*

Member Care

- 31 **The Importance of Building a RAFT** *by Faith De La Cour*

Modern Tech

- 32 **Switching from Windows to a Mac** *by The Missionary Geek*

Worship & the Arts

- 36 **Graham and Yasuko Fleming: Ministering through the Creative Arts** *by Paul Nethercott*

Language Lab

- 38 **The Year Japanese Lost Faith in Everything** *by Miriam Davis*

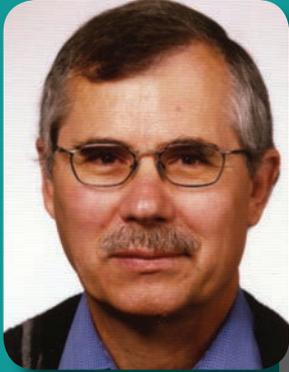
Karuizawa Union Church (since 1906) Karuizawa, Nagano Ken

2008 Summer Conference at Karuizawa Union Church (Sunday August 3rd- Sunday August 10)

Conference title:

“THE COURAGE TO BE WEAK”

(11 Corinthians 12:9)



Rev. David Rose serves with his wife as Asian director for the German Alliance Mission. Former missionary to the Philippines. Born in USA, ministering now in Germany

Schedule: Rev. Rose speaks Sunday, Monday, Tuesday, Thursday, Sunday at 10am and Sunday, Tuesday, Thursday, Friday and Sunday at 7pm.

Children's care (aged 6-12) during above sessions

Other special events during the week are:

- Aug. 3rd Sunday 10am starting 10 sessions
Afternoon Cello Concert by Brendt Bohman
- 4th Monday-Family night 7pm
Youth conference (Mon.- Wed.)
- 5th Tuesday-Testimonies shared, 10 am and 7 pm
- 6th Wednesday-Annual church business meeting
- 7th Thursday-Ladies' Buffet 4:30pm (Mrs. Rose)
- 8th Member Care Seminar 10am (Faith De La Cour)
- 9th Saturday-Men's Breakfast 8am
Outreach concert 7pm (details later)
- 10th Sunday-Closing session 7pm



Karuizawa Union Church Summer Schedule (Sunday, July 27 - Sunday, August 31th)

Sunday Services:

Prayer Service: 10:00 a.m.

Worship Service: 10:30 a.m.

Evening Service: 7:00 p.m.

Sunday School for English and German speaking children ages 4-12.

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 090-1743-8158 or 0569-43-0141 For additional information please contact other committee members: Markus Baertschi, Cindy Cox, Leona Hiebert, Joel Kaufman, Priscilla Kunz, Ray Landis. 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. It is only one hour by the Joetsu Nagano Shinkansen from Tokyo Station.



Dale Little serves in Japan with the Evangelical Free Church of Canada Mission, living in Higashikurumeshi, Tokyo. He is the interim pastor of the English department of Tokyo Musashino Evangelical Free Church, and lectures in theology at Japan Bible Seminary in Tokyo and at Tokyo Christian University in Chiba.

Unity, Liberty and Love

The first sentence of a document I recently read jumped out at me. It was about JEMA. The sentence caught my attention partly because it made an important theological point. But it also attracted my attention because I did not expect a theological statement to appear in the kind of document I was reading. The sentence acted as a catalyst in getting me to think theologically about JEMA. What is the link between theology and JEMA? We could start thinking theologically about JEMA by considering JEMA to be an international cooperative mission enterprise run by the people of God who have come to Japan as evangelical missionaries and run for the people of God in Japan. The emphasis here is on the people of God.

The people of God are those who have experienced God's grace and have responded in obedience and faith. New communities of God's redeemed people—churches—are thus created. These communities provide evidence that God is indeed calling a people for his name from among the nations. The New Testament depicts an eschatological image of God's chosen people as an international community consisting of both Jews and Gentiles.¹ Until that eschatological vision is realized, the Church throughout its history can be

understood as an interim microcosm of that future people of God, selected from among all the peoples of the world in order to worship and serve God. Representing every tribe, tongue, and nation, this eschatological community is culturally variegated. It can be characterized as having at least two characteristics: it is chosen by God and it is internationally diverse.

Regarding God's choice of his people, Newbigin argues that election is for the sake of mission. To be elect in Christ Jesus, and there is no other election, means to be incorporated into his mission to the world, to be the bearer of God's saving purpose for his whole world, to be the sign and the agent and the firstfruit of his blessed kingdom which is for all.² Newbigin desires to emphasize the functional rather than the ontological aspect of election. Particular people and seemingly insignificant communities—churches—have been elected to bear the gospel to other people. They have been elected more for the sake of mission than for their own salvation. God's promises come alive in and through his people. The people of God are the vehicle for God's purpose. This instrumental aspect of the mission of

JEMA Datebook

Event	Date	Time	Place
Fresh Encounter with God Prayer Meeting	May 12	9 A.M.–12 P.M.	Agape Chapel New Osaka Hotel
Eastern Japan Prayer Summit	May 12-15		Okutama Bible Chalet
Western Japan Prayer Summit	May 26-29		VIP Alpine Rose Village
Tokyo Prayer Walk	July 7	10 A.M.–12 P.M.	Sanno Tower
Fall Day of Prayer	September 19	10 A.M.–2 P.M.	TEAM Center
Tokyo Prayer Walk	October 6	10 A.M.–12 P.M.	Diet Building
Japan Language Retreat	November 7–9		KFBC

the people of God finds its source in God's election.

Regarding the international diversity of the people of God, the scope of God's mission from the time of the ancient garden (Genesis) to that of the eschatological city (Revelation) dwarfs our petty differences such as race, nation, denomination and mission organization, requiring that we think together, worship together, do mission together, and educate together across these borders which are ultimately not so significant. Crossing these boundaries for the sake of mission entails learning alongside of and under people different than us. Doing mission internationally implies partnering with missionaries, mission agencies, and churches from other nations so that strategy, finances, leadership, and implementation of the missional task become a joint effort.

This kind of theological focus upon the people of God as chosen for doing mission together across

international boundaries provides a solid base for thinking theologically about JEMA. The first sentence of the document I was reading the other day caught my attention because it encouraged me to think theologically about JEMA. Believe it or not, that document was the JEMA constitution. Here is what the preamble states: Whereas we recognize the unity of the body of Christ and the divine purpose of the Head to call out a people for his name from all nations, and whereas the members of the body of Christ are enjoined to assemble and join themselves together, therefore be it resolved that we constitute ourselves as a cooperative body of evangelicals in Japan. JEMA is here envisioned to be a cooperative community of international evangelical missionaries who are unified and motivated by the theological fact that God is calling out a people for his name from a nation like Japan.

What a wonderful theological

basis for JEMA! As incoming JEMA President I look forward to partnering with all of you whom God has chosen and who come from a variety of nations in order to participate with God in calling forth a people for his name from the nation of Japan.

- 1 Willem VanGemenen, *The Progress of Redemption* (Grand Rapids: Baker, 1988), 398.
- 2 Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids: Eerdmans, 1989), 86-87. For more on Newbigin's concept of election see Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission* (Grand Rapids: Eerdmans, 1978, 1995), 70-73.

WIM

Women in Ministry



Speaker Jane Rubietta

See what you missed at the March 2008 WIM retreats!

March 14
Hokkaido Christian
Women's Fellowship

"Loved her (Jane's) honest, candid to the heart messages."
 "Very encouraging; helping us to examine ourselves and come closer to Jesus."
 "Worship time was sweet with a variety of songs and concentration on the Lord."

Highlights:

"Laughter"
 "Meeting so many warm and wonderful Christian sisters."
 "Not having to cook!"
 "The games!"
 "The fellowship."
 "The goodies."

March 12-14
WIM Retreat
Megumi Chalet
Karuizawa



Mark your calendar for the 2009 events—March 11-14

Prof. Dr. Werner Gitt: Lecture Tour in Japan

by Juergen Boeck

It is really amazing how God has led and is still leading through the preparations for this tour and how many things have fit together. I would like to give Him the honor for all that has happened and will be happening. Thank you all who were and are a part of this event for your input, contacts and various forms of help. Let's hope and pray that God will prepare the hearts and fruit will come out of this tour. As many may still not know about this lecture tour or its current status, I thought it would be beneficial to write this article and provide some basic information.



Professor Dr. Werner Gitt

What is the lecture tour about?

It is a different approach; to make the people think. It is designed to lead people from looking at nature and science to God. It is written that God our Savior, "...wants all men to be saved and to come to a knowledge of the truth" (1 Tim 2:4). If that is what God wants, then He provides the tools required for the task.

The most effective tools are:

- 1) the Bible, and
- 2) the laws of nature.

The main lecture relates to these tools and focuses on the topic "Information." You may think this is about computers, and you are right, but it is far deeper. Many different areas will be covered. In living beings, all processes are information-controlled. In order to tell something about the origin of life / the character of being alive we first have to clarify what information is about. Of great significance is how information arises and the rules that can be applied to it. In contrast to the usual materialistic viewpoint of the world, Professor Gitt distinguishes between materialistic and non-materialistic dimensions. As a consequence, far-reaching conclusions come to light that point toward God as the origin of life and human beings being in the image of God.

The lecture styles will vary—for example, in some universities where no religious lectures are possible, scientific lectures will be held to cause people to think about this world, and as a consequence, about God. In churches, VIP club meetings, and universities where there are no limitations as to what may be shared, the Bible will also be used as a reference at times during the lectures. For the most part, the lectures will be easily understandable.

When this is going to happen?

The evangelistic and scientific tour will take place between May 30 and June 26, 2008.

Where the events will take place?

Currently, the schedule includes lectures in the Hyogo, Kyoto, Nagoya, Yamanashi, Nagano, Tokyo, Tochigi and Hokkaido areas. You may find updated information on lectures toward various target groups at the following blogs:

Universities— <http://profgittuniv.cocolog-nifty.com/blog/>
Churches— <http://profgittchurches.cocolog-nifty.com/blog/>
Other places— <http://profgittpub.cocolog-nifty.com/blog/>

The listed links are to be used to invite people from the public. However, please use the links selectively, so as to give no wrong impression to those you invite.

How can you still help with preparation for the tour and follow-up after the tour?

Come: to the lectures

Invite: friends and neighbors (especially non-Christians!)

Pray: that God will open people's hearts to start thinking in other categories, that they will receive Jesus, and that many will grow further in Jesus.

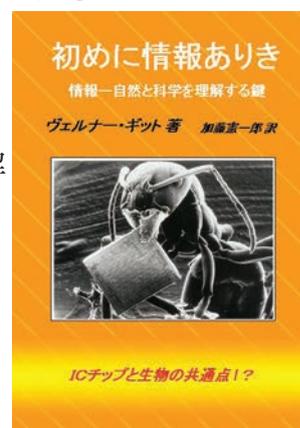
If people attending would like to know more about God, Jesus, the Bible, and true Christianity, your support through building relationships with them and connecting them to your church activities (Bible studies, etc.) would be much appreciated!

Materials and activities accompanying the events:

1) Book— *In the Beginning was Information: The Key to Understanding Nature and Science*

In Japanese: 「初めに情報ありき・情報—自然と科学を理解する鍵」

The book is currently in the final stages of production at Word of Life Press Ministries and is projected to be available before the start of the lecture tour.



2) Evangelistic tract—already available:

“How Can I Get to Heaven?”
「どうしたら天国に行けるの？」

3) Scientific-Biblical tract— in preparation in Japanese:

“Who is the Designer?”
「創造主__とは、誰のこと？」



Contact Information:

For any questions, requests and further proposals regarding the lecture tour, book and tracts, contact JEMA member Juergen Boeck.

E-mail: juergenboeck@gmx.net / phone 045-594-4319

Letters to the Editor

Funerals Revisited (Winter 2007)

[Recently] I really enjoyed the article on funerals (“Passages: Funerals as Bridges for the Gospel” by Peter Clift). I hope he will follow up with answers to the following:

- 1) Do we need to attend both the wake and the funeral?
- 2) Who is expected to attend the cremation?
- 3) How do we communicate our expectations for a Christian funeral to a funeral home director?

I am sure there are others, but I attended a funeral just after reading the article. I have also led two funerals during the past year.

—Ed Smith

I enjoyed Peter Clift’s article on funerals as bridges for the gospel. It would [have been] nice, though, if [there had been] some samples of what he actually does to apply his principles. Even some sample “orders of service.” For example, one of the things I do is to have the coffin and the picture on opposing sides with the pulpit in the middle. That way, the audience is not looking at either, but at me (and through me, to the Lord).

Since graves in Japan are large and visible, the church gravestone makes a statement of who we are as a church and what we believe. We have a cross over the burial vault. The roof of the vault is a different color (red, as opposed to gray for the cross and everything else) and is made to look like an open Bible. On the “pages” are two scriptures—Philippians 3:20, “For our citizenship is in heaven” and John 11:25, “Jesus said to her, ‘I am the resurrection, and the life; He who believes in Me shall live even if he dies.’”

On the front, we have the name of our church with a lily carved in the stone slab. It is very visible, so it actually makes good advertising for our church. Instead of “labor-intensive” evangelism where you have to be the one actually passing out the tracts or having meetings where you have to be there, this is evangelism that can be done when you aren’t even in the vicinity. Of course, this does not take the place of other methods, but I think it is one effective way to show what we believe, especially in this critical area of what happens to someone after they die. And we don’t even have to be there! Actually, an attractive, well-done (and in that sense, costly) gravesite “says it all”!

—Ken Reddington

News Briefs

CAN Attends Screening of *Prince Caspian*

Paul Nethercott—Christians in the Arts Network (CAN) had the opportunity to book a group of nine to a screening of *Prince Caspian*, the second in the series of Narnia films being produced by Disney.

The large theater in Shinjuku was packed with media people, at least six hundred. We only got to see around fifteen minutes of footage, and at least half of it was still in the rough cut stage of editing, so there were blank areas, and other anomalies.

But I was very impressed with what they showed us of *Prince Caspian*. *The Lion, the Witch & the Wardrobe*, (the first film in this series) was rather disappointing to me. Not bad, just not as good as it could have been. So I was pleased to see that this second movie is going to be far better than the first one. Why? There is a lot of action, darker, better acting, a better story, and an

important point for me is that Aslan promises to be a great deal more captivating than he was in the first film.



Prince Caspian will be released in Japan on May 21, 2008.

Mission Member Care Representatives Receive Training

Faith De La Cour—On January 7–11, 2008 five missionaries from Japan participated in the “Building Skills for Member Care with Excellence” conference at Hume Lake, California. The event was sponsored by Link Care Center of Fresno, California. In addition to three North American representatives, Wycliffe Japan sent Akira and Keiko Doi to learn more about developing an effective member care program for Japanese missionaries.



Faith De La Cour (Asian Access), Keiko Doi (Wycliffe Japan) Tim Johnson (TEAM), Larry Spalink (Christian Reformed Japan Mission), Akira Doi (Wycliffe Japan)



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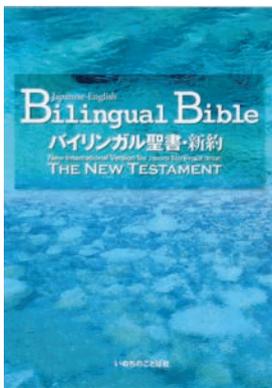
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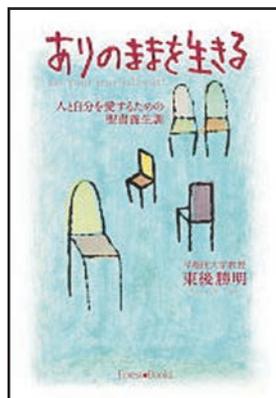
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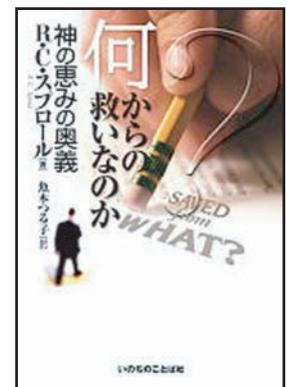
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Karol Whaley lives in Tokyo and serves as the Area Prayer Advocate for the PacRimJO (Japan & Oceania) with the International Mission Board, SBC.

The Prayer Life of Missionary James Fraser *(A Role Model for Us in Japan)*

James Fraser was a pioneer missionary to China in the early 1900's. He went as a single young person from Britain and spent his life among the Lisu people reaching them for Christ. The story of his life and work is recorded in *Mountain Rain*, a biography written by his daughter, and published by OMF in 1982.

How is it that people are still talking about this man a hundred years later? I believe his story is still drawing interest because he lived a lifestyle of sacrifice and commitment to the Lord and to the Lisu people he felt called by God to serve. God brought about a church planting movement among Fraser's unreached people group and the fruit is still around today. Fraser is a role model for us in his passionate and persistent prayer life.

Fraser believed that the greatest need in the advance of God's Kingdom was prayer. He also was convinced that prayer was a necessary part of success. He had two prayer haunts where he would go alone to pray. One was a deserted temple, and the other was a hidden gully on the hillside. There he laid out his burdens before the Lord and waited on His answers. One of his happiest experiences in China was during a special time of Spirit-led revival when those attending spent several hours in prayer together.

Knowing that he needed a strong group of prayer supporters, Fraser asked his mother to start a prayer group with some of his friends. He also asked his class leader at church to pray for God to use him for the salvation of the Lisu. He begged the Lord for entire families to be saved because he didn't want new believers to live in homes where idols were still worshiped by other family members. Fraser also believed in being honest when reporting to his prayer supporters. He wanted them to know the real situation so they could pray with wisdom and insight.

The life of James Fraser is one that will

keep on inspiring others who desire to be on mission with God.

Mountain Rain is required reading for new missionaries in our group coming to Japan. Here is a sample of the feedback we are receiving:

- "Fraser invented a good way to communicate with his prayer partners. This method could be implemented by missionaries today with online mapping. He sent a map of his service areas to his prayer partners. Every time he sent his letter to them, they were able to track the whereabouts of Fraser and they could relate easily to the prayer request."

- "In reflecting on the life and ministry of Fraser I was astounded by his unabated petition for prayer on the behalf of his unreached people group. Fraser felt that his time and energy was always saved by prayer and wasted without it".

- "Fraser felt that it was necessary to share both the good and bad of what was going on so his supporters could pray effectively. He also prayed that his supporters would develop such a burden for the Lisu people that they would be driven to their knees in prayer."

James Fraser is still mentoring and training people today through his legacy. Let's praise the Lord for Fraser—for his commitment to the Lord, for persistence in his work, and for the outstanding example he is to those who have come after him. May we, like Fraser, leave for those who come after us a legacy of passionate prayer for the Japanese, and God will surely leave behind the fruit that remains. (Read the full text of this article at www.jema.org)

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2008 JEMA Plenary Session: Organizational Improvements Approved to Strengthen Focus

By Scott Parrish

During 2007 and at the 2008 Plenary Council meeting, significant progress was made towards implementing the organizational improvements we have been working on since 2005. A major step was the approval at the Plenary meeting of two motions which establish a foundation for carrying out all subsequent improvements in the future. These two motions are:

1. Affirming a new set of operating principles that strengthen JEMA's focus on providing benefits to member missions and missionaries.

2. Approving a dues increase for 2009 and beyond.

The below table shows a brief summary of the progress that has been made since we received the organizational consultants' report in early 2006. The numbered topic headings are the four areas in which the Plenary Council directed the Executive Committee to proceed at the 2006 Plenary Council meeting. The second column lists primary areas of Executive Committee focus, while the third and fourth columns comment on what has been accomplished to date and what the future steps will likely be.



Incoming JEMA President Dale Little receives key to the JEMA office from Ray Leaf

The 2008 JEMA Plenary session saw longtime president Ray Leaf finishing ministry in Japan and preparing to return to the U.S. Dale Little was welcomed as the new JEMA president.

JEMA Progress on Organizational Improvements			
	Focus Area	Accomplished to date	Plans for the future
1. Implement effective membership association management	Deliver services to members	Launch of new JEMA website Editorial and appearance improvements in <i>Japan Harvest</i> Change in policy to deliver free <i>Harvest</i> and <i>Directory</i> to all member missionaries (beginning 2009)	Significant expansion of networking features in the new website Ongoing strengthening of <i>Harvest</i> content Investigation of other types of member benefits to strengthen the networking and resourcing of members
	Encourage membership through structure and pricing of services	New set of operating principles established by 2008 Plenary enable this	Decide implementation details in collaboration with Commissions
	Increase membership	Liaison and Membership Commission now actively working to recruit new members Relationships being built into the Korean and Brazilian missionary communities	Ongoing work by Liaison and Membership Commission and member missions to recruit new members
2. Develop overall strategy for improving communications		Above mentioned changes to <i>Japan Harvest</i> and JEMA website	Explore other areas for improving communications, e.g. improve <i>JEMA News</i> , strengthen communication with JEMA member mission leaders, etc.
3. Shift from management focus to developing strategic initiatives		Many ideas have been discussed	Investigate development of mission leader strategy forums Generate and pursue other ideas
4. Develop a strategy for dealing with the financial challenges	Share financial requirements among all components of JEMA	Adoption of new operating principles that affirm the need to equitably and reasonably contribute to JEMA overhead from Commission operations as well as member dues	Actively manage contributions from Commissions each year
	Identify necessary dues levels	The Plenary Session approved new dues levels to begin in 2009	Any future increases of membership will lower the burden on each member

Missionary Foundations Symposium

Harold Netland, professor of philosophy of religion and intercultural studies at Trinity Evangelical Divinity School, and former missionary to Japan, interacted in an open symposium with some missionaries at Ochanomizu Christian Center on March 6, 2008. Dr. Netland was visiting Japan to make arrangements for a conference on Christology to be held at Tokyo Christian University in the spring of 2010, sponsored by the Carl Henry Center for Theological Understanding (www.henrycenter.org) based at TEDS. His book titled, *Encountering Religious Pluralism: The Challenge to Christian Faith and Mission* (Inter-Varsity, 2001), won a 2002 Christianity Today book award. At OCC, Dr. Netland spoke about recent developments in evangelical theology of religions and then opened the floor for discussion. The session was interesting and helpful for missionaries in Japan who desire to stay informed about academic theological discussions.

Further opportunities for interaction about foundational theological or cultural issues relevant for missionaries in Japan will be made available as can be arranged. For questions, information, or ideas about these occasional symposiums called "Missionary Foundations," contact Dale Little (dclittle@efcmj.net).



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Kanto Area Missionary Computer Q & A Day

Saturday, May 10, 2008

SEND Headquarters, Tokorozawa, Saitama

(directions at www.send.jp)

9:30 a.m. – 4:00 p.m.

Software Demonstrations

Problem Troubleshooting

JEMA website training

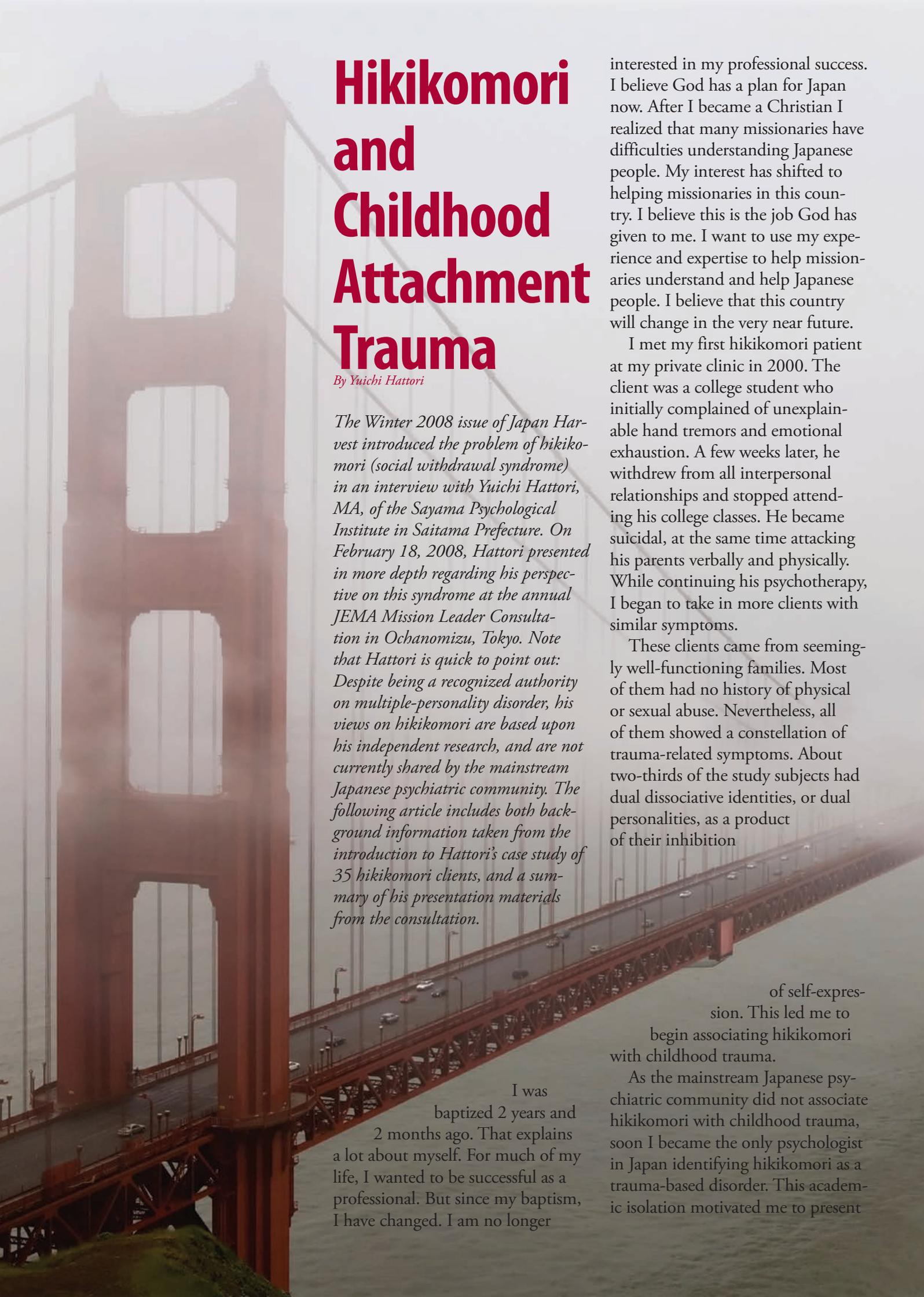
On-site hardware repair



For updates on plans for the day, check www.jema.org



member Christian Camping Intl.



Hikikomori and Childhood Attachment Trauma

By Yuichi Hattori

The Winter 2008 issue of Japan Harvest introduced the problem of hikikomori (social withdrawal syndrome) in an interview with Yuichi Hattori, MA, of the Sayama Psychological Institute in Saitama Prefecture. On February 18, 2008, Hattori presented in more depth regarding his perspective on this syndrome at the annual JEMA Mission Leader Consultation in Ochanomizu, Tokyo. Note that Hattori is quick to point out: Despite being a recognized authority on multiple-personality disorder, his views on hikikomori are based upon his independent research, and are not currently shared by the mainstream Japanese psychiatric community. The following article includes both background information taken from the introduction to Hattori's case study of 35 hikikomori clients, and a summary of his presentation materials from the consultation.

I was baptized 2 years and 2 months ago. That explains a lot about myself. For much of my life, I wanted to be successful as a professional. But since my baptism, I have changed. I am no longer

interested in my professional success. I believe God has a plan for Japan now. After I became a Christian I realized that many missionaries have difficulties understanding Japanese people. My interest has shifted to helping missionaries in this country. I believe this is the job God has given to me. I want to use my experience and expertise to help missionaries understand and help Japanese people. I believe that this country will change in the very near future.

I met my first hikikomori patient at my private clinic in 2000. The client was a college student who initially complained of unexplainable hand tremors and emotional exhaustion. A few weeks later, he withdrew from all interpersonal relationships and stopped attending his college classes. He became suicidal, at the same time attacking his parents verbally and physically. While continuing his psychotherapy, I began to take in more clients with similar symptoms.

These clients came from seemingly well-functioning families. Most of them had no history of physical or sexual abuse. Nevertheless, all of them showed a constellation of trauma-related symptoms. About two-thirds of the study subjects had dual dissociative identities, or dual personalities, as a product of their inhibition

of self-expression. This led me to begin associating hikikomori with childhood trauma.

As the mainstream Japanese psychiatric community did not associate hikikomori with childhood trauma, soon I became the only psychologist in Japan identifying hikikomori as a trauma-based disorder. This academic isolation motivated me to present

my case studies outside Japan. I presented portions of my studies at two international conferences in 2003: at the International Conference on Trauma, Attachment, and Dissociation in Melbourne, Australia, and at the 20th Annual Conference of the International Society for the Study of Dissociation (ISSD) in Chicago, Illinois.

In reviewing the case studies of 85 of my clients, I realized hikikomori is not limited to shut-ins. I started to use the terms “covert hikikomori,” or “functional hikikomori” to identify the syndrome in individuals who seemed to be able to carry on a “regular” daily life in Japanese society, yet were suffering from this disorder at some level. In realizing that hikikomori is both a culture-bound pathology and a trans-generational disorder, I now estimate that more than 60% of Japanese suffer from some form of covert hikikomori.

Following is an outline of the symptoms and clinical features of covert hikikomori, and what I see as its root cause in Japanese society:

The Person with Covert Hikikomori Symptoms

1. Discrepancies between words and behavior.
2. Difficulty changing a behavior or correcting a mistake.
3. A preoccupation with how he or she is viewed by others.
4. A lack of initiative. Difficulty acting on decisions.
5. Co-dependency. Acting in response to the will of others or authority figures.
6. Self-deception. Unconscious distortion of reality, truth, or justice.
7. Compulsive people-pleasing or compliance.
8. Difficulty expressing feelings and thoughts, participating in discussions, asking questions, or saying no.
9. Impaired ability to relate to people and God.

Clinical Features

1. A history of attachment trauma
2. A dual personality system
3. Distrust of people
4. Fear of people (taijinkyofusho)
5. Emotional numbness

I consider the cause of hikikomori to be attachment trauma, a lack of emotional bonding. The Japanese have traditionally placed value upon family prosperity rather than individual happiness. So, many of my clients have not experienced a mother’s intimate gaze. Eye contact is frequently avoided in Japanese families because it is too uncomfortable. A child is often fearful, as her mother doesn’t appear “real.” In fact, fear and distrust of parents is quite common. The attachment trauma that comes from this situation results in the development of a dual personality system. Because a child has no real emotional bond with his/her mother, the child develops a “false self” in order to avoid abandonment.



Following is the process in the development of the dual personality system:

1. The outer self, the mask of a person with hikikomori, suppresses the true self.
2. The true self withdraws from the real world.
3. The true self loses the ability to communicate with people in the real world.

The true self is the personality capable of attachment to people and



God but this dissociation of the true self results in its being confined in an inner space, denied any access to the real world.

Following is the outer self compared to the true self.

The outer self:

- Is polite and pleasant. May be unconsciously manipulative.
- Is preoccupied with how others think of him/her.
- Has impaired ability to relate to people and God.
- Is emotionally numbed.
- Is unable to make major decisions.
- Lacks the ability to change behavior.

The true self:

- Has the ability to attach to people and God.
- Can love and trust.
- Has the ability to make major decisions.
- Has the ability to change behavior.
- May grow spiritually.

Having a dual personality system leads to the clinical symptoms of distrust of people, fear of people, and emotional numbness. So when dealing with a hikikomori, you may unknowingly think that you are sharing mutual trust, enjoying a two-way conversation, and connecting emotionally, while all the time, he or she:



- 1) Does not trust you
- 2) Is fundamentally afraid of you (*taijinkyofusho*), and
- 3) Despite a smiling face, feels nothing on the inside.

These three symptoms emotionally isolate a covert hikikomori. But the situation is not hopeless. A hikikomori is treatable. A hikikomori recovers through a new attachment with an affectionate person. For recovery, the true self must be restored in order to create real attachments. This is because only the true self, the core of the personality system, can truly trust people and God.

Hikikomori and Evangelism

Hikikomori is responsible for a significant amount of ineffective evangelism in Japan. Why?

First of all, because communication is disabled in the person suffering from hikikomori, with the true self being detached from the real world. As a result, missionaries end up talking to only the outer self of these individuals.

Secondly, the projection of a dual personality system. The first illustration above shows how some Japanese see you, the missionary. They



Three Stages of Treatment:

First stage—restoration and attachment of the true self, involving:

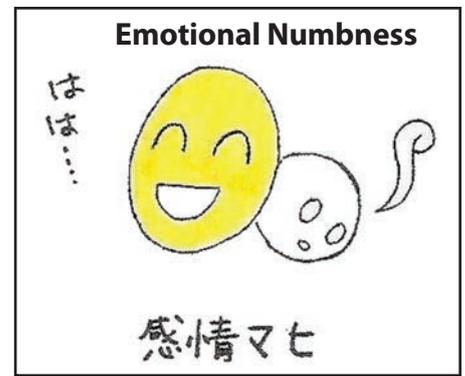
- 1) Individual therapy only.
- 2) A search for suppressed feelings.
- 3) Recovery from emotional numbness.
- 4) Becoming aware of the lack of emotional bonding with parents.
- 5) Attachment to the therapist.
- 6) Partial recovery from fear and distrust of people.
- 7) Coming to a natural acceptance of the therapist's value system.

Second stage —rehabilitation in friendly community, involving:

- 1) Meeting healthy people in a safe place.
- 2) Expressing feelings and thoughts freely there.
- 3) Meeting healthy foreigners, as a role model for freedom of expression.
- 4) Confirmation by the therapist that the client can form intimate relationships outside the counseling room.

Third stage —return to society, involving:

- 1) The client enjoying intimate relationships.
- 2) A single client becoming ready to marry and raise children.
- 3) A parent gaining the ability to truly attach to his/her child.



don't trust you because they see you as having a hidden agenda.

Important Factors in Dealing with the Covert Hikikomori

First, you must identify whether or not the Japanese person is a covert hikikomori.

Secondly, you need to be aware that prolonged, serious contact with a hikikomori could traumatize you. It is possible for co-dependency to result.

Finally, do not blame yourself for the ineffectiveness of evangelism in Japan. It is not your fault. A covert hikikomori has difficulty trusting people and God.

Actual Situations

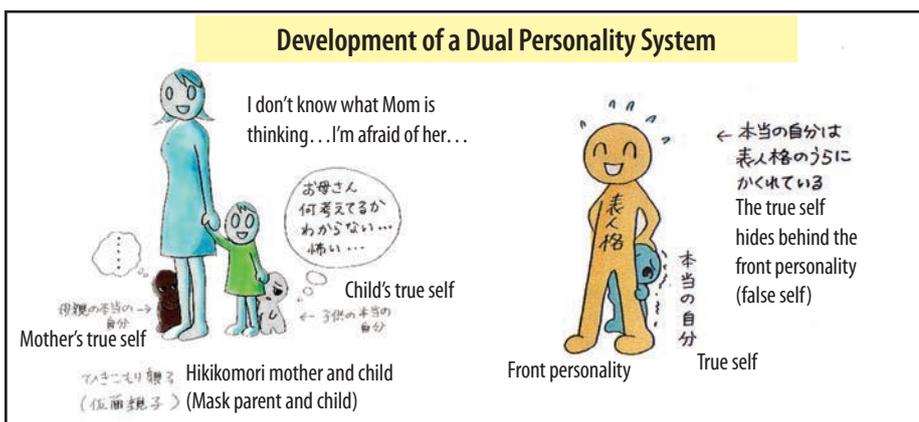
Christian Clients Before and After Treatment

Before recovery, many Christian clients said:

- 1) They wanted to trust God, but couldn't.
- 2) They didn't have a real bond with Jesus.
- 3) They felt that God was punitive, not loving.
- 4) They stopped attending church because of fear and distrust of people.

After recovery, these Christian clients tend to:

- 1) Trust God.
- 2) Truly accept Jesus.
- 3) Love people.
- 4) Understand the Bible better.
- 5) Come back to church gatherings.



Continued on page 18

Japanese Reactions to the Presentation on Hikikomori

Mrs. Mizue Uchida—Author and translator

I wonder if the term “covert hikikomori” is appropriate. It is quite right that we Japanese have a tendency not to show or be able to show what is deep inside our hearts. However, this tendency is not limited to the Japanese or Japanese culture, though inevitably its degree would differ with that of other nationalities. To go further, isn't it right to say that the tendency to hide from God and to put up a barrier against others, is precisely what hikikomori is all about, and it started at the Fall of Man?

Since this lecture was based on psychology, addressed to nonprofessionals in simplified form, and limited by time, it unavoidably lacked the theological viewpoint, such as original sin, the work of the Holy Spirit in salvation, evangelism, and the sovereignty of God. We need further discussion and lectures from a theological viewpoint.

It cannot be denied that your childhood experiences with those close to you, especially your mother, have a lot to do with the formation of your personality and how you live later in life, but is it right to say that the mother/child relationship is the sole reason for hikikomori? Aren't there other complicated factors involved, such as the social factors of stress and lack of hope?

Rev. Kiyoshi Gushiken—JEA, General Secretary

I am in agreement with Mrs. Uchida's concluding remarks. Hikikomori is already a significant problem in Japanese society. With that in mind, hearing from someone grappling with this syndrome on the front lines is indeed significant, and much could be learned

from this meeting. From the discussion that took place following the lecture, there are two points that I would like to mention.

1) Balance between individual and family

The focus, or main cause, of hikikomori was presented as originating in the mother/child relationship. This is a rather strong statement. The significance of mother and child being transparent or truthful to each other was pointed out, and no one would question the importance of that. However, I think pointing out as “mistaken” a value system that places great importance on family in comparison to the individual is a bit controversial. One ought not set respect of individuals against the unity of the family or group, but take the position of preserving a balance between the two. I think that's the Biblical understanding.

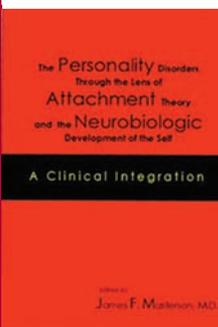
2) Oversimplified criticism of Japanese culture

Always in the background behind this lecture was, I think, the concept of nihonjinron (“theory of the uniqueness of the Japanese”) seen from the perspective of a mental health professional. However, I think the lecturer tended to criticize Japanese culture too easily. It seems that the missionaries in attendance, who have earnestly studied our culture, reacted even more strongly than I to this, because they have learned from actual experience that a negative approach will not bear fruit. While it may be worthwhile to extract and analyze challenges and issues inherent to Japanese culture, I believe that it will be more effective to present ways to overcome these issues through positive approaches, to the extent that it is possible.

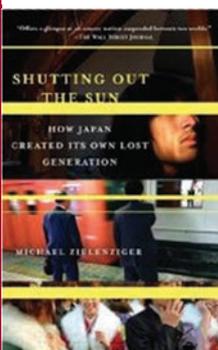
Suggested Reading:

Yuichi Hattori, “A Case Study of 35 Hikikomori Clients,” Unpublished paper, 2005.

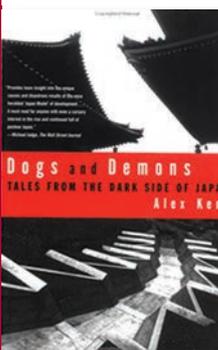
Yuichi Hattori, “Hikikomori and Family Trauma,” Unpublished paper, 2005.



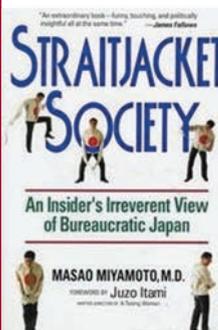
James F. Masterson, *The Personality Disorders Through the Lens of Attachment Theory and the Neurobiologic Development of the Self*, Zeig, Tucker & Theisen, Inc., 2006.



Michael Zielenziger, *Shutting Out the Sun*, Random House, 2006.



Alex Kerr, *Dogs and Demons*, Hill and Wang, 2001.



Masao Miyamoto, *Straight Jacket Society*, Kodansha International, 1994.

Example: International Christian Baptist Church



Pastor Yoshito Ishihara is the founder of ICBC in Gamagori, Aichi Prefecture where a seminar on hikikomori was provided for the church members in 2006. Hikikomori therapy was started at a nearby office and half of the church members were receiving therapy by the end of 2007. Currently, ten clients have achieved success in forming new attachments. As of 2008, small groups are being formed for recovering clients.

What Can Missionaries Do?

1) Learn about hikikomori

Get some of the resources in the reading list that focus on or touch upon hikikomori. Meet recovering hikikomori clients.

2) Help Japanese express feelings in small groups

Create an environment in which Japanese can express their feelings and thoughts freely. Japanese people need a safe place for self-expression. Self-expression may be facilitated by musical activities, such as singing in a Gospel Choir or playing a musical instrument.

3) Help clients in the second stage of treatment

Be available. Recovering clients need to see foreigners, especially Japanese-speaking missionaries, who express their feelings freely.

Since a client may become receptive to faith in Jesus through a new attachment with a therapist, hikikomori therapy can be an effective evangelistic tool.

Between March 2007 and February 2008, the Sayama Psychological Institute gathered information from 85 clients with covert hikikomori. Patients included full-time & part-time workers, housewives, students, and churchgoers.

General symptoms included:

- Attachment trauma (96%)
- Dual personality system (99%)
- Distrust of people (96%)
- Fear of people (97%)
- Emotional numbness (85%)

Parent/child relationships included:

- Suppression of feelings toward parents (97%)
- Distrust of parents (93%)
- Fear of parents (95%)
- Emotional neglect by parents (96%)

Emotional abuse by parents (87%)

Physical abuse by parents (33%)

Those with a history of living with a step-parent (4%)

(With such statistics, it is notable that 96% of the clients were raised by their biological parents.)

High correlations were found between:

Attachment trauma and dual personality system.

Distrust of parents and people in general.

Fear of parents and people in general.

Inhibition of feelings and emotional numbness.

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Frontline Perspectives: Life at SYME

SYME has just completed its first year with 16 full-time resident students. Three new classrooms have just been built making it possible to accept 32 students at the beginning of the next term which begins on May 19. There is also a 10 day 'Jump Start' program for new students just before this. Listen to a few brief interviews with some of the current students.

LADIN JONG-JIN PARK
Umsung, SOUTH KOREA



Q: What were you doing before coming to SYME?

A: I had completed two years of college and had just finished two years of military service.

Q: Why did you come here?

A: I was planning to attend a theological seminary in Korea but needed to improve my English to get into that school.

Q: What was the biggest thing you learned at SYME?

A: Of course, I learned English and discipleship training but at SYME I learned how the Bible connects to my practical, every-day life. I also learned how to apply the Bible for my generation and how to help them be solid in faith, to have a close relationship with God.

Q: What is your next plan?

A: I will either attend seminary in Korea or will go for one year to Word of Life Bible Institute in New York and continue my theological studies in America.

Q: What is your future plan?

A: I want to become a pastor in Korea and to help train the next generation of Korean Christians how to apply the Word of God to their every-day life.

ESTHER NORIKO SAKAMOTO
Yokohama, JAPAN

Q: What did you do before being a student at SYME?

A: I was preparing to return as a midwife, in Afghanistan, but after Korean missionaries were kidnapped and some killed, I was not able to.

Q: Why did you come to SYME?

A: I was looking for a place in Japan to study English and Bible. A pastor recommended SYME to me.



Q: What did you learn at SYME?

A: It is difficult to just choose one. I learned how to relate to and evangelize non-Christians, how to disciple young Christians, and I learned how important and practical the Bible really is.

Q: What do you plan to do next?

A: I plan to attend Bible school in the United States this coming September.

Q: What are your future plans?

A: I really want to use my life to share the gospel in a needy place wherever the Lord opens the door for me.

Q: What would you tell people who are reading Japan Harvest?

A: SYME is discipling the future leaders of Japan ... at a time when many of the current leaders in Japan are quite old ... this type of ministry is very precious and important.

TITUS YUKINORI SAKAGUCHI
Saitama, JAPAN

Q: What did you do before SYME?

A: I had a part-time job and was trying to earn money to attend a Christian University.

Q: Why brought you to this school?

A: I wanted to learn English from Christian teachers. At first I only committed to stay one term but it was so helpful I stayed nine months and completed the program.

Q: How did you change at SYME?

A: I learned how to teach others and how to be a leader in this community with people of different cultures. SYME helped me have confidence and develop leadership skills. I learned how to speak publicly and how to lead teams of students.

Q: What do you plan to do now?

A: I'm not 100% sure but first I want to go and study the Bible. Then I hope to continue at another Christian college majoring in Biblical Counseling.



Q: What do you want to do in the future?

A: I want to learn Biblical Counseling so that in the future I can serve and help people. I want to help both non-Christians and Christians in Japan and to see their lives change.

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Podcasting
& Vidcasting

p. 22

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Evangelism & Technology

JEMA's New Media Bazaar

global meltdown of the worldwide electrical grid (a chilling, but not unthinkable possibility), the church's missionary will increasingly rely upon modern communication technologies in spreading the good news of Jesus Christ.

On the evening of February 18, 2008 at the Ochanomizu Christian Center in downtown Tokyo, members of the JEMA Community in the Kanto area had a chance to either learn a bit more about new technologies they'd already gotten a taste of, or get an introduction to technologies they were only just now hearing about through the JEMA New Media Bazaar.

First, however, a demonstration of the new JEMA website that is under development (www.jema.org) kicked off the evening. Gary Bauman, chairman of JEMA's Communications Commission, gave an overview of how to register on the site and the four possible authorization levels (registered member, author, editor, and publisher).

Gary emphasized the fact that the software JEMA is using has been chosen specifically because these various levels of authorization may be assigned throughout the entire JEMA community for contributing and editing content. He encouraged missions to recommend individuals for authoring so that the JEMA website can serve as a central location for sharing each mission's knowledge and experience for the good of the overall mission effort of reaching the Japanese for Christ.

JEMA members will need to log in to gain full access to the site. Although officially launched in March 2008, it is expected that ongoing development and testing will continue into early 2009, before a regular contribution rhythm is established. JEMA members are encouraged to immediately register and browse the site, if they have not already. (Verification and authorization for full access will in most cases be completed within 24 hours.)

Following the website presentation, attendees had the opportunity to attend two of four 25 minute New Media seminars that were offered. We think you'll find the presenter summaries on the following pages to be quite instructive.

23

p. 24

p. 25





Podcasting & Vidcasting

JEMA NEW MEDIA BAZAAR FEB 2008

What is podcasting?

Podcasting is a distribution method for media-rich content (e.g. audio, video, etc...) via the internet using syndication technology to enable the user to subscribe and automatically receive new content.

In other words, podcasting is a way of making your recordings available for your intended audience so that they can click a button once and then automatically receive future recordings without any further effort on the part of the listener.

How can my ministry benefit from podcasting?

Podcasting can be used to ministries to make their audio and video resources easily available to their target audience. It also makes it easier for the target audience to find the resources because of the use of keywords in title and tags.

Because podcasting uses syndication and subscriptions, content can reach the intended listener very quickly. And because most listeners use earbuds to listen on their mp3 players, podcasting encourages a more intimate, casual style.

What kind of content can I podcast?

Many established media ministries are podcasting existing content from their archives finding new audiences in an economical manner. Other ministries are supplementing their materials with new content that extends and promotes their "main" content.

Ministries are using podcasting to make their sermons and teachings available via podcast. Remember those tape duplicating machines? They're going the way of the mimeograph. Ministries are also using podcasts to make devotional material, teaching material, interviews, and news broadcasts. Missionaries can use podcasts to keep their supporters up to date on the latest gospel victory stories from the front lines without waiting until their quarterly newsletter.

Where can I sample podcasts?

You can find many podcasts in the iTunes Store directory in Apple's iTunes software for Mac or Windows:
<http://www.apple.com/itunes>

You can also check out some of my podcasts from my website:
<http://web.mac.com/danielbeck>

Where can I learn how to podcast?

You can find many good books including:

Podcasting for Dummies by Tee Morris & Eva Terro

Podcast 101 by Jason Van Orden.

Also, I am available for consulting.

About the presenter:

Daniel has been in Japan for over 14 years, the past seven married to his wife Yumiko. He is the chaplain for Mission Aid Christian Fellowship's English Service (meets at OCC, Sundays at 2 PM). He has been podcasting for over one year and is available for podcast consulting. He is also able to provide services for video recording and editing, blog and website consulting.



Daniel Beck

email: danielbeck@mac.com
website: <http://web.mac.com/danielbeck>
phone: 090-2936-7951

introduction to mixi, 2/18/08

What is mixi?

mixi (pronounced MI-KU-SHII) is Japan's largest SNS (Social Networking Site) with over 10 million members. It has a number of important features including:

- ❑ By invitation only, better security than www.myspace.com
- ❑ Blog-type diaries/postings only your invited friends can see
- ❑ Communities – a huge number formed by users, can be “open” or by invitation only.
- ❑ Event planning – invite friends to an event, they can RSVP
- ❑ Media -- users can post photos and videos.

Why would you use mixi?

A large percentage of Japanese youth use mixi, it is a giant “meeting place.”

- ❑ It is where Japanese youth are “hanging out” -- if you want to “connect” with youth in Japan, this is one way to do it.
- ❑ Reinforce established groups and/or form new ones.
- ❑ Keep in touch with your group, say a Bible Study, plan events.
- ❑ Keep in touch with individuals you work with, see what they are doing, thinking about, what they are eating (I know several people who habitually post photos of their meals).
- ❑ Establish and strengthen relationships.
- ❑ Media capabilities are important, many youth are not responding well to a text-based approach.
- ❑ It is low cost – why print and distribute thousands of expensive flyers that get little response when you can use the Internet?

I'm sold, so how can I start using mixi?

- ❑ Mixi is a Japanese site; there is virtually no English.
- ❑ How to use mixi guide (in English): <http://gaijinwomen.com/>
- ❑ Use “rikaichan” a free, dictionary/kanji reading tool “plug in” for Firefox, download at: <http://www.polarcloud.com/rikaichan/>
- ❑ For an invitation to join mixi, ask a Japanese youth you know or contact Paul Nethercott via the contact form on www.japancan.com

Recommended Movie: “Train Man” (電車男 -- Densha Otoko) is a popular Japanese movie telling the true story of a young “geek” who meets a woman on a train, and falls in love with her. This is relevant because the geek’s friends use a SNS to support, encourage, and give advice as he wins the girls heart.

Recommended Book: [The Millennium Matrix](#) by Rex Miller. This book takes a broad, historical, look at the influence of media on how we think and act. It is an excellent source for understanding the monumental changes that we are now experiencing in the “digital era.”

Presented by Paul Nethercott, CAN Director

CAN Site: www.japancan.com

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TARGET GROUPS

- ★General Public: For entertainment or outreach
- ★JP Christians: Encouragement, teachings, training
- ★Church members: News Bulletin, Upcoming events, sermons, etc (use with email list distribution)
- ★Homeside: Recruit workers & make known your ministries.

VIDEO PRODUCTION

- ★Video formats: .WMV, .AVI, .MOV, and .MPG (MPEG4) Resolution:640x480 recommended.
- ★Devices: Camcorders, digital cameras, cell-phones, webcam. iMovie, Windows Movie Maker
- ★Uploading Videos:

1. Click "Upload Videos" in the upper-right-hand corner of any YouTube page.
2. Enter as much information about your video as possible, including Title, Description, Tags, and Category. The more information you include, the easier it is for users to find your video! **List in JP/Eng.**
3. Determine if you want your video set to Public or Private.
4. Click the "Upload a Video" button.
5. In the next window, click the "Browse" button to browse for the video file. Select the file you want to upload.
6. Click the "Upload Video" button.

(Source: Taken From YouTube Help)

PUBLICITY

- ★Tags: List in JP/Eng. Use words that enable your video to pop up when viewers do a search. List as many as possible. Suggestions?:
- ★Embedding Video: Embed videos on your blog and websites
- ★Subscribe: Ask your audience to subscribe videos that are in series or videos that are regularly produced

Challenge: How can my video clips make an impact amongst the 70,000,000 video clips?

EXTRAS

- ★TubeTV: Mac software to download YouTube flash video (flv) to convert to other formats for iPod.
- ★iSquint: video conversion app. convert all kinds of video files to mpeg4 (Mac)
- ★GodTube: Christian Youtube

PRESENTED BY

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Japanese YouTube:
<http://jp.youtube.com>



Video downloader (Firefox Browser):

A Firefox extension that downloads YouTube clips to your computer thru Firebox browser.
http://javimoya.com/blog/youtube_en.php



What is Facebook?

Facebook is a popular “social networking” website that lets you connect with old and new friends in various ways.

**Why should you use Facebook?**

- The 5th most visited website in the United States.
- Over 64 million users
- 85% of all college students in the US use Facebook
- Rapid international growth, including about 125,000 Japanese users

What can you do with Facebook?

- Find people you know in real life, and add them to your Facebook friends list. Friends are the core of Facebook.
- Send your friends messages, see their pictures, see their latest status (a tagline added by them of what’s going on in their life at the moment), see their contact info, and more.
- Add “Applications” to your profile, which let you interface with your friends in numerous ways. Example applications are “Where I’ve been”, which lets you plot all the places you’ve visited in the world. Then, when your friends see your profile, they can look at your map and add comments to it. There’s also a “What I’m Reading” application.
- Your “Wall”: A place where your friends can leave public comments for you that will be shown on your profile. You can respond by leaving comments on their wall.
- Create “Events”. You can create a Facebook version of an invitation to a real-life event. That way people can see all event information and RSVP, (or sign up for snacks, etc) entirely through Facebook.
- Join “Groups”. A group can be about anything under the sun. You can post comments to the group’s public board, send messages to it’s members, and post pictures to it. You can join a group or create your own.
- Join a “Network”. People in the same “network” as you can see your full profile even if they are not your friend. You can also restrict events only to your network. Networks are geographically based, company based, or university based. (i.e. “Japan” network, “Stanford” network, “IBM” network)

Who can you connect with using Facebook?

- Your supporters, your church, your family, anyone you know, or anyone you don’t know but who is connected through common friends of similar interests. Add them as a friend, send them a message, or write on their wall.
- Form or join groups on Facebook for the real life groups and organizations you belong to. For example: your mission, sports club, music group, your high school class, etc.

Japanese on Facebook

- Not a large Japanese population on Facebook: only 125,000 compared to Mixi’s 10,000,000.
- Groups of interest: “Japanese Christian Fellowship Network”, “Japanese Christian Network”, “IMB Tokyo”, “Japan Campus Crusade for Christ”, “Outreach Japan”, among others.
- Facebook is good for connecting with the non-Japanese in your circle. i.e. Your supporters, home church, other missionaries

I’m sold! Now how do I use Facebook?

- 1) Create a profile. Add pictures of yourself, your family, your mission, vacations, or anything else.
- 2) Search for your friends by name using Facebook’s “Search” feature, and add them to your friends list.
- 3) Search for groups that interest you, such as “Missions in Japan”, and join them.
- 4) Add Applications, such as “Daily Bible Verse”, or “Kanji Box” to practice your kanji.
- 5) Login regularly, write on your friends’ wall, send them messages, explore, and become addicted.

Of Weddings, Marriage, and Happily Never After

By Andy Meeko



It all starts out rather cute. It's their big day at the chapel. Dad is stumbling over his own feet, stiff as a board and sweating from the brow, trying to maneuver his escort down the "virgin road" (likely a slight misnomer...). Meanwhile, all the bride and groom can think about is soon having to smooch each other right in front of parents, company bosses, *tatemae* friends, and even the Christian God, no less. (Some resort to a handshake. Once I witnessed a fretting groom who kissed, but missed. He hit the *hanayome* smack on her *hana*. The sanctuary roared. Poor chap turned the same shade as *beni shōga* atop a pile of *yakisoba*.) But to everyone's relief, the pipe organ will bellow its last elaboration, the couple will

depart, humiliated perhaps, and all the men can get to the banquet hall to join the groom in their own shade of *beni shōga*.

It happens week after week, year after year, with couple after couple. In over 1,358 places nationwide, or at least that's the count as of 2007.¹ Four years ago, an article I wrote entitled "Japan Goes Christian!—On Wedding Days At Least" was published in newspapers worldwide. At the time, Recruit's *Zeksy* magazine was reporting around 70% of marriages to be chapel style. Quite phenomenal, considering that as Japan entered the '70s, approximately 80% of weddings were Shinto. I figured things would begin to decline, especially as non-religious weddings continued to gain momentum. But I

was wrong. The trend held fast. In October of 2007, Recruit affirmed again that at least 70% of weddings in Japan are Christian style.²

Evidently the hoopla started about 1975 with a chapel built at Tokyo's Keio Plaza Hotel, and some celebrities setting the mode. Now with perhaps 51,000 chapel weddings a year, or over 4,000 a month,³ such chapel attendance outstrips church attendance on any given weekend. The clergy (or non-clergy as the case may be) are split into two camps over the issue, those cooperating with it and those not, each side touting valid viewpoints. One Tokyo minister went all out in favor, establishing the Christian Bridal Mission with the aim of "sharing the love and the Gospel of Jesus Christ" with as many people as possible through weddings. The company has dispatched 3,000 ministers, musicians, and vocalists throughout the country.⁴ Other ministers glare with disdain.

I'll confess, my initial involvement with chapels was less than noble. Our ministry account was in debt ("Ah hah!" you say.) I know, I know. Well, "sin" though it be, some years after my bout with weddings, we were out of debt—but that's not all. It turns out that through weddings, I had preached on the love of Christ, in person, to one-out-of-ten in my city of a quarter-million—and I hardly had to lift a finger. Pagans build, then pack sanctuaries and beg you to come preach. Sure, everyone didn't flock to church the next Sunday, but the massive seed-planting opportunity awed me. Some actually did get saved. There were spin-off perks besides. One young woman in town had decided she didn't want to be buried in a Buddhist graveyard. She pulled out a phone book and called churches. She bumbled and called the number of St. Catherine's "Church," my wedding chapel. Of all the places she called, the receptionist there gave the "kindest"

answer, not a pastor, but a non-Christian receptionist (gulp!). Long story short, the lady was baptized last fall.

So what to do with all these rogue "Christian" assemblies? I suppose that each minister's conscience must dictate that. For those in favor, check out my state-of-the-art evangelistic wedding DVD "Love Like No Other," published by Japan Campus Crusade and debuting this spring (www.japanccc.org). It's offered to chaplain ministers at far below cost.

What's the brief on marriage today? Numbers were up last year for the first time in five years! But

"Divorce rates in Japan have set records for most of the years since 1965"

people keep marrying later, men at 30 and women at 28.⁵ For Tokyoites it's even more delayed, with men tying the knot at 34 and women at 32!⁶ The "Christmas Cake" paranoia (women passing 25) and "*Toshikoshi Soba*" aversion (men passing 31) seems completely dissipated. But even with all the varied avenues, it's strangely harder these days to meet Mister or Miss Hopefully Right. Many resort to blind dates. Fifteen percent of marriages begin this way, and one wonders how many others meet via the Web.⁷ And what is the motive for marriage? A whopping 88.6 percent are *ren'ai* (love) marriages. (Prewar, some 70 percent of marriages were arranged!⁸)

All that "love"—and yet somewhere along the way something

happens. Japan bemoans more sexless marriages, sex with prostitutes, and sexual dissatisfaction, than just about anywhere. The commonly cited survey by Bayer Pharmaceuticals states that 34% of married couples have not engaged in intercourse with their spouse for one or more years. Almost humorously, the most commonly stated reason for this dearth of sexual activity was simply, "It's too bothersome."⁹ But this is not just a problem of the younger generation. With couples where the man is 55 or older, 73% claim their marriage has no sex at all. And 42% of respondents claimed to have had sex outside of marriage.¹⁰

In a Durex survey, Japan ranked second to last in sexual satisfaction (just above China).¹¹ In a nation where too much stimulation inundates, a whopping 90% of Japanese say their sex lives lack stimulation. And for what it's worth, 38 percent of Japanese masturbate weekly.¹²

All this leads to a myriad of disorders. *Spa!* magazine gets a little carried away in an article estimating that as many as 70% of younger men are unable to achieve coital ejaculation. The article cites a urologist at the Toho University Omori Medical Center, who says, "It's the most common dysfunction I have to deal with among people who come to the clinic."¹³ And marriages turn into strange arrangements. Many who build homes opt for two master bedrooms. Mitsui Homes recently announced 30% of the homes it builds are the double-master type.¹⁴ No wonder, with couples avoiding each other, sleeping separately, thinking of each other as brother and sister, or cruising Kabukicho or Mixi (*ed. note: see article about Mixi on page 25 of this issue*) to spruce up their longings, that the birthrate continues to decline. Now at a national rate of 1.28%, and for Tokyo 0.9%, the crisis is staggering. (See my *Japan Harvest* article "Megatrends" at www.drmeeko.net)

Divorce rates in Japan have set records for most of the years since 1965. According to the Health Ministry, in 2006 the divorce rate had risen 27% in 10 years. And among those married for more than 30 years it had quadrupled.¹⁵ Today, the divorce rate is close to 30%.¹⁶ But there has been a strange phenomenon during the last five years. In the midst of all this marital discontent and dissatisfaction, divorce rates have slowed, even dropped. Interestingly, the decline coincided with the passing of a new law in June 2003, the split-pension law, making it easier for wives to get half of their ex-husband's retirement money. The law actually goes into effect April 2008—a date when most speculators anticipate an “explosion” in the number of divorces.¹⁷

But things are even more complicated. In the next several years millions of post WWII baby boomers hit retirement age.¹⁸ This is the generation that made a notoriously small contribution to home life. Alienated from wives and with an anemically short list of friends (OECD survey: “Japanese men among loneliest in world—16% rarely or never have contact with friends or colleagues outside work.”¹⁹), and having worked long hours amidst a rigid routine, they are a “generation waiting for instructions.” In retirement they will have none. The resulting stress, anger, and confusion at home will likely force suicide and divorce rates to thrust even higher.

Many have neglected the most important things in life. Love. Family. Friendship. Sanity. Tonight at 2:00 AM one-out-of-four people will still be watching TV²⁰, and countless others will be surfing the Net, avoiding the arms of their formerly beloved and a good night's sleep. But all is not grim. Though much attention has been given in the past to *Wakaresaseya*,²¹ *Fukuenya* (patch-up pros) are starting to catch

on. One company, Ladies Himitsu Tanteisha reports 110 contracts in 2005, 430 in 2006, and over 750 in 2007.²²

January 31st is a rather obscure celebration in Japan known as *Aisai no Hi* (Love Wife Day). The tradition began with a legendary noble breaking down in a cabbage patch in Gunma over the death of his beloved wife and shouting her name. This year the little band of wife-lovers who continue to carry the torch set up a stage at the fountain in Hibiya Park. The event was best attended by the mass media. Participants lined up for a chance to stand on stage and shout how much they loved their wife. It was a noble, crazy, and heartwarming event I couldn't pass up. On that freezing evening I joined the brave troop who climbed the stage above an ocean of TV cameras—in the biggest city in the world—and how many turned out to shout? Thirty. (Weeks later, the Tokyo marathon boasted thirty thousand.) That night, a Fuji Television reporter came to my home to cover the family's reaction. I guess my wife, Junko, was tickled, but my kids were horrified. The news was broadcast nationwide, but worst for them was; our neighborhood, their teachers, even friends, saw it!

All this to say—couples in Japan have a long way to go, and there will be a lot of carnage. But God bless the crazies who stand out in a cabbage patch or on a freezing stage and scream for love's sake. God bless them, little band that they be. And God bless every other couple, for that matter.

Notes

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- 2 “Brides Pick Wedding Churches,” *Asahi Newspaper*, 19 January 2008.
- 3 “From Blow-up Dolls to Invisible Fi-

ances,” *Mainichi Daily*, 6 November 2007, (based on 73,973 marriages in 2006 and approximately 70% of these being chapel style).

- 4 “Popularity of Japanese Wedding Chapels”
- 5 “From Blow-up Dolls to Invisible Fiances”
- 6 “Marriage... Monogamy Maybe a Relic,” *Japan Times*, 21 May 2006.
- 7 “Group Blind Dates Could Save Japan,” *Japan Times*, 10 February 2008.
- 8 “Marriage... Monogamy Maybe a Relic”
- 9 *Mainichi Daily*, 23 December 2006.
- 10 “You're Never Too Old to Fall in Love,” *Japan Times*, 27 January 2008, (*Shukan Jitsuwa*, 24-31 January 2008).
- 11 “Modern Japanese Women,” *Mainichi Daily*, 27 January 2008.
- 12 *Mainichi Daily*, 12 October 2007.
- 13 *Mainichi Daily*, 31 January 2008, quoted from *Spa!*, 29 January 2008.
- 14 “Sexless Japan—Really?” 11 December 2006, www.stippy.com.
- 15 “Japan Retired Divorce Rate Soars,” BBC News, 22 February 2006, <http://news.bbc.co.uk>.
- 16 www.divorcerate.org.
- 17 “Dissatisfied Wives Waiting,” *Shukan Post*, 15 September 2007, from *Mainichi Daily*, 9 September 2006.
- 18 “Japan Retired Divorce Rate Soars,” BBC News, 22 February 2006, <http://news.bbc.co.uk>.
- 19 (Organization for Economic Cooperation and Development) Terrie's Take, www.japaninc.com at www.debito.org.
- 20 “Stressed-out Japanese,” *Josesi Seven*, 25 October 2007 from *Mainichi Daily*, 17 October 2007.
- 21 Forced-breakup companies, who for a price ensure divorce papers will be signed.
- 22 “Makeup Artists,” *Weekly Playboy*, December 2007, quoted in *Japan Times*, 9 December 2007, p. 11.

Wedding Follow-up *by Doyle Book*

With the sad state of Japanese marriages that Andy Meeko outlines, one wonders how long the wedding boom, either Shinto or Christian, will last. But last it does! And whether or not a person is comfortable with the continuing popularity of "Christian" wedding ceremonies in Japan (it's been going on for quite awhile—see Japan Harvest articles "Wedding Evangelism in Japan," Summer & Fall 1999, by Doyle Book, and "Bridal Ministries—Bane or Blessing?" Fall 1999, by Tim Cole), Japanese couples will continue to choose this option for some time to come. Probably almost every Japan Harvest reader here is aware of someone who performs weddings in one of the many wedding chapels spread throughout this country.

For those who are involved in wedding ministry, Doyle Book has made the resources he has used over the years available as a free download at: www.nextftp.com/WeddingMinistry/ Book includes both orientation and follow-up materials in addition to the texts of actual services he has performed. Following are some of his comments on follow-up.

The question of concern to many people is, what results can be seen from the effort expended in wedding ministry, including follow-up? While conversions have been reported here and there, such reports seem to be very few. Wedding ministry seems to remain that of helping non-Christians take a first step toward the Savior through a delightful, meaningful experience in a church on their "day we have dreamed of." I insist that wedding evangelism is a crucial ministry precisely because of that one factor! For without that

first contact with the gospel, evangelism cannot take place.

Any effort at follow-up accomplishes several key things: (1) it maintains contact that leads to relationship; and relationship is the most crucial factor in achieving a credible witness to non-Christians; (2) it helps to recall to the minds of the couple and their guests the delight and beauty experienced in church; and (3) it fosters an openness to the idea of going to church again when they are presented with the opportunity.

We recognize that much more should and could be done in follow-up. We have seen that most wedding ministers, although earnestly desiring the final result of evangelism, conversion, are unable to pursue the matter because of severe limits on their time. I personally believe that new churches could be planted from the contacts made through wedding evangelism if missions would see this ministry as a calling and assign a gifted missionary to it.

But encouraging things continue to happen with couples that have been married in the chapel ministry. Some return to church services. Opportunities arise to counsel others and to pray with them, especially at times of difficulty in their marriage relationship. An amazing 40 percent of the couples I have married have responded to my request for a snapshot soon after their wedding. Most of these enclosed lovely letters also, sharing the fact that they and their guests felt deeply moved, even to tears, by the content and atmosphere of the wedding ceremony. I have exchanged letters and couples have called at our home.

Others ministers I have known have been able to continue relation-

ships as well. Surely Neil Verwey's experience is by no means insignificant:

A few weeks ago we felt constrained to make a phone call to a couple that had come on several occasions to our annual get-togethers for married couples. They seem to feel quite close to us and had come to us in the past also for advice on marital problems. When we phoned we felt somewhat puzzled because the wife, while eager to accept our invitation to lunch, seemed on the verge of tears. Little did we know that just at that time they were planning to separate. They had apparently decided to go through divorce proceedings without consulting us. Not knowing any of this, we had been burdened to make contact with them. We were still eating our midday meal with them when they started to open their hearts to us. "It was the most remarkable phone call we ever received in all our lives!" the wife said, and they went on to tell us that our phone call was to them a call from God to make a new start.

Wedding ministry is a participation in the attempt to move people toward a life-changing experience in the gospel. Any effort at follow-up is the extending of an invitation to people to take a step toward the Savior. As one step often leads to two, and two to three, one day, I am firmly convinced, many people will take the final step that brings about a spiritual rebirth and leads them into the Kingdom of the Lord Jesus Christ.

Ask 1 Person 1 Question Today

1. What's God calling you to do?
2. What's your goal?
3. What's going on?
4. How does God see this?
5. How is God using this in your life?
6. How can you achieve your God-given mission?

What will you do?

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Build Relationships • Focus • Work Smart

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A service of Christian Academy in Japan
Empowering Christian leaders and organizations
to close the rhetoric/reality gap

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Want to empower others to reflect? Ask open-ended questions (What's going on?), make inviting statements (Tell me more about...), and listen to the person at least 80% of the time.

To Provoke Reflection, Ask Open-Ended Questions

Want to empower others? Provoke them. Provoke them to reflect.

How does reflection empower? Reflection empowers people to think about ministry direction, make effective decisions about key projects, and deepen learning from books and workshops. Reflection empowers people to increase clarity about a ministry situation, see an issue from a variety of perspectives, and plan effectively.

How can you provoke reflection? You can give suggestions. Suggestions provoke reflection, provided they fit the situation and the person is willing to receive them. I appreciate suggestions I receive, but I must admit that sometimes the suggestions don't fit my situation and sometimes I'm not prepared to receive them. The same holds true for advice. How about you?

Instead of giving suggestions or advice, what can you do? Ask open-ended questions. Why? Three reasons: open-ended questions are more likely to fit the situation, people are more willing to respond to open-ended questions than to suggestions and advice, and answering questions involves reflection.

**Ask, don't suggest.
Ask, don't advise.
Ask—then listen**

So, ask questions like: What's your goal? What's going on? What are your options? What will you do? Ask questions like: What is God calling you to be? If this project were finished, what results would you see? What's the upside and the downside of this situation? If you could accomplish one thing this week, what would it be?

Remember, ask open-ended questions to provoke reflection. Ask, don't tell. Ask, don't suggest. Ask, don't advise. Ask—then listen.

Provoke someone to reflect. Today. To learn more, visit <http://closethegapnow.org>

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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.

The Importance of Building a RAFT

This is the time of year when many people prepare to leave Japan—whether they are missionaries on home assignment or ending their service, or missionary kids returning to their passport country for college. The late Dave Pollock, an authority on third culture kids (TCKs), transitions and internationally mobile families, prepared very helpful transition materials including the following tool to help missionaries and family members leave well.



Imagine building a raft lashing the following four “logs” together before we leave:

- Reconciliation
- Affirmation
- Farewells
- Think Destination

Reconciliation—Any time we face a move from one place to another, it's easy to deal with tensions in relationships by ignoring them. We think, “I won't see these people again, so why bother trying to work out our differences?” When we refuse to resolve our interpersonal conflicts we ignore the whole process of closure and are unable to move on and build the rest of our RAFT. We carry with us the mental baggage of unresolved problems. Old discontentment can interfere with starting new relationships. Reconciliation includes both the need to forgive and be forgiven. How that is done depends on many factors, but we have to be sure we are doing

all we can do to reconcile any broken relationships before leaving.

Affirmation—Acknowledge that each person in our relationships matter. Do things like telling your coworkers how you have enjoyed working with them, sharing with your friends how important their friendship has been, giving notes of appreciation to your neighbors for their kindness, reassuring your parents and siblings of your love and respect and that you aren't leaving them lightly. Part of closure is acknowledging our blessings—both rejoicing in them and properly mourning their passing.

Farewells—Saying goodbye to people, places, pets, and possessions in culturally appropriate ways is important if we don't want to have deep regrets later. We need to schedule time for these farewells during the last few days and weeks. Openly acknowledging this time as a true goodbye is important. If you have children, be sure you schedule time for them to say goodbye to these as well.

Think Destination—Even as we are saying goodbye, we need to be thinking realistically about our destination. Where are we going? What are some positives and negatives we can expect to find once we get there? What are our external support structures and our internal resources for coping with the problems we might find? Who can help us adjust?

There is no way we can avoid the chaos and confusion of the transition process. We can keep in mind that it is normal, and that it will pass if we hang on long enough. Keep this in mind: Leaving right is a key to entering right. By preparing our RAFT we can go through proper closure.

For more materials on the transition process see *Third Culture Kids: The Experience of Growing Up Among Worlds* by David C. Pollock and Ruth E. Van Reken, published by Intercultural Press (available on amazon.com).



*By the Missionary
Geek*

Switching from Windows to a Mac

I don't know why anyone would want to, but it seems that occasionally some misguided person wants to switch from using a Windows PC to a Mac! Actually this was my daughter, and I was totally behind her decision since it meant that I would no longer be her computer support person! I thought I would report her experience of changing over.

The new MacBook laptop my daughter bought is a sleek, nice-looking machine and much lighter than her aging Dell Inspiron. Starting up the computer was no problem, but now we had to get all her data moved over from her Windows machine. There are probably many ways to do this, but we started with an external USB hard drive. I saved all her "My Documents" files to the external drive. Previously I had told Outlook to store the e-mail files in My Documents. This is not the default location, and you should probably do this too. It means that you'll have almost all your data in one place, and makes backing up your computer easier. The process is a little different from Outlook and Outlook Express, but if you Google "changing the location of e-mail files" you'll find instructions.

After we had saved the data, we plugged in the USB hard drive to her new Mac. It came up almost immediately, and we copied all the files over to the Mac equivalent of "My Documents" cleverly named "Documents."

We then installed the newest Mac version of Office (2008). We installed the Home & Student 2008 version. This is a great deal, selling on Amazon for \$129.99. You are allowed to use the software for noncommercial use on up to three home computers. Included are Word, Excel, PowerPoint and Entourage. The equivalent of Outlook in the Windows world, Entourage is a great e-mail, contact management, and calendar program. (Interestingly, the Windows Home & Student version includes Word, Excel, and PowerPoint, but doesn't include Outlook.) The Word and Excel files originally saved in Office for Windows all opened properly, so she was ready to go except for the all-important e-mail files.

That's when it got tricky. Moving your Outlook files into Entourage is not easy! You can purchase utility programs to do this for you,

and I was all set to buy one for about \$25, but when I read the fine print, I read that Japanese e-mails wouldn't transfer properly. BUMMER... After reading quite a bit on the Net about how to do this, I went back to my daughter's Windows machine and installed Thunderbird (a free e-mail program). Thunderbird reads your Outlook files and creates its own data files. Then you copy the Thunderbird files over to the Mac, rename them by changing the file extension, spit over your left shoulder, swing a dead cat over your head, etc., etc. You get the picture—it can be done, but it's not easy. In the end, all her e-mail files were there, as were her address book and calendar.

After using the Mac for a couple of weeks, my daughter says she likes the new computer, especially the way things are done visually; meaning that things like moving files can be done without using Window's File Explorer, etc. She also likes the Mac's photo editing software much better.

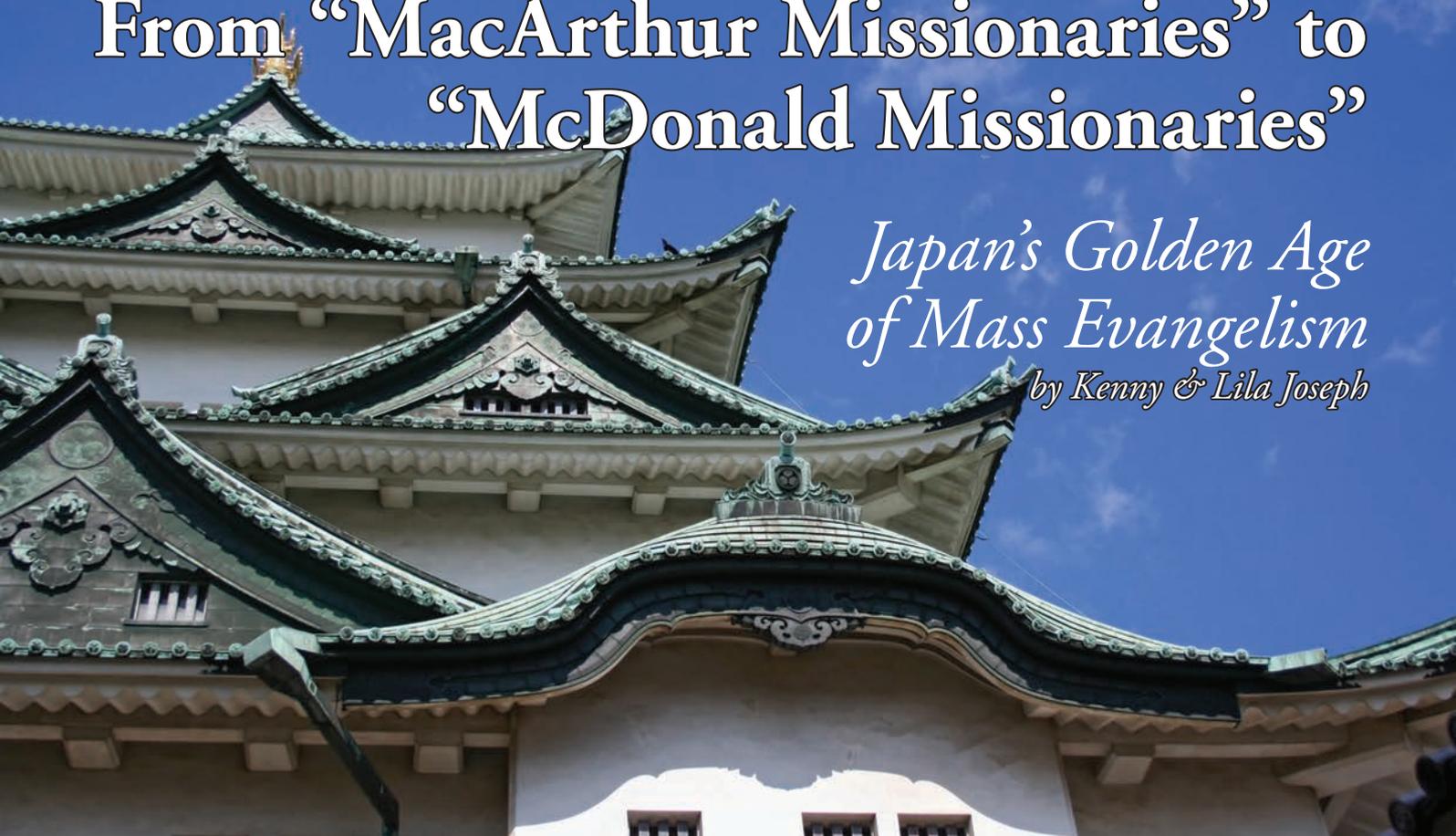
For those who live in the Kanto area, I'd like to invite you to a meeting being planned to help missionaries use their computers more efficiently. This will be an all-day seminar/workshop held at the SEND headquarters in Higashi Tokorozawa (www.send.jp for directions) on May 10th 2008 at 9:30 am. We don't have a good name to describe this event yet, but we'll probably demonstrate some software, show you how to do your everyday computing tasks more easily, give away a couple of door prizes, try to help you troubleshoot your own problems, and maybe even do some on-site hardware repair. We'll be speaking both Mac and Windows, so bring your computer with you, especially if you're having problems, and maybe you'll get some help. Toward the end of the day we'll have a Joomla session. Joomla is free software for building web sites, and is being used to create the new JEMA site. Bring your own lunch, or buy an obento at a local shop. There's no charge, and this might turn into a semi-annual event.

missionarygeek@yahoo.com

From “MacArthur Missionaries” to “McDonald Missionaries”

Japan’s Golden Age of Mass Evangelism

by Kenny & Lila Joseph



*“To plan the future, study the past.”
He who learns not from past mistakes is condemned to repeat them.*

This is the eighth in our *Japan Harvest* series on MacArthur missionaries who blazed the trail for today’s McDonald missionaries. In fact, if you are Generation X, Y, Z or next, you may not know that General Douglas MacArthur, one of America’s greatest Christian generals, saved a completely devastated, defeated Japan, replacing the Emperor from 1945 to 1952 as SCAP (Supreme Commander of Allied Personnel) at his GHQ (General Headquarters) facing the Emperor’s palace across the moat, and called for 10,000 missionaries.

Paving the Way

We all date beginnings to when we “discovered” Japan. We say “post-war Japan” almost as if there was no Japan before and during the war, when faithful Japanese pastors and missionaries paved the way for we who would come later. Of the faith-

ful who labored during the war, we know at least 450 were jailed and many died.

It wasn’t until 700 days after the war, in 1947, that MacArthur let foreign missionaries into a prostrate Japan. The first were Harold Cole, Harold Sims, Tom Hay, Ruby Kyle, Harlan Woodruff and Mark Maxey of the Church of Christ. They were told to bring enough canned food for 5 years. Harold carefully pulled the nails out of the many wooden crates he brought on a ship to build a lean-to on the first shack he rented in Tokyo! Remember that when your wife complains about the air coming in between the windowpanes in your house this winter!

TEAM wisely made us missionaries leave the noisy distractions of Tokyo to concentrate on quiet language study in Karuizawa, with teachers who had to go against every grain to teach foreigners how to preach. Hundreds of GIs would come from the Korean War to Japan on R & R (Rest and Recuperation)

and we missionaries started a Friday night Gospel Hour at the Mampei Hotel to reach those who showed up in Karuizawa. Today, the ACLU* would sue us for bringing religion into the military!

Bibles, Tracts and Decision Cards

Think about the renowned baseball player Ichiro Suzuki today, and then you will realize how famous footballer Glenn Wagner was in the ‘50s as he became head of the PTL (Pocket Testament League) in answer to MacArthur’s call to bring over 10 million Bible portions to Japan. He also brought over Gospel Teams of famous speakers who held nationwide meetings and gave out the famous red PTL Gospels of John. It was a complete program with “What a Friend We Have in Jesus” at the beginning and a decision card to repent and believe and receive Jesus as Savior at the conclusion. Each got a free correspondence course.

The Gideons also answered MacArthur’s call and printed bilingual

New Testaments. They were invited into numerous public school assemblies as well as hotels and prisons for public presentations. The Gideon Women's Auxiliary passed out white Testaments to hospitals and nurses.

Youth For Christ Director Dave Morken invited Billy Graham for a crusade in 1951 and about 37 YFC Gospel team members preached at big rallies. At the YFC headquarters were the Navigator men led by Roy Robertson, Doug Cozart and George Bostrom who took care of the follow-up for the thousands of decision cards which we believe were sincere.

(Nobody took an offering and nobody made a dime. Our dollar brought 360 yen. Some took advantage of the gray market behind the big Yotsuya Catholic church in Tokyo where you could get 406 yen to the dollar. A bowl of noodles was ¥30, a haircut was ¥70 and taxis were ¥60. Post cards were ¥5, letters were ¥10.)

Preaching through Interpreters

Great enthusiasm was raised nationwide to put on a YFC World Congress on Evangelism, bringing together top Japanese and American leaders. Pity the poor interpreters who were almost worked to death because there were so few of them.

To keep us humble, Phil Saint, famous chalk talk artist and PTL preacher (father of Nate Saint who was killed in Ecuador where his grandson is now a missionary) came back to his room after preaching and giving an invitation in Takasaki and noticed that his interpreter wasn't happy. "Praise God for all those 80 decisions,—but why did those four men in black ties walk out in the middle?" Nate asked.

The interpreter sheepishly admitted, "You were way over in Noah's Ark, so I preached my best sermon from Romans 3:23. Those four men were English teachers in a local high school."

Only two of those who came over with YFC learned Japanese. Thirty-five limped home after hitting the language brick wall. Japan YFC dwindled down as HiBA started and founder Kenn Clark learned Japanese. Fifty years later, HiBA still lives on led by SEND MK Paul Suzuki.

Open-Hearted Partnership

TEAM missionary, later treasurer, Vic Springer, was one of the many PTL campaigners who learned Japanese. We were all very open-hearted and loaned missionaries to whatever was going on at this golden mass evangelism time, where in front of all the students they gave that little red book or a Gideon Testament and a strong message that started "We Christians love you and want you to have the strong foundation of God's Word to build a true democracy." Decision cards overflowed.

The Gideons piled up boxes of 50 New Testaments each in front of student assemblies and had them come by and pick up their own Bible with a bow and a smile. Now the ACLU is trying to clean the Bibles out of hotel rooms in America while replacing them with a handy package of condoms, but leaving the Buddhist book in the drawer. Gradually the ACLU's reach has even gotten to Japan where the principals stopped the Gideons assemblies and made them stand outside the schools, and then on to public sidewalks in certain places. Not only schools, but hospitals as well.

Itinerant Evangelism

A YFC leader, Jack Cousin, brought over a fully equipped RV, which I converted into the Japan Gospel Cathedral. Outside the back end was a preaching platform and I learned how to play any song in either E flat or C on my accordion. The accordion was a big draw for seven months while I was on the road with my co-worker. Every

afternoon we preached to children and every night to adults, giving out the PTL Gospel of John after a gospel slide show and sermon, and getting decision slips that were faithfully followed up by the Navigators office.

Then Word of Life Press (WLP), Pacific Broadcasting Association (PBA), the Conservative Baptists and the Brethren were among the 12 different groups trying to keep up with the tons of decision slips flooding in for the free Bible correspondence courses. Every Home Crusade (EHC) by Canadian Jack McAllister came and each free tract had a rip-out decision post card. Their headquarter walls at WLP-EHC were lined with postcards on a huge map of Japan. EHC claims to have reached every home four times. They distributed 180 million tracts and 388,000 Japanese enrolled in Bible correspondence courses. Now there is only one follow-up office willing to take your decision cards—the A.G.'s ICI (Assembly of God's International Christian Institute), faithfully run by Mrs. Nishi.

I stopped using my faithful translator, Takami-san after he wouldn't translate "I don't care if you're President Truman, Joseph Stalin, General MacArthur or the Emperor... if you don't repent and receive Christ and be born again, you will not go to heaven but to hell." By now I had enough Japanese to understand I had never heard him mention "the Emperor" and so I preached on my own. I not only didn't get a yen for preaching, I printed five thousand handbills, sending them on ahead to pastors. The handbills told where and when on the front, and on the back was a gospel tract. One hundred out of a thousand would come to the meeting, and the other 900 got the gospel on the back.

Ad-vangelism

This was also the time of ad-vangelism... advertising the gospel in ads

in the newspapers with a brief message offering a free correspondence course. The Lutheran Hour, Eddie Karnes, Neil Verwey, Harry Swan, I, and others were active with this.

Recently Japan had a “stealth” ad-vangelism campaign. USA’s philanthropist Mark DeMoss (son of Art DeMoss who financed many MacArthur-era YFC campaigns) gave 2 billion yen to have Reiji Oyama’s son, Kenji, promote and distribute one million copies of his gospel book, *Power for Living* on TV, newspaper inserts and in full-page newspaper ads. New Life League stepped in to help print 2 million more and sent out hundreds of boxes of 100 *Power* books to pastors and missionaries, hoping they will get into 2 million unsaved hands.

Actually, Kobe Lutheran missionary Dr. Winther started ad-vangelism back in 1935. He represented powerful Dr. Walter Meier of “Bringing Christ to 90 Nations.” This radio program was translated into Japanese and thousands of decision cards were garnered. Even the liberal Tohohiko Kagawa and E. Stanley Jones copied us and put decision slips on all the seats in their “Kingdom of God Movement for a Million Souls.” Jones asked only to declare, “Jesus is Lord!” One man walked forward in answer to Kagawa’s “Who wants to become a bokushi?” He thought the speaker said “boxer.” So missionary, relax. Even Kagawa had problems with pronunciation.

The conclusion of the MacArthur era evangelism messages were: “Do two things and get two things: acknowledge your sins, repent and believe—receive Christ (shinji ukeireru) and you’ll get assurance of eternal life and forgiveness of all your sins.” “Life is short, death is sure, sin the curse, Christ the cure” was our theme.

Following in Their Steps

Jerry Johnson’s 1951 soul-winning tent teams’ education started in his garage in Shizuoka where I had moved after “Yale Jail.” Ten Gospel Teams—made up of 90% young Japanese—conducted tent meetings every night. The OMS Gospel Crusades did the same and there Pastor Okawa, Charlie Dupree and I spent a month preaching every night, sleeping in my caravan or on the tent benches and eating ¥30 noodles from the street vendor. From that tent to a tea storehouse was built the Holiness church. Now one of Pastor Okawa’s four sons pastors one of the biggest churches in Zama in a new building built with six million yen from a happy convert.

One of the saddest scenes I saw at one of the JEMA leaders’ conferences was when two gray-haired SEND ladies—who came to Japan young, energetic with shiny black hair—were happily recounting their victories in Kamakura and Zushi. One brash young missionary rolled his eyes and blurted out, “Oh brother, more war stories.” I saw their happy faces fall as they went back to eating their spaghetti.

Let’s celebrate the past and walk into the future with heads high. Smart young learn from the experienced old. Many “made in Japan” young missionary sons and daughters are now moving up to the top of the “Dendo Totem Pole,” but they must never forget that they climb up and stand on the shoulders of brave missionaries who came

to Japan in 198 AD from Assyria, and in the following centuries. We follow in their steps.

(To be continued... next, Japan’s Revival)



Kenny and Lila Joseph have spent a combined total of over 100 years in Japan with Youth For Christ, TEAM and REAP. Joseph’s two Missionary Language Handbooks are now in one combined bilingual edition. Also, the trilingual message CD and bilingual illustrated book on Japan’s 1800 years of Christian history entitled “Jizo and Jesus,” now changed to “Japan’s Christian Roots” and “Japan: Country of the Erased Cross” (in Japanese only) are available on the website: www.kennyjoseph.com

(Japan’s 91-year old Evangelist Koji Honda called me twice: “I just read your book Japan’s Jizo and Jesus and I am glad and mad. Glad because you’ve brought together all the un-written history of early Christians in Japan. Mad, because you, an American Assyrian preaching in Japanese as an evangelist in Japan for 50 years knew more about my country than all the history professors in their vaunted universities. Send me 10 more copies to give to my close friends. Thank you.”) Just as I wrote that, Paul Clark said, “Send me 10 more Jizos.” I give them away to key men. Go thou and do likewise.

** (ACLU—American Civil Liberties Union—started by Socialists and Communists under Roger Baldwin. One of their secret goals is to “Remove God and His Son Out of the Public Square.”)*

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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.

Graham and Yasuko Fleming: Ministering through the Creative Arts

Graham is a graduate of the Art Institute of Colorado, and has worked as a designer and freelance illustrator for twelve years. He is a contributor to children's and business magazines, including publications by Focus on the Family. He also creates music and films, see: <http://www.gramskrit.com> Graham lives in Ome (on the western edge of Tokyo), with his wife Yasuko and their two young boys.

Yasuko came to know God through the arts. After high school, Yasuko studied advanced dance and theater in England, where God used a Christian artist and a Japanese pastor to lead her to the Lord. She teaches dance, has roles in professional stage productions, and serves on the worship team at her church.

Together the Flemings lead All Nations (AN), a creative development center, which organizes workshops, concerts, and produces short films, see: <http://allnationsjapan.com>

Q. What inspires you to do art?

Yasuko: When I see people and think about their life story, I feel the sense of their despair and hurts. However, I also see hope and beauty -- I want to create things that give the message of who God is and how beautiful they are in His eyes.

Graham: I have this drive, kind of an "I have to create drive."

Q. Where do you think that comes from?

Ultimately, I think it is an inspiration that comes from God, and that it reflects God's character, the God who creates.

Q. Yasuko, you teach dance classes at your church (Grace Christian Fellowship in Ome). What do you see happening in the hearts of your students?

They find a healthy perspective of God the Creator: that God created us, including our bodies, and he loves us. Some students are not from Christian homes. When we do a show, or a worship dance at church, they feel the work of the Holy Spirit. They understand that God is real, that he is working in them. It is about building relationships—ultimately between them and God.

Q. How do you build relationships with your dance students?

I pray for them. I get to know their families; I am usually good friends with the mothers. I write notes to the moms and when someone is going through a difficult time, I meet with them. I write a newsletter that I send to my students. I write about how God is challenging me and speaking to me in relation to performing arts and to daily life. I do an interview with one of my students—people really like that part. I also have translations of the songs we are dancing to (I use songs with Christian lyrics for all my dance music).

Q. Graham, tell me about your "Perfect Places to Play" series of paintings.

One of my concepts is to take the beauty behind cultures, history and nature, mix it together and make it something fantastical that serves as a window where we can begin to imagine greater possibilities of who God is. When I read the Biblical passages with visions of the throne room, of heaven, it seems much more fantastical, more majestic, than anything we have seen portrayed.

Q. What are your plans for this series?

There will be at least twelve paintings roughly following the four seasons. I plan to do a children's book that takes a journey through the new heaven and new earth.

Q. How are you going to represent that journey?

One concept behind the book is to make it an immersive environment where you can get lost in the pictures, and find your own journey.

Q. Where do you see these paintings going; who will see them?

I am aiming for a worldwide audience, not particularly Christians either; I am intentionally aiming at an Asian demographic.



Photo by Fumio Ochiai





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

The Year Japanese Lost Faith in Everything

Every year on December 12th, the Nihon Kanji Noryoku Kentei Kyokai publishes the results of its poll for the *Kanji of the Year* (今年の漢字), the character that best sums up the year gone past in the opinion of the voters. In 2007 over 90,000 Japanese took part. Of these, shockingly, 18.22% chose 「偽」 (にせ, *fake*) as the 世相漢字 (せそう=sign of the times). The dictionary lists the English explanations for 偽る(いつわる) as “to lie; to cheat; to falsify; to deceive; to pretend”.

<p>(ギ・いつわる・にせ)</p>	意味
	①いつわる。だます。 「偽悪」「偽証」「偽善」
	②にせ。にせもの。 「偽作」「虚偽」「真偽」
	③人のしわざ。作為。



The Kanken webpage (<http://www.kanken.or.jp/kanji/kanji2007/kanji.html>) has the following stark headline at the top of its explanation of the reasons for the choice.

「2007年は、何も信じられなくなった「偽」の年」：
2007-the year of fakes when we learnt we could no longer believe the truth about anything.

In the top 4 kanji listed were also the characters 嘘 (うそ) and 疑う (うたがう) - a *lie* and *to doubt*. Voters' choices reflected food mislabeling scandals, problems over political funds and faulty pension records. The kanji of the year is drawn by a famous calligrapher at Kiyomizu temple and displayed prominently until December 31st in the hope that the ritual will 'cleanse' the signs of the times and bring a happier year to come.

Why pay attention to the Kanji of the Year? The website is fascinating. It lists the top 20 kanji chosen and also the kanji of the year for the past 10 years. A host of other websites also have comments on the kanji of the year so it can be an interesting way to get into a bit of kanji study as well as deepening understanding of contemporary Japanese society.

A talking point for sharing the gospel

But what a talking point too for sharing the gospel! A great lead-in to a sermon or a talk. The 2006 Kanji of the Year was 命(いのち), *life*. I used this on Home Assignment in 2007 as the theme of a presentation introducing the desire of Japanese for better quality of life, the threats to physical and spiritual life in Japan and then how Christians are tackling the task of sharing Jesus, the Way, the Truth and the Life. It is probably too late in 2008 now to use the 2007 kanji of the year but keep an eye out for the 2008 kanji and ways you might use this in Christian ministry.

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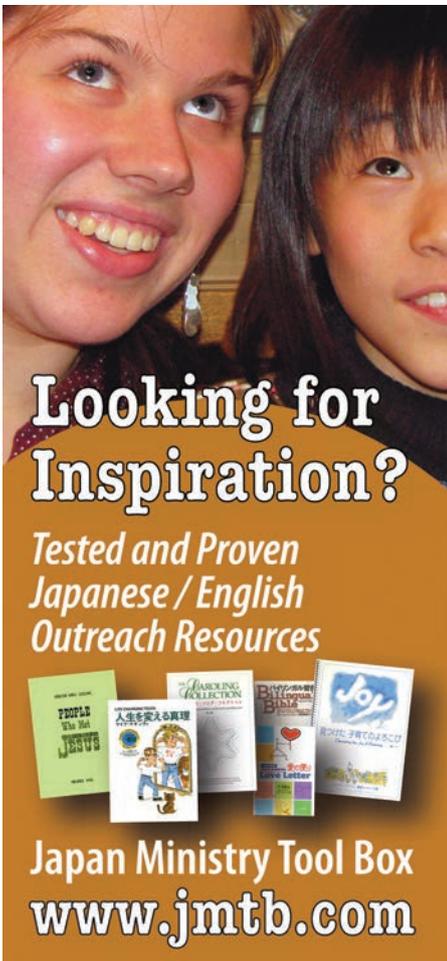
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