

Volume 39, Number 1, 1989

JAPAN HARVEST

The Magazine for Today's Japan Missionary



FEATURE: 1989 JEMA AMAGI CHURCH PLANTING SEMINAR

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Rev. Kiichi Ariga

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But I believe that the "deeper place" will be also the place of revival where the Holy Spirit will work, if I "go out" with my Lord. (Rev. Kiichi Ariga)

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KARUIZAWA UNION CHURCH	8:45—9:00 a.m. Pre-session PRAYER TIME	PRAYER TIME	PRAYER TIME	PRAYER TIME
9:15—10:15 SUNDAY SCHOOL (age 4 and up)	9:00—10:30 BIBLE HOUR	Dr. Harder	Dr. Harder	Dr. Harder
10:30—11:50 WORSHIP SERVICE Dr. Harder	10:30—10:50 FELLOWSHIP TIME Tea & Coffee	PRAYER IN SMALL GROUPS		
	10:50—11:50 SEMINAR HOUR	FELLOWSHIP TIME Tea & Coffee	FELLOWSHIP TIME Tea & Coffee	FELLOWSHIP TIME Tea & Coffee
	2:00—4:00 p.m.	Strategy for Evangelism Media Outreach	Issues in Education Reaching Students for Christ	PANEL Creative Evangelism Tools
	7:00—8:30 Dr. Gerig	LADIES' TEA	JEMA INT. Picnic 12:30 at KCC	Dr. Harder
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JAPAN HARVEST

The Magazine For Today's Japan Missionary

Volume 39, Number 1, 1989

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Though the magazine responsibly endeavors to represent these causes, individual articles or advertising express the viewpoints of the contributors and not necessarily those of JEMA. The editor welcomes unsolicited articles. Such material will not be returned.

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JEMA President's Page

The election of Dr. Tadashi (Joshua) Tsutada as head of the Evangelical Fellowship of Asia (EFA) has opened a new door for cooperation of the evangelical church in Japan with its counterpart in the countries of the Far East. It is a very positive development and represents a further step towards solidifying ties with Korea, Taiwan, Hong Kong, Singapore, etc. A first step will be the Hakone Consultation this December which will bring together leaders of the countries and regions just mentioned. There is much the church in Japan can learn from its Asian neighbors. There is no doubt that we in Japan can benefit from a joint strategy in reaching Asia for Christ.

I am especially excited about the ASIA MISSIONS CONGRESS '90 which will be held at Seoul, Korea, August 27-31. Plenary speakers are not limited to Asians and include among others, Dr. James H. Taylor, General Director of OMF, Dr. Larry Keyes, President of OC Ministries and Rev. Howard Peskett. Congress Coordinator is Dr. Met Castillo, Field Director of the Philippine Crusades.

Once again Koreans Christians will be rolling out the red carpet to welcome Asia's Christian leaders. The Korea Evangelical Fellowship (KEF) will provide free board and lodging for the 2000 participants from Asia and 500 observers from the rest of the world. Meetings will be held at the historic Choong Hyun Presbyterian Church.

I still recall with much thankfulness to the Lord the wonderful week in Seoul during the 1985 International Prayer Assembly and look forward to being part of the ASIA MISSIONS CONGRESS '90.

On a more personal vein, I am very happy to report that I am once again on my feet. Thank you for your prayers and words of encouragement. The surgeon has advised me to schedule the second operation early. This entails removing the metal plate which is screwed to the bones. Anesthesia, spinal injection and a week or more of hospitalization are events I dread. But first comes the summer and JEMA Karuizawa Conference. It should be a mountain top experience and I look forward to seeing many of you then. This year's theme is, "Occupy till I come."



Siegfried A. Buss

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AUGUST 6-9, 1989

This summer's JEMA Karuizawa Conference will feature two outstanding speakers from overseas.



Rev. Henry Harder is the regular speaker on WHAT'S NEW aired on ten stations around the world. Rev. Harder is an authority of the Old Testament. His timely messages bring Bible prophecy to life. The last issue of Japan Harvest carried his message, "The Eschatological Hope and The Missionary Mandate." Mrs. Harder will speak at the Ladies' Tea. Music will play a major role since the Harders will be joined by the RENEWAL SINGERS who regularly appear on WHAT'S NEW.



Dr. Wesley L. Gerig is Professor of Bible and theology and chairman of the division of Biblical studies at Fort Wayne Bible College, Fort Wayne, Indiana.

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IF I COULD START ALL OVER AGAIN

Shelton Allen's imminent retirement will leave a void at JMLI and elsewhere. Brother Allen for many years served as linguistic consultant at JMLI. Japan Harvest readers over the years have read his strikingly original articles which while highly professional always had a touch of that Allen humor which has made him a very special person. It is hoped that articles will continue to reach us across the Pacific.

SHELTON ALLEN

Joel 2:28 tells us that old men dream dreams and young men see visions. Now that I have arrived at the dreaming end of that spectrum, I dream of a day in the future when the generation of young missionaries now arriving in Japan will look back with satisfaction on a lifetime of service knowing that their visions have been fulfilled.

As I look back over my own 37 and a half years of service in Japan it is with a great deal of satisfaction, but there are a few things that I wish someone had told me at the start of my missionary career, and some things I wish now that I had done differently.

AN UNREALISTIC GOAL

For one thing, I would have set more realistic and achievable goals at the start, both in the ministry and in language study. I had no lack of vision. But there is one major problem with vision. It too often is visionary. My dictionary defines the word

visionary with synonyms such as: fanciful, not workable, impractical, illusory, imaginary, idealistic, speculative and unrealizable.

Those words can describe the word visionary. Vision doesn't have to be that way, but all too often it is. Unrealistic goals may be set, and when they are not fulfilled, there can be an accompanying sense of dissatisfaction with the things that have actually been achieved. Not a few missionary casualties can be traced to this as a source.

During the occupation of Japan after World War II, General Douglas MacArthur called for missionaries to fill the "spiritual vacuum" in Japan. I came to Japan shortly after that. In those days, it was easy to gather a crowd of several hundred people in front of one of the major train stations in Tokyo. They were eager to listen to the foreigner speak in English and to the interpreter's translation. They rushed forward and enthusiastically received the tracts and Gospel portions that were handed out. Many of us believed that Japan would become a Christian nation almost overnight. We really believed that everyone who signed a "decision card" had his or her name written in the Lamb's Book of Life. One visiting evangelist is reported to have said, "Any missionary in Japan who doesn't win thousands of souls to Jesus Christ has blood on his hands!"

I started out with some pretty unrealistic ideas about Japanese

language study too, largely because I had no clear conception of the nature of the task before me. I would not accept the fact that there were certain limitations imposed upon me by the fact that I was no longer a child. Whatever happens to the maturing brain seems to drastically alter the ability to acquire language as easily or as perfectly as a child. But I didn't know that at the time and probably would not have believed it if someone had told me.

I was convinced that there was no reason why I couldn't learn to speak Japanese just as well as I could speak English, and just as perfectly as any native-born Japanese. I reasoned that I had many more years ahead of me in my missionary career than it had taken to master my native English and I was determined to apply myself to the task. Obviously that was an unrealistic goal. A senior missionary tried to tell me that but I wouldn't believe it.

LEARNING AND ACQUIRING

Because I had no idea how to go about studying Japanese, I tried at first to use the same methods I had used with Latin, French, Greek and Hebrew. I learned a lot of grammar rules, memorized over 2000 kanji with ALL the readings, crammed many more than that number of vocabulary words and English "equivalents" into my poor brain, and ended up having a nervous breakdown. Small wonder.



I did have one thing going for me though, that without my knowledge helped to salvage something from that misguided zeal. I was a bachelor and was living with a non-English-speaking Japanese co-worker in a city that at the time had very few missionaries or other foreign residents. That situation forced me to use the Japanese I was learning, every day and all day in actual flesh-and-blood contexts.

There was another missionary in town whose personality and/or learning style led him intuitively to go about acquiring Japanese the way it should be learned. I've often referred to him in speaking to students at the Japan Missionary Language Institute as the classic example of a natural language acquirer. When someone came to his genkan, he welcomed that as an excuse to put down the study books and take advantage of the opportunity to use what he was learning. When someone came to my door while I was studying, I would

often view that as an intrusion. I couldn't wait to get back to the books. I learned later in my studies of adult second language acquisition theory that his was the correct approach.

I at first titled this section Learning vs. Acquiring. But they are not adversaries. They both have their place. The point is that I was forced to acquire while I was learning, against my will and inclination, by the fact that I was living with a Japanese co-worker; the other missionary was disciplined enough to stick to the books even though his natural tendency as a "people person" might have led him differently. The adult needs a balance between what could otherwise be two extremes.

A REALISTIC GOAL

A well-known linguist has gone on record saying that in his estimation over 95% of adults never acquire a second language to the same degree of perfection as their native tongue. I person-

ally think that far fewer than this estimate of 5% of adult learners ever become the same as native speakers, if indeed such a goal is ever attained by anyone who begins the study of a second language as an adult. But this is not to say that an adult cannot be fluent, completely competent, and sometimes even pass as a native speaker. What differences exist can be very subtle and are usually much more evident in the written language. Let me amplify that point.

We sometimes hear it said about a certain few missionaries that the Japanese themselves can't tell them from native speakers when they can't see their faces. It is well to take these statements with the proverbial grain of salt, knowing how complimentary the Japanese can be of our efforts to speak their language.

There are undeniably a few — very few — who have attained a level of proficiency in SPEAKING Japanese that on casual

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observance comes reasonably close to that of a native speaker. However, this evaluation of the near perfection of the spoken language of a few missionaries is most probably made under circumstances when the Japanese hearer is not listening very critically.

Here's a case in point. Several years ago a certain missionary who has the well-deserved reputation of "speaking just like a Japanese" was invited to give a series of lectures at our church. The Japanese pastor was asked to transcribe tape recordings of the lectures for publication. After he had transcribed the lectures verbatim from the tapes he asked me if I thought he would be permitted to edit what was actually said. I thought he was referring to the fact that even native speakers use a different style in a live lecture than is appropriate in written form, but he said that wasn't all he was talking about. He said, "After I heard that lecture live, I would

have told you that the speaker had spoken perfect Japanese and that there were no grammatical errors. But in transcribing it, I see many mistakes that no native speaker of Japanese would ever make."

When the pastor heard the lectures live he had been concentrating on the message, not on the vehicle by which it was transmitted. Our Japanese ought to be such that our listeners' attention is not on faulty pronunciation, vocabulary limitations or grammatical imperfections but rather on our message. That is a realistic goal; perfection is not.

"BONDING"

If I were starting all over again I would definitely want to live among the Japanese again as I did after a period of six months or so of language study and orientation at our mission headquarters. It is absolutely essential that early in a missionary's field experience an appreciation of things Japanese be developed.

We must learn that "different" is not necessarily "wrong" and that "our" way is not necessarily "right". This is not easy.

Because of cross-cultural differences we often misunderstand and are misunderstood, and the potential for conflict is everywhere. To a Japanese our love of independence is often viewed as ego-centricism; our rational analysis is argumentative; our honest directness is discourteous. A Japanese tends to say what he thinks you expect him to say. To us that's dishonest and evasive. To him he's simply being courteous and maintaining interpersonal harmony. Japanese are reserved. We are more comfortable with a first-name relationship from the start. But our spontaneity can come across as insincerity.

For these and other reasons I agree that total "bonding" to the culture should be undertaken **JUST AS SOON AS THE MISSIONARY IS READY FOR IT.** We must identify with the people



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to whom we minister. As Christ identified with us and became one of us without compromising His divine nature, so we must identify with the people to whom we minister without compromising our convictions. But in order to ease the inevitable culture shock, a certain period of transition is advisable for most people.

Since most of our linguistic and cultural props have been removed, we get incomplete or even false signals that can make our responses incorrect or inappropriate. While some preparation can be done before arrival in Japan with lectures and seminars on cross-cultural adaptation and communication, no amount of pre-field orientation can prepare a missionary candidate so well that immediate and total immersion will be without trauma. To subject a new missionary to severe culture shock unnecessarily without adequate preparation, even if she/he has been brainwashed by pre-field orientation into requesting it, is to invite disaster. A period of gradual immersion into the culture is in my opinion a much wiser policy.

I THINK I WOULD...

Looking back over the years, I am glad that my early visionary idealism did not lead to discouragement and defeat. There was a time toward the end of my first term when that almost happened. I almost became a casualty because my unrealistic goals had not been reached and I could not see what had been accomplished. I could not have known then that more than thirty years later I would look back on that first term knowing that it was the most satisfying and fulfilling time of my entire missionary career.

I made a lot of mistakes, but I think I was divinely prevented from making some really serious ones. The things that I did right I often did against my own inclinations and desires. And by

God's grace I can look back on those years in Japan with satisfaction.

But there are some things that I would do differently if I were starting again. I think I would spend much more time with Japanese in a social setting than I did. I would immerse myself in the things they do together. I would associate with people of all ages and try to relive the cultural heritage they grew up in. I would learn as much as I could about the traditions observed in their holidays. I would learn the set phrases that are appropriate and the things etiquette demanded of me in Japanese society on all sorts of occasions. I would absorb the knowledge bank of the people about Japanese history, politics, religion, literature, the names of sports and entertainment personalities.

Phrased another way, I would do with the Japanese and in their language just what I would do in my home country and in my native language. I would be much less apt to excuse myself by assuming that the Japanese don't expect these things of a foreigner. I would identify with the Japanese people linguistically, culturally and socially just as much as the Japanese themselves would allow me to do so.

PARTING WORDS

We are working with a truly remarkable people. It has been said that of all the people of the world, the Japanese should have the greatest potential for discipleship. A sense of loyalty, obligation and dedication is deeply rooted in the society and culture. This and many other aspects of Japanese culture are not only admirable but can be made to work for the furtherance of the Gospel. Appreciate it, admire it and immerse yourself in it. And may He who identified Himself in another time and another culture live His life again through you as you identify with the Japanese.

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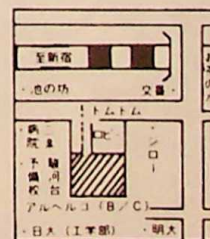
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ASIAN CONFERENCE for EVANGELICAL WOMEN

ESTHER REASONER

How would you missionary women like to spend 4 days with 82 Asian Christian sisters from 12 countries? A great conference was convened by the Evangelical Fellowship of Asia from April 3 to 7 in Singapore.

The request for me to attend the *ACEW*, as a delegate from Japan, came as a bolt out of the blue. After prayer and consultation with my husband, I decided to go. As time went on and I learned more about the conference, which was to be "for Asians by Asians", I felt I didn't qualify. But when I tried to back out, the Japanese said they really wanted me to go in spite of my "foreign face". Now as I look back upon that conference in Singapore, I am filled with praise and thanksgiving to God for the privilege of attending. With that privilege comes a responsibility to report to others about the conference and to share some of the Lord's blessings.

Although English was the language for the entire conference, the seven delegates from Japan took an active part. Mrs. Reiko Shimada worked on the planning committee which prayed and planned for 2 years to bring the conference into

reality. Mrs. Fumiko Yui and Mrs. Michiko Kashiwagi helped present the Workshop on Christian Family Life. Mrs. Akiko Minato capped this Workshop with a personal testimony. Miss Chieko Fukushima and Miss Takako Kimura took an active part in the discussion of projection for the future. Not only did we have good fellowship with the Asian women, but we got to know one another within the Japanese delegation. We also had fellowship with Sumie Yokouchi, a Japanese missionary in Singapore.

The theme of the conference was "Being God's Women in Asia". The objectives were: (1) to deepen personal relationship with Jesus Christ, (2) to emulate the Life of Christ that strengthens relationships in the home, the ministry in the Church and the united witness in society, (3) to promote unity and mutual cooperation among Asian women leaders and (4) to mobilize Asian women for evangelism and missions.

SCHEDULE

Praise and prayer started each day after which our hearts were encouraged and challenged by a Bible study based on Ephesians.

The rest of the morning and afternoon sessions were given over to Workshops and Discussion Groups. The Workshops were: Prayer Life, Evangelism and Missions, Bible Study Methods, Christian Family Life, and Counseling. These were carried out in a practical way so that we could improve in these areas of our Christian life and service.

The Discussion Groups dealt with: Role of Man and Woman in Leadership, Working Wives, Christian Faith and Culture, and Divorce and Re-marriage. These stimulating discussions made us aware of the needs of others and caused us to search the Scriptures for Biblical principles to follow.

The evening sessions were filled with inspiration and challenge as the speakers brought their message in line with the general theme.

Being God's Woman "Just as I am" by Sheila Massey of India
Being God's Woman "In my Home" by Shirley Lim of Singapore

Being God's Woman "In Times like These" by Eileen Aw of Singapore

These sessions emphasized personal commitment based on the story of the Samaritan woman, prayerful home ministry based on the story of Hannah and the positive contribution that women can make in society in this present time.

As I think back on the conference, three things stand out in my mind.

I. People

The delegates were truly "sisters in Christ". Though the 82 delegates came from 12 different countries in Asia, there was an acceptance of one another. This fellowship of oneness within the family of God was a living illustration of Col. 3:11. For there was no national barrier, but "Christ is all, and is in all." Also, the loving, caring, and helping attitude of the Singaporean Christians as they hosted the conference really ministered to my heart.





II. Praise-Prayer

Each day our time of praise was led by Miss Mary Tan with her contagious spirit, joyful and warm heart, and powerful voice. Actually Miss Tan is a lawyer in Singapore. There was joy, adoration and thankfulness as we joined hearts and voices to sing praises to our Savior and Master, Jesus Christ.

We usually prayed together in small groups, learning to bear one another's burdens. One morning there was an urgent request for the peace of one of the countries represented. It was undergoing political strife and bloody demonstrations on that very day.

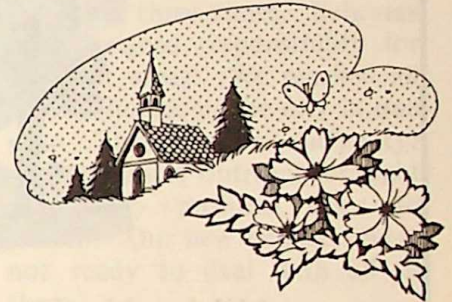
III. Power from the messages

The morning Bible Study given by Mrs. Peck from Singapore and the evening messages brought by three different women were all given in the power of the Spirit.

We were challenged to spend more time in the Word with Jesus, to deepen our prayer life, and to reach out in ministry to others.

The great challenge we received from ACEW can be summed up in these words from the keynote address given by Juliet Thomas of India, the chairperson for the conference: "May the Spirit of God equip and empower you and me to be

'God's women in Asia'—the women with the bent knees, the wet eyes, and broken heart."



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Dr. Ted S. Rendall is President of Prairie Bible Institute, Canada. He is editor of the *Prairie Overcomer* and *Young Pilot*. Dr. Rendall's many books include Laws of Leadership, Discipleship in Depth and Give Me that Book!

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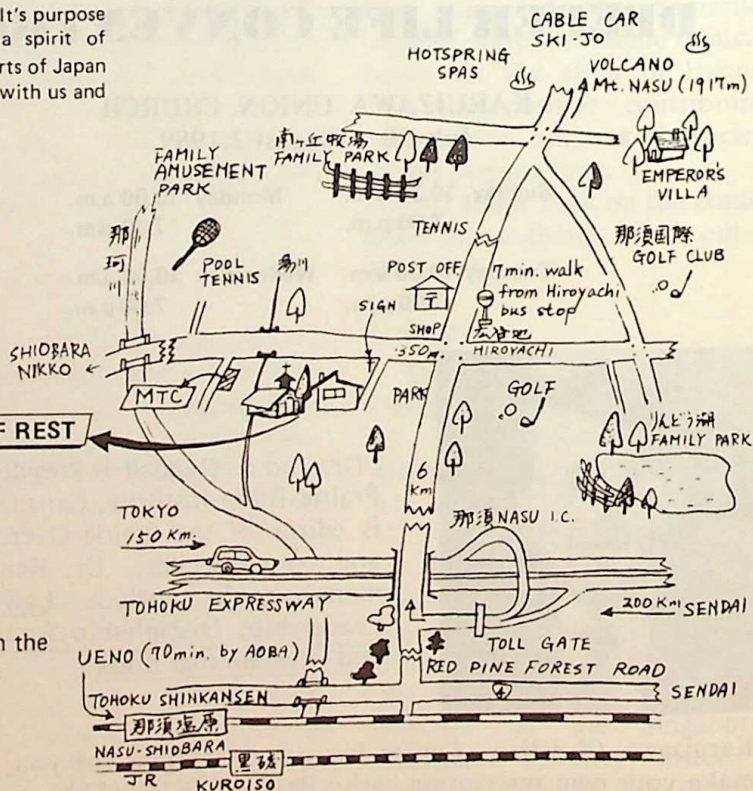
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1989 Amagi Church Planting Seminar of JEMA

The highly successful JEMA Amagi Church Planting Seminar's (February 27-March 1) highlights are presented in the pages that follow. Don Wright, furlough bound, spearheaded the effort as chairman of the pioneer evangelism commission. The 1989/90 chairman is Dale Bidwell.

"It's great." "Let's do it again." "Will tapes be available?" Comments like these indicate that the recent Church Planting Seminar at Amagi Sanso filled a need. Interaction at the evening sessions sometimes continued well past the scheduled time — no one wanted to leave. Prayer meetings were times of intimate sharing — "Bear ye one another's burdens and so fulfill the law of Christ." The Evangelism Commission originally thought an attendance of 40 would be encouraging. Seventy-eight attended. Praise God! Special thanks go to those seasoned veterans who shared from their experiences in the various classes. And yes, tapes are available for most of the presentations through the JEMA office.

Moderator, Barry Potter: "The Countdown Panel" might be a good title to describe our panelists. We have four different individuals from different missions representing three different nationalities, two different genders are present, and they're all one in Christ! We'll ask each panel member to share two effective methods of evangelism that they are using.

Hugh Trevor: 1. At every meeting for the first three years, I pass our *anketto* (questionnaire). It asks, how they came? What are their interests — do they want to attend church, believe, or study the Bible? Even if they don't indicate an interest in Bible study, I later go to their house

and ask if they would like to join two or three other persons for a Bible study.

2. Periodically we print and pass out a church newspaper. We started this recently but I wish we had done it from the beginning. It gives a sense of "community". In it are testimonies, description of church activities, announcement of English classes, and if Easter (or some other season), something about that. We pass out 7,000, our people helping. Each time there have been some worthwhile contacts.

Martha Classen: 1. The first thing we do is look for a man! (Laughter). Then whenever we need advice we ask him. This creates a feeling of ownership and develops lay leadership. We have made the mistake of over-using one man so that everyone who comes later has to stand back for him. Now we try to spread out the leadership. We're now working with four men. I do not turn everything over to them. Particularly, I keep the role of teacher because they still need teaching from the Word.

2. We live in a city of 42,000 where there is no other church. Using maps, we divided our city into sections, then with our people, passed out a series of four tracts (from Liebenzeller Mission). We continue going to the same area for four consecutive weeks until we finish that area. Each time the people were told to expect next week's tracts. Our believers wrote their testimonies to insert with one tract.

Worship, Sunday School, and English program were featured the other three times. Believers were assigned responsibility for different areas. We reached all 13,000 homes in the city in one year. There was one difficulty: such intensive outreach brought out many problem cases to church. Our new believers were not ready to deal with all of them.

Dale Bidwell: 1. With the cults going door-to-door so much in our area, they have made it difficult for us to make contacts going house to house. Few residents will come to the door anymore, especially if they know you represent a religious group. But through capitalizing on the custom of *aisatsu* (self introduction) we were able to meet people in a friendly and natural way after moving into our present community. Normally *aisatsu* would mean four to five visits. But this time we extended this to include homes several blocks away. We took gifts of grapefruit (since they were from our home country) and a pamphlet explaining who we were. Our visits were warmly received, even when we were a bit out of our neighborhood. At the door or speaker, begin by explaining that you are new in the neighborhood and have dropped by for *aisatsu*. Friendships made will give you acceptance in the community and a chance to go back again to establish bridges of trust that can be crossed with the Gospel.

2. Before going to our present church planting site we debated how much English teaching we should do to make contacts. Two successful veteran church planters shared that they had little results in winning their English students to Christ unless the class was immediately before or after the worship service. I first thought teaching English on Sunday somewhat heretical! However, Paul had said "by all means save some;" so we decided to give it a try. It works best if the class is in the same place as the worship service. When class is finished the students help set up the room for worship - it helps them feel a part. If the class meets elsewhere, students are not likely to stay. Some who did not stay initially began staying later. Decisions have been made with several baptisms.

Samuel Kim: 1. Apprentice evangelism. Jesus told us to make disciples. When the Japa-

nese come to church they want good *oshie* (instruction). But if the teaching is just words, there is no result. We're just touching the surface. In teaching an apprentice I must ask myself, How good am I as Christ's disciple? How close am I to my Master in life? When people come to me with a problem, if I don't have the answer, I say, "The Lord hasn't given me the answer to that. Let's go together to the Master." We have seen some wonderful answers and people learn that our Lord is living.

2. Life evangelism. It asks: Am I living the way He taught? (For example, tithes and offerings). Am I really as their pastor free of materialism? I try to demonstrate in my life that the Lord is number one, whatever comes. I live an open life before my people. When I make mistakes, I feel very free to admit it. And I testify how the Lord is making me into His disciple.

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Tensions in Transition for Church Planters

STAN BARTHOLD

In October of 1988 a Church Planting Seminar was held for Team missionaries and it was held at the Karuizawa Christian Center. In connection with that seminar and in preparation for it, the questionnaire which appears in this article was sent out to all Team church related pastors in Japan.

The response was quite interesting. Over 95% of those pastor who received the questionnaire sent it back and most of the questionnaires were returned within two weeks! The pastors were asked to check only one of the answers in question number 1. They were free to check one or more of the answers in the other questions as they felt the need.

The answers to question number 6 are written below. Actually, there were 93 written responses to this question, but for the sake of brevity and space 42 are recorded for your reading. There were around 150 pastors who received the questionnaire, so this means that close to two-thirds of them had specific advice or encouragement for those of us involved in church planting here in Japan.

Questionnaire for TEAM's Church Planting Seminar

1. Do you think missionaries are needed in Japan now?
 - 136 a. Yes
 - 4 b. No
 - 5 c. I don't know
2. So far what has been your relationship to missionaries?
 - 9 a. I have been respon-

sible for a missionary (Leader of)

- 55 b. I have worked with a missionary on the same level.
 - 46 c. I have worked under a missionary.
 - 62 d. I have followed a missionary as his or her successor.
3. If you have had association with a missionary, what has been your general impression of that association?
 - 84 a. Good
 - 14 b. Not good
 39. c. So so
 4. What do you think is the greatest contribution missionaries can make?
 - 120 a. Pioneer evangelism
 - 65 b. Teaching English
 - 41 c. Personal evangelism
 - 11 d. Discipleship
 - 43 e. Work in project
 - 3 f. other
 5. Which of these do you feel is the missionary's greatest weakness?
 - 45 a. The language
 - 48 b. Ignorance about the culture
 - 26 c. Indifference to the culture
 - 93 d. Lack of training believers and those baptized
 - 14 e. Personality and mannerism
 - f. Other
 6. What advice would you have for missionaries?
 1. In the area of pioneer evangelism careful consideration out

to be given to the teaching and training of the baptized believers. When a missionary leads someone to the Lord, that Japanese person automatically feels a strong allegiance to that missionary. Therefore, for instance, when a Japanese pastor comes to take over the church, the people will have a hard time understanding him even when his teaching is absolutely biblical. Consequently, it is vital that the pioneer church planting missionary give pastoral training to the new converts. This will cause them to grow in the Lord and make a smoother transition for the Japanese pastor when he comes. Perhaps it is difficult for a missionary to think of himself as a pastor, yet as he gains experience, he ought to be a pastor to his people and train them well.

2. Those in church planting should give special care to the development of the church. It is the task of the church planting missionary not just to get people to meet, but to develop the group that meets into a church. There is a tendency now to do evangelism in the cities, but we shouldn't forget the rural areas of Japan. In order to do rural evangelism, we need the cooperation of the missionaries. Japanese churches that are small can't do pioneer evangelism and need the help of the missionaries.

3. Build a church that is based on the Word of God. Build up the church in such a way that it is easy for a Japanese

pastor to take over the leadership. Don't feel that you have to build the church after the pattern of American churches. Study how a Japanese church is put together before you start pioneer evangelism.

4. I think from now on it is important that church planting missionaries work alongside Japanese pastors in the spirit of partnership as they do evangelism and church development.

5. Build up 100% credibility with Japanese pastors, study the way Japanese do church work so as to have a mutual policy of operation and learn to do the church in a Japanese way.

6. Don't make numbers your main concern. Settle in your area and do the kind of evangelism that will be effective. Try not to create any gaps between you and the pastor who will eventually lead the church.

Don't worry about numbers, but do your best to make strong spiritual Christians. For instance,

teaching the Christians about the biblical concepts of giving.

7. Try to understand Japanese customs and culture.

8. It's good to consult the pastors who are in your association about the area where you want to start church planting.

9. Make as your goal not just evangelism but also the development of a church. You should explain to the ones you baptize the importance of tithing. This should be taught at the beginning of their Christian lives.

10. Both pastors and missionaries have weaknesses. However, they also have mutual strengths. It is better for them to cooperate than to compete.

11. From the very start, teach the ones who are to be baptized the importance of giving a tithe so that later on they won't stumble over the problem of giving.

12. Try to understand the background of the Japanese daily

life. Remember that the Japanese will not take in the western habits and thought patterns automatically.


13. Once you have finished your work in a pioneer church, don't interfere with what goes on in that church. Pastors are non-plussed when the missionary who has started the church does that!

14. Cooperate with your block churches!

15. Study the mental makeup of the Japanese personality.

16. The way a Japanese pastor is taught about theological education, church education and styles of worship is considered very important to him. Therefore, if the missionary is too long in the church his free style and the style of the incoming pastor will create a huge gap.

17. As much as possible, the church planting missionary should cooperate with a Japanese pastor. If this is not possible, he should get the advice of a Japa-



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新生運動

nese pastor who is reliable as he (the church planting missionary) proceeds with his evangelism.

18. Teach tithing in a careful way. Teach the Christians the importance of following a pastor.

19. It's important to show the Christians clear leadership. Especially instructing them in tithing is important.

20. It's important not to hurry with the development of the church. Keep in mind that Japan is not a Christian country. It's vital to carefully train the baptized believers. Don't spoil the church members or develop favorites in the church. Don't forget that you are building a Japanese church.

21. It's important to teach what sin is and have your converts make a clear break with sin and have faith in Christ. Even those who have already been baptized and know church life and then transfer to your church should be taught the above matters clearly.

22. Always think of the future. Keep in mind that eventually your church will be turned over to a Japanese pastor so you should try to lessen your influence in the church as the coming of the pastor draws near.

23. I think it would be helpful if the younger missionaries could know what the younger pastors study regarding Pastoral Theology. I am thinking in particular of how the younger men in Bible schools now are being taught how to conduct a worship service over against a more informal style that younger western missionaries might use.

24. Don't be uptight about the reports that you have to make to your home supporting churches. It's more important to teach the baptized believers the true meaning of what a church is. I have made the same mistake of putting too much emphasis on numbers. Have fellowship with the pastors in your area.

25. Don't think that your way of winning souls is the only way!

26. I think it's good to start a church with either an experienced missionary or an experienced Christian. For those who have finished language school, I think it best to work for a while in an established Japanese church. This way you can increase your knowledge of the Japanese personality and the makeup of the church.

27. I think that once the missionary has finished his work and turned it over to the Japanese pastor that he should leave it alone. If the founding missionary of the church interferes with the church after it is turned over to the pastor it makes much trouble for the pastor. By all means, keep this in mind.

28. I think it ever so important to start out with the cooperation and prayer of the area pastors in your association. It's important to tie in your personal contacts (the ones who are seekers) to the

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church people where you are doing pioneer evangelism.

29. One problem is that many people leave the church when the pastor comes to take over. It's fine to have people gather together. But that's not enough. You need to train the believers... especially in the area of giving. I have much advice on Christian service, but I would like to emphasize the need that there is to train the Christians for the coming of a Japanese pastor. I see three basic problems: (1) The manner of giving; (2) Christian service in the church; (3) Post-baptismal training.

30. Train your Christians so that they will stay after a Japanese pastor comes.

31. From your standpoint and the standpoint of the Japanese pastors do your best to cooperate and don't overemphasize numbers.

32. In Japan I think it's important to develop a Japanese church. Certain missionaries

have as a church concept of the American church and they build a church accordingly. This causes a gap between the church and the Japanese pastor who comes later to lead the church.

33. It's important that the believers and seekers are tied into God and not into the missionary. You shouldn't compel anyone to be baptized. In our case most of the believers who were baptized by the missionary either have left the church and/or are such underdeveloped believers that they have caused many problems in the church.

34. Japanese have a fondness for vagueness! Therefore, we don't like to say "yes" or "no." You must teach the Japanese seekers to say either a clear "yes" or "no" about God's will. Teach very clearly God's will through God's Word so that the incoming pastor will not be non-plussed.

35. Don't transplant the American church in Japan! When the church planter is co-

operating with the Japanese in pioneer evangelism, he or she should not be overly concerned with personal achievements. In the birth and growth and development of the church, the church planter should be satisfied with just being a part of the team.

36. Theological training is important. Of course, preaching the Gospel of Christ and the cross of Christ is absolutely essential. However, at the same time it is important to give the overview presentation of the whole Bible. Also, always keep in mind that you are a foreigner and ask yourself the question, "Is this seeker just trying to get to know a foreigner or is he or she seeking Christ?"

37. Consider positively the strong points of the Japanese church and the Japanese Christian. I think the criticism that missionaries have for the Japanese Church and Christians is too frequent. Of course, the Japanese are also critical of the missionary! I think as a person living in a

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land that is not Christian you should consider yourself not as a foreigner, but just as an individual Christian.

38. Don't worry about results! With patience give the message of grace and life in Christ. Trust the Holy Spirit to work.

39. Understand the fact that your co-workers, the Japanese pastors, were brought up in a different culture than you. Don't baby new converts. Teach them service and giving.

40. It is very important that you teach those who are to be baptized the importance of giving and not leave this teaching responsibility up to the pastor who comes later. Regarding the culture, I think it would be a good thing to rethink from time to time the things that went on in the church you were raised in or in your home town church. It's easy when you do pioneer evangelisms to think that the way your home town church was is the biblical way to develop a

church and mix culture and Christianity. It's hard for a pastor to take over a church when the missionary has taught that his way of building up the church is biblical when actually much of what he has done is based on his culture. It's all right if the way the Christians have been taught is biblically based, but if it is based on the culture of the missionary, it's impossible for the pastor to reeducate the believers. In other words, build the church on biblical principles.

41. It's good to know Japanese history and the history of your area.

Have fellowship with other churches. Don't have such strong opinions that you don't listen to what others say.

42. I think that it's important for the church planting missionary to work along with Japanese pastors in the establishing of the church. Even in the choice of where the church is to be started the advice of pastors is important.

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Evangelizing Men in Japan

GAYLAN MATHIESEN

Here are some thoughts about evangelizing men in Japan that came out of a small group discussion at The Basics of Church Planting Seminar, sponsored by the JEMA Pioneer Evangelism Committee, held at Amagi Sanso Feb. 27–Mar. 1, 1989.

Pastor Rollie Reasoner led the discussion and reminded us at the outset that although evangelizing Japanese men is difficult it is *not* impossible. He reviewed for us his 12 tips for contacting men in the starting of new churches that appeared in Japan Harvest No. 4, 1985/86, and the session was then opened for comments and questions. The following items came out of that discussion:

1. We must adjust our schedules to those of Japanese men as opportunities for contact arise. A 9-5 missionary schedule will not allow us to minister to the needs of those who leave for work early in the morning and return home at 11 PM or later at night.

a. You can meet your friend on the station platform early in the morning and ride with him to work.

b. Missionaries have counselled husbands & wives or held men's studies late in the evening after the man returns from work.

c. Eating together makes for an enjoyable atmosphere in contacting men. It is usually possible to meet for lunch during the day.

2. Organize activities that appeal to men, such as a family fishing camp or block parties.

3. Find common interests such as hobbies or sports. Japanese enjoy teaching us how to play *shogi* or *igo*. Perhaps we have shared interests in photography or computers etc. One missionary told of how after purchasing a motorcycle he was invited to join a motorcycle club for middle aged men. He later had opportunities to organize activities for the club which enabled him to give presentations of the Gospel.

4. Clubs are great avenues for meeting large groups of men. Lists of clubs along with the leaders, names, addresses and phone numbers are available at city offices. One participant shared how membership in the Junior Chamber of Commerce led to his sitting on a committee for planning homestays abroad for youth. He regularly comes into contact with 120 men. In the case of clubs like Junior Chamber & Rotary, however, be prepared to pay a large fee. In some cases though you can join in the U.S. and use your membership in Japan. There are also other kinds of clubs such as tennis & softball clubs that require less of a cash outlay.

5. Patronize the same barber, the same shops and stores. We heard from one missionary how he began to bring *omiyage* to his barber whenever he went on a trip and is now seeing the barber reciprocate as the friendship grows.

6. In some cases a husband may be so opposed that even a Christian wife may discourage you from making contact. In such a case an appeal to the church may reveal that someone

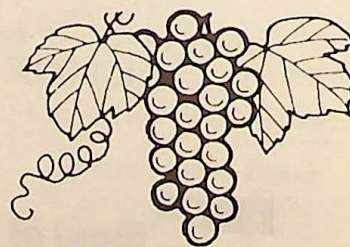
in the congregation has a natural tie to this man, either by living in the neighborhood, through work, or some other means, work through Christian men in your congregation.

7. In visiting with men talk about what is important to them: their work.

8. Many Japanese today feel that "religion" is not for the modern, scientific man of the new age. Rollie Reasoner told us that he has discovered the Japanese translation of the 4 Spiritual Laws has worked well for him in giving an intellectually palatable presentation of the Gospel to the person with this kind of mindset.

9. There was much discussion on the problem of alcohol, as many Japanese men feel they cannot talk freely unless they drink (though, it was pointed out, there seems to be an increasing number of men who prefer not to drink). If we are serious about reaching men we may find that the only way to reach some of them is to place ourselves in a drinking environment. We need to be prepared to make a response that is in line with our convictions but does not raise unnecessary barriers to the Gospel.

10. Bathe all efforts in prayer.



PRACTICAL WAYS TO REACH HOUSEWIVES IN JAPAN

MARTHA CLASSEN

THEIR FELT NEEDS AND STATUS

1. Many "danchi" housewives have been uprooted from their traditions.
2. They are looking for new friends and for intellectual challenges.
3. They are lonely as their husbands are gone most of the time.
4. Their felt needs include communication difficulties and how to bring up their children.

OPPORTUNITIES TO MINISTER TO THEIR NEEDS

(Methods we are using to reach them.)

1. Every Tuesday 10:00 to 10:30 (for bait) English conversation for interested ones who come earlier and stay for the Bible class. (Have used cooking classes too.)
2. From 10:30 to 11:45—informal study & discussion time for new contacts with a few believers sprinkled in to be an example and to become one of their friends during the week. *The Woman You've Always Wanted to Be* OMF (Eng.) *Anata no Miryoku o Hikidasu* by Iris Painter (Jap.)
3. In the discussions at the right point we try to find the answer in the Bible. They get fascinated that the Bible is a clear answer book.
4. My sister Ann offers baby sitting service putting into practice principles with their children that the mothers learn about child training in

their class. Mothers tell us their children were greatly helped when entering Kindergarten because their children already had learned to enjoy playing with other children at church.

5. At noon we have a fellowship lunch. Mothers enjoy helping make the sandwiches. Children love to eat at church with their friends. Many things are taught during this time and often discussion continues. The women clean up the kitchen and prepare the meeting room for the next meeting. Each one also helps pay for the meal.
6. Their enthusiasm encourages them to bring in their friends.
7. Their husbands become very pleased at what is happening to their wives and home atmospheres.
8. The church tries to put on family programs to attract these whole families. Our church men try to minister to these interested husbands.
9. Taking these women with their friends to women's luncheons increases their exposure and interests.
10. Often we spend times in prayer for any concerns they or their friends have. We have seen real miracles that they say is so different from their religions.

FURTHER STEPS

1. Some of these wives become hungry and start asking questions about salvation.
2. Then we announce to all

interested ones that a special salvation course will be offered on Fridays 10:30 to 12:00.

3. We use the EHC Junji Hattori *Shori Aru Jinsei Mezashite* Course.
4. At this stage the commitment is much deeper and they have to promise never to miss during the 13 week series. If they have to, they make up the lesson on another day with the teacher.
5. Usually salvation commitments are made during this stage of study.
6. These then start coming to worship services.
7. Soon they ask for baptism.
8. Usually, the families are involved on some level by this time.
9. This class rotates to their different homes.

FURTHER PROGRESS

1. Most of these women come on Tuesday and Friday both.
2. Some add Sunday activities to their schedule.
3. Believers get very involved with them and start leading the sessions to help the teacher out.
4. Hopefully, some will soon lead their own groups.
5. Those who did not get saved during the last course, asked for another study. So we are now studying *the Bible* directly—Mark.
6. Books and tapes are offered to interested ones along the way. Extra counseling time must be provided, too.

It is a great satisfaction to minister to these hungry ladies and to observe the progress and be a part of their spiritual pilgrimage to their Saviour.

Wives in Church Planting

JOANN WRIGHT

Perhaps one of the biggest reasons missionary families have left Japan is that the wives did not find a fulfilling role in the ministry. Unlike some cultures where women assume leadership roles and are free to do almost anything, in Japan women have a more subtle role. Yet women are a powerful force in the Japanese church, and comprise about two-thirds of the membership. We can minister to and with them in many ways. Our role as missionary wives is influenced by the expectations of this culture. We want to be sensitive to these needs as well as to our own needs for ministry and our call to evangelism in Japan.

IMPORTANCE OF FAMILY

In preparation for this article, I interviewed 8 missionary wives who have been involved in church-planting with their husbands from 4 to 30 years. All are enthusiastic about their ministries, and feel they have an important role to play in the church. All agree that family is their prime responsibility, and some feel strongly that in the first term, care of small children and language study are full-time jobs, and no other ministry should be added. All agree that learning Japanese is definitely necessary and valuable, but even this has to be paced around your family needs.

Children are a real asset to making friends in the community and inviting people to church activities. One missionary advises, "Don't use your small

children as an excuse for not getting involved in ministry. You have the best opportunity because people notice foreign children, and stop and talk. Use the park, the supermarket, the kindergarten as a means of meeting people."

When our first child attended Japanese kindergarten, we had a wonderful opportunity to reach out to the mothers. We had prayed for such opportunities in the new neighborhood, and the Lord answered by preparing the heart of one Japanese mother in the kindergarten who befriended me and wanted to study English. As I shared my faith with her, she became interested in the Bible and soon believed. She asked me to teach English to a group of kindergarten boys, and we ended up with 17 energetic kids in our house every week. After each class she taught a Bible story in Japanese and gave each child a Bible story book for his birthday. The mothers asked if I'd teach them to make cookies and cakes like I served for tea, and as a result we started cooking classes and a Bible study for them. Some of the mothers and children attended church as well.

ROLE MODEL

One missionary wife mentioned the importance of the missionary family as a role model by attending church as a family and being an example of bringing up children according to the scriptures. Some wives have started a nursery in the church when their own children were

small, and invited other mothers to join them. Some have had a children's story hour during adult meetings, with singing, play time, etc. The missionary wife sets the example by taking her children to church and activities, and encourages others by her presence. Even the way we discipline our children can be an example to others. The missionary wife is often asked to share what the Bible teaches about marriage and raising children.

CHANGING ROLES

Many wives find they have more time to devote to the ministry as their children grow and become independent. They are more free to open their homes for classes and for hospitality.

Roles also change according to the circumstances of the church. If the missionaries are working alone to begin the work, for example, they must do "everything" until a core of believers is formed. Some of my ministries in this stage have been playing the organ (or keyboard or whatever), cleaning the church, teaching Sunday School and Bible classes, organizing a women's group, cooking classes, having people in our home for meals, counseling, etc. As the church grows, and a pastor and wife are called, the missionary wife has to adapt to a new role, to "pull back" and let others take over. One missionary says, "My policy is that if a Japanese can do it, let him or her do it. They can probably do it better than I can."

Part of our responsibility is to train new believers, rather than doing it all ourselves. Perhaps it is at this stage that we get restless, and begin to feel "unnecessary", since others are taking over what we started. Then we need to ask God for new outreach—there are still 99% without Christ, so we are certainly needed! Our role as an encourager can be very important to a new pastor's wife, and to new Christians. We can also be the catalyst for new ideas and outreach which they can adapt to their needs.

USING YOUR GIFTS

Prayerfully seek to find your own spiritual gifts to use in church-planting along with your husband, and use them according to the needs and desires of the church. The following suggestions may give you some ideas to try (but not all at once, even if you are the Proverbs 31 woman!)

1. Role model as Christian wife and mother.
2. Using your home for hospitality.
3. Bible studies. This has been my favorite and most rewarding ministry. Many helpful study books are available in both Japanese and English at Christian bookstores.
4. Befriend women in the neighborhood, and do things together with them (craft and hobby classes, *ikebana*, exercise, tennis, music) and then invite them to church.
5. Cooking classes, followed by a short devotional or Bible reading.
6. Sunday School. Reach out to mothers, visit them, tell them what their children are learning.
7. Coffee hours, luncheons, couples dinners. Organize your own local events, as well as inviting people to area evangelistic activities where they can hear the gospel and meet new people.
8. Women's meetings in the church, weekly or monthly,

where something is shared from the Bible, and maybe a special feature such as craft, cooking, child-rearing advice, etc.

9. English classes. Some wives feel they should not spend any time teaching English, while others find it a real opportunity to help people in the community and to also share the gospel with them. Use English-teaching wisely, or it may become time-consuming and also limit your Japanese practice. Personally, it has been a good means of making contact with neighbors and I cherish the friendships that have developed and the opportunities to invite them to church and other activities.
10. Music, as appropriate to the church and its needs.
11. Training new believers for assuming leadership and responsibility, as well as for discipleship.

SOME FRUSTRATIONS

1. Not using all your abilities. Your church may not be ready for a full choir or complete music program, even though you could direct it, and they may not have an adequate organ for you. They may not appreciate your leadership abilities because you are a woman.
2. Hard to have a servant attitude and humbly do what is needed.
3. Language limitations.
4. Own spiritual needs not being met. Need to stay close to Jesus, and always remember that we are serving Him.
5. Tendency towards pessimism. Fight it!
6. Feeling that "nobody else cares—I carry the load", especially in the early stages of church-planting when others are not yet committed to the work.

SUMMARY

God has a special place for each of us in planting the church in Japan. Let's keep our eyes on Jesus, and go for it!

RECIPE

As a special bonus for those of you who teach cooking classes, Elaine Mehn shared this recipe that has become a favorite in her classes.

TUNA QUICHE

Unbaked 9-inch pie crust.

Mix: ½ cup mayonnaise

2 tsp. flour

2 eggs

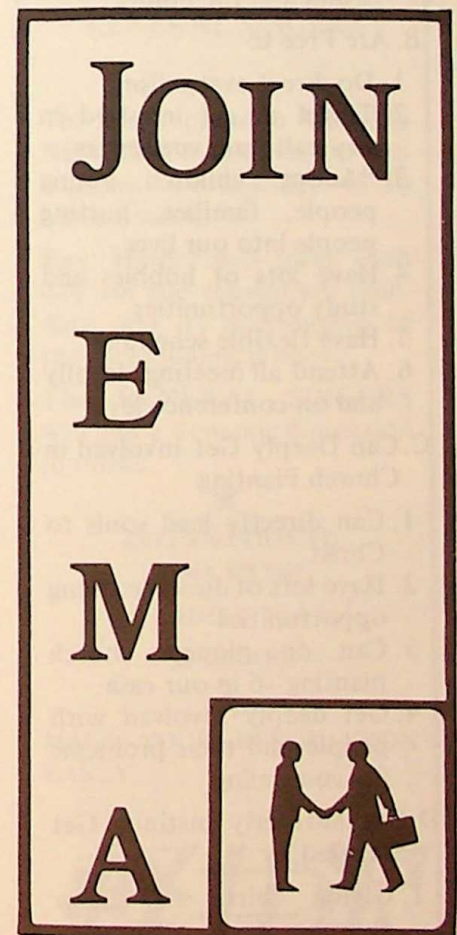
½ cup milk

Add: 1 ⅔ cup tuna, drained

8 ounces cheese, grated
sliced mushrooms

⅓ cup minced onions

Pour into crust. Bake at 350 F. (175 C.) for 40 min. until browned. Enjoy!



36 YEARS AS SINGLE MISSIONARIES IN JAPAN

MARTHA & ANN CLASSEN

“... for I have learned, in whatever state I am, in this to be content.”

“As now, so then.”

I. Our Satisfying Experiences as Single Missionaries

A. Can Use our full Time

1. For language study
2. Get close to the people and into their family life styles, etc.
3. Free to go calling and spend time in the work
4. Easy for us to contact the women in the homes

B. Are Free to

1. Do direct evangelism
2. Travel or get involved in any cultural experiences
3. “Adopt” children, young people, families, hurting people into our lives
4. Have lots of hobbies and study opportunities
5. Have flexible schedules
6. Attend all meetings locally and on conference level

C. Can Deeply Get Involved in Church Planting

1. Can directly lead souls to Christ
2. Have lots of direct teaching opportunities
3. Can do pioneer church planting—6 in our case
4. Get deeply involved with people and their problems for counseling

D. Our Motherly Instincts Get Satisfied by

1. Giving birth to new churches

2. Nurturing the baby church through the “diaper” & “bottle” stages

3. Linking the churches up to a pastor or to men leadership

II. Our Frustrating Experiences as Single Missionaries

A. Loneliness and How We Coped

1. Sought fulfillment through many sources, people, and circumstances
2. Listened to tapes, read, traveled, etc.
3. Visited others—families, friends from other missions, etc.
4. Ministered to others—Missionaries and Japanese
5. Entertained guests—sometimes missionary children for several days
6. Made our home as pleasant as possible
7. Freely used the telephone
8. Did meaningful correspondence
9. “Adopted” other people into our lives

B. Co-Worker Problems and Ways to Help Us Cope

1. Not expect to get fulfillment in all areas from one person
2. Sometimes took vacations separately
3. Sought to sometimes have devotions together
4. Freely discussed frustrations with leadership
5. Needed to consider the other person’s welfare

6. The same sex sometimes confused roles

7. Tried not to confide too personal problems with our parishioners

8. Decided who is the leader and who is the follower

9. Divided work responsibilities appropriately according to our gifts

10. Were careful about co-ownership

11. Were conscientious about financial obligations to each other

12. Decided how to appropriately divide household duties.

13. Were sensitive to areas of irritation in our co-worker
 - a. Inviting of our own friends, etc.
 - b. Or in dating relationship—worse than at home

14. Tried to at all times respect each other especially in public

*Never tried to let our parishioners sense our own tensions with each other

15. Must be strong enough with our own calling to be able to cope with negative feed back from our male (or other) counterparts concerning women’s roles. —singles constantly face this

C. Relating to the Opposite Sex

1. Had to observe different dating customs matching this culture
2. Experienced complicated

- relationships with a married man/couple co-workers
- a. Got labeled as wife #2
 - b. Had to watch false feelings of intimacy
3. Didn't want to be a built in baby sitter (differs according to the person)
 4. Allowed no marriage potential ideas to enter the Japanese' opposite sex's mind
 5. Tried never to counsel the opposite sex alone—had co-worker serve tea, etc.
 6. When living alone use standard of opposite sex to not take off shoes
 7. Tried to use meeting room for counseling the opposite sex
 8. Observed teacher not friend atmosphere
 9. Looked for satisfying relationships outside of my parish or mission
 10. Tried not to lean on one man for support or companionship
- D. When I had to Take on a Man's Role
1. Called in a family or man to assist as needed
 2. Had a leader to relate to or call for advice at a moment's notice
 3. Often had to relate to the Lord, so I and my counselee's forgot our sex
 4. Tried not to call attention to who I really was—woman, single, foreigner, age, etc.
 5. Had to watch overplanning where I had to play the role of man and woman at the same time.
 6. Tried to remain feminine especially when relating to men
 7. Worked on developing men leadership
 - a. Delegated jobs
 - b. Tried to use my weaknesses and limitations as strengths

III. Attitudes to Watch as Single Missionary

A. In Working With a Couple

1. Not to let the wife feel jealous or left out—relate to *HER*
2. Not to think of her husband as my errand boy
3. Observe the couple's need for privacy
4. Avoid becoming too intimate with the husband in the work
5. Tried to keep a servant attitude
6. Must not let anyone take advantage of us in any relationships

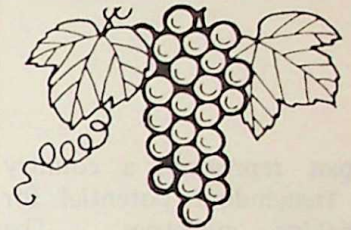
B. In Relating to the Opposite Sex

1. Observe dating customs and etiquette between sexes in Japan
2. See "C" in above section

C. Towards Being Single

1. Always have attitudes to remain marriageable at any age
2. Don't get "until death do us part" syndrome with a co-worker
3. Watch I won't always think "if only I were married" all would be well
4. Watch not to cling to any one person for companionship instead of marriage
5. Not allow withdrawal or self pity to take over. I myself must reach out.
6. Do all I can NOW while still single
7. Meet your own needs. Remember your role and age. For some it may be wiser not to live at home on furlough, etc.
8. Constant need to overcome singleness even after retirement—not a once for all victory
9. We are here as single women because God needed us, not because of an accident of fate or only because men didn't respond to their call

10. Must face that marriage potentials become very slim on the mission field
11. Must strive to find a role that fits us and our gifts
12. Must strive to get our fulfillment from the joys of the ministry—our married sisters envy us in this area.



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NOTES ON TENTMAKING IN JAPAN

DOUGLAS BIRDSALL

Japan represents a country with tremendous potential for tentmaking ministries. The demand for foreign personnel in business and education has never been greater.

With the increasing costs for traditional missions, tentmaking is an alternative structure that warrants significant development. Already, there are scores of tentmakers in Japan. They have opportunities for penetrating offices and schoolrooms that would not be open to missionaries. Their salaries are adequate for personal support and for ministry activities. This is particularly true with young single people.

However, there are some unique obstacles that can mitigate against the effectiveness of the tentmaker. There are three factors particular that need to be addressed.

1. FELLOWSHIP

In order to stay spiritually and emotionally healthy, the tentmaker needs to be a part of a group of people who are united in their love for Christ, for one another, and for the work of evangelism. Many promising tentmakers have "withered on the vine" for lack of fellowship and accountability. With no support to sustain them in the hard times, it has been the only option for many to leave disappointed and often disillusioned.

This could be remedied by networks of tentmakers in the major cities and around the country. Regular meetings augmented by a monthly newsletter could be a great source of sharing information, encouragement and resources.

If staff people were available, whether tentmakers or conventional missionaries with longer experience, they could serve in an advisory capacity.

2. TRAINING

Though some institutions train their staff thoroughly, many tentmakers who find themselves in teaching situations have very little initial training and orientation and next to nothing in the area of ongoing development. A witness can be quickly minimized if "customers" are not satisfied with the primary product in view.

Even if there is job training, the tentmaker will have little effectiveness in evangelism if there is not some training for

evangelism in the Japanese context. With a religious tradition so dramatically different from the home culture of many tentmakers, the tentmaker often has trouble communicating effectively.

This could be remedied by having experienced tentmakers utilizing the rich resources in the church and missionary community for training sessions and for input at monthly fellowship meetings.

3. INTERFACE WITH THE LOCAL CHURCH

Even if the tentmaker has adequate fellowship and thorough training so that he is able to become effective in friendship evangelism, one final obstacle faces the tentmaker, namely the matter of "conserving" the fruit of evangelism. Many tentmakers have tried to lead a person the last few steps to Christ or to then disciple that person — by correspondence, after leaving Japan. In many cases, the fruit fails to develop to maturity. The tentmaker needs the partnership of the local church and the potential believer needs the fellowship and support of a worshipping body which the tentmaker simply cannot provide alone.

Unfortunately, many pastors would not know or fully appreciate the tentmaker's vision and strategy. Thus, the tentmaker would not have the full blessing and support of the pastor and the church.



Here again, this can be remedied if recognized Christian leaders in the church and in the mission community could sanction and endorse the tentmakers' movement and individuals seeking to work in that capacity. This would mean that there would have to be standards set and an agreement on the part of the tentmakers to be held accountable to those standards. Missionaries and pastors could help to establish these partnerships and to supervise their development so that the tent-

maker's contribution is maximized.

DEVELOPMENTAL NEEDS

In order for the tentmaker network to be developed the following resources must be surfaced:

1. COORDINATOR

Though much of the work could be done by volunteers, someone must coordinate and oversee the work. It would be best if this person could work

full time in this capacity.

2. NEWS LETTER EDITOR

3. PERSONNEL TRAINER AND SUPERVISOR

4. PLACEMENT SERVICE

5. LAISON WITH SENDING AGENCIES

A Tentmaker's Response

RICHARD JEPPESEN

I very much appreciate the comments and observations by Doug Birdsall. In reference to his closing remarks concerning needed resources my personal feeling is that these positions need not to be filled immediately. Initially a tentmaker group could be supported by the shared load of many. A Campus Crusader could give a seminar on evangelism in the Japanese context. A Navigator could offer his services to help the untrained develop discipleship skills, etc. As the need arises, a full-time coordinator could be found by the leadership. To begin this organization, a mailing address for those wanting to participate and for those wanting to offer advice is necessary. My own address is given below. My prayer is that those of you who see the fruit-bearing potential of such an organization would surface and get in touch with me.

My own personal situation illustrates the benefits of a cooperative relationship between missionaries and tentmakers. Presently I am employed as a teacher in the public education system where I have a growing relationship with 6,000 junior highers. I also teach two high

school classes at a local YMCA. I've had evangelistic friendship parties at my house with as many as 30 high school students present at one time. After dinner and a couple of games a missionary friend from ELI gave us a scriptural message. Since then some of my students have gone to his church.

During the summer Discover Friends, the "little brother" program of Campus Crusade, carried on a ministry in one of the local high schools. Three YMCA "juku" students who became Christians during that week have now multiplied to five and several more are attending church. A former Campus Crusader is now discipling them.

Several Japanese English teachers in the area have had English speakers come into their junior high school classrooms (Mormon and Christian missionaries alike) to give their students opportunity to practice English. Discover Friends, I believe, could successfully introduce a program into the five junior high schools where I teach, because of the network of relationships that have developed.

In October, a mission referred me to a Christian businessman

and his friends who wanted an instructor to teach 15 people privately. Because the second half of the class is conversational, I have the opportunity to pick topics of discussion which often lead to even more important conversations after class. Some of the businessmen are now coming to the mission church.

Recently the YMCA has given permission for me to hold English Bible class meetings at their facility. The Gideons provided English / Japanese Bibles free of charge, and members of all the public and private classes I teach are invited.

In short, by a cooperative effort between tentmakers and missionaries, the work of the gospel can be multiplied.

There is another half to this story. Although cooperative efforts between missionaries and myself were successful, the first months were almost unbearable. Emotionally and physically separated from friends and fellowship back home, I was prey to feelings of loneliness and culture shock. How I would have appreciated the extended right hand of fellowship to

Continued on page 28

Hymns of Praise

Berni Marsh's first contribution to Japan Harvest says a lot about this dynamic missionary. She served as principal of Kyoritsu (Women's Bible School) and presently heads the Christian Fellowship Center in Kyoto. Her lectures on praise and worship have been published in book form by Mitchum Books this spring.

BERNI MARSH

Praise is not an option. It is a command found both in the Old and New Testaments: Ps. 81:1-4, "Sing for joy. . . shout aloud. . . begin the music, strike the tambourine, play the melodious harp and lyre. . . this is a decree for Israel, an ordinance of the God of Jacob." Eph. 5:19, ". . . sing and make music in your heart to the Lord." Desiring to be obedient to this command, we need the answers to these questions: **WHAT KIND OF PRAISE IS ACCEPTABLE TO GOD? WHAT ARE THE BIBLICAL METHODS FOR PRAISING HIM?**

For an understanding of the answers to these questions we must keep in mind the qualifications of the singer himself which were discussed earlier. God is more concerned with the person than the method. Following a certain method without a pure and undivided heart will end up in ritual or mere form. Praise must begin in the heart.

David, our great leader of praise, understood this to such a degree that he was called, "a man after God's own heart." (Acts 13:22) But David also gave specific instructions to the musicians he appointed. These instructions have not been changed. It is essential for the church today to know and follow them:

1. I Chron. 25:7, ". . . all of them trained and skilled in music for the Lord." David instructed all those who would take part in the tabernacle praise and worship to play and sing skillfully.

According to II Chronicles 2:7 this 'skillfulness' was not only for musicians but for all the work of the building and service of the temple.

So often in Christian witness we settle for 'second best.' If praise or any other form of service is from the heart we tend to feel it doesn't matter to God if we are lacking in preparation or practice. Often we excuse each other's lack of excellence but not so with David. He demanded that the musicians and workmen be skilled.

I Chron. 9:33, The musicians were "responsible for the work day and night" — twenty-four hours a day. David set up a plan of continual praise. We who are so prone to sing for one another may think this strange. Who would be listening to songs at three o'clock in the morning! But these singers in the tabernacle were singing unto the Lord and their praise was to be continual.

In the N.T. we are called to be joyful always and give thanks in all circumstances. (1Thess. 5:18) Realizing our daily failure to do this we cry out with David, "Bless the Lord, O my soul, and all that is within me, bless His holy Name." (Ps. 103:1)

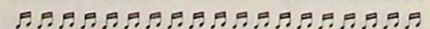
The Bible then enlarges upon these instructions with various methods of praise. Our God has displayed great variety in all his works — no two finger prints are alike! He has therefore not given us just one method, but various ways to express the praise in our hearts.

Below is a listing of these methods. We may not feel comfortable in all of them. But we should understand they are Biblical methods and find within the list those that best express our hearts of praise and thanksgiving to the Lord.

1. Shouting aloud (Isa. 12:6; Ps. 66:1)
2. Singing for joy (Isa. 12:6; Ps. 95:1-2)
3. Clapping of hands (Ps. 47:1)
4. Lifting of hands (Ps. 63:4; Ps. 134:2; Ps. 141:2)
5. Use of various instruments (Ps. 98:5-6; Ps. 150:3-5)
6. Dancing (Ps. 30:11; Ps. 149:3; Ps. 150:4)
7. Bowing and kneeling (Ps. 95:6)

The conclusion? "LET EVERYTHING THAT HATH BREATH PRAISE THE LORD. PRAISE THE LORD." Ps. 150:6

As a boy out on the hillsides day after day, he had seen the perfection of God's work in the heavens above him and the earth around him. Often in his songs



he extols the majesty and greatness of God. Understanding what a mighty God he served, he would offer to Him nothing but a song played skillfully! It was a great honor for him to be called to play before King Saul, but a greater honor to play before the Creator of the universe! If we receive a revelation of the majesty and greatness of our Lord, we too will seek to excel in praise.

This doesn't mean that we won't praise until we become 'professionals'! But it does mean we desire to offer our God the very best we have both in praise and in all the service in God's house.

2. I Chron. 15:16, "David told the leaders of the Levites to appoint their brothers as singers to sing joyful songs, accompanied by musical instruments. . ." A joyful song is a unique mark of the Christian church. No other religion of the world can sing of sins forgiven, release from the fear of death, daily fellowship

with the living God and ultimate victory of righteousness! The picture of the joyful church is given in Rev. 19:6-7, "Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting: 'Hallelujah! For our Lord God Almighty reigns. Let us rejoice and be glad and give him glory.'" No wonder the joyful song of the Christian stands in sharp contrast to the mournful chant of those without hope.

3. II Chron. 5:13, "The trumpeters and singers joined in unison as with one voice. . ." God's musicians are instructed to be united in heart and voice! The result of that unity is recorded in verse 14, "Then the glory of the Lord filled the temple." We are all longing for the glory of the Lord to fill the church of Japan. One pre-requisite seems to be united praise!

If praise is to be in the presence of the living God, WHO QUALIFIES FOR THIS PRIVILEGE OF MAKING A JOYFUL NOISE UNTO HIM?

The first singers and musicians of the Bible were appointed by King David. He was specific in giving the qualifications. According to 1 Chron. 9:33, they had to be heads of Levite families. This means they were of the priestly line. They had to be 30 years old or more (1 Chron. 23:3) but the age was later lowered to 20 years old or more (1 Chron. 23:24).

When we read these instructions we may begin to feel that only a special group are chosen to praise the Lord. We don't feel we are in any way qualified to be called 'priests' and we may not be in the age bracket given by David. So, we'll leave the singing and playing of instru-

ments to others! But the O.T. must be interpreted by the NEW!

Although we may hesitate to call ourselves priests, Rev. 1:5-6 declares that all who have been freed from their sins have been made priests. No longer is it a matter of an earthly family line. A priest today is anyone who has been redeemed by the blood of Him who loves us, the Lord Jesus Christ. 1 Peter 2:9 states that the royal priesthood are those who have been called by Him out of darkness into his wonderful light. It is THEY—every believer—who is made a priest and has been called to declare his praises!

David experienced this redemption, "He lifted me out of the slimy pit, out of the mud and mires; he set my feet upon a

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rock and gave me a firm place to stand. He put a new song in my mouth, a hymn of praise to our God." Ps. 40:2-3. Redemption and the resulting praise was revealed to Isaiah 700 years before Christ accomplished it for man." The ransomed of the Lord will enter Zion with singing. . ." If we have been redeemed from our sins we meet the first requirement!

But what about the age requirement? Again, we must look to the New Testament Matthew 21 records Jesus' triumphal entry into Jerusalem just one week before his death. The crowds that went before him and those that followed, shouted his praises, "Hosanna to the Son of David! Blessed is He who comes in the name of the Lord." Later on that day, children in the temple area were shouting "Hosanna to the Son of David." The chief priests were indignant. They cried to Jesus, "Do you hear what they are saying?" "Yes", Jesus replied, "Have you never read, 'From the lips of children and infants you have ordained praise'?"

With this quotation from Psalm 8:2, Jesus cut away any age limit for praisers. Jesus accepted on that day both the praises from the adults and those from the children. This should encourage all Christian parents to teach their children to sing unto the Lord. "Children and INFANTS" We mustn't wait until our children are first-graders. Praise is a way of life and it should begin in our infants! Mothers, sing songs of praise to the Lord as you hold your babies in your arms!

Two other requirements are very important. They too are presented to us in O.T. form and have their fulfillment in the New.

Amos 5:23-24 is a key passage concerning praise. "I hate, I despise your religious feasts; I cannot stand your assemblies. Away with the noise of your song! I will not listen to the

music of your harps. But let justice roll on like a river, righteousness like a never-failing stream." This is a severe passage. It tells us that it is not enough to be redeemed. God desires that our praise come out of a heart that is walking in obedience. In Ps. 51 David repents of his sin and prays for the restoration of the joy of his salvation. Forgiven and restored he knows that his tongue will sing of God's righteousness. (Ps. 51:14) God is not pleased with praise that comes out of an impure heart. We must qualify for this point day by day as we seek to walk in God's ways and with joy draw water (forgiveness) out of the wells of salvation. (Isa. 12:3)

Another qualification seems to be an undivided heart. Many times David declares, "I will praise you, O Lord, my God, with all my heart." An undivided heart is a heart totally yielded to the Lord. This is typified in the O.T. by the burnt offering. In this offering the entire body of the animal was consumed by fire. This pictures the complete sacrifice of the Cross but it also is a picture of a life totally consecrated to God. Many of us fear to make that commitment. We try to hold back something in our lives for ourselves. But the song of the Lord is never fully released in a life only partially surrendered to Him.

II Chron. 29:27, "Hezekiah gave the order to sacrifice the burnt offering on the altar. As the offering began, singing to the Lord began also, accompanied by trumpets, and the instruments of David, king of Israel. The whole assembly bowed in worship while the singers sang and the trumpeters played."

We cannot escape the spiritual significance of this order. True praise and gladness of heart can only come out of a heart that is totally surrendered to the Lord and His purposes for our lives. The altar of the burnt offering was not a place of sadness but of great joy and praise!

Are we qualified to praise the Lord?

We are not just 'Sunday' Christians, however. We live in His Presence moment by moment. Therefore we see praise, not for designated times only, but as a way of life. Ps. 149 tells us to praise in the assembly (v.1) and to also sing for joy on our beds. (v.5) So, let us praise the Lord!

Keep Your Supporters Informed

SEND

JAPAN HARVEST

Continued from page 25

welcome me to a home-cooked dinner once in a while, or someone to pray with. Instead, I felt isolated from the Japanese (linguistic and cultural barriers) as well as from English-speaking Christians, even some from my own state. Granted, everyone is busy, but the initial welcome afforded fellow mission teammates is not extended to the newcomer tentmaker in general. Some who burned with optimism and zeal for the Lord upon arrival have simply concluded they are not "called" to Japan after a few months, and they leave.

For the price of a smile, a warm handshake, and a little encouragement the missionary gains a prayer partner, co-laborer, and maybe a lifetime friend.

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JAPAN HARVEST/No. 1-1989

JAPANESE THINKING THAT MUST BE CORRECTED IF WE ARE TO PRODUCE STRONG CHRISTIANS

RALPH COX

CONCERNING GOD

I. Atheistic.

A. Japanese Thinking:

There really is no God. We just need something to lean on so whatever religion meets that psychological need for you is right.

B. How Expressed:

Expressed through statements like the following:

1. It is good to have faith.
2. Only weak people need religion.
3. If you are strong, you don't need God.
4. I don't have any *nayami* (worry).
5. What was your motive in becoming a Christian?

C. How to Counteract:

1. Present evidence for a creator God.
2. Show the psychological crutches, if false, ultimately injure.
3. Only false Gods are invented by man. Man and all of creation were made by the creator God.
4. True motive for belief is to discover and follow truth. So help believers to learn to follow God regardless of circumstances, because *He is* and the Bible is His revelation.

II. Pantheistic.

A. Japanese Thinking:

The only real God is just the life principle in nature or the total "force" in the universe.

B. How Expressed:

1. God is in everything.
2. I am God.
3. Be thankful.

C. How to Counteract:

1. Teach the transcendency of God. Emphasize the separateness of God from his creation through many illustrations of the maker and the systems that he developed.
2. The universe is an effect, therefore, it must have a cause that is separate from it.
3. The universe is a *SYSTEM* and every system must have a
 - a. Living,
 - b. Intelligent,
 - c. Powerful being as its cause.
 - d. Chance (evolution) cannot explain a system.
4. The maker is always separate from his work.

III. Animistic.

A. Japanese Thinking:

Many gods exist, indwell, and are behind different things and phenomena. They can bless or curse; so they must be worshiped and appeased.

Note: Shintoism is basically primitive animism that has been developed into a modern religion and tied into emperor and ancestor worship through Buddhism and Shintoism.

B. How Expressed:

1. The local guardian deities enshrined in every village shrine (*ujigami*).
2. Home guardian God shelf (*Kami dana*).
3. Buddhist altar for ancestor worship (*Butsudan*).
4. Ancestor worship carried on in many locations (Now basically Buddhist in function).

5. Worship of pets that have died.
6. *Obon* (Annual festival for departed spirits held in August).
7. Various Shinto festivals for the spirits of broken needles, etc.
8. Various good luck charms possessed by all Japanese (*Omamori*) that are blessed by various shrines connected to deities that are efficacious for every need imaginable.

C. How to Counteract:

1. Teach that there is only *one* true God who is the creator.
2. All creation can be scientifically traced back to a single beginning (Big Bang Theory).
3. Teach the existence of Satan and demons and their function.
4. War between God and his angels and Satan and his demons. (We all belong to one kingdom or the other)
5. Destruction of all *kami dana*, *butsudan*, and *omamori* at baptism.
6. Teach that the souls of everyone depart this world at death.
7. Teach that animals and things do not have souls.

RELIGION

A. Japanese Thinking:

1. All religions are the same but just expressed through different terminology.
2. No one can really know the truth in the religious realm about God or life after death, etc.

3. It doesn't really matter what you believe *just so it meets your need*. (This is one reason why it is so difficult for Japanese to understand why we can think only Christianity is right.)

B. How Expressed:

1. Directly and clearly stated time and again by almost every Japanese that you meet.
2. Inability of Japanese to distinguish any difference between Christianity and their religions.
3. The thinking of Japanese and even some Christians that Jesus is somehow less than God, the Father.

C. How to Counteract:

1. Teach the basic difference between Christianity and the religions of the world. (Objectivity)
2. Teach the vast difference between the evidence that supports Christianity, revelation, the Bible, and the evidence that supports

other religion's revelations—Book of Mormon, Koran, etc.

3. Truth in *every field* of learning is only one, not contradictory and always universal.
4. The only approach to fact is through reason and evidence. And if consistently followed it will enable us to separate fact from error.
5. If we apply the same basic principles to religions that apply in science, then only Christianity will remain as believable.

CHRIST

A. Japanese Thinking:

Christ was a great religious leader, the same as Buddha, Mohammed, Confucius, etc.

B. How Expressed:

1. Directly and clearly stated time and again by almost every Japanese person that you meet.
2. A complete aligning of Christ along with other religious leaders in their thinking.

C. How to Counteract:

1. Emphasize the creator God who came in history as Christ.
2. Only one God, not three gods.
3. Pre-existence, eternity and deity of Christ should be emphasized.
4. Christ himself indwells us as Christ the Spirit.
5. Evidence that Christ is God. Resurrection and other New Testament evidence.
6. Jehovah-God's New Testament name is Jesus.
7. Teach scripture that states Christ is God.
8. Illustrations to explain trinity: water, man (body, soul, spirit), etc.
9. Explain carefully scriptures that would *seem* to indicate that Christ was inferior to God.
10. Help them to memorize Philippians 2:6-11.
11. The claims of Christ himself and the claims of other religious leaders.

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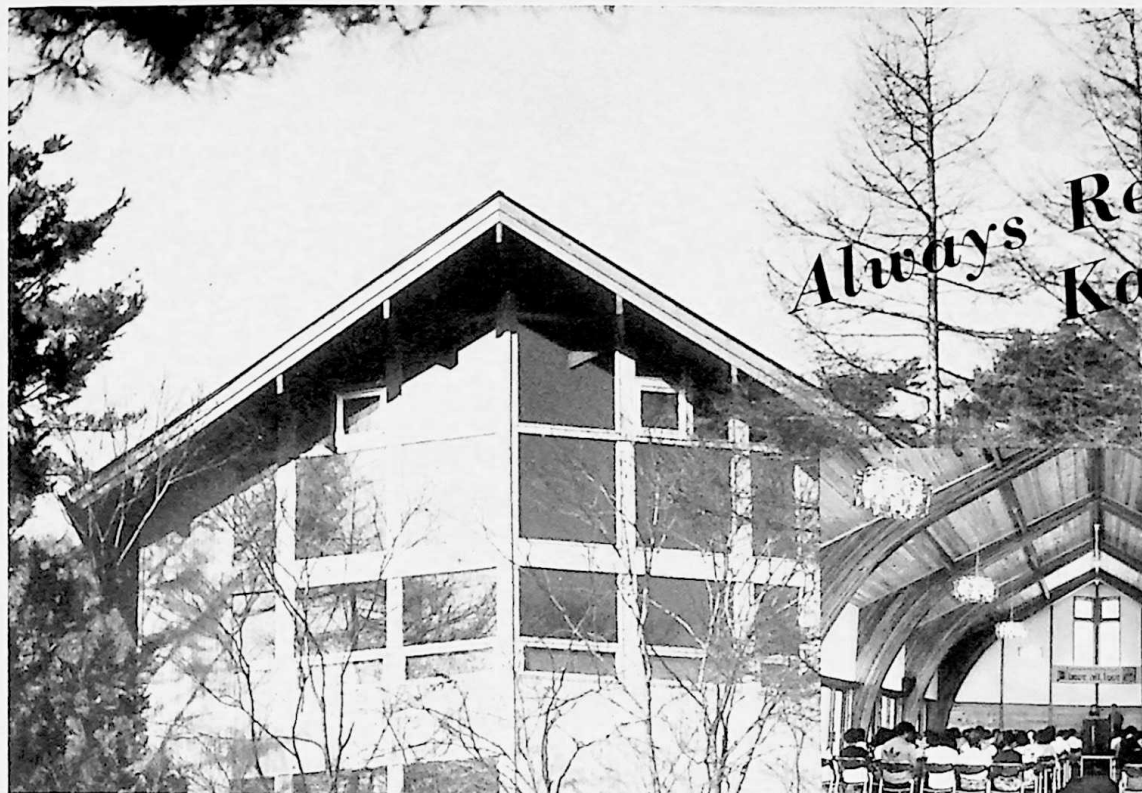
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