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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 **Abide in Me** by Jan B. Hansen PhD
- 14 **A Vision for the Power of God** by Akira Mori
- 18 **Reflections on the Second JEMA Japanese Language Retreat** by Miriam Davis
- 20 **MANGA: A Powerful Evangelism Tool** by Roald Lidal
- 22 **Crying in the Snow** by Wendy Marshall
- 24 **Reproducing Ministries** by Sue Takamoto
- 33 **From "MacArthur Missionaries to McDonald Missionaries"** Christian Laity in Japan Post-War by Kenny and Lila Joseph

Departments

JEMA/JEA

- 5 **President's Pen** by Dale Little
- 7 **Editorial**
- 8 **JEMA News**
- 10 **Prayer Focus** by Karol Whaley

Off the Bookshelf

- 27 **The Out of Bounds Church?** by Peter Thomson

Compassion Ministries

- 28 **Building Cooperative Partnerships** by Jonathon Wilson

Member Care

- 31 **The Value of an Annual Review** by Faith De La Cour

Modern Tech

- 32 **Computers and Home Service** by The Missionary Geek

Worship & the Arts

- 36 **Media You Can Use for Outreach & Training** by Paul Nethercott

Language Lab

- 38 **Studying Japanese... Ideas for Time Constrained People** by Miriam Davis



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Disciple Making and Church Planting

“JEMA exists to network and equip its members to make disciples for Christ.” Thus reads our purpose statement. Do you see the concept of “church” in this purpose statement? Or do you see the idea of making disciples as implying freedom from church and as a marginalization of church?

As a matter of fact, there is a tendency among evangelical missiologists to reduce mission to disciple making, leaving church out of the equation. The “make disciples” command of Mt. 28:19-20 has been given missiological priority in defining what mission is. The syntactical and grammatical priority of “make disciples” has been transformed into missiological priority with the result that the three remaining verbs in these verses are not given much imperatival force. Rather, they are usually assigned instrumentality.¹ Thus the verses are often understood as the Lord’s command to carry out the paradigmatic missional activity of making disciples by means of going, baptizing, and teaching.

This raises the following question about the relationship of Pauline mission to the missiological paradigm of making disciples: “If making disciples is indeed the primary purpose of mission, then how does Paul’s missional work of founding churches align with

that disciple making mission?” The usual answer is that Pauline church founding is missiologically justified by its relation to making disciples, such that the “total missiological phenomenon”² of making disciples ends up marginalizing the Pauline thrust of founding and nurturing churches. In other words, a wedge has been driven, or a gap has been opened, between “making disciples” on the one hand and “church planting and nurturing” on the other.

If you are comfortable with this gap view, then you probably do not see “church” in the purpose statement of JEMA. However, I think a strong Biblical argument can be made for keeping disciple making closely wedded with church, or for closing the gap between disciple making and church.

Take for instance the relationship between Luke and Acts, both written by Luke. The distinctives of Luke’s use of “disciple” in his Gospel show that Luke portrays disciples as being the church. In the Gospel of Luke, disciples are an inclusive group of people broader than the twelve apostles. Disciples are viewed more positively in Luke than in the other

JEMA Datebook

Event	Date	Time	Place
WIM Day of Prayer	January 29	10:00 A.M.–2:00 P.M.	TEAM Center
JEMA Mission Leaders Consultation	February 23	10:00 A.M.	OCC, 8th floor
Plenary Session	February 24	9:00 A.M.–9:00 P.M.	OCC, 8th floor
Missiology Forum	February 25	10:30 A.M.–12:00 P.M.	OCC, KGK 4th floor
Pre & Post Home Assignment Debriefing	April 2	9:00 A.M.–12:00 P.M.	

Gospels. Disciples in Luke are on a journey with Jesus. This understanding of what it means to be a disciple allows Luke to use the idea of disciple as a paradigm for the church. In Acts he further writes about the church. Luke has developed the theme of “disciple” in his Gospel into a foundation for the idea of church in Acts. That dynamic foundation links the disciples of Jesus with the Christians of Acts such that “disciple” can be read forward in time from Luke’s Gospel into Acts, and “church” can be read backward in time from Acts to Luke’s Gospel because to be the church is to be a disciple of Jesus.

This means we should be aware that isolating discipleship from ecclesiology runs the risk of overlooking the Biblical continuity between Luke and Acts. The missional task of discipling is in fact the ecclesiological task of founding and nurturing churches made up of disciples of Jesus. Pauline church founding and nurturing in Acts is not just the best

method for making disciples; it is itself disciple making. We therefore ought to be cautious in driving a wedge between making disciples on the one hand, and church planting and nurturing on the other.

Furthermore, mission ought not be separated from ecclesiology. In other words, mission ought to be careful not marginalize the church. The church is essential to mission because disciples who compose the church are to carry on the mission of Jesus as they journey on the way with him. The mission of the church is to witness to and proclaim the salvation Jesus effected at the cross. There is no mission other than through the agency of believers who are the church. The church is God the Son’s community led into mission. So mission in the Biblical sense centralizes church.

With this in mind, we can see that our JEMA purpose statement that uses the phrase “make disciples,” also points toward the centrality and significance of church for mission.

May JEMA be an encouragement to your disciple making and church planting missionary ministry.

1. E.g. David J. Hesselgrave, *Planting Churches Cross-Culturally: A Guide for Home and Foreign Missions* (Grand Rapids: Baker, 1980), 22-26; William Banks, *In Search of the Great Commission* (Chicago: Moody, 1991), 72-73, 75-78, 80-82, 90; Robert Coleman, *The Master Plan of Discipleship* (Old Tappan, N.J.: Revell, 1987). But note that there are a few evangelical voices which argue that all four of the verbs should retain their imperatival force. See Johannes Verkuyl, “The Biblical Foundation for the Worldwide Mission Mandate,” in *Perspectives on the World Christian Movement: A Reader*, ed. Ralph D. Winter and Steven C. Hawthorne (Pasadena: William Carey, 1981), 48-49; Robert Duncan Culver, *A Greater Commission: A Theology for World Missions* (Chicago: Moody, 1984), 150-53.
2. I have coined this term from anthropological and sociological literature that refers to a “total social phenomenon” as an aspect of society or culture that affects all other aspects.

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Osaka	Feb. 18 - 20	06-6762-3020
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Gary Bauman has served as managing editor of *Japan Harvest* since September 2005. Gary and his wife Barbara have worked in Japan since 1988 with *Asian Access*.

Eats, Shoots & Leaves

A panda walks into a café. He orders a sandwich, eats it, then draws a gun and proceeds to fire it at the other patrons.

‘Why?’ asks the confused, surviving waiter amidst the carnage, as the panda makes towards the exit. The panda produces a badly punctuated wildlife manual and tosses it over his shoulder.

‘Well, I’m a panda,’ he says, at the door. ‘Look it up.’

The waiter turns to the relevant entry in the manual and, sure enough, finds an explanation. ‘Panda. Large black-and-white bear-like mammal, native to China. Eats, shoots and leaves.’

The punch line of this humorous tale provides the title for the *New York Times* best-selling book *Eats, Shoots & Leaves: the Zero Tolerance Approach to Punctuation*, by British author Lynne Truss. Although this example focuses on the importance of comma placement, *Japan Harvest* readers from the USA will note numerous other details in this fable that demonstrate how British punctuation practices may differ from punctuation practices in the USA—as in the reversed use of double and single quotation marks, and comma placement in relation to quotation marks.

Consequently, this story provides a natural entry point for discussing the broader challenges we face in *Japan Harvest* as we try to represent the diversity of cultures and English language heritages represented in the JEMA community.

Seeing as I was not an English major in Bible college (rather, a music major!), when I agreed to serve as managing editor of *Japan Harvest* I had no idea of the breadth of the potential minefield into which I might be walking. Somehow I naively assumed I could just refer to one of the standard accepted American style guides when in doubt about an editing question, and then follow what the style guide specified.

But the further I searched for definitive answers to editing questions, the more elu-

sive they became. After all, JEMA represents English speakers from around the world, with spellings, editing conventions, reading preferences, and even words used for common items differing between the countries represented by our constituency. So style guides, although of some help, have provided no ultimate authority for the editing of *Japan Harvest*—especially when I realized that magazines also develop and establish their own unique style guides with the nature of their target constituencies in mind.

Some of the questions: Should we always capitalize the adjective Biblical (as in style guides for theological publications) or use the lower case, biblical, as is more common practice in general publications?

Should we use the spelling “Savior,” or “Saviour”?

Should we capitalize or not capitalize pronouns referring to God (e.g., 1 Kings 18:39) “The LORD, he is the God” (original KJV), or “The LORD, He is God” (NASB)? (This emotional issue could fill a whole article, so we won’t get into it in this editorial.)

Then there’s the pesky problem mentioned above of period and comma placement in relation to quotation marks. In the United States, style guides specify that periods (and commas) should always be placed within quotation marks:

The preacher said, “Trust in the Lord.”

But style guides in other countries may distinguish between whether the quotation includes the entire sentence or only a portion of it, with the use of single and double quotes sometimes being inverted as well. In Great Britain, the preceding example might be punctuated as follows:

The preacher said, ‘Trust in the Lord’.

And what about items in series? Should we use the serial comma, as in “red, white, and blue”? Or should we leave it out, as in “red, white and blue”?

Continued on page 26

JEMA News

Celebration of the 150th Anniversary of Protestant Ministry in Japan

The year 2009 marks the 150th anniversary of Protestant ministry in Japan. Even though in 1859 Christianity was still officially banned, Protestant missionaries started arriving that year. Events related to the anniversary will be held in various places in Japan throughout the coming 12 months.

The “Executive Committee for Celebrating the 150th Anniversary of Protestant Missions in Japan,” a group representing several major Protestant denominations and the Japan Evangelical Association (JEA), will host a two-day commemorative convention on July 8-9, 2009 at Pacifico Yokohama in Yokohama. The committee is also encouraging churches to commemorate the 150th anniversary during Sunday worship on August 9, 2009, since the first Protestant worship service ever held in Japan took place on August 7, 1859. Some other celebration events are also listed on the committee website at www.protestant150.org/ (Japanese only).

JEA is organizing the 5th Japan Congress on Evangelism on September 21-24, 2009 in Sapporo to explore possibilities of collaboration in evangelism on the occasion of this 150th anniversary.

The Anglican Episcopal Church in Japan plans to hold its 150th anniversary worship service in Tokyo on September 23, 2009, while the United Church of Christ in Japan will organize a commemorative ceremony on November 23, 2009.

Watch for more information regarding each of these events and other commemorative events during the next few months.

A New Base for a Nationwide Ministry for Christ

Announcing the relocation of the headquarters of Sweden Alliance Christ Mission / Word of Life Press Ministries (WLPM) to a new location in Nakano-ku in Tokyo. WLPM has grown to become Japan's largest evangelical multi-media publishing, retailing and distributing ministry with 190 staff members from 50 denominations and 14 Gospel Shop stores nation-wide. It serves churches and endeavors to give the gospel to all in Japan and build up the Body of Christ. It became independent from TEAM in 2003 and is now part the religious juridical person Sweden Alliance Christ Mission (SACM).

WLPM began in Nakano-ku in 1950 at the kitchen table of TEAM missionaries Ken and Olive McVety. In the summer of 1950, the group of TEAM missionaries of the Literature Evangelism Committee published a tract, *The Two Ways*, and a booklet for new believers, *A Few Hints* by Fredrik Franson. October 12 saw the publication of the first book, *The Only Way* by Oswald J. Smith, under the name of Word of Life Press. In one year 13 book titles were published.

From 1951 to 1965 the growing ministry of WLPM was headquartered in Eifuku-cho. In 1965 a three-story headquarters building was built in Shinanomachi, Shinjuku-ku, and a fourth story added later. In December 2008, SACM/WLPM headquarters moved to a new location south of JR Nakano station on Okubo Dori near Nakano ZERO Hall and Momijiyama Park. The first day of work in the new location will be January 5, 2009.

The move will not affect the Warehouse and Marketing division, which will continue in Fuchu City in western Tokyo, and the Periodicals division, which will remain in Ochanomizu.

Dedication and open house for the Nakano building, called the Word Building, will take place on March 30, 2009. New contact information is as follows:

Word of Life Press Ministries
2-1-5 Nakano, Nakano-ku
Tokyo 164-0001 JAPAN
Tel: 03-5341-6911
FAX: 03-5341-6912

English Tel: 03-5341-6917
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Letters to the editor may be addressed to the JEMA office or by e-mail to editor@jema.org (preferred). They will be edited for length and clarity. Write today! We want to hear from you.



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Karol Whaley works in Tokyo with her husband who serves as Strategy Associate for PacRim JO.

From Generation to Generation

When you read the title of this article, what comes to mind? A generation can mean different things to different people... the times, an age or perhaps an era. I've changed from the young wife and mother I was in 1984, who arrived in Japan with my husband and two young children to begin our missionary career. I'm older (and hopefully wiser), my hair has turned white, and our two children (now 29 and 30) are married and with families and ministries of their own. And now, after 25 years of missionary work, we are retiring, ready to pass the baton to the newer generation of missionaries who are flooding in to this spiritual needy land. They are the generation that can reach the younger Japanese... a group very different from their parents and grandparents who have been our ministry focus through the years.

As part of God's great plan to bring the Japanese unto himself, countless evangelical missionaries have shared the good news of salvation in Japan throughout the generations. From decade to decade, some church traditions have come and gone, with new ones to replace them. But the one thing that stays the same from generation to generation is God's Word! Scripture reminds us that Jesus Christ is the same yesterday, today, and forever. So, it is good to embrace the future, knowing that God's plan continues with each and every generation—just as God said when he made the promise of the rainbow in Genesis 9:11-13: "...This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come..." (TNIV)

Another thing that will never change is the importance of prayer to all generations. Prayer releases God's power on earth to accomplish his purposes. Through a life of prayer we can know God's heartbeat for

the nations. God longs for the peoples of the world to worship him only, the great I AM. Exodus 3:15 tells us, "This is my name forever, [the LORD] the name by which I am to be remembered from generation to generation." (NIV) In order for the next generation in Japan to know the name, character, and work of the LORD, here are five prayer requests we can lift up daily.

Pray that this new generation of believers will....

1) Have their own fresh encounter with Almighty God.

2) Speak boldly of what Christ has done, not only in Japan, but throughout the world.

3) Continue to train others to be faithful followers of Christ and lay leaders in the church, for the exponential growth of his Kingdom.

4) Pray that God's endless resources will be made available for his purposes in Japan as all believers recognize and know that their dependence is on the LORD their God.

5) Live with the urgency that Christ's return can come any moment.

While I still love to tell the stories of the "old days" in Japan when we were involved in church planting in Hokkaido (what wonderful years those were), I also love to talk about the new things God has been doing lately throughout Japan and to dream about what he is going to do in the future.

God will not forsake the work among his people in Japan until the work of the LORD is finished. From generation to generation he will continue to draw Japanese unto himself and call laborers into the fields, which are ripe unto harvest. I believe that one day there will be millions of Japanese at God's heavenly banqueting table, praising him and saying, "Salvation belongs to our God, who sits on the throne, and to the Lamb." See you there!

Called to be Sent for Service: One Mission, Three Ministries

Masanori Kurasawa, President,
Tokyo Christian University

God the Father's mission for sending the Lord Jesus into the world was to reveal God's Kingdom and its blessings through words and actions. "Teaching in their synagogues," "proclaiming the gospel of the kingdom," and "healing every disease and every affliction" were the three primary earthly ministries for accomplishing that mission (Matt 9:35). The Lord

Jesus has entrusted his mission to the church, and he has commissioned the church to carry out these three ministries.

Jesus commands his disciples: "The harvest is plentiful, but the laborers are few; therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest" (Matt 9:37-38). The Lord Jesus seeks laborers to take up the ministries of proclaiming the gospel of God's Kingdom, educating others how to live lives in accordance with the gospel, and doing works of love to share the blessings of the gospel.

Tokyo Christian University is responding to these three challenges. We desire to serve the church by sending out laborers who have received training in:

Theological Studies—for raising up ministers and evangelists



International Christian Studies—for partnering with the world's suffering, such as those living in abject poverty, and

Christian Social Work Studies—for caring for the elderly and disabled.

Pray with us that God will raise up a new generation of laborers, and send many to TCU to train for participation in God's Kingdom-building mission.



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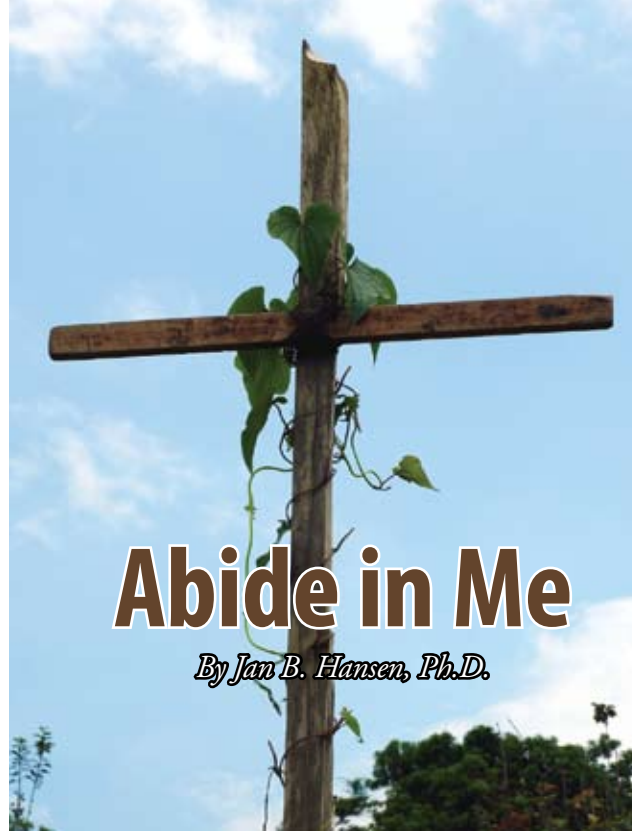
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Can you imagine it? Mikans hanging in the air off of tiny twigs with no tree trunk? Or *Hakuto* peaches appearing before your eyes connected to little sticks hanging in the sky with the tree trunk and roots nowhere in sight? How about *Kyoho* grapes appearing in the air as you walk to your routine daily tasks? It makes no sense. We all know that fruit will grow only if there is a trunk or a vine firmly established, and with branches fixed solidly into that trunk or vine. Only then can the vine and the branches bear the fruit that serves to nourish humankind.

It's the same way with the fruit of God. Unless we, as branches, are firmly fixed and abiding in Christ—the Vine—we cannot drum up that life-giving sap for our lives and work. It is not possible to bear fruit. Jesus said, *“Apart from me you can do nothing”* (John 15:5). Our impact on the lives of others, our efforts at school, church, in our missions and in the places we live are nothing unless we are living in surrender to the moment-by-moment, life-giving sap that comes from the Vine. Jesus said, *“As the branch cannot bear fruit of itself unless it abides in the vine, neither can you, unless you abide in me”* (John 15:4).

And yet if you are like me, you find yourself continuing to strive and bear effort upon the work we believe we are responsible for. There is so much to do! So many people and so many deep, deep needs. Sometimes when I look out at my world I see such a dry and brittle culture. People trying so hard to juggle their lives, keep everyone happy, attend all the meetings, answer all the e-mail and phone calls; raise kids, organize classrooms and school projects, attend church services, go on mission trips, take fam-



ily trips, keep up with friends and family in their area, keep up with friends and family in other parts of the world—all the while trying to be understood in a fast-paced culture that focuses on so many things other than God.

When will there be time to abide? Abiding seems so far away when there is so much to do. And so instead of living in surrender and abiding in Christ, we continue to check things off of our “to-do” list. Do you see this too?

Living in close and constant connection is the very thing God has asked us to do. Note that he didn't say: “Please show you love me by over-scheduling your life and working yourself to a nub.” No, he said, “Abide in me.” It's as if Christ is in a cozy room and has invited me in to chat and commune and be together. His eyes are welcoming and excited to see me. He kindly smiles and motions to me with his hand inviting me to join him. But for some reason I stay in the doorway looking in, thinking of all the things on my agenda that day. What am I waiting for? Why do I continue to choose so much activity of the world instead of simply spending time in communion with him? Do you ever do this too?

Andrew Murray was born in South Africa in 1828 and spent many years there as a missionary. He wrote many devotional books to guide Christian living, one of which is entitled *Abiding in Christ*. Listen to what Murray had to say about Christ's invitation in chapter one of this devotional:

He has prepared you for an abiding dwelling with Himself, where your whole life and every moment of it might be spent and where the work of your daily life might be done as you enjoy unbroken communion with Him... Notice that He did not say “Come to Me and abide with Me” but “Abide in Me.”

The relationship was not only to be unbroken but also intimate and complete. He opened His arms to press you to Himself; He opened His heart to welcome you there; He opened up all His divine fullness of life and love and offered to take you into its fellowship, to make you wholly one with Him. There was depth of meaning you have not yet realized in His words, “Abide in Me.”

Friends, how can we turn down our Savior's invitation? Please join me as together we seek a deeper place with Christ, our first love. Come, **abide in him**. Say “yes” and allow him—the Vine—to provide the root and the word that holds us fast. Accept his invitation to abide and feel the life-giving sap and strength of his spirit move through us to help us bear fruit that only he can provide. Commune with Christ as he nourishes his children and the world he so loved, with the fruit that only he can provide.

Jesus said, *“Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, neither can you, unless you abide in Me”*—John 15:4 (NKJK)

WIM

Women in Ministry

2009

Equipping, Enhancing and Encouraging

Days of Prayer:

Thursday, January 29

Tuesday, September 29

Team Center, Mitaka 10:00 - 2:00

Check for details at www.jema.org

*JOHN 15:3
"I am the vine,
you are the
branches"*



SPRING RETREAT

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OMF Hokkaido Ctr.

Sat. March 14

Contact: Mary Alexander 011-788-7594

Registration at:
hcwfconference@yahoo.com

Annual Retreat with Dr. Jan Hansen

Megumi Chalet, Karuizawa
Wed. - Friday March 11-13

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Jan comes from Minnesota, and
is the wife of Steve and mother of
2 grown boys. Jan is active in a
wide variety of ministries,



including counseling, retreat
ministries, World Relief, and
Alpha ministries. Dr. Hansen
is presently Assistant Professor
of Teacher Education at the
University of St. Thomas. Jan
brings together her expertise in
teaching and psychology, with
a passion for wholeness
centered in emotional and
spiritual health. We pray God
will speak to you through Jan
to encourage and inspire you.

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A Vision for the Power of God

By Akira Mori

Adapted from a message at the Japan Church Planting Institute (CPI) National Conference on November 7, 2007 at Fuji Hakone Land Hotel in Shizuoka, Japan.

I am a missionary from Norway, but I was born and raised in Japan. I am Japanese. And as a Japanese, I would like to express my respect, honor and gratitude to all non-Japanese who toil and labor in Japan, sharing the gospel of our Lord.

Much has been said already about the power of the Kingdom of God. At CPI conferences and seminars, the emphasis is very much on the power of God. We emphasize the power of God because in ourselves we are weak. Only God can save. No matter how much we pray, we do not have the power to save anyone and see God change them. And as we can tell daily from watching or hearing the news, Japan must change. The transformation of Japan is a pressing need. Politics has hit a brick wall. Education has hit a brick

wall. Families are broken and most Japanese live without knowing the true purpose of life. To me, it seems that almost everyone is feeling a sense of despair while at the same time desperately trying to cover it up. But none of us have the power to change Japan. CPI cannot change Japan. Neither can missionaries, pastors, nor churches. Only the power of God can transform Japan.

The Gospel and the Power of God

The power of God is spoken of many times in Scripture. In chapter one of 1 Corinthians we read:

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: "I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate." Where is the wise man? Where is the scholar? Where is the philosopher of this age? Has not God made foolish the wisdom of the world? For since in the wisdom of God

the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe. Jews demand miraculous signs and Greeks look for wisdom, but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than man's wisdom, and the weakness of God is stronger than man's strength.

—1 Corinthians 1:18-25 (NIV)

At CPI we place great emphasis on the gospel. The gospel is the power of God. However, how are we understanding that gospel? Are we confusing the gospel with something else? When we speak about the gospel as the power of God, do we perhaps have the presumption that the words we speak are the gospel? The Bible says the gospel is the power of God. The gospel is not in our understanding, our explana-

tions, not even our words when we are preaching. Indeed, the Bible says that our preaching is “foolishness.” The gospel is not foolishness—but preaching is. Our words, the message of the Cross, might be foolishness to those who are perishing, and yet the Word itself is not foolishness but is the power of God.

In verse 24, we see that Christ is the Power of God. We have this Word, the Word of the Bible, in our hands. Christ himself is the Power of God. Christ himself is the Gospel. Psalm 62:11 declares that power belongs to God. And in 1 Corinthians 4:20 we read: For the kingdom of God is not in word, but in power. I believe all of us are gathered here because we have the desire that the name of Jesus be exalted, Jesus be believed and be praised and be filling the Church in Japan. That can only happen by the power of God.

What do we need for the power of God to work? We now turn again to I Corinthians 1:24. There it says that Christ is the power of God and the wisdom of God to those whom God has called. To us, Christ is the power of God. The power of Christ, Christ himself, will be revealed in us and through us. Therefore, when we say that the power of God will transform Japan, it means that we will be instrumental. We cannot change Japan, but God, through us, will change Japan. So God is going to transform Japan through every Christian, through every missionary, through every pastor, through every church—and yes, through CPI.

In the past two to three years, I have seen more and more that the so-called “Transformation,” which I would rather call “The Visitation,” has already begun. I believe the Church of Japan is standing in hope. Young Christians of Japan deeply love Jesus and are moving ahead for Jesus with power and energy. They don’t consider their lives to be wasted in doing so. And they don’t think that the denominational or

organizational differences that exist are obstacles. There are hundreds of young Christians who are convinced they have been chosen by God to

We emphasize
the power
of God
because
in ourselves
we are weak.

bring about revival in Japan. They are convinced that they need each other and need to hold hands and work together to accomplish revival. And they desire that older Christians teach them and help them. Such young people are being raised up by God in Japan today.

Miracles and the Power of God

We all know that God has power. God created the world with his Word. The very spot where we are sitting right now is moving at a speed of 1300 kilometers per hour as the earth rotates, but we sit perfectly at rest. The miracle of God’s power upholds everything and keeps all things in order.

In many different places of this country, miracles of God’s power have been displayed. When I first heard about dead people coming to life or great miracles taking place in an ecological environment, I didn’t believe. However, seeing such things several times up close in different places, I also have come to believe.

It is also a miracle to see this many people gathered in this place with hearts moved by God and a desire to see Japan transformed. This is not a coincidence, nor is it a result of human effort. This is something God has brought about. This is an expression of the mind of God. Even if we don’t see a dead person raised back to life or a cancer patient miraculously healed right in front of our eyes, it is without doubt a demonstration of the power of God that you and I have been changed by faith in the Lord Jesus.

On a personal level, it is a miracle that for more than 20 years I have been married to a beautiful Norwegian woman and have three wonderful children. Let me share a little bit about this miracle of God’s power in my life.

Christians and the Power of God

I am a person with many weaknesses. I was from a broken home. My parents divorced and I was raised by my great grandmother. As I was growing up, I really could not love anyone, nor could I believe or receive people’s love. I was always afraid. I was always tense whenever I was around people. When I went to bed, totally exhausted after another day of tension, that tension would release and I would be soaked with sweat all night long. As I stand here before you, in my old life I would have been drenched with sweat and trembling with fear. But that I am not is a demonstration of the power of God in my life. God has transformed me. By God’s power and by his love, I have been enabled to rejoice in people. Before, I hated smiling. That’s because someone once said, “When you smile, your eyes disappear.” I didn’t want to be thought of that way. I wanted people to think I was “cool.” So I resolved never to smile. But when I realized that the love of God had been poured out on me, such things didn’t matter any more.

Love

God's power acts through love. Human power is used often to break others down and display itself, but God's power shows love, wrapping and healing people. Surely God's desire is not that people try to change themselves by their own effort and discipline, but that they be transformed by the power of God before they know it. The people of Japan need such power from God today.

Suppose CPI manages to get 50,000 churches planted in Japan. But if the power of God is not working within them, what does it matter? Obviously, without a mighty working of God's power we will not get 50,000 churches planted—so how can we experience the reality of the power of God in our lives more fully?

Weakness

According to the Bible, one of the conditions is our weakness. The great apostle Paul pleaded with God three times to remove his thorn in the flesh. But God's amazing answer was, "My grace is sufficient for you..." He then went on to say, "...because my power is perfected in weakness." We have gathered here with various thoughts, various feelings and various experiences. As has been mentioned, the number one rule at CPI is No Boasting. But there might be some people here who just so badly want to boast and can't hold it in. Some of you may say; "I converted 500 people in three years," or "My church grew to 200 in two years." Yet Scripture says God's power is displayed in our weakness. Anytime we get together to display our strengths, division results. But in order for Christ's Body to be unified as he desires, I am convinced that we must come together in our weaknesses. We must bring our weaknesses in order to see the Lord himself, who is our strength, work through us.

Knowledge

Now is the time for us to know the Lord himself. Hosea 6:1 says, "Let us know, let us press on to know the Lord." I think we are in a society that is influenced too much by Greek philosophy. Knowledge is valued and given the highest

Japanese
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They want
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priority, and people who are full of knowledge are considered to be strong and successful. And as a result, knowledgeable explanations are flooding everywhere. Knowledge in a multitude of subject areas is talked about, explained and taught everywhere. There is some value in those things, but for us, the most important thing is to know the Lord himself who is alive.

Experience

Is one problem that we are perhaps only talking about the gospel? Are we perhaps talking about the God who lives, and about Jesus Christ? If that is the case, then perhaps the power of God has not been dis-

played to people. For the most part, Japanese are not hungry for more doctrine or religious teaching. They want what is necessary for them to live. They want the God who lives and works in the world today. They want to see that God. And people gather where that is happening.

Prayer and the Power of God

In February 2006, a farmer in Okinawa went to church for the first time in his life. There he heard an American preacher say "My God is alive and my God does miracles." The following day, as the farmer was using a chain saw to cut off some branches, he by mistake cut off his left thumb. He picked up the thumb that fell to the ground and rushed to the doctor. The doctor, as a stopgap measure, just sewed the skin together. However, the nerves and tendons were not yet connected. Four days later, the doctor found the whole hand was full of gangrene. That day, as the farmer sat and listened to the doctor's explanations, the same American preacher happened to be in the hospital and pass by the doctor's office. The farmer recognized him, ran to him and said to the preacher: You said that your God is alive. You said your God does miracles. Have him heal my thumb! The preacher prayed a simple prayer. The next morning, the doctors and nurses were stunned because the man had been scheduled to have his hand amputated, and yet it was completely healed. There was just a little bit of barely visible scar left but the hand was functioning normally and moving. The farmer took all of his idols and went to the church that morning, giving his life to Christ.

I believe God is at work in Japan. I also believe that many such miracles are going to be coming. At that point, our knowledge and our minds should not get in the way. We are the children of God and we are the Church, the Body of Christ. In

order for us truly to know that God is alive and to know his power, the time has come to know the Lord himself—and Japan is ready for it. How well do we know the Lord? How can we know the Lord better? How will the Lord display his power more and more in me and through me and round about me?

Here is where prayer comes in. Through prayer, we come to know the Lord. I am a non-praying pastor. But I want to pray, and I have been seeking to pray. I have a desire to pray far more, and yet I realize the day goes by without taking much time to sit down and pray. We all have that problem, don't we? But many people have taught and helped me to direct my thoughts, heart and mind always to Jesus. When we follow the command "Pray without ceasing," I believe it means to take whatever thought that comes to mind and present it immediately to God.

Submission and the Power of God

When we say that we commit everything to the Lord and that we are dead in Christ, it necessarily means that our world of thoughts is turned over to God at every moment. As you have been sitting in your seat, I am sure you have been thinking all different kinds of things. One Australian preacher said, "I grew up on a ranch and at age 16 I discovered that horses sleep standing up. However, when I became a preacher, I realized that people sleep with their eyes open." He meant that the eyes of a congregation may be directed at him but their hearts or minds are far away somewhere else. I know this from my own experience. However, no matter where our thoughts and minds may be, when we are committed to take them and present them immediately to Christ himself and every time, we will be able to know the Lord himself better and in a much deeper way. And it becomes a reality that the Lord is

always with us indeed, taking deep root in us.

The Bible says, "The joy of the Lord is my strength." During times when we cannot in our own selves be joyful, when we have difficulty, or when we are sad; at that point we

"...if we do not take time
to experience
Christ more deeply...
we will not see
or experience
the power of God."

consciously make the Lord our joy. Then he becomes our strength, and miracles will take place within us. Paul says, "I will boast all the more gladly about my weaknesses." That same Paul also says, "I can do all things through Christ who strengthens me."

No matter how much we learn and study here at CPI, if we do not take time to experience Christ more deeply and to know him more fully, we will not see or experience the power of God. I am convinced that knowing the Lord is something we must experience. We must daily experience that the Lord is alive. When will we be able to have that experience? We must have that experience when we have prayed and God has answered in one way or other. Then when we are together with the Lord, or rather, when the Lord is together with us, people see him working in us. In that way,

people are drawn to Jesus, they start calling upon the name of Jesus, and their lives get transformed. Not because of our striving, nor because of our vision being preached, but because of the vision of the Lord himself. The Lord will bring that vision to reality in this land of Japan through those who seek him. Of this I am convinced. As we submit our minds, knowledge and experiences to God, we must unite our hearts together in seeking to experience the Lord himself more than anything else. That will be one big step forward toward seeing the power of God transform Japan.

Akira Mori and his wife Anniken minister in Fukushima-ken with the Evangelical Orient Mission.

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Reflections on the Second JEMA Japanese Language Retreat

By Miriam Davis

Mawashi Ike and the Body of Christ

“*Mawashi ike?* What’s that?” I wondered. I was fascinated to see Mrs Keiko Gray, church worker in Tochigi, share how *ikebana* flower arrangement can be used to teach



the truth of the Bible. Then she announced, “We are going to do *mawashi ike*. I want you each of you in turn to choose a flower or twig from the bucket and place it in the vase. Do this as a meditation and offer yourself afresh to God as you choose and place your flower or twig.”

“Thirty people sticking their flowers at random in a vase? Won’t we end up with a total mess?” I wondered. But I was bowled over by the final product—an amazingly

beautiful flower arrangement that incredibly expressed the unity of the body of Christ represented by the variety of nationalities, ministries and Japanese language abilities at the Japanese language retreat where the ikebana session was taking place.

Sixteen language learners and sixteen Japanese volunteers gathered at Karuizawa Bible Fellowship Camp for this second JEMA sponsored Japanese Language Retreat, from Friday through Sunday, November 7-9, 2008. The retreat was for people who were beyond the basics in Japanese and wanted an intense opportunity to improve their speaking levels. Our aim was to provide a varied program of conversation pairs, small group sharing and prayer times and worship, as well as three seminars:

- 1) Learner Styles,
- 2) Ikebana & the Bible
- 3) Ideas for Language Learning.

“I Steeled Myself to Attend”

Not everyone was looking forward to it. One attendee (A) probably represented the feelings of many when she wrote, “Have you ever chosen to do something that terrifies you, but you know is the right thing to do? I have to admit to being uncertain and a bit scared about the Japanese retreat. Language school was a challenge for me, language acquisition not something I find easy or enjoyable.”

She went on, “I steeled myself to attend. Just getting there was a challenge. Friday is usually the most tiring day of the week but this one saw me juggle the care of my two under-school-age children and travel on the bullet train for the first time. When I arrived at the beautiful retreat facility, I faced speaking Japanese all weekend, as even my roommate was Japanese. What had I gotten myself into? Not even sure I’d survive the weekend, I just took it one conversation at a time.”

Sheer exhaustion was the reason another attendee (B) wondered how she would cope with the constant interaction in Japanese. “After a heavy program of mission meetings I came into the weekend in dire

need of rest. I was not sure I had the energy to engage in conversation with anyone let alone in Japanese.”



A Confidence Boost

So how did these two attendees actually get on?

A: “The number of single people at the retreat surprised me. I guess it is much easier for unmarried folk to get away for a weekend. It is also easier, I think, for them to study Japanese. Study and family don’t go easily together. This weekend, however, allowed me the luxury of just looking after myself and trying my best to communicate in Japanese.

Our Japanese helpers were very kind, patient and encouraging. They didn’t seem to mind that we stumbled and made terrible mistakes. They asked challenging questions and waited patiently for the answers. Many of them loved foreign countries, so we found topics of conversation quite easily. And of course, I showed photos of my kids to anyone who showed the slightest bit of interest. By Sunday afternoon I’d surprised myself, possibly because my starting confidence was low. However, I emerged encouraged—bolstered up by the hope that perhaps I have potential after all.”

B: “I’m very glad I went. The kind, encouraging words of the Japanese volunteers, the understanding that there are many other language learners out there, and the opportunity to practice in an environment where it’s safe to make mistakes, was

very valuable to me. The Christian worldview throughout the retreat, opportunity to discuss the Bible,

and testimony in small groups was a neat opportunity to connect to others.”

Feedback from others was also encouraging although, of course, there were also suggestions for improvement.

“I was nervous at first but it was a relaxing atmosphere with fantastic support.”

“I felt comfortable expressing ideas I normally would not try to communicate because I knew I would be given the time to practice.”

“It was a confidence boost just to be able to speak Japanese most of the weekend.

Because I do not usually have that I doubted my ability to cope but the volunteers were wonderful.”

“I rarely have the opportunity to go 24 hours speaking only Japanese. This retreat provided me with the environment to stay in Japanese mode in a variety of settings and hopefully will jump start my progression to the next level.”

Left Far Behind... Distinctions between Foreigners and Native Speakers

Without our volunteers who gave so willingly of their time to share their mother tongue with us, none of the above would have been possible. So what was the experience like for a first time volunteer?

Megumi Machida, who works

for OMF International in Chiba, shared how one missionary had received comfort and assurance of God’s love in time of trouble through Zephaniah 3:17: The LORD your God is with you. He is mighty to save. He will take great delight in you. He will quiet you with his love. He will rejoice over you with singing.

Megumi continued, “This became God’s Word to me at this retreat. Working with missionaries, I have become aware that they struggle just as I do with many issues of life and faith and uncertainty about the future. But the retreat weekend encouraged me to pray more for my foreign brothers and sisters working in this land and challenged me to think about how I too, can serve God in my own country. What most stuck in my mind was my small group on the last day. We shared Bible verses



through which God had spoken significantly to each of us and as we talked, listened and prayed together, we left the distinctions between foreigners and native speakers far behind.”

To God Be the Glory – Great Things He Has Done!

Over the past two years, *Shinsei Senkyodan* (New Life League, Japan) has been releasing a new series of books faithfully retelling the story of the Bible in a uniquely Japanese art form for the masses that in recent years has captured the attention of both East and West—*manga*. The first volume, *Manga Messiah*, was initially published in English in the fall of 2006. It has since been translated into a total of 20 languages, of which 11 have been printed and the next 9 are almost ready for the press. The second book, *Manga Metamorphosis*, (the story of the early church from Acts and the Letters) followed in March of 2008. *Manga Mutiny*, the first of three books from the Old Testament, was printed in August (currently only in Japanese, with the English edition coming soon). A total of more than 1.2 million of these colorful, 288 page books have so far been printed.

We did not want these *manga* books to portray a “religious” image, as that could easily be a stumbling block for youth—especially in the West. So rather than using the word “Bible,” we refer to Scripture as “the ancient texts.” In the English language version, the commonly used names for Jesus, Mary and Joseph have been changed to their Hebrew names, *Yeshua*, *Miryam* and *Yosef*. Also, for a number of reasons, including avoiding the potential “religious stigma” of New Life League being publisher and distributor, we established a non-profit organization in the United States called NEXT to be the copyright holder and publishing rights distributor for these manga products.

During these first two years of distribution, numerous testimonies have come in from publishers and readers all over the world, and we believe this is just the beginning of a



MAN

A Power

Evangelist

By Roald

flood of correspondence in response to these books.

“This has the potential of transforming my nation.” These words came from a Chinese businessman active in the house church movement. He had read *Manga Messiah* and was ecstatic. “For this I would even be willing to go to prison,” he exclaimed.

A visitor from Japan who visited www.nextmanga.com said:

“I have just read the crucifixion scene online and... wow... it really, really touched me. To see this event in a medium I enjoy and relate to just made it come alive to me in a whole new way. I am so excited about this and can’t wait to read more of it! Thank-you!!!!”

A 13-year-old girl who lives in the Philippines wrote the following:

“I just wanted to thank you for the *Manga Messiah* book you guys

MANGA

Powerful Evangelism Tool

by Lidal



gave me! I LOOOOOVE it!!!!!!
I read it every chance I got!!!! It's
SOOOO cool! I only have one complaint
about the *Manga Messiah*!!! I
couldn't read it alone! AT LEAST
5 people were reading it over my
shoulder!!! Thank you again!!!!"

From a European publisher:

"I received *Manga Messiah* today and the text and the artwork touched me to tears. I cannot

remember that ever happening
when reading comics before. Both
the text writer and artists have really
been touched by God's grace and I
humbly thank God for this project.
It would be an honor for me to be
able to publish it."

A missionary in Hyogo-ken wrote:

"We are very excited about *Manga Messiah*. A 9-year-old boy in our church has read through the book

three times, and he remembers a lot
of what he has read! He asks many
questions and this book has truly
strengthened his faith."

Yoshiki-kun in Mie-ken has,
however, set a record that is most
likely hard to beat. He has read
Manga Messiah 84 times and *Manga
Metamorphosis* 37 times—both of
them from cover to cover every day
since he received them.

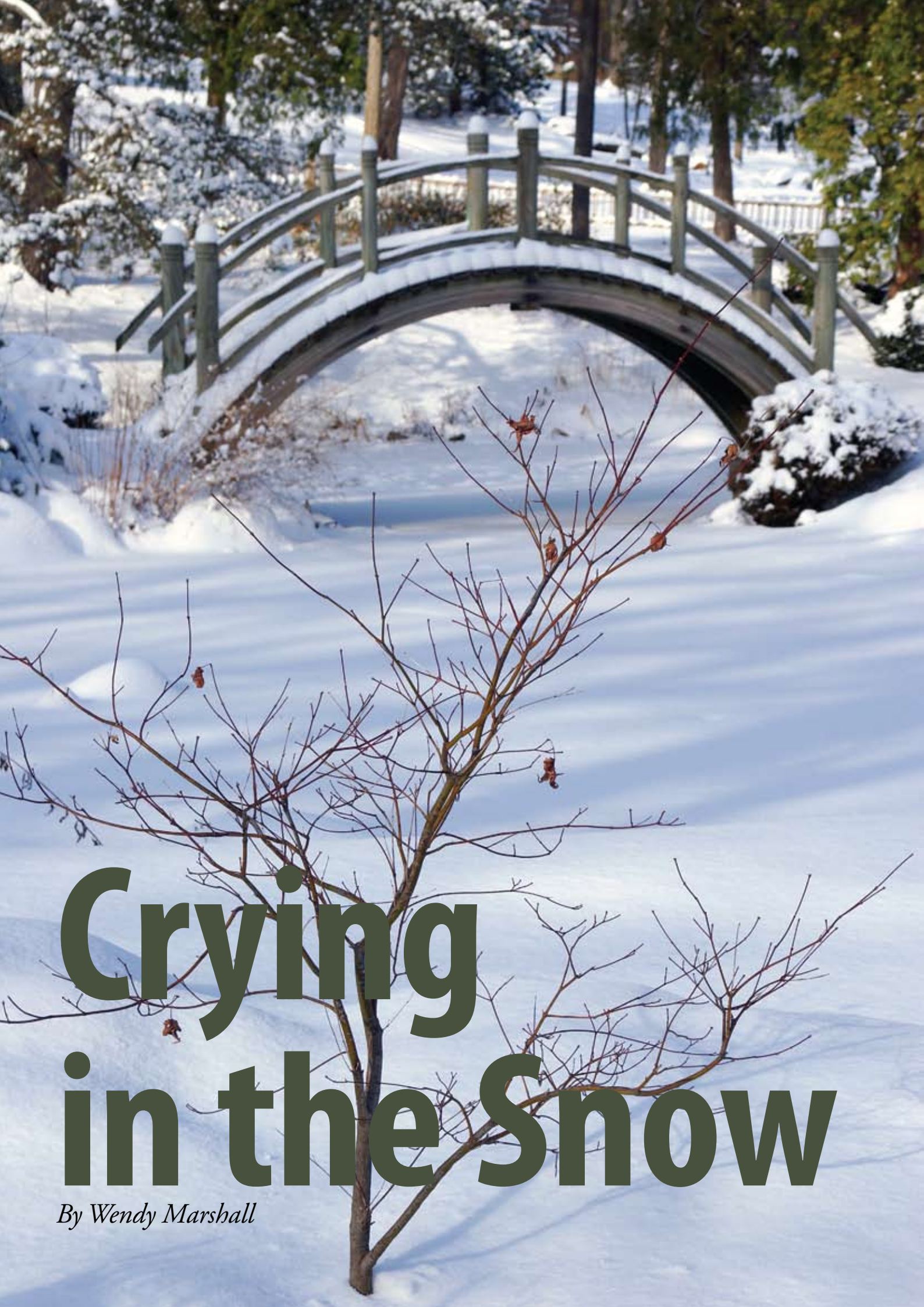
A total of 800,000 copies of *Manga
Messiah* are being sent to Uganda
where they are given to school children.
More than half of the books
have already been distributed, and
the children simply devour them.

More translations are coming.
The purpose of these books is evangelism,
and we believe God has given us a
tool that will reach children, youth—and
adults—worldwide. Yes, even adults
read these books! "Now I finally understand
what this is all about," was a comment
shared by a Japanese non-Christian who
read *Manga Messiah*. Previously he
had been given many different kinds
of Christian literature, but had never
grasped the message.

An abbreviated 64-page booklet
for mass evangelism is also being
prepared. It contains the core of the
gospel, mainly taken from *Manga
Messiah*. For Uganda alone, the plan
is to produce 10 million copies of
this edition.

We are hoping to flood Japan,
China and numerous other countries
with the biggest selling book in
the history of the world, containing
the greatest story ever told, about
the most controversial man who
ever lived, in the most popular novel
format on earth today.

Pray for the effectiveness of this
uniquely "Made in Japan" ministry
tool.



Crying in the Snow

By Wendy Marshall

Now swirled around me and piled high on the path. Tears streamed down my face as I trudged home from language school. Why did I leave Australia to come to Japan as a missionary? As I struggled through the heavy snow, God's comfort seemed distant. My spirit felt numb to his touch.

To distract myself from the cold, I rehearsed what I would say to my husband over lunch. Several phrases swirled inside my head as the snowflakes wafted past my face. The events of the morning replayed over and over. David's former teacher, now my own, had looked very disappointed with his new student. The memory triggered an avalanche of tears each time I rehashed the morning.

Busy in the kitchen, David did not see my red-rimmed eyes as I entered our tiny apartment.

"How is it outside?" he asked.

"You won't like it," I mumbled. I didn't want to talk. David was one of the reasons for my tears. It hurt to see my gifted husband grasp Japanese with little effort when I laboured each day over vocabulary lists and basic grammar. Only later did I figure out that comparison was unhealthy, but right then, it seemed impossible to avoid. It felt as if I were hiking with my best friend back in Australia and trying not to notice that she was several miles ahead. The situation wasn't easy for him either. He couldn't change how God had made him. He couldn't narrow the gap between us.

In the afternoon, emotions overflowed to my dearest friend in an e-mail. "Poor David had to put up with a weepy wife coming in the door this morning. He tried to think of some way to help me, but the best comfort right now is to pour out my feelings to you. Please hug me. I miss you. Have to stop there or will flood the keyboard."

Months later, my tears of frustration and weariness overflowed into

another e-mail to the same friend. "I'm having one of those days again. Church is not fun at the moment. This morning a lady asked me, 'Why do you always look stressed and worried?' I must look pretty bad. I worry no one will talk to me. I worry that if someone does, I won't understand. I don't want to go to church here anymore. It's too hard. They say it takes ten years before you're comfortable with the language. I can't wait that long."

I needed exceptional concentration to understand the Japanese

I longed to soar.

I longed for release

from the disappointment

I felt

when I saw no results

from my effort.

language used for Sunday school, church, and social interactions.

In addition to struggling with the language, our energetic, unpredictable two-year-old son required close supervision during worship-time. His behavior during church and Sunday school frequently threatened the quiet, traditional atmosphere.

Even after a year of study I continued to struggle with the language. It felt as if I was trying to run in deep, dry sand; the harder I tried, the more difficult it became. Weary and drained, I lacked the energy I needed to perform other important duties. Toilet training my son filled

my non-study hours. Soon I too was dashing to the bathroom as I battled morning sickness in my second pregnancy. Study became more loathsome.

One day I glanced at the verse on my desk: "Yet I will rejoice in the LORD, I will be joyful in God my Saviour." (Habakkuk 3:18, NIV).

Why did the verse start with 'yet'? I took a short break in my language study to check out the context. Verses 17-19 read:

*Though the fig tree does not bud
and there are no grapes on the vines,*

*Though the olive crop fails and the
fields produce no food, though there
are no sheep in the pen*

*And no cattle in the stalls, yet I will
rejoice in the LORD,*

*I will be joyful in God my Saviour.
The Sovereign LORD is my
strength; he makes my feet like the feet
of a deer, he enables me to go on the
heights.*

Encouraged, I sensed Habakkuk saying: "I will rejoice in the Lord, even without results I can see or touch." After the prophet chose to rejoice, the Lord became his strength and enabled him to go on. I longed to soar. I longed for release from the disappointment I felt when I saw no results from my effort. I prayed, "God, enable me to choose joy, to rejoice in you, no matter what results I see from my studies."

My next e-mail to my dear friend and her husband included: "Thank you, dear friends, for your prayers. God heard you. He calmed my heart over the last couple of days. The Lord blessed me with a true friend in each of you. I often thank God for you."

Wendy Marshall is a graduate of the University of Queensland, Australia. She and her husband, David, came to Japan in 1999. They currently serve in the Tokyo area with OMF International. The mother of three energetic young boys, one of Wendy's great joys is telling stories from her life to encourage others.



Reproducing Ministries

by Sue Takamoto

One of the things that I love about being a missionary here is finding unique ways to meet felt needs. Following are just three examples of ways I've been involved in meeting felt needs.

English Classes

English ministry is a great example of a felt need—Japanese people have a strong interest in learning English, so it becomes a great ministry tool. In church planting discussions, often the question is raised about whether English teaching is really reproducible. TESOL, in and of itself is not, but the methods, attitudes and assumptions we demonstrate are quite reproducible: building relationships, meeting felt needs, and modeling the heart of Jesus are central to what we are teaching. The following five reasons for doing TESOL ministry are written in our mission's "TESOL Ministry" document (if you'd like to read the whole thing I'd be happy to email it to you):

- Heart for the lost
- Share "Dendo Spirit" with the church
- Model the discovery and usage of gifts in the local church
- Demonstrate incarnational ministry

- Engage in *oikos* (i.e. "network" or "web of relationships") evangelism

We have been excited to see how God has been working in our city through creative reproducing ministries. Our English classes have been foundational in building relationships in our community as well as helping to better equip church members. My ladies' English classes began with me leading the chapel times. Gradually I was able to turn it over to our Japanese partner, who began with much fear and trepidation. But before long, she was involving two newer Christians in leading all the chapel times. It is a joy now to see the Japanese believers taking full responsibility for the chapel times with occasional input from the missionaries.

Scrapbooking Classes

A couple of summers ago, we again had a scrapbooking class led by a short-term team that was ministering with us. Women who had come the year before realized that they were only working on their scrapbooks once a year when a team comes. That day I pulled aside a church member who seemed to be the most interested in continuing, asked if she would start a monthly class, and asked if she could do this without me attending.



Japanese friend chose one and translated it into Japanese, then cooked their recipe and brought it to the party. We had a great time trying each others' dishes and talking about other crockpot ideas. As a result I've created a

She agreed, and we announced the same day that we would begin monthly scrapbooking classes, using all the tools and supplies I had and that teams have brought. That September, the class had only three members: the leader and two others. A couple months later, there were eight members who attended, including two of my mom friends from our son's yochien. And I didn't even have to be there! It's entirely run by Japanese Christians, who are now bonding with Japanese friends that I have made in the community.

that will allow Japanese and missionary friends to post their favorite recipes and access the ones that I've collected. You can view it at: <http://suesrecipes.wordpress.com/>

English conversation... scrapbooking... crockpotting... don't we have a great job? We can keep finding creative ways to model international ministry; we can encourage and release our Japanese partners in their areas of interest and gifted-



Crockpot Clubs

An interesting phenomenon in our city has been the "myboom" of crockpots. A Japanese friend admired ours last year, so I ordered for her and several other friends their own crockpots from Foreign Buyer's Club (FBC). Then the other ladies in my English class all wanted one, too. In the past six months we've given FBC 16 crockpots' worth of business!

The crockpots only come with English recipes, and there's not much known about crockpot cooking here in Japan. So, we had a crockpot cooking party. I passed out my favorite recipes in English; each

ness; and most importantly, we can continue working with the Holy Spirit to put Japanese hands into the loving hand of their Savior.

Sue, Eric and their three children work with Asian Access and are planting house churches in Sanda, Hyogo. Sue has been serving with Asian Access for nineteen years, and loves learning all that she can about building relationships.

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continued from page 7

If you've read this far, chances are you're in one of three different camps. Either you're thinking,

1) "Gary, this is all a bunch of nitpicking that only English teachers care about," or you're recalling,

2) "I found 11 (or whatever number) errors in the last *Japan Harvest*," or you're saying,

3) "Hmm, I see your challenge. That explains some of the editing inconsistencies I've seen in past issues. How are you going to deal with this?"

Well, we actually started trying to deal with it some time ago. In this short editorial we can't begin to discuss the issues surrounding each item raised above, so let's just think about the big picture and discuss style guides for a moment.

When I began as editor three years ago, all the information I read about being a magazine editor said, "Pick a style guide and stick to it.

Be consistent!" That sounded logical to me, so when I received an article from an author reading something along the lines of, 'the beautiful colours of autumn in Aomori', I would immediately change the spelling of the word color and adjust the punctuation to match my style guide from the USA.

But from the beginning, I felt there had to be a better answer, with so many missionaries coming to Japan today from other countries. Finally, an author from New Zealand politely mentioned he would appreciate not having his writing changed to fit American style guidelines, in particular requesting that his spellings not be altered. Then the "light came on" for me. Why not edit individual articles based upon the preferred style guide of the author? After all, if the writer wanted a reprint of a published article to show to supporters and friends "back home," it only made sense the article

be edited according to what would be seen in a local magazine. We then started trying to do that more frequently, and you will notice in this issue that both Simon Pleasants' materials in the Language Lab and "Crying in the Snow" by Wendy Marshall observe spellings and punctuation conventions that may be more common in Australia.

With this added editing complexity, will we always get it right? Of course not. But for now, I think we're heading in the right direction. And if this is not the direction you'd like to see us going, this is your chance to sound off! Letters to the editor are always welcome and we often learn from what you write.

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- Paul Nethercott

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Reviewer: Peter Thomson came to Japan in 1988 and serves as the Director of Japan Missionary Personnel for Asian Access. Peter and his wife Wendi met in Japan and are church planting in Sanda, Hyogo. They have four children.

The Out of Bounds Church?

The Out of Bounds Church?

Learning to Create a Community of Faith in a Culture of Change (Emergent Ys)
Steve Taylor, Zondervan, 2005, 176 pages

Ever since I read my first book on post-modern culture, I was hooked. Not only did much of the book resonate with my personal worldview, it felt as if I was reading a book about Japan. I could substitute the words “post-modern” with “Japan,” and much of what I was reading still made perfect sense. The similarities were striking, and I found I had new ways to reach out to my Japanese neighbors, ways that made sense to all of us.

Since my first jump into post-modernity, I have enjoyed exploring how the church is taking shape in this age. A friend recommended *The Out of Bounds Church?* to me, and I found it helpful in pushing my own understanding of church to new levels, especially in the area of how the emerging church is taking the gospel to culture in the midst of change. Author Steve Taylor was raised on the mission field, is now pastoring in New Zealand, and presents his findings as a series of postcards sent from around the world, each highlighting how he has discovered believers living as the church.

Allow me to share one of my favorite passages, where Taylor elaborates on evangelistic communities.

“Lesslie Newbigin writes that the congregation is the primary hermeneutic, the primary way of understanding the gospel. People are the window by which a culture sees God as missiology and authority are joined. The task of the church is to live the story of the gospel, preaching not only in words, but in the actions of the community. Love is heard, but love is also felt and observed through the touch of the community. This is an outrageous challenge, one that demands a fresh vision of the Trinity. The emerging church is called to flesh out the body of God, to ground ourselves as community in neighborhoods (whether relational or geographic), to touch body and soul in order to multiply commu-

nity. Being the body of God is essential to redemptive community.”

While perhaps not earth-shattering to most of us, I appreciated the fresh challenge to live in true community with my brothers and sisters in such a way that our neighborhoods are touched. Not just in a passive sense, as in “I watched a movie and it touched me,” but in the real sense of “I held the apple in my hand and bit into its sweet goodness.” May the rhythms of our love relationship with Jesus blend with those of our Japanese neighbors in such a way that a symphony of praise to the Savior rises throughout this land.

The opportunity to see fresh examples of how the church is growing throughout the world was encouraging. While I do not expect the examples presented will translate directly into Japanese culture (though many could), the challenge to create a community of faith that uniquely reaches the hearts of the Japanese people was clear. At times I thought, “Wow, if they can do that in England, then surely we can do something with as much impact here in my neighborhood.” Like me, I think most readers will be challenged to move from “what if” thinking to “why not” action.

Of particular interest, Taylor obtained feedback on his book before publishing it, and includes the thoughts and comments of others in side columns on each page. Doing so offered me a unique opportunity to interact with this book in a way unlike I have ever before experienced with other reading material. At times it was distracting—because I wanted to focus on what Taylor was writing—yet at the same time it was equally engaging to read the comments of others in “real time.” Overall, I appreciated the shared community experience.

Check it out. There is a wealth of good insight in this book.

Building Cooperative Partnerships



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

Every week I get letters, both in the mailbox and in my e-mail inbox, informing me of a great ministry that someone is doing and reasons why we should join them and get involved. You probably get letters like this too. I am often encouraged and inspired by these ministries, yet just like you, I can't immediately drop what God has specifically called me to do so I can go and join another worthy ministry.

I think most of God's servants sincerely just want to do what the Lord has set before them. But the result can be a frustrating lack of unity when each ministry is focused only on doing "their" own thing. When we started CRASH (Christian Relief, Assistance, Support and Hope) we knew we wanted to help Christians in Japan reach out to their communities with the love of Christ. This meant we needed to help faithful servants, already involved in their own ministries, work together in spite of their differences. The way we chose to do this was by seeking each servant's well being before our own. We did not ask others to join or support the work we were doing. Instead we looked for ways we could sup-

port and encourage God's servants in doing the work that they were already called to do. The result has been a network of training, logistical support and information that allows Christians from various ministries send volunteer teams effectively into disaster areas.

Ever since the Great Sichuan Earthquake hit China in May 2008—leaving over 68,000 dead and between 5 to 11 million homeless—CRASH has worked with like-hearted groups within China to bring relief, assistance, support and hope to the survivors. In particular, our program "Operation Safe" was able to provide a child-safe place for 600 children to learn how to cope with the trauma they have experienced and the stress of living in evacuation camps. Our partners have been able to build on these relationships and meet many physical and spiritual needs as well. This past summer CRASH spent over 3.3 million yen to help the Chinese people, while receiving about 2.5 million yen in donations. So we were overjoyed recently to receive a generous gift of 1.3 million yen from the largest association of Japanese evangelical churches, which



has helped to both make up the shortfall and keep us going with this mission. What a blessing to see this kind of practical love given by Japanese churches for the people of China. Pray that the Chinese believers would be encouraged, and that the survivors in Sichuan would find help for today and bright hope for tomorrow. Pray for CRASH to be ready for the next disaster.

Our local food ministry, "Manna from Heaven" has followed the same example. We started by picking up food once a week and giving it away through Christians in our church to those who needed it as a blessing from God. Gradually, we have been sharing this blessing with other churches in the area until today we partner with fifteen local churches and institutions in giving food to



over five hundred people every week. Now, every day local pastors and Christians from many different ministries are able to give to those in need in our community. The result is that each of these local churches and institutions has a stronger impact in this community for Christ than they had before, and the name of Christ is glorified.

As servants of the Lord sometimes we may be tempted to think that if only we could get everybody to catch our vision or see things our way, then we would really be able to do something. Rather, let's pray that we can learn to be servants of the servants of our Lord. Let's pray that we will not seek our own profit, but the profit of many, that many more may be saved.

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Ask Questions to Help Others Get Clear

Want to help others know where they are and where they want to go? Ask questions that provoke reflection, for example:

1. What's your mission?
2. To carry out your mission, what goals do you need to achieve?
3. Where are you in terms of progress on each of your goals?
4. What satisfies/concerns you about your progress?
5. What helps you achieve your goals?
6. What hinders you?
7. How can you build on your progress/minimize your roadblocks?
8. What will you do to make progress on your goals?



Want to increase productivity? Use an annual reporting tool that helps you know where you are and where you want to go. The JEMA Member Care Committee facilitated a discussion on annual reporting (see photo). Interested in participating in future discussion? Contact membercare@jema.org.

Know Where You Are and Where You Want to Go

Knowing where you are and where you want to go helps you make effective decisions:

- You're at the train station. You need to buy a ticket. How much should you spend? That depends on where you are and where you want to go. If you're in Ikebukuro and want to go to Higashi Kurume, you need a ¥260 ticket. However, if you're in Higashi Kurume and want to go to Tokorozawa, you need a ¥170 ticket.

- You're planting a church. You want the church to become independent. What do you focus on? That depends on where you are and where you want to go. If you have a Japanese pastor and a facility, but not sufficient giving, you need to focus on increasing giving. However, if you have a facility and sufficient giving, but not a Japanese pastor, you need to focus on getting a pastor.

- You're leading a school. You want your students to learn. What do you want your teachers to focus on? That depends on where you are and where you want to go. For example, imagine your goal is for 90% of your students to earn a "C" or better on applying a Biblical perspective to what they study. If 70% are earning a "C" or better, you need to focus your teachers on helping students apply a Biblical perspective.

What happens when you don't know where you are and where you want to go?

Take action: To know where you are and where you want to go, define what it takes to achieve your mission statement, transform your definition of mission achievement into goals, measure the current achievement of your goals, design action steps to achieve your goals, and track your progress.

Work smart. Today.

Michael B. Essenburg (Christian Reformed Japan Mission) serves as a coach, consultant, and trainer at Christian Academy in Japan. Time permitting, Michael works with missions.

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Faith De La Cour, Human Resource Development Coordinator for Asian Access, serves as the chair of the JEMA Member Care Committee.

The Value of an Annual Review

Every February, missionaries in our organization begin gearing up for their PDR (personal development review). Twenty years ago, as a mother of a young child, I remember sitting at a table in the play land at McDonalds, rapidly scratching answers onto the form while wondering if anyone ever bothered to read them. Today, I'm the one administering the process, and I make efforts to be sure everyone reflects on the results with another person!

This past fall the JEMA Member Care committee looked at five different missions' review forms, with lengths that varied from one to thirteen pages.

We discussed in our group what we saw as the benefits of an annual review:

Accountability—A missionary has the opportunity to ask and be asked if they are achieving what they are supposed to be achieving.

Feedback—A missionary can receive both encouragement and challenge as he or she engages in discussion about his or her ministry. In the process a missionary's strengths can be identified and confirmed.

Focus—A missionary's ministry can be evaluated in light of their organizational vision and strategy. "Am I doing what I was supposed to be doing, or have I gotten off course? What adjustments need to be made to clarify my goals and to re-set my direction in ministry?"

Needs get addressed—A missionary is able to discuss personal or professional development needs, as well as anticipate upcoming changes for personal or ministry purposes.

One of the findings in the World Evangelical Alliance ReMAP II (Retaining Missionaries: Agency Practices) survey published in 2007 was that the use of appraisals and individual reviews has a high correlation to missionary retention. Reviews provide mission partners with the opportunity to be praised while also being encouraged to improve or change their ministry, as well as to submit their own ideas and observations

to help their organization fulfill its goals.¹

In spite of the positive benefits to an annual review, our group came up with several reasons why there is often resistance to actually participating in the review process:

Lack of commitment—annual reviews and other appraisals represent an added burden to many mission leaders and missionaries, and are often viewed as form-filling and time-consuming without connection to organizational realities.

Trust—If a missionary lacks trust in the reviewer or the process of how the material is handled, most often there will be a lack of transparency.

Timing—Reviews that are administered too infrequently lose the benefit of constructive mid-course corrections. Not having a regularly scheduled time to reflect on the work can dilute the effectiveness of the power of a good conversation.

Lack of felt need—Many missionaries are working without clear job descriptions. They don't know where they are going, but they keep busy, frequently viewing their busyness as a sign of their value to God, supporters and ministry partners.

Why should annual reviews be done? The ReMAP II study editors suggested that such appraisals increase an individual's and the organization's performance or ministry success by working smarter, not harder. Appraisals help missions and missionaries track whether their gifts and passions are rightly matched within their ministry assignment. "Appraisals are a key way to show appreciation, provide help in difficulties, recognize and develop training opportunities in a world more obsessed with learning than ever, and motivate toward fulfillment in ministry."²

Notes

1. Hay, Rob, *Worth Keeping: Global Perspectives on Best Practice in Missionary Retention* (2007, World Evangelical Alliance Mission Commission) 299.
2. *Ibid.*, 304.



The Missionary Geek

Computers and Home Service

Greetings from the USA! Yep, the author is on home service (also known in years past as furlough). It's been interesting being here, comparing the cost of computers and equipment here to Japan prices. Of course it's great to be able to walk into any store and purchase software that is in English!

One thing I marvel at is the generous rebates available for software and other equipment. I've gotten several programs for free after the rebates including *Peachtree Accounting*, normally \$169; *Pinnacle Studio* (video editing), normally about \$100; and *Nero 9* (DVD burning software), normally \$100. I don't know how companies can do this but I'm stocking up while I'm here.

One development in accounting software is that the newest version of *QuickBooks (Pro 2009)* finally allows you to do multi-currency transactions. This has been a frustration for those of us that want an English accounting program but need to use the software for yen based accounting. Now you can choose yen as the default currency and actually use several different currencies in the same set of books. My mission office will probably be switching over to this software in a few months. The program costs \$170 per user (the program allows up to five simultaneous users), which is a real bargain.

High speed Internet is much more available now than it was when I was here for our last home service, and the cost has gone down quite a bit. You can now get a DSL account for about \$25 per month, which is similar to Japan prices, but the speed is much slower. Also, there's nothing here that can compare to the YahooBB Phone service.

Our missionary presentation is a 13-minute DVD about our work in Japan. We put one together ourselves five years ago but were only moderately pleased with the result. This time two young men from our home church volunteered to produce it for us. It saved us days of work and looks much better than we could do. I guess it really is

true that when you have a computer problem you need to find someone young to solve it!

We did have one glitch a few days ago. We went to a home meeting and the house didn't have a DVD player, only a desktop computer, with no speakers. We took our laptop just in case something like this happened, but the laptop speakers weren't really loud enough for the group of ten people to hear, and the screen was too small. (I guess this is the equivalent of the slide projector bulb burning out in the old days). Anyway, tonight I put our presentation on my video iPod. I bought a cable that will allow the iPod to plug into a TV and show the presentation without a DVD player. I thought it would be easy to transfer the presentation onto the iPod but it required downloading two different (free) programs, DVD Decrypter which copies your DVD onto your computer's hard disk, and *Videora iPod Converter*, which makes the video file readable to the iPod. I was able to do it by following the online instructions but it's not simple. This does give you a good reason to buy an iPod if you don't already have one.

Our family likes magazines. The problem is the high cost of getting English magazines sent to Japan. Often the international subscription price is three times the domestic cost! One solution is getting an online subscription. You can go to www.zinio.com to see the list of magazines available. The cost is much less than getting a printed magazine sent overseas. Once you subscribe, you can download some proprietary software that lets you download and read the magazine on your computer, or just read it online. Not quite as nice as curling up with a new magazine on the couch, but much more affordable. They'll let you get one magazine for free to try out the service.

That's all for this time. Feel free to write me with questions or suggestions for this column at missionarygeek@yahoo.com.



From “MacArthur Missionaries” to “McDonald Missionaries”

Christian Laity in Japan Post-war

*by Evangelists
Kenny & Lila Joseph*

What does the word “laity” mean? Webster says “the people as distinguished from the clergy; those not of a certain profession, as distinguished from those belonging to it.”

The lay movement started in Acts 8:1 and 4, after a terrific persecution of the church in Jerusalem: “The believers were all scattered throughout Judea and Samaria... Wherever they were scattered, they preached the Message about Jesus.” (MSG) Those laymen came all the way to Assyria, India, China, Korea and Japan by 199 A.D. (Some say by 91 A.D.) But this series is about Japan post-war.

In 1949 General Douglas MacArthur wrote to the Japan Bible Society, “Thank you for the 4 million copies of the Scriptures since the 1945 beginning of the occupation... you are well on the way to reaching the goal of 10 million copies which I requested.”

He contacted the Pocket Testament League (PTL). They said, “We can print a million Gospels of John.” MacArthur answered, “Make it 10 million.”

A third telegram went to Chicago, to the oldest Christian business and professional men’s association in the United States of America, the

Gideons: “Copies of Holy Scripture, especially bilingual New Testaments, are essential for success of the Christian movement as the basis for study and acceptance of the faith.”

The Gideons

Layman Dick Holzwarth organized the first Japan Gideons camp in Tokyo on September 1, 1950. Soon after, the Gideons printed the first of 25 million New Testaments and Gideons laymen were distributing them to Japan’s hotels, hospitals, schools and prisons.

The Gideons also held action outreaches. Once, JEM/TEAM evangelist Dick McGuire and I were asked to interpret for 20 visiting Gideons on an action outreach. Just looking at their two-week schedule made my knees buckle. These were not guys looking to go sightseeing or shopping. Up at 6:30 at a cheap hotel in Ikebukuro, they were on their knees in the lobby before breakfast.

Dick and I were run ragged trying to keep up with the Gideons action teams, going with them at 8:00 a.m. to schools, hotels, hospitals and churches. We had to be with each group and interpret the message before the Scripture portions were passed out. Gideons laymen went

into schools and passed out mountains of bilingual New Testaments. They got out 200,000 bilingual New Testaments in 10 days. One Gideon would give a brief gospel message on the Bible being the foundation for new Japan’s democracy, and then the team would bow to each student as he or she picked up a copy.

Today there are 1687 Gideons and 913 auxiliary wives. They have over 167 camps and their yearly aim is to place over one million Scriptures. Their goals include getting Scriptures into the hands of students in the 24,730 elementary schools, 11,300 junior high schools, 5,501 senior high schools, 591 junior colleges, and 523 universities, that together total over 35 million students. Though hotels are still okay, public schools now make many Gideons stand outside the school gates on public sidewalks.

Call the Gideon headquarters in Tokyo for the nearest Gideon camp near you and make friends with these laymen and see how you can help them and how they can help you: 03-3928-4394. (No pastors or missionaries can join. Once a year one comes to our little church and gets a modest ¥20,000 offering. This

multiplied by a potential of 8,000 protestant churches keeps them going.)

Kyodan Colporteur Outreach

Before WWII, the *Nippon Kirisuto Kyodan* was forcibly labeled by the Japanese government as the one Protestant Church and evangelicals were pushed into the liberal *Kyodan*. Post-war, the conservatives all left. But giving credit where credit is due, in 1954 the *Kyodan* started a laymen's volunteer movement. Each church member was given a series of a one-page daily time schedules, broken down into half hours so that they could allot time to the Lord's work. Take away 16 hours for sleep and work and 3 hours for meals, and there are still 6 hours left! The Bible Society called them colporteur ladies and gentlemen, and had them pass out Gospel portions. If they could get a donation, fine. If not, they would make the portions a present.

Chotokai Morning Prayer Breakfasts

Morning prayer breakfasts (*chotokai*) started in 1957 at the Osaka Christian Center. Scheduled from 7:30 a.m. to 8:30 a.m., they still keep on a meticulous time schedule in 150 locations, with both ecumenical *Kyodan* and evangelical meetings. If they honor you as a speaker, you get all of 10 minutes. Other testimonies, only 3 minutes.

Laymen's Advance Mission

There were three other groups besides the *chotokai*—the *Nihon Kirishitan Shintokai*, *Nihon Kirisuto Rengo* and the *Nihon Kirisuto Kyodan*. Three small groups trying to get to the people before work. Christian businessman, Mimori-san, spent several years trying to get those three groups together into one and he succeeded in 1967. At that time an umbrella group was formed called the *Nihon Shinto Zenshin Senkyokai*, or Japan's Laymen's Advance

Mission. They started a three-day yearly conference featuring up to 40 laymen each giving a 10-minute testimony. They invite just one famous Japanese evangelist or minister to preach 4 messages. But the unique feature is the laymen's testimonies. It has been held in Yugawara Pension's Hotel for 23 years. In Tokyo on every fourth Thursday of the month they meet at Ochanomizu Christian Center on the 9th floor from 6:30 to 8:30. Japanese-speaking missionaries are welcome.

Asian Laymen's Christian Association (ALCA)

The first ALCA (Asian Laymen's Christian Association) later merged with 3 groups. I was the international coordinator as the youngest then at 35 years old. We started *Nichi-Tai-Kan*, meaning Japan, Republic of China on Taiwan and the Republic of Korea.

ALCA in Korea

We had 101 on a special laymen's tour to Korea in 1959. It was a combination of repentance and testimonies and evening evangelistic Gospel meetings for the unsaved. The Korean layman who invited us was Mr. Byung Sup Kim. This was a very bold and brave move by him. Why? Because Korea had just been liberated from 35 years of brutal Japanese occupation. So the Japanese leader with us, Tomezo Suzuki—a former Naval officer, now 96 years old and hospitalized—bowed down and repented for the Japanese occupation. Still, Byung Sup Kim was accused of cooperating with the hated Japanese, but he persevered. Yearly they had three to four day conference/evangelistic campaigns in Taiwan, Japan, Hong Kong, Malaysia, Singapore, Thailand, the Philippines and Vietnam. I would only handle the English where the Japanese writing correspondence wasn't understood.

ALCA in Vietnam

ALCA held its last crusade in Saigon, Vietnam. Evangelist Koji Honda spoke in Japanese, I put it into English, and another put it into Vietnamese. So 10 minutes became 30 minutes. At the invitation 600 Vietnamese raised their hands, but there was no room to come up front. So they waved their hankies and got decision slips. The C&MA churches called *Tin Lan* followed them up.

This was a lawless place. I was interpreting for Brother Suzuki when he was trying to buy souvenirs at an outside stall. Like in Japan, he casually put his briefcase down to handle some souvenirs and in a split second a young crippled boy stole \$3,000 that Suzuki had planned to give to the Vietnam Christian Laymen's group. I called a Vietnamese policeman and an American military police (MP) who calmly said, "We know who he is and where he lives. He'll buy and use the drugs he needs and be out on the street in 3 days." I wanted us to go and get him right then. The Vietnam police wrote down the facts and said it would take 3 days. He should keep \$1,000, the police would get \$1,000 and Suzuki would get back \$1,000. To this the MP sadly nodded. Suzuki said "We leave on a plane today." The MP couldn't help.

Into our hotel room came the Christian lay leader, a pilot, and his pastor. The pilot said, "Kissinger is making us lose this war. He has tied one arm and one leg, giving us only 1/3 of the ammunition and gas we need. You can go to Tokyo today. Where do we go? I have a wife and 3 kids and a chicken farm." Honda Sensei gave him some Bible verses to hang on to. Then I told him, "I am from Chicago and if I don't have a lawn mower, I borrow my neighbor's, cut my grass and give it back. You are a Vietnam Air Force pilot. Borrow a C-130 and get all your pastors, wives and children and

belongings in there and head for the nearest American base in Guam.” He said he knew his way to Singapore, but not to Guam.

Singapore gave him 6 hours to leave, gas and an air map to Guam. When they arrived on American soil, they got out 2 black books: their Bibles and hymnbooks, kissed the ground and started the first Vietnamese church in exile. I later met some of them in Wooster, Ohio, where they had gone later and started another church.

Women's Outreaches

Let's not forget the women in the laity. Rev. Mrs. Sumako Furubayashi started one of the oldest groups. She and her husband, Miki, both went to the Dallas, Texas, USA to enroll in Dallas Seminary, but at that time the seminary would not accept women. She was sent to a little Bible school, while her husband got a Ph.D. at the seminary. They came back to Japan and he became an itinerant evangelist, while she started a church and pastored it. If that wasn't enough to keep her busy, Mrs. Furubayashi heard about American Christian women's groups from Mrs. Stan Barthold and said, "We can do that." So they held their first meeting in 1962. They went to the ritzy Royal Hotel where women love to dress up and come for a luncheon that only costs ¥1,500. It was the pure gospel in singing and preaching. They have since held over 80 meetings with an average of 500 to 600 ladies each time. Once they needed 2 days because they had 1,800 and the hotel could hold only 900 people.

The Tokyo Christian Women's luncheons met usually in the spring and fall at well-known hotels and different missionary wives including Lorraine Reece, JoAnn Wright and my wife, Lila, served along with Japanese women on the steering committee. Mrs. Masuda, who with her husband often interpreted at

Keswick, was the main leader. There were 300-400 out each time to hear testimonies, good singing and a Bible message. They didn't give invitations for the women to come forward, but they gave out decision slips to be filled out and followed up by the nearest preacher.

What's the drawing card for these classy luncheons? All three that I talked to said, "It's at a ritzy place where unsaved women can feel at ease, be dressed up and enjoy happy music, testimonies and a pure gospel message."

Not to be outdone, the Coffee Hour has been held also, usually twice a year at the Christian Academy in Japan in Higashi Kurume, Tokyo. This was started by a GI who was saved in Japan, went back to America to train and then came back as a missionary and pastor at Kurume Bible Fellowship. He encouraged Mrs. Yoshiko Takagi who started the Coffee Hour in 1980. They have had 61 meetings and the auditorium is usually full.

The FGBMFI (Full Gospel Business Men's Fellowship International) calls itself "Marketplace Ministry," and was patterned after American luncheons for men. It was started in 1952 in Tokyo and has had its ups and downs. It is stronger in the Kansai area. In 2008, with 9 meeting places, they held their 19th national meeting and third men's camp. The president is Ken Tsukamoto.

VIP Clubs

The most exciting McDonald-era men's evening meetings are the VIP Clubs, which started September, 1993, in the living room of United Airlines manager Bob Holmes. In attendance was Ichimura Numata, a staff member with the Navigators. As a result of this meeting, Holmes and Ichimura became co-founders of the VIP Club movement. The concept comes from the VIP lounges in major airports for first class passengers and from Isaiah

43:4, which affirms that we are very important persons in God's eyes, and important to each other.

The original VIP Club has now grown to 150 monthly meetings, averaging 30 men each who can come after work from 7:00 to 9:30. Some of the meetings include a meal, while others have attendees eat before or after on their own.

Whereas other laymen's groups are made up mostly of older retired men, the secret of the VIP movement is that the leaders are in their 20s and 30s. These young VIP Club leaders are a great addition to the world of "McDonald Christians" in Japan, and missionaries who understand Japanese are welcome to attend the meetings. Call 090-8308-0111 for the VIP nationwide map to your closest club.

These are just some of the activities of Japan's Christian laity that may not have been on your radar. Questions? E-mail REAPJapan@aol.com



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 renamed "Japan's Christian Roots" and "Japan: Country of the Erased Cross" (in Japanese only) are available at www.kennyjoseph.com



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.

Media You Can Use for Outreach & Training

In Japan, media is consumed at a higher rate than almost any other nation in the world. A publisher in Shinjuku told me that four hundred books are published per day in Japan. Add to that manga, magazines, newspapers, DVDs, CDs, blogs, websites, online videos, TV, movies... This environment presents those of us who want to communicate the gospel effectively with exciting opportunities as well as huge challenges.

It is thrilling that there are some who are responding to the opportunity by creating media that builds up the church and impacts the culture of Japan. In particular, other than the Bible, I think the *Bible Manga* series is the most important mass media produced in the history of Christianity in Japan. Why do I think that? Because it is genuine, original *manga*, by Japanese artists who are rooted in the culture—it effectively communicates the gospel to the people of Japan. Be sure to read the article on *Bible Manga* in this issue of Japan Harvest (see pages 21 and 22).

Community Connection Network (CCN)

Did you know that 60% of Japanese people use their mobile phones for more than an hour a day, with much of that time spent on e-mail and on the Internet? CCN equips the Japanese church with mobile phone based evangelism and discipleship tools by giving each organization its own community (mobile phone websites and mobile e-mail). CCN lists its core values as follows:

Japanese-focused: Our goal is to equip Japanese Christians to communicate with Japanese people; all software interfaces and training are in Japanese.

Equipping-centered: Our seminars will train ministries how to use our simple, non-technical interfaces, to take charge of their mobile presence.

Relationship-based: Christians and non-Chris-

tians in constant communication through community based mobile e-mail, forums, and blogs.

Contact Address: info@ccnonline.jp

Website: <http://ccnonline.jp/> or, you can use your mobile phone to scan the following digitalized address:



(CCN is the vision of John Gibbs of World Venture. Member of a new wave of young, computer-savvy, Japanese-speaking young adults passionate about reaching Japan for Christ, John graduated from Stanford's computer science department. Before coming to Japan he was employed by Apple Inc. in California.)

So, You've Been Asked to... A Series of Training Booklets

「この奉仕にあたって」

シリーズ主に捧げる奉仕の向上を願って



The Christian Reformed Japan Mission and CAN (Christians in the Arts Network) are collaborating to publish a series of booklets that help Christians prepare and lead in various areas of church life. The first booklet, *So, You've Been Asked to Read Scripture / 聖書を朗読する* has been translated by Ms. Mika Tsuneda. This pamphlet

provides an understanding of what is involved in reading the Bible during worship, and basic training on how to read Scripture worshipfully and respectfully.

So, You've Been Asked to Lead a Worship Service / 礼拝式の司会をする is being translated and will be ready in January 2009.

This pamphlet addresses universal lessons that worship leaders can learn, regardless of worship style. It provides perspectives and strategies that will help increase competency in this important area of leadership. Future pamphlets include, ... *Greet or Usher*, ... *Lead in Prayer*, ... *Plan a Worship Service*.

For more information, or to obtain a copy of the pamphlets in English or Japanese write: houshikoujou@aol.com. The publications team for this project includes Jeong Gho, Larry Spalink, Mika Tsuneda, and Nancy Nethercott.

Alleluia! Seminars apply this material at the local church level as they conduct worship renewal workshops. Contact Nancy Nethercott if you are interested in a customized workshop for your church: nnethercott09@aol.com

The HOPE DVD



Created by US-based Mars-Hill Productions, adapted for Japan by the Baptist Media Center (BMC), and distributed in Japan by Word of Life Press Ministries (WLPM), this DVD is an excellent visual presentation of the Bible. Starting in Genesis, it features narrators, classic artwork, and clips from famous movies, including *Jesus of Nazareth*. Thirty-six events are presented in 12 chapters and 4 sections for easy study. It helps non-believers make connections between the bits of the story they have heard and then come to a decision. It helps believ-

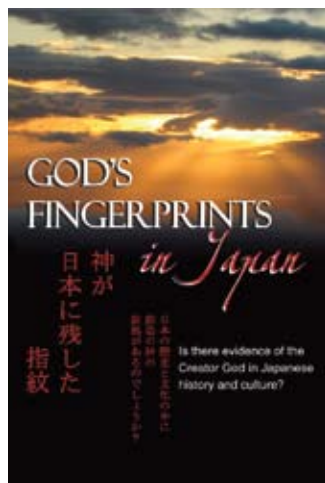
ers by providing an overview of the Bible. There is Japanese narration with an option for Japanese subtitles, but the movie clips have English audio only, and are without Japanese subtitles. BMC has a bilingual script on their web site: www.jesus-followers.org.

Purchase at Christian bookstores in Japan or at WLPM's website: www.wlpm.or.jp. To order in English, call Don Regier or Roberta Peabody at 03-5341-6917. The price is only ¥1260, but please note that the DVD is locked on Japan's region code (2).

Fingerprints of God DVDs

God's Fingerprints in Japan 1

God's Fingerprints in Japan 2



Description: Is there evidence of the Creator God in Japanese history and culture? Is there a connection between the Tea Ceremony and Communion? Is it contradictory to be Japanese and a follower of Jesus? Find out in these two International Telly Award winning documentaries.

Both DVDs are in a format that can be played on computers and DVD players in the United States and Japan. Language options include English, Japanese, English with Japanese subtitles, and Japanese with English subtitles.

In Japan, both DVDs are available for a donation from the YWAM office.

E-mail Address: kaminoshimon@gmail.com

kaminoshimon@gmail.com

View short clips and order online at: <http://akaministries.tripod.com>

Impacting Japanese Culture through Redemptive Films



Studio Re: is a group of Christian artists who are producing films that lead

Japanese to discover that there is more to life... much more. We produce films in a variety of genres that present redemptive content and pose crucial questions. These films seek to affect and change the shape of contemporary Japanese culture and its inhabitants by assuming a biblical paradigm; offering redemption instead of separation, hope instead of resignation, design instead of chaos. It is a sowing ministry that will prepare the minds and hearts of the Japanese in order to shorten the spiritual distance between them and Jesus Christ.

A film *Studio Re:* produced in collaboration with Biola University won first place at the 2008 Inigo Film Festival. You can view this movie online at www.studio-re.com

We are at various stages of producing several other films including dramas and a "My Story" series that will feature Japanese telling how God has affected their lives. Our films will be available online, and on DVD.

Studio Re: is part of CAN and TEAM (The Evangelical Alliance Mission).

Contact: can.studio.re@gmail.com

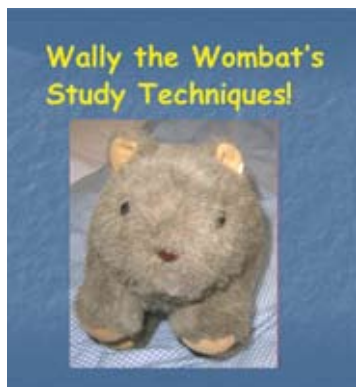
Web Site: www.studio-re.com



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

Studying Japanese... Ideas for Time-Constrained People

Sixteen language learners and sixteen Japanese volunteers gathered at Karuizawa Bible Fellowship Camp for the second JEMA Japanese Language Retreat from Friday, November 7 through Sunday, November 9, 2008. On Saturday evening, participant Simon Pleasants inspired us with a



PowerPoint® presentation bursting with ideas on how to study Japanese. He kindly agreed for me to reproduce some of those ideas here. He also

invites you to access his PowerPoint® (and meet Wally the Wombat... now you know Simon is from Australia) at: http://docs.google.com/Presentation?id=dc88gcnx_9f fcg85dk&invite=dvndpzp. (You will need to sign in to Google. If you have a gmail address, you can sign in with that.) Much of the following is taken with appreciation from Simon's presentation.

Make effective use of electronic dictionaries

- Use the bookmark function—to review recently looked-up words
- Use sample sentences—to see words in context



- Use the special jump key—to look up unknown words in sample sentences

Read manga or picture books

- Must pass the Philippians 4:8 test



(“Whatever is true, honourable, just, pure...”)

- Must be smaller than a telephone directory
- Must have *furigana* over the *kanji*
- Must keep the reader interested

Recommended: *Detective Totsugawa* and *Darling wa Gaijin*

Tip: cover up the *furigana* and uncover only when necessary

Get dictionary help with the *Rikaichan* add-on for the Firefox web browser and Thunderbird e-mail client



Rikaichan is a Japanese to English/German/French/Russian dictionary. Once it's installed in your computer, just hover the mouse over a word on your screen, and a popup appears. It automatically de-inflects verbs and adjectives. To get started:

1. Download the web browser Firefox (www.mozilla.com/firefox) and/or the email client Thunderbird (www.mozilla.com/thunderbird).
2. Find the *Rikaichan* add-on for Firefox by going to (<https://addons.mozilla.org/firefox>) and doing a search for “*rikaichan*”.
3. Find the *Rikaichan* add-on for Thunder-

bird by going to (<https://addons.mozilla.org/thunderbird>) and doing search for “rikaichan”.
4. Download the add-on and follow the instructions.

Receive daily e-mails from Yookoso

Sign up for daily grammar and *kanji* emails from the *Yookoso* site (www.yookoso.com). These are graded according to JLPT proficiency level. You can subscribe on your cell phone and practice *kanji* and grammar anywhere (even on packed trains!).

Start your own Japanese blog at Lang-8 (<http://lang-8.com>)

Native speakers will correct your Japanese for free and the corrections are highlighted for easy learning from mistakes.

Use Japanese blogs as reading practice

Three of Simon's favorite blogs are:

- Camera Life (www.cameralive.com/diary/)
 - Mieko's world (www4.nasuinfo.or.jp/~mieko21)
 - Mixi (<http://mixi.jp/about.pl>)
- The key: find a blog that interests you so much you just have to read it, even in Japanese!

Use online dictionaries

Two highly recommended dictionaries are:

- *Eijiro* dictionary at www.alc.co.jp and
- *Edict* dictionary at <http://www.csse.monash.edu.au/~jwb/cgi-bin/wwwjdic.cgi?1C>

Find online language exchange partners at www.SharedTalk.com

This is a free site where you can choose a language partner from the profile lists and chat online individually, in groups or through text.

Read Japanese and mother tongue Bible versions side by side in e-Sword (Windows only)

Download the basic e-Sword set-up from www.e-sword.net which includes the King James version with Strong's dictionary. It is then easy to add other versions of the Bible, commentaries, dictionaries, etc., as you want them. The Japanese Bible available is the *Shinkaiyaku* version. This software is easy to use and highly recommended for bilingual Bible reading or for message preparation.

Simon Pleasants was born in Wales, UK and moved to Australia with his family when he was 18, just shortly after becoming a Christian. After studying physics at university, he spent 18 months in Saitama-ken teaching English. While he was there he fell in love with the people and culture of Japan. After that he returned to Australia where he worked at a university in Sydney doing research into lasers. In 2004, he returned to Japan. He currently works as a scientific proofreader for a company in central Tokyo. When he's not working, he enjoys reading books, hiking, and studying Japanese language and culture. He married his wife Michiru in 2008.



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