



JAPAN HARVEST

Summer 2000
Japan Evangelical Missionary Association

Okinawa— A Pearl of the Pacific

In This Issue

“Justification by Faith” by Jim Reapsome

Testimonies of POWs Goldsmith & Taylor

The Missionary Family by Evelyn Mangham

Okinawa Christian School International by Sarah Zosel

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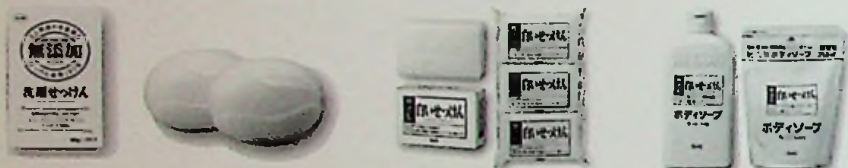
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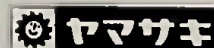
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JEMA & JEA

From the President's Pencil

"I urge, then, first of all, that requests, prayers and intercessions and thanksgiving be made for everyone, for kings and all those in authority that we may live peaceful and quiet lives in all godliness and holiness." 1 Timothy 2:1, 2

By the time you read this we should be settled into our new apartment and getting down to work again. Thank you to all who have been kind and patient with us while we looked for a place to live.

Yesterday I was having a spare key made and was amazed to find in the locksmith's shop a large poster warning of foreigners who are picking the locks of Tokyo apartments and going in to steal. That, together with the Tokyo governor's recent remarks about foreigners, made me realize again the vital importance of praying for the nation's leaders, especially heathen leaders.

The relative peace and order of Japanese society makes it easier to claim the Gospel and we thank

God for that. However, we can't take it for granted, as recent events in the Sudan and Indonesia make clear. Let's pray for good government, which will continue to allow the good news of Jesus to be proclaimed in all its fullness.

Next year we will be celebrating fifty years of Japan Harvest Magazine. How should we do it? What would you like to see? Any ideas? Please send in your ideas and thoughts to either the editor or to me.

Paul Pike



JEMA SUMMER CONFERENCE 2000
Thursday to Sunday, August 3-6
Union Church, Karuizawa

Here is a profile of speakers,
Martin and Elizabeth Goldsmith.

Martin and Elizabeth will bring a variety of experience to our conference. Elizabeth is a child of missionary parents and was interned in China by the Japanese. Martin and Elizabeth have served together in Thailand, Malaysia, Indonesia and Singapore as missionaries. In Singapore they were responsible for orientation of new workers to South East Asia.

Later they were lecturers at All Nations Christian College in the UK where Martin taught world religions, specializing in Asian religion. He also taught linguistics. Since retirement they have been engaged in wide-ranging itinerant ministry, which is worldwide in scope. Their knowledge of the world and in particular the Christian world means that Martin will challenge us to think in new ways and give fresh insights as to how we can present the Gospel more effectively.

Elizabeth will speak at the Ladies' Tea, as well as present a seminar on Christian listening.

JEMA Datebook

Event	Date	Place
JEMA Summer Conference	August 3-6, 2000	Karuizawa Union Church
CPI Conference	October 10-13, 2000	Tozanso YMCA Center
Women in Ministry Day of Prayer	October 30, 2000 3:00 P.M.-8:00 P.M.	SEND Center

The Biblical Role of Women:

*The Women's Era
that has Now Begun
in Japan!*

By Professor Akiko Minato

The following paper, presented by Dr. Akiko Minato, was given at the recent Japan 4th Congress on Evangelism, Okinawa.

OUTSIDE THE CHURCH

This has been an important century as many women around the world have gained the right to vote (suffrage). It happened in America in 1920; in England in 1928; in France in 1946; and in Japan in 1946.

INSIDE THE CHURCH

The Women's Commission of the Japanese Evangelical Association (JEA) did not exist until 10 years ago. Several of us attended the Evangelical Fellowship of Asia in 1989 in Singapore. At that meeting we were challenged by the message that women are vessels of God and He sends us out to build His Kingdom. Women must carry out their role in mission. As a result, the Japan

*In the midst of women's efforts during the 20th century,
have Japanese women made progress in the church?*

It has been an exciting century, with the implementation of equal employment opportunity laws, child labor laws, and, even in Japan, the continuing effort to establish the woman's place in society.

Since 1970, especially in America, there have been many women's movements. Advocates led in the development of the Women's Liberation Movement, which sought to emancipate. Even in Japan, women's independence, along with other women's issues, has become an important topic for discussion.

When I wrote the book entitled, *True Independence for Women*, published in 1984, I felt strongly the need for a Biblical viewpoint on independence. The more I looked at women's problems in light of the Bible, the more I realized that even if women have strong vertical relationships with God, and thus gain independence, all of their problems are not solved. I addressed these issues in my next book, *True Partnership*.

Evangelical Association Women's Commission was born.

We officially organized, when we met at Meguni Chalet in Karuzawa, as women from various evangelical denominations who wanted to study the Word and establish an organization for cooperation in the mission of reaching Japan for Christ. During these past 10 years we have held four retreats with a total of about 400 women gathering from across the

*We need to study the biblical view of the family
from the women's point of view
and make proposals for family life in the 21st century.*

country. We have zealously studied the Bible, prayed, and shared with one another.

The Biblical view of women, and how women have accepted their position in Protestant Japanese history, were studied as a basis for women's ministry. Problems such as caring for

the elderly, the church and disaster, education, and family needs were among topics discussed in small groups at these retreats.

Ten years ago in the JEA, our parent organization, there was no place for women as opinion leaders. At large conferences, women only served by helping with registration, kitchen work, and office work. As I often sat at registration tables, I realized that with two-thirds of our church members being women, we have a responsibility before God as opinion leaders.

I feel that the 4th Japan Congress on Evangelism theme, *Reconciliation & Living Together*, has important meaning for us. For the first time ever women have been involved in the planning process for this congress. Women will hold a panel to discuss various aspects of problems families face today. Women have planned the symposium on the theme "Evangelism and the Family with Whom We Live," and have invited Elizabeth Elliot as our special speaker. This is all a dream come true! But, of course, this is only one small step forward in the 21st century. The phrase, "The Women's Era that has Begun" has special meaning, as the new century will bring many changes.

I have been privileged to serve as Women's Commission Chairperson for the past ten years, and now our committee has aged. But we have trained younger leaders who will soon take leadership responsibilities, thus moving us ever forward and

onward. We hope many of you will share the burden of women's responsibility in the mission and join us in this important ministry.

Since 1970, progress has been made regarding research on women of the Bible, the Biblical view of

Continued on page 22

A Vignette

A group of Japanese Christian came to Okinawa for a church fellowship meeting about ten years ago. After the last meeting, believers gathered at a restaurant for a meal. A mainland Japanese Christian with the chapped face of a farmer started to speak English to me. His English was good, better than many college educated Japanese. I asked, "Where did you study English?" He smiled and crossed his wrists and said, "POW camp in Australia." He had been a Japanese soldier, the enemy.

I looked across the room and saw SEND missionary Shelton Allen who had fought in the Battle of Okinawa and committed his life to Christ while taking shelter in a cave during a typhoon after his Quonset hut had blown away. Then I spotted Fujimura San who spent the war years imprisoned because he refused to fight for the Japanese army. He resisted the Japanese control of his island.

Now they are all brothers in Christ!

Sarah Zosel

Justified by Faith

Jim Reapsome

The first rule of advertising is, "describe the benefits." People want to know how they will be better for using products and services. So when we watch those second dramas being enacted on TV commercials, we always see someone coming out on top because they used the right vacuum cleaner or whatever.

The drama of the ages is something like that. God offered Adam all the benefits of obedience to His will, but Adam chose otherwise and brought sin and ruin on the human race. God continued to speak about the blessings of obeying Him through Abraham, Moses, and the prophets. But people continued to break God's laws and they reaped judgment and ruin.

Ultimately, God spoke to humanity in the person of Christ. He died for all our transgressions of God's laws, but God raised Him from the dead. Now God offers us all the benefits in Christ: reconciliation, forgiveness, redemption, eternal life, peace, joy, hope, and His own righteousness. Best of all, we don't have to buy anything. We reap the benefits by confessing our sins and receiving Christ as Lord and Savior.

Once in a while we read about

someone stepping forward to pay another's debt or fine. But we don't find volunteers for people on death row. However, during World War II a Polish priest offered to take the place of a man the Germans had decided to execute.

The Germans took his offer and shot him instead. He died in the condemned man's place as his substitute. That was powerful love in action.

God poured out His love so magnificently for us that He gave His Son to die in our place. Because of our sins, we deserve God's wrath and judgment, which is death and eternal separation from Him. However, Jesus stepped in and went to the cross for us. His powerful love provides our reconciliation, forgiveness, and eternal life.

In Romans 1-3 Paul showed "the whole world held accountable to God" (3:19) because of sin. Therefore, how can we be righteous before God? Paul answered that "righteousness from God comes through faith in Jesus Christ" (3:22). In Romans 4 he showed that Abraham had received righteousness as a gift from God.

In Romans 5 Paul enlarged on what God's gift of righteousness means in bringing about our peace with God. He introduced the concept of reconciliation between sinners and God. He explained the death of Christ as the basis on which God justifies us (declares us righteous) and reconciles us to Himself.

Four times in Romans 5:6-10 Paul referred to the blood and death of

Christ. Without His death and resurrection there is neither righteousness nor reconciliation.

As Paul reflected on these themes he called his readers to rejoice. His letter overflows with joy. In these opening verses of chapter 5 we are introduced to a panorama of powerful spiritual blessings in Christ.

We rejoice because we are acquitted of our sins and counted as righteous before God on the basis of our faith. Faith is the key to rejoicing. We do not earn any of God's gifts. God has given us "all things" and "every spiritual blessing" in Christ (Romans 8:32; Ephesians 1:3).

We rejoice because we have peace with God. Without God's forgiveness, peace is impossible. Sin robs us of peace. Sin condemns us. The only way to heal our separation from God is "through our Lord Jesus Christ." Peace with God comes only through Christ because He paid the just penalty for our sins and because He gives us the righteousness we need.

Through Jesus we are privileged to stand in the realm of God's grace (Romans 5:2). Rather than getting what we deserved for our sins, we get the undeserved favor of God. The gift of peace flows from God's grace. His grace provides all of His gifts. Access to God's grace is only through Jesus. The gospel story tells us that in Christ we are transferred from our standing under guilt, condemnation, and judgment to God's grace and peace.

Therefore, we are called to look to the future with hope in God's glory—the essence of all His perfections. Joy replaces fear; hope replaces uncertainty. Our hope is not wishful thinking;

it is guaranteed by God Himself. We look to the time when we will enter into the fullness of God's majesty and splendor, rid forever of the stain and stigma of sin.

Next we encounter one of the Bible's most paradoxical commands—"rejoice in our sufferings" (vs.3). Paul's thoughts about joy in anticipating God's glory must have reminded him of the many people who need hope to endure their sufferings. Therefore, he outlined the values of suffering.

Why should we rejoice in our sufferings? By looking at what they produce: endurance, character, and hope. We need sufferings to help us see more clearly our eternal hope. Without suffering we take our eyes off this hope and focus more on earthly concerns.

It is hard to anticipate suffering with a positive outlook, but the gospel teaches us that our blessings in Christ are intended to give us staying power in our sufferings, as well as the assurance of eternal glory with our Father. Perhaps we cannot always understand why we suffer, but at least Paul gave us some valuable clues when he pointed to the outcomes.

The foundation of our Christian hope and for our endurance in suffering is God's love "poured into our hearts." What a significant reason for rejoicing! Christian hope does not depend on our feelings, but on the facts about God. Hope is not papering over life's problems, but facing them realistically in the light of God's love.

Many false offers of hope arise from many quarters, but the only lasting hope comes when we discover and trust in God's love. Human feelings vacillate from hot to cold, but God's love lasts. God's love is secure. God's love touches us where and when we need it.

The word "pour" suggests a free flow and a large quantity. It pictures an inundation. God's love is deep and overwhelming. It stays with us. Having flooded our hearts, God's love continues to fill us, like a valley once flooded behind a dam remains full of water.

This is the special work of the Holy Spirit. Therefore, all believers enjoy a strong, abiding sense of God's love. We do not have to work ourselves into an emotional frenzy to enjoy God's love.

We just believe and act on the fact that He loves us freely and richly.

The supreme proof of God's love is this: Christ died for the ungodly. Paul used three words to describe us: powerless, ungodly, sinners. In other words, we have no hope of eternal life. We are spiritually bankrupt, with nothing to commend ourselves before a holy God.

The key to understanding what happened at Calvary is that Christ's death was "for us." His death was not an unfortunate accident of history. His death had a purpose. Jesus died in our place. He died as a substitute for the death we deserve. This is what theologians call Christ's "substitutionary atonement."

Our judgment is deserved. If Jesus had not died for us, we would be eternally condemned. "The wages of sin is death" (Romans 3:23). But God sent His Son "at just the right time" (5:6) to save us. He intervened, at the point of our helpless condition, "while we were yet sinners." This fact proves that there is nothing we can do to save ourselves. Jesus did not come when we were good enough to be saved, but when we deserved eternal condemnation.

We are called to rejoice in our reconciliation (Romans 5:9-11). Because of our sins, we need to be acquitted and spared the death penalty. Christ's blood is the basis of our justification by God. God sets the guilty sinner free because another (Jesus) has paid his sentence. This is our justification. Because we have been justified, that is, no longer guilty and, in fact, declared righteous, we do not receive the sentence passed on us. We are spared God's wrath.

When we are accepted by God, we not only avert His righteous wrath against sin, but also He gives us an entirely different relationship with Himself. We rejoice in God Himself because He has declared peace with us (reconciled us to Himself).

Our standing with God is completely changed. While we were His enemies, He declared peace through the death of Jesus. Christ's death puts us right with God and keeps us right with Him. Therefore, we know the constant outflow of joy. No longer enemies, we are God's friends and enjoy all the privileges of being at peace with Him.

Paul went on to explain the source of our alienation from God. Sin entered the human race with Adam and since then we have all sinned and earned death. Death reigned until Jesus came. However, now we "reign in life" through Jesus Christ (5:17).

The gospel deals with life and death issues. When we believe the story, we have multiple reasons to rejoice. We have peace, hope, and certainty of enjoying God's glory. We receive overflowing power of God's love. We accept Christ's death for our sins and are reconciled to God. God justifies us and makes us fit for heaven. By His grace He cancels the debt of our sin and declares us righteous in Jesus Christ.

Deep theology doesn't appeal to people who specialize in religious emotions and feelings. However, our emotions are notoriously unreliable. Some days we just don't "feel" God's love. We don't feel like we have been reconciled to Him. We feel miserable. Has God abandoned us? Hardly.

The best recipe for solid spiritual nourishment is sound theology. When we grasp Paul's arguments in Romans 5 we build unshakable foundations for our souls. We must become so familiar with his logic that we can feed our souls when problems hit us.

We have to tell ourselves: God loves me. Jesus died for me. God has forgiven me. He has justified me and reconciled me to Himself. My eternal home with Him is secure. Therefore, I can praise Him and rejoice.

At the same time, we learn these facts so we can explain the gospel story to others. We have to connect sin with Christ's death. We have to connect the cross to our justification and eternal life. One-fourth of the space in the four Gospels is devoted to Christ's death. The best news we have is that while we were helpless, ungodly sinners, Jesus died for us. To God be the glory!

Jim Reapsome is editor-at-large for *World Pulse* and *Evangelical Missions Quarterly*.



Okinawa-ize by Ray Franklin

And he has committed to us the message of reconciliation.

(2 Corinthians 5:18)

Almost a millennium ago, the Apostle Paul challenged a troubled Corinthian church to engage in the ministry of reconciliation. Today, Japan's southernmost prefecture of Okinawa represents a modern era parable of reconciliation amid troubling times.

Estimates place the population of Corinth in its prime at around 650,000 persons, including as many as 400,000 slaves. Located just off the Corinthian isthmus, the city became a crossroads for travelers and traders. It was a Greek city, with Grecian forms of civilization identified with, yet separate from, the superpower culture of ancient Rome.

Okinawa prefecture contains a population of about 1.3 million. In the glory days of the old Ryukyu Kingdom, Okinawan vessels ventured throughout the oceans of southeast Asia and even as far as South

China. Japan's Satsuma Shogunate eventually appropriated Okinawa's trade wealth for his own political purposes, ending the kingdom's function as a vassal state under China. This unique blend of cultural heritage defines a modern Okinawa where ancient values of courtesy and gentleness thrive alongside values promoted by the superpower cultures of the United States and Japan.

To some extent, Okinawa suffers from some of the same moral decadence prevalent in ancient Corinth. Prostitution thrives, especially around US military bases. Youths hang out aimlessly on street corners and in the night clubs of major cities, and shrines to countless spirit gods dot the landscape across the wooded hillsides.

Corinth, however, became so much a symbol of decadence and immorality that surrounding cultures coined the word "Corinthianize" to describe actions of debauchery and fornication.

Okinawa, on the other hand, strives to leave a legacy of peace and reconciliation in a world torn by war and strife.

The Price of Reconciliation

Near the Mabune cliffs on the southern tip of Okinawa stands Okinawa's most poignant tourist attraction, the Himeyuri Memorial. Here, countless thousands of pilgrims visit the site where several schoolgirls met violent deaths at the hands of US and Japanese soldiers. The girls, it seems, represented a contingent of civilians conscripted into service as nurses' "aids" for the Japanese military during World War II. The girls took refuge in a cave cooccupied by fleeing Japanese troops. When military cleanup operations brought US troops to the mouth of the cave, the girls faced a deadly dilemma, either die, as the entrance to the cave was sealed with explosive charges, or perish at the hands of the Japanese soldiers who had ordered them not to leave. One girl, who dared to make a move for the entrance of the cave, received a fatal gunshot wound from one of the soldiers. The other girls resigned themselves to their fate, and the cave became their tomb.

The Ministry of Reconciliation

In connection with the G8 Summit, to be held on Okinawa this summer, Japan and the United States will sit as friends and allies among the most powerful nations of the world. How ironic that this meeting will take place on an island where peace was obtained only at the cost of thousands of lives, including civilians such as the schoolgirls at Himeyuri.

It is also ironic that this meeting will take place in the most highly churchified prefecture in Japan. Due in no small part to the pioneering efforts of American Christians serving with the US military, Christian churches of

all denominations abound throughout the prefecture, although believers in Christ number less than 2% of the population.

The cooperation level among evangelicals in the prefecture serves as a model to the rest of the nation. As for Baptists, the Okinawa Baptist Convention represents one of the few organizations in the world where missionaries from the American (Northern) and Southern Baptist conventions serve as co-laborers in the service of gospel proclamation. Among the believers in Okinawa, Japanese Self Defense Force personnel and US military personnel can be found worshipping in many of the churches on any given Sunday.

Christian churches on Okinawa provide a powerful testimony to the apostle Paul's message of reconciliation. They give witness to the terrible price paid by the one truly innocent person ever to walk on this planet. This Christ has entrusted every believer with the message of ultimate reconciliation that of sinful humanity to a righteous God.

To "Okinawa-ize"

Perhaps the day will come when some one will coin a phrase "Okinawa-ize" in reference to the mutual reconciliation of once-mortal enemies. In the meantime, may we ever prove worthy to minister as messengers of reconciliation—to the glory and honor of His name.

Ray Franklin, serves as Field Director of the Southern Baptist Mission/Japan. He and his wife, Ardith, came to Japan in 1981.

Okinawan Overview

By: Jill Wright Stewart

Did you know —

THAT Okinawa Prefecture is made up of 48 inhabited islands, and 112 uninhabited islands and islets (Takara and Tsuba, p.20, 1997)?

THAT the name Okinawa means “sea rope”?

THAT the cherry blossoms in Okinawa bloom in January?

THAT Okinawans enjoy the longest life expectancy of anywhere in the world? Could this be true because they eat so much pork, their popular daily food?

An MK Remembers

White sand beaches, luxurious resort hotels and American military bases that hosted Far East high school sports tournaments—these were my sole impressions of Okinawa growing up in the Tokyo area.

Every few years, high school volleyball, cheerleading or basketball athletes would disappear from the Christian Academy in Japan (CAJ) for a week to go to Okinawa—weather-fickle Okinawa. Sometimes they would return envyingly tanned, other times with tales of typhoons confining them to the military barracks (or other accommodations) and gymnasiums. One year there was so much moisture from the humidity on the gym floors, that players were dangerously slipping and sliding as they attempted to dribble the basketball down the court.

It's true—the beaches are even more magnificent than on the post-cards. And numerous hotels do dot the oceanside. In 1996, 3.46 million people visited Okinawa. And the military schools do host high school (and other) sporting tournaments. The US military has been on the island since the end of World War II.

While the seaside and the military

bases were and continue to be significant, I discovered that there was much more to Okinawa. I had the privilege of both teaching at Okinawa Christian School International, and of being involved with an exciting Okinawan church for four years.

Historical Facts

Okinawans have been interacting with people from various lands for centuries. Between the 14th and 16th centuries, Okinawa's port city, Naha, served as a popular in-between stop off point for maritime trade. Okinawans traded with numerous countries, including Indonesia, Korea, the Malaysian Peninsula, Thailand, the Philippines, Vietnam, China and Japan (Takara and Tsuba, pp21-23).

At this time, the islands made up the Ryukyu Kingdom, ruled previously by three Ryukyuan leaders, were taken over by Sho Hashi in the 14th century. Though self-ruling, the Ming Dynasty of China demanded that they pay tribute. In 1609, the Satsuma Clan of Japan invaded Okinawa, and commanded the Ryukyu Kingdom to pay tribute to them as well.

But the islands were not allowed to remain a separate kingdom. In 1879, Japan dethroned the Ryukyu ruler and declared the islands to be Okinawa Prefecture, Japan. Trade slowed down, as they were permitted to trade only with the rest of Japan and China, and then from 1874, only with Japan.

Small Okinawa, just 135 kilometers long, played a key position in World War II, witnessing the destruction of more than 200,000 people in the 82 days of fighting that took place there. It was the site of the only WWII land battle fought on Japanese soil. Okinawa was considered an ideal

location from which the Allies could penetrate Japan. Roughly 12,500 American soldiers, 65,900 mainland Japan soldiers, 28,200 soldiers from Okinawa, and 94,000 Okinawan civilians lost their lives in the Battle of Okinawa (Iida and Amemore, Online). Considering that Okinawa's recent population numbers 1,287,023, the 122,200 Okinawan lives lost would have been a huge percentage of their total population back in 1945 (Mitsumori, p148).

Okinawans refer to the rest of Japan as “mainland”. With the takeover by the Satsuma Clan in the 17th century, and forced annexation in 1879, relationships have been less than smooth.

The open conflict between Okinawa and the rest of Japan today lies in the location of the US military bases. As of 1996, 60 percent of all the Asia-Pacific region US military troops reside in Okinawa, claiming approximately 10.4 percent of the total land area (Tsukada, p26). Some of this land is prime beachside property.

On the political front, this is a growing tension. On an individual level, however, it seems to be a mainly peaceful coexistence. Many shopkeepers communicate in functional English, and people seem comfortable with Americans. Some shops give price listings in both yen and dollars. Each year there are activities including the “Kadena Festival” when masses of Okinawans enjoy the open day on Kadena Airbase.

Also, English and Japanese lessons are exchanged. Okinawan and American women work side by side planning regular Christian Women's Club meetings. Groups of military people sometimes assist with Okinawan community projects.

Once in awhile, I found Okinawan

**Now 3 ways to watch
↓ Harvest Time! ↓**

1 Over-the-air TV

Japan Broadcasts

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● TV Saitama	Sa 8:30a
● Chiba TV	Sa 9:30a
● TV Kanagawa	Su 7:30a
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● Biwako Broadcasting	Sa 8:00a
● KBS Kyoto	Sa 6:30a
● Nara TV	Su 7:30a
● Sun TV	Sa 7:00a
● Okinawa TV	Sa 6:00a

U.S. Broadcasts

● Hawaii, ch. 20	Sa 8:00a
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people wanting to keep facilities for themselves. For example, I visited a city pool where the lifeguards required any user to prove a high level of Japanese competency in order to swim in the pool. Not many Americans qualified!

Understandably, some Okinawans do resent the US military presence, for who would want to drive by fenced-in military base after military base on ones own island, and not be allowed to enter without special invitation? Or who would want to see the power display of physically large American soldiers with their noisy aircraft and big military trucks?

While the huge military presence may be resented by some, the economy benefits through the consumption of goods and services by the military and their dependents. Land rentals for the bases, with many Okinawans employed on them are great means of income. In 1994, the US military contributed 162.8 billion yen to the Okinawan economy (Tsukada, p27).

Spiritually Speaking

Statistically, Okinawa has 211 Protestant and 21 Catholic churches, with 19 villages or towns having no churches yet. Compared to Tokyo, almost double the number of people regularly participates in worship services (Mitsumori, p148).

Spiritually, Okinawa seems a lively place. The church I attended fuelled this perception, with their missions emphasis, outreach, and numerous home churches (like cell groups). As they enjoyed a sizeable sanctuary, they often hosted special speakers at joint meetings with other churches on the island. Because Okinawa is a small island (along with other reasons, no doubt), the churches seem fairly open to working together.

Spiritual powers of evil are also present, with people sometimes turning to dead ancestors, or the yuta, or priestesses, for help. Along with the active evil, however, God's power is also clear.

Just as an example: a mother of one of my students once came to me to discuss her daughter's progress in

school. Along with the academics, she happily told me that her husband, her dead husband, regularly imparted audible advice to her. Her daughter had mentioned the less happy side of this—of coming into her mother's room to find her choking on her futon, tormented by evil spirits. Understandably, the Bible study and prayer that her daughter had been doing in school and after school were not congruent with what the mother wanted her daughter to believe, and so she wanted these to stop. Along with other stories of clear spiritual evil activity, I also observed God's victory over evil when the oppressed prayed to Him.

It is fantastic that Okinawa is the site of the Fourth Congress on Evangelism this year. May God use this to increase harmony and partnership among people on all of the islands of JAPAN.

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Jill Wright Stewart is an MK who, after college, returned to Japan as a missionary. She taught for 4 years at Okinawa Christian School International, and one year at CAJ. She now resides in New Zealand with her husband, Paul. She teaches English to Japanese students in Palmerston North.



Okinawan

A different kind of Japanese

By: Sarah Zosel

Sometimes, it seems to the TCK's (Third Culture Kids) that Okinawa itself is a Third Culture. Okinawa is certainly not totally Japanese in many ways. There are no trains for one thing—it is a much more car-oriented society. As the TCK definition states, Okinawa was under the influence of other cultures (Chinese and American) for many years and this has created a very unique culture. *Champuru* is an Okinawan word meaning “mixture” and Okinawa delights in *champuru*. Recently, taco rice has become a popular new dish. Cook rice as usual and top with fried hamburger seasoned with taco spices, chopped tomatoes, shredded lettuce, and grated cheese. Okinawans have as well their own language—hogen—which varies from island to island and even from village to village. This language is kept alive through songs, comedy routines, and traditional storytelling. Some churches sing one hogen sambika every Sunday.

Want some new vocabulary?

hondo; *naichi* — mainland Japan

naicha — tourists or people from mainland Japan

uchinanchu — Okinawan people, including those who emigrated to Brazil, Hawaii, etc.

yanbaru — northern Okinawa

aga — It hurts!

aksamiyo — Oh my...how terrible.

mensore — welcome

kwatchisabitan — gochiso samadeshita (Thank you for the meal.)

champuru — mixed; tofu champuru or yasai champuru are like okazu — stir-fried vegetables. This is a favorite Okinawan word and is used for many other things in addition to food; in fact, check out the website <http://champloo.com> for current information about Okinawa.

wa namba — rental cars all have a “wa” on the license plate, so the locals know who the tourists are!

An Okinawan Proverb: “Ichariba choodee,” being translated: “Once we meet and talk, we are brothers and sisters.”



The Okinawan national treasure is the MONGOOSE.

Japan 4th Congress on Evangelism reports will be included in the fall issue of this magazine. This congress was the largest of its kind in the history of Japan with 2,000 delegates, 10% of whom came from churches outside the organization of JEA.

Reminder: *Japan Harvest* magazine feature for the fall will be KYUSHU with the theme of “Life and Death,” sub-theme “Grieving, Seasonal Music and Events that Work.” Deadline is set for August 15, 2000.

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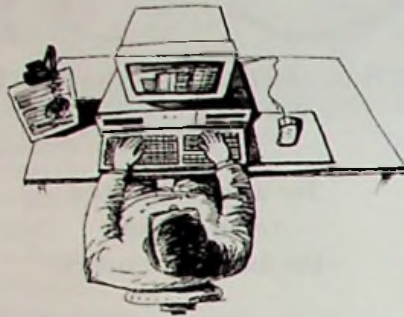
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'J-Bible' for Windows

By: Ron Barber

Integrated Bible study software is an essential tool for those who work with the Scriptures in a cross-cultural context. Whether you prepare a sermon every week, lead a Bible study, or use the Bible in an English class, being able to quickly access and present the text in both languages is extremely helpful.

This article briefly introduces two programs, 'J-Bible' and 'Seisho no Tatsujin' that help you use the Japanese and English Bible on the Windows OS. (Its counterpart for the Mac OS, 'MacSeisho' was reviewed in the most recent Japan Harvest Vol. 51 No. 4.)

'J-Bible' consists of five versions: *Shinkaiyaku*, *Shinkyoudouyaku*, *Kougoyaku*, New King James Bible and Today's English Version. Each version can be viewed separately or in any combination up to all five versions at once. From these windows, you can select and copy the text and paste them into your word processor software.

Searching in 'J-Bible' is straight forward, allowing you to search for two words at the same time. The range of the search can be set (viz. which books to include) as well as choice of version. A helpful feature is the "ability view". This feature takes the search results from one version or

versions and makes translation comparisons easy. 'J-Bible' also remembers previous searches so that a choice can be made from them again by means of a pop-up menu. Another handy feature is 'J-Bible' bookmarks. Up to 10 locations can be marked, providing quick reference to those passages.

'J-Bible' provides access to the original Greek and Hebrew text via separately purchased add-ons. 'J-Bible 2nd' is the Greek add-on for (yen) 15,000 and the 'J-Bible 3rd' uses Hebrew, selling for (yen) 19,800. These modules integrate into the main 'J-Bible' program for easy searching and comparison. Both original language add-ons include grammatical tagging information and a small lexicon in Japanese.

Even if there is no need for Greek or Hebrew, there are benefits gained from the resources included in 'Seisho no Tatsujin.' A Bible dictionary, Christian dictionary and one volume commentary are supplemented with photos, drawings and maps. 'J-Bible' links up with 'Tatsujin' so movement between the Bible passage and its commentary is easy. Word meanings can be checked and displayed for any references in the article.

The 'J-Bible' series and 'Tatsujin' make a powerful integrated study environment, invaluable in message preparation and Bible study. A new version of 'J-Bible,' will be on sale by the time this magazine is published. Its major changes are "internal" and lay the groundwork for future Bible version add-ons.

'J-Bible' and 'Tatsujin' are available in your local Christian bookstore for (yen) 9,800 and 25,000 respectively.

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Celebrating **40** Years
Okutama Bible Chalet



This year, by God's grace, OBC is celebrating 40 years of ministry here in the Tama Mountains. In 1960, former SEND missionary, Johnny Siebert purchased the land and with the help of the Armed Forces at Tachikawa Air Base the land was leveled and former military barracks were moved and set up.

We are grateful that we no longer have to use 55 gallon drums for baths, sleep in tents, or have to use the same room for chapel and dining hall. And the swimming pool has definitely been a nice extra.

Much more than this, we are grateful for the progress that God has given in accomplishing our purpose "to glorify God and serve the church through camping programs . . ."

Many who have attended programs at OBC have made decisions to accept Christ as Savior and many including pastors, evangelists and missionaries received their call to service during programs at OBC.

We are excited that former OBC directors, Johnny Siebert and Tom Tazumi along with their wives will be here this summer for our July 20th celebration.

The festivities begin in the morning with a Walkathon, from Hanno Station (18km) and Kawai Station (5km). **At 2 p.m. we will be hosting a Celebration** in our newly refurbished chapel followed by a reception. You are all invited!

The cost is free, but please call and let us know you are coming.

By the way, Bob McKemey, who has served as Director for the last 20 years, will be leaving that position this summer and we will be honoring him for that service during the celebration.

Hope to see you July 20th at 2:00 P.M.

クリスチャン新聞 Gleanings from The Christian Shinbun

WORLD MISSION TRACT

According to the national census conducted in 1995, there are 1,140,000 foreigners living in Japan! How are we ever going to reach them all? EHC (Every Home Crusade) has printed a tri-lingual tract in Japanese, English and Chinese entitled, "You Are Precious, For You Are Important." The main point of the tract, written by pastor/musician Rev. Chu Kosaka, is that our value, not gained through human effort, has been proclaimed by Christ through His death on the cross!

This tract is available from EHC and/or Christian book stores.

3-STEP EVANGELISM

TEAM Shotai Christian Church has a new idea for evangelism. The church has started the *Kohitsuji* (Lambs) held weekly for children two to four years of age along with their mothers. The community requested such a class be held so most attendees are not even Christians. Special activities include free play, handcraft, dance, prayer and a Bible study.

Three evangelism steps take the form of teaching the children the existence of God, showing God loves the family, and holding Bible classes for interested mothers. The church wishes to show that Christianity is not only moral, but is also based on LOVE.

NOT BATTLESHIP BUT FRIENDSHIP

The Japan Baptist Domei (alliance) has formed a "Special Repentance Committee for the War." Using "*kamishibai*" or paper-slide show entitled, "Not Battleship but Friendship, the Life of Missionary Cobel," tells the story of Mr. Jimmy Cobel who came to Japan in 1920 as a teacher sent by the American Baptist Foreign Mission Society. Cobel taught at the Kantogakuin High School in

Yokohama and shared with his students his spirit of friendship. During the war, Cobel was expelled from Japan and he moved to the Philippines with the hope of returning when the war was over. However, after moving to the Philippines, he and his wife along with 10 people, including children, were beheaded by the Japanese Army. Margarete, his daughter who was a university student at the time, worked for the Japanese camp carrying on her father's passion—love for the Japanese. She said her parents hated the war but loved Japan. Margarete confesses that she too loves the Japanese. Contact ABFMS Japan Office for further information.

MILLENNIUM CLUB

A network called Millennium Club, made up of young pastors and staff of para-church organizations, has the vision of evangelizing Tokyo in the 21 century. Its first meeting was held in March. E-mail and the internet will be a widely used tool. For further information, please contact Mr. Kazuyoshi Kurihara of JCCC.

CONVERTED PRIESTESS GOES TO GLORY

A priest in Kumamoto, Mr. Matsuo, and his wife attended an evangelical crusade conducted by Rev. Koji Honda in 1962. Mr. Matsuo signed a decision card, using the name of his wife, which opened the way for her to attend a Bible study. When Mrs. Matsuo became a Christian, he offered his temple for women's meetings, which offended his parishioners. This forced the two of them to live separately for a while. Sometime later Mr. Matsuo confessed his faith in Christ and gave up the priesthood. He was baptized at the age of 82 and followed Christ till his death at 92, in 1975. Mrs. Matsuo, 29 years his junior, visited all over Japan giving her testimony until her recent death this year.

Mizuko Matsushita has served as JEMA Executive Secretary since 1984. Her faithful service and knowledge are invaluable.



One of my favourite occupations is teaching the Bible to non-Christians. They learn about the Lord and I learn some fascinating Japanese expressions. I hope you will enjoy thinking of Bible verses or passages that might have given rise to the following and find your mind leaping to further spiritual applications.

“What is your greatest treasure?” I asked. “My children” said one lady, and quoted the following from the ‘Manyoshu’ (万葉集) an anthology of poetry compiled in 759 in the Nara period. Notice the syllabic structure of the phrases is 5-5-5, 7-7.

しろかね　こがね　たま
「銀も　金も　玉もなにせむに、
まさ　たから　こ
優れる宝、子にしかめやも。」

i.e. (よ　たから　ぎん　きん　たま
も　い　た　い　何　に　な　ろ　う　。　ど　ん　な
すぐ　たから　こども
優れた宝も、子供にまさるもの
があるだろうか。)

One day we were getting into fairly deep waters while discussing Satan and the origin of good and evil. As I tried to explain the effect of sin in our lives, one member asked “Sensei, is it like this saying we have in Japanese?”

しゅ　まじ　あか
「朱に交われば赤くなる。」

i.e. (にんげん　つ　あ　にんげん
えいきょう　されて、　よ　わる　も　なる。
影響されて、良くも悪くもなる。

にんげん　かんきょう　しはい
人間は環境に支配されやすいもの
のだということ。)

「朱」 is vermilion or red pigment which colours whatever it is mixed with. In the same way we are influenced for good or bad by the people we mix with.

Discussion of sin leads to the issue of judgement and eternal life. The following saying refers to how humanity regards a person’s life and contribution to society after his death.

かん　おお　ことさだ
「棺を覆いて事定まる。」

i.e. (し　ひつぎ　ふた
死んで棺(coffin)の蓋(lid)を
されて、はじめてその人のした
ことに対する評価が決定すると
いう意味。)

It’s only when the lid of the coffin is closed that a person’s life is evaluated. Could we apply this saying to show that it is only God’s evaluation that ultimately matters?

Miriam Davis came to Japan in 1975 from the UK and taught English in schools and universities in Nara prefecture, Nagoya and Osaka for eight years. In 1986 she



joined OMF International and moved to Sapporo to do church planting and English teaching. Since 1990 she has been Language Adviser to OMF.

POW IN CHINA

UTTER IMPOTENCE

By: Elizabeth Goldsmith

I was only six years old when I had to say good-bye to my parents. I remember climbing the long flight of steps up to the front door of the boarding school holding tightly onto Mother's hand. We felt that the parting would only be temporary because there was the prospect of the long annual holidays when we should all be reunited again.

But that boarding school was in North China and the year was 1940 when the Japanese army had already advanced far across the country. My parents, who were missionaries, had a long and arduous journey crossing from Japanese-controlled territory, across huge flooded plains and the dangers of no-man's land, into what was called 'free China.'

Inevitably the fighting worsened. The following year the devastating attack on Pearl Harbour took place, and overnight our school of several hundred children became 'enemies' to the Japanese. Soon we were forcibly carted off to a Civilian Internment Centre and it was to be five years before the six children of our family were re-united with Father again.

The worst part was that we never saw Mother again. In 1944 a Red Cross message came through several months after she died—with no details—just that she was gone. How could I grieve when I could not feel the reality of her death? I had not seen her for such a long time. I felt numb. Something died within me and I began to shut into myself. Of course, my situation did not help.

We were 1,400 prisoners crammed into a compound built as a Bible School for 200 Chinese students. Our diet was desperately inadequate—if ever there were any eggs we children were made to swallow a spoonfull of the dried, crushed shells as there was no other source of calcium.

We were miserably cold in winter, and went barefoot in summer to save our shoes. Of course, we soon grew out of them as we did our clothes—with no possibility of getting new ones.

A roll call was held twice a day to make sure no one had escaped, and huge police dogs with their Japanese handlers patrolled the electrified perimeter wire. Our school for missionaries' children held prisoner in this way became the focus of much prayer around the world. I believe this is why our treatment was not as bad as in some POW camps. But those years of enforced separation from our parents, severe deprivation and restricted circumstances took its toll on each of the six of us.

My oldest brother later developed schizophrenia, my sister contracted a painful duodenal ulcer and each of us felt bruised and damaged. Perhaps Father suffered more than we did, as the main surgeon and superintendent of a mission hospital in an area suffering horrendous air-raids. He grew exhausted caring for the casualties, working through the night to save countless lives. Then tragedy struck.

Because anti-typhus inoculations became unavailable due to the war, his beloved companion and support, our Mother, contracted typhus and died. Added to this, for the last year of the war Father received no news of his children since the Japanese, increasingly sensing defeat, refused to allow Red Cross letters through. After we were liberated, a roomful of letters was discovered which the Japanese guards had callously kept from us—and how hungrily we devoured the news they contained!

Thinking of how much pain and suffering one group of people can inflict on another, what should our attitude as Christians be? The Japanese caused intense suffering to

our family, including the loss of our precious Mother, and yet I know that others endured far more at their hands.

Looking back from a vantage of 50 years, what lessons has this experience taught me? What are my feelings concerning possible reconciliation and forgiveness?

I feel that anger is a perfectly valid reaction. Our imprisonment, with its shortages of food, warmth, clothing, and other basic necessities of life, was totally wrong. There are international standards of how prisoners should be treated, and the Japanese broke these again and again. God's righteous anger is directed against all injustice. Yet to cling onto that anger becomes self-destructive. Anger harboured over a long time turns into a deep rage which smoulders like a fire inside. The only thing I could do was to come to the Lord, honestly expressing all my feelings and then hand them over to Him. He has said, "Vengeance is mine. I will repay."

Allowing Him to bear the responsibility for the future outworking brought enormous relief.

The Japanese guards should not have attempted to hide behind the excuse, "I am just obeying orders." True, their duty was to hold us as prisoners; but there was no need to add the wanton cruelty shown in so many POW camps. Fortunately, by God's grace, in our camp we were not exposed to such horrors, although, in spite of grave shortage of food, we were denied our monthly Red Cross parcels and personal letters. Obedience to orders does not remove individual guilt.

As Christians, we are called to preach a message of reconciliation and forgiveness. How can we preach it if we do not embody it? This was the challenge I faced.

To contemplate the possibility of forgiveness does not mean that I deny the sin that has happened. Nothing can undo the fact of our family's pain, separation, grief and wounding. As an adult I have had to look this whole experience in the face, and allow

myself to feel the pain, and let myself grieve, in a way I never could as a child because I gathered a protective shell around me at that time. Some years ago I received prayer ministry for these past hurts which lay hidden deep within me.

Instead of this being a painful re-opening of old wounds it has led to continual healing. I was enabled to experience God's love in a way I had never known before, and I found that He walked with me in all my trauma. Receiving God's deep healing and balm in my own life enabled me then to reach the point of being able to forgive.

Some people say, "It's impossible! I can never forgive what happened. It's asking too much!" To them I can only say, "If we don't forgive it turns into a deep cancer inside us, eating us away. Resentment and bitterness fill our lives more and more, throttling spiritual growth." If I remained stubbornly refusing to forgive those Japanese guards they would actually still have a hold over me, even though outwardly I am free. In Christ I can refuse to remain in bondage to them. The Lord wants to set us free.

When anyone finds it very difficult to forgive it is good to be honest with

God. Talk to Him about your utter impotence and ask His help. What we cannot do, God can! Be honest. Tell Him you cannot forgive—but add that you are willing to be made willing. That is the first step. Then see how gently He will help you take the second step. Prayer with a close friend at this point can provide much needed support.

I have found it helpful to look at forgiveness biblically. I find in the Scriptures that we are all sinners—all fall short of the glory of God. Compared to God's standards of utter holiness and purity my 'small sins' look just as bad as their 'big sins.' As someone remarked, "From the moon the high peak of Mt Everest looks just as far away as any lowland plain." Catching a fresh sight of God's holiness makes me realize how much I myself am in need of forgiveness.

And then I have been thinking further biblically. God in Christ freely offers forgiveness to this sinful world of ours. But we only make His forgiveness our own when we are ready to confess our sin and repent of it. As wrongdoers we must face our guilt, admit it, say that we are truly sorry and make amends. Only then does the forgiveness, which God offers,

become ours. Full reconciliation is only possible when this happens—between God and us, and between us and those who have harmed us. Sadly, unlike the German government which has apologized for their glaring wrongs under Hitler, the Japanese government has been very reluctant to apologize. My family and all who have suffered have the right to expect an apology from the Japanese. This could then lead to full reconciliation. But as it has not yet come, for my part, I hold the hand of friendship open to them, waiting for them to grasp my hand.

Elizabeth Goldsmith studied Household Science at London University and then attended Bible School at Redcliffe MTC. From 1960 to 1970 she, along with her husband, Martin, served with OMF; from 1972 to 1994 she was a lecturer at All Nations College and has since been engaged in international speaking ministries. Elizabeth is the mother of three married children and the grandmother of two with one more on the way.



Reconciliation



The Taylors on the steps of Bilibid Prison, February 1945.

The human story marches on! Wars, torture, lack, misunderstandings, etc, are a part of our world. When one finds oneself in such predicaments, can there be reconciliation? Harry, Miriam and their two children were in Baguio, Philippines for a rest. While there they became POW's for 1,100 days. War is horrible any place you find it. The likelihood of hating one's captors is entirely possible; how does one conquer it? The need to reconcile haunts the inflicted. Is reconciliation likely?

Harry and Miriam Taylor have written *Edge of Conflict*, their life's story, for the Jaffary Series of missionary biographies and autobiographies. A section of the Taylor prison camp diary reads:

December 28, 1944

Just 36 hours after the relocation announcement, the move became a reality. Trucks were commandeered and four soldiers guarded each vehicle as we traveled down the mountain perched on top of boxes and baggage in the back of the truck. There was no railing to keep us from falling overboard and no shelter from sun or rain.

Harry and I sat back to back facing the opposite sides of the truck with the children between us. Our feet were braced against the top of the sideboards for support. We had to be very watchful as the heavily loaded trucks occasionally passed under overhanging rocks. One man was decapitated on the trip.

The truck stopped at Binalonan in the lowlands at the junction of the road to Manila. We were ordered to get off and unload the baggage. The Army needed the trucks, they said.

We were finally told we would have to walk to Manila as no trucks had been located to transport us the rest of the way. Actually, it would have been impossible to walk to Manila but we had no choice but to start out. Harry and I shouldered the pole with all our earthly possessions dangling between us. Don had his pack and Janice her doll. She soon became so weary that, in tears, she threw it down at the side of the road. Harry has a very troublesome toothache.

Mercifully, it began to rain and the Japanese ordered us all to take shelter in the bamboo nipa huts along the side of the road. One of the Taiwanese guards slipped us some dried shrimp from his lunch.

Long after dark the rain stopped and Japanese trucks came to take us the rest of the way. The continuous changing of instructions and directions gives us a constant sense of uncertainty and insecurity. About midnight we were finally pushed up on top of all the baggage in the overloaded truck. On the way to Manila, we passed literally thousands of Japanese soldiers walking in the opposite direction, heading to the north end of the island.

Could they be marching to meet MacArthur's forces?

We traveled all night. The air was hot and laden with humidity. The stretch on the lowlands was long. Those who were sick with diarrhea kept calling out in pain for the truck to stop, but it didn't. Finally, about

sunrise, we arrived at the old Bilibid Prison. The massive gates swung open to let us in, then closed behind us as though swallowing us whole.

We stood for some time in front of the main building awaiting roll call. Some fainted from the combination of heat and fatigue.

December 29 th

The filth in this prison is unbelievable! How can it be described? Piles of contaminated mattresses filled with ticks and bedbugs and stained from diarrhea are piled in the yard. They cannot be used. The scout team of internees who preceded us have done their best to prepare the place, but what a task!

Along the prison walls rows of wooden crosses mark the graves of American soldiers who died in the prison. Their dog tags are draped over the crosses. What horrors lay behind the scene before us?

And the rats! They scurry around and over the piles of garbage and filthy mattresses.

January 8, 1945

Lt. O visited our camp. He came on an inspection tour and we were told he was most displeased. He ordered that all north windows in the main building must be closed and remain closed; the ends of the porches must be boarded up with galvanized tin. Despite the protests of our executive committee that closing the windows would make it too hot and stuffy with no breeze or light, he said it must be done.

On his way past the wall in the front of the hospital, Lt. O cut some clothes lines full of clothes simply because they were in his way

January 20th

Food was very scarce. We are so glad we decided to ration our Red Cross packages with the Wells. We have some left, but don't know how long it will be before we are liberated, so we must still be cautious.

Harry's toothache is getting more uncomfortable. No relief. We have eight missionary doctors, but no medicine.

Today I found Don rummaging in a Japanese garbage can. I already knew he was hungry, but it saddened me to see him that hungry.

We are fed only twice a day and not much at that. For breakfast: cornmeal mush with cassava root, soft rice with cassava root, soybeans, some sort of tea. For lunch:

nothing. For dinner: boiled rice, talinum greens grown in Bilibid Prison, and miso.

January 25th

We are all very thin and many of us have swollen joints--a sign of beri-beri. We feel weak from the slightest exertion. Food is at a premium. We don't know how long we will be able to endure the present situation. The war in the city rages on. Explosions come ever closer to us. We have gotten so experienced that we can judge the battle front's distance from us by counting the seconds between seeing the light and hearing the explosion. We feel confident liberation is in sight!

General MacArthur returned to the Philippine Islands as he had said. The Taylor family was liberated along with hundreds of others, and after a rest in their home country returned to Cambodia where they ministered for 29 years, until they were put out by the Communists. Years later their daughter, who had been born just as WWII began, and experienced those 1,100 days as POW's, went to Japan as a missionary.

Interestingly, the Taylor's book has recently been translated into Japanese. Miriam while talking on the phone with Junko, the translator, stressed, "At the end of the book add, AND WE LOVE THE JAPANESE!"

Edge of Conflict (English version) was published by Christian Publications, Camp Hill, Pa. USA and may be ordered by e-mail: salemktg@cpi-horizon.com

By Harry and Miriam Taylor, who have served with the C&MA for 60 years, the majority of which was spent in foreign missionary service. They are parents of three, grandparents to nine and great grandparents to six. Their faith has gone to two generations and now on to the third.



FROM A NEW BELIEVER TO A BABY MISSIONARY

BY MIHAELA DIACONEZCU

I would like to share with you two “open doors” that have made a big difference in my life: one of them leading me to eternal life, the other to a meaningful journey on earth.

CHRIST: THE DOOR TO GOD

“I am the door, by me if any man enter in, he shall be saved” (John 10:9). In God’s merciful plan, the Eastern European countries opened their gates, thus allowing us to broaden our horizon and consider a variety of channels in our search for God. I had studied foreign languages in Romania (the county where I grew up) and I



was very eager to use them. One such chance came when I met some missionaries of the Baha’i religion. I was so happy to finally make use of what I had learnt and also get to know people of other cultures. I soon started attending Baha’i meetings and liked their ideas of peace, unity and equality. However, these teachings did not have a convincing or transforming power over me. A few months later some questions of, “Who is that ‘guy’ Jesus?” and “What if I ever become a follower of Jesus?” filled my thoughts. In 1990, knowing it to be a very important book, I bought my first Bible. This was my very first time to see a Bible, but after the excitement wore off, it found its place among my many other books.

In 1993, I met some people who invited me to a Christian church and

they shared their faith with me. I was then led by the world’s common sense, considering that it would be nice to take the best part of everything, whether Baha’i or Christianity.

Fortunately, the balance started to move more and more in favor of Jesus. “Has He really died for my sins?” “Was He resurrected?” I think I had hardly reached a positive answer to these questions when I was terribly shaken by the loss of a special friend. Three days after her burial I decided to attend church. I somehow guessed that no man could help me recover. I needed God. Hoping to overcome the pain, I continued to attend church. For a few months, some parts of the service would have my attention while others found me struggling with sleep and boredom. Yet, broken-hearted as I was, I started to feel God’s presence, love and healing power. Thank God, I could “see” Him. In less than a year, I surprisingly discovered myself “at work” sharing about wonderful Jesus, who died for me, and took all the burden of my sin. Believing in Jesus is the great start of a new life, of spiritual renewal, of healing and freedom, of love, peace, joy, all of which I had never before experienced. I am so grateful to have met Jesus, the only door that leads to reconciliation with God. The Holy Spirit started to point to the areas that were not good in my life. I experienced repentance and decided to follow Jesus!

Now, looking back at the past and considering the world without God, I think it is almost incredible how much we are deceived by the world’s standards and excuses that so easily cover unacceptable attitudes. One of the areas where I experienced change was in the area of family relationships. In the past, for quite a long time, my attitude toward my mother

was wrong. God has healed me, replacing my bitterness and lack of understanding with more and more love for my mother. At the same time, I realized my feelings for each member of my family started to change for the better. A new, deeper love had started to fill the hole in my heart. I am so thankful for the way God works in me!

A DOOR TO JAPAN

Not so many years ago I would have considered even a short trip to Japan a product of a far-fetched imagination. God and His surprising blessings!



One day, I found myself thinking of Japan as a place to continue my studies. I finally applied. In between the application and its acceptance there were many months. As my vision had considerably worsened, I was worried and started to wonder how I would be able to learn Japanese. In this situation, I started to concentrate more on God and tried to find His plan for me. I had started to pray more for guidance when I received the news of my acceptance for research in Japan. God says, “My grace is sufficient for thee; for my strength is made perfect in weakness,” (II Corinthians 12:9).

I can definitely see the fulfillment

of this promise in my life since I came to Japan. God has helped me learn some Japanese.

I have received my water baptism and have grown in understanding. I have accomplished my studies here and also have been able to share with many the Gospel. Praise Him!

CLOSED DOORS

As part of God's guidance, sometimes a door closes before we can enter. It normally happens when God has a different plan for us, or, for reasons we cannot always understand.

Sometimes it is simply not His timing for us to pass through that door.

Closed doors are also a way for our faith to be tested and polished, a way God uses to change our hearts and make us better.

For quite some time, I had been considering my future upon graduating from a Master's course. Rather than continue my studies at a secular university, I began thinking more and more of a Christian institution that might prepare me better for the mission field I wanted to enter. So, my plan was to go to a Bible college in Canada. I never felt God would stop me, however,

ctedly all my plans collapsed and all I felt was sorrow, confusion and inability to see what would be next. This sudden change, plus struggles in my personal life, became a severe time of testing for me. But God again says, "All things work together for good for them that love God," (Romans 8:28). Some of my friends had commented over the years that I might be a missionary to Japan. I couldn't really deny that, yet I had thought this might happen sometime later, maybe in a few years.

To my surprise, these "years" became a matter of days, and in God's mercy, a door opened to the mission field. A lot of changes took place in my life in just a few weeks. Sometime during this transforming process I would feel hot flames testing the quality of my faith and preparing me for the work to be entrusted to me. Sometimes, I still have to fight worries or weariness, yet God has reminded me more and more — that

"His grace IS sufficient for me." The truth of God's promises has gradually replaced my tears with joy and my ignorance with insights.

In Japan, God raised me from the state of a baby Christian to that of a baby missionary. May we all continue to trust our wonderful Father!



Mihaela Diaconescu is a missionary with MUP (Mission to Unreached Peoples). In co-operation with Grace Church, Mihaela is helping plant a church in the Shinonoi

District of Nagano City.

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earned your money,
unless you have done something
for someone
who will never be able to
repay you.*

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GOD'S JEWEL, Hatsuko

By Lois Long

I have a friend who is a “right-hand” gal! She was for me when I lived in Osaka many years ago, and she is so now for a single missionary living in Okinawa. Hatsuko Kinjo is my spiritual daughter. I first met her when she was around 20 years of age.

My husband, Bob, had become a Christian in Yokohama during the two years he spent here with the US Navy.

We came as missionaries, with our two month old daughter, Lisa, in 1967. Our first year of language study had been at the University of Washington in Seattle (USA) followed by one more year in Karuizawa.

Our first assignment was to learn from and assist a national pastor in the Osaka area. It was at that time we first met Hatsuko. She had received our address through a soldier she had met in Okinawa. He had done his best to witness to her. Praise God for John Henderson.

Hatsuko is the oldest of six girls. Her mother had often checked with mediums seeing if she might be able to bear her husband a male child. “Oops, there goes another ‘man’,” meaning she had spent ¥10,000 consulting another medium.

I don't remember the first time I met Hatsuko, but I well remember one evening, in our house in Ashiya, Hyogo Ken near Kobe. She and I were giving the kids, Lisa two years old and Nathan one, a bath in our large American style bathroom. Hatsuko enjoyed the children so much and visited often, helping with their care. While we watched that the kids didn't drink the bath water, Hatsuko told me of one of her burdens—prejudice in the work place. In her thread factory six girls shared a room. During the workday “Honshuites” were pretty decent, but at night in the dorm, the chatter against Okinawans was sharp.

As I listened, I told Hatsuko to pray for the others and for her ability to forgive them. Two days later she rang our doorbell and was ecstatic. “I prayed to Jesus and the situation is improving. Even the noisy machines in our shop make sounds like hymns!” I knew then that Jesus had come to stay in Hatsuko's heart.

When we returned home to the United States on home assignment, Hatsuko returned to Okinawa where she was terribly persecuted by her mother, even to the point of being pulled by her hair.

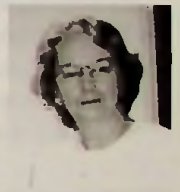
During that time, Hatsuko met Miss Prinsell, a faithful missionary, and was housed and helped by her. “This is my daughter, not yours,” Hatsuko's mother screamed. We can only imagine what Hatsuko went through during those days, but Edna Prinsell was the rock that helped hold her steady. Of course, this is not ignoring the fact that once a person believes, the Holy Spirit faithfully keeps them.

Upon our return to Japan we worked in Yao, Osaka and I began to feel lonely and wished for a third child. My husband and I agreed one day that Hatsuko could be that child! Of course, we did not plan to legally adopt her, but when we heard how her family persecuted her we wrote and asked her to come live with us. She came and was with us for one year. During the second year we introduced her to a dentist, who needed a live-in helper and someone to help care for his four children. Hatsuko was able not only to earn a living, but also to live near us! She always helped in our church, which met in our house, and was the cheerful and loving person God had made her. However, Hatsuko was an Okinawan and she missed the heat of the South and her family, whom she desired to lead to Christ. It was agreed that she

return to Okinawa.

Because of much persecution and stress overload, Hatsuko has had emotional problems and has had to be hospitalized from time to time. Even so, she has been a great blessing as she cooks and assists Edna Prinsell in ministry. She helps in conducting evangelistic services. She distributes Bible and tracts to sick patients and to taxi drivers, to doctors, their wives and to nurses, too. Miss Prinsell, now in her 70's, has not been to her home country for 21 years. We dare say Hatsuko has been like a jewel in having aided this servant of God for so many years. We often say it takes three persons or more to lead a person to Christ and to see that one grounded in the Lord. Perhaps this is true in any country. Through John, ourselves, and Edna we see it has been so with—God's jewel, Hatsuko,—our “right-hand”gal!

Lois, with the C&MA, first came to Japan in 1966. She, along with her husband, Robert, are in church planting. The Longs will retire this year.



EDNA PRINSELL

Edna, born to a Christian immigrant family living in the State of New Jersey (USA), first came to Japan in 1952 with FEGC and has served in Okinawa for almost her entire ministry. Since 1970, Edna has served independently and has been involved with the planting of seven churches. In 1989, God's jewel, Hatsuko, came to live with and assist her. Edna has not had a home assignment in 21 years. In Edna's note to me she wrote, “May the Lord receive all the glory,” (Psalm 115:1).

All these years Edna has lived and worked sacrificially. She is another one of God's jewels! May the Lord give her many more souls, churches, and years in His service.



Family

"The LORD God said, 'It is not good for the man to be alone. I will make a helper suitable for him'... Then the LORD God made a woman ... and he brought her to the man. The man said, 'This is now bone of my bones and flesh of my flesh'... For this reason, a man will leave his father and mother and be united to his wife, and they will become one flesh'" Genesis 2:18ff.

The Missionary Family

This was our beginning with great potential for perfect happiness and wondrous joy! Don't you wonder sometimes what that perfect family was like, until sin stepped in that is? Perfect families don't exist in the Bible.

Being broken, we produce broken people. Satan would have us think otherwise.

I think we Christians get the wrong picture at times! When things "go wrong" in our less than perfect families, we are thrown into confusion and guilt. Disappointments come and tragedies strike in spite of our greatest efforts. God does not condemn, or accuse, but says, "Trust in the Lord and do good; Delight yourself in the Lord; Commit your way to the Lord..." Psalm 37:3-5. Let us be reminded of the great truth that He is in the "business of healing broken people!" Let us continue doing what is right, seeking what is best, and coping with the rest! The book entitled, *A Garden of Virtues, A Bouquet of Stories About Timeless Virtues*, contains a very insightful article entitled, "God is Better than His Plans." How my own heart has been encouraged in times of "trouble,"—knowing that God is watching and God is caring. In this article the writer traces the lineage of Christ, from the unequally yoked marriage of Kilion, to young Ruth, who found her way to Israel where she met Boaz, the son of the prostitute Rahab, to become the mother of Obed, King David's father. And on the story goes. Should the Son of God have come from broken people such as these?

As servants in God's field you and yours are part of His story. With the hope of bringing you encouragement, this magazine will carry a regular section, "Family." May the articles bless and challenge you. And above all, please know that God is coaching you from His throne above.—Editor's note.



The Chad Wrights

Reminders for Our Christian H O M E S

Society does not set the standards for our Christian homes. We do not set the standards either. GOD does! In order to have a happy home, no matter where we live, we obey the standards God has set.

Parents, it goes without saying, have a very strong influence in the family, with MOTHER setting the environment. We have the choice between a happy, content and optimistic family, or an angry, discontented and pessimistic one.

Behind every purpose of God is the supernatural power for its fulfillment. Marriage and ministry can be in complete harmony. If there is conflict, let us not blame it on the ministry! It goes deeper than that. Let's think through some issues.

Our world system today is NOT our friend for it undermines our HOMES. With emphasis on ME, striving for SUCCESS—having everything I want, seeking SECURITY—no matter how I get it—TV and society say these will

make us HAPPY. But, Christ says, the ultimate goal is not happiness, not fame and not even success. He says, "Pick up your cross and follow Me." **BE A SERVANT.**

The best homes start out with a good marriage. A Christian marriage is not simply an agreement. It is not simply a contract. It is not just a commitment. These can all be easily broken. A Christian marriage is a COVENANT under God until death. In our home, we will not allow our children to even joke about divorce. Divorce is no laughing matter!

In our HOMES we must practice being the PILLOW FOR THE HEARTS OF OUR FAMILIES. God has given men the gift of strength. To women He has given the gifts of insight, understanding, tenderness, influence and ingenuity. God is never at cross-purposes with Himself. For example, if God asks you to teach, He will provide a babysitter. If He asks you to be at home, He will find a teacher.

MOTHERS, PASTORS' WIVES, OR WIVES serving as MISSIONARIES must remember that, like it or not, they are special people and strong leaders. We are leaders for evil or leaders for good. Leaders who do nothing are poor leaders. Our very important role demands careful consideration of the following eight points:

Love the Lord with all your heart. Know Him and be a student of the Word and be a witness for Him.

Be loyal to your husband. Encourage him and never talk against him. If you are not careful you will ruin his ministry quickly.

Don't complain & try not to fight in front of your children.

Keep his confidence.

Be satisfied and happy with what you have.

Be an example at home, at church and wherever you go.

Cease to live for yourself (II Corinthians 5:16).

Be thankful, even for suffering.

Psalm 42:5 says to hope in your God.

As for FATHERS, be like Christ! Be loving, forgiving, giving, protecting and providing; yes, be just like Christ!

REMEMBER, OUR STANDING IS NOT IN OURSELVES. IT IS IN CHRIST, FOR GOD CHOOSES TO USE US. RESULTS COME, NOT BECAUSE OF WHO I AM, BUT BECAUSE OF WHO HE IS.

The world is impressed with IMAGE, but we Christians work on CHARACTER. There is a radical difference. (The older I get, the less impressed I am with degrees and titles.) The big question is, "Does the father or the mother love Jesus with ALL his/her heart?"

What is the difference between image and character? Well, image is taking care of #1—I demand my rights, I must be heard, I owe it to myself, I will have my way. Christian character is not I, but Christ. I will cease to live for myself, He must increase and I must decrease. Other people's needs are more important than mine.

LOVE one another. FORGIVE one another. SERVE one another. What a home that would be!

I asked my husband's father what his secret was. He had raised seven

children and all love the Lord and are serving Him today, as are his grandchildren. His answer was as follows: "We had SEVEN RULES for establishing and maintaining a Christian Home—Family altar daily, strong love, strong and consistent discipline, Biblical authority, the backing of a godly wife, time together (playing & having fun), integrity, and encouraging the children to take leadership in ministry in order to know the thrill of serving their Lord and Savior.

Phrased by Charles Spurgeon, ask yourself the following hard questions—frequently:

Am I renewed in the spirit of my mind? See Psalm 101:3.

Am I walking, not after the flesh, but after the Spirit? See Colossians 1:9-12.

Am I growing in grace (even in the matter of forgiveness)? See Ephesians 4:32.

Does my conversation adorn the doctrine of God? See I Timothy 4:12.

Am I looking for the coming of the Lord? See I Thessalonians 4:13-18.

What more can I do for Jesus? See Ephesians 2:10 & Hebrews 13:1-3.

By Evelyn Mangham, a second generation missionary mother of four, is also a great grandmother. Evelyn served in Vietnam for 20 years along with her husband, Grady. She travels widely and is a gifted retreat & conference speaker.



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Continued from page 3

women, Jesus and women, Paul's view of women, and other related areas. Now the matter of "family" is being questioned.

FAMILY.

This is a central theme in God's plan. We live in a society in which diverse problems are confronting the family, and we have a responsibility to share the gospel of reconciliation as the fundamental solution.

Even a few examples of families in the Old Testament reveal that they were also human beings with various problems and imperfect relationships. Think of Adam and Eve (Paradise Lost). Think of Cain and Abel (first family murder), of Isaac and Rebekah, Jacob and Esau (parents' divided love), of David's adultery and disloyal sons. The Bible doesn't give us beautiful family models, but it does give realistic ones.

We cannot hide our family problems and still have true fellowship within the church. We need to acknowledge our need for reconciliation within the family and support one another in prayer. We need to be aware of needs in our pastors' families, and not expect them to be perfect.

I think all we Asians must understand each one's culture and prayerfully read God's Word for a deeper understanding in order to apply it to our cultures.

In the *Nikkei Business Magazine* (June 21, 1999) Hayao Kawai pointed out, "The family problems in Japan include significant aspects that are not covered in considering the family within the Western Christian concept of 'family'." He also stated in his book, *Considering Family Relationship*, as follows:

Family relationships are complicated, involving horizontal relationships with a chosen spouse, as well as vertical relationships with blood relatives (parent-child, siblings, other relatives). From this complex system of relationships, unexpected confrontations as frustrations arise, such as domestic abuse and divorce....

We Japanese women are hindered from fully benefiting from the Biblical message of "family" because of some traditional and cultural barriers.

The concept of *ie* (family) presents obstacles to women for the establishing of self-identity. The Japanese term *ie* can be translated into English in various ways, meaning a house in which people live, the home, the family, etc., but there is a further meaning which is very difficult to render in English. With reference to Takeda's view, Inagaki Hisakazu explains the meaning of *ie* as follows:

There is another meaning that is difficult to express in non-Japanese languages. *Ie* also refers to a direct lineage with unbroken continuity from the past, having the concept of a kind of identity spanning every generation.

This system of family relationships has had profound influence upon various aspects of Japanese social order. A wide variety of human relationships were carefully distinguished and ordered. Within this system the father was the clear authority figure, and the husband had clear authority over the wife and children. This system has also had great impact upon the practice of ancestor worship. Although the *ie* system was officially abolished after World War II, its influence and legacy remain. For example, uncertainty of women's identity versus men's identity still remains. When terms describing men and women are compared, some expressions are so-called pairs of opposites, such as *onna* or *josei* for women versus *otoko* or *dansei* for men, *tsuma* for wife versus *otto* for husband, *shukujo* for a lady versus *shinshi* for gentleman. But how can the term *fujin* be described? There is no suitable translation for this word, and there is no corresponding opposite term.

When I traced the historical aspect of this term *fujin*, I learned that the word *fu* was created when the household system was established in Japan. It means a woman holding a broomstick. The Chinese character is *fu*.

In the Greek New Testament, all the terms for *onna*, *fujin*, and *tsuma* are the same word, so that the task of

translation into Japanese had to be done very carefully. Thus, for example, what does it mean in I Corinthians 14:34 when it says, "(tsuma, fujin, onna) are to remain silent in churches?" The *Kogo* translation and *Shinkyodo* translations translate the term as *fujin*, and the initial version of the *Shinkai* translation used the word *onna*, but then changed it to *tsuma*. I feel that the translation of *tsuma* "wife" clarifies the meaning the most in this Japanese culture. How difficult it is to touch the heart of the people with Biblical truth; especially this one referring to women!

As a Japanese woman who grew up in a feudalistic society that discriminated heavily against women, I am well aware of the many misunderstandings to which women have been subjected. Certainly, we must work to correct such misunderstandings and discrimination. However, we must also recognize that in our current emphasis upon women's liberation from repression and inequality there is the danger of obscuring or minimizing the Biblical teaching on the relationship between the husband and the wife. In a non-Christian country such as Japan, it is important that genuine independence for women be grounded in Biblical research.

Let us not say, "The Women's Era is beginning in Japan," but rather that "it has already begun!" May God help Japanese women find answers to overcome the *ie* concept and our family problems through true reconciliation!

Prof./Rev. Minato was professor of Church History at Tokyo Christian University for 34 years. She is currently professor at Tokyo Woman's Christian University in Suginami Ku where she teaches Christianity, Church History, and Biblical view of Women and Society.



THIRD CULTURE KIDS & Okinawa Christian School International (OCSI)

By: Sarah Zosel



Chad and Brent Wright grab the Japanese paper every morning to check who won in sumo and which of the local high schools is winning in basketball or soccer. Elaine Zook Wright enjoys going to “karaoke” and singing old Japanese songs with students. Sara Reasoner Zosel shows new teachers how to use instant curry and “mabudofu” packages. Okinawa Christian School International has been blessed by having a number of second-generation missionary kids on staff.

They are all Third Culture Kids, defined as “individuals who, having spent a significant part of the developmental years in a culture other than the parents’ culture, develop a sense of relationship to all the cultures while not having full ownership of any,” (David C. Pollock, Interaction, Inc.). MK’s who teach at OCSI find that they have an instant rapport with the students because they can understand the Japanese language and culture. In fact, some students say that it’s tough having a teacher who understands Japanese because they can’t get away with as much. Also the MK’s have an intuitive understanding of the students’ feelings as they face college or wonder where they really fit in. Elaine Zook Wright says, “I feel I can relate to students who feel they are foreigners in a foreign land or who feel they don’t belong because of race, etc.”

In addition, Chad Wright says that MKs have the advantage of finding it “easier dealing with some of the missionary issues and working with other missionaries” because they have watched their parents over the years. In spite of first-hand experience, support raising is one of the hardest issues for the MK who is considering missions. Because contact with homeland churches has been minimal and since churches may already support his/her parents, the MK finds it hard to gain the financial backing needed. The MK may have closer ties to a church in Japan, but parents in church planting tend to move from church to church and Japanese churches generally are not able to support missionaries. This may be one reason that more MK’s have not returned to missions.

Schools seem to be a natural place for the MK missionary to work. People tend to gravitate to areas in missions which reached them — that is, someone saved in an evangelistic meeting recognizes the importance of preaching and may devote himself to evangelism. If a strong home church was the primary influence on a young Christian, he/she is drawn to church work. School is probably one of the most influential aspects of a missionary kid’s life. School is not just for learning; it is the center of the MK’s social and perhaps even spiritual life. Sarah Reasoner Zosel remembers being challenged to grow in her faith through Mr. Howard Blair’s Bible Doctrine class, Joy Bible Camp, and Hi-B.A. Camps and clubs. Thus it is natural for her to be involved with high schoolers who are beginning to think a bit more deeply, beginning to create their own world-views. Although Sarah attended church every Sunday while growing up it was hard to understand the sermon in Japanese and there were few young people.

Sarah's spiritual growth came through teachers, coaches, and camp counselors. Lisa Sorley accepted Christ in the 4th grade through the influence of her teacher, so it is natural that she teaches fourth grade and has influenced many children for Christ this year.

The MK's in Okinawa also relate well to Japanese Christians. Brent Wright and Lisa Sorley are working to help plant a Japanese church currently meeting on the OCSI campus. Chad Wright points out that Japanese Christians have been "examples of how to be a Christian in a non-Christian society and family situation." Jon Reasoner is now helping to pastor the Hoshinoko Gospel Church until the church can call a new pastor.

Okinawa Christian School welcomes MK missionary teachers. Knowledge of the Japanese and culture is such a tremendous plus to ministry that OCSI enthusiastically accepts first-year MK teachers. In fact, the school also welcomes MK

student teachers. Both Jill Wright Stewart (Bethel) and Jen Gosden (Wheaton) did their student teaching at OCSI. Student teachers have also come from Cedarville and Liberty universities. OCSI depends on word-of-mouth to recruit teachers. Tell every MK teacher that you know about the possibility of teaching in Okinawa, Japan!

The following are MK's who have taught and/or are teaching at OCSI: **John Forster** (97-99), son of Fred and June Forster, Church of the Nazarene; **Jen Gosden** (95-96; 97-99), granddaughter of Eric and Mary Gosden and daughter of Raymond and Sharon Gosden currently pasturing Faith Bible Church, a primarily Japanese congregation in Seattle. Both parents and grandparents served with the Japan Evangelistic Band. **Jonathan Reasoner** (77-82; school board 90-00) and **Sarah Reasoner Zosel** (72-00), children of Rollin and Esther Reasoner, SEND International; **Lisa**

Sorley (99-00), daughter of Robert and Nancy Sorley, Baptist General Conference; **Chad** (94-00), **Jill** (92-96), and **Brent Wright** (99-00), children of Don and JoAnn Wright, Baptist General Conference; and **Elaine Zook Wright** (94-00), daughter of Marlin and Ruth Zook, Brethren in Christ.

We thank God for these missionary families! We wish to honor each one!

Sarah Zosel has been with OCSI for 28 years. She has worn many "hats" over the years, as yearbook and school newspaper advisor, writer of numerous articles for magazines and alumni news, along with teaching, coaching and being a friend. Sarah was commended by OCSI for her outstanding work in the development of the English curriculum at the secondary level. She has just retired and will be greatly missed. (See page 28 for honorable mention.)



JEMA Women in Ministry

DAY OF PRAYER FOR EFFECTIVE MINISTRY

Monday, October 30, 2000 3:00 pm - 8:00 pm

SEND Center - Higashi Tokorozawa

Come for a refreshing time of worship and prayer

potluck salad supper - drinks provided
babysitting provided



Women In Ministry

for babysitting or any other questions contact:
Sylvia Ramquist 0424-76-0776
or Alma Oline 045-776-1669

Helping to Equip, Encourage and Enhance Women In Ministry in Japan



Mission Feature

It all began on the Island of Kyushu, when Southern Baptist missionaries J.W. McCullumand and J.A. Brunsoin came in 1889.

Many were converted and called into ministry as was the very first national pastor, Sugano Sensei (teacher). The work, during the war and postwar years, was severely curtailed however, and that period of history abounded with stories of sacrifice and suffering. Following the war (1947) with 16 congregations, the SB Mission recommitted itself to reaching all of Japan. There are now 252 churches with 79 missions. In 1955 Baptist churches in Okinawa formed the Okinawa Baptist Convention and as of 1999 comprises of 29 churches and 10 missions.

SBM vision, giving opportunity to every Japanese to receive Jesus Christ as Lord and Savior, focuses on beginning and nurturing Church Planting Movements (CPM) among every segment of society. CPM commission is defined as, "A rapid and exponential increase of indigenous churches planting churches within a given people group or population segment."

Janice Hicks writes, "We know that this vision cannot be realized unless God Himself works in power to perform it. We offer Him our 100 career, 23 short-term and many, many volunteer missionaries in service toward accomplishing His vision for this nation."

To help accomplish the task SBM has segmented Japanese society into geographic and socio/economic strata using specific approaches in strategy and methodology. Rather than following patterns of the past, the Southern Baptist missionaries are "end-visioning" a new approach to church planting that will be most conducive to rapid reproduction. The kind of churches with the greatest potential for reproducing themselves rapidly have the following characteristics: 1) New Testament pattern, 2) Structuring in a way that avoids unnecessary restrictions on growth and reproduction, 3) Small enough to allow for optimum mentoring, nurturing and accountability, 4) Meeting in homes and rented spaces rather than owning property, 5) Using leaders who have spent an initial period in a mentoring relationship with a more experienced leader/pastor in a church planting movement setting, 6) Directing through multiple leaders, making little to no distinction between laymen and clergy, 7) Possessing a vision, instilled intentionally from inception, for reaching the unreached with the Gospel and starting churches, 8) Making reproducibility a primary criterion for methodology, 9) Looking to Scripture, rather than to teachers/pastors as the authority for faith and practice.

The purpose of every ministry is to move people in the lost community, step by step, toward an opportunity to receive Christ as Savior.

Our thanks to Janice Hicks, of the SBM Office, for supplying us with this valuable information. May the Lord's rich blessing and power be upon you, our co-laborers of the Southern Baptist Mission!



The Southern Baptist Mission Japan

HOKKAIDO Annual Christian Women's Fellowship

Forty-six women gathered at the Sapporo Seisho Church on February 11th. Guest speaker, Judith Layzell from London, England spoke on the theme "Daughters of the King."

In the morning session Judith's topic was "Who Am I? The Image of God" taken from Psalm 8. In the afternoon Judith spoke from Romans 8 and Genesis 3:14ff on, "Who Am I? The image of Christ."

Participants chose to attend one of three seminars which were, "My Personality-God's Gift" (Judith Layzell), "Understanding Japanese Women and Families" (Kaori Chua), and "Taking Care of Yourself" (Mary Alexander). Another unique feature was that of the "chat room" session. Ladies chose from topics of their interest among, "Keeping Your Marriage Strong," "Staying Spiritually Strong in Japan" and "How to Have Fun."

~~~~Jan Thompson

## JEMA WOMEN IN MINISTRY

March 8-10 found nearly 90 women representing various missions and tent makers gathering at Fukuin no Ie in Okutama for the annual WIM Retreat. Dr. Jean Barsness, professor at Briercrest College in Canada and former missionary to Central America, was the guest speaker.

The retreat theme, "Where is God when the bottom falls out?" was made very personal as our speaker told of her husband's brutal murder in Panama. Throughout the four sessions Dr. Barsness spoke from the book of Ruth: the story of two widows whose lives were shattered, sheltered, who shared a secret with Boaz, and who were healed and restored. Using her many years of experience in pain and suffering, Dr. Barsness shed light on ways in which God reveals His character and works in our lives. We were challenged in our own response to losses and it was pointed out that we do not serve God out of giftedness, but out of brokenness. "Can we ever be whole unless we've been broken?" We were reminded that relinquishing our rights is a prerequisite to being a  
er of Christ.

How does one bounce back when the bottom falls out? Dr. Barsness gave the following three keys: 1. Offer unto Him our sacrifice of praise. 2. Bless Him for how He has blessed us. 3. Discover the reality of Christ in crisis and identify the blessings. (Tapes of these messages can be ordered by calling the JEMA office.)

~~~~Merete Kropp



CPI Retreat—A Deeper Heart for God, A Deeper Vision for Ministry

About 50 mission leaders were invited, but only 14, including the CPI leadership team, were able to attend this year's Spring Retreat. We met at Torchbearers, where the CPI movement began fall of '94.

One purpose for the retreat was to remember where it all began. Dan Iverson, Charlie Williams and John Mehn, three of the original team members, gave their impressions of THEN and NOW. Retired missionary, Gene Taylor, JEMA vice-president '94 and involved with CPI from its inception, sent an encouraging letter.

Another purpose for this retreat was to discuss the FUTURE. The CPI Vision Statement, "Advancing God's Kingdom by mentoring leaders to be part of a movement that is multiplying churches that are multiplying disciples through the power of the Gospel," was everywhere visible and always before us.

The Process Questions,

"What are we trying to see accomplished? What are we believing God for? What will we all look like 5, 10, 20 years from now?" were asked.

Listing 15 outcome items we came up with the following description: "Indigenous Gospel-driven Church Planting Movements." We were reminded over and over that CPI is not "the" movement, but "a" movement. We are connected to

ALL movements, a movement of church planting movements, here to facilitate church planting throughout Japan and around the world.

CPI is not an end in itself, but acts as a facilitator for starting other movements.

Strategizing for outcome included the following:

1. The Gospel Paradigm: The Gospel is the power-source, transforming believers and non-believers alike, which will transform society, even the nations. Q: How do we help get the spiritual dynamic of the Gospel into people's lives?
2. Vision: Vision is caught. Q: How is vision developed within the leader himself? How do we pass vision on and broaden its scope?
3. Leadership: Q: How do we train for leadership? How are leaders multiplied? How are godly, Gospel-centered leaders mentored?
4. Multiple church planting movements: With a vision for God, movements are driven by Him alone. Q: How do we develop movements that resonate with people who are willing to die for its cause? How can we encourage multiple catalyzing, multiplying, diversified, self-propagating movements?

This retreat confirmed our observation of a growing movement with a vision for church planting movements within CPI. And there is a spiritual renewal movement taking place too. (Notes from this retreat are available upon request.)

~~~~John Mehn

## MEN'S PRAYER SUMMIT

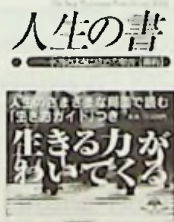
The Japanese and English language Prayer Summit was held May 16-19 at Okutama Bible Chalet. It was a time of prayer, praise and fellowship for the 18 men who gathered. Dave Halbert, Dave Walker, Mori Akira, and Masani Nakazawa were the facilitators.

This was a time of rich blessing in unity of purpose and fellowship. Although this year's number of attendees was not large, the value of such summits cannot be underestimated. THE PRAYER SUMMITS WILL CONTINUE.

~~~~Richard Kropp

The Bible: God's Timeless Truth For All Time

Evangelistic Edition: The Book for Life



The New Testament Evangelistic Edition of the *Living Bible* (Japanese), contains a new section for non-Christians which lists verses of the Bible to read addressing problems and issues of daily life.

Jinsei no Sho 人生の書
(01813) ¥ 1,200

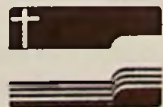
Japanese-English New Testament from The Living Bible



Newly revised and updated, featuring English and Japanese text in parallel columns. English is Kenneth Taylor's paraphrase, *The Living Bible* and the Japanese is the *Living Bible* (Japanese) revised in 1994.

This edition features furigana above the kanji to assist all ages (also non-Japanese) in reading and pronouncing the text. Ideal for English Bible classes.

Eiwa Taisho 英和対照
(41350) ¥ 1,700



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Word of Life Press Ministries

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Phone: 03-3353-9345 Fax: 03-3353-6126
e:mail: wlp@blue.ocn.ne.jp

HONORING....



HELEN DOZIER PIETSCH...

celebrated her 90th birthday on July 10. Born in Japan of missionary parents, C.Kelsey Dozier, Helen has spent all but about 17 years of her life here! The Bible Kindergarten Helen started existed for 45 years with over 2,000 graduates. Although the kindergarten is now closed, the seeds sown all those years will spring into eternal life! Seinan Gakuin in Fukuoka, started by Helen's father, presently has 9,000 students attending.

Today, Helen, lives next door to her Japanese pastor and wife and has no intension of moving. We honor you today, Helen! HAPPY BIRTHDAY TO YOU.



MARK & SARAH (REASONER) ZOSEL, Martha & Anna

Mark and Sarah retire this summer after serving Okinawa Christian School International with 28 years of faithful service. Six weeks after being married (1972) "they jumped right into the action, where they have taught, coached, and opened their home and lives to students of OCSI." In the '80's Mark served as secondary principal and later as superintendent. By the '90's Sarah, mother of two girls, was back in full-time teaching, and coaching too. Present Principal, Cullen Ohashi writes, "In 28 years they have become friends with multitudes—students, parents, faculty, staff and church. They have impacted people around the world!"

We honor you both today, Mark and Sarah.

The faith of your parents, the Rollie Reasoners, passes from generation to generation. Best wishes for a wonderful retirement!

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Worship & Music:

Developing Flow

The worship journey

Just like a trip from Osaka to Tokyo, the worship service is a journey. This trip has a starting point and an ending point, with stops along the way. How we travel from beginning to end makes all the difference in the world.

On a trip we might ask the following: Do we take the bullet train? Do we take the expressway? Do we take the coastal highway? Where do we stop? For how long do we stop? Is the ride smooth or bumpy? Does our mode of transportation perform well or does it tend to break down? How do we react to unexpected interruptions? Are we constantly focused on our destination and do we enjoy the journey?

In worship music, like taking a trip or preparing a sermon, many questions need to be asked. The way we construct the flow of our music is very important. We must pay close attention to the introduction, to content, to transition points, and to the closing. But how much attention do we usually pay to the overall flow of our worship services? If we plan effectively, we increase the probability of those in attendance having a deep experience with God. In the long run, we will begin to see transformed lives as participants listen and respond to God's voice.

We will spend more time in a future article on this issue of flow as it relates to overall service design, but in this segment we will focus on the craft of creating musical packages that flow.

Church Music

Constructing a song medley

First of all be aware, that creating good song combinations takes time and thought. Since every congregation has a different personality and musical repertoire, we need to create medleys that match our congregations.

Song texts, key signatures, tempos, and styles can sound complicated enough to persuade some of us to give up before we even start. There are ways to simplify the process though, so don't be discouraged. The following suggestions are not set in concrete, but in the initial stages these can make it much easier to create song sequences that flow well:

Use songs in the same tempo

Combine fast songs with fast, slow songs with slow. If you must mix tempos, it's much easier to go from a fast song to a slow one.

Use songs in the same meter

Going from 6/8 to 4/4 time can be done, but it must be carefully rehearsed, and you still may not find a way to make it work. For your initial attempts, try to stay with the same meter. (Sometimes differing meters may have the same tempo and work quite well; for example, "Great is the Lord" 6/8 and "How Majestic is Your Name" 2/2.)

Use songs in the same key

Skilled use of key changes can add impact to any musical package, but at the simplest level it is easiest to stay with the same keys. If you absolutely must include a song in a different key, it may be easier to end the previous song and play an introduction to the new song. If songs are within one step of each other, you may be able to change the key of one of the songs thus putting them both in the same key.

To make it easier to create medleys, some modern hymnals and most songbooks now include key indexes. Try, "Shout to the Lord," (Hillsongs Australia) in the key of A, then move to the refrain of, "How Great Thou

Art," in the key of A before going to the verses. If your accompanist can modulate, a key change to Bb for the final refrain can provide a dramatic conclusion.

Keep transitions brief (0 to 4 measures)

Lengthy musical transitions can work if you give people something to think about or use a verbal transition (scripture passage, transitional thought, etc.). If you feel like you're spending a lot of time just waiting to get through the introduction to the next song though, you will need to tighten up the timing.

Organize songs by thought or by topic

It does not make too much sense to start a medley with a song that says, "I Praise You, Lord," and then end with a song that says, "Let's Come Together and Praise the Lord." Think through the textual progression as you are planning the order. Or you could just stay with one theme. For example, you could sing the older gospel song, "My Jesus, I Love Thee" (key of Eb), and then move directly into the newer chorus, "I Love You, Lord" (key of Eb).

Sing through your medley ahead of time

You may be surprised by the trouble spots that surface during a practice session. Problems you had anticipated may be nonexistent, and other areas you hadn't considered may create all sorts of complications.

If you are accustomed to spreading individual songs throughout your service order, try inserting a song medley. It could add a whole new spark of life to your worship experience.

I'm anxious to hear what works for you!

Gary Buaman has been in Japan since 1988. He serves as a worship development consultant with LIFE Ministries. He welcomes questions and comments. Address these to gbauman@lifejapan.org





Tales of the Kingdom
By David & Karen Mains (Chariot Books, 1983), 96 pages.

Twelve stories comprising this volume center on the adventures of two orphaned brothers who escape a polluted city ruled by an evil enchanter to seek their exiled king in the place where trees grow.

Once upon a time, not long ago and not far away, there was a boy, no longer a child and not yet a man...

As a 23-year old it was impossible to put this allegorical adventure down. I felt like a child, smiling as I pictured the beautiful imagery and delightful characters. Beyond the excellent expression though, are deep theological truths. You will find

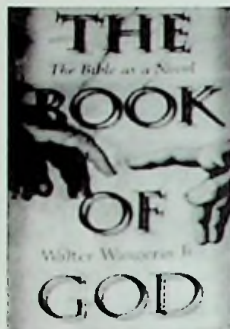
yourself wrapped up in the story, longing to be near the King, living with the rest in Great Park.

I was amazed how clearly the wonder of the kingdom came through. Page after page the warmth of Jesus, and the message of His unconditional love struck me in new ways through the Mains' giftedness.

You and your children, or just you, will enjoy it immensely. You won't be the same afterwards!

*Don't miss the next in this series, *Tales of the Resistance*.

Reviewer: Dea Russell, graduate of Taccoa Falls College, has a degree in counselling. She served one year as a short term missionary in Japan.



The Book of God, the Bible as a Novel
By Walter Wangerin Jr. (Zondervan, 1996).

The Japanese edition is in two volumes, Old Testament and New Testament. *Shousetsu Seisho Kyuuyaku Hen* and *Shousetsu Seisho Shin'yaku Hen* translated by Akiko Nakamura (Tokkan Koukai, 1998)

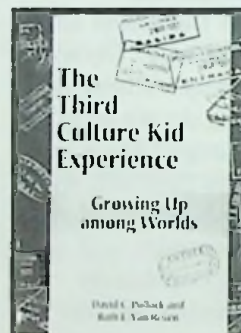
Here is a unique way to invite Japanese friends, English students and even church people to read an interesting overview of the whole Bible. Since it was translated into Japanese, this novel of the Bible made the best seller list and is available at secular as well as Christian bookstores.

The Old Testament opens with Abraham, sitting in his tent just after rescuing Lot, receiving a blessing from Melchizedek. The Bible characters come alive as we see them relating to each other, struggling with their weaknesses and expressing their faith in God. Wangerin's descriptions of familiar events hold our attention as the drama unfolds. Though this isn't the Bible, it covers the story of the Bible fairly accurately with God certainly at the center. As one expects with a novel, the author takes liberties in developing his characters and choosing which events to include. For non-Christians and Christians alike, it can whet the appetite for the "real thing."

Our ladies' group went through the Old Testament volume in one year, reading and discussing a few chapters at a time. Most of the ladies would

have never attempted to read the Old Testament in a year. A few of the more ambitious members read the parallel passages in the Bible and compared the two. It became a good tool, not just for introducing novices to the Bible, but also for getting Christians to dig deeper into familiar stories of God's Word.

Reviewer: Nancy Sorley and her husband are with the Baptist General Conference, planting a church in Nara City. Nancy came to Japan in 1976 as a single missionary with SEND International.



The Third Culture Kid Experience Growing Up among Worlds

By David C. Pollock and Ruth E. Van Reken. (Intercultural Press, 1999), 333 pages. Joyce M. Bowers, ed.

Married to an MK, father of 5 MKs, and uncle to 18 MKs (in Africa and the Philippines), I have a vested interest in understanding them! Everyone who wants to have a better understanding of MKs should read Pollock and Reken's book. They define a Third Culture Kid (TCK) as a "person who has spent a significant part of his other developmental years outside the parents' culture. The TCK builds relationships to all of the cultures, while not having full ownership in any. Although elements from each culture are assimilated into the TCK's life experience, the sense of belonging is in

relationship to others of similar background.” (p. 19) They carefully unpack the definition and help the reader to understand the world of TCKs (Part I). Part II gives a profile of the TCK, detailing the benefits and challenges of their experience. The last part of the book looks at specific ways that parents, relatives, friends, and others can maximize the benefits of third culture life. The first foundation block they mention for building healthy TCKs is a good parent-to-parent relationship. The second is the parent-to-child relationship. There are helpful chapters on dealing with transition, meeting educational needs, coming “home” (reentry), and how sponsoring organizations can help. A final chapter gives ways to help adult TCKs who have been wounded. The book ends with a very helpful list of resources (organizations including Interaction, Inc. which Pollock directs and Cultural Connexions with which VanReken is associated). There is also an annotated bibliography on books relating to TCK issues and personal accounts of TCK experience. Pollock and VanReken write out of deep experience and have produced an excellent book.



Raising Resilient MKs: Resources for Caregivers, Parents, and Teachers. (Association of Christian Schools International, 1998), 510 pages.

Bowers has compiled a virtual reference library dealing with every aspect of the MK experience, focusing especially on educational issues. Many of the 56 chapters (by over 40 contributors) come from the International Conferences on Missionary Kids and from *Interact*, a quarterly journal on MK education and care. This book also ends with recommended articles and books on topics dealt within the book and resources for MKs. The book is a collaborative effort of The Association of Christian Schools International, Interaction Inc., and Mission Training International—three organizations committed to helping MKs and their families.

For those who want to understand and help MKs, these two books are a great place to start. Having read these books makes me appreciate even more all the MKs that God has brought into my life!

Reviewer: Donald Schaeffer serves with his wife, Hazel, and is with the Christian & Missionary Alliance, planting a church in Kawaguchi. Don came to Japan in 1984.



JIZO and JESUS in JAPAN
By Kenny Joseph. (REAP Mission Inc.), 344 pages.

This 344 page bilingual, (Japanese-English), fully illustrated book, *Japan's Jizo and Jesus*, is a peer review edition. In order to celebrate the 2000th year since the birth of Christ, Kenny Joseph of REAP/Japan hopes to have the book in its final form and on sale by May 2001.

The reason for this peer review edition, is that hidden materials, the author's main concern, on an early presence of Christianity are still being discovered in Japan and overseas. What started out as a request in a “Letter to the Editor” of *Japan Harvest* magazine, in 1951, asking for facts of evidence on early Christianity, pre-Xavier, has now become a book of 344 pages.

If you would like to know what research has been done, you'll want to order this book. If, more importantly, you have any information that would benefit the research, please contact Kenny Joseph by phone 03-3922-6408, fax 03-3922-7655, e-mail REAP Japan@aol.com, and check out the homepage www.kennyjoseph.com

Kenny, along with his wife, Lila, will celebrate 50 years of ministry in Japan next year.



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you have, how
could you be
happier
with more?**

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encouragement and
challenge as well.*

Deeper Life Convention
July 30 - August 2

JEMA Conference:
August 3 - 6

Youth Conference:
August 7 - 9

KUC Annual Meeting:
August 9, 7:00 PM

Sunday

9:30 AM Sunday School
10:30 AM Worship Service
7:00 PM Evening Service

Wednesday

7:00 PM Prayer Meeting

2000 Summer Pastor



Dr. and Mrs. Ernst Vatter

are no strangers to Japan. They have served as missionaries here with the Liebenzeller Mission, and Ernst Vatter was the 1995 KUC summer pastor. We feel truly privileged to have him return to minister to us again. Although officially retired, Ernst Vatter is much in demand as a conference speaker, and we believe you will be greatly enriched by his ministry in Karuizawa this summer.

OPERATION JAPAN

オペレーション ジャパン

Edition 2000



Expanded information:
showing the work that has
been done and the work
which we need to be praying

OPERATION Japan 2000

Expanded, Updated and Revised

Okinawa

December 14-19

14 Pray for the Christian broadcasts: *Harvest Time* (Sat. 6:00a.m.) televised on Okinawa Television, and *The Light of The World* (Daily 6:55a.m.), *True Salvation* (Sun. 6:30a.m.), and *Baptist Hour* (Sun. 6:45a.m.), aired on Okinawa Radio. Pray for a strong sense of cooperation, especially that which has been created by the 4th Japan Congress on Evangelism in 2000.

15 Pray for the Christian camp/retreat centers: Okinawa Ginowan Seminar House and Pension Ecclesia at Ishigaki. Pray for the Life Center Naha Book Store and Okinawa Chris-

16 Pray for the Christian schools: Okinawa Christian Jr. College with 860 students at Nishihara, Okinawa Christian School International with 380 students in Yomitan for the children of foreign residents, and Okinawa YMCA International Hotel Institute. There are 16 church-related kindergartens and 22 day-care centers with 1,800 children.

17 Pray for the Christian medical facilities: Olive Yama Hospital with 343 beds, and affiliated Olive En for the elderly (both in Naha). Pray for Airaku En where Pastor Yasujiro Aoki devoted his life to those suffering from Hansen's disease before he himself was afflicted and died.

18 Pray for Christian welfare facilities: Ainin for 90 children, Ainosono for the disabled (both at Yonabaru), and Aino Mura with

The Word
"...the word of the Lord stands forever" (1 Peter 1:25). Pray for the people of Okinawa that they would become a living testimony to the redemptive power of a loving God and to the everlasting faithfulness of His word.

The Story
Missionary Bernard Jean Bettelheim arrived here in 1846, having been sent out by a British evangelistic association. He came to Naha with his wife, child and a cook, and was forced to live in the Gokoku Shrine under close supervision. During his eight-year stay, in spite of these conditions, as a doctor he carried on medical work; as an evangelist he shared the gospel, and as a gifted linguist, he translated part of the New Testament into the Ryukyu language.

December 14-19

沖繩 Okinawa

| | | | |
|-------------------------|-----------------------|--------------------------|------------|
| Total Students | 7,130 | Protestant Churches | 224 |
| Protestant Institutions | 3,510 students | One-Year Increase | 3 (1.4%) |
| Students in 3 schools | 1,650 | Ten-Year Increase | 51 (29.5%) |
| University/Jr. Coll. | 860 | Prot. Church/pop. | 1/5,865 |
| Sr. High | 90 | Change since '98 | -37 |
| Jr. High | 340 | Denominational Groupings | |
| Primary School | 270 | Ecumenical | 41 |
| Kindergarten | 90 | Lutheran | 1 |
| Church Kindergarten | 860 at 16 locations | Presbyterian-Reformed | 7 |
| Church Day-Care | 1,000 at 22 locations | Baptist-Mennonite | 49 |
| Catholic Institutions | 3,620 students | Interdenominational | 14 |
| Students in schools | 2,580 | Wesleyan-Holiness | 17 |
| Jr. High | 160 | Other | 37 |
| Primary School | 710 | Independent | 19 |
| Kindergarten | 1,710 | Members | 39 |
| Church Kindergarten | 950 | Member/church | 13,560 |
| Church Day-Care | 90 | Member/pop. | 61 |
| | | Worship attendance | 1,031/100 |
| | | Attendance/church | 8,284 |
| | | Attendance/pop. | 6.3/1,000 |
| | | Missionaries | 87 |
| | | Missionary/pop. | 1/15,101 |
| | | Youth With A Mission | 19 |
| | | Baptist Intern. Missions | 13 |
| | | Other ABFMS, AGMF, | 10 |
| | | BMMJ, CI, CInA, CN, | |
| | | GNAC, INAC, JCCC, JLC, | |
| | | SEND, UPCI, WMF, | |

Geography

Okinawa is the most southwestern prefecture in Japan. The Ryukyu Islands, a chain of more than 60 islands in the western Pacific Ocean, are part of Okinawa. The land area is larger than that of any other habitable land in Japan.

measuring 135 kilometers long and 10 kilometers wide. Naha is the largest city on this island.

Information
97 American military bases in Okinawa, occupying 10% of the land area, are located in Okinawa which is only 0.6% of the U.S. military base area.

NEW Features
Each area has God's Word and promises applied to encourage prayer
The Word
Each area has a testimony of God's faithfulness and work in the hearts and lives of Japanese
The Story

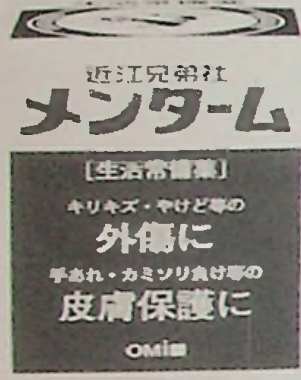
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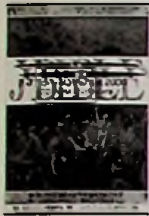
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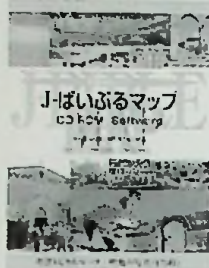
Computer Software for Bible Study

J-Bible 1st 2000 for Windows



Part 1 of Bible study software on CD-ROM * Including *New Japanese Bible (Shinkaiyaku)*, and *Kogoyaku & Shinkyodoyaku* * English versions contained are *New King James & Today's English * Digest Bible* of select passages is also included * View multiple versions at one time, parallel display, paste and cut * Make notes for Bible study on the same page, while doing Bible search * Improved search engine
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Topical maps for Bible study and teaching * Search engine allows you to jump between maps easily * Maps are from the translation of Lion Publisher's *Bible Map Book* * You can look up detailed descriptions of particular places and where they are referenced to in *Kogoyaku*, *Shinkaiyaku*, and *Shinkyodoyaku* translations * Contains 175 photos from *Holy Land in Pictures & Holy Land Photo Guide* by Ritsuo Ozaki

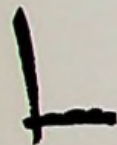
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Mac Seisho 5.0



Bible study program for the Macintosh that integrates Japanese *Shinkaiyaku* and English texts for easy searching, viewing, cutting and pasting * *New International Version (NIV)* add-on available now * *katakana* and *kanji* concordance * *kanji* with inline *furigana* readings * Japanese or English menus * View multiple versions at one time * Linked to Mac versions of "*Seisho no Tatsujin*" * Other add-ons will be released later including: *Shinkyodoyaku*, *Living Bible (Japanese)*, Greek and Hebrew with grammatical tags

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