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Japan Evangelical Missionary Association

Winter 94/95





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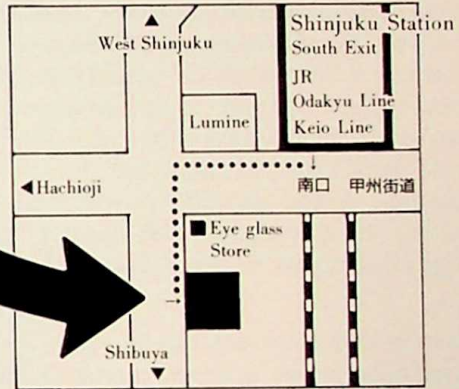
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JAPAN HARVEST

Volume 44, No. 3/Winter 1995

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In This Harvest ...

caring for the troops

Dave and Kathy Kennedy

As missionaries, we have arrived in Japan in all shapes and sizes. We come from all over the world, so culturally we are diverse. Our church and mission traditions are varied. But, we have all obediently followed our Lord's command to "make disciples" in Japan. He has directed us here in different capacities, cooperating in large or small, loosely or highly structured mission boards, or independently.

We have support teams of individuals and churches who faithfully pray, administer and sacrificially give to the Lord for our life and ministry. Within this faithful constituency we also have varying degrees of "member care," resources to encourage and stimulate us to grow in faith and be more effective in ministering the Gospel of Jesus Christ. They help us better relate within our families and to maintain strong, healthy interpersonal relationships with our missionary and Japanese brothers and sisters as we proclaim together the Good News.

Bottom line though, we are all human, some of us more than others.... We all too often forget or we are in too big a hurry to take our shoes off emotionally and spiritually in the *genkan* of everyday life and ministry here in Japan. We track mud into our ministries and relationships, hindering the advancement of the Gospel. We become mired in personal or interpersonal discouragements.

JEMA desires to care for its members. Of course we are limited in scope and resources and no doubt cannot meet all the needs within the JEMA family. But hopefully and by God's grace, JEMA's "member care" resources will be there as a supplement to encourage as many of us as possible and help us clean up some of that tracked-in mud and dirt.

We pray that this issue of Japan Harvest will introduce you to some of these helpful resources. We would also invite suggestions of additional resources that JEMA could make available to our missionary family.

By His grace, Dave and Kathy



Dave and Kathy have been in Japan with the Japan Conservative Baptist Mission since 1974. They have four children.

* * *

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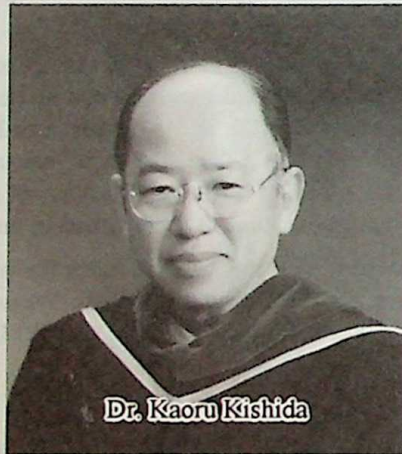
JEMA Windows

Ron Sisco
JEMA President

What do you think about when you hear the words, "missionary member care?" I think about all the warm, fuzzy *things* that go into making me a happy missionary! These range from a retirement plan to CAJ Food Sale!

All kidding aside, you and I know it is really the things *God* has surrounded us with to get our jobs done as missionaries in Japan. Many of these *things* we take for granted; we may not even know their history, but they are available to us and we need to utilize them in our ministries. One of those *things* is the Ochanomizu Christian Center. On November 4th, OCC celebrated their 45th anniversary and the present General Director, Dr. Kaoru Kishida, gave the keynote address. I've taken a few excerpts from that message to give a window into one of the member care gifts God has given to the missionary community through the past half century.

"Sensei Irene Webster Smith stayed in Ochanomizu for awhile in what she thought was a transitional ministry at a crossroads in her life. Whether she ever guessed the full impact it would be or not, she certainly sensed that the place was needed as an evangelistic outreach and would lead to the salvation of many.



Dr. Kaoru Kishida

Some of the support she initially appealed for continues to this day. Not only financial gifts but the prayers of many as well.

"Dr. Koji Honda has held the Board Chairman position for the past twenty-two years. He continues to provide outstanding leadership. At 83 years of age he has a heavy commitment for 1995 with over 10 crusades and city-wide meetings scheduled across Japan. His example is a great joy to us.

"We also thank Dr. Kenneth McVety, vice-chairman of the Board, for his assistance and advice, especially in the area of finance and shall never forget his labor of love.

"Earlier in the OCC history, Dr. Akira Hatori took chairmanship of the board but due to some strong opposition to an effort to put the center on a more stable financial footing, Dr. Hatori felt it necessary to resign. However, he has continued on the board and dearly loves the ministry of OCC. Even though he is not in good health, he has given himself to a ministry of prayer. How thankful I am for this brother.

"Rev. John Masuda, OCC associate director, became the first president of the Ochanomizu Bible Institute, established four years ago, and this spring he participated in the graduation of the first class of twenty-three students.

"Dr. Siegfried Buss, director of the OCC Language School, has developed this ministry over the years and has seen great success in sharing the Gospel with literally tens of thousands of students who come to study German, French, and English.

"Rev. Sadaharu Ide, another member of the board, assists the Evangelism Department in the Friday Night Evangelistic Hour as well as teaching at OBI.

"My own involvement in OCC came quite by accident! In the early spring of 1978 I felt a strong urge to attend the advisory council meeting. It was a dark, cloudy day and by the time I reached OSCC, heavy snow was falling. I happened to be the only one who made it that day. To my surprise, the board, who were meeting that day, informed me I had been appointed as a board member! I have been carrying the responsibility at OCC ever since.

"Although I feel unworthy of the task, the objectives and philosophy of operation at OCC exists to serve the local church, and in this spirit, the whole staff of OCC are faithfully doing their daily work. I express my thanks to all who have acquired property at the center. Without the understanding and cooperation of the many tenants, OCC would not exist today. It is my hope that right from this center missionaries will be sent into all the corners of the earth."

1995 JEMA Calendar

Leaders' Consultation, —Feb. 12th-13th at Fukuin no Ie with Rev. Martin Alphonse.

JEMA Plenary Session, —Feb 14th 10:00a.m. at OCC

Women In Ministry Retreat, —April 4th-6th at Ranzan with Mrs. Muriel Cook.

Prayer Summit, —May 10th-13th at SEND Bible Camp

JEMA Summer Conference, —Aug. 3rd-6th at Karuizawa with Dr. Richard Ganz.

RESILIENT TROOPS

by Steve Edlin

Though I had not heard the phrase "member care" seven years ago when I returned from overseas, I had a vision for it. I went to the U.S. for training in counseling, because I saw a need within the mission community for more comprehensive care. For ten years I had given pre-field training to hundreds of American and European missionaries who went to serve all over the world. I believed if I did an excellent job in pre-field preparation, missionaries would adjust well to challenging conditions and thus reduce, if not eliminate, casualties. Yet slowly I became convinced that more than good training was needed.

People I'd trained came to see me while on home assignment and shared their struggles. Some were burned out, others needed a listener and encourager. Still others seemed already beyond help. I cried myself to sleep the night I heard that a friend, whom I had led to Christ and disciplined, returned to the States after twelve years of outstanding overseas ministry and got a divorce. I was appalled as I saw that often missions simply buried their wounded because they did not have a comprehensive strategy for member care.

The narrow idea of member care that sees it primarily as counseling the wounded has never appealed to me. Counseling *is* needed. That's why I've gotten training and a license as a counselor. However, real member care involves the entire missionary career from recruitment to retirement. It means quality assessment, sensitive placement, effective pre-field training, continuing in-field training and nurture, MK resources and caring reentry.

When I think of member care, I'm reminded of parallels with the military. As missionaries we are on the front lines. The battle is intense and the con-

ditions far from ideal. There are casualties. Those not wounded still get tired, discouraged, ill, and need regular renewal. During times of war, when a comrade is wounded, his fellow soldiers carry him to a medic. Most units have a medical officer. When they need a greater level of care, there is a system to meet that need. If a comrade is ill, his fellows help carry his load. When the battle subsides they laugh and play together to relieve the pressure.

Successful units are sticklers for effective training. They also are organized to provide chaplains, psychologists, and entertainers to help soldiers deal with the stresses of war. They have a system of leave, as well as R and R centers to prevent battle fatigue. *While caring for the troops is not the primary mission, it is indispensable to fulfillment of the primary mission.* Success in battle is due in no small part to the health, welfare, and resiliency of the troops.

The military also emphasizes teamwork. A Biblical understanding of "team" is strongly shaped by the concept of the Body of Christ (1 Cor. 12) and the theology of suspenders (braces, for the British) (Eccl. 4: 9-10). I view member care as being about living in community where we depend on each other as soldiers do. There is a personal and organizational level of responsibility here.

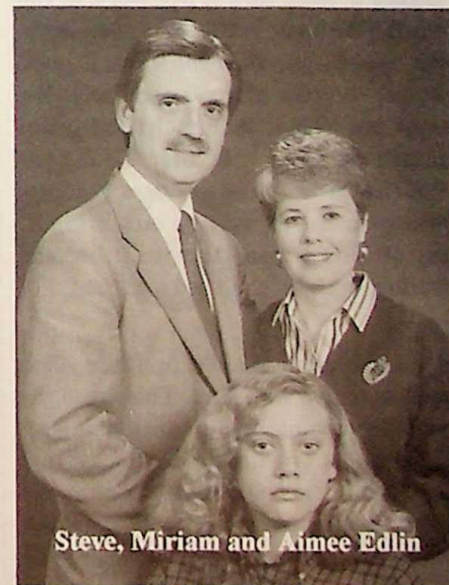
Personally, missionaries are responsible for taking care of themselves spiritually, emotionally, and physically. They need to maintain their spirituality, develop an understanding of their needs and find ways to meet those needs in a balanced life. They are also responsible to do what they can for those around them: not to meet every need they see, but to do what they can.

There are several aspects to the organizational responsibility. Leaders, managers

and supervisors are accountable for the well being of those in their care. They need to lead in an understanding way, making plans that respect the human limits of their people. They should develop systems and provide resources to meet the needs of their people. Those most closely in touch with the troops are responsible for providing a working relationship that allows them to know those needs.

As coordinator for member care in LIFE Ministries, I am not responsible for everyone's needs but rather a resource to ensure that member care is taking place at all levels. I consult with leadership at home and on the field. I raise consciousness, counsel staff as needed, and develop member care resources. I am committed to missionary member care because of the "front line" battle we're in, because it will help us accomplish our goal, and because it is at the heart of the gospel we preach.

Steve Edlin will be in Japan from January 21-30 and is available for counseling. Please contact LIFE Ministries office: 0429-25-4101



Steve, Miriam and Aimee Edlin

RENEWAL

by Ray and Anne Ortlund

We have to be the people of God before we can do His work. How can we as ministers of the Gospel BE people of God? Years ago, I gathered some close brothers and sisters to pray and brainstorm. I asked, "What are the biblical priorities? What are the basics that are absolutely rock-bottom—in the year two hundred AD or two thousand AD?"

At the church service six weeks later, I said to our people, "I have a plan. We need to turn a new corner. We need a fresh start. Would you join me in three commitments? I'll be the first to sign."

First, at whatever stage you are spiritually, commit your heart anew to the Person of God Himself in Jesus Christ.

Second, commit yourself to the Body of Christ, to be in a regular small group, small enough so that you can be personally accountable to them for your growth and personally responsible for their growth.

Third, commit yourself to the world, to your work in it and your witness to it.

We have to keep these three in order:

1. God 2. Believers 3. My work in the world. We must not let our ministry to the world—our evangelism and good works—become of first importance. We must not let our fellowship and intra-church functioning be first. To the extent that priority two or three becomes priority one—we will be out of kilter, out of God's plan, and we'll become fussing, uptight, confused and tired.

GOD!

Begin practicing God's presence. God calls us to live with Him. This is not the idea of the omnipresence of God. It isn't the idea that I invited Jesus to come into my heart. It is consciously, continually living in the presence of God. Speaking with Him, talking with Him, enjoying

Him, loving Him—rejoicing, praising, crying, complaining—all in the presence of God.

Then we must thirst for God daily! This is the place where you'll either win or lose—you make it or you don't. The place I'm talking about is where you go down on your knees, where you shut out all the rest of the world, and you and God—just the two of you—get together. It has to be honest between you and Him and it has to be regular, at least once a day. And it has to be fought for, clawed and scratched for—or it will never happen. Jesus, who practiced the presence of God in an utter and complete way, who was "with God", who "was God", still got away for deliberate prayer. He shut out the world for huge chunks of time and communicated with the Father.

The place I'm talking about is where you go down on your knees, where you shut out all the rest of the world, and you and God get together.

BELIEVERS!

Any group of believers, any church, any group of ministers or missionaries is a gathering of people with many, many wounds. They come out of a world where they've been beaten up from one week to the next. They need grace, love, and tender handling, and they need it from each other. Small groups give us the perfect opportunity to be comforting, to be "shock absorbers."

But more than that is needed. Christians who are unshockable and loving are the only ones qualified to also be corrective. People going through temptations and difficult times especially need the loving closeness of a few brothers and sisters who will hold them accountable.

In a small group the idea is, "Where you're strong and I'm weak, you'll help me. Where I'm strong and you're weak, I'll help you. We'll all learn about Jesus from each other."

The point of the small group is to encourage, to edify, to "strengthen one another in God," as Jonathan did David. The small group is not a meeting, it's a relationship. That means you're on call twenty-four hours a day, seven days a week.

The small group should be between four and eight people—so no one becomes anonymous. Keep the meeting time systematic and structured so that it doesn't turn into a coffee klatch. You'll need about two hours together each week.

This is not a Bible study, but it must include enough of God's Word for your life situations to spring out of it.

This is not a prayer meeting, but it must include prayer, sometimes more, sometimes less. This is not a worship service, but it must include a time of worship, focusing on Him alone.

This is not a sensitivity group, but it must include sharing. Don't let the sharing swallow up the whole time!

The last essential ingredient is accountability for and responsibility to each other. Setting and sharing goals helps here. If you know your brother's or sister's highest dreams and longings, you know him or her better, and you know how to pray for that person. And when he knows your dreams and longings, you have put yourself on the line to be accountable.

As a functioning member of the Body, he should say to you from time to time, "How are you doing? How is your quiet time coming? Have you been able to witness to your neighbor?" Submission to the Body of Christ includes vulnera-

bility, but that's what moves us all along faster in our spiritual progress.

MY WORK IN THE WORLD!

Oh, how God loves people! If He is indeed your first priority and your heart is synchronized with His, then you will love people too.

God has a haunting love in His heart for the world. He forgets no one. He wants to stretch your heart to share

His love. One of my life purposes is, "To leave a mark on others contemporary to me and following me, through my life and talents, which will point them to God." The reason God leaves us here awhile instead of taking us straight to Heaven is to make a mark on others before we go.

For those of you ministering in Japan, this love God has for people is the reason you have chosen to live among them. Please don't forget the teamwork among believers which brought people to Jesus throughout Scripture. Christians stimulate each other. They are willing to do with others what they'd never attempt alone.

Mark 2:1-12 gives a vivid picture of how the second priority facilitates the third—how love between believers helps get new ones to Christ. Four men carried a paralytic to the Lord Jesus, who was so surrounded by crowds in a home that they had to let the cripple down through the roof, and Jesus healed him.

Unity is costly. Cooperating means submission, sometimes swallowing your opinions; it means fitting in with the rest; it means love in action. Loving people to Christ calls for teamwork! How Jesus and His disciples worked together! Today, small Bible study groups—supporting one another and praying for one another as they seek to love that one or this one—can be most effective in reaching our neighborhood world for Christ.

The story ends with everyone around Jesus being amazed. That's what life in the church will be when brothers and sisters in Christ believe deeply in the power of their Lord as their first priority, when they commit to live and love together as their second priority, and when they move out in unity and faith to the needy world around them as the third.

Christians...are willing to do with others what they'd never attempt alone.

Our desire in writing this is not as a study of renewal but that you may *be renewed*. Our hope is that the three priorities won't just be a topic you've read but *a way of life*. That's what renewal is—seeing new areas of obedience and stepping out, relying on God's Holy Spirit to enable you. May you be renewed, comforted, restored and encouraged as you live the life He has called you to. May we be people of God! May our lives be miracles!

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a cord of three strands

by Marsha Woods

Following our article in the summer '94 edition of *Japan Harvest*, in which we wrote of the way God has blessed after the death of our son to leukemia, we were asked to write about the way the Christian community has supported us in the grief process. At first, we were honored at the opportunity, but then almost immediately overwhelmed. How could we possibly relive those horrible days as Trevor lay dying, and conjure up what fellow missionaries and other Christian friends had done to help or hinder? For that matter, how could we trust our memories to be accurate? Fortunately, God is good and patient, and I believe we've had time now to carefully and gently compile these thoughts.

I suppose the worst day of my life will always be not the day Trevor died, because in a way that was a culmination of events and a celebration that the fighting was over. No, it was the day the doctor said, so casually (I thought), "Your son is a very sick boy, he has leukemia." I remember stumbling out into the hall and holding onto Tony, crying. I don't remember much else.

The first problem we had to face was that we were in Alaska at the time. We had driven there, camping along the way. We planned to sell our old furlough car before returning to Japan from Anchorage. Now we had tickets we couldn't use, a car we needed to dump, and the doctor's admonition to be on the next plane for the "lower forty-eight." Looking back now, I've made the following observations:

When tragedy strikes us, we need desperately the help of the Christian community, but often we don't have cognitive skills to know how that support should be expressed.

We knew no one in Alaska, so we did what most Christians would do. We

called a church. Actually we had attended that church the day before, and explained that our eldest son was at the motel because he wasn't feeling well, and if he didn't get better we'd take him to a clinic and get some antibiotics. Through the kindness of a church member, we were introduced to a local doctor, who made the first diagnosis.

Immediately, the church mobilized. They took our car and camping gear and arranged tickets for our flight out. We were by then admitting Trevor to the hospital for the night because they feared irreversible damage if the disease wasn't dealt with immediately. The next morning at 6:00 a family picked us up and drove us to the airport. Some weeks later, we received a check for the car and all its contents. We never even met most of the people involved.

The point we learned through those first hectic hours was that we were the last ones who could make a rational decision. What

a blessing that our extended Christian family was able to take on the decision-making roles we were incapable of. No one spoke a word to us, except to deal with the urgency of the moment. Platitudes, even exhortations to be strong, would have been out of place right then.

Speaking of platitudes...I guess we all dream about saying the perfect thing at the right time: something that would make everything theologically correct, or heal all the hurt. I urge you not to practice those gems on the hurting.

Outside of the direct leading of the Holy Spirit, most of our pithy observations are likely to do more harm than help. I still wince when I remember an adoption we

were going through that went bad. When we didn't get the baby, we were crushed. But more crushing were the well-meant condolences like, "God must love you a lot to give you such pain." Or, "God must be teaching you a great lesson." Needless to say, those observations didn't lessen our pain, and we certainly didn't receive them with gratitude and love for our fellow man! When Trevor got sick, I waited with clenched fist for the first person to tell me how much God must love me. Fortunately for them, no one did.

In fact, what we experienced from the missionary community was love and support. This was the single greatest help. The hospital staff was even amazed at the cards and phone calls for a boy who had no home or friends in the States. I was proud to say we had a large

Christian family. I know that when something terrible like this happens to an acquaintance, the tendency

is to want to slip into anonymity, and perhaps console yourself that you're praying for them. Please don't. (Do pray, don't drop out.)

Granted we were plenty busy, plenty exhausted and didn't feel like meeting the public much, but a phone call or a letter anytime, day or night, was the fuel by which we lived. There were many times we were too tired or discouraged to pray, and it was a great comfort to know others *were*. In contrast, two people whom I considered fairly good friends were never heard from again. If they would just have picked up the phone or dropped a line, I would have been fine, but their silence burned deep into my feelings of doubt and insecurity. "Why

We didn't feel like meeting the public much, but a phone call or a letter anytime, day or night, was the fuel by which we lived.

haven't they been impacted by this? Are we not really friends after all? Do they feel we have done or become something so abhorrent they can't bear to think of us again?" I realize these sound like the rantings of a person given to paranoia, but as I began to understand that these relationships had been severed, it was a true pain piled on top of all the rest. Now in retrospect, I believe they didn't know what to say, so they chose to say nothing at all.

Another thing I didn't realize until just this summer.... A friend of ours had a medical crisis while vacationing at Nojiri. It was quite an event as we all rushed around making arrangements for doctor's visits, etc. and then before I knew it, she and another friend were off to the hospital and all the adventures that were beyond. As I realized I'd been left behind to baby-sit and wait, I felt just a little lonely and dejected.

Like a flash came memories of all the baby-sitters, errand runners, and supper cooks I'd had. They were not in the glamorous limelight where the action was, but if they had not been right there where the action wasn't, my life and my family's life would have fallen further apart. Had I thanked the behind the scenes people enough? Had I appreciated them enough? Were some of my friends only willing to perform the highly visible, exciting jobs? And only for the praise of men? I realized at Nojiri that some of my friends were just there to be servants. That's a humbling realization for me.

One last thought that may be redundant to the first, but I need to say it again: please don't wait to be asked. I don't know how many wonderful people said to me, "If there's anything I can do, please let me know." Of course they would say it, and they probably meant it, but didn't they realize I had no idea what they could do to help? In crisis, the crisis-ee cannot remember how to brush

his teeth, or even if he *has* in the last few days, much less organize *your* help! Several people recommended a particular book I should read. Right. Like I'm going to browse through a Christian bookstore on my way home for a couple of hours' sleep. One day I opened a package and there was the book. From a person I'd only met once. The note simply said, "Heard of your ordeal, this book helped me once." Everyone had been right, I really needed to read that book and it was a tremendous help.

Countless other incidents...a church in the neighborhood said, "we will deliver a microwave-able meal to you every Sunday afternoon. You can save it for whatever day you like," (all in disposable dishes, thank goodness.) Often that was the only square meal we had all week. It may take some imagination and some effort, but think about and then do something that person cannot even think about for himself.

The night Trevor was dying we received a phone call from Tony's favorite seminary professor. He teaches theology and I figured he'd have something profound to say. He did. "Marsha, I have *no* idea what you're going through, but I wanted to call and say we all love you and are praying for you." That said it all, didn't it? This concept is difficult to express, much less fully comprehend, but we all need to understand that pain, at the most fundamental level, is a very private thing.

I was just talking to a friend who is still in the midst of a crisis. She was pointing out how many people in her life want to push into her feelings, demanding that she share things she does not want to. Of course, they think they are helping. I remembered, too, the number of people (do-gooders, I call them) who were quick to tell me how I should *feel* about this tragedy, or forced a conversation about topics too painful at the time.

Let me reiterate, I am telling you to *help*, but please don't confuse physical help with forcing your values and opinions on me, or, worse yet, wanting to be a tad voyeuristic and "experience my pain." Remember what the man said who sent the book? "I heard of your ordeal. This helped *me* once." He did not postulate whether or not I should be blessed by it. The same with the seminary professor, "I have *no* idea how you're feeling...." How true.

The Christian community can and must be available to minister as God leads. But for the most part, the best thing we can do for our grieving brothers and sisters is to stand away and let them be with the Master. Only God can fully share a person's pain, and only He can bring real healing. From time to time, at the leading of the Holy Spirit, we can be given a precious opportunity to step in and perform some deed of service which will make the pain more bearable. But oftentimes, the very best we can do is kneel at a respectful distance and weep with the hurting.

The Preacher tells us in Ecclesiastes 4:12 that, "a cord of three strands is not quickly broken." I see those three strands as myself, my God and my Christian community. Together, they weave a cord which will be sufficient to endure. Thank You, God, and thank you, fellow missionaries, for making that cord so strong in our lives.

*If you are interested in reading more about the Woods' walk up the mountain of grief, their book **Looking For A Lamb** is now available in Christian bookstores.*



In crisis, the crisis-ee cannot remember to brush his teeth, or even if he *has* in the last few days, much less organize your help.

Missionary Maintenance

by Mary Alexander

To work as part of a mission organization normally means undergoing health screening before acceptance, and continuing checks throughout one's missionary career. We are people who, on the whole, are healthy. So, are there specific areas of vulnerability for us? Are there areas of life where missionaries are particularly at risk? Are there areas of medical concern of which we should be aware?

The Physical Level

At a purely physical level, second-culture living brings variations in disease patterns and health issues that differ from our home countries. It is important to realize that these will impact our life. High humidity, and mold may exacerbate allergy and asthma problems, or precipitate problems in previously unaffected people. Hepatitis and TB rates are higher here than in some of our home countries. Japanese encephalitis is a mosquito borne disease, prevalent in parts of Japan, claiming lives every year. Full immunization coverage for all of these is recommended.

It has been shown that after many years of living in a second culture, we begin to take on the geographical disease patterns of that culture. A point will come when we may need screening for diseases that are not so common in our home countries.

Some aspects of life in Japan can have a more subtle effect on our health. In OMF we have had a fairly high incidence of low back problems. Much of our work has been in the north where we get our winter exercise by clearing volumes of snow and this may have been a contributing factor. Added to which, Japanese homes are not usually built with tall people in mind and so there is much more bending over sinks and stoves than is good for us. Creativity and ingenuity, combined with aware-

ness of potential problems, can help to prevent problems.

We move into a second culture with a body make-up suited to our home culture and with mindsets appropriate to what we have known there. Physical immunities have been built up to home country diseases. Attitudes and life styles have developed in relation to home country cultures and values. The new culture introduces us to different strains of disease as well as to different ways of life. This can be very deceptive in Japan where life is comfortable and initially appears not so different from home. But living in a country not our own continually calls for adjustment and learning, whether in lifestyle, diet, language or culture.

To some extent, adjustments continue through a lifetime of being here. And it all takes energy!

Most of the adjustments are made in our early years and because of that, these are years of vulnerability healthwise, often carrying a higher incidence of ill health and disease than later years when the major adjustments have been made. However, to some extent, these adjustments continue through a lifetime of being here. And it all takes energy!

Medical conditions we have had before coming to Japan, or discovered during home leave, will often require follow-up here. Medication and the approach to treatment in Japan can be very different to what we are used to and help may be needed to find a hospital with the most appropriate care.

It is important that missions provide adequate orientation medically as well as in other areas before the new worker comes to Japan, giving continuing guidance

and support throughout the missionary career. This should include immunizations, screening, etc. as well as general advice on health maintenance and coping mechanisms.

The Not-So-Physical

At some point in our missionary lives we must confront and come to terms with that dreaded word "stress." We are careening at an ever increasing rate towards tomorrow. Call it what you will—stress, pressure, busyness—it is here to stay and is an area of great risk for the missionary. We are particularly vulnerable because it is so easy to spiritualize and be unrealistic in our thinking when it comes to what we call the Lord's work. He certainly will give us strength. He promises to renew our strength as the eagle. But does He not call for common sense and for a responsible as well as a Spirit-inspired approach to our work and life?

While available to all, Jesus was clearly selective in those He helped. We put many demands on ourselves. We are highly motivated people with clear goals, working in a country where those goals are not quickly realized. We unconsciously absorb the work ethic and expectations of the surrounding culture. The importance of coming to terms with these things and of regularly taking a hard look at our lifestyles and workstyles cannot be over-emphasized.

There are myriad ways in which stress manifests itself. We recognize tiredness and fatigue, irritability and headaches. But other physical problems can have their roots in stress and our bodies have some complex ways of saying 'enough!' We are never going to be free from pressure and stress, nor should we be. The right amount of stress and the right response to the stressors in our lives actually increase our performance and efficiency. But bear in mind two things:

1. We each have a *stress threshold* where we reach the peak of what we can cope with. Once busyness and pressures increase beyond that point, our performance levels begin to decrease and we move into a downward spiral of fatigue and exhaustion. My threshold will be different from yours. It may vary from time to time. But the line once crossed moves us into counter-productivity. It may be crossed by having too much pressure at one particular time or, more seriously, by the accumulation of too much in our lives over a longer period of time. Do you recognize when you have reached your stress threshold?

The right amount of stress and the right response to stressors in our lives actually increase our performance and efficiency.

2. Think of an *energy bank*. We can only use what has been stored. Once that has gone we start drawing on empty. We have to fill the bank to have energy for the demands of life. Do you know when your energy bank has run out and how to top it up when it does?

One of the great subtleties of stress is that it is a cumulative process. The more we overdraw the energy bank and the more often the stress threshold is crossed, the harder it is and the longer it takes to get back to health again.

In Spring 1994 the Yomiuri Shimbun reported that the Health and Welfare Ministry had produced guidelines to counteract stress and its effect on life in Japan. The Council recommended that everyone take thirty minutes each day for stress reducing activities. They had thirteen suggestions such as listening to music, reading, or flower arranging. The thought of everyone in Japan faithfully putting this into action may amuse us, but we ought to have some relaxation time every day and one relaxation day every week.

I always remember one veteran missionary couple who had learned to say that Monday was the day they wrote letters

or did laundry, or whatever, rather than saying that it was their day off, when that wouldn't have been understood or accepted by those around them. We may need to think of creative ways in which to protect our time and to build in counter-measures to busyness.

Yes, there are particular areas of health-risk and vulnerability for us as missionaries. Most of us need to make more time to exercise, relax, laugh and before God to regularly keep a check of our lifestyles and work-styles, as well as on the inner attitudes and impulses that motivate us. He does strengthen us and enable us. More than anything He wants to bring us to full maturity in the image of Jesus.

Recommended reading:

The Japan Experience: Coping and Beyond by Tazuko Shibusawa and Joy Norton, The Japan Times ISBN 4-7890-0445-7
Beat Stress: a 30 day programme by Dr. Bill and Frances Munro, Marshall and Pickering ISBN 0 551 02759-2 (can be ordered through CLC)

Mary Alexander is a nurse with OMF since 1981. She works with Dr. Bill Baird and his wife who have come to Japan in their retirement to be OMF Medical Advisors. She gratefully acknowledges the help of Dr. Bill Baird with this article.



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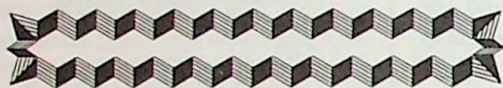
BACK FOR THE FUTURE

by the editor

“Take care of yourself” has probably been in our vocabulary a long time, but in recent years “caring for ourselves” has begun to take up large portions of our thought, communications and concern. There are various facets to this, of course, and some are vital. We are the temple of the Holy Spirit and we are here for God’s glory. We need to be wise. Our fellow servants are also God’s treasures and deserve our thoughtful care.

But often the pendulum swings too far and we need a call to balance. Looking back usually brings a lot of things into perspective for me. We can’t change the past and thus the future by going back to the past. But we can learn from the past and by that greatly affect the future—by God’s grace.

The following is from an article written by Dorothy R. Pape for the *Harvest* in 1960. Go back with me FOR the future.



We sometimes complain of the absence on store shelves of some favorite home product. Yet how little we lack compared with the first missionaries, who could not even find basic items such as soap, bread, milk and butter. Whereas we can discuss the relative merits of the Yale, Vaccari and Naganuma systems, they had not even a dictionary to help them. We may fear an occasional kamikaze taxi driver, but they were in constant danger from armed samurai bent on ridding the country of foreigners. Thieves and government spies abounded, and the only servants available were untrained men of the lowest social strata.

“Yet two of the earliest missionaries, Dr. and Mrs. J. Hepburn, called Japan *home*, to which they returned after furlough, not vice versa. I have found it a most salutary study to note the conditions Mrs. Hepburn faced, as revealed in the letters of Dr. Hepburn.

“There seem to have been no ships going directly to Japan, and the Hepburns took four months to reach Shanghai. There they waited for some weeks to recuperate from illnesses before boarding ship for Kanagawa. It may be a comfort to some of us to know that even these early missionaries did not all travel with just the proverbial Bible and toothbrush. The Hepburns took *ten tons* of baggage with them from Shanghai, where they bought a kitchen stove and a little furniture.

“When they arrived in Japan, there were no houses available at all. Finally, for about \$16 a month, they rented a deserted Buddhist temple which the Dutch consul had rejected even as a stable. There was a centuries-old deposit of dirt to be cleaned

out. But there was a good well, and with \$130 of repairs they were able to make what Dr. Hepburn termed ‘a comfortable home.’



“Mrs. Hepburn had no children with her since 5 of their 6 sons had died very young, and the living teen-aged one had been left at home in boarding school. However, three Reformed missionaries who landed shortly after them took their meals with the Hepburns, adding considerably to her difficult task of housekeeping. There were only three other foreigners in Kanagawa at that time—the American, British and Dutch consuls—and it seems that all foreigners in Japan then had either Chinese or English cooks and washermen, some merchants even sending their laundry to Shanghai to be done. Soap was unknown in Japan and it was Dr. Hepburn who introduced its use and method of manufacture to the Japanese.

“The Hepburns were the first to use Japanese servants. These were men, and like the trades-people who came to the door, were of the lowest class, “unpleasant characters, often dishonest,” as well as being government spies.

“In those days men of the lower classes walked home from the public bath wearing only a loin cloth, even as late as November, while village women took their bath in the middle of the street “as being less likely to attract attention there than anywhere else.” Mrs. Hepburn would sometimes get a shock on going into her kitchen to find the servants practically naked.

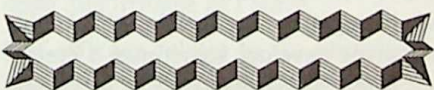
“A great crowd was attracted whenever Mrs. Hepburn went out. The ordinary people “were very civil and friendly”, but fear of the government held them from close acquaintance. Though his wife longed to do more, Dr. Hepburn wrote that “poulticing some poor fellow’s nose is about the extent of her work directly, apart from visiting one or two women occasionally.” Later she was able to pioneer education for girls, as well as teach many men students, and was also the means of transformed lives among her servants and food peddlers.

"Feeling against foreigners was very strong among the government and samurai, and more than a dozen foreigners, none of them missionaries, were killed during the Hepburn's first year. They were never allowed outside without a guard, ostensibly to protect them, but also to keep watch on all their movements.

"Their house was continually 'guarded.' When they did go out there were many unpleasant sights, as no medical aid was available for the lower classes. Smallpox, eye diseases and skin infections were common. There were no congenitally deformed children, however, as these were all killed at birth. It was not an uncommon sight to see severed limbs lying in the road since the half million samurai could use their swords freely on those beneath them, and hideously mutilated dogs could be seen for the same reason.

"Probably the greatest hardship for these early missionaries, though, was the absence of any kind of language study books, and since it was the government's policy at first to try to keep foreigners from learning the language, it was five months before the Hepburns could secure a teacher.

"Dr. Hepburn wrote his Board in 1864, stating that *after almost five years of study he knew of no foreigner who could extemporize two consecutive grammatical idiomatic sentences in Japanese.* How thankful we need to be that it is our privilege to be living and working here in 1959, instead of one hundred years ago."



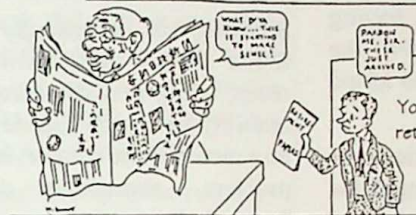
We can add another 35 years to that statement. We live and work in a Japan that cloaks her challenges in other ways now. Ease and even comparative luxury hold their own temptations and "difficulties." But I hope a thoughtful look back helps bring balance to you as it does to me. *kr*

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Sojourners in Survival

by Bob Carlson

Some months ago a young woman called our office in great stress. She was breathing heavily, described anxious feelings, headaches, fear and uncertainty. She had only been in Japan for two weeks and was hoping to stay two weeks longer as part of a cultural exchange visit, but she reported having trouble thinking clearly. She felt like her mind was exploding. She was afraid she was "coming apart."

Patiently we gave her instructions on how to find our office and arranged for a counselor to see her within a matter of hours.

She called again from the station. She was not sure she could come. She reported she had seen the cameras on the train platform and was convinced that the Japanese government was monitoring her behavior. For her it was truly terrifying.

Many of us find it difficult and very stressful at times to live in Japan. Few of us are as frightened and terrified as this woman, though in lesser ways we may also experience significant stress. Somewhere between 20% and 50% of international business relocations end with premature return. (Copeland and Griggs—1985). Often this is the result of stress factors.

Recently a 32-year-old woman came to my office. Although she had longed to come to Japan for many years, only recently had she found an opportunity that enabled her to come and study the language and culture for an extended period. It was like the fulfillment of a dream she had worked on for decades.

However a subtheme had emerged in the last 18 months—significant changes had taken place in her family and she had been introduced to and begun a very vital, important relationship with a talented and capable man, who is quite tied to the United States. Leaving him

and coming here meant putting at risk the budding romance she had searched for for nearly 8 years. Her joy at being here was significantly dampened as the romantic relationship shifted to long-distance letter writing and occasional, expensive phone calls.

Studying was increasingly difficult. She found herself withdrawing into her room, being very discouraged with her inability to absorb Japanese and therefore motivated to study even less. An old problem, sometimes described as "irritable bowel syndrome" re-emerged. She spent far too much time thinking about food, fretting about her missing relationship, and avoiding contact with the Japanese, who represented more than anything else, her "Babylonian captivity," even though she had fully chosen to come here.

Hans Selye, the pioneer stress researcher, defined stress as "a non-specific response of the body to any

demand placed upon it to adapt." The definition is broad and includes physical and emotional reactions related to increased blood pressure and blood flow, increased metabolism, increased blood glucose concentration, muscle strength, increased mental activity and increased rate of blood coagulation. These are built-in responses in our physiology that help protect us from physical danger. Yet the task of adaptation itself brings into play the systemic protective devices that Selye called the "General Adaptation Syndrome."

As one man said to me, "I have no energy. I can hardly get out of bed in the morning, and yet I feel my heart is racing and I can't stop my mental processes."

Like many people, this man was afflicted with difficulty in sleeping, sometimes suffered from shortness of breath and

consistently had negative thoughts about his home, his family and the Japanese.

Frequently the stress reflects itself in an attitude of irritation, frustration, and sometimes an outright welling up of anger at strangers from our host country. Again and again people tell me, "It takes so long to get anything done here." "People here are so slow." "It always takes a minimum of three Japanese to solve the simplest problem." "I get so irritated on a crowded train I want to reach out and strike someone."

Frequently people assure me that this is not a natural state for them to live with such irritation, but they tell me, "I can't help it. I know it doesn't make sense, but it just comes on me and I find myself almost trembling with anger."

Others tell me they find themselves terribly furious at always being stared at. It seems there is no privacy and

no anonymity for a *gaijin*. Feelings of lack of control and helplessness are common symptoms of the stress related to cultural adaptation.

Michael Pritchard said, "Fear is that little darkroom where negatives are developed." For many people the isolation and loneliness of a cross-cultural experience creates the 'little darkroom where negatives are developed.' As the negatives develop, sometimes a creeping sense of hopelessness is so strong that at times it is accompanied by an increased body temperature or fever. It is as if the body is frantically trying to throw off some internally threatening virus.

In an article entitled, Stress Management Training for Overseas Effectiveness, published in 1990, Sally J. Walton

**Fear is that little darkroom
where negatives are developed.**

suggests that the literature identifies four important concepts in coping with the stress of cross-cultural adaptation. She identifies them as **hardiness, cognition and coping, self-efficacy, and social support**. Paraphrasing her concepts, I note the following:

Hardiness equates taking good care of one's body and general health. For me that means looking at the state of balance and peaceful rest that one can get when in good condition. Not getting enough sleep, overeating, cutting down on exercise, all factors which generally accompany increased tension, go the opposite direction of helping one cope with adaptation. So exercise, healthy eating and patterns of rest, including sabbath rest, make eminent sense to counteract the draining of one's resources.

Cognition and coping have to do with recognizing what is happening and trying to alter one's perceptions. Clearly an individual's perceptions condition the reaction to the circumstances.

Watching the panorama of individuals handling the simplest transaction at the bank becomes much more entertaining when I think of it as this country's alternative to unemployment and having people stand in line for hours to receive a subsidy check. The wait is just as long, but I find myself marvelling at the humanity of this system and not nearly so upset and irritable as I leave.

Self-efficacy relates to the knowledge and understanding that one can successfully perform and master appropriate responses to a given situation. Of course that is always uncertain in a strange environment. Doing something that one knows how to do and doing it well has a remarkably restorative effect.

Social support is the important fourth category. Again and again I hear stories

of the pain that comes when one realizes she/he does not fully belong. If there is a dominant theme I hear from sojourners in Japan, it is regarding the sadness and sense of isolation that comes from always, always being an outsider.

I encourage people not to give up on their experience in Japan, but also not to scold themselves because they continue to need contact on a regular basis with others who speak their native language. There is a special closeness, even if the relationship is not intimate, that comes when one shares concepts and ideas that grow out of one's own language.

It is not an abandonment of the responsibility for healthy adaptation to continue to draw on the emotional resources and support of individuals of the same language. Instead it gives us the courage and the nurturance to stay at the task.

The Tokyo English Life Line (TELL) was founded to assure that wherever you are in Japan you are never more than a phone call away from another English speaker.

One value in particular of that shared language is the ability to share humor and to laugh at the funny things that happen day by day. Laughing is the healthy part of adaptation and the crucial part to healthy living. It is also an antidote to the darkness where the negatives tend to breed.

Robert J. Carlson, D.Min., is Director of Clinical Services at TELL Community Counseling Service. An ordained Mennonite, Dr. Carlson is a Certified Pastoral Counselor and has worked in the mental health field more than 25 years. He came to Japan in 1992 and lives in Tokyo with his wife, Phyllis, a teacher at Nishimachi International School.

Laughing is the healthy part of adaptation and a crucial part to healthy living.



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FELLOW SOLDIERS

by Rena Chinn

What if you were a Christian and worked in a secular job in Tokyo? Where would you turn for support and encouragement? As a supplement to the nurture and teaching of the church, Tentmakers' Network Tokyo (TNT) supports those who serve Christ as lay people in their workplace. Most "tent-making missionaries" do not have the benefit of the guidance and accountability that sending agencies provide missionaries. TNT offers fellowship, instruction

*Dear Fellow Tentmakers,
Remember, God has designed that you
and I go out and share His Good
News as the method to bring all who will
believe to Him. Your brother, Paul*

and encouragement to make tentmakers more effective laborers. TNT serves as a network for sharing resources and information, such as job and housing availability, and promotes fund raising for special missions projects.

"Tentmakers have inroads to people that traditional missionaries may not have, and they need to support each other," says Beth Wozniak, a teacher at a Japanese trade school. Beth trains stewardesses. When she started teaching, she was the only Christian there. "I had lots of opportunities to share about Christ and I didn't want to go it alone...without the support of fellow Christians." After much prayer, Beth and a few others started TNT in 1989.

TNT serves as a real oasis for people like Roy Henk. Roy has worked for Ishikawa Jima Harima Heavy Industries for over three years. After graduate school in Mechanical Engineering (and time in the US to sharpen his Bible study skills), Roy clearly saw God calling him to Japan. God opened up four opportunities to work here, and closed the doors in the US and Europe. As the only foreigner among thousands of em-

ployees, Roy has unique opportunities to share his faith. He works side by side (literally) with his co-workers. He eats in the company cafeteria. He lives in a company dorm that is "quieter than a library and more sterile than a hospital." He is building friendships with some the gospel would otherwise never reach.

Roy was recently interviewed about his personal life and faith in the company newsletter. This opened up conversations with

co-workers about the Lord. Some he has invited to the Japanese church he attends. Others may simply observe him and draw their own conclusions about Christians. Yet it is always a challenge, feeling he is on the outside, not the inside with the Japanese. It can be lonely, too. Tentmakers like Roy desperately need prayer for their unique outreach.

As the cost of living in Japan rises, tentmakers are becoming an even more strategic partner in evangelism. If you or someone you know would like to be involved with TNT, contact Dave Scott at 0422-486-250 or me at 03-3468-7715. We meet the first Sunday afternoon of each month.

Rena attends Shalom Church in Shinjuku and is a Partner with OMF International.



Rena Chinn

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DAIJOBU JAPAN

by Kenny Joseph

Daijobu Japan (Japan, You're OK!) is the title of a book written by my eldest son, Ken (Kimbo), published by NTT, with speeches he gives at secular meetings in Japan. The basic theme is, "America is great because America is good. When America stops being good, it will stop being great." Japan can be great, too, and in general, it...runs on time and is a safe country. However, this is also intended to be a question. "Daijobu Japan?" And from there he goes into the needs of Japan.

Yesterday I got word from city hall that I'm eligible to receive Japanese Social Security. It dawned on me that I am no longer the 22-year old who came to Japan in 1951, but a 65-year old grandfather. Forty-three of those sixty five years have been spent in Japan as an evangelist. As I review those years, I can also say about the Christian scene in Japan and the future Christianity has: "Daijobu Japan!"

I recall my first contact with a real Japanese pastor and his family, Rev. Hiromichi Okawa in Shizuoka where I went on my first assignment after language school in 1951. There he was with his dear wife and six young children. As we preached in tent, house and street meetings and little churches, I thought of his little ones, ages 4 to 10. What would ever happen to them? No car, no modern conveniences, no air conditioning. Who would want to follow that poverty? Well, praise the Lord! All are living for Him. One son in California and one son in Zama each pastor bigger churches than their father. Three daughters are minister's wives. Over 40 Christian

workers went out from that Shizuoka church.

After the war, you can't imagine how devastated these pastors were, having survived persecution, jails, physical, emotional and spiritual torture and abuse by the secret police. Public opinion was turned against any Christian who would not include the Emperor with the Holy Trinity. Some 450 pastors were imprisoned. Four died in prison during the war. As I traveled as an evangelist, I looked at those poor pastors and their sons and wondered, "What will ever happen to the next generation?"

While Rev. Mitsuzo Goto and I edited the *Missionary Language Handbook*, as we put out a volume on *Evangelism: Theory and Practice*, and two books on *Personal Evangelism*, I watched his 10

year old Makito. I could never envision him wanting to be a preacher. It



The Okawa Family

was a struggle to keep food on the table, and sometimes, the roof leaked.

As I went around to preach, I always sent ahead the necessary tracts and handbills, with an extra thousand yen to help with expenses for the meetings. Now I'm dictating this from a hotel in Kyushu, where I was put up by the son of a pastor who

said, "You deserve it! You earned it!"

How can I forget Pastor Rikimaru and his dear wife with six children in a one-room apartment. When I arrived with



Pastor Rikimaru with son, Tsuguo and family

my soundtruck, he turned that little dark apartment into a chapel using a white sheet to cover their personal effects. Their family and a few believers started from scratch after the war.

Pastor Rikimaru's two oldest boys had never been in a car before. They got a big kick out of driving around with me to announce the meetings. Tonight, both of them, Tsuguo and Akira, introduced me at the meeting. More than my great messages, they remembered the hair-raising car rides! So whatever happened to them?

Well, Tsuguo, has pastored this Zion church for the last twenty years and the church is twenty times its original size. Two of his

sisters are ministers wives. Nippon Daijobu!

My mind races back to a meeting with the David Tsutada family. They had a spartan, godly home with enough affluence to rent a hall for church. Whatever became of his sons? Joshua went as a



Eldest Okawa son and family pastoring in U.S.

missionary to India for 17 years and is now their Bible School president, while his brother, John, pastors their big church in Tokyo.

Whatever became of that little rebel son of Pastor Kishida of Zamata's Zion Church? "Pray for my boy. He's the only one I have and he wants no part of the church," the father confided in me as I brought my wife and two sons to sing during our campaign.

Well, he was General Director of Mission '94 in Tokyo, and pastors his father's church. He's also one of the leaders at Ochano-mizu Christian Center! That little rebel boy who is now as bald as his father was...his father would be proud of him! Nippon Daijobu!

And what about Pastor Honda? When I preached in his church in 1955, I challenged his members to "loose him and let him go" as a nationwide evangelist. "I can't leave the ministry because I have these six children. Who would support them?" he asked. And his chief elder agreed. Yet Honda Sensei fasted breakfast for one month and heard God

say, "Go as an evangelist!" So he did. Honda Sensei, Daijobu! They're probably supporting you now!

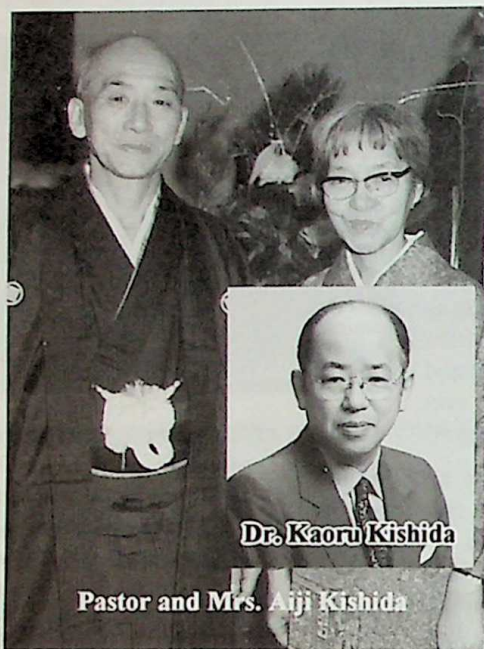
The Southern Baptist leader, Matsumura Sensei, wondered about the son who didn't follow in his footsteps but went to work in an electric company. The Lord took care of that and sent him to seminary. Now he pastors the Oizumi Baptist Church, just 1000 yards from us.

Rev. Tanaka of Yonezawa struggled to build his first church in a difficult mountain area. Now his son is famous nationwide not only for building a church and congregation ten times as big as his father's, but also for his video counseling Correspondence Course Seminaries along with Mitsuzo Goto's son, Makito.

Pastor Kobayashi brought his unruly son to my office and said, "Do something! All he wants to do is play that stupid guitar. He doesn't want to become a pastor like me." God has His own ways of taking care of things like that. Even though Peter didn't become a pastor, he still attends his father's church. God sent a real juvenile delinquent to that pastor. One whom the parents and even the police had given up on. They said, "See what you can do with this kid. He's hopeless. He's sniffing glue, hallucinating, into drugs. Hopeless."

That was skinny Matsuzawa. Kobayashi Sensei took him under his wing at Nari-masu. The pastor is now in heaven, but that little glue-sniffing boy is the pastor of the church, rebuilt four times larger. Nippon Daijobu!

Up in Misawa in a little Holiness church I preached in after the big fire, Rev. Murakami confided that he almost gave up during the war because of the persecution. "Now my son wants to go to America and he'll probably never come back!" was his wail. Well, he's not only back, but on Christian TV and radio, and pastoring a big church.



Pastor and Mrs. Aiji Kishida

Dr. Kaoru Kishida



Pastors Tanaka, senior and junior

The list goes on. But the icing on the cake is the Rev. Yasunao Uchimura's family. He's 88 and his eldest son Samuel has pastored the Shinso Nagoya Church for 37 years. His second son, Yoshinobu, is pastor at the Machida Evergreen Chapel. Another son, Seiji, is also pastor, at the Gushikawa Church in Okinawa. Samuel's third son pastors the Naha, Okinawa church. That is three generations and five ministers. Nippon Daijobu!

How about M.K.s? Many who were born and/or reared here have returned as missionaries in their own right.

The M. K. Honor Roll

Amy (McQuilken) Barber
Les Barker
Jenann Beckman
Jon and Becky (Swanson) Benedict
Sam Benedict
Betty Blocksom
Paul Blocksom
Peter Blocksom
Usko Bloomendahl
Paul Bostrom



Dr. Honda with sons, Yokumichi and Jiro

Gloria Bostrom
 John Bostrom
 Sig Buss
 Otis Cary III
 Stephen Carrell
 Tim Carrico
 Andy Carrick
 Grant Christiansen
 Paul Clark
 David Cole
 Tim Cole
 Lou Anne (Reid) Copeland
 Sheri Cox
 Kerstin Dellming
 William Derksen
 Barbara (Warrick) Duhkoop
 Stephen Dupree
 Rachel (Swanson) Eby
 Nathaniel Elkins
 Mary Lou (Youngquist) Ellison
 Flossie (Johnson) Epley
 Michael Essenburg
 Stephen Fleenor
 Gerald Goodall
 Paul Hathaway
 Julie (Westberg) Harris
 Carolyn (Powers) Hollands
 Tim Huber
 Becky (Blocksom) Hutton
 David Hymes
 Tim Johnson
 Timothy Johnson
 Ken Joseph Jr.
 Dan Junker
 David Junker
 Jonathan Junker
 Angela Justus
 Robert Kaylor
 Ruth King
 Georgia (Huggins) Landis
 Mark and Shirley (Jacobsen) Luttio
 Mark Magnussen
 Joy (Larson) Mathiessen
 Ingeborg Mikaelson
 Walter Maxey
 Lardner Moore
 William Moore
 Naomi (McLean) Robbins
 Debbie (Reece) May
 Christine (Oestreich) Milby
 Judy (Unruh) Mollenkoff
 Mark Mullins
 Kathleen (Norton) Nelson
 Jim Nielsen
 Roger Olson
 Walter Patterson
 Jim and Heidi (Buss) Peterson
 Mark, Mary Esther (Baum) Penner
 Mrs. Helen Pietsch
 Sylvia (Bruck) Ramquist

Jon Reasoner
 Daniel Reddington
 Ken Reddington
 Aileen (Seely) Selander
 Martin Shaw Jr.
 Steven Shook
 Ioanna (Dick) Sillavan
 Roland Simeonsson
 Jonathan Sims
 Robert Sorley
 Richard Sytsma
 Don and Carol (Goodall) Thomson
 Virginia (Lyon) Travis
 Tim Turner
 Steve Tygart
 Becky (Halstrom) Vanderpoel
 Bruce Young
 Jill Wright
 John Wright
 Gilbert Zinke
 Sarah (Reasoner) Zosel
 Paul Reasoner
 David Verwey

Then there are the "tent-makers" and among those actively involved in Christian work:

Ann (Blair) Andrews
 Robert Betts
 Gaius and Martha (Foxwell) Berg
 Paul Broman Jr.
 Edward Broman
 Ann Cary
 Rick Chase
 Malcolm Foster
 Philip Foxwell
 Loren Friesen
 David Gerry
 Tim Leonard
 Martha (Benedict) Leshar
 Heather (Thomson) Mine
 Lois (Thomson) Mine
 Doug and Carol McGlothlin
 Chris Oxley
 Joel Peterson
 Rick and Lois (Westberg) Seely
 Darrell Smith
 David Stellwagon
 Esther (Gerry) Sukanuma
 Paul Swanson

Did we leave you out? Please let us know, we'll give you honorable mention next time!

Kenny Joseph has been in Japan since 1951 serving with REAP. Kenny and Lila have 4 boys. Kenny was editor of Japan Harvest for five years from '54 to '59.

A Book by an MK

What Missionaries Need To Know About Burnout And Depression—Dr. Esther Schubert (Chambers) MD, FACEP, FAAFP, is an MK who lived in China, Japan, Philippines and Taiwan with her parents. She later served as a short-term missionary in Haiti.

For over ten years now she has been counseling missionaries and their children, both on the field and in the homeland. She and her husband, David, live on a farm in Indiana and have adopted a number of children with severe psychiatric problems.

"Dr. Schubert's book is an excellent and practical primer to the subject of missionary burnout and depression. Mission leaders, missionaries, and church mission leaders will all benefit from this practical book."—David Wood, Personnel Dir. SEND, International

"This book will be of great help to missionary supervisors and all those involved in the care of the missionary and their family. We are making this book available to all our overseas Area Directors."—Dr. John G. Gilmore, Dir. of Personnel, Free Methodist World Missions

Available through CLC Bookstores

Focus on the Family Missionary Survival Kit

- Includes: *A Mother's Manual for Schoolday Survival* by Peel and Mahaffey.
- Several cassette tapes concerning various issues on education, home schooling, parenting and an Oddysey adventure.
- Pamphlets on family issues such as homeschooling, marriage, impact of ministry on family, etc.
- List of resources for home and ministry from Focus on the Family.
- Comprehensive catalog of Focus on the Family materials.

A limited number of these helpful resource kits are free to JEMA missionaries upon request and will be mailed to you COD.

Contact: Dave and Kathy Kennedy
 1-2-13 Shinkawa Cho
 Higashi Kurume Shi
 Tokyo, 203

Tel: 0424-71-0590
 FAX: 0424-72-5834
 or leave a message on JemaNET

Spiritual Necessities

by Kim Kyu Dong

친애하는 한국 선교사님께

일본선교를 감당하는 친애하는 동역자 선교사님들의 많은 수고를 지면으로나마 함께 나눌수 있어서 하나님께 감사를 드립니다. 이 격전하는 선교 전선에서 선교사로서의 삶과 선교에 대한 의욕을 유지하며 영적 균형을 잃지않고 여러 모습으로 시도하고 있는 직접적인 일본 선교에 큰 열매가 있기를 바랍니다.

이에 따른 우리의 자각과 요청되는 개인적 영적 필요가 무엇인지 또한 어떤 노력이 필요한지에 대해 생각해 보고자 합니다.

첫째, 감정의 조화와 정서의 관리가 필요 합니다.

민족적으로 교단이나 단체별로 혹은 개인적인 관계에 있어서 감정, 정서면에서 처리되지 않았거나 아물지 않은 상처가 있다면 지속적으로 처리해야 합니다. 용서해야 할것을 용서하고 용서 받아야 할것은 받음으로서 내 마음에 찬양과 감사가 넘쳐야 합니다. 하나님께서 주시는 평안과 의와 즐거움과 소망과 사랑으로 채우고 내 무의식 세계까지 새로운 가치관과 하나님의 치유의 손길을 경험해야 합니다.

둘째, 건강 관리가 필요 합니다.

체력적으로 탈진 상태에 있는 사람은 빠른 진단을 통하여 염려를 내려 놓고 필요하면 자신의 일의 분량을 줄이고 지나치게 소모된 부분을 신체적으로 다시 충전해야 할것입니다. 적절한 휴가와 건전한 식사 습관을 갖고 규칙적인 운동이 필요 합니다. 자신의 한계를 벗어난 가운데 장시간 유지하지 않도록 방지해야 할것입니다.

셋째, 말씀을 통한 영성 개발 계획도 필요 합니다. 가령 정기적으로 권위있는 주석을 통해 무게있는 공부를 하는것, 혹은 매년 어떤 한 과목을 택해서 혹은 성경중에 한책을 택해서 일정기간 공부를 해나가는 것이 필요 합니다. 이런 전인적인 발전이 있을때 성서적인 세계관을 소유하여 능력있고 지치지 않는 사역에 임할수 있으리라고 봅니다.

이러한 개인 영성관리 이외에도 우리 한국인 선교사들이 갖는 약점인 협조 정신이 약한것과 인내심이 부족함을 자각하여 이를 극복하며 일본 교회들과 좋은 연대 협력을 갖기위한 부단한 노력을 아끼지 않아야 한다고 봅니다. 선교사의 삶이란 역시 지속적인 열매를 맺어야 되는 것임으로 실혹 쉽게 영혼을 얻지는 못할지라도 끊임없는 영혼 구원에 대한 열망과 두려움 없는 전도, 낙심하지 않는 지속적인 접촉, 사역 기술의 배양등은 선교사의 생명력을 유지케 할것입니다. 그리고 저의 재일한인선교사협의회가 이번 JEMA의 한 일원으로 가입 하면서 그동안의 선배 선교사들의 귀한 사역을 배우며 우리가 분담해야 할것은 분담하여 일본 현지에서 진정으로 필요로 하는 선교사로 성장 발전해 나가기를 바랍니다.

Kim Kyu Dong has been in Japan since 1986 with Global Missionary Fellowship. He and his wife have two children studying at CAJ. They are active in the Korean Missionary Fellowship which has just joined JEMA this year.



Translation of Kim Kyu Dong's letter to his fellow-workers

Dear fellow missionaries,

We thank God for the opportunity to communicate with our dear fellow missionaries. We hope you keep your passion for evangelization, maintain spiritual balance, and bear numerous fruits in Japan. Let us consider what spiritual necessities for a missionary are and what we must do about them.

First, a missionary needs a spiritual balance and emotional maintenance. If you have an unhealed wound from cultural conflict, discrimination, bitter relationship with another in a group or in a personal situation, it needs healing. As we praise God, we have to forgive those we have not forgiven and reconcile any bitter relationship. Then we will be taken into God's healing hands and know His peace, righteousness, joy, hope and love.

Second, a missionary needs to maintain their health. If you sense an aggravation of health, take a moment to examine what you are doing. Decide whether you need to leave some of your burdens with God and relieve the physical tension. Proper rest, good eating habits, and regular exercise are your needs in order to prevent yourself from working beyond your physical limits.

Third, a missionary needs to plan for spiritual development through Words of God. We recommend continuous and intense Bible study along with an authoritative commentary. Choose one area or particular book of the Bible to concentrate on through the year. As you grow in understanding the Bible, you will acquire a true biblical world view and work with God's strength.

Besides developing a personal spirituality, we, Korean missionaries, must be aware of our weakness: lack of cooperation and patience. We should not only be

aware of this weakness but overcome it to create a strong bonding relationship with Japanese

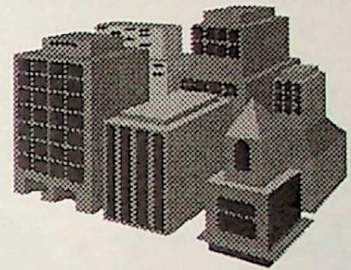
churches. The goal of a missionary's life is to continually bear fruit, and though this is not easy, we must keep our passion for lost souls, evangelize without fear, reach out without disappointment, and continually develop our ministerial techniques.

Now as members of JEMA, we, the Korean Evangelical Fellowship in Japan, hope to learn from the valuable works of other members and share what we have as well. We desire to be used of God more and more effectively in this land of Japan.

*—we must keep our passion
for lost souls—*

IN THE 10-40 WINDOW

Plans are being made to send 400 intercessors from Japan to 25 major Asian cities in October this year. This is part of the 10-40 Windows II project that hopes to see intercessors from around the world pray on site in 100 Gateway cities.



Since four of these 'cities' are in Japan (Sapporo, Tokyo-Yokohama, Osaka-Kobe-Kyoto and Kita Kyushu area) some 400 intercessors will be in this country. In return, Japan has been asked to send out 400. These would be in teams of 5-10 people taking trips of 5-7 days.

This project is being coordinated by IFIJ. The chosen 25 cities are those invaded and/or occupied by Japanese in WW II. Japanese who go to pray will also be able to repent on behalf of their country for sins committed by Japanese in those places.

How can you help?

1. Pray for Japanese pastors and churches to catch the vision.
2. Consider going—missionaries are bilingual, good at traveling to difficult places and have strong burdens for and with Japan.
3. Talk about and publicize this. Your enthusiasm and vision may well ignite others.

For more information contact
Intercessors For Japan:
Tel. 0283-22-7550
Fax 0283-21-3219



Potpourri & Promises

by Janice A. Kropp

SHILOAH'S GENTLY FLOWING WATERS

Several months ago my devotional reading found me in Isaiah chapter 8. The words, "the g-e-n-t-l-y flowing waters of Shiloah," caught my attention and to my delight my thoughts seemed to fit right into this issue's theme of "Missionary Care." Yes, we need care!

Yes, we need to care for one another. Permit me to address the latter.

Pause with me for a moment to visit the "gently flowing waters of Shiloah." If you have ever been to

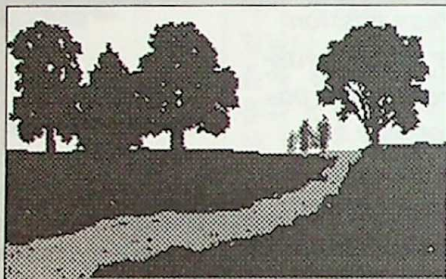
the Holy Land one deep impression will never have left you. It is an arid land! Mountains and plains alike are bare, dry and desolate. Water is scarce! The *Atlas of the Bible* tells us that, surrounded by dry lands, springs bubbled in Shiloah. At some point in history these spring waters were channeled toward Jerusalem's Sheep Gate and filled Bethesda Pool. It was here the sick, maimed and paralyzed gathered in hopes of being healed when the "waters were stirred." Remember when Jesus visited here?

Shiloah was where the Tabernacle stood during the days of General Joshua and Priest Samuel. The Children of Israel came here regularly for religious purposes.

In Scripture, WATER symbolizes blessing and cleansing, as well as death and judgment. As I read chapter eight, the beauty of water as blessing warmed my heart. These waters flowed from

springs and as they flowed they moved along gently. These gently flowing waters were readily available to those who took the time to dip in and take!

In our earthly relationships what is it that brings blessing? Is it not the dipping in of our cup and the handing of it to a thirsty someone? Let's face it, we ALL get thirsty—Thirsty for words of encouragement—Thirsty for affirmation—Thirsty for comfort delivered through kind actions.



Putting all this into other words, our manner toward each other CAN make a difference! Have we stopped long enough in our busy schedules to CHECK and CHANGE any actions which are

bringing hurt to the heart of our Lord and to those around us?

The following are seven scenes, most of which are facetious and should bring a smile. Other scenes, I must admit, come from experience, but still keep that smile. With each are three choices.

SCENE #1

Missionary B has had a horrendous week. Special meetings two nights, School Board meeting one night, doctor visits with three sick children, letters to write, wash, cleaning, etc. The "do" list doesn't end. AND, Missionary B has invited you, a member of the field leadership, for dinner.

Following the pleasant evening, the nice thing to do would be:

- (a) criticise the meatloaf..(reason: not enough of it).
- (b) give a phone call shortly after to say "How nice."
- (c) write a friendly thank you note.

SCENE #2

Missionaries W,B,F & Z work in the Mission Office along with "Na" & "No." Life is a flurry of activity. Letters coming in...FAXES going out...and that waste basket is getting full! Phone calls, requests, scheduling appointments and getting out the "pay checks" keep everyone on their IBM's. Now this doesn't happen sometimes, it's every month. You guessed it, most happen every day.

Once in a while, the nice thing to do would be:

- (a) send back all misspelled words the director's secretary made.
- (b) complain about those continual delays—we must be honest, you know.
- (c) encourage and appreciate services rendered.

SCENE #3

It's time for the annual mission meeting. Everyone having traveled near or far is tired, but some of the mission men gather to talk about a very important matter. In walks Mrs. Missionary T, struggling with her bags and her kids, yet anxious to see her friends. She anticipates a kind word of welcome, or just a look of recognition, and/or maybe some help!

As one of those engrossed in conversation, the kind thing to do is:

- (a) keep right on talking because the subject is of paramount importance.
- (b) acknowledge and assist Mrs.T.
- (c) acknowledge, but remembering she always comes like this, leave her to manage on her own.

SCENE #4

The tables are set for lunch following the annual celebration at the church. Then before you know it all seats are taken but one and that ONE is right in the middle of what appears to be the "head" table!

A tasty recipe from South Eastern United States

WINTERY TOMATO JUICE

Heat tomato juice over a low flame until nice and hot.
Squeeze a bit of lemon in or float small lemon pieces.
Add dash of salt and shake of pepper.
Serve in your favorite mug along with some crackers & cheese!



What you should do is:

- (a) sit in the obvious open seat since you're unsure who it is for.
- (b) don't sit until someone gives you direction.
- (c) pull up a chair yourself and sit on the side at the table.

SCENE #5

It has been a wonderful time of fellowship. Friends "KA" and "KO," along with Missionaries G and F are getting ready to leave. The shoes arranged ahead of time allow the guests to slip into them and head out the door. Good-byes are said, bows are made and the guests are walking away.

As they walk away, the polite thing to do is:

- (a) hurry into the house and slam the door.
- (b) stand on the porch steps until the guests turn the corner or disappear by car.
- (c) walk with the guests to the corner or to the car.

SCENE #6

Missionary X seems to collect information from Tokyo to Mars. There is nothing she/he hasn't heard. How the ears tickle at the wealth of information.

When getting the "scoop", the right thing to do would be:

- (a) get on the phone and pass it on.
- (b) think about all the information and pass on some of it to a special friend.
- (c) if the information doesn't involve you as part of the solution or part of the problem let it all drop.

SCENE #7

Missionary Household XYZ is just too busy to keep their house in order. You might even say, it is hardly ever neat or clean. The statements, "We're just too busy" or "I'm no housekeeper," are attempts to justify the chaos.

As a friend what you should do is:

- (a) tell the XYZs the "ABC's" of a NEAT HOUSE.
- (b) pray for them that they will do better.
- (c) have the XYZs sent to a seminar on time management and chaos control.

A-R-E you still with me—!

Seven being a perfect number, I'll stop here. All kidding aside, it does us well to pause for a visit at the "gently flowing waters of Shiloah." That is to say, pause to check on our Missionary Manners. The "spirit of this age" can water down the good and appropriate. As Christians and then as missionaries, what we do—does matter! Let's remember often to dip into the gently flowing waters and give that cool refreshing drink to someone who needs it. Let's not say to ourselves, "Oh, my, let me first find a suitable cup then I hope I have time to get to the water!" "LORD,—please h-e-l-p me!"



Do I sense that YOU are thirsty? "Here! and have yourself a BLESSED DAY!" jk

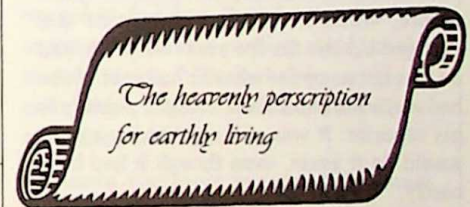
RECOMMENDED BOOK

The TEENAGE Book of Manners Please, by Fred Hartley and Family,
Publisher: Garbour & Company, Inc.

---GIVE ME A SMILE---

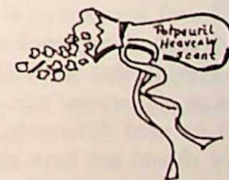


I have not been talking for thirty minutes. I've been listening.



Colossians Chapter 3
a gold mine for "how to's"

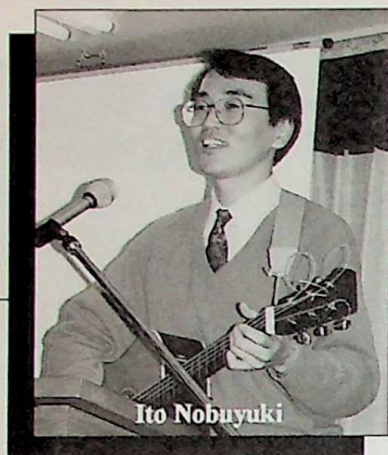
"A WORD FROM THE WISE"
"God's gift of love makes you an understanding person. The purpose is not to understand ALL, but to be understanding IN ALL."—taken from Love & Forgiveness



God Is At Work In Japan!

Meet... Living Stones

A Salaryman For Christ by Tom and Sandi Wisely



"*Khun Nobu, Khun Nobu,*" excited voices rang out as a group of Thai employees gathered around their former supervisor. Smiling, they warmly greeted this gentle Japanese man.

Nobuyuki Ito, surprised at being chosen to work on the project, responded with genuine joy. Just two years previously he had been "demoted" and returned to the Japanese office. Now he stood in the familiar building welcomed by the men he had left behind.

The new assignment at the Thailand plant seemed beyond his abilities, Nobu felt, but it had brought him back to the land he loved. With his usual steadfastness he went to work to make the project successful, but found himself often wondering: "Had someone forgotten? Had they forgotten that he puts God first in his life?"

He reflected on that day just over two years before, when he made a statement that changed his life for the next two years, and he was not sorry for what he had said. Nobu had made his choice and stated it politely to his superior. It was still right today and he would do it again, even though it had been costly.

While working for his Japanese company in Thailand, Mr. Ito decided to spend one of his vacation breaks at a Christian family conference in the States. The family enjoyed life in Thailand and it seemed easier to live as foreigners there, especially for the children. As a family they were growing in their Christian faith. Hearing about seminars and conferences that would strengthen them in their lives for the Lord, they particularly wanted to attend this one in view of another three-year assignment ahead of them in Thailand.

Mr. Ito's boss strongly disapproved of the vacation plan, arguing that the children should be given an educational trip, their finances should be used differently, and that Christianity should not have such a

high priority. He pressured Nobu to change his mind.

Nobuyuki respectfully explained that God came first in his life and his family was in second place. His priorities put the company in third place. This did not mean that he lacked commitment to his work. Just the opposite. He intended to give his company his best and serve it *better* because of his Christian values. At that, the boss gave him an ultimatum.

A man who did not make the company his highest priority could not be trusted to make responsible decisions. A person like Ito san might make a decision that would benefit his God or his family and the company might not profit. His boss declared if Nobuyuki took his family to the USA as planned, he would be demoted and transferred back to Japan as disciplinary action.

Nobu struggled for awhile trying to find a way to explain his actions, to bring better understanding of his faith. Finally, believing with his wife that he had made the right decision and knowing that God didn't need his defense, Nobu determined to obey God, whatever the cost might be!

Besides, Nobu and Melynda taught their girls that it is alright to be different. As salt and light in our world sometimes we must make hard choices, different choices, but right choices! Soberly, but with their values clearly in place, the Ito family went to the conference in America for spiritual refreshment.

Nobu's boss followed through on his threat. Nobu was demoted and his family returned to Japan. Here they quickly made new friends, entering into fellowships in both Japanese and international churches.

Melynda comes from a large Christian family in the Philippines. Nobu had accepted Christ some years before while living there on assignment for his company. They met and married and God gave them two lovely daughters.

Everyone who knows the Ito family agrees they are unusual. When Nobu gave testimony in church and spoke of his love for his wife, the congregation applauded.

The story does not end here. Is it possible

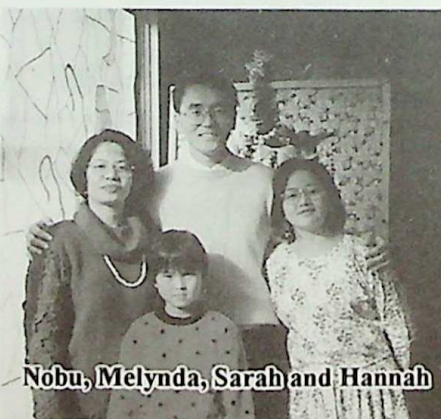
that God is vindicating Nobuyuki because of his obedience? His warm reception in Thailand and the acceptance of his business project for Thailand seem to indicate he is free from the past stigma of his choice to follow God.

Melynda has blossomed in her new environment, though it has not been easy. With her bright smile she speaks openly about righteousness, justice, and the need for Christ in this land of Japan. The girls are sweet as they seek to respond in Christlike ways to their new social and educational situation. As a family they worship God, singing together and focusing on their walk with Him.

The Ito family agree, "How good it is to seve the Lord! How else will Japanese people hear the gospel except that we suffer for righteousness sake?"

We are impressed with these role models for Christ in a land where only a handful of salary men live openly as Christians and where many Christian mothers are not raising their children as Christians due to societal pressures.

Nobu, Melynda, Sarah and Hannah, we are proud of you. We pray that God will give you strength to match your boldness.



Nobu, Melynda, Sarah and Hannah

Tom and Sandi Wisely came to Japan in 1990. Tom teaches at Tokyo Christian University. Sandi is a free-lance writer. They served previously with the C and MA in Thailand (1966-75) and the Philippines (1980-84).

GOAL ACHIEVEMENT SCHOOL

A Juku That Teaches Biblical Concepts

According to a Japan Cultural Affairs Ministry survey, 60% of junior higher students and 40% of elementary students attend after-school juku. The pattern of increasingly lower age juku attendance and subsequent "double-school" phenomenon, has become established in the educational scene. Some express concerns about this "over-heated education" and question what students are being taught at juku.

One such person is Kenichi Nishimura, a Christian from Yao City and a private juku management consultant. With a burden to share the gospel, Nishimura has started a private juku intentionally based on Biblical concepts, which he believes are the real source of motivation to study.

Students Claim Life Is Meaningless

As Nishimura teaches he often encounters kids who say, "There's no meaning to life. I wish I hadn't been born!" Kids involved in sniffing thinner claim, "It's my life. I can do what I want. Get off my back, Sensei!" Nishimura counters, "That's not true! You're valuable to God, and He loves you very much."

In his "Goal Achievement School," Nishimura has a four level curriculum. In the first course he energetically teaches students the attitudes necessary for setting and pursuing goals to fulfillment. "Life Purpose," "The Value of People," and "The Preciousness of Life," are taught.

The Importance Of Knowing How To Find One's Strengths

In one exercise, Nishimura challenges his students to "think of and write down twenty things for which you can be thankful today." Another task is picking out self perceived strengths from a list of sixty items. "Today's kids have a tough time expressing what they think their strengths are. That's because their parents usually point out their faults. I often ask my students what homerun king, Oh's, batting average was. He batted in the three hundreds. Students think they

have to be batting seven or eight hundred to be successful, so all they can see are their faults."

In the second level, Nishimura teaches formulation of vision and how to plan steps to reach goals. The third level deals with study habits that will enable one to reach his goals. The fourth level is time management and priorities.

Bringing Out Potential

"After we teach the student that life is worth living and they are valuable, with a mission to accomplish, we show them they have tremendous potential. I show them the moving video of Lena Maria, the Christian singer who lives with a sparkle in spite of a tremendous handicap."

Normally juku teachers are mainly concerned about students' placement compared to the national average. "I emphasize that my students have been given abilities in order to fulfill the purpose for which they were born. Growth takes place, not by complaining but by evaluating and giving thanks for one's situation. This is where I apply biblical values to the life concepts I teach."

Biblically Based Principles Drawing Positive Feedback

Though Nishimura draws from possibility thinking and success philosophies, his approach does not overlook the reality of sin. "People are sinners," he teaches straightforwardly, "and Jesus Christ is the key to personal transformation." As proof of the effectiveness of his educational outreach, many of Nishimura's students have come to faith in Christ and been baptized. And a good number have entered the ministry.

Nishimura's "Goal Achievement School" clearly publicizes its biblically-based concepts, but this hasn't detracted from the attention he is receiving from schools sponsored by the new Buddhist religions. Even businesses have begun using his approach in seminars with their employees. "I think we are seeing the establishment of a new means of evangelism, using biblically based concepts of life in education. I keep telling people that God loves them very much."

HOLY LAND INSPIRES ELDERLY ARTIST

"I'm 94 and this is my last challenge. I've given it to God, and I know He will help me." So said Shigeru Taninaka, artist and member of Mukonoso Evangelical Free Church, as he departed on a ten day trip to Israel in March '94. Though part of the travel was in a wheelchair, Taninaka was so moved by the Holy Land he produced forty paintings of Bible-land scenes in a short time. His church held an exhibit entitled, "Following the Footsteps of Jesus—Shigeru Taninaka's Short Collection."

Though not the product of years of work, all forty of Taninaka's paintings were reserved by buyers on the first day of the exhibition, a tribute to the inspiration of his trip. "I have more paintings inside of me to be done," Taninaka says. "Though my feet don't move, my hands work, and I hope to paint till I'm 99."

Taninaka originally thought of going to the Holy Land when his eldest son decided to go. "I got such a passion in me to go, I didn't care how weak my body was," he admits. Though his family were Christians, Taninaka wasn't baptized until two years ago. "I had been reading the Bible and was deeply attracted to it. I had thought that just accepting what I was reading would make me a Christian," Taninaka shares. He finally came to grips with the truth of Jesus Christ as Savior.

Taninaka was more impressed by Israel than any other country he visited. Seeing the broad dry desert sprawling out in front of him on the way to Jericho, "...gave me a feeling that I was looking at a view of hell, and suddenly my body lost all strength. But in the middle of that wasteland I spotted an oasis of green. This has got to be the most impressive scene I have ever witnessed." Awed by the immensity, Taninaka said, "I'm 94, but I wonder how old I'll need to get before I can paint that scene?"

There is an innocent freshness in Taninaka's attitude and paintings, like one who has come away from the Holy Land having felt the presence of Christ in a new way.

**“Not Somehow,
But
Triumphantly”**

**THIS MOTTO HUNG IN MY GRANDMOTHER'S HOME
AND HAS ALWAYS STAYED IN MY HEART. I LEAVE
IT WITH YOU AS WE CLOSE THIS ISSUE. WITH GRACE
AND PEACE IN THE NAME OF OUR LORD JESUS. KS**

Japan Missionaries Home to Glory

Former ECC missionary, **Sandra Tengwall Swanson**, went to be with the Lord April 14 after a year-long battle with cancer. A good part of her ministry was in the area of music, so it was especially fitting that a week and a half before her death, with the help of choir members on each side of her, she was able to stand and sing the Hallelujah Chorus on Easter Sunday. Her husband, Wesley Swanson, is pastor of Evangelical Covenant Church of Arvada, Colorado.



Adrian (Pat) Pressons went home to glory on June 26th. His wife, Betty, and children, Mark, Maryellen and Beth, were with him singing around his bed as he went to meet Jesus face to face. In January he had a massive stroke, but with therapy made improvement until May when he was diagnosed with lung cancer. All through his illness his patient, peaceful attitude was a beautiful testimony to God's grace.

Evelyn Cole, veteran missionary, entered glory on October 16th, after a prolonged battle with cancer. On October 1st, six close Japanese friends went to the US for a week's visit with her, a last special joy. Her husband Frank and family, Tim and Katie Cole, appreciate those who shared in prayer for their wife and mother. She is buried in Japan where she had ministered with her husband since 1952.



KANSAI NEWS

by Nancy Sorley

Kansai JEMA Prayer

About a dozen missionaries gathered at the YWAM headquarters on October 31, 1994 to spend the morning praying together. Kansai JEMA organized the program to give Kansai missionaries more opportunities to share together and support each other. After a time of worship, intercession was made for the nation of Japan as well as individuals in the churches. JEMA President, Ron Sisco, came from Tokyo to participate.

The Total Missionary Woman Advance

JEMA Kansai held its first Missionary Woman Advance on September 3, 1994. Twenty women from all over Kansai area enjoyed a day of learning, sharing, and worshipping. Each woman chose to participate in two elective sessions. They included *Cooking Ministry* led by JoAnn Dupree, *How to Return Home* led by Jackie Friesen, *Worship Workshop* led by Beth Robinson, and *International Marriage Support* led by Etuko Sawatsky. Following the sessions was a time of worship and fellowship. It was encouraging to see a high percentage of young missionaries participate.

Ray & Anne Ortlund coming to Japan

The Ortlunds will be in Japan the beginning of April with Life Ministries. For details contact the Life office.

—0429-25-4101—

**1995
JEMA**



WOMEN'S RETREAT

Get it in your calendars now, ladies! **April 4, 5 and 6** at Musashi Ranzan National Women Educational Center. (Where we met last spring.)

Our speaker will be **Mrs. Norm (Muriel) Cook**, of Portland, Oregon. She is a former missionary to Taiwan. Her husband now teaches at Multnomah School of the Bible.

See enclosed flyer with registration.

Rwanda Relief

The **JEMA** office received from Member missions a total of **¥370,580**. The entire amount was given to **JEA** to be sent for Rwandan Relief.

Thank you for the great response!

Second Men's Prayer Summit

When: May 10th, 11:00 a.m.
through the 13th, 1:00 p.m.

Where: SEND Okutama Bible Camp

Cost: Yet to be determined.

Facilitators: Tom White and Dave Halbert

Information: Call the JEMA office for further details.

English-speaking Japanese
pastors welcome.

TRUE LOVE WAITS

Sponsored by the Baptist Sunday School Board, *True Love Waits* is an international campaign to challenge young people to remain sexually pure until marriage. Hundreds of thousands have signed covenant cards which state: "Believing that true love waits, I make a commitment to God, myself, family, friends, future mate and future children to be sexually abstinent from this day until I enter a biblical marriage relationship." More than 210,000 covenant cards were displayed on the National Mall in Washington, D.C. on July 29, 1994, as part of the *True Love Waits* National Celebration.

To date 27 Christian denominations and organizations have joined the Southern Baptists in endorsing this campaign for purity. The BSSB developed a *True Love Waits* planning kit to educate youth about the biblical view of sexuality. They have also set February as *True Love Waits* Month. Other denominations and groups are developing plans for participating in the campaign, as well. In August 1995, *True Love Waits* cards signed by young people from around the world will be collected and displayed during the Baptist World Congress in Buenos Aires, Argentina.

On September 27, 1994, Grace Chapel believers in Tokyo, Japan, committed themselves to stay pure until marriage and to pray for children and grandchildren to make that decision also. "We decided to participate in the international *True Love Waits* campaign," Grace Chapel pastor, Kenny Joseph said.

Joseph said 53 have already signed commitment cards to stay pure until marriage. This when Japan's low-level morals are revealed by Beat Takeshi's motto, "Even if it is a red light, if we all cross together, it's not a party." Tokyo's police discovered 80% of 526 "telephone call girls" were middle or high schoolers. They reported, "These girls have no sense of sin or wrong." They are in high demand because as first-timers they are free of the shadow of AIDS.

Japan's *True Love Waits* Campaign became official with a presentation at OCC by K. Joseph and Evangelist Honda on October 11, 1994. Who will help carry this forward in Japan? Is the Holy Spirit speaking to *you*?

For further information, teaching kit and video
please contact K. Joseph at 03-3922-6402 FAX 03-3922-7655

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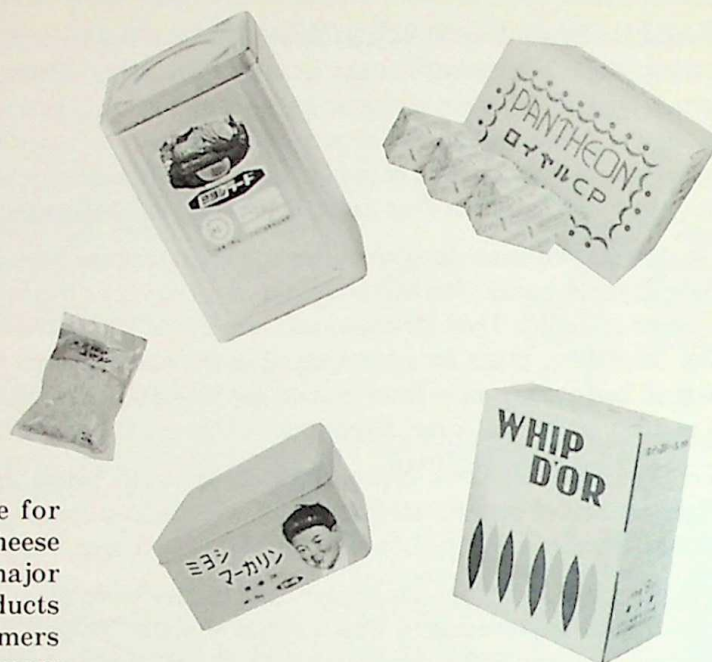
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Contact the Keswick Office for details.

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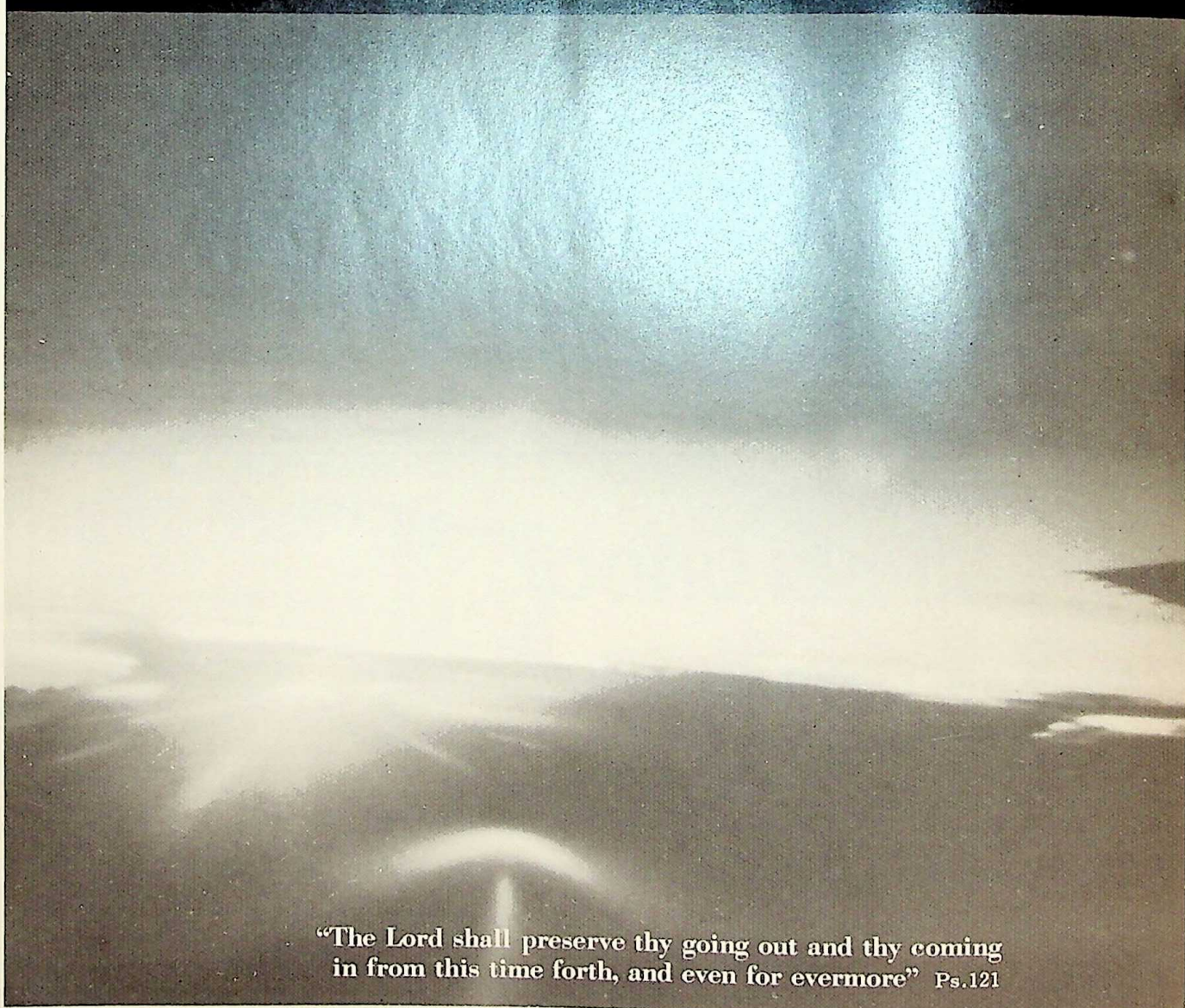


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