



Tokyo 2010: Report & Declaration

Plus...

Japanese Bible Translations

Characteristics & Uses

Conversational Evangelism

Uncovering Barriers

Opening a Church Bank Account

Short Films & Church Planting

自転車 Jitensha

Japan Nenkin Revisited

To Create Products Of Excellent Quality...

Miyoshi Oil & Fat was founded in 1921 as a manufacturer of soap for the textile industry.

In 1941, the Foods and Oils Division was established and Miyoshi began producing Margarine, followed by shortening, lard and other products. Today, Miyoshi produces more edible processed oils and fats than any other manufacturers in Japan.

While diversifying the applications of oils & fats, Miyoshi has remained true to the goal it set itself eight decades ago: **to create products of excellent quality.**



Main Products

- Margarine
- Lard
- Whipping Cream
- Frozen Dough
- Shortening
- Powdered Oil & Fat
- Fillings

MIYOSHI OIL & FAT CO.,LTD.

66-1, 4-CHOME, HORIKIRI, KATSUSHIKA-KU, TOKYO 〒124-8510

BRANCHES : OSAKA, NAGOYA, FUKUOKA

FACTORIES : TOKYO, KOBE, CHIBA



The taste is loved in the world.



YAMAZAKI-NABISCO CO., LTD.
SHINJUKU NOMURA BUILDING 40F 1-26-2,
NISHISHINJUKU, SHINJUKU-KU TOKYO, JAPAN

In This Issue



Volume 62 No. 1 / Summer 2010

© Please do not copy any article, photo, poem or report unless permission is granted. Contact editor.

Japan Harvest Staff

JEMA President: Dale Little (doclittle@efccmj.net)

Managing Editor: Gary Bauman (editor@jema.org)

Editorial Assistants: Barbara Bauman, Cindy Dufty

Production Editor: Jim Rew (therews@yahoo.com)

Printer: New Life League

(Norwegian Shinsei Senkyodan)

Cover: from *Jitensha*

JEMA Executive Committee, 2010-2011

President: Dale Little

Vice President: Ken Taylor

Secretary: David Scott

Treasurer: Carol Love

Members-at-Large: Max Oehninger, Nathan Snow,
Bryan Thompson

JEMA Office Secretary: Mizuko Matsushita

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.

JEMA Order Form: Page 29

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

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

JEMA

2-1 Kanda Surugadai,

Chiyoda Ku, Tokyo 101-0062

Tel: 03-3295-1949

Fax: 03-3295-1354

E-mail: jema-info@jema.org

Website: jema.org

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

Features

14 Church and Mission

Address at the JEMA Plenary Session, February 23, 2010 *by Dale Little*

18 Tokyo 2010 Declaration

Making Disciples of Every People in Our Generation

20 Tokyo 2010 Global Mission Consultation Report *by Dale Little*

22 Japanese Translations of the Bible: Characteristics and Suggested Uses

by Satoshi Nakamura, Director, Niigata Bible Institute, Translated by Atsuko Tateishi

26 Uncovering Barriers: How Can We Get Below the Surface and Speak

to Pre-Believers' True Objections? (Part 3 in a 4 Part Series) *by David Geisler*

30 Called Home *by Kenny & Lila Joseph*

38 Another Trip to the Regional Nenkin Office *by Steve Kunnecke*

Departments

JEMA

5 President's Pen *by Dale Little*

7 Editorial *by Gary Bauman*

8 Focus on Prayer *by Ken Reddington*

10 In the News

Modern Tech

32 Opening a Bank Account for Your Group or Church

This Doesn't Sound So Hard Does It? *by the Missionary Geek*

Member Care

34 Connecting to Equip—Moving Women Beyond Serving to Thriving in Missions *by Faith De La Cour*

34 Leaders, Empower Others by Asking Questions *by Michael Essenburg*

Worship & the Arts

36 Short Films and Church Planting *by Roger Lowther*

Karuizawa Union Church

軽井沢ユニオン・チャーチ

Since 1906

Summer 2010

I am the way and the truth and the life.
Lord Jesus Christ



See you in Karuizawa

SUNDAY

9:30 AM Prayer

10:00 AM Worship Service

7:00 PM Evening Service

Conference Highlights

Children's Program in
English & German

During morning worship service

Youth Conference

Monday 2nd - Saturday 7th

KUC Annual Meeting

Wednesday August 4th 7 PM

Ladies Buffet

Thursday August 5th

KUC Luncheon

Friday August 6th

Men's Breakfast

Saturday August 7th

For more details please contact :

Cindy Cox

Conference Chairman

E-mail:

cindy@cox5.com

Summer program 2010

July 25th ~ August 22nd

KUC Summer Conference

August 1 ~ August 8

Attendance free - free Offerings

We are privileged to welcome Charles & Hilary Price from The Peoples Church in Toronto, Canada as our speakers for KUC's 2010 Summer Conference

Charles Price has been the Senior Pastor of The Peoples Church in Toronto, Ontario, Canada since September 2001. He has a weekly hour-long television programme, which is broadcast coast to coast in Canada each week, as well as in the U.S.A and other continents. Charles was a field representative of the Capernwray Missionary Fellowship of Torchbearers, England. He has preached in over 80 countries on 5 continents around the world and is the author of 7 books.

Hilary Price has been involved with the teaching of God's Word for over 25 years. She headed up Sunday School in a local church for 14 years and has taught at many Women's conferences.

In addition to her responsibilities as a Pastor's wife, Hilary continues to share her love for Christ, teaching the Word of God to over 300 women at The Peoples Church through a Thursday evening Bible Study called "The Haven" and at conferences all over Canada and beyond!

Charles & Hilary have been married since 1980. They have three adult children: Hannah, Laura and Matthew.



Charles & Hilary Price
The Peoples Church Toronto

Check out our new KUC homepage at

www.

karuizawaunionchurch.org

Interested in Karuizawa Union church's long history?

Want to see some pictures?

Missed a previous conference?

Want to listen to messages?

Need details on current events?

It's all there. Check it out!

If you need help with accommodation please contact
Eileen Nielsen at eileennielsen56@gmail.com

President's Pen



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.

A Generous Leadership

In Ephesians 4:2 Paul uses four words to describe the kind of Christian life that promotes the unity of the Spirit in the church: humility, gentleness, patience, and love. These lifestyle characteristics are modeled after Jesus Christ himself. Christ-followers are expected to display these characteristics. And so are Christian leaders. For, you see, these words can also be understood as summing up the leadership philosophy of church leaders, including pastors and missionaries. The kind of leadership exhibited by a missionary who is humble, gentle, patient, and loving is a generous leadership. It is a giving leadership.

After noting these primary characteristics that generate unity in the church and then describing that unity, Paul, starting in 4:7, repeatedly writes about giving. In v.7 he writes about the grace given by the gift of Christ. In v.8 Paul describes Christ as the victor who

gave gifts to his people. In v.11, Paul lists the gifts given to the church by Christ the glorious ruler.

The leadership philosophy taught in v.12 is a generous leadership: the goal of leaders is to give away their leadership in order to build up the church. Leaders are to equip others to do the ministry. That is a way of generously giving away one's leadership. Leaders who try to do all the ministry, thinking that they themselves are indispensable or not trusting others to do the ministry, are not generous leaders. These kinds of leaders have not modeled their leadership on Jesus Christ.

In vv.13-16, Paul notes the outcomes of generous leadership: unity in the faith and maturity in Christ. Becoming mature means to become like Christ. Jesus as a person was humble, gentle, patient, and

JEMA Datebook

Event	Date	Time	Place
JEMA Missiology Forum	July 20, 2010	2:00 p.m.-4:00 p.m.	NAVS (OCC)
WIM Day of Prayer	September 27, 2010	10:00 a.m.-2:00 p.m.	TEAM Center
Boot Camp: Church Planting and Development A to Z	November 16-18, 2010		Chiba
Japan International Mission Forum	January 24, 2011		JEMA Office
JEMA Fellowship Evening	February 14, 2011	5:30 p.m.-8:30 p.m.	OCC Chapel
JEMA Mission Leaders Plenary Session	February 15, 2011	10:00 a.m.-5:00 p.m.	OCC Chapel
JEMA WIM Retreat	March 2-4, 2011		Megumi Chalet, Karuizawa
JEMA Kanto Prayer Summit	May 17-20, 2011		OBC

loving. And he led in that manner too. He entrusted the ministry to others. Remember how Jesus sent out his disciples to do ministry almost immediately after he called them (Mk. 3:13-15). Recall how Jesus, just before feeding the 5000 said to his disciples: “You feed them!” (Mk. 6:37). Jesus was consistent in giving away his leadership. He gave his disciples ministry responsibilities rather than selfishly insisting that he himself do it all.

The idea of leadership given to us in Ephesians, and indeed in the rest of the New Testament, is that church leaders keep the unity of the Spirit by deliberately leading in a generous manner, aligning their leadership style with the Christ-like requirements of humility, gentleness, patience, and love.

Does the leadership of JEMA display this kind of leadership? Well, I hope we might approximate that leadership style. You be the judge. But perhaps there is some evidence that our leadership style is a gener-

ous “for-others” style.

As one example, it seems that we are moving away from the idea of incorporating non-English speaking missionaries (e.g., Portuguese speakers) into our existing JEMA structure toward the idea of becoming a resource for such non-English groups of missionaries as they attempt to build a network similar to JEMA. Spinning off JEMA-like groups in Japan could be understood as a generous leadership.

As another example, as the JEMA representative at the Tokyo 2010 gathering in May, I was informed that there is probably no other country or region in the world that has an organization like JEMA that attempts to network, encourage, resource, and represent evangelical missionaries. This came as a surprise to me. I did not realize JEMA was so unique! JEMA is now being asked to consider becoming a resource for missionaries in other parts of the world who might want to create something like JEMA for their par-

ticular geographic area. So we might be able to encourage the development of JEMA-like groups not only in Japan, but also in other countries. Perhaps this presents JEMA with an opportunity to practice generous leadership.

Generous leadership takes on a variety of formats. We see it in Paul’s description of church leadership in Ephesians. We see it in Jesus. Maybe there is a little hint of it in JEMA leadership.

I encourage you to find ways of being a generous cross-cultural missionary leader in your particular ministry context here in Japan. May we display a leadership style that keeps on giving! ¹⁴



**WOMEN IN MINISTRY
FALL DAY OF PRAYER
MONDAY, SEPTEMBER 27, 2010
TEAM CENTER, MITAKA STATION
(SOUTH EXIT)
10:00-2:00
COFFEE SERVED FROM 9:30
JOIN US FOR A DAY OF
PRAYER AND FELLOWSHIP
FOR MORE INFORMATION CONTACT
WOMEN IN MINISTRY
WIM@JEMA.ORG**



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

Reaching for New Heights

The next level. What will it take? Is it worth the effort? How much time do I have to invest?

As missionaries, after we've been in Japan for a few years we find ourselves busy with our ministry assignments. At the same time, we notice our Japanese language development has slowed and there are gaps in our knowledge. It seems there's always another *kanji* to learn (or relearn), another phrase to decipher, a new vocabulary word to memorize...

For nearly 20 years, Miriam Davis has been encouraging *Japan Harvest* readers to continue in their language development. However, you'll notice we're without a Language Lab department in this issue. Miriam reports she's experiencing her busiest year in her 20 years as OMF language advisor, and has decided it's time to step down from the pressure of producing an article for each issue. Be sure to thank Miriam for her many years of challenging us in this area!

Maybe now it's time for you to contribute your experience. What have you found most useful in your language learning? Certain books? Particular *kanji* cards? Are there language learning websites you find yourself

returning to again and again? Do you use language learning software? Which software package? Which hard copy Japanese/English

language dictionary do you prefer? Why? Which software dictionary? When you find yourself stuck on a language learning plateau, what spurs you on to reach for new heights? What resources do you find the most useful for developing chapel messages and sermons? What pitfalls should the language learner avoid? What hints would you give a new missionary just starting out in their Japanese language learning?

When you find yourself stuck on a language learning plateau, what spurs you on to reach for new heights?

The collective knowledge of our JEMA community is phenomenal, and you are more knowledgeable in certain areas than the person next to you. Don't assume just because you know something, everyone else knows it too. You have more to contribute than you realize!

We're waiting to hear from you. Just drop me a line at editor@jema.org. JH

Your fellow language learner,



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 Shikoku Prayer Summit. He is also on the executive committees for the Kochi Global Day of Prayer and World Food Day Kochi. He is secretary for the Kochi Citywide Interdenominational Pastors Group.

A Fresh Encounter with God—Part 3b

We continue our discussion on how to pray—the pattern for prayer. Last time we looked at Jesus’ Model Prayer in Matthew 6. But that is not the only place that tells us how to pray. We also have great examples of prayer in the Old Testament. It is interesting that although the content is different, the pattern is similar, if not exactly the same. This time, let’s look at II Chronicles 20.

The Pattern

These are amazing verses. Though he did not always do what he should, here Jehoshaphat gives us an example of how we should approach an impossible situation.

Now it came about after this that the sons of Moab and the sons of Ammon, together with some of the Meunites, came to make war against Jehoshaphat. Then some came and reported to Jehoshaphat, saying, “A great multitude is coming against you from beyond the sea, out of Aram and behold, they are in Hazazon-tamar (that is Engedi).” Jehoshaphat was afraid and turned his attention to seek the LORD, and proclaimed a fast throughout all Judah. So Judah gathered together to seek help from the LORD; they even came from all the cities of Judah to seek the LORD. Then Jehoshaphat stood in the assembly of Judah and Jerusalem, in the house of the LORD before the new court.

As soon as he heard that the enemy was drawing near, he “turned his attention to seek the Lord” (v. 3). The people came from every town in Judah to seek him (v. 4). Then he stood in front of the Temple—God’s House in Jerusalem—and started to pray (v. 5). Let’s listen and see if we can’t learn something.

I’m not much into operas, but there is a form of opera called an “aria.” To make it easy to remember how to pray, I have chosen the acrostic **ARIAS**.

Adoration

(II Chronicles 20:6-9)

And he said, “O LORD, the God of our fathers, are You not God in the heavens? And are You not ruler over all the kingdoms of the nations? Power and might are in Your hand so that no one can stand against You. “Did You

not, O our God, drive out the inhabitants of this land before Your people Israel and give it to the descendants of Abraham Your friend forever? “They have lived in it, and have built You a sanctuary there for Your name, saying, ‘Should evil come upon us, the sword, or judgment, or pestilence, or famine, we will stand before this house and before You (for Your name is in this house) and cry to You in our distress, and You will hear and deliver us.’”

Jehoshaphat’s prayer starts out with praise to God. As we have seen before, praise is telling who God is and what he does. Jehoshaphat starts by praising God for who he is—his sovereignty, power and might (his attributes); what he had done in the past—he had listened to their prayer and drove out the Canaanites (his work in them and for them); and what he had promised (the assurances in his Word). Then Jehoshaphat reminds God of his promise to come to their aid. This is very much like verses 9 and 10 of the Lord’s Prayer: “Our Father who is in heaven, Hallowed be Your name. Your kingdom come. Your will be done, on earth as it is in heaven.” (NAS) And it is the first layer of our “praise sandwich.” (As we have said before, prayer starts and ends with a focus on God.)

Restoration

(Psalm 32:3-6)

When I kept silent about my sin, my body wasted away through my groaning all day long. For day and night Your hand was heavy upon me; my vitality was drained away as with the fever heat of summer. I acknowledged my sin to You, and my iniquity I did not hide; I said, “I will confess my transgressions to the LORD”; and You forgave the guilt of my sin. Therefore, let everyone who is godly pray to You in a time when You may be found.

The Lord’s prayer has it this way: “Forgive us our debts, as we also have forgiven our debtors” (v. 12). In our passage, Jehoshaphat does not specifically mention his sins. But from v. 4, we know that he realizes that he is helpless. “Seeking help” means that you know you cannot do it yourself. That is the place we need to come to before we can continue with our prayer. As we saw last time, praising God

for who he is, especially his holiness, helps us see how sinful and unholy we are. As David acknowledged his sin in Psalm 32:5, the Lord forgave him and restored him to fellowship. Now he is really ready to pray!

Intercession

(II Chronicles 20:10-12a)

Now behold, the sons of Ammon and Moab and Mount Seir, whom You did not let Israel invade when they came out of the land of Egypt (they turned aside from them and did not destroy them), see how they are rewarding us by coming to drive us out from Your possession which You have given us as an inheritance. "O our God, will You not judge them?"

Jehoshaphat then told God what the situation was and asked him to solve it, according to his will. Of course, God already knew what was happening. But as we bring our requests to God, it is we who realize what the situation is—how hopeless things are and that only God can do anything.

Intercession is not bringing a "laundry list" to God, but asking that God's attributes (his character) would be made visible and be given to those we pray for. A practical consideration here might be to have a picture of the person we are praying for. That way, we can pray for the person and not just the name. We should also ask God to show us if we can contribute to the answer to our prayers. Such as if we are praying for the hungry in Africa, it is very probable that God will lead us to give to an agency that is working there, or maybe he will urge us to go and help, whether for a short time or even longer.

Abiding Rest

(II Chronicles 20:12b-17)

For we are powerless before this great multitude who are coming against us; nor do we know what to do, but our eyes are on You." All Judah was standing before the LORD, with their infants, their wives and their children.

Then in the midst of the assembly the Spirit of the LORD came upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mataniah, the Levite of the sons of Asaph; and he said, "Listen, all Judah and the inhabitants of Jerusalem and King Jehoshaphat: thus says the LORD to you, 'Do not fear or be dismayed because of this great multitude, for the battle is not yours but God's. 'Tomorrow go down against them. Behold, they will come up by the ascent of Ziz, and you will find them at the end of the valley in front of the wilderness of Jeruel. 'You need not fight in this battle; station yourselves, stand and see the salvation of the LORD on your behalf; O Judah and Jerusalem.' Do not fear or be dismayed; tomorrow go out to face them, for the LORD is with you."

This is probably the most ignored part of prayer. Often as soon as we pray, we go off and try to solve our problems as if God were not even in the picture! But God wants us to stand there and watch what he will do (v. 17). The battle (or the solution to the problem) is not ours (v. 15). We need to learn to abide in him (John 15:4-5). We need to rest in the Lord (Matthew 11:28). That is what is meant by v. 12b: *"Nor do we know what to do, but our eyes are on You."* This abiding and resting is a heart attitude. It is really giving our burdens to God and leaving them there. And as we rest in him, we find that he is with us (v. 17).

Singing Hearts

(II Chronicles 20:18-22)

Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell down before the LORD, worshiping the LORD. The Levites, from the sons of the Kohathites and of the sons of the Korahites, stood up to praise the LORD God of Israel, with a very loud voice.

They rose early in the morning and went out to the wilderness of Tekoa; and when they went out, Jehoshaphat stood

and said, "Listen to me, O Judah and inhabitants of Jerusalem, put your trust in the LORD your God and you will be established. Put your trust in His prophets and succeed." When he had consulted with the people, he appointed those who sang to the LORD and those who praised Him in holy attire, as they went out before the army and said, "Give thanks to the LORD, for His lovingkindness is everlasting." When they began singing and praising, the LORD set ambushes against the sons of Ammon, Moab and Mount Seir, who had come against Judah; so they were routed.

Jehoshaphat finished his prayer by falling on his face in worship (v. 18). In other words, he completed the "praise sandwich." Then he went about making sure that praise was the basis for all that would ensue. He set up the strangest battle plan in the history of the world! He appointed the priests to go in front of the army as they went into battle (v. 21)! They sang to the Lord and praised him for his holiness. They sang of his everlasting lovingkindness. In other words, when the praying stopped, the praising kept going—on and on. So even when we finish praying, it really never ends.

And what happened? *"When they began singing and praising, the Lord,"* (v. 22) he did as he had promised and routed that great host of the enemy. When we do our job (praising), God does his! And that leads to more praise and thanksgiving (v. 26-28). As a result, the surrounding nations feared God, Jehoshaphat had peace and God gave him rest (v. 29-30).

May God give us peace, joy and hope as we, too, spend time with him in prayer. Let us praise him in adoration, let us make our relationship right with him, let us humbly come to him with our requests, let us abide in him—drinking in who he is and let us sing and praise him for only he is worthy! JH

In the News

(Christian Shimbun translations by Atsuko Tateishi unless otherwise noted)

Young Christian Illustrator Succumbs to Cancer

CHRISTIAN SHIMBUN - APRIL 11, 2010 — After years of battle against cancer, Christian illustrator Yumiko Coulibaly passed away on March 21, 2010 at the age of 43. More than 300 people, including her two daughters, ex-husband, and father, attended her funeral at Musashino Christ Church of the Japan Assemblies of God, on March 23-24, 2010. It was a grand celebration of her life, and also a time for mourning her untimely death. The two daughters spoke in front of the attendees of how their mother had fought a good fight until the very end with a smile and complete trust in the Lord.

In her autobiographical essay *I Go On Even with Breast Cancer* (乳がんだって生きていくあたし, Word of Life Press, 2009, ¥1,365), Coulibaly describes how she was diagnosed with breast cancer at the age of 32, which led her to believe in Jesus. With good humor, her book reveals her struggles in life including her divorce and the raising of two daughters as a single mother, the recurrence of cancer seven years later, and her ensuing battle for survival.

From the January 2010 issue of *Gospel for the Millions* (百万人の福音), Coulibaly was running a monthly illustrated essay. Even as her physical condition continued to deteriorate, she never missed a deadline. She regretted missing the May issue due to her hospitalization, but was willing to resume the next month. In fact, she handed a poem to the editor for the June issue only five days before her death.

While she was able, Couli-

baly gave her testimony at different churches, speaking of her hope for healing. In the face of her declining health, she kept her unshakable faith in the loving God, because God loved her first.

The 43rd CSK Seminar for CS Teachers

CHRISTIAN SHIMBUN - APRIL 11, 2010 — The *Chugakusei Seisho Club Kyoryokukai* (CSK) - Bible Club Network for Junior High Students (of Scripture Union Japan) hosted their annual seminar for church school teachers of junior high students in Tokyo on March 20, 2010. Sixty people from 23 churches attended the *Creative Youth Ministry* workshop conducted by Clayton Fergie from Australia, Youth Ministry Coordinator of Scripture Union International.

Noting how Jesus always tried to adapt himself to the cultural context of the people he was dealing with, Fergie stressed the importance of understanding the social, cultural and economic context in which today's youth are living. Understanding youth and finding a common ground with them will help church school teachers in leading youth to Jesus, and guiding their growth and maturity as Christians, Fergie explained.

Fergie then pointed out that conversion is a process over a long period of time, of walking more and more closely with God. Fergie challenged the attendees to walk side by side with youth during this process, as the ultimate responsibility of church school teachers, Fergie argued, is not bringing their youth into the enclosure of believers, but sharing with them the journey of

transformation.

Fergie also presented some specific teaching ideas. One was to let each student create a chronological table with the creation at the beginning, the crucifixion around the middle, and the new creation at the end, letting them place their favorite biblical figures and themselves along the time-line. This helps students understand they are part of the grand design of God.

Mission Center for Korean-Japanese Mission Cooperation

CHRISTIAN SHIMBUN - MAY 2, 2010 — The dedication service of the newly completed *Koje Open Gate Mission Center* (*Koje Center*) on Koje Island, South Korea, was held on April 12, 2010. The island is the second largest in the country, and has significant relationships with Japan. The facility consists of a two-story building and an adjacent parking lot on an approximately 1,000 square meter site. Commanding a view of the ocean which was once a battleground between Korea and Japan some 400 years ago, the *Koje Center* is the consummation of the vision of Koo Won-Joon, President of Fukuoka CCC Missions Center, and his family members. The *Koje Center* aims at promoting collaborative mission effort between Korean and Japanese churches and at providing mission workers with a place of rest and healing.

Koo has been involved in mission work in Japan over 25 years. He has seen some missionaries who were so eager to work that they neglected their own health to eventually die at a young age. His wife, who died of cancer nine years ago, is one of

them. The *Koje Center* came out of these sorrowful experiences.

Current plans for the *Koje Center* include serving as the hub for study and training regarding mission strategies for Japan, and hosting fellowship and Bible study programs for Korean and Japanese youth. For more information and reservations, call the Center at +82-070-7527-4941.

Upcoming New Bible Translations

CHRISTIAN SHIMBUN - MAY 9, 2010
— According to a report by Takashi Fukuda, Asia and Pacific Area Director of Wycliffe International, each of the three major camps of Japanese Protestant churches is currently working on a new Bible translation, with all of them aspiring for publication within a few years.

The Japan Bible Society has set out to publish what is tentatively being called the Standard Version (*Hyojunyaku*) in June 2016. It is a collaborative effort of 18 denominations, with a number of them under the National Christian Council in Japan. The Roman Catholic Church has also announced official involvement in the work.

New Japan Bible Publishers is working on a thorough revision of the New Japanese Bible (*Shinkaiyaku*), also with a 2016 target for publication. As the NJB was produced by evangelical churches, so is the revision being performed by representatives of evangelical denominations.

Japan Bible Publications, an arm of Malkoushu Publications, Inc., a Pentecostal publisher, plans to publish a new Bible translation called the Modern Revised Version (*Genkaiyaku*) around 2015.

In addition, Japan Deaf Evangel Mission has released several books of the Bible in DVD as the Japanese Sign Language Bible, with a plan to add more books in the future.

Also, the Franciscan Bible Insti-

tute of the Roman Catholic Church is in the final stage of translating the entire Bible into Japanese.

Fukuda acknowledges a rising spirit of collaboration among publishers of the Bible and related literature in Japan. He also appreciates an increasing variety of Japanese Bible translations.

Christianity Featured in Secular Magazines

CHRISTIAN SHIMBUN - MAY 2, 2010
— Recent issues of two secular magazines featuring Christianity achieved a hit beyond the publishers' expectations.

The March 1, 2010 issue of *Pen* from Hankyu Communications Co., Ltd. ran a feature story entitled *The Bible, the Church, and Christianity: What Are They?* With ample use of photos creating visually attractive pages of Christian art and architecture, the article solidly covers basic facts of Christianity, including differences between the Protestant, Roman Catholic, and Orthodox branches, answers frequently asked questions, displays Christianity expressed in Western art, and features a genealogical tree of Jesus Christ. The first printing of 100,000 copies sold out, and the publisher kept getting inquiries about reprinting. This led the publisher to do what they had never done in the magazine's history. In April 2010 Hankyu released a special amplified reprint based on the original issue, which may be ordered for 780 yen online at <http://pen.hankyu-com.co.jp/christianity/> for 780 yen.

In the meantime, *Kangaeru Hito* (The Thinker), a quarterly magazine from Shinchosha, ran a feature story entitled *Reading the Bible for the First Time* in its spring 2010 issue. The story consists of interviews with, and survey responses by, a broad array of luminaries. While most of the interviewees and contributors are not Christians, one of the interviewees is Dr. Kenzo Tagawa, a prominent

New Testament scholar. The survey respondents include pastors and Buddhist monks.

The editorial office of the two magazines concur that knowledge about Christianity is critical in understanding western art and literature. That is one of the reasons why they decided to run the feature at this time. Both of the editorial offices also sense that the public interest in Christian faith is timeless.

Edinburgh 2010 in Tokyo

JAPAN HARVEST (by Ken Joseph, Jr.)
— In 1907, John Mott, famed leader of the Student Volunteer Movement, visited Japan and met with Japan's Prime Minister to request his involvement in a historic meeting of world Christian leaders. That dream came true in 1910 in Edinburgh, Scotland, where the first World Missions Conference was held to join together and organize those working throughout the world to advance the Kingdom.

Edinburgh 1910 gave birth to two distinct visions. The first was the need for world Christian leaders to come together to plan and strategize for World Missions. The second vision, not envisioned by the founders, gave birth to the League of Nations, and ultimately the United Nations, for which Dr. John Mott received the Nobel Peace Prize.

One hundred years later, in May 2010, close to 1,400 delegates from nearly 140 countries descended upon Tokyo, resulting in one of the largest number of nations to be involved in one conference in the city's history. First envisioned by missions pioneer Dr. Ralph Winter in 1980 when "Edinburgh 80" was held, it was one of the late Dr. Winter's last dreams to hold the 100th anniversary of the Edinburgh Conference where the dream began.

The Japanese Prime Minister sent his personal greetings to the conference through Diet member Ryuichi Doi (who is also a pastor) and the

conference was featured in *The Japan Times* newspaper.

The conference coordinator was Dr. Hisham Kamel of Egypt, with the Japan host chairman being Dr. Minoru Okuyama, director of the Missionary Training Center. Okuyama was assisted by Rev. Elmer Inafuku, pastor of one of Tokyo's largest churches, and a team of church and mission leaders led by Rev. Eihito Tsuboi of the Sekai Senkyo Center.

The conference was divided into two major components bringing the Japanese hosts together with delegates from throughout the world. During the day, over 120 workshops and strategy sessions were held on world missions, and in the evening, rallies were held that included addresses by Dr. Tsugumichi Okawa, senior pastor of Yamato Calvary Chapel, one of Japan's largest churches, and Talo Sataraka of New Hope International Fellowship of Tokyo.

The highlight of the conference was the final declaration and the presentation of the "Missions Nobel Prize" (the St. Paul Prize), which went to those who had made significant contributions to World Missions.

Those receiving the prize included Dr. Billy Graham and Dr. Ralph Winter (posthumously) of the USA, Dr. David Cho of Korea, and Rev. and Mrs. Kenny Joseph and Dr. and Mrs. Minoru Okuyama of Japan.

Rev. Joseph organized the first postwar mission agency in Japan (JEOM) and sent out the first missionaries from that country following the war.

Total attendance over the course of the conference was nearly 18,000 at the famed Nakano Sun Plaza convention center. Luminaries in the World Mission Movement included Dr. Obed Alvarez, Chairman of the Third World Mission Associa-

tion, Dr. David Cho, founder of the Asia Missions Association, Dr. Paul Eschlemen, of Campus Crusade for Christ, and others.

A significant theme of the conference was the dramatic shift of the center of world mission over the past 100 years that has come with the dramatic growth of the Church in the Third World and Asia.

The conference put together an ongoing world mission network to follow up, strategize and continue the work that began in 1910.

Ken Joseph Jr., is an evangelist in Japan and attended "Edinburgh 80" in Edinburgh, Scotland as a student.

Ancient Keikyo Christian Manuscripts Located in Osaka

CHRISTIAN SHIMBUN - MAY 30, 2010 — (*Summary by Bradford Houdyshel*) — Four ancient Christian manuscripts from the Christian church in Tang dynasty China, originally discovered in Dunhuang a century ago, have been located in the city of Osaka. In April, the library of the Takeda Science Foundation (武田科学振興財団杏雨書屋) held an exhibition of ancient Dunhuang manuscripts in their collection, and among them were the original Keikyo manuscripts written in Chinese entitled "On the One God" (一神論), "Jesus Messiah Sutra" (序聽迷詩所經), "Ta-ch'in Luminous Religion Sutra on the Origin of Origins" (大秦景教宣元本經), and "Sutra on Mysterious Rest and Joy" (志玄安樂經). (Christianity in Tang China was called "Ching Chiao" (景教), translated as "Luminous Religion" in English; the Japanese reading for these characters is "Keikyo"). Christianity came to China via the Silk Road and it has been said that it also came to Japan.

Pastor Kazuhiko Kawaguchi, president of the Nihon Keikyo Kenkyu Kai (日本景教研究会, Japan

Keikyo Research Group) saw the manuscripts on display and said, "I have finally seen the manuscripts that I have been desiring so much to see. There are some people who have said that some of these manuscripts are in a Jodo Shinshu Buddhist temple in Kyoto and supposed that Shinran had studied them, but now we know that this idea is a mistake." (The focus of this idea was originally in part three of "On the One God," the article entitled "The Lord of the Universe's Discourse on Almsgiving," 世尊布施論). Pastor Kawaguchi compared the manuscripts on display with photographs of the original manuscripts and noted that such features as stains and tears matched those in the photographs, confirming that the manuscripts owned by the Takeda Science Foundation are indeed the originals.

The content of these manuscripts cover the public life of Jesus Christ and his birth, baptism, death on the cross, and resurrection, as well as the Great Commission. The manuscripts appear to be translations of Syrian Christian books, though the Syrian originals are not known to still be in existence. The writing style of the Keikyo Chinese manuscripts is similar to that of Buddhist manuscripts from Dunhuang and so it is said that these Keikyo manuscripts are also from Dunhuang.

Pastor Kawaguchi will share about this recent discovery in the upcoming newsletter of the *Nihon Keikyo Kenkyu Kai* (published in Japanese), as well as at a conference to be held in October in Kyoto, the *Kokusai Keikyo Kenkyu Taikai - Nihon Kouen* (国際景教研究大会・日本講演, International Keikyo Research Conference - Japan Lectures). The website of the *Nihon Keikyo Kenkyu Kai* is <http://keikyouhi.blog107.fc2.com/>¹¹

Nothing is Wasted

by Karen Ellrick

Producer of Japan Video Praise

It's exciting to see how God brings together multiple experiences and gifts for His purposes. Here's my example:

Before coming to Japan, the military moved Dan and me around enough that I served in the worship ministry of seven different churches, learning the key role that music plays in our relationship with God. Both in the U.S. and Japan, I was frequently called upon as the only available musician for various groups - I often wished I could just worship, but I had to play. And many, many groups (and even small churches) in Japan don't have a musician at all - they sing accapella from hymnals, play CDs while reading printouts, or just don't have musical worship at all.

When we discovered DVDs of English praise songs set to video, they were an instant hit in Osaka International Church's English small groups, and they sold like hotcakes on the church book cart. But the Japanese small groups

said, "What about us?"

That's where the other gifts come in. With a background in computers (as a career before the mission field) and photography, I had picked up video in 2002 and had been regularly making teaching, training, and event DVDs, including setting video to music. So one day Dan elbowed me and said, "Why don't *you* make Japanese praise DVDs?" Yikes! At first I just gave him the "are you crazy?" look. (Perhaps all big visions start out with that reaction...)

But the idea grew on me, and in 2004 I began gathering footage in earnest, taking my video gear everywhere I went - Japan, Thailand, Israel, Hawaii, and mainland U.S., in the air, under water, and everywhere else, and I upgraded some of my gear to match the task. At first I planned to do just songs by Noah (to avoid the legal hassles and expense of copyrights), and then I worked with Michtam on a plan to make video for Michtam-produced DVDs, but the Lord kept pushing me in the direction of doing a full-scale production myself rather than trying to take shortcuts -

He gave *me* the vision, and *I* had to complete it. So I started Light For Japan Productions and learned how to navigate the legal and business obstacle course (in Japanese, of course - great language study!). It was way more complex than I ever imagined, but God took me step by step. And he is continuing to do so as I produce Volumes 2 and 3 and whatever will come after that. I'm privileged to be a tool that He is using to bless people with this DVD series.

Looking back, I see that nothing was wasted - God gave me a mixed-up bag of experiences in computers, worship ministry, various church styles and structures, video, graphic design, etc., and then He gave me a vision for a project that would use all of those things for His Kingdom. I had often felt bad that I didn't have more typical missionary gifts like teaching, evangelism, and leadership, but this kind of task is what He designed me for - others will be called to do totally different things that I can't do. The Lord shapes each of us throughout our lives for what He had planned all along. Amazing!

See, Hear, and Sing!

Japan Video Praise

Volume 1



- Handy worship tool for Bible studies, house/cell churches, special events, personal devotion times, etc.
- 12 well-known Japanese worship songs by Michtam, VCF Japan, and Noah, coupled with inspiring scenery to reinforce the meaning
- Lyrics displayed in either Japanese writing only or Japanese + romaji
- Menus include individual song selection, theme-based "song sets" of 2-4 songs each, and continuous loop play

Available at most Christian bookstores in Japan, Amazon.co.jp (and Amazon.com in the U.S.), and by direct order on <http://l4jp.com>

List price 3000 yen (quantity discount available on website)

Go to **L4JP.COM** to see video samples of all songs!

(actual frames from the videos)



Church an

Address at the JEMA Plenary Session, February 23, 2010

Since 1984, my wife Ann and I have been based in Japan with the privilege of serving in local church settings. Our last ten years have been here in the Tokyo area. During these more than twenty-five years I have often wished that the church of Jesus Christ in Japan was larger. We all know that the percentage of Christians in Japan is low. Japan is one of the least Christian countries of East Asia. We live in a land where few people believe that Jesus Christ is Savior and Lord. Here in Japan, we live in a land of small churches, don't we?

But does that mean the church is insignificant? No! The church is significant even when small! This morning, I want to focus on the importance of the church by looking at two Johannine passages about God dwelling with us.

This theme of God dwelling with us can be seen at various points in the Bible. The Old Testament begins with the narrative of God walking with Adam in the Garden of Eden. And the New Testament ends with these prophetic words in Revelation 21:3 about heaven: *And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God."* The primary characteristic of our eternal future with God in heaven is that he will live with us. He will make his eternal home with us.

So the theme that God has

chosen to dwell with his people is a theme repeated in the Bible. It can be said that because this teaching about God dwelling with us is found at the beginning and the end of the Bible, it forms theological bookends for the Bible. In between these bookends, we are taught that God dwells with us in two ways. Those two ways are the two points of my talk this morning.

1) God lives with us in Jesus Christ

John 1:14 — *The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.*

From this verse we can see that God no longer lives with us in the Old Testament manner of the tabernacle and the temple. Nor does God live with us in some general, amorphous, nebulous, or mystical kind of way. Rather, John claims here that God lives with us in and through Jesus Christ.

Recognizing Jesus to be the Messiah of the Old Testament, to be God's Immanuel, is a very particular way of understanding how God lives with us. God lives with us specifically in and through his one and only Son Jesus Christ. This is a very particular understanding of God's presence. It seems to be an exclusive way of talking about God's presence with us. That is, John 1:14 seems to imply that Jesus may be the only way to experience the wonderful presence of God in our lives. And in



fact, John 1:18 brings this particularity out even more clearly. *No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known.*

John 1:18 has two parts to it. The first part is negative, and the second part is positive. The negative first part of the verse states: *No one has ever seen God.* This makes us wonder how we can then possibly see or know God. It is a negative statement. However, the positive second part of the verse boldly declares: *but God the One and Only, who is at the Father's side, has made him known.* So nobody has ever seen God the Father, except for when they see God the Son. And when they see God the Son, they are truly seeing God the Father.

So it is only through Jesus, the Son of God, that we know God the Father. It is only through the Son of

and Mission

By Dale Little



God that God the Father is revealed to us. If we do not see the Son of God, then we do not and cannot see God the Father. If we do not know Jesus, then we cannot know God the Father. Jesus correctly interprets God the Father for us. If we want to find God, to see God, to know God, all we need to do is look at Jesus. God can be found nowhere else in a clear manner.

So if we asked the followers of Jesus in the early church, “Where does God live?” we would expect them to point to Jesus. Certainly they would answer that Jesus is the only place where God the Father has chosen to clearly reveal himself.

Yet, perhaps surprisingly, that is not what we are taught in 1 John 4:12. The Apostle John wrote both John 1:18 in his Gospel and 1 John 4:12 in his letters at the end of the New Testament. In John 1:18, John

wrote that God is revealed in Jesus Christ and lives with us in Jesus Christ. But 1 John 4:12 teaches that God can be seen somewhere else too.

Where is that other place? It is the church! And this brings me to my second point.

2) God lives with us in the church

In the NIV, 1 John 4:12 begins with the very same words found at the beginning of John 1:18. These verses both begin with, *No one has ever seen God*. By repeating this phrase, John is getting us to focus on these kinds of questions: “If nobody has seen God, then where or how can we see God? Where does God show himself?”

From what John has written in John 1, we would expect John to answer this kind of question by pointing to Jesus Christ. And actually, John does this a few verses before in 1 John 4:9— *This is how God showed his love among us: He sent his one and only Son into the world that we might live through him*. Here in verse 9 John makes it clear that God reveals his love by means of his Son, Jesus Christ. So if you want to see God and his love, look at Jesus Christ. John teaches this in both the Gospel of John (John 1:18) and in this first letter of John (1 John 4:9).

But in 1 John 4:12, John teaches something else too. He states, *No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us*. John teaches here that if we want to see

God, we should look at the loving community of those who follow Jesus Christ.

So God was revealing himself in and through the small fledgling church to which the Apostle John was writing the letter of 1 John. That little church and most of the churches of the New Testament era were not mega-churches. They were probably small groups of believers who gathered for worship, fellowship, instruction and the breaking of bread in homes. Maybe they were like some small group meetings you might have experienced yourself.

The importance of the local church derives from this teaching that God reveals himself in the loving communities made up of disciples of Jesus Christ. This makes local churches incredibly significant!

Is it any wonder that the New Testament closely links the church with mission? For example, Jesus makes a famous mission statement about the church in Matthew 16:18 — *I will build my church*. The mission of Jesus includes building his church because it is through his church that God’s love is revealed and it is in his church that God lives.

As we read the book of Acts, we can observe how the resurrected Jesus fulfilled this mission by means of the Holy Spirit in the early church era. In Acts we read how churches were birthed by his witnesses in Jerusalem, Judea, Samaria, and even further afield. We need to interpret the birthing of these churches in Acts

as the mission work of the resurrected Jesus through the Holy Spirit.

I will build my church. Jesus held church and mission closely together.

As another example, Paul writes of the mission of the church in Ephesians 3:10-11. That mission has a cosmic scope. *His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose which he accomplished in Christ Jesus our Lord.*

The angelic hosts of the heavenlies learn about the manifold wisdom of God by watching the church. The church shows the wisdom of God to the angelic hosts. God's intent, or God's mission, includes displaying his wisdom and glory through the church. So the church has a cosmic mission. What an incredibly high view of the church!

So why are local churches so important? Why is the church so important? The church is important because it is an agent in the mission of God. God is using the church to accomplish his purposes.

Do you believe that your local church is important to the mission God has given you?

I expect that in this room today, we find ourselves as missionaries engaged in all kinds of local church ministry. You may be a missionary in a church that has only a handful of believers. You may be starting a church that does not have any believers yet! We went three years in our first church planting project here in Japan before we saw anyone become a believer in Jesus. You may be leading in a small house church. Or you may be serving in a church that has over fifty members—you know, a mega-church here in Japan!

I don't know what kind of church you are serving in. But no matter what size your church might be, or what kind of church God has led you to, the New Testament compels us to recognize that the church is

a significant part of the mission to which God has called us.

From our John 1 and 1 John 4 texts today we see a parallel teaching. (1) God dwells with us through Jesus Christ and our belief in him. (2) God dwells with us through the local church, which believes in Jesus and loves as he does.

The first aspect of this parallel is quite easy for us to believe, isn't it? Yes, we believe and know that God revealed himself through our Lord Jesus. That is the cornerstone of our Christian faith. But the second aspect of that parallel—that God reveals himself in and through the local church—might be difficult for us to affirm if we did not have 1 John 4:12, wouldn't it? That is, we all know the church is not a perfect community. Jesus Christ was perfect and sinless, but the church is not.

Despite the imperfections in our churches, God reminds us in his Word that he reveals himself through churches just like the ones you and I are involved in. According to 1 John 4:12, if God's love is evident in your church, then you can have confidence that God lives in your church and that he wants to reveal himself through your church. Your church is part of God's mission. Can you affirm that in your heart today?

It is with Paul's words that I want to draw this talk to a close. In Ephesians 3, Paul brings together the two truths that God makes himself known through Jesus and through the church. Let's read this together in closing as a way of reminding ourselves of the importance of the church of Jesus Christ to the mission of God.

Ephesians 3:20-21 — *Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever! Amen.*

May we make it our mission to bring glory to Jesus and his church. 卍

OBI

OCHANOMIZU BIBLE INSTITUTE
2010 SPRING SCHEDULE

We are committed
to equipping
the Lord's laborers!

First Semester 16 weeks
April 5 - September 25

Classes offered:

Introduction to the New Testament	Dr. Masuda
Introduction to Preaching	Dr. Fujiwara
John's Revelation	Rev. Fukui
Christian Humanology	Rev. Hori
O.T. Survey & Thought	Rev. Nishi
James	Rev. Serata
Hosea and Amos	Rev. Mizuguchi
Bible Land & Worldview	Rev. Iijima
Introduction to Biblical Hermeneutics	Rev. Yamaguchi
Church History	Rev. Yokoyama
Hebrews	Rev. Kawamura
Research Course	Dr. Masuda
Power of the Gospel in East Asia	

Church Music:

Voice, Organ,
Conducting,
Theory and Hymnology

President: Dr. John Masuda
Vice President: Rev. Yuji Serata
Dr. Michio Fujiwara

Brochures are Available

お茶の水聖書学院

Ochanomizu Bible Institute

Tel: (03) 3296 - 1005

Fax: (03) 3296 - 4641

〒101-0062

東京都千代田区神田駿河台2-1 OCCビル

Graduate Theological Education at Tokyo Christian University

Takanori Kobayashi, Dean

Tokyo Christian Theological Seminary was founded by American missionaries in 1949 and has served a wide range of evangelical churches in Japan.

In 1980, the seminary was united with Tokyo Christian College and Kyoritsu Women's Seminary. This resulted in 1990 in the creation of Tokyo Christian University (TCU), with Theological Studies and International Christian Studies departments—the first university of its kind in Japan.

To keep operating a fully Christian college in this mostly non-Christian nation has proven to be a huge challenge. Yet TCU has graduated some six hundred people who continue to serve both in churches and general society in Japan and abroad. During the past ten years, TCU has been remarkably internationalized by the introduction of a theology course taught in English and an emphasis on mission in Japan.

Now one in four students comes from abroad, making the campus a global village. To help the church serve Japan's rapidly aging society, a social work major was started last year. Meanwhile, the seminary has been thriving with nearly fifty students.

In order to further the cause of both TCU and the seminary, last year the board decided to transform the seminary into a graduate school within the University starting in 2012. This spring, we received fourteen graduates from other universities into the junior class, where they will receive their basic theological education. After two years in the undergraduate program at TCU, at which time they will receive a BA degree in Theological Studies, the students will proceed to the graduate school for advanced work in theology and ministry. After formal approval, students graduating from the graduate

school will receive an M.A. recognized by the Japanese government.

The purpose of the new program is to train Christian leaders who are able to carve out a future for the church and society in the Lord. We are determined to produce workers who have their eyes open to the needs and opportunities of the global church as well as have a heart to meet local and personal needs in a world torn by human sin. The curriculum reflects these new aspects, which are urgently needed for viable contemporary ministry, while traditional Protestant emphases in theological education are fully respected.

Time is ripe for harvest in Japan. With this new program, TCU is determined to serve the Lord Jesus Christ in furthering his Kingdom. Let us work hand in hand in His service. We covet your prayers and support.

TOKYO CHRISTIAN UNIVERSITY

SPONSORS

ACTS-ES



The Global Meeting Place for Christian University Students

- A Bachelor of Arts degree, fully accredited by the National Government of Japan.
- Liberal Arts based.
- Instruction in English. Japanese as a second language.
- Amazingly low cost in comparison with fully accredited evangelical colleges and universities in the United States or with other private universities in Japan.

TOKYO CHRISTIAN UNIVERSITY, ACTS-ES ADMISSION OFFICE

3-301-5 Uchino, Inzai City, Chiba 270-1347, Japan
E-mail: acts@tci.ac.jp Website: www.tci.ac.jp



TOKYO

May 11-14, 2010 Tokyo, Japan

Home Background Information Registration Details Location Travel Information Sponsors

TOKYO 2010 DECLARATION

**MAKING DISCIPLES OF EVERY PEOPLE
IN OUR GENERATION**



**GLOBAL
MISSION
CONSULTATION**

Preamble

We affirm that mission is the central theme of Scripture, through which God reveals Himself to be a God who communicates and works through us by action and word in a world estranged from Him. Furthermore, we recognize that fulfilling and bringing completion to Jesus' Great Commission (Mt. 28:18-20; Mk. 16:15; Lk. 24:44-49; Jn. 20:21; Acts 1:8) has been the on-going responsibility of the Church for 2000 years.

In this era of missions, we of the Tokyo 2010 Global Mission Consultation value and commemorate the 1910 Edinburgh World Missionary Conference, a hallmark event which stands out as an inspiration and impetus to the modern global mission movement. We celebrate a legacy of 100 years of mission that has transpired since that first world missionary conference.

However, the world has dramatically changed since that conference was convened a century ago. Missions is no longer the predominant domain of Western Christianity. Rather, the preponderance of mission activity today is being engaged by Majority World Christians outside of the West. Christ's ambassadors are coming from everywhere around the world and going to anywhere and everywhere in the world. We rejoice that today's mission force

is global in composition, bearing a diversity of thought, practice and resources that enriches and energizes Christ's global Cause as never before.

Yet, the corresponding reality is that the present day mission task is so large and complex that no one church, agency, national missions movement, or regional mission block can take it on alone or independently. Also, the understanding of the essence of what is entailed in the remaining task has altered considerably in recent years.

Declaration

We, representatives of evangelical global mission structures, being intent on fulfilling the ultimate objective of the Great Commission, have gathered in Tokyo May 11-14, 2010 at this Global Mission Consultation to make the following declaration. We set forth this declaration in obedience to Christ's final command, as a means of calling Christ-followers everywhere to whole-heartedly embrace and earnestly engage in "making disciples of every people in our generation."

Mankind's Need

We affirm that all people are lost apart from faith in Christ. The clear statements of Scripture reveal that every individual, without exception, is a sinner by nature, choice and practice (Rom. 3:9-18, 23). As such, all are under God's wrath and

condemnation (Jn. 3:18) because their sin is an affront to the perfect and holy nature of God (Rom.

1:18; 2:2-5). The tragic result of sin is man's alienation from God, leading to everlasting death (Rom. 6:23), and creation's bondage to corruption, subjecting it to futility (Rom. 8:18-21).

God's Remedy

We further affirm that out of love, God sent His only Son, Jesus Christ (Jn. 3:16), to reconcile the world to Himself, so that mankind's sin will not be counted against them (2 Cor. 5:19). God's justice for the penalty of sin was satisfied by the atoning death of Christ as a sacrifice on man's behalf. Through Jesus' vicarious death and victorious resurrection, mankind is brought into a restored relationship with God. God offers forgiveness and salvation to all who, through faith, repent of their sin and believe solely in the redemptive work of Christ on the cross on their behalf (Rom. 1:5,16,17; 3:21-26; Eph. 1:7; 2:8-10). Therefore the message of the Great Commission is that "repentance and forgiveness of sins will be preached in His name to all peoples" (Lk. 24:47). Salvation is found in none other (Acts 4:12), nor in any other way (Jn. 14:6).

Our Responsibility

Because of the reality of mankind's dire need and God's gracious rem-

edy, Jesus left with His followers the missional priority of making disciples of every people (Mt. 28:18-20). By this mandate we acknowledge both the breadth of the unfinished task – *all peoples* – and the depth of the task – *making disciples*, as its focus.

We recognize the breadth of our task as geographical, by going “into all the world” (Mk 16:15); as ethnic, by engaging “all peoples” (Mt. 28:19; Lk. 24:49); and as individual by proclaiming the gospel to “every creature” (Mk. 16:15).

Furthermore, we recognize that the depth of the task contains three essentials that comprise aspects in discipling peoples (Mt. 28:19-20):

Penetration (“go”): making a priority of going to those who have had little or no exposure to the gospel. Messengers go and encounter non-believers by way of personal encounters, broadcasts, podcasts, printed material, recordings, electronic communications, or any other innovative means used as a channel of penetrating witness. Thus, the importance of the ministry of evangelizing.

Consolidation (“baptizing”): gathering new believers into a relationship with Jesus and other believers, which is evidenced by the identifying rite of baptism. To conserve the fruit of evangelism and then be able to systematically disciple believers takes a local body of believers living in corporate harmony. Thus, the importance of the ministry of establishing churches.

Transformation (“teaching to obey”): teaching Christ-followers to observe His commands with the outcome of transformed lives. The new believer’s worldview must be adjusted to a biblical worldview; his lifestyle changed to increasingly conform to the image of Christ; and his ethical

conduct progressively marked by biblical morals. Ideally, this results in individuals applying the gospel of the kingdom to every sphere and pursuit of life—from government to economics, from education to health, and from science to creation care. As a consequence whole communities, cultures and countries benefit from the transforming power of the gospel. Thus, the importance of the ministry of teaching.

Finishing the Task

Although none dare predict when the task of making disciples will be brought to completion, we leave Tokyo cognizant of two realities:

- 1) We are closer now to finishing the task than at any time in modern history.
- 2) God has entrusted this generation with more opportunities and resources to complete the task than any previous one. We have more mission-minded churches, more sending structures and bases, more missionaries, more material resources, more funding, more and better technology, more information and data, a deeper understanding of the task, and a clearer focus of our responsibility than previous generations. God will require much of our generation.

However, we caution that all these advantages must be matched with a corresponding *will to serve and sacrifice*, coupled with genuine reliance upon the Holy Spirit. We acknowledge that we are engaged in spiritual warfare in which the presence and empowering of the Holy Spirit is essential (Acts 1:8). We give evidence of our reliance on God and His Spirit through frequent and fervent prayer on behalf of the world, the work and the workers (Jn. 17:20-21; Col. 4:3-4; 1 Th. 5:17).

Our Pledge

Therefore, as representatives of this generation’s global mission community, we pledge to obey the Great Commission. We covenant together to use all that God has entrusted to us in this obedience. We will seek to know where people are unreached, overlooked, ignored, or forgotten. We will pray for the Holy Spirit to give strength and guidance as we join with others in changing that neglect, to love and make disciples in the way of the Cross.

We confess that we have not always valued each other or each other’s work. We repent of those wrongs and will endeavor to bring an end to competition where it exists, and reconcile where there is hurt, misunderstanding and mistrust. Furthermore, we will endeavor to recognize that each part of the Body has its very own purpose, whether risking their very lives to show God’s passion for the salvation of others, or supporting those who lead us forward, or caring for those who quietly support, or fervently praying that His will be done throughout the whole earth. We will respect all mission-engaging individuals and groups as special vessels for God’s glory, each endowed with abilities that extend His Kingdom in multiple ways.

Finally, we recognize that finishing the task will demand effective cooperative efforts of the entire global body of believers. To facilitate cooperation and on-going coordination between mission structures worldwide, we agree to the necessity of a global network of mission structures. With this in mind, we leave Tokyo pledging cooperation with one another, and all others of like faith, with the singular goal of “making disciples of every people in our generation.” ^{JH}

Tokyo 2010 Global Mission Consultation Report

by Dale Little



The Tokyo 2010 global mission consultation was held May 11-14 at Nakano Sun Plaza. Over a thousand missionaries, pastors, and mission leaders from more than eighty countries gathered to study, worship, and pray together. Making disciples of Jesus Christ was the overarching theme of the congress.

Tokyo 2010 was the first of four celebrations of the 100th anniversary of the Edinburgh 1910 Conference that are being held this year. The other three are taking place in Edinburgh, Cape Town, and Boston. The 1910 gathering can be considered the birth of the modern evangelical missionary movement. In 1910, most delegates were from the West. But at Tokyo 2010 there were many more delegates from the “two-thirds world” than from the traditional sending countries of the West! This was the intentional focus of Tokyo 2010, and especially of its strategic planner, the late Dr. Ralph Winter.

Delegates were reminded of the missional challenges before us: reaching people and language groups that still have not heard the

gospel, that have no church or missionary presence, and that have no portion of Scripture in their own languages. The significance of meeting in Tokyo was underlined by the fact that Japan is the second largest people group yet to be reached with the gospel.

I was so thrilled to be seated next to a Japanese pastor in a strategy session for East Asia on the last day of the Global Missions Consultation. This pastor said their church was serious about the Great Commission: making disciples locally, regionally and globally. Quite proudly, but also reverently, he showed me his Tokyo 2010 Commitment Form. He selected and committed his church to sending missionaries to two unengaged unreached people groups (UUPGs)

in Nepal within the next three years. They have been working there already and they are interested in partnering with anyone else targeting these people groups. I felt glad and privileged to see one more Japanese be involved in fulfilling his Great Commission. Exciting time to be in Japan!

—John Mehn (CrossWorl-BGC)

Tokyo 2010 included plenary sessions, workshops, and times of devotion and prayer. The evening worship celebration, characterized by lively singing, dancing, and clapping was open to the public and filled the auditorium that seats over 2200. The events during the day were in English, but the evening celebration was translated into Japanese. The preachers at the three evening times

A Plea for Former “Christian” Countries

By Larry Spalink

Stefan Gustavsson, general secretary of the Swedish Evangelical Alliance, led what was for most of us the most sobering and thought-provoking plenary session. He didn’t talk about the persecution of Christians by totalitarian regimes driven by communism or Islam. He didn’t challenge us with the need to provide medical, educational and social services along with the preaching of the Gospel in the many places in our world where there is desperate physical need.

Rather, Stefan spoke quietly, pleading with Tokyo 2010 del-

egates, most of who were the beneficiaries of Christians’ ministry where churches had been and grown vigorous. He urged them to remember that “Christian” countries, especially of northern Europe, whose church is in shame and the shell of its former glory, there is now a huge mission work.

Churches in Sweden, for example, are not winning, he said. On the contrary, they are defecting from the faith in massive numbers. Secular, humanistic, materialistic views have taken over and have been marginalizing the Gospel in people’s minds. Now, he said, is the new Prodigal Son’s time to get its back on the Father. Stefan said. Many were in tears by this presen-

of celebration were from Tokyo, Seoul, and Samoa.

Our JEMA workshop provided a sampling of what JEMA-connected missionaries do in Japan. Because JEMA is apparently unique in the world of missions (an organization connecting evangelical missionaries within one country), prior to the workshop I had been informed by the Tokyo 2010 planners that it would be good to introduce JEMA itself during our session. So we began with a brief introductory summary of JEMA, followed by three presentations: John Mehn (CrossWorld—BGC) on church planting, Owen Ames (TEAM) on coffee shop evangelism, and David Kindervater (C&MA) on evangelism through gospel music. The interaction reflected a high interest in evangelical missions in Japan. You are all appreciated!

JEMA-related missionaries were seen throughout the congress. All seemed to be fully engaged in the

whom had been of Western try—from places have taken root ously—asking er former “Chris- specially those pe, where the ables, a hollow r self, and where ge need for mis- weden, for exam- ing new converts, ontrary, people n the church in , and as a secular rialistic world- ver, Christianity lized in most Northern Europe gal Son, turning ather’s blessings, y were moved to entation, and the

entire assembly joined in a time of intercession for the cradle of the Reformation.

It was a great honor to represent my mission organization at the Tokyo 2010 Global Mission Consultation. Knowing that there were so few Asians, and even fewer Japanese, present at Edinburgh 1910, it was wonderful to see so many non-western faces among the delegates. Especially moving was the spontaneous time of prayer held after the report on the declining status of Christianity in Europe. Non-westerners were pouring their hearts out to God, asking Him to revisit the homelands of missionaries who had blessed their own countries. This and many other experiences highlighted for me that God is raising up a new wave of missionaries sent from non-western countries. To God be the glory!

— Gary Carlson (ECC)



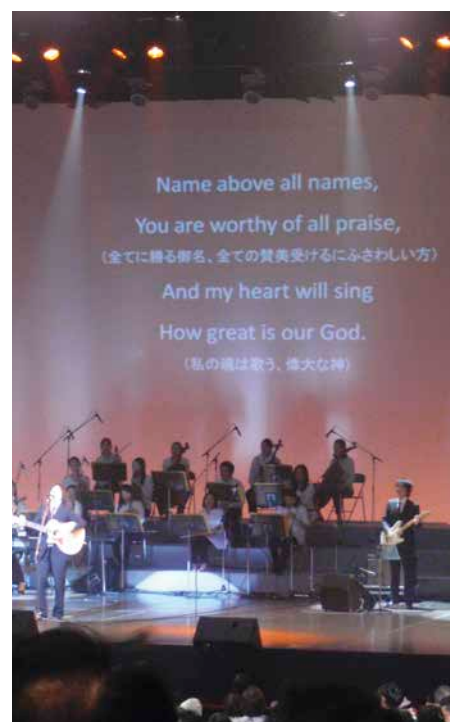
events and conversations of the congress. At least one presented his own workshop (Gary Fujino—SB).

What a celebration and an impetus to keep at the task of making disciples of Jesus Christ here in Japan and around the world! 卍

One of the most moving moments of the conference occurred when Rev. Reiji Oyama, a well-known elderly Japanese pastor, asked to have the floor for 10 minutes at the end of the last plenary time on Friday evening. Rev. Oyama wanted the opportunity, he said, to offer a heartfelt word of repentance and apology to the delegates who had come from the many nations where in the last century the Japanese imperial armed forces did unspeakable things and caused much suffering. He led the assembly in prayer and asked for forgiveness and reconciliation. As he began to leave the podium, he was stopped and a group

of delegates from the United States offered not only a word of forgiveness, but also apologized for actions [taken by the USA] that often did not represent the love of Christ, but were violent and vengeful and caused great harm. The entire assembly spent time in prayer, acknowledging that we all suffer from the guilt of sins like these. It was a blessed time where God’s Spirit did indeed draw us closer to each other and to him who is our reconciliation!

—Lawrence Spalink (CRJM)



Japanese Translations of the Bible: Characteristics and Suggested Uses

By Satoshi Nakamura, Director, Niigata Bible Institute
Translated by Atsuko Tateishi



1880 New Testament Portions

A number of different Japanese translations of the Bible are in use in Japan today. Furthermore, so many non-Christian Japanese read the Bible in addition to Christians that some biblical phrases have become household terms in the Japanese language.

For example, the phrase *me kara uroko* (scales falling from one's eyes) comes from Acts 9:18. It means that a piece of knowledge that has been hidden until now suddenly has been revealed.

Another example is *semaki mon* (the narrow gate), an expression commonly used around the time of the admission exam season. This phrase is derived from Jesus' words in Matthew 7:13 and was originally used in the context of Jesus' encouragement to choose the narrow passage so as to obtain eternal life (even if it is hard), rather than choosing the broad passage (that may be popular), but leads to destruction. The narrow gate in today's Japan, however, usually refers to the way to enter a prestigious school which has a high competition rate for the privilege to attend.

Yet another example is *buta ni*

shinju (pearls to the pigs) found in Matthew 7:6, which is used in practically the same way as another Japanese expression *neko ni koban* (coins to the cats).

The Christian term "Trinity," although not found in the Bible, is also used from time to time in the political context in Japan.

I could continue the list with *mayoeru hitsuji* (straying sheep), *fukuin* (the gospel), *senrei* (baptism), *kyuuseishu* (the Messiah), *chi no shio* (salt of the earth), and *paradaisu* (paradise). These examples demonstrate that biblical words have penetrated to some extent into the language and culture of Japan. Moreover, the Bible has deeply impacted some significant Japanese novelists, including Soseki Natsume, Ryunosuke Akutagawa, Takeo Arishima, and Osamu Dazai.

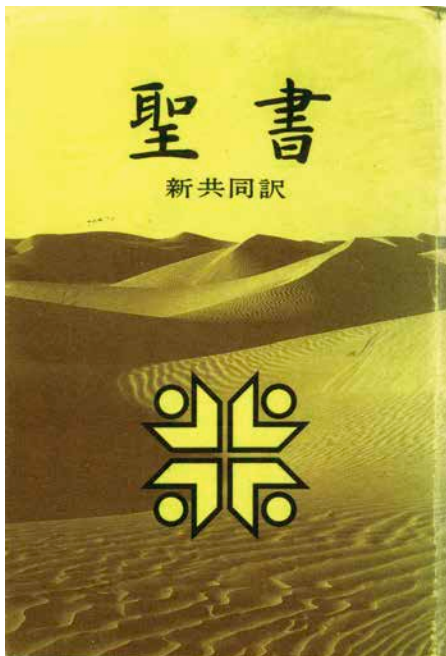
Following, I would like to present the characteristics and the suggested use of each major Japanese translation of the Bible available in Japan today.

1. The Literary Translation (Bungoyaku)

The Literary Translation (LT) was

in popular use from its publication in 1888 until 1955, when the Colloquial Japanese Bible came out. Taking to its elegant style, some people continue to use the LT even today. We may say the LT is to Japanese Christians as the King James Version is to English-speaking Christians. I sometimes refer to the LT myself. I find that the rhythm of the LT makes it easier to memorize Scripture verses. The LT currently in print has rubric for every kanji character to help young people read it. However, the LT has numerous literary words and expressions that are not in use today, making it rather difficult to comprehend. As the LT is a product of a time when awareness of human rights was not so strong, a person will frequently come across words and expressions that are not considered inclusive today.

The LT may be used effectively as an evangelistic tool among educated people with strong intellectual curiosity or fans of modern Japanese literature. You may also quote the LT when providing a theme for the celebration of a historical event, or as a sermon title for the funeral of an elderly Christian.



2. The Colloquial Japanese Bible (Kogoyaku) and the New Interconfessional Bible (Shinkyodoyaku)

Although the LT was highly regarded for its language, the desire for a colloquial translation of the Bible grew stronger over the years because most Japanese had come to use only colloquial language in everyday life. The Japan Bible Society published the Colloquial Japanese Bible (CJB) in 1955 in response to popular demand. The CJB is written in plain, colloquial language and was greatly welcomed when it came out and for many years thereafter. The CJB is believed to have been largely influenced by the Revised Standard Version in English.

The CJB was the only colloquial version available when I was baptized in 1966, and it nurtured my early faith. When the New Japanese Bible (NJB - Shinkaiyaku) came out in 1970, most evangelicals switched from the CJB to the NJB. The CJB has remained in use primarily among non-evangelicals, including the churches of the United Church of Christ in Japan. I also made the shift to the NJB for my daily Scripture reading and primary reference, so came to use the CJB less frequently as well.

The Japan Bible Society, publisher of the CJB, later published the

New Interconfessional Translation (Shinkyodoyaku) (NIT) in 1987, in collaboration with the Roman Catholic Church. Since then, non-evangelicals and Roman Catholics have been using the NIT both as their official and personal translation. This use of the NIT has greatly diminished the readership of the CJB. Some people, however, still use the CJB, sticking to the translation that they have been using for many years. For others, it is the familiar pronunciation of certain proper nouns in the CJB that they prefer over the pronunciations in the NIT, including *Petero* rather than *Petoro* for Peter, and *Epeso* rather than *Efeso* for Ephesians.

As usage of the NIT has become more prevalent, I believe people no longer rely heavily on the CJB. Being easy to understand, however, the CJB is useful as a comparative translation.



3. The New Japanese Bible (Shinkaiyaku)

As I have already mentioned, the CJB was widely accepted for its simple style. Evangelicals, however, embarked on a new Bible translation effort in an attempt to produce a translation that was truer to the original meaning. The New Japanese Bible (NJB) New Testament was completed in 1965, and the Old Testament in 1970. As a plain,

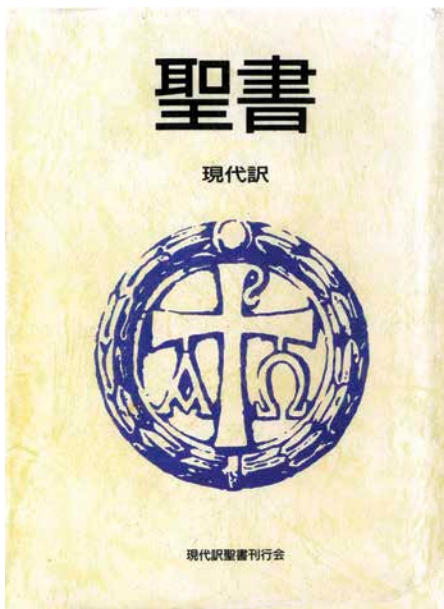
yet accurate, translation from the original languages, it grew quite popular primarily among evangelicals. It is believed that the NJB was produced in reference to the New American Standard Version in English.

The NJB resulted from a collaborative effort of Japanese biblical scholars who sincerely believed the Bible to be the word of God. Therefore we may take the NJB as a reasonably accurate translation of the infallible word of God. I have been using the NJB for both personal use and public use in sermons and seminary lectures for 40 years. It is easy to understand and accurate. I genuinely recommend it as a reliable translation. The recently published third edition of the NJB has eliminated unpleasant and discriminatory expressions, which has made the NJB even more reliable. A project team has just been launched toward a thorough revision of the NJB. While the Bible in the original languages is the infallible word of God, its translation can never be infallible. Moreover, languages change over time. Thus any excellent translation, including the NJB, eventually needs to be revised and replaced by a new one.

At this point, at least, I would recommend the NJB to seekers and to people interested in the Bible. For those who want to study the Bible more in detail, a number of commentaries and reference books based on the NJB are available.

4. The Modern Japanese Bible (Gendaiyaku)

Unlike the other versions discussed so far, the Modern Japanese Bible (MJB) is one of the few single person translations in Japan. It was completed by the Rev. Reiji Oyama, a postwar evangelical leader in Japan who has been actively involved in diverse ministries as a pastor, seminary president, and the author of many books in addition to his



translation of the MJB.

Early in his ministry, Oyama began to ponder how to make the Bible understandable without referring to any reference books. Millions of copies of the Bible are placed in the hands of Japanese people each year, but sadly, 90% of these remain unread. Oyama came to believe that traditional translations were some-

what to blame for such a high ratio of neglect of the Bible. He noted that customs and manners in Biblical times are radically different from those of Japan today. One reason the Bible is still somewhat hard to understand is that at times words in the original languages are simply converted to Japanese words and need further explanation. He argued that it is not enough to replace Hebrew or Greek words with equivalent Japanese words. So Oyama's translation guidelines included amplifying the original words of the text in such a way that contemporary Japanese would understand the nuance of words within the context of the cultural background of the time.

Let me illustrate the point with the phrase "Jesus, you son of David" in Mark 10:47. This is the literal translation of the original Greek, which is "*Dabide no ko Iesu*" in Japanese. The NJB reads "*Dabide no ko Iesu sama*" with the honorific suffix of sama, while the NIT reads "*Da-*

bide no ko Iesu yo" with the vocative *yo* at the end. Both are substantially the same as the literal translation. In contrast, the MJB reads "*Dabide no shison toshite oumareni natta sukunushi Iesu sama* (Jesus, the Messiah who was born as an offspring of David)." Oyama explains that *Dabide no ko* in Japanese usually stands for David's son, with David being the father. However, in this context, the phrase means a descendant of David with the descendant being generations apart from David. Oyama concludes that *shison* is the correct translation to reflect the nuance of the original language when it was written.

Oyama translated the entire Bible according to this principle. The revised edition of the MJB was published by Akatsuki Shobo in 1987. It offers the following motto: "You will only need this Bible to understand the Bible"—claiming that the MJB is so easy to use that you will understand what the Bible



Preparing to impact the world.

Christian Academy in Japan equips students to impact the world for Christ. We foster a biblical worldview and provide an American-style program in English. Our more than 450 students come from missionary and business families.

- Accredited academic program for grades K-12
- Advanced Placement courses, college guidance
- Bible classes, weekly chapel, service opportunities
- Co-curriculars: sports, music, drama, speech, leadership

Christian Academy in Japan

admissions@caj.or.jp <http://caj.or.jp> 0424-71-0022



says without referring to any commentary or reference work. I find it highly readable with thoughtful word choice and a dynamic style. As it is a translation by one person, it has not been widely distributed, and thus has a limited place in public use. It would be best to use the MJB as a second or third Bible during personal devotions.

Summary

Among the four translations I have discussed, I suggest using the NJB as your primary Bible, while using the others as supplemental sources. When you know the characteristics of each translation and use them ac-

ordingly, your Bible study will benefit from each one. I pray this article will help many people in their growth in faith and in their efforts in evangelism. For some people, it may also be helpful to recommend first a Bible guidebook such as *Seisho Nyumon* (Introduction to the Bible) by Ayako Miura, before recommending the Bible itself.

Finally, I would like to give you my testimony. When I was saved during high school, I began to use the CJB. When I became a college student, I began to go to another church, where they were using the LT. Though I was a little confused at first, I gradually became accustomed

to the LT and eventually found its style quite pleasant and dynamic. As soon as the NJB came out, I started using it as my primary Bible and I still do. During my devotions each morning, I read through the Bible in different translations. Most recently, I finished reading the whole Bible in the NIT, and am now reading the LT. In addition, I read a chapter a day in the New International Version in English. My understanding of the Bible deepens through reading different translations. I hope my practice offers something you can draw upon. JH

Letter to the Editor

Dear JEMA,

Kudos for the great work you are doing beefing up JH. As one involved in Bible translation myself (into Japanese Sign Language), I read with interest the article on Japanese Bible translations. Though a good summary, I thought it unfortunate that the section on Shinkyodoyaku, indeed, the whole article, ended with the word "controversy," since many evangelical churches use the Shinkyodoyaku. While it is certainly

true that the Apocrypha was translated, it is not included in the Protestant version, only the Catholic version. Of course, non-Catholics are free to buy the Catholic version, but this should hardly be a point of controversy. In fact, I used the Shinkyodoyaku for years before finding out that the Apocrypha was even available.

Keep up the good work,
Mark Penner (World Venture)

A Superb Tool for Evangelism!

3 out of 5 books are now completed and available in Japanese and English.

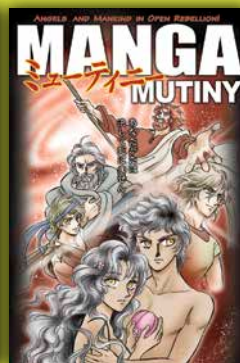
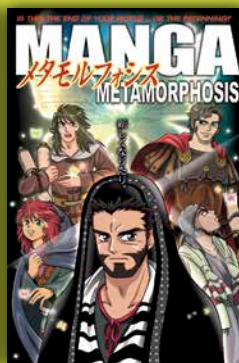
"Other than the Bible, I think the Bible Manga series is the most important mass media produced in the history of Christianity in Japan. Why do I think that? Because this series effectively communicates the gospel in an art form that is rooted in the culture of Japan - genuine, original manga, by Japanese artists - that is impacting Japan and many other nations around the world."
- Paul Nethercott

The Manga Series is available for mass distribution only from New Life League, Japan. We ship anywhere within Japan, and the prices listed including shipping costs.

1 Carton (38 copies) : **20,000yen**

2 Cartons (96 copies) : **38,000yen**

For larger volumes, please contact us for even lower prices. It's also available in bookstores, published by the Japan Bible Society, for **1,050 yen** per copy.



New Life League, Japan

170 Kumai, Hatoyama Machi, Saitama Ken, 350-0303 Japan JH
Tel: (+81) 49-296-0727 Fax: (+81) 49-296-6515 E-mail: w-mission21@nlljapan.com

www.nextmanga.com

Uncovering Barriers:

How Can We Get Below the Surface and Speak to Pre-Believers' True Objections?

Part 3 in a 4 part series

By David Geisler



The first installment of this series on Conversational Evangelism dealt with the need to earnestly listen in order to understand our pre-believing friends' viewpoints. The second installment addressed step two of the process: helping them to surface the truth by asking probing questions that surface uncertainty while minimizing defensiveness and creating a curiosity to want to hear more. This third installment addresses step three of the process: helping to

uncover the real barriers people have to embracing the gospel.

Just as it may not be enough for us just to "proclaim" the gospel to those around us to successfully reach people today, in the area of pre-evangelism we must, likewise, do more than just deconstruct someone's beliefs. A deconstructive approach alone is inadequate when there is emotional or intellectual baggage that is keeping someone from even hearing what we are say-

ing to him or her about Christ. On many occasions I have found that the troubling questions people raise about the Christian faith are often not the real barriers that are keeping them from trusting Christ. Jeremiah 17:9 says that the heart of man is deceitful and wicked, which makes uncovering his hidden barriers difficult.

Furthermore, pre-evangelism must not be limited to surfacing discrepancies in others' beliefs, since

post-modern people have lived very comfortably with discrepancies in their beliefs for a long time and may not desire to change how they live. Many times they would prefer to live with distorted beliefs rather than live what they consider an uncomfortable lifestyle.

Like an archaeologist, then, we want to carefully uncover their history to discover their real barriers and how they came to be on their current path. Proverbs 20:5 says, “the purpose in a man’s mind is like deep water, but a man of understanding will draw it out.” (RSV) Consequently, effective pre-evangelism involves people with the foresight and wisdom necessary, not only to deal with people’s stated questions or objections, but also to go below the surface and speak to their true objections. As caring individuals sensitive to the Holy Spirit, we want to discern what unspoken issues are keeping a person from seriously considering a relationship with God and help remove the baggage that people are carrying that keeps them from seeing the truth of Christ.

In order to do this, we need to keep at least six steps in mind as we ask the Holy Spirit for wisdom to guide us in this process (James 1:5).

Step One: Determine Whether the Stated Issue is Only a Diversion

First, we must determine whether their issue is a legitimate question or a smoke screen. Sometimes, questions can be just a diversion to avoid the truth. To remove the smoke we need to ask questions such as, “If I could answer your questions in a way that would make sense to you, would that help you more seriously consider a belief in God and Christianity?” If they answer this question by saying no, we then know that their barriers are really not intellectual. Then, for clarity, we may say, “It seems like your barriers are not intellectual but are emotional, spiritual or

some kind of other barrier.” Then we follow up with the direct ques-

It is important that we also
learn to uncover the emo-
tional and spiritual barriers
that keep someone from
placing their faith in Christ.
Sometimes we need to
go below the surface of
people’s stated concerns and
get to the real issues.

tion, “Am I right?” In asking this specific question, you are providing them an opportunity to “come clean” with you and share what is really getting in the way of trusting in Christ. Asking these kinds of questions will determine whether the question or issue is legitimate, saving a lot of time in discussions with people who do not want to know the truth.

Step Two: Identify the True Barrier(s)

The second step to uncovering hidden barriers is to determine whether the barrier is intellectual, emotional or a combination of both. For example, if someone asks me a question about the problem of evil, I do not automatically assume his or her question is totally of an intellectual nature. Many who struggle with this question do so because of emotional issues. Perhaps someone they know and love suffered some kind of painful experience. So, I will ask them, “Why is this question so important

to you?” This exposes possible emotional issues that may be helpful to discuss with them. Here are some other examples of questions that could possibly indicate emotional baggage: “How could a good God allow so much suffering and evil in the world?” Another one is, “If God is real, why there are so many hypocrites in the church?”

Other questions may indicate intellectual baggage such as: “It’s been too long since Christ lived, so how can we really know what He said?” or “How can there be absolute truth when so many people disagree on so many things?” Another question could be “Since the Bible has been mistranslated so many times, how can we be sure what it originally said?” One approach to handling the tough intellectual questions is to learn how to reverse the burden of proof. For example, if someone questions the reliability of the Bible, you might ask, “Why would you reject the Bible when other books of antiquity are accepted without question?”

Now, it is not easy to discern whether someone has such baggage. It is more of an art than a science, and requires much practice and a lot of wisdom from God to discern. The bottom line is we must not speak to perceived intellectual barriers when answering questions when the real problem is the emotional baggage that is weighing them down. This leads to the next important step.

Step Three: Uncover Emotional Baggage

The third step to uncovering hidden barriers is to uncover the specific type of emotional baggage people may have. Some people carry a lot of emotional baggage, which makes it difficult for them to understand the Christian message. For example, I remember a time I had a conversation with a college student about Jesus in which I was making little progress. Something seemed to be

blocking him from hearing what I was trying to say about Jesus. Finally, he confessed to me that the last Christian who talked to him had said “AIDS is God’s punishment for homosexuals.” Well, that explained to me clearly why I was not connecting with him. He could not hear what I was trying to say because he was emotionally hurt by this comment. Our pre-believing friends may carry emotional baggage that is keeping them from hearing us and “seeing” who Jesus is. Other examples of baggage are negative childhood experiences or overbearing religious parents that have turned people off from Christianity. The most common complaint I hear from pre-believers concerns all the hypocrites in the church. Because emotional baggage can be a real hindrance to people hearing the truth of the gospel message, we need to develop a strategy for dealing with this issue when we encounter it in our witness to others. Consider the following suggestions. First, when we discover some kind of emotional baggage, invite them to share their story with us. Furthermore, we need to show transparency and sympathize with their pain. Also, if a brother or sister in Christ said or did something that is obviously wrong and caused some kind of pain, we need to acknowledge this wrong and seek their forgiveness on behalf of that Christian brother or sister. This may help them to see the reality of sin, which could help them consider why we feel the need for Christ in our lives. We also need to affirm God’s love for that person. They may also be willing to allow us to pray for them. In fact sometimes telling people you are praying for them when they share a difficult struggle can play an important part in helping them to see Christianity in a more true light and open the door to future conversations of a spiritual nature. Caring is more effective than convincing.

Step Four: Clarify Any Underlying Issues

The fourth step to uncovering hidden barriers is to determine whether there is an underlying issue behind the questions or concerns that people raise. Sometimes this can be accomplished by asking for clarification

Our approach to communicating the truth must be coupled with a meek and humble disposition.

tion as to why this particular question or concern is important. We should probe to see if it reveals any biases. For example, pre-believers may make the following statement, “I think Christians are arrogant for claiming that Jesus is the only way to God.” Because they may think that Christians feel they are better than other people, we must clarify that we are not arrogant or prejudiced in making this statement but are only stating what we believe to be true. Therefore, our approach to communicating the truth must be coupled with a meek and humble disposition.

Jesus is a good example of someone who always seemed to know how to get to the heart of the matter in discussions with people. When a rich man asked Him, “Good Teacher, what must I do to inherit eternal life?” Jesus asked, “Why do you call me good?” (Mark 10:17–18) to help him wrestle with who Jesus really was. When the rich man saw himself as living up to the measurement of the Law (Mark 10:20), Jesus revealed to him where his heart loyalties really were (Mark 10:22). In the same way, in our desire to share the good news with others, we must

prepare to dig below the surface to find the true objections to the gospel whether they are stated or not.

Step Five: Single Out the Biggest Barrier

The fifth step to uncovering hidden barriers is to discover their biggest barrier to embracing Christianity. This is important because you will hear people raise all kinds of objections to Christianity, yet we may have difficulty discerning the crucial one. By asking questions that pinpoint the most important barrier, pre-believers can search their hearts to discover what is really holding them back. This also helps them to identify what kinds of doubts, if any, they may have about the Christian faith and determine if those doubts are a result of intellectual or emotional barriers. For example, when I asked an Asian student what his biggest barrier was to accepting Christ he confessed, “One of my biggest barriers to belief in God or Christianity is that I am not brave enough to consider religious issues solely without considering the consequences of what other people think.” I think he was referring to what his parents would think or say if he ever became a Christian. A while back I learned that one of my former students here in Singapore (based on what I taught her) asked her seeking friend this question: “What is keeping you from making a decision to accept Christ now?” The friend then realized there was nothing keeping her from making that decision and so right there and then prayed to receive Christ into her life.

Other students I talked to indicated there were intellectual questions they needed to have answered. For example, one student said to me, “It has been 2000 years since Jesus lived so we can’t really know what he did or said.” So I gave him an article by William Lane Craig on the evidence for the resurrection of Jesus Christ and this seemed to help

with his intellectual doubts. Removing intellectual barriers can play a very important role in helping our friends to be honest with themselves and us about what is really keeping them from putting their trust in Christ (Jer 17:9).

Step Six: Discover Motivating Factors

The sixth and final step is to find out what would motivate non-believers to get answers to their questions about Christ. Discovering their motivation for exploring Christianity can help you to know how to dialogue with them over a period of time, and could suggest the most effective focus of your conversation. One person answered this question by saying, "My mother committed suicide three years ago and I do not believe in God or Christianity. However I realize if there is no God there is ultimately no meaning or purpose to life, but I am not willing to accept that yet." Another person I talked to told me his mother died a few years ago

and he believed that she was in heaven. His motivation in talking with me was he wanted to see his mum again. So, discovering the motivational factors is an important part in removing the obstacles and may clear the way for us to build a bridge to the gospel.

Effective evangelism starts

where people are not where

we would like them to be.

Anonymous

These six factors can play an important role in helping us to surface the real barriers that are keeping others from trusting Christ. Consequently, we need to be looking continually for signs of unstated issues or concerns below the surface

of the conversation. By looking honestly at these six factors we may help others to discover what is really getting in the way of them putting their trust in Christ. While focusing on these issues alone may not lead to an immediate decision to accept Christ, they could play an important part and help someone to take one step closer to Jesus Christ.

Please send feedback to dg@meeknessandtruth.org and check out the resources at www.meeknessandtruth.org ^{JH}

Rev. Dr. David Geisler is President of Meekness and Truth Ministries and Adjunct Professor at Singapore Bible College, Trinity Theological College, East Asia School of Theology and Theological College of Asia. Five years ago, David and his family moved to Singapore to develop a new pre-evangelism paradigm for Christians in the East.

JEMA ORDER FORM

All items postage paid
Please note new fax number

			QTY	
Membership Dues	¥6,300 Single	¥7,500 Couple	_____	_____
Includes JEMA website login, JEMA Directory, Japan Harvest & member discounts				
Not a member? Go to www.jema.org and click "Liaison/Membership" for application				
Japan Harvest	1 yr subscription for non-member			
	¥ 2,800	\$30.00 overseas (economy air)	_____	_____
JEMA Directory				
	¥1,500 member	¥ 2,000 non-member	\$25.00 overseas (economy air)	_____
Interactive Operation Japan-CD			¥ 500 each	_____
If paying by check add ¥450 for Japanese non-Tokyo bank				
Postal Furikae:	00130-4-180466 JEMA-Japan Harvest			
	If you itemize your order on the Furikae in the "This payment is for:" column, it is not necessary to mail the order form separately.			
			TOTAL	_____

Call the JEMA office at 03-3295-1949 or fax this form to 03-3295-1354

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

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

NAME _____ Date _____ Phone _____

ADDRESS _____

Called Home

When All of God's Evangelists Get Home

by Evangelists
Kenny & Lila Joseph

The Bill Gaither videos feature a song called, "When All of God's Singers Get Home." Our theme is "When All of God's Evangelists Get Home."

For 700 days after the war (1945-47)—when missionaries were banned, gung-ho Youth For Christ (YFC) type GIs from Manila came and started Saturday night GI Gospel Hours. All the Youth For Christ evangelists used Brother Sato as their interpreter. Brother Sato escaped instant death when a bomb fell on the Ginza church that he was praying in one day during the war. The bomb made a hole in the roof and landed two feet from him but it didn't explode. After interpreting, he developed a 90-second minimum gospel message to give to people waiting for the light to change at an intersection. Then as they walked past him he would pass out tracts. If it rained, he went under a bridge.

In 1947, with Japan's door open and off its hinges, thousands of Christians and evangelists poured in. Even the "United Church" (Kyodan) got into the act with Larry LaCour and his music groups touring Japan. He was managed by Japan's converted army chief, Muto Tomio, and the *Kirisuto Shimbun* he edited under Kagawa Toyohiko, who was also an evangelistic pastor. He founded the "Million Conversions Campaign."

One of the GIs who came back after the war was Eddie Karnes, who with his wife Dorothy served in Japan for over 30 years. Eddie, Fred Jarvis and I went to Kobe to ask Rev.

Koji Honda (when he was pastoring a big JEB church there) to leave and become a nationwide evangelist. When I preached in his church I said "All Japan needs Evangelist Honda." Then I continued like Jesus called Lazarus—"Loose him and let him go..." and the church's elder frowned!

Honda fasted breakfasts and prayed for a month and then decided to leave. Eddie became his PR director, booking auditoriums all over Japan and setting the dates, for which work Honda gave Eddie the credit for hundreds of crusade set-ups. Honda saw thousands come forward to receive Christ.

Along with Eddie, Herb Belknap and his faithful wheelchair-bound wife, Mavorn, drove a two-ton truck filled with all the equipment, posters and handbills necessary for evangelistic meetings for over two years with Honda.

Not to be outdone, Dr. Fred Jarvis, using YFC interpreter Brother Sato, did the same. As for me, I ordered a 20-foot long motor home from America for \$3,000 and YFC brought it over. We traveled for seven months with interpreters Takami, and then Kanai.

At these soul-winning meetings, everybody who wanted to get saved/born again/converted was asked to come forward. We sold New Testaments for ¥100. Back at YFC headquarters in Tokyo's Kanda district, Dave Morken led YFC gospel teams. The Navigator follow-up office where the decision

cards were processed was in the same building. Each respondent was sent a free Bible correspondence course and wherever possible, a letter to the nearest local church. WLP/EHC, the Conservative Baptists, Emmaus, PBA, and others started Bible correspondence courses.

Mr. Terutaku Yakuwa signed a tract's decision form, but didn't know what to do with it. He got it from the Conservative Baptist's Joe Meeko. Yakuwa finally went to a small Shinto shrine and put it in the offering box! Some years later he headed up Richard Wurmbrand's work.

The Navigator follow-up was led by former Air Force pilot Roy Robertson, along with George Bostrom and Doug Cozart. Most of these missionary evangelists have been "Called Home" as have the Japanese evangelists who knew how to preach the simple gospel and give a clear-cut invitation.

Canada's Jack McAllister launched Every Home Crusade (EHC), working with fellow-Canadians at Word of Life Press, Ken McVety and Sam Archer. Each tract had a follow-up postcard and "Hallelujah" Tanaka ran the office. On a large wall map of Japan he had each prefecture with drop boxes for the cards. This was done not once, but according to Sam Archer, seven times. The 180 million tracts were free, and 338,000 took the free Bible correspondence course.

At one time Christian Shimbun senior editor Moribe said, "There are two newspapers—one printed down here every week and another one printed daily in Heaven." You wonder what happened to those tens of thousands of decision slips? Wait until you read the heavenly version!

Evangelists don't usually pastor churches, but Dave Martin was an unusual combination of both. With a beautiful smile—but a hard-hitting gospel message—he preached as we did in those days with three

night/four-day campaigns (Friday through Sunday AM and PM). For PR, we drove around with a loud-speaker (provided by Jarvis' New Life League) announcing "come out to the neighborhood auditorium (*kokaido*) at 7:30." Country folks usually got there by 8:00.

After Dave's wife Jackie went to Heaven, he married Fumiko, a Presbyterian pastor, and together they built a beautiful brick church in Fukui-ken. Since Dave's homegoing, she keeps it going. Dave wrote a seven-page gospel tract telling how he was saved and why he came to Japan. Here is a picture of the tract "A Missionary and a Rooster." He



compares the rooster "calling out in the darkness that light will soon come" to "I'm calling you to come out of the darkness to the light of Christ." He passed out

100,000 of these! An eternal optimist...he said, "Gotta give credit to the devil...he never rests or goes on vacation."

Russ Walters was against holding

evangelistic meetings in churches where he felt only Christians and a handful of unsaved came out, so he designed a six-foot square portable screen and showed evangelistic films in parks and open places, even though all the pastors wanted him in their churches. Russ and I spent two weeks in Hokkaido with his especially equipped car, preaching nightly. No DVDs, but we had the heavy Bell & Howell 35mm films, projectors and speakers.

John Schwab, former JEMA president, had a similar vision as he continued the TEAM-AVED (TEAM Audio Visual Education Department) begun by Don Nelson. He also carried the heavy projector and speaker and 35mm films. Though retired, he still promotes "Prospectives."

Since TV was not invented yet, Don Goss preached from the back of his bike where he rigged up a frame for *kamishibai* (paper plays)—colorful audiovisual gospel messages drawn by Phyllis Brannen. He joined hundreds of secular Japanese *kamishibai* men who sold candy after their presentations to children.

John Terry not only taught at several universities in Kyoto, but also went on tract distribution missions, counting 633 positive results.

Evangelist John Rhoades also held soul-winning campaigns for Roy Robertson. "Though 10 evangelists are standing in line to preach, very few will build a stage for an evangelist," said Roy Robertson.

Lionel Thompson came as an evangelist to Hokkaido, driving a house trailer. He could sleep in it and drive to the next town, preaching as he went.

Others called home: Evangelist Mutsu Matsumi of the Free Church—a Holiness preacher dropped 24 different tracts in his window until he was saved. Evangelist Masako Tanaka. Edwin Dozier and Ed Oliver—Southern Baptist soul-winning evangelists who knew how to draw in the net.

Any evangelists around today?

Among the present ones are Rev. Mitsuo Fukuzawa, Eiji Mandai, Akira Takamo, Rev. Masao Himei, Ken Joseph Jr., Elmer Inafuku, Marre Ishii, Nobumasa Mitsushashi, Kiichi Ariga, and your humble servant. Missionary Evangelist Arthur Holland rides his motorbike around, and once carried a wooden cross from north to south in Japan and in Korea. Sayama's Mark Bedow preaches on the streets at the train station there, catching the crowds going to and coming from work. 卍



Paul Sunde

October 7, 1951 –
November 29, 2009

Paul Sunde was born October 7, 1951 to Ken and Doris Sunde.

When he was two and a half years

old, his parents moved to Japan to serve as missionaries. Most of the next 55 years of Paul's life were spent in Japan, during which time he served more than 35 years in ministry.

As a young man, Paul survived a serious bout with cancer. While undergoing treatment he realized, "I was too busy. Work was my life. Work controlled me rather than me controlling my work. I was too busy to pray." This experience transformed him, and the things he learned continued to impact his life and ministry as he

gave time to prayer and studying the Word.

In 1973 he graduated from Bethany College of Missions (BCOM), and in August 1980 he and Reiko, his bride of two years, moved to Japan to launch church planting ministry. Over the next 25 years, the Sundes saw four churches established. Today, on any given Sunday, these churches have a combined attendance of about 100 people.

When his cancer recurred two years ago, Paul declared that God's call was still upon him "to make disciples and baptize and preach the gospel," and he continued to preach weekly until a short time before his homegoing.

Paul's funeral was held in Osaka, Japan on December 1, 2009. Everyone who knew Paul will continually be challenged to follow God as his life and witness are remembered.



The Missionary Geek

Opening a Bank Account for Your Group or Church

This doesn't sound so hard does it?

This issue's topic is a little less "geeky" than usual. However, the computerization of the banking system makes even opening a new account a little challenging.

It's pretty easy to open a new bank account in your own name, but opening an account in a group's name is a different story. Our new house church needed to have an account into which we can deposit the offerings. I didn't want the account in any one person's name since missionaries come and go so often. I chose the postal banking system because (I know this is not a problem for most JH readers) all the ATMs have a button to switch the language to English. I've dealt with the postal banking system for lots of years so I didn't expect any problems.

First of all, you must have a *daihyosha* (代表者)—responsible person—attached to any organization's new account. So the account name will be something like, "Grace Bible Church *daihyosha* John Doe." The *daihyosha* doesn't have to necessarily be the head of the group, but this person will have ultimate control over the account. The

account also must be opened by the *daihyosha*.

You'll also need a *hanko*. I recommend getting a *hanko* made for just this account. Don't use your personal *hanko*. The *hanko* can be in English or Japanese and it doesn't need to be registered at the local city office.

You will need to prepare the group's *kisoku* (規則)—rules and regulations. This doesn't have to be the official church constitution, which you probably don't have yet if you're a new church. I went home and wrote ours out but you must include the following information (in Japanese):

- The name of the group
- The name of the *daihyosha*
- The official address of the group (I used my own address for reasons explained later.)
- The purpose of the group (studying the Bible, etc.)
- The names and addresses of the *yakuin* of the group (We didn't have any yet. I used the names of the missionaries involved.)

- The name of the treasurer of the group
- How you will use the assets of the group (room rental, speaker *orei*, *oyatsu*, etc.)

The date the group began
 You will have to write a sentence at the bottom of this document and sign it. The sentence will be shown to you and you must copy it *kanji* by *kanji*. It essentially says that the above information is correct.

You will also be asked to produce some kind of documentation to prove that the group exists. Since we are just starting, we don't have a weekly bulletin or anything official. Finally I remembered that we have weekly e-mails, announcing the time and location of the next meeting that we send to all our contacts. I printed a few of these, and they were accepted as proof that we exist. If you had any mail addressed to your group at the listed address, I

think this would pass also. I got the impression that you could even mail yourself a few official looking letters and use them.

You will receive the *tsucho* for the account at the post office. However, the ATM card will be mailed to the address listed in the rules and regulations. They told me that the card would not be delivered unless the name of the group was on the mailbox, and if the card could not be delivered, it would be "difficult" to finish the registration. I went home and pasted the name of the group on my home mailbox, above my own name. The card was delivered a few days later, and I removed the pasted on name.

Hopefully your experience will be a little smoother than mine. It took me seven trips to the post office (no joke) to finish this up. Part of the problem is that if the *daihyosha* has another postal account (I did) then

the information on the new account must match the information on the existing account. When I opened my first postal account over 20 years ago, I was not required to include my middle name. However, the new account information must match your alien registration card, which does include a middle name. Anyway, by the end they were frustrated and so was I. By about the fourth trip I began to receive an apology gift at the end of each visit. Each time the gift got better and better. I was hoping for a new car if this kept up much longer, but the final gift (when the post office official actually came to my house) was tea towels. As frustrating as this was, I remembered Vic Springer from TEAM once saying that the red tape in Japan is fierce, but unlike many countries around the world, he'd never been asked to pay a bribe! ㊦



いのちのことば社伝道グループ
Word of Life Press Ministries

2-1-5 Nakano, Nakano-ku
 Tokyo 164-0001 JAPAN
 Tel. 03-5341-6911

The Bible Music Museum; Volume 1-Old Testament

17 instrumental selections thematically chosen to accompany the book "The Bible Art Museum". Bach; Prelude & Fugue in C Major, Choral Prelude A in A Minor. Vivaldi; Violin Sonata in G Minor. Saint-Saens; Deluge. Wesley; The Church's One Foundation, and many more. #48550
 ¥2,625



The Gospel of John, From Eternal Pictures.

180 min. The story of Jesus' life as recounted word for word by the disciple John. English was from the Good News Bible, Japanese is a dynamic equivalent translation, with similar features to some Japanese versions. Cast selected from the Stratford Shakespeare Festival and others. Featuring Henry Ian Cusick as Jesus, Christopher Plummer, narrator and Philip Saville, director. Filmed in Spain. Won the 2004 Epiphany Prize for Most Inspiring Movie. Original music by Jeff Danna, and recorded with the Philharmonia Orchestra of London. Home Use #49962
 Library Use #49963

¥4,580
 ¥9,280



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

Connecting to Equip—Moving Women Beyond Surviving to Thriving in Missions

In April I attended the “Connecting to Equip—Moving Women Beyond Surviving to Thriving in Missions” conference in Chicago sponsored by CrossGlobal Link.

The program opened with Lorrie Lundgren (Executive Director of Women of the Harvest) reporting on issues missionary women are facing today and what they need to flourish in cross-cultural ministry. Generally, the top 10 needs of missionary women are:

1. Spiritual mentoring
2. Connection—both physical and emotional
3. Someone to listen to and encourage them
4. Flexibility in leadership
5. Guidance and support in transitions

6. Support with parenting issues
7. Shared (known) experiences
8. Spiritual support and investment while on the field
9. Friendships with women – face to face on the field
10. Breaks from ministry and day-to-day life

Lorrie challenged us to listen to and get to know each member of our teams (not only men, but also single and married women) well enough to recognize their individual needs. She added, “If women are not thriving, the team cannot reach its potential.” Mission and team leaders should be aware that women on their teams:

- Need to be loved, heard, understood and accepted.



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.

Leaders, Empower Others by Asking Questions

Do you want to empower others?

Do you want to empower others to focus, solve problems, and achieve their goals? If so, provoke them. Provoke them to reflect.

Reflection is powerful. Personally speaking, reflection helps me clarify my ministry goals, increase awareness of my progress, identify things that are hindering my progress, and develop action steps. In short, reflection helps me do ministry.

I’ve seen reflection help fellow staff members at Christian Academy in Japan (CAJ). After reflecting, staff members were more focused on their goals, managed their time better, and led meetings more effectively.

But don’t take my word for it. I asked CAJ staff members to tell me how reflection empowers them. Here’s what they said: Reflection helps me get clear on what’s going on so I can make effective decisions.

Reflection helps me organize my tasks and next actions. Reflection helps me handle situations more effectively.

How can you provoke reflection?

By asking open-ended questions. For example, if your co-worker wants to more effectively disciple others, ask: How do you disciple people now? What’s causing you to want to improve? What does “more effective discipleship” look like? What can you do?

If your team is planning an event, ask: What do we want to see happen? What will help this go well? Who’s going to do what?

If a pastor is dealing with conflict, ask: What happened? How do you feel? How does the other person see the situation? How can you demonstrate Christ’s love?

If a small group leader wants to help her members to be more engaged, ask: If your members got more engaged, what might

- Need mentoring.
- Need to connect with other women.
- Need to be a valued part of the team, and
- Need spiritual and physical refreshment—to slow down for rest and solitude with the Lord.

Sue Eenigenburg, wife of the director of Christar, spoke on “Surviving our Own Expectations.” Some of the results in Sue’s newly published book, *Expectations and Burnout: Women Surviving the Great Commission* revealed that in orientation women are told they will be an integral member of the ministry. Often the reality they experience when they get on the field, especially if they have family responsibilities, leaves them feeling their contributions to the ministry are viewed as unimportant by team leaders. Many women in her survey felt under-utilized, under-supported and under-

valued.

Mary Ann Cate, who served with Christar for over 35 years, closed the conference speaking on “Mission Agencies and Women: Learning from the Past, Looking to the Future.” After giving a historical survey of women in missions, she gave some helpful observations about contemporary women:

Two-thirds of the missionary force is women, and one-half of church planters are women. Women today expect to be recognized for their professional background and, if married, view themselves as ministry partners with their husbands. She challenged agencies to provide training to all missionaries on how to work in partnership. She recommended that women network with women from other agencies. In addition, since the majority of the missions force is women, they need to be represented within the leader-

ship of mission organizations.

Lorrie asked: “Since our goal in providing member care is to encourage godly character, inner strength and reserves, as well as help women remain effective in their work, what unique care can be provided in order to help women not just persevere, but thrive in their calling? How will you and your organization answer this question?”

Women of the Harvest: www.womenoftheharvest.com has an online magazine and offers regional retreats, furlough retreats, Bible studies, and other opportunities for women missionaries to interact and be refreshed. 卍

Expectations and Burnout: Women Surviving the Great Commission, Sue Eenigenburg and Robynn Bliss, 2010, William Carey Library.

happen? What helps your members get engaged? When are your participants not engaged? What can you do?

Bottom line: Empower others by asking questions.

Want to Empower Others to Ask Questions?

Then ask them questions like:

What problems are those around you facing?

What goals are they trying to achieve?

What excites/concerns you about empowering others by asking questions?

To what extent do you ask questions to help others focus? Prioritize? Solve problems?

How could you more effectively use questions to empower others?

What will you do?



Missionaries who have received training in asking questions report that they are having better conversations with Japanese Christians and with fellow missionaries.

Learn More about Asking Questions

How? By exploring these resources:

Coaching Questions: A Coach's Guide to Powerful Asking Skills by Tony Stoltzfus

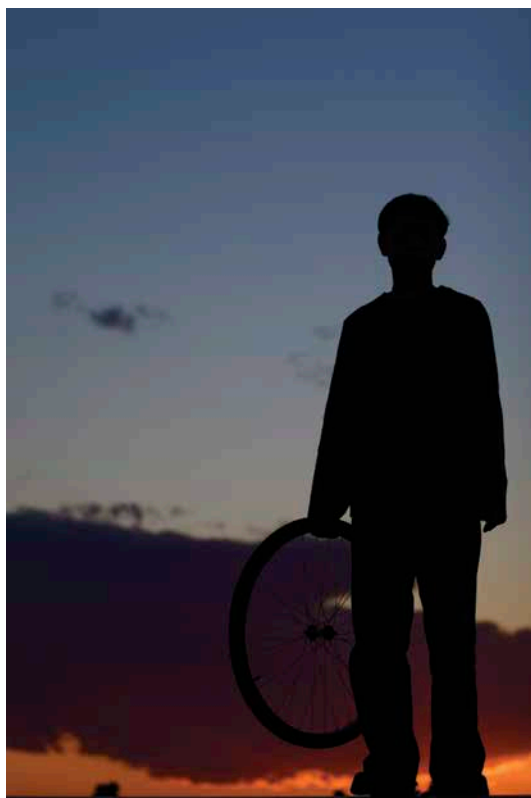
How to Ask Great Questions by Karen Lee Thorp

Lead by Asking Questions by Michael Essenburg <http://closethegapnow.org/training/tutorials/files/lbaq.html> 卍



Roger Lowther is filling in for Paul Nethercott for the summer issue. A professional musician working in Tokyo as Artist in Residence with Grace City Church, a new church plant in Ginza led by Rev. Makoto Fukuda, Roger and his wife Abi have been in Japan since 2005 with Mission to the World. He graduated from the Juilliard School with a Masters Degree in Organ Performance. Both Roger and his wife have a passion to see artists use their talents to spread the message of the gospel in ways that engage and challenge the culture of Japan and the world. Please feel free to contact him by email: rogerlowther@gmail.com.

Short Films and Church Planting



“自転車 *Jitensha*—A Bicycle Dismantled... A Life Retrieved.” Written by Christians, filmed by Christians, produced by Christians... and internationally recognized as one of the top short films of 2009. How rare is that? Out of over 1600 short films entered into the 66th Venice Film Festival (one of the top five film festivals in the world!), only *Jitensha* and 26 others were chosen. Out of 2,000 sent to the Clermont-Ferrand Short Film Festival (with an attendance of 137,196!), only *Jitensha* and 77 others were chosen. It won the “Vision Award for Best Short Film” at the Heartland Film Festival and was chosen to be screened at numerous other film festivals, movie theaters, and other venues across the globe.

Is it a Christian film? Makoto Fujimura, painter and founder of International Arts

Movement, argues “Christian” should never be used as an adjective, forcing it into a small segment of society and commerce. Rather, the work of Christians should encompass all of life. So I would not call it a “Christian” film, even though “God” does play an active role in the story. I would call it a redemptive film, not just for the characters in the story, but for the audiences as well.

Written by Yu Shibuya and filmed by students from Biola University with help from *Studio Re*: directed by Paul Nethercott, the film sets out to wrestle with one of the largest problems facing Japanese society today: the lack of real community. Part of the beauty of this film is the way it forces us to travel the same journey as the character and acquire the same hope and wisdom in the end. It forces us to interact with truths easily ignored, and yet does not attempt to answer all the complex questions surrounding loneliness, withdrawal, and *hikkikomori*. Through *Jitensha*, we not only feel but also rejoice in the need for others: for people and for God. It does what all art is supposed to do: engage us emotionally and break down the walls we build around ourselves. *Jitensha* paints us a picture of the world that ought to be, where relationships can become whole and happy, where we delight in the communities around us, and where we perhaps even delight in ourselves.

I could tell you the plot of the movie, but I'd rather you be surprised by the twists and turns as they happen. I will tell you this. It is about Mamoru, a lonely “salary man” who has withdrawn from society, his bike, and God. Through the story, Mamoru gradually rebuilds connections with humanity and within himself. He discovers what it is



new church plant I am aiding near Ginza Station, screened this film after a Sunday worship service. Quite a few who have never been to a worship service entered our space to watch the film along with members of the church. What a great catalyst for Christians and non-Christians to gather together and talk about community and the gospel!

In my short three and a half years in Japan, I have not seen a more powerful at-

tractive element to Christianity than gospel-based community. Real, honest, open, life-changing community... that is what the people of Japan desperately need to experience. *Jitensha* helps audiences see, hear, and even feel this need through the medium of film. Community is a beautiful thing the church has to offer to millions seeking this kind of intimacy. Pick up your own copy of *Jitensha* and show it in whatever venues you deem most appropriate, and may God use it as he builds his community here in Japan and around the globe.

like to “be whole again” and to open up the “clamshell” walls of his life that block him from the outside world (quotations from the movie). The plot and themes are excellent, but so is the beauty of the backdrops as they artfully express the look and feel of Japan: a shrine, a boy playing on *tatami*, a lonely train ride, a street vendor in Harajuku, a party in Shibuya, etc. One of the most beautiful scenes occurs on a Kamakura beach with Mt. Fuji in the background (which reminded me of the famous poem “Footprints in the Sand”—a word painting of Jesus picking us up and carrying us when we really need him). In that vast landscape of sand, words from a wise old man penetrate Mamoru’s heart.

“Sometimes you have to rely on others to find what you’re looking for.” In this moment, we the viewers also learn the same lesson: that which we seek is found outside of ourselves. It also teaches us something else: sometimes we can only find what we are looking for by losing something we hold dear.

Why is this film important for church planting? Grace City Church Tokyo, the

For information on purchasing *Jitensha* on DVD, go to www.studio-re.com ^{JH}

Another Trip to the Regional Nenkin Office

By Steve Kunnecke

A couple of issues ago I wrote about how the Japan/US Totalization Treaty affects (mostly American) missionaries. Some of that information now seems to be wrong, particularly the requirement to be a permanent resident to collect *nenkin* benefits. A few weeks ago I went again to the Mitaka (Tokyo) regional social insurance office to ask more questions. I originally went to my local *shiyakusho* but was quickly directed to the regional office in Mitaka.

When you enter the office you are asked if you have questions about entering *nenkin* or about receiving *nenkin* benefits. I told them “entering” *nenkin* and was directed to a different desk than last summer. After asking the most basic questions, it was obvious that this gentleman didn’t know the answers. I told him that last trip I had talked with Mr. Ikegami. “Yes, Mr. Ikegami is *kuwashii*” (knows in detail) about these matters” was the answer. I asked if I could speak with Mr. Ikegami again and was directed back to the receptionist and given a number. After about 30 minutes we were called back to Mr. Ikegami’s desk. I’m not sure he remembered me, but he was patient and helpful.

Here is what we discussed:

1. I asked what would happen if a person were to switch over to *kokumin nenkin* on October 1 of this year when the five-year anniversary of the treaty is up and then left Japan a year later. His reply was that it would be simple for a missionary to withdraw from the *kokumin nenkin* program if they were leaving the country. I was worried that if a person made the switch to *nenkin*, they might find it hard to stop making payments (this is sometimes true of the *kokumin kenko hoken* program). He said there would be no problem in getting out of the *kokumin nenkin* program and re-entering the US social security program. In fact, if you have paid into the *kokumin nenkin* program for more than six months, you would apply for a “lump-sum withdrawal payment” (*dattai ichiji kin*) and get almost all of what you paid in refunded up to a maximum of three year’s payments. This means that if a missionary has been in

The screenshot shows the Social Security Online website interface. At the top, it says "Social Security Online" and "International Programs". Below that, there are navigation links for "Home", "Questions?", and "Contact Us", along with a search bar. The main heading is "Totalization Agreement with Japan". On the left, there is a "Table of Contents" section with a link to "Part I -- Introduction". The main content area lists three parts: "Part I -- Introduction", "Part II -- Coverage and Social Security taxes", and "Part III -- Certificate of coverage". Each part has a list of bullet points describing the content.

Japan longer than 5 years in October 2010 without being out of Japan for at least six months, they could enter the *kokumin nenkin* program and leave the social security program but then a year or two later when it suits their schedule, go back to the US for more than six months and then go back into the social security program. The year(s) you don’t pay into social security will show up as a year of 0 contributions but your income is averaged over 35 years and this should not adversely affect your benefits at retirement significantly.

2. I also asked about the requirement to be a permanent resident in order to receive *kokumin nenkin* benefits. I explained that he told us last trip that it was a requirement but that I could not find that written anywhere else. After going in the back to check this for about 20 minutes (maybe he was on coffee break?), he came back and said that this requirement was changed in 1982 so that it is now not necessary to be a permanent resident. This is significant for many of us.
3. My US office has warned us that after a person has not contributed to US social security for more than five years they are no longer eligible for disability benefits (even if you have the required 40 quarters to be eligible for Medicare upon retirement). I asked about this kind of coverage under the *kokumin nenkin* program. There is disability coverage. This is called *shoganenkin*. *You will be evaluated and if judged disabled you would be eligible for benefits of around one million yen per year. There are classes of disability and this is for class 1 disability. Class 2*

disability receives around eight hundred thousand a year. If you have dependent children, an additional amount is added. I asked what if the disabled person returned to his home country and the answer was that would not matter. The payments would be sent to the bank account in the home country. I don't know how this amount compares to the US social security disability payment and could not find that information on the US social security web site.

4. Another important piece of information was that after age 60 you are not required to pay into the *kokumin nenkin* program. The company program (*kyosei nenkin*) requires you to pay until age 70.
5. I also received a form (all in Japanese) that they told me is the equivalent to the "Certificate of Coverage" form. If a missionary moves into the *kokumin nenkin*

program they would fill this form out, submit it to the Mitaka office and then you would receive a document in the mail (presumably in English) that would be proof that you have entered the Japanese *nenkin* system and are not required to pay into Social Security. Probably your mission board would need this form in order to stop withholding social security taxes.

6. Mr. Ikegami told me that the *nenkin* offices are not really geared up to answer the questions of all the foreigners that might be affected. I asked if there was a central office in Tokyo where one could go and get information in English. He said that unfortunately there is no such office and that the web might be the best source of information.

Two other thoughts:

- If you are a permanent resi-

dent you might not find it easy to withdraw from the *nenkin* system. I only say this because the rules about *dattai ichijikin*, receiving back your contributions if you leave *nenkin* within the first 3 years (see #1 above), are very different if you are a permanent resident. Basically you will not get back anything if you are a permanent resident.

- Next, the law has been changed so that no foreigner will be required to enter the national health insurance program in order to extend your period of stay. This has been documented in several English language newspaper articles.

This is complicated and how it will be administered is not at all clear. I've only researched how this situation affects Americans, but more and more countries are signing these kinds of agreements. If you find more (or even contradictory) information, I'd be happy for you to e-mail me (skunnecke@send.jp). 卍



Good Day Good Bread.

YAMAZAKI BAKING CO., LTD. Head Office 3-10-1 Iwamoto-cho, Chiyoda-ku, Tokyo, 101-8585



富士箱根ランド



Fuji Hakone Land Resort

We are happy to receive Christians organizations, churches and individuals throughout the year. It is our hope to serve you with comfortable facilities, good surroundings, and service to meet your needs.



Beautiful Spa, delicious meals and good hospitality.

Fukuin package for Christians

20 meeting rooms, gymnasium, swimming pool, bowling alley, campfires and outdoor meeting palces.

Fuji Hakone Land

1354 Kuwabara Fueba

Kannami-cho, Tagata-gun

Shizuoka-ken 419-0101

Tel: 055-985-2111

Tokyo Office: 03-3400-8903

Web: www.fujihakoneland.or.jp