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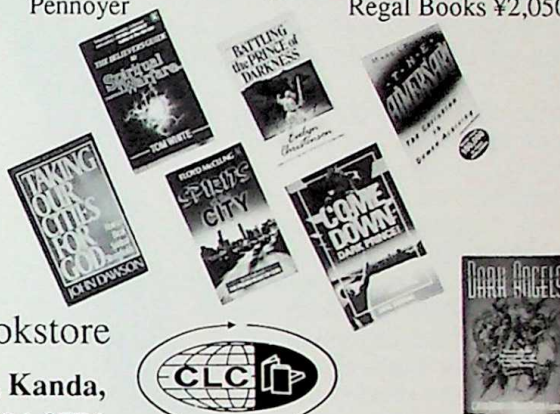
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The Magazine for Today's Japan Missionary
 Volume 41, Number 2, 1991
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The Japan Harvest is the official publication of the Japan Evangelical Missionary Association. It is published quarterly to promote primarily the cause of the evangelical church and mission in Japan, and secondarily the ministry and activities of the association. Individual articles or advertising expresses the viewpoints of the contributor and not necessarily those of JEMA. The editor welcomes unsolicited articles.

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JEMA

Windows

I have a love-hate relationship with briefcases! My love relation can easily be seen in my office where at least seven bags live. I have a briefcase for every occasion, all sizes, all old and floppy. Am I walking, biking or on the train? A church meeting or two committee meetings? Each event calls for a special briefcase.

The hate side is that several (or all) are carnivorous, or whatever you say for an imitation leather animal that eats papers and files. A regular part of my daily life is spent looking through these vicious briefcases that have hidden or destroyed valuable material.

But several file folders from the Congress on Evangelism have survived them all. One is an "Evangelism" folder filled with challenges and directions. The Lord challenged me again with the fact that we missionaries must be busy at seeking to bring people to Jesus. And I have been praying, "Lord, how can we in JEMA encourage and help facilitate one another's evangelism?"

A second file is marked "Discipleship." This was the title of the most popular congress workshop. Japanese pastors need to and want to disciple, just as I do. And they struggle in the process just like the missionaries.

A third is named "Asia." The salvation of Japan is utmost on our hearts, but we also need to be informed and concerned about the rest of the world. The amount we know about the rest of the world and the way we pray for those needs creates or hinders an Acts 1:8 mentality in those around us.

My briefcases are especially full this fall. Orientation, strategy, church planting, prayer. During the next six months the JEMA fellowship will have more opportunities to learn from and help one another than ever before. I am excited and trusting God for His blessing. I have many other things to share, but my black medium sized briefcase just destroyed the rest of my notes!

Yours in CHRIST,

don wright



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FALL TERM, 1991

| | | |
|------------------------------|------------------|--|
| Oct. 4, Fri. 11:15 a.m. | Dr. Noah Brannen | "Using your Textbook as a Springboard for Effective Learning" |
| Oct. 22, Tues. 11:15 a.m. | Mrs. Judy Amos | "Personal Relationships in Japan" |
| Nov. 20, Wed. 11:00 a.m. | Dr. Mark Mullins | "Japanese New Religions and Indigenous Christianity" |
| Dec. 5, Thurs. 11:15 a.m. | Miss Itoh | "How the Buddhist Altar Expresses the Buddhist World View" |

WINTER TERM, 1992 (incomplete listing)

| | | |
|-----------------------------|------------------|--|
| Jan. 31, Fri. 10:30 a.m. | Dr. Akiko Minato | "Religion in Japanese Society as seen through the Early Church" |
|-----------------------------|------------------|--|

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The Japan Harvest and the Japan Congress

by Guest Editor,
Siegfried Buss

How can one adequately describe an event as significant as the Third Japan Congress on Evangelism? This was very much on my mind as I thought of the responsibility of disseminating what happened at Shiobara, June 4-6, 1991. There is, of course, no better way than attending personally, but JEMA's quota of delegates was limited; in fact, Shiobara's facilities could accommodate only 1,200. Thus this gathering was smaller in scale than the previous two congresses which met in Kyoto in 1974 and 1982. This, nevertheless, was a more representative congress with the selection of delegates being left to church groupings, denominations and para-church ministries which are part of the Japan Evangelical Association (JEA), the sponsor. Significant also was the strong representation of women (230) who through JEA's Women's Commission organized their own workshops and invited Met Castillo as guest speaker. Vernadene Heck shares her impressions. Speaking of workshops, there were 25 to choose from. The one that drew the largest number dealt with discipling, still a pressing need in Japan. Missionary workshop speakers included William Wood on cults, Jae-Chang Byun on discipling and Stan Conrad on the missionary role of ministry. Since over 50 JEMA missionaries attended, it would be difficult to hear from all of them. Leonard Peterson and Stan Conrad share their impressions and insights. The musical dimension of this congress was excellent. The best way to share in this blessing is to get some of those tapes (Mark Ramquist and Song-Rise, Living

Dr. Siegfried Buss



Praise and the Tokyo Christian Institute Choir).

Selecting representative messages for this special congress issue of Japan Harvest was not an easy task. Actually mine was a double blessing

since translation and editing of materials necessitated more than superficial exposure. I spent days going over the material and must confess that the task that I had dreaded turned out to be a most enriching encounter. Japan Harvest subscribers are fortunate to receive additional congress information in the enclosed issue of JAPAN UPDATE.

The keynote opening address by Dr. Akira Izuta set a positive tone which prevailed throughout the congress. Rev. Izuta, congress chairman, while reminding the listeners of the difficult task of evangelizing Japan, challenged everyone to make this congress a turning point of cooperation and partnership. Read and enjoy this article that proposes typically Japanese solutions to a Japanese problem.

If Izuta's message was down to earth and practical, Rev. Kaoru Kishida's presentation could be described as being more on the theoretical side. Rev. Kishida is an authority on church growth and his speech was given from that perspective. A summary of it is in the JEA Update, enclosed with the Harvest.

Dr. Joshua Tsutada, pastor and Bible School principal, in his speech focused on Asia and the world. Rev. Tsutada, for many years a missionary to India, presently serves as chairman of the Evangelical Fellowship of Asia (EFA). If Izuta's approach was practical and Kishida's more on the theoretical side, Tsutada explored missions from the theological perspective. His timely analysis of present trends is refreshing and his optimism is catching; his vision is global. Dr. Tsutada's presentation laid a solid basis for the closing address by Dr. Kim, chairman of the Korean Evangelical Fellowship (KEF), who strongly urged evangelicals of Japan to strengthen ties with their counterpart in Korea. By the pooling of resources, i.e., Japan's quality education, technological know-how, financial resources, and Korea's spiritual strength and enormous manpower, much can be accomplished in a joint evangelization of Asia. I personally am excited about the role Korea could play also in the evangelization of Japan and look forward to attending the Second Korea-Chinese-Japan Consultation which meets in Korea, October 28-31, 1991.

Evangelization, Japan and the World

*The Keynote
Address of the
Third Congress on
Evangelism*

*by Akira Izuta,
Chairman of the
Congress*

Our congress theme is Isaiah 12:5, "Sing to the Lord, for he has done wonderful things. Make known his praise around the world."

World evangelization is God's will and plan. The prophet Isaiah stated, "Make it known around the world." The verse given to us for the First Congress on Evangelism was Matthew 24:14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The Lord Himself after his crucifixion and resurrection commissioned his disciples saying, "But you shall receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8).

As I read the Bible one of my deep impressions is that here we have not just words, but that which is actually being brought to fruition with power. The Good News was proclaimed in Judea, Samaria, then to the Greek and Roman world, passing on from Europe to America. Today it is also being proclaimed with power, spreading through Asia and Africa with spectacular speed. Africa and Asia, Japan included, were part of the unevangelized area, but today these regions are playing a vital role in world evangelization.

Within this history we convene this Third Japan Congress on Evangelism with the theme: Japan, Asia and the World. The big difference between this and previous congresses is that this time we began with regional congresses. Then our eyes turned to Asia as last August we participated in the Asia Missions Congress in Seoul, Korea. Thus there were three distinct steps: district, all Japan and finally Asia and the world. Our fervent prayer is that this may not be just another congress, but that through this meeting, Japan on a local and national level, and Asia may be evangelized, and that this congress may be the starting point of a new revival for the evangelization of Asia during these last times.

When I see a world globe I note that God is indeed most fair. Wherever we place our finger on the globe, it is in one sense the center of the world and in another the end of the world. That is the perspective we need for world evangelization. Japan is located in the remote part of the Far East and we who evangelize in rural parts of Japan know well that rural evangelism is extremely difficult.

But as we look once more at the globe we need to realize that our place of service is definitely not the end of the earth but the very center of the world.

The church in Asia and Africa is certainly on the mission field in an unevangelized part of the world. But today it has also been placed in a very strategic position. If our church during these end times is to fulfill its important role in world evangelization, then we first must put down firm roots in our own locality and become established, independent and reaching out. The answer to world evangelization rests with each local church. It is with this understanding that we are holding this congress and that in six areas across Japan regional conferences were held or are still to be conducted. Already the Tohoku, Tokai, Chugoku, Shikoku and Kyushu areas have had their mini-congresses and Kanto Shinetsu and Hokkaido are proceeding with plans for congresses there.

I. Local Evangelization

First of all, we are in a battle for Christ in the local rural areas. In Europe or America the Christian faith and its traditions are alive in the countryside. But rural Japan is where old traditions, culture and religion are held tenaciously and are very much alive. As a result, although we do our best to proclaim the Good News, people do not open their hearts. It is a severe battle to bring Christ's salvation, and becoming a Christian in such a setting takes courage.

My denomination has many rural churches, and I often say that even though we do our best to reach rural Japan, just maintaining the status quo is an accomplishment. But we are convinced that these churches are at the center of the globe and with this understanding we must press on.

A newspaper article last week pointed out that the depopulation of the rural area caused by people moving to the metropolises had been arrested for awhile, but a year ago had resumed once again. Japan's economy and politics concentrated in Tokyo brings a surge of people into the city. As a result, inevitably the day comes when those who were led to the Lord through many difficulties in the rural area, will leave to move to the city. This indeed is a trying situation.

On the other hand, today in the rural areas here and there in the midst of all these difficulties, wonderful churches are developing.

“Our fervent prayer is that this may not be just another congress, but... that this congress may be the starting point of a new revival for the evangelization of Asia during these last times”

This in part can, of course, be attributed to the spiritual vibrancy and personality of the pastors, but that such churches are emerging not just in the metropolises but also in the countryside is a bright ray of hope for the evangelization of Japan. These pastors are saying, "The center of the world is where I am doing evangelism now." These pastors refer to Tokyo as "rural" and are establishing branch churches in the city. I thank God from the bottom of my heart for the rural churches that are producing fruit in the midst of trials.

My second point deals with the question of the growth of these rural churches. The important thing is that success not depend on a certain pastor's personality or intellectual power, but that all these churches learn to prosper. To accomplish this, local churches must come to grips with the real needs of rural people, understand them and come up with ways to meet these needs. The developing of such a church program is a high priority item.

The third point relates to the cooperation of rural churches for the sake of the gospel. Japan's post-war Protestant churches during the past forty some years have established their churches mainly with a denominational emphasis with their distinct mode of evangelism and church planting and their pattern of cooperation.

The Japan Evangelical Association (JEA) also has been reorganized with denominations and church groupings in mind. This is important, but I am proposing that rural churches, while fostering denominational ties, seek to cooperate with other rural churches of the same biblical faith. Let me share with you a small testimony from one of the regional meetings. I had the privilege of attending the Chugoku/Shikoku mini-congress and was participating in a prefectural pastors meeting. During the discussion pastors named cities within the prefecture which had no church. After they had prayed for the various areas, one pastor said, "Yes, that city doesn't have a church yet, but a believer from our church lives in that town." Another pastor added, "There are relatives of one of our believers in that city." Then a third continued, "I know such and such a person there." From such a discussion came the conclusion that they should combine forces and together establish Christ's church in that town. From that discussion one of our important congress goals had been achieved. We can establish the Body of Christ even in the rural areas by clergy and laymen cooperating more closely in the Lord.

II. National Evangelization

Secondly, I want to talk about evangelizing the nation of Japan. Japan's evangelical

churches ever, since the Billy Graham Crusade, have developed a spirit of cooperation and unity in order to evangelize Japan. Through these meetings a strong spirit of unity welled up among the evangelicals resulting in the birth of the Japan Evangelical Association.

In 1974 and in 1982 the first and second Japan congresses on evangelism were convened in Kyoto. Then just five years ago a new JEA emerged with denominations and churches as members, with para-church ministries granted associate membership. Today JEA serves not just Japan but has extended its outreach to Asia and the world. We are now meeting for this congress to consider world evangelization during these end times. We also are here to join our efforts in regional and nation-wide cooperation to evangelize Japan.

I would be very delighted if we during this congress could share together three things. First, let us share the VISION of evangelization. Evangelism in Japan is difficult. One hundred-forty years have passed since Protestantism was introduced to Japan. Today still only about 1% of the population professes to be Christian and we presently are experiencing no further growth.

We should not despair. Let us capture anew the vision for evangelism, and let us share it together. Presently many churches, denominations and para-ministries are looking at the year 2000 as a target and are pushing forward with concrete plans. My church affiliation is with a small group; we presently have only around 50 churches, but a year and a half ago we set the goal of 100 churches by the year 2000. From a human perspective this appeared impossible, but God is doing a very remarkable work. During the first year in which this vision was shared with our believers, three new churches were established. And this year we have had a surge of people committing their lives to Christian service; the number has tripled from previous years. Also our believers are expressing their desire to participate in evangelism.

In the April 8 issue of Christian Shinbun Rev. Nobuyoshi Murakami of the Holiness Church wrote the editorial, stating that his denomination last year also had set an aggressive goal of church planting, emphasizing training pastors and laymen. I believe many churches and denominations are developing similar plans. If we share these plans and visions with each other, it will infuse us with new power for evangelism.

Secondly, let us share the STRATEGY OF EVANGELIZATION. If during this congress we would share our strategies I believe that we would be able to produce much fruit. During

"...today in the rural areas here and there in the midst of all these difficulties, wonderful churches are developing"

Rev. Akira Izuta



“ Why does Korea's church have such power and Japan's church so little? The Lord once again strongly showed me that the difference lies in prayer”

the last few years Sunday School attendance has been declining. Another problem is that our believers are becoming older, and there is an age gap making it difficult for younger people to attend church. As we together give serious thought to these real problems we can learn lessons from one another that will help us overcome these issues.

Ever since the 1974 Lausanne Congress social issues have become important topics. In Japan we too have come to grips with issues like freedom of religion and heresies. I myself am involved in a ministry to senior citizens. The time has come to discuss and share answers to the questions of aging, an issue that is escalating in seriousness as it confronts us also in our churches. Furthermore in Bangladesh and other parts of the world major calamities have struck. Again we must share our resources in reaching out to those in need.

Point three is to share the BLESSING OF EVANGELIZATION. There is a competitive spirit which results in growing churches being established. I believe this is one way in which God's grace is displayed. However, along with competition there is blessing in cooperation. We do not proclaim the gospel and establish churches in order to achieve success on this earth. We are workers together laying our lives on the line for the gospel's sake. This is not a matter of writing a human success story, but of establishing God's kingdom. But to tell you the truth, I do have a fear that through our unity and partnership, we may lose the energy for evangelization. Please do not let this happen. It would be better to engage in competition with all the problems that this entails if it resulted in evangelism, than to have unity, but no outreach.

III. World Evangelization

This leads me to my third main point: Asia and the world. When JEA reorganized, it joined the Evangelical Fellowship of Asia (EFA) and the World Evangelical Fellowship (WEF). I am most thankful and proud that Dr. Joshua Tsutada, a member of JEA's International Relations Commission, presently is doing an outstanding job as chairman of the Evangelical Fellowship of Asia. Japan is not just a participant, but has the privilege of serving and providing leadership as well. Another highlight has been the Kanji Culture Consultation at Hakone during December, 1989. This JEA-sponsored gathering brought together church leaders from Korea and Chinese-speaking parts of Asia. The second consultation is scheduled for this fall in Korea. And last August 250, from Japan attended the Asia Missions Congress in Seoul, Korea. As you can see, the new JEA has had a part in

turning the eyes of the Japanese Church towards Asia.

Japan's church is small. Someone said that Japan is a country in which the mini-concepts thrive. From transistor radios to bonsai trees, the Japanese people are good at miniaturizing. The church, too, is a mini-church. But when seen by the outside world, although Japan's churches are small, the impression is that Japan is rich. So we should not shrug off requests saying we are small, but should fully carry out our God-given responsibilities towards Asia and the world.

This leads me to three points: First, we must deepen our ties and fellowship with the churches of Asia. Those who attended last year's Asia Missions Congress received many challenges from outstanding lectures and presentations. We have Dr. Kim with us tonight. His church which hosted AMC '90, holds daily early morning prayer meetings which begin at five. During the congress I got up at four to attend these meetings. Fifteen minutes before the start six thousand people would already be gathered to pray. Just seeing this was a great challenge for us. Why does Korea's church have such power and Japan's church so little? The Lord once again strongly showed me that the difference lies in prayer. I also learned from seeing the church elders, highly respected by the congregation, serving the Lord. Of course, Korea's church also has many problems. But just as we have been receiving much blessing from the church of Korea we too must be channels of blessing challenging the people of many countries.

Secondly, we must participate in world evangelization. Yes, Japan's church is small, but we have sent out over 300 missionaries. This is God's grace, but I am convinced that we should be sending out many more missionaries. Let us do it gladly, paying the necessary price.

Today the choir from Tokyo Christian University provided special music. TCU, when it became a four-year university, added the Department of International Christian Studies. I am thankful for this planning and vision. It is of utmost importance that we train and send out highly qualified, internationally oriented leaders who are fluent in English and can make a contribution on the world scene.

Thirdly, I believe literally that the time has come when we can carry out Christ's mandate for world evangelization. I opened this presentation with a passage from Matthew 24. The Lord said that this gospel is to be proclaimed in all the world and then the end comes. These are days in which the words of our Lord are being fulfilled step by step. The final days are

“ I believe literally that the time has come when we can carry out Christ's mandate for world evangelization”

pressing upon us. We must once again clearly remember the Great Commission. "Go and make disciples in all nations, baptizing them in the name of the Father, Son and Holy Spirit, and teach them to keep all the things that I command you."

I believe each one of us is doing his best to carry out the Great Commission in the place where we serve. But I myself from time to time pause and reflect whether I am really doing my best and giving my all for this cause. I pray that this Third Japan Congress on Evangelism may not end up just being another congress, but that it may become a starting point. May the spark of revival in Japan begin here. Is this not the hour for a rededication of our lives? May we through this congress once again make clear our calling. □

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World Evangelization in the 1990's

by Joshua
Tsutada,
Chairman of the
Evangelical
Fellowship of Asia

"Do you not say, 'Four months more and then the harvest'? I tell you, open your eyes and look at the fields! They are ripe for harvest." John 4:35 NIV

We stand at the threshold of the last decade of this century. With the events in the Middle East earlier this year Christians and non-Christians alike are talking about the eschatological crisis. Standing at such a juncture of history we as members of the Church of Jesus Christ need to open our eyes to see the field, the Lord's field and the focus of our mission.

In God's providence of time the Asia Missions Congress '90 was held from August 27 to 31, 1990, in Seoul, Korea. Many church leaders all over Asia are saying that this congress has become a historic turning point for the churches in Asia. There is an awakening and realization that this is the time for evangelicals to stand up and to join forces in the missionary task.

Today, with one finger in John 4:35 let us assess where we are in our task, approaching it from three perspectives: A historic overview of missions prior to AMC 90; World missions today, i.e., in the light of AMC '90; The post-AMC '90 decade: its direction and prospects.

I. A Historic Overview of Missions Prior to AMC '90

In order to grasp the present and the future rightly we need to correctly analyze past history. Because of our time limitation I need to be brief. However, the history of missions should first be studied in the light of world history as a whole, next in the light of national history and finally in the light of denominational and ecclesiastical history.

A. Analysis of Past History of the Church and Mission

There are many interesting and meaningful analyses of church history and classifications of the historical stages, but the following is my suggestion:

1) Up to AD 30, Judaism. 2) AD 30 - AD 500, The Roman Empire as framework. 3) AD 500 - AD 1200, Evangelization of Europe. (AD 600 - 1200, Confrontation with Islam.) 4) AD 1300 - AD 1700, Missionary endeavor of the Roman Catholic Church. 5) AD 1600 - 1800, The beginning of the Protestant Church in Europe. 6) AD 1750 - AD 1850, Beginning of British and American Protestant church work. 7) AD 1850 - 1990, Mission work with the leadership of Great Britain, United States

and the churches of the European Continent. 8) AD 1990 and beyond, The start of participation in global mission work by the evangelical churches of Asia.

B. Analysis of the History of the Church and Mission in Japan

The congress participants are quite familiar with this background. Let me just mention a few reference sources that I have found helpful. The Japanese Church History by Professor Tonobu Yanagita, Japan Harvest, Vol. 39, No. 4, several books published by JEA (in Japanese) and three issues of Christian Shinbun featuring a detailed analysis of regional church blocs in Japan are rich sources for information. A thorough acquaintance with the history of churches and denominations will contribute towards mutual understanding and respect.

II. World Missions Today (in the light of AMC '90)

The future direction of world missions should be determined on the basis of where we are today. Here are a few observations relating not only to Japan but also to Asia and perhaps the world.

A. A New Understanding of the Position of the Local Church

An understanding revolution has begun in reference to the relationship of the local church to the church at large, the universal church. Acts 1:8 is reinterpreted, departing from the view that in the beginning there is my church and at the end is the uttermost parts of the earth. Acts 1:8, however, is talking about the steps of mission work, rather than the concept of the church. Churches today are beginning to realize again that the beginning is Jesus Christ, the Head of the Church, and from there we move to the global church of which Christ is the head. So we have a universal church of which my local church is a part. Perhaps the development of ties like JEA, EFA and WEF, rather recent for the evangelical church in Japan, has contributed towards this new understanding on the local church.

B. A Bloc-Conscious Church

AMC '90 impacted the evangelical church, denominations and mission organizations, helping us to realize that our churches are related within a bloc, a bloc of Asia, related to other blocs around the world. This awareness on the one hand helps each church to have a sense of common responsibility. On the other hand, this understanding also helps to promote

“ There is an awakening and realization that this is the time for evangelicals to stand up and to join forces in the missionary task”

self-supporting, self-governing, self-promoting and self-educating churches that look to the Lord by faith to provide. While each church has an inter-relationship with other churches, it is also independent, dependent only on God.

Churches all across Asia are beginning to awake to this sense of responsibility. Let me give an example. One of the pastors, who participated in AMC '90 from the Philippines, could not come up with the \$100 registration fee. Yet he realized the importance of attending. So in prayer and with faith he sold several piglets which he had raised for a year or so, enabling him to attend the congress. Earlier, for many pastors it was just a natural thing to expect that someone else would provide the funds, but as in this example, there has arisen a new awareness of one's responsibility and of the source of our resources which is God. While we share joy and hardship and together join in the battle for His kingdom, each member of the body of Christ must carry out his share of responsibility.

C. A New Recognition and Elevation of Biblical Faith

The Bible is being rediscovered as the center of Christian life and of the church. There is hope when the Bible is central, as different ministries and organizations seek to work together. Even in the area of theology and theological education we see a directional move from systematic theology to Biblical theology. Thus the Bible is once again looked upon as the source of grace and knowledge, i.e., practice and doctrine.

D. Recovery of the Church-centered Structure of Mission Work

For about two centuries, starting at the time of William Carey, mission work has been carried on either by an individual or by an organization or movement. In recent years there has been a welcome trend to return to a New Testament pattern of church centered missions. This is the pattern we find in Acts 13 and 14 where missionaries are sent out by the church, report back to the church and after debriefing are sent out again.

E. Promotion of Mutual Understanding between Denominations, Churches and Mission Organizations

Too often there has been rivalry among various groups. At times one method was labeled as heresy by the other group and its advocates were seen as "enemies." By God's grace reconciliation is taking place among evangelicals. There are many factors involved including the acceptance of the Holy Scriptures as the final authority for faith and conduct. By coming together in one faith, evangelical churches have discovered that mutual agreement far outweighs what differences may exist.

F. Reevaluation of the Approach and Method in Mission and Evangelism among Evangelicals.

The gospel of Jesus Christ is the power of God which can reach individual lives and lead to conversion. But evangelicals generally have been weak on contextualization problems. Today, however, evangelicals are recognizing the importance of culture, and in so doing methodology has improved, a methodology exemplified by our Lord as well as the Apostle Paul. Secondly, evangelicals have made strides towards achieving unity in the midst of diversity. Instead of churches, denominations, organizations and even individuals competing with each other, they now are striving to complement each other in the Kingdom's work.

G. An Emphasis on the Purity of the Church

Today the quality of the church and its vessels is being questioned. Isaiah 52:11 states that we are to be holy and pure as God's servants. It is certainly important for evangelicals to consult on methodology, strategy and cooperation, but above all we must live up to biblical standards that set us apart as holy vessels in this dark world.

III. The Post AMC '90 Decade: Its Direction and Prospects

A. Important Points to Confirm

1) Pastors and church leaders should reconfirm the place of Japan and Japan's church in the '90s. 2) We must be aware of the fact that great expectations are held for JEA in terms of being a leader and pace setter.

B. Points to Put Into Action:

1) We must think through concrete areas of cooperation among evangelicals. 2) Previously mentioned issues under # II must be thoroughly reviewed and put into action whenever possible. 3) It is urgent that we train and prepare the next generation of leadership.

C. Review of Biblical Theology of the Church in the Light of Today's Practical and Contextual Background

This important subject will be taken up during ACC '93 (Asia Church Congress) sponsored by the Evangelical Fellowship of Asia. The sessions will deal with the nature of the church, the life of the church and the ministry of the church.

Conclusion: World Missions in the '90s. Important Characteristics Needed for Mission Work in the '90s

1) Missions need discernment and insight for the day in which we live. 2) Mission work in all its phases must have a biblical basis. 3) Mission work should be church centered and church oriented. 4) From beginning to end mission work should be the work of God through the church and through the Holy Spirit. □

“Today... evangelicals are recognizing the importance of culture, and in so doing methodology has improved”

Rev. Joshua Tsutada



Partnership In Ministry

By Myung Hyuk
Kim, General
Secretary, Korea
Evangelical
Fellowship

It is my great honor to be invited to deliver a message at this Third Japan Congress on Evangelism.

Introduction

Let me introduce myself briefly. I was the son of a Presbyterian minister in North Korea. My father was imprisoned by the Communists before the Korean War in 1950. I was also persecuted in North Korea when I was a small boy, not allowed to go to church on Sundays. Instead, I was ordered to come to school on Sundays. Almost every Monday I was punished at school because of my disobedience. I did not want to go to school anymore at the expense of breaking the Sabbath observance. I went to see my father who was in prison and expressed my desire to go to South Korea to seek freedom of faith. He told me I could go. So when I was eleven years old, I joined a group of adults who were escaping to the South. When we were crossing the border line we were detected by the Communist guards who threatened to shoot us unless we stopped. They all stopped, but I kept running, and made it across the border. I was the only one who escaped to the South. Since then I have been separated from my parents as well as from my younger brothers and sister. Humanly speaking, my life has been a very unfortunate one. Spiritually speaking, however, my life has been richly blessed.

Let me again introduce the Korean church briefly. The Korean church reminds me of Rev. 7:13 where the great multitude of people dressed in white robes are described as "the people who have come out of the terrible persecution." The Korean church came through persecution and suffering, suffering both from the Japanese occupation in 1905 and from the Communist takeover in 1945. Because of those tribulations the Korean church was obliged to kneel down and pray to the heavenly Father. The Korean church was soon characterized as a praying church and has produced numerous men of prayer such as the Rev. Kil Sun Ju who introduced the dawn prayer meetings. Socially and politically speaking, Korea has an unfortunate history, but spiritually speaking, she has been abundantly blessed. I am personally grateful to God for the persecutions and sufferings, because through them we have been made children of God.

While the Korean church still cherishes this precious heritage of prayer, she is gradually

losing her spiritual vitality and is beginning to be secularized. We need spiritual awakenings and spiritual revivals.

Before I deliver my message I would like to express my feelings to you as frankly as possible. I have mixed feelings towards you, a feeling of distance as well as a feeling of closeness, a past resentment as well as a present affection. As a boy, I didn't like Japanese. I even hated them, because they took over our country in 1905 and imposed Shinto shrine worship with severe persecutions. But many things have changed in my heart. I have come to respect and love a number of Japanese church leaders with whom I have associated for the past ten years or more.

Now I have a heart of deep gratitude, a heart of love and respect for you. I also confess my past resentment and hatred. Please forgive me, and accept me as a brother in Christ, as we are all called to be ministers of the gospel by the same Father.

Partnership Between Japanese And Korean Churches

I firmly believe partnership is God's design for our life and ministry, and that He desires Japanese and Korean church leaders to be partners in the ministry of the gospel in this generation of our history.

Partnership is an integral part of the task of evangelism and missions. Jesus was not alone in His ministry of evangelism and missions. He sent out seventy disciples two by two. Neither was Paul alone in his ministry of evangelism and missions. The great revival and growth of the Korean church in 1907 came out of united prayers and united evangelistic efforts.

I am not talking about partnership in general terms but specifically about the partnership between the Japanese church and the Korean church. The history between our two countries has not been one of partnership, but of hatred and resentment. Is it possible to create a new history of partnership between us? If we leave ourselves to our human nature and to our different cultural settings we might want to continue to compete and dislike one another.

1) Partnership on the basis of "divine" words

We are not gathered here to think about "human" or "cultural" talks, but to listen to "divine" words, to listen to God's talk and His commands. "You are fellow workers for God.

"The Korean church reminds me of Revelation 7:13 where the great multitude of people dressed in white robes are described as the people who have come out of the terrible persecution"

You are all partners for God" (I Cor. 3:9). "Set apart for me these men for the preaching of the gospel" (Acts 13:2). In God's talk about evangelism and missions, blacks and whites are not segregated, Jews and gentiles cannot remain separated. Japanese and Korean cannot remain apart either.

When the Holy Spirit spoke, the 120 believers in the Upper Room could not remain competitive and quarreling any longer. They confessed their sins of hatred and competition and were united. After Pentecost they became the first evangelists and missionaries. When the Holy Spirit spoke, the first disciples in the church of Antioch were not able to remain as blacks or as whites, but were united into a serving community for worship, prayer and missions.

In 1907 about one thousand Korean believers gathered together at the Chang Dae Hyun Church in Pyung Yang, North Korea to study the Bible and to pray together. When the Holy Spirit spoke to them, they began to confess their sins of hatred. A historian wrote the following description.

"At one of the evening meetings, a church officer arose and confessed a grudge he had against a missionary, and implored the latter's forgiveness. As the missionary stood and began to pray, a strange emotion overtook the audience. A rush of power from without seemed to take hold of the meeting."

That missionary, Rev. William Blair, described his experience in these words in his *The Korean Pentecost*, p. 73.

"At Tuesday night meeting the elder Kim came forward. Holding onto the pulpit, he made his confession. 'I have been guilty of fighting against God. As an elder in the church, I have been guilty of hating not only Mr. Kang, but Pang Mok-sa.' Pang Mok-sa is my Korean name. I never had a greater surprise in my life. Turning to me, he said 'Can you forgive me, can you pray for me?' I stood up to pray, 'Apa-ge, Apa-ge (Father, Father)' and got no further. It seemed as if the roof was lifted from the building and the Spirit of God came down from heaven in a mighty avalanche of power upon us. I fell at Kim's side and wept and prayed as I had never prayed before."

Many people confessed lack of love for others, and especially for the Japanese. When they united in confessing their sins of hatred, a shower of heavenly blessing came upon them. A great revival and growth of the church started from this united prayer meeting.

2) Reasons for Partnership

I would like to point out three reasons why partnership is needed in our evangelism and missions.

First, partnership is needed for the sake of God's blessing. His blessing usually comes when unity and partnership are established. Missions is not our own human project, but a divine enterprise. Unless God blesses His own enterprise of missions, all of our efforts become futile human projects.

God always pours out His blessings upon those who repent of their sins of hatred, and upon those who forgive and accept one another. He is the God of love and unity. If Japanese and Korean churches could establish real partnership through mutual repentance and acceptance, it would surely bring God's abundant blessings upon us, and upon all our efforts for evangelism and missions.

Secondly, partnership is needed for the sake of a mighty testimony to the world. The world does not just listen to what we say, but sees us and judges us according to what they see us doing. Jesus told His disciples that if they loved one another, the world would know that they were His disciples.

If Japanese and Korean churches could establish and demonstrate partnership, it would surely be a mighty testimony to the unbelieving world. The world would be surprised if we could establish such a seemingly impossible partnership, and unbelievers both in Japan and Korea would be struck by such an example.

In 1948, just two years before the Korean War, Communist guerrillas took over a city in the southwestern part of Korea. They killed many confessing Christians, including the two sons of Rev. Son Yang Won, who was known as a powerful preacher and a man of love. He had been serving the lepers for a number of years.

Afterwards the communist guerrilla who shot the two sons was arrested and sentenced to death. Rev. Son was troubled in his heart with feelings of agony and hatred. He got down on his knees and looked up to God and finally overcame his feeling of hatred. He made an official petition to the authorities to pardon him. He took the man to be his own adopted son. Rev. Son later met martyrdom during the Korean War. This story of incredible, forgiving love made a great impact upon many Korean people.

Thirdly, partnership is needed for the sake of effective missions. Today we are living in a global family. The world has become closely interrelated. The world of politics and the world of economics have already begun establishing partnership. No individual, no country can survive alone.

Evangelism and missions are no exception. Partnership has become imperative for the ministry of evangelism and missions. Both Japanese and Korean churches have biblical

“If Japanese and Korean churches could establish real partnership through mutual repentance and acceptance, it would surely bring God's abundant blessings upon us, and upon all our efforts for evangelism and missions”

and evangelical heritages, seldom found in other places of Asia. We have to encourage each other, cherishing, strengthening, and preaching this biblical and evangelical faith. It is also true that both Japanese and Korean churches have strengths as well as weaknesses. Therefore we will have to learn from each other, and will have to depend on each other, utilizing the good points of one another. While the Korean Christians are more emotionally moved, the Japanese Christians are more intellectually and ethically oriented. While the Korean churches seek numerical growth, Japanese churches stress qualitative maturity in ethical and holy life. While the Korean churches are ambitious enough to launch a great plan to evangelize the whole nation, the Japanese churches are cautious enough to carry out the evangelistic plan little by little.

Japan has now taken a unique place in the world, having become a strong economic and political nation. You now can exercise strong influence and play an important role in the world. Korea has also been given a unique place in the world, having become a rather strong "Christian nation." The Korean church has produced numerous seminary graduates and theologians. Many are becoming missionary candidates. Now we will have to share our given resources for the sake of evangelism and missions. Partnership will make our missions mightily effective.

3) Proposals For Partnership In Missions

Finally, I would like to present some proposals for partnership in missions.

1) Exchange of personnel

We could have exchange programs at our seminaries and missionary training institutes between faculties as well as students. We could also have exchange programs between Japanese and Korean Christian laymen and college students for short term visits to one another's churches.

2) Joint conferences

We could hold ministers' conferences together. We are going to have our second Church Leaders' Conference among Chinese, Japanese, and Korean ministers in Korea from Oct. 28-31, 1991 with the theme "The Power of Prayer in Ministry." We could also share speakers at our ministers' conference or at evangelistic campaigns.

Both Japan and Korea have their respective evangelical associations or fellowships. Through these associations joint conferences or missions consul-

tations could be held, and our churches encouraged to participate. I would also like to encourage our Chinese churches to participate in joint conferences with Japan and Korea.

3) Joint or cooperative programs

Japanese churches could encourage and help the evangelistic ministries of the Korean churches in Japan, while the Korean churches could encourage and help the Japanese churches in Korea. We could launch joint missions projects in such fields as the Soviet Union and North Korea. Christian businessmen as well as missionaries from both countries could form a united front. We could also extend our joint hands of love to such people as Bangladesh and African countries.

4) Personal request

Finally, I have a personal request to the Japanese church for Korea. Because of the presence of large numbers of Koreans in Japan and the recent political cooperation between Japan and North Korea, Japan has a unique position to give her influence for the evangelization of the people in North Korea. You can do much more than we in South Korea can do. Please pray for our Korean compatriots, especially the Christian brothers and sisters in difficult situations in North Korea.

I close my message with many thanks to God and to you for allowing me to participate in this meaningful gathering. I was much blessed and challenged. Let us be united to establish and demonstrate partnership between us for the sake of evangelism and missions. Partnership can be established on our common basis, the Word of God, and through the help of the Holy Spirit. Glory be to God and peace be upon us all in Jesus Christ, our Lord and Savior. □

Rev. Myung Hyuk Kim



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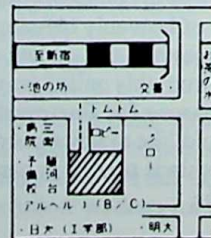
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Questions

Baptism? Revival?
Denominations?
Calvin? Islam?
Shinto Festivals? Yasukuni?
Funerals? Oratorio?
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Understanding the Evangelization of the Japanese

Paper presented at the Third Congress on Evangelism

by Tomoyuki Nakata, missionary to Brazil since 1971

For a number of the congress participants Rev. Nakata's unscheduled presentation on the morning of the third day was the highlight. He was to be part of a panel discussion on Joshua Tsutada's lecture on "World Missions in the 90s," but when his turn came he dramatically left the panel table, moved over to the side where he had tacked his large graphs, grabbed a pointer and began to enthusiastically explain his insights. The 1,100 participants leaned forward, pulled by his convictions and excitement; many were checking their programs to verify the name of this human earthquake. After Nakata had taken 15 of his allotted 5 minutes, the moderator suggested that we move on to the more quiet panel members. Our missionary apologized that he was only half finished, and sat down. At the end of the hour in the brief question time the first question/request was, "Please let us hear the rest of Nakata Sensei's presentation." A hurried consultation led to permission to use the main hall for lunch for those who wanted to hear the rest.

His presentation follows, seeking to give us insights into why the typical evangelistic methods don't work, and what can be done to do a better job.

I. Structure of Faith (Interest in Christianity)

Why don't Western style church growth methods and individual evangelism methods match the Japanese?

Explanation of Diagram #1

Comparison of Christian Nations to Japan with a Non-Christian Background

1. Interest towards Christianity

When we compare Japan with the Western nations (Europe, North and South America), we see a great difference in the number of people in the (C) Favorable and (D) Believer categories.

2. Understanding of Christianity

There is also a great difference in the knowledge of the Bible and of God, the one and only Creator, and also in the influence of the church as an important part of the community.

Suggestions for Japanese Evangelism

1. From a "Preaching" Style to a "Listening" Style Evangelism.

Central stress has been placed on individual evangelism, especially on how to preach the gospel. The number of people making a commitment to Christ as a result of this individualistic evangelism is less than one percent of the population, and for more than 90 percent of the remaining group who are unconcerned about Christianity, this approach only creates an annoying salesman image. Concentration should rather be on "listening," creating an interest and a favorable attitude towards Christianity.

Increasing the percent of Christians in Japan to more than one percent seems almost impossible if preaching continues to be the method of evangelism. It is important to start to "listen" to the individuals, homes and local communities in the area.

2. From "Waiting" to "Going" Visitation

In countries where Christianity is well received, the pulpit is the center where people come together, while in Japan less than .5% will come to church. The key to growth is to become known and to develop friendly relations.

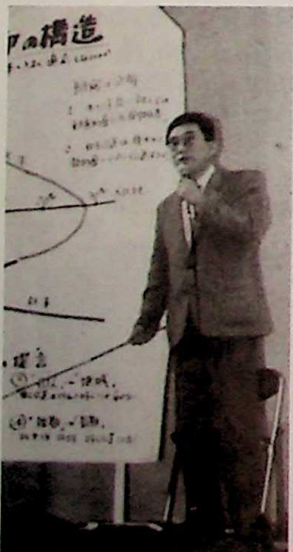
3. From "Short-Term" Evangelistic Assaults to "Long Term" Strategy

In evangelizing the Japanese it is of great importance to increase the number of people in Groups B and C. To wait for the unconcerned majority (over 90%) to suddenly make a commitment to Christ is like waiting for a rabbit to bump into a tree stump (Japanese saying). After one develops a friendship relationship it takes from five to ten years for people to move up from Group A to Group B; five years from B to C; and another five from C to D; thus evangelistic strategy should span from ten to twenty years.

4. From Individual Evangelism to Home Centered Evangelism

It is clear from Diagram #1 that the number of Japanese who are ready to commit themselves to Christ is less than .5%. Individual evangelism is important, but we must give more thought to creating pipelines to the local community and homes. When beginning a

Rev. Nakata in action at the Congress



new church, instead of constructing a church building, it might be better to build something like "Christian culture centers," which would allow us to meet more people and develop intimate relationships more quickly.

II. Structure of Tensions

At this point a question comes to mind. Why did a non-Christian country like Korea turn to Christ while Japan did not? To answer this question, one must understand the social tensions which exist in a society or nation.

Explanation of Diagram #2

1. By tensions we mean political, economic, social, historical and racial tensions, including tensions arising from unstable social welfare, education, etc.

2. There is a close relationship between tensions and evangelism. Societies become conservative when the majority of the people feel safe and happy. The opposite also is true; when people are tense, they seek some sort of salvation.

Suggestions for Evangelizing the Japanese

1. Interest in Christianity was high for several years after the war, but Japan has become affluent and most of her people believe in the security and safety of their nation.

2. Where are the people with stress? Marriage, childbirth, child raising, puberty, moving, illness, retirement, old age, death, etc., these are the crises people go through and the times that they are open to counseling. However, because there are no connections, the church and pastor seem to the people as entirely different worlds.

3. Networking with the community

In a non-Christian country like Japan it is of no use to wait for people to walk into the church. Therefore prime importance should always be focused on how the church can get involved in the everyday life needs of the people, and make friendship ties with them.

4. Children's activities, easiest approach in Japan

Programs for children, Sunday School, kindergarten, outdoor clubs, Boy Scouts, after school centers, English conversation class, etc. are some ideas. If the families observe the church's interest and enthusiasm in helping their children, they will gradually open themselves up and the church will eventually be able to win their confidence.

III. Level of Cultural Maturity

Why is it so difficult to have a thousand people regularly gathered in a single worship in Japan? How can the Japanese understand and apply to their daily lives a Christianity which seems like an alien culture?

Explanation of Diagram #3

1. Racially mixed nations having different cultures within them are used to differences, and find it easier to understand different cultures.

2. Nations which have experienced domination by other nations and have won independence have a deep sense of self-determination and also have the ability to understand different cultures.

3. Japan historically has lacked both of these characteristics and consequently experiences difficulty in understanding different cultures. This includes understanding Christianity.

Suggestions for Evangelizing the Japanese

1. Because Japanese lack cross-cultural experiences, it takes time for them to understand and apply Christianity to daily life.

Diagram 1 – Structure of Faith

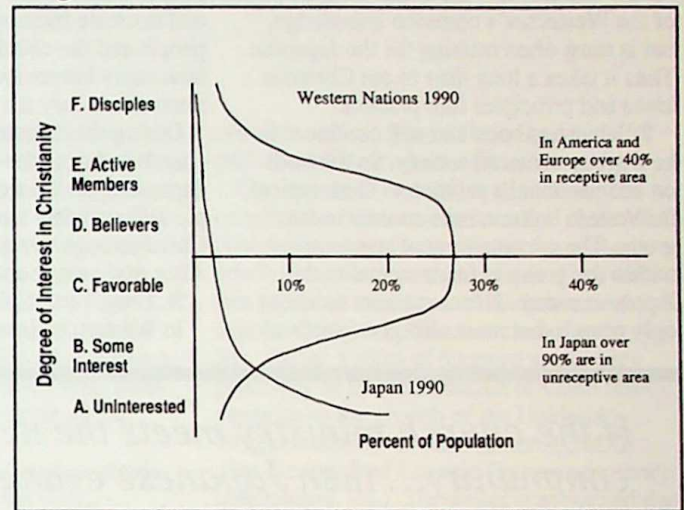


Diagram 2 – Structure of Tensions

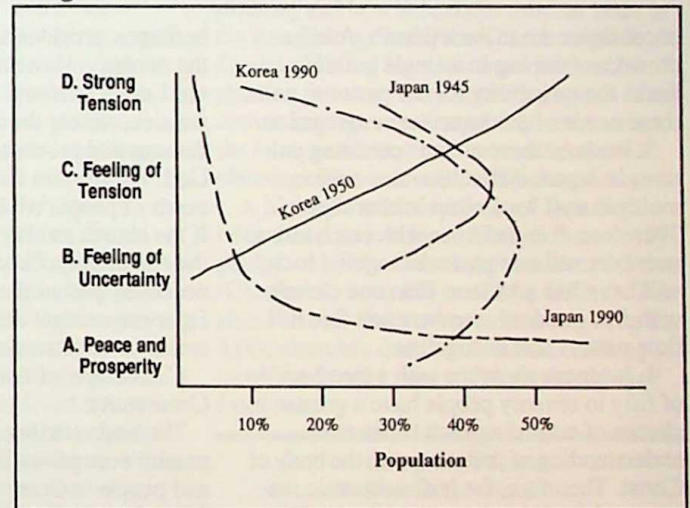
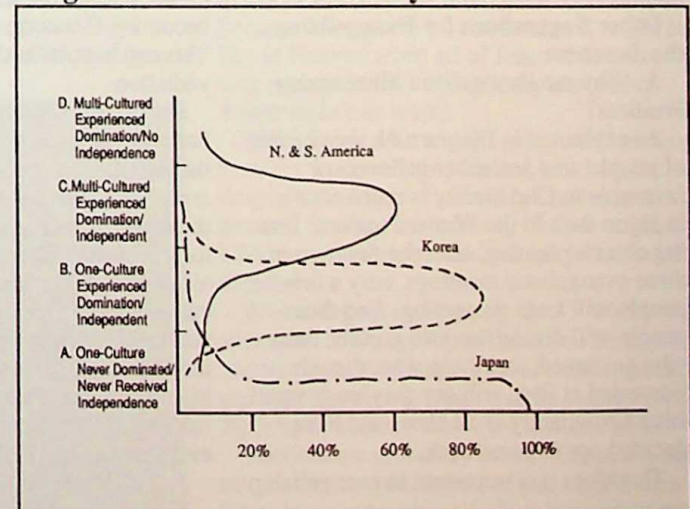


Diagram 3 – Cultural Maturity Level



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1. From a "Preaching" Style to a "Listening" Style Evangelism.

Central stress has been placed on individual evangelism, especially on how to preach the gospel. The number of people making a commitment to Christ as a result of this individualistic evangelism is less than one percent of the population, and for more than 90 percent of the remaining group who are unconcerned about Christianity, this approach only creates an annoying salesman image. Concentration should rather be on "listening," creating an interest and a favorable attitude towards Christianity.

Increasing the percent of Christians in Japan to more than one percent seems almost impossible if preaching continues to be the method of evangelism. It is important to start to "listen" to the individuals, homes and local communities in the area.

2. From "Waiting" to "Going" Visitation

In countries where Christianity is well received, the pulpit is the center where people come together, while in Japan less than .5% will come to church. The key to growth is to become known and to develop friendly relations.

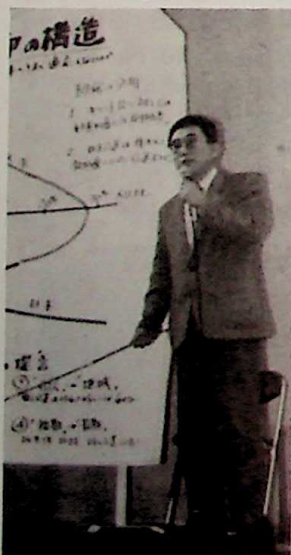
3. From "Short-Term" Evangelistic Assaults to "Long Term" Strategy

In evangelizing the Japanese it is of great importance to increase the number of people in Groups B and C. To wait for the unconcerned majority (over 90%) to suddenly make a commitment to Christ is like waiting for a rabbit to bump into a tree stump (Japanese saying). After one develops a friendship relationship it takes from five to ten years for people to move up from Group A to Group B; five years from B to C; and another five from C to D; thus evangelistic strategy should span from ten to twenty years.

4. From Individual Evangelism to Home Centered Evangelism

It is clear from Diagram #1 that the number of Japanese who are ready to commit themselves to Christ is less than .5%. Individual evangelism is important, but we must give more thought to creating pipelines to the local community and homes. When beginning a

Rev. Nakata in action at the Congress



new church, instead of constructing a church building, it might be better to build something like "Christian culture centers," which would allow us to meet more people and develop intimate relationships more quickly.

II. Structure of Tensions

At this point a question comes to mind. Why did a non-Christian country like Korea turn to Christ while Japan did not? To answer this question, one must understand the social tensions which exist in a society or nation.

Explanation of Diagram #2

1. By tensions we mean political, economic, social, historical and racial tensions, including tensions arising from unstable social welfare, education, etc.

2. There is a close relationship between tensions and evangelism. Societies become conservative when the majority of the people feel safe and happy. The opposite also is true; when people are tense, they seek some sort of salvation.

Suggestions for Evangelizing the Japanese

1. Interest in Christianity was high for several years after the war, but Japan has become affluent and most of her people believe in the security and safety of their nation.

2. Where are the people with stress? Marriage, childbirth, child raising, puberty, moving, illness, retirement, old age, death, etc., these are the crises people go through and the times that they are open to counseling. However, because there are no connections, the church and pastor seem to the people as entirely different worlds.

3. Networking with the community

In a non-Christian country like Japan it is of no use to wait for people to walk into the church. Therefore prime importance should always be focused on how the church can get involved in the everyday life needs of the people, and make friendship ties with them.

4. Children's activities, easiest approach in Japan

Programs for children, Sunday School, kindergarten, outdoor clubs, Boy Scouts, after school centers, English conversation class, etc. are some ideas. If the families observe the church's interest and enthusiasm in helping their children, they will gradually open themselves up and the church will eventually be able to win their confidence.

III. Level of Cultural Maturity

Why is it so difficult to have a thousand people regularly gathered in a single worship in Japan? How can the Japanese understand and apply to their daily lives a Christianity which seems like an alien culture?

Explanation of Diagram #3

1. Racially mixed nations having different cultures within them are used to differences, and find it easier to understand different cultures.

2. Nations which have experienced domination by other nations and have won independence have a deep sense of self-determination and also have the ability to understand different cultures.

3. Japan historically has lacked both of these characteristics and consequently experiences difficulty in understanding different cultures. This includes understanding Christianity.

Suggestions for Evangelizing the Japanese

1. Because Japanese lack cross-cultural experiences, it takes time for them to understand and apply Christianity to daily life.

Diagram 1 – Structure of Faith

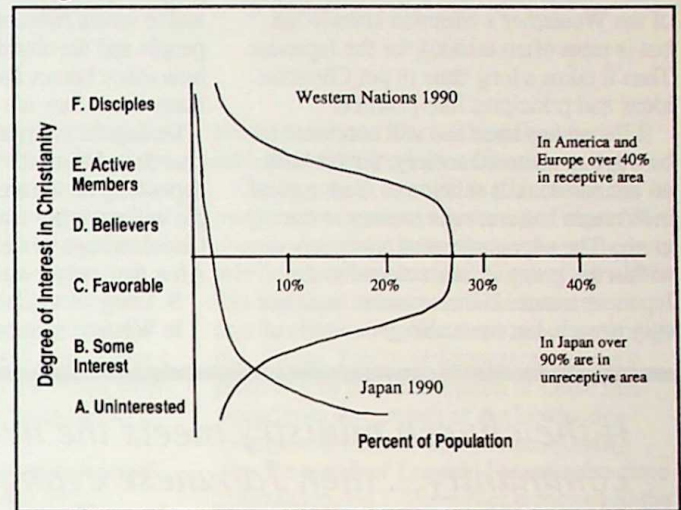


Diagram 2 – Structure of Tensions

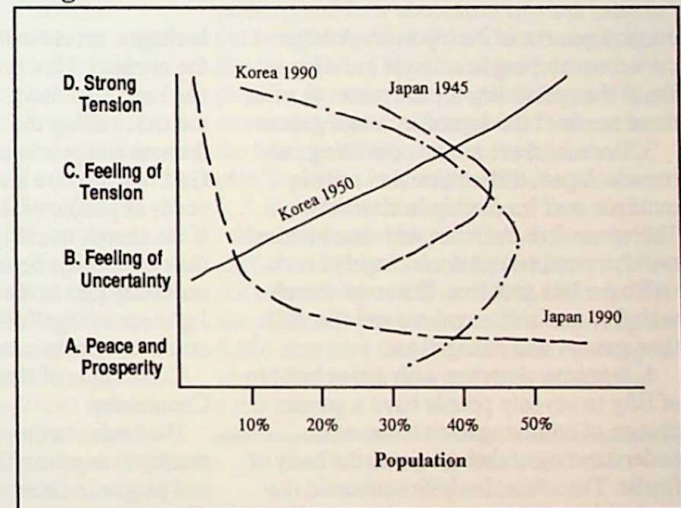
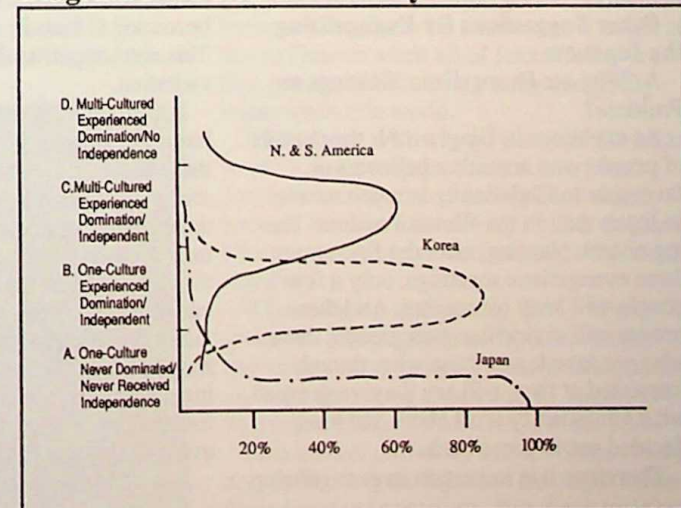


Diagram 3 – Cultural Maturity Level



Ideas and terms like “an absolute God,” “sin,” “the cross,” “the Bible” may be part of the Westerner’s common knowledge, but is most often missing for the Japanese. Thus it takes a long time to put Christian ideas and principles into practice.

2. Japan has been and still continues to be a group centered society. So life built on an individual’s relation to God, typical in Western culture, runs counter to the group. The encouragement one receives within the group is fundamental to the Japanese nature. Hence, pastors must not only preach, but must also give words of

the Japanese to increase the number of people who are favorable to Christianity and to create friendships between the local people and the church. It all depends on how many homes are visited and how many times they are visited.

During the church planting stage of a church in Japan, the number may vary depending on the area, but five to ten people will probably make a commitment to Christ through evangelistic meetings. After that, prayer and patience are needed.

B. Long Term Cultivation

In Western nations, with their Christian

church can establish fellowship with all the members of the home, Christianity will be able to further deepen its roots into the family. Sunday School for children, camps and English conversation classes for their older brothers and sisters, cooking class for their mothers, etc. are important tools.

D. Home Evangelism

There is a tendency to see the home as the place where one Christian exists per family. But in the midst of this non-Christian society that is not enough. Rather, the church needs to think about how it can make contact with the other members of the family through this one Christian. It will be better to invite the family members to cultural, educational activities and events than directly to the Sunday worship service. Attending Sunday services may be acceptable to people in Group C, but not for those in Group B. These cultural activities will be less threatening to the new participants and as a result will keep them coming longer.

E. Lecture Meetings on Christian Culture

In the Japanese society where more than ninety-five percent of the population is non-Christian, and where only a few people belong to Group C, lectures on Christian culture will be much more effective in drawing the attention of Groups A and B than evangelistic meetings where people are expected to make commitments. As stressed before, it is important to create a sense of familiarity and good feelings towards Christianity among the local people. Of course, evangelistic meetings will be important for targeting the Group C people.

F. Is Evangelism Just Preaching?

Jesus tells us to preach the gospel and at the same time to make disciples. He tells us not just to preach, but to build the church, create an “ecclesia.”

It is not right to say that after we have proclaimed the word, the responsibility then moves to the hearer, especially when our goal is to create an “ecclesia” in the midst of a non-Christian culture. Preaching is only half of the task and in a society such as Japan, it has only resulted in less than one percent becoming Christians.

With this understanding we must move from the preaching-centered evangelism of the West. We must emphasize the second half – for Japan the most important half – that of creating an atmosphere which will give birth to Christ’s “Ecclesia.” □

If the church ministry meets the needs of the community... then Japanese evangelization will greatly increase in effectiveness

encouragement to each person. A large crowd worshipping in a single building limits the possibility for the pastor to meet these needs of the Japanese congregation.

3. Because there are no coexisting cultures in Japan, difficulties also arise in multiple staff leadership in churches. Therefore, five churches with one hundred members and one pastor/evangelist each will have less problems than one church with five hundred members and five full time pastors and evangelists.

4. Japanese churches with a membership of fifty to seventy people have a greater chance of enforcing each believer’s understanding of their ties with the body of Christ. Therefore, for both economic reasons and for improvement of the quality, church sizes should be kept around this number.

Other Suggestions for Evangelizing the Japanese

A. Why are Evangelistic Meetings so Fruitless?

As explained in Diagram #1, the number of people who are either believers or favorable to Christianity is much smaller in Japan than in the Western nations. During church planting, after the first two or three evangelistic meetings, only a few people will keep on coming. And these people will divide into two groups; those who get saved, and those who, though interested at first, will say they’ve grasped what Christianity is all about and have decided not to come back.

Therefore it is important in evangelizing

heritages, proclamation remains central to the ministry. However, when we look at our Lord’s ministry, we see him healing the sick, raising the dead, driving out demons and proclaiming the Kingdom of God. We see him always meeting the needs of people while he is evangelizing. If the church ministry meets the needs of the community, becoming an integral and necessary part of the community, then Japanese evangelization will greatly increase in effectiveness.

C. Example of Evangelizing in a Community

The basic starting calculation for community evangelism is the number of homes and people in Groups A, B, and C (See Diagram #1). There is a possibility of Group C homes becoming Christian homes within four to five years; B homes becoming C homes; and A moving to B. This can happen as the result of active visitation.

For example, if there are five Group C homes in an area, within four to five years these homes can become Christian. If there are fifteen Group B homes, in ten years these homes can be added, making the total of twenty Christian homes. There is also a chance for the A homes to become converted in fifteen years. Constant contact and getting to know the community as much as possible is very important. Keeping a list of the community’s degree of interest in Christianity is a key for evangelizing the Japanese community.

Just visitation will be insufficient. If the

Shiobara Impressions

Third Evangelism Congress

by Stan Conrad
*Missionary with the
Japan Evangelical
Free Church
Mission*

Congress Praise

by
Vernadene Heck
*Missionary with
TEAM*

Highlight Of The Congress On Evangelism

by Leonard M.
Peterson
*Missionary with
Evangelical
Covenant Church*

Praise at the Congress

As some twelve hundred people gathered at Shiobara for the Third Congress on Evangelism it became apparent very soon that the nine years that had elapsed since the last Congress had brought great change to the evangelical church in Japan. Having attended the First Congress with its emphasis on true biblical faith, and the Second Congress with its plea for evangelical cooperation and unity it was a delight to see that indeed in many ways Shiobara was a testimony to the impact of the preceding congresses.

Shiobara demonstrated the Japan evangelical church's ability to sponsor a well organized conference dedicated to the theme of evangelism and not dependent upon foreign personnel. The production of a first rate manual of over 370 pages as well as the use of a wide screen and closed circuit television were examples of technical efficiency. The Tokyo Christian University's choir added much to the warmth of the general meetings.

Yet, with all these wonderful accomplishments, the conference was brought face to face with the problem that confronts the church, as shared by Dr. Akira Hatori in his devotional message. He pointed out that whether we think of 1940, 1960 or the present, the church is still only around one percent of the population. As he spoke from Ezekiel 36:37-38 we were reminded that it is God who gives the increase and, when people see that, they will know that He is Lord. What a challenge for prayer, perseverance, and promotion of church planting. One of the main speakers, Rev. Kishida, reminded us that in order to bring the present statistic of one church for each 17,000 + people to one for every 10,000 we would need 6,000 churches

over the next ten years. The only way is for each church to produce a church.

One source of strength is to increase the cooperation between missions and churches in church planting efforts. It was the writer's privilege to share in a seminar dealing with this aspect of ministry and the interest expressed in joint efforts was most encouraging. Pastor Yahiro of Sapporo spoke very positively of the contribution of OMF missionaries to the growth of the Hokkaido Evangelical Church Association (OMF). (See the report of Leonard Peterson for more information. Ed.) The writer emphasized the workability of a team (at least 3 units) of missionaries and Japanese in pioneer church planting and how successful this has been in the new Evangelical Free Church work in Sendai. Having been involved in church planting for over thirty years in Japan it is my conviction that a well organized team offers the best possibility for a successful church planting effort in a reasonably short time.

A highlight of the conference was the release of the new Japan Church Survey 1990 published by the Church Information Service. (Obtainable from CIS or JEMA Office) This should be invaluable material in targeting the 6,000 churches that Rev. Kishida challenged us to plant in the next ten years should the Lord tarry!

Congress Praise Vernadene Heck

When I sing God's praises with a large group of Christians, I often get excited because I imagine a bit about what it might be like in Heaven when all of Jesus' followers sing praises to Him with a unity and purity unknown in this world.

When I sing with a large group of Christian workers, I not only get excited, but I feel deeply encouraged and freshly challenged, because I realize I am among 'fellow-soldiers' who are 'pressing on' and we are in this battle together.

When singing and hearing God's Word spoken in a large group of Japanese pastors and workers, my vision is greatly enlarged and my hope for seeing Japan widely impacted by the gospel with my own eyes is made sure.

I am always moved by music. Since it's not my mother tongue, Japanese messages sometimes leave me unmoved. But, I can truly say



“As a member of the JEA Women’s Commission, I was personally gratified to see at least 230 women among the 1100 or so delegates”

“Pastor Yahiro suggests a number of patterns by which new churches are planted, but in each case where missionaries are involved they work in cooperation with established churches”

that almost every message of the Congress impressed and moved me. I can’t begin to sort out the most significant things, so I will just pass on a few thoughts that remain with me even now, a couple of weeks since the congress ended.

Izuta Sensei left me challenged about the need for a vision that reaches to all the people in my local area, and that then goes beyond to the whole world. Hatori Sensei’s message brought me back to the main task - that of prayer - encouraging me with the truth that only God can (and will) change men’s hearts. Kishida Sensei stretched my vision from reaching individuals to that of multiplying churches, using all believers to hasten the process. Funaki Sensei pointed out the need for God’s wisdom and unity. Honda Sensei directed our attention to the LORD, telling us to get our eyes off the situation. When our hearts are pure and filled with HIS spirit, He will send us out and HE will do the work. I was uplifted.

As a member of the JEA Women’s Commission, I was personally gratified to see at least 230 women among the 1100 or so delegates. This was the 3rd congress and the first time women were formally invited. Two workshops dealing with women’s roles in the church/evangelism on Wednesday and an open forum on Thursday were real highlights - one regret was that the majority of the male delegates did not take advantage of what they might have learned from those sessions.

As a woman delegate, I felt the possibility of the beginning of a trend - that of making women, or allowing women to be, more involved in the outreach and overall work of the Church in Japan.

As a missionary delegate, I felt (vicariously) a measure of success. This Congress was a project of the JEA, an organization of churches. We missionaries have done as commanded in II Tim. 2:2. Now, the churches are seeking to carry the gospel to all of Japan and all of Asia. At the same time, they are saying clearly, “Let’s all work together.”

Highlight Of The Congress On Evangelism Leonard M. Peterson

The Role Of Missionaries In The Japanese Church is the name of the seminar I attended. It was an encouraging experience for me to participate with about 10 missionaries and a few Japanese in this seminar. The speakers were Pastor Masaru Yahiro of the Higashi Church in Sapporo and Stan Conrad of the Japan Evangelical Free Church Mission.

Pastor Yahiro limited his comments to the field of church planting, emphasizing that

missionaries should work in cooperation with established churches in church planting. He speaks from the experience of the Overseas Missionary Fellowship (OMF), the Hokkaido Evangelical Church Association (ECA), and the Tanritsu Renmei (TRRM).

He uses the interesting terminology of “Base Church, 1st Thrust Church, 2nd Thrust Church.” The Base Churches are planted in areas where there is enough population for a self-supporting church to get established, but these churches then reach out to surrounding areas to establish Thrust Churches, which are often not able to support a full time pastor. Some of these become fully self-supporting and become Base Churches which in turn establish other Thrust Churches. Pastor Yahiro suggests a number of patterns by which new churches are planted, but in each case where missionaries are involved they work in cooperation with established churches. Some of the patterns are:

1. An established church sends members to work with a missionary in order to plant a new church.
2. An established church cooperates with a missionary to plant a new church.
3. A missionary and a Japanese national work together under an OMF/ECA church planting board.
4. A missionary works with several churches.

Another very helpful part of this presentation was a list of the advantages and disadvantages of missionaries, and suggestions as to how to make the best use of missionaries.

Advantages of Missionaries:

- 1) Prayer support
- 2) Financial Support
- 3) Strong desire to win souls
- 4) Many well-trained workers
- 5) Christian tradition and culture enable missionaries to see things objectively and to lead the churches towards maturity with due foresight.
- 6) Being foreign makes it easy to win friends.
- 7) Can be sociable, without getting too deeply involved, and thereby avoid some of the problems that come from deeper relationships.
- 8) The fact that Japanese respect foreign leaders more readily than national leaders makes it easier for missionaries to exercise leadership.

9) Missionaries can relocate more easily than Japanese nationals.

10) Missionaries can work in evangelistic and pastoral teams.

Disadvantages of Missionaries

1 - 5 are almost unavoidable; #6 - 10 can be

avoided, but unfortunately often tend to occur.

1) Insufficient understanding of Japanese language and culture results in superficial communication with Japanese people.

2) Insufficient understanding of Japanese language and culture means that pastoral care and training of Japanese by missionaries cannot reach the same depth as that of a Japanese pastor.

3) Cross cultural stress means more rest is required.

4) Cannot work continuously in the same place for a long time because permanent residence is not possible.

5) Tendency to rush to finish work within a short time.

6) Missionaries are frequently moved to replace or substitute for one another.

7) Missionaries tend to give too much responsibility to immature believers. This results in ongoing problems.

8) Missionaries sometimes "spoil" believers by being too lenient when disciplining, leading to false expectations of future leaders.

9) Sometimes the gifts of missionaries cannot be used in their field of service.

10) Sometimes missionaries do not seem to be willing to learn from the experiences of senior missionaries and Japanese pastors.

He summarizes the lists by saying, "The main thing is that we make the most of these advantages; that the Japanese leaders and churches show understanding for the disadvantages 1-5, and continue to try to overcome disadvantages 6-10. In order to do this, I think we need love, perseverance in discussion and continuing adjustment."

Here are a few other pertinent quotations:

"Generally speaking, when a church becomes established, missionaries tend to leave. However, even after independence has been attained, it would be better strategy for the missionary society to continue to work with the church. As to whether it would be better for the missionary who planted the church to continue to work there, or for a different missionary to take over, it is difficult to say, and I think it probably depends on the church. The gifts of the individual missionary would also need to be taken into consideration."

"...In the case of sparsely populated rural areas, because it is difficult to see churches established, instead of missionaries taking the main responsibility, I think it is better strategy for established

churches to bear the main responsibility, and for missionaries to be involved in a helping capacity."

"...(C)oooperation between church associations and missionary societies, as well as between local churches and missionaries is becoming increasingly important. For the purpose of church planting, the role of missionaries in Japan remains important and will certainly not become less so."

Now to the presentation by Stan Conrad. We who are readers of JAPAN HARVEST are probably fairly well acquainted with the excellent work that the Free Church has been doing in Japan, and so I will not give a detailed report. But it was very interesting to see the similarity between this and the report above. He said, "The most effective method to increase the number of churches is that of cooperation between Japanese and missionaries." Then he went on to explain their method of developing church planting teams including both Japanese and missionaries. He developed this under three headings;

1. Communication. It is necessary for the members of the team to have adequate

time for discussion and fellowship with each other.

2. Diversification. The missionaries probably will do some English teaching, for this is still a very effective way to make new contacts, but they should also have other ministries such as some preaching in worship services, conducting some home meetings, serving as chaplain for English classes, etc.

3. Animation. "It is necessary to have a well thought out lively program of activities."

The ideas presented by these men ring true to my own experience. I am very happy now to be a member of the pastoral team in an established (though small) church involved in efforts to plant a new church. I feel much more comfortable in this situation than I have in any of the other church planting efforts I have been involved in. I hope and pray that from now on most missionaries may be able to minister in such situations. □

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Worship And Music In Japanese Churches

by Gary Bauman
LIFE Ministries,
SONG-RISE
Division

"Every day they continued to meet together... praising God and enjoying the favor of all the people.

And the Lord added to their number daily those who were being saved." Acts 2:46,47

What are the churches of Japan doing in the areas of worship and music? Are we doing what we've always done before - or are we thinking about what will help us better worship God, while at the same time help us more effectively reach this current generation with the gospel?

The "Shiobara Declaration," Japan's Third Congress on Evangelism, makes this significant statement:

"We realize that it is necessary to boldly develop and apply strategic planning in order to revitalize the local churches. ...the renewed church does not lose its power as the 'salt of the earth', and 'light of the world,' but stimulates Christians to become filled with power for spiritual and ethical living."

Many will agree that one aspect of this revitalization needs to be in the area of worship. When we become better worshipers, we also become better witnesses. But there is at least one other benefit to revitalized worship. Non-Christians are attracted to what they see to be real and to what can meet the felt needs of their daily lives. As worship becomes more appropriately framed in the cultural, musical and verbal vocabulary that the worshipers of a particular culture understand and appreciate, they become more able to freely address their Creator. This causes non-Christian observers to more fully comprehend the reality of God's presence in the midst of His people. As a result, observers are even more strongly attracted to God who is the focus of our worship.

Is this happening in Japan? Occasionally, but a great deal more needs to be done! With an interest in the revitalization of this area in Japanese churches, SONG-RISE decided in the summer of 1990 to conduct a survey examining what was happening in worship and music and to find out what churches were perceiving as their needs in this area.

Worship and Music Survey Conducted

With the assistance of the Japan Church Growth Institute and English Language Institute a survey was conducted during the month of July, 1990 and tabulated in August, 1990.

Two hundred forty-three surveys were sent, with 103 returned (42% response rate) and 101 tabulated. Surveys came back from every major region of Japan, with churches ranging in size from under 10 to over 200. The oldest church to respond was planted in 1889, and the newest in 1989. Over 30 denominations were represented.

The first step was to categorize churches so as to reveal any correlation between musical activity and growth patterns. In the musical category, the creative church was defined as a church whose members create/compose original music for use in worship. The instrumental church was designated as a church that more than twice a month used at least one guitar or electronic keyboard in addition to (or in place of) the traditional piano or organ in its worship services.

In the growth pattern category, the growing church was defined as a church that during the past five years had moved up at least one attendance category (attendance categories used in this survey: 1-10, 11-25, 26-50, 51-75, 76-100, 101-150, 150+). The expanding church was a church that during the past five years met ONE of the following criteria: 1) had moved up at least one attendance category, or 2) had sent out at least one full-time Christian worker, or 3) had planted (or participated in the planting of) at least one new congregation during the past five years. The stagnant church was a church that during the past five years met ALL THREE of the following criteria: 1) it remained in the same attendance category or lost attendance, 2) had not sent out any full-time Christian workers, and 3) had not planted (or participated in the planting of) any new churches.

Growth Patterns Related to Music in Churches

The survey showed some interesting results in regard to church growth. In the entire sample, one-half of all churches were growing churches, four-fifths were expanding churches, and one-fifth were stagnant churches.

However, relating to churches' involvement in music, of the instrumental churches, over two-thirds (68%) were growing churches, and nearly nine-tenths (89%) were expanding churches. Almost four-fifths (78%) of the creative churches were growing churches, and all of them were expanding churches. Close to half of the growing churches (46%) were

Mr. Gary Bauman



instrumental churches, but only one-fifth of the stagnant churches were instrumental churches.

Types of Music Being Used in Churches

Over half of the churches in the survey (52%) sang praise and worship choruses more than twice a month. About two-thirds of the churches (63%) used the Sambika more than twice a month, and over three-fourths of the churches (78%) used the Seika more than twice a month.

Among the growing churches surveyed, almost two thirds (63%) sang praise and worship choruses more than twice a month, about half (54%) used the Sambika more than twice a month, and almost four-fifths (79%) used the Seika more than twice a month.

Among the stagnant churches, under one-third (30%) sang praise and worship choruses more than twice a month, slightly less than two-thirds (60%) used the Sambika more than twice a month. Over four-fifths (85%) used the Seika more than twice a month.

Reasons Given for the Music Used

Among all churches the three most common reasons given for selecting songs were: 1) "to lead the congregation into God's presence," 2) "to fit the theme of the message," and 3) "to help us praise God together."

In the expanding, instrumental and creative church groups however, the number one reason given for selecting songs was "to lead the congregation into God's presence," whereas in the stagnant churches the number one reason for selecting songs was "to fit the theme of the message."

Music Styles Used

Over half of the growing churches (54%) used either a mix of many styles of music, or exclusively contemporary Christian music. Only one-fifth of the stagnant churches used either a mix of many styles of music, or exclusively contemporary Christian music.

Amount of Time Spent Singing

Close to half of the growing churches (46%) tended to sing more than 20 minutes in their services and over one-third of the expanding churches (37%) tended to sing more than 20 minutes in the services, but only 5% of the stagnant churches sang that much. Nearly four-fifth of the creative churches (78%) and over half of the instrumental churches (51%) tended to sing more than 20 minutes.

Instrumental Accompaniment

The expanding churches were twice as likely to use guitars and electronic keyboards during the worship service as were the stagnant churches. Growing churches were even more prone to use guitars and electronic keyboards. Over one-third of the churches in the survey were instrumental churches.

Nine Observations

1. Although being an instrumental church is not a necessary factor in order to be a growing or expanding church, instrumental churches do tend to be growing or expanding churches a high percentage of the time. This may be due to the mindset of a pastor or church that is willing to try new things, including new instruments as well as new outreach methods.

2. Growing churches sang praise and worship choruses more than twice as much as one-third of the stagnant churches. It seems that a forward-moving mindset also expresses itself in a willingness to try new music.

3. Expanding, instrumental and creative churches all tended to see the use of music more as a means of bringing people closer to God, rather than as a support to the sermon. All churches did place "fitting the theme of the message" among their top three priorities, however. Conclusion? Trying to fit the music to a theme is a good idea, but sacrificing a song that helps a congregation focus of the Lord in favor of a song that better "fits the theme" may not be the wisest choice.

4. About half of the growing churches were progressive in their attitudes toward music, whereas less than one-fifth of the stagnant churches were progressive in their musical outlook.

5. Growing churches were nine times more likely to sing more than 20 minutes than were stagnant churches.

6. Expanding churches were twice as apt to find piano and/or organ accompaniment alone to be inadequate for their needs as were stagnant churches.

7. Churches from both conservative and progressive music camps are involved in sending out full-time workers and starting new churches.

8. Obtaining training for worship leaders is a felt need among churches of all traditions.

9. Even the "hymn singing churches" seemed to be interested in new chorus books and materials. They also seemed to be open to new forms.

The Challenge for Revitalized worship and Music in the Japanese Church

How do we respond? If we truly are interested in taking advantage of every possible aid to advancing the gospel and building up the Body of Christ, then we must be willing to take a second look at what we are calling worship in our services. No matter what our church tradition, our congregations should be able to worship with enjoyment and enthusiasm in the context of both the corporate gathering and the privacy of their personal devotions. After extensive study of the church's worship practices throughout the centuries, Robert Schaper comments in *In His Presence*:

"It is humbling to discover that not everyone shares your particular taste, especially when you are convinced of the validity and beauty of your selection.... Whatever form we choose in worshiping, we should glorify God with the totality of our being. It seems so obvious that what we do with all our heart, soul, mind and body has to be exciting and fulfilling."

What message does the unbeliever visiting your church receive about the great God we serve? Does he sense that congregation members are entering into worship wholeheartedly with every aspect of their being - spiritual, emotional, intellectual and physical - expecting to meet with God? Does he sense that they are being revitalized as they worship in the corporate gathering? Or does he come with great expectations, only to have them dashed on the rocks of a weekly obligation that has long since lost its meaning to those in attendance?

No matter what your worship tradition, the above survey reveals that meaningful, congregation-building worship develops in an environment where:

- 1) extended time is allowed for people to sing praises together
- 2) new instruments are welcomed as an aid to variety of expression in worship, and
- 3) trained worship leaders are valued as an important resource. □

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Language Ministries 3291-1285

Serving the Lord and His Body, The Church

Ochanomizu Bible Institute
OBI

Ochanomizu Bible Institute

お茶の水聖書学院

For Lay Minister Training and Continuing Education for Ministers

Join Us For The Second Semester Classes

1. New Testament Survey (Thursday 11 a.m., 6:30 p.m.)
2. New Testament Exposition of "The Gospel of John" (Tuesday 11 a.m., 6:30 p.m.)
3. Cross-Cultural Mission in Asia (Monday 6:30 p.m.)
4. Church Music (Monday, Tuesday afternoon and night)
5. Voice Lesson (Personal - Tuesday 10:30 a.m.)
6. Choir Lesson (Thursday 10:30 a.m.)

OBI Offers The Following Courses

1. Diploma Course (Lay minister)
2. One-Year Course
3. Music Department
4. Continuing Education for Ministers

Contact the OBI Office:

1 Kanda, Surugadai 2-chome
Chiyoda Ku, Tokyo 101
Tel: (03) 3296-1005

Fall Special

- "John Wesley in Today's Context"
by Dr. Yozo Seo
(Thursdays 2:00 ~ 3:30 p.m./Oct. 17 ~ Nov. 28)
- "Pastoral Care"
by Rev. Sadaji Ide
(Friday's 6:30 ~ 8:00 p.m./Nov. 15 ~ Mar. 13, '92)

Birth Of Ochanomizu Bible Institute

by Rev. Yasuo Masuda, President

Vision:

"Just as Moody Bible Institute exists right in the center of Chicago, we should have OCHANOMIZU BIBLE INSTITUTE (OBI) in the heart of Tokyo, now one of the most influential cities in the world."

Thus, the vision of establishing OBI was shared among the Board members of the Ochanomizu Christian Center for several years. With the completion of the new North Wing this vision has finally materialized. The Institute was officially opened on April 22, 1991, with the dedicatory prayer by Dr. Akira Hatori (former chairman) and with the message by Dr. Koji Honda (present chairman).

Background:

It was so fitting that Dr. Hatori offered the dedicatory prayer, for it was he who initiated the idea of an educational ministry at the Center some twenty years ago. In 1983 the building of the South Wing brought the opportunity to finally start this ministry through the Layman Leadership Seminar commenced with Dr. Honda, Dr. Hatori and this writer as teachers. When the registration went up as high as 120, we felt God Himself was in this new venture and we made a shocking new discovery about the so-called "Sleeping Giants in Our Midst," i.e. lay people around us with their great potentiality as workers in His vineyard.

Soon the Continuing Education Program for Pastors was begun. Again the response was very impressive.

It was truly a humbling experience before the Lord to see the time ripe for a new and courageous undertaking to meet the needs and challenges of these days. At the same time we were awakened to our providentially advantageous location in the city.

From Potentiality to Reality:

In the past there were days when saying, "This place has a great potential. But how can we make it come true?" was almost a daily greeting with the then Executive Director, Mr. Charles Bonson. Now as we watched the registration for OBI climbing higher and higher, we humbly recognized that the potentiality we were talking about many years ago was indeed now becoming a reality. Today the registration is around 90 with about half in the Biblical Studies and half in the Music Department.

The morning classes especially are composed of a number of house-wives. Working men and women and retired people have also become students. The

variety of people in the classroom creates an atmosphere of attentive listening to the lectures. Also, compared to a normal Bible college or seminary classroom the atmosphere here is more mature as the students are older with more experience.

The students come with a keen sense of God's high calling. One housewife quit her part-time work to come to study, thus making a financial sacrifice. She wants to be of help to her own church, which has no resident pastor. A retired high-ranking company executive is studying to become useful in God's work by teaching and leading Bible studies in his church.

These facts overwhelm us and cause us to say, "We are so thankful to God and glad that we started OBI."

Purpose:

"Study to show yourself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth." (II Timothy 2:15)

We are committed to training and producing the kind of the Lord's workman that Paul is talking about here. For the layman it means to become equipped with trained capabilities to understand and apply the word of God both in daily life and in service, thus becoming a "lay minister" who will be able to work under and side-by-side with the pastor. For the ministers, it implies becoming equipped with deeper knowledge of the Bible and its practical application in different ministry areas and also becoming acquainted with up-to-date development in different disciplines of practical theology.

The stated purpose should be associated with the spirit that Paul exhorted young Timothy to have. "For God has not given us the spirit of fear; but of power, and of love, and of a sound mind." (II Timothy 1:7) It would be refreshing to see our OBI students equipped with the Holy Spirit's power, the Father's love and Christ's sound mind.

Courses:

In order to achieve the above purposes we provide the following courses:

1. Diploma Course (Lay minister), which requires three years of study, taking a minimum of one class a week.
2. One-Year Course, which can be renewed each year and can be applied to the diploma course for an additional fee.
3. Music Course, which consists of a three year or a one year course, the latter being more informal for beginners.
4. Continuing Education for Ministers. These courses include Biblical Studies,

Theology, Church History, Christian Education, Practical Theology, Counseling, Church Music, etc.

Faculty:

"How could you ever have gotten such high caliber faculty members?" was a question asked by many people as they saw our OBI bulletin. Of course, the credit has to go to the Lord Himself who has guided the history of OCC so faithfully with mercy and care. Then, we can think of the many years of long and friendly association we have been privileged to have with these men of academic stature and spiritual maturity. Their willingness to teach here is truly inspiring. Also, we cannot overlook another factor, that is, the providential location. In other words, these faculty members are participating in the providential event now taking place, with Tokyo becoming increasingly one of the most important and influential centers not only of Japan but also of the world.

We are praying that OBI will be used of the Lord as an institution where evangelical minds will gather for developing and nurturing His cause in Japan, for the strengthening of His Body and expanding the evangelistic outreach internationally.

To God be the glory! □

Ochanomizu Christian Center Building, home of OBI



Books for Japan Warfare

Reviewed by June Gregory, Missionary with Christian Literature Crusade

Spiritual warfare is a real issue for missionaries and Christians in Japan today. The following books will give help in overcoming spiritual attack, and guidance for waging spiritual warfare in our own lives, as well as for the land of Japan, against the satanic powers that resist our attempts to share the gospel in this land.



THE BELIEVER'S GUIDE TO SPIRITUAL WARFARE, by Thomas B. White, Vine Books, ¥1,850.

As an expert in the field of spiritual warfare, Tom White has equipped thousands of men and women to discern and combat demonic forces in our world.

THE BELIEVER'S GUIDE TO SPIRITUAL WARFARE offers biblically sound, accurate and balanced teaching on the unseen war being waged around us. It gives guidance on discerning evil spirits, effective prayer for family, friends and church, how to break free from spiritual bondage, protection for your home, business and ministry from enemy attack. Contains many real-life illustrations, sample prayers, helpful techniques, and answers to the most-asked questions about spiritual warfare.



BATTLING THE PRINCE OF DARKNESS, by Evelyn Christenson, Victor Books, ¥1,170.

This book is written by the author of the best-seller, **WHAT HAPPENS WHEN WOMEN PRAY**. It is a call to arms, encouraging all believers to join the battle against the forces of evil that are vying for the minds and souls of men and

women. Section headings include: The Two Kingdoms; Spiritual Armor; Spiritual Warfare - offensive praying and defensive praying; and The Imperative - Mobilize for Action. It is a challenging and practical book, giving information on the lost doctrine of original sin, the Prince of the Kingdom of Darkness, the Ruler of the Kingdom of Light, and how to pray against Satan - and for each other - helping to rescue captives from Satan's kingdom.

THE ADVERSARY, by Mark I. Bubeck, Scripture Press, ¥900.

Graduate of Moody Bible Institute, and a Baptist pastor, Mark Bubeck has tested the power of God's Word and seen victories in



the realm of spiritual warfare. This book will alert Christians to the forces opposing them, and equip them with specific guidelines for dealing effectively with Satan and his demonic powers.

Chapter headings include: Biblical perspective of warfare; Warfare with the flesh; Warfare with the world; Facing Satan's kingdom; Challenging Satan's hindrances to revival; Tools for warfare.



WRESTLING WITH DARK ANGELS, edited by C. Peter Wagner and F. Douglas Pennoyer, Regal, ¥2,050.

A symposium in which some of today's most respected evangelical theologians offer their views on spiritual warfare, and how the Christian can deal effectively with its dangerous power. This book gives us a deeper understanding of the supernatural forces involved in spiritual warfare both on the personal level, and in the wider sphere of evangelism and mission.



TAKING OUR CITIES FOR GOD, by John Dawson, Creation House, ¥1,640.

John Dawson is director of YWAM in Los Angeles. In this book he gives the strategy and tactics for winning our cities for God. Cities are the keys to winning the world for Christ. They are encumbered by staggering problems, and opposed by cosmic spiritual forces, yet these vast urban centers hold millions of people whom God loves. Dawson's strategy involves discovering God's purpose for your city, understanding its spiritual history, discerning the strongholds working against it, joining with others to intercede, and developing a plan to break the strongholds and bring your city to God.

SPIRITUAL WARFARE SEMINARS

OSAKA: November 5th to 8th 9:30 - 4:30

TOKYO: November 11th to 14th 9:30 - 4:30

Rev. Tom White is a graduate of Asbury Theological Seminary. Tom pastored for many years with the Conservative Baptist denomination before founding Frontline Ministries, in Corvallis, Oregon. Tom's main concern is to present a balanced, Biblical understanding of spiritual warfare for equipping the church in prayer and evangelism. His book is a blessing, now you have an opportunity to gain even more through his seminars.

Japanese translation provided.



Rev. Tom White, Frontline Ministries

Osaka location: Nipponbashi Kirisuto Kyokai,
20-4 Nipponbashi 1-chome, Chuo-ku, Osaka

Tokyo location: Ochanomizu Christian Center 8th Floor

Sponsored by:

O.C. International (formerly Overseas Crusade)

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JEMA Executive Committee & Japan Church Growth Institute

Call for reservations: (0424) 75-0440 or 91-3181 Cost: ¥8,000

Coming JEMA Events

Orientation Seminars: ENTRY - October 19th; **ENCOURAGE** - February 8, 1992; **EQUIP** - May 2, 1992

Regional meetings: Kansai Organizational meetings - October 24th; other areas decided later

Strategy Sessions: Long Range Planning/Strategy Workshop - November 25, 26th; Mission Leader Strategy Session - February 17, 1992

Pioneer Evangelism: Planning Session October 4th; future seminars to be decided

Prayer: Prayer and Study - January 20, 1992

ANNUAL MEETING: An outstanding time of testimony, business and inspiration - **February 18, 1992**

Karuizawa Summer Conference: Speakers, Stuart and Jill Briscoe - July 26 - 29, 1992

JEMA Computer Information Network - Coming Soon!

The following are not translations, but an attempt to summarize some of the main news articles taken from the Christian Newspaper. Occasional comments are added to help the reader.

Gleanings From The Christian Shinbun

August 4, 1991

Pg. 1 And The Walls Came Tumbling Down

The Ariake Colosseum near Tokyo Bay is used to big crowds for sports events, but it saw a first on July 20th when 8,000 Christians gathered for 8 hours for what must have been the biggest-ever praise meeting in Japan.

"Jericho Japan" was the vision of music evangelist Chu Kosaka, head of Michtam Music ministries. For several years his group has held similar praise rallies in Osaka, but early this year the Lord impressed on them that it was time for Tokyo. The purpose, following Joshua 6, was to use praise to pull down the walls of opposition which prevent revival coming to Japan, including the walls between our many denominations. There was certainly a unity of spirit among the people who came from all over as Hokkaido and Okinawa which seemed far more important than any differences between the churches they represented. Many music ministries in Japan joined hands for the occasion, as well as a number of overseas guests.

The prayer preparations were as impressive as the concert itself, with prayer meetings every day for the four months before, including a 10,000 hour prayer chain to fill the 10,000 seat stadium, and prayer walks round the Imperial Palace and even up Mount Fuji!

Seven messages during the afternoon challenged those attending to pray for revival, and many went away with a new burden and commitment to see a great movement to Christ in Japan.

Peter Horne, Missionary with Christian Literature Crusade

August 11, 1991

Pg. 1. After 26 Years Another Christian Chairman for the Socialist Party.

On July 31st Makoto Tanabe (member of the Maebashi Church, Nikki Kyodan) was sworn in as the chairman of the Socialist Party, 26 years after the last Christian chairman, Jotaro Kawakami. In the midst of the aftermath of the Gulf War, a variety of scandals and a multitude of complex problems facing Japan many Christians are praying for Mr. Tanabe.

In his younger days he participated in street evangelism and taught a Sunday School class at the Maebashi Church. His father was a Salvation Army member and directed a home for the aged. In his political career he has been active in the social and the labor movements. As a Christian he often attends the Government Diet

prayer meeting.

When asked if he felt any inconsistency with being a Christian in politics he said, "I think that Christians should not be negative or gloomy. We must change the image that to become involved with politics is to become contaminated. I am an idealist. But as a politician in the midst of the present realities I want to strive to correct that which is wrong."

August 18, 1991

Pg. 8. Facts on the Science of Happiness (Kofuku no Kagaku)

On July 15 at the Tokyo Dome the Science of Happiness, a "New New Religion," sponsored a large rally of 40,000 people. This new religion has become the fastest growing religion in Japan under the leadership and prolific writing of Ryuho Oookawa. At that time it was announced that membership now was 1,527,278.

In 1986 Oookawa quit his company and opened as small office with four staff, under the name of Kofuku no Kagaku. By the end of 1987 it had grown to 1,700, and by the end of 1989 it had increased ten times to 13,300. Over the last four years Oookawa has written 148 books, many of them reporting his communication with the spirit world and interviews with Christ, Moses, Allah, Buddha and others.

An Oookawa quote from a June 2, 1989 seminar gives a feel for the organization and ideology: "I'd like to have a big gathering at the Tokyo Dome within three years, if possible. If you can make this 'invincibility thinking (joushoushikou)' a part of your life, I think we can do it. It can't be just my power, but when the energy or aura from all the members is released it becomes a magnetic field. And the energy starts to flow. It becomes like rain falling on a pond, and it sucks in even the water. And people are always seeking to be pulled in the right direction. There are 120 million Japanese and each one is thinking about what is true value and what is the best way to go. They are seeking for someone to show them that way."

Today Satan and evil spirits are using Ryuho Oookawa, creating a magnetic field, and by satanic power they are seeking to suck in all of Japan. We Christians need to see the great vacuum in the hearts of many Japanese, and by the true power of the Holy Spirit seek to meet that need.

September 8, 1991

Pg. 1. Total Mobilization (Soden) - Church Growth Seminar

Since 1970 Sodojin Dendo has carried its goal throughout Japan to reach the whole

nation with the gospel by helping to strengthen each church, training each believer to be a good witness. The group (Tsugio Kosukegawa, chairman of the steering committee; Akira Hatori, chairman of the board) is now pulling together its material developed over the years and will soon be publishing their improved church growth seminar curriculum. The seven books under the title of "The Joy of Building the Church" will include the theology and principles of developing a church, along with handling specific problems like the place of leadership for the pastor, believer and church board; obstacles to growth, etc. Since the material will be based on years of Sodojin Dendo experience, we can look forward to a very helpful tool.

September 15, 1991

Pg. 1. Expansion by Satellite TV

For the first time a Christian meeting originating within Japan will be broadcast by satellite to churches on a national level. Some of the "new religions" have for several years broadcast their meetings from their head location to branches around Japan. Last November the Billy Graham Hong Kong Crusade was broadcast to thirty Asian countries with 55 locations in Japan. But from October 3-5 the Every Home Crusade (EHC) will broadcast two hours of their Ninth Annual Prayer Conference from Karuizawa to 42 churches throughout Japan. Through this new tool may the prayer band for the salvation of Japan greatly increase.

JEMA NEWS

JEMA Karuizawa Summer Conference

Good weather; good friends; excellent planning committee led by Marv Eyler; superb music, seminars and children's program; outstanding speakers (Clyde and Lee McDowell). That sums up the August 1 - 4 conference this year.

Thanks especially to the conference planning committee. Many of them had never attended the conference before, and so they were able to lead us in innovative ways.

Probably the greatest addition this year was baby sitting and a children's program, allowing younger families to attend.

Tapes of the sessions are available from the JEMA office.

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World Vision Child Sponsorship is a unique link of love between you and a needy child. With a ¥4,500 donation per month, you can help not just one child, but a whole family and a whole community.

Your regular gift provides community benefits like health clinics, immunization programs, pre- and post-natal care, sanitation, irrigation, agricultural improvements, adult education programs, and more.

When you become a child sponsor, you will receive a Child Profile (see right). Many sponsors express feelings of joy in being able to correspond with the children, receiving their pictures, praying for them, etc. Won't you join this program, help children live and share in this joy?



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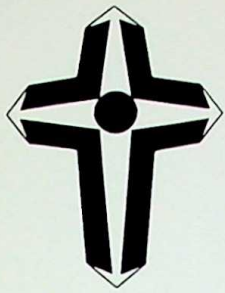
Why do we give it away? We want you to be blessed and challenged, to realize again that it can happen today, and that it can happen anywhere. We are also hoping that you will become involved in praying and helping our needy brothers and sisters in the Soviet Union and Eastern Europe.

Shinsei Undo is again involved in an extensive program of supplying Bibles to these countries. Contact us for a copy of the video in either English or Japanese.



新生運動
NEW LIFE LEAGUE

1-9-34 Ishigami, Niiza Shi, Saitama Ken 352
Tel.0424(74)2212 Fax.0424(74)0291



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MasterLife



Baptist Media Center
Japan Baptist Mission, SBC
18-1 Kamiyama-cho, Shibuya-ku, Tokyo 150, Japan
Phone (03)3168-6777
Fax (03)3160-4421

What is MasterLife?

MasterLife is a sequential, developmental, group-discipling process. It's purpose is to enable one to acknowledge Christ as Master and to master life. This is done through practicing basic disciplines under the direction a mature, practicing disciplers. The central emphasis of MasterLife is ABIDING IN CHRIST (John 15:5). From this foundation, four basic disciplines of discipleship are developed:

1. LIVING IN THE WORD (John 8:31-32)
2. PRAYING IN FAITH (John 15:7)
3. FELLOWSHIPING WITH BELIEVERS (John 13:34-35)
4. WITNESSING TO THE WORLD (John 15:8)

As the disciple grows in these basic disciplines, effective ministries develop:

1. MINISTRY OF PREACHING & TEACHING
2. MINISTRY OF WORSHIP & INTERCESSION
3. MINISTRY OF NURTURE
4. MINISTRY OF EVANGELISM
5. MINISTRY OF SERVICE

MasterLife is a 26 week process that can be used with a small group, or man to man. Basic principles include: learning by doing, group support, group accountability, modeling leaders, church centered, practical, personal, pass-on-able, and multipliable.

MasterLife began in Indonesia, being developed by Dr. Avery Willis, for use as a practical seminary curriculum. The Southern Baptist Sunday School Board then enlisted Dr. Willis to lead in developing a discipleship model that could be used worldwide. MasterLife is the result of the Sunday School Board's study of 26 different discipleship models. In less that 10 years, over 200,000 persons have been certified in MasterLife in the United States alone, along with 25,000 who are currently involved in the process.

MasterLife may be unique as a discipleship model, in it's strong emphasis on developing church leaders. In fact, studies show that of those already certified in MasterLife in America, 59% have gone on to be Sunday School teachers, and 21% deacons.

A further strength is the comprehensiveness of MasterLife. There are many excellent discipleship models, but there may not be another one so developed in many areas.

I wholeheartedly recommend MasterLife to you! I myself, before coming to Japan as a missionary, pastored for 8 years. During that time, we saw over 100 of our members complete MasterLife training. The results were tremendous! Many of these began to lead others to Christ. Many become leaders for the first time. The church doubled in size and began a second morning worship service. One of the greatest results was a spirit of expectancy that developed among the people.

But what about Japan? Currently there are more than 600 person certified in MasterLife in Japan, with many others in the process. We are hearing of many meaningful results. Sapporo Baptist Church, for instance, has seen significant growth as a result of 4 cycles of MasterLife. Pastor Katoh reports that many of the MasterLife group members are now leading others to Christ.

How can you get involved? In order to be certified in MasterLife and order the materials, it is necessary to either complete the 26 week process as a member of a MasterLife group, or attend a National MasterLife Workshop.

Upcoming MasterLife Workshops:

| | | | |
|------------------|----------------|------------|---------|
| November 11 - 13 | Tokyo (Book 1) | November | Sapporo |
| February '92 | Sapporo | Summer '92 | Kyushu |

For information please contact me at the below address or by phone.

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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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