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In This Issue



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

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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.

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Encouraged



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

After six months in the USA from April to October, and then not getting into our house in Japan until the fourth week of November, I've been thinking a lot about how constant change in the missionary life can get in the way of consistent, ongoing ministry. Of course, some of us may have consistency for as long as four years in one spot in Japan before going on "home assignment," or "home service," or whatever term we're most familiar with, but even that major interruption is occurring more and more frequently for many.

I guess I'm particularly sensitive to the topic this time, because I feel I've done very little to help improve JEMA communications during this past year of basically living out of a suitcase for over seven months... and serving as editor of two Japan Harvests during that period as well.

But things are looking much better for 2011.

I'm encouraged about the magazine. Several JEMA members have volunteered to write a series of articles on various topics: les-

sons from the Japanese Church, outreach in rural Japan, Japanese discipleship/evangelism tools...

I'm encouraged about the website. Some new functionality will be unveiled at the JEMA Plenary in February, and we'll be working much more intentionally at posting useful materials.

I'm encouraged about new team members. Wendy Marshall of OMF has joined as associate editor and is already providing valuable insights and suggestions for the future.

And I'm encouraged about the momentum Lausanne III/Cape Town 2010 is supplying toward evangelism in Japan.

Can't wait to see how God works this year!

Blessings,

JEMA Datebook

Event	Date	Time	Place
JEMA Fellowship Evening	February 14, 2011	5:00 p.m.-9:00 p.m.	OCC Chapel
JEMA Mission Leaders Consultation	February 14, 2011	10:00 a.m.-12:00 p.m.	OCC Chapel
JEMA Plenary Session	February 15, 2011	1:00 p.m.-5:00 p.m.	OCC Chapel
JEMA WIM Retreat	March 2-4, 2011		Megumi Chalet, Karuizawa
JEMA WIM Retreat	March 5, 2011		OMF Hokkaido Center
JEMA Kanto Prayer Summit	May 17-20, 2011		Okutama Bible Chalet
JEMA Western Japan Prayer Summit	May 23-26, 2011		VIP Alpine Rose Village

Talk to Us! ...what do you need?

by Karen Ellrick, Light For Japan Productions

By the time you read this, *Japan Video Praise, Volume 3* should be released and in stores, which completes my initial plan for this series. Meanwhile, Dan and I have had many ideas for ministry resources we wish we could produce and offer, but our time to do them is very limited, so we have to prioritize carefully. So we're thinking, "Which should we actually do?", and for that, we want your help. The Lord often uses others as part of how He shows us His will.

I made Japan Video Praise to fill a clear need - small groups, churches, and individuals needed an easy way to create an inspiring worship atmosphere. So what's the next clear need toward which we should apply our gifts and time?

The following are a few of our current thoughts - are any of these something you see as filling an important gap? Some would become Light For Japan Productions resources; others are things Dan would do mostly on his own.

An evangelistic DVD with short thought-provoking messages and

royalty-free song videos. It would be professionally pressed and sold in bulk at close to cost.

A Japanese or bilingual online resource of some type - perhaps a pre-evangelistic blog on a topic of interest to Japanese (from a foreigner perspective, which might be unique enough to get their attention), or a Japanese YouTube channel specializing in Christianity, or...

A secure online database service for churches, missionaries, and organizations to organize their people contacts, including event attendance, communication, flexible searching and reports, bilingual interface, and much more. It actually already exists, currently used by five churches/ministries, but I'm thinking of offering it on a wider, more official basis (I would provide the webspace and maintenance for a small fee, and you would have your own data and could manage your own user logins).

A similar database service for managing worship songs - lyrics, chords, audio for learning, usage history, topical keywords, printing of lyrics and chord

sheets, and much more. Yes, this also exists and is in constant use at our church.

Reprinting of a small bilingual book of scriptures called "A Walk with God", which we previously did as a small circulation giveaway but could get licenses to do more widely if there is interest. See the web page cited below for details.

Your idea - what Japan-based ministry resource have you been wanting that involves video, online programming, printed material, or perhaps other technical skills?

So, please talk to us! I've put up a special section on the website for your input - go to <http://l4jp.com> and click on "What's Next?" It has more details about the databases, the book, the video ideas, and additional ideas not written here, and it will let you add comments and your own ideas. Or you can call or email us (we're in the JEMA directory) or look us up on Facebook. Thanks in advance!

Freebies for PR!

I also put together a free "demo DVD", with four of the JVP songs, all the functionality of the real products, and more information. I had 1000 copies pressed, so if you want a stack to distribute at an event or share with friends, please contact me!



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List price 3000 yen (quantity discount available on website)



Find Your Rhythm

By Steve Manders

To capture the imagination of a different generation of Japanese, our little church plant in Omagari, Kitahiroshima wanted to try something different. We'd used English classes, craft classes and cooking classes. These attracted people and provided opportunities for them to hear the gospel of Christ, but the same types of people came to them all. What could be done to ignite interest of the many who lived in the area but weren't attracted to these kinds of events? So we asked ourselves: What resources did we have at our disposal? Who did we know? What "gifts and talents" were out there?

Young Brazilian Joao Pedro de Carvalho, or JP to his friends, has a gift... the gift of dance, hip-hop dance. JP spent much of his childhood lonely and without friends until he was invited to join a dance class held at a local church. He hesitated, but what he found when he went amazed him. He was welcomed into the class and accepted as he was. He was taken aback at all his new friends. The "new life" that could be his astonished him. So did the knowledge that it was the living and loving God who wanted to give

him these things. God gave young JP a new rhythm, new friends and new Life. Then in early 2010, JP joined OMF International and its ministry in Japan. He brought with him his unique gift.

We wanted to try something different, and JP had a unique gift. So we invited him to run a dance class in Omagari. Forty-five people, from age one to sixty-five gathered in response to a "Brazilian Rhythm Hip-Hop Dance Class" flyer. They gathered, eager to find their rhythm. JP, as instructor, taught the class some hip-hop moves. After about an hour of instruction the class danced for JP, demonstrating their new rhythm and skills.

The day of the Omagari hip-hop event, JP shared his testimony twice. The first time in words, telling of how he came to Christ and of his desire to be an encouragement to those gathered to seek Christ for themselves. The second time through dance and an incredible



visual testimony of what it means to be a part of the "army of the Lord."

In JP's own words, "I was encouraged to see that I could also use the gift God had given me—that is, dance—to make friends with people, and help those that maybe have experienced the same things I had. The help I received I want to give to others according to the gifts God has given me."

We might not all be fantastic hip-hop dancers, but God has given each and every one of us special gifts and talents. Ask yourself: What is my hobby? What do I love to do? What am I good at? I don't know what your gift is or where your talents lie. But I do know God has given you these things and for that reason, it is not "out of place," "too limited" or "too radical" for outreach. It is a gift for his purposes. Look around you at the people resources God has given you. Who among your friends, colleagues and contacts has a "unique" gift that could be used to bring people to Christ? Remember, it is only ourselves who are limited by our imagination. God wants to work through the abilities he has given us.

What gift has God given to you? How could it be used for God's glory? How can it be used to reach out to those people who might have a similar interest but have not yet heard of the Lord Jesus Christ? Pray about it. Think about it. Then use it, so that others might find their rhythm in Christ. ^{JH}



In the News

(Christian Shimbun translations by Atsuko Tateishi)

Dr. John Masuda with the Lord

CHRISTIAN SHIMBUN – SEPTEMBER 19, 2010

Rev. Dr. John Yasuo Masuda went to be with the Lord on September 4, 2010 at the age of 80, following a battle with cancer. After graduating from Houghton College and Asbury Theological Seminary in the USA, he planted Kyodo Grace Church (of the Evangelical Congregational Church) in Tokyo, where he served as pastor until the end. Since the foundation of Ochanomizu Bible Institute (OBI) in Tokyo in 1991, Dr. Masuda had been passionately devoted to educating both lay people and pastors, which culminated in his service as Board Chair and Director of OBI. Dr. Masuda was also a Director of World Vision Japan, and the author of a number of books including a commentary on the Gospel of Matthew.

Kansai Franklin Graham Festival

CHRISTIAN SHIMBUN – NOVEMBER 7, 2010 —

With two years of preparation and a partnership of about 500 local churches, the Kansai Franklin Graham Festival (KFGF) took place in Osaka on October 22-24, 2010. The Ladies Festival opened the three-day event with 3,300 listening to a message by Robert Cunville, Associate Evangelist of Billy Graham Evangelistic Association. Franklin Graham gave a straightforward but serious evangelistic message each evening, bringing numerous people forward in response. Together with the Kids Festival and the banquet on October 23rd, KFGF attracted a total turnout of 31,000.

A number of professional and

amateur singers played inspirational roles in each session. On the second evening, nearly 10,000 members from different gospel choirs both onstage and on the floor joined together to praise God.

Matt Murton, a former MLB player who joined the Osaka-based Hanshin Tigers in 2010, made a surprise guest appearance in each session. He gave a testimony of how Jesus has guided every step of his life. He closed his speech each time with his signature sentence of “God is my strength” in Japanese, just as he always does in post-game interviews.

The KFGF organizers took care to devote 45% of the resources to preparation, 10% to the event itself, and the remaining 45% to follow-up, so that local churches will reap a rich harvest from the major event. In his closing remarks on the 24th, Wataru Saito, Chair of the Executive Committee of KFGF, reminded the audience that the end of the event meant the beginning of the follow-up work.

Returnee Fellowship in Tohoku

CHRISTIAN SHIMBUN – NOVEMBER 21, 2010

The All Nations Returnees Conference (ANRC) in 2009 and 2010 focused on the needs of returnees or people who became Christians abroad and have returned to Japan. It has produced six regional returnees groups in Japan. One of them, Returnees in Michinoku (RIM), organized a first-ever camp in Iwate prefecture on October 10-11, 2010. A total of 50 lay people and ministers gathered from various parts of the Tohoku region,

to enjoy the full program and each other. The camp made the network of returnees in Tohoku both stronger and wider. For some, the camp was the first ANRC-related event that they attended.

Yosuke Mikami, one of the seven planners of the camp, saw a number of providential connections made during the camp. He points out that RIM is not just a reunion of returnees but also a ministry. The goal of RIM is to help and encourage all returnees to continue in faith in Jesus after returning to Japan. When that happens, Mikami believes, returnees will be able to make a great contribution to local churches.

RIM will be working in the four areas of Oou, Miyagi, Yamagata, and Fukushima, and looking to the next ANRC scheduled for fall 2012.

Special Lecture upon Release of Hatori's Messages on CD

CHRISTIAN SHIMBUN – NOVEMBER 28, 2010

Akira Hatori has always been involved in Pacific Broadcasting Association (PBA) as a radio messenger. In anticipation of its 60th anniversary in 2011, PBA produced a CD of Hatori's messages selected from those that have been aired on The Light of the World. In celebration of the release of the CD, the Women's Committee of PBA Media hosted a special lecture meeting in Tokyo on November 9, 2010, featuring Dr. Akiko Minato, former president of Tokyo Woman's Christian University.

In autumn 2010 the Japanese government recognized Dr. Minato for her outstanding contributions to edu-

cation. The award ceremony also took place on November 9. As a result, Dr. Minato's lecture was delivered by means of a previously recorded video.

Using the title Life with Coordinate Axes — Look up Before Looking Around, Minato spoke of how to live a hope-filled life. The five key points she offered were: 1) understand history as the process of God's redemptive work; 2) accept but do not compromise; 3) establish your coordinate axes in life, vertically with God and horizontally with neighbors; 4) learn from women in the Bible; and 5) carry on in the power of God.

Much to the joy of the audience, after the pre-recorded video lecture Dr. Minato, having received the award, appeared at the meeting.

The first pressing of the CDs quickly sold out. The second pressing is being planned as of this writing. For more information, e-mail hentona@pba-net.com.

International Conference on the Study of Ancient Christianity in Asia Held in Kyoto

REPORTED BY BRADFORD HOUDYSHEL

On October 12-13, 2010, the International Keikyo Research Conference—Japan Lectures was held in Kyoto, the second in a series of conferences that began last year in Seoul, Korea. The meeting brought together speakers from various countries to share about the history and influence of ancient Christianity in the Far East—known in Tang Dynasty China as *Jing-Jiao* (景教), pronounced *Keikyo* in Japanese, and translated as “Luminous Religion” in English. Speakers at the Kyoto conference spoke on such topics as Keikyo in China and Korea (Kyung Woon Lee), the ethics of Keikyo believers (Kazuhiko Kawaguchi), the Keikyo Chinese manuscripts (Bin Hamajima), Christianity and Shingon Buddhism (Kunio Sakurai), the culture and religion of the Hata clan (Chiho Sanada), the branches of eastern Christianity (Kazuhiko Miyagawa),

and the eastward travels of the Apostle Thomas as far as Korea (David Hackbong Chung). After the conference, a tour was conducted to sites in Kyoto related to Keikyo and the Hata clan. The conference was co-sponsored by the Nihon Keikyo Kenkyu Kai and the Korea Institute of the History of Nestorianism. A third international conference is scheduled for October, 2011 and will be held in Seoul, Korea.

Japan Missionaries Ken and Bola Taylor Receive Second Annual eXcelerate Award



Steve Moore (The Mission Exchange President) congratulating Ken and Bola Taylor with Hans Finzel (WorldVenture President)

In 2009, The Mission Exchange (formerly EFMA) announced a new annual award to highlight examples of excellence, innovation or partnership in mission within the Great Commission community in the US and Canada. From among over fifty nominations in 2010, WorldVenture missionaries Ken and Bola Taylor were selected to receive the second annual eXcelerate Award for their ministry using Black Gospel Choir music as a tool for outreach in Japan. (See “Oh Happy Day! Using Gospel Choirs to Multiply Congregations” in the Fall 2010 *Japan Harvest*) The 2010 eXcelerate Award was presented September 24th to WorldVenture at the North American Mission Leaders Conference, in Charlotte, North Carolina. A feature article giving background and details is included in *eXcelerate* magazine, which is available as a free PDF download from www.TheMissionExchange.org. A follow-up article on this ministry will appear in the Spring 2011 *Japan Harvest*.^{JH}

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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.

The Posture in Prayer

The Bible gives us many great examples of prayer. By looking at them, we can learn a lot about how we should pray. Today, I want to take us on a journey through a chapter in the prayer life of King David. We find it in II Samuel, chapter seven.

I. The Background: God's Promises (II Samuel 7:1-17)

Chapter seven begins with David offering to build God a house, with the prophet Nathan concurring (vv. 1-3). You see, God was living in a “tent” while David lived in a “house of cedar.” David’s heart was right, so Nathan said, “Sure, that’s a great idea. Go for it!” (or rather, its 11th century B.C. equivalent).

But that night, God told Nathan (v. 4) to go back to David and tell him, “No.” God’s gentle refusal is found in verses 5 to 7. David’s heart was right, yes, but it wasn’t time and he wasn’t the man to build a house for God.

Then God does an amazing thing. He counters David’s proposal with a proposal of his own, one that would have eternal ramifications (vv. 8-17). Instead of David offering to build a house for God, God offers to build a house for David—a kingdom and a lineage that will last forever. Wow!

Because we like to give names to everything, these verses are called the Davidic Covenant. But it is more about God than it is about David. Sure, God promised to make David’s name great (v. 9). But if it were not for God in his love and providence choosing David, leading him and protecting him, David would have still been an unknown shepherd on a hillside in Bethlehem (v. 8). God did it!

But God continues. He goes on to promise Israel a place to dwell (v. 10). David wanted to give God a home. But it is God who will give Israel a home, not because they were so wonderful (they weren’t!) but because he loved them and chose them to be his people (see Deut. 7:6-8). As his people under the New Covenant, that is also something we need to remember. He chose us, not because of who we are but because he loves us. Isn’t that amazing!?

Prayer is not our taking a “laundry list” to God for him to do our bidding, so he can prove he’s God. It is taking our hearts to him, laying them before him and giving up our wills to him, so we can do his bidding, and thus grow more perfectly into his likeness and be conformed more perfectly into his image.

—Russell Kelfer, Bible teacher for Discipleship Tape Ministries, San

Antonio, Texas, USA

Finally, God gave David a personal promise (vv. 11-17). He promised him a household, a lineage that will ultimately be fulfilled in the reign of Jesus Christ (the “Son of David”); the King of Kings, a kingdom that will never end.

II. The Prayer: David's Response (II Samuel 7:18-29)

Just a cursory look at these incredible words makes me stop and think about my prayer life and how I receive the promises he has given me in Scripture. Of course, as we know, David was “a man after God’s heart” (I Samuel 13:14, Acts 13:22). He had a heart shaped like God’s. So let’s look more carefully at this prayer and see if we, too, can become people with hearts shaped like God’s.

So what is the posture of someone who has a heart shaped like God’s? From reading this passage, two things come to mind: awe and humility.

David begins his prayer:

18b "Who am I, O Sovereign Lord, and what is my family, that you have brought me this far? 19 And as if this were not enough in your sight, O Sovereign Lord, you have also spoken about the future of the house of your servant. Is this your usual way of dealing with man, O Sovereign Lord?" (NIV)

David did not begin by beating God over the head with his promise. No, David began by falling on his face in unworthiness before the God of Creation. And seeing God for who he is, David saw himself for who he was and wondered how God could stoop to make such a promise to such a sinner as he. David does not take God's promises and use them as a club to force God to do his bidding. No! He falls on his face in awe before the eternal Creator of the universe. Yes, he does mention the promise, but only "quietly" (v. 19). Basically, David is in shock that the omnipotent, omniscient God of eternity has chosen the likes of him to receive a promise such as this.

The proper posture before a holy and sovereign God in prayer is on our faces. Just as with David, God loves us. He saw us tending our sheep or making our living, or maybe even crying our eyes out. He tenderly called us. He changed us completely, and made a name for us—by giving us his name, the name of his only begotten Son, full of grace and truth. How else can we respond but in awe and wonder?!

Then in verse 20, David acknowledges that God knows everything. He didn't choose David because he didn't know David's heart and David's sins. He chose him in spite of them, driving David even further to his knees. "What more can David say to you? For you know your servant, O Sovereign Lord." It isn't that God made a mistake. God knew what he was getting and he still chose David. What grace! Never for a moment does David assume that God saw such great potential He was forced to bless him. On the contrary, David says, "For the sake of Your word and according to

Your will, You have done this great thing and made it known to your servant" (v. 21). "God, You're doing this because You love me and because You always keep Your word." That's the proper perspective that we need, too.

We will go on to the process of worship in prayer as seen in verses 23-29 next time. But let me close with verse 22:

"How great you are, O Sovereign Lord! There is no one like you, and there is no God but you, as we have heard with our own ears."

David worships God with all his heart. Now he is ready to really pray, ready to accept the promises God has given him. Before we can really pray, we must learn to bow before the awesomeness of God and worship him. Only then will we see him as he is. And only when we see him as he is will we see ourselves as we really are. And only when we see ourselves as we are will we be ready to come to him in humility, accept what he has for us with thanksgiving, and seek his will in our lives. That's what prayer really is. 卍

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Escaping to God's Arms

By Jane Rubietta

The walls of winter closed in on me, squeezing the breath from my soul and the light from my heart. Any love that might have filtered down at Christmas had long since disappeared into the tundra. I scraped—and scrapped—my way through the icy grip of a frozen holiday season and trudged into January, but the internal bleakness turned dark as night. From the deep caverns one thought surfaced: Run away. And then, run to God for personal retreat.

With perfect timing, my daughter left a buoyant message: “Mom, I’ll be in New York for two weeks. I hope you’ll use my keys and plan a getaway at my apartment.”

My soul responded with a heaving sigh of relief.

I avoided eye contact with the piles of work in my office, asked my family for forgiveness for my contrariness, and my husband for a ride to the commuter train. I loaded my Bible and journal and a favorite contemplative book into a wheeled carry-on. Stowed a few rations for the three days away. I left behind my laptop, my briefcase, my to-dos; grabbed my soul in hand; gripped the keys

so tightly they left an imprint on my palm, and hauled aboard the train.

No doubt my family thought, “Whew. Good riddance. Hope someone else returns in her place.”

Just the act of boarding the train rerouted the worry rails of my brain, shifted the underground plates of my soul. As my daily world receded, my perspective changed. I could begin to hear my heart’s cry, examine my longings, and turn toward God’s arms again.

A Personal Retreat: What It Is—and Is Not

A personal retreat is an escape into the calm loving embrace of God. It is a flight from the front lines of battle to the medic station, where we leave the gun-slinging to someone else—someOne Else—and holster our weapons for a time. A personal retreat is a safe place where we can distance ourselves from all our activities, responsibilities, and relationships, and in that detachment find God’s perspective.

In personal retreat, whether a cozy afternoon in the living room, a sit-in on a park bench, or an overnight getaway, we separate from the situations, roles, and behavior that form or reinforce our self-esteem—or lack of self-esteem. The personal retreat is both antithesis and antidote to the constant clamoring noise of our inner and outer world. In the solitude and stillness of retreat, we no longer need to earn our keep or make



people happy. Nothing matters in this safe place except the state of our own body and soul.

The point of retreat is not to check off a bunch of to-dos. It is not to set new goals, although I read one esteemed scholar recommending just that. It is not to work on overdue tasks or catch up on correspondence or run errands.

The point of retreat is to meet with God. To love God, to be loved by God, to rest in that love, and to be restored to love well in our daily lives. The Psalmist says, in Psalm 119:114 (*The Message*), “You’re my place of quiet retreat; I wait for your Word to renew me.” In personal retreat, our focus shifts away from the undones, the poorly-dones, already-dones, wish-I-hadn’t-dones. On retreat, we make eye contact with Jesus once again. Without that critical eye contact, “fixing our eyes on Jesus,” we cannot continue to “run the race with endurance” (Hebrews 12:1-2, NAS).

In her book, *A Generous Presence*, Rochelle Melander writes, “And this rest—this letting go of being in charge and really resting can fill us up again... Our mind, body, and spirit need time off to strengthen itself for the next shift of working as well. Runners who do not take the time out for their body to adapt, run the risk of injury. Those of us who do not let our mind and spirits rest risk the injury of our souls. Truly, rest is healing.”¹

But we may come face-to-face with our fears, when we consider leaving the pell-mell race of our lives and contemplate resting in green pastures.

Fears to Face

A whole host of thoughts and fears accompany retreat, even for veteran retreat-goers. Creating that much space in the schedule to experience God’s presence may seem self-indulgent, at least to others. My first-person litany of excuses and fears goes

something like this:

- I don’t or shouldn’t need a personal retreat
- No one else does this/needs this!
- I don’t deserve it
- I need to be needed
- My family—or work—needs me—or what if they get along fine without me? I can’t handle that!
- I don’t have childcare
- I can’t afford to go anyplace
- Logistics are too complex
- I can’t take the time
- I don’t know what I’d do with myself all day long
- I’m afraid to be alone
- I might not like myself when I’m alone
- I might not hear God—the mountain might not shake and smoke, the bush might not burn
- Or the bush might just burn—I might hear God and not like what God has to say to me!

What is beneath all these fears? Is it fear of what I’ll find when I unpack the inner bag of unexamined incidents, data, and feelings? Or is it, really, that deep down I am not truly loved?

Our personal liturgy can only be refuted when, again, we fix our eyes on Jesus, who seems to have a bit of history with personal retreats.

Jesus on Retreat

During our first pastorate, I watched with longing and, honestly, a great deal of envy as my husband packed the orange college backpack for his regular personal retreat, leaving me behind with two children aged two and under. I wanted someone to magically deliver me, to show up at my door offering childcare and housekeeping while I whistled off toward the horizon.

It took several morose months to recognize the pattern Jesus established for personal retreat. In the midst of heavy ministry, inquisitions

from detractors, enraged synagogue leaders, and brilliant never-seen-before miracles, He took his need to connect deeply with God all the more seriously: “Jesus often withdrew to lonely places and prayed” (Luke 5:16, NIV).

Retreat seemed to help Jesus hear God’s directives, as well: “One of those days Jesus went out to a mountainside to pray, and spent the night praying to God. When morning came, he called his disciples to him and chose twelve of them” (Luke 6:12-13, NIV).

After John the Baptist’s beheading by Herod, the Scriptures tell us, “When Jesus heard what had happened, he withdrew by boat privately to a solitary place” (Matt. 14:13, NIV). It would appear that Christ needed separation in order to grieve, and focus on God’s purpose and calling. The hordes, of course, chased around the water to find Christ, but the solitude en route no doubt fortified Him for the fray He would next encounter.

Not only did Jesus establish the pattern, He also gave permission: “Come with me by yourselves to a quiet place and get some rest” (Mark 6:31 NIV). So while I was waiting for some human being to set things in motion, Jesus had already done so, and was waiting for me to take those first steps into a deeper relationship with Him.

Jesus balanced work and withdrawal, solitude and service, engagement and disengagement. Part of the secret to his focus, his power, his wisdom, comes from that intense time with His Father. And if He needed that time away, alone with God, how much more do we?

Where-Tos

Whether you’re hoping for an afternoon of solitude, an overnight, or a longer stretch of time, consider first where you are most able to hear God. Roughing it in a slim bunk

in a cold barren cabin in the woods may not render you the most receptive. My strategy for choosing a destination spot varies depending on my needs. If rest for my body vies for first place with rest for my soul, the room may be more important than the grounds around it. Maybe for you, a church pew on a Thursday afternoon would do it. For one span of time, my primary question when booking a retreat was, “Do you have a bathtub?”

Through word of mouth, asking for referrals, and other God-leads, I’ve ended up in lovely places. Homes where the owner has delegated an entire floor to the person on retreat—including a fireplace, kitchen, living room, and beautiful grounds to walk and reflect. Friends’ basement apartments, no room with a view but warmly furnished, well lit, and almost sound-proof, which assured deep sleeps. Monasteries and Benedictine homes often extend hospitality via personal retreats. Check with local Catholic churches or seminaries to find centers near you.

Maybe a blanket, some rations, and a lawn chair are all you need for a day away. Maybe you need beauty. The important questions to ask yourself are, “What does my soul long for right now? My body? My creative self? If I can imagine myself anywhere, where might I best hear God?”

Perhaps your soul best receives God’s whispers through walking or nature. The tanner invited Peter for a siesta by the sea (Acts 10:32). Maybe you have a friend with a cabin or cottage you could borrow, or who works away from home during the week. One of my friends has a standing reservation in a colleague’s sunroom, where she will not be disturbed. A pastor lives in a wooded recreation town, and his parishioner gives him a free cabin every Friday to tend to his soul. Sometimes I wonder if the church’s growth this

past decade—it has quadrupled in size—is related to this deliberate retreat on the part of the pastor.

Wherever you retreat, wherever God most intimately speaks to you, make sure to inquire about specific amenities included. Do you need to bring basics like coffee (a coffee pot, even?) or are staples available? Some retreat centers provide bedding, others have bare plastic mattresses waiting for your sheets. In some retreat centers you are welcomed into the main cafeteria with the residents; in others, food is your responsibility.

Don’t be surprised. Think through your comfort needs, unless you crave a Desert Fathers’ and Mothers’ type experience. Which may be exactly the paring down you seek to escape all the strictures and structures of life and work and get down to who you really are, ready to really listen.

Tools for Retreat

One of the most common questions people ask me is, “What would I do alone for all that time?” “Nothing” is not a comforting response for people who do-do-do. Many of the spiritual disciplines can apply to the personal retreat. Silence, worship, contemplative reading of Scripture, meditation, journaling. Perhaps ask God to highlight a text for you to hold fast during your time away, inviting the Holy Spirit to bring the Word home to your heart and life.

Ask yourself, “What do I need from God right now?” Perhaps the answer is rest, or love. Or direction, or simply refilling, or a quickening in your soul through Scripture reading. Your answer will help determine what will best nurture your soul and engage with God.

I bring a hymnal, a journal, a meaty reading from a classic writer, my Bible. My tendency is to over-expect, and overload my book bag, and ultimately overlook the main point of retreat. Traveling lighter has become one of my intentions on

personal retreat. This is no place to attempt to over-achieve.

Maybe your highest goal for retreat is to sleep without setting an alarm. That seems to fit with Jesus’ words, “Come to me, all who are weary and heavy-laden, and I will give you rest” (Matt. 11:28 NAS).

Re-Entry

As the time draws near to return to the rest of my life, I find myself leaving a timeless place and measuring: only 24 more hours. Twelve. Six. One. I count the minutes, dreading withdrawing from this “lonely place”. Something happens to me when I begin to return from a retreat. I feel a little like the shuttle on “Apollo 13,” with a re-entry slot about as thick as an envelope and the chances of successfully slipping through that niche even smaller than the chance of my winning a triathlon (which is zero, in case you are interested). Emerging from solitude may be a culture shock, re-engaging in relationships like trying to learn a new language or hug people while wearing a straight jacket or a space suit.

Toward the end of my time alone, I turn my prayer focus toward my loved ones and my profession. I consciously lower my expectations of my family, the state of our home, the status of laundry or the refrigerator. I ask God to give me an extra measure of love to pour out on others, and to hold my heart near to His so that I am more continually reminded of His presence, His joy, His delight in me. I try to cement what God has conveyed to me through the silence and solitude, where He challenged, loved, rebuked. What is the “takeaway,” condensed to one sentence?

Love Notes

During that wintry personal retreat to my daughter’s shoebox apartment near Lake Michigan, I grappled with the reality of God’s

love. After an intense season of ministry around the country, releasing another book, and keeping the home fires burning, my heart felt as old and empty as last year's birthday balloon. While I rested on her mattress on the floor, slept and read and prayed and journaled and walked and slept some more, one heart cry began to sound over all the others: "God, I want to feel your love, not just know your love."

The last morning there, after prayer dribbled down to silence and I waited on the little mattress, I noticed the stereo on the desk. I pulled the remote down to the bed with me, lay back, and pressed play. There seemed to be some turmoil going on inside the machine as it went into a random sort mode.

Then, through the pulsing speakers, the melody rolled into the room: "Let me call you sweetheart, I'm in love with you."

And I knew, with a love like that, I could return home, ready to love again. ^{JH}

Notes

1. Rochelle Melander, *A Generous Presence*. Herndon, VA: The Alban Institute, 2006, 63-64.

Note from JEMA WIM commission: Check your JEMA Directory for various possible retreat sites including:

TEAM Center, Mitaka (Tokyo)
teamcenter@teamjapan.org (0422) 47-2662

TEAM Retreat Center, Karuizawa
krc@teamjapan.org

OMF Mission House, Ichikawa, Chiba (047) 324-3209

OMF Guest House, Sapporo, Hokkaido schmidtdieter@omf.net

SEND Center, Higashi Tokorozawa (Tokyo area) (0429) 45-9077

Okutama Bible Chalet (SEND), just west of Tokyo obc@send.jp (0428) 76-0931

Okutama Fukuin no Ie, just west of Tokyo ofi@nyc.odn.ne.jp (0428) 85-2317

Torchbearer's Camp, Yamanakako (SW of Tokyo) tbsy_2003@ybb.ne.jp

yamanaka@send.jp (0555) 62-3464

Yamanaka Chalet (SEND), Yamanakano (SW of Tokyo)
yamanaka@send.jp (0555) 62-9322

C&MA Mission House, Higashi Tokorozawa, (Tokyo area) (0429) 45-3631

Megumi Chalet, Karuizawa
mck@wlpn.or.jp (0267) 42-2302

Karuizawa Fellowship Bible Camp, Karuizawa info@kfbc.net (0267) 46-3157

Jane Rubietta speaks internationally and is the author of eleven books, including the critically acclaimed *Come Closer and Come Along*. Three of her books deal with personal retreat, including *Resting Place: A Personal Guide to Spiritual Retreat* (IVP, 2006). Jane's book, *Grace Points: Growth and Guidance in Times of Change* (IVP, 2004) is the foundation for the subject of "Transitions" for our upcoming JEMA ladies retreat March 2-4, 2011 at Megumi Chalet Karuizawa and March 5 at the OMF Hokkaido Center. For more information on the retreat, see www.jema.org and click on "Women in Ministry." For more information on Jane Rubietta, see www.JaneRubietta.com.

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Registration available on jema.org in January and in the Winter issue of *Japan Harvest* | contact information for Hokkaido event : roefam@hotmail.com



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Lausanne III at Cape Town 2010: God's Global Church on Mission

By Gary Fujino

They sing a new song: "You are worthy to take the scroll and to open its seals, for you were slaughtered and by your blood you ransomed for God saints from every tribe and language and people and nation.

(Rev. 5:9, NRSV)

Take 4200 "participants" from the global Protestant church¹, representing 198 countries, countless denominations, mission agencies and "strains" of evangelical Christianity, put them together for eight days in one of the most racially, culturally, geographically, and socio-economically diverse cities on the planet, and what do you get? The third Lausanne Congress on World Evangelization (LCWE) held in Cape Town, South Africa, from October 16th to 24th, 2010. This was a groundbreaking convocation and, historically, the most representative gathering of the church ever—not only theologians and academicians but missionaries and mission leaders, lay persons, media, arts, business, medical, relief and social justice groups were also represented. What results from Lausanne III will likely shape the paths of world mission for the next few decades, perhaps even for the 21st century itself. Michael Oh, president of Christ Bible Seminary in Nagoya, and head of the Younger Leaders

Movement for Lausanne said, "I believe Cape Town 2010 will be remembered as an historic moment in the modern history of the church." I would tend to agree and the passage of time and the pursuant movement of God's global church over the next years will reveal the verity of our present confidence!

Where to begin? "Breathtaking" is the singular word I would use to describe the Congress. In Japanese, the term is *iki wo nomu youna* (lit., "like drinking in breath") and that it was. One could not help but drink in the luminescent atmosphere of African beauty, warmth and hospitality, the true joyfulness and humility apparent in worship and interpersonal relationships, the fascinating backgrounds of those attending, as well as the scope, the strength and the variety of God's global church on mission. Long ago, Swiss neo-orthodox theologian Emil Bruner exclaimed, "the church exists by mission as a fire exists by burning." The flame of the Spirit was readily felt in Cape Town and the press of God's mission on human activity, the *missio dei*, as it is called, was one of the major themes at Lausanne III, "God is on the move." This was actualized through performing arts and media of Hollywood or Broadway quality, by incredibly varied

music in a plethora of languages and arrangements, with proclamation and Bible study, in "multiplex" lectures and in "dialogue session" interactive seminars, even through optional day trip tours to do mission on our "off day." One could not help but have one's breath taken away by the intensity of the schedule from 8:30 a.m. until 9:15 p.m., every day, and the weighty issues tackled, such as reaching the unreached; human trafficking; poverty; HIV/AIDS; biblical illiteracy *in mission practice*; racial and geo-political reconciliation needs within the church; bold and selfless witness despite war, genocide, and great suffering; emerging crises in discipleship for youth and women globally; as well as the willingness of so many to die for the name of Christ, to name but a few! Drinking all that in, breathing such an atmosphere day in and day out, overwhelming as it was, truly gave pause. Breathtaking, to be sure.

Person-to-person interaction at Cape Town was like a gigantic, sprawling, live, human "Internet" with constant "clicking" and "flipping of pages" between people. Standing in line for a meal, sitting on a tour bus, grabbing an elevator, or "randomly" being in worship, any and all of these could lead to a "divine appointment," a chance to net-



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work, a new friend to meet. Groups formed spontaneously. There would constantly be spur of the moment “encounters,” “chance meetings,” yet they would turn out to be quite purposeful. Remember, all of us were constantly navigating in and out through more than 4000 people all the time! Standing in line for supper I bumped into Phil and Anda Foxwell from Tokyo. Sitting on a tour bus, I sat beside a young woman named Jena Lee Nardela, Executive Director of Blood:Water Mission, the humanitarian arm of the Jars of Clay singing group (www.bloodwatermission.com). Jena leads a staff of eleven and has raised 1-2 million dollars a year for the past seven years in helping to drill 900 wells for safe drinking water throughout Africa. She is 28 years old. Riding an elevator I met a man who lives ten miles from where my daughter, Ruth, goes to college in South Carolina. During worship one night, I sat down early at an empty table. Hearing English being spoken behind me, I turned around to meet an adult MK (“missionary kid”) from Brazil, from my same mission, who is a mutual acquaintance to someone in Sao Paolo I had been trying to get in touch with! Another day, I was looking for a seat in the front of the auditorium when I bumped into a friend whom

I hadn’t seen in 23 years! Even going to the restroom (!) or walking to and from the Cape Town International Convention Center (CTICC), brought new “divine encounters.” A true sense of mutuality and fellow-

The overall tone was for a setting aside of degrees, accomplishments and status to focus instead on our oneness in Christ, as a united Body, and the need for repentance and admission of our corporate sins as leaders.

ship pervaded our time at Lausanne III.

There were some “notables” for the week, both positive and negative. Well known was the notable absence of 200+ mainland Chinese brothers and sisters from LCWE

III because of governmental restrictions. Not so well known, but very significant, was the spiritual warfare that Lausanne experienced in the form of a variety of Internet cyber-attacks, which were averted only because of round the clock prayer and God’s providential provision of two cyber-experts from India among the attendees. Notable also was the very positive reception of the Lausanne delegates by both CTICC staff and the surrounding Capetonian community. A strong, upbeat Christian witness was very apparent and appreciated by the city in which we met. Additionally, in an area of the world where crime is quite high, security excelled and few incidents were reported.

The programming of Lausanne III was modeled after the triennial Urbana student conference. By far, one of the highlights for almost everyone was what was called “table talk time.” In a conference of more than four thousand, over 700 tables of six were set up together in the same auditorium. This made a huge meeting “small” and “intimate.” We spent 25 percent of our time together, six at each table, the whole week. That made the morning Ephesians Bible study and the second morning plenary discussion time intimate, and easy to share in and personal-

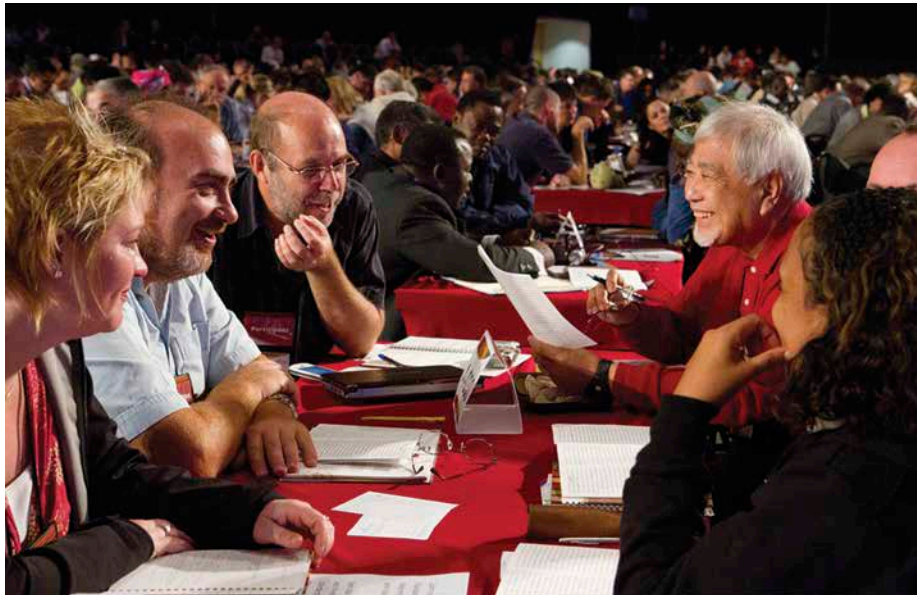
ize. Many tablemates became fast friends, setting up Facebook groups, exchanging email addresses, and going out for meals or partaking in communion together, as our table did. Prayer and sharing from the heart were what “made” these table talk times into something more than a group exercise. I anticipate keeping up with my tablemates for a long time!

Even having now shared all this with you, some might still be thinking, why Lausanne? Or, why Lausanne again? And why Cape Town? Why now? Glad you asked! The answers below highlight why Cape Town 2010 was such an important convocation of world Christians.

First, a brief history. Lausanne gets its name from the village in Switzerland where the first Congress was held in 1974. This initial meeting, convened by Billy Graham, brought together world leaders representative of the evangelical Body of Christ at that time. Perhaps the most famous outcome of that Congress is the unreached people group concept presented by the late Ralph Winter, which has profoundly influenced mission strategy ever since. But more important was the Lausanne Covenant, chiefly written by John Stott of England. A little known fact is that Stott’s final draft of the Covenant was heavily influenced by input from Rene Padilla and Samuel Escobar of Peru. The Lausanne Covenant emphasized the need for the whole (holistic) gospel to be taken by the whole church to the whole world, and its principles have served to guide the global

evangelical church in its practice of mission for almost four decades.²

After 1974 and the first Lausanne, a second Congress was held



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in Manila in 1989. Many regional and smaller Lausanne-related meetings followed the first LCWE and also the second one. The most recent large-scale Lausanne event was the Forum for World Evangelization held in 2004 in Pattaya, Thailand. But there was a growing sense that another Congress needed to be held because, as an ailing 92 year young Billy Graham noted in a letter to the Cape Town crowd at the beginning of Lausanne III, “the issues facing today’s generation are radically different. That’s why I strongly support the need for a new congress in 2010.”

The vision for LCWE III was birthed in 2005 in the heart of Doug Birdsall, Executive Director of the Lausanne Movement. Doug is the former head of LIFE Ministries in Japan, now known as Asian Access, a Japan missionary veteran of twenty years. Under his leadership and commitment to the movement, Lausanne today has newly flourished, after a long period of ebb and flow. (In his early days with LCWE, Doug even mortgaged his house to help with finances when things were tight.) As one of the African delegates last October so

aply stated in publicly recognizing Doug’s contribution to the Lausanne Movement and Cape Town 2010, “God working through you brought the Church to Africa.”³

But why Cape Town? The location actually has a direct link to missions in general and to reaching the world in particular. More than two hundred years ago, William Carey, “the father of modern missions,” called the church of his age to convene

a world missionary conference in Cape Town, “the ends of the earth” at the time, for 1810. This vision never came to pass while he was alive. Carey’s dream was ahead of his time (though Edinburgh 1910 later accomplished much of what he had envisioned). But that hope really only came to complete fulfillment in October 2010. The fact that this third Lausanne Congress was held on the African continent also showed the maturity and readiness of the African church—on the tails of the soccer World Cup there in June-July of this year. South Africa proudly hosted both world events with great vigor and joy. The year 2010 marks the centenary of the epochal Edinburgh 1910 missionary conference. And the historical significance of Edinburgh 1910 for world missions of its day was the main inspiration behind holding Lausanne III in Cape Town in 2010—a hope that Cape Town 2010 will similarly positively impact world missions in our day.

Key words arising from LCWE III include: humility; repentance; passion; proclamation; integral mission; prayer; the Holy Spirit;

transformation; continuation. John Piper prayed this before his sermon, “Lord, grant me self-forgetfulness and *humility*. Make your word clear and powerful for the glory of Christ.” It was humbling indeed to see world figures call for *repentance*, charging us to repent as they themselves had repented. The overall tone was for a setting aside of degrees, accomplishments and status to focus instead on our oneness in Christ, as a united Body, and the need for repentance and admission of our corporate sins as leaders. Chris Wright, a key Lausanne spokesman, went so far as to say that for us to even dwell on our titles, successes, wealth or popularity was sin. Repentance was also a key theme of the final 2½ hour Kenya Anglican Communion service that closed the congress.

Passion characterized almost everything whether the subject was human trafficking or bold witness; it showed even down to the way the “stewards,” volunteer helpers,

were constantly there to help and serve all of us participants.

Proclamation was clearly and forthrightly emphasized throughout from the platform; the need for the lost to come to Christ was unabashedly preached. But “*integral mission*” heralded a new word and a new way of describing the two-sided coin of evangelism and social action. In the past these two were split or ranked one above the other. Now the two are literally “integrated,” “it just is (this way),” as one of my new friends described the inseparable reality of witnessing through a changed life that impacts society.

Prayer was so much a part of Lausanne that I felt overwhelmed at times. We prayed for everything imaginable and yet there was much intimacy and depth to our cries. The presence and work of the *Holy Spirit* was so apparent and often verbally recognized during Lausanne III. I will never forget the thirty second prayer prayed by Donovan Case, “Father God, we pray that the wind of the Holy Spirit continues to blow across this Congress, blow, Wind, blow, to the whole world, to the ends of the earth, blow, Wind, blow.”

Transformation, the need for personal life change, as well as the mandate for us to impact our sur-



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roundings with the power of the gospel was the gift that many took home.

Finally, there was a persistent theme of *Continuation* of the momentum that Cape Town helped re-ignite in the Lausanne movement itself... for the possibility of a future Lausanne IV... for keeping “the spirit of Lausanne” alive in smaller regional meetings... for recruiting more younger leaders (especially from Japan)... for a desire to make an impact for mission because of Lausanne’s influence in one’s local context. The press to keep all of this going, to continue the Lausanne

movement, was very strong.

In closing, I would like to underline some of the “what’s next?” points, now that South Africa is behind us and Lausanne III has moved into the annals of history.

Most significant for me on the Japan front were some of the decisions that the Japan Lausanne Committee (JLC) made for their involvement from this point forward. Some of the things initiated by the JLC included:

- Adoption of an Internet forum in Japanese to share information with Lausanne III participants, with the desire to see the forum expand into other networks in Japan

- Invitation of Dr. Chris Wright, retiring head of the Lausanne Theology Working Group, to come to Japan in June 2012 for lectureships in Kanto and Kansai

- Translation of Dr. Wright’s seminal book, *The Mission of God*, into Japanese

- Inclusion of new members onto the current

JLC board, including JEMA president, Dale Little

- Convening regional Lausanne follow-up meetings in Japan to share about Cape Town 2010 (see sidebar)

- Translation of the Cape Town Commitment into Japanese (a large portion of it was translated and published in the Christian Shimbun newspaper) this past November (see sidebar)

All of these initiatives indicate a positive, forward moving emphasis by the Japan Lausanne Committee and was done in cooperation with the Japan Evangelical Association (JEA). This mirrors the pattern out-

side Japan where the International Lausanne Movement is partnering with the World Evangelical Alliance (WEA) to foster increased mission awareness and participation by those in the church worldwide. May it be so for mission in Japan as well!

Finally, I would like to acknowledge that I believe whatever lasting change will come out of Lausanne III must begin at a personal level, with me. I recognize that I am now accountable because I went. I was sent to Cape Town under invitation of the JLC and through my mission but the knowledge and responsibility of whatever positive “ripple effects” might eventually result from this historic congress must begin on a personal, individual level. All I know is that if I claim to be transformed by my participation in Lausanne III (and I do!), yet I do not demonstrate a changed life and mission because of it, then my going was in vain and I will be found a hypocrite, with a ministry unchanged. May it never be! As I said above, time will tell. Down the road, please test me and ask me; watch me! Jesus said, “you will know them by their fruits” (Matt. 7: 16). May the “yield,” the fruit of Lausanne III in Gary Fujino be a transformed life that seeks to transform his world under a sovereign Lord who Himself is solely and perpetually about the business of transformation, in Him and for His kingdom. **Amen.** JH

Notes

1. Lausanne III also had invited observers present from the World Council of Churches, the Vatican and the Greek Orthodox Communion.
2. The Lausanne Covenant is available on the internet in 16 different languages at this URL address: <http://www.lausanne.org/covenant>. Read it for yourself and discover how many things you believe and practice have been influenced by this historic document of the contemporary evangelical church.
3. Photos, videos, speeches, documents, position papers, background information and more on Lausanne III and the 2010 Cape Town event can all be openly accessed by anyone via the internet at: <http://www.lausanne.org/cape-town-2010>

“The Cape Town Commitment— A Declaration of Belief and a Call to Action”

The original Lausanne Covenant was written corporately by 2700 delegates from 150 countries in 1974, with John Stott as its chief architect. The Covenant has been used as a guiding instrument for fulfilling the church’s mission to take “the whole gospel to the whole world by the whole church.” In 1989, the Manila Manifesto followed as “an elaboration” of the Lausanne Covenant, with a special emphasis on the work of the Holy Spirit and the urgent need to finish the task of world mission before the end of the twentieth century.

In 2010, the Cape Town Commitment, while humbly affirming these documents of yesteryear, also provides a fresh new glimpse at the possibilities for mission in the third millennium. Intentionally using “we love” statements instead of the more traditional “we declare,” the Cape Town Commitment is framed in the language of love; love is the language of covenant. The biblical covenants, old and new, are the expression of God’s redeeming love and grace reaching out to lost humanity and spoiled creation. They call for our love in return. Our love shows itself in trust, obedience and passionate commitment to our covenant Lord. (Preamble, “*The Passion Of Our Love*”).

Following the preamble, the Cape Town Commitment is divided into ten articles, dealing with specific aspects of mission and how the love of God affects all that:

1. We love because God first loved us
2. We love the living God
3. We love God the Father
4. We love God the Son
5. We love God the Holy Spirit
6. We love God’s Word
7. We love God’s World
8. We love the Gospel of God
9. We love the People of God
10. We love the Mission of God

Everything in the Commitment is framed, in elegant prose, around the key theme of “for the Lord we love: our commitment of faith.” The first paragraph of the first article sets down the deep theological and missiological

reasoning behind this theme of love as it relates to the *missio dei*, God’s missionary activity in our world:

The mission of God flows from the love of God. The mission of God’s people flows from our love for God and for all that God loves. World evangelization is the outflow of God’s love to us and through us. We affirm the primacy of God’s grace and we then respond to that grace by faith, demonstrated through the obedience of love. We love because God first loved us and sent his Son to be the propitiation for our sins.

This is but a small taste of Part I, the first installment of the Cape Town Commitment.

Part II will be released in either late 2010 or early 2011 and will be comprised of issues and initiatives proposed in the Advance Papers for Lausanne III, which were addressed in plenary and multiplex sessions in Cape Town with topics as diverse as globalization, ethnicity, scattered peoples or “diaspora,” urban mission, arts, media, technology and faith; sexuality and gender issues, and many, many more topics. Part II of the Cape Town Commitment will reflect interaction by the global church on these issues and will have had the benefit of months of interaction, before, during and after Lausanne III, with a truly diverse cohort of voices—both ordinary and famous—speaking into these weighty matters of worldwide significance for mission. Look for Part II to be released on the Internet or to be announced through major Christian publications around the time that you read this article in the Winter 2010 edition of the print version of the Japan Harvest.

Part I of The Cape Town Commitment, which was quoted above, is available online at this URL: <http://conversation.lausanne.org/en/conversations/detail/11544>

Check out The Cape Town Commitment for yourself to see some of the biblical and theological underpinnings which guided Lausanne III at Cape Town, South Africa, last October! Check out the Cape Town 2010 homepage as well for a virtual view of what happened in South Africa! JH



Kanto Reporting Session on the Third Lausanne Congress on World Evangelization

by Atsuko Tateishi

In the late afternoon on November 22, 2010, over 20 participants in the Third Lausanne Congress on World Evangelization (CT2010), including myself who went as a volunteer, were reunited in Tokyo. Some differences were immediately obvious. Although Room 416 of the Ochanomizu Christian Center Building was packed almost to its full capacity, the attendance was a little over 50 instead of Cape Town's 4,000. More notably, there were no tables in the room, just chairs. And yet, the vibrant atmosphere and the wide variety of backgrounds of the people who attended the Kanto Reporting Session were comparable to what I had seen in Cape Town during CT2010.

Joining us were about 30 people who were eager to hear what exactly took place in the South African city one month before. Most of those 30 people had some personal connection with one or more of the CT2010 participants. So they were perhaps curious to know why their family and friends have been so excited and optimistic since their trip halfway across the globe.

Japan Lausanne Committee (JLC), as the meeting hosts, certainly made an effort to satisfy the interest and curiosity of the attendants. A collection

of reports by some 30 participants in CT2010 was given to the non-participant attendants, along with a 12-page official report by JLC and a few other handouts. The attendants had, however, little time to look through all the materials during the meeting, as it was fast-paced just like the typical CT2010 sessions.

Mika Takana opened the meeting from the piano. As a member of the international worship team of CT2010, she skillfully led the congregation in praise and prayer. After a brief welcome by emcee Shoichi Konda, five participants looked back at CT2010 from different perspectives.

First of all, Makito Masaki gave an overall summary report. He noted that the evangelical church was greatly encouraged by the fact that a wide spectrum of Christian sectors around the world, including the World Evangelical Alliance, supported CT2010. Masaki also observed that CT2010 provided a model for future Christian gatherings particularly in terms of the emphasis of interaction before, during and after the Congress, the full-scale use of technology, and the assignment of each participant to a fixed table group.

Next, Yoshiyuki Nishioka reflected the Congress from the theological perspective. After a sweeping overview

of the theological history of the last hundred years and of the Lausanne Movement since 1974, Nishioka summarized the contribution of CT2010 as the revival of the roles of theology. He highly regarded the table group system as the instrument to address an issue in a comprehensive and interdisciplinary manner, through interactions among up to six people with widely different backgrounds.

At this point, a five-minute official video entitled *Cape Town 2010: Looking Back at the Congress* was shown, giving the audience a glimpse of what the weeklong event was like. The third presenter was Midori Yanagisawa, who spoke from the missional point of view. According to Yanagisawa, CT2010 painted the picture of Christian mission in the 21st century as setting its goal toward transformation and a radical lifestyle for Christians; sharing the gospel from everywhere to everywhere; reaching out to unreached people groups, the poor, urban populations, and youth; and nurturing the autonomy of indigenous believers.

Kazuo Ichimura stood up next, representing the workplace. He heard during CT2010, stories of business people sharing the gospel as insiders all over the world including Muslim commu-



both at home and abroad.

The next 20 minutes were spent in sharing and prayer in groups of three to four people. Each group had at least one CT2010 participant, who made sure everyone had a chance to speak and to

nities. CT2010 also provided Ichimura with numerous opportunities for building partnerships with the global business community, giving him hope for what differences could be made through partnerships among Chinese, Japanese and Korean Christians.

Finally, Masaru Aoki spoke from the diaspora perspective. He showed how both CT2010 and diaspora ministries concur with the global missional trend of valuing inclusiveness and diversity. Aoki challenged the audience to be engaged in mission

taste a little of the wonder of the table groups.

Following a freewill offering and the doxology, Satoru Kanemoto, Chair of JLC, offered a benediction. This also was patterned after CT2010, where the plenary session each day began with singing praise, and ended with the doxology and a benediction. The message was clear. A Christian community is a worshipping community.

Some 20 people, both CT2010 participants and non-participants,

continued to fellowship over dinner at a nearby restaurant until well past 9 p.m. Now the challenge is how to continue and spread the momentum. One of the possibilities is attending and/or sending someone as an observer to the Seventh Asia Lausanne Congress on Evangelism (ALCOE VII), currently scheduled for June 1-4, 2011 in Ulan Bator in Mongolia. For more information about ALCOE VII, please contact JLC (e-mail in English or Japanese: roozannu@gmail.com).^{JH}

"The Meaning of the Lausanne Movement for Japan"

Speaker: Takashi Fukuda,
Asia-Pacific Director for
Wycliffe Bible Translators

February 14, 2011
2:30 p.m. - 4:30 p.m.
Tokyo Biblical Seminary,
on 2F by cafeteria
1-30-1 Megurita-cho
Higashi-Murayama, Tokyo

YOU ARE CORDIALLY INVITED TO THE 50th JAPAN KESWICK CONVENTION !

Dr. David Olford

Okinawa, Kyushu, Osaka, Hakone and Tokyo



Dr. Robert Amess

Tohoku, Osaka, Hakone, Tokyo and Hokkaido



SCHEDULES FOR KESWICK CONVENTION

Place	Date	Office
Hakone	Feb. 22 - 24	03-3291-1910
Okinawa	Feb. 4 - 6	098-832-2415
Kyushu	Feb. 10 - 12	092-873-6230
Tohoku	Feb. 10 - 12	023-622-5090
Osaka	Feb. 16 - 18	06-6762-7701
Kyoto	Feb. 20	06-6762-7701
Kobe	Feb. 20	06-6762-7701
Nara	Feb. 20	06-6762-7701
Tokyo	Feb. 26 - 27	03-3291-1910
Hokkaido	Mar. 1 - 3	011-261-6898

CONTACT EACH KESWICK OFFICE FOR DETAILS



JAPAN KESWICK CONVENTION

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CHIYODA-KU, TOKYO JAPAN 101-0062

PHONE/FAX 03-3291-1910

E-mail: jkeswick@snow.plala.or.jp

February JEMA Events in Tokyo

Monday, February 14, 2011

JEMA Fellowship Evening

Time: 5:00 p.m. - 8:30 p.m.

Place: OCC Building, Ochanomizu, Tokyo

Fee: 500 yen

Open to the Missionary & Christian Community

Migrant Populations Reaching Japanese A Multi-Cultural Missions Forum

5:00 p.m. Registration

5:30 p.m. Fellowship time: International snacks and desserts

6:30 p.m. Main gathering

- Devotional by Dr. Enoch Wan
 - Presentations from migrant populations (such as Brazilians, Filipinos, Chinese, Africans, Koreans, Spanish)
 - Facts & Statistics
 - Strategies & Principles
 - Present trends or possible evangelistic strategies
 - Q&A Panel Discussion
 - Prayer
- 8:30 p.m. End

Tuesday, February 15, 2011

JEMA Mission Leaders Consultation (MLC)

Time: 10:00 a.m. - 12:30 p.m.

Place: OCC Building, Ochanomizu, Tokyo

Fee: 2,000 yen - for MLC only, includes lunch

Open to all JEMA members
(Additional 1,000 yen fee for delegates and observers to afternoon JEMA Plenary Session)

Diaspora Missiology

Featuring: Dr. Enoch Wan, Ph.D.
Research Professor of Intercultural Studies
Director, Doctor of Missiology Program
Western Seminary, Portland, Oregon,
USA

- Shifting Paradigms & Population Shifts.
- From traditional missions from the west to migrant populations doing missions.
- Impact of globalization specifically in regard to missions and reaching Japanese.

Wednesday,

February 16, 2011

Conversations with Dr. Enoch Wan

Time: 10:00 a.m. - 1:00 p.m.

Fee: 1,000 yen

Place: Higashi Kurume, Matsukawa Place
(beside Christian Academy in Japan)

Open to the Missionary & Christian Community

An extended time to dialogue, discuss,
and exchange views and ideas regarding new trends in missions.

Contact: Ken Taylor
(mobile #: 080-3341-5533)

WELCOME

2010 Church Planting Institute Bootcamp

By Caleb Eby



What is a CPI Bootcamp?

In just three days, a lot of sessions, discussions, thoughts, and ideas. The 2010 Bootcamp was intense, refreshing, encouraging, uplifting, and motivating. We worshiped, sang, had morning devotions, fellowshiped and spent time in personal reflection/application. We ate meals together, praised God, and prayed and wept over Japan together. Personally, I benefited from great fellowship with many like-minded believers who were dedicated to seeing the Kingdom of God advance in Japan, increased my network of contacts in Japan, and came away with a more concrete vision of where God is leading my wife and I.

Throughout the whole conference there were two emphases; that we are to make disciples and he will build his church. The first is a command to us and the second is a promise for us. Nowhere in Scripture will we find a command to

build Christ's Church. Building the church is the Lord's job and responsibility, and as such, that burden is not on our shoulders. Our job, our responsibility, is to go and make disciples of our Lord Jesus Christ, not of ourselves. This is why church planting is so important.

A third emphasis was the necessity to produce reproducing disciples. If the disciples we make are not equipped to make disciples themselves, then the Church is stunted in its growth. The sessions summarized below all fell under these greater themes.

Vision

Vision is needed because it gives direction and it anticipates growth. For example, even before Dan Iverson's young church had an official church service, he shared with them that one day they would need to start another church. From the start, a vision was planted in their minds.

Models

Models, like vision, are important because they give us a framework with which to carry out our ministry. Do you want to work towards starting a cell church, a group of house churches, a multisite church, seeing parent churches start daughter churches, or establish a church focused on a specific target group? It is important to seek God in this and know where he is leading you.

Target Group

Geert DeBoo shared about what God is doing in and through Grace City Church Tokyo and how Christ has used the approach of targeting the currently receptive group in Japan called "Youth" to build his Church. One of the points made was the value of finding out about the people you are reaching out to. Discover what drives them, their hopes, dreams, fears, problems, and needs. Find out how they see this world, what they consider their role in the world, views of their origin and future. Notice how they relate to community, their values concerning family, friendship, relationships, and sex. Figure out what they believe, their spiritual beliefs/interests, their view of the supernatural, and their perspective concerning Christianity.

Strategy

The basic question of this session was, "If ten people came to Christ in your ministry this week, what would you do?" If this were to

TO BOOTCAMP

Church Models and Discipleship

On the second day of the Bootcamp, three people presented their disciple-making strategy before the participants.

- Pastor Hiroshi Tsukii from the Hongodai church shared a cell church disciple-making model.
- Chad Huddleston of the Be One Network shared a house church disciple-making model.
- Biyongseob Han presented a detailed three-year plan of intense discipleship according to a more standard disciple-making model.

At the end of the day, a comparison and contrast of their strategies was summarized.

1. They have the same motivation to honor and obey God by making disciples.
2. They all quote the same verse Matthew 28:18-20 in support of their strategy.
3. They all use proven materials though some are very organic and others are more detailed, systematic, and structured. Some are simple and as one said “practical enough.” But it is not about the materials alone but the process of discipling people which they all emphasize.
4. They use different methods but their discipling principles are based on multiplication, obedience, growth and following Christ in discipleship.
5. They have a plan.
6. They are doing it.

So let's do it as well.

—John Mehn

happen, would you know how to help these new Christians to grow spiritually and how to equip them for effective ministry? How would you prepare the potential leaders to share the ministry values, vision, mission, and strategies? In addition, how would you enlist these believers into the mission of multiplying churches among all nations? We were challenged to anticipate the harvest that God promised, and prepare our minds for action.

Evangelism

This seems obvious for those who want to be obedient to the command to make disciples. Part of making disciples is witnessing and speaking the truth of Jesus to unbelievers. Dan Iverson pointed out the strength of the church commu-

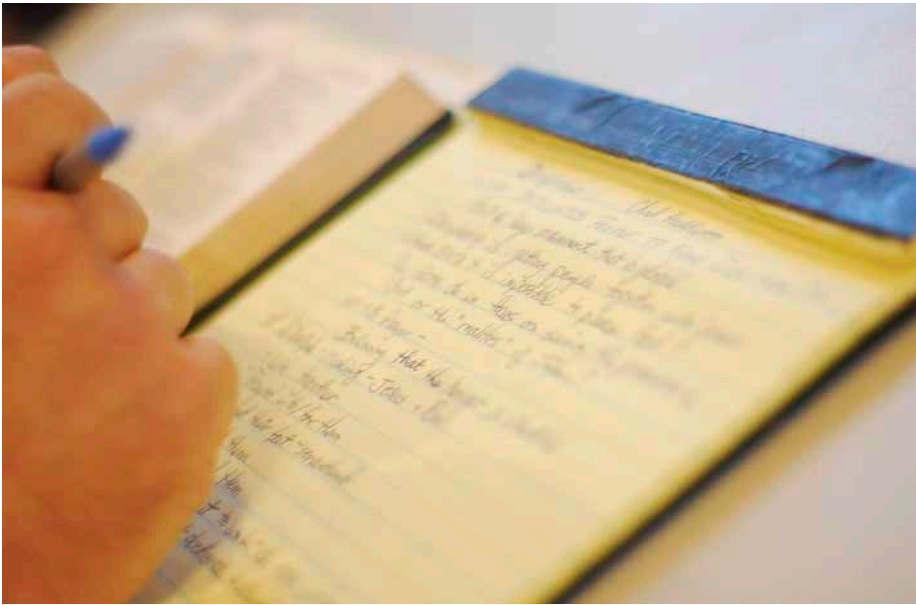
nity to both attract people and lead them to Christ. “The fellowship of the church itself is a testimony.”

Community

Using the cell church model of Hongodai Christ Church as an example, Hiroshi Tsukii spoke of the importance of small groups. Some key points were:

- 1) A small group can penetrate into every corner of a society to touch souls for Christ.
- 2) A small group is about disciple-making.
- 3) Small groups are times of sharing (from the Bible, life, difficulties, failures, and joys), prayer, and encouragement.
- 4) Small groups should always be moving toward multiplication.





Discipleship

Chad Huddleston took a basic approach to discipleship. Through the Scriptures we see discipleship as more than just teaching. It is “making communities of believers.” It is “helping them see what God wants them to do and helping them go out and do it.” It is entrusting them to the Holy Spirit.

One strong point of this session was that the “driving force of the early church . . . was that they truly believed in who God was, what he promised, and that they were sent.” In a word, faith. “By faith are we ‘seeing’ the promises of God, or are we seeing the ‘realities’ of Japan?”

Do we really believe that the harvest is plentiful and that we need to ask for more workers to bring in the abundant harvest, as Jesus said?

Another exercise was to examine how Jesus and Paul made disciples and then to ask ourselves, “Is this how we are making disciples?”

Mobilizing

Rich Welch shared about using small groups to mobilize leaders. Through small groups, believers get the chance to lead. As time goes on, leaders begin to emerge and are revealed through their lifestyle and character, through competence of leadership, and other God-given

qualities. The next step is to call them to join the vision. Finally, as these new leaders jump aboard, their training consists of the following:

- 1) Modeled Leadership - “involving them in leadership decisions . . . and letting them see real situational leadership,”
- 2) On the Job Training - gradually entrusting them with more responsibility, and
- 3) Coaching - encouraging, challenging/correcting, sending them out again.

The bootcamp ended with a session reminding us of the vital importance of retaining a healthy personal relationship with God. Our walk with God greatly affects our ministry. We need to daily accept the approval of God already given through Jesus Christ. There is nothing we can do to gain greater approval from God. If we don’t accept God’s approval we are robbed of personal joy and live in fear and worry—fear of rejection, of failure, and of being seen for what we really are. We experience a loss of freedom and honesty in relationships. If we accept God’s approval? No fear, no worry, great joy, and boldness in reaching out with love!¹⁴

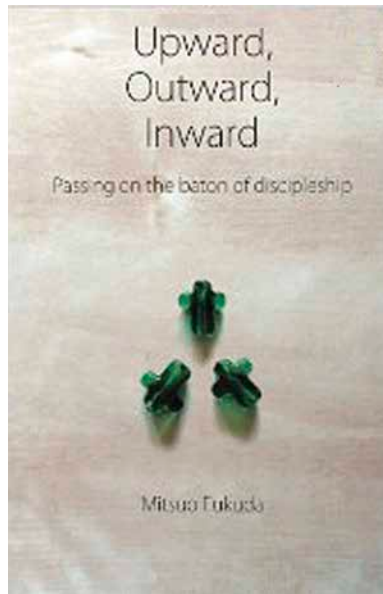
Differences between a CPI National Conference and a CPI Bootcamp

	CPI National Conference	CPI Bootcamp
Purpose	Kingdom Vision for the Church Multiplication and Gospel Renewal for Transformation	Basic training for church planting
Scope and Frequency	A national event every two years	Regional event when needed
Scale	300-500 people or more	12-50 people
Location	Resort hotel in an accessible location	Local Model Church anywhere needed
Activities	Training, worship, networking, fellowship, concert of prayer, services to participants (children, youth, consulting, etc)	Primarily training (with some worship, prayer, and fellowship)
Options	Lots of training, electives, and benefits	One track survey of training, few options
Metaphor/ Image	Rally the troops	Train (or re-train) the troops



Reviewer:
Don Schaeffer
and his wife, Hazel,
serve with the C&MA.
They came to Japan
in 1984.

Upward, Outward, Inward



Upward, Outward, Inward
Passing on the baton of discipleship
Mitsuo Fukuda, translated by Simon Cozens,
Wide Margin, 2010, 116 pages

This book outlines a discipleship training program put together by Fukuda that is simple enough for people to pass on to others. It was compiled from sixteen articles first published in *Revival Japan* magazine and has been expertly translated by Simon Cozens, WEC International missionary to Japan.

The first eleven chapters introduce seven skills that answer the question, “How should I live?” The skills that Fukuda focuses on are a lifestyle of listening and obeying, devotions, upward-outward-inward groups, habits for married couples, personal evangelism, management of finances, and interactive Bible studies. The last five chapters show how to train others and send them out.

Fukuda summarizes the answer to, “How should we live?” with these four words: Honor God, Love Neighbor. I appreciated his emphasis on the central core of discipleship: dying to self and raising up people who will raise up other disciples. “The aim is that within forty-eight hours of making a decision for Christ, someone will be able to lead others to Him and be able to teach *them* the fundamentals of Honor God, Love Neighbor discipleship.” (p. 6)

KISS—Keep it Simple and Short—is the watchword of Fukuda’s teaching. In weekly small groups, people ask each other, “Who have you shared the gospel with in this past week?”

The title of the book comes from the structure of the training: “The three directions of our training are knowing the heart of God (“upward”), going out and introducing people to the good shepherd (“outward”) and being transformed through suffering into the likeness of Christ. (“inward”).” (p. 18)

Fukuda, founder of Rethinking Authentic Christianity Network and a leader in the Japanese house church movement, fleshes out the approach of Neil Cole in his *Organic Church: Growing Faith Where Life Happens*. Fukuda has stopped preaching during meetings and changed to a style of worship in which everyone studies the Bible together. He defines church as being “a small group for evangelism and mission.” (p. 78)

I had occasional questions about Fukuda’s use of Scripture and some of his statements, especially in the chapter “Discerning God’s Voice,” and in his analysis of family and church issues. But this book is written by someone who is making disciples for Christ and teaching them to obey. Readers of *Japan Harvest* will find this text helpful as they seek to obey the Great Commission.

I am grateful to Simon Cozens for making this book available to a wider readership and look forward to reading Fukuda’s *Mentoring Like Barnabas*, which will be published in English by Wide Margin later this year.

(*Upward, Outward, Inward* is available from the JEMA office for 1000 yen, plus shipping.)¹⁴



Roger Lowther is a professional musician working in Tokyo with Grace City Church Tokyo, a new church plant in central Tokyo led by Rev. Makoto Fukuda. Grace City Church seeks to reach young professionals working in and around Marunouchi and meets for worship in a rented space in Ginza. Roger and his wife Abi have been in Japan since 2005 with Mission to the World. He graduated from the Juilliard School with a Masters in Organ Performance. Both Roger and Abi have a passion to see artists use their talents to spread the message of the gospel in ways that engage and challenge the culture of Japan and the world. Please feel free to contact him by email: rogerlowther@gmail.com

Beauty through Japanese Eyes

The Tale of Genji as a Window to Japan—Part 1

Can Japanese art move one to worship God? As a musician-artist, I long to see my own heart and the hearts of my fellow Japanese moved to worship through the art of this great culture. *The Tale of Genji*, one of the most famous works of Japanese literature in the world, shows us what Japanese consider beautiful. Perhaps things Japan considers beautiful are also part of God's story. Perhaps I could see the gospel with fresh eyes and get excited about God from a Japanese perspective. Perhaps *The Tale of Genji* could reveal to me what might even attract Japanese to the God of the Bible. Motivated by these thoughts, I opened the most famous Japanese book.

The Tale of Genji created a sensation not only when written but has continued to inspire artists in every generation since. Movies, anime, manga, music, paintings, poetry, plays, dance, novels, theater, and opera have all been inspired by this story. The 2000 yen banknote even features a scene from the novel. Written over 1,000 years ago, the book reflects Japanese sensibilities to a depth I am just beginning to understand. It is common for high school students to write essays on why *The Tale of Genji* is the foundation of Japanese literature. When novelist Yasunari Kawabata gave his acceptance speech upon receiving the Nobel Prize in Literature in 1968, he cited *The Tale of Genji* as "the highest pinnacle of Japanese literature. Even down to our day there has not been a piece of fiction to compare with it."

The Tale of Genji was way ahead of its time, becoming the first full-length piece of fictional literature in the history of the world. It is a story of political intrigue that threatens to undo a nation, and yet deals deeply and honestly with the consequences of the sin of immorality and betrayal. Genji's moral culpability even leads, in the end, to his ultimate despair. Japanese artists continue to look to Genji for inspiration



and foundation, especially as Japan struggles with its own cultural identity amidst rapidly changing times.

In this article, I'd like to look at two aspects of beauty from *The Tale of Genji* that have impacted my own meditation and I pray will impact my Japanese friends to worship the true God of beauty.

Beauty in Sadness

"... The dew that will fall when the hagi branch is bent, the speck of frost that will melt when it is lifted from the bamboo leaf..."

—Chapter 2 "The Broom Tree"

What is beautiful about this image? By a mere touch, brightly glittering dewdrops fall to the ground and are no more... and intricate patterns of frost dissolve into nothing. The lingering thought "That was beautiful!" encapsulates *mono no aware*.

Mono no aware, originally conceived by a literary critic to describe *The Tale of Genji*, captures the essence of the Japanese aesthetic of beauty. Roughly translated as the "sorrow of things" or the "grief of things," *mono no aware* is a strong emotion in the face of fleeting beauty in nature. William J. Puette, in his guide to *The Tale of Genji*, suggests this sentiment arose from

the sharp contrast between Shintoism and Buddhism. The worship of beauty in nature and the shunning of nature as a transient thing produced a unique sensibility to beauty and sadness in Japan.

Kaori Honma, a Japanese artist working in London, skillfully brought this to life in her work *A Problem of Annihilation*. After creating a full-sized baby grand piano out of paper, she then proceeded to light it on fire. After weeks of preparation and construction, the flames reduced the piano to ashes in mere minutes. In describing this work, Mrs. Honma quoted a poem by Kobayashi Issa on the death of his daughter in the early 1800's:

露の世は
露の世ながら
さりながら

*The world is but a drop of dew,
A drop of dew,
And yet and yet...*

The burning piano and the fragile drop of dew both pull at our senses, vividly reminding us that beauty in this world is always mixed with bitterness, death, and fragility.

Cherry blossoms perhaps best embody the concept of *mono no aware*. Even the colors themselves seem to defy description. Are they white-pink? Are they pink-white?



These nebulous clouds of blossoms burst into being overnight, but practically disappear at the first sign of rain or wind. No wonder cherry blossoms have come to symbolize the transitory nature of life. My first cherry blossom season in Japan hardly lasted two days! Their extreme magnificence and quick death stir our emotions.

In the West, intellectual ideals of mathematically correct proportions have shaped foundations of beauty since ancient Greece through thinkers as Pythagoras, Plato, Augustine, Leonardo da Vinci (think of the perfectly proportioned Vitruvian



The water in the river is always changing. Japanese feel the transience of life in the flowing of the river and regret its passing away.

Described as capturing "the very soul of Japan," Matsuo Basho's evokes similar emotions in his poetry in *The Narrow Path to the Interior*. Like a flowing river, Basho wanders Japan capturing moments of aesthetic experience like this poem about the transience of human life:

夏草や
兵どもが
夢の跡

*The summer grass
All that is left
Of ancient warriors' dreams*



man!) and many others. Not so in Japan, where truths are felt rather than mathematically determined.

Take for example the Buddhist monk Kamo no Chomei and his famous work "The Ten-Foot Square Hut" from the 13th century. It opens with a description of the fleeting nature of this world:

*"Ceaselessly the river flows,
and yet the water is never the same,
while in the still pools the
shifting foam gathers and is gone,
never staying for a moment..."*

Beauty is not the short-lived nature itself but in the feeling evoked by it. Genji, "the Shining Prince," dies two thirds of the way through *The Tale of Genji*, creating a feeling for the whole last third of the book that great beauty and goodness in the world have been lost. The story also seems to end with a "..." suggesting a trend that continues to the current day. We too, kicked out of Eden, live in a world that is fallen, a paradise lost.

Edward G. Seidensticker, the great bearded man known for his English translations of Japanese

classic novels, summarized *The Tale of Genji* in just a few words as “the good days are in the past” and Nobel Prize-winning novelist Yasunari Kawabata labeled it “sadness at the end of glory.” The sadness and loss in the book contribute to its incredible evocative power. Selections from the end of Genji’s life are vividly reminiscent of King Solomon as recorded in Ecclesiastes:

“Genji’s tears flowed on. He thought back over his life. Even the face he saw in the mirror had seemed to single him out for unusual honors, but there had very early been signs that the Blessed One meant him more than others to know the sadness and evanescence of things.”

—Chapter 40 “Minori” (Buddhist law that all things pass)

“I have always had everything,’ he said to them. ‘That was the station in life I was born to. Yet it has always seemed that I was meant for sad things too. I have often wondered whether the Blessed One was not determined to make me see more than others what a useless, insubstantial world it is.’”

—Chapter 41 “Maboroshi” (Illusion)

Genji dies a broken man at the end of Chapter 41. Born the son of the Emperor, he dies in despair. Moved by the death of this “Shining Prince,” I can’t but help think of the greatest “Man of Sorrows,” the son of the emperor of all emperors, king of all kings, who also died completely alone in the end. If we move too quickly to the resurrection of Jesus, we miss the power and beauty of the image. Just as Jesus wept at the death of his friend Lazarus minutes before raising him from the dead, so we too can find deep heartfelt *mono no aware* in Jesus’ suffering. Perhaps the Japanese heart can teach us how to feel the journey of our Savior in a renewed way.

Beauty in Contrast

Junichiro Tanizaki, one translator of *The Tale of Genji* into modern Japanese, wrote “we find beauty not in the thing itself but in the patterns of shadows, the light and the darkness, that one thing against another creates.” Contrast lies at the heart of Japanese beauty. In America, a vase full of flowers is usually thought to be the most beautiful arrangement of flowers. But in Japan, through the tradition of ikebana, beauty is portrayed through only a few flowers in order to create stark contrasts of stillness and movement, darkness

“Their hair, far longer than their gowns, stood out strikingly against the white of the snow.”

—Chapter 20 “The Bluebell”

“Contrasting in the oddest manner with the rest of her complexion which was of a whiteness that would have put snow to shame.”

—Chapter 6 “The Saffron Flower”

“Frozen into ice, water caught among the rocks can no longer flow,

And it is the brilliant moon that soars freely through the sky.”

—Chapter 20 “The Bluebell”

and light, life and death. Contrasts are also important in seventeenth-century Japanese haiku poems.

Over three hundred years ago, Takarai Kikaku wrote this haiku:

名月や
畳の上に
松の影

*The full harvest moon
On the tatami mats
A pine tree’s shadow*

The heavenly contrasts with the earthly. The brightness of the moon emphasizes the crisp darkness of

the pine tree’s shadow. The shadow gently moves, compared with the stillness of the tatami mats.

The harvest moon, signifying autumn, further hints at the contrast between the cooler air outside and the warmer air inside. The poem beautifully captures one moment in time and urges us to meditate on our relationship to the world around us.

The most famous haiku of all time was written by Kikaku’s teacher, Matsuo Basho:

古池や
かはづ飛びこむ
水のおと

*By the old pond
A frog leaps
The sound of water*

Imagine sitting by an old pond deep in thought. All is silent. Suddenly, a splash comes from the water and you notice the pond and the frog. The contrast of sound and silence, the young frog and the ancient pond, makes this poem so vivid. The sudden realization of the contrasts makes one feel alive. A sense of awe comes at this awakening to the life and beauty in the surroundings.

Yasunari Kawabata received the Nobel Prize for Literature in 1968 “for his narrative mastery, which with great sensibility expresses the essence of the Japanese mind.” His most famous novel, *Snow Country*, overflows with descriptions not unlike those you find in *The Tale of Genji*:

“The quiet sound of the freezing snow over the land seemed to roar deep into the earth.”

The contrasts of “quiet” with “roaring” and the surface of the land with the deepness of the earth bring this landscape to life. In another example, Shimamura, the main character in the book, gazes at the intense beauty of a girl, whose

bright red cheeks stand out clearly and sharply against the bright white of the snow:

“Shimamura glanced up at her, and immediately lowered his head. The white in the depths of the mirror was the snow, and floating in the middle of it were the woman’s bright red cheeks. There was an indescribably fresh beauty in the contrast.”

Seeing these contrasts in Japanese art, I began to be overwhelmed by the contrasts in the gospel. We are dead. God is alive. We are broken. God is perfect and whole. What

could be more beautiful than Jesus’ light shining into the darkness of Christmas night? What could be more beautiful than life for humanity coming out of the death of the Son of the God? In Jesus, we find the unraveled woven together, strength coming out of weakness, victory coming from defeat, and rescue beyond all hope.

The contrast of “Word” and “flesh” as Word and flesh became one (John 1:14) was portrayed artistically in the ark of the covenant. Gold contrasted with wood. Divinity contrasted with humanity. Two materials, one ark. Two natures, one

person. The God-man. Immortal becoming mortal. A king being born in a barn. The All-powerful becoming a helpless baby.

The sheer power of these contrasts urges my heart to worship Him. Perhaps I won’t be the only one moved to worship; perhaps the Japanese heart can also see the Author of Beauty through the beauty of their own culture. If we let it, the beauty in sadness and in contrasts can make us better worshippers. May it also make us better communicators of His greatness and beauty to this nation. JH



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Called Home

Women in Ministry – Part Two

By Kenny and Lila Joseph

While walking with her grandmother greeting neighborhood friends one day, Jacko (our oldest of fourteen grandchildren), waved her arm over an open lot as she said, “Grandma, if all your friends were here they’d fill this whole place!”

Don Hillis, TEAM-India, brother of Dick Hillis, founder of Overseas Crusades, would have agreed. “Let’s face it, men,” he said. “Women missionaries have many more friends and contacts than us... They are like sweet potato vines with untold friends which help their husbands.”

Before the Evangelical Missionary Association of Japan (EMAJ) was formed, and before the *JEMA Directory* became the primary listing of missionaries in Japan, the *Japan Mission Blue Book* (put out by Nihon Kirisuto Kyodan missionaries) served as a missionary directory and carried an obituary column of those who had each year. In time, the *JEMA Directory* supplanted the Blue Book, but the tradition of honoring those who had died each year was lost in the transition.

In this issue we continue honor some of the missionary ladies who have served in Japan by listing them.

Lana Oue, a veteran Southern Baptist missionary still serving in Japan, sent in the names of Southern Baptist women who have been called Home. She’s sure she has missed some.

Southern Baptist

Hannah Barlow
Gena Calcote
Pauline “Polly” Clark
Jennie Clarke
Anita Coleman
June Cooper
Patricia “Pat” Cox
Kathleen “Kay” Culpepper
Mary Ellen Dozier

Mary Lou Emanuel
Rebekah Sue Emanuel
Dorothy Carver Garrott
Viola “Bea” Gillespie
Lois Glass
Alma Graves
Mary Gullatt
Helen Hayes
Ida Nelle Hollaway
Annie Hoover
Elvee Horton
Louise Medling
Margaret Perrin
Helen Mitchell Sherer
Lucy Smith
Frances Talley
Pearl Todd
Elizabeth Watkins
Hazel Watson
Lois Whaley
Ellen Yagi

We also got a list of BGC women missionaries called Home.

Baptist General Conference

Delores “Dolly” Bender
Elsie Funk (Wessman)
Leona Larm (Towne)
Alice Lindberg
Elaine Nordstrom
Gretchen Patterson
Darlene Sorley
Marian Sorley
Margaret “Peggy” Swanson

SEND International, which used to be FEGC (Far East Gospel Crusades), was started by gung-ho GIs after the war. Although a relatively young post-war mission, SEND has seen a large number of missionaries serve in Japan.

SEND International

Dorothy Best
Phebe Blair
Dorothy Bond (Allen)
Linda Bowerman
Anne Dievendorf
Mabel Frances
Arlene Friesen (Allen)
Mary Johnson
Tomie Kaneshiro

Kimiko Kaneshiro (Oshiro)
Eleanor Lorentzen (Swanson)
L. E. “Betty” Mitchell
Bertha Neufeld (Kliewer)
Jeanette Newbrander
Ruth Reid (Miller)
Anna Siebert
Jane Sweet
Betty Takushi
Augusta Thiessen (Baum)
Mary Uchida (Tazumi)

The chairman of OMF International (formerly China Inland Mission—CIM) did his best to put together a list of OMFers as well as former CIM missionaries who came from China to Japan who have been called Home.

OMF International

Margrit Baehler
Margaret Buell
Judy Chisholm
Margaret Davis
Jennifer Dunn
Mary Fisher
Gladys Fleckles
Mabel Fredlund
Anne Friesen
Evelyn Glass
Lucy Hall
Agda Hallgren
Lesley Hay
Roslyn Hayman
Dagmar Johnson
Elisabeth Kennedy
Mary Milner
Winifred Elsie Morris
Mary Nicoll
Valerie Parker
Noeline Phillips
Joy Reynolds
Eileen Singleton
Laura Street
Isabel Taylor
Maude Viljoen
Ruth Young

Andrew Ellis sent in a list of women missionaries who came with the United Lutheran Church in America.

United Lutheran Church in America

- Virginia Aderholdt
- Martha Akard
- Ethel Akins
- Dorothy Auxt
- Esther Barnhart
- Bertha Fromble
- Helene Harder
- Mary Heltibridle
- Elizabeth Huddle
- Marjorie Miller
- Erva Moody
- Marion Potts
- Maud Powlas
- Annie Powlas
- Helen Shirk
- Maya Winther
- Mary Wood

In these past two installments of “Called Home” we’ve been honoring women missionaries who served in Japan and have been called Home. We’ve presented them in no special

order, but we have tried to mention a point or two when we get some information.



This time we’ll share a bit about Maud Powlas with the Lutherans. In 1919, serving in Kumamoto, she found little children who had been orphaned by World War I huddled in caves. She brought them goodies, lured them out, and began 慈愛園 (*Jiai-En*), literally, Mercy Love Garden. This became Japan’s model for today’s welfare and social security programs. By 1962, when Crown Prince Akihito and Princess Michiko (today’s Emperor and Empress) visited, *Jiai-En* included sixty-five buildings and was the center of an extended social welfare program.

This time we’ll share a bit about Maud Powlas with the Lutherans. In 1919, serving in Kumamoto, she found little

As we continue to remember those “Called Home” we ask all spouses or relatives of former Japan missionaries to give just one thing that stands out in the life or ministry of their loved one that would benefit newer missionaries who are still on the firing line.

Part four will feature men. Mission chairpersons, please list all the married and single men “called Home/post-war” in your mission. Deadline is February 25. JH

E-mail to: REAPJapan1@aol.com



Prince Akihito and Princess Michiko visiting Jiai-En in 1962

God’s Word For Today



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Now the entire text (OT and NT) of the *New Japanese Bible (Shinkaiyaku)* translation (c2003) and the *Japanese Living Bible* is available for downloading onto your Apple iPhone. Also useable on iPod touch or iPad. On your iPhone go to the apps store and enter “Japanese Bible” to find them. Text only, no furigana or references. Functions include word search, reference search, your personal memos (iPhone only can do voice memos), scrolling, changing the size of text, color marking of text, and bookmarks.



New Japanese Bible iPhone Application, WLPN New Japanese Bible Center. Data includes 14 color maps of Bible lands, table of weights and measures in the Bible, an easy-to-understand introduction to the Bible, topical guide to verses for various life situations. (Shinkaiyaku Seisho iPhone Apuri) ¥3,000



Japanese Living Bible iPhone Application, WLPN. Data includes 11 black & white maps and illustrations, introduction to this paraphrase, topical guide to verses for various life situations, introductions to each book and each section and each type of literature of the Bible. (Ribingu Baiburu iPhone Apuri) ¥3,000

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

Faith and the JEMA Member Care Committee welcome your feedback at membercare@jema.org

Third Culture Kids

In 1999 I read the newly published *The Third Culture Kids Experience: Growing Up among Worlds* by David C. Pollock and Ruth E. Van Reken. As we were soon headed to the States for a one-year home assignment with our four children, I eagerly went through the book, underlining concepts I felt were important. That year, however, I learned that having knowledge didn't mean I would be able to prevent one of our TCKs (Third Culture Kid) from having a difficult and self-destructive transition. Yet this book provided assurance that this wasn't unique to our family, and there were things we could do to support and affirm this child.

Before Dave Pollock's untimely death in 2004, he and Ruth were corresponding about how the original TCK profiles they had written about were being received by

grateful audiences of TCKs and their families throughout the world. Their materials were also being used by non-TCKs who had grown up as immigrant children, refugees, international adoptees or in bicultural and multinational families. The authors realized there is something that connects the journeys of children who grow up in a multiplicity of cultural worlds, no matter how this happens.

By coining the term cross-cultural kid (CCK), they were able to include all children who had grown up interacting with two or more cultural worlds during childhood. Not wanting to dilute ongoing research with TCK's, they decided to update and clarify the material in their book focusing on the TCK. In addition, they expanded the lessons relating to those who are in the larger CCK category, suggesting areas



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, Find Ways to Work Smarter

You're in ministry. You're faithful, working hard, and concerned that key tasks aren't getting done. You wonder, "What can I do? I don't think I can work harder, or my health and relationships will suffer."

You can focus on working smarter, not harder. Here are five things you can do to work smarter:

(1) Join God in what he's already doing. God has a plan. He's already at work. And he's prepared ways for you to join him in his work (Eph. 2:10). You have the opportunity to be part of God's plan and work. You don't have to figure it all out by

yourself or do it all by yourself. You can work smarter by joining God in what he's already doing.

(2) Ask God for help. God knows everything and wants to help you. Ask him what your ministry goals should be. Ask him to help you work effectively and efficiently. And ask him to help you work smarter, not harder. Work smarter by asking God for help.

(3) Document your ministry goals. Having documented goals makes it possible for you to easily review your goals and to schedule your next action steps. You

for further study or places where CCK experiences would differ from the traditional TCK. This new revision was published in 2009 as *Third Culture Kids: Growing Up Among Worlds*.

The first of three parts gives an overview of the TCK's world, defining both Third Culture Kids and Cross Cultural Kids, with their commonalities and differences. It goes on to describe why a cross-cultural childhood matters and the challenges of living a highly mobile lifestyle, touching on the transition process and unresolved grief.

Part two goes into much more depth on the specific benefits and challenges of the third culture kid experience. Many personal stories are included in the material and the paradoxical dimensions of this lifestyle are presented with understanding and compassion. Much in this section is applicable not only to those who are presently TCK's but perhaps even more so to those

who are Adult Third Culture Kids (ATCK).

The final part gives specific constructive ways that the TCK, ATCK, their families, friends, sponsoring organizations and others can help maximize the potential benefits of the third culture life and how to deal with the challenges in a healthy way.

I highly recommend missionary families read this new edition. While this may not prevent our children from experiencing the challenges of their mobile lives, it can help us think through our responses and discover ways to encourage their personal growth and development. The expanded focus on Cross Cultural Kids increases its usefulness to multicultural families within our organizations.

Just last week, our now 20-something TCK told us on the phone, "I finished the TCK book." We gave it to her years ago, but only now has she reached a stage in life where she's gained the courage to face pain in

the past, as well as developed a desire to understand her experiences. The book was not just "finished"—but devoured in two days.

David C. Pollock, Ruth E. Van Reken, *Third Culture Kids: Growing Up Among Worlds*, Revised Edition (Boston: Nicholas Brealey Publishing, 2009)

Other Recommended Reading:

"I Have to Be Perfect" (And Other Parsonage Heresies)—The Preacher's Kid's Manual of the Holy Heresies You May Have Grown Up With and How to Find Your Way Back to the Truth, Timothy L. Sanford, Revised Edition, Colorado Springs: Llama Press, 2003

Life in Motion: Growing Through Transitions by Ruth E. Van Reken and Amy Casteel, Seattle: Youth-Compass International, 2010

Ten Bible studies for individuals or groups on transitions for the internationally mobile community.^{JH}

can also find out what your goals are when you can't remember them (something that happens to everyone). Work smarter by writing your goals down.

(4) Take time to reflect. Take time to step back, review progress, and determine your next steps. You can do this for five minutes at the end of each day, for one hour at the end of each week, for two hours at the end of each quarter, and for four hours at the end of each year. Work smarter by taking time to reflect.

(5) Empower others to solve problems. You can empower others to solve problems by asking questions like the following: What's the problem? How do others see this problem? What criteria do you want to use to solve this problem? What can you do to solve this problem? Work smarter by empowering others to solve problems.

Bottom line: Find ways to work smarter.

How Can You Help Others to Work Smarter?

By asking them questions like:

1. What's your ministry?
2. How do you feel about your ministry and your workload?
3. How interested are you in getting more done in the same amount of time?
4. What helps you work efficiently and effectively? What doesn't help you?
5. What can you do to work smarter?
6. What will you do?^{JH}



The Missionary Geek

So What's Up with Digital TV in Japan?

You may have noticed that your TV has annoying reminders running across the bottom of the screen every few minutes telling you that the current broadcast TV system in Japan is switching over to a digital system on July 24, 2011. If you see these reminders then it's a sure sign that you haven't bought a TV for a few years, and if you don't do something about it, your screen will go blank next summer.

There are two problems here. One is the TV itself. You either need to buy a new (digital) TV or else buy a digital converter for your old TV. The converters are about ¥5,000-¥7,000 and might be a good idea if you have a pretty nice TV or you're strapped for cash (who isn't?). The other problem is that if you receive your signals via an antenna on your roof, you probably will have to get a new antenna. The digital signals come in through a smaller "UHF style" antenna. If you have two antennas now, chances are that you have a UHF antenna already and you can probably just point it in a different direction to get the digital signals. This is what I did for our mission guest house. If you live in an apartment, you won't have to worry about it, your landlord has probably already put up the new antenna.

If you subscribe to JCom or another cable TV provider, you get the broadcast channels through their cable system and you don't need to worry about an antenna. If you are a SkyPerfect subscriber, you do not get broadcast channels through their service and you will need an antenna. If you are part of a neighborhood cable system (usually free because a tall building is blocking the signals from reaching your house), you might lose this service and have to put up your own UHF antenna (this is what happened in our neighborhood).

The array of new TVs is amazing. They range in price from ¥35,000 to ¥350,000. The larger the screen, the more they cost.

Some TVs have built-in recording systems which might be via a hard disk or blue ray disk recorder, but that will raise the price. You will no longer be able to use a VCR to record TV programs; however you will be able to connect your old VCR to a new TV to play tapes that you already have.

NHK BS channels will not change. You will still need your satellite dish to receive these channels. If you do buy a new TV and watch BS channels, after 30 days you'll get a large box on the screen telling you that you must register your "B-CAS" card to get rid of the box. The B-CAS card looks like a credit card and comes with every new TV. This card must be inserted into the new TV. There are instructions on how to log onto the NHK site to register your card and TV. Once you do this, you'll see your normal screen again. I'm thinking that NHK will use this info to make sure you are paying your NHK BS fees, but that's just a guess.

One piece of advice; setting up these new TVs is complicated. All the new Sharp TVs can switch the configuration pages into English. If you read Japanese fluently you shouldn't have a problem, but if you don't, you might want to take a look at the Sharp models.¹¹

Questions and suggestion to missionarygeek@yahoo.com



UHF Style Antenna

神があなたに知って欲しいななつの事

Adapted by Japan Harvest staff from materials submitted by Kenny Joseph, Ev.

The goal of most, if not all, Japanese language learners today is to achieve the greatest possible ability in reading Japanese script in the time they have available for learning the language. However, even after years of study, most adult Japanese learners still find the alphabet of their youth (in many cases, rōmaji) makes a more direct connection between language centers in the brain to their mouth. We know a certain percentage of our readers use rōmaji for all or part of sermons or speeches they read, so in this issue we are publishing a short message—and due to its brevity, a quite direct message—in both Japanese script and rōmaji for your perusal, possible adaptation, and comments. Just starting to learn Japanese? The seven points in this message are: 1) Have you ever thought deeply about God? 2) Did you know there is only one way to God? 3) Did you know you are a sinner? 4) Jesus Christ died for our sins. 5) If you accept Jesus Christ's death in your place, you can be saved. 6) Will you choose salvation or destruction? 7) You, too, can believe and be saved right now.

What do you think? Are materials like this helpful? Is the use of rōmaji necessary at times, or a crutch that should be avoided at all costs? Send your comments, both positive and negative to editor@jema.org.

神があなたに知って欲しいななつの事

これは、あなたにとって幸福への門です。ぜひ考えてみて下さい。

1) あなたは、神様について深く考えた事がありますか？

日本では八百万の神々や仏が祀られ、信仰されています。しかし、天地万物を創造し、人間を造られた神は、ただ一人です。聖書の第一ページには、「初めに神は、天と地を創造された。」(創世記1:1)とあります。そして、「わたしは、... あなたの神、主である。あなたは、わたしのほかに、ほかの神々があってはならない。」(出エジプト記20:2、3)とも書かれています。その神は、あなたを愛して、ご計画を持っておられます。

2) あなたは、神への道は一つであることを知っていますか？

日本には、沢山の宗教があります。正しい宗教は、人間を罪と悩みから救い、永遠の天国に導く宗教でなければなりません。どんなに現世的なご利益を説いても、魂の平安がなく、救いの保証がなければ何の価値もありません。イエス・キリストは、「わたしが道であり、真理であり、いのちなのです。わたしを通してでなければ、だれひとり父のみもとに来ることはありません。」(ヨハネの福音書14:6)と云われました。

3) あなたは罪人だと知っていますか？

Kami ga anata ni shitte hoshii nanatsu no koto

Kore wa, anata ni totte kōfuku e no mon desu. Zehi kangaete mite kudasai.

Ichi) Anata wa, Kami-sama ni tsuite fukaku kangaeta koto ga arimasu ka?

Nihon de wa yaoyozoru no kamigami ya hotoke ga matsuware, shinkō sarete imasu. Shikashi, tenchi-banbutsu wo sōzō shi, ningen wo tsukurata kami wa, tada hitori desu. Seisho no dai ichi pēji ni wa, “Hajime ni kami wa, ten to chi wo sōzō saretā” (Sōseiki issō issetsu) to arimasu. Soshite, “Watashi wa... anata no kami, shu de aru. Anata wa, watashi no hoka ni, hoka no kamigami ga atte wa naranai” (Shutsu Ejiputo ki nijusshō nissetsu, sansetsu) to mo kakareteimasu. Sono kami wa anata wo ai shite, gokeikaku wo motte oraremasu.

Ni) Anata wa, kami e no michi wa hitotsu de aru koto wo shitteimasu ka?

Nihon ni wa, takusan no shūkyō ga arimasu. Tadashii shūkyō wa ningen wo tsumi to nayama kara sukui, eien no tengoku ni michibiku shūkyō denakereba nari-masen. Donna ni genseiteki na goriyaku wo toite mo, tamashii no heian ga naku, sukui no hoshō ga nakereba nan no kachi mo arimasen. Iesu Kirisuto wa “Watashi ga michi de ari, shinri de ari, inochi na no desu. Watashi wo tōshite denakereba, dare hitori chichi no mimoto ni kuru koto wa arimasen.” (Yohane no fuku-insho jūyon shō, roku setsu) to iware mashita.

San) Anata wa tsumibito da to shitteimasu ka?

人間は、自分を救う事ができません。人間はすべて罪深い者だからです。世の中には、親切な人が沢山います。正直な人もいます。しかし、神の前では完全に正しい人は一人もいません。聖書には「義人はいない。ひとりもない。悟りのある人はいない。善を行なう人はいない。ひとりもない。」(ローマ人への手紙3:10、11、12)とあります。

4) イエス・キリストは、私達の罪のために死んで下さいました。

イエス・キリストは、神が人となられた御方であり、ただ一人の全く正しい御方です。イエス・キリストは、あなたの罪の罰の身代わりとして、十字架にかかって死にそして甦られたのです。(第一コリント15:4) キリストは私達の罪のために死なれたのです。「キリストは、自分から十字架の上で、私達の罪をその身に負われました。それは、私達が罪を離れ、義のために生きるためです。キリストの打ち傷のゆえに、あなたがたは、いやされたのです。」(第一ペテロ2:24)

5) あなたは、イエス・キリストの身代わりの死を受け入れるなら、救われます。

あなたが救われるためには、どうすれば良いでしょうか?それは、イエス・キリストを信じ、自分の罪を悔改めれば良いのです。キリストの十字架は、あなたのためです。聖書には、「この方(イエス・キリスト)を受け入れた人々、すなわち、その名を信じた人々には、神の子どもとされる特権をお与えになった。」(ヨハネの福音書1:12)とあり、またキリストご自身は「わたしのところに来る者を、わたしは決して捨てません。」(ヨハネ6:37)と言われました。過去2千年間、イエス・キリストを信じて、だれ一人として、拒まれた人はいません。結論:私達はキリストの所に行けばいいのです。キリストを信じるのです。

6) あなたは、滅びか救いのどちらを選びますか?

罪ある人の魂は、永遠の滅びへ行きます。しかし、キリストの救いを受け入れた人は、永遠の天国へ行きます。その他の道はないのです。あなたは今、二つの道の分岐点(人生の岐路)に立っています。聖書には、神は私達が「ひとりでも滅びることを望まず、すべての人が悔い改めに進むことを望んでおられるのです。」(第二ペテロ3:9)とあります。そして、「主イエスを信じなさい。そうすればあなたは救われます。」(使徒16:31)とっています。

Ningen wa, jibun wo sukū koto ga dekimasen. Yo no naka ni wa, shinsetsu na hito ga takusan imasu. Shōjiki na hito mo imasu. Shikashi, kami no mae de wa kanzen ni tadashii hito wa hitori mo imasen. Seisho ni wa “Gijin wa inai. Hitori mo inai. Satori no aru hito wa inai. Zen wo okonau hito wa inai. Hitori mo inai.” (Rōma bito e no tegami san shō jūsetsu, jūisetsu, jūnisetsu) to arimasu.

Yon) Iesu Kirisuto wa, watashi tachi no tsumi no tame ni shinde kudasaimashita.

Iesu Kirisuto wa, kami ga hito to narareta okata de ari, tada hitori no mattaku tadashii okata desu. Iesu Kirisuto wa, anata no tsumi no batsu no migawari toshite, jūjika ni kakatte shini, soshite yomigaerareta no desu. (Dai-ichi korinto jūgo shō, yon setsu). Kirisuto wa watashi tachi no tsumi no tame ni shinareta no desu. “Kirisuto wa, jibun kara jūjika no ue de, watashi tachi no tsumi wo sono mi ni owaremashita. Sore wa, watashi tachi ga tsumi wo hanare, gi no tame ni ikiru tame desu. Kirisuto no uchi kizu no yue ni, anata gata wa, iyasareta no desu.” (Dai ichi petero ni shō, nijūyon setsu)

Go) Anata wa, Iesu Kirisuto no migawari no shi wo ukeireru nara, sukuwaremasu.

Anata ga sukuwareru tame ni wa, dōsureba ii no deshō ka? Sore wa, Iesu Kirisuto wo shinji, jibun no tsumi wo kuariatamereba ii no desu. Kirisuto no jūjika wa, anata no tame desu. Seisho ni wa, “Kono kata (Iesu Kirisuto) wo ukeireta hitobito, sunawachi, sono na wo shinjita hito bito ni wa, kami no kodomo to sareru token wo oatae ni natta.” (Yohane no fukuin sho issō, jūni setsu) to ari, mata Kirisuto gojishin wa “Watashi no tokoro ni kuru mono wo, watashi wa kesshite sutemasen”. (Yohane no fukuin sho roku shō, sanjūnana setsu) to iwaremashita. Kako ni sen nen, Iesu Kirisuto wo shinjite, kobamareta hito wa imasen. Ketsuron, watashi tachi wa Kirisuto no tokoro ni ikeba ii no desu. Kirisuto wo shinjiru no desu.

Roku) Anata wa, horobi ka sukui no to dochira wo erabimasu ka?

Tsumi aru hito no tamashii wa, eien no horobi e ikimasu. Shikashi, Kirisuto no sukui wo ukeireta hito wa, eien no tengoku e ikimasu. Sono hoka no michi wa nai no desu. Anata wa ima, futatsu no michi no bunki-ten (jinsei no kiro) ni tatteimasu. Seisho ni wa, kami ga watashi tachi ga “Hitori demo horobiru koto wo nozomazu, subete no hito ga kuariatame ni susumu koto wo nozonde orareru no desu” (Daiichi Petero san shō, kyū setsu) to arimasu. Soshite, “Shu Iesu wo shinjinasai. Sō sureba anata wa sukuwaremasu.” (Shito jūroku shō, sanjū issetsu) to itteimasu.

7)あなたも今信じて救われることができます。

Nana) Anata wa ima shinjite sukuwareru koto ga dekimasu.

あなたが救われるための決断は次の二つをすることです。

Anata ga sukuwareru tame no ketsudan wa tsugi no futatsu wo suru koto desu.

1. 私は、罪人であるということを認めます。神の前に、私の罪を告白して、悔改めます。

Ichi. Watashi wa, tsumi bito de aru to iu koto wo mitomemasu. Kami no mae ni, watashi no tsumi wo kokuhaku shite, kuiaratamemasu.

2. イエス・キリストが、私の罪からの救い主であることを信じ、永遠の命と罪の赦しを受け入れます。

Ni. Iesu Kirisuto ga, watashi no tsumi kara no sukui nushi de aru koto wo shinji, eien no inochi to tsumi no yurushi wo ukeiremasu.

決心書

私は、イエス・キリストが、神の御子であることを信じ、また私の罪のために十字架上で死なれ、葬られ、三日目に甦られたことを信じます。

Kesshin sho

Watashi wa, Iesu Kirisuto ga, kami no miko de aru koto wo shinji, mata watashi no tsumi no tame ni jūjika jō de shinare, hōmurare, mikka me ni yomigaerareta koto wo shinjimasu.

私は、キリストが、私のすべての罪を洗い清めて下さる事を信じ、イエス・キリストを私の救い主として受け入れます。

Watashi wa, Kirisuto ga, watashi no subete no tsumi wo arai kiyomete kudasaru koto wo shinji, Iesu Kirisuto wo watashi no sukui nushi toshite ukeiremasu.

そうすれば、次の御言葉にある通りになります。「わたしのことばを聞いて、わたしを遣わした方を信じる(信頼する、すぎる、依り頼む)者は、永遠のいのちを持ち(今、所有している)、さばきに会うことがなく(神はあなたを罪に定めません)、死からいのちに移っているのです。」(ヨハネの福音書5:24)

Sō sureba, tsugi no mikotoba ni aru tōri ni narimasu.

“Watashi no kotoba wo kite, watashi wo tsukawashita kata wo shinjiru (shinrai suru, sugaru, yoritanomu) mono wa, eien no inochi wo mochi (ima, shoyū shit-eiru), sabaki ni au koto ga naku (kami wa anata wo tsumi ni sadamemasen), shi kara inochi ni utsutteiru no desu.” (Yohane no fukuin sho go shō, nijū yon setsu).^{JH}

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