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JAPAN HARVEST

The Magazine for Today's Japan Missionary



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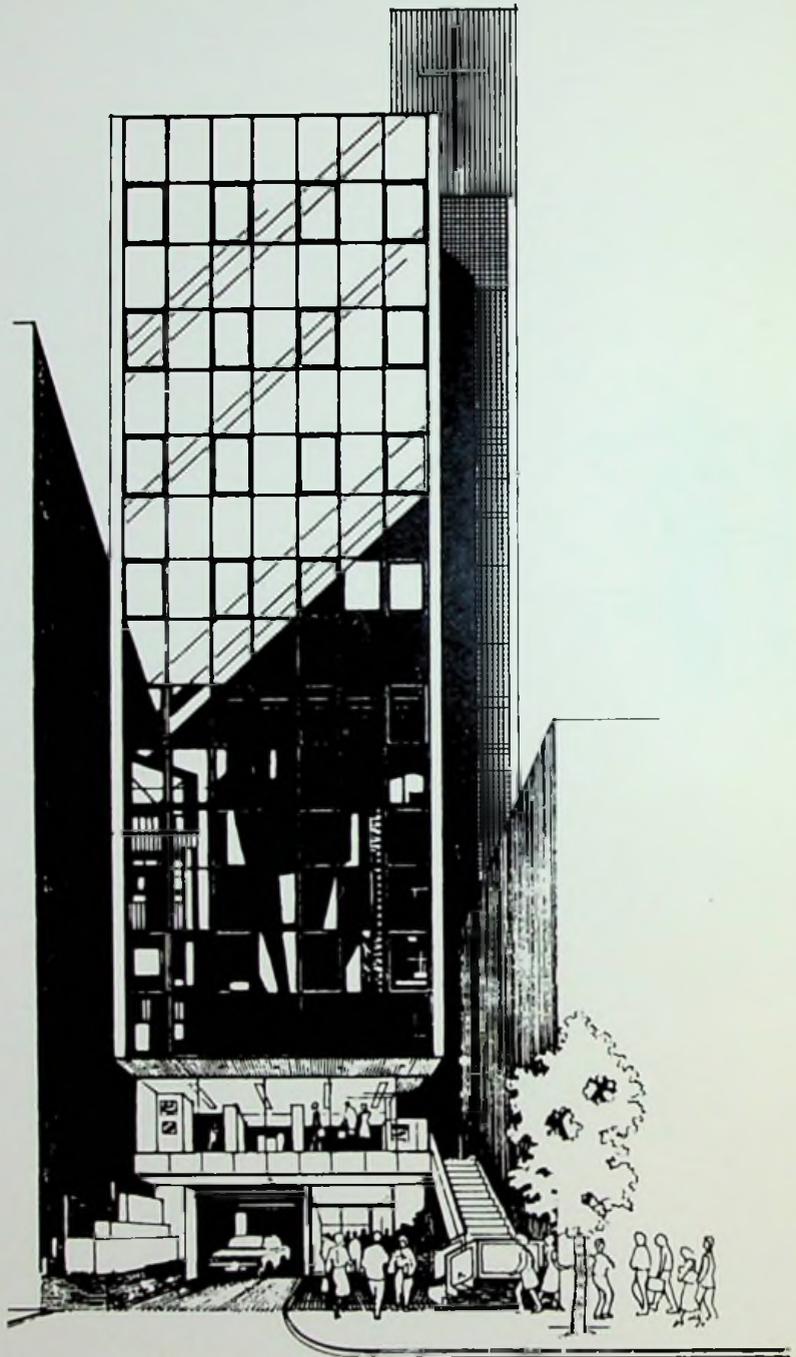
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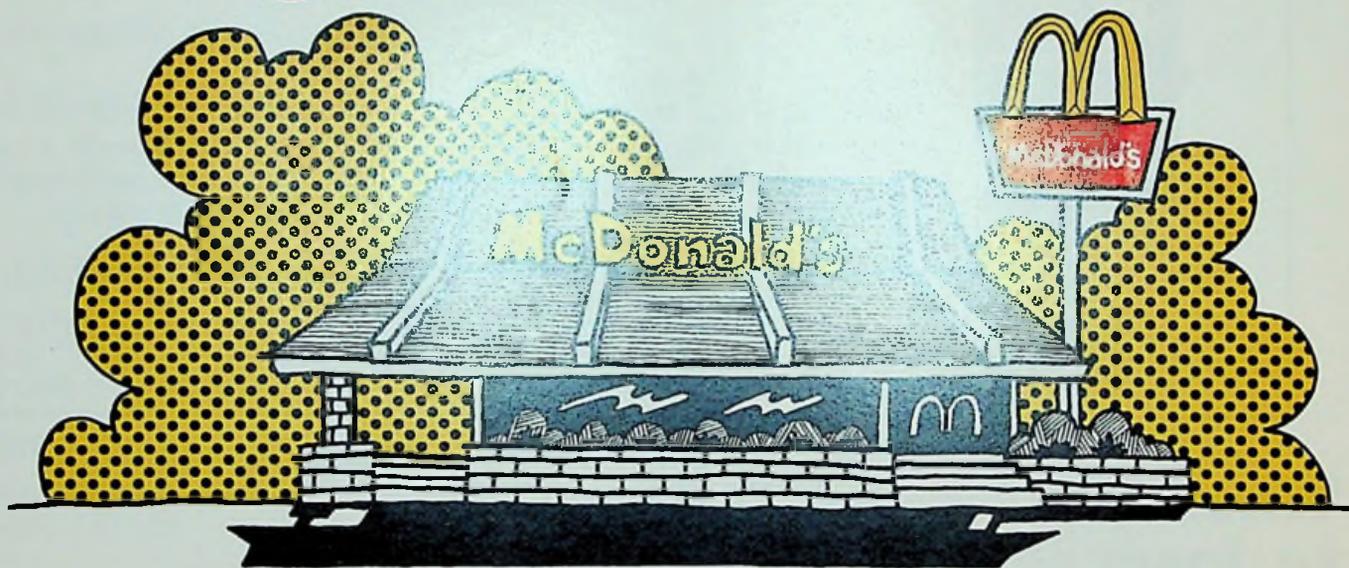
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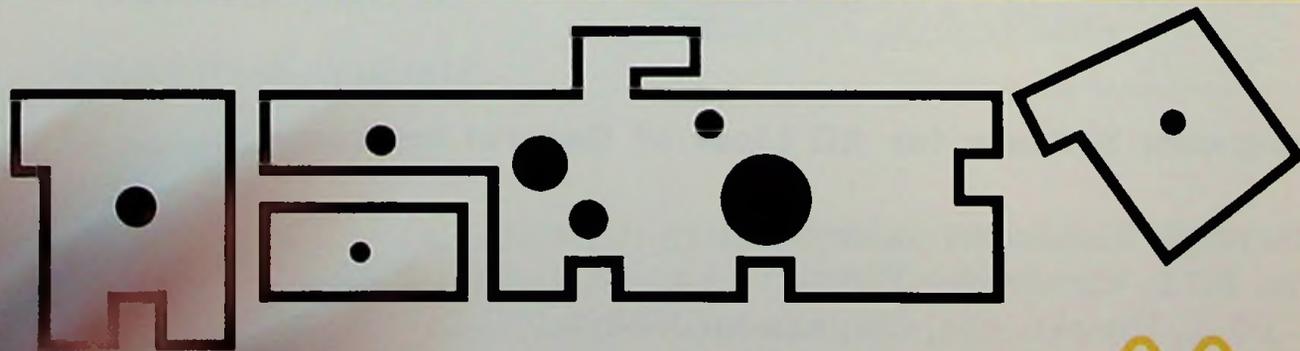
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The Missionary Wife

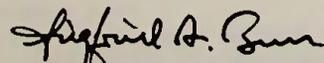
It was in September that I saw Edith off at Narita International Airport and bravely said, "Don't worry about us in Japan; we'll manage all right." Well, I was dead wrong.

Two and a half months later (and a few pounds lighter) I must admit that I greatly underestimated the role a missionary wife plays in turning a house into a home. In the past I at times asked myself, "What is there to do around the house anyway?" Now I know. Cooking meals, getting the laundry done, cleaning the house – it's not exactly what I would term fun; it's plain hard work and your hands and back tell the story at the end of a long, tiring day.

I have come to a new appreciation of home-cooked meals. There is a limit to opening cans and eating out; as a matter of fact, all the fancy restaurants and convenient fast food chains have lost their appeal. The stuff just doesn't taste right! They need a new cook or something. Even McDonald with whom I have coexisted for some time, has fallen in disfavor (I better watch myself; they are such good advertisers). *Sushi* shops leave me absolutely cold – and the Chinese restaurant that I have been frequenting, has lost its charm after seeing the waitress wipe a *sake* cup (not mine) with a dirty rag. I become almost nostalgic when thinking of the "good old days" when Edith cooked with a southern touch. SOS Edith, can you read me?

I have also come to a new appreciation of the role the missionary wife plays in the upbringing of the youngsters. Well, there is only thirteen-year-old Frieda left in the nest and the two of us have been the best of "pals" all along, but I just can't fill the shoes of Edith. It has been enlightening, of course, to listen to a middle schooler and to share in the happenings in the world of a teenager. There are joys and heartaches and CAJ looks a lot different than the board member perspective to which I had become accustomed. How can teachers be so mean and pile on all that homework! Do they have no heart? I guess a dad will never understand all that goes through a youngster's mind. What vital role a mother plays during those formative years!

As for myself, I must confess that the past two and a half months have been lonely and at times discouraging. One is reminded of what a privilege it is to have a lifetime prayer partner, confidante, understanding listener, loyal friend and committed missionary wife. Were it not for her dedicated life style I couldn't carry on the work to which the Lord has called me. "Whither thou goest I will go . . . thy people shall be my people" were words uttered on that wedding day a good number of years ago and they are still valid today as we work together in His vineyard. Thank God for missionary wives.


Siegfried A. Buss
Editor

JEMA

President's Page

Leaving the "Mountain Top"



HARRY FRIESEN

Asama is a majestic mountain enhancing the surrounding Karuizawa countryside which it so completely dominates. In recent years its volcanic activity has prevented anyone from climbing its long gracious slope to the top as we did in the past. Nevertheless, Karuizawa continues as a high point for me, and I'm sure for many others, as a place of spiritual refreshment as we "come apart and rest a little while". This summer was no exception.

Together with Dr. Stanley Toussaint, we were invited to climb a different mountain! He took us along with him to the "Mount of the Sermon" and for four days our hearts were warmed and challenged as he made the words of Christ in the Sermon on the Mount once again come alive in our own time and situation.

Dr. Charles Lewis, with his "Job" description, prepared us for the "nitty-gritty" experiences we must face with the crowds in the valley and the trials that God permits to come our way.

We were happy for the fine weather and the good attendance during the JEMA Conference and the accompanying spiritual blessings of the Lord in sending his choice servants to minister the Word, to counsel with us and to inspire us. Greg Cleveland stimulated our hearts in the expression of joy, praise, and thanksgiving in his capacity as Conference song leader. Many missionaries shared with me their appreciation for the many blessings received.

The Lord had one more lesson in store for us as we were descending the "mount" for Osaka. We had been driving for over an hour when Millie, my wife of 38 years, suddenly exclaimed — "My ring! — its gone!" The parable of the woman in Luke 15 was unfolding before my eyes as another wife was engaged in an intense search for her marriage symbol with her eyes "sweeping" every nook and cranny in the front of the car where she had been sitting. It was not to be found! We phoned friends in Karuizawa and asked them to join the search at a fruit shop where we had shopped just before leaving the area. With prayers on our lips and in our hearts we retraced our steps to Karuizawa where we heard the good news that the wedding band had been found! Fellow missionaries who had graciously joined in the search had found the ring and we rejoiced together with them.

What relief and what joy we experienced as we returned home to Osaka with the lost having been found. But what a lesson! There are so many "lost" people all around us who need to be "found". We were reminded of the words of Christ when He said that He had "come to seek and to save that which was lost" (Luke 19:10). It will take much prayer and diligence and cooperation on the part of us all to emulate this example demonstrated so supremely by the Saviour.

Communication Characteristics and the Communication of the Gospel



EDWARD ROMMEN
Introduction

The following article is part of a study which seeks to apply principles derived from communications theory and social psychology to the Christian's evangelistic task in an effort to overcome the obstacles posed by secularism and nominal religious commitment. There is nothing inherently culpable about using the observed patterns of human behavior to enhance one's persuasive abilities. Yet, two basic errors, manipulation and self-sufficiency, have often undermined the effectiveness and ethical integrity of the Christian communicator.

Some scientists believe that persuasive techniques have advanced to the point where a person's attitudes and opinions can be changed against his will. Obviously, the very nature of commitment to Christ disallows its imposition by means of psychological or physical manipulation. Although love compels us to seek men's reorientation, we have no right to disregard their autonomy. Thus, our persuasive efforts should never restrict another's freedom to choose for or against Jesus Christ. Nevertheless, altered beliefs and attitudes remain the ultimate goal.

Dr. Edward Rommen, 1982 Karuizawa JEMA Conference speaker from Germany, has taken time from his busy schedule to write the article that follows. It is based on one of his Karuizawa lectures dealing with communicating the gospel to modern man.

Dr. Rommen writes, "My work at Ewersbach has developed better than expected. This past semester I taught Theology of Missions and Church Planting. The response was quite positive."

Likewise, confidence in our ability to influence others is not altogether justified, especially in the case of Christian persuasion. Spiritual blindness is a limiting factor, which will impair the nonbeliever's ability to understand the message regardless of how well it is presented. It is, therefore, imperative that our strategy reflect a dependence on the Holy Spirit, Who alone is able to make the blind see. Our duty is to present the Gospel in such a way as to avoid creating any additional barriers to understanding.

Tempered by our love, which refuses to manipulate, and humbled by our dependence on the Spirit's enabling, let us consider the way in which communicator characteristics affect communication.

Most listeners are, at least indirectly, aware of the source-related factors which influence the persuasive impact of a message. Two speakers may advocate identical positions and yet one appears to present better arguments, command more attention and thus induce greater attitude change. In other words, some communicators are more persuasive than others. Aristotle suggested that "persuasion is achieved by the speaker's personal

character, when the speech is so spoken as to make him credible."¹ This relationship between source credibility and persuasiveness has been the focus of considerable experimental research. In one of the most widely publicized studies, Hovland and Weiss² tested the effects of source credibility on the acquisition of information and on opinion change. The experiment presented identical communications to two groups, one in which the communicator of a generally trustworthy character was used, and one in which the communicator was generally regarded as untrustworthy. Five weeks before the communication, a questionnaire was used to determine the participants' initial opinions. At the same time they were also asked to rate each of the sources' trustworthiness. A questionnaire distributed immediately after the communication, revealed significant differences in the extent to which opinion was changed by attributing the material to different sources. The average net change induced by the high credibility sources was 23.0 percent compared to 6.6 percent by the low credibility sources.

Subsequent studies³ have confirmed the fact that opinion change

is directly related to the recipients' perception of the sources' credibility. This is not, however, a single characteristic but rather "a set of perceptions about the sources held by the receivers."⁴ It is "the image of the communicator which exists before the specific communication act."⁵ There are three sets of characteristics which effect the persuasive impact of a message: (1) credibility, (2) attractiveness, and (3) power. Each factor enhances the amount of attitude change, but operates through different psychological processes and produces varying responses. Since the image ascribed the Christian communicator in a secular and nominally religious environment mitigates against effective communication, a careful analysis of research findings could be useful as an aid in the development of a strategy for source characteristic modification.

Credibility

Using a scale consisting of polar adjective sets, such as good-bad and competent-incompetent, Berlo, Lambert and Mertz⁶ asked groups of participants to rate a number of sources. The resulting data suggests that there are several factors upon which credibility depends: expertise, trustworthiness and dynamism.

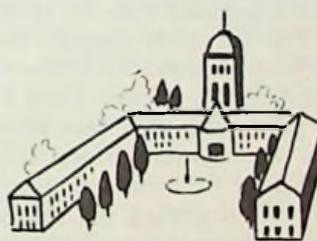
Expertise

Expertise is an index of the recipient's evaluation of the source's competency or training as it applies to the subject matter being presented. A credible source will be perceived as educated, experienced, authoritative, and intelligent. The credibility of a speaker, judged to have neither the training nor the experience relevant to the topic, will be rated low.⁷ Since the persuasive appeal is designed to induce a change in the listener's view of reality, actually knowing and presenting the "correct" view without bias will enhance message acceptance.⁸ The individual communicating the Gospel to secularists is likely to be viewed as uninformed, naive or out of touch with reality and, therefore, lacking credibility. The nominally religious, on the other hand, will focus on the source's "credentials," i.e., does he have the training, professional position and official recognition. It is, therefore, imperative that the

Christian communicator establish the "right" to address certain topics. Several practical steps can be taken toward that end.

Acquire the Appropriate Education

In Europe great value is placed on having been specifically trained for a certain job. No one is allowed to ply the trade of a mechanic, a waiter or a pastor without proof, usually in the form of a certificate or academic degree, of appropriate training. For that reason, it can usually be assumed that the practitioner possesses the necessary skills and knowledge, i.e., that he is indeed an expert. The Christian communicator should, therefore, be in a position to "prove" that his educational background suits him for the task and that he actually knows the material, e.g., church history, biblical languages and systematic theology. It will, after all, be assumed that he should be an expert. Nothing can be more damaging to credibility than to display gross ignorance in matters pertaining to one's self-declared profession.⁹



Accumulate Broad General Knowledge

Persuasive communication is often enhanced by an ability to discuss intelligently subjects outside the realm of one's training, such as politics, international affairs and scientific developments. The communicator should seek to, on the basis of actual knowledge and experience, project a well-informed and well-read image. An understanding of current events gained from newspapers and magazines and a lively interest in the scientific community's attempts to meet some of humanity's needs will assuage the secularist's fear that the Christian has isolated himself from the real world and give credence to his message.¹⁰

Official Recognition and Endorsement

If the source is relatively unknown, the recipient will be influenced by group sponsorship. For example, the credibility of one communicator was greatly improved after a newspaper endorsed his survey data by comparing it with similar results achieved by a nationally recognized polling institute.¹¹ Association with an endorsement, in the form of credentials and introductions, given by individuals and institutions generally recognized as credible can improve the recipient's image of the speaker.

Trustworthiness

Trustworthiness is measured in terms of personality traits. A person perceived to be warm, friendly, kind and honest is considered safe or trustworthy. A low credibility source will be rated dangerous, i.e., cold, cruel, inhospitable and self-seeking.¹² Credibility will be impaired if the source is perceived to have something to gain by persuading the listener, especially if that comes at the listener's expense, for example, if the communicator seeks new members for his own group which could deprive the recipient of his own group security. Persuasion will also decrease if the source is suspected of having undisclosed motives or concealing relevant information. A simplistic presentation of the Christian message could give such an impression. Eagly, Wood and Chaiken¹³ suggested that a person's explanations regarding why communicators advocate particular positions affects message acceptance. On the basis of character, background and mannerisms the recipient is thought to make inferences about the speaker's position. For example, the listener might assume that a black speaker will favor ethnic hiring quotas, i.e., that he has a strong one-sided preference or a knowledge bias. Other factors, such as inordinate politeness may give the impression that the communicator is unwilling to convey the information accurately; a reporting bias. If the expectations are confirmed, persuasive impact will decrease. But, if the speaker advocates a position contrary to audience expectations, he will be perceived as trustworthy

and, therefore, more persuasive. It is, therefore, important that the Christian communicator establish the honesty and forthrightness of his presentation. This should apply to his methods, as well as attitudes.

Methods used to promote the Gospel will have to be beyond question. If a survey is used, then it should, in fact, be a survey and not a means to gain entrance or initiate a long conversation. If a body of believers wishes to introduce themselves to the local residents, the activity should be just that and not a high pressured invitation. The communication, whatever form it may take, must deny its opponents any reason to question its integrity. This requires some understanding of what the recipient is likely to consider dishonest. One Church's trustworthiness was seriously challenged when a letter of introduction announcing plans for a visitation program failed to state clearly its denominational affiliation. Another group was accused of unethical behavior because they offered to send a book free of charge to anyone returning a completed questionnaire. This was taken to be an unscrupulous way of collecting addresses.¹⁴

Attitudes displayed by the communicator should likewise be characterized by forthrightness and integrity. One should never indulge in gossip or public criticism of individuals or institutions. Nominal Christians, for example, could be expected to assume that an evangelical would harbor intense antagonism toward the institutional Church. One pastor disconfirmed listener expectancy by stating in a newspaper interview that he was not "against" any Church but "for" the truth of the Christian message.¹⁵

Dynamism

Dynamism is reflected in the source's aggressiveness, forcefulness and boldness. Although less important than expertise and trustworthiness, the recipients "apparently respond to the perceived dynamic qualities of an individual when judging his credibility."¹⁶ A meek and hesitant communicator will be rated low and will effect little change. In the case of Germany where overt display of intense enthusiasm is rare,¹⁷ dynamism will be seen as

stemming from self-confidence, careful and thorough preparation and an unwavering commitment. Similarly, the speaker's willingness to challenge existing ideas and structures in a bold but dignified manner will be interpreted as dynamic.

Although research has clearly established the persuasive superiority of high credibility sources, several limiting factors have been identified. Under certain circumstances low credibility sources have induced greater change. If, for example, the recipient's initial disposition was favorable

... the less credible source engendered the motivation to generate supporting arguments to bolster the advocacy; whereas a highly credible source produced the feeling that the position was already adequately represented and further bolstering was not needed.¹⁸

The so-called " sleeper effect " is another limiting phenomenon. Hovland and Weiss discovered that after a four week interval subject agreement with a low credibility source had increased and the extent of agreement with the high credibility source decreased.¹⁹ In other words, a significant amount of persuasive impact dissipated with the passing of time. Further study suggests that "as an individual begins to disassociate a high credibility source from a message, he or she may spontaneously review the content more critically than before the disassociation took place".²⁰ Forgetting the source can lead to reexamination and counter-arguments which significantly alter the initial impression. Therefore, if a person responds favorably to the Gospel, follow-up or discipleship should be done by, or at least associated with, the original source.²¹

The persuasive impact is further limited by counter-arguing; a function of source credibility and recipient commitment. If the listener is uncommitted, the source will be evaluated in terms of the validity of his arguments. A highly credible source is less likely to present erroneous information and will, therefore, not be examined by counter-argument. A low credibility source, however, will be subjected to careful scrutiny, which leads to greater listener resistance. But, if the recipient is highly committed, resistance to changing his position will generate counter-arguing in direct proportion to the

perceived credibility of the source. Thus, the highly credible communicator will be subjected to active counter-argument even if the specific arguments supporting the advocated change are not perceived as valid.²² This helps explain one of the most difficult aspects of communicating the Gospel to nominal Christians. The focus of their religious commitment is the institutional Church. Any criticism of it, message contrary to its practice or strategy designed to create an alternative structure, will be resisted by intense counterarguing. The most effective counter measure would be for the communicator to initially advocate change in those areas where commitment is low, such as personal devotion, since the combination high credibility and low commitment produces the least amount of counter-arguing and presumably the greatest potential for change. If the communicator could show that prayer and Bible study could reasonably be expected of one who claims to be a Christian, then change in that direction (more study) could be advocated, which, in turn, would lead to direct listener-message interaction.

Source-recipient discrepancy is another factor which can effect credibility. Studies have shown that the more change advocated by the source, the more attitude change is likely to occur. However, Aronson, Turner and Carlsmith²³ showed that the rate of change decreased when the discrepancy was extreme. A highly credible source was more persuasive than a mildly credible source at all levels of discrepancy. But increasing discrepancy reduced the persuasive impact of the mildly credible source. It is, therefore, ill-advised for the Christian communicator to seek radical change until his credibility has been established. Since the nominally religious listener focuses his commitment on tradition and institutions, membership withdrawal or transfer should not be advocated until low commitment changes and high credibility, especially in the area of trustworthiness, have been achieved.

Internalization is the psychological process through which credibility produces change. The listener "accepts influence because the induced behavior is congruent with his value system."²⁴ It is, therefore, integrated into that system or internalized.

Attractiveness

The willingness to adopt specific attitudes, preferences and behavior is often a response to perceived attractiveness. When a speaker is liked or admired the desire for enhanced self-esteem causes the listener to identify with or establish a self-gratifying relationship with the source. Adopting the same position or attitude is the most prevalent result. Unlike internalization, attitude changes acquired through identification are not incorporated into the individual's value system. Nor are they contingent on argument validity. It rests entirely on a psychological speaker – listener link.²⁵ If the source changes position or loses attractiveness, the recipient will either modify his attitudes or revert to his original position. In other words, whenever an attractive communicator is associated with a specific opinion, pressure toward attitudinal congruence arises. If the source takes a positive position on a given issue, the recipient will experience congruence if he adopts the same position. If a negative attitude is expressed, congruence will be achieved by assuming the opposite position.²⁶

Attractiveness is a function of physical appearance, mannerisms, the use of language, and shared attitudes. Relationship, such as student-teacher or father-son and membership in, or association with specific reference groups are likewise influential factors. A secularist is, therefore, not likely to accept a recommendation from a speaker associated with a conservative religious order. In the area of language, most North Americans have never gained sufficient proficiency to conceal their own national identity. This is not only offensive to the German ear, but damages credibility by allowing an association with what is often perceived to be a less than trustworthy group; Americans. Since the communicator cannot change that identity, its "announcement" should be put off until after the communication²⁷ by learning the language well.

One exception to this is the prediction that a source will be more persuasive as the recipient's dislike increases, if he has voluntarily exposed himself to the persuasive communication.²⁸ If such a choice is

made, it cannot be justified on the basis of source credibility but rather the supposed value of the message itself. This was apparently true of pedestrians who made inquiry at a Christian information stand. Anyone propagating his faith on the street would normally be considered, at best, a fanatic and thus an unattractive source. Yet, those who initiated contact expressed unusual openness to the message.



Closely related to attractiveness is the perceived similarity between the source and listener. But "rather than being a separate category of source characteristic, similarity bridges the gap between source credibility and source attractiveness."²⁹ That is, perceived similarity of attitudes and character traits increase overall attractiveness even if they are irrelevant to the topic under discussion. For example, it was found that a deep-sea diver had more influence over the diving habits of children when he was described as having grown up in the same town and having a similar childhood than when he was described as being very different.³⁰ If the similarities are relevant to the persuasive act, they tend to make the source appear more credible.³¹ When the results of one survey revealed a number of families experiencing difficulty with child rearing, they were invited to a discussion group at which the speaker, himself a father, was to present his own family situation and discuss with the group a number of possible solutions. The perceived similarity lent credence to his suggestions, which included biblical principles, and thus the participants seriously considered ideas which might otherwise have been rejected as outmoded or naive.

Power

The third source characteristic is the communicator's power over the recipient. If the source is in a position to control rewards and punishments, he may be able to induce change in the form of compliance. This will occur when an individual accepts influence because he hopes to achieve a favorable reaction,³² such as a promotion, membership or approval. This type of change is not incorporated into the belief system nor is it based on the desire for association and is, therefore, limited to overt expressions without private acceptance. Its usefulness is limited, since it will be maintained only as long as the recipient perceives the source as having that power, as desiring compliance and exercising surveillance. Thus, the greater the external pressure to comply, the greater the overt expression and the less internal justification or actual attitude change.

In the case of communicating the Gospel, source power is more liable to work to the advantage of the opposing position. The institution's ability to deprive the individual of social acceptance, ritual satisfaction or salvation exerts enormous external pressure. This can be neutralized by direct comparison, i.e., demonstrate that the individual's needs can be met elsewhere. The quality of fellowship and teaching in an Evangelical Church may attract the nominally religious and lead to a subsequent consideration of the Gospel. Indirect or negative comparison can also be effective. The communicator may seek to show that no institution is in a position to deny individual salvation or that a secularist is not in danger of compromising his intellectual integrity if the Christian message is given serious hearing.

Conclusion

Effective communication is contingent on three communicator related factors. Credibility achieves opinion change through the internalization of the message. Attractiveness focuses on affiliation need and leads to identification. Power exerts external pressure and forces compliance. If the Christian expects to communicate the Gospel in a secular or nominally religious environment, the following principles will have to be applied in a

deliberate attempt to modify the negative ethos ascribed to him by that type of society.³³

1. Orientation. Analysis of the audience in order to determine the societal standards for credibility, trustworthiness, expertise, attractiveness, and authority. What persons, groups, institutions, and media are respected as opinion leaders

2. Legitimization. Increase credibility by:

- a) Establishing the right to speak on religious matters: expertise
- b) Securing listener confidence through forthrightness, honesty and endorsement: trustworthiness.
- c) Demonstrating self-confidence, boldness and commitment: dynamism

3. Identification. Increase attractiveness by assuming those mannerisms, thought patterns, language usage, group affiliation valued by the recipients

4. Neutralization of the external power exerted by the institution.

NOTES

1. Aristotle, quoted in Erwin P. Bettinghaus, *Persuasive Communication* (NY: Holt, Rinehart and Winston, 1980), p. 101.
2. Carl I. Hovland and Walter Weiss, "The Influence of Source Credibility on Communication Effectiveness," *Public Opinion Quarterly* 15 (1951): 635-650.
3. Ralph L. Rosnow and Edward Robinson, eds., *Experiments in Persuasion* (NY: Academic Press, 1967).
4. Bettinghaus, p. 104.
5. Kenneth E. Anderson, *Introduction to Communication Theory and Practice* (Menlo Park, Calif.: Cimmings Pub. Co., 1972), p. 82.

6. David K. Berlo, James B. Lemert, and Robert J. Mertz, *Dimensions for Evaluating the Acceptability of Message Sources* (East Lansing: Dept. of Communication, Michigan State Univ., 1966).
7. It should be stressed that this refers to what is perceived by the listener and may not reflect the actual state of affairs. A medical doctor, for example, may, on the basis of his title, be perceived as an authority on issues for which he, in fact, has no expertise.
8. R. Glen Hass, "Effects of Source Characteristics on Cognitive Responses and Persuasion," in *Cognitive Responses in Persuasion*, eds. Richard E. Petty; Thomas M. Ostrom; and Timothy C. Brock (Hillsdale, N.J.: L. Erlbaum Assocs., p. 154.
9. The religious situation in Europe is determined by two phenomena; secularism and nominal Christianity.
10. In addition to reading, visiting others' places of employment can provide invaluable insight and knowledge.
11. "Woran glauben die Würzburger eigentlich?" *Main Post* (Würzburg), 12 Jan. 1980.
12. Berlo, p. 15.
13. A.H. Eagly, W. Wood, and S. Chaiken, "Casual Inference About Communication and Their Effects on Opinion Change," *Journal of Personality and Social Psychology* 36 (1978): 431.
14. "Glaubens-Umfrage eines Pastors ruft die Amtskirche auf den Plan," *Main Post* (Würzburg), 27 April 1979.
15. "Nur jeder dritte Christ," *Sonntagsblatt* (Würzburg), January 1980.
16. Bettinghaus, p. 106.
17. Bernard M. Bass and Philip C. Burger, *Assessment of Managers; An International Comparison* (NY: Free Press, 1979), p. 180.
18. Petty, p. 155.
19. Hovland and Weiss, pp. 645-646.
20. Petty, p. 157.
21. Emory A. Griffin, *The Mind Changer. The Art of Christian Persuasion* (Wheaton: Tyndale House, 1976), p. 124. Billy Graham does this well. His converts receive continuous follow-up from the asso-

ciation which bears his name. As long as they continue to admire Billy, they'll approve his Gospel.

22. Hass, pp. 164-168.
23. E. Aronson, J.A. Turner, and J.H. Carlsmith, "Communicator Credibility and Communicant Discrepancy as Determinants of Opinion Change," *Journal of Abnormal and Social Psychology* 67 (1963): 31-36.
24. H.C. Kelman, "Three Processes of Social Influence," *Public Opinion Quarterly* 25 (1961): 57-78.
25. It is important to note that attractive sources usually possess the skills needed to induce change through internalization. S. Chaiken, "Communicator Physical Attractiveness and Persuasion," *Journal of Personality and Social Psychology* 37 (1979): 1387-1397.
26. The degree of change is inversely proportional to the initial polarity. Petty, p. 147.
27. "The effects of low credibility can be largely obviated by delaying source identification until after a message has been presented." Bradley S. Greenberg and Gerald R. Miller, "The Effects of Low-Credibility Sources on Message Acceptance," *Speech Monographs* 33 (1966): 127-136.
28. Leon Festinger, *A Theory of Cognitive Dissonance* (Stanford: Stanford Univ. Press, 1957), pp. 123-176.
29. Petty, p. 151.
30. Ibid.
31. Elliot Aronson and Burton W. Golden, "The Effect of Relevant and Irrelevant Aspects of Communicator Credibility on Opinion Change," *Journal of Personality* 30 (1962): 135-146.
32. Petty, pp. 149-150.
33. Participants at the 1982 JEMA conference were asked to apply this to the Japanese situation. Accordingly credibility could be enhanced by: improving language ability, experience, college degree, backing by respected organization, avoiding being two-faced, understanding of group thinking, showing willingness to make personal sacrifice, a knowledge of Japanese history, conforming to Japanese life style and living standard.

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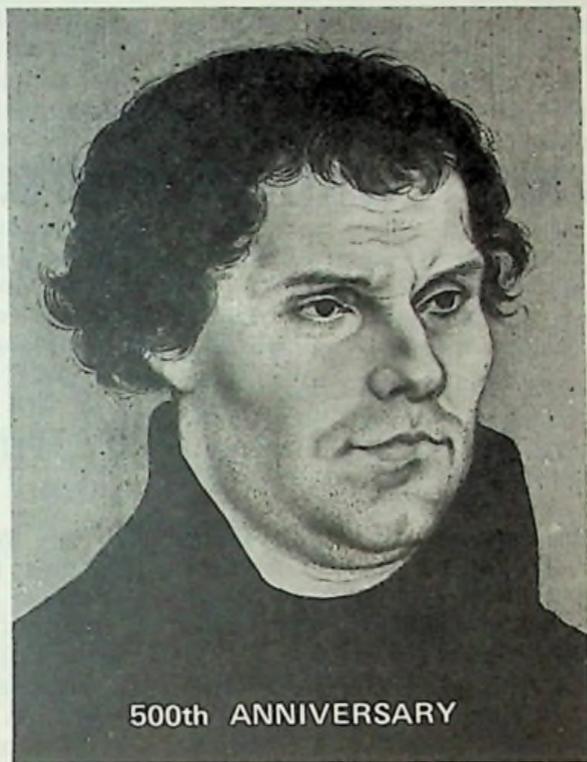
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WOMEN IN MINISTRY

Interview with Sandra Liechty

PHYLLIS JENSEN

Sandra Liechty is a missionary with the General Conference Mennonite Mission. She and her husband, Carl have had three terms of service in Japan. They first served in the Pax Corps in Miyazaki Ken in lieu of military service. They then had a four-year term as part of a church planting team in Kagoshima Ken and are now working in Saitama Ken establishing churches. At present they are working in the Urawa Agape Fellowship. They have two children, Georgia and Chris who are students in the high school at the Christian Academy in Japan.

PJ: Sandy, besides the familiar roles of being wife, mother and helper in the ministry of your husband, I do know that you're very involved in the refugee problem here in Japan. So, can we just get right into that area of your ministry? I'd like to know why you are in this work?

SL: An easy answer to that would be that one day I read a newspaper article and made a phone call. That's all it took for me to be involved. But a wiser answer would be that, for many years my husband and I were being prepared for it. Our first involvement was when our home church in Archbold, Ohio sponsored an extended family of 21 Vietnamese. We taught them English and gave them supportive friendship. Later while we were in seminary in Indiana, we became close friends with other

Vietnamese. At that time I did research on the country and the development of the church in Vietnam. So obviously, when I read an article in the *Japan Times* in 1978 that a boatload of refugees had been rescued along the coast of Japan, I was a prepared person. I called the *Times* and found that that boatload was being cared for by a Tenrikyo priest, but that in fact there were other boatloads of refugees who were here being shifted around and who were in need of help. So, from the day I made that phone call, I was into it deeply.

PJ: How does this fit into your ministry with the Japanese church and your home responsibilities? Any conflicts?

SL: Yes and no. I'm blessed because my husband and family are supportive. Then also our Japanese pastor is deeply concerned and involved in the refugee work. So in a way any conflict I have is of my own making. It is always difficult for me to know how to apportion my time and energy. Refugee work is very demanding and very draining. You never know what is going to happen next. Then there is also the tension within me concerning how much effort should go into it as over against the time I should be in the Japanese ministry. But I have worked it through in my own heart this way. I can't categorize *dendo* and say I am called to only one nationality.

To me, the ones to whom Christ sent me to minister are my neighbors – the ones I meet on my journey. So I refuse to limit myself to only Japanese, because God has given me a compassion for these “boat people” as well. I have an idea that we Mennonites have a deep feeling towards them because we, too, were refugees at one time.

And one very rewarding result of it is that I feel my ministry in the Japanese church has been enriched because of it. Our churches have had an opportunity to serve and share. It has been most encouraging to see how willing Japanese Christians are once they know what they can do and how to do it.

PJ: In what specific ways have you been involved?

SL: My involvement has changed as the situation has evolved. At the beginning, it was possible for the refugees to be sent on to a third country very easily. So we were able to help several families be sponsored by Mennonite churches in the USA. Then the Western countries began closing their doors and the process took longer. The waiting time was difficult. So, for this next period of time, our main efforts were in helping some prepare for life in a Western country – by teaching English basically – and by helping ease their lives while waiting here. One camp was located only five minutes from our home. This was

another evidence of God's leading since we had no idea of this when we found our new home in Urawa. At this camp there have been up to 100 living in very cramped quarters — three toilets per 30 persons, and a two-burner gas stove for a "kitchen." There are 2,500 refugees in camps like this tucked around the country. The United Nations High Commission for Relief is responsible to see that they are protected from persecution, starvation and sickness. That is all. They provide no help in language training, psychological aid in adapting and adjusting to their new lives or any aid beyond bare essentials. These areas of need are left up to host nations and volunteer organizations. "Our" particular camp is under Red Cross supervision. Other camps are either under Caritas, the Roman Catholic charity organization or a Buddhist group. As far as I know there is no Protestant group *per se* who are responsible for a camp. The Red Cross took a strict stance from the beginning offering the bare essentials of food, lodging and hospital care. So, for this period of time we gave such aid as we could to this camp. Interested people came with clothing and bedding. We taught English. Others just came and listened and offered friendship.

PJ: What do you feel has been your greatest contribution to this one camp?

SL: Far and away, the most rewarding single thing we did was getting the fifteen school-age children into the local elementary school. The school had refused to admit them since they couldn't, or wouldn't take non-Japanese speaking children. So for six months we had our own little "school" for them, teaching them their *kana* and some rudimentary Japanese conversation. But as they were isolated from Japanese society, we knew they would just have to get into a Japanese situation. So after six months, our volunteer staff, the children with their mothers went to the school and into the school office. It was a great confrontation. The children showed them their written work and sang for the astounded and somewhat embarrassed principal. After many more consultations, the prefectural office hired a special teacher for this school and added a small pre-fab building to

accommodate these "special" children. Now, of course, after two years, they are all assimilated into that school.

PJ: This camp then is where you concentrated most of your work?

SL: That was during the years 1979 to 1981, but now I never go there. For two reasons. First, the director of the camp does not really want our help — she thinks of it as interference and disturbing to the refugees. Secondly, our volunteer group is now entering a new phase of the work. We are now working on getting refugees directly resettled into Japanese society by finding sponsors for them. We work closely with United Nations personnel.

PJ: That raises a lot of questions. First, who is this volunteer group? Then, is it legal and/or feasible to move the refugees directly from one such camp into the Japanese world? AND, what do you mean by a sponsor?

SL: Our group has organized under the name SIVA — Saitama International Volunteer Association. Last year we organized so that we could consolidate our efforts, clarify our aims and concentrate then on what we found to be the main needs. Our steering committee found there are many Japanese citizens who are interested in and willing to help in refugee work, but don't know whom to contact or what to do. SIVA acts as a "pipeline" between citizens and the official government, UNHCR and Red Cross officers.

Yes, to the second question. The Japanese government has now passed a law stating that the refugees can receive resident alien status and have a work permit. They have had a center in Osaka to train the refugees

and prepare them for life outside a camp or the center. They give them a three-month Japanese language course and then "graduate" them. From the reports we hear, this center has been less than successful. The refugee cannot learn Japanese in three months and Japanese society is less than friendly to them. So after being graduated, they leave but shortly come back to this center. Now this small Osaka center is jammed, and the government has opened a new and bigger center with the same program here in Tokyo. It is near the Haneda airport. We are hoping it will be more successful than the one in Osaka. We, SIVA, are cooperating with the government by encouraging refugees to enter this new center and then to sponsor them when they complete their three-months orientation.

PJ: All right, now tell us about the Sponsor program? Who would make a good sponsor? For what would they be responsible? For how long?

SL: We would like to see a church group become a sponsor. I don't think it should be just one family. I am most concerned that the Japanese churches show their concern and mercy in this practical way.

The sponsor helps find a job and a place to live. They help to ease the daily problems that the refugee faces whether it be with language, loneliness or health, etc. We have a fund which can be used by church groups to ease the financial burden, and we also have expertise in the area of paper and legal work. But the sponsor gives the daily caring support that the refugees need until they are settled. That takes from a year to two years. The bottom line here in Japan comes when the



employer is willing to sign the papers guaranteeing full employment and health insurance just the same as they do for other Japanese employees. The refugee, frankly, finds this a difficult time because it means he is cutting all ties with the security he has had as a ward of the UNHCR. It means he is no longer considered a refugee.

PJ: How does anyone of us go about learning more?

SL: Just one phone call! We would be more than happy to get any calls from people interested. Our SIVA office is presently in Agape Menonite Fellowship at Oyaguchi, 1290-8, Urawa Shi, Saitama Ken 336 (PHONE: 0488-85-4162). Pastor Yoshihira Inamine acts as SIVA co-ordinator.

PJ: Is the finding of sponsors then your only need?

SL: Our needs are legion. Besides finding sponsors, we are also desperate to find places of employment.

We would like to know the names of Christian businessmen who would be willing to hire someone. Most of the refugees are unskilled, have poor language skills, and so are suited mostly for factory work. This work is discouraging to them and a sympathetic boss would be a great help.

Then we would also welcome new members to SIVA. Members pay ¥1,000 a year so that we can send them our newsletters. We also let them know our needs, and they let us know what they are willing to do to help: baby-sitting, collecting clothing or furniture, taking children to the doctor, etc.

And yes, we could use money! All donations can be sent to the SIVA office.

PJ: Sandy, I'd like to end this interview on a nice positive note of hope. What do you think?

SL: Sorry. I don't see any great future for any of these people. The more I learn, the more problems I see. The refugees themselves are a

problem to themselves. They become discouraged easily and quit easily. For the most part they come from agricultural backgrounds and are not able to cope with the industrial society in which they find themselves. Then they really never expected or wanted to be in Japan, and, of course, the Japanese don't want them here and are less than sympathetic. Historically, the Japanese have not accepted outsiders or been able to assimilate them. This society is so highly structured and they find this new situation very difficult to accept. So it is a bad-news situation from both sides.

Frankly, it's a colossal frustration – only one visible result of the social chaos resulting from war. And, to me, it is the man lying on the side of the road needing the loving ministrations of another man – and not many seem to care enough to stop and lend a hand. I dare to dream that Christian missionaries will take the lead in encouraging others to reach out and offer them a hand.

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Your Japanese Might NOT Improve

SHELTON ALLEN

I was hoping the title of this article would catch your eye. Since you are reading these first few lines, maybe it achieved its goal. I hope the rest of the article will hold your interest enough to read it to the end. And I hope that you will prove me wrong, because I know that your Japanese can improve. But it might not.

A few years after finishing language school, most of us reach a plateau. We attain a certain degree of fluency that we lacked when our concentration was on grammar and vocabulary and kanji and useful expressions and sentence patterns and homework assignments and tests and all the other things that kept us from acquiring Japanese while we applied ourselves to the task of learning it. (And there is a real difference between the two!) We finally got out there where we were forced to do what we should have had the discipline to do all along — use Japanese for the purpose for which it or any other language exists, for communication. For the receiving and sharing of ideas and feelings. But once we were able to do that with a modicum of success and a tolerable margin of error, all further progress ceased.

THE SAME OLD THINGS

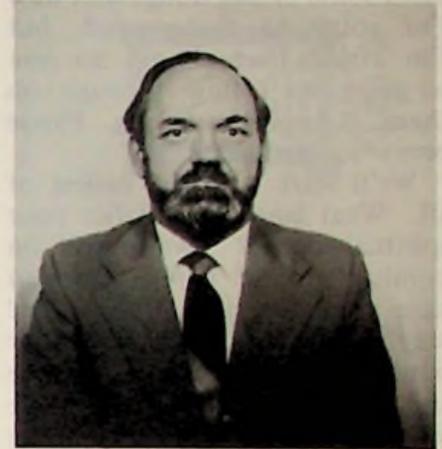
Most of us use the same old tried and true but hackneyed and overused and worn out words and expressions that we've used over and over and over again. Have you ever felt that you weren't fully able to follow a conversation when the Japanese departed from the old familiar

topics and began discussing current events, news items, politics or economics? Did you ever overhear a conversation between Japanese and find yourself unable to follow the gist of it? Did you ever notice that you were able to follow a Japanese sermon up to the point where the preacher gives an illustration or says something funny? As long as he sticks to an exposition of something you already are familiar with, you're OK. But most Japanese preachers don't preach expository sermons. You probably find topical sermons much harder to follow. And *gaijin's* sermons are the easiest to understand.

What about *kanji*? Do you think you could pass one of the tests you did all right on when you were in language school? Do you ever ask a Japanese friend to read a letter for you that you received in the mail? When you buy a digital watch or a calculator, do you ask the salesman if he has an instruction booklet written in English? What about cooking instructions on a package you just brought home from the supermarket? Or notices from the gas or electric company? Or handbills stuffed in your mailbox? Do you ever have any trouble reading them?

COMMUNICATION — A NECESSITY

We are social beings. We are created in God's image. The first time that the first person personal pronoun is used in Scripture, it is plural and implies the interpersonal deliberation and fellowship within the Godhead planning the creation of a being able to share in that fellowship. And so Adam was incomplete without Eve, his counter-



part and complement. We need social interaction with other people. We're made that way. Even those who are socially inhibited find communication necessary through reading or perhaps in expressing their feelings in poetry or art. Solitary confinement is devastating. We've heard stories of those so confined who have found solace in responsive taps from an adjoining cell. Language is indispensable for effective communication and social interaction. It is through language that most of our needs as social creatures are met.

Now then, having said that, we are ready to face the crucial question that I am convinced lies at the root of arrested progress in Japanese and why I decided to give such a negative title to this article. The crucial question is "What language really meets the bulk of your needs?" For almost everyone, an honest answer to that question will have to be "My native language"—English or whatever your mother tongue happens to be. If Japanese is confined and restricted to a limited range of applications, we should not be surprised if it remains a stumpy shrub, unable to bear any really healthy fruit. Its roots don't go deep enough.

UNHEEDED ADVICE

In a previous article I've implied some of the things that now I'm going to recommend, but I'm afraid that almost no one is going to follow through on them. I hope I'm wrong. Please prove to me that I am!

We'll start with the easiest of all. What language satisfies your spiritual needs? We're still on familiar ground here. Do you have your devotions in Japanese? Maybe not the deepest prayer burdens and expressions of love and adoration. Perhaps your mother tongue will always be the only one really adequate for that. But do you read the Scriptures and other devotional material in Japanese? If not, why not? I think it's tragic that most missionaries have never read the Bible through in Japanese. I don't think I'm wrong in that assumption. Even a few verses a day for starters would be an improvement for some. But can you envision a time when Japanese will meet the bulk of your spiritual needs? I hope so, but . . .

What about intellectual needs? if you feel the need for stimulation, or instruction in acquiring some new skill, to what language do you instinctively turn? Suppose, as I mentioned earlier, you buy some new device or gadget. How would you learn to hook up and use a video recorder or a word processor? Those things are easy. But what if you needed to know something more about Japanese literature or history? Want to learn flower arranging and need a good reference book? Would you look first for one with ikebana written in roman letters? Where would you turn for instruction in *shogi* or *go*? A Japanese text? Please say yes.

I hope I'm wrong — I have no firm data on which to make a positive statement, but I would not be surprised if a survey would show that most missionaries have never read any kind of book in

Japanese, a biography, say, or a novel. I would be discouraged, but not surprised to see a report showing that most missionaries read nothing to speak of at all in Japanese, that they are functionally illiterate. I've never wanted more to be proven wrong, but . . .

WHAT IF?

Let's imagine a rather unlikely situation. Suppose that some future regime were to ban the use of English in Japan. Suppose that people looked at you in utter disgust if you used English in public to another gaijin. That's not too farfetched in some parts of the world. I remember walking with a woman



in Chicago one day when two Italians walked by us speaking their native language. My companion seemed outraged and remarked caustically about these foreigners who hadn't the decency and respect to use the language of their host or adopted country. Supposing that were to happen in Japan. What if there were no English language newspapers, no multiplexed TV, and no FEN? What if all of your knowledge of current events had to come to you through the medium of the Japanese language alone, either through newspaper articles or newscasts on radio or TV? What if all of your needs had to be satisfied by means of the Japanese language; your spiritual needs, your social, emotional, physical, intellectual needs? Would it make any difference?

There are two facets to that question that I want to consider here. First, would it make any difference in whether or not these needs would be adequately met? In most cases, our physical needs are already adequately cared for by the Japanese language, perhaps even to the total exclusion of our native language. Food, housing, clothing, all are probably procured using Japanese alone. How about your spiritual needs? Do you think you would get adequate input from the Japanese Bible, Japanese devotional literature, and messages spoken in Japanese? I know that most missionaries are well able to share the Gospel of Jesus Christ in Japanese both in preaching and teaching as well as in counselling and personal evangelism. Perhaps an honest assessment of ability would be: marginal, but adequate.

What about social needs? We all have Japanese friends, and are well able to interact with them in Japanese. Most of us can name non-English-speaking Japanese among our closest friends. But would your social needs be fully satisfied if all fellowship, conversations, games, and other forms of interaction with other people had always to be conducted in Japanese?

READY FOR A GIANT LEAP?

There's another way of looking at the question of whether it would make any difference if all of your needs had to be satisfied by means of the Japanese language alone. Would it make any difference as far as your Japanese itself is concerned? Would it improve? I don't think there can be any question but that it would.

Most of us have made fantastic progress. We can say everything we need to say in Japanese, and most of what we want to say (in one way or another). We are well able to function in all areas

of necessity, duty, and responsibility – to understand everything of immediate concern to the task at hand (again, in one way or another). But how many are painfully aware of the fact that there is so much more that could be learned, and that no substantial progress has been made in many months, perhaps even in years – that a plateau has been reached?

In all likelihood, given the amount of exposure that you have allowed yourself, and that you feel you can afford, you have made about as much progress as anyone could expect, and you are to be commended on your effort and achievement. No one can belittle that. It is no mean accomplishment. You are an effective missionary, and the results of your ministry are a testimonial to the adequacy of your performance.

Now, are you ready for more?

MAXIMUM EXPOSURE – MINIMUM ISOLATION

I am not advocating a total cut-off of input by means of our native language. But to the degree that its use tends to isolate us from Japanese society and from the Japanese language, I strongly feel that its use should be restricted and curtailed.

My first recommendation has already been mentioned. By all means read the Scriptures daily in Japanese. I strongly recommend that you not read the same portion in your native language, and above all, that you not attempt any kind of translation as you read. Place a file card or something over the furigana as you read. Try to guess the reading from the kanji alone. Peek to confirm that your reading was correct. The more you read, the less you'll have to peek – you'll know the reading. Then you might try reading a Bible without the kana!! Don't rely on a dictionary for new words. Japanese words don't mean any-

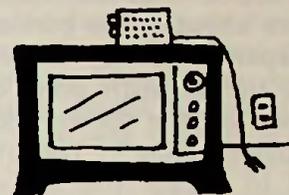
thing in your native language anyway – they mean what they mean in Japanese. At best you'll just find a list of English words (or German or Swedish or Finnish or . . .) to choose from anyway, and you'll have to select the nearest one to the Japanese meaning after all. You might just as well get the meaning in context.

There are excellent devotional books in Japanese. Read them! There are other publications that you can read, Gospel for the Millions might be a good selection. How about subscribing to one of the Christian newspapers? Ready to tackle a biography, or maybe a catechism? Think of the exciting prospects, and the pride of accomplishment when you succeed! Give it a try!

AREN'T YOU ASHAMED?

Does it give you just a bit of a sense of embarrassment if you are caught having to admit that you'd really prefer having manuals or instruction booklets in English? It should. Just think how nice it would be to say (honestly!) that the Japanese version will do very well, thank you, and mean it. Read them. Read everything you can get your hands on. You're not illiterate are you? Be ashamed if you are! Don't admit it to anyone.

In graduate school one day a professor recommended a book in Russian to a student doing a research project. (I'm glad he recommended one to me in French instead!) When the student remarked that he couldn't read Russian, the professor countered with, "Then learn it! What do you think this is, a kindergarten?" I think the professor was joking – or was he?? But if you find that you can't read the Japanese equivalent of Time or Newsweek, maybe those words should haunt you.



GIVE THE MULTIPLEXER A REST

Verbal input or bombardment is just as important as visual. Here's a suggestion. If you have a multiplexer, does it have provision for simultaneous reception of both the Japanese and the English version of the news or other bilingual programs? Good! Then turn off the English! If that would seem to be a handicap, how about channeling the English version to a tape recorder? By all means listen to the Japanese version first. The visual input from the TV screen is a real help in understanding, so listen to the Japanese live. If you can do that and record it at the same time, then you can listen to it several times and compare it with the English version that you have also recorded. Soon you should find that the English is unnecessary. Then you're ready to dispense with the multiplexer altogether, especially for the news. You may still want to watch original English programs in English, (things are lost in translation). But it still would be a good idea to record the Japanese for playback later, especially to see how certain expressions are treated in Japanese. Might pick up a lot of good colloquial expressions that way. I'd be careful to check with a Japanese friend about their appropriateness, though. There are some things that sound natural from a Japanese that would sound strange from the lips of a foreigner.

GET INVOLVED

A lot of what has been said by others about active participation in Japanese society makes sense from the linguistic point of view as well as from the viewpoint of "bridge-building". Too often we tend to expect the Japanese to come our way and get involved in church activities, while we ourselves stay aloof from the things that occupy their time and attention. How often do you get involved in social or civic activities? Have you ever helped in rice transplanting or at harvest time? Ever attend a meeting at the kominkan when an issue of interest to the community was being discussed? Lots of good opportunities for language acquisition at times like these, as well as for making contacts for seed sowing. Did you ever just sit down with a neighbor and find out about his job, his interests, his hobby? (Or hers, as the case may be!) What about his/her childhood experiences? By the way, you can learn a lot from children, too. Did you ever play ball with the neighborhood kids, or root for their team at a game or at undokai? That would make an "in" with parents. And it makes good linguistic sense, too.

These are just some suggestions to stimulate your thinking in this area. I hope none of them sound "unspiritual", like they would take time away from canvassing, tract distributing, or preaching at people. Doubtless you can come up with many more ways to bombard your eyes and ears with linguistic input from the Japanese around you, and to loosen your tongue (and pen?) for expression in areas other than theological or whatever other special interests you may have.

SOME FINAL WORDS OF CAUTION

It is in the production of Japa-

nese that we have the easiest job and at the same time the hardest. Easiest when we are in control of the discussion topic at the moment. We can usually get our point across in one way or another. But hardest in that we are probably making the same old mistakes over and over again and may not even know it.

As mentioned in a previous article, adults for some reason need corrective feedback. And you just don't get it from the Japanese. Here are a few suggestions that might help:



Assume that the way you say something is either not entirely correct or that at best it is one of the poorer ways of saying what you intend. Be hard on yourself and critical. No Japanese is going to be, so it's up to you. Then listen carefully to the way people respond to what you say. You can pick up a lot of valuable cues from the substituted words and the rephrasing of your sentences that occur quite naturally in the give and take of normal conversation.

Listen to the way the Japanese speaker expresses an idea. How would you have said the same thing? Any difference? Whose version is better? Anything to be learned from that?

You can learn a lot from what might be called the "Huh?"-phenomenon. Your Japanese friend might not overtly say "E?" or "Nani?", but if you're sensitive (and humble enough to expect it), you might catch either the quizzical expression or the blank stare. When he finally gets your point, listen for the way he will automatically rephrase your thought as a result of the "Aha!"-reaction.

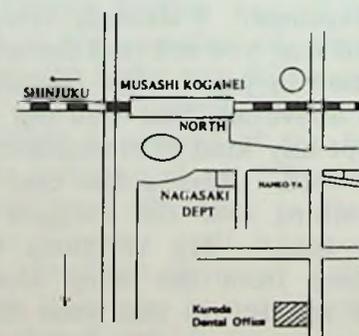
And, be selective. Do only women use it? Men? Young people? Is it too colloquial for you? Ask a lot of questions about usage and appropriateness. If you heard an American say "Hi, long time no see!" to a close friend, you wouldn't consider that expression the result of ignorance or poor grammatical knowledge. Japanese also use terms and phrases in a somewhat similar way. But just as the American colloquialism would be totally out of place from the mouth of a Japanese with less than native-like command of English, so we must be careful about appropriateness and (above all!) proper use of particles. (Sure, the Japanese leave them out. But the "hole" is different when we do!)

So there we have it. Our knowledge and use of Japanese can improve by quantum leaps. But it probably won't. Is this prophecy going to be wrong about you? I hope so.

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with clean TEETH?

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Look Up AND Lift Up Your Heads

GEORGE LAUG

Rev. George Laug, long-time Japan missionary and former EMAJ President, passed away on September 20, 1982. The article that follows was written by him for Japan Harvest in 1960. Its message is as timely today as it was then.

Is this Japan's last chance to hear the Gospel? Is this our closing hour for witness in Japan? Some years ago, just shortly after the close of World War II a leading Japanese Pastor and I were riding in my car between Yokohama and Tokyo. All about us on either side were reminders of war's desolation. Gaunt chimneys stretched their charred fingers heavenward in stark loneliness and near despair. At the bases of these chimneys were but bare concrete foundations of former factories, homes or public bathhouses. Springing up among the ruins were countless truck-gardens telling of Japan's hunger for material food and her corresponding determination to rise, once again, to self-sustenance.

This was the material side of the picture but suddenly this Pastor turned to me and said, "I believe Japan is being given her last chance to hear the Gospel." What did he mean?



JAPAN HARVEST

Were we entering upon a final era of seed sowing and harvest before the close of this age? Possibly there was in that question the fear that ere long Japan would finally lose its freedom, though this seems less probable for then Communism was restrained and not known to this world as it is today in all its satanic impact. We believe this Brother Pastor was wistfully wondering just how much would be accomplished and who would rise to meet the challenge of the days just before the return of our Lord for His own.

Two previous chances had been given this beautiful island area in the western Pacific. The first came under pre-reformation and immediate post-reformation stimulus of venturesome and hardy explorers, who during the fifteenth and sixteenth centuries were groping their way to all parts of earth, even encircling the globe. With them came such men as Francis Xavier, Roman Catholic indeed, but one of the first messengers to tell anything of the Christian message. As is well known to most of our readers, that early effort, Japan's first chance, did not continue for long. Once again the doors were closed and no messengers of the Gospel as we know it reached Japan till the middle of the nineteenth century. We have recently been celebrating the centenary of this re-entry of the Gospel to give Japan a second chance.

Rapid advances were made for about eight decades until once again interrupted by war or preparations

for war. The efforts of Christian leaders during that period, both Japanese and Missionary have been both praised and severely criticised. That period deserved both, for men of giant stature in faith trod these island regions. Others came, bringing a sadly diluted version of the Gospel. They were products of their schools of Theology in foreign lands and the youth of Japan soon fell victims to the same errors of doctrine. It was my personal privilege to spend a number of years in Japan during that period and to observe at first hand the efforts, both the amazingly powerful and the pitifully weak. Those were the days of Paget Wilkes and Barclay Buxton, of A. Oltman, J.W. Moore, the Fultons, of Albertun Pieters and H.V.S. Peake and others who tramped untiringly the countryside of Japan or initiated Newspaper Evangelism and literature programs. Beside them stood men like Kimura Seimatsu, Dr. Uemura, K. Ibuka and the famous leader of the Salvation Army, Yamamuro Gumpei, the man who proposed, under God to write Salvation in large letters across Japan in language so simple even the humblest might read. These I knew intimately and greatly admired them while others whose names I do not wish to mention came to weaken the cause. That day passed all too swiftly and yet one wonders as with bowed heads we realize that our Sovereign God permitted the close under stress of war.

I am tempted to go into more detail to show the true fiber of the men of God who worked in Japan within two decades of the turn of the centuries. Many of them would put many of our era to shame for sheer intrepid self-sacrificing endeavor. But I must pass on to consider what we are doing with this so-called "Last Chance". Are we meeting this in the power of the Holy Spirit in the most effective manner? We thank the Lord for the many who have come and the many new societies and sending agencies that have been raised up under God to evangelize Japan. We thank God for every new advance, in all forms of Evangelism, from personal tract distribution, to radio, mass Evangelism, Bible Camps and whatever is being done to train National workers. We rejoice and thank God for every Japanese Pastor and Evangelist and every layman or

lay-woman, young or old who has taken a clean-cut stand; "turned to God from idols, to serve the living and true God and to wait for His Son from heaven". Every one is a miracle of redeeming Grace, and what a miracle is a redeemed soul and life!

Our concern is not primarily with numbers of workers. We note that only a trickle of Missionaries came to Japan in the years immediately after the close of the war, but it was not many years before there came a virtual flood of workers. Whether they were too few or too closely bunched in numbers during those days there are various opinions but we would all agree that all too few are coming of late. Once again there is only a trickle and time seems to be running out. It is a truth, though thread-bare through possibly pious tautology, that all depends upon the mighty working of the Holy Spirit through cleansed channels fit for the Master's use. It is also true that we need what, as a term, may have been weakened by too light usage, a mighty sweeping revival in our midst, both among Missionaries and Nationals, and for this we are impelled to pray as never before.

Should we conclude at this point? Possibly so and yet again we believe there is another very important facet of truth that must be emphasized, It is the truth of the need of working in cooperation and understanding of one another. We have come from many lands. Our Missionary agencies now number at least one hundred and twenty-five. Some Missions have larger and some smaller numbers while still others are called of the Lord to work in what is known as independent effort. Whoever we are and whatever the nature of our representation, we all need each other. As early as the year 1947 this need was felt and the first steps were taken to form an association of Evangelical Missions. By 1949 this association was getting under way and for some years was known as "The Evangelical Missions Association of Japan." It was not until some years later that our association became known by its present name. We are now banded together as individual Missionaries rather than as Missions. How wonderful it is to meet as members of EMAJ forgetting to a large extent the appellation by which we had ordinarily been known.

EMAJ is valuable to all of us

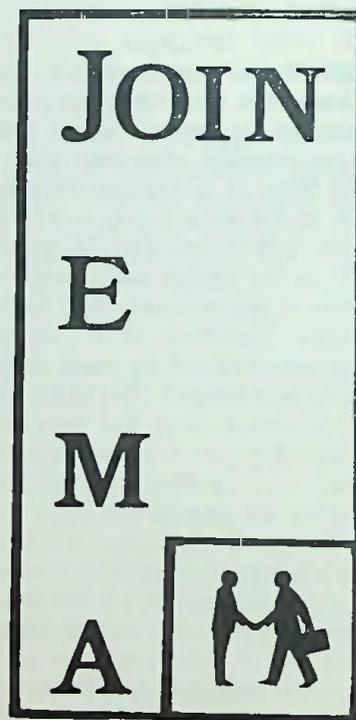
beyond tangible assessment. Here we are as members bound together by the ties of unshakeable faith in the Word of God and the statement of faith that assures us of no compromise in faith or practice. Here we have a fellowship with many others whom we would never have occasion to appreciate or understand apart from EMAJ. Some of the most precious hours of fellowship I have personally known in Japan have been made possible by this our association. The main drive has been in the area of fellowship but the sharing of valuable information at conferences is also most helpful. Through the pages of the Japan Harvest we are made aware of the whole picture throughout the land. Through this organ of EMAJ hundreds have been given the sense of belonging.

But in this our last chance of evangelism, and possibly it is just that for us as well as for the Japanese people to hear, what are we to do in the future? Much has been written concerning the new century and what will occur during the next ten years. World events might cause us to hang our heads as we look about us but the Word of God tells from the very lips of our Lord Jesus to "look up and lift up our heads for our redemption draweth nigh". What a contrast to the natural tendency of man. One often wonders that there are not more suicides as unprepared humanity faces perils that cause men's hearts to be "failing them for fear". Only as Satan blinds unsaved eyes can they plunge on in this careless way and only as our eyes are dimmed to the vision of a lost and dying people can we be complacent.

We are not to be fearful and hopeless but we are to labor and intercede that multitudes may be brought to repentance and redemption ere this age closes and the Church is caught up to meet her Lord and to leave multitudes behind to the time when "the man of sin shall be revealed, the son of perdition." To be saved then will mean martyrdom and not to be saved even then means eternal damnation. Beloved, do we really care? Does our heart yearn with the compassion of our Lord for lost humanity? You at home or those of us on the field in Japan must "share and share alike" in this burden.

Missions may band together in an Association of Evangelicals and such

plans are now being made and negotiations are in progress among many of them. The EMAJ rejoices in this effort to return to the original plan of previous years and possibly to build more solidly with the benefit of added experience. However this will require many months of careful planning and prayerful preparation, therefore the burden rests upon us to uphold each other. May our Japanese co-workers, as they lead the established Churches also, before long, be able to work on a scale as broad as EMAJ and better still may Japanese and Missionaries all across the field, who hold to the truly Evangelical Testimony form a joint association with heads uplifted giving Japan its best chance as we await His soon return.



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- * JEMA PLENARY SESSIONS
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June 22 (in Tokyo)
- * KARUIZAWA JEMA CONFERENCE
July 29 - August 1

“Tsumi”

in the Context of Preaching the Gospel

HENRY AYABE

Wherever and whenever the Gospel is preached, the Cross is the central message of love as Apostle Paul declared, “For I determined to know nothing among you except Jesus Christ, and Him crucified” (1 Cor. 2:2). “For God so loved the world . . .” (John 3:16). Yet, that love of God can be truly understood only as the Cross is preached as the sacrifice for sin, for “He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world” (1 John 2:2). So, the word *tsumi*, sin, is a key word in the preaching of the Gospel of the Cross.

Every missionary has been taught that *tsumibito* as a Biblical term is a sinner and the very same Japanese *kanji* characters are read *zai* (*tsumi*) *nin* meaning criminal. It is plain that the word *tsumi*, sin, connotes a different meaning outside of the Biblical context. The Japanese, without any Biblical knowledge may hear the same word but may understand it in its secular meaning according to their own context of life.

Tsumi as a Legal Term

Tsumi, to the Japanese, in a legal context means the breaking of the law. *Tanin no okane o toreba nusumi no tsumi o owaseru*. If you take someone else’s money, you will be charged with the crime of theft. So, then, anyone who breaks the laws – *tsumi o okasu* – commits a crime. If anyone is involved in “shady” dealings, he is said to be doing something sinful, *tsumi na koto o shiteru*. The other extreme is *kyoku aku no tsumi*, the most evil crime.

The word *tsumi* in a compound *kanji* is read *zai*. In the Japanese court the judge’s decision would be

either *yuzai*, “have committed crime” or guilty, or *muzai*, “have no act of crime” or not guilty. The person who is pronounced guilty is a *zainin*, criminal.

Although these legal terms of *tsumi* are not currently widely used, a person, in court, can plead innocence by saying, *Tsumi no nai mono desu*, meaning, I have not committed the crime, or, plead guilty, *tsumi ni fuku shimasu*, meaning, I plead guilty, or I throw myself on the mercy of the court. *Kare wa sono tsumi o yurusareta* means, he was acquitted for that particular crime. When these three sentences are used in the Gospel message, it can mean: I have no sin; I admit my sin; he was forgiven his sin. The context determines the meaning of the word.

Tsumi as an Ethical Term

Ethical and moral ideas are expressed in inter-personal relationships. *Tsumi* gains ethical meaning within the frame-work of the web, like inter-personal relationships in a social group.

When someone causes an inconvenience to another because of a delay, he would say, *Emin no tsumi o sha suru*, I apologize for my sin of procrastination or delay. In moral issues of time, he would say, *Jikan no rohi wa isshu no tsumi desu*, the wasting of time is a kind of sin. Other expressions in this category are: *Okane o misete wa tsumi desu*, to tempt him with the sight of money is wrong; *Kono shippai wa dare no tsumi desu ka?* Who is to be blamed for this mistake? *Sono tsumi wa watakushi ni aru*, the fault is mine; *Sore nado wa mada tsumi no nai ho desu*, those things can be hardly classed as being morally wrong; *Kodomo ni wa*

tsumi wa nai, Children are too young to know right and wrong; *So no tsumi o nikunde so no hito o nikumazu*, condemn the offense, but condemn not the offender. This last sentence can mean, condemn the sin, but condemn not the sinner in the context of gospel preaching.

Expressions like the following will give yet another view of the moral implications of *tsumi*, involving others:

Tsumi no nai uso, a harmless lie; the same as *uso mo hoben*.

Tsumi no nai goraku, harmless amusement or hobby.

Tsumi no nai kao, an innocent face.

Tsumi no nai koto o yu, to say harmless things.

Thus, it can be readily seen that to the Japanese mind, it is a moral *tsumi* if someone is wronged or harmed.

As in the legal context of *tsumi*, so in the ethical, the contextual element decides the meaning of the word. Examples are:

1. *Watashi ni wa tsumi wa nai*, I am not at fault.

2. *Tsumi wa watakushi ni aru*, the fault is mine or I am to be blamed.

3. *Tsumi kara sukuu*, to be saved from faults.

4. *Tsumi nashi to suru*, to acquit from blame.

These same expressions in the context of Gospel preaching, can mean:

(1) I have no sin;

(2) Sin is in me;

(3) To be saved from sin;

(4) To acquit from sin.

Tsumi in the Religious Context

The word *tsumi* in the Japanese religious context is almost non-existent except in compound words such as *shuku zai* (*tsumi*) which is the same as *shuku go* and *zai* (*tsumi*) *ka*.

These words refer to bad works done in the life before the present life. The Buddhist doctrine of *rinne*, transmigration of souls, teaches that there is *zensei*, life before this present life, *gensei*, the present life, and *kosei*, the life after this present one. One's bad works in the past life are the cause of the evil circumstances of the present life. If one would be able to live a life of good works in this present life, when he dies and returns to earth again (transmigration of the soul), he will gain a better life circumstance which may help him break the cycle of transmigration which is Karma and, thus, enter Nirvana or *Nehan* in Japanese. Japanese Buddhism has many sects and their teachings vary greatly but one concept is constant: obtaining Nirvana depends on *go*, (works) which one has done in the past life (*zensei*) and the good works one will do in this present life (*gensei*). Thus, one earns his way into Buddhist salvation. This principle is *Jigo jitoku*, (one's work begets one's profit). Popularly, it is spoken disparagingly of people who get their just deserts for their evil works. In Western idea: "reap what you sow."

Bonno (passions and lusts) hinder good works. The Buddhist counts 108 *bonno* which "dogs" the way to *ina*. The saying goes, *Bonno no inu o oe domo sarazu*, One may try to chase the dogs of *bonno* but they never leave you. Devout exercise of Buddhistic *shugyo*, (ascetic devotions and practice of austerities) should make it possible to cut the bonds of *bonno*. Incidentally, to aid people from their *bonno*, the *joya no kane* (temple bell) is tolled 108 times to ring out the old year.

In Shintoism, the idea of sin is absent, for the great concern of the Shinto religion is to be cleansed from evil spirits and to be placed in a favorable position of the right gods and/or of the spirits of ancestors. The evils of calamity, misfortune, disaster, ill luck are called *yaku*. *Yaku yoke* are means of warding off these evils. Depending on what evil a person wants to avoid, he selects the right shrine or the right prescribed method of worship and numerous other Shinto practices, such as *jichin-sai*, pacifying the spirit of the land before putting up a building on a site.

Tsumi in the Context of the Gospel

Since the average Japanese has no Biblical knowledge to conceive of the meaning of *tsumi* except in legal and ethical terms, *tsumi*, in Gospel preaching and teaching must be given full Biblical content.

Genzai (tsumi) is original sin. *Genzai to wa ningen wa umarenagara ni shite tsumi o okasu no wa shiso Adamu to Eba no dazai (da is to fall and zai is sin) no kekka desu*. Original sin is, human beings' sin from birth because of the result of the fall into sin (*dazai*) of our first ancestors, Adam and Eve.

Adamu to Eba wa Sozo no Kami no kotoba ni shitagwanakkata fujujun no tsumi o okashita no desu. Adam and Eve sinned the sin of disobedience (*fujujun no tsumi*) when they did not submit (*shitagawanakatta*) to the word of the God of Creation.

Sozo no Kami no kotoba o okonawanai mono wa mina mikokoro ni somuku node tsumi o okashite imasu. All, who are not doing the Word of God, the Creator, are defying or acting against His will (*mikokoro ni somuku*) and so they are sinning. There is the phrase, *Somuki no tsumi*, a sin of rejection and deliberate enmity.

These are just a few examples of the use of *tsumi* which summarize the Biblical idea of sin in Genesis, chapters 1-3. There are many other Bible passages which necessitate the use of the word *tsumi* in order to make the preaching of the Cross Biblically contextualized. There are, also, cognate words expressing sin in the Bible which are translated other than *tsumi*. However the case may be, the important factor is to give those terms of sin Biblical content in the context of the preaching of the Gospel without being misunderstood by the pervading Japanese cultural context.

- END -



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The Question of Accommodation to Culture at Funerals

JOHN YOUNG

At a recent gathering where a considerable diversity of missionary opinion was present, the subject of accommodation by Christians to the local culture at a funeral came up for discussion. The opinion was expressed by some that their practice of bowing to the picture of the deceased, even burning of incense, could be followed with good conscience as acceptable accommodation to the Japanese culture. I would like to respond briefly to two aspects of this opinion.

"A Good Conscience"

First, is the conscience a sure indicator of what is right or wrong conduct? It is not rather like a gauge that measures a given matter from the individual's standpoint giving him some assurance that the attitude or conduct being considered is acceptable or not? But by what standard does the individual make these measurements, from what standpoint? The answer must be from his own background, his own environmental past, his home, education, reading, church. In all of these there are many conflicting opinions. Is there no one absolute to instruct us as to what is right and what wrong so that our consciences can measure by that standard and give us reliable warning when we detour from the right course?

The evangelical Christian would answer that indeed there is – that the revelation of God in Scripture is for that very purpose. Without the correct education of God's Word a conscience might well assure one that wrong was right. On a controversial matter such as the bowing to or burning incense before the picture at a funeral in Japan, the question is

not first, "How does my conscience react?" but "What does the Word of God teach concerning this?" The feeling of a "good conscience" may simply be the feeling of a misinformed conscience.

What Says the Scripture On Bowing?

Secondly, then, what does the Word of God teach about bowing to impersonal things or participating in religious practices where men are trying to approach the spirits of the dead? Concerning an approach to spirits there are many warnings in Scripture against such an effort made either personally or through mediums. For instance, in Lev. 19:31 we read, "Do not turn to ghosts or spirits;" (NASB marginal reading). As to bowing, the second commandment speaks very concisely concerning it. We are forbidden to bow to anything made by men "in the likeness of anything." Scripture approves a bow of divine worship to God only and a bow of salutation to men and angels. The Hebrew word for *bow* is *shachah* and it can also be translated as *worship*. Regardless of whether one has a worshipful feeling when he bows it is forbidden worship to bow to an impersonal object, especially one made in the likeness of something such as an image or picture. The three young Hebrews of Daniel chapter three certainly so understood God's commandment for if the only bow that was forbidden was one where there was a worshipful heart feeling they could have bowed, not having such a feeling, and saved themselves from the furnace. But they knew that a bow to a man-made object was worship and they refused.

In II Cor. 10:19–21, Paul gives us a very sobering reminder:

What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything? No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God; and I do not want you to become sharers in demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons.

To contextualize, and put what Paul says in the Corinthian context into the Japanese context, we could say that the gifts and prayers offered to the spirits of the dead at funerals may seem to be nothing, since in reality there are no spirits of the dead there, but in actuality these offerings, unconsciously or not, are offered to the demons who are there. They are the only creature spirits invisibly present and it is by their deception that non-Christians are tricked into believing that the spirits of the deceased are there. By this trickery these demon spirits receive human worship. Therefore, Paul adds, "I do not want you (Christians) to become sharers with demons You cannot partake of the table of the Lord and the table of demons."

To those who have pursued a Biblically unacceptable accommodation in this area, I would urge a restudy of First Corinthians ten, with preaching on it to inform the church members of an honest change of opinion concerning the acceptability of either a bow or burning of incense before a picture. The blessing of the Lord is involved. "Or do we provoke the Lord to jealousy? We are not stronger than He, are we?" (22). The example of disregard for God's demand to display the uniqueness of the Christian message and practice at this point is one which will not only undermine the witness of those who disregard it but will be a handicap to the Christian cause in Japan in general, giving the impression to other Christians and churches that such accommodation is acceptable to Christ. Our consciences and our practices must be instructed by God's standards in Scripture if we are successfully to "flee from idolatry," (14) "not seeking (our) my profit, but the profit of the many that they may be saved" (33).

Toward More Effective Church Planting

FRANK BICKERTON

Missionary Frank Bickerton, Pastor of the Kurume Bible Fellowship, has summarized a very timely and successful workshop, sponsored jointly by the JEMA Pioneer Evangelism Commission and KDK (White Fields, Inc.).

A seminar designed to look more deeply into the whole subject of MORE EFFECTIVE CHURCH PLANTING IN JAPAN, sponsored jointly by KDK (*Kokunai Kaitaku Dendo Kai* – White Fields, Inc.) and the Pioneer Evangelism Commission of the Japan Evangelical Missionary Association (JEMA) was held at the *Tokyo Yubin Chokin Kaikan* at Shiba Koen, near Hamamatsu Cho, Tokyo, November 29 to December 1, 1982.

The seminar attracted just over 80, of whom approximately four-fifths were Japanese leaders and church planters, and one-fifth missionaries to Japan. Included was a special orientation session for the pastors partially supported by White Fields (KDK) led by Executive Secretary Pastor Tokio Satake. On the missionary side, representing the JEMA Pioneer Evangelism Commission, were Bob Shade, Don Wright and DeWitt Lyon, the latter also serving on the Japan Committee of KDK.

Opening worship, led by veteran Pastor Shinbei Nobata, centered on Joshua 5:13-15. Delegates were reminded that in the battle of pioneer evangelism we, too, need to constantly recognize Christ as "captain of the host of the LORD" and humbly ask "What has my Lord to say to His servant?"

Two theme messages were also presented by Akira Izuta (Bapt. Gen. Conf. – *Baputesto Rengo*) and Tokio Satake (*Baputesto Rengo*).

The former made comparisons with and drew principles from the Book of Acts.

a. Centrality of prayer and the work of the Holy Spirit.

b. In preaching, Peter frequently quoted the Old Testament and clearly emphasized the Cross and Resurrection.

c. Paul started evangelizing immediately after he was saved.

d. The need for teamwork. A missionary & Japanese working together is better than working alone.

e. For evangelism, the importance of planning strategy BOTH at the denominational and local church levels was emphasized.

f. We must see and emphasize the OPPORTUNITIES! An illustration of two shoe salesmen entering a backward area was given. One reported "Can't sell, nobody here wears shoes!" But the other, undaunted, reported "Nobody here has shoes – great opportunity!" The parallel of Japan, with 99% unbelievers, was drawn.

In Pastor Satake's message, very valuable information was drawn from a careful presentation of data and personal analysis gathered over his many years of experience and association with KDK. High points were,

a. The historical perspective; including a summary of the shift from the Crusade evangelism emphasis which characterized the period 1959-1967, to the church-centered emphasis ranging from 1968 to the present. These were described in four different time-period sections.

b. Data was presented analyzing characteristics and emphases of CHURCH PLANTERS WHO HAD BEEN ABLE TO ESTABLISH A CHURCH IN THREE YEARS; personality characteristics of the church planter and some of the effects on their ministry.

c. A very helpful chart, suggesting emphases to be made in the first, second and third years, meetings of various kinds to be employed, training and organization, was presented and explained.

Two sessions of Bible studies on church planting were led by Robert Shade (TEAM) and Don Wright (Bapt. Gen. Conf. Japan Mission). From Acts, they both spurred thinking in these areas and lent practical applications and suggested recommendations for our present work.

In the study led by Brother Shade, a multiple-group sought to analyze the content of the message on Acts. Such topics as O.T. prophecy, Israel's history, the Creator God, the Cross, the Resurrection, Lordship of Christ, Day of Judgment, Believing, Baptism, etc, were charted. In the analysis of emphases, it was pointed out that these must be boldly presented in messages in Japan, whether received or not, whether popular or not.

In Don Wright's study, emphasizing some examples of cooperation, attention was drawn to Paul and Barnabas. When the latter sought out and brought Paul to Antioch, the preeminence soon shifted to Paul. But even so, Barnabas continued to cooperate and serve. After strong differences with Paul, Barnabas showed a spirit of warm forgiveness and continued to serve in a self-effacing manner.

Three discussion groups, meeting in sessions totalling 3½ hours for each group, gave in-depth thought to a number of important subjects.

1. Pioneer Church Planters.
2. Church leaders with responsibility for their own group's outreach.
3. Missionaries with direct or leadership responsibilities in church planting.

This third group was led by Stan Conrad (Evang. Free Church). Pastor Satake rotated among the groups, speaking to each from the experience and insights gained through the church-planting work of pastors in different bodies related to KDK. This was very helpful as a "catalyst" for exchanging views and experience on methods and features of cooperation.

Following are random but important thoughts relating to the whole field of church planting, arising from the leaders' thinking and the group discussions.

1. To be successful, one must have the ABILITY to do personal evangelism. Especially in the initial stages, one must be willing to put in the effort to really "get around" and to exude a little charm and attractiveness (miryoku) in establishing personal contacts.

2. Discipling in groups seems to fit the Japanese social structure better than the western one-on-one approach.

3. Evangelism goes better where there is a concrete plan which both oversight AND individual members help formulate. Involve them in THEIR plan! A pastor, making his plan alone, will rarely establish a church.

4. A pastor must have the ability to preach the Word. This shouldn't be simply taken for granted.

5. He should be single-minded in his application to the task.

6. A pastor should have the confidence that he is in the PLACE the Lord has for him.

7. Cooperation in church planting, between the missionary AND national pastor, was strongly stressed.

8. There should be a cooperative use of gifts.

9. Finances should not depend on the missionary alone for too long.

Further important thoughts were offered by church planters currently active in this ministry.

1. In the first year, contact as many individual people as possible and get as many meetings going as you can, of all sorts.

2. In the second year, begin to establish the foundation of the church, through specific meetings such as men's and women's meetings, cottage meetings, etc.

3. During the third year, concentrate on the church's organization.

4. Some missionaries have been found to be strong on salvation/personal growth but weak on the church.

5. One or two of the participating missionaries saw a weakness in starting a joint work with a national pastor AND THEN wondering who should "steer the ship." A clear understanding should be reached on this even before the new work commences.

The final worship message, given by Arthur Kunz (Liebenzell), referring to the importance of prayer in

the victory of Joshua and stressed earlier in Pastor Nobata's opening message, also emphasized from Luke 12:35-42 that if we, as the Lord's servants have the right attitude and expectancy in our service for Him, He Himself will serve us with the rich bounty of the Royal Feast when He comes into His Kingdom.

Delegates left the seminar with a new sense of RESPONSIBILITY and CONFIDENCE. Responsibility - in that there is an obvious need for more emphasis on training new church planters in the principles learned. Confidence - because reports show that SOME CHURCH PLANTERS ARE STARTING NEW CHURCHES IN 3-4 YEARS! THEN WHY NOT US?

There was unanimous agreement that delegates would like to see the excellent KDK church planter training program materials presented in the various denominational training courses, where so little prepared material of their own is available at present.



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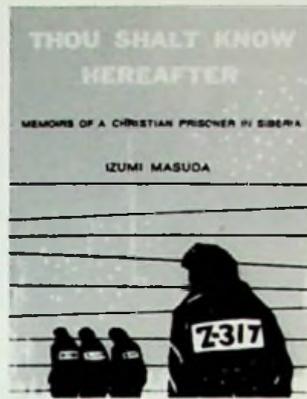
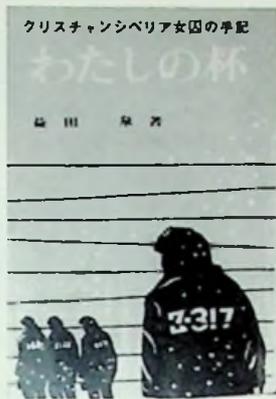
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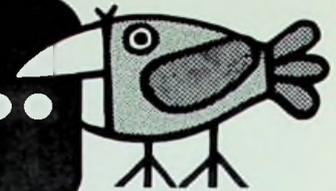


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