

**JH**  
Japan Harvest  
Fall 2010





## 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. 2 / Fall 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:

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

- 12 **"O Happy Day!"**  
Using Gospel Choirs to Multiply Congregations *by Gary Fujino*
- 18 **Building Bridges**  
Moving from Pre-evangelism to Sharing the Gospel (Part 4 in a 4 Part Series)  
*by David Geisler*
- 22 **Called Home Women in Ministry** *by Kenny & Lila Joseph*

## Departments

### JEMA

- 5 **President's Pen** *by Dale Little*
- 8 **Focus on Prayer** *by Ken Reddington*
- 10 **In the News**

### Modern Tech

- 17 **Summer Problems** *by the Missionary Geek*

### Member Care

- 24 **Member Health** *by Faith De La Cour*
- 24 **Leaders, Focus on the Mission** *by Michael Essenburg*

### Worship & the Arts

- 26 **Reaching the Japanese Through Missional Art**  
Instead of Isolating Ourselves from the Culture, Shape It *by Paul Nethercott*

### Language Lab

- 29 **Helping Mission Agencies Increase the Effectiveness of their Workers:**  
A Look at Language Learning *by Carol Lewis*
- 31 **Gaijin Jump** *by Craig Chapin*

# The World in Our Classroom

by Joseph Poulshock, PhD Professor, Tokyo Christian University

Spencer packed his bags to get ready for his long journey. In the afternoon, he would catch a bus from Cape Town to Johannesburg, South Africa. That ride would take 18 hours. From Johannesburg, he would catch another bus for 15 hours to Harare, Zimbabwe. After this grueling 33 hour trip (and a little rest), Spencer would meet with a professor from Tokyo Christian University (TCU). The purpose of the meeting was an interview to see if Spencer qualified for a full scholarship to study in a four-year course at TCU entitled, Asian Christian Theological Studies for English Speakers (ACTS-es). The interview turned out to be a success, and Spencer is now studying at TCU. If all goes well, in four years time, he will join a growing cadre of ACTS-es graduates who came from all over the world to study in Japan at TCU.

ACTS-es students study Japanese language, and they learn theology and the liberal arts in English. Since TCU started the course in the fall of 2001, almost 60 students are doing or have done the program. ACTS-es students come from places as far apart as India and Cameroon, Myanmar and Peru, and

Macau and North America, and a number of our students have come from missions and churches in Japan. With their presence, they have raised our awareness of cultural and economic differences between Japan and the rest of the world, and they have helped us learn to cooperate and live together in diversity by our common faith in Jesus Christ.

TCU has benefited from having these students on our campus, but as the university educates them, we also invest in their future. We invest in the future of their communities and churches both in Japan and abroad, and we invest by faith in the hope that a Christian liberal arts education will prepare them to wisely engage culture and graciously serve people in the name of Jesus Christ. One graduate named Joey says that TCU helped deepen his Christian worldview and that theological studies prepared him for missions and the pastorate while enabling him to be relevant to the surrounding culture. After receiving their theological education, other students such as Sawma and Amazing (yes, that's his name) have benefited from the network and relationships with church leaders

that came through TCU, and they are now ministering faithfully and joyfully in Japanese churches.

Other ACTS-es graduates have gone on to prestigious graduate schools. After finishing at TCU, Adrian received a Masters in Theology from the University of Edinburgh, where he focused on science and religion, and Christian went to the Claremont Graduate School, also receiving a degree in theology. These two young men were among our first ACTS-es graduates, and this past year they came back to TCU to co-teach a challenging course in science and religion for our current students. Though an education in theology and the liberal arts may seem like an abstract endeavor at times, the results are clear and wonderful. We see a growing procession of graduates, each one learning to live out a life of faith with all their heart, soul, mind and strength. They are a parade of witnesses that show the value of Christian education, and they remind us that Spencer's long journey and our collective journeys as learners and educators are most definitely worth the effort.

## 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](mailto:acts@tci.ac.jp) Website: [www.tci.ac.jp](http://www.tci.ac.jp)



## President's Pen



### Go Ye into All the World...and Write E-mails?

*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.*

One of my favorite missions teachers in seminary was J. Herbert Kane. He regularly seemed to have a twinkle in his eye, balancing the serious nature of teaching with humor. Perhaps this humorous perspective on life was learned during his years of ministry in China under the auspices of what was then called China Inland Mission (now OMF). Maybe his humor was sourced in the joy of his missionary ministry, even while under the oppressive regime of the communist takeover of China in the late 1940s.

Joking about the expectations often placed on missionaries, Kane used to quip, "Mission agencies want you to go into all the world and write prayer letters to all creatures." The idea was that although it is important to maintain

contact with our supporting constituencies and family back home, sometimes that contact takes more of our missionary time and energy than it should. (But don't tell your supporters that!)

In the days of Kane's overseas ministry, missionaries stayed in touch by postal mail. Since then the possible means of staying in touch have multiplied. We can communicate by phone, Skype, e-mail, text messaging, etc. There are so many ways of communicating that we can now go overseas and hardly feel as if we have left home. The possibilities of Internet-based daily contact with family and friends can keep us connected all too well with home. Perhaps I am showing that I

## JEMA Datebook

Event	Date	Time	Place
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

am out of sync with communication technologies when I claim, “I only update my Facebook page once a month whether I need to or not.” Some missionaries seem to update their Facebook every few hours!

Maybe Kane’s humorous and somewhat cynical quip is still in order. But it could be upgraded: “Go into all the world and write e-mails, update your Facebook, and make a daily blog entry.” Maybe we should invest less time in those kinds of communication activities and channel more energy toward foundational ministry activities. (Yes, I know that many missionaries need to do all the techy communication stuff in order to carry on their ministry. Forgive me if I am not quite there yet.)

Nevertheless, I really do appreciate the possibilities that technology

offers JEMA. Our [jema.org](http://jema.org) website is only just beginning to realize its potential. Last month, I chaired our JEMA Executive Committee meeting by Skype from Maine (USA). And it seemed to work quite well—as long as I could keep my eyes open! Our Membership and Liaison Commission under the leadership of Ken Taylor has streamlined a process for accepting new individual JEMA members online. Registrations for various JEMA events can now be done online too. So our JEMA technological footprint is growing larger.

This trend requires JEMA leaders and office workers to be comfortable with technology, while not letting it get the best of them. In July, your Executive Committee hired a new part-time office worker at JEMA. Yuka Oguro brings a number of

strengths to this important JEMA position, one of which is her ability and willingness to work with technology. She also exudes a joy of walking with the Lord and a delight in working for JEMA!

Mizuko—our long-time, faithful, and effective office worker—and Yuka alternate working on various days throughout the week, sharing one day together in the office. I invite you to drop by the JEMA office some day and introduce yourself to Yuka. <sup>JH</sup>



## LADIES! CALENDARS READY?

You *don't* want to miss your 2011 opportunities for refreshment, refueling and renewal!



WIM Day of Prayer

Monday, January 17, 2011 at TEAM Center Mitaka

10:00 a.m. to 2:00 p.m.

*(come for all or part of the day)*



An internationally known speaker and author, Jane's passion is to see people's hearts restored by the knowledge of the truth: that God absolutely delights in them.

This year Jane will be speaking on “Grace Points: Transformed by Transition”, Whatever our life season, change is inevitable. Find grace and powerful choices from powerless places.

WIM Spring Retreat with Jane Rubietta

March 2-4, 2011 at Megumi Chalet Karuizawa

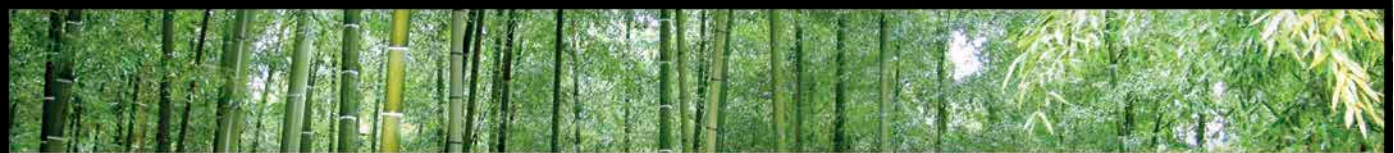
March 5th, 2011 at OMF Hokkaido Center

*Registration available on [jema.org](http://jema.org) in January and in the Winter issue of Japan Harvest | contact information for Hokkaido event : [roefam@hotmail.com](mailto:roefam@hotmail.com)*

**WIM**  
Women in Ministry

brought to you by japan evangelical mission association's women in ministry group | [wim@jema.org](mailto:wim@jema.org)





## Asian Access celebrates The Lausanne Movement.



The Rev. Doug Birdsall, Executive Chair of Lausanne, is an Asian Access missionary who served in Japan from 1980–2000. We are grateful for his 30 years with the mission, his sixteen years of dedicated service as our president, and his ongoing insight on our Board of Directors.

Asian Access wholeheartedly endorses *The Lausanne Movement*, a worldwide effort mobilizing evangelical leaders to collaborate

for world evangelization. We are thankful for how God has guided and used Doug in this role, and are honored to have several board and staff members involved in critical positions for the event.

Join us in praying for enduring impact from the historic Third Lausanne Congress on World Evangelization, held in Cape Town, South Africa, October 16-25, 2010. We expect God will continue to do great things!



6-16 Enoki-cho, Tokorozawa-shi, Saitama-ken 359-1104  
tel 042-925-4101 | fax 042-924-7231  
info@asianaccess.org | www.asianaccess.org



## 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





### A Fresh Encounter with God—Part 4

*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.*

We have been discussing four things in regard to prayer: the appointment, the plan, the pattern and the promise in prayer. Up to now, we have looked at the first three. This time, we will look at the last—the promise in prayer. This is very important if we are really to have a **fresh** encounter with God on a daily basis.

#### The Promise

Suppose your appointment with God was so important to you that you set your alarm for an hour earlier than usual? Suppose it was so vital a priority that you let the phone ring until you were finished? An appointment with the King! What a privilege! What an honor! What a responsibility! But what a shame when the God who framed the universe makes himself available to us, only to find that we just can't work him into our schedules!

So what are we going to do about it? Are we going to stop here right now and make a new commitment to pray? Are we going to become accountable in some way to someone so that when the enemy tries to get us to compromise with "circumstances" and other excuses, we will not bow to the pressure? Are we going to make a covenant with God concerning our fellowship, our worship and our intercession?

That is up to you and it's up to me. God does not attach the same immediate cause and effect in the spirit realm as he does in the physical realm. We can stop praying, or miss a day, or miss several days, and still seem to be functioning okay. Actually we're not, but there is often no visible, tangible evidence (at least to others) that we have decided that time in the presence of the Creator God is not important enough to us to make us be there. What has happened is that the One

who died for us called us on the phone, and we put him on hold. In reality, the One who ever lives to make intercession for us sent us a fax saying "I need to hear from you" and we tore it up. The One who is coming again for us in clouds of great glory has written a love letter to us saying, "Pray without ceasing!" and we tore up the letter.

You might say, "I'd never do that." Well, we do it the day we miss our appointment with God and think nothing of it. We do it the day we decide we don't need to pray every day or pray all day long because we have determined it violates our spirit of freedom. Yes, we are free. We are free to pray more and more. We are free to pray any place any time, but we aren't free not to pray if we want to please God.

So we need to think this over. Then, we need to get our appointment book out and write down for every day "Appointment with God; non-cancelable. I will be there." We need to pick a time and a place that under regular conditions, we can always make. Maybe it will be 5:00 in the morning. Maybe it will be late at night. Maybe it will be two or three times so we can work in the right amount of time since our lives are so "busy." It's interesting that we can be creative in finding time to play golf or go fishing or even do the dishes. We can be glued to a time frame if there is a television program we like or a basketball game on that we just "can't miss." Nothing will stop us. We'll decide not to have lunch at church that day, cancel dinner with friends, put off an important task... anything, because there is only one chance to see that game or that program.

But when it comes to God, we think he is so available that he won't mind if we skip today, or postpone this week, or cut the time in half, because our favorite program is



coming on at 9:00. We think surely God wouldn't want us to interrupt the NBA finals for something like prayer. But let me remind you, the NBA championship won't matter in Heaven. What will matter are spiritual champions that developed by spending time, much time alone in the presence of God.

I think it's time some of us make a new commitment to pray. Take a look at the sample for the kind of agreement you might want to make with God beginning today. Remember, if you don't make a decision now, it makes it easier to put off making it. And a promise unmade can be easily broken. That's not good when it comes to something like prayer.

As I have said before, I know I'm "preaching to the converted." This is stuff you've probably learned in Sunday School. Well, so did I! But where "the rubber meets the road" is what we do with what we know. And just because we knew it then doesn't mean we are doing anything about it now.

That's where I need work. So I have had to fill out the commitment form once again. You see, life has entered

---

The one concern of the devil

is to keep Christians from

praying. He fears nothing

from prayerless work,

prayerless studies or

prayerless religion.

He laughs at our toils,

mocks our wisdom but

trembles when we pray!

Samuel Chadwick

---

a new phase for us. Whereas we had five kids at home and our schedules were built around their schedules, now there is no one else here except for my wife, Toshiko. Our youngest is now in high school in the States, so we are officially an "empty nest"! But there's the "problem." I can now have my time with God anytime I want. What freedom! But now I have to think about when **really** is the best time for me to spend with God? How about you? Have things recently changed for you, too? Furlough (home service)? Mid-life crisis? Back in Japan? Whatever your situation, I beg of you, don't let this slide. Make the decision and stick with it—please!

God is worthy to spend time with. But we need to make sure it happens. It might take work, but it's worth it (like going that extra mile or going out of the way just to be with that boy or girl we liked so much!). Let's be imaginative with our time with God. Only He is worthy! 卍

# 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."

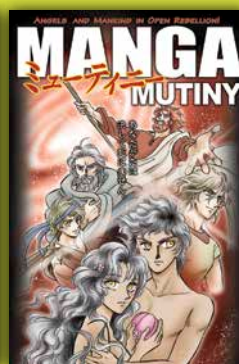
— Paul Nethercott

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  
Tel: (+81) 49-296-0727 Fax: (+81) 49-296-6515 E-mail: w-mission21@nljapan.com

[www.nextmanga.com](http://www.nextmanga.com)

# In the News

(Christian Shimbun translations by Atsuko Tateishi)

## Monument to Commemorate Toyohiko Kagawa

CHRISTIAN SHIMBUN – AUGUST 1, 2010

As part of the *Kobe Project* to commemorate the centennial of the commitment of renowned Christian social activist Toyohiko Kagawa to social welfare work, a stone monument was erected recently on a sidewalk just 60 meters west of his childhood home at Shimagamicho 1-chome, Hyogo-ku, Kobe City. The 1.3 meter monument was dedicated on July 10, 2010, Kagawa's anniversary. It features Kagawa's portrait and an inscription listing his major accomplishments.

During the dedication ceremony, Shizuo Imai, Chair of the Executive Committee of the Kobe Project, noted the mounting appreciation of Kagawa's work in Japan, while Tatsuo Yada, Mayor of Kobe City, celebrated Kagawa's life as a pride of the city.

Tokuaki Kagawa, Director of the Kagawa Memorial Hall and Toyohiko's grandson, also attended the ceremony. He explained how *Kobe Project* members searched and identified the site of Toyohiko's childhood home, where a food warehouse of a Kobe company is now located. The company gladly agreed to the idea of building Kagawa's monument on the sidewalk in front of the home office building. As the monument stands on a public space, Tokuaki reminded the ceremony attendees of their responsibility to pass the significance of the monument on to the next generation.

The Kagawa Memorial Hall has also been renovated, and celebrated its grand opening in April, 2010. For more information about the Kagawa Memorial Hall, visit <http://www.core100.net/>

## Two Christian Baseball Players with the Hanshin Tigers

CHRISTIAN SHIMBUN – JULY 18, 2010

As of this writing, the Hanshin Tigers, one of the most popular professional baseball teams in Japan, is well positioned to snatch the pennant this year. Two new Christian players from the U.S. have been contributing greatly to the team's success so far. In an interview with *The Christian* in

early July, both Jason Standridge, pitcher (#55), and Matt Murton, outfielder (#9), professed it was God who led them to play in Japan, helping them shed their pride at being Major League Baseball players.

The two of them were raised by Christian parents, and received Jesus at a young age. Standridge expressed to his parents his desire to receive the Lord when he was four, while Murton prayed his prayer of faith under the kitchen table at the age of five. Whenever fans ask for their autograph, each puts his favorite scripture verse beside his name. For Standridge, it is Philippians 4:13, and for Murton, 1 Corinthians 9:26. They play in the baseball field for God, the sole ultimate spectator, not for worldly praises. Their prayer is that people would see Christ Jesus through their performance.

## Four Spiritual Laws in Manga

CHRISTIAN SHIMBUN – JULY 18, 2010

It was around 2004 when God gave Weng Kong Loh, Acting National Director of Japan Campus Crusade for Christ, a vision to develop a Japanese evangelism tool in the comic format. In April 2010, his vision finally came to fruition in *The Search*—道を探して, a manga version of the Four Spiritual Laws. In the 48-page full-color story, a boy is led to walk through the Four Spiritual Laws in his journey through life and finally meets Jesus Christ.

Unlike previous versions of the Four Spiritual Laws, which were translated from English, *The Search* was originally written in Japanese and was drawn by Japanese manga artist Keri Shinozawa. Still, even Loh was pleasantly surprised when 20,000 copies of the first printing sold out rather quickly. Word about *The Search* has reached abroad, and the Chinese version was near completion with English and Korean translations under way at the time of the interview with Loh.

"It takes only five, ten minutes to read *The Search*," says Loh, "The story concludes with a prayer of receiving Jesus into your heart, briefly explains about the assurance of salvation and Christian fellowship,

and encourages you to go to church. It is so simple that you can immediately start sharing the story with others."

*The Search* is available in Christian bookstores for ¥50 per copy. View sample pages at [http://www.japanccc.org/\\_search](http://www.japanccc.org/_search).

## Letter to the Editor

Just received the summer 2010 issue of Japan Harvest. Thank you again for all of your work in producing an excellent magazine. I appreciate your challenging editorial to spur us on to new heights in using the language in our ministry. This is my 59th year in Japan as a missionary. From very early on, I determined to always endeavor to continue to learn more of the language. "Always learning and never able to come to the knowledge of the truth" seems to apply to learning the Japanese language. What have I found most useful in my language learning? Since the electronic Japanese dictionary word tank has come on the market, I find this to be an absolutely indispensable tool for all my language study. I use it daily to confirm old expressions and learn new ways of saying things.

For example, sometimes I find real nuggets from the Kojien dictionary of the Japanese language. Just recently I was preparing a message of "Discovering God" and wanted to teach about the revelation that God gives of Himself to man.

I found this definition for the word "Revelation" in the Kojien Japanese dictionary: 啓示:「宗」(revelation) あらわし示すこと。人知を以て知るのとのできない神秘を神自らが人間に対する愛の故におおいを除いてあらわし示すこと。

I found this to be a sermon in itself and it greatly amplified my message.

Yes, the word tank with its several dictionaries are of utmost value to us.

May God help us all to continue to better communicate the Gospel of Christ to the people of Japan. JH

Leo Kaylor



# How are People Using JVP?

by Karen Ellrick, Producer of the "Japan Video Praise" DVD series

Japan Video Praise (JVP) has been receiving a lot of positive feedback - so much so that I felt pressure to finish Volume 2 quickly because users of Volume 1 were clamoring for more songs. Now Volume 2 is out, and Volume 3 is in the works.

I enjoy hearing from people about the various ways they are using JVP. Most people who buy it don't tell me how they are using it, but of the ones who have told me, here are a few examples:

- A Japanese house church planter bought one at the bookstore for his house church, then liked it so much that he bought two more to give to other house church leaders.
- A man who had just come to faith but had never been to a church was shown JVP by a missionary before being introduced to church for the first time - it was a good bridge, because he likes karaoke.
- A missionary promoted JVP to newly arriving missionaries who are trying to learn Japanese language and worship music. This same missionary has also bought 20 copies so far to give as gifts.
- It was used as the closing song for Osaka's Global Day of Prayer event

in 2009 and 2010, so that the stage would be empty to take the focus off a person or team of people and put it only on God.



JVP worship at the Global Day of Prayer

And here are a few quoted excerpts from email I have received:

*(SB missionary) "[Our field leader] gave us a copy of the new Japan Video Praise and I wanted to tell you how much I enjoy it. I can't wait to use it with our House Church meetings. I have also been telling my friends about it, so they can also get some copies to use in ministry. Thank you for all the time and effort that you and many others have put into this wonderful tool to help the body of Christ to worship and praise Him. I love praising the Lord, but play no instrument nor do I read music, but I can sing karaoke style."*



Ladies worshipping in my home

*(TEAM missionary) "I would like to order two copies of Japanese Praise Video#1... I've made a few videos using pictures and background tapes (like those on youtube) for when I or my little choir has done special music. There're not as professional looking as yours, though."*

*(Woman in the U.S.) "I have a friendship ministry to International students, some of whom are Japanese. I have also hosted Japanese students on and off for the past 25 years. I have about 8-10 people who I would love to give your praise DVD to..."*

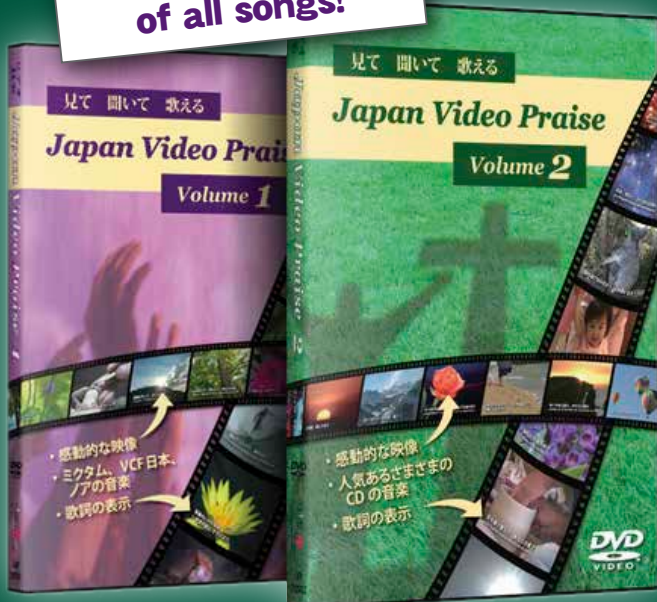
*(SB field leader who has bought 8 copies as gifts plus convinced the mission to buy one for each unit in Japan) "No need to thank me for the patronage. I want people to know this resource is available to use in small group Bible study or worship. We have been using it as our main stay in music for our Sunday morning worship in Honmachi. The store owner worships with us and loves the DVD."*

At a monthly women's Bible study that meets in my home, I used to lead the worship time on guitar, but now the ladies prefer JVP. That's fine with me - when I'm not playing, I can worship more freely!

How are you using JVP? Write me at [karen@l4jp.com](mailto:karen@l4jp.com) with stories, suggestions, questions... whatever!

## "Japan Video Praise, Volume 2" DVD now available!

Go to [L4JP.COM](http://L4JP.COM) to see video samples of all songs!



- ♪ Handy worship tool for Bible studies, house/cell churches, special events, personal devotion times, etc.
- ♪ Each DVD has 12 well-known Japanese worship songs 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)







**"O Happy Day!"**

## **Using Gospel Choirs to Multiply Congregations**

*An ode to creativity and invention for  
effective church planting in today's Japan*

*By Gary Fujino*





Who could have imagined? Combining a telephone, a jukebox and a computer? We call that an iPhone now. Who could have known? Using an airplane for a terrorist's bomb? We called that "9/11." Who would have believed "Black Gospel Music" would not only become thoroughly contextualized and indigenized to Japan but it would also become a flourishing venue for creating multiplying church plants? Who knew?

God did. And especially with that last "invention" our Lord has been using Black Gospel Music choirs in a powerful way to effectively enlarge and create multiplying "communities of faith" throughout Japan. Some of the content in this article has been covered previously in other places<sup>1</sup>—so this article is just a sequel to a long-term cultural phenomenon of which many *Japan Harvest* readers are already aware. What is significant for our purposes is what has been happening lately—"the rest of the story." Gospel choirs for starting and multiplying new churches, not merely as outreach of an existing church, is perhaps one of the best "open secret"

ministry success stories in Japan today. We begin with

the landfall of gospel music to this island nation. It was 1992. The movie *Sister Act* had just reached the shores of Japan. People were flocking in droves to see it in theaters. Within a few years, gospel music workshops and gospel choirs began to spring up all over the country. In the heat of this mid-1990s boom, I vividly recall watching an NHK television workshop in which an instructor walked the viewers through "how to sing Black Gospel Music." It was almost surreal seeing

a tiny Japanese lady correctly teach her onscreen choir the meaning of the words to a gospel song. The lyrics were filled with biblical references and symbols, and she encouraged them to sing with emotion and liveliness. To us in the television audience, the lady said something along the lines of, "we Japanese are not used to expressing ourselves like this, but it's how this music needs to be sung." She then would proceed to demonstrate how the choir members should practice opening their eyes and mouths wide, accentuating their facial expressions, particularly that of joy!

A second thread of this story is tied to the ministries of Ken and Bola Taylor. The Taylors came to Japan in 1997 as career missionaries with WorldVenture (formerly known as the Conservative Baptist Foreign Mission Society). Both had strong backgrounds in the arts before going into missions: Ken as a jazz musician; Bola as a professional singer. In seeking to serve the local church, yet at the same time desiring to creatively reach Japanese for Christ, they stumbled onto the rising phenomenon of gospel choirs. Ken and Bola then got involved themselves, but with a creative, missional twist. They founded a ministry, Hallelujah Gospel Family (HGF), which comes alongside





Japanese congregations, helping churches create indigenous, self-sustaining, multiplying choirs that use gospel music “to develop communities and strengthen relationships in celebration” for the local church.<sup>2</sup>

HGF does this by following three core “priorities”:

1) The overarching goal of the ministry is not to start a choir but *to start a new community*: a group of non-Christians and Christians who meet together regularly. Each choir has its own director and coordinator from the local area.

2) *Relationships are emphasized over the event itself*: thus, the focus is not on performing in a concert but on inviting family, friends and others to participate in the choir with you. Seventy percent of those who eventually “re-enlist” come out of such relationships.

3) *Competition is discouraged—celebration is the core*. The focus is on celebrating unity in diversity and allowing for the uniqueness of each choir director and each choir.

From the perspective of effective cross-cultural ministry, this is a missiologically sound approach. With priority number one, the work begins with the end in mind, “starting new communities.” So the choir does not become an end in itself, but the proverbial “means to the end.” As Ken Taylor has said:

*I think building a church based on genre alone is dangerous. If black gospel music suddenly loses its appeal and you have a church that’s founded on it, it loses touch with society.<sup>3</sup>*

HGF’s focus on building communities of faith keeps the ministry of the choir rooted locally—at the same time moving toward a larger end vision: to impact an area with a witness for Christ that results in a new church start.

The second priority is also crucial. The landscape of evangelization in many places, not just Japan, is littered with failed projects. Projects where plans were made, funds and manpower expended, but with the result of no one new being saved, or

even coming to church. In contrast, since HGF’s gospel choirs are built on strong internal relationships that come from the choir members themselves, and because a choir is always based out of the ministry of a local church, inviting people to participate both in choir and in church events is relatively easy and often well attended.

At the end of every “choir cycle” of four to five months, there is a climactic gospel concert where choirs perform what they have been learning. It is not unusual for HGF to see 30 to 40 choirs participating at one time, with 20-40 members each, and to have, *literally*, hundreds of friends, relatives and acquaintances in the audience. That’s several *hundred* choir members on stage in addition to as many as one *thousand* in the auditorium. How many revival meetings or special evangelistic events do you know of in Japan where this happens? With HGF it happens repeatedly throughout each year. The gospel is always clearly





and frequently presented at these concerts (and during rehearsals). Yes, through the lyrics themselves, but also through testimonies and even short messages or video presentations. Christ is always publicly and boldly exalted in these concerts to choir members and audiences alike.

The gospel choir movement, now over twenty years old in Japan, is a *Japanese*-driven, homegrown, relational outreach effort that is not centered around an “outside” director or speaker. For example, nearly all HGF participants, directors and performers are recruited from within or through the HGF family network of *Japanese* participants. Even singer Ray Sidney and others, who faithfully come from the US to perform annually in these gospel concerts, have kept up a longstanding and continuing relationship with HGF of more than six years. These US-based performers commit several weeks of their lives each year to come to Japan and interact locally with choirs throughout the

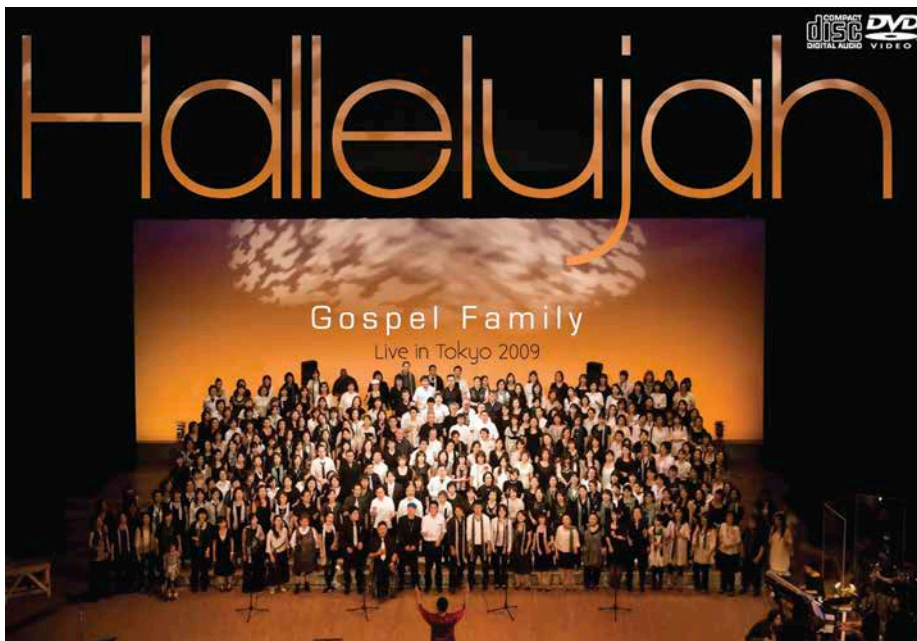
country as “outside-insiders” on a continuing basis, where they help in performances and teach various choirs here. Missiologically speaking, this also is terrific relational mission strategy!

Another important corollary to this second priority of relationship is how the Lord uses the relationships within the various choirs to minister mutually to other choir members. It is not unusual to see new choir members open up in a very short time, sharing struggles related to family, work, or personal issues—and all this with fellow choir members who only one or two weeks before were complete strangers. As most *Japan Harvest* readers know, such a phenomenon is unusual in Japan. But with gospel choirs, this happens all the time! Some choirs have more than 90% of the members who may be non-Christians. This is why the local church connection is so important and why, nowadays, HGF will not allow a choir to start unless the pastor himself is par-

ticipating with the choir! Evangelism and counseling take place naturally in such an environment. Again, the priority of relationships cannot be overemphasized here.

The third and final priority is the HGF emphasis on non-competition, while at the same time stressing the unique contribution each director and choir can make. This ties to the biblical idea of being fearfully and wonderfully made and allows for diversity of expression while keeping unity of purpose.

Concerning missionary church planting, the bottom line is that these choirs have continued to reproduce at a fairly rapid rate. They are self-sustaining, indigenous, and rooted in a local church context. In the ten years between 2000 and 2010, HGF has grown from a single choir led by Ken himself to over forty choirs led by a host of volunteer choir directors. Ken continues to develop directors through bi-annual training seminars and co-leading 15 choirs at a time. Still, Ken is happy



to say he actually leads only four of the 40 choirs in his network on his own, and he repeatedly tells inquirers that he will gladly help a church start a choir but he will not lead it himself! That's a key principle to the growth of this movement because it is not "missionary-centric" but rooted in the local community and in developing local leaders with like-minded vision.

As a missionary committed to evangelism, discipleship and church planting in Japan, I am always looking for effective practices to incorporate into my own ministry and also to share with others. Gospel choirs are one of these. Ken Taylor is a personal friend and one of the reasons I wrote this article is because I know so much of his ministry through personal conversations and observation. But don't take my word for it. The idea of using gospel choirs to gather people and start new "communities of faith" has caught on with others outside of WorldVenture. Not only have people outside of Ken's denomination<sup>4</sup> in Japan seen gospel choirs as a viable and creative method for starting churches, but people outside of *Japan* have seen this as well. In part two, I will share how some communities have begun to function, the way in which these principles work themselves out in both the church and society

around them, and a few case studies and testimonies. But, as I said above, the best reference is Ken himself or someone you know personally who is using gospel choirs as a means of church planting.

See you in the Winter issue!

Visit [www.hgfjapan.com](http://www.hgfjapan.com) for the latest HGF news, more photos and videos, and other related resources.

### Notes

1 See Paul Nethercott, "Japanese Flock to Join Black Gospel Choirs" <http://www.jbfjapan.com/creative/images/WordPulseInterview.pdf>; Dan Wooding, "How 'Sister Act' has inspired the formation of 30 Japanese Gospel Choirs run by a Filipino former night club entertainer who found Christ" <http://across2u.com/JapanGospelChoirs.html>

2 So well thought through and provably effective has been HGF's "church starter kit" that it was recently adopted almost wholesale, "as is," by a key denomination in Japan, with 200 local churches, as one of their home mission strategies.

3 Nethercott, "Japanese Flock..."

4 More on this next issue where we'll have interviews and case studies from some of these persons and groups outside of WorldVenture itself. <sup>JH</sup>

# OBI

## OCHANOMIZU BIBLE INSTITUTE 2010 AUTUMN SCHEDULE

*We are committed  
to equipping  
the Lord's laborers!*

**Second Semester: 16 weeks  
October 1 – February 22**

**(All classes taught in Japanese)**

### Classes

Introduction to the New Testament	Rev. Serata
Introduction to Preaching	Dr. Fujiwara
John's Revelation	Rev. Fukui
Christian Anthropology	Rev. Hori
O.T. Survey & Thought	Rev. Nishi
Philippians	Rev. Serata
Grace Only	Mr. Nakajima
Bible Land & Worldview	Rev. Iijima
Japanese Church History	Rev. Ito
Church History	Rev. Yokoyama
Hebrews	Rev. Kawamura
Church Music	
Voice	
Organ	
Conducting	
Theory and Hymnology	

President	Rev. Yuji Serata
Vice President	Dr. Michio Fujiwara

*Brochures Available*

## お茶の水聖書学院

Ochanomizu Bible Institute  
Tel: (03) 3296-1005  
Fax: (03) 3296-4641  
E-mail: [office@obi-net.com](mailto:office@obi-net.com)  
Web: [obi-net.com](http://obi-net.com)  
101-0062

東京都千代田区神田駿河台2-1 OCBビル



## Summer Problems



### *The Missionary Geek*

Computer problems always happen at the worst times! I was trying to get the last few things cleared from my desk so I could go on vacation at the end of the week. A desperate call came from camp. The camp computer was updating some software and something went wrong. “The computer is all but unusable!”

This was in the height of the camp season. I was trying to figure out if there was some way I could squeeze in a trip out to camp to help solve the computer problem. It sounded like it would take a complete restoration of the hard disk. I was asking if they could find all the original Windows disks, the program disks, and most importantly, how recent was their data backup? As I outlined the steps ahead to reformat the disk, reload Windows, reload the programs, restore data, install printers, etc., I was dreading spending a whole day getting things sorted out. A few hours later I called to make plans to go out, grumbling to myself the whole time, and our camp director said, “Chris Milby happened by and told me to try system restore and go back to yesterday’s configuration. That worked fine and we’re back to normal!”

Ahhhhh... Sometimes I tend to overlook the obvious. The Windows system restore program can be found under “Programs-Accessories-System Tools.” Periodically your computer sets a “restore point.” If you have a problem caused by software, you can go back to an earlier point in time and restore the computer to the way it was then. Even better, if you’ve created documents since that time, they will be retained. This won’t help if you have a hard drive fail or another hardware failure, but it can sure save your bacon if an update stops partway and crashes your computer.

All of us have small USB drives (thumb drive, clip drive, flash drive) that we use for storage and convenience. Recently one of our missionaries handed me their drive and said it was the only copy of lots of photos, and it wasn’t working anymore! Sure enough, when you plug it into the computer, no files are visible. I searched around on the net for file recovery programs. There are lots available for \$50-\$100. I decided to try a free program. I downloaded “PC Inspector File Recovery” from [www.pcinspector.de](http://www.pcinspector.de). Unless you read German, click on the small “EN” button at the top of the screen. This program worked wonders! All 4,415 photos were recovered. The only problem is that the file extension is changed from .jpg to .chk. So you have files that look like 1015.chk and 2025.chk and windows doesn’t know how to open them. I looked for a different program to change the file extension back to .jpg. I found a program called, “Extension Renamer” that does just that ([www.download.com](http://www.download.com)). These USB drives can fail like any other piece of equipment so you have to back this drive up too, just like your hard drive.

One final caution. Don’t let your computer get too hot in the summer heat. I just spent two days trying to find out what was wrong with my desktop computer (which I left running in a very hot room all day). In the end, a memory chip had failed, but I didn’t know that until I had tried lots of other things. I even purchased an unnecessary motherboard because I thought that was the problem. Luckily the guys at PC Depot returned my money. They even checked my CPU for free while I waited.

That’s it for this time... Write me with questions or ideas for topics to cover at [missionarygeek@yahoo.com](mailto:missionarygeek@yahoo.com) JH

# Building Bridges:

*Moving from Pre-Evangelism to Sharing the Gospel*

*Part 4 in a 4 part series*

*By David Geisler*



*The first installment of this series on Conversational Apologetics 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. The third installment addressed step three: helping to uncover the real barriers people have to embracing the gospel. This fourth*

*installment deals with developing a strategy for building a bridge to the gospel with our pre-believing friends.*

In a “building” conversation, we are attempting to build a positive case for Christ and look for opportunities to transition from pre-evangelism to evangelism. But building a bridge to the gospel is not always easy in the world we live in today because there is a deep skepticism and indifference, or even outright rejection of truth and moral absolutes. Consequently, there has been

such an erosion of truth that there is no longer a clear pathway for some to take steps towards the gospel. In order then to build a bridge to the gospel, it is helpful to keep four steps in mind.

## **Step One: Find Common Ground**

First, we need to find “common ground” with those we are trying to reach. The apostle Paul said, “To the weak I became weak, to win the weak. I have become all things



to all men so that by all possible means I might save some” (1 Cor. 9:22, NIV). This means finding that point of intersection between our beliefs and those of our pre-believing friends.

Let me illustrate. One day I had a conversation with a Jewish agnostic on a college campus. He told me how angry he was at the Christians who tried to witness to him using the Bible when he did not believe that the Bible was reliable. He was not even certain that God existed. So I sought to find common ground by talking about the issue of truth. At the end of our long conversation, the last thing he said to me was, “You are going to have me up all night trying to figure this out.” He responded differently to me because I had sought to find that common ground before I attempted to share with him about Christ.

In order to discover these areas of common ground, we can ask low-key spiritual questions like, “Does it matter what you believe?” or “Can everyone be right?” or “Is there any difference between Jesus and other religious leaders?”

This certainly is not a novel approach. Paul’s approach in the New Testament was different depending on the audience to whom he was speaking. He always sought to find common ground with those he was trying to reach. In Acts 28, he showed the Jews that Jesus was the fulfillment of the Old Testament prophecies written about Him, because they accepted the authority of the Old Testament and had some ideas about the Messiah, and also shared the common ground of the idea of a monotheistic God. But in Acts 17:23-31, when Paul was speaking to polytheists who did not accept the Old Testament, he started talking about the unknown God that they worshipped, and in the process introduced them to the Christian God, who made the universe.

Sometimes finding common ground can earn us the right to be heard. One of my former students shared his experience in finding common ground: I got into a taxi where the driver was playing some Buddhist mantras over his sound system. He asked me politely if I minded and offered to turn it off if I did. Actually I did mind, but I decided to use the opportunity to ask him what he was playing. He told me what it was and asked if he could explain it to me. I agreed to hear his explanation with the caveat that he also hear my side. He then began an exposition of his Buddhist faith. At the same time, he declared he was open to other faiths as well. So I asked him if I could share why I felt Christianity was different. By the time we reached my destination, I had taken the opportunity to invite him to my church.

I realized what had made him open up to me was the fact that I had been open to him to start with. I had “heard” his desire to continue listening to his mantras, following which I heard about his faith. By allowing him that, the common ground of understanding was laid and he was open to listen to my view. Sometimes merely taking the time to hear what someone believes and genuinely showing interest in them may create the kind of common ground that will make it easier for us to pursue further spiritual dialogue.

### Step Two: Build on Planks of Common Understanding

We can construct a bridge from a point of shared beliefs by building on planks of common understanding. These common understandings may be things that our pre-believing friends may not be quite aware of unless we help them surface those understandings by asking probing questions, or unless there is some crisis in their world that makes it more difficult for them to suppress

(hold down) the truth (Rom. 1:18). For example, many pre-believers in Asia don’t realize there is something wrong with calling themselves devout Buddhists and yet desiring to win the lottery—until you gently point out the problem with this perspective.

Furthermore, if they develop a new perspective on an issue that you did not agree on in the past, that new understanding can be used as a foundation to build common understandings in other areas. For example, if someone acknowledges, “Not every view can be right,” then the next question to ask is, “Would you agree then that someone or some view of religion must be wrong?” If they accept this also as a common plank, the next question you can ask is, “Then how do you personally decide who is right and who is wrong?” At this point you might have laid down enough planks in your bridge that you can talk about the person of Christ and discuss what makes Him so unique.

Another approach that is especially helpful in building bridges to the gospel in Asia is to find those trans-cultural markers that point to Christ and build our bridge to the gospel from that point. For example, one day I was trying to explain to a taxi driver how Christianity is different from other religions in that Christians believe that there is nothing that we have to do to earn our way to heaven because it has already been done for us. His response was, “Well, we Chinese don’t believe such things.”

After studying more subsequently on traditional Chinese folk beliefs, I realized I could have said, “But don’t some Chinese believe that during the Hungry Ghost Festival that there are some things we can do for our dead ancestors that they cannot do for themselves? Now if this is true, could it not also be true that Jesus may have to do some things for us that we cannot do for

ourselves?” This is one transcultural marker we can use as we attempt to build pre-evangelistic bridges to the gospel with those with Chinese folk beliefs.<sup>1</sup>

It is also important to remember that bridges can either be “head bridges” or “heart bridges.” Heart bridges help people to understand how Jesus speaks to the very concerns of people’s lives: that Jesus satisfies the longings of people’s hearts and helps them to realize their hopes. Meaning in life can truly only be found in having a personal relationship with God. Christian apologist Ravi Zacharias points out, “Jesus stated without a doubt that God is the author of life and that meaning in life is found in knowing Him. This idea would be totally denied by Buddhism, which either ignores God or rules out His existence altogether.”<sup>2</sup>

In building bridges with others, heart bridges seem to be most important to build first. In a world that has bought into postmodern thinking and consequently has begun to give up on the idea of reason and rationality, to reach people today the Holy Spirit needs to break through their walls and penetrate their hearts. We need to be able to help people understand first how Jesus can make a real difference, and explain all those things that Jesus stood for that are attractive to a postmodern mindset.

For example, I recently asked a Christian missionary with a Hindu background what the turning point was that had led to his conversion. He said that the heart bridge that had had the biggest impact on him was the realization that when Jesus died on the cross, he said, “Father, forgive them for they know not what they do.” In an age which equates forced obedience with fundamentalist beliefs, this is an important heart bridge: to remind our seeking friends that Jesus did not teach us to hate our enemies but

to love them and pray for those who persecute us (Matt. 5:44). This is a refreshing truth about Christianity that we need to share with others.

While constructing heart bridges may be our first step in reaching people today, it is also important to construct “head bridges” by using “planks of common understanding.” One of the most important head bridges to establish is the understanding that “Faith must have an object to be valid.” It is not faith that is important, but the object of our faith that is important.<sup>3</sup>

While other religious founders may be excluded from the religions they founded without much effect on the belief system, we can’t take Christ out of Christianity and still have Christianity. Similarly, we cannot take out the resurrection and still have Christianity. Our faith is in Christ Himself, proven to be the Son of God by the historical fact of His resurrection from the dead.

Some planks one may use to build both head bridges and heart bridges are: “What you believe will affect how you live”; “Not all religious viewpoints can be right”; “Faith must have an object to have merit”; “Jesus’ claims are unique compared to those of any other major religious leader” (John 10:30; John 14:6; Acts 4:12; 1 Tim. 2:5).

One important truth that we need to communicate is that not only are Christ’s claims totally unique compared to other major religious leaders’, but also the proofs of his claims have no parallel among other religious leaders. For example, one of the frequent questions I’ll ask a pre-believer is, “Are you aware of the major differences between Christianity and all other major religions?” I will then point out that Jesus Christ is the only major religious leader that ever claimed to be God, who lived a sinless life, who fulfilled prophecy written hundreds of years before he was born, and then died on the cross and rose from the dead.

This helps them to begin to see just how unique Jesus really is.

### Step Three: Remember the Goal

We need to remember not to get so caught up in pre-evangelism that we forget the goal (2 Tim. 4:2), which is to remove obstacles so that we can help people take one step closer to Jesus Christ each day (1 Cor. 3:6). If we only deal with pre-evangelistic issues and never get around to evangelism, we are not fulfilling God’s mandate to be salt and light (Matt. 5:13-15)! But if we keep sight of our goal we will know that it is not so important that someone agrees with us but rather that others will see the truth about the Christian message so they cry out “Abba Father” (Rom. 8:15).

### Step Four: Seek Opportunities to Transition to the Gospel

The fourth and final step in building a bridge to the gospel is to actively seek opportunities to transition to the gospel. For example, to raise pre-believers’ curiosity about what we believe we can use the question, “Has anyone ever explained to you the difference between Christianity and all other religions?” Then we could say, “I can explain the difference between Christianity and all other religions by using just two words, ‘do’ versus ‘done’.”<sup>4</sup> We can go on to explain that all other religions say, “do this” to get to heaven or the equivalent. For example, Muslims say, “your good deeds have to outweigh your bad deeds.” Hindus say “you have to overcome karma and reincarnations by doing good works.” Buddhists say you need to “get rid of desire through an eight-fold path.”

Christianity, on the other hand, is not about “doing” something but about what has already been “done.” The Bible teaches us that there is nothing we can do to earn a relationship with God. The fact is, no matter how good I am or



what I “do” for God, it will never be enough to earn the right to have a relationship with Him (Eph. 2:8-9; Tit. 3:5). That is why the focus in Christianity is not on “do” but “done.” Jesus provided the sacrifice to atone for my sins (Rom. 5:8). My responsibility is to accept what God has done for me and allow God to come into my life (John. 1:12) and change me from the inside out, not in my own power, but in his strength (Phil. 2:13; 4:13).

To sum up then, practicing the Conversational Apologetics Model involves hearing the discrepancies in other’s views and then illuminating those discrepancies by asking questions to help clarify their religious terminology and reveal the weaknesses of their perspective. Subsequently, we explore their history and uncover their underlying barriers and then build a bridge to the gospel (1 Cor. 3:6). We must always begin with hearing conversa-

tions. Yet knowing what to do next is more of an art than a science. We may want to ask illuminating questions about the discrepancies we hear in their perspective or we may want to dig a little into their history to find out how they came to be on their current path before we ask any questions that help them to surface the truth for themselves. Each situation is different and one approach may not work as well as another. We need to be sensitive to how the Holy Spirit wants us to proceed in the situation (Jas. 1:5). The most important thing is that pre-evangelism should involve at least four different aspects: hearing, illuminating, uncovering, and building. Understanding how to integrate these aspects of pre-evangelism into our evangelism training can play an important part in helping us to more effectively reach the skeptics, pluralists and postmodernists of our day. May God help us all to under-

stand, like the men of Issachar, the times in which we live and therefore know what we should do (1 Chron. 12:32).

Send feedback to [dg@meeknessandtruth.org](mailto:dg@meeknessandtruth.org) and check out the resources at [www.meeknessandtruth.org](http://www.meeknessandtruth.org) and the blog at [www.meeknessandtruth.org/blog](http://www.meeknessandtruth.org/blog) JH

### Endnotes

1. For a good reference book on understanding traditional Chinese beliefs see Rev Daniel Tong, *A Biblical Approach to Chinese Traditions & Beliefs* (Singapore: Armour Publishing, 2003).
2. Ravi Zacharias, *Jesus Among Other Gods* (USA: Thomas Nelson Inc, 2001), p. 12.
3. Christian researcher George Barna points out, “About one out of four born-again Christians (in the West) believe it doesn’t matter what faith you follow because they all teach the same lessons.” George Barna, “Born Again Christians,” 2000, Barna Website.
4. See Bill Hybels & Mark Mittelberg, *Becoming a Contagious Christian* (Grand Rapids: Zondervan, 1994) for further information on “do” versus “done.”

## Evangelism Tools and Prayer



*Life of Jesus Christ Painted by Great Artists* (Meiga to Seisho) Tract written by Hiroshi Yabuki. Full-color fold-out tract with 3 paintings by great masters illustrating Jesus’ birth (LaTour), teaching (Prodigal Son-Rembrandt) and cross (Velasquez)/ resurrection with a clear gospel message. John 3:16.

Pack of 50 tracts. (44326) ¥1,050



*The Bible Is This Kind of Book* (Seishotte Konna Hon) Tract written and illustrated by Nanami Minami. Full-color 16-page booklet illustrating what the Bible is and its message of Christ and salvation.

(44337) ¥105 each



*This, Then, Is How You Should Pray* (Dakara, Kou Inorinasai) By Yoshiyuki Muchiki. The Lord’s Prayer is more than words to say in church. It shows us what real prayer is. This book details how such prayer affects a person’s life and spiritual growth. B6\* size, 208 pp. (64820) ¥1,155



**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

# Called Home

## Women in Ministry

by Evangelists  
Kenny & Lila Joseph

Who is the most important name in the 15 million member Southern Baptist denomination? The answer: Lottie Moon, a lady missionary. Her name is attached to the offerings for foreign missionaries around the world.

At Prairie Bible Institute, the “St. Francis sisters” spoke after their return from wartime ministry in Japan. Mabel Francis and her sister Ann Francis Dievendorf and seven other lady missionaries were arrested as spies by the Japanese military. Mabel and Ann got a warm welcome from President L.E. Maxwell, and he often told his students, “If



you big strong men won't go, then you women go!” My wife Lila was one of those who did.

Once when a typhoon was headed for Japan and Youth For Christ Dave Morken and I were putting up a tent for a meeting in Yokosuka, Dave called Mabel and Ann to pray the typhoon away. They did, and it did. Their whole story can be read in Mabel Francis' book *One Shall Chase A Thousand*, put

out by the Christian & Missionary Alliance. The interesting part is that C&MA headquarters ordered both of them back on the last ship to leave Japan after Pearl Harbor was attacked. They decided to stay. Four years later they welcomed General Douglas MacArthur. He stormed, “No missionaries allowed in Japan until 1947! How did you get in?” Mabel meekly said, “We never left. Welcome!”

During a campaign with them they told me their house had no fans or air conditioners, but Japan's “Mary and Martha” said, “We just take a nap on the cool wooden hall floor.” They also defied the Japanese headquarters by sending out a lady missionary from Japan to Brazil as a successful missionary.

Another soul-winning C&MA missionary, Susan Dyck, started several churches and Sunday schools. When she was asked why she didn't marry, she said, “You have three or four kids. I have 200.”

Eighty-nine-year old Akira Hattori gladly tells of Japan Evangelistic Band missionary Margaret Burnett of England (later a member of the Central Japan Pioneer Mission), who with her English cookies and tea was the attraction for Akira to come to the English Bible classes and get saved. Little did she know this young man would become Japan's most famous radio preacher. To her dying day she was still pass-

ing out tracts door to door.

Another English JEB lady who worked in Kobe did the same thing with a young boy named Koji. He lived on the second floor of his father's tavern. He snuck out weekly to get those cookies and the tea. And found the Savior. Little did she know he would go on to become Japan's most famous post-war evangelist. Billy Graham once said, “I am America's [Koji] Honda.”

Peggy Verwey had a 55-year long and fruitful career ministry with her husband Neil until she was called to heaven two years ago at 87. Neil and son David and his wife Sue still carry on.

Another famous English lady missionary was simply called “Sensei”—Irene Webster Smith. After the war she started an orphanage. Then she felt led to buy an open plot of land at Ochanomizu, next to Meiji University. Here she helped the KGK (InterVarsity) in student ministry. Little did she know that on that plot the 11-story OCC building would be built, today housing 30 different missions and Christian groups.

TEAM's Phyllis Brannen left a huge legacy of beautiful full-color Japanese picture-stories (*kamishibai*), which New Life League printed. These were used nationwide on the backs of bikes for children in parks before television came along. We were granted the rights to put these on our next CD, called “Bible Stories.”

June Habbestad, who served faithfully for 40 years at the Christian Academy in Japan, would remember when NTT's telephone number for CAJ was 22. June was not only the librarian and the school play director, but she was cheerleading coach and edited the alumni news, trying to visit as many former students as possible when on furlough.

Some ladies can't be separated from their husbands, like “Mom and Pop Ross” and their successors Bob and Dorothy Dixon. Both Mom



Ross and Dorothy Dixon patterned their ministries after American Kathryn Kuhlman. Though active in ministries, neither ever learned the language, but Pop Ross passed out over 9 million Bible tracts. He said, "I'll die in my tracts!" and did.

Olive McVety and Manda Archer were the busy wives of TEAM's Word of Life Press leaders Ken McVety and Sam Archer. Olive also taught piano and our boys Ken and Bob were among her young students.

Probably the most difficult job of a missionary wife fell to Jane Foxwell, daughter of J. Oliver Buswell, president of Wheaton College from 1926 to 1940. Jane helped her husband, magician Phil Foxwell perform his Gospel Magic all around Japan. That could be retrieving lost articles or having your head cut off.

This article deadline came while most missionaries were still on summer vacation and we couldn't reach all the big missions, but we'll cover OMF, SEND, the Southern Baptists, and others later. (Send in your list on e-mail only. We just got a long list of TEAM lady missionaries "Called Home" at press time.) Thanks. They are listed in the center column.

Recently Eleanor Swanson was called Home from Nojiri and Connie Goodall from Hokkaido. Mrs. LaVern Rogers was buried on Mt. Fuji and LaVern has reserved a place there for himself. He's still going strong after 61 years of evangelism and planting many Baptist Bible Fellowship churches.

Elizabeth Whewell of Mino Mission was Japan's arch fundamentalist warrior. She trained the only Japanese pastor who always distributed tracts daily.

Marie Joergenson learned the language the natural way missionary kids should, playing with their Japanese friends. Her father never learned it. He went out to the street and preached for 3 minutes and then beautiful blonde curly-haired 12-year old Marie would stop

Mildred Anderson  
Manda Archer  
Betty Becker  
Phyllis Brannen  
Dorothy Brook  
Mrs. Bernhard Buss  
Ruth Pinckney Buss  
Mrs. C.E. Carlson  
Doris Carrico  
Mabel Chandler  
Laura Dales  
Grace DeCamp  
Helen Degelman  
Bessie Degerman  
Hazel Eagle  
Jane Fadel  
Laura Fisch  
Ruth Forsberg  
Ruthe Frens  
Arlie Gallegar  
Fern Goss  
Mary Ellen Gudeman  
June Habbestad  
Delna Helland  
Gladys Henry  
Hope Hindal  
Florence Karlson  
Helen Knight  
Mary Jo Lant  
Mildred Laug  
Edith Lautz  
Mabel Lindsay  
Beatrice Long  
LaVinia McCart  
Marjorie McManus  
Muriel McQuilken  
Olive McVety  
Jacque Martin  
Nadyne Miller  
Bernice Netland  
Rose Notehelfer  
Mollie Olson  
Dorothy Peterson  
Jane Powell  
Florence Seely  
Eva Sevland  
Kay Shade  
Laura Shorey  
Genevieve Smith  
Ruth Smith  
Eleanor Spaulding  
Mildred Swift  
Verna Vogt

her father and preach what he had just said in beautiful Japanese. Then he continued and she took mental notes and preached some more until her father was done.

The Japanese social insurance welfare system was copied from Maude Powlas, though they won't admit it! She was a Lutheran missionary in 1919 in Kumamoto. She started by helping homeless kids, eventually going all the way up to old age and founding Holy Will Garden.

You may ask, are there any other great lady missionaries left? About a thousand... married and single. (If one of you is willing to type articles that I dictate, I can send you a pedal dictation machine!) Join JEMA's WIM (Women In Ministry) retreat every March and meet some in Karuizawa.

But the crowning glory is still alive... a lady preacher among the 800 men pastors in Tokyo, and that is "Mother Morimoto." After her doctor husband died, she was called to work with the homeless in the Sanya district of Tokyo. The 200 grew to 10,000 homeless. She said that these are the ones who built Japan and then were thrown out like used Cola cans. They all came from homes, but they were ashamed to go back to their own people. So tonight Haruko Morimoto will not only go out on patrol with a big bucket of hot noodles or rice balls, but lead them to Christ and baptize them in a close-by river. The last I knew, the number was 6,342 and counting. Seven times she has been taken to the hospital by ambulance with heart, lungs, kidney, or liver giving out, but seven times she has been rescued and gone back to work. She puts out a picture prayer letter called "Resurrection." Pray for Haruko. Do I see any big, strong male preacher's hands raised to go help? JH

[Kennyjoseph1@gmail.com](mailto:Kennyjoseph1@gmail.com)



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

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

## Member Health

When most people hear about Missionary Care, or Member Care, it is within the context of providing assistance to those who are in difficult, problematic, distressing, or traumatic situations. This is however, only a part of the ministry of Member Care.

*Bringing Member Care Home: Member Health? Thoughts about Contextualizing Care* is a booklet put together by Brent Lindquist Ph.D., of Link Care Center in Fresno, California for the October 2008 Global Member Care Network Meetings. In it, Lindquist first gives a definition-in-process of Member Care for the WEA MC - Global Member Care Network:

Member Care is the ongoing preparation, equipping and empowering of missionaries for effective and sustainable life, ministry

and work.

Lindquist explains that the starting point of Member Care is not illness, but prevention and personal development. Member Care emphasizes the importance of training, resourcing and equipping missionaries by addressing all aspects of their lives—their personalities, as well as their spiritual, emotional, relational, physical, and economic well-being.<sup>1</sup>

He goes on to say that in medicine, prevention is seen to take place at three levels. The primary level focuses on avoiding the development of disease. The secondary level uses prevention activities to aim at early disease detection, thereby increasing opportunities for interventions to prevent the progression of any diseases. The third level



*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, Focus on the Mission

**Lack of energy.** I don't like it. You don't like it. And lately, you've noticed that you and your team have less energy for carrying out your team's ministry. You take some time to pray and reflect, and you conclude that both you and your team have gotten involved in good activities that aren't central to moving your ministry forward.

You, for example, serve on the board of a church ministry. You enjoy helping. You like talking with other board members. As a result of your participation, you have less energy for your primary ministry—this concerns you.

You should be concerned. Why? Because God called you to carry out your primary ministry. And because as a leader, your job

is to focus your team's energy on its primary ministry.

You want to lead more effectively, so you take more time to pray and reflect. You decide that you'll focus more on your ministry's God-given mission statement and that you'll focus your team more on its mission. Sounds good.

**What can you do?** To achieve your first goal of being more focused, you can do what leaders I know do: They talk about their mission statement daily. They explain how their activities contribute to achieving their mission. And they use the mission to guide their decisions about what to invest energy in.



reduces the negative impact of an already established disease by restoring function and reducing disease-related complications.<sup>2</sup>

In a Member Care strategy, primary prevention would focus on teaching recognition skills and health enhancement skills as opposed to illness avoidance skills. It would attempt to help people see that the best they can do for their own life management is to adopt a healthy, enriching lifestyle. This is not counseling-oriented but life-oriented. While there is a place for the professional therapist in Member Care, this opens up significant and important roles in the field for lay coaches and peer mentors, and emphasizes the individual's responsibility for self-care.

As a result of this perspective, Lindquist suggests we re-label this to focus on "Member Health," and he outlines seventeen arenas of ministry

and content that would be helpful for this perspective:

- Spiritual Health (broken into Pastoral Care, Spiritual Formation, Theology, Missiology and Ethnomusicology)
- Primary Health (Medicine, Public Health, Community Health, Epidemiology)
- Secondary Health (Mental Health, Positive Psychology, Post-traumatic Growth, Life-Span Psychology)
- Integrative Arenas (Linguistics, Cultural Anthropology, Sociology, History, Economics)<sup>3</sup>

Some of these are not areas we typically consider to be a part of the Member Care/Health field, but Lindquist briefly expounds on various topics explaining how they may add to general growth and preventative care.

What this all means is that Member Health should be a core

value in every mission organization. Lindquist states, "I hope to see that member health will foster, facilitate, enhance and encourage incarnational effectiveness... I hope that member health will facilitate the development of local resources and that there will be an understanding that helping people where they are, in as least intrusive a way as possible, may be the key towards continuing health and development."<sup>4</sup>

How can you integrate a Member Health perspective into your ministry, your family, and your church? <sup>JH</sup>

## Notes

1. Brent Lindquist, PhD, *Bringing Member Care Home: Member Health?*, 2008, Snowfall Press LLC, p. 11
2. Ibid., p. 14
3. Ibid., p. 24, 25
4. Ibid., p. 44, 45

What can you do to achieve your second goal of helping your team focus more on its mission? You can ask your team what excites them about your team's mission statement. You can have your team prioritize current activities in terms of achieving the team's mission. And when a team member is considering whether or not to take on a task, you can ask, "How effectively will this \_\_\_\_\_ (meeting, project, task, proposed change) help us accomplish our team's mission?"

**Bottom line:** Focus on the mission.

## How Can You Focus Others?

By asking questions like:

- What's your mission statement?
- What excites/concerns you about the mission?
- How does your work help achieve the mission?
- What helps you achieve the mission? What gets in your way?
- On a scale of 1-5 (5 being high), how focused are you on your mission statement?
- What can you do to increase your focus?
- What will you do?

## Learn More about Getting Focused

Watch videos <http://closethegapnow.org/consulting/focusonmission/files/category-video.html>

Take a self-assessment entitled, "How Focused Are You on Your God-given Mission?" <http://closethegapnow.org/training/tutorials/files/hfay.html>

Read "To Learn More about Achieving Your Mission, Explore These 4 Questions" <http://closethegapnow.org/training/tutorials/files/lmaaym.html> <sup>JH</sup>



*Paul Nethercott is a member of TEAM, co-founder of CAN, and has lived in Japan for over twenty years. He likes to read, ask questions, fix old guitars, network, and eat good food with friends. He spends most of his time working with a group of international filmmakers called "Studio Re:" who have a vision to impact Japanese culture through redemptive films. He is available to help with referring artists or to discuss issues related to worship, the arts, church planting, and effective outreach. Send questions, feedback, or suggestions for future topics to [pnethercott@mac.com](mailto:pnethercott@mac.com).*

### Reaching the Japanese Through Missional Art

*Instead of Isolating Ourselves from the Culture, Shape It*

In his book *Roaring Lambs*, Bob Briner challenges fellow Christians: "We have created a phenomenal subculture with our own media, entertainment, educational system, and political hierarchy so that we have the sense that we're doing a lot. But what we've really done is create a ghetto that is easily dismissed by the rest of society."

Japan-based missionary/pastor Jonathan Wilson put it this way, "If we want to do ministry in Shinjuku, we don't need to build our own private railroad to get there." Through the arts we can engage with culture and, in doing so, shape it.

Everyone who has a vision to reach Japan for Christ recognizes the need to connect with the vast majority of Japanese isolated from the church. "Missional Art" is a Biblical approach that enables us to build bridges to people. This is a concept for bridging the "gap" between those who know Jesus and the vast majority of Japanese who do not.

The Bible tells us about God empower-

ing Bezalel to build the temple in Jerusalem (Ex. 31). Theologian Francis Schaffer said this is the first time the Bible mentions that the Holy Spirit indwelt someone for a specific purpose "... I have filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts to make artistic designs for work in gold, silver and bronze, to cut and set stones, to work in wood, and to engage in all kinds of craftsmanship." The Jewish temple was a place of worship as well as an exceptional piece of "Missional Art" that was designed to be a witness to all nations.

Throughout history, the Holy Spirit has been empowering his children to create imaginative "Missional Art" that winsomely draws people to Christ. Four elements of "Missional Art" are **Hook, Honesty, Humanity, and Hope**.\*

#### Hook

Hook captures the attention of fans and skeptics alike. It makes a song "stick" in the





mind and elicits comments like, “I can’t get that song out of my head!” *Amazing Grace* is an example of a hymn that has a strong hook. Musicians are well aware of the power of Hook but so are other artists -- the enigmatic smile of Mona Lisa is an example from the visual arts.

### Honesty

Honesty is about being authentic. When it is lacking, we notice. Several years ago, I heard a woman sing for a church service. Something didn’t seem right, so I asked,

“Was that your real voice today?”

“No, it wasn’t,” she replied, “that was my church voice. Many years ago when I sang with a rock band I used my real voice. I don’t use my real voice when I sing in church.” Apparently she believed that her authentic voice was “secular” so she couldn’t use it in a “sacred” setting.

### Humanity

Humanity is what songwriter Darrel Brown refers to as “the physical, intellectual, emotional, and spiritual sides of Humanity -- the big themes, the brokenness and the triumph of it all -- so people can relate to what I am writing and singing about.” The Bible is full of Humanity: the violence of Saul, the drunkenness of Noah, the womanizing of Samson, the celebrations of David, and the sweat and blood of Jesus.

### Hope

Hope (redemption) is essential to life. As I watched baby geese hatch and grow near my home on the campus of Judson University this spring, I felt hope. The restored relationship between my aging Dad and me gives me hope. When I think about the miracle of adopting a precious baby girl twelve years ago, it gives me hope and a great deal of joy. However, the promise of eternity with Jesus enables me to maintain hope, even when I find myself “in the valley of the shadow of death.”



Many Japanese, perhaps most, are desperately seeking hope. Hope can be communicated through propositional statements such as “God is love.” However, Scripture is predominantly story, poetry, and song—art. If we follow the example of Scripture—and that seems like an excellent thing to do—we too will primarily communicate the hope we have in Christ through creative ways—art. In other words, God appeals to the imagination and that is an example for us to follow.

The phrase “Missional Art” is new, but the concept is ancient. God’s revelation of himself through creation (general revelation) and through Scripture (special revelation) is God’s “Missional Art.” Both creation and Scripture are compelling works of art that flow from the heart of a loving God who desires us to worship him.

Following are a number of examples of how God is speaking to the nation of Japan through the arts:

### Literature

Millions of Japanese know and love the writings of Ayako Miura. Why? Because she wrote compelling stories that people liked. I met one Japanese man, not a believer, who proudly told me, “I have read *all* of her books.” Her stories are infused with faith, without being “preachy.” Miura wrote award-winning stories for the mainstream and as a result

became a very influential person. A number of her books, including her debut novel “Freezing Point,” have been made into feature length films. Numerous Japanese have met Christ through her influence.

### Dance

Austrian Ballet Company (ABC), led by Christian Martinu and his wife Rio Mitani, is a ballet performance troupe in Tokyo. ABC performs traditional ballet as well as innovative original productions that incorporate Japanese art forms and Biblical themes. Christian and Rio hold Bible classes for their dancers.

Musician Mark Miller spent a year in Tokyo as an Artist-In-Residence with Christians in the Arts Network (CAN). Most Monday evenings Mark was at a bar in downtown Tokyo. Why? He was there to participate in a weekly “open mic” session where he sang and played guitar. Through his musicianship, his smile and his authenticity Mark made friends. Instead of just inviting people to come to church (he did do that too) he went to a place where people gather and feel comfortable. Mark had many opportunities to share his faith in Christ.

### Visual Arts

Mika (Tsuneda) Takana utilized a mainstream publisher in Shinjuku for her book/CD set *Kimi No Soba*



*Ni* 『君のそばに』. The book/CD features her photography, original music by her band, “Wings,” essays, and passages of Scripture. The publisher remarked that all the bookstores have “religious sections” and that they need more books like this. They were also delighted to have the unusual opportunity to market a CD along with a book. *Kimi No Soba Ni* reflects the beauty and faith within the heart of Mika and it is available in hundreds of bookstores across Japan!

Makoto Fujimura creates gorgeous abstract paintings in the traditional Japanese form called Nihonga (above). Mako’s paintings are subtle, but few who see them fail to notice they “shine” with hope and the love of God. His skill as an artist combined with his ability to articulate his faith is an outstanding example of how God can use a gifted artist to influence a large number of people. Fujimura is not isolated from the culture around him. He participates in it and people are listening to him as he winsomely and effectively shares his faith in Jesus.

### Film

Yu Shibuya is a highly skilled Japanese screenwriter who creates original stories. His stories are rooted in the culture of Japan and they have Honesty, Humanity, Hook, and

Hope. And, they have the crucial characteristic of being redemptive! Shibuya’s stories appeal to a mainstream audience because they are well written and compelling. Shibuya wrote the script for the film “Jitensha” which has been selected by almost forty film festivals around the world. It is so exciting that there is an accomplished screenwriter in Japan who is a Christian. Why? Because he has the opportunity to shape the culture of Japan through redemptive films. Please pray that God will bless Shibuya’s work and life and that he and his films will shape the culture of Japan.

### Music

The December 2005 *Atlantic Times* article, “Why Nippon Is Nuts About J.S. Bach. The Japanese Yearn for Hope.” by Uwe Siemon-Netto documents the fact that Bach’s music has influenced many Japanese to put their faith in Jesus. “Bach works as a missionary among our people,” are the words of Masaaki Suzuki, founder of Bach Collegium Japan. Suzuki also said, “He (Bach) is teaching us the Christian concept of hope.”

The Halleluiah Gospel Family (HGF) is a network of Black Gospel choirs directed by World Venture missionary Ken Taylor and being featured in the current and next

issue of *Japan Harvest*. Since Black Gospel in Japan is not a church-based genre, it provides a unique opportunity for outreach into mainstream culture. Twice a year HGF holds a joint concert with several hundred Japanese choir members. At the June 2009 concert HGF performed an innovative Wadaiko/Black Gospel fusion version of “Ride on King Jesus.” This historic event was made into a music video. To view a high quality version, search the Internet using “Black Gospel Fusion on Vimeo.”

Throughout history God has consistently communicated his love for a lost world through art that is missional. If we follow God’s pattern we can be more effective at reaching Japan for Christ. We really can shape the culture.

\*For a secular songwriter’s perspective on “hook, honesty, and humanity,” see the blog post “The Three H’s” by songwriter Darrel Brown at <http://measureformeasure.blogs.nytimes.com/2008/04/02/the-three-hs/>

### Recommended Books

*Imagine* by Steve Turner

*Refractions: A Journey of Faith, Art, and Culture* by Makoto Fujimura

### Discussion Questions:

1. What can you do to encourage and empower the creative Japanese Christians you know to use their gifts and abilities in missional ways?
2. What would it be like if we followed the Biblical pattern, and primarily utilized creative ways (story, drama, poetry, dance, music, and visual arts) to communicate the Good News of Jesus Christ to the nation of Japan? How would this affect how we allocate our resources? How would this affect how we preach and teach? JH





*Guest author Carol Lewis serves with European Christian Mission and is currently seconded to the US Center for World Mission in Pasadena, CA. She has served since 1983 in Uganda, Ukraine and Russia. She may be contacted by e-mail at: [carol.lewis@uscwm.org](mailto:carol.lewis@uscwm.org)*

### **Helping Mission Agencies Increase the Effectiveness of their Workers: A Look at Language Learning**

Working in three different countries over the last 25 years, I have observed that fewer than 30% of the American missionaries I have met have learned the language of the people with whom they work. Why?

Certainly, some missionaries are lazy. This, however, is a simple answer. Language learning for an adult is very difficult. We get tired and discouraged. Cross-cultural living is stressful. It is especially easy to give up when some work can be done among local people who know English. These explanations plant the responsibility for failing to achieve fluency in a local language on the shoulders of the missionaries themselves. Might there be however, other contributing factors?

#### **Research shows that levels of language proficiency can be predicted**

In the 1980's, Dr. Judith Liskin-Gasparro observed US Government employees as they studied languages at the Foreign Service Institute's center in Washington, DC. At the conclusion of her study she was able to predict how long it would take FSI students to learn a language. English was their first language.

FSI students spent 6 hours per day, 5 days per week in intensive and structured language learning and were highly motivated. Mastering another language would lead to a promotion and boost in salary. Yet, Dr. Gasparro concluded, surprisingly, as a student moves from one proficiency level to the next, his progress *will slow* and it will be increasingly more difficult for him to progress further.

#### **Applications of the Research to Missionary Language Learners**

Interestingly, these same principles of language learning apply to missionaries in the field as well. As they progress from one level of difficulty to another, their rate of progress will slow. Also, in order to move from one level of proficiency to the next, it will require *up to twice the number of hours* of intensive and structured study required to reach the previous level of proficiency.

However, while a missionary may want to learn their language, it is extremely rare (if ever found) that they would have the same conditions in which to learn as did the FSI students. For many missionaries, especially those living in remote areas, there is no language school to attend. Skilled language helpers who speak some English may also be difficult to find. During their first years overseas, missionaries are adjusting to a new climate, new colleagues, new working environment and a new culture.

In spite of these factors, missionaries consistently end their study programs prematurely (upon reaching a "limited working proficiency"). I found this to be true among missionaries I have met, regardless of their location (city or rural). It was also true regardless of the kind of instruction they were receiving (formal or nonformal).

This means that they stopped purposely building vocabulary and improving listening comprehension. Identifying and addressing key areas of grammatical difficulty were no longer priorities. In place of language learning, the missionary "began ministry." At this point, missionaries began to write sermons and

different types of lessons and assume positions of responsibility. It was often assumed that through these new activities, the missionary would “pick up” what he had yet to master in the language. This rarely happened. Rather, they were required to prepare lessons with this limited level of knowledge. Certainly, the amount of time invested in these activities took away enormous amounts of time from intensive and structured study of the language.

### Why do missionaries stop intensive and structured language prematurely?

Mission agencies are in a hurry to get people to produce results. They are also anxious to reduce the workload of already overworked field staff. As a result, agencies of those missionaries I have met had predetermined an amount of time for language learning before the missionary arrived on the field. Generally, agencies only allowed the missionary about half the total time they felt they needed in order to reach a minimal professional proficiency in their language. This was very discouraging to them.

Missionaries are also responsible for this trend to prematurely end language study programs. There continues to be a mentality among workers that language learning is something to be endured. This attitude is rooted in the thinking by some missionaries that they are already trained and ready to begin field ministry. Certainly many missionaries have completed many years of schooling and training before leaving for the field. This can lead some to view language study as a barrier standing between themselves, who are ready to serve, and their new ministry.

### Recommendations

To reverse the trend towards ending language programs prematurely, a change in thinking as well as in actions will be required by both mission agencies and their workers.

1. Mission agencies and missionaries need to view language learning as the beginning of ministry and as a vehicle to more ministry, rather than something to get past. Agencies must be committed to their field workers attaining minimal professional levels of fluency in their field languages. Missionaries who understand how critical language acquisition is to the success of their work must also be willing to sacrificially commit themselves to intentional and

structured language study.

2. Missionary supervisors need to refrain from arbitrarily assigning missionaries a set length of time for language study before they leave for their field assignment. A language program should be designed only after a missionary arrives on the field. Supervisors need to respect the missionary’s time by not assigning them extended duties that will take them away from this priority.

3. Missionaries need their agencies to support their language learning efforts by putting in place structures that encourage and properly monitor their progress. These structures include regular and objective language testing and incentives that motivate field

## Expected Levels of Speaking Proficiency In Languages Taught at the Foreign Service Institute

Group I: Afrikaans, Danish, Dutch, French, Haitian, Creole, Italian, Norwegian, Portuguese, Romanian, Spanish, Swahili, Swedish			
Length of Training	Aptitude for Language Learning		
	Minimum	Average	Superior
8 weeks (240 hours)	1	1/1+	1+
16 weeks (480 hours)	1+	2	2+
24 weeks (720 hours)	2	2+	3

Group II: Bulgarian, Dari, Farsi, German, Greek, Hindi, Indonesian, Malay, Urdu			
Length of Training	Aptitude for Language Learning		
	Minimum	Average	Superior
16 weeks (480 hours)	1	1/1+	1+/2
24 weeks (720 hours)	1+	2	2+/3
44 weeks (1320 hours)	2/2+	2+/3	3/3+

Group III: Amharic, Bengali, Burmese, Czech, Finnish, Hebrew, Hungarian, Khmer, Lao, Nepali, Filipino, Polish, Russian, Serbo-Croatian, Sinhala, Thai, Tamil, Turkish, Vietnamese			
Length of Training	Aptitude for Language Learning		
	Minimum	Average	Superior
16 weeks (480 hours)	0+	1	1/1+
24 weeks (720 hours)	1+	2	2/2+
44 weeks (1320 hours)	2	2+	3

Group IV: Arabic, Chinese, Japanese, Korean			
Length of Training	Aptitude for Language Learning		
	Minimum	Average	Superior
16 weeks (480 hours)	0+	1	1
24 weeks (720 hours)	1	1+	1+
44 weeks (1320 hours)	1+	2	2+
80-92 weeks (2400-2760 hours)	2+	3	3+

Judith E. Liskin-Gasparro. *ETS Oral Proficiency Testing Manual*. Princeton, NJ: Educational Testing Service, 1982



workers to work hard and persevere.

4. Mission agencies can further support the learning programs of their workers by educating supporting churches about its importance.

Missionaries might find encouragement to persevere in their

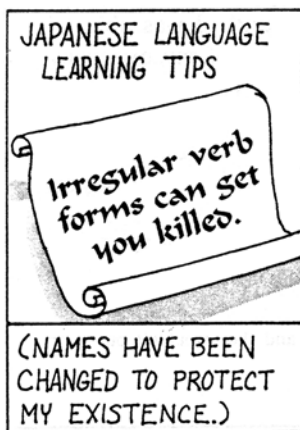
language programs by studying the example of Hudson Taylor, missionary to China. He would sometimes skip morning prayers in order to work on Chinese. Biographers write that Taylor would beg God's forgiveness for choosing Chinese over his devotions, so committed was he to learning

the language of the people to whom he had been sent. To learn languages, missionaries today will need to be no less single-minded and hardworking.

(For the full seven page version of this article, JEMA members may log in to the JEMA website.)<sup>14</sup>

# Gaijin Jump

by  
Craig  
Chapin



## Publications of Kichijoji Christian Fellowship available at Bäckerei Kaffee Linde.

*All books are in Japanese, unless otherwise noted.*



実を結ぶ命: Bearing Fruit for Christ (¥330) by Gotthold Beck

The true testimony of Linde Beck, a young lady of twenty, who accepted the suffering of cancer and went to the Lord with joy. Her testimony has been leading many people all over the world to faith in the Lord. Japanese, German & English copies are available.



神の愛: The Love of God - two volumes (¥300 each) by Gotthold Beck

Expounding the Epistle to the Romans. Easy to understand for beginners as well as mature believers. Helpful for studying the essentials of Christianity and spiritual growth.



絶えず祈れ: Pray Constantly - two volumes (No. 1 ¥400, No. 2 ¥250)

by Gotthold Beck Explains all about prayer. The Lord wants us to pray. Many Christians who were inspired by this book were awakened to the importance of prayer and continue to pray earnestly.



すぐに起こるはずのこと: Things That Should Happen Soon (Vol. 1 - ¥300, Vol. 2 - ¥250, Vol. 3 - ¥400, Vol. 4 - ¥350) by Gotthold Beck

A study on Revelation. Though considered difficult to understand, this set provides a clear, easy to understand explanation of this important Bible book.

A must-read for all Japanese Christians.



光よあれ: Let There Be Light! - 9 volumes (¥330 - ¥400) by KCF

A series of testimonies. Real living testimonies of 650 Christians of Kichijoji Christian Fellowship whose lives were changed by Christ through difficulties in life.



主は、生きておられる: The Lord Is Alive - 16 volumes (¥100 each) by KCF

An evangelistic magazine with beautiful photos, messages and testimonies.

**To Order: Kichijoji Kirisuto Shukai, 4-9-11 Kichijoji Honmachi, Musashino-shi Tokyo 180-0004**



*Good Day Good Bread.*

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



[www.yamazakipan.co.jp](http://www.yamazakipan.co.jp)