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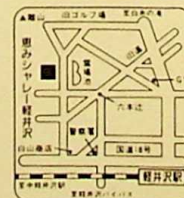
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The Magazine for Today's Japan Missionary
Volume 41, Number 3, 1992
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In This HARVEST...

Orientation – Key To An Abundant Future

Guest Editor, Peter Blank

Peter and Ikuko are church missionaries with SEND International. Peter is responsible for the summer missionary program of SEND and is the chairman of the JEMA Orientation Committee.

Psychologists tell us that the first few years of a child's life are the most critical in setting the physical, emotional and psychological course for life. So too are the first few weeks, months and years of a missionary career. A good orientation to the new country, customs and language often makes the difference between a well adjusted missionary and one who detracts from the work, or even one who returns home prematurely, often broken and discouraged.

Unfortunately, amid all of the other demands of missionary life, orientation of our new people often takes a back seat and may be even ignored until real trouble and frustration erupts.

Due to factors such as mission size and geographical location of members, missions vary greatly in their ability to adequately orient their members. Judy Amos' paper, "Mission Cooperation in Orientation," presented at the February 11th JEMA Okutama Missions Consultation lead to much discussion and realization that cooperation within JEMA was essential if we are to strengthen our missionary force as a whole.

A committee was appointed at the '91 JEMA Plenary Session which has been for some months hard at work looking into meeting these needs. A series of orientation lectures, a resource library, mission orientation coordinators meetings and also this issue of Japan Harvest are some tools that we hope will help the cause.

We trust that the articles herein will assist individuals, as well as mission organizations.

"For lack of guidance a nation falls, but many advisors make victory sure" Proverbs 11:14.



The Peter Blank family

JEMA Windows

Don Wright
JEMA President



I like "good news, bad news" jokes. Here is one for you. The bad news is that for the last three Japan Harvests we inadvertently left out a most important word on the cover. The good news is that only one person (the sharp-eyed Millie Surber) discovered it, and it took her 8 months to find it. Frankly, I'm not sure if the last one is good news or bad news, so do I laugh or grimace? For your fun and game time, before you read further take out the last three Harvests and see if you can find it.

The word "EVANGELICAL" certainly is important to us, and we dare not let it slip from our mission work, nor our personal faith. Commitment to Jesus Christ and to His Word is what makes life worth living and what gives meaning to our missionary work in Japan.

Now let me give you some JEMA WINDOWS. "You are JEMA" certainly has been seen these last few months as many people have been working to share their expertise and gifts with the broader fellowship. The feature illustration of that is seen in this Japan Harvest with Peter Blank leading us in this orientation theme. A group of people have said that we can help each other by providing top-notch orientation experiences for our newer missionaries. That is a good step, because if those who attended

will be able to do just a little better in their ministry, then the EVANGEL shines brighter in Japan.

Several others have spent many hours to help the broader fellowship learn how better to strategize and plan. The Paul Yaggy workshop, reported on the Short Takes page, will be helping a number of missionaries and missions make better faith projections, and that will spread the EVANGEL. We also trust that it will help all of us in JEMA as we approach the Mission Leaders Consultation and Plenary Session on February 17, 18. We need to work at discovering God's will for JEMA members as we think together strategically about the EVANGEL task here.

For me personally one of the most encouraging things in the last few months has been to see Kansai and now Sendai missionaries making progress in developing regional fellowships. There are too many lost people in Japan. By talking and praying together, and by sharing our plans and visions we can help one another in the work.

"EVANGELICAL" is not just part of the JEMA name. The true evangelical is not only committed to sharing the evangel - the good news - but is also committed to the whole Body, and that includes JEMA.

JEMA Coming Events

JEMA Day Of Prayer

January 20, 9:00 - 4:00 at Ochanomizu Christian Center

Sendai Missionary Fellowship

January 28, 10:30 a.m.

"Encourage" Orientation Seminar

February 8 at Christian Academy in Japan (CAJ)

JEMA Mission Leaders Consultation

February 17, 12:00 - 2/18, 8:00 a.m. at Okutama Bible Camp

JEMA Plenary Session

February 18, 10:00 a.m. - 5:00 p.m.

JEMA Kansai Meeting March 12

JEMA Summer Karuizawa Conference

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*For additional information please
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Be sure to join us for JEMA's annual Summer Conference in Karuizawa. Our speakers will be the well-known writer/speaker team of

Stuart and Jill Briscoe

Stuart Briscoe is also the pastor of Elmbrook Church in Milwaukee, WI in the USA.

The conference theme this year will be

"Life, Liberty and the Pursuit of Holiness"

This year's conference will be from July 26th until the 29th. Housing is available in a variety of locations, please contact the JEMA office for suggestions.

See you there!

"ENTRY" INTO JAPAN

By Dan Gilchrist

Dan is an elementary school teacher working with a church planting team in Chiba Prefecture

It's almost begging the question to say that coming to Japan can be stressful. But the fact is, we tend to forget altogether how much stress is involved. It can be especially stressful with no framework from which to consider this new country and ministry.

Try to remember the first time you went grocery shopping in this new land and you bought *miso* soup instead of peanut butter, or, hearing your favorite hymn sung without being able to join in. All of this caused just that little bit more stress. Even those things which are mindlessly disposed of at home become points of near lunacy when placed in a totally new environment: you decide to use bar soap instead of shampoo because you can't decide which bottle is rinse and which is shampoo; you venture out to the local vending machine hoping beyond hope that it has cans you can make sense of. Certainly you will have memories of your own which will fit into the category of "stressful times."

Of course, there's a lot more to being in Japan which far outweighs the stress of it, such as watching a college student come to acknowledge Christ as Lord and Savior or the fun of receiving your first "get well" bag of food. Though these outweigh the stressful times, it seems that the stressful times, especially at first, are those times which sear our memories. These can't be avoided but, if provided a framework from which to deal with them, they can be made less searing.

To this end the JEMA committee on orientation conducted its first orientation seminar, "Entry," in October at CAJ. By all accounts they met the needs of newly arrived

missionaries as well as encouraging, re-focusing, and challenging those who have been here for awhile. Newly arrived missionaries were grateful for the introduction to this culture which they received in the "Living in Japan" seminar and the practical guidance given in the T.E.S.O.L. seminar. Others gained benefit from reminders of Japan's relational nature and its implications for evangelism strategies in the "Building Relationships," and "Evangelism in Japan" seminars.

Clearly this orientation was a step toward meeting some of the mission community's needs. Of course, we don't want to stop there but to move on to more completely meeting those needs. As helpful as this orientation was and as informative as future orientations promise to be, though, it is good to remember four points which Judy Amos made in her report last spring: 1) Needs for orientation vary from situation to situation. 2) Effective orientation cannot be completed during one initial period of time. 3) The time of arrival on the field may sometimes complicate the orientation process. 4) Responsibility for the orientation should be shared so that one individual does not bear it alone.

The next seminar promises to be an apt follow-up to the last. It will build on the theme of "Encourage" and will be held: SATURDAY, FEBRUARY 8, 1992 at CAJ

Trying to keep in mind that new missionaries are arriving at all different times throughout the year, JEMA is working on plans for yet another seminar to be held on Saturday, April 25, 1992.

In addition to orientations, the JEMA committee is working on creating a resource library. This library, which is to be moved from CAJ to the JEMA office, will have information on orientation to life and ministry in Japan. If you have such resources (or if you are such a resource) please contact the JEMA office. Everything including notebooks, lists of speakers, tapes, etc. is being collected and will be posted on the JEMA computer bulletin board when the system begins operating. □

Future Seminars on orientation for new missionaries will be held February 8, 1992 ("Encourage") and April 25, 1992. A JEMA resource library is also being planned.



Ten Tips To Make Culture Shock More Fun!

by Bob McKemey

Bob has been serving with SEND International since 1969 and is director of Okutama Bible Camp

As I help orient new missionaries in Japan, I need only mention the word "culture" and they pull out notes, charts, diagrams with boxes, circles, triangles and squiggly lines. They are well aware of the problems they'll face, but not many have been able to give me some simple statements on how they plan to cope.

The dangers are real, but so is the hope for a healthy and exciting experience of learning and adjustment. It reminds me of a conversation I had with a mother of wonderful kids. I commented on the struggles of raising teenagers. This godly woman looked at me with a twinkle in her eye and said, "It's fun!" I realized why her kids turned out so well - she enjoyed them. Why hasn't anyone told new missionaries how much fun they'll have?

Here's an open letter for a new missionary coming to Japan. I'd like to give ten tips for having fun with culture shock.

Dear New Missionary:

Welcome to the family. You're going to love Japan, and I want to be available to help you with questions and struggles you may have. Any studies you can do on cultural adjustment will be helpful, but don't get paranoid. Aside from language study, you'll find most of the adjustment quite easy, and even language study can be fascinating and fun. It depends on your attitude.

1. Go as a learner: I realize you have so much to give and teach. Your whole reason for coming to Japan is to bring a message from God, but never forget that there is much to be learned from the Japanese. Make your first two years of language study a learning time in every way possible. Avoid the temptation to teach English and become too involved in church activities. I remember my first Japanese pastor talking to me after I'd attended his church about a year. The church

board was afraid I was offended. They drew that conclusion because I didn't take an active leadership role. I explained to the pastor that I wanted to learn, not lead. I've made my mistakes, but that wasn't one of them. He said, "I can't wait to tell the men. We will be glad to train you. Why don't they send us more missionaries like this?" What if I'd pushed my programs and changes at that point?

2. Expect negative reactions: There will be many things about Japan you won't like. That is true no matter where you live. The feelings seem more intense in a totally foreign culture. At first it may not sink in, but gradually you realize that you're not a tourist. This is for life. At that point you're very vulnerable to negative reactions. The feelings are not wrong or sinful, but natural. Don't be surprised or angry with yourself.

3. Accept Differences: One of your first reactions may be to focus on what is familiar and the same as at home. Usually the differences are at a deeper level. Yet, someday you'll realize that at an even deeper level, people are people and what we have in common is greater than our differences. Make a little sign that says "It's different, not wrong." Some differences are better, some are worse, but all are fascinating and usually fun to watch, study and learn.

4. Accept yourself: If a failure to accept differences can make you critical, failure to accept yourself can make you defensive. Learn to try new things, but don't demand that you like them. The one who cannot accept differences will often withdraw into isolation. The opposite mistake is to "go native" and worship all things Japanese. As you accept yourself, you can turn your eyes off yourself and reach out to others. I



"Why hasn't anyone told new missionaries how much fun they'll have?"

Rev. Bob McKemey



remember someone who tried to force himself to love everything about Japan. He survived that way for awhile, but the day came when he could fake it no longer and left Japan with bitterness.

5. Keep your sense of humor: You will make mistakes, but it's not the end of the world. It's okay to fail. The embarrassment will pass and you will have a few funny stories that you probably will enjoy the rest of your life. I'm not advocating carelessness, but it will do you no good to take yourself too seriously. It is just amazing how much easier adjustment becomes when taken with a good dose of humor. Some of my language blunders are classics. Other people are going to laugh, so you might as well join them.

6. Rejoice in small victories: Rather than focus your attention on what you didn't understand in a conversation, rejoice that you did recognize some of the words. When you take an express train by mistake and fly past your stop, count it a victory when you find your way back.

Don't berate yourself for not catching touchdown passes when you're still learning how to walk. Set short range goals and take the time to celebrate their achievement.



7. Open up to others: It isn't sinful to have anxieties, negative reactions and struggles. The problems become far easier to handle when we open ourselves to others and to God. Don't let pride keep you from sharing with people who care. Without being critical you can inform your prayer supporters that language school on top of other adjustments amounts to stress. What good is it to have prayer supporters if we hide our real needs? Most of all, stay open to God. You can trust the One who made you and called you to serve in this culture.

8. Take vacations: And take them seriously. Sometimes a day of hiking in the mountains will do you far more good than more study. Just like mini-breaks during a long night of language study, days and weekends off can lift your spirit and restore your energy. Take time for shopping, exploring, sight-seeing, hiking or just goofing off. Time spent in solitude or with one's family isn't wasted. I'm not advocating laziness, but don't sacrifice long term endurance for early gains.



9. Be patient with yourself: Like spiritual growth, it's natural for us to want to become perfect by next Tuesday. Expect a few setbacks. Learn to forgive yourself and others. Live one day at a time.

10. Love people: That sounds so simple, I realize, but it may be the most important thing I say. Japanese are very good at masking their feelings in public. The result is that they're also very good at reading what's behind the mask. If you genuinely love people, you will not be able to hide the fact. You will surely make mistakes, but love will cover them, and you will be more than welcomed in return. Love does not take advantage of our foreignness or make excuses for not trying. Love seeks to understand and accept others. Love respects the dignity of others, and is willing to learn. Love will free you to be truly yourself, to be open to others, and to laugh when things go wrong. For love is not self-centered, easily hurt, or pushy. Love is possible through Him who greatly loved us first.

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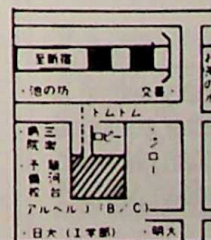
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Preparing The Family For Japan

by Paul Theule

Paul and Laurie Theule have served with the Christian Reformed World Missions for over 16 years. They were involved in education, houseparenting, evangelism, and mission administration in Nigeria and Liberia for eight years, and are now in their ninth year at the Christian Academy in Japan, where Paul serves as the elementary principal and 12th grade English teacher. Laurie teaches girls' physical education.

The thought of raising one's children in another land erects an insurmountable wall for many parents, preventing them from serious consideration of serving our Lord overseas. In many circumstances, such a reaction needs no apologies, for God sets upon parents one of the greatest callings, Christian parenting, and the location can serve as a major factor in fulfilling this mandate. Contrary to some common perceptions, however, raising children in another culture does not necessarily interfere with that calling but can rather enhance it immeasurably. After all, Christian parents strive to train children to be responsible, responding Christians in His world, and a child in a missionary setting is often better equipped than his North American peers.

Missionary parents have been criticized by some for bringing up their children overseas, depriving them of their national culture as well as relatives, particularly grandparents. Yet following Christ does require cost. The loss of some of the family ties, of course, can bear a heavy and painful price. The severance of patriotic or cultural ties, however, are far less legitimate concerns for we have not been called to be responsible, responding citizens of our homeland but rather of Christ's Kingdom, which spans the entire globe.

Simply put, the advantages of being an MK greatly outweigh the disadvantages, and although North America needs more Christians and Christian families, the rest of the world needs them desperately. Christian parenting requires that we examine our ultimate goals as parents.

The Calling

Laurie and I first flew off to Nigeria eighteen years ago without a diaper bag in hand (a marvelous way to travel, we now realize). After setting up house, we soon discovered home-sick-

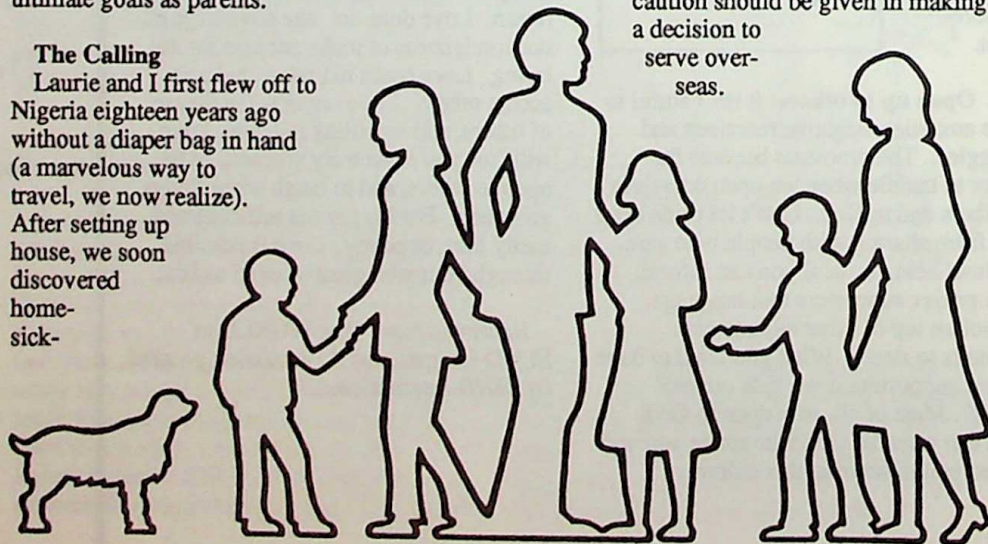
ness intensifies at two key times, during illness and the Christmas season, and each simultaneously smacked us.

Several months later we were blessed with our first child, and suddenly our family no longer lived back in the U.S. but rather in our house in Takum, a small town tucked away from electricity, running water, and relatives. With deep concern we watched our children interact with neighbors and students, but soon we realized that our children were constantly breaking barriers in areas of our ministry.

We have tried to not take advantage of their blond curls and eager responses, and yet constant eyes have watched our Christian family in non-Christian societies, a situation which can create stress, to be sure. Nevertheless, revealing our fallen state cannot always be avoided, particularly in a family, but how that condition is handled speaks loudly to children and the watching world.

We gradually recognized that a particular parent is not called to serve the Lord overseas; rather, the family is called. As a family listens to God's call to service, the adolescent's voice must be heard fully and clearly. The views of elementary-aged children should also be deeply considered in the decision-making process. A thorough examination of the implications in their lives should be undertaken with the children and done so in prayer together, not in salesmanship. If the children feel called to missions at this point in their lives, the parents' calling may be partly confirmed, but if the children are opposed, particularly adolescents, extreme caution should be given in making a decision to serve overseas.

"...a child in a missionary setting is often better equipped than his North American peers"



These two principles then, Christian parenting and family calling, should direct the missionary family's preparations, move, and settling. A flood of new encounters await the new family, quickly setting the sensory circuits on overload, a stressful situation producing many challenges which will be most successfully encountered with honest responses together.

Weird! Gross!

Food and Judgments

"Ugh! That's gross!"

"Yikes! That's really weird-smelling stuff!"

"Weird" and "gross." These adjectives describe not the observed as much as reveal an attitude toward the unfamiliar during cultural and culinary explorations. Because patterns of quick judgments are quickly mimicked, parents are highly instrumental in developing cultural awareness and exploring minds.

We have deliberately tried to purge these two words from the family vocabulary. What God makes, including products of bodily functions, is not "gross," not appealing perhaps, but God does not make what is "gross." Similarly, the food on the table may be "different" but not "weird," and other ways of eating and living may be different, but still perfectly fine. Preparations for Japan may include some practice with chopsticks at home and then an adventure to the local Japanese restaurant (with a knowledgeable companion).

Pizza and pork chops satisfy our family's palates, particularly those of the finicky, but encounters with the chilled delectables which sometimes refuse to slide their slippery selves down the hatch should deliberately be void of the forbidden words and judgment. Nevertheless, about every three years our entire family can roar with delight as Dad, while downing another questionable edible, does gasp, "Oh my, that is weird."

When the stomach demands retreat from the world of adventure, a large bowl of noodles or a bowl of plain rice can be found around the next corner, and if the local fare fails to satisfy, MacDonald's, Shakey's Pizza, or Mister Donut will usually bring contentment.

Deaf, Mute, and Illiterate

The language, or rather the lack of it, will also create stress, but it can also unify a family if the parents set aside their assumed role of authoritative resource. Parents and children alike will likely find themselves at the same language level, that of being deaf, mute and illiterate. Thankfully, restaurants, including Mac's, usually provide either pictures or plastic replicas of their menus, but children may be more adept at figuring out the concerns of the greeting neighbor or friendly bill collector than the parents. Great! Parents, swallow that pride! These cross-cultural skills usually are grasped by children long before adults, and the gregarious child often floats in and out of unfamiliar settings easier than the determined adult.

Perhaps the family can learn and experience some of the language, customs, and currency prior to departure, but again, the effort should be that of the family, calming anxieties of each family member while unifying the group as well.

A determination to learn as a family sets the tone for ministry as a family, and such an approach will be closely watched and probably will even be admired and envied. Such an approach also reflects good parenting and sound missiology.

Transportation: Freedom and Restriction

Sixty yen can give a youngster the train ride of his life. After purchasing a ticket in a machine with initially indecipherable instructions, the child presents his 1x2 inch stub to the attendant at the wicket, who punches a hole in it. The child may be one of a few dozen others waiting for the train, but at 8:00 a.m. he will more likely find himself one of a continuous herd silently rumbling along the platform. In urban areas eight to ten cars may pull up every two or three minutes, and the mob responds to each by allowing a few to escape from the carriages before squeezing and folding themselves inside, the platform attendants performing the final tucks as the doors slide together.

The train jerks forward, rearranging the contents, especially those who can not find a support-ring around which to curl their fingers. My own tall frame holds a distinct advantage as I happily gaze over the heads of 499 traveling companions in a single car, but the eight-year old may find his nose smashed into a belly and his ears boxed by purses and briefcases.

Most of our CAJ students commute by train,

“ These two principles, Christian parenting and family calling, should direct the new missionary family's preparations, move and settling ”

“ A determination to learn as a family sets the tone for ministry as a family. This approach reflects good parenting and sound missiology ”

some facing rides of up to one and a half hours each way. A few face the worst but quickly learn that timing and location on the cars can help. The system intimidates even the most seasoned traveler at first sight, but once the few complexities are sorted out, the system proves marvelous in its efficiency and safety. Very few students have been lost on their daily treks to and from school, and as soon as their paths are established, their transits, in some stations with literally millions of others, flow smoothly.

The system offers safety partly because the same people ride the same train in the same car each day. Although these traveling companions may ride in silence, the child soon becomes one of them, and they will usually look out for the child in a pinch. Young ladies, however, need to cautiously position themselves to avoid the occasional fondle.

In conjunction with the school, train passes can be issued to students, offering convenience and substantial savings.

Trains also bring almost any urban point within a train ride and brief stroll. Extensive freedom of movement is given to any age for a few hundred yen, elementary students at half price, and this freedom finds youngsters taking unaccompanied ten or even twenty mile jaunts to a friend's birthday party.

This freedom also can lure young people into a night life which aggressively beckons them because western faces are good for business. The pubs and discos are open to them, despite the legal age limits. The police may raid such establishments to enforce age restrictions, and yet, to avoid anyone's embarrassment, they will inform the targeted establishment on Wednesday concerning a raid on Thursday. Under-aged would then be rejected on just those given days. Similarly, vending machines make alcohol and condoms available on the street corner. While in Africa, we worried about snakes and diseases attacking our children; the physical dangers in Japan threaten less while the moral dangers loom instead.

The police avoid encounters with Westerners, thus placing the "gaijin" too often outside the law. Young people quickly detect this situation, and although most consistently resist the temptations, attitudes toward the law and authorities can become skewed. Therefore, parents should consciously guide appropriate attitudes toward authorities.



The Paul Theule Family – Joshua, Laurie, Paul, Larissa, Shannon, Luke, Shaelyn

On the other hand, some of the world's best in arts and other cultural offerings stand before families. Museums, zoos, and aquariums abound, with usually reasonable fees. Before our children were old enough to be captured by organized school sports, we made an excursion every Saturday, exploring together the various corners of Tokyo.

The prices of professional performances, however, usually prohibit attendance, but some bargains can be found. For the special treat, some diligent saving on the family's part can soon bring home the tickets.

Education and the Family

Education takes place in the family first. My former students who have passed on to prestigious universities gained far more in their families than in school, particularly in the development of inquisitive minds. Japan holds endless treasures for the curious and endless opportunities for parents to help instill the inquisitive mind.

Similarly, children will learn far more about cross-cultural skills through positive encounters with the family in their new setting, and the family together will learn how to convey the compassion and love of Christ as they encounter this fascinating yet desparately needy culture. In this way then, and truly in God's grace, the mandate for Christian parenting as well as for the presentation of a visible Christian witness can be at least partially fulfilled. □

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Meeting of Mission Orientation Coordinators

by Judy Amos

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

On October 26th mission orientation coordinators from twelve missions and a representative from JMLI met to evaluate the first joint orientation seminar sponsored by JEMA. They reported an enthusiastic response to the seminars and agreed that the end of October was a good time for the first meeting because new missionaries have been at their assignments long enough to know what they needed to get out of the sessions.

The coordinators also traded ideas on effective resource materials for orientation. Some which were suggested were:

1. **Gaijin's Guide** by Janet Ashby. It gives practical information on everyday life in Japan: travel, telephone, post office, bank, eating out, shopping, etc. Vocabulary for reading food and clothing labels is also included.

2. **Japanese for All Occasions** by Anne Kaneko. Fifteen chapters deal with greetings, calling on neighbors, the telephone, apologizing, weddings and funerals, shopping, doing business, etc.

3. **Free English guides** put out by the post office and telephone company concerning their services.

4. **Food Buyer's Guide** on how to read food labels and shop for food.

5. **Nippon, the Land and Its People**, the excellent video series put out by Nippon Steel.

6. **The Japan Travel Bureau** series of books on culture.

7. **Articles on Japan**. These could be put on JEMA's computer and be made available for all missions to use as needed.

In addition to media and print resources, the coordinators also suggested the following ideas for helping new missionaries feel more at home in Japan:

1. **Create an orientation sequence that gives new people a series of small successes.**

Have them make a telephone call on a public phone, find their way to the next train station, buy stamps at the post office, etc. The feeling of growing competency in getting around will help offset the common feeling of helplessness and attitude of dependency.

2. **Arrange a homestay with a Japanese family.** Ask the family to conduct part of the

orientation, perhaps on shopping at a grocery store, using a Japanese washing machine, etc.

3. **Put flowers in the room of a new missionary the first night spent on the field.** This is a small way to help people feel welcome.

4. **Have Japanese stamps and yen available the day of arrival.** Show new people how to make an international telephone call. Most people are eager to write or call home to let everyone know they have safely arrived.

Miss Kojima, administrator of JMLI (Japanese Missionary Language Institute), also shared resources available through the language school. JMLI orientation lectures are open to the public at no charge, although they request that those interested telephone ahead. The school will also design a short language orientation program tailored to a particular mission. They have already done this for SEND and YWAM and welcome other inquiries.

(We are thankful for the fine leadership of the Orientation Committee and the spirit of cooperation that is developing in this area. Ed.)

Mrs. Judy Amos at the Orientation Coordinators meeting



“The feeling of growing competency in getting around will help offset the common feeling of helplessness and attitude of dependency”

Every Member A Minister For Christ

by Shinpei Higuchi

Rev. Higuchi has had extensive pastoral experience in Japan and the United States.

He has served as President of Tokyo Christian College, and is currently pastor of Yokohama Christ Gospel Church. This paper was presented at the JEMA Orientation Seminar in October.

“The greatest fixed idea in the church today that needs reform is the theology of ministry. In Japan, “ministry” means ministry of ministers or those ordained for special ministries. It may take years to change this concept.”

Once upon a time in prehistoric days, when a man got hungry, he went to a pig pen and killed a pig and ate it raw, filling his empty stomach. This continued for about a thousand years. One day a pig pen caught fire and the man found a pig roasted whole. He was a curious and adventuresome man, so he ate the roasted pig. It was so good that he never forgot the delicious taste. One day he set fire to a pig pen and enjoyed a pig roasted whole. From then on, whenever he wanted to eat roasted pig, he set fire to a pig pen. Since this young man was very clever, he invented a way to roast a pig whole, making it unnecessary to set fire to a pig pen. This is still a well-kept tradition in Hawaii today.

This story conveys a truth that once an idea is fixed, it is very difficult to change it. Man does not change an entrenched line of thought easily. He tries to hold fast his ideas. In order to change fixed ideas, man needs a radical change of thought; a change of direction; you might say, a conversion of thought.

In the church of Jesus Christ, there are some fixed ideas that are deeply entrenched, though they are not in line with the Scripture. These hinder the progress of the gospel and church growth. What is needed for the church is “church reform, consciousness reform, theological reform and reform of understanding of the gospel” (Rev. Yoshihiro Kishi).

The greatest fixed idea in the church today that needs reform is the theology of ministry. Of course this has been discussed a great deal in various circles, but let us reconsider some fundamental issues.

Problem of the Theology of Ministry

In the church of Japan generally “ministry” means ministry of ministers or “those ordained for special ministries such as pastors, teachers, evangelists, missionaries, and those in parachurch ministries.” This concept is changing, but it is still commonly held. Since there is a long tradition and history of the church, this idea will not change quickly. It may take years, or even hundreds of years. For such a concept was set up by the clerical system of the medieval church, and even the

Reformers are partially accountable for this.

“While the Reformers saw clearly the error of the medieval church with its concept of ‘holy orders’ by which the charisma of Christ is associated with an office, they failed to produce an adequate theology of ministry by which ‘order’ serves the charismata as the ministry of the entire church. The ministry became strongly associated with the ordained ‘ministers,’ and preparation for ministry, including biblical and theological thinking, was largely restricted to those who were called ‘into the ministry.’ Whereas in the medieval church ministry became sacralized, the modern church has allowed ministry to become professionalized and clericalized” (Ray S. Anderson, “*One Ministry: Many Ministries of Theology*,” News & Notes, Fuller Theological Seminary, December, 1979, p.8).

Dr. Anderson well describes the present situation in saying that “‘special ordination’ has too often been seen as setting apart ‘from and above’ the ordinary believer. This has led to the unfortunate distinction between those who are ‘ordained into the ministry’ and those who, as laity, are looked upon as a support base for the ‘ministers’ or, at best, given second class status as ‘lay ministers’” (ibid., p.7).

There is a saying, “All roads lead to Rome.” According to the Word of God, we can say “All ministry leads to Christ.” There are many kinds of ministries, but all are for Christ. It is ministry in His name. “There can be no qualitative difference between the specialized ministry to which the church ordains some of its members and the general ministry to which all members are called and commissioned by their baptism. For there is only one ministry and one Spirit, though there are a variety of ministers. The distinction is one of function rather than privilege and is determined by an order of service rather than intrinsic right to rule.... The need for the contemporary church is for the relocation of ministry from the professional clergy to the ministering body of Christ. Preparation for the ministry must still include professional training, but will not be restricted to that order of ministry” (ibid., p.8).

From the time of the church's establishment in New Testament times, there have been Christian workers such as pastors who were preaching the word and shepherding churches full-time and those who were doing the same tasks part-time, while engaging in their secular professions. But it seems this distinction in function between ministers and believers has resulted in an unclear theology of ministry. Ministers and believers alike have come to think that "ministry is for ministers." This idea is a great hindrance to the health and growth of the church.

Even in the Protestant church, which stands upon the principle of the priesthood of all believers, it was recognized that in the practical activities of the church, the minister and believer are clearly distinguished, and the advancement of the gospel is entirely dependent on the action of the minister. Consequently, the believer remains passive. This worldwide problem has led to the "lay movement" in which believers are encouraged and trained to take part in the work of the church.

This lay movement spread to Japan in the post-war years. Dr. H. Kraemer was invited to Japan. Japan Christian Academy was established. Gospel Schools were opened. All these promoted the training of believers and emphasized the ministry of each member of Christ's body. But the lay movement enjoyed limited success because there was not enough cooperation from ministers and believers and because this movement developed outside the church.



Rev. Shinpei Higuchi

Necessity for Reconsidering the Theology of Ministry

Why is the church in Japan not growing? After over 100 years of Christianity in Japan, why do believers comprise less than 1% of the population and worship attendance is only 0.2%? I believe the primary reason is an inadequate and unbiblical theology of ministry.

From my personal research I have summarized and outlined below the reasons, external and internal, for the slow spread of the gospel in Japan, and proposals for change.

I. External causes

A. Social structure

1. Feudalistic society
2. Remnants of the *ujiko* (parishioner) system whereby people are protected under the community deities
3. *Danka* system (support of the Buddhist temples)
4. Family system
5. Closed society

B. Mental structure

1. Materialism
2. Humanism
3. Domination of the evil spirits

C. Religious view

1. Syncretism as seen in the mixture of Shintoism and Buddhism
2. Understanding of religion as convention (manners and customs)
3. Unclear object of faith
4. Understanding of faith as attitude, posture or religious feeling

II. Internal causes

A. Pastors

1. Low quality
2. Lack of administrative ability and leadership
3. Insufficient discipleship training and adult education
4. Impractical sermons

B. Believer

1. Lack of commitment
2. Elite consciousness
3. Lack of vitality, victory, joy, prayer, praise, sacrifice, passion for souls
4. Failure of succession of faith from parents to children

C. Church

1. Exclusiveness (non-communicative)
2. Western system, organization,

“ For there is only one ministry and one Spirit, though there are a variety of ministers”

“ I believe the primary reason for the church's slow growth in Japan is an inadequate and unbiblical theology of ministry, and the lack of discipleship training. The church will not grow by only the "ministry of ministers" ”

“The reason the church is at a standstill is the lack of discipleship training”

theology and sacraments are not adaptable to Japanese society and culture

III. Proposals

A. Pastor

1. Reform of quality
2. Discipleship training

B. Believer

1. Reform of quality
2. Discipleship training

C. Church

1. Reform of spirituality and theology
2. Spiritual unity of Christendom and churches
3. Multi-denominational mass evangelism
4. Reform of evangelism strategy and worship
5. Earnest prayer

The common thread here shows that the greatest cause of the weakness of evangelism in Japan is an inadequate theology of ministry. The reason the church is at a standstill is the lack of discipleship training. Believers must become actively involved in ministry,

particularly evangelism. The church will not grow by only the “ministry of ministers.”

Unity, Diversity, Interdependence

The first step in this needed reform is to recover the biblical concept of ministry. This flows from a proper view of the church. We can summarize the biblical view of the church by following I Corinthians 12.

1. The church is the Body of Christ. He is the Head, each believer is a member. The body is a unit (vs. 12, 13, 20, 27).

2. Christ's body is made of many different parts. There are differing kinds of service (ministry) (vs. 5, 6, 8-11, 12, 14, 20, 28).

3. There is no superiority or inferiority of members or ministries. Each member is dependent on every other member. This is an organic relationship, and the members work together in love (vs. 15-26).

The biblical view underscores the importance of training the members of the body of Christ – that is, every believer. As each part does its work the body, the church, will grow and be strong. So a crucial element in the theology of ministry is an understanding



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Recently, the report of the WASC (Western Association of Schools and Colleges) mid-term accrediting team commended “the entire Christian Academy in Japan school community for the excellent and productive learning environment which exists as evidenced by staff dedication and commitment providing quality educational opportunities for the students.”

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of the unity and diversity of the body of Christ as well as the interdependence of each part. If believers do not serve according to their God-given gifts, the church will not grow. This is the biblical basis for discipleship training.

This discipleship of believers should take place in the church, as well as in the seminaries and Bible schools. The church should take the initiative and responsibility. Pastors and teachers must find believers' gifts and train them to minister (this is their charge given in Eph. 4:11). Believers are able to work in pastoral care, evangelism and every other ministry of the church. When this is done, I believe the church will grow steadily. If pastors are not gifted in training believers, joint multi-denominational centers could be established where pastors gifted in teaching could take responsibility for this discipleship program.

Discipleship training is a dominant factor in growing churches not only in Japan, but throughout the world. Dean M. Kelley, a Methodist minister in America, wrote a book entitled *Why Conservative Churches are Growing - A Study in Sociology of Religion*

(Harper and Row Publishers, 1972). In the book he gives an illustration of "strong" groups from church history. He calls it "the Fullest Mobilization" and mentions John Wesley as one of the greatest mobilizers. He describes Wesley's strong groups as follows:

"These little bands of committed men and women have an impact on history out of all proportion to their numbers or apparent abilities. In the main, they are usually recruited from the least promising ranks of society; they are not noble or wealthy or well-educated or particularly talented. All they have to offer is themselves, but that is more than others give to anything. For when a handful of wholly committed human beings give themselves fully to a great cause or faith, they are virtually irresistible. They cut through the partial and fleeting commitments of the rest of society like a buzz saw through peanut brittle.

"They are able to do this for several reasons:

- 1.) They are willing to put in more time and effort for their cause than most people do for even their fondest personal ambitions.
- 2) They have an assurance, a conviction of

“The church should take the initiative and responsibility for discipleship training. If pastors are not gifted in training believers, joint multi-denominational centers could be established where pastors gifted in teaching could take responsibility”



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“ (Japan's) Bible schools and seminaries are beginning to open their doors to lay persons who desire to serve Christ in areas other than parish ministries ”

rightness – of being on the side of God – that most people in most human endeavors cannot match.

3) They are linked together in a band of mutually supportive, like-minded, equally devoted fellow believers who reinforce one another in times of weakness, persecution and doubt.

4) They are willing to subordinate their personal desires and ambitions to shared goals of the group” (p. 51).

Kelley's observation and synthesis are very helpful and give us a guide in terms of goals, purpose and method of discipleship training. With these in mind, we are able to plan a discipleship program based on the Bible.

Another place of discipleship training is seminaries and Bible schools. But can we not see a fixed concept even in theological education? When we say “seminaries and Bible schools,” we immediately think of institutions for training candidates for the ministry. Webster's Ninth New Collegiate Dictionary defines a seminary as “an institute for the training of candidates for the priesthood, ministry or rabbinate.” But in

order to meet the needs of the church, seminaries around the world have been making changes in their curricula. For example, programs for training Christian education directors and youth ministers were introduced some years ago. Many institutions now include Schools of Theology, Psychology, Missions, etc. which award degrees not considered “ministers' degrees.” More and more students who desire to serve Christ through their respective professions as lay persons are enrolling to receive biblical and theological educations. As the fields of ministry diversify, professionally trained persons are being sought for their respective areas. As believers discover their gifts, they tend to choose ministries which utilizes those gifts.

But what about seminary education in Japan? The mainstream is still training traditional ministers, but Bible schools and seminaries are beginning to open their doors to lay persons who desire to serve Christ in areas other than parish ministries. Some are offering theological education by extension courses. I'd like to mention three schools



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Today, the doors are open as never before. One of the incredible challenges for 1992 is to print large amounts of New Testaments to be placed in Russian public schools. China represents another tremendous challenge, and Japan is certainly not to be forgotten.

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which are making notable contributions towards the education of lay believers.

1. Jesus To Japan School of Mission is a unique seminary in Japan whose curriculum includes courses for lay ministers, lay evangelists, lay Bible and Sunday School teachers and counselors. Anyone is able to take these correspondence courses. They state, "We have established a correspondence department in order to give a chance for believers to study in the seminary, believing that believers are the driving power for missions."

2. Tokyo Christian University attempts to meet the needs of the age of internationalization by having two majors in their Theological Department, that of Theology and International Christianity Studies. "Post-war seminary education was centering on education for ministers and evangelists, but the work of lay ministers serving Christ in society is equally important as the ministry of ministers. This reflects the better understanding that their mission and ministry are one and that there is no superiority or inferiority in the ministry" (*Christ Weekly*,

Jan. 21, 1990, No.1132, p.7). "It is the purpose of International Christianity Studies to train lay candidates who have dedicated themselves to Christ and who have a desire to proclaim and serve Christ in domestic as well as international society" (*ibid.*, p. 1).

3. Japan Evangelical Seminary states their purpose as "to train lay evangelists, educating them as witnesses of the Lord Jesus Christ."

It is a joy to see the fixed idea of "ministry is for ministers" gradually changing. If we regain a biblical theology of ministry, if believers are trained to serve in the body of Christ in accordance with their gifts, if the ministry of believers saturates the churches and Christian institutions of Japan, the church will no doubt be reformed, renewed and strengthened. Then we will see Christianity in Japan as God desires, and the Lord will add to our number day by day those who are being saved (Acts 2:47). □

"If we regain a biblical theology of ministry... the church will no doubt be reformed, renewed and strengthened"

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Discerning Spiritual Strongholds

by Tom White

This paper was presented by Dr. Tom White at a Spiritual Warfare Network Consultation, November 30, 1990. Dr. White of Frontline Ministries recently conducted two well-received seminars in Japan on spiritual warfare (See "Short Takes")

The Difficulty Of The Task

Any kingdom servant who follows the Lord's leading knows those moments when the Spirit manifests His gifts, pours out grace and touches a life or circumstance with His power. We know what it is to move with the mind of Christ in ministering to people and situations. It is challenging enough to cultivate accuracy in detecting the operation of a demonic spirit, or the corruption of the human spirit (pride, control, deceit, covetousness, etc.). When we attempt to discern the name and nature of powers ("dunamis") or authorities ("exousia") that presumably rule over geographical territories, the challenge increases significantly.

I am aware of no explicit model from Scripture that depicts a servant of God moving in direct confrontation with a high level supernatural power. In light of this, I come at the topic with more questions than answers. When treating strategic level warfare, there is an unavoidable polarity - the conservative tends to take a posture of looking so long and carefully at scriptural legitimacy that he never actually leaps, and the charismatic tends to leap without looking long enough. Let's appreciate and celebrate both postures, and learn together.

What Do We Know About Strategic Level Discernment?

The answer to this question is not enormously encouraging. We do know the following:

- 1) There are such spiritual forces delineated in Scripture.
- 2) Paul gives us a hierarchical listing of them (Col. 1 & Eph. 1).
- 3) A few historical figures have encountered high level forces of evil, and overcome them: a) Pastor Blumhardt (Germany, 1840s), b) Rees Howells (England, 1940s), c) Rev. Cho (Korea, 1970s) In each of these cases, and others, the key element in breakthrough was divine initiative to honor the waiting of a servant in prayer, and visit that servant with an instructive word.
- 4) There is current worldwide interest in this topic, with numerous contemporary models springing up. This calls for an informed theological/pastoral response. What we do not know for sure are the dynamics involved in the accurate discernment of such forces and whether, when and how we are to

confront them.

An Epistemology Of Spiritual Knowledge

How can one accurately discern the identity of a territorial spirit? Let's consider three central questions. In relationship to knowledge of the hidden planes of supernatural reality: 1) How is it that we know? 2) How can we verify if what we know (or think we know) is accurate? and 3) How do we know when we are to do something with what we know?

How Is It That We Know?

The Christian may attain spiritual knowledge by way of three sources: 1) the special revelation of Scripture (2 Tim. 3:16, 17), 2) the inspiration of the Holy Spirit (John 16:13, I Cor. 2:9-16) and 3) the general revelation of creation. When engaging in strategic level warfare, it is imperative that one develop a reservoir of biblical knowledge of revealed supernatural forces. Instead of being quick to grab or guess at the identity of a fallen power, let's look first to the Word. For example, a cursory look gives us the following major "spirits of darkness": Dagon (Judges 16:23), Moloch (Lev. 20:2), the Queen of Heaven (Jer. 44:17), ashteroth (I Kings 11:33), Artemis (Acts 19: 24-35), Zeus (Acts 14:11), Hermes (Acts 14:11), the "Princes" of Daniel 10, and Apollyon (Rev. 9:11), etc. Such demonic deities require such human responses as the seeking of knowledge and power, human blood sacrifice, sexual indulgence, the emulation of female superiority.

Since we are dealing here with immortal angelic creations, there is nothing new under the sun. The supernatural beings against which Israel wrestled are the same forces encountered in our time. They may merely change their name and create a new "front of operation" suitable to modern sophistication. The point is this - we shouldn't have to guess at this with human reason. Let's be careful to do a thorough biblical survey of the deceptive, fallen powers and then superimpose that survey over current reality. For example, we see that "the great prostitute...Babylon the Great" of Revelation 17 is in fact the final manifestation of occult religion existent from early history. We need not grope to detect the principal players of hell's board room already unveiled through revelation.

Once operational with scriptural

"...there is an unavoidable polarity - the conservative tends to take a posture of looking so long and carefully at scriptural legitimacy that he never actually leaps, and the charismatic tends to leap without looking long enough"

discernment, we may proceed in following two methodologies for the attainment of precise knowledge. Either one, or a combination of both, may be suitable.

Inspirational Induction: This method relies primarily upon the revelatory work of the Spirit to work through His gifts. The movement is from specific revelation (either via Scripture or impression from the Spirit) outward to the situation. This involves the giftings of “discernings of spirits, word of knowledge,” and perhaps “prophecy.” There is great advantage, and also danger, in this approach. The advantage is, if God Himself speaks and unveils, it is unquestionably reliable information, the right application of which results in redemptive fruit. If, however, the impression proves to be of human origin (a zealous warrior in search of a stronghold), or even of demonic origin (the enemy creating “rabbit trails”), there is a great danger of going ahead of or without God altogether. The key to success here is the active practice of waiting upon God in prolonged periods of Scripture meditation, prayer and fasting. Only then, in my view, will God impart an accurate reading of the spiritual climate of a city or region.

Observational Deduction: This method relies primarily upon the reasoning saint who feels more at ease with a sort of “sanctified scientific approach.” With the data of Scripture in view, the movement is from observation of the general revelation (circumstances, phenomena, demonic manifestations) back to presumed cause (a certain territorial spirit). This approach gleans such data as information from deliverance sessions, observation of the type of spiritual bondage suffered by both Christians and non-Christians in a certain city, region or country, and interviews with key leaders who have functioned in a particular environment. The advantage of this method is that it is safe, but can also be enormously slow. The drawback is getting bogged down in observational detail.

How Do We Know if What We Know is Accurate?

There is really only one possible answer to this question. The only test can be tangible reality unfolding in the context of time (cf. the test of a true prophet, Deut. 18:21-22 and I Thess. 5:19-22; the wisdom of Gamaliel, Acts 5:33-39). Our military satellites can spot a presumed Iraqi deployment of a chemical rocket. We cannot know that is indeed what it is until we get hands on it, or until it explodes



Dr. Tom White

in an Israeli city. The doing of supernatural business can be enormously slippery. If the knowledge upon which we pray and minister has its origins in God, our endeavors will eventually result in clear and measurable redemptive fruit. This is both biblically and historically true. If the Lord Almighty is in something, and enlists the aid of His servants, it will surely result in spiritual success.

There is a question here that calls for attention. How can we know if the influence that pollutes any given spiritual environment originates primarily from the heavenlies downward, or from the corrupt hearts of men outward? Before we plunge into active resistance and weakening of “territorial spirits” (in the hopes that success here will inevitably result in a positive change in the human populace), we must consider that the greater point of bondage may rest with the wickedness of the human heart itself. In short, there would be no efficacy of supernatural deception were it not for man’s vulnerability to its power. My question is this: how can we be so sure that a cultural preoccupation with Greed, Lust, or Violence points unquestionably toward a supernatural entity? Several years ago I saw a map pinpointing the ruling spirits over counties and cities in the San Francisco Bay area. Over San Jose and the Silicon Valley was listed “SELF.” I ask an honest question: Is there really such a personal spirit being, or is this an observational analysis of an unrestrained element of human fallenness? It is not clear to me how to know for sure that such a “strong man” exists in objective reality.

Inevitably, we move from epistemology to ministry strategy. Does effectual breaking of

“...if God Himself speaks and unveils, it is unquestionably reliable information, the right application of which results in redemptive fruit”

“Inevitably, we move from epistemology to ministry strategy. Does effectual breaking of evil supernaturalism precede revival, or does the breaking of human hearts precede the tearing down of strongholds?”

“ We must expect and demand an affirmative witness from the Spirit of God, the written Word, or fellow servants known to be sensitive to the voice of God ”

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Whether we operate from the inductive or deductive approach, the element of confirmation is key. We must expect and demand an affirmative witness from the Spirit of God (e.g. word, prophecy, dream), the written Word, or fellow servants known to be sensitive to the voice of God. Such witness says to the person on the point of strategic advance, "You are seeing as I see ... Proceed."

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Two concerns must be addressed. One is the traditional tension between the outworking of God's sovereign will, and the freedom of human will. Timing - alignment with the will of the Father, flowing with the whisperings of the Spirit - is crucial. If a soldier of Christ moves with inaccurate or presumptive discernment, counter-attack can be tragic. Even if a soldier has proper perception, there is still the danger of injecting human emotion or will into the matter and moving out ahead of God's hand. Such efforts can also fall to the ground, unfruitful. If one moves out in proper motivation, but with inaccurate information, there may be no great harm, but there could be

considerable misdirection of energy, and distraction from more fruitful redemptive efforts.

The second concern is eschatological. This applies particularly to the current prophetic scenario. Our Lord will one day allow for the unfolding of the full force of MYSTERY BABYLON, the revealing of the "man of sin" and "the lie" that will suck the masses into satanic deception. To what extent can we reasonably hope to weaken and remove from our lives and culture powers that God allows into manifestation? The answer, it seems to me, lies in the individual doing of evangelism and deliverance that releases as many souls as possible into the kingdom of light, and in the establishment of "outposts of righteousness" (strategic sending and staging points). The greater effort must be invested in Jesus' promise, "I will build my church, and the gates of hell will not prevail against it." Let's focus on harvesting the wheat more than on removing tares from the field.

Some Suggestions

In the final analysis, only those chosen and led of God to be involved in strategic warfare will know who the enemy is, and when to stage an assault against his strongholds. Only those who stay in the closet long enough to receive right instruction will receive sufficient courage of heart to lead the charge. Moses, Elijah and Daniel had few, if any, counselors. They knew what they knew and knew when to move with what they knew. The bottom line is this: we can only go with what God gives us. And each one who moves into the arena of strategic warfare is responsible for his or her own landing, and the results that flow from it.

Action Points

- 1) There must be a thorough survey of Scripture to identify all major fallen demonic powers, their names and distinctive natures. This data can then be placed alongside or superimposed upon current reality.
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Conclusion

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Korean-Japanese-Chinese Church Leaders Conference

by Don Wright

Mr. Wright is a missionary with the Baptist General Conference, as well as the current president of JEMA

Why is it that far-away conferences look so exciting when you sign up, but then when it comes down to the day to head for Narita Airport it seems a Sumo wrestler is standing on your stomach? Nevertheless, with suitcase and blessing from the family I was off to another conference.

This was my third trip in 22 years of missionary work in Japan to head for another Asian country. I had spent a short time in the Philippines with a Japan-Philippines pastors fellowship in 1985. Impressions center around the large number of people. I know Shinjuku Station in rush hour, but these people didn't just fill a train station, they were filling the whole outdoors also. I saw the striking contrast of Japan's "maturity" and the Philippines' youth. Then I was able to go to Singapore for an Asian leadership conference, ALCOE II in 1987. The beauty and modernity still remain in my mind, as well as the mixture of skin-color and language. But in both of these trips the scorching weather and temperature were no match for the hot impact upon my faith. The vision and enthusiasm in both of these countries had microwave intensity upon my heart.

Now I was on my way to Asian country number four, Korea, to attend another conference, the Korean-Japanese-Chinese Church Leaders Conference. It was to take place October 28 through 31 at Sorak Park Hotel in South Korea. The purpose of the meetings was centered in building bonds among these three groups so that we can better cooperate to reach the rest of Asia for Christ.

Here the Lord designed three colored threads of experiences into a delicate remembrance. One thread was tinged by the beautiful fall colors of Korea itself. Another was dyed by the north Asiatic color that ties the Japanese, Koreans and Chinese together, for this conference was particularly to allow these three groups of leaders to grow in friendship. And the third thread was painted a beautiful royal blue, a reminder of the filial right to talk to the King in prayer, because the study theme of the conference was "The Power of Prayer in the Ministry." What better place to study that than in Korea.

The first thread of experience stretched from the Seoul airport, located on the west side of the peninsula, back across to an airport located on the east side, then an hour bus ride north along the ocean. Soraksan, the place of

the meeting, was actually north of the famous 38° line that divides the peninsula. The Korean brothers picked the site because two years ago the Japanese had hosted them at scenic Hakone. And Sorak dressed in its fall colors certainly did rival Hakone for its beauty and its ability to collect large crowds from the cities, all desiring to enjoy the "quiet" nature.

My first thought at the airport was, "Where are all the Koreans?" They all looked like Japanese to me. Here was my quick ethnogeny lesson about the basic unity of backgrounds.

We spent about five hours in the airport, waiting for our short domestic flight to Soraksan, but within the hour I was also convinced that Koreans and Japanese were different. Noise level was much higher than at Narita airport. It seemed that everyone was debating about something. People seemed to be greeting people in public places more than I had seen before. The Korean pastors all seemed to be like Honda Sensei, always greeting people and saying a word for the Lord. Does the difference relate to the island-peninsula factors? Certainly history has delivered much suffering and oppression to this small country, and much of it ties closely to Japan, the former oppressor.

The beauty of the season, the same-but-different phenomena were part of my thread of memories, but, of course, my most striking impression was of the church in Korea. Our schedule did not allow for visiting the famous churches, but just looking out the bus window was enough to renew my confidence in the Lord. The spires and crosses on top of large buildings were witnesses in themselves. I am jumping over the whole conference here, but just hours before our return to Japan we were able to visit one large beautiful church for 15 minutes. Checking the large missionary map revealed a good picture of the Jae-Chang Byun family, missionaries here in Japan with OMF.

After leaving that church we went to the Korean Christian Mission Center. The dedication service had just taken place the day before and people were still finishing hundreds of smaller jobs. To get the full impact of our experience please take five large breaths, open your eyes very wide and say loudly, "WHAT A PLACE!" To define that exclamation would require the rest of the article. Three large buildings; a large

auditorium that seats 3,500, plus many smaller meeting places; a dormitory for 400; a large art gallery to display the paintings of famous Korean Christians; a huge library; a dining hall that will accommodate 1,000 at a time; and may I say a large "etc." All of this was built by one Christian business man, not for church meetings, but just dedicated to the task of Korean missions. I was impressed how strongly the Korean church longs to be the leader in world missions.

The thread of Asia stretched through all of the meetings. This was the second meeting of leaders in some way representing evangelical churches in Japan, Korea and the Chinese Asian world. I say "some way" because the Japan and Korean members basically came out of Japan Evangelical Association and Korean Evangelical Fellowship groups, but it is harder to find a truly representative group for the many Chinese in Asia. This problem was probably responsible for the only disappointment of the meetings. Of the 60 delegates about half were from Japan and the other half from Korea, and there were only two Chinese, Alfred Yeo, General Secretary of the Evangelical Fellowship of Asia, from Singapore and Samuel Wong, Executive Director of Trans World Radio (Far East), from Hong Kong.

An on-going discussion on what to call the gathering gave the conference a linguistic feature. Originally it was called a "Kanji Culture Leaders Meeting," but the Koreans did not like that, since the use of kanji is not encouraged there. Then it was decided to use the first kanji in the name of each of the three groups, Chu, Kan, Nichi. This was an

improvement, but even this brought some discontentment from the Chinese group. The "Chu" can mean the country, and does not emphasize that it is "Chinese," not "China."

Leaders from three Asian groups gathered for this conference. I had been told that two years ago at Hakone several of the Koreans and Chinese spoke very directly about their hidden hate for Japanese past atrocities. There had been confession and forgiveness at the last gathering. Now on Korean turf what attitudes and tensions would develop between these three groups, so physically similar, but each carrying different problems and personalities? The answer for me came as I listened to comments on the airplane as we returned to Tokyo. "For the first time I was able to really share openly with a Korean, and he told me things as they really are." The warmth and sense of camaraderie really permeated the whole time, honoring the Lord. Even when the discussions got a little tight as the two countries compared such things as how one honors Sunday as a day of rest, or what are legitimate subjects for prayer, there was mutual acceptance.

The reaching of Asia was a major theme at the Third Japan Congress on Evangelism in June. Obviously we of the West must continue to emphasize the evangelization of Asia, but now we are entering into a major shift in which Asians must lead the way. The purposes of the meetings in Korea were to strengthen the relations by getting better acquainted, learning from one another, and hopefully in the future to be able to cooperate in world missions. And that happened, though I could feel my personal preference for

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"doing," over "being," A few of the Japanese delegates also had expressed hope that some specific cooperative project could be chosen, so that the three groups could cooperate in actions. But when it came to the end, the strong feeling was that we had made great progress in knowing one another, but we needed to grow more in our mutual understanding, before we would launch out into a specific project.

The last thread, that of prayer, was

The Asia strand holds several things together. For me personally I wish to keep expanding my limited grasp of God's work in Asia. As missionaries we must work hard to see our Japan ministry in light of the broader Asia context.

Perhaps another area is the confirmation that as a missionary in Japan I have a unique place in Asia. Siegfried Buss and I were the only non-Asians attending. There were no missionaries to Korea or to the Chinese present, nor even

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carried by the lectures and discussions. The Chinese and Japanese brethren gave important presentations, but often when the older Korean brethren began to speak, we all seemed to step up into a higher room. One important theme was that the Korean church has become a praying church, not so much because of some special gift, but because it has suffered so much. Only God could help and deliver, and all they could do was pray. Many expressed concern now that there is little suffering or oppression. Now the real spiritual battle is being fought.

The prayer requests for the countries were: 1. For Korea it was the strong prayer for unification. Most have relatives in North Korea. 2. For the Chinese group it was for the main-land Christians and for the break-down of the Communist control..

Well, how will I use my thread of three strands? Obviously the prayer strand is important to me. I have noticed that in the midst of my work I am more often just stopping and taking time to talk to the Lord about the items of the hour. This is obviously an under-developed resource in my own spiritual life.

The Korea strand will probably be mostly for decoration to brighten up my conversation with a story about another country. But it certainly has put that country higher on my prayer list. The longing to unite North and South and the burden to bring the gospel to the North now moves my heart.

mentioned throughout the conference. Sometimes people back in Japan have asked me, "Were you able to have adequate input?" I interpret that to mean asking whether or not I was able to cast my pearls upon the table, and secondly how eager they were picked up and admired. Well, for one thing, I think we need to realize that in contrast to many countries we are still invited to the table. Our Japanese brethren generally are friendly, sincere and grateful for the part we have in the missions task in Japan. We still have an important work to do.

But we must recognize that, not only in Japan, but also in Asia most of us are on the support team, helping where we can in the servant's position. What did Siegf and I do? We listened, learned much, shared pearls (hopefully) informally many times and served in the translation work. The next Chu-Kan-Nichi Church Leaders Meeting is scheduled for Taiwan in 1994. Praise the Lord and Pray for Asia. □

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

Evangelizing And Strengthening Japanese Living Abroad

Editorial
by Andrew Furuyama

With the recent increase of Japanese moving into foreign countries the number of Christians found in every part of the world is also increasing.

Of course, for over one hundred years Japanese have been moving overseas for short periods of time or to live more permanently, so obviously Christians as a percentage of the population have been leaving Japan too.

Aggressive Japanese Evangelism In The Past

Actually when we look at Japan church history we find the aggressive evangelization of Japanese living abroad taking place at the beginning of this century. In 1904 the United Church of Christ in Japan and the Church of Christ in Japan were evangelizing Japanese living in Korea and Taiwan. Also among the evangelicals the Holiness churches began work in 1917 in Fushun, Manchuria for the Japanese, and in 1919 in Korea, then in 1925 moved into Taiwan.

In 1925 they also encouraged a number of members to move to Brazil to begin an aggressive evangelism effort there. As a result, today the *Igreja Evangelica Holiness Do Brasil* is the largest Japanese church there. It is well-known that they have continued to work hard to plant churches not only in South America, but also in North America.

After the Holiness split, the Japan Holiness Church in 1940 quickly started evangelistic work for Japanese throughout China, Singapore and Hawaii. This ministry came to a halt in 1941 with the beginning of the Pacific War and the forced unification of the Japanese churches.

After the war, workers were sent out to serve as pastors of Japanese congregations in Brazil (1957), in Canada (1959) and especially in North America during the '60s.

As the number of Japanese students and business men living abroad has increased, the Japanese Christian Fellowship, an interdenominational fellowship for Japanese Christians, has developed in the major cities around the world.

The Need For A Network

As a response to the growing need, missionaries are being sent out by a number of denominations and para-church

organizations. Some have been sent out to primarily reach the people of that country, while others have ministered mostly to the Japanese. We must recognize their contribution to the development of Japanese churches abroad, whether they have worked directly or indirectly for this purpose.

However, as internationalization continues and the number of Japanese abroad increases and the number of Japanese-language churches and fellowships grow, we can assume that there will be an increase in the number of problems and issues that will need to be addressed.

At the present there is no directory available that lists the many Japanese churches and fellowships around the world. Even if there were such a directory it would be very difficult to keep it up-to-date, though this would be very necessary.

There are a number of problems that need to be addressed here. It is very difficult to adequately follow-up on the members and those attending the Japanese churches abroad because they are so mobile. When these people return to Japan there is also the problem of how to link them with local churches here.

Japanese churches especially in these days must move beyond their own denominations and groups to start as many Christian meetings abroad as possible, cooperating with the local churches so that we can give our best to evangelizing Japanese. Then we must work hard to welcome these seekers and Christians into our churches when they return to Japan. In order to facilitate this I propose that we establish a network of those involved in this kind of ministry. (End of editorial)

In a related article on the same page Rev. Furuyama, who also serves as the chairman of the Kansai Mission Research Center, reported on a KMRC sponsored seminar that took place in Kobe on October 14th. The title of the seminar was "The State and Future of the Japanese Church Overseas." Problems pointed out at the seminar included: 1) The lack of Christian workers. 2) The high turn-over rate of students and business people. 3) The unique social environment which causes many problems (This is also an excellent opportunity for evangelism). The Japanese church has not taken enough time to develop ways of helping the Japanese churches abroad, and providing

after-care for those who return. In order to help meet these needs it is important to develop a network of people and resources that will allow more cooperation. 10/27/91

The First Time I Knew The Joy And Blessing Of Evangelism by Yasushi Hamada, member of the Fujishiro Bible Church

Under the leadership of Pastor Tsutae Karasawa our church has been able to meet our ten year vision. And now April of the eighth year we have started a new church with the cooperation of a missionary. Our church decided to cooperate with the missionary, Rev. Gerald May, in this evangelistic effort, but most of the actual responsibility for cooperation fell on me.

I have just been a Christian for five years, and there are many in the church who are stronger Christians than I. I haven't dedicated myself to be a pastor, but am just an ordinary company worker. For some reason or other this task fell on me, but I was very concerned. The reason for this is that in order to cooperate I would have to attend my own church on Sunday morning, and then in the afternoon go to help the Mays, so it would take the whole day. "It is going to be tiring and I'll have to do it every week," I thought. But when I went home that evening and opened the Bible I received a reminder from God. Is this God's will and plan? I realized that because I have such a difficult time witnessing, the Lord was pushing me into this opportunity. And so with an optimistic attitude I began, thinking that if this is God's plan it will succeed.

Our goal is to start a church in an area where there is none. It is located in Ryugasaki City of Ibaraki Prefecture, and the name of the church is Grace Chapel. The Mays open their home every Sunday from 3:00 to 4:00 for services, and two or three people from our church come each Sunday to worship with the group.

We first started by passing out advertisements. But in my heart I thought that no one would come because of the pamphlet. From my own experience I felt that only those who knew the Mays or had some social obligation would come.

That first meeting three new people who had never attended church before came because of the advertisement. I was so excited and was moved by God's work. We all were encouraged and repented of

our small faith.

It has been six months now since that first meeting in April, and we haven't missed a worship meeting. The seekers have become regular attenders, and we have only had one worship when there were no non-Christians. How great is God's grace!

The Missionary's Summer Vacation

In August the Mays' family began a one month vacation at Karuizawa with only Rev. May returning for Sundays. When the family left, one of the regular women stopped coming. After she had missed several times I talked to Pastor Karasawa about how we should contact her, but he said that the church was only cooperating with the Mays, and so we should not do anything. When I talked with Rev. May he said that it was probably because Debbie was not there that she was reticent to come.

At that time I felt that he had a careless attitude, and I felt a sense of consternation. For the first time I sensed how difficult and slow-moving evangelism can be. Isn't there something we can do to follow up on the woman, something besides just praying?

In September when the Mays returned, that first Sunday the woman didn't attend. And I thought, "That's exactly what I expected." I was critical of the indifference of the pastor and the missionary. But by the second week she had contacted the Mays and began attending the next Sunday. Part of me was thankful because the Lord had answered our prayers, but I also was surprised at how correctly they had understood this non-Christian's situation, and I was ashamed at my attitude. Romans 12:3 spoke directly to me, "Do not think of yourself more highly than you ought...."

The Joy of Evangelism

In the midst of our work one person requested to be baptized. This person had married into a Tenrikyo family, but she had come regularly from the end of April, seeking God and finally receiving Him. When I think of all the difficulties she had to go through and the courage required to take that step, I was amazed at God's wonderful work. When I heard of her decision I wanted to drop everything and run to tell the others in the church of this good news. This was my first taste of the joy of evangelism.

Pastor Karasawa once said, "In our church we don't have that many seekers, but when we include the seekers at Grace Chapel the number is doubled. Through this evangelistic effort I have come to realize that the more you reach out in evangelism the more people will pray for

you."

I heartily agree. We have only been going for six months, and our future is in the Lord's hands, but praying as we go we want to follow our vision and build a solid base. I am just the young member of the team, but I have sensed my heavy responsibility and the blessing of the Lord. I want to continue prayerfully in this support ministry.

Our prayer is that in five years Grace Chapel will be able to call a Japanese pastor and also construct a church building. I want to continue cooperating with the Mays in this pioneer evangelistic ministry to reach the 300,000 people in this part of Ibaraki Prefecture. 11/10/91

Preparations For The Second Hokkaido Evangelistic Congress

Plans have begun for Hokkaido's second evangelism congress to be held October 13-15, 1991. The congress hopes to gather representatives from all the evangelical churches to increase cooperation and understanding concerning how to evangelize Hokkaido. The Third Japan Congress on Evangelism, sponsored by JEA, took place in June, and was preceded and followed by a number of regional congresses. But Hokkaido's first regional congress (1984) took place in response to the second national congress held in 1982. This has given the Hokkaido area churches a head-start in regional fellowship. After their first congress they have sponsored such regional meetings as the Hokkaido Missions Consultation and the Hokkaido Ministers Meeting. 11/10/91

Next Summer 5000 Korean Young People Come To Japan

This summer 120 Korean young people came to Japan to cooperate in evangelism with churches centering in the Osaka area in "New Life Osaka '91." This next year in July the program will be expanded to "New Life Kansai '92" in cooperation with Campus Crusade for Christ in Korea and Japan and the churches in the area. 11/24/91

Arthur Hollands Ministry Again Scheduled From Okinawa To Hokkaido

Following last year's national street evangelism tour, this year Hollands is planning a five month tour that will take him and his team carrying a cross from one end of Japan to the other. They will be preaching the gospel and encouraging young people in direct evangelism. 11/24/91

In the Shadow of the Rising Sun

The April 8, 1991 Christianity Today magazine featured the Japanese church with articles by Siegfried Buss and Shin Funaki and Akiko Minato. If you have not yet read these articles, it would be enlightening and encouraging to read the balanced and positive presentations. Here are an excerpt from Buss and Funaki's article entitled, "In the Shadow of the Rising Sun."

The Post-War Church

When Gen. Douglas MacArthur, supreme commander of the Allied Powers, took charge of Japan's postwar reparations, he recognized both the country's spiritual void and the threat of communism (especially in the wake of the emperor's renunciation of his divinity). MacArthur took an unprecedented step: He appealed to the worldwide Christian church to send 10,000 missionaries and 10 million Bibles. While hundreds of missionaries, not thousands, responded, this "Macedonian call" brought a wave of missionaries to Japan's shores.

One of the first to arrive was **Yutaka Akichika**, a Nisei (a person born in the U.S. of parents who emigrated from Japan). "It was a time of unlimited opportunities, when people were spiritually hungry and open to the Word of God," he remembers. At his first evangelistic meeting in front of Tokyo's Shinjuku station, 19 repented and accepted Christ. Street meetings would draw hundreds of people, who also eagerly accepted Christian literature. The Pocket Testament League was able to distribute millions of copies of the Gospel of John.

At the same time, the door to China closed and a number of veteran missionaries serving there came to Japan. Among them was a missionary from the Evangelical Alliance Mission (TEAM), **Arthur Nelson**, who was born and raised in China. He led mass street meetings across Japan and, with a portable electric generator, showed Moody Science Films, which were a great attraction. Even American GIs regrouped and served as missionaries under the auspices of the Far Eastern Gospel Crusade (SEND International). Interestingly, almost all of today's evangelical church leaders were brought to Christ in the years right after the war. The hundreds of missionaries who come to Japan found the Land of the Rising Sun ripe for harvest. Missionaries today still wonder, though, what Japan would be like had ten thousand responded to MacArthur's call. □

SHORT SHORT SHORT SHORT TAKE TAKE TAKE TAKE

Urbana Kai Established — After InterVarsity Christian Fellowship's Urbana '90, a fellowship for Japanese-speaking Christians living in the United States was formed, called Urbana Kai. They hope to exchange information about activities of Japanese churches and Christians in the USA and Canada, help establish Bible study groups and assist in following up on new Christians. They also hope to aid and encourage missionary recruits and interns bound for Japan. Note Rev. Furuyama's editorial in "Gleanings from the Christian Shinbun."

Those interested can obtain more information and receive their news magazine, "Urbana" by contacting Sarah Acker, 808 S. Grove St., Urbana, IL 61801, USA.

Alumni News —

The **Roy Jensens** are enjoying a busy retired life, ministering in a local church and having some ministry with Japanese at the Kikkoman Co. in Wisconsin, USA. They plan to return to Japan for a short-term ministry in August, stationed at Suzaka in Nagano Prefecture.

Pray for **Francis Sorley**, retired Baptist General Conference missionary. A grapefruit-sized abdominal tumor was found. He is now undergoing chemotherapy to attempt to reduce the size of the tumor and prepare for surgery. His address is 928 S. Dellwood, Cambridge, MN 55008, USA.

Word from the **Russ Lunaks**, former missionaries with the Conservative Baptist Mission, says that Russ is now a full-time faculty member at Northwestern College in Minnesota, USA, and one of the programs he is developing is the sending of student interns to Japan to work in Japanese companies.

Arthur Reynolds, now 82 years young, while here as a missionary with Overseas Missionary Fellowship, served as Japan Harvest editor and prepared the material for the anthology of Harvest material called "Japan in Review, 1955-1970." From his home in Surrey, England he writes that he is still maintaining his Chinese translation ministry. He also sent a manuscript on the testimony of Wang Ming-Dao, recently called home to Heaven. This will appear in a later issue.

Health Concerns — Praise God that the **Warner Paulokats**, missionaries with Liebenzeller Mission have returned to Japan after Mrs. Paulokat's cancer surgery. They wish to thank the JEMA family for the many prayers.

Please pray for **Timothy and Helen Pietsch**. Helen fell on October 26th, fracturing her neck and left leg. She is paralyzed on her left side. She is the oldest missionary in Japan both in age and length of service.

JEMA Kansai Fellowship On The Move — On October 24th Kansai missionary representatives gathered to make specific plans that would enhance the fellowship and cooperation of JEMA missionaries in the area. A steering committee was formed with Austin Warriner as chairman (Japan Advent Christian Mission), Ole Moyholm (Norwegian Missionary Society) and Larry Nicholas (Youth With A Mission). They will be sending out a questionnaire to determine interest in future studies/activities related to church planting, orientation and speakers. Their next meeting will be March 12 (Thurs), 10:30-1:30 at Osaka Christian Center. For further information contact Austin.

JEMA Sendai Fellowship Starting Up — Missionaries in the Sendai area are invited to the first JEMA Sendai meeting on January 28th at 10:30 a.m. Don Wright, JEMA president, will be meeting with the group. For further information contact Stan Conrad.

Other Regional Fellowships Beginning? — There is a growing feeling within JEMA that it is important for evangelical missionaries in different areas of Japan to relate/network/share/fellowship/cooperate. The JEMA Executive Committee is committed to help groups form. If you are interested in working to form such a fellowship in your area, please contact the JEMA office.

Spiritual Warfare Seminars — Tom White of Frontline Ministries, Corvallis, Oregon presented a balanced teaching on spiritual warfare in two separate seminars in November. The seminars were sponsored by O.C. International and were attended by 50 participants in Osaka and 100 in Tokyo. Tom's teaching focused on prayer as a spiritual warfare strategy. Many commented that the seminar was

extremely helpful in their personal lives as well as for their ministries.

Long-range Planning And Strategy Workshop — Twenty-five missionaries gathered for a two-day workshop dealing with long-range planning and strategy on November 25th and 26th. The JEMA sponsored workshop featured Paul Yaggy of O.C. International. From his 30 years experience with NASA and other research experience as a strategist and analyst, Rev. Yaggy emphasized the fact that no secular organization would expend thousands of dollars and human resources without first researching the market, and developing a long-range plan and strategy. But missions do it all the time. The workshop was a combination of teaching by Yaggy and practical application in small group configurations. Many commented on the practical help they had received.

Easter Time — The 30th Anniversary Easter Evangelistic Rally will be held at Aoyama Gakuin Kaikan on April 26, 3:00-5:00. For the first time there will be simultaneous translation into Korean, English, Chinese and Portuguese.

Billy Graham Coming To Tokyo — Plans are being developed for Billy Graham and his team to come to Tokyo in October, 1993 for a major evangelistic crusade. In the first two discussion meetings attended by evangelical leaders it was urged that the crusade be strongly based on church and denomination cooperation. Although plans are just beginning to develop it is hoped that the crusade would be an evangelistic tool for all of Asia, similar to the recent Hong Kong Crusade. Also we trust that it will have a strong international impact to minister to the growing number of foreigners in Tokyo.

The JEA Congress on Evangelism started a vision that "Every church start a new church," and that we would seek to have 1 church for every 10,000 people. Projecting a modest growth in the Kanto area it appears that we will need an additional 2,000 churches by 2000 A.D. to meet this goal. The projected Billy Graham Crusade could provide a timely boost if the crusade goals and plans would also include the aggressive planting of new churches here.

A Word of Encouragement

Dear Missionary,

On our frequent visits to Japan, Carl and I have been impressed with the faithfulness of missionaries and your perseverance. Yet we know there are tough times too. Those times when you feel overwhelmed and alone.

One morning our pastor gave an illustration that really spoke to me. He described the giant Sequoias of California and he said that they always grow in groves! These massive trees are never found alone. The reason is that if they were growing alone they would be downed by a strong wind when they were still young because they have only a small circle of very shallow roots. I thought of all the trees that had been toppled by the winds last winter in Bellingham and how surprised I had been to see that they did not have any deep roots to hold them secure. But in California there are groves of these mighty trees that have withstood the storms of centuries. How? Because their roots though shallow are all intertwined with each other giving resistance to the force of the winds.

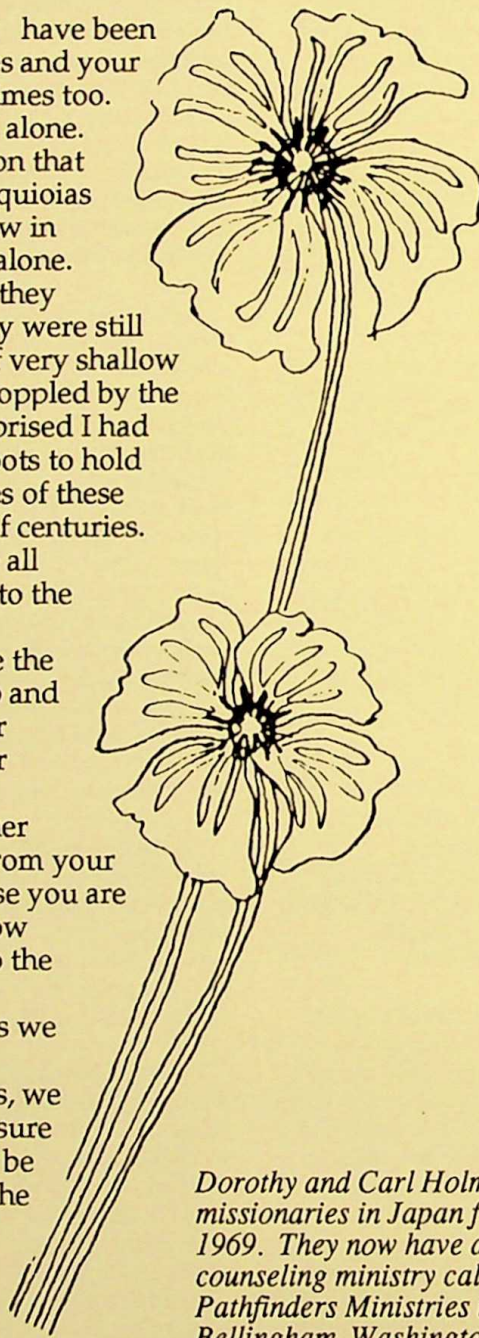
Those of us that are planted in groves have the opportunity to intertwine our roots in worship and prayer to withstand the forces around us. Our fellowship in Christ is a significant part of our strength.

Yet, we know some of you are far from other missionaries, and all of you are far removed from your families and supporting churches. In that sense you are needing to stand alone against the storms. How necessary it is then to have a taproot deep into the strength of the Lord.

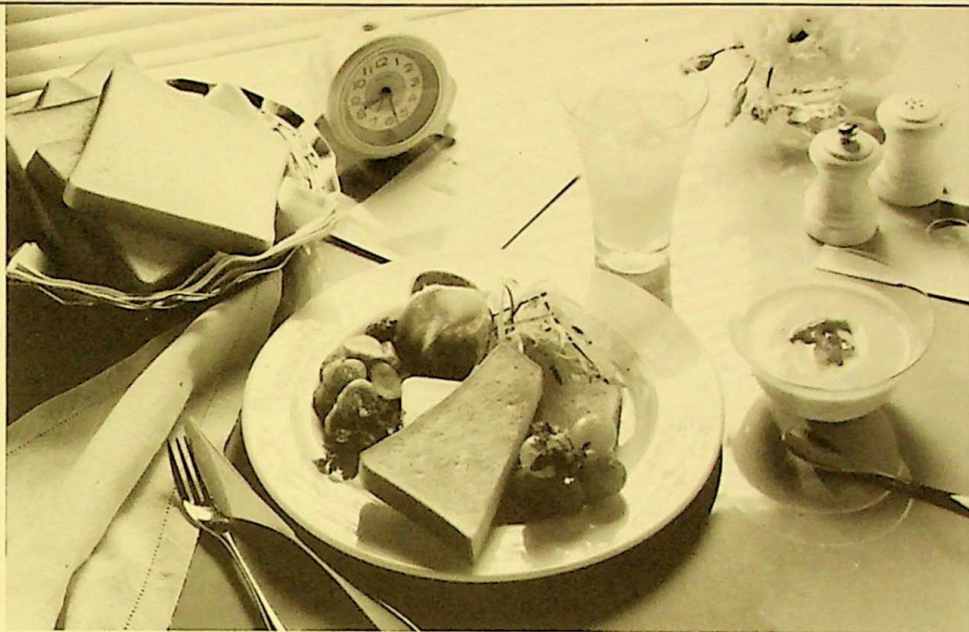
When we apply this illustration to our lives we know that we need to sink our roots deep in communion with our Lord so that, as Paul says, we may stand against the enemy. We should treasure the blessing when we have the opportunity to be joined with other Christians in fellowship for the strength we give and receive. Yet we must be diligent in sending our taproot deep into the river of living water where as Ezekiel says in the 47th chapter, our fruit will be for food and our leaves for healing.

I'm praying for you.

Love, Dorothy

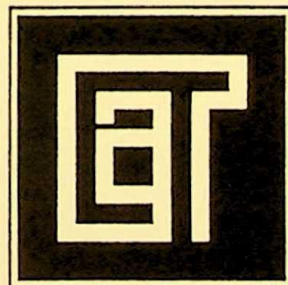


Dorothy and Carl Holmgren were missionaries in Japan from 1959 to 1969. They now have a biblical counseling ministry called Pathfinders Ministries in Bellingham, Washington, USA. They make frequent trips to mission fields for counseling and teaching in a ministry of encouragement.



Good Day Good Bread.

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