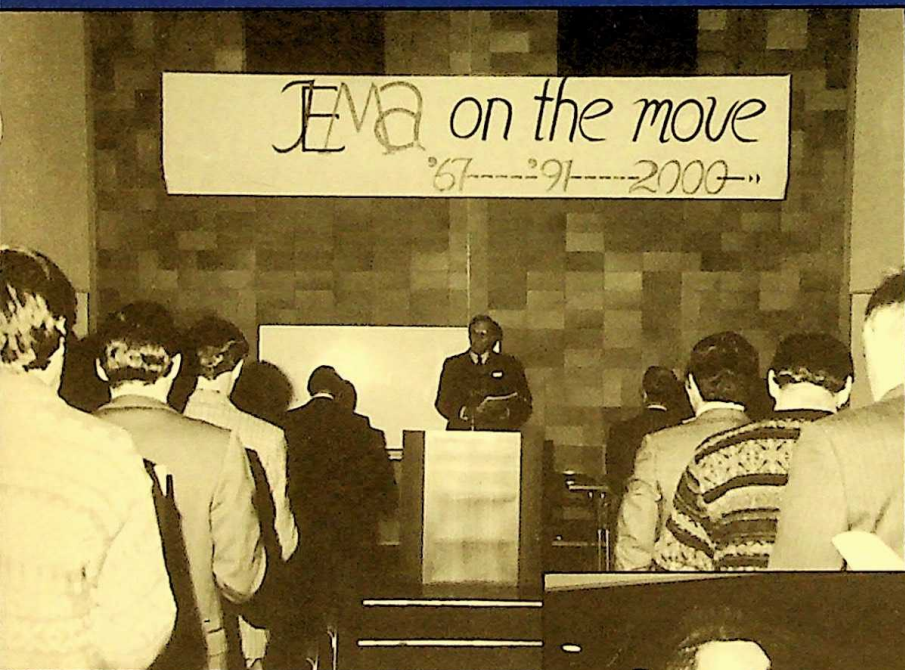


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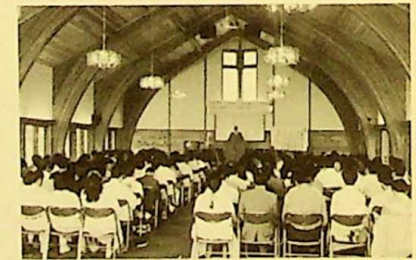
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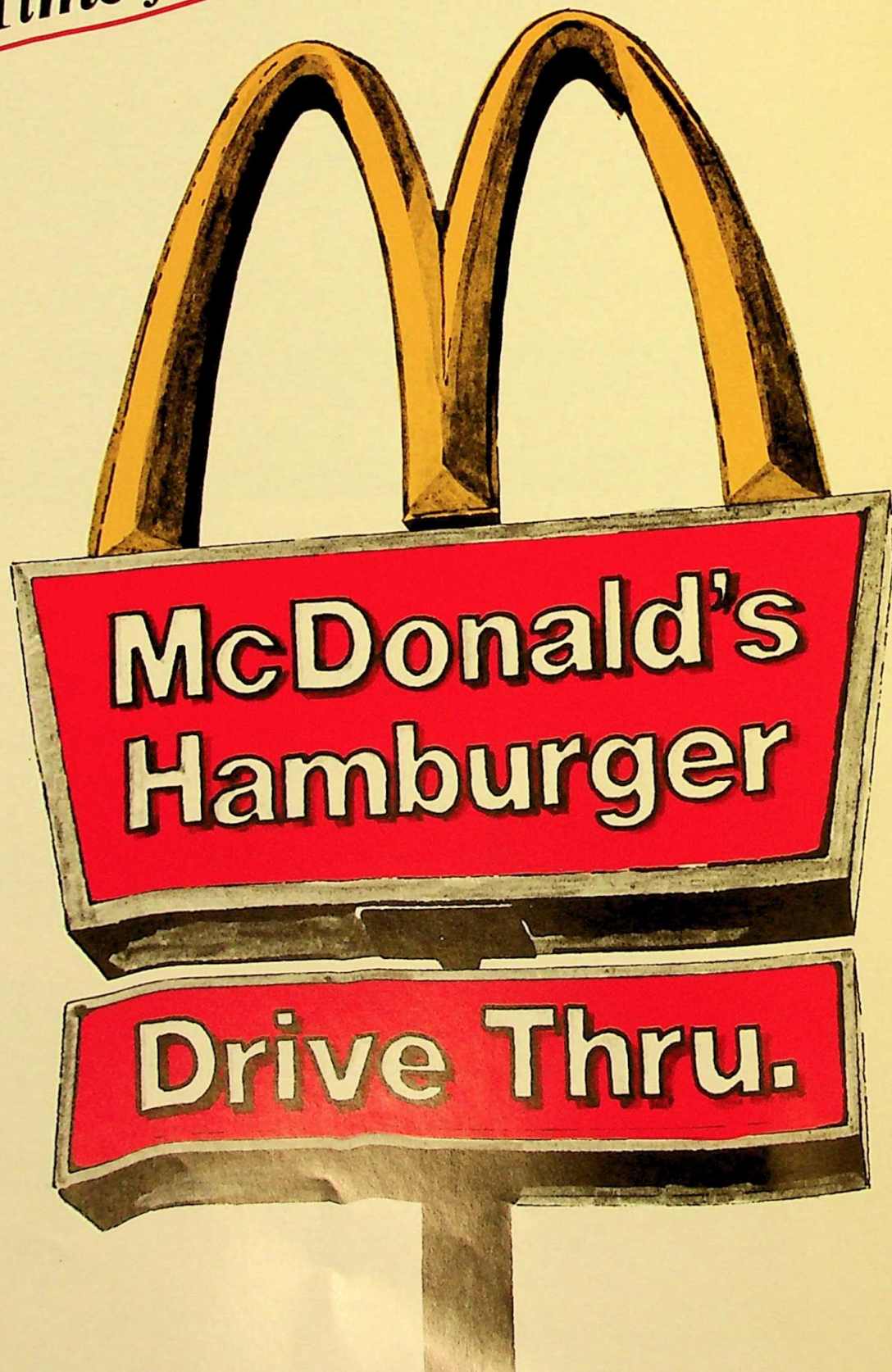
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JAPAN HARVEST

The Magazine For Today's Japan Missionary

Volume 40, Number 4, 1991

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The JAPAN HARVEST is the official publication of the Japan Evangelical Missionary Association, a non-profit organization which publishes the Japan Harvest four times a year. Its purpose is to promote primarily the cause of the evangelical church and mission in Japan, and secondarily the ministry and activities of the association.

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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Address: 2-1 Kanda Surugadai, Chiyoda Ku, Tokyo 101 Tel. (03) 3295-1949

JAPAN HARVEST STAFF

Editor: Don Wright
Editorial Committee: Don Wright, Siegfried Buss
Tim Selander, Hugh Trevor

Contributors: Janice Kropp
Lavern Snider
Roger Hederstedt
Henry Ayabe
Doug Birdsall

Production/
Advertising Manager: Tim Selander
Printer: Shinsei Undo

JEMA EXECUTIVE COMMITTEE 1991-1992

President..... Don Wright
Vice President..... David Rupp
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JEMA Windows

Dear Sara,

I am sorry for being so late in responding to your question. I hope you won't mind me sharing this letter with the other Japan Harvest readers.

You asked in your note, "Please could you tell me what the advantage is in belonging to JEMA?" An easy to answer question? Actually that question has been at various corners of my desk, above and below several piles of mission and JEMA work. Here I am, the new president of JEMA, representing 46 evangelical missions with 967 missionaries, and 171 independent members. To answer your question should be easy, and yet there your question was sliding around all over my desk, unanswered.

Well, here comes my answer! The main reason for belonging to JEMA (Notice I substituted "reason" for "advantage") is because we as missionaries who love Jesus are bound together by His desire. Jesus' longest prayer in the New Testament contains His strong request, "that they may all be one" (John 17:21). I am thankful for JEMA that allows a "steel-enforced" Baptist like me to express my bond with other evangelicals! Through JEMA I am saying yes to Jesus' desire for unity. And I am giving an example to my Japanese brethren, a little nudge to encourage them to express their unity too.

The other day at our JEMA missions consultation I had to give a talk, and my first point was "WE ARE JEMA!" I was trying to say that JEMA is not primarily a co-op where membership brings benefits, nor is it a business venture to give the stock-holders profits, but WE ARE JEMA because of Christ and His work.

The second reason, bordering on "advantage," is that we are seeking to help one another in our missionary work. How is JEMA (WE ARE JEMA) doing that? 1. By gathering together for fellowship and encouragement. 2. By cooperation in language training, research, orientation and sharing of resource information, etc. In this issue of the Harvest we try to give you some of the new ways we are seeking to help one another. When we duplicate our efforts, at times $1+1=1.4$. But when we can share our various gifts and specialties $1+1$ can equal 3.

There are some other advantages. You probably noted on the JEMA order blank that as a single person you get a year's membership, four issues of the Japan Harvest and the JEMA Directory for only ¥5,700, a great savings of ¥500.

Sara, thanks so much for your willingness to serve Jesus here. You have just had a couple years of experience in Japan so far, but I pray that as you model Christ with us, and share Him with those around you, that we all will benefit. What are the advantages in belonging to JEMA? Put that ¥500 and add enough numbers on the right side to show the value of "unity in Christ," and then multiply that by the help we can be to one another. "Join JEMA" is not a bad investment.

Yours in CHRIST,
donwright
president of JEMA

P.S. Please note that our phone # in the JEMA Directory should be 0429-44-2583. Sorry.

Our Missionary Heritage

It is with a sense of awe and pride that one is able to say "You know, I have a great heritage!" As a result of the last one hundred and forty years of active missionary service here, we have a tremendous HERITAGE of missionary leadership at every level!

by
Janice Kropp
CM&A

We praise our God for each and every servant who has crisscrossed this land from East to West, from North to South. We honor all those who have gone before! I am personally a great believer in God's continual flow of blessing because of past OBEDIENCE to His call and will. And, bringing us to our present day, I wish to personally thank God for you, His faithful ministering servants.

As a host of missionary servants, we have been faithful to our call and we have been effective in ministry for the Kingdom of God here! Consider that back in 1853 there was not a single missionary here! Consider that back in 1863 there was not a single professing Christian, neither was there one Bible nor a portion of one. There were no tracts, Christian books or hymnals. What a challenge lay before those early missionaries!

Today, according to Church Information Services, there are 7,001 Protestant churches in Japan!

Although we as missionaries are all leaders in our own right, even we are lead by those who blaze trails, challenge, direct, motivate, encourage and bless. Leadership is God ordained and rightly so. The Japan Evangelical Missionary Association (JEMA) has been made up of quality leadership. JEMA, a corporate body of evangelical missionaries, "aims to provide service and fellowship, as well as being the untied voice of evangelicals in Japan." Although at its outset the name Evangelical Missionary Association of Japan (EMAJ) was used, its inception dates back to 1947.

JEMA leadership saw the launching of at least eleven vital services to the missionary community and these have been the Karuizawa Summer Conferences; The Japan Harvest; the Missionary Directory; the Ochanomizu Christian Center; the Disaster Relief Commission, now part of JEA; the

Japan Missionary Language Institute; the Travel Commission, which served JEMA needs for a number of years; the women's ministry which successfully launched women's evangelistic luncheons; Church Information Service; the Pioneer Evangelism Commission and the Prayer Commission. Praise God for these effective ministries! Progressive men of vision have initiated and implemented these to better equip us for service!

We wish to salute JEMA presidents in this Japan Harvest! We honor and thank them today for sacrificial, positive and faithful service to our missionary community.

As For Some Heritage History

William A. Eckel of the Church of the Nazarene was the first to serve the organization as president, 1947-49.

George W. Laug of TEAM served from 1949-50 and again from 1960-62.

Leonard Sweet of SEND served from 1950-52.

Francis Sorley of the Baptist General Conference served from 1951-52.

Kenneth McVety of TEAM served from 1952-53.

Lon Fulton served from 1953-54.

Donald Hoke of TEAM served from 1954-56 and again 1971-72.

John Schwab of TEAM served from 1956-58.

Charles Corwin of FOK served from 1958-60.

Joseph Carroll served from 1962-64.

Sam Archer of TEAM served from 1964-1970.

Verner Strom of TEAM served from 1973-74, 1979-80 and again from 1985-86.

Hugh Trevor of Overseas Missionary Fellowship served from 1980-81.

Harry Friesen of the Mennonite Brethren Mission served from 1982-86.

Siegfried Buss of TEAM served from 1987-90.

Don Wright of the Baptist General Conference Mission presently serves as our president, 1990- .

As For Heritage Connections

In an effort to find out some details of our past presidents' lives, I have written to them and will glean a few facts for your interest and information.

The Francis Sorleys came to Japan in



The Sam Archers

The Francis Sorleys came to Japan in 1948 and spent twenty-eight years of service here. Thirteen years of retirement finds Mr. Sorley busy in church related ministry in Cambridge, MN, USA. We were saddened to learn of his wife, Marion's homegoing on October 19, 1990. The Sorleys leave a blessed heritage here in their son, Robert, who

ministers with the Baptist General Conference Mission.

The Donald Hokes, after directing the International Congress on World Evangelization (1974), establishing the Billy Graham Center for Evangelism at Wheaton College and 12 years as senior pastor of Cedar Springs

Presbyterian Church in Knoxville, Tennessee, USA, now in semi-retirement are enjoying ministering at missions conferences. Mr. Hoke also serves on mission and college boards and is teaching in seminaries. Mrs. Hoke travels and speaks at Christian Women's clubs and at women's retreats.



The Verner Stroms

Charles Corwin and his wife, presently fifty-five years of age, travel to Japan yearly for three months at a time, move on to Pune, India where he serves as adjunct professor at Union Biblical Seminary. Charles is a writer and of his seven books published, one has been translated into Japanese. He continues to encourage K.G.K. witness in Japan and ministers to Japanese surfers on the beach in Newport-Costa Mesa, California, USA. Dr. Corwin is the founder of Tyrannus Halls International.

The Sam Archers first came to Japan in 1951 and their outreach included service with the Word of Life Press Ministries and also administration in the TEAM office. It was during these years that the women's luncheons were



The Hugh Trevors

launched and continue to impact our Japanese

ladies up to this present day.

Mr. Archer presently serves with TEAM as Administrative Director for Canada. "Our challenge is not only to administrate financial affairs for the missionaries, but to believe God to use us to encourage others to also respond in obedience to the Great Commission."

The Verner Stroms were among the pioneers who sailed for Japan with the great wave of post-war missionaries, some forty years ago. Those days provided opportunities in project ministries such as literature, camping, theological education, student work, radio and television, etc.

Verner writes that it was "a most exciting time to be involved in ministry". Presently, the Stroms live in Calgary, Alberta and he serves as Canadian Director for TEAM.

Hugh and Margaret Trevor continue faithfully in church planting, presently in Abbadai, Yokohama. The Trevors identify with all church planters in the difficulty of the ministry, but Hugh at age sixty is still hard at work!

Hugh has written and published English Bible texts presently used by many missionaries.

Harry and Millie Friesen will retire June of 1992, after forty-one years of ministry! Mr. Friesen presently serves as president/teacher at the Evangelical Biblical Seminary in Osaka, as well as pastoring a church in Senriyama. Reflecting on the past he writes, "One experience which I consider to be a highlight, was to be emcee of the meeting sponsored by EMAJ and JCEM which saw the missionary organizations act as a catalyst to bring separate evangelical Japanese organizations into closer fellowship. This meeting eventually resulted in the formation of JEA (Japan Evangelical Association)."

Millie has served for seventeen years on the Executive Committee of the Osaka Women's Luncheon, probably the largest luncheon attendance in the world with 1,000 ladies gathering twice a year!

Siegfried Buss has served JEMA for fourteen years and served as president for two terms. Although when approached to let his name stand for president, feeling less than qualified, he writes that it "has been a unique privilege."

Siegfried has been in charge of OCC Language Ministries since 1973 and continues to see large enrollments exceeding three hundred. His ministry also includes serving as professor of modern languages at Tokyo

What a precious heritage these faithful servants have given us. But we do not end with the past, for these men of God give us challenge and encouragement for the future!

Heritage Challenges

"Japan is considered a country resistant to the gospel. I don't perceive her that way. The Japanese church is a vital institution with her light burning brightly - in churches, schools and various ministries. If we do our task thoroughly and faithfully, Japanese respond, come into the church and then show forth their lights brightly at home and abroad. Take heart!" (*Charles Corwin*)

"Be encouraged in your affiliation with the Japan Evangelical Association. We have all seen new trust and confident expectation in God's leading in each other's lives and ministry. There is a great door open before us; let us rally as we together march forward with God. The gospel is to be lived and preached throughout the world, by the church of Japan too, yes, by all of us." (*Sam Archer*)

"Some people speak hopefully of 10% of Japan's population becoming Christian in the near future. I would like to hope it might be so, but I don't see much evidence of it round where I live and work. 'Praise, pray and peg away' (keep going) seems to be all we can manage. Yet to be in church planting, however difficult, is a great privilege - the pattern of the New Testament. The Lord reminds us to be patient in well-doing, and that we shall reap, if we faint not." (*Hugh Trevor*)

"The Japan evangelical church scene has greatly changed over the past forty years. Many post-war missionaries were part of the "wave" that splashed on the Japan shores during the early 1950s. Many started without any national workers. Though many Japanese have subsequently become trained leaders---there are still many missions where the seniors (sempai) are still missionaries with a special status. This picture however, is rapidly changing for the newer missionaries who will be working under the direction of Japanese leadership. Hopefully a healthy partnership will develop. We can be thankful that the Japanese leadership has matured and trust that missionaries will have the grace and necessary humility to work in cooperation with the Japanese leadership to strengthen and build up the church of Christ here in Japan." (*Harry Friesen*)

"New challenges are on the horizon. 'As thou goest step by step, I will open thy way before thee.' Proverbs 4:12. JEMA is in

rejoice to see new initiatives on various levels." (*Siegfried Buss*)

"Times have changed and the rugged, independent pioneers have left. A new era has dawned. I recognize that the missionaries today face different challenges and opportunities. This is a day of cooperation with the National Church.

Although percentage wise still small, the Church is strong and growing. Missionary activity needs to be coordinated with them, but it need not change the primary role of the missionary - the role of pioneer evangelist/church planter. The missionary mandate is to reach the unchurched, still ninety-nine percent of the population. My challenge to today's missionary is to not lose sight of that purpose but to strive to maintain the freedom to pursue the missionary task of pioneer evangelism/church planting. Within the context of today's Japan — be a PIONEER MISSIONARY."

(*Verner Strom*)

"I believe Japan's greatest spiritual hour lies just before us. I am confident God is going to do a new thing...there will be a great harvest of tens of thousands, if not millions, who will come to Christ in answer to one hundred forty years of prayers, millions of dedicated hours in evangelism, and thousands of lives given for the evangelization of this nation. (*Donald Hoke*)

WHAT A GREAT HERITAGE!



The Harry Friesens



Siegfried Buss with student

Who is JEMA? Answer: "We are JEMA!"

The question immediately arises: "Then who is JEMA?" Simply put, we are a group of missionaries, part of the Body of Christ, called to the task of evangelizing Japan in our generation. But what do we look like?

by Bill Tribley, Nancy Tribley and Don Wright

Are we growing or declining in numbers? Do we share a common vision? If so, what is it? How well are our people being utilized to accomplish this vision? What ministries do we consider to be important as we strategize for the near future?

In order to get a grasp on these questions a committee was formed of Mildred Morehouse, Marty Shaw, Jr., Bill Tribley and Don Wright, and the JEMA Missions Questionnaire was sent out.

While statistics can hardly describe the many complexities of a group of people, they can point out trends within the group, acting as milestones or markers to give us a snapshot of what is currently happening. Response to this survey was good; of 66 possible responses, 54 were received (40 JEMA member missions, 14 non-member missions). These missions represented 67% of the total Protestant missionary force in Japan.

It must be kept in mind, however, that in a group of only 54 responses, each answer counts for 2% of the total. When breaking down the responses into different groups such as large and small missions, growing missions, etc., the number of responses decreases further, meaning that one answer counts for an even larger percentage of the total. Thus, when looking at these results please bear in mind that trends, ratios and comparisons are far more accurate than absolute numbers.

Mission Categorization

A method commonly used to analyze

survey data and detect trends is to group responses and compare the grouped responses. Missions were grouped for analysis as follows:

- **All:** All missions responding to the survey.
- **Growing:** Missions whose number of missionaries increased from 1985 to 1990 and which projected growth from 1990 to 1995.
- **Medium and Large:** Missions reporting over 19 missionaries in the 1991 JEMA Directory.
- **Small:** Missions reporting 19 or fewer missionaries in the 1991 JEMA Directory.
- **North American:** Missions who reported their home office to be in North America.
- **European, Other Missions:** Missions who reported their home office to be in a continent other than North America.
- **Doing Short-Term Work:** Missions who reported that they had over five short term workers engaged in ministry. These could be summer workers or any other kind of short-term worker.

Missionary Demographics

Location of Mission Office

North American: 68% Scandinavian: 17%
Other European: 7.5% Great Britain: 5.7%
Other: 1.8%

Mission Type

Denominational: 55% Interdenom'l: 45%

Missionary Count

Denominational: 35% Interdenom'l: 65%

Missions in Japan are pretty healthy. Despite the twofold increase in the value of the yen in the last ten years and the relatively large number of retiring missionaries, the current missionary force in Japan is still on the increase and mission boards are projecting either no decline or growth in the next five years. Overall the number of missionaries grew by 11% from 1980 to 1985, stayed the same for the next five years and missions are predicting an 8% increase for the next five years.

We are a young group of missionaries with many small children. Sixty seven percent of career missionaries are in their thirties and forties.

(See Figures 1 and 2)

Seventy one percent of all children are under the age of 11, while 40% have not yet entered school. Today's Japan missionaries tend to start their families later. Referring to Figures 2 and 3, 40% of missionaries are in their thirties, and 40% of the children are

under five; 27% of missionaries are in their forties, while 31% of the children are 6-10.

(See Figure 3)

More young children are involved in home schooling or Japanese public schools than older children. Schools for MKs are still very much in demand, although significant numbers of missionaries are pursuing other alternatives: home schooling and Japanese schools.

(See Figure 4)

Short Term Ministry Viability. While only 32% of all missions had more than 5 short term workers of any kind, 65% of all missionaries on the field are serving with these missions. Despite the difficulties involved with communicating in Japanese and the cultural adjustments required to work in Japan, many missionaries are finding ways to use short term missionaries to complement their work. Surprisingly, missions that use short term workers are not growing quite as fast as the average. This indicates that the use of short term workers does not automatically translate into mission growth: Specific systems need to be in place to assist and encourage short term workers to return on a career basis.

Ministry Dynamics

Words Versus Actions. A major thrust of the survey was to find out what ministries missions perceived to be of primary importance and to compare these results with actual ministry concentration. Do we practice what we preach, or is our day-to-day activity removed from that which we consider to be essential in winning Japan for Christ?

(See Figure 5)

Church planting is clearly the ministry considered to be most strategically important, followed by church strengthening and evangelism. No one felt that mission support activities were strategically important (although all of us certainly appreciate the importance of these ministries!), and very few missions attached importance to mass media, community-based or cross-cultural ministries. This reflects a definite church-oriented strategy as opposed to "para-church" work taking place outside the framework of the local church.

It should be noted that only one mission considered Japanese cross-cultural ministries to be important. No mission considered it most strategic, and only one mission considered it of secondary importance. Despite the fact that each of us attaches sufficient importance to the Great Commission to have become missionaries ourselves, it seems that we do not see the importance of fostering a missionary vision within the Japanese church we are raising up.

(See Figure 6)

Career ministry assignments favor church planting (35%) and church strengthening (29%), reflecting ministries considered to be strategically important. Ninety two percent of all missionaries are involved in direct non-supportive ministries indicating that overall mission structures are operating efficiently.

(See Figure 7)

Church Planting Defined. Where does church planting end and church strengthening begin? Figure 7 was constructed by dividing the number of career missionaries listed as involved with church planting into the number of missionaries who are working in church planting situations less than 5 years old. 66% of church planting missionaries are in churches less than 5 years old, a surprisingly high figure in view of the difficulty in starting churches here. While other groups came in even higher than this percentage, growing missions had 78% of their career missionaries in young churches, one of the highest ratios.

On the other side of the coin, note the ratios for small missions (51%) and European/Other missions (32%). These two groups have a relatively high percentage of missionaries working in church planting, yet they have proportionally fewer career missionaries ministering in churches less than 5 years old. This would suggest that a larger percentage of this church planting force is positioned in older, often struggling churches.

Discussion

Missionary Children's Education. The large contingent of young children emphatically points to the need for continued expansion of education opportunities for our children. Of particular interest are the missionaries who feel a burden to work away from existing mission schools. Development of practical alternatives is of

Figure 1: Career Missionary Age Distribution

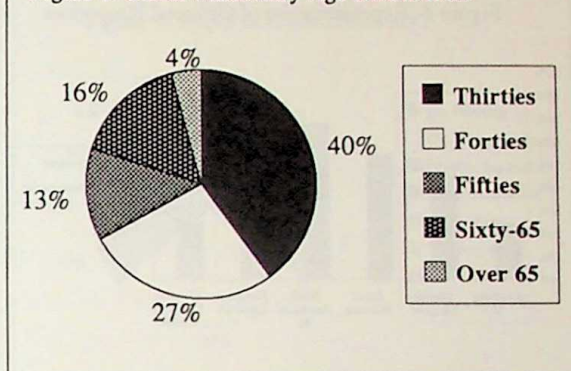


Figure 2: Age Distribution of Missionary Children

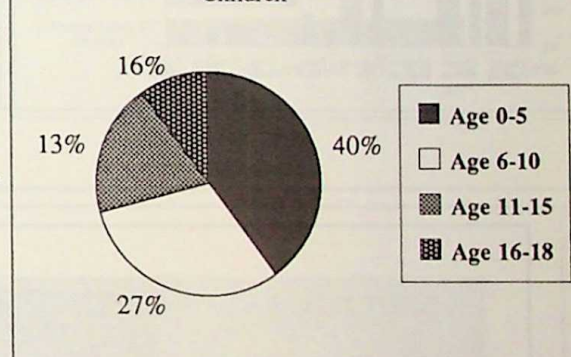


Figure 3: Place Of Education

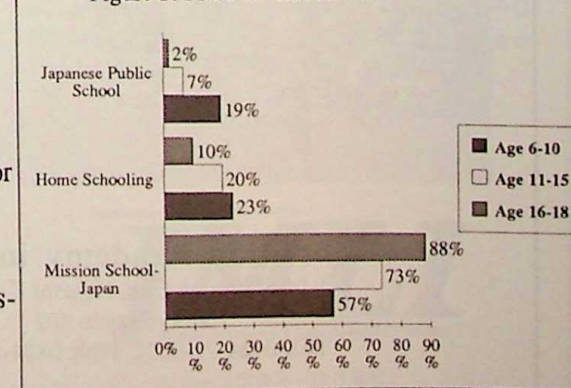


Figure 4: Representation of Grouped Responses

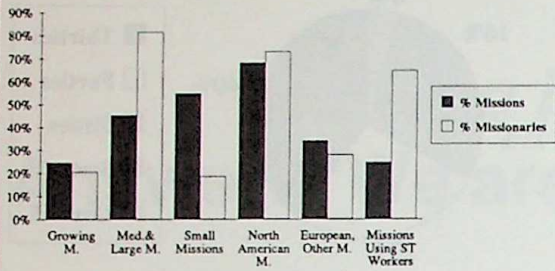
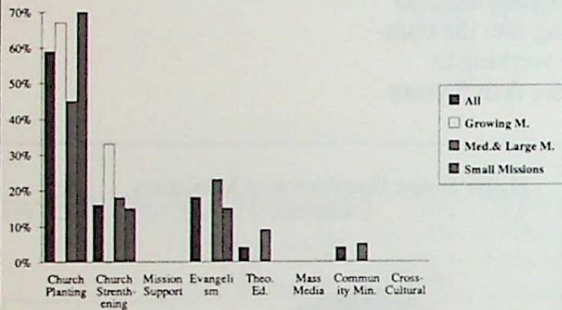


Figure 5: First Strategic Importance



great strategic importance to free up those with the motivation to carry out effective church planting ministry throughout the entire nation of Japan.

Church Planting Strategy. Appropriate training and resource materials need to be developed to assist struggling church planters in building up their church to the point where others can take over, freeing the missionary to go out and plant another new church.

Profile of Growing Missions. Although missions grow for a variety of reasons, this survey showed some interesting trends among those groups that have been experiencing steady growth and which project ongoing growth through 1995.

1. Growing missions view church strengthening to be more important

than direct evangelism, and have their primary focus on church planting.

2. They are local church oriented.

3. In their second most important strategic ministries, growing missions rank evangelism and theological education highly, reflecting their commitment to support ministries directly related to their local church emphasis.

4. Growing missions are also involved in ministries in line with their strategic goals, and have strong financial support from their sending country.

Growing missions are attracting new missionary candidates. Given that growing missions are clearly local church oriented, it follows that incoming missions have a church-centered, church-supporting mission vision. In addition to direct church planting, this vision includes church strengthening, theological education and evangelism which serve existing churches by encouraging, training and assisting indigenous ministry.

Projected Growth. One of the surprises of the survey was the optimistic view of future expansion; the data indicates that this expansion will require special attention if it is to occur. In the growing mission group, future projections reflect past performance. In the medium/large group, projected 1995 figures



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essentially bring the number of missionaries back to 1985 levels after significant losses from 1985-1990 due primarily to retirement of missionaries who come after the war. In addition, Figure 6 shows only 5% of all career missionaries are currently assigned to language acquisition. This reflects a low percentage of new missionaries, perhaps enough to maintain our numbers but certainly not enough to produce significant growth. In order to meet projected growth goals, we must pray that the Lord would send forth His laborers into the field, work on ways to motivate prospective missionaries and to facilitate the ministry of missionaries completing language study and orientation.

Conclusions

We in JEMA have much to be excited about. Despite dire predictions to the contrary, our missions are growing. Young families continue to swell our numbers, bringing with them fresh vitality and vision. Our priorities of ministry reflect well our vision reaching Japan for Christ. The great need for church planting is both recognized and pursued by the vast majority of mission agencies. At the same time, more recognition is being given to supporting the structure that is already here through ministries that seek to build up the existing churches and provide

tools to enable leadership.

Our tack for the future will be to continue to build on the established base. At the same time, our common purpose and vision indicate that we should be able to more effectively work together, helping each other in completing the task the Lord has set before us. Increasing cooperation in formulating church planting strategies and in sharing resources and pertinent information will facilitate this process greatly. The Lord has called us to Japan to do His work; we can surely trust Him to provide all the tools necessary to complete the task. The Lord is indeed building His church in Japan, "and the gates of Hell shall not prevail against it." □

Figure 6: Types of Career Ministry

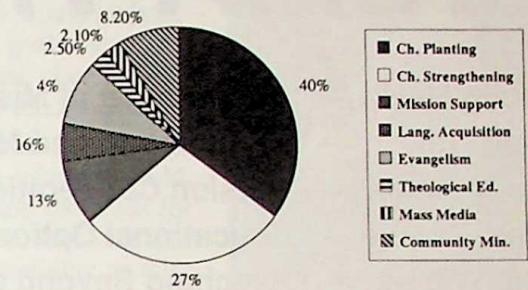
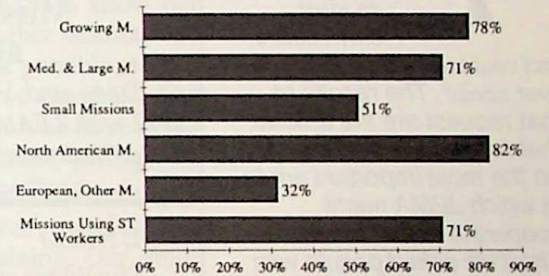


Figure 7:

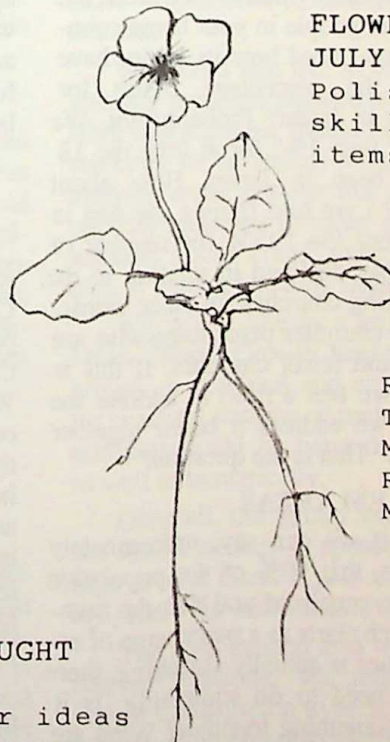
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JEMA Visions

- Doug Heck — "Cooperation of Missions in Japan"
Rob Gill — "Cooperation and Missions Strategy"
Judy Amos — "Mission Cooperation in Orientation"
Paul Theule — "Educational Options"
Bill Tribley — "Reaching Beyond Office Automation"

Please write your vision paper as if you were in an ideal environment, and could use JEMA to best meet your needs! The results of that request are the articles that follow. We had decided on the most important areas in which JEMA might cooperate more closely. Then we asked people with special interests and gifts to prepare papers on these subjects for our Okutama Missions Consultation on February 11th. These leaders presented their papers, led seminar discussions and then wrote up the summaries of the discussion, which follows their vision papers. The next day, February 12th, at the JEMA Plenary Session we took action on a number of the specific suggestions that came out of the whole process. Please read these papers, get involved in these new opportunities and thank God for His leading.

don wright

Cooperation of Missions in Japan

By Doug Heck

Doug and Vernadene came to Japan in 1972 with TEAM. He now serves as Mission Field Chairman.

I. NEED

Should we at the mission level attempt to cooperate more in our ministries here in Japan? After all we do have JEMA which could be sufficient. It seems the first question that comes to mind is: Is there a need for us to cooperate?

We don't especially like to face facts, but when you inform people in your home country of the spiritual need here in Japan, have you changed the percentage figure for Christians here in Japan? Probably not. We have said "less than 1%" for at least the 18 years I have been in Japan. How about church growth? I am told figures say that in each decade since the 1950s, the number of new churches has declined in relation to the number of existing churches. In other words, more and more churches percentage-wise are starting fewer and fewer churches. If this is true, shouldn't we feel a need to address the problem? Can we address it better together than separately? That is the question.

II. PROBLEM AREAS

Therefore, if we can say, unfortunately with confidence, that 99% of the population remains to be evangelized and that the number of new church starts as a percentage of established churches is actually shrinking, there is obviously a need to do something. Is it possible to do something together? What are possible problem areas?

Unfortunately, as I contemplate the possibility of cooperation, it seems there are a vast

number of problem areas. Can these even be addressed adequately? That will certainly determine whether we can cooperate in any significant manner. But, if we are highly enough motivated perhaps it is possible. The following are problem areas I have noted that are both actual and potential.

In Mission-related problems, one area would be organizational. In other words some missions are denominational, and some interdenominational. Another organizational matter is that the relationship which different missions have with their home offices might give them more or less freedom to cooperate. The size of mission might cause difficulty as well. How can we have balanced representation rather than large or small groups dominating?

Theological problems would also be involved. Perhaps the most important would be whether we can accept other mission groups' churches as "true churches". We also would need to ask whether our Japanese brethren can do the same.

There are perhaps problems which would come from our relationships to our Japanese churches. How are we related to our Japanese church? Do we function together, or separately? Is the model one of fusion, dichotomy or modified dichotomy? On a practical level we would have to decide whether we have the commitment, time, and energy necessary to cooperate with one another. Another question would be, what level of cooperation would be appropriate? Rather than a problem, this would simply be something we will have to address. Shall we cooperate on the level of information sharing, active effort, or perhaps both?

III. POSSIBLE AREAS OF COOPERATION

If we could cooperate, what would be some of the possible advantages? Since Christians are such a small percentage of the population, such cooperation could make the Christian witness somewhat more visible. We would enable the cause of Christ to receive more attention in Japan. Our cooperation could be a good example to our Japanese brethren and perhaps help them to be more active in their cooperation in the ministry here in Japan. Of course, hopefully over the longer term that would lead to an increase in the number of churches and the percentage of Christians in Japanese society.

As we think of possible areas of cooperation, I believe there are three main areas which could be suggested. First, we would have cooperative strategy. It would be up to us to decide at what level geographically we can cooperate. For example, can we cooperate

on the national level? The prefecture level? The city level? Of course, strategy could involve cooperation in any number of types of ministry. For example, we might be able to cooperate in evangelism, church planting, TV/radio programming, tract distribution, etc. Cooperative strategy would involve deciding how to use missionary personnel, and perhaps Japanese co-workers.

Another area of cooperation would be training. It would seem that we could do much together to train our missionaries in different areas of ministry. Orientation to Japan, and evangelism have already been included as areas of possible cooperation in this seminar. We might also be able to cooperate in training our missionaries in church planting methods and using English as a tool for evangelism and church planting.

A third area of cooperation would be actual carrying out of some joint program. Naturally this kind of cooperative effort could be possible in any number of types of ministry. One or two areas that come to mind that would be particularly helpful is to provide counseling services on an inter-mission level. Often we need counseling for a missionary, and there is no one available. Perhaps there could be a cooperative effort to provide such counseling. Another area might be on the level of fellowship, especially for single missionaries. I would imagine particularly in smaller missions the fellowship opportunities for singles are few and far between. Of course there would be the usual kinds of opportunities for cooperative effort in evangelism, church planting, prayer, etc.

IV. CONCLUSION

It would seem there is still a great need in Japan to spread the gospel. The operative question is whether we should and/or could do anything cooperatively beyond what is already being done by JEMA. I believe there probably are things that could be done. However, I believe the more difficult question will be how practically to put such plans into effect.

Summary of the Discussion Group Cooperation of Missions in Japan

Our group of twelve or so mission leaders had a lively discussion on possible areas of mission-to-mission cooperation. A number of ideas were shared, but the following is a summary of the specific proposals upon which our group was united. These proposals fell into the general areas mentioned in my "Vision" paper.

In the area of cooperative strategy be-

tween missions, three concrete suggestions were put forward. We believe JEMA should sponsor a seminar at which missions would share their church planting and/or evangelism strategies for Japan. This would include, for example, geographical goals, level of cooperation with the Japanese church, land purchase vs. rental, and other related areas.

A second suggestion was that JEMA sponsor a meeting at which missions could practically discuss how to meet the needs for evangelism in neglected areas. Wouldn't it be possible for us to take responsibility as missions for certain areas that are now being neglected so that *someone* will do evangelism in these needy areas?

A third suggestion was that missions share information about new church planting plans with Church Information Service at the prayer stage. We need to let CIS know our plans and also check what other missions are thinking about at the earliest possible stage of church planting activity. If we can share these plans with CIS, check others who have registered with CIS, and coordinate, perhaps we can avoid duplication in our efforts.

The second general area we discussed was that of cooperative training. Our group felt it would be helpful to provide training for missionary English teachers so they can maximize their opportunities to present the gospel. How to do evangelism through English teaching is an important lesson to learn. At that time a LIFE Mission representative volunteered to share their expertise in this area.

We would also like to see regular church planting seminars planned by JEMA. If possible opportunities should be given for those seminars to be shared with missionaries in outlying areas. Perhaps this could be done by one-day meetings in those areas. A qualified mission leader could share on one specific area of church planting, strategy, or conduct.

We would like as a group to encourage Japan Church Growth Institute or other such groups to continue and expand their efforts for practical training of pastors. Perhaps these seminars could be expanded geographically as well as numerically.

Over all, our group would be happy to see JEMA attempt to sponsor regional meetings several times a year to inform, encourage, and train missionaries in outlying areas.

The third general area was cooperative effort as missions. We request the JEMA Prayer Commission to be active in encouraging prayer among missionaries at both the national and regional levels. It was commented that seemingly prayer has always played a large role in spiritual awakenings such as we



Doug Heck leading discussion at Okutama Missions Consultation

“Wouldn't it be possible for us to take responsibility as missions for certain areas that are now being neglected so that *someone* will do evangelism in these needy areas?”

desire for Japan.

Our discussion, as you can see, led to many different ideas.

How many of these can be put into practice remains to be seen. The carrying out of these suggestions will not be simple. Again, the question we must address is how much time, effort, and energy we missions are willing to put forth to cooperate in the great work of evangelism here in Japan.

Cooperation and Missions Strategy

By Rob Gill

Rob and Jean came to Japan in 1977 with LIFE Ministries. He is the Director of the Japan Church Growth Institute.

Issues

There are innumerable issues that could be discussed under the topic of missions strategy. Here are some of them:

- Agreement on definition of the church.
- Agreement on the purpose of the church.
- Core values for missions.
- What should be missions' strategy goals and how should these goals be measured? For instance, JEA has chosen as a goal for the 1990s the doubling of the number of Christians and the number of churches in Japan and will use as a means of measuring this the yardstick of one church for every 10,000 persons in Japan.
- To what extent can missionary organizations strategize without the inclusion of national groups?
- What, if any, authority can be delegated to an inter-mission organization?
- How are decisions made?
- Who is responsible for any resources involved, and how are these resources allocated?
- Spiritual warfare - What is it and what are its implications for evangelism and church planting today?

Potential Problems

Time - Where and when would mission representatives meet? How often would meetings take place?

Would the persons attending meet on a national basis? On a regional basis? On a district basis?

Who would be involved? Strictly mission heads? Other mission leaders? National church leaders? How broad would the representation be? (Strictly JEMA and JEA?)

Resources - Who would pay for any expenses incurred in the actual meetings? Who would pay for any of the expenses incurred in projects that may be derived out of such meetings? How will other expenses such as telephone calls or letters and stamps or travel expenses be covered?

Upon what basis would the various groups organize? Is it strictly on a voluntary informational sharing basis, or would there be any attempt to move toward collective decision-making?

My Own Dreams and Visions

My own personal dream is that a true DAWN (Disciple a Whole Nation) congress would evolve out of these JEMA-led efforts. All evangelicals, both missionary and national, including others like some of the Pentecostal groups who are not currently in JEA, would be a part of such a movement.

One of the first activities to take place would be a comprehensive and systematic research on the church situation in Japan today. This would include what is currently happening in the church, and also what is happening in the society around the church. What are trends and factors that are enhancing or impeding the growth of the church today? Other issues to be addressed would include who are the persons being reached today and why? Who are potentially reachable if evangelistic strategies and focus of evangelism should change? I would hope that denominations, church associations, and parachurch groups would individually establish their own goals for increased numbers of members, new churches, and missionaries to be sent overseas. Meetings would take place at the district level, the regional level, and the national level.

I would envision some of the following results to take place. First, there would be the challenge to reexamine what is the meaning of the church and what is the purpose of the church in Japan today. A second component would be the definition or clarification of organizational core values and the development of clear philosophies of ministry. It would be my dream that there would be a discarding of leadership styles, leadership training methods, and church structures that are currently impeding growth in favor of maintaining the status quo. It would be my hope that there would be renewal of the personal life of every Christian, and that there would be a growing national commitment to prayer and fasting. I pray that there would be a willingness to explore and experiment in new church planting

“My own personal dream is that a true DAWN (Disciple a Whole Nation) congress would evolve out of these JEMA-led efforts.”

strategies, especially targeting groups not currently being reached, like the blue collar workers. I dream of the day when church planting and evangelism will concentrate on the most receptive people and areas, while still focusing on the ultimate reaching of all peoples in all areas of Japan.

I would see the following as some of the priorities of the next ten years: reproductive church planting, aggressive friendship evangelism, spiritual authority-endowed leadership, systematic discipleship, development of evangelism and nurture through effective small groups, development of celebrative, reflective worship services.

Proposals

1. Each mission organization set aside substantial time to pray and discuss what parts they may have in this. It would be more than just meeting and praying for 30 minutes to an hour. I would like to see each group meet a minimum of one to three days, when no other mission "business" would take place. Perhaps each group could meet under the topic, "What does God want us to do in Japan during the next ten years?"

2. If the mission organization has a national church counterpart, then the missionaries and pastors (and possibly lay leaders) would meet in a similar fashion to pray and discuss what God would want their group to do during the next ten years.

3. JEMA should share the outcome of these discussions with other non-JEMA missions and invite these other missions to likewise meet sometime during this year to pray and discuss the same question. In February 1992, all persons, including these non-JEMA groups, would meet again to share what God has been saying to them and to collectively ask God how to proceed to the next step.

4. Mission organizations could begin to budget personnel and /or finances for involvement in some of the following areas:

a. Research.

b. Participation as a JEMA mission strategist or as a member on a team of strategists. This person could be involved in some of these possible ways: help collect and disseminate information and ideas; help plan special training seminars or programs, especially in the areas of church planting, evangelism, worship, and small groups; serve as a traveling consultant and motivational speaker. This person could serve as the JEMA representative on the JEA Mission Strategy Commission and be one of the two JEMA representatives at the JEA Executive Committee.

c. Establish work funds to cover expenses

related to telephone, office supplies, travel expenses, and publication costs.

5. There would be specific ten-year goals established, and then an annual evaluation of the progress on these goals would be given in conjunction with the annual JEMA plenary session.

6. There would be periodic reporting and information sharing through written or electronic media (Japan Harvest, Japan Update, some other newsletter, computer bulletin boards).

These dreams and proposals may be too idealistic. However, I feel that much more could be accomplished if mission organizations separately and collectively would place a higher priority on the need for strategizing for growth in Japan. There needs to be a greater emphasis on focusing the resources and in evaluating what, in fact, is occurring through our various efforts. There would need to be specific targets set, and not be left to the realm of mere discussion. At a time of such unprecedented opportunity, coupled with exorbitant rising costs of supporting missionaries in Japan, I firmly believe that now is the time to take more affirmative action.

I deeply appreciate the efforts of Don Wright, Marv Eyster, and the other members on the JEMA Executive Committee who are calling all of us together to consider what God would want us to do on His behalf in Japan during the next ten years.

Summary of the Discussion Group Cooperation and Missions Strategy

Some of the main items evolving out of the discussion on cooperation and mission strategy overlapped significantly with the discussion group lead by Doug Heck.

Areas for possible cooperation include: utilizing CIS or a similar organization as a clearing house and resource base where all cooperating missions, short-term (3 to 5 years) church planting goals and strategies would be stored. Any groups interested in church planting in similar places would be aware of others' plans and could contact them in order to avoid duplication and/or to pursue



Rob Gill leading Cooperation and Missions Strategy session

“Our group then proposed that JEMA encourage all member missions to consider formulating their own missions strategy, and that these strategies be shared at the 1992 JEMA leaders consultation.”

cooperative possibilities. It would be hoped that this type of information could be received from national church organizations as well.

Although everyone seemed to agree on the need for this type of interactive cooperation, some indicated that it is easier for their mission organization to make their own plans separate from their national counterpart church. Others took just the opposite position that they can formulate planning only as a part of their national church organization, and a third group stood somewhere in between.

Dissemination of this information among mission leaders would be desired on a regular basis, at least yearly and perhaps more frequently. The Japan Harvest may be one great means for distributing this information on a wider basis.

Fellowship, mutual sharing, and prayer would be encouraged at the local, regional, and national levels, and would include both missionaries and Japanese pastors whenever possible. Again, everyone concurred that the ideal would always include both missionaries and Japanese pastors, but in reality, some indicated that in order for freer fellowship and prayer to occur, they prefer to use their native language.

One missionary shared how his organization has just spent one year studying the Bible in terms of what God may be wanting them to do in the next ten years. Our group then proposed that JEMA encourage all member missions to consider formulating their own missions strategy, and that these strategies be shared at the 1992 JEMA leaders consultation. In order to do this, some persons suggested that it would be helpful to first hold a seminar for leaders on how to develop a missions strategy.

Mission Cooperation in Orientation

by Judy Amos

Judy and Dick came to Japan in 1967 with OMS and are in charge of the mission's short-term and summer program.

The word "orientation" is usually defined as "helping a person adjust to new surroundings", but I propose that it also includes "equipping people to do tasks they have not been trained to do". When we speak of orientation on the mission field, it often must include both of these emphases. One of the most common examples is orienting short-termers to teach English as an evangelistic

outreach. When they come, the majority of them not only do not know the language, culture, or very much about their mission society; they also know very little about how to teach English. Orientation must encompass many areas if it is to be thorough and helpful.

Before we can discuss a plan of cooperative action, we need to keep several things in mind:

1. Needs for orientation vary.

We cannot develop a stock program to use on each person who comes through. Some, like MK's, come with a background in language, culture, and their mission, so they need mostly moral support and help in finding their way around town. Others, such as teachers in MK schools, come to the field trained in teaching but with no background in the language, culture, or perhaps mission. Short-termers often need the most extensive orientation and support system of all: language, culture, mission, and training for ministry.

2. Orientation cannot be completed during one initial period of time.

While a period of orientation at the beginning of a term of service is invaluable, it is naive to imagine that this, in itself, is adequate. Too often, people are left on their own too soon.

One of the reasons why one initial period is inadequate is because there is a limit to what people can absorb at one time. After a few days of several sessions, new missionaries are worn out. They not only suffer from jet lag, but they are also overwhelmed, partly because they enter the experience with a rather high degree of anxiety to begin with. Sometimes, in our efforts to allay fears through giving information, we actually increase anxiety. For example, in cultural orientation new people need to know right away not to wear their shoes inside, soap up in the ofuro, or jab their chopsticks into a standing position in a bowl of rice, but what to do at a wedding and funeral can come later.

Another reason why we cannot finish orientation at the beginning of the term is that many questions only arise after a person has encountered a problem or has gone through certain experiences. Experienced missionaries may be able to anticipate these situations and try to cover them in orientation, but often new missionaries are not ready for the information. We can give general teaching hints and provide adequate materials, but most teachers need to spend some time in the classroom teaching before they know to ask certain questions.

3. The timing of arrival on the field may sometimes complicate the orientation process.

Perhaps due to funding problems, a missionary arrives on the field a month after an earlier group of new people has been given orientation. Because of other responsibilities, the coordinator may find it impossible to set aside an equal amount of time for the new person, and yet that person needs the orientation just as much as the earlier group did. We have to strive for the ideal, while at the same time adapting our ideas to reality.

4. Responsibility for orientation should be shared so that one individual does not bear it alone.

While some people are more capable or interested in orientation than others, it is difficult for one person to continue to do this year after year with no help. One of the reasons for the difficulty is that many new missionaries are very dependent and tend to look to the coordinator of orientation for all their needs. It is helpful if others are involved with the coordinator, even if they do not teach sessions. A buddy system, such as the one Christian Academy uses for new teachers, alleviates the person responsible for teaching orientation sessions from having to show a new person where the grocery store is and how to make a doctor's appointment. Orientation is both formal and informal.

How can missions work together to improve the orientation process?

1. Schedule quarterly orientation sessions on general areas such as culture and teacher training.

These could be designed so that one would not have to attend all the sessions to benefit, and some could feature continuing orientation topics rather than just introductory orientation. This should be a help, especially to smaller missions, or to missions which have personnel arriving at times other than their scheduled orientation.

2. Cooperate in publishing a book on Japanese etiquette.

Over the years there have been columns in *The Japan Times* and other periodicals about customs and etiquette, but I have not found a good, up-to-date, comprehensive guide to etiquette written in English. Times are changing, and with them, etiquette, but there are certain ways of doing things that are rather common. Many missionaries are fortunate to have a mentor or friend they can consult, but new people often have many questions about what to do in certain situations. If there were a book to refer to, they would feel more comfortable in the culture.

3. Draw up a list of resources for various areas of orientation.

If it is not practical to cooperate in conducting orientation sessions on an intermission basis, we could at least share names of resource speakers, media material, a bibliography of helpful books, and hints we have found to be helpful in structuring an orientation.

4. Schedule regular meetings for orientation coordinators of various missions to meet together.

These meetings could be useful not only for exchange of information but for encouragement and motivation.

Many missionaries have survived admirably with little or no orientation. Others, who had an excellent orientation and support system, left the field discouraged. However, I am convinced that we would keep many more missionaries if we gave more personal, moral support and did a better job of orientation, not only when missionaries first arrive, but throughout their first term.

Summary of the Discussion Session on Orientation

The eleven who attended this session represented both large and small missions, those with highly organized orientation programs as well as those with virtually none, and missions who conduct orientation formally as well as those who use the "buddy" system for informal orientation. Although programs vary greatly in length, objectives, and content, it seems that over all, the most effort goes into planning orientation for summer missionaries, even though they are on the field the shortest time. Career missionaries may receive much of their orientation through language school or in partnership with senior missionaries. In general, short-termers (one or two years of service) receive the least formal orientation. Several small missions, as well as a few larger ones, indicated a desire to cooperate in orientation. At least two representatives of larger missions expressed a willingness to share materials and ideas. After discussing ideas such as sharing orientation materials, manuals, bibliographies, and media materials, as well as holding periodic orientation sessions open to all interested missions, the group recommended that, as a first step, a meeting be held of all interested mission orientation coordinators. At the JEMA Plenary session the next day this was approved with Roger Totman, Peter Blank, and Judy Amos forming a steering committee for this. Here are the details:

(continued next page)



Judy Amos addressing the Okutama Missions Consultation

“How can missions work together to improve the orientation process?”

Orientation Coordinators' Meeting!

WHAT: A meeting of mission orientation coordinators (or mission representatives for those who do not have orientation coordinators).

PURPOSE: To discuss concrete ways missions can cooperate better in orientation.

WHEN: April 27, 1991, for 9:30 a.m. to noon.

WHERE: Christian Academy in Japan

CONTACT: Roger Totman (JEFC), Peter Blank (SEND) or Judy Amos (OMS)

Educational Options:

Filling in the Gaps

by Paul Theule

Paul and Laurie are missionaries with the Christian Academy in Japan (CAJ). Before coming to Japan the Theules taught two years at Hillcrest School in Jos, Nigeria.

The education of missionary children determines for many the location of one's ministry. Although options for education vary widely, families with preschoolers or high school graduates generally find themselves more mobile than those with school-aged children. What options for the education of children are available? What are the pros and cons of such options? How can families be made more mobile?

Home schooling, including correspondence courses, offers maximum mobility and can encourage neighborhood involvement of children and parents. Costs are kept low. However, social skills and study habits often suffer, and the instruction falls heavily upon the shoulders of the parents, demanding extensive time of the parents as well as producing anxiety in both parents and the students themselves.

Local schools offer extensive family involvement and commitment within a community through inexpensive programs that are the envy of many throughout the world. Philosophical differences and social complications may prevent missionaries from following this path extensively.

International schools generally offer excellent programs and better enable Western students to adjust to their home culture. Contact with the Japanese community can be quite minimal. Cost is often prohibitive, and classmates usually come from a much higher economic orientation. A few schools disguise themselves behind a Western curricu-

lum but are, in essence, English as a Second Language (ESL) schools which may fail to meet Western standards of instruction.

Co-operative mission schools also generally offer excellent Western programs as well as an education which strives to produce responsible, responding Christians. Boarding is available for secondary students. Like the international schools, interaction within the local community can be limited, but costs are more moderate.

One-room schoolhouses staffed by short-term volunteers offer Western curricula and mobility to the family or groups of families. Difficulties encountered in the acquisition of materials and location of experienced teachers who can cope with the demands of such a situation present inconsistency and often community tensions.

Each option presents limitations, but some variables can be controlled more than others. Kids grow up and present different needs at different times in their lives. Views on boarding constantly change, the Dobson-era ruling it out for many while others understand that some children thrive in hostels. But what about those who find none of the options satisfactory?

Those involved with the International Conference on Missionary Kids (ICMK) have struggled with these problems together for the past seven years. The Christian Academy in Japan (CAJ) has been participating in this interaction and has consequently developed several additional programs to help missionary families scattered throughout Japan. School Support Services (SSS) offers elementary curricular materials for families as one of its services. The language arts program used in CAJ's elementary is available to supplement instruction for those attending Japanese schools.

In 1987 a satellite school program was successfully instituted in Yokohama in conjunction with SEND International, running for two years, and another satellite is slated to begin in Nagoya this September. If a mission or group of missions can guarantee enrollment of at least seven elementary students for a period of at least three years as well as provide the facility and equipment, CAJ will provide the materials, curriculum and teacher. The school functions as a branch campus under the administration and Board of CAJ. Satellites provide the stability, quality, and resources of the larger, well-established Christian school.

What about the families who are more isolated? CAJ hopes to begin its Itinerant Teacher Program (ITP) in September, 1992. This program is designed to serve missionary

“What options for the education of children are available? What are the pros and cons of such options?”

parents who desire a CAJ education through an experienced, certified elementary CAJ teacher in their own home when other options are unavailable or unsuitable. The CAJ teacher will travel from home to home, visiting each participating family, probably one day per week.

The student in the ITP will be considered a regular student of CAJ, and the teacher will provide elementary instruction during her visits as well as through computer modems or fax. Lessons, activities, and computer programs are provided for students on those days in which the teacher is not present. The burden on the parents diminishes, putting them into the role of resource people throughout the week rather than of teacher.

Should we and can we establish an extensive, flexible network of satellite schools and itinerant teacher programs throughout Japan, minimizing or even eliminating the restrictions we currently face in placement of missionaries? Increased cooperation between missions in the planning and placement of missionaries should include consideration of educational needs and possibilities to provide cost-effective, quality programs.

A Report on the Results of The Education Group

The working group which met conveyed a very positive attitude toward MK education and eagerly agreed that missionaries in Japan have much to be thankful for in the past decades. The persistent need conveyed, however, is increased mobility of missionaries because the education of missionary children serves perhaps most often as the primary determiner for the location of individual missionaries and even for overall mission strategies. Unlike businesses and diplomats, missions need "spread-out thinking."

This conference strove to gain cooperative efforts in strategy planning between mission, and recognition was clearly given for the need to include schooling for the children in such planning. The new options of both satellite schools and itinerant teachers should increase mobility, but inter-mission cooperation may well be necessary for these options to work. Consequently, this working group brought to the total group the recommendation that JEMA gather data on families which would include the ages of children and perhaps anticipated furloughs. This information could be collected as a part of the annual directory questionnaire. Also, the group recommended that inter-mission coordination of strategies include consideration of schooling so that a satellite school or itinerant teaching program can be included in the plans.

Various issues slid in and out of the group discussion, including further explanation of the satellite and itinerant programs.

The need for satellites, which may even develop into branch schools in the Kanto area, was noted, and yet cost often presents an insurmountable hurdle. CAJ works as a magnet for mission activity, and so the presence of other campuses may be instrumental in mission planning in areas other than western Tokyo. CAJ's attitude has changed in recent years to "how can we help?"

But what of the non-English-speaking missions? The operation of separate schools for them proves to be more costly yet and with limited resources and program. Are cooperative classes and programs for those of various languages possible on a single campus or perhaps within a local Japanese school? Many classes in such a setting would need to be taught separately, like the language, literature, and social studies of the particular nation or area, but what of music, math, art, and science, those subjects which are less language-based? Why duplicate facilities and resources when a tuba produces an "oompha" in all languages? A base language for parallel programs would still be necessary, but is a multi-lingual campus possible?

Nepal United Mission operates such a campus in Kathmandu, serving about forty-five students in eight languages with English as the base campus language in an individualized curriculum. The distinguishing characteristic of this school is that non-English speakers are accepted as equals, not appendages who must simply adjust to English and U.S. education. The students can keep their national identity rather than finding themselves gradually becoming Americans.

The result of our discussion in this direction led to our third recommendation to the floor, that coordination for schooling include more than just English-speaking needs, looking rather at cooperative schooling across language barriers.

Missionaries in Japan today need not be limited in their mobility any longer. If cooperative planning is done between missions, sound education can be provided by using the options available.



The Paul Theule Family

“The persistent need conveyed, however, is increased mobility of missionaries because the education of missionary children serves perhaps most often as the primary determiner for the location of individual missionaries and even for overall mission strategies.”

Reaching Beyond Office Automation into the Information Age

by William T. Tribley

Bill and Nancy came to Japan with LIFE Ministries in 1982. He is presently serving with Japan Church Growth Institute and Church Information Service.

First, a couple of definitions:

Office Automation - using machines, principally computers, to speed previously manually done paper work. **Information Age** - using this technology to rapidly collect and send information, maximize resources and facilitate the teamwork needed to get a job done.

The current state of affairs finds most of us using "office automation" - using the machines to create paper documents and files, mailing or faxing documents to others who need our information. But because of the bother and cost involved, most of the information we amass is ours alone. Others don't have easy access to it.

Moving into the information age, we rely less on paper documents. By taking the relatively simple step of connecting our computers and word processors to the phone system, we can send the work we've created to another person almost as easily as we can copy that work to another floppy disk. (See Figure 1)

We can also send our information to an "electronic library" - a computer that will store and catalog our work. Then some other person we may not even know may look in the computer and find our work on church planting in a rural fishing village - just what she was looking for!

Why bother even thinking about the information age? Because the missionary task demands the best use of our time and the best

use of our resources. Sharing our information helps us as missionaries to benefit from our collective past experience. But depending on the costly printed page to get information out means a lot of tremendously useful material never sees the light of day. Our information on fishing village evangelism is critically important to certain people - but because the "market" is so small, it will never be published in the traditional sense. As we all work on our own, unconnected machines, we're little islands of information unto ourselves.

But machines that are connected through the phone lines, called a computer network, provide a way for us to quickly share information, to provide libraries of useful material. And it does that with minimal fuss. Research that, say, would normally take a trip to a university library three towns away can now be done over the phone from your home. All over the world, ordinary people are using computer networks to be more productive and gather needed information.

Ideally, each worker would have a computer; each office at least one computer/phone connection; and access to a computer network that makes your computer a source of information on a wide range of topics.

(This article is abridged as much of the material appeared in the previous Harvest and the following summary - Editor)

Missionary Networking:

A Dream Becoming Reality

A Report from the Information Sharing Group at the Okutama Missions Consultation

The 1991 JEMA Okutama Mission Consultation and Plenary Session resulted in a landmark step forward for missionary cooperation by authorizing that funds be set aside for the purchase of a missionary computer network system. A committee was formed to plan the details of purchasing and setting up the system with final approval to be made by the JEMA Executive Committee. This was made possible by a very strong expression of desire to work out practical ways for missionaries to cooperate with each other as we work to fulfill the Great Commission.

It was emphasized that the JEMA computer network must serve the average Japan missionary by providing a useful tool that will make information and resources more accessible for a more reasonable cost than is possible in printed form.

The enthusiastic participation of the group led to the following suggestions on how the network could help missionaries and how it

Figure 1

Characteristics	Office Automation (Present State)	Information Age (Desired State)
Principal Storage Medium	Paper	Disk
Principal Communications Medium	Mailing Documents, Fascimile	Mailing Disks, Telephone Links
Principal Information Dissemination Medium	Printed Page	Computer Network
Focus of Activity	Single User	Cluster of Users

should be implemented:

Practical Helps

Housing and "for sale" want ads; a way for mission business managers to communicate with each other; a "bulletin board" area for missionaries for leave messages for one another or ask the missionary body at large for specific information on living in Japan, getting things done, etc. A place for listing specific, timely prayer requests for intercession - uniting more people in prayer.

Services

This would include information services that could be provided free and also those requiring some form of payment. For example, an exhaustive list of books and articles would be available to anyone, free of charge. But an up-to-the-minute JEMA Directory might be available only to those who had bought a Directory that year. At the very least it will have the information in it that has been placed there by individual missionaries for the use and benefit of the rest of the missionary body.

Regional Cooperation

The system's message posting/electronic mail function can help missionaries of specific geographic regions work together through sharing ideas and encouraging one another. Church planters in rural areas could especially benefit from this, since gathering together with other rural workers for special meetings is often impractical.

Q: "How Do I Get Involved?"

A: "Your Information, Please!"

Vital to the successful start of a missionary network is gathering a kernel of material pertinent to missions work. In time, this kernel will grow making the system a powerful resource base for missions. Articles you've written, sample community surveys, operation manuals, orientation materials, etc. are needed NOW - so the system can start with a kernel of information when it gets up and running later this year. The most immediately useful information is what is already stored on an MS-DOS computer disk (Japanese or English MS-DOS) or on a Macintosh disk. Use your word processor software to save the files in "text only," "ASCII," or "Non-Document" format. Use margins no wider than 70 characters per line. We can supply you with empty floppy disks to fill with your information.

Of course many of you have paper documents only - please send in copies (legible, typewritten only please) of these as well. As resources permit, we hope to put this material into the system as well.

Whether by disk or by paper, please let the greater missions community have access to your material - which just could be the key to someone else's success too!

Equipment Required to Use the Network

Any missionary who owns any personal computer that has a "serial port," also known as an "RS-232 port," will be able to take advantage of the JEMA system. Some Japanese "wapuro" can also be equipped with telephone communication options ("pasocon tsuushin"). Additionally, a "modem" and related software will be needed to give the computer the ability to "talk" over the phone to JEMA's machine. The modem, all necessary cables, instructions and software can be mail ordered for about ¥25,000. We hope to be able to supply a kit including the hardware, software and instructions on how to use JEMA's system to those missionaries who don't have the time or inclination to get themselves up and running.

Summary

In three short years the idea of missionary networking has gone from a curious concept of technical hobbyists to becoming a real tool to aid our cooperation in doing the Lord's work. When the telephone was invented, its detractors could hardly imagine why anyone would ever want to talk to someone across town via wires! Just as the humble telephone revolutionized the business world of that day, computer networking has the potential to revolutionize our work habits, improving efficiency and linking us with resources we need to make us more effective. Let's start to make this possibility a reality by sharing articles, data and resources that would be of benefit to others engaged in similar work.

If you have any questions about all of this, please contact Bill Tribley, Tim Selander, or write to CompuSpeed, a computer newsletter for missionaries, c/o JCGI, Matsui Biru 2F, 2-16-20 Shin Bori, Niiza-shi, Saitama Ken 352. □

"Why bother even thinking about the information age?"

Because the missionary task demands the best use of our time and the best use of our resources."

LONELINESS

by William
Lawrence
Professor of
Pastoral Ministries
Dallas
Theological
Seminary
He delivered this
message at the
1990 JEMA
Karuizawa
Summer
Conference.

Do you know where lonely people come from? They come from life. To be alive is to be lonely. Loneliness is an unavoidable element in life. I believe that loneliness is one of the major problems in missions, one of the personal, emotional problems with which we must deal. It does not matter how strong, mature or capable we are. Loneliness hits us and at times it hits us hard.

There are three dimensions to loneliness: the reality of loneliness, the pain of loneliness, and the decision of loneliness.

THE REALITY OF LONELINESS

Loneliness is a fundamental flaw in life, and should not be taken lightly. Come with me to Genesis 2:18, the sixth day of creation. God is bringing forth all that He has made for Himself, and He said, "It is good." But then the Lord God said, "It is not good for man to be alone." He says these words before there is any sin, so loneliness is not necessarily the product of sin. In fact, God looked at His entire creation and He said, "I have done a good job in every area but one. I have created a single, solitary human being, and as I evaluate it, what I have done at this point is not good." This gives us some very significant insights into loneliness.

Sometimes missionaries say, "I'm so lonely. But I need to be strong." But loneliness is not a weakness we can overcome by being tough. In all of creation, loneliness was the only flaw that God saw. So God has made us to enter into relationships with others. God said, "I will make a helper suitable for him."

Now one of the things you need to realize is that the solution to loneliness is not only marriage. When God made Eve, He not only made a helper suitable for Adam, He also created a family. From the family comes society, and it is in the whole structure of society that we find our need for relationships met. The most tragic mistake we can make is to think that God is enough to meet our need for

relationships. That is very distorted thinking. There have been several periods of loneliness in my life, and one of the most intense was when I went from Dallas, Texas, at the end of two years in seminary to downtown Los Angeles. I lived in what I called the "Biola Hilton." I had never been west of Fort Worth, Texas before, so I was 1,400 miles further west than I had ever been, and I knew no one in Los Angeles. I drove out with a few of my seminary buddies. They took me into my room, and I will never forget the look of pity on their faces when those guys dropped me and my bags in the middle of that hotel room. They left to go to their homes and I stayed. How lonely, deeply lonely! I was there involved in training in a fairly large church, and there were people who gradually took an interest in me. But basically my summer was spent working and avoiding my hotel room. Part of my assignment was to visit people who attended this church. One day I pulled up in front of a little home. I remember the picket fence and the mess in the front yard. When I knocked on the door, there was a young mother who was as much a mess as the yard – disheveled, a wreck. I do not remember how I got in the conversation, but I was telling this woman that I was lonely. I will never forget her rebuke. She rebuked me for being lonely, and told me that God could take care of my loneliness.

I walked away feeling totally confused. What was the problem with me? What was wrong with my relationship with God? I guess praying and being in the Bible and teaching and ministering to others was not enough. There had to be something more. What was it?

What I have come to understand is this: That woman did not have the slightest idea what she was talking about because the solution to loneliness does not lie only in my relationship with God. If God could meet my need for loneliness, He would not have created Eve and brought about society. We are created with a need for human relationships. And marriage does not solve the problem in and of itself. Single or married, God never said He alone would meet our companionship needs.

God created relationships in order to meet those needs, but in Genesis 3:7 we discover that sin recreated loneliness in the midst of a marriage. Adam and Eve had partaken of the fruit of the tree, and we read these words: "Then the eyes of both of them were open and they knew that they were naked and they sewed fig leaves together to make themselves loin coverings." What is happening in this passage is more than physical. It is

“We say, ‘You are not supposed to hurt. You’re a missionary.’”

emotional and personal. Adam and Eve have now discovered that they are no longer totally open with one another. They have to build barriers, erect coverings, and design ways to hide from each other – ways that will enable them to protect themselves from each other. One of the most tragic realities in all of life is that our relating styles are designed to protect ourselves.

Our relating styles are, in fact, designed to reinforce our loneliness. The distant husband who is afraid of the pain of intimacy, the controlling mother who wants from her children what her husband has never given her, the warm accepting man or woman who is always around to help but never to relate. We have all built walls, and we have brought those walls to Japan with us. So in our relationships we go wall to wall and not soul to soul. And these problems are accelerated in another culture.

Loneliness is an inevitable reality because we have established patterns of self-protection which are designed to isolate ourselves. We are afraid that if people discover what we are really like, they will reject us. So we build walls around ourselves and let no one in. In many cases we are very impatient with someone who would be willing to open up and say, "Look, I've got hurts inside here." We say, "You are not supposed to hurt. You're a missionary."

LONELINESS IS HEALTHY

Loneliness, however, is also part of the living process. People of all ages will be lonely. Loneliness is normal, for example, when the kids leave to go home to school. About 2 1/2 years ago I was in the Philippines and stayed with close friends of ours, Jim and Letta Van Meter. It was February and there was a banner over the door in the living room that said "Welcome Home John." Now their son John, a student at Biola, had been gone for at least two or three weeks, but the banner was still there. They were not going to let go of the welcome home until they had the next one in July when he would come home for his summer visit. They love and miss him, but it is normal.

It is good for people to be lonely in terms of learning to grow and mature and learn how to relate in new dimensions and in new ways. It is good for me to be lonely when I travel without my wife, because that means that I do not go away as often as I might otherwise, and because I want to come home.

Some loneliness is necessary because it makes us grow and move forward. It is lonely for you in your first term here learning the language. It is normal when you come

into a new culture and do not know where you are going or what you are doing. To whom do you bow? How low do you bow? How do you address this individual, up too high or down too low? "I thought I was making progress, when someone begins talking to me in an entirely different language. I am absolutely confused. Why am I here? I want to go home!" That is normal. But that kind of loneliness needs intense support and tremendous love.

Loneliness is also part of the creative process. Poets have observed this. Loneliness causes us to express things, gain insight, identify with others, and create things we would never create otherwise.

In the movie, *Chariots of Fire*, there is a scene in the locker room with the athletes who are going to run the race. There is absolute, utter stillness. There are people around, but every man is by himself, totally focused and concentrated. We see the loneliness that creates and generates massive energy. It can be constructive or destructive, but it generates massive energy within us. The energy was building in these men as they got in the blocks, heard the starter's gun and off they went. And it is the release of the energy that was generated when they were alone that enabled them to do their best. This creative process in loneliness can accomplish great good in us and through us.

THE PAIN OF LONELINESS

To be lonely is also to hurt. At the same time that loneliness can do great constructive things in us, it can also do destructive things in us. T. S. Elliot observed that Hell is oneself. Hell is alone. A college girl observed that being lonely is being empty and hollow like a single barren tree in the dead of winter. Someone has said that loneliness is suicide in slow motion. Another has said to be lonely is to be like an island without bridges – no connections.

The second greatest period of loneliness in my own life was when I began to recognize that I was not invincible, that God had not given me the gift of being single, and that I wanted to be married. The biggest problem was that there was no one around who wanted to be married to me. I will never forget one day falling literally on my knees, my face in a chair, crying with the pain of loneliness.

Loneliness, unless we are able to deal with the destructive side of it, will destroy us. What do we do when we are lonely? We overeat and experience anxiety and distress in our lives. We feel anger and lose perspective.

In 1 Kings 19 Elijah has done battle with Baal and its priests. He has been the strong

“Loneliness causes us to express things, gain insight, identify with others, and create things we would never create otherwise.”

“Loneliness robs us of our perspective, blinds us to God's purpose and power, distorts reality, misleads, confuses, frustrates, and leaves us wishing we were dead.”

and powerful man. Through prayer he has won the battle with lightning from heaven destroying all that Baal stood for. Then he got a message from the queen that said "Elijah, in twenty-four hours you are going to be just like those priests of Baal." What does he do? He totally loses perspective and takes off on a marathon. He runs and runs, and finally he sits under a tree and says, "God, kill me."

He came to a cave and lodged there. And the word of the Lord came to him and said, "What are you doing here, Elijah?" He said, "I have been very zealous for the Lord, the God of hosts. For the sons of Israel have forsaken your covenant, torn down your altars, killed your prophets with the sword. I alone am left, and they seek my life to take it away."

Then God sends him out on the mountain, and the Lord was passing by, and there was a strong wind, an earthquake, and a fire. And then there was the sound of a gentle blowing. Elijah heard it and went out. A voice came and said, "What are you doing here, Elijah?" And he said, "I have been very zealous for the Lord, the God of hosts, for the sons of Israel..." He has got his complaint against God down. God repeats, "What are you doing here, Elijah?" And his words are, "I alone am left and they seek my life to take it away." God tells him what He is going to do in verse 18, "I will leave 7,000 in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him."

Loneliness robs us of our perspective. It causes us to think that all depends on us. It causes us to think, "Where is God? He's not involved; it does not matter to Him what's happening to me." We become completely focused on ourselves. It robs us of our perspective, blinds us to God's purpose and power, distorts reality, misleads, confuses, frustrates, and leaves us wishing we were dead.

Because loneliness can be so destructive, I want to address those single men and women who have been in this country over a period of time and who at times have wrestled greatly with this problem.

There are two kinds of singles. There are I Corinthians 7 singles – those people who, in following the model of Paul, have made a decision that God has given them a particular capacity and gift, knowing full well what it is going to be like to be single, knowing the absence of companionship and unfulfilled sexual desire, but knowing a sense of contentment, even in the absence of satisfaction. They have grown and have become dynamic, healthy, and fulfilled men and women.

But there is another kind of single, those who are single by someone else's choice, not by their own. Perhaps a broken relationship, a

shattered confidence, an inner fear; perhaps insecurity from childhood, self-hatred, or held back by self-protection. Longing to be married, but just never having met the right one. The energy from this loneliness can be a destructive kind of loneliness.

Here are seven steps you can take to be certain that your energy will become constructive. Obviously, you need to walk with Christ every day. Your heart needs to be His even in those moments when you do not want to be around Him. Even in those moments when you cannot find God or sense His presence, you pursue Him.

Next, you throw yourself into serving Christ. As Paul puts it in I Corinthians 7, your attention is not distracted by the events of life or things of the world. You have more energy and time to devote to the service of the Lord Jesus Christ. That is your advantage. Throw yourself into service.

Third, work to develop pure supportive relationships. You need other people, so reach out to others. Seek accountability with others. You need other singles along with married couples. You need to build bridges from yourself to others, and you need to ask others to build bridges to you.

Fourth, maintain a proper and healthy view of yourself as in Christ, identified with Him, loved by Him, gifted by Him, capable. You are a first class citizen in missions. Without you missions would fail.

My fifth point is not to spend long blocks of time alone and away from others, particularly from others in your own culture. Frankly, sometimes I feel that missions is so focused on meeting the needs of the ministry that we fail to recognize the needs of the ministers. At times in missions we may take someone who should not be alone and put that person in an isolated setting for long periods of time. I believe that is a very severe misuse of people. We are setting people up for burnout.

My sixth point is to avoid a sexual solution to your loneliness. You may find yourself thinking in those terms – get out of there. If you have to, quit! It is better to quit than to be ashamed.

My seventh point is not to singles, but to the married. Do not think of singles as your children, especially young singles. They may enter into a symbiotic relationship with you as surrogate parents, but do not think of someone who is single as less than adult, less than able to take care of himself or herself. At the same time, recognize that the single offers a unique energy, commitment and sacrifice. Respect that individual. And at the same time, when that single says, "I have

needs," respect those needs.

THE DECISION OF LONELINES

Let me mention one other thing. To decide for loneliness is disastrous. If you choose to be lonely or choose for others to be lonely when it is not necessary, that is a destructive decision.

Now I want to speak to husbands and wives. God created woman and God gives children as a remedy for loneliness. Since God has decided against loneliness, you should not decide for it. What do I mean? Many a husband in missions is simply doing the same thing that his counterpart in business has done. In Japan we speak of the problems of the Japanese family and of the husband who is never home. In the United States often the topic of conversation is what the businessman is doing as he travels and is never around for his family. But I see in ministry and in missions husbands who have chosen for their wives and their children to be lonely. And I say it is just as or more destructive in missions and ministry than it is in business. The chief model of impact that you have to bring this society is seen in Ephesians 5, Jesus Christ and the church, demonstrated as a model in your home.

Men in missions may claim that the sacrifice of our family is necessary for the ministry, but I wonder if that decision is made on the altar of our egos. Many wives end up carrying long-term anger because of the isolation they experience and pass on to the children. Often the M.K., who already has a tough battle in life trying to figure out just exactly where his cultural zone is, grows up in a home with isolation and anger and confusion.

I believe some men in missions are primarily, though not exclusively, responsible for this issue. Men, we must make the decision to relate. We must make the decision to become vulnerable in our families and listen to our wives. I will never forget one time when my wife said to me, "You know, when you come home, I would really like to tell you what happened to me in the course of my day. Oh, just little things like going to the store, talking with the neighbor, but after three weeks it is really not worth it." It was then that, emotionally speaking, we chained the front door and we closed the drapes. We reorganized our lives. We had family times every night we possibly could. We had time with children from 6:00 to 7:00 and time with each other from 7:00 to 7:30. The kids were sent to Siberia (another part of the house), and woe betide to the child who returned from Siberia before his exile was up. I did this because my wife told me she was lonely.

Our children also tell us this in various ways. One of the patterns I discovered when my children were younger is that every time they seemed to be berserk, the solution was to take a kid, throw him on the carpet in the living room, get on top of him, let him get on top of me, and let all of them jump all over me. It's amazing how quickly they calm down with just about 10 minutes of wrestling or throwing a ball or taking a walk or being together with Dad.

Gentlemen, set a daily quitting time and be home for dinner as much as you possibly can. Take regular time off. Missions is no excuse to work 7 days a week, 12-14 hours a day. Build your schedule around time with God, time with your family, then your ministry. If you know you have failed and chosen for your wife and your children to be isolated and lonely, it is never too late. Your kids may be in your home country, and there may be an alienation between you and them because you have isolated them and never let them have any part of you. You may never have let them into your life, never told them about yourself. It is not too late. I have had men at 50 years of age sit in my office and cry like babies because they want their Dad to say, "I love you." I am convinced that it is never too late to rebuild a relationship with a child. It may take time because that child has never learned to trust you, but it is not too late.

Wives, if your husband is hurting you, leaving you lonely, please tell him. Do not expect him to know it; make it clear. You may cry a lot and it is very confusing and he is very impatient when you cry. That is because he is impatient, insensitive and needs insight from you. He needs the hand of God to grow his patience and sensitivity. That is why he is married to you.

All the lonely people. Where do they all come from? They come from life. Some of the loneliness is inevitable, and we have to learn how to redirect the energy that it inspires within us. Some of the loneliness is evil. Some have done evil – evil to fellow missionaries, evil to mates, evil to children. That evil needs to be acknowledged and confessed, and its roots dealt with. We must make the energy of loneliness constructive, or it will turn on us and be destructive. The choice is yours and mine. □



The Lawrences in Karuizawa

“We must make the energy of loneliness constructive, or it will turn on us and be destructive. The choice is yours and mine.”

Leadership Lessons From an "MK" in the Pastorate

by Dr. Clyde B.
McDowell

*Senior Pastor of
Mission Hills
Baptist Church,
Littleton, Colorado
Dr. McDowell will
be our main
speaker for this
year's Karuizawa
Summer
Conference.*

Growing up in South America as an MK, a "missionary's kid", convinced me of two things I would never be. I would never become a pastor and I would never be a missionary. Though I wasn't sure of what I was going to be, I was convinced of what I wouldn't be.

Today I am in the latter part of my sixteenth year in the pastorate. In addition, missions and missionaries are very close to my heart. I have been on several missions trips and have served on the board of directors of more than one mission board. Oddly enough, the pastorate and missions consume much of my life and focus. I love them both.

Why the emphatic negatives as a youth? Why the strong positives today? No doubt, much of the reasoning is too long and complex for the scope of this article; but there are valuable lessons at the root of both. Let me share them with you.

CARNALITY VS. SPIRITUALITY

Forever imprinted on my mind is the church business meeting our family attended one Sunday afternoon. Though only eleven at the time, I could discern the stark carnality of the meeting. The arguments flew. The accusations mounted. Then the volcano exploded when one of the older deacons shouted at the pastor, "You came into this church like a robber through that window. You should leave now, out that same window!"

For weeks after that the church seemed depressed, angry, and sad. I loved the pastor and wondered how he could stay after such devastating accusations. But tensions, conflicts and unresolved issues were just as rampant among the missionaries. Though our family was happy and my father and mother seemed to like, even love, their work, I sensed many unresolved conflicts. The church and the mission seemed debilitated by carnality.

Years later, as a student in an American evangelical college, I watched with tears in

my eyes as the college president publicly apologized, asked for forgiveness, and embraced a student leader he had been in conflict with. A revival on campus opened my eyes to the reasons for carnality and the power of true spirituality. For the first time in my life, I understood spiritual warfare, the joy of the Spirit-filled life and the pervasiveness of carnality in the Christian movement.

Carnality discouraged me from ministry, but true spirituality gave me hope and new understanding. Carnality fogged my vision for missions; but life in the Spirit burdened me for setting the captives free.

PROFESSIONALISM VS. EQUIPPING

Another lesson was professionalism versus an equipping mentality. I loved the fellow missionaries my parents worked with. We kids called them "Aunt" and "Uncle". They were my extended family. Their children were like cousins. It was great! But as I got older, I noticed that professionalism, territorialism, and the development of young, gifted, National leaders threatened them.

From my earliest days I had thought missionaries were on the field to train, develop, and give the Nationals "the ministry." I had naively thought each missionary was working himself out of a job. But, it was increasingly obvious that new leaders, new ideas, and requests for "equal partnership" were threatening to the career missionaries. Conflicts ensued. Churches bogged down. Frustration inhibited the momentum of God's work. I was turned off.

A great change came, however, one summer after my sophomore year in college. I returned to the mission field to be with my siblings and parents. I became an assistant to one of the church planting missionaries who was new to the country. He was no insecure "kingdom builder." He was an equipper. His method was to cast the vision, recruit leaders, teach them the principles and release them for ministry. In two and a half months, my life was turned around by this disciple-making missionary. I preached my first sermon, organized my first youth ministry, and did door-to-door evangelism throughout the town. In a matter of weeks my career focus took a dramatic shift. God could work through me as well as in me! I was in awe. I was empowered. All because a missionary/pastor believed in giving away the ministry and believed in me. He was an equipper.

For years now, my ministry has been laced with the equipping concept. I am not only convinced of what God can do in others, I am convinced of what He can do through them. Our nine pastors and program staff see their role as "developer of ministers." They

are relentless equippers. As a result, we have the joy of seeing changed lives, changed ministries, and changed roles for ourselves as the church expands.

CULTURAL RELIGION VS. KINGDOM LIVING

The third lesson I've learned in missions and church ministry is the radical difference between cultural religion and Kingdom life. My childhood church experience was both good and bad. It was good because Christ was there and He did change lives by His grace. But, the mission field church was bad in that it was primarily a transplanted American culture church, using the Spanish language. The moving of the Spirit in the Nationals had not yet happened.

Three years ago, my wife and I were on a missions trip to South America and had the opportunity to visit my former home, and preach in the churches in which I had grown up. It was thrilling and amazing! In twenty years, the size of the movement had more than quadrupled. The leadership was now all National. The vision was owned by the Nationals. When attending the worship services, I was exhilarated by the Latin American style, music, and enthusiasm. It was a different church. Kingdom life was bursting from the lives and ministries of the believers. One of the professors from the seminary begged me to return and teach because they couldn't train leaders fast enough to lead the mission churches.

Even in our own church in Littleton, Colorado, there's a marked difference between those who view the church as part of their cultural religion and those who are empowered for Kingdom living. Cultural religion is human and of this world. Kingdom life is of the spirit and filled with the eternal. Cultural religion is stagnant. Kingdom life is vibrant. Cultural religion is controlled by people. Kingdom life is dynamic and spontaneous. The former is man made; the latter is divine. The former uses old wineskins; the latter requires new wineskins.

DYSFUNCTION VS. BALANCE

One of the most profound and emotional lessons from the mission field and the pastorate has been the tension between dysfunction and balance. Though I loved my childhood, things weren't all that rosy. Dad basically was a workaholic. As a medical doctor and missionary, his life and time were dominated by the never-ending demands of the "ministry." It took a toll on the marriage and on us five children. But as a child, I did not understand what was out of kilter.

In our first year of marriage, while still in seminary, my wife and I were shocked by the

separation and divorce of my parents. As the facts and patterns were uncovered, I began to understand the pressures of ministry. I saw imbalance. I saw the consequences of long-term denial of issues. I saw the subtleties of dysfunction that produce rotten fruit over the long haul.

Our new marriage and my own life became a focus of careful self-examination that has continued to this day. In the pressure cooker of ministry demands that never end, we fight for balance...time to pray...moments to reflect...a sabbath to rest...opportunities to play...and a place for laughter. Many families and most ministries are not destroyed by obvious flagrant sins. They are slowly debilitated by the cancer of our unrecognized dysfunctions. Then it can be too late to fix or save. Our lives as pastors and missionaries (yes, everyone else too) need balance. Without a keen self-awareness, we become victims of the evil one, working through our own dysfunctions.

There are the lessons. Many good times; some bad times. But, I wouldn't trade them for anything. Today I love being a pastor. And, much of that perspective comes from the lessons of my MK life. Who knows, I might even become a missionary someday!



Dr. Clyde B. McDowell

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Urbana!

World renown, this student missions movement is responsible for pointing a mighty host of young people overseas in obedience to the Great Commission. We have special reports from three attendees of the most recent Urbana.

A Japan Missionary's Urbana

By Barry Potter

Barry is a missionary with OMF who is presently on furlough in the USA. Before furlough he served on the JEMA Executive Committee.

Almost 20,000 people converging on a small town in the plains of Illinois. Snowstorms. Wind. Ice. Missionaries from every part of the globe. Missionary displays spread across two huge buildings, encompassing a total area that would surely exceed that of a football field. Singing. Excitement. Noise. And yet...a quiet searching and self-examination - a desire to know and to serve God, even if it means "to the ends of the earth".

The Inter-Varsity Student Missions Convention has been held every few years ever since the 1940s (currently once every three years), and in recent years has taken place on the campus of the University of Illinois at Champaign-Urbana. It has become known simply as "Urbana" (a convention with a name like "Champaign" would probably be misunderstood!).

For missionaries, it is an unparalleled opportunity to network with students who are seriously considering serving God overseas. During the four days that exhibits were open (afternoon hours only), our OMF booth saw some 600 students fill out inquiry forms, and in addition many more stopped by to ask a quick question or take some literature.

So will we see 20,000 new missionaries join our ranks over the

next three years as a result of Urbana '90 (600 with OMF alone)? Hardly. Surprisingly few were considering "traditional" career missions, and little interest in full-time evangelism/ church planting seemed evident in the conversations I had with people. More common questions went something like "Do you have a one-year opening for someone in physical therapy?" Good question. Do we?

Or to put it another way, how do we respond to the legion requests to be placed somewhere in God's world as a "missionary" engineer or biomedical technician - but only if the assignment can be for a year or so? We can brush these people off, engage in a vigorous program of reeducation (How do you spell "commitment"?), or seek to take them where they are at the moment - and strive to harness this tremendous, youthful powerhouse of promise and potential.

These young people may indeed approach the evangelization of our world somewhat differently than we have. Our challenge, though, is to bring them right into the center of the task, harnessing their energy - and passing on to them our vision to reach a dying world while there is yet time.

A Japanese Christian's Urbana

By Akihiro Tsujiuchi

A second year student at Waseda University from Kamakura, and active in KGK.

"This is like Heaven," I thought. People of many races gathered to praise the Lord together, 19,000 participants. Fifty Japanese took part in it, and we were a minority, as expected. Eight members of KGK from Japan attended.

The main theme was "Jesus Christ, Lord and Hope of the World." Just singing praises to God with so many others made me realize the greatness of our God.

Another wonderful experience for me was the good fellowship with students from other countries. "Hey, your name sounds like the name of your emperor, Akihito," a Korean student said. I was taken aback by his statement. But then I realized that we are all one in Christ, and our fellowship transcends national and racial differences.

I also realized in a new way that I am a Japanese. There was an ad in the Congress newspaper that said "Japan - Feed the Hungry People." This referred to the 99% of the Japanese who are spiritually hungry without Christ. From the Christian

Akihiro Tsujiuchi on the left with KGK Urbana Friends



perspective, this is our responsibility. Wherever we are, whether in school, home or church, this is our world that the Lord has commanded us to reach. Having observed the poverty of Japan from outside my country, I know that I have been sent back to my own country because of that poverty.

An MK's Urbana '90

By Jill Wright

Jill is a second year student at Bethel College, St. Paul, Minnesota, USA. She is also the editor's favorite daughter.

I remember looking around the auditorium filled with 19,000 Christians, mostly college students, clapping their hands and singing praise songs to God. Here I saw that God was not only MY God; He was the Lord of all those people, and those people represented only a sampling of the Christians in the world! If so many people believed in God, God had to be bigger than I often acknowledge Him to be. As we sang I thought of Philippians 2:10,11: "that at the name of Jesus every knee should bow...and every tongue confess that Jesus Christ is Lord," and I wanted to shout to God, "Here are 19,000 of us who can't wait for that day!"

I also felt God's power in the unity of the Christians. Delegates came from 101 countries and numerous affiliations, and many had physical handicaps, but we worshiped together. The selection of speakers was a testimony to the unity of believers as well. Speakers represented Argentina, Hong Kong, the Soviet Union, South Africa, Brazil, Sri Lanka, Australia, Yugoslavia, China, Canada, and the U.S. Seeing people from different backgrounds talk and pray together added to my understanding of the theme for Urbana: "Jesus Christ: Lord of the Universe, Hope of the World."

"God uses broken people." Dan Harrison, director of Urbana '90, emphasized this during one of the

plenary sessions. To hear this man who seemed like a Christian superhero say that we are all weak, reminded me that even when I feel as though I am a failure, God can use me. God is my hope as well as the hope for the world. One of the final speakers told us that God needs all of us, not only the people who appeared on stage during the conference. He said, "We are God's gift to the world. It is an honor to serve Him."

Growing up in Japan and having missionary parents, I always assumed that I was an expert on missions. I was disappointed when none of the speakers mentioned Japan, but through this I discovered my ignorance about the other countries in the world.

I also realized that I now had a choice about where I wanted to live. I no longer had to go where my parents were. When I saw people my age signing up with mission boards to start training, I realized that I should think about my part in telling the world about Jesus.

A highlight for me was to see

alumni from CAJ. I talked with 13 and heard rumors of several others. It should be affirming to missionary parents to know that so many of their college age children consider missions as an important career choice, even after growing up with missionaries.

Though I did not leave Urbana ready to sign up with a mission board, I did leave excited about the millions of ways that God uses people to reveal Himself. □

KARUIZAWA DEEPER LIFE CONVENTION KARUIZAWA UNION CHURCH JULY 28 ~ JULY 31, 1991



Introducing Rev. Richard Siple

Rev. Richard Siple is a graduate of Nyack Missionary College, and is Pastor of Hillsdale Alliance Church in Regina, Saskatchewan, Canada. He is the son of an Alliance pastor and has been a minister in the Christian and Missionary Alliance for over forty years.

Mr. Siple is a conference speaker in the C&MA and with many other denominational church bodies. He is a regular conference speaker with the Canadian Revival Fellowship, of which he is a board member. Mr. Siple also serves on the Board of Governors of Canadian Bible College/Canadian Theological Seminary. He has ministered in nine Alliance mission fields in South America, Africa and the Philippines.

Make plans now to attend for your spiritual refreshment, inspiration and rejuvenation

Devote Yourselves to Prayer: Devote Yourselves to Prayer!

by Janice Kropp

Janice is a 4th term missionary with Christian and Missionary Alliance Mission, and wife of Dick Kropp, this past year's JEMA Prayer and Pioneer Evangelism Commission Chairman.

This is not a new command. The question is, are we doing it? How much of our day is taken up with prayer? A survey done in the United States found that the average Christian spends four minutes praying daily and the average PASTOR seven. What about the average missionary in Japan?

The ONE DAY SEMINAR ON PRAYER was marked by the presence of the Holy Spirit. We were challenged by words from veteran missionary, Rollin Reasoner. His simple but powerful "formula" of:

Victory is dependent on PRAYER

Prayer is dependent on FAITH

FAITH is dependent on a KNOWLEDGE OF GOD

KNOWLEDGE OF GOD is dependent on the WORD OF GOD makes victorious ministry in Japan unquestioningly possible!

In the book of Acts one can trace the variety of whys, wheres, whos, etc., BUT THE HOW is consistent throughout the book. Fifty-five references are made to PRAYER, with fifty-three references to the Holy Spirit. That is how the work of the Kingdom was accomplished! Let us not forget that IT IS GOD WHO DOES THE WORK!

Jay Haworth addressed the topic of Prayer and Church Growth. In holistic church growth the qualitative aspect identifies the necessity of a close relationship to Christ. He tells us where to go. He tells us what to do. It is not to be the other way around. The dimension of oneness in the body was also stressed. We get close to Christ and to one another! The organic aspect stresses the absolute importance of VISION in leadership. One does not become a leader by virtue of one's title. Authority is earned. The aspect of service is revealed in corporate and personal prayer which then moves us into action. The quantitative aspect of growth involves spiritual warfare.

Are we ready for the battle?

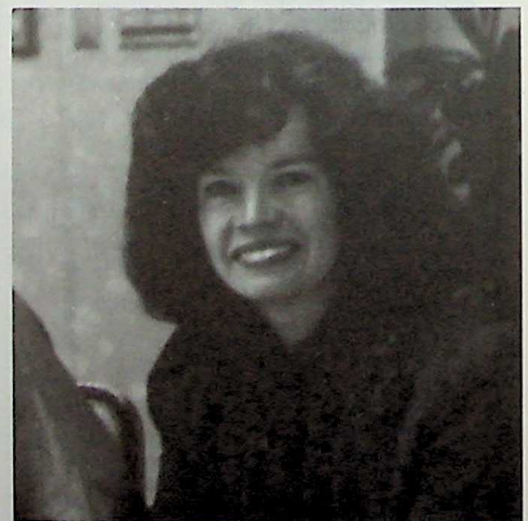
As the program flowed from topic to topic, under the able leadership of missionary/musician Tim Johnson (ECC), we corporately joined in singing, prayers of adoration, prayers of confession, prayers of thanksgiving and supplication. We prayed as a group; we prayed as individuals; we prayed in small groups. As a body of believers we ministered and were ministered to!

On the topic of Prayer and Local Church Ministry, Dan Keller gave personal testimony to prayer. What happens when one doesn't pray, but is doing everything else right? Then he spoke to the issue of what happens when one spends sacrificial time in prayer. The two stand in stark contrast! Prayer is a way of life. We usually build our schedules and fit prayer into them. Why not build our prayer life and fit our schedule into it?

Dan challenged us with the idea of prayer partnership, pastors' prayer support teams, community prayer meetings, fasting and seeing the powers of darkness broken. Pitfalls to avoid in prayer ministry include talking about praying but not getting down to doing it, uninspiring music during times of prayer, too little structure, getting taken up with problem centered prayer, and not sharing the answers when they are realized.

Samuel Kim gave a case study of the Shibuya Church prayer ministry and challenged all our hearts. "PRAYER WORKS; PRAYER IS WORK; PRAYER MAKES WORK." These were the words of a missionary who does what he says. Sam and his believers spend hours in prayer, beginning as early as 5:00 in the morning, over the noon hour, over the mid-night hours... sacrificing sleep and food to discipline a life of prayer.

Mrs. Janice Kropp

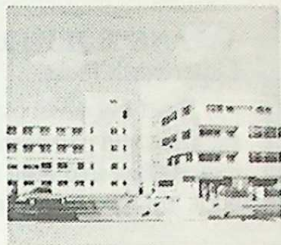


During his first term, Sam saw three churches planted. Now during his second, God has given him a vision for five, two of which are already started. Sam's prayer to God has been, "Show me the supernatural way." Sam receives both his vision and strategy from the Lord!

Sorry some of you missed the day! The Prayer Commission of JEMA trusts that as a missionary community our interest and felt need for PRAYER will see this kind of day again. About forty were in attendance on November 26th; that was enough for a start. Not only did we study again what prayer is, how it works, why it works, but each in attendance involved themselves during actual times of prayer. May our prayer continue to be, "LORD, TEACH US TO PRAY." □

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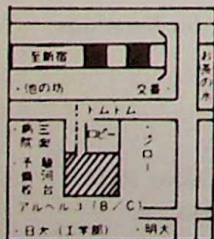
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Books with a Japanese Flavor

by June Gregory

June has been a missionary with Christian Literature Crusade since 1966. She ministers through the CLC English bookstore at Ochanomizu.



JAPANESE JEWELS by Ron Heywood, Japan Evangelistic Band/Lutterworth Press.

Brief but vivid biographies of Japanese Christians who have faced sacrifice and persecution in breaking away from the spirit worship and materialism that hold the nation in their grasp. The stories in this little book will be an encouragement to all missionaries in Japan.



A STONE CRIED OUT by S. Shimada, Judson Press.

Converted in Japan, the author was rejected by his family and went to study in the States where he pastored a Japanese congregation.

There is a very moving chapter entitled "The Treacherous Son", telling of his father's reactions when Mr. Shimada announced his desire to give up his army career and become a Christian minister. It

brings home to us the sacrifices and persecution suffered by many Japanese because of their desire to follow Jesus.

After hard experiences in a U.S. war-time detention camp, Mr. Shimada went on to serve God in America and Japan, and eventually had the joy of baptizing his own father.



THE WIND IS HOWLING by Ayako Miura, OMF (Japanese title: Michi Aruki).

After several years of being unobtainable, it is good to welcome this book back into print. In this moving account of Mrs. Miura's life in Japan in the turbulent post-war period, she explains her pathway to Christianity.

The book shows the Japanese attitude to life, and helps towards understanding their poetic imagination and personal relationships. Above all, it shows Christ, patiently leading, prompting and pursuing in the crises of life: human love and relationships, serious illness, suffering and loss.

Other books by Ayako Miura translated into English are the famous SHIOKARI PASS (OMF) and FREEZING POINT (Dawn Press) - the novel that brought her to fame in 1964.



BUDDHIST PRIESTS CHOOSE CHRIST translated by Satsuki Wakabayashi and John Terry, Dawn Press.

This is the testimony of four men, Ryouin Kametani, Taomin Uenu, Zentei Ohori, and Taiser Michihata, who turned from being Buddhist priests to embrace Christianity. One actually became a Christian pastor. Each one tells of the claims that Buddhism had on their lives, but how they found salvation in Jesus Christ, and the difference He made to them.

John Terry has added a helpful list of Buddhist miracles and miracles in the life of Jesus Christ; and a comparison of Buddhist and Christian scriptures on such topics as the nature of God, creation, sin, salvation, death and heaven, allowing the scriptures to speak for themselves.



TEARING DOWN STRONGHOLDS: PRAYER FOR BUDDHISTS by Elizabeth Wagner, Living Books for Asia.

A resource for all those engaged in serious intelligent prayer for the gospel to penetrate the Buddhist world. From this book we can learn the answers to the questions: What do Buddhists believe? How do

Buddhist beliefs affect daily life? What hinders Buddhists from coming to Christ? What problems do Christians from a Buddhist background face? How can I pray for my Buddhist friends?

Elizabeth Wagner quotes Daniel and Paul as models for spiritual warfare, and covers preparing the ground by prayer, and how to pray for new Christians in a Buddhist culture.



SENTENCED TO LIFE
by Leone Cole, National Design Associates.

This is the story of Leone Cole's 50 years of missionary life in Japan. She tells of her arrival in 1937 with her husband, Harold, and of their ministry in building churches, and founding the Osaka Bible Seminary.

This is a lively history, full of interest for all who minister in Japan. □

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Introducing the New JEMA Executive Committee



Don Wright, President
Mission: Baptist General Conference
Japan Ministry: Came to Japan in 1969; Church planting in the Greater Tokyo area with the Japan Baptist Church Association
Wife: **JoAnn**; Children: **Chad**, married to Elaine (Zook), Japan

MK, and living in Chicago, USA; **Jill**, 2nd year student at Bethel College, Minnesota, USA; **Brent**, 9th grade at CAJ

Hobbies: Sports, especially basketball; reading



Marvin Eyer, Member at Large
Mission: OC International
Japan Ministry: Came to Japan in 1981; Field Director
Wife: **Joni**; Children: **Marjo**, married and living in France; working with Interdev Missions. **Marci**, married and in Northern California, USA. Husband is a medical doctor, planning on medical missions. **Mark**, Coast Guard officer on Coast Guard patrol ship in Hawaii, USA.



David V. Rupp, Vice President
Mission: SEND International
Japan Ministry: Came to Japan in 1968. Served in church planting, and now the SEND Japan Director.
Wife: **Ellen**; Children: **Janel** (12), **Jonathan** (9)
Interests: Music, books, and the outdoors (mountains, lakes, sea)



Max Oehninger, Member at Large
Mission: Swiss Alliance Mission
Ministry: Came to Japan in 1983. Field Chairman; church planting in Chiba Prefecture
Wife: **Reiko**; Children: **Mathias** (12), **Rubel** (11), **Tosea** (9)
Hobby: Computers



Roger Totman, Treasurer
Mission: Japan Evangelical Free Church Mission
Japan Ministry: Came to Japan in 1977. Mission Business Manager; Vice Chairman of Financial Affairs for CAJ Board
Wife: **Monica**; Children: **Melissa** (14), 9th grade at CAJ; **Daniel** (11), 5th grade at CAJ
Experience: Owned a variety



Don Howell, Member at Large
Mission: Overseas Missionary Fellowship
Ministry: Came to Japan in 1979. Spent 8 years in Hokkaido church planting. Now teaching New Testament at Japan Bible Seminary.
Wife: **Melissa**, who helps at CIS. Children: **Michelle** (9), **Eric** (6)

Hobbies: Golf, tennis, playing guitar

store business for 4 years prior to coming to Japan.

Hobbies: Reading, basketball, playing accordion



Dan Keller, Secretary
Mission: Japan Campus Crusade for Christ
Japan Ministry: Came to Japan in 1983. Assistant National Director; Direct College & High School ministries. Helping to begin Executive Ministry.
Wife: **Sheree**; Children: **Joshua** (5), **Joel** (3), **Aaron** (1)

Hobbies: Computer, cameras

SHORT SHORT SHORT SHORT TAKE TAKE TAKE TAKE

MANFRED HARM'S HOMEGOING

Rev. Manfred Harm was called to be with the LORD on February 12th, 1991 at the age of 47.

He came to Japan with the Liebenzeller Mission from Germany in 1970. Together with his wife, Marliese, they first did church planting work in Kamisu, Ibaraki-ken. They were then asked to serve at Fukuin No Ie, the Bible camp of the Liebenzeller Church Association, in Okutama. They did this very faithfully and ably with God using their ministry to touch the lives of many people from many different groups and churches.

Brother Harm also had responsibilities in the field council of the mission and as a member of the Japanese executive committee of the church association.

He stayed as camp director until he had to return to Germany in October of last year because of his cancer treatment.

He is survived by his wife, Marliese, and their seven children.

We thank God for his faithful ministry and ask you to remember his family in your prayers.

SIEGFRIED BUSS HONORED

At the JEMA Fellowship Evening following the plenary session Siegfried and Edith (in absentia) were honored by a plaque for their 14 years of service for the Japan Harvest. At that time it was also announced that Dr. Buss will be awarded an honorary doctorate (Litt.D.) by Biola University in recognition of his outstanding leadership in Japan. At the time of receiving this award he will also give the commencement address.

PRAYER REQUEST

Steve Tygert (TEAM), CAJ Board Chairman and head of Friendship Radio, returned to the US in late February for medical testing due to decreasing vision in his left eye.

On March 2nd he had surgery to remove a tumor from the sinus area. The tumor was malignant and it was not possible to remove all of it. He is now undergoing further medical treatment.

Please pray for Steve and the Tygert family.

JAPAN CHURCH GROWTH INSTITUTE JCGI SMALL GROUP SEMINAR

Speakers: Dr. Ralph Neighbour, Jr. plus two Japanese case studies and workshop period

Place: Sonic Building, 3 minute walk from Omiya station

Theme: Cell Groups - How to develop and use them effectively

Date: July 2 - 4; 9:00 a.m. to 5:00 p.m. on Tuesday and Wednesday, and 9:00 to noon on Thursday

Price: 6,000 yen for the entire seminar. Meals and lodging not provided

Dr. Ralph Neighbour - attended Wheaton and Northwestern Colleges, New Orleans Baptist Theological Seminary, and Luther Rice Seminary.

After a period of pastoring, he planted 23 churches in five years in the New York-Pennsylvania region for the Home Mission Board of the Southern Baptist Convention.

Currently President of TOUCH Outreach Ministries, an organization committed to training pastors and church leaders to use evangelism cell groups. Author of 22 books and training manuals, including *The Survival Kit for New Christians* and various books on cell groups. His latest book is *Where Do We Go From Here, A Guide for the Cell Group Church*.

He currently serves as Professor of Church Planting at Columbia Biblical College and Seminary.

Endorsed by the JEMA Executive Committee

ORIENTATION COORDINATORS' MEETING

WHAT:

A meeting of mission orientation coordinators (or mission representatives for those who do not have orientation coordinators).

PURPOSE:

To discuss concrete ways missions can cooperate better in orientation.

WHEN:

April 27, 1991, for 9:30 a.m. to noon.

WHERE:

Christian Academy in Japan

CONTACT:

Roger Totman (JEFC), Peter Blank (SEND) or Judy Amos (OMS)

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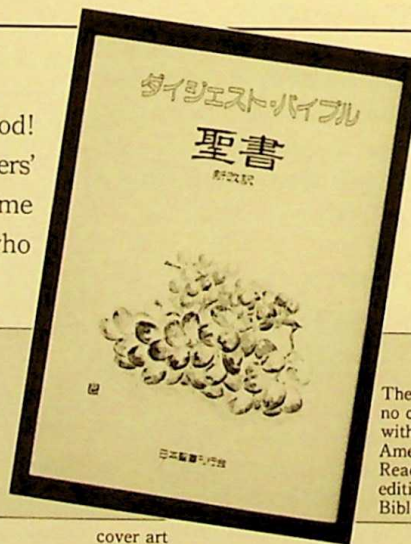
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1991 — Year of Celebration and Thanksgiving Completion of the Second OCC Tower • Opening of Ochanomizu Bible Institute

You are cordially invited to attend a special series of messages by Dr. Clyde Cook, President of BIOLA University, La Mirada, California.

Dr. Cook assumed the presidency in 1982 with a unique background as an educator, administrator and fourth-generation missionary. Born in Hong Kong, the fourth of six children, Dr. Cook faced adversity at an early age when the Cook family was imprisoned in three different concentration camps during World War II, not to be reunited until 1942 in Africa.

Dr. Cook, a former missionary to the Philippines, in 1979 became president of Overseas Crusade. Among his many responsibilities today is that as president of the Association of Presidents of Independent Colleges and Universities (AAPICU).



OCC 8th Floor Hall

Monday, April 22 (Lunch is provided)

Lecture I

11:15 - 12:30 "Missions: Our Preparation"

Lecture II

1:30 - 3:00 "Missions: Our Participation"

Tuesday, April 23

Lecture III

11:00 - 12:30 "Missions: Our Passion"

Evening Meeting:

6:30 "The Peace of God" Phil. 4:4-9

Admission is free

OCHANOMIZU CHRISTIAN CENTER
2-1, Kanda Surugadai, Chiyoda-ku, Tokyo 101
Telephone (03) 3292-3001

Your **TRAVEL** is
our **BUSINESS**

"The Lord shall preserve thy going out and thy coming
in from this time forth, and even for evermore" Ps.121



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