

# JH

Japan Harvest  
Fall 2009



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Volume 61 No. 2 / Fall 2009

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The Japan Harvest is the official publication of the Japan Evangelical Missionary Association. It is published quarterly to promote primarily the cause of the evangelical church in Japan, and secondarily the ministry and activities of the association.

Individual articles or advertisements express the viewpoints of the contributor and not necessarily those of JEMA. The editor welcomes unsolicited articles.

Price overseas is \$ 30.00 per year.

Price in Japan is ¥ 2,800 per year.

Single copy is ¥ 750.

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

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

## Features

- 12 **Everything the Color Gray: Japan's Continuing Depression Problem** *by Andrew Meeko*
- 14 **Will You Join the Lausanne Global Conversation?** *by Julia Cameron*
- 15 **Whole Gospel, Whole Church, Whole World** *by Christopher J. H. Wright*
- 18 **Getting Help is No Secret** *by Cheryl Johnson Barton*
- 21 **A Dream Away: Personal Account of the Post War Era The Arrival** *by Margaret Meeko*
- 27 **Should the MK's Return?** *by Kenny and Lila Joseph*

## Departments

### JEMA

- 5 **President's Pen** *by Dale Little*
- 7 **Editorial** *by Gary Bauman*
- 8 **JEMA News**
- 10 **Focus on Prayer** *by Ken Reddington*

### Member Care

- 30 **Self-Talk** *by Faith De La Cour*
- 30 **How Faithful Are You in Using Your God-Given Strengths?** *by Michael Essenburg*

### Modern Tech

- 32 **Getting Started with Worship Projection** *by Simon Cozens*

### Off the Bookshelf

- 34 **Three Books for Evangelism and Church Planting** *by Don Schaeffer*

### Worship & the Arts

- 35 **The Arts and Church Planting in Central Tokyo** *by Paul Nethercott*

### Language Lab

- 38 **Resources for Mastering Japanese Particles** *by Miriam Davis*

# Japan CPI 2009 National Conference

November 4–6, 2009 (The conference begins at 2pm on Wednesday and runs through lunch on Friday)

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## Keeping Our Balance

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

Have you ever lost your balance and fallen over? When I was about eight years old, my older brother challenged me to ride my bicycle around an enclosure in a rice paddy in Sendai that looked like a small pool. The cement walkway around the pool was at least a foot in width so I thought I could easily complete one circuit around the pool on my bicycle. Well, I lost my balance and fell into the pool, along with my bicycle. My brother helped me climb out and when we got home I was given a good long bath. The pool in the rice paddy was certainly not a swimming pool!

I don't know about you, but I sometimes find it a challenge to keep my balance when it comes to some issues in contemporary theology of mission. Current debates requiring balance include evangelism versus social action, Luke 4 versus Matthew 28, great commission versus great commandment, mission of Jesus versus mission of Paul, etc.

As another example requiring balance, I wonder if the missional hermeneutic emphasized in the evangelical use of the term, "mission of God," adequately captures the missional emphases of the New Testament. Or does that term push us toward an imbalance in our theology of mission?<sup>1</sup>

The term "*missio Dei*" (mission of God) was first coined at the World Missionary Conference at Willingen in 1952. During the 1950s and 1960s, the term was extensively used within the World Council of Churches to emphasize God's justice as the primary focus of mission. This resulted in an

intended marginalization of the church's role in mission. For example, referring to the term "mission of God," Lesslie Newbigin writes,

"This phrase was sometimes used in such a way as to marginalize the role of the Church. If God is indeed the true missionary, it was said, our business is not to promote the mission of the Church, but to get out into the world, find out 'what God is doing in the world,' and join forces with him. And 'what God is doing' was generally thought to be in the secular rather than in the religious sectors of human life."<sup>2</sup>

During the 1970s, one conservative response was to try to frame a balance between the poles of personal conversion and social justice. Newbigin tried to keep his balance on this issue because he understood that he was facing a trend toward a secularization of the term "mission of God."

Are we keeping our balance? If the term "mission of God" was originally generated within a context biased against the primacy of the church's role in mission and the church's proclamation of the gospel of Jesus Christ, it can only provide us a balanced missional hermeneutic if the proclamation of the gospel and the role of the church in mission are intentionally reintroduced as primary aspects of the term. If this is not possible, then the usefulness of the term "mission of God" for portraying "disciple making mission" or "apostolic

## JEMA Datebook

Event	Date	Time	Place
Pre-CPI Conference	November 3		Fuji Hakone Land
Strategy Forum Meeting	November 3	10:00 a.m.-4:00 p.m.	Fuji Hakone Land
CPI Conference	November 4-6		Fuji Hakone Land
CPI Tokyo Regional Equipping Seminar	November 7	10:00 a.m.-4:30 p.m.	OCC Building
CPI Nagoya Equipping Seminars	November 9-11		Christ Bible Seminary
JEMA Leadership Team	December 8	10:00 a.m.-4:00 p.m.	
Strategy Forum Meeting	December 10	10:00 a.m.-4:00 p.m.	
JEMA Leadership Team	January 19	10:00 a.m.-4:00 p.m.	

mission” is called into question.

The Third Lausanne Congress on Evangelization (Lausanne III) is convening in Cape Town, South Africa, in October 2010 ([www.lausanne.org/cape-town-2010](http://www.lausanne.org/cape-town-2010)). The Japan planning committee for Lausanne III is working on translating Christopher Wright’s, *The Mission of God: Unlocking the Bible’s Grand Narrative* (Downers Grove, IVP, 2006). This book is a key reference for Lausanne III. An important question related to this book is, “Does C. Wright keep his balance?” This kind of question is essential for missionaries who might be seeking theological understanding for their missional ministry. (Ed. – see the invitation to the Lausanne Global Conversation and an article by Wright entitled “Whole Gospel, Whole Church, Whole World” on pages 14 through 17 in this issue.)

The Fifth Japan Congress on Evangelism (JCE5) was held in Sapporo, September 21-24. The approximately 200 missionaries in attendance (both expatriate missionaries to Japan and Japanese missionaries to other nations)

were asked to stand on the stage for a few minutes during one of the evening sessions, so that a prayer of thanks could be offered.

Many good seminars were given at JCE5. But of all the seminars, only a few had evangelism as their focus. Our JEMA seminar was one of them, in which three missionaries presented various church planting strategies and ways of thinking (Tony Schmidt, Gary Fujino, and Dan Iverson). During the question and answer time, one Japanese pastor asked why so few Japanese pastors and churches are doing church planting in Japan. Could it be that part of the answer is that the church in Japan has not kept its balance on some aspect of its missional hermeneutic?

Keeping our balance in current debates about theology of mission is not easy. Perhaps some suggestions for not losing our balance would include avoiding the following kinds tendencies prevalent contemporary evangelical theology: creating caricatures of the positions held by others; thinking in either/or categories about missional alternatives; doing

theology in a reactionary mode; and using emotionally laden adverbs and adjectives in our writings.

Whatever positions we ourselves arrive at, the attitude with which we carry on our conversations about these issues also needs our attention. Here, through the pen of Paul the missionary, Scripture gives a clear command: “Be completely humble and gentle; be patient, bearing with one another in love.” (Eph 4:2) May we keep our balance on these issues in a way that pleases the Lord.

### Endnotes

1. For a helpful discussion of options in missional hermeneutics, see Keith Ferdinando, “Mission: A Problem of Definition,” in *Themelios* 33.1 (2008), 46-59. <http://thegospelcoalition.org/publications>

2. Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission* (Grand Rapids: Eerdmans, 1978 and 1995), 18. See also 3-7, 8-11, and 17.



## Women in Ministry Events

Mark your Calendars for the 2010 WIM Retreat Events



March 3-5, Wednesday-Friday,  
Megumi Chalet, Karuizawa

March 6, Saturday,  
Hokkaido Christian Women’s Fellowship, OMF Center

Our guest speaker will be German SEND missionary Anita Hallemann. Anita will speak to us from her rich experience as a single missionary to the Philippines, cancer survivor, Bible School teacher, and women’s conference speaker. More information is on the JEMA website.

Online registration for the Megumi Chalet retreat and contact information for the Hokkaido Retreat will be available in January. Watch for more details online and in the Winter issue of the *Japan Harvest*.

2009 Retreat pictures are available to download! Find the link at [jema.org](http://jema.org)



*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.*

### Saying “No” to Say “Yes”

I’m an addict.

There, I’ve admitted it.

I’m addicted to fixing things.

When I was a child, it was fairly simple. Clocks that wouldn’t tick, lamps that wouldn’t light, toasters that wouldn’t toast. A screwdriver, a soldering iron, some glue—it didn’t take much to get the broken back into working order.

As a teenager, my projects got bigger, but I still knew when they were fixed. Gapping the spark plugs, adjusting the points (back when I could actually service my own car)... there was always something that could be repaired or improved upon.

In my choir director days, it was a sour note here, a sloppy cutoff there, the occasional wrong note in a published manuscript (what a revelation it was to realize that not everything printed was necessarily 100% correct!).

That’s probably why I’m an editor today... I’m a compulsive “fixer-upper.”

But there’s a dark side to my addiction.

There’s always something else that needs fixing. No matter how many things I fix, there’s another to take its place. Where to draw the line?

Especially with “people-fixing.” As Christians, that’s our life vocation... helping people get their relationships with God and between each other fixed. But that’s easier said than done. And there’s a never-ending supply of needy projects.

At a critical point in my early adult life when I was confronted with some challenging counseling situations, I took an evening

counseling class and learned one of the most valuable lessons I have ever learned... know your limits, and then refer.

In other words, know when to say “no.” You can’t fix everyone. You can’t fix everything. You can’t do everything. You’ll actually accomplish more if you do less.

I’ve heard that lesson stated in many different ways over the years, and I still have to work every day on how to apply it. But I find it easier to say “no” these days... because I know I’ll be surprised with how God fills in the unknowns with what he knew all along.

As I’m writing this, it’s the week of the 5th Japan Congress on Evangelism—but I’m in the US, visiting my 85-year-old father who almost certainly will be in heaven before our family’s next planned “home” assignment (he has an inoperable brain tumor). Did I know, when I decided to pass up attending JCE5, that I would need to spend this week with my dad? No, but I did know saying “no” to this conference would allow me to say “yes” to something else.

Are you an addict? Do you need to say “no” to something? What “no”s will allow you to open the door to “yes” to something else?

Still learning to say no...



## JEMA Receives Thank You Plaque

The Japan Bible Society spearheaded the 150th Anniversary of Protestant Missions in Japan celebrations in Tokyo and Yokohama on July 7-9. Participating organizations included the Japan Evangelical Association, the Nihon Revival Association, and the National Council of Churches. Several thousand people attended the celebration on the evening of July 8. About 50 overseas guests also attended the events. During the last day of these celebrations, JEMA was thanked as the organization that represents most missionaries in Japan. Dale Little, president of JEMA, accepted a plaque on behalf of past and present missionaries to Japan.

The plaque reads:

*To Japan Evangelical Missionary Association:*

*With grateful thanks to all the missionaries for their continual contribution in spreading the Good News in Japan,*

*Executive Committee of the  
150th Protestant Missions in Japan  
July 8-9, 2009*

Throughout the celebratory events, gratitude, appreciation, and thanks was expressed for the thousands of missionaries who have worked and continue to work in Japan. This plaque is now on display in the JEMA office.

## Former Missionary to Japan with the Lord



On Saturday August 15th, 2009, at the age of 62, Pastor Kjell Harjo was unexpectedly taken home to be with the Lord

in Lynden, Washington, USA in a collision with a farm vehicle. He is survived by, Reidun, his wife of 41 years, their four children, and their families.

Kjell was born in Sandefjord, Norway, in 1947 and his family immigrated to the US when Kjell was six years old. He attended Seattle Bible College where he met his wife. After completing his service in the US Army, he and Reidun served as missionaries in Japan for over 20 years with the Evangelical Orient Mission.

Kjell became pastor of Living Hope Fellowship Church in Bellingham, WA in 2000. Over the course of this decade he continued to serve the Lord and his congregation tirelessly, selflessly, and with endless compassion. He lived by the words: "The joy of the Lord is my strength." (Nehemiah 8:10)

## Fifth Japan Congress on Evangelism (JCE5) Held in Sapporo



JCE5 was held at the Sapporo Convention Center September 21-24. Sponsored by the Japan

Evangelical Association, the theme of this congress was "Cooperating in missions in an era of crisis: greater expansion, more profound progress."

The event was attended by Japanese pastors, expatriate missionaries, and overseas guests. Due to its scheduling during the new Silver Week holiday, about 30% of those in attendance were laypeople.

Each morning began with a Bible



hour, followed by an elective project track. The fifteen project tracks covered such topics as "Japanese culture and mission," "environment," "children," "youth," etc. During the afternoons, participants could choose between 32 seminars and 9 symposiums.

The early evening celebration gatherings were scheduled from 5:00 to 7:00 p.m. Participants would then return to their hotels for evening meals and ongoing fellowship.

Volunteer help from local churches was an essential element of this Congress. Local church volunteers could be seen greeting, handing out obentos, spraying the hands of participants with disinfectant to protect against swine flu, guiding people to their seminar rooms, answering questions, ushering, etc. Local missionaries were among these volunteers.



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## True Confessions

*Ken and Toshiko Reddington are church-planting missionaries in Kochi-ken. Ken, an MK who returned to Japan as a missionary 30 years ago, is on the Servant-Leader Teams of the Prayer Summit for Western Japan and the Kochi Prayer Summit. He is also on the executive committee for the Kochi Global Day of Prayer. He is secretary for the Kochi Citywide Interdenominational Pastors Group.*

Last time, we talked about the plan in prayer—that is, it is important to have a place to pray and a time to pray. Let me digress here and focus once again on that last one—a time to pray. Here is my “confession.” I know that people think of missionaries as some kind of “Joe Spiritual.” But I’m just a pilgrim on this earth. I’m on my way to heaven, but I’m definitely not what I should be, nor what I will be when I get there!

In 1997, I went to the JEMA Prayer Summit knowing that something had to change. I had a basic idea of what it was, but I was in a rut, too satisfied with the status quo. In fact, for about two years, I had been in a spiritual slump. God had to get a hold of me. He did, and things have never been the same.

The first day, we were asked to think about relationships and pray about what God wanted us to do. Before, I’d prayed for church people and the pastor, etc., but this year God talked to me about three specific relationships—with him, with my wife Toshiko, and with our five children.

I was feeling far from God (when God seems far away, guess who moved?), but I also felt like I wasn’t being the husband I should be to Toshiko. And to the kids I was basically a “non-existence.” It kept coming

back to just a few basic things—all dealing with my lifestyle, how I lived each day.

You see, I had a very comfortable lifestyle—for me. I went to bed at 1:00 or 2:00 a.m. (I prided myself at “revving up” around 10:00 p.m.; and I often quoted the pas-

sage where Jesus stayed up all night in prayer!), waking up around 9:00 a.m. Of course, the kids had already left for school before 8:00, so I didn’t see them—though they might have seen my prostrate body on the bed!

In the morning, I would read the Bible and even pray in bed (not conducive to keeping awake!). In fact, as God felt further and further away, my prayers were mainly well-used “rote” words with not much meaning. (I really hadn’t heard him answer for so long, I was beginning to wonder if he ever would.) Then, I’d get up for breakfast around 10:00 (I only had something to do on Thursday and Sunday mornings), making Toshiko upset because she couldn’t clean up till

I finished (two hours or more after the kids had eaten).

Often I would come home after 10:00 p.m., so I would sometimes not see the kids for two or three days straight at times! I would only see their sleeping faces! Also, since Toshiko was busy taking care of the

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Prayerlessness  
is my declaration of  
independence from God.  
Prayer is not a preface  
or an addendum  
to the work of the ministry.  
Prayer IS the work  
of the ministry.  
—Daniel Henderson,  
president, Strategic Renewal  
International—

---

kids all the time, she'd be tired and fall asleep putting David (our youngest) to sleep at 9:00 p.m. I'd be in the study then, working, and she'd wake up at midnight to get more work done. So, when I went to sleep at 2:00 a.m., she was still working downstairs. And at 3:00 or 4:00 a.m., when she went to sleep, I was just a "log."

As you can see, it was a crazy situation, but since I had the best end of the deal, I wasn't really ready to change... until God did some speaking to me at the Prayer Summit.

Since the others were doing things that had to be done at a certain time, the solution would be for **me** to change **my** schedule! Wow, was that a shock! I had been so protective of **my** time, it was hard to let that go. But if there was to be any change, it had to start with me.

As the Summit went on, I kept getting this *crazy* idea that God wanted me to get up at 6:00 a.m.! It

made perfect sense, though. Getting up at 6:00, I could spend an hour or so with God, cook the kids' breakfast, see them off before 8:00, then take Kristine (our fourth child) to kindergarten and be back in time to have some prayer with Toshiko before I started work at 9:00 a.m. What a great idea (not mine, but God's!). But, if you know me (I am definitely *not* a morning person!), all I could say was, "God, if you're in this, you can give me the strength to do it."

Well, he has! For the next decade or so, I have been able to get up early (though not always at 6:00 a.m.) and do what I should. It's a miracle! But God is in the miracle-working business. As a result, my time with God seems more real to me. (At the Summit, he showed me that he *was* with me and that's continued.) Toshiko is less tired, so we spend more time together. Even when we talked until late, I could still get up at 6:00; it was amazing!

The kids' reaction was swift in coming, though also a little painful. The next day, Karen (our second child) mentioned to Toshiko, "What's happened to Daddy? It'd be nice to have a daddy like this all the time!" Kristine told her, "You mean Daddy can take me to kindergarten every day?! How lucky!" Toshiko also said, "It seems like there's a father in this family now." That hurt, but it was true. I hadn't been there. Of course, it's now just a routine to the kids; but I still make breakfast most mornings, then I lead them in a song and Bible verse before we eat.

It's still not "fun" getting up early, but God has worked in my life and it has gotten easier. I realized that I was fooling myself when I said I couldn't get up. It was a matter of doing it, and asking God for the strength to keep on doing it. To him be all the praise and glory!

## Don't miss one copy of *Japan Harvest* magazine!

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# Everything the Color Gray: Japan's Continuing Depression Problem

By Andrew Meeko

The train stops. The conductor makes the vague announcement. Everybody knows what happened. Just another hassle of riding trains in Japan? Another faceless casualty? It's autumn once again—peak time for depression and suicide as well. So where is Japan now in the struggle? Though ninth highest in the world when it comes to suicide,<sup>1</sup> Japan scores a dubious first place in Asia and first place in the industrialized world.<sup>2</sup> Since 1998 the number of suicides has continued to stay above the watershed 30,000.<sup>3</sup> Last year 32,249 lives were lost.<sup>4</sup> It was a record year for the elderly, a 9% increase.<sup>5</sup> Stats are not in for this year yet but one shudders to think of the backwash from the economic tsunami.

So what helps are in place to help prevent the situation? With less than 20% of people who suffer depression seeing a doctor, and only 4% of those who commit suicide having sought mental health care, the gaps are obvious.<sup>6</sup> The government recognizes the need and passed the Basic Prevention Law in 2006. The law is designed to ensure that government, schools, workplaces, and hospitals provide better help to curb the tendency toward suicide. But there's another gap—the Cabinet Office tasked with the new measures

may be just throwing cash at local governments who don't have a clue what to do.<sup>7</sup> Meanwhile, masses continue falling into depression, including many high profiles like sumo wrestler Asashoryu, Princess Masako,<sup>8</sup> even former Prime Minister Abe while in office.<sup>9</sup>

Unsurprisingly, society is getting somewhat skeptical about the system. The river of meds flows deep and wide in Japan and many now doubt the drugs. One NHK special last spring documented people's lives ruined by poor prescriptions. A woman in Sendai, testing doctor's practices, displayed her pile of meds prescribed for the same illness by four different physicians; the glaring discontinuity in quantity and content of each pile bluntly said it all.

Added to the fact that quacks abound is the dire shortage of decent psychotherapists, and for that matter, those who can also train new ranks. Bad to worse is the time problem. Generally therapists in the public health system do not have sufficient time for ample therapy. One leading doctor says helpers can afford to spend only up to 20 minutes per patient if they want to cover the therapy sessions by public health insurance, others estimate they can only manage 15 minutes per patient. Some people opt for private help, but this is in the range

of \10,000 out of pocket for a single 50 minutes. Few sufferers can afford such expense.<sup>10</sup>

Meanwhile depression increases, suicide increases, helpers are few or hamstrung (and many are incompetent). Is there anything positive to say? There are a few, such as the valiant efforts of *Inochi no Denwa* set up in the late 70's and its English language counterpart, TELL. (Ed. - see article on page 18.) LifeLine has mobilized 7,000 volunteers and takes 700,000 calls annually.<sup>11</sup> There are also firms like Sony, hit by the costly high incidence of suicides and depression among mid-career managers and engineers. They took action and about 10 years ago began a "preventive mental health care program" for 18,000 employees, offering off-site consultations and confidentiality.<sup>12</sup> Officials said the service quickly became a popular success, but whether such service continues today is unknown.

One hopes that Japan can become like Finland, who though formerly in the top rung of global suicide stats, effectively introduced helps that brought a swift 30% drop in the suicide rate.<sup>13</sup> Meanwhile, the UK, which also had a drug centered social health care system, is doing mass training of counselors to augment the lack of mental support.

So what can ministers and lay

people do? With 3,000 suicides in Tokyo each year, 2,000 in Saitama,<sup>14</sup> and someone depressed on every block, I have been getting further involved for years. Starting this fall, I am pushing ahead in pioneering the Tokorozawa Community Care Center—focused not just on offering donation-based counseling to sufferers of depression, but specifically on prevention and lay-counselor training. Presently I am scheduled to address our community leaders at their regular meeting and do a workshop on “depression prevention.” This is a topic close to home. My own family has a long history of taking anti-depressant medication. My great-grandfather immigrated to the US from Hungary, a country of more suicides than Japan. He took his own life with a shotgun in the barn. So personally, I live life on the edge of the blade, and by God’s grace with preventa-

tive wisdom. Our neighborhood leaders are also highly motivated. There have been suicides. Across the street from the Asian Access building where church services are held, a man took his life on the second floor of the apartment building. His blood seeped down to the first floor. All that’s there now is a parking lot and a stain on the community. We have much to learn, but if you would like to learn with us, be trained, or help train a new breed of community helpers, please contact me at [drmeeko@yahoo.com](mailto:drmeeko@yahoo.com). You may be weary of the depression problem, but if you are sincerely looking for a way to touch this society, a more pertinent issue may be hard to find.

#### Notes

1 “Record Number of Japanese Elderly Kill Themselves,” *Mainichi Daily*, June 19, 2008

2 “Treating Clinical Depression a Tall Order Wednesday,” *Japan Times*, Feb. 20, 2008

3 “Depression Should be Treated, not Ridiculed,” *Asahi Shimbun*, Nov. 22, 2007

4 “Safety Nets for Would be Suicides,” *Japan Times*, Sept. 6, 2008

5 “Record Number of Japanese Elderly”

6 “Depression Should Be Treated”

7 “Safety Nets”

8 “Depressed Japan,” <http://www.japaninc.com>, March 12, 2008

9 “Depression Should Be Treated”

10 “Treating Clinical Depression

11 “Safety Nets”

12 “Depression Simmers in Japan’s Culture of Stoicism,” *New York Times*, August 10, 2002

13 “Depression Should Be Treated”

14 “Suicides Top 30,000 for 10th Straight Year,” *Japan Times*, May 28, 2008

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# Will you join The Lausanne Global Conversation?



The past 20 years have been like no other in history. Everything about the way we think and about the way we live has changed. The under-25s entered education when the concept of Truth had already become historical, even quaint. And the last quarter century has, as a result, proved fertile ground for amoral pragmatism, which, not surprisingly, gained easy acceptance in many areas of life. The Church needs leaders who can discern the times, leaders like the men of Issachar (1 Chronicles 12:32).

This abandonment of Truth has come at an unusual point in history. Twenty years ago we could barely have imagined the digital age as we now know it. Added to the changes it has brought, we have also seen advancement in biotechnology and new nanoscale possibilities. Together, these three open the door to anything fallen Man can desire; for all is now within our reach. The warning 'You shall be as gods' (Genesis 3:5) suddenly starts to make more sense. The sin of Babel seems mild in comparison.

New questions are emerging which are different from the older, familiar ones. And the older ones are also taking on new forms. Think, for example, of the issues surrounding the massive rise in people movements over the past 50 years, and of the trends in urbanization, and of the penetration of other faiths. Christians need to talk, and global issues

need global conversations.

## Let's talk

While there have been gatherings for discussion of major issues since the Council of Jerusalem (Acts 15), a very different kind of meeting is now being planned. The Lausanne Movement is extending an invitation to evangelicals everywhere to engage *together* with some of the most critical issues of our time bearing on world evangelization. Please will you join us from October onwards?

We need to link arms and work together – to listen and to learn and to take counsel from one another. For the first time in history this is a real possibility, with internet access available, if not in homes then at least in universities and internet cafes almost everywhere. There will be countries where our brothers and sisters have limited access to the web because of political regimes. We are not forgetful of them.

The Lord gave gifts to his Church to share, and through Lausanne the Africans can share their joy and perseverance, the Indians their wisdom on living in a pluralistic context, the Persecuted Church their precious trust of what it means to share in Christ's suffering, the converts from other faiths their insights into ways of reaching those whose faith they once shared; the West its scholarship (which we should remember was once found

in North Africa) and so on around the world. In ways unimagined, we can share these gifts even across different languages, through automatic translation tools. Those translation tools are not perfect, but with a commitment of all to the authority of Scripture, and a willingness to listen and learn, we will manage to understand one another. The work you put into the global conversation will be richly rewarded.

## Who will get the conversation going?

The Lausanne Movement is working in partnership with publications around the world in providing the 12 key articles by leading theologians on issues facing the global church. Each article will be published in the same month by everyone, to spark the conversation globally. These articles each have four commissioned respondents from different parts of the world and will be accompanied online by video and photo essays, and responses from people like you. To join the conversation from October this year, log on to [www.lausanne.org/conversation](http://www.lausanne.org/conversation)

## How will it work?

Through blogs, discussion forums and other interactive tools like Twitter and Facebook, The Global Conversation will enable each person's voice to be heard. As iron sharpens iron, and as there is wisdom in the

counsel of many, we trust the Lord will use this discussion to spur us on not only to further dialogue but to strategy and action.

### What will we talk about?

When conversations go viral, they take on a life of their own. The articles will spark other areas, as no issue can be kept in its own silo. The opening article is by Christopher Wright, Old Testament scholar and President of Langham Partnership International (John Stott Ministries in the US). It looks at the stirring theme in The Lausanne Covenant of 'the whole church' taking 'the whole gospel to the whole world'. To do this effectively, he argues, we must read 'the whole Bible', which evangelicals have often not done. The conversation will focus on the final command of the Lord Jesus Christ which has never been rescinded: to bring his glorious gospel to all peoples and to every area of work and of society.

The next article will engage with the 'prosperity gospel' and future articles with such themes as the environment, the biotech century, urbanization, and the new issues raised by massive people movements across the world.

Please think and pray about joining the conversation. Let it truly be 'iron sharpening iron'. Get your church on board, and your Christian colleagues. What happens in the ether will, we trust, be a means of God's blessing his Church on earth.

Julia Cameron  
Cape Town 2010  
Director for External Relations

Join the global conversation at  
[www.lausanne.org/conversation](http://www.lausanne.org/conversation)

# Whole Gospel, Whole Church, Whole World

By Christopher J. H. Wright

The Lausanne Covenant - substantially crafted by John Stott, includes the phrase: '*evangelization requires the whole church to take the whole gospel to the whole world*'.<sup>1</sup>

One might argue that the three wholes embodied in this ringing phrase are hardly new, and go back to the Apostle Paul, if not to the patriarch Abraham himself. Let us look at what each means.

The whole Church means all believers. The whole world means every man and woman. The whole gospel means all the blessings of the gospel. That is surely better than some missionaries taking some blessings of the gospel to some people in some parts of the world. But the three wholes also have more substantial, *qualitative* implications worthy of a Global Conversation.

### 'The whole gospel'

The phrase suggests there may be some versions of the gospel that are less than whole - that are partial, deficient, less than fully biblical.

First, we must give full weight to the spiritual realities of sin and evil, and we must evangelistically proclaim the glories of God's redemptive achievement in the death and resurrection of Jesus. There would be no gospel without the cross. Indeed all blessings of the gospel derive from it, from personal salvation through Christ's death in



our place to the reconciling of all creation. The cross is at the heart of The Lausanne Movement, and the theme around which the Cape Town Congress revolves is 'God in Christ, reconciling the world to himself'.

The whole gospel must be drawn from the whole Bible. So we also have to ask how the social, economic, and political dimensions of the Old Testament relate to Christian mission. For centuries God revealed his passion against political tyranny, economic exploitation, judicial corruption, the suffering of the poor and oppressed, brutality and bloodshed. The laws God gave and the prophets God sent addressed these very matters more than any other issue except idolatry (they regarded such things as idolatry's manifestations). Meanwhile the psalmists regularly cried out in songs of social protest and lament that we tend to screen out of our Christian worship.

Unfortunately one can still detect a subtle sense that somewhere between Malachi and Matthew, all that changed. As if such things no longer spark God's anger. This makes the alleged God of the New Testament unrecognisable as the LORD God, the Holy One of Israel. He has shed the priorities of the Mosaic Law, and the burden for justice that he laid on his prophets, at such cost to them.

I find such a view of God and of mission to be unbiblical and un-

believable, if the *whole Bible* is the trustworthy revelation of the identity, character and mission of the living God.

The great Christ-centred, cross-centred redemptive truths do not nullify - rather, they *complete* - all that the Old Testament revealed about God's commitment to the wholeness of human life, and redeeming his whole creation, for God's own glory in Christ.

As gospel people we must believe, live and communicate all that makes the gospel the staggeringly comprehensive good news that it is. I hope The Global Conversation will show multiple examples of this in action.

### The whole church

In a quantitative sense, the expression 'the whole church' insists that mission is the task of all Christians, not just of the clergy or missionaries. The Lausanne Covenant talks of our being 'called out' to be 'sent out'. The whole gospel is fully expressed only when the Church, Christ's body on earth, faithfully fulfils the three roles Christ himself fulfilled on earth and for which he empowers us through his Spirit. We are called to a priestly role in worship and in prayer; to a prophetic role in declaring God's message and priorities to his world; and to a servant role. When these are practised together we truly reflect God's redeeming love for the world. Let's look at dimensions of wholeness that will need to be included in the conversation.

*Missional church.* What other kind of church is there, than the one that God created for mission? As someone said, 'It's not that God has a mission for his church in the world; but that God has a church for his mission in the world.'

*Scandalous lack of wholeness.* The church is not just the delivery mechanism of the gospel. It is itself the *product* of the gospel, and is to

be the living, visible, *proof* of the ethically transforming power of the gospel. The failures and abuses in the worldwide evangelical community are, in the literal New Testament sense of the word, a massive scandal—a stumbling block to the gospel being seen, heard and accepted. For that the only answer is repentance and reformation.

*The global Christian community.* We need the whole *world* church to work with much greater levels of mutual cooperation and partnership.. There is a lot of listening to

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The whole church

means all believers.

The whole world means

every man and woman.

The whole gospel

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blessings of the gospel.

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do, a lot of learning and un-learning. Our task across borders and boundaries is to do better, in Paul's words, at accepting one another, counting others better than ourselves, and looking to their interests more than our own. A Global Conversation is a good place to start, though not to end.

### The whole world

We can take the phrase 'the whole world' in a purely geographical sense. Nowhere is *not* the mission field, including our own country. There are still many unreached peoples, many languages that have no Scripture, many places where the name of Christ has never been heard. All these are urgent priorities

for evangelistic mission. The ends of the earth are still waiting. And today the ends of the earth may also be our next-door neighbour, or the migrant in our midst. But we need to go deeper and consider other dimensions of our whole world:

*The world story.* If our Bibles begin at Genesis 3 and end at Revelation 20, we are in danger of missing the whole point of God's great story of the redemption of all creation. We will think only of saving sinners from the final judgment, not about living in the present creation as those who already bring the transforming values and prophetic truth of the new creation into the here and now.

*The world of worldviews,* philosophies and faiths. What are the gods that surround us, and what is the Christlike and neighbour-loving response to those who worship them? We must not confine this to thinking only about world faiths. There are whole ideologies of secularism and atheism that need to be engaged, along with the idols of patriotism and hedonism, that are happily thriving on the worship of those who claim to be disciples of Jesus Christ.

*The world of creation,* and our responsibility to the world which God has reconciled to himself through the cross (Colossians 1:20). If the planet was created by Christ, sustained by Christ and belongs to Christ as his inheritance, the least we can do is to look after it. Biblical stewardship of the earth should have been an evangelical theme long before the threat of climate change turned it into a matter of self-preservation.

*The world of globalization, and the public square.* What kind of missional engagement should take place in relation to globalized economic trends and forces, massive migration, the cyber-world of the Internet and new technologies, and all that



goes on in the marketplace and public square, in business, politics, education, media, journalism, medicine, and the whole world of human work?

*The world of violence, war, and terrorism.* Apart from addressing the appalling scale of death and destruction that these idols produce, do we not have a responsibility also to challenge and expose their falsehood and to ask what gospel reality is implied by Jesus when he said, 'Blessed are the peacemakers'?

*The world of human need and suffering.* If the gospel is good news in relation to all that sin has turned into bad news, then it must be big enough, and our mission wide enough, to include the transforming power of God in relation to disease, hunger, brutality, human trafficking,

and all forms of ethnic hatreds and oppression.

I close by returning to the Congress theme verse in its rich and profound context. The Apostle Paul's words in 2 Corinthians 5:18-19 are a wonderful summary of the theme of this article. "All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that God was reconciling the world to himself in Christ..."

The reconciling, redemptive ministry of Jesus sends out those whom he has called out. And we are sent out to bring the whole gospel of God to the whole of God's world. None of us can engage in every area. That is why God created the church with a multiplicity of gifts and callings, so that we can, as a whole

church bear witness to the whole gospel in the whole world.

I invite you to join the global conversation now at [www.lausanne.org](http://www.lausanne.org). May it generate more intelligent understanding and more focused action, as we work with God in his global mission.

### Notes

<sup>1</sup> *For the Lord we Love: Your study guide to The Lausanne Covenant* by John Stott is available in The Didasko Files series from Christian bookshops or online retailers. (64pp ISBN 978 1 906890 00 1)

*Chris Wright is International Director of the Langham Partnership International, and Chair of the Lausanne Theology Working Group.*

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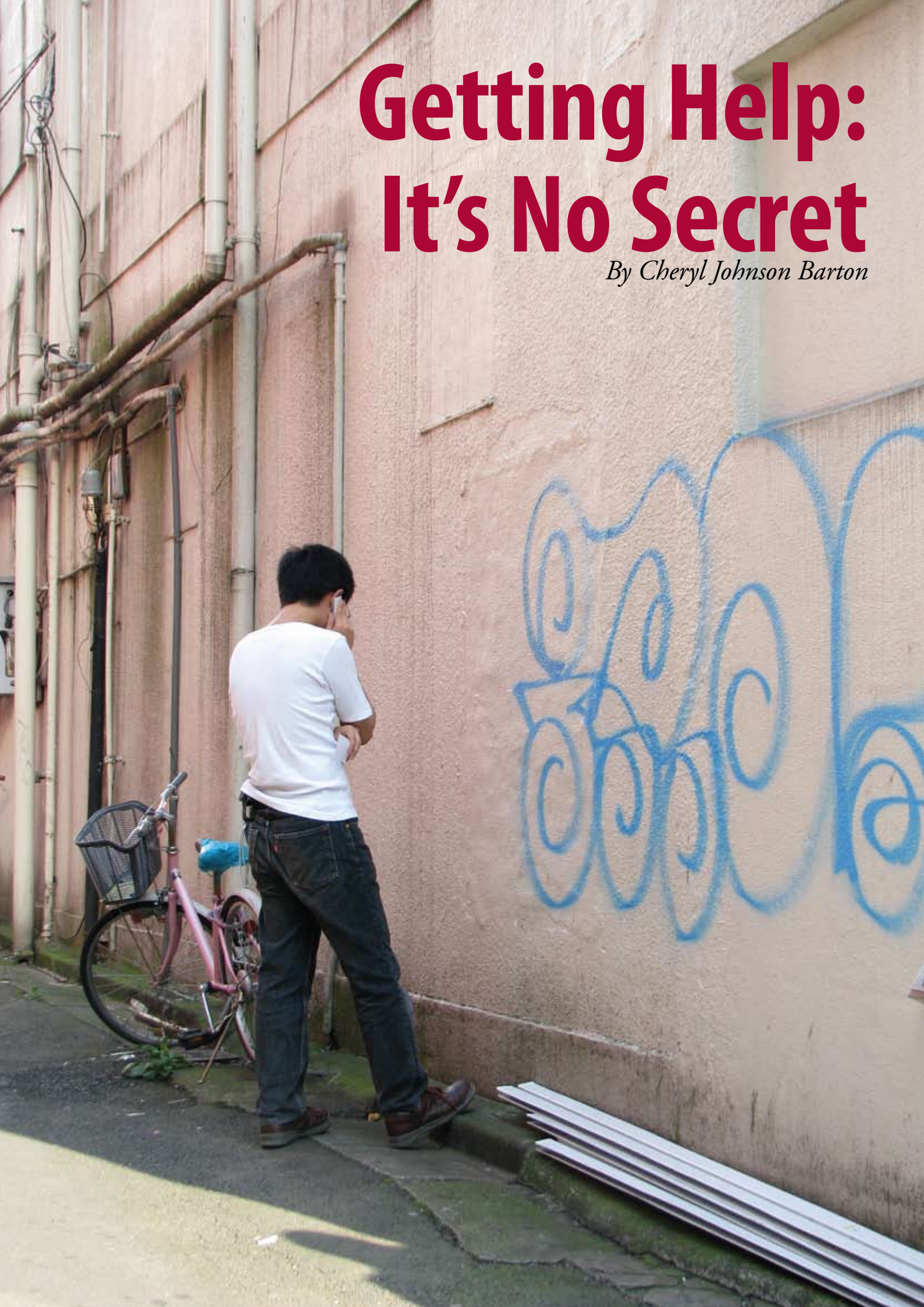


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# Getting Help: It's No Secret

*By Cheryl Johnson Barton*



“He was having so much trouble learning Japanese that we finally sent him for evaluation to someplace in Tokyo called TELL,” my missionary friend said, adding, “I’d never heard of TELL, but I’m happy they were able to diagnose his difficulty.”

Serving on the Board of Directors of the nearly forty-year-old counseling center, it was hard for me to imagine that TELL—Tokyo English Life Line—could be so unknown. While the crisis telephone counseling arm of the two-pronged NPO is anonymous, protecting both the callers and the counselors, there is also a face-to-face counseling division. My missionary colleague who has served in Japan for more than twenty-five years had not heard of either.

Just in case you’re also unaware, let me share about what may be one of the best kept secrets in Japan, at least to the missionary community. Interestingly, TELL—the only English crisis telephone counseling line in the whole country—has its roots within the Protestant missionary community, making the secret all the more regrettable. Worse yet, although there is help as close as a phone call away for Japan’s English-speaking population, many individuals do not utilize it simply because they do not know it is available. Hopefully, this article will change this unfortunate situation. After all, getting help should be no secret at all.

The year was 1971. Shortly after the founding of the Japanese telephone counseling service *Inochi no Denwa*, Lutheran missionar-

ies George and Miriam Olsen facilitated a discussion about the feasibility of a similar service for English-speaking expatriates. Now retired in Claremont, California after forty years of missionary work in Japan, the Olsens and their team of lay persons and pastors—several

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Contrary to the opinions of those who saw no need for such a service, almost five hundred calls came in during the three-month trial period

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of whom had been involved in the founding of *Inochi no Denwa*—surveyed embassies, churches, and community organizations to determine the need. Surprisingly, initial response was cool to the idea. When queried, one embassy responded, “We don’t anticipate needing anything like that. We don’t send people with problems overseas.”

in December 1971 to launch a three-month trial English language telephone counseling service. Five English-language churches in Tokyo—Franciscan Chapel Center, St. Alban’s Anglican Church, St. Paul’s Lutheran Church, Tokyo Baptist Church, and Tokyo Union Church—agreed to sponsor TELL, enabling the fledgling counseling center to launch its first training program in October 1972. After fifty telephone workers and thirteen supervisors emerged from that training, TELL opened for business on April 1, 1973. Miriam Olsen, TELL’s first director, recalls that historic day thirty-six years ago:

“How well I remember that first day in the little cubbyhole on the fourth floor of the Lutheran Center that served as our first office and telephone room. It was April Fool’s Day and trainers had threatened to call and pose as clients. Their caring natures prevailed and we had a number of calls of support and encouragement.”

Contrary to the opinions of those who saw no need for such a service, almost five hundred calls came in during the three-month trial period

even though the phone line operated only eight hours daily during one morning and one evening shift. As the word of the telephone counseling line spread, one thousand five hundred calls had been logged by the end of that first year.

Nevertheless, fourteen couples among expatriates from that country divorced in that year alone.

Despite this seeming lack of enthusiasm, a decision was made

for the service helped the phone line expand its hours in 1988, with the addition of a third shift. By 2008, nearly seven thousand calls were received during four shifts operating

The image is a screenshot of the TELL (Tokyo English Life Line) website. At the top, there are navigation links: "Emergency Contacts", "FAQ", "Sitemap", and "Contact". Below that, there are more links: "Get Help", "Support TELL", "Events", and "About TELL". The main content area features a header with the TELL logo and the text "Need help? Call us." followed by a list of services:
 

- Life Line 03-5774-0992**: Free, anonymous telephone counseling. 9am - 11pm daily.
- Community Counseling**: Face-to-face counseling in Tokyo and Yokohama by professional, qualified therapists on a flexible-fee basis.
- Child and Family Services**: Coordinated professional and accredited high quality multidisciplinary therapy and assessments for children, teens, parents, and families.
- Online Resources**: Online support services for the community.

 To the right of the services list is a "Support TELL" section with three options: "Donate" (Please help us continue our work by becoming a donor.), "Corporate Partnerships" (Creating ongoing partnerships.), and "Volunteer" (Would you like to contribute to your community?). At the bottom of the page, there are two more links: "Our Mission" and "Email Magazine", both with right-pointing arrows.

between 9 A.M. and 11 P.M., and the feasibility of operating around the clock by the end of 2009 is now being studied.

According to Jason Chare, Life Line Services Director, the three biggest categories among calls in 2008 were depression, loneliness, and anxiety (27.5%), employment and career concerns (6%), and personal conflict (4.6%). However, combining all relationship categories together (family, spouse, workplace, and so forth), distress resulting from relationship difficulties moved into second place among calls at 14%.

Accredited by Life Line International and Samaritan Institute, TELL expanded in 1991 when it incorporated Tokyo Community Counseling Service (TCCS) in order to add professional face-to-face counseling to its service offerings. Regarding 2008 statistics, Dr. Linda Semlitz, TCCS director, reports that more than four hundred clients received nearly two thousand five hundred hours of face-to-face counseling offered in several languages, in addition to English.

But statistics are not the heart of a successful organization. In the case of TELL, its staff—primarily volunteer—is that which allows the agency to function. Currently, more than ninety trained counselors volunteer to man the single phone line fourteen hours a day, seven days a week, make educational visits to schools, and participate in fund-raising activities, including an annual Golden Week Run-a-Thon. Additionally, thirteen face-to-face counselors are included among the organization's paid staff.

Helping to continue to link TELL to its missionary roots, one current volunteer who serves both as a phone counselor and as a supervisor is a long-time missionary in Japan. Looking back upon her early days in the organization, she recalls, "After having gone through

some stressful times in my life, I was at a crossroads. My children were all busy with school life and fairly independent [and I was searching for a new avenue of service]. I knew many of the missionaries who had helped found TELL and highly respected these people. I prayed about joining the training, spoke with a few close friends who gave me support and courage to do so, and, as the saying goes, 'the rest is history.'"

Now, seventeen years and one thousand two hundred counseling hours later, she declares of her phone line ministry, "TELL is a part of Life Line International, and thereby we do no direct evangelizing on the phone. There are boundaries that must be set and complied with. If a caller opts to talk about faith, I listen without putting forth my own agenda. But I feel that real listening to people is definitely a Christian gift we can offer without naming it as such. I feel that I am giving my time to something worthy. Problems aren't solved in a thirty-minute phone call, but the [caller] has been given non-judgmental and caring listening. To know that I may have helped a person—even if only to ease their burden a little bit—is reward enough [for me]."

"TELL began as a completely volunteer organization," Life Line Services Director Chare declares in describing the counseling organization. "Although dedicated volunteers still make up its heart and soul—and we couldn't function without them—the organization has steadily struggled to become more professional. The range of its services has expanded, and so has fund raising in order to keep pace, but the two main services [face-to-face counseling and the telephone line] are very much the same as they were at the beginning."

Unfortunately, the connection between TELL and the Christian community is not as close as it was at the beginning. Then, volunteers

were recruited primarily from English-speaking churches, significant funding came from congregations, and the first board of directors was composed of pastors and ministers from supporting churches. Today financial support comes mainly from the business and embassy world, and board members include representatives of such companies as those found among Fortune 500 listings. Nevertheless, Dr. Tsuyoshi Akiyama, a practicing psychiatrist who serves as chairman of the board, is representative of those who would like to see the relationship between TELL and the Christian community strengthened.

"I believe there is much room for the development of our collaboration with congregations," Akiyama states, noting TELL's offerings include making presentations and conducting workshops on such topics as stress management and cross-cultural adjustment—subjects that could help many expatriates both within and outside the Christian community. Additionally, face-to-face counseling is available through TCCS on a sliding fee scale to accommodate the needs of those who could benefit if finances were not an issue.

"We would like for Christian churches to know more about TELL and how we can work cooperatively with them," the TELL Board chairman says.

In other words, my assignment as a Board member is clear: get the word out. Getting help is not a secret. It's only a phone call away at 03-5774-0992 (Life Line) or 03-3498-0231 (TCCS). Other information may be obtained through the TELL website [www.telljp.com](http://www.telljp.com) or through Wiki-TELL, launched in September 2008 as an Internet resource.



# A DREAM AWAY: Personal Account of the Post-War Era

## Part Two: The Arrival

By Margaret Meeko

### Foreword by Andy Meeko

*Japan was in utter ruins. The post-war squalor was so intense it numbed the senses. Aside from the horror of two atomic bombs, there had been daily firebombing of most major cities. Civilians had literally been fried alive. Vast numbers of residences lay in ashes. In Nagoya, nine out of ten homes were destroyed by fire.*

*Diseases were widespread—cholera, typhoid, smallpox, scarlet fever, and polio, to name just a few. In 1947, over 146,000 people died of tuberculosis alone. Everyone was hungry. Although the government established standards for necessary calorie intake, rations in 1947 only supplied 1/3 to 1/4 of that. Ironically, people buying food on the black market to fill the gap were treated as criminals.*

*But this also was a time of incredible opportunity. The very country that had persecuted Christians more severely than any nation on earth was now wide open, and missionaries began establishing a foothold. Weathering storms, diseases, heartbreak, even poverty—they came. Here again*

*we pick up my mother's journal as the voyage continues...*

### December 3, 1947

I had to skip a day in writing this diary because of the weather. I didn't want the typewriter to land on the floor. Mark says we are in a typhoon, but Joe says we are too far north for typhoons. Whatever it is, it is bad, and Captain Robbins doesn't leave the bridge except for meals.

We had just settled down when all of a sudden our alarm clock flew off the dresser and crashed into the wall across the room. Then a few books and things I had left out followed. I snapped on the light to see the extent of the damage. Just as I did, heavy metal drawers under Paul's bed snapped their safety catches and flew out into the aisle. The boys popped up in bed and screamed with delight at all the "fun" we were having. At the next good roll of the ship, all of the drawers in the dresser flew across the room, spilling their contents over the floor.

Joe got up a few times and tried to straighten the damage, but after a couple of good falls and a smashed hand he gave it up and we all hung on for dear life. Joe was a little frightened, and I was scared to death. I raised up in bed once and looked out the porthole (bumped my forehead in the process and I still have a big bump). Just as I did, the ship leaned away over on its side and our railing (we are on the third deck) touched the water. Joe said he saw a couple waves high as the mast. I spent most of the night in prayer that God would either still the tempest or give me the courage to go through it. I committed the ship, officers, crew, cargo, and ourselves to Him. Toward morning, the Lord answered my prayer and gave me courage. Up to that time I had actually been trembling. So we went through the night, sometimes we leaned away over on one side then the other, sometimes the ship reared away back and then felt as though it would leap through the air and dive straight down on its bow with

its rudder out of the water and the ship shaking as though it would fall to pieces. The ship seemed so small and alone, and I kept thinking that no ships should travel unless they could go in a fleet as the Navy does so they could help each other in distress.

Joe said, "We are being rocked in the cradle of the deep!" I repeated the words of the song to him:

*Rocked in the cradle of the deep,  
I lay me down in peace to sleep.  
Secure I rest upon the wave  
For Thou, Oh God, hath power to  
save.  
I know Thou wilt not slight my call  
For Thou hast marked the sparrow's  
fall  
So deep and peaceful is my sleep.  
Rocked in the cradle of the deep.*

I didn't think they would serve breakfast in the morning, but at seven o'clock, the cabin boy, Mark, knocked on our door. I crawled out of bed and picked my way through the debris in my room. I had to shove hard on the door as so much was piled up against it. No one had come down for breakfast but a few of the officers, and all they could fix for them was scrambled eggs. I got a quart of milk and some oranges from Mark and went upstairs to feed the boys in bed. I made them stay in bed all morning, as I was afraid they would get hurt. The last trip out one of the crew broke his leg in a storm and they had to keep him "doped up" for three days until they could get the ship to port and get a doctor for him. This happens quite often and there is no doctor on the ship.

Mark came in at eight o'clock to see if we wanted anything to eat. He stayed for a while and we talked. He has a wife and two babies in the Philippines. His boy is the same age as Paul and his little girl is two years old. He was in the Philippines during the war and was telling us some

of his experiences. How they had to keep on the "run" all the time because the Japanese took the stragglers and slowly cut them to pieces with a bola knife or bayoneted them; men, women, and children alike. It was with great difficulty that he told us of how they had taken his sister and bayoneted her to death after they had finished with her. It was such a heartrending story that he told. He concluded with, "I don't know why the Japanese act that way. They are usually nice people; clean and honest." Then Joe said, "There is only one thing that can change them and make them what they should be and fill their hearts with love for their brother; that is a true experience with God and the Love of God shining out of their lives when they become Christians. That is why we are going to Japan."

#### **December 4, 1947**

Well, I had just put the typewriter away and had started cleaning up the boys for dinner when Mark came up to our cabins and said, "Captain's orders. Everyone get to the table as quickly as possible and eat and then go to your cabin and secure. We are going to roll tonight." I said, "Going to roll tonight, what do you call what we have been doing since noon." One of the chairs in our room had fallen over with such force that it had broken and we had scarcely been able to get around all day. Mark said, "Very bad storm ahead. We may have to change our course." So we all went down to dinner without changing our clothes. I overheard one of the officers say, "The barometer has dropped 46 degrees in the last four hours and it's still on the way down." The stars were big and bright and the moon was shining so that I could see everything clearly. Those mountainous waves and wind whipping their spray high over the ship was an awful sight. I prayed

for the captain as he steered the ship and considered just how to meet each wave so as not to break up the ship. He just keeps the engine turning over and our power up but no speed. Then as each wave comes, he steers the ship just right so that we neither nose directly into it, nor take it broadside. We spent another night not going anyplace. We have gone 158 miles in the last two days.

Joe was too tired to even put on his clothes this morning so I took the boys down to breakfast. Joe fell clear across the room during the night and crashed into the table and chairs we had lashed up. He hurt his shoulder, hip, and foot pretty badly but nothing broken, I suppose. Everyone looked drawn and pale as the boys are the only ones on this ship who have had any sleep for the past three nights. The Captain came over to my table and sat down with the boys and I. I asked him what the wind velocity was last night and he told me 100 miles per hour. He also told me, "Mrs. Meeko, early this morning I saw the biggest wave that I have ever seen in all my years at sea. It was sixty feet high and we went right over the top of it without taking a drop on board." How I praised God for answered prayer! The captain always tells me the truth about our situation because I seem so calm about it. I'm happy the Lord has given me the courage not to reveal how I feel inside sometimes.

#### **December 7, 1947**

We had beautiful weather yesterday, which of course was just a calm before the storm (we're getting used to this). At breakfast the third mate told us the barometer was dropping again, not so rapidly, however. We went out for our twenty times around the deck and then I came in to get my washing done while I could still keep the water in the wash basin. I have a nervous twitch in my leg as a result of all

the excitement and lack of sleep, so after lunch I lay down for a while to rest. In about two hours the pitching and lurching awoke me and I dressed warmly and went outside. I stood for quite a while forward and out of the wind, which was blowing about 80 now. It was the first time in my life I have ever seen it rain in a perfectly horizontal line.

### December 11, 1947

For the past several days we have been listening to Japan on the radio. It seems just like home, as they have the "Far East Broadcasting System" in Sendai and the programs and music sound just like the ones in the States. It really seems pitiful that the GI's, who are representing a supposedly Christian nation, are filling the airwaves with some of the things they are. Before the war, Japan had one of the lowest crime rates in the world. As Mr. Culpin says, "One could leave a casket of jewels in the street for days and be sure it would be untouched when he returned." The Japanese never locked their homes and took it as mistrust when the Europeans and Americans locked theirs. However, crime is on the upswing in Japan today, and some of radio material won't help the situation any.

Tonight we are off the coast of Japan, traveling south. We are about 250 miles out and can see signs of "life" already. At noon today we saw a Japanese fishing vessel about three miles from us. It would disappear among the waves and then bob up on top of one so we could see it. We also have seen several birds from the land, small ones that tire very easily and must rest on the ship.

The Captain was determined that we shouldn't reach Japan any later than Saturday. So last night, instead of just riding out the storm as we usually do, we progressed at full speed at every opportunity when the storm would quiet for a few minutes. So sometime tomorrow

afternoon, we should sight land. We will drop our anchor off Yokohama about four tomorrow and dock Saturday morning. Joe radioed ahead during the week and told both Miss Craig and Tim Peitsch to meet us on Thursday. As we were due in on Tuesday morning, we felt sure that we would arrive by that time so I don't know who will meet us now. There was also some doubt as to whether we would dock at Yokohama or Kobe. The men said that out of thirty-five trips for which Yokohama was the destination, thirty four times they were radioed to proceed to Kobe instead.

We saw a beautiful sunset this evening and the weather outside is just rough enough that we are gently rocking like a cradle. As I stood out in the salt spray and watched the bow of the ship cut the waves as it pointed into the setting sun, I felt a surge of affection for this sturdy little ship and remembered all the rough weather it had taken us so safely through. It looked so clean and beautiful with the decks washed clean by the breakers. And the spray that flew across the bow was tinted a bright pink and orange by the rays of the setting sun. It was a sight I shall never forget.

### December 12, 1947

About ten o'clock in the morning we saw the first land (it certainly looked wonderful to us) and began to see fishing boats, land birds, and other signs of life. Later Captain Robbins asked us up to the bridge to see Fujiyama through the glasses. Then we began to be able to distinguish buildings, etc. In the afternoon our ship sailed into the mouth of the bay. I put the boys down for a nap, as I knew we would be getting in late, but every five minutes they would be calling my attention to something interesting out of the porthole. Finally I let them up and dressed them and we went outside to see the sights.

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The scars of war are certainly present in Tokyo Harbor. There are a number of small islands that had fortifications on them that have been blasted. On one island some rather large buildings had been toppled at a crazy angle into the harbor, and the bow of a sunken ship poked up beside them. All of the lighthouses were covered with HMS & LST numbers painted on by the occupying troops as they landed. Soon the pilot ship came along side our ship and the US Army came on board.

As we docked, people started to wave their handkerchiefs. We knew they were waving to us, as we were the only ones on deck, so we called to them and it was Tim and Helen, their two boys, and Miss Craig and three Japanese Christians. They had been waiting all day for the ship to dock. Later, Frank Holecek came along too.

Joe called out, "It's cold, isn't it?" And Miss Craig shouted back, "Nothing like it's going to be. I'm taking you north with me." She came on board with reservations for the train—for us and our freight to be taken to Akita. She had hired a girl to care for our children, bought our wood, etc. There is no road going to Akita for our car and trailers and so we were to stay in two small rooms upstairs in a Japanese-style house with Miss Craig.

Joe got Frank Holecek on the side and Frank said, "I can't do a thing with her. Someone has to make the break sometime. If you'll stand up to her, I'll back you up." So Joe said, "NO!" to her. We gave her almost two hundred pounds of candy for Christmas, fresh meat, ham and bacon, a box of ornaments and cellophane bags for Christmas, and a big box of gifts, so she went away happy.

We decided it was so late that we would stay aboard ship one more night. So the Pietschs went home and we took Miss Craig, Frank,

and the three Japanese down to the pantry to fix them a meal. That was one of the hardest things I ever did, prepare all that food with the hungry faces of the Japanese stevedores pressed against the porthole watching me. There were too many of them for me to do anything about it. The cook told me that when he went to throw the leftovers over the side, the Japanese snatched them away and ate them.

The Japanese that had come to meet us were a man and two young girls. When they had finished their meal, the man said to me (in Japanese), "My worms are jumping with joy at this wonderful feast." This is a joke among the people now. They talk about their worms enjoying the food instead of themselves, as 90% of them have intestinal worms (which is no joke). I gave them some things to take home to their families, and we went upstairs to have a prayer meeting. I sat in Japanese style with them as we prayed and couldn't stand up when we were finished. We were too excited to sleep much that night, and the cracking noise the ship made as the boilers cooled didn't help much.

The Japanese arrived to work some more on unloading the ship at about 6:30 a.m. and we noticed that the men seemed to feel the

cold much more than we because they are so undernourished and don't have the warm clothing we do. They looked surprisingly clean and neat (which we have found true of all the people here), with their worn clothing patched and re-patched until one would wonder what the original material was. Many of the Japanese now have tuberculosis in one form or another and so the people are very sensitive about getting cold air into their lungs. They wear surgical masks, scarves, or cloths tied over their noses and mouths. The men had these on and wore a funny looking pair of [shoes] with slit toes that look like a mitten on the foot.

[At last] we piled into the cars and started out. I was surprised as we rode through Yokohama at how old-fashioned Japan looked. I had expected it to be much more modern. But the people wear mostly their native dress, and what had once been large cities are now farming communities. Yokohama was burned out in two hours and the concrete foundations among the vegetables are about the only signs of the former city. Here and there one can see the tall chimney or twisted metal framework of what had once been a factory or large building. (These were bathhouses,





but Americans thought they were factories, so bombed them.)

Tokyo has a great many large shells of buildings that have been completely gutted. But the new Diet building is beautiful. We saw the Dai-Ichi (General MacArthur's headquarters and the grounds of the Emperor's palace). The palace will be open on New Year's (which is a time of great celebration in Japan) and we are going there to visit and take pictures, if possible. In the area in which we are living, the people managed to keep the firebombs under control with shovels and dirt so it looks about as it should.

Japan is such a strange country. Everywhere there is the contrast of the old and new. They have electricity and telephones (although it

takes at least four hours to get a call through) and electric trains running past the people working in their fields as they have for centuries. The streets are filled with every type of conveyance imaginable. Just to mention some: bicycles, ox carts, all types of trucks and jeeps, motorcycles, rickshaws, hand-pulled carts, bike carts, bicycle-rickshaws, motorbikes, sedans, lots of Austins, horse carts, big wagons, three-wheeled motorcycles with car bodies on them (even saw one with a fire engine body today), etc.

The roads are in terrible condition. As we bounced into one hole and over the next, we were thankful that Jeeps have soft tops. We were fascinated with everything about us as we saw it for the first time. Es-

pecially different were the wooden clogs, colorful kimono, bamboo clotheslines, ox carts, rickshaws—and everywhere people both young and old carrying babies tied onto their backs. Everywhere were the evidences of war—with the huge gutted buildings, twisted metal frameworks, and fire escapes standing starkly alone...

## Next Issue: Heading North

(To view a mini-documentary with vintage footage of the Meeko's post-war experience click "History" at [www.drmeeko.net](http://www.drmeeko.net))

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# Reflections on Christianity in Japan by a Christian Businessman

Haruo Miki, President of Miyoshi Soap Company  
(translated by Mizuko Matsushita)

*What is going on in the minds of Japanese Christian businessmen in today's challenging economic and spiritual climate? Undoubtedly, thoughts and perspectives are as varied as the individuals themselves. But following are a collection of thoughts by one company president. —JH*

- I tend to be afflicted easily by stress and anxiety, but I receive comfort and peace from such verses as Matthew 6, “look at the birds of the air... seek first the kingdom of God and His righteousness...” I want to be faithful to the Bible. I am grateful that God takes care of me and helps me when I have to go through difficult times in my company.

- The message of the gospel is easy to understand. The most important thing is to not just learn it, but to believe it wholeheartedly. As the owner of a company, I have to keep in mind that I must be a model to my employees before I demand things of them. The more one expresses in words, the more one begins to lie and become a hypocrite. Politicians are often eloquent, but their speeches do not take root in our hearts. Pastors these days can be similar—speaking, but not touching the hearts of people. How useful it is to show one's concern and love to others. Then it is more than just words.

- The reason the number of Japanese Christians remains at less than one percent of the population is understandable—very few pastors truly understand the realities of Japanese society. I suggest pastors spend a few years in the workforce to get some understanding of society's problems before they enter seminary. By having such experience, pastors can grow spiritually, understand real love for fellow man, and see how management works.

- Japanese churches are gloomy, pharisaical, and inward-looking. How can Japanese churches have more believers than one percent of the population under such circumstances?

- I am concerned that there are so many Christians in Japan who are ignorant of the world. I am sometimes disappointed when I hire Christians to work in my company, as they often lack common sense and are not very productive. Of course, that does not mean all Japanese Christians are like that.

- When I think of missionaries who served in Japan before World War II, I feel they were much more respectable persons, for they tried to accept and understand the Japanese and were more influential in Japanese society. This is why great Japanese Christian workers such as Toyohiko Kagawa and Kanzo Uchimura came to the fore. I would like to urge all of us to work for the Lord at the risk of our lives. There are few who stand up on real issues of faith. The Bible says that the Lord gives and the Lord takes away.

- I do not place much value on Christian crusade evangelism—inviting speakers from overseas and spending a great deal of money. Hundreds of thousands of people may be assembled in this way, but as the focus is on explaining faith by reason and not with the heart, the truth of faith is not conveyed.

- Inazo Nitobe wrote that the law of warrior is to die. I would like to say that Christians should die to themselves. There are many Christians who pretend to die, but there are few who really do.

- Before becoming a Christian, I longed to be a Christian. However, I found myself to be rather gloomy after I became a Christian. “Why?” I

asked myself. One reason is that after becoming a Christian, I started receiving requests for donations, and the requests just kept increasing. In the beginning, I accepted such requests, but when I saw various kinds of cheating also increase, I regretted even becoming a Christian. At the same time, however, I felt that we need Jesus Christ because of the reality of such dishonesty.

- I think the Christian world is ill, but it does not want to accept the reality of its sickness. Instead of unity, various Christians insist upon promoting themselves and building their own little kingdoms.

- Many churches force their members to give offerings, and this is a serious problem. We must have strong faith that God knows our needs and provides all our needs.

- It is my desire to be a true good Samaritan and good neighbor. There is not much value in someone interpreting the Bible correctly if that person is only an “intellectual” Christian.

- Since pastors can tend to be hypocritical, they have to learn self-discipline. They need to be meek. Rev. Mrs. Haruko Morimoto devotes herself wholeheartedly to ministry among the homeless people of Sanya, a slum quarter in Tokyo. She has never appealed for donations. Her witness of love touches other's hearts and stirs up donations for her support. Once I spoke to 300 homeless people of the Church of Sanya, and was impressed by their shining faces and earnest attention. I felt this was not because of an intellectual presentation, but of the spirit. “Intellectual Christians” cannot share joy with those who rejoice, and sorrow with those who are in sorrow. The real message that touches the hearts of people does not come from book learning, but from one's own life-giving experience.



# Should the MKs Return?

*By Kenny and Lila Joseph*

In this 150th anniversary of Protestants coming to Japan, I recall Bob Finley (former Youth For Christ evangelist-turned-Director of Christian Aid Mission—dedicated to helping native preachers around the world) and Dr. Ralph Winter (now in heaven) meeting and argu-

ing vehemently on the subject of sending blonde missionaries from Minnesota versus supporting native preachers. I tried to be a referee, having then spent some 40 years as a missionary in Asia. (That's now 58.)

I finally got Ralph to admit that

there is great virtue in native missionaries and got Finley to admit an exception: missionary kids. They should be included with native missionaries because they know the language, the smells, the moods, and have the pulse of the country they grew up in—if they played with

local children and didn't live behind wire enclosures like they sometimes did in China and India.

And they are coming back! Check it out... Dale Little, president of JEMA; Tim Johnson, vice president of TEAM; our own Ken, of the Japan Helpline; Debbie Reese May, active in JEMA women's ministry... the Baums, Benedicts, Bergs, Blocksoms, Bostroms, Clarks, Coles, Coxes, Elkins, Essenbergs, Foxwells, Goodals, Huggins, Junkers, Kaylors, Kivles, LaDues, Maxeys, Meekos, Mullins', Penners, Reddingtons, Reids, Rodgers, Rogers', Schwabs, Simeonsons, Sorleys, Suzukis, Swansons, Systemas, Thomsons, Turners, Uomotos, Verweys, Westbergs... and many more—the list goes on and on. Even if we name the ones we know, we will inadvertently overlook some. The Boude and Lardner Moores get first prize with four generations of Japan MKs!

Eye-opening comments and facts about the need for missionaries in Asia (and that includes Japan!) are laid out in a 232 page book by Indian Reverend K.P. Yohannan entitled *Revolution in World Missions*, with more than 2 million copies in print. (You can get Yohannan's book free at <http://www.gfa.org>.) I can't review the book here, but its message has been summarized by my old YFC buddy Greg Tingson of the Philippines, chairman of our Asian Evangelists Commission. He said, "Even if we got 100,000 Western missionaries, the Bible still says in Tagalog 'go ye into all the world and preach the gospel,' and that includes [Filipinos] *and* Westerners." Complementors, not competitors.

However, Rev. Yohannan gives five reasons why he believes it's wiser to support native missionaries in their own land than to send Westerners:

- 1) It's wise stewardship.
- 2) In many places the presence of Western missionaries projects

the myth that Christianity is a religion of the West.

- 3) Western missionaries and the money they bring compromise the natural growth and innocence of the national church.
- 4) Western missionaries cannot easily go to the countries where most of the 2 billion hidden people live.
- 5) Western missionaries seldom are effective today in reaching Asians and establishing local churches in the villages.

Please, prospective MK missionaries, don't let this interfere with God's call to you. Why am I still gung-ho for MKs coming? Here's why:

*"Then He said to His disciples, The harvest is indeed plentiful, but the laborers are few. So pray to the Lord of the harvest to force out and thrust laborers into His harvest."*

Matthew 9:37-38 (AMP)

*"When He saw the throngs, He was moved with pity and sympathy for them, because they were bewildered (harassed and distressed and dejected and helpless), like sheep without a shepherd."*

Matthew 9:36 (AMP)

This was Jesus' response as he:

*"...went about all the cities and villages, teaching in their synagogues and proclaiming the good news (the Gospel) of the kingdom and curing all kinds of disease and every weakness and infirmity."*

Matthew 9:35 (AMP)

So, as co-laborers with the Lord of the harvest, we *must* obey his command to "pray to the Lord of the harvest to force out and thrust laborers into His harvest" here in Japan.

Every four years the Inter-Varsity Missionary Conference at Urbana gathers some 17,000 collegians to hear the best English-speaking speakers from many countries seeking to enlist zealous missionary workers to fields that are white

unto harvest. Four years ago, half of the young people filled out forms provided by a computer matching service indicating that they were seriously considering the missionary call. These were put into computers and matched with their talents, which were reported in detail, and more than 200 mission boards showed they needed workers. The sad statistics showed, however, that only 4 out of every 1,000 ever became full-time missionaries. Since Jesus, himself, put such high priority on the need to "force out and thrust laborers," we know that wherever God raises up a "church," Satan comes next door and starts a "tent meeting" to quench the fire of God in the hearts of the called. This happens with MKs as well as collegians of great promise.

With this in mind, we sent out a questionnaire to 50 leading mission board chairmen in Japan (60% replied) to see what is happening to the most fitting, suitable missionary recruits—those precious treasures—missionary children born and reared here in Japan since World War II.

Our MK survey pointed out that 4% of adult missionary kids come back.

However, many MKs today are still in the tender care of their families. Like MacArthur, we pray that they "shall return" once they've studied in their homelands. We're in the fifth inning. Quitters never win and winners never quit!

When asked to give some reasons why MKs were *not* returning in greater numbers to Japan, mission leaders wrote:

- 1) Felt God wanted him/her in some other work 86%
- 2) Married and settled down in their homeland 85%
- 3) Are still in training and may come in the future 79%
- 4) Bogged down with college debts, so finances are inadequate 14%
- 5) Objected to deputation, begging for support and prayer 14%

- 6) Disliked being shifted from one open missionary house to the next 14%
- 7) Lost their faith and/or vision for missions at a school in Japan or abroad 9%
- 8) Did not enjoy Japanese society 9%
- 9) Felt parents were unable to lead them spiritually 0.2%
- 10) Applied but were turned down 0.2%

We know it's not because they lack talent. This is brought out by a survey of "Who's Who in America," which, while listing one out of several thousand whose parents were lawyers, teachers and even ministers, it showed that one in eight is a child of missionaries! An MK!

As to the question... "To get more MKs back to Japan, what do you think we can still do?" we received these most helpful replies:

- 1) Pray for more MKs by name, especially as they leave Japan 70%
- 2) Put them in "watch-care" touch with home churches to pray for them and aid them while they are there 40%
- 3) Encourage their national friends to write them and visit them if possible 19%

While engaged in a crusade in India, I met a former famous missionary couple who had raised several children in Japan. None had any inclination to return as missionaries. I asked the parents, "If you had to do it all over again, what would you do different to get more of your own MKs to return as bona fide missionaries?"

The well-known evangelist father said, "I'd try to be home more when they were growing up, instead of being gone almost 80% of the time in mass meetings."

The mother replied, "We would make more time to spend our summers together on the beach."

Some other replies we got to our

questionnaire were:

- 1) I believe it is a mistake to send young children away for their schooling. No matter how good the school is, how dedicated the teachers and staff, they can never take the place of parents. It implants in the child that "the work" is more important than he or she is. (This was before home-schooling took off.) No matter how well they "covered up," there sometimes remained a bitterness toward missionary service as such. And yet I *do not* think the solution to this problem is for everyone to move within commuting distance of a good Christian school, either.
- 2) There must be more complete reliance on God, not only for Christian work in Japan, but also for the children.
- 3) More time should be given to cultural things, less to meetings.
- 4) Missionary service has completely changed; we're now working under national churches.
- 5) There is very little missionary emphasis in the homeland.
- 6) Missionary children sometimes are less effective than their parents.

Since most Japan MKs have similar backgrounds in work and schools, one wonders why one mission had 21% for returnees and others had only 2% or even none.

One element that stands out in the case of the largest group that had very few returnees is that the children have had to move with their parents from one empty missionary house to another, before and after furloughs. There was really no "anchor." Each time this meant new adjustments to a new neighborhood, new people, new church, new friends and perhaps a new school.

Often MKs who have returned have been those of parents who either owned their own homes or at least "stayed put" term after term in

one place. These MKs felt like they were returning "home" because they had deeper roots in some social-neighborhood-church setting. Naturally, then, when the time comes to graduate from Bible college or some other post-secondary school, these people find it more appealing to return "home" not only to the family, but also to friends, neighbors, and familiar churches.

Others may not identify with Japan because their parents were more missionary group oriented than mixing with the natives, so the children felt no "roots" in Nippon.

To give credit where credit is due, the largest group of returnees are children of missionaries related to the Church of Christ. The second largest are those related to the Association of Baptists for World Evangelism.

With 97% of the Japanese not Christians and 24,000 villages with no witness, it is good for zealous MKs to carry the gospel to the unevangelized, as they can work with a Japanese pastor in tandem even better than their parents did.

We need concentrated, consecrated prayer of the whole missionary community for these gems of God. It is of his doing and it will glorify his harvest field. Remember, "God never orders a great seed-sowing unless he plans a great Japan Harvest." Amen!

*Scripture quotations marked (AMP) are taken from the Amplified Bible, Copyright © 1954, 1958, 1962, 1964, 1965, 1987 by The Lockman Foundation. Used by permission.*

*Kenny and Lila Joseph have spent a combined total of over 100 years in Japan with Youth For Christ, TEAM and REAP. See their website at [www.kennyjoseph.com](http://www.kennyjoseph.com). E-mail Kenny at [REAPJapan1@aol.com](mailto:REAPJapan1@aol.com).*



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

*Faith and the JEMA Member Care Committee welcome your feedback at [membercare@jema.org](mailto:membercare@jema.org)*

### Self-Talk

As we make every effort to pursue our calling and use the strengths God has given us, we may encounter “self-talk” that either encourages or hinders us. In behavioral medicine, self-talk refers to internal monologues that can have a positive or negative influence upon the individual.<sup>1</sup>

Missionary service in Japan is ripe with opportunities for negative self-talk. Many of us feel like our language ability doesn't meet a level of competency set by our mission organization, our national co-workers or ourselves. Ministry doesn't often show the kinds of success that satisfy our mission agencies, sending churches, and our own desires. Our children often struggle to find where they fit between cultures. In addition, as we learn Japanese language and culture, we're taught to verbally devalue our abilities and gifts.

Perhaps even more challenging, though, are those negative inner messages that originate out of past experiences such as the minimizing of our self worth, abuse, neglect, painful events, and poor modeling from significant people in our lives. These have become our default thought patterns when we encoun-

ter challenges. Negative self-talk will often contain demeaning self-references (I'm dumb, stupid, will never learn, etc.), regret (I could have, should have, would have), fear (what if), or failure (I can't, don't, won't). Our brains physically encode these messages into our memory.

Most of the time our negative self-talk contains gross distortions of reality. We need to begin recognizing such talk as lies hindering us from living the way Christ intends for us to live. Satan, the father of lies (John 8:44), slanders us by reinforcing these lies.

How well do you recognize the kinds of self-talk that are going on in your life? If you become aware that your self-talk is negative, look back to see what the trigger event was, how you interpreted it, and what feelings it evoked. Take time to ask God to search your heart, test you, and reveal your anxious thoughts (Psalm 139:23, 24). Getting down to core thoughts enables you to work out responses that are more accurate and compassionate toward yourself. It might be helpful to talk about these with a trusted friend who can help you sort out the faulty messages. Once



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### How Faithful Are You in Using Your God-Given Strengths?

Each day you pursue God's calling—at home, at work, at church. Each day you focus on being faithful. That's good. In pursuing God's calling, being faithful is vital. Because being faithful is vital, I want you to consider a question: How faithful are you in using your God-given strengths? Or to put it another way, how faithful are you in using God's blessings?

**God has given you a calling.** And he has prepared you for that calling by giving you specific strengths: he has worked in your life to teach you key truths and given you a unique network of relationships, a variety of abilities, distinguishing character traits, and a range of experiences and education.

**So, how faithful are you in using your God-given strengths?** How faithful are you

in using God's blessings? (How faithful are you in using your talents? Remember the Parable of the Talents? Remember how the master responded to the servant who buried his talent? Not using your talents in the name of being faithful is a little like burying them.)

Answering these questions is vital. Answering these questions can help you pursue God's calling. Answering these questions can help you make sure that you are playing your proper role in the Body of Christ and help you avoid being an “eye” that strives to faithfully be a “foot.”

**So, what can you do?** Identify the strengths (blessings) God has given you. Ask yourself, how faithful am I in using my God-given strengths? Help someone else

you begin to recognize your distorted thinking, you can rewrite your “self-talk” monologue to line up with the truth of God.<sup>2</sup>

The good news is that God is in the business of transformation, and we can train ourselves to replace the negative with the positive in our self-talk monologue library. Our brains have been created to literally lay down new neurological pathways as we practice new ways of thinking. Paul writes to the Romans, “Don’t copy the behavior and customs of this world, but let God transform you into a new person by changing the way you think. Then you will learn to know God’s will for you...” Romans 12:2 (NLT)

You may need help along the way. There are a variety of behavioral therapies that are helpful in restructuring our thought patterns. There are some useful resources that are available for those who choose to follow a “self-help” approach. Most likely working through this in community will lead to greater freedom.<sup>3</sup>

We are in Japan because we want to faithfully use the strengths and gifts given us to share the transforming power of Jesus Christ with the Japa-

nese. We model that transformation when we replace negative self-talk monologues with the truth of the gospel at work in our lives.

*I have chosen the way of truth; I have set my heart on your laws. Psalm 119:30 (NIV)*

*Guard your heart above all else, for it determines the course of your life. Proverbs 4:23 (NLT)*

1 Self-talk, definition. Wayne Jonas, *Mosby’s Dictionary of Complementary and Alternative Medicine*, 2005, Elsevier, <http://medical-dictionary.thefreedictionary.com/self-talk> (accessed August 28, 2009)

2 An example is “Who I Am in Christ” Freedom in Christ Ministries, <http://www.ficm.org/whoiam.htm>

3 *Life’s Healing Choices* is an example curriculum that could be used in a small group setting <http://www.lifeshelvingchoices.com>

## Resources:

### Books:

*Self Talk, Soul Talk: What to Say When You Talk to Yourself*, by Jennifer Rothschild, Harvest House Publishers, 2007

*The Bondage Breaker* ®: *Overcoming*

*Negative Thoughts, Irrational Feelings, Habitual Sins*, by Neil T. Anderson, Harvest House Publishers, 2006

*Telling Yourself the Truth: Find Your Way Out of Depression, Anxiety, Fear, Anger and Other Common Problems by Applying the Principles of Misbelief Therapy*, by William Backus and Marie Chapien, Bethany House, 2000 (20<sup>th</sup> Edition)

*Feeling Good: The New Mood Therapy Revised*, by David D. Burns, Harper, Reprinted 1999

### Audio:

Member Care by Radio [www.membercareradio.com](http://www.membercareradio.com) is full of useful short programs with written text that cover a wide variety of topics relevant to missionaries, including

“Telling Ourselves Lies,” a three part radio program by Drs. Larry and Lois Dodd (Search under “Spiritual Growth”).

Jema Member Care is staffing a Consulting Center at the CPI National Conference November, 2009. For more information or to make an appointment go to <http://jcpi.net/2009-national-conference/consulting-center>

reflect. (You can use the questions in the sidebar.) If you are a supervisor, ask yourself: How faithful am I in using the strengths God has given to those I supervise? How can I more effectively leverage the blessings God has given those I supervise?

**Remember**, faithfully pursuing God’s calling involves using the strengths God’s given you.

*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.*

## Empower Others to Target Strengths

Want to empower others to target their strengths? Ask questions that

provoke reflection, for example:

What strengths has God given you to pursue his calling? (What truths has God taught you? What relationships has he provided? What abilities, character traits, experiences, and education has he given you?)

What excites/frustrates you about your God-given strengths?

How do you feel when you can’t use your strengths?

How does targeting your strengths impact ministry?

If you targeted your strengths more, what might happen?

What helps you target your strengths? What hinders you?

What 2-3 strengths do you want to target?

What can you do to target those

2-3 God-given strengths?

What will you do?

## Learn More

How? By exploring these resources:

*A Leader’s Life Purpose: Handbook* by Tony Stoltzfus

*StrengthFinder 2.0 and Strength-Based Leadership* by Tom Rath and Barry Conchie

*Leverage Your Best, Ditch the Rest* by Ken Blanchard and Madeleine Homan

*Type Talk* by Otto Kroeger and Janet M. Thuesen

*TLC at Work: Training, Leading, Coaching All Types for Star Performance* by Donna Dunning



*Simon Cozens, our guest “missionary geek” for this issue, is the author of several books on computer programming. He first came to Japan as a high-school student and then completed a degree in Japanese at Oxford University. After working as a programmer for the university and various start-up companies, he joined WEC International and returned to Japan in 2007 as a church planter in Shiga. He is currently on furlough in the UK.*

### Getting Started with Worship Projection

What do you use for showing your congregations the words of worship songs? Does everyone have copies of the *Shinseika*, or maybe you have an overhead projector?

Do you use PowerPoint presentation software? Today, many churches are projecting slides in PowerPoint format, but it's too easy to have a set of songs that all look slightly different from each other. That's why some churches have moved to specialized worship projection systems. While some of these systems support the display of Japanese text, none of them will let you add *furigana* to the songs. Japanese hymns contain some surprising readings at times, so adding *furigana* readings to the *kanji* is essential, not just for missionaries but also for Japanese.

Before I became a missionary, I was a computer programmer, and a friend contacted me to ask me if I could come up with a solution—a worship projection system that supported the needs of Japanese churches. I've been working on that system, Songbee, for the past few years. With the current version, Songbee doesn't just handle song words, but can display Bible verses, web sites and more. Best of all, it's free!

In this article, I'll show you how to start using Songbee for your church worship times, how to add your own songs, and how to use Songbee to display Bible passages during the service.

#### Just the words

First, you'll need a copy of Songbee—you can get this from <http://songbee.simon-cozens.org/>. It's available for Windows, Macintosh and Unix computers. You will need a way to connect a projector to your computer, and set up your computer for dual-monitor display. The Songbee manual tells you how to do this.

Songbee arranges songs into playlists—an event such as a Sunday service, with a col-

lection of songs to be sung during the worship time, would constitute a playlist. When you start Songbee, you'll see a window with your current playlists. This is where you put together the lists of songs that will be played in a service.

You can create a new playlist by going to the “Create” menu and selecting “Add Playlist” (Figure 1). Songbee will ask you for the name of the playlist—you can type the name of your event, say “Evening worship 2009-08-23”—and then it'll take you to the playlist editor.

Here you see a list of all the songs in our database on the right, and the current playlist on the left. You can drag songs from the database into the playlist, or double-click on the database to add songs. You can also drag songs in the playlist to rearrange them.

When you've put together a list of songs, you can press “Save” and you're back at the playlist menu. When you're ready for the worship time, you can press “Go” on the appropriate playlist. The words of the song will appear on the projector, and on your primary screen you will see the Songbee console.

The console is how you control what gets displayed. (Figure 2) The left-hand panel shows you the current song, and the right-hand panel shows you the next song. Underneath is the list of songs in the playlist. On the left, the blue portion shows you what's currently visible on the projector.

Navigating around the songs is easy: you can press “v” to jump to the next verse or “c” to go to the chorus, or you can type a verse number to go to a specific verse; you can also click on a part of the song to jump to that section. For “regular” songs—all verses, or several verses





Figure 1: Creating a new playlist



Figure 2: The Songbee console



Figure 3: Song editor

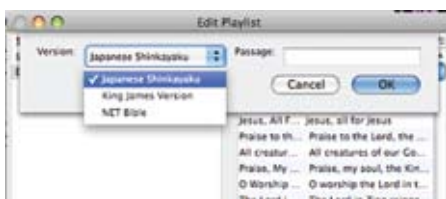


Figure 4: Bible passage

with one chorus—the “n” key will take you to the next part.

If you need to go to a song that isn't in your playlist, you can do that—simply click on the find bar at the bottom and start typing just as you would to search when creating your playlist. When you've found the song you want, just double click on it to jump to it.

### Sing a new song

Songbee allows you to import and export databases of songs, but for copyright reasons does not come with a library of Japanese songs. Some church networks and missions, such as the German Alliance Mission, are building up collections of Japanese songs for use in Songbee, and we also hope to find ways to license these for sale—but it's very easy to type in the songs that you're going to use yourself, and once you've typed a song into Songbee you can use it again and again.

To add a new song, select “Song” from the “Create” menu while editing a playlist. This will bring up the song editor. (Figure 3) On the left, you can tell Songbee about the song's title, language and any other information you want to save about the song—for instance, its hymn number. Underneath you can type or paste in the song lyrics: just put each verse into its own paragraph, and begin a chorus with the line “Chorus:”. You can also create bridges by starting the paragraph with the line “Bridge:”. As you type, the preview on the right-hand side of the window shows you how the song will look.

For those all-important furigana, Songbee adopts a simple convention—open a bracket, write the kanji, type the “pipe” symbol (|), write the furigana, and close the bracket: (主|しゆ). Once you've finished typing it in, just click “Save” and the song will appear in the database ready for use!

### Not just the words

When I released Songbee for the first time, it just handled songs—but soon I was getting emails from missionaries with requests for other features. (Which, by the way, I welcome and enjoy, so please feel free!) One of the most common was to allow Songbee to display other kinds of information—Bible texts, web sites, videos, PowerPoint presentations—and this is an area where Songbee is currently growing.

You can add other items to the playlist from the song editor by looking in the “Create...” menu. For instance, to add a Bible text, select Bible passage. (See Figure 4) Songbee ships with the King James and New English translations, but also allows you to add on Songbee Bible files that you've bought. Here I've added the Shinkayaku version.

Songbee also currently supports adding a web page to the playlist, and I'm working on adding support for displaying a “rotating” notice-sheet for the start or end of the service.

### What's next?

That's not the only thing I'm working on—I've recently added the ability to export playlists as Word documents so that you can print off song sheets for those who find it hard to look at projector screens. A priority for the next release is to be able to show videos, and I'd like to try to get PowerPoint presentations working as well.

In our mission, we see Songbee as a powerful resource for the Japanese church, and we're committed to making it the best worship projection software on the market. And since it's easy to use, and freely available, if you're looking at updating the way your church worships, why not start by giving Songbee a try?

Read more, and get your copy, at <http://songbee.simon-cozens.org/>.



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

### Three Books for Evangelism and Church Planting



*Total Church* is one of the most refreshing and provocative books I have read in a long time. Chester and Timmis argue that “two key principles should shape the way we ‘do church’: gospel and community.” (p. 15) We need to be faithful to the gospel and to the believing community. Being gospel-centered involves being both word-centered and mission-centered. Church “is an identity that shapes the whole of life so that life and ministry become ‘total church.’” (p. 18) Most in the network of churches they have started in northern England meet in homes. But they humbly say that they do not think the way they do church is the only way. Their desire is to shape church and mission around the gospel word and the gospel community. After looking at the biblical case for making gospel and community central principles in part one of the book, they apply these principles to different areas of church life in part two. They look at evangelism and its three strands of building relationships, sharing the gospel, and introducing people to community. They emphasize the importance of the gospel being at the heart of church planting. They look at discipleship and training, spirituality, apologetics, children and young people, and success. Their conclusion? It is not changing structures, but a passion for God that is most important. Perhaps the best way to describe their thinking is “reformed spirituality and missional church,” as their website puts it. I felt like I was looking through new glasses with their approach. The provocative parts? You will have to read the book for yourself, but your thinking is sure to be challenged afresh!

*The World We All Want* is a book for people who are interested in the message of the Bible. In seven sessions, Chester and Timmis introduce the Bible story in reverse order. The course starts at the end of the story with God’s promise of a new world in Revelation 21-22, and then moves to the center of the story (“Jesus shows us God’s new world”). The third session goes back to the beginning (Genesis 1-3), showing how we have spoiled the world and that we cannot create God’s new world. It is an ideal study to use before a course like Alpha. The big picture approach is ideal for people with little knowledge of the Bible. Simple diagrams, thoughtful questions, and helpful summaries make this a very useful tool for a small group Bible study. It would be great to see it translated into Japanese!

*From Creation to New Creation* is a longer and fuller study of how the Bible fits together. The Bible is the story of God’s salvation and Chester focuses on three core elements in God’s promise to Abraham in Genesis 12—a people who know God (12:2), a land of blessing (12:7) and blessing to the nations (12:3). The Bible shows how God fulfills this promise to Abraham, partially in the Old Testament, and finally through Jesus and in the new creation (Galatians 3:8, 14). Chester gives a very helpful outline of the Bible story that will be useful to evangelists and church planters seeking to share the gospel with Japanese and helping them understand the message of the Bible.

#### Further Reading

Tim Chester, *The Message of Prayer: Approaching the Throne of Grace* (InterVarsity Press, 2003), 272 pp.

\_\_\_\_\_, *You Can Change: God’s Transforming Power for Our Sinful Behavior and Negative Emotions* (Inter-Varsity Press, 2008), 192 pp.



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

### The Arts and Church Planting in Central Tokyo



*Is Japan on the verge of a shift in the spiritual climate that will profoundly impact the culture of Japan? If so, Grace City Church Tokyo will be in a strategic location, poised to gather influential young professionals and artists into the Church of Jesus Christ. I recently had a fascinating conversation with Rev. Makoto Fukuda (Presbyterian Church of Japan) and Geert de Boo (Reformed Mission League of the Netherlands), who along with their wives Michiru and Eline are leading this new church plant in central Tokyo, which includes the international financial district of Marunouchi, the political center of Kasumigaseki, the media hub of Shiodome, and the residential redevelopments along Tokyo Bay. I was especially interested in the fact that this team of church planters is intentionally integrating the arts into the DNA of this church planting project.*

—Paul



**Paul: In Japan, many cities have no church. So why are you starting yet another church in Tokyo?**

Geert: I think we are called to use our limited (human) resources strategically. Central Tokyo is a strategic place from the viewpoint of not just starting another church, but igniting a church planting movement; a movement that not merely seeks to save souls, but longs to see restoration and renewal of society. The city in general, and Tokyo as the economic, political, and cultural heart of Japan especially,

is a very effective starting point for such a movement. By the way, central Tokyo is relatively unreached with most churches aging and very few that are thriving and gospel-centered. Yet the population of central Tokyo is growing rapidly (4-6% a year) with a new unreached generation of young professionals populating new high rises.

**Paul: Many pastors and missionaries in Japan discount international churches because they are not really Japanese. What is your perspective?**

Fukuda: I think international churches are needed especially in Tokyo because many foreigners live there together with Japanese people. There are international/global cultures in Tokyo.

**Paul: How are you funding the high cost of locating a church in Tokyo?**

Fukuda: I have generous supporters who were introduced by Redeemer Church Planting Center in NYC, by Mission to the World and its parent organization, the Presbyterian Church in America. The Dutch mission league, which sent missionaries de Boos to Tokyo, also supports Grace. We have other supporters within and outside the Presbyterian Church in Japan. All the supporters understand the special needs of planting new churches in central Tokyo and share the vision of church planting movements in global cities.

**Paul: Geert, tell me about your background and your passions.**

Geert: I am an architect and urban designer by training. So the city was my passion. My field of expertise was in urban renewal. It is very exciting to see that God has opened ways for me to still be involved in the restoration of the city. As a missionary, my passion is no longer directly physical restora-

tion, but the spiritual and cultural renewal of the city. My wife, who had a career serving in national politics in the Netherlands, and I have always had a clear calling to the city. We share our passion for the city and its role in renewal of society at large. Church planting in Tokyo is very important to us in terms of living out our mission calling. Grace is seeking to be a new community in central Tokyo that loves and serves the city.



**Paul: Pastor Fukuda, you spent time at Redeemer Presbyterian Church in NYC <http://www.redeemer.com>. What did you learn there in relation to the arts? What do you want to implement in Tokyo?**

Fukuda: Although this was not a focus of the intensive study course at Redeemer Church Planting Center, I learned the importance of the arts in gospel ministries. I met the Japanese artist Makoto Fujimura, who is an influential artist in NYC. I discussed with him the role of the arts in society, especially in Tokyo. I got valuable insight into the arts being more important for Japanese to express the profound meaning of the gospel and Christian spirituality than rationalistic speaking. Many Japanese accept the gospel when they discover the truth at the emotional level, in their hearts.

**Paul: Japanese, including Christians, tend to view Christianity as foreign—do you think this is a problem?**

Fukuda: I agree many Japanese have this opinion and this is a stumbling block for Japanese to receive the gospel.

**Paul: What can be done about it?**

Fukuda: We must contextualize the gospel to be easier for Japanese to accept it. I want to use Japanese classical and contemporary literature, music, art, etc., which interests many people.

**Paul: Tell me more about utilizing classical and contemporary Japanese art forms.**

Fukuda: Nobel prize winning author, Oe Kenzaburo (not a Christian), wrote an essay about becoming “a new person”. He quoted Ephesians 2:15. I use this essay for presenting the gospel. And, I have used Japanese myth. For example, in Bible studies, I have referred to the historical legend, “Kojiki,” comparing it with the Biblical creation story. Makoto Fujimura, an accomplished Nihonga artist, presents the grace of Christ in his art, which is a visual presentation that Christianity is not a Western religion but really contextualized to Japanese culture.

**Paul: Will you use the sanbika or seika (traditional hymnals)?**

Fukuda: I don't use the sanbika or seika hymnals because it is difficult for younger Japanese to understand the lyrics. I will use “worship songs” and “praise songs”, and I want to use traditional hymns too, but only if they are revised to contemporary Japanese lyrics or music style. I have not yet decided about the worship style, but I would like to use relatively reformed worship tradition/liturgy along with contemporary music taste and a casual atmosphere.

**Paul: Geert, how do you see the arts fitting into Grace?**

Geert: We are intentional about reaching artists. Our vision is to impact the city as a whole and we acknowledge that artists are influential and indispensable in shaping the culture of city center Tokyo—the heart of Japan.

We are not only utilizing the arts to reach the artist community with the gospel, we envision working together with them to make this city an even greater place for God. We are preparing a 'faith & arts ministry' that will make the connection between the gospel and creative arts and serve the city. Roger and Abi Lowther will be very much involved



in this ministry. Art (not only music, although because of their giftedness we will utilize music heavily for outreach) has proven to resonate with the Japanese heart more than anything. Therefore, we use creative arts to communicate both the gospel and what our church community wants to be in the city.

NYC Nihonga artist Makoto Fujimura supports us by giving lectures and organizing other art meetings in Tokyo together with Grace City Church. For many members of our target group this is an attractive and gentle introduction into Christianity and Grace City Church. Fujimura instructs and inspires the staff about the connection between faith and art. That has propelled us to use creative arts as a bridge in our seeker Bible study series (from the paint-

ings of the world's greatest masters to the well designed urban café-lounge we use for this study series called CROSSROAD). We also connect with people by putting much effort into the design of our media.

**Paul: Who are Roger and Abi Lowther and Makoto Fujimura?**

Geert: Mission to The World missionaries Roger and Abi Lowther are professional artists who have a passion for utilizing music and the arts as mission, see [www.missionart.org](http://www.missionart.org) Roger received his Master of Music in Organ Performance from Juilliard in NYC, and Abi received her Master of Music in Piano Performance from The University of Memphis. They will join the staff of Grace this fall and will use their talents in many different ways to encourage a church planting movement in Tokyo.

New York City based Makoto Fujimura is a Japanese national who

is renowned for his combination of abstract expressionism with the traditional Japanese art of Nihonga. Fujimura started the International Arts Movement (IAM) and was a member of the influential National Council of the Arts for the US government.

**Paul: What are two or three of your biggest challenges?**

Fukuda: Finding a space for worship services, very difficult to find in central Tokyo. It is also difficult, from first contact (concerts, art events, parties) to the next level of relationship with non-Christians. And, we need leaders for the various ministries.

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人生のクロスロード。

あなたはどこに向かって歩んでいますか。グローバルな世界で顕著な影響を与えているベストセラーである「聖書(バイブル)」から、時空を超えた知識、ヴィジョン、メッセージをいっしょに学んでみませんか。  
 (11:17-19時)

**CROSSROAD**  
 クロスロード・バイブルスタディ

日時 8回シリーズ  
 土曜日午後4:00-6:00  
 9月26日  
 10月10日・24日  
 11月14日・28日

会場 HENRY GOOD SEVEN  
 新丸ビル7階、丸の内ハウス  
[www.heads-wood.com/henry.html](http://www.heads-wood.com/henry.html)

主催 グレースシティチャーチ東京  
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*Miriam Davis came to Japan in 1975 from the UK and taught English in schools and universities in Nara Prefecture, Nagoya and Osaka for 8 years. In 1986 she joined OMF International and moved to Sapporo to do church planting and English teaching. Since 1990 she has been Language Advisor to OMF.*

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## Resources for Mastering Japanese Particles

Japanese particles cause problems for most non-native speakers of Japanese, so here is a list of workbooks and texts that may be of help to learners. I have not so far been successful in finding any good Internet resources.

### Workbooks

こうもくべつにほんごぶんぽうもんだいしゅう しよ  
 1. 項目別日本語文法問題集 初、  
ちゅうきゅうよう  
 中級用 1 (p.1-3) Bonjinsha 凡人社

にほんごうんようりょくようせいもんだいしゅう しよ  
 2. 日本語運用力養成問題集 初、  
ちゅうきゅうよう  
 中級用 1 (p.16-44) Bonjinsha 凡人社

Both 1 and 2 are for beginner to intermediate level.

3. セルフ・マスターシリーズ3 かくじよし 格助詞 しゅっぺん  
 Case marking particles くろしお出版

This is completely in Japanese with many exercises and furigana on all kanji. It should be accessible to intermediate learners on.

4. セルフ・マスターシリーズ4 しゅっぺん はとがくろしお出版

Also completely in Japanese with many exercises and furigana on all *kanji* and suitable for intermediate learners plus.

じよし  
 5. 助詞 *Particles: Japanese for Foreigners, Innovative Workbooks in Japanese 7*

がいこくじん にほんご れいぶん もんだい  
 外国人のための日本語 例文・問題  
しーりず あらたけしゅっぺん  
 シーリーズ7 荒竹出版

This is not easily accessible to the self-directed learner unless at an advanced level, and only in Japanese.

### Texts and Reference Books

*How to Tell the Difference between Japanese Particles: Comparisons and Exercises*  
 Naoko Chino Kodansha International,  
 2005 Approx. 200 pages

From the book: “By grouping particles that are similar in function, this book helps students pin down differences in usage that would ordinarily take years to master. Definitions, sample sentences, usage notes, and quizzes enable students to move to a higher level of comprehension.

Particles are one of the most difficult aspects of the Japanese language. This is precisely why there are a good number of books on the market dealing with the subject. Most of these books take up particles as independent entities, so that after having studied them, students are, if all goes well, familiar with the functions of the individual particles. One unfortunate side to this approach is that some of the particles share the same functions (but with slight differences), and so even though students may have grasped the general nature of each particle, they are not sure about the differences between the particles that have similar functions.

Well-known language book author Naoko Chino solves this problem by grouping the particles by function, defining them, giving samples of usage, and clarifying differences. Each section is followed by dual-purpose quizzes that allow readers to test and practice their knowledge. In this way, while not replacing general reference books on particles, this book goes a step beyond them and helps students nail down the troubling differences between particles.

For students who find themselves befuddled when confronting such differences, *How to Tell the Difference Between Japanese*

*Particles* should prove the perfect tool to further their understanding. By grouping particles that are similar in function, this book helps students pin down differences in usage that would ordinarily take years to master. Definitions, sample sentences, usage notes, and quizzes enable students to move to a higher level of comprehension."

*All about Particles: A Handbook of Japanese Function Words* Naoko Chino Kodansha International, 2001 Approx. 150 pages

*All About Particles* covers more than 70 particles those that are used regularly as well as those used less frequently in more than 200 uses. The book can be approached as a guiding textbook and studied from beginning to end. It is as a reference book, however, that *All About Particles* shines. It is light and easy to carry, slim enough to fit into the corner of a shoulder bag, and concise enough to quickly clarify

particle-related questions.

*A Dictionary of Japanese Particles* Sue A. Kawashima, Kodansha International, 1999, Approx. 340 pages

Sue Kawashima received BA and MA degrees from Columbia University and is now a lecturer in Japanese language at Hunter College of the City University of New York. Covering over 100 particles in alphabetical order, the dictionary explains the meanings of each (most have more than one) and gives sample sentences for each meaning. Illustrations are provided where necessary for clarification. There are also exercises at the back of the book for those who wish to test their knowledge of particle usage. Appendices and endpaper charts are provided for easy access. *A Dictionary of Japanese Particles* is an essential reference work, meant to be used over the years as students continue to confront puzzling particles.

### Nintendo DS: Language Study Tool

The following is a recommendation from Josh Grisdale, OMF Japan.

"Have you thought of doing something on using the Nintendo DS as a language study tool? There are a number of kanji programs available. While many are definitely for the very advanced (working on the assumption you finished high school in Japan and want to review), there is at least one aimed at elementary school kids that starts right from 'ichi, ni...' and goes to the 1000+ learned before high school. Its sequel covers up until the end of high school. The programs include games (combine these parts to make a character, crosswords, etc.) as well as drills (kanji to hiragana, hiragana to kanji) and reading in context (fill in the blank with the appropriate kanji).

Other software games I've seen include one where you have a single hiragana character and combine it with others (like Scrabble) and then it shows the definition of the words you made. A Japanese to Japanese dictionary is also available. You can buy recipe software as well... good for daily life Japanese practice!"

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