

JAPAN HARVEST

Japan Evangelical Missionary Association

Winter '95/'96



inside:


- * prayer for revival
- * through a teen's eyes
- * five japanese prisoners
- * a teacher speaks up
- * on contextualization
- * the brazilian connection
- * when parents need us



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DIRECTOR OF GOHŌ SHŌJI CO. LTD.

PHONE: 03-3304-7788

HOME PHONE: 03-3332-9115 

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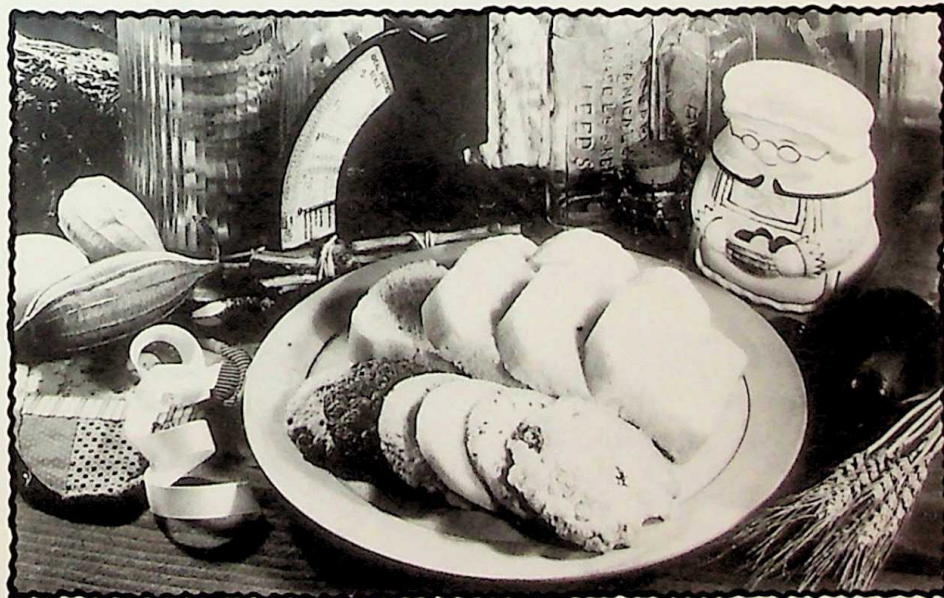


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JAPAN HARVEST

Volume 45, No 3/Winter 1995-'96

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Editorial Committee: Janice Kropp, Henry Lake, Paul Pike, Katie Sisco, Mizuko Matsushita
Assistants: Esther Suganuma, JoAnn Wright
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JEMA

2-1 Kanda Surugadai, Chiyoda Ku, Tokyo 101
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In This Harvest ...

perspectives

perspective, adj., (to look through, *per*, *through* + *specere*, to look) the relationship or proportion of the parts of the whole, regarded from a particular standpoint or point in time. *Webster's New World Dictionary*

We have perspectives. We can't help it. We see, hear, understand, assume, believe things *from our point of view*. Our point of view is shaped by many factors. We are sometimes persuaded, even molded by the thinking and perceptions of others. As Christians, we are implored not to allow the world around us to squeeze us into its mold but instead to let God remold our minds from within so that our whole nature is transformed.

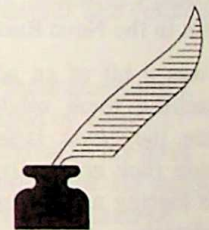
Within that place of safety where the guidelines are clear, we can enjoy all manner of perspectives. We can "look through" the eyes of others and find truth, life, beauty that stretch us and add to our understanding of the wonderful WHOLE.

Proverbs 27:17 says, "You use steel to sharpen steel and one friend sharpens another." (*The Message* paraphrased by Eugene Peterson) Here are two like things, with their own separate and unique edges—each necessary to the other for the fulfillment of both. The New Testament puts it this way: "Let us consider how to provoke one another unto love and good works." Hebrews 10:24.

In this issue of the Harvest, we have an opportunity to look through some's brothers' and sisters' eyes and be sharpened.

May we indeed grow in grace and in the knowledge of our Lord Jesus Christ,

Katie Sisco



A reminder to our subscribers:

When you move, please remember to send your change of address to the JEMA office!
Thanks so much!

JEMA Windows

Ron Sisco
JEMA President



With Pastor Joong Seok Kim

“We would like to share the Gospel with “real” Japanese.”

The people earnestly sharing their vision with me had Japanese faces and a great love for Japan, but they neither spoke Japanese nor acted Japanese.

It was my privilege to be the speaker for the 10th Annual Missions Conference of the Novo Rumo Evangelical Church in Sao Paulo, Brazil. These second, third and fourth generation Japanese, whose ancestors migrated to Brazil about seventy years ago, couldn't hear enough about their homeland.

Brazil, with over one million Japanese, has the largest population of ethnic Japanese outside of Japan. Most live in the province of Sao Paulo. Many have become Christians. There were 350 of them in the Novo Rumo Church.

It was a bit of an adjustment for *me* watching them relate to each other since they *look* Japanese but on the inside they are really Latin—hugging and kissing as they greeted each other at church.

Talk about perspective! I had a great sense that I was watching the sovereign hand of the Lord moving through human history to bring salvation to Japan. Here was a large group of people, separated from Japan by several generations, who now have a burden for their homeland. It will not be easy for them, they will face heavy-duty culture shock, but from what I observed, they will make great missionaries. We welcome the day they will send a team of Japanese back to Japan to minister to their own people.



Brazilian Japanese Christians

I had a similar experience here in Japan a couple of weeks later. At the North East Asia Church Leaders' Conference in Kyoto, Nov. 20-23, I met a North Korean Pastor who has a burden for *his* homeland.

Pastor Kim's father fled from North

Korea after two attempts on his life. Eventually he was able to get his family out of North Korea. **Joong Seok Kim** now pastors a church in Seoul, Korea, but the Lord has given him a vision for the reconstruction of the North Korean church. Prior to the Korean War and the invasion of the Communists into the Korean peninsula, there were over 2,600 Protestant churches in North Korea. Now there are two, and those do not have regular church services.

Pastor Kim believes it is time for Korean churches in South Korea, Japan, America, Canada, Australia, New Zealand, England and Europe to adopt a North Korean church. He and his colleagues have put together a large book of the historical profile of each of the 2,600 churches. They want free Korean churches to select one or more of these extinct churches and begin

to pray and set aside funds for the rebuilding of that church. The North Korean Church Reconstruction Council is believing that by the year 2000 North Korea will be open to the Gospel. They want to be ready to send in teams from the world's free Korean churches to help establish God's Church once again in their homeland.

God is turning the hearts of the fathers to their children and the hearts of the children to their fathers. From my perspective, God is at work above and beyond the affairs of men. It's exciting to catch a glimpse of His perspective.

JEMA Calendar of Events

Date	Event	Place
February 4th and 5th	Leader's Consultation	SEND Okutama Bible Camp
February 6th	Plenary Session	Ochanomizu Christian Center
March 4th-6th	Women's Retreat with Kay Arthur	Megumi Chalet in Karuizawa
May 28th-31st	Men's Prayer Summit	SEND Okutama Bible Camp
July 28th-31st	Summer Conference with Rollin Reasoner	Karuizawa Union Church

THE NECESSITY OF REVIVAL

Personal Perspectives/Personal Responses

by David Walker

For a missionary, to encourage prayer for revival is a touchy subject. It implies a genuine spiritual need exists, which further implies the spiritual life of the church, as a whole, is not what it should be. In the Japanese context, this seems both confrontational and "impolite." Risky business for a missionary who is supposed to avoid such things. But if you are like me, your burden is that this nation hear the truth of the Gospel and respond to God's call to repent and believe in the name of the Lord Jesus Christ.

The church is God's vehicle for getting the "power of God unto salvation" to the people. I believe this prophetic mission can only be carried out by a Spirit-empowered, obedient church. So at the risk of being "culturally inappropriate," I would like to share some thoughts and questions about the need for revival in the church and my response to that need.

I have recently been challenged by some of the writings about early revivals and their leaders. In a book about

Charles Finney, the great revivalist of the last century, the author points out seven signs Finney felt were evidence that revival was needed:

1. When there is a want of brotherly love and Christian confidence among Christians. When Christians have sunk into a backslidden state, they neither have, nor ought to have, nor is there reason to have, the love and confidence toward each other, as when they are all alive, active, and living holy lives....
2. When there are dissensions, and jealousies, and evil among the believers....
3. When there is a worldly spirit in the church....
4. When the church finds its members falling into gross and scandalous sins...when such things are taking place as give the enemies of religion an occasion for reproach it is time for the church to ask of God, "What will become of Thy great name?"
5. When there is a spirit of controversy in the church....

a stone cold orthodoxy, doctrinally sound but without life—more interested in the form of religion than its life giving Power.

I have to admit that as I considered these, a number of specific incidents in the

church came to mind. As you read them, how was it with you? I shudder to think if we multiply our thoughts by the hundreds of others familiar with the church in Japan what the results might be. It becomes even more serious when we consider what the Lord, who walks among His churches, sees when he looks at His covenant people (Rev 2). I have always been amazed that in five of the seven churches of the Revelation, there is something that is displeasing to the Lord and needs repentance.

As I thought about this, some convicting questions came to mind. *What aspects of my life was I willing to change to see a more vibrant, obedient, empowered church? Would I ask the Lord to broaden my own prayer vision and burden? Like the woman before the unjust judge in Luke 18, whose desire to be vindicated caused her to persist until a just verdict was given, does my desire for His righteousness and His kingdom in Japan compel me to persist in prayer until His answer and vindication come?*

In trying to answer these questions, I was greatly encouraged by what J.I. Packer says about revival in his book *Keep in Step with the Spirit*. He states, "Again and again revival has come suddenly, breaking out often in obscure places, through the ministry of obscure men. To be sure, it comes in answer to prayer, and where no one has prayed it is likely that no one will be revived either; yet the manner in which prayer is answered will be such as to highlight God's sovereignty as revival's only source and to show that all the praise and glory of it must be given to Him alone."

That phrase "obscure places through the ministry of obscure men" intrigues me greatly. I don't know about you, but



Sarah and Seth, Deb and Dave

David and Deb Walker have been with OC International in Japan since 1988.

Dave is JEMA Prayer Commission chairman.

6. When the wicked triumph over the church, and revile them....

7. When sinners are careless and stupid, and sinking into hell unconcerned...the church ought to put out the fires of hell which are laying hold of the wicked.

I would add one more "indicator" prevalent in the church just before the Great Awakening in the 1700's:

while ministering here in Japan, there are times when the weight of this "double obscurity" and worry if the work will have a lasting impact becomes oppressive. Yet the exciting thing is that if Packer is correct, it doesn't matter who we are or where we are, but only that we pray, and pray fervently and concertedly for revival.

This would seem true of Jonathan Edwards, the mighty preacher used of the Lord in the Great Awakening. In a recent article in *Christianity Today*, Dr. Richard Lovelace, church historian at Gordon-Conwell Seminary, describes Jonathan Edwards as "the last person to know how to promote and conduct a revival," an "intellectual introvert," "someone who couldn't manage the small talk needed for parish visitation," who "spent 14 hours a day in his study" and "read his sermons from manuscript intermittently staring at the bell rope." Hardly the picture of a revival leader.

However he had a deep burden for the spiritual life of his church and *prevailed in prayer with God that a new work might be done among his people.*

In seeing the necessity of prayer as a prelude to revival, Edwards writes, "When God has something very great to accomplish for His church it is His will that there should precede it the extraordinary prayers of his people; as is manifested by Ezekiel 36:37...when God is about to accomplish great things for His church, He will begin by remarkably pouring out the spirit of grace and supplication (Zechariah 12:10)."

I believe the Lord is doing this today in Japan. He is preparing a way for a great harvest to be taken. I believe the need of the hour for the church in Japan is individuals, small groups and churches engaging in fervent intercessory prayer. As we engage in and promote this, the Lord will reveal Himself to us and then through us to the Japanese.

If something of this article rings true in your spirit, what can you do about it? Here are several practical ways to implement change in our personal, church and denominational situation.

◇ Simply and consistently ask the Lord

for a deeper burden for His people and His purposes. Ask for a broader capacity in your own soul for His thoughts, His desires, His holiness.

◇ In this *Harvest* there is a prayer program called the *5K Prayer Plan*. It may help focus your spheres of prayer influence. It can be used in a local church setting or a joint prayer meeting as well as during personal prayer times.

◇ Attend the Men's Annual Prayer Summit. All men are invited. This is a four-day event centering on worship, prayer and fellowship. You know about worship, prayer and fellowship, but four days with this as our only agenda allows the Lord to work in new and wonderful ways. Men, this time will change your life!!

◇ Men, come to the Missionary Prayer Fellowships held at the Kurume Bible Fellowship office on CAJ campus. This is a rich time of sharing, prayer, worship and bearing one another's burdens.

◇ Join JEMA's Intercessor's Network. The JEMA Prayer Commission will send out an encouraging letter to help you stay on the prayer trail.

◇ Find somebody with the same burden and pray regularly together.

◇ Carve out time and pray specifically for your pastor and his ministry.

Remember: His eyes still run to and fro throughout the whole earth, to show His might in behalf of those whose heart is blameless toward Him.... Let's press on in prevailing prayer!

SEE YOU AT THE POLE!

by Sarah Walker

People in Japan are probably not very familiar with this simple phrase. *See You At The Pole* is American young people making a stand for Jesus Christ on their campuses, whether high school or college. A day is designated for this each year. Students gather at the flag pole and pray for their school, their country, and each other.

Christian Academy in Japan was involved in this last year and again on September 20th of this year. I felt God telling me to do this as I did last year and that it would be a good way to shine out on my campus, even though it is a Christian one. There was a wonderful turnout of about 45 high school students taking this stand for Christ.

We started out with muffins and juice and a time of fellowship. Then the group moved into the chapel for praise and worship, followed by a time to quieten our hearts before the Lord and prepare for prayer. Then we joined hands around the Christian flag and prayed spontaneously. The Holy Spirit made His Presence known during that time. The prayer just kept going and going with no pauses in between one person and another.

It was a tremendous booster for me spiritually. I hope to continue it and pass it on to someone that God shows me when I graduate in 1977.





TRAINING YOUTH

Royal Servants, under the auspices of Reign Ministries, trains young people for Christian outreach. Louie Inks was a youth pastor who wanted more lasting input into teens' lives. The Lord gave him the vision of **Royal Servants**—a summer ministry opportunity.

The first two weeks of boot camp in Lewiston, Illinois the teens are taught the priority of time with the Lord and have an hour a day to spend alone with Him. They memorize Scripture and Scripture principles in order to share their faith with others. They memorize *The Four Spiritual Laws* so that when they give the booklet in another language they know what is being read.

During boot camp they learn discipline in everyday life—chores and jobs help the team work together. Emphasis is placed on character and not on appearance. They are also trained in one of the following: pantomime, clowning, drama and music.

After returning home, each teen receives letters of encouragement from **Royal Servants**. They are not forgotten once they leave the team. In 1995, Royal Servants trained about 360 young people for ministry in Russia, Asia and Europe.

Dorcas Landis, TEAM MK from Tokyo, joined **Royal Servants** this summer and went with a team of 25 to England, where they assisted a church in local outreach. From there they went to Russia, where they ministered in an orphanage, children's hospital and local church. They helped the pastor expand a room in his house for home meetings in the event Russia again closes its doors. *Georgia Landis*

Reign Ministries
5517 Warwick Place
Minn., MN 55436-2467,
USA

THE WALL

by Dorcas Landis

Russia...broken down...crumbling...old...worn out.

The people, the eyes. So filled with pain, with grief.
So many people crying out for love. So many hearts gone bitter.
So many lives gone numb.

As I looked out the bus window with my clown makeup on, I saw an old lady.

I tried to get her attention. As she turned I saw her eyes. I saw her pain.
I smiled. She lifted the corners of her mouth. I waved. She lifted her hand.

I wished with all my heart there was no window separating us.
I wanted to let her know in some way that I loved her.

I wanted her smile to reach her eyes...her soul. I blew her a kiss.

A smile slowly crept up her weary face, touched her eyes and reached into her soul.

As I motioned to her that I loved her, I felt her body cringe.

The one thing she had been yearning for was there—

a soothing cream to the festering wounds inside—tears began to fall.

She fought to get control, to patch the wall

that had for so many years held back the pain.

With every tear that fell, my heart cried out. *Curse the glass between us!*

If only she knew the overwhelming love of Jesus.

A wave of pain washed over me. I felt as though her pain had been transferred to me.

Oh Lord, why? Why this wall? And then I had a glimpse, a glimpse of Jesus.

Tears were streaming down His face, He was calling out but I could not hear Him.

He was reaching out but I could not reach Him.

I tried to search the wall to find a way to Him.

In anger, I asked God, *"Why this wall?"*

...The wall had been formed with my own hands. I had shut out Jesus....

Then I heard Him say, *"My child, my beautiful child, I love you."*

I think I understand now for the first time at least a little of how He must feel.

This summer God broke my heart for the Russian people. We did village ministry, handing out Bibles and rice. I wasn't sure how to communicate. All I knew in their language was, "Hello! I'm an American. It's a gift. Goodbye." But the moment we handed them the Bible they would break down sobbing. Then they would drag us in and give us food. They didn't have much and yet they gave and gave.

My friend and I were sitting on a park bench and an elderly lady walked by. I said, "Hi!" and offered her a seat next to us. When we told her we were Americans she began to sob and talk. Her husband and several friends had died. Now she was going through garbage searching for recyclable cans to exchange for money. It broke my heart. We gave her a Bible and rice, and her look was one I'll never forget! When she walked away she was clutching her Bible. As we stood there crying and praying for her, I know we weren't the only ones. Jesus was there and His heart was breaking. I pray that the little bit of love we shared will help her to read the Bible and it will become real in her life.

There was a tall fence around the orphanage. All the little kids rushed to the wire mesh and stared at us—as if we were from a different world. After we did our clown act, one little girl wrapped her arms around me as if she would never let go. She didn't want me to play with her or even make her laugh. All she wanted was someone to love her. It tore me up inside leaving her behind.

I learned a lot this summer and I grew in so many different ways.

Seven Japanese tourists, traveling as a group, made a one night stopover in Kuala Lumpur, Malaysia, on their way to Melbourne, Australia. While they ate dinner in a Malaysian restaurant, four of their suitcases, left in a van, were stolen. The Malay tour guide apologized for this shameful misdeed and promised to do his best to get the suitcases back. He appeared the next morning with all their possessions—now in four new suitcases. The Japanese were simply thankful to have their belongings restored so they could continue their trip as scheduled. They were told they could keep the new suitcases, the tour guide again apologizing profusely.

It was June 17, 1992 when the group arrived at Melbourne airport for their five-day stay in Australia. During customs check, officials discovered a total of thirteen kilograms of heroin concealed in false sidings of four suitcases—the four that had been received as replacements for the stolen bags. All seven members of the group stated they knew nothing about this hidden heroin. Each one was questioned individually by the police, using Japanese and Australian interpreters of varying ability. The Japanese consented to these interviews without any legal advice and were thoroughly cooperative in the procedures.

They even cooperated in going to the hotel rooms they had reserved, where the police tried to use them to apprehend the party expected to pick up the drugs. No one appeared. After three days at the hotel, five of the group were placed in remand. Two of the girls were sent back to Japan, since no drugs had been found in their bags.

The Magistrate Court ended on December 7, 1992 and the magistrate committed the group of six to a federal court hearing. The five Japanese are Kiichiro Asami (62), Masaharu Katsuno (45), Yoshio Katsuno (37), Mitsuo Katsuno (39), and Miss Chika Honda (39). The

REMEMBER THE PRISONERS

by Stephen Young

sixth person is a Malay-Chinese man accused of working with the group. The magistrate's statement concerning the case was that there was insufficient evidence to prove their guilt or innocence, so he sent it to a higher court.

On June 18, 1993, the chief judge designated February 1, 1994 as the date for the Federal Court trial.

The tour guide apologized for this shameful misdeed and promised to do his best to get the suitcases back.

On two separate occasions the Japanese Christian Church of Melbourne tried to get Miss Chika Honda

out on bail. Both times they were refused. Since August of 1992, I visited the five Japanese weekly as a volunteer with Prison Fellowship. Four of the five Japanese have become Christians and Mitsuo Katsuno is the only one who has not professed faith in Christ. Mitsuo feels that if he accepted Christ in prison, he might not be able to continue his commitment to Christ in Japan, as the lifestyle there would be too difficult. But he is reading the Bible with the others and his heart is not closed.

The Malay-Chinese, Mr. Su, is studying the Bible with a Chinese speaking Prison Fellowship volunteer, Mr. Wu.

The first jury was called on March 10th. This jury was dismissed because one member was an acquaintance of a barrister. A second jury was dismissed the next day because one member held a bias against drug offenders. The third jury was called on March 21. For the third time all six defendants pleaded not guilty. The next day this jury was dismissed on three separate counts. One for physical reasons, another was brother of a Remand Centre Staff member, and the third worked for a subsidiary of prison

maintenance. A fourth jury was called on March 24. Three jury dismissals is a new record here. On May 28 a guilty verdict was given. Sentencing on June 10th, 1994 gave twenty-five years for Yoshio Katsuno and fifteen years for each of the others.

Personal Testimony of Miss Chika Honda

The trip to Australia was to be my first trip abroad. I never imagined that my life would be changed so drastically as a result. I am now being held as a prisoner at Fairlea Women's Prison.

While I have been in prison, my Father in heaven has helped me in many difficult situations and I am so thankful to Him, but I was in prison for fifteen months before I trusted in Him and believed in Jesus Christ, His Son.

I was put in prison in June 1992. Two months later, through the Christian organization called Prison Fellowship, I met Rev. Stephen Young, minister of the Japanese Christian Church. After that I was introduced to a wonderful Christian woman. At that time I was in great turmoil and confusion, still hardly able to believe it was not all a dream.

In a way I was isolated in a tiny world of my own because I could not speak English and so was unable to understand anything. Days went by without variety or change and my feelings grew worse. I felt my heart was shrinking inside me. At night I cried and could only think about my mother, sisters, boyfriend, and other friends back home.

When Rev. Young first came to see me, I was struggling as if in a trap but I did not open up. I thought it was better to keep my feelings to myself and that way I could be stronger.

The Magistrate Court date was decided

in September. I really believed that as a result of this hearing, I would be sent back to Japan. The worry about staying in prison and angry feelings towards the person who had invited me on the trip combined to make me anxious and nervous. I did not know what to do with my feelings, so became more and more withdrawn. However, encouragement I received from Rev. Young's visits slowly opened my heart. I had received a copy of the New Testament, the first I had ever looked at, but found it very difficult to read, and not that interesting, so I had set it aside.

The Magistrate Court began in November. There was insufficient evidence to prove we were innocent, so the Magistrate sent us to the County Court. Two days after the Magistrate Court hearing, I was called up for a bail hearing. The police prosecutor, determined to convict me, made forceful statements persuading the magistrate to keep me in prison. At this hearing, I saw a number of Australian Christians I had not seen before. I learned they were willing to put up property as bail for me and also oversee my time outside of prison.

Rev. Young was called to the stand to answer difficult and even threatening questions by the police prosecutor. When I saw the extent of the concern and Christian love expressed for me, I broke down in tears of thankfulness.

From them, for the first time, I saw the gentleness, love and concern of Christians. I think my interest in Christianity was a direct result of experiencing the warmth of these wonderful friends. With the end of the magistrate court and bail hearing, my legal representative had no more responsibility, so for six months I waited. During this time I continued to read Ayako Miura's books which Rev. Young brought from the Japanese church. Through these stories I began to have an interest in the Bible. As I opened the Bible again, my

heart became a little more peaceful. I did not see the value of the Bible as yet, but I found myself recalling how sinful I had been in my life in Japan.

One day I experienced a very unfair thing. Whether it was due to my lack of English ability or their prejudice against Japanese people, I do not know, but I began to feel a growing weight of discrimination from prison officers and some of the prisoners. I had been holding these feelings in, but one day my anger, feelings of regret and wretchedness overwhelmed me and I wanted to kill myself.

Living in prison was terrible and I came to a point where I finally wrote a suicide note for my family. That night, for the first time, I pleaded with God to save me. That spirit of prayer to Him continued for a long time. I still cannot believe what happened that night! I am only full of thanks to God the Father for what He has done for me. In three days that prayer was answered.

I finally wrote a suicide note for my family.

had many problems with human relationships, but with God's help I was able to begin to pray for these very people. Of course there were still times when I lost the battle and fell into Satan's temptations.

Finally, the time for the County Court came. I had been faithfully praying before bed each night, but now I prayed in the morning as well. During the trial I

had to undergo three strip searches a day. One day I received terrible treatment from an officer. On this particular

day three of us had to be strip searched together in the same small room. As a Japanese woman, this was very humiliating. I broke down and cried out loud for a long time. What little privacy I had was completely violated.

After that trial, I went back to my room. I was struck by the verse hanging on the wall. Up until that day, the verse did not have much meaning for me, but when I read it this time, my heart became peaceful. It was Philippians 4:13, "I can do all things through Him who strengthens me." I had experienced so much up to this time and had come through. I knew that God would continue to give me strength.

The County Court case ended with a verdict of guilty. I was given a 15 year sentence. The harsh

reality of not being able to return to Japan slowly settled in. I firmly believe God has a plan and will help us out of this ordeal. My heart is at peace. I had been trusting in the fact of our innocence, that I was still only on remand, and that I was different from those already convicted. So I expected different treatment. But now I was in the same category as everyone else. I have accepted the fact that I am a prisoner. I



Stephen and Sarah Young
Eric and Stephanie

I had been in prison for fifteen months, but now I was full of peace and felt so for the first time in my life. I know that Jesus is my Savior and God the Father is my heavenly Father. God listened to my prayer and received me as His child. I had been selfish, proud, and stubborn. As I repented to God, He forgave me through Christ Jesus. It was very strange for me to see how my thinking changed about various matters. In prison I had

want to learn what I can while I am here. I keep telling myself to see each day as being important right now.

There are five of us Japanese in prison, but I am the only woman. I have been placed in a separate prison. The four men have been together and I have been thinking that I have had the greatest difficulties. This I know is a mistake, as the worst difficulty has been faced by our families and friends in Japan. They have worried so much.

Since I have come to know Jesus Christ, and God as my Father, I am very happy in my heart. I am thankful to all who have prayed for us.

The following is from a letter written by Miss Honda in August 1995.



“My heart is full of thanks for your many letters and prayers.

They are very encouraging. This is a prison, so there are many evil spirits here. There are black satanic symbols visible here and there. I am very tired from the stress. I have become angry, too, sometimes and I have wept. I become aware that I have sinned. Then I read my Bible and pray. The Lord is certainly a wonderful Person isn't He? He always helps us.

I have waited a year and two months for legal aid funds to be granted for an appeal hearing. This has been refused twice, but now there is a positive reply. For the prayers of my brothers and sisters in Christ I am thankful. There is still a difficult road ahead. But I continue to pray and believe the Lord will guide us to a wonderful result. This is a verse the Lord gave me, ‘The Lord is good, a stronghold in the day of trouble. And He knows those who take refuge in Him.’ Nahum 1:7.”

Masaharu Katsuno recently wrote, “I personally feel that my time in prison is a time to study about God and so this is my school. Certainly this is a very controlling place and the time is strictly regulated. It may not be the best place

but I have learned so much about God in prison. The more I learn the more I want others to know the gospel of Jesus Christ. Like Paul, I do not want to be ashamed of the gospel. My heart is eager to teach those who do not know the true God and our Savior, Jesus Christ. I am praying that God will show me concerning the future and I want to be a witness for my Lord. Therefore I am considering to be an evangelist. I will be very happy if you would pray about that for me.”

The stories of the three men who have become Christians are written in full along with Miss Honda's and Mitsuo's (the only one not a believer) in a booklet by Stephen Young called *A Greater Rock Than Opals* and is available from him for \$3.00. Write: 3088 Hillsboro Rd. Brentwood, TN 37027

Will you join in prayer for Kiichiro Asami, Masaharu Katsuno, Yoshio Katsuno, Mitsuo Katsuno, Chika Honda and Fong Su? Praise God for His mercy and grace, and continue to implore Him that justice will be carried out.

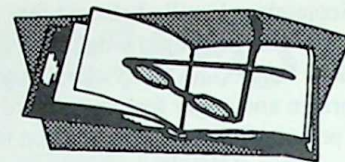
All of them can receive mail and are much encouraged by this support. The addresses are as follows:

*Messrs. Masaharu, Mitsuo, Yoshio Katsuno and Mr. Kiichiro Asami
H.M. Barwon Prison, Locked Bag 7,
Lara, Victoria, Australia, 3212*

*Miss Chika Honda
Fairlea Women's Prison, PO Box 72
Fairfield, Victoria, Australia, 3078*



Stephen Young was born in Tokyo, a third generation missionary in Japan with World Presbyterian Missions and Mission to the World. From September 1987, the Youngs were placed on loan to work with a Japanese church in Atlanta. In 1991, the Youngs left for Melbourne to begin a Japanese language church there. The Youngs have recently been back in the US, but plan to return to Melbourne on Jan. 1, 1996.



Stephen Young's book, *From Frozen Rage to Inner Peace*, is soon to be published in Japanese, under the title, *Iyashi To Yurushi He No Tabi*. The book tells some of the story of the Japanese treatment of Allied Prisoners during W.W. II and includes a section on forgiveness and healing as it is possible only through Christ Jesus.

There is a lovely chapter adapted from the book, *Small Man of Nanataki*, the story of Kiyoshi Watanabe. Pastor Watanabe, having taken some theological training in the U.S., was called up during the War as an interpreter for the Japanese Army. He was sent to Hong Kong and appointed to the Shamshui Po Prison, where his Christian faith was soon recognized by the POWs. It was also inevitably noticed by the Japanese staff. But before he was finally dismissed as a traitor, he had brought hope, help and human kindness to many and was lovingly known as “Uncle John.”

The book was written particularly for Allied POWs and their families—offering insights into the Japanese way of Bushido; revealing the various methods the prisoners used to cope, the effects on their lives after the War; and the Answer in Jesus Christ. It may be a shocking book for Japanese people to read, but at the same time one necessary for a fuller understanding of God's incredible love and power.

Anyone interested in the books mentioned above, and/or a recently completed video (25 minutes) documenting the story of the five prisoners, please call the Siscos at 0424-91-3181 or 0424-93-9898.

Report From TCI

by Millie Surber

English secretary to President Maruyama

TOKYO CHRISTIAN INSTITUTE consists of three schools, Tokyo Christian University (TCU), Tokyo Christian Theological Seminary (TCTS) and Kyoritsu Christian Institute for Theological Studies and Mission (KCI). TCI is in Chiba New Town area of Chiba Ken.

The First Annual TCI World Missions Lectureship was one primary event on the TCI campus fall '95. This seven week series brought seven lecturers: three from the US, two from Japan, and two from Southeast Asia. Dr. Donald E. Hoke, President-emeritus of TCC (forerunner of TCU), had a vision to keep zeal for world missions paramount in the hearts and minds of the students. This lectureship was a partial fulfillment of that vision. One financial resource came from a fund set up in the 1960's when Dr. Hoke was president of TCC.

We had requested that Dr. Don Hoke come but he was unable to. We asked his son, Steve, who has over twenty years of experience as a pastor, professor, missionary, training director and mission executive. He gave the lectureship an excellent beginning.

October 9-13

Dr. Stephen T. Hoke, Fuller School of World Mission, Pasadena CA. *Dr. Hoke spoke on: "Learning to be a World Christian (Servant)" and "The Jesus Model: God's Model for Effective Cross-cultural Communication."*

October 16-18

Dr. Charles Van Engen, Fuller School of World Mission. *Dr. Van Engen lectured on "The Changing Shape of the Church's Mission into the 21st Century." and "The Relation of Bible and Mission."*

October 24-27

Dr. Tetsunao (Ted) Yamamori, President, Food for the Hungry International. *Dr. Yamamori shared on "Symbiotic Ministry in Theory" and "Toward Effective Symbiotic Ministry."*

November 14-17

Dr. Tadashi (Joshua) Tsutada, President, Immanuel Bible Training College, Yokohama. *Dr. Tsutada's titles were: "The Place of World Mission in the Japanese Church," and "The Task Which the Japanese Church and Missionaries have to Tackle in the Area of World Mission."*

Students' Perspective

"I was challenged by the lectures by Atsumi Sensei and Dr. Van Engen. My view was broadened and I got a new perspective for world missions. I think it was such a privilege for a TCI student to listen to special lectures by many well known leaders."

—Ogasawara

"I attended Pastor Atsumi's lectures. I believe it was very helpful to my ministry because he talked directly about how we approach non-believers in terms of their specific needs."

—Fukusaku

"The lectures really touched my heart, especially regarding the spirit of missions. Atsumi Sensei's lectures were about spiritual battles, but the wonderful thing was that he made Jesus Christ central in it all. The vital issue to be faced is whether I am allowing Satan any control in my heart or not. It is so important to preach the gospel clearly. I want to be a missionary, so the opportunity to hear from these men of God was of great benefit to me."

—Itoh

November 21-24

Rev. Yasuo Atsumi, General Secretary, Japan Antioch Mission. *Rev. Atsumi focused on: "Missions and Worldview—Examining Spiritual Powers/Battles from the Viewpoint of the Bible and Reality", and "Missions and Culture—That Which Overcomes the Cultural Hurdles from the Viewpoint of the Bible and History."*

November 28-December 1

Dr. Augustin (Jun) Vencer, World Evangelical Fellowship, Singapore. *Dr. Vencer's lectures were on, "Philippians 1:5, 7, 12—The World, The Word and*

the Work," and "Towards a Biblical Partnership in Missions."

December 5-8

Dr. Met Castillo, Evangelical Fellowship of Asia, Singapore. *Dr. Castillo shared on "Trends in the Asian Missions Movement," and "Some Issues About Missions That Asian Missionaries Face."*

New Commitment '95 was the other primary event on the campus this fall. NC '95 was a dedication of our pipe organ newly built by Marc Garnier of France. The organ was designed and manufactured at his workshop in France, then assembled and tuned on-site in our chapel. The organ has over 2000 pipes.

NC '95 centered on the Scriptural command in I Thessalonians 1:8, "Let the Gospel and praise be sounded forth to the world." The event, October 30—November 3, included special speakers: Dr. H. Inagaki, at the TCU Installation of Professorship, Dr. Clyde Cook, president, Biola University (TCU's sister school), Dr. A. Izuta and Dr. Bong-Ho Son, from Seoul National University.

Rev. Mamoru Kuniyoshi, pastor of Naha Baptist Church, spoke at the Founders' Day Service. Two TCU professors were honored for their years of teaching. **Dr. Siegfried A. Buss** for 35 years, and **Dr. Morris B.**

Jacobsen for 26 years.

The Pipe Organ was dedicated in concert by Dr. Masaaki Suzuki, Tokyo National University of Fine Arts and Music, and Mr. Richard Unfreid, Biola University.

Zion Festival, the student-sponsored cultural festival on November 3rd, rounded out the week's celebrations with special guests, Miss Yuri Mori, Christian vocalist in concert, and Mrs. Stella Cox, TEAM missionary, giving her testimony and gospel message to an attentive audience of many community residents.

I'm an English teacher in a Christian mission school with a long history. Every day the junior and senior high school students spend twenty minutes in

chapel or with their homeroom teacher in worship activities. God's Word is being sown there. I feel very fortunate to be working in a "field" I believe is "fertile and ripe for harvest."

Although about five percent of the students are Christian, I believe that many more could invite Jesus into their hearts. Some students will accept Christ before ever visiting a church service. However, if the students do not become connected to a church or Christian fellowship, then it is inevitable that the Jehovah's Witnesses or other cults will contact them at their own front door.

How can churches motivate students at mission schools to become connected to a church? Perhaps the first task is to change the image of church.

What kind of image does "church service" register in their minds? If we asked them to choose the adjective "strict" or "relaxed," what would the winner be? What about "gloomy" or "cheerful?" "Boring" or "exciting?"

If we were to ask students to list their favorite free-time activities on the weekends, what would their answers be? Shopping? Going to a movie or a concert? Sharing tea with a friend? Or just watching TV? Where might "going to church" rank on their lists?

Jesus spent His years of ministry meeting people where they were. Sometimes He merely listened to them, or showed empathy. Often He healed their ailments and diseases. I feel the urgent need to meet mission school students within **their** framework.

I would like to list some of the needs of this group as I've observed them over six years of teaching. I've summarized the needs in bold print. Following them

AN ENGLISH TEACHER SPEAKS UP

from Eric Haugrud

are my suggestions as to how churches could meet those needs.

Lack of self-esteem. Churches can continually emphasize the new life that the Spirit of God gives to believers. Also, the Sunday worship can include time for worshippers to pray in small groups for each other's needs.

Loneliness. Churches can create a fellowship in which the worshippers can actually become acquainted with each other during the worship hour.

Absence of unconditional love. Allowing opportunity for expressions of personal concern for one another during the worship time would leave a lasting impression on visitors. One simple demonstration of love speaks louder than several messages about love!

Small-person's complex. Churches could change this feeling of "I'm not important" by shifting the energy source of the worship from pastor to people.

Lack of excitement. Since the days of the Old Testament, worship was meant to be a stimulating and exciting activity. Churches can provide a fellowship in which young people experience a real sense of meaning and belonging—an attractiveness through small group discussions, prayer, videos and concerts.

THE FIRST HALF of the service would be a worship time of communion with God, both individually and as a body.

I recommend contemporary music. I've often heard Japanese students and even college graduates say they don't understand many of the words and phrases in Japanese hymns. Perhaps, too, many students have a gloomy image of hymn melodies. Contemporary music tends to be easy to understand and cheerful.

The instruments and mood of contemporary worship and praise music" are close

to the Old Testament traditions. Psalm 150 commands us to praise God with trumpet, lyre, tambourine, strings, flutes, cymbals, and even dancing. Hundreds of contemporary worship songs are now available in Japanese.

Bible verses can be read before each song or set of songs, to encourage concentration on the message of the music.

Slide pictures of nature scenes can be shown on screen during the singing to encourage reflection on the triune God.

Testimonies of thanksgiving can be given between songs.

Small group prayer related to the worship can be included during song breaks. For example, if the songs were about healing, the small groups could share personal needs of healing—physical, relational or spiritual—and pray for each other.

THE SECOND HALF of the service is the learning/fellowship time. As pastors and missionaries we are trained to preach and we have studied much. The Japanese people have given us the honored status of "sensei." Most of us naturally feel the intense desire to share with others. Added to all this is our tradition of having 30 to 60 minute messages every Sunday.

But should we ask ourselves how well people are really listening when we preach? Should we ask them the following week how much they can recall from the previous Sunday's message? And whether it has changed their attitude and behavior?



Education psychology classes in university taught me that learning by seeing helps people remember more than learning by hearing. Learning by talking about information learned further increases retention.

Equally significant is the reality of "attention span." The rapid change of scenes in movies and on TV has conditioned viewers to a very short attention span, especially when observing only one person.

Here are some thoughts for alternatives to a lengthy sermon.

USE: the Bible—with active reading participation by the laity.

videos—“A picture is worth a thousand words.” Many videos of Bible stories are available in both Japanese and English.

small group discussion—the right questions can make the focus personal and lead to application of truth.

prayer—in small groups, active prayer provides excellent opportunity for love to be expressed and experienced.

Weekday Bible studies, care groups, and prayer meetings are all important—but only serve those who can attend. The goals of my proposed worship service are to incorporate all of these activities and offer the opportunity for unconditional, compassionate love in the framework of genuine, attractive Christianity.



Erick Haugrud is a missionary with R.E.A.P. Mission. He has been in Japan since 1987.

from my perspective

by Katie Sisco

I'm a 'bookworm,' or so I was told all my growing up years. I understood it to mean that I always had my head in a book and that's only a slight exaggeration. This past year several books have been my teachers. I'd like to share three of them with you.

THE JEWS AND THE JAPANESE *The Successful Outsiders*

by Ben-Ami Shillony. Tuttle 1992

The author, born in Poland in 1937, escaped the Holocaust with his family and were finally allowed to emigrate to Israel in 1948. Mr. Shillony developed an interest in Japan while researching the atomic bombings for his degree. Since 1972, he has taught Japanese history at the Hebrew University of Israel.

The book is full of factual history about the interaction of the two countries, particularly since the 19th century. A foundation for the relationship is laid through the theme of the two nations' shared traits. It is fascinating and thought-provoking reading for us as Christ's people here in Japan.

DEADLINE by Randy Alcorn.
Questar Publishers 1994

This Christian novel, while at times heavy in style, is vivid enough to keep you reading, especially if you want godly perspective on what's happening in our world today. I found it hard to put down. I also gained a perspective on heaven that I've never seen in quite the same way anywhere else. I've read it twice and I'll read it again.

MORE THAN CONQUERORS *THROUGH HIM WHO LOVED US*

by Susie M. Thomas,
copyright 1970 by the author.

I received this simple paperback from the author just last week. It is a testimony of victory over circumstances, from the time of her birth, powerful enough to have defeated many.

Under God's appointment, Susie Thomas arrived in China in 1939. She left for the Philippines in 1941 under mission orders to escape the Japanese Army. She spent more than three years in a Japanese prison near Baguio. It took the next six years to regain her health. And then, under God's appointment, she came to Japan! At age 85, Miss Thomas is still in Japan as an overcomer in Christ.

If you want to get a perspective on our "difficulties" here, I highly recommend this book. Look for a while through Miss Thomas's eyes and get a better view of our Lord Jesus.

Those who would like this book please contact:

Miss Susie Thomas
4399 Noikura, Ariake Cho
Soo Gun, Kagoshima Ken 899-74
Tel. 0994-74-0033

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A FUTURE NO BETTER THAN ITS PAST?

by Philip Miles

New ideas can be about as popular as piranhas in an *onsen*, but sometimes they can't be avoided—the ideas, I mean. Take our work in Japan. Why is it so difficult? Why do we see so little fruit? Why is the church so small after decades of missionary work?

The current wisdom seems to be that the blame lies with the Japanese culture. Open any book on mission here and the chances are you'll learn how some aspect of the culture is making our job next to impossible. But is that the whole story? Could we do a little more thinking on the subject—let a few piranhas loose in the water? This article is one attempt to do so.

Current thinking about Japanese culture and its impact on our work, of course, reflects a wider interest in the matter of culture. Going under such labels as contextualization, one accepted view is that, as missionaries, we can no longer just transplant ideas and methods from our own culture. Rather, we need to foster methods of evangelism or forms of church life adapted to the cultural environment in which we are working. By doing so—and here we get to the heart of the issue—we will insure that the Gospel both takes root and thrives in its new setting.

Clearly there is much to commend such a point of view. We don't want to jeopardize our ministry by trampling on local toes, nor do we need to import culturally inappropriate attitudes or methods. So far, so good. But what does it actually mean in Japan? I be-

lieve it adds up to little more than a counsel of despair. Why is this?

For one thing there is the enormous difficulty of deciding just what does constitute Japanese culture. Not to mention the appropriate response to it. Japan's is an ancient, multifaceted and subtle culture—can we really accomplish true contextualization in the church?

A further problem is the deep impact on Japanese culture of non-Christian philosophy. Not only is Japanese culture highly complex, but it has been largely shaped by influences at odds with Christian teaching—Shintoism, Confucianism and Buddhism, not to mention materialism. This is not promising.

There is hardly an aspect of Christian work here that doesn't struggle with Japanese attitudes to leadership, spirituality, family, work, community life and so on. Of course this doesn't mean there is nothing good in Japanese culture, but it does make contextualization of the gospel less likely.

It would seem that Japanese culture is a singularly poor soil in which to plant the gospel. Perhaps, indeed, it is the swamp of Shusaku Endo's *Silence*. Experience seems to bear out such a conclusion. Is the Japanese church then doomed to a future no better than its past?

My thinking on these issues has been helped by a recent book by Steven R. Reed entitled, *Making Common Sense of Japan*. Though not written specifically about missions, this book nonetheless has helpful insights. In particular, the author makes a thorough and convincing critique of the sorts of attitudes to culture which undergird much of the contextualization debate. I cannot go into his arguments here, but basically he critiques what he calls "mystical" views of culture, which see culture as an esoteric, all-pervasive and unchanging reality explaining all that we do. If his critique is valid then much of our mission thinking may be misguided or even counter-productive.

Of value in Reed's book is his alternative to the culturally oriented approach. He calls his the "common sense" ap-

proach, focusing on the structures—or *situations*—within which people live and make decisions. I want to use that approach here to open up some fresh perspectives on our work in Japan.

The key is in looking at people's lives and the choices they make in the *situation* in which they occur. What, for instance, might be the situation in which Japanese people hear and respond to the gospel? Surely it is this—they live in a society where virtually nothing is generally known about biblical teaching, church practice or the Gospel message. They may not even be aware that Christmas is a Christian festival! This lack of information impacts the way people come to Christ as well as their continuance in the faith. Basically it makes both very difficult. I think we can label this a "pioneer" situation.

The alternative to the "pioneer" situation is what I call the "established" situation. This is the context in which most members of the society are familiar with biblical thought and have at least a passing acquaintance with the church. Not all will be Christians,



but many will have at least an emotional attachment to Christian values. The USA is one country which would fall into this category.

The difference between these two settings is not so much a cultural one as a difference in the availability of information—a difference in "situation." Let me clarify by looking at one well-known pattern of church life as an example—a single pastor doing most of the work plus a congregation doing little other than keeping the pews warm on Sundays. This form of church can survive and even grow within the context of a broadly supportive community—an "established" situation.

Now we may wonder if this is a very desirable pattern, or indeed very biblical. The point, however, is that given the right circumstances it can function quite well. Not because it is adapted to

any particular culture—it has, in fact, worked well in a variety of cultures. No, the crucial fact is that it can work in an “established” situation.

However, what if we transferred this form of church life to a “pioneer” situation? Could it function well in a context where almost nothing is known about the Bible or church, and where there is no general assent to Christian values? Even before considering the nature of the surrounding *culture*, it is clear from the situation that such an approach is doomed to failure.

What would work in a “pioneer” setting? Surely a church which mobilized everyone for evangelism, gave strong support to new converts and provided ongoing nurture for the church as a whole. It would be a place where Christian lifestyle, methods of ministry and so on would be taught, modeled and conscientiously promoted within the church, because they won’t be picked up outside of it.

It seems these are the very kind of churches which *are* growing in Japan.

They come in various shapes and

sizes but they share a commitment to the outreach and member support so essential in a pioneer setting.

Now, if we were looking at these churches from a “cultural” point of view, we would think they must have been able to adapt to Japanese culture in some way—that is why they are successful! However, the facts don’t bear this out. For one thing, these churches—from cell churches to more traditional style—are not significantly different from successful churches in other countries. They may be sensitive to Japanese culture at various points but it is not their “Japaneseness” that makes them work. It is that they are adapted to function in a “pioneer” situation.



If we consider the methods and structures we have introduced to Japan from a situational perspective, what would we see? Are they approaches which help us tackle the problems in Japan, or do they add unnecessary difficulties? For instance, take the single pastor/idle congregation we considered a moment ago. Surely this is inappropriate to the pioneer setting, yet it has been used often in Japan. It has taken on some cultural nuances here—such as the autocratic pastor and the subservient congregation—but this contextualization cannot change its fundamental inappropriateness.

We could look at a number of aspects of our work in Japan through this same grid. But I will just mention one—English teaching. As an evangelistic tool, English teaching is widespread in Japan. From a *cultural* viewpoint it seems to fit. Many Japanese *want* to receive English instruction, it suits the society’s bent to education and the practice of attending classes on many subjects. But

how about from the situational point of view?

I believe English teaching is unhelpful in the pioneer setting because it reinforces an institutionalized approach to ministry—especially evangelism. The implication is that evangelism is something that can only be

done by those assigned to the role and in a formal setting. This is counterproductive in a situation demanding a flexible, dynamic approach involving as many people as possible. A further disadvantage of English teaching is that it fails to model a form of evangelism which new converts can follow. It means that the missionary is forever in demand to carry out the evangelistic side of ministry.

I’m not saying we should never use the tool of English teaching. There may be specific contexts in which it is appropriate. My concern is the dominance of the method in many missionary circles as well as in the thinking of many Japanese Christians.

Have we bequeathed to the Japanese church attitudes and methods ill-suited to the challenges of ministry in this country? Remember it is not so much that we have imported western ideas to an eastern setting as that we have unwittingly introduced approaches to a pioneer setting which can only work well in an established situation.

Contextualization has gained wide currency in recent years. Certainly it does have something to offer, but I believe it has been wildly overrated. Rather than critique the contextualization theory in this article, however, I have simply tried to show what I think is a more fruitful alternative. I hope I have at least stimulated your thinking. I do believe the situational approach shows us that something *can* be done, and that the Japanese church is *not* doomed to a future no better than its past.

Philip Miles and his wife Lyn have worked in Nishinomiya Shi, Hyogo Ken since 1992.

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It was the middle of the Taisho era in the 1920's—when English missionary, George Dempsie, arrived in Japan. His heart was for the evangelization of the whole country, but he saw a pressing need in the red light district of Osaka. And so the *Japan Rescue Mission* was born.

One by one they came—running from the slavery bred by poverty and sin. Many were women but there were also children rescued just as they were about to be sold to the brothels. Soon there were many being cared for by missionaries at the risk of their own lives.

The Dempsies, with a staff of about thirty single women missionaries, built *Jiaikan*, "House of Love," on 18,000 tsubo of land in Sakai City. It had a hospital; educational facilities for simple academic studies, as well as courses in cooking and sewing; and a chapel where daily worship and prayer set the atmosphere for the entire compound.

They established a children's home and took in many, especially during the great Tohoku famine. They had to purchase the legal right to register these children as theirs. The spreading famine was the backdrop for the sale of children at prices below the going rate for cows and horses. Years later quite a few of these children became nurses, doctors and pastors.

Most of the financial support came from England and other foreign countries, but there were Japanese pioneers, who for the abolishment of prostitution, selflessly served with the missionaries.

Mrs. Sumie Kayama, one of those loyal workers, told of occasions when brothel owners would chase the women right into the compound—more than one escaping prostitute was barely spared death by the protection of missionaries and staff.

Sometimes the women would become violent as a result of the mental derangement caused by syphilis. After the women came to Christ, when they began to feel violent they would ask for ice. Cooling their foreheads with ice they would praise the Lord, knowing that only He could save them.

A PAGE IN JAPAN'S HISTORY

FROM CHRISTIAN SHIMBUN ARCHIVES
TRANSLATED BY MIZUKO MATSUSHITA

Another mission worker had her own story of rebellion against God. Mrs. Miyako Tamai entered the red light district as a dedicated communist. Her mission: to fight the unfair society that bred the poverty behind the prostitution.

Eventually it became imperative that she herself be rescued. Communist friends helped her escape. Then in 1932, she was put in prison as a political offender. Someone decided to grant her freedom on two conditions: that she renounce her views and that she stay at the "House of Love" under the Dempsie's care. She did and she even read the Bible, but for her own reasons. She simply thought she should know what Christianity was in order to continue her fight against the ills of society. Her rebellious attitude was an annoyance to the entire staff.

Then came the day she discovered that all the young missionaries had false teeth. They had chosen this route to avoid toothaches and the accompanying difficulties in Japan. Mrs. Tamai's initial response to this amazing discovery was to laugh and ridicule the ignorant foreigners. And then her heart was pricked with a very different discovery. She saw that they had come to Japan to bring the love of Jesus Christ; they lived on meager allowances with no fringe benefits; and in spite of their limitations in the language, they had chosen to live side by side with rebels like herself.

"I learned there were two ways," she said, "reforming society with hatred, or becoming related to people through love." With no more hesitation, she chose the Way of following Jesus. She was baptized, studied in the Mission Bible School and worked for the mission until the center was closed down just before the onset of World War II.

As a result of the brief article on the JRM in the summer '95 issue of the Harvest, retiring missionary Elizabeth Palmer sent us a yellowed copy of the Christian Shinbun with the above story. Miss Matsushita graciously did the basic work of translating it into En-



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Rev. Makoto Hirata

Ochanomizu
Christian Center
2-1, Kanda Surugadai
Chiyoda-ku, Tokyo 101

Tel. 03-3296-1006

The Brazilian Connection

by Katie Sisco

A young Brazilian Japanese came to Japan, settled in Toyohashi, Aichi Ken, got in with a wild crowd, did drugs, and was prodigal with his finances. He went back to Brazil—with an empty heart. And the waiting Father sent a friend to invite him to church. There he was wonderfully converted.

Meanwhile, his cousin, a backslidden Christian, was still living in Toyohashi. One day he received an unpretentious invitation to a meeting for Brazilian Japanese. He didn't go, but he kept the invitation. In fact, he took it all the way back to Brazil. He got straightened out with the Lord and now the cousins were united in Christ. When the new convert decided to return to Toyohashi, the cousin remembered the little invitation. And so it made the journey all the way back to Japan.

That was when Anne Uchida, missionary in Toyohashi, got a telephone call. She's still marveling at how God used that simple flyer prepared by the Brazilian Japanese Christians she works with. The young man was baptized in their church on December 3rd. The cousin is now back in Japan and both young men are living for the Lord.

They are among the 150,000 Brazilian Japanese living and working in Japan. Most of them are factory workers, though there are a percentage in specialized jobs such as engineering. It's a unique mission field and God has called faithful workers into the harvest.

One is **Tim Huber**, working in Kanagawa Ken. Tim grew up as an MK in Brazil, speaking fluent Portuguese. He first came to Japan as a short-termer with TEAM, worked with the Ralph Coxes and began to learn Japanese. Now here independently, he speaks three languages, slipping back and forth among them easily. God has fitted him for his calling—ministering to Japanese who are not Japanese in Japan!

A Brazilian Japanese church came into existence under Tim's care. Now it is three churches each with its own Brazilian pastor. These three groups have four outreach points and the

growth goes on. A fourth pastor is preparing to come from Brazil soon. He already speaks Japanese and will be a great asset to the other pastors.

A goal is discipling the believers and starting new churches. One tool they are using is a Bible correspondence course specifically designed to train leaders. Twenty are now doing the study at home and getting together with a pastor for teaching three hours a week.

As a whole, the Brazilian Japanese tend to stay together and most do not become fluent in Japanese. They don't feel totally comfortable even with Japanese relatives, so one well-received ministry has been camps during Golden Week, Obon, and New Year's time. They are homesick. They also have a basic understanding of Biblical things because of the Catholic influence in Brazil and the foundation of religion taught in the schools, so they are not hard to reach.

Anne Uchida spent years as a missionary in Brazil and is fluent in Portuguese. Now she works in the Tokai area with Japanese Brazilian groups that have their base within the local church. In some churches they are directly involved with the Japanese congregation and everything is translated.

In Anne's own situation, they meet once a month with the Japanese church, using simultaneous translation and sharing the Lord's Supper together. The other Sundays they meet in their own "chapel" in the church building and enjoy the freedom of a more "Latin style" of worship.

Ministry among the Brazilian

Japanese is fluid, as they are constantly coming and going. Even so, there are always 30—40 in Anne's group. Anne works with the other groups in the Tokai area as well and for several years now has been the 'counselor' for *The Refuge*, a leaders' group formed about 4 years ago to sponsor camps, seminars and leaders' retreats. During Golden Week, 1995, they had 95 campers in Karuizawa—from Aichi, Chiba, Hiroshima, Kanagawa, Mie, Saitama, Shiga, Shizuoka and Toyama.

The Assembly of God churches have a large ministry among the Brazilian Japanese, with about 55 groups nation-wide. Other denominations are working with Brazilian Japanese as well.

Another Brazilian connection relates to the popular soccer players from Brazil in the J League here in Japan. Bismarck has made a bold stand as a Christian and his habit of kneeling on the field in prayer after a goal or game has become household knowledge. He and others, like Jorginho, Evair, Cesar Sampaio, and Zinho want to help reach Japan with the Gospel.

Recently, in Iwatsuki, one of the



Pastor Gilberto and "Jorg" with friends

Brazilian pastors, Gilberto Beltrao de Oliveira, arranged a meeting to bring these Christian players together with Japanese church leaders to share their vision. Brazilian Japanese

Christians feel they can be facilitators in this connection. God may well use them to be missionaries to their own race.

When many of us first left our home countries to serve God in Japan, it was our parents who saw us off, promised to pray, helped in our financial support, and perhaps even stored our belongings. At the time we were confident our parents could continue working or, if retired, were capable of maintaining an independent lifestyle. Unless they were already ill or disabled in some way, who of us thought 20-30 years ahead to the possible reversal of roles in our relationship. For us that day has come. The care of our parents is a primary focus right now and we are learning much as we have accepted this responsibility.

One of Jesus' final utterances when in anguish on the cross was arrangement with a disciple for the ongoing care of His mother Mary, relinquishing His own filial duty (Jn. 19:26,27). What a poignant example for us to consider.

While change is inevitable as children mature, the root of the emotional relationship for both generations remains the parent-child identity. The challenge to everyone concerned occurs when the parent, through aging or disease, becomes increasingly dependent on the child, and in actuality the functional role reverses. The caregiving adult child acts in many ways as a parent to a father and/or mother who becomes increasingly childlike in physical dependency, and perhaps mental dependency, as well.

At what point do we begin to get more involved in the direction our parents' lives are going? Emotionally it is difficult to assume the decision-making role once capably handled by

the elder parent. Those of us living far from our parents notice that when we do see them,

WHEN PARENTS NEED US

by Beth Fuhriman

we and they are "up" for the event. They tend to put their best face forward and enjoy the time with us. It is easy to accept their "we're fine" as true, though we may notice normal decreases in their activities due to aging. We may ask questions regarding their long-range plans for care... especially as their peers move into various levels of retirement centers.

But if our parents affirm their intention of remaining independent "as long as we can," **when is it appropriate to press them for realistic thinking regarding their plans in the event of sudden illness, disability, or when "as long as we can" ends?** Perhaps we, as well as our parents, are fearful of discussing the next step...because of the changes involved on both sides.

In our situation, both sets of parents enjoyed a decade or more of retired independence. They encouraged and supported our decision to work overseas, making the most of the weeks we spent together

every three years. Since 1990, with Bob's parents approaching their 90's, we used our annual three week vacation to come to the U.S. to see our parents as well as our grown children.

Bob has no living siblings, so his parents relied on him heavily for assistance in decision-making. Our son and another close relative live near my parents and were an emotional support for them as well as kept us informed.

Since 1986, my mother has shown symptoms of Alzheimer's disease. The diagnosis was confirmed in 1992. Dad

wanted to care for Mom as long as possible. He had gradually taken over the running of the home. My brother called occasionally offering to come if

Dad needed him. Dad did not want to interrupt his son's full work schedule and so did not call for help.

We three siblings, living far away, heard of "adventures" (when Dad lost Mom at the concert hall or the shopping mall) after the fact. When we suggested to Dad on the phone that he hire extra help, he would say that there was someone in the church that had offered to visit and he would ask them. We would find out the next time we talked with him that he had not asked.

A difficult question for the adult children of aging parents is: **at what point do we step in and insist on making arrangements for care?** Prior to a three-week visit to my parents, I sent my Dad information on Alzheimer support groups and encouraged him to get in touch with a group in his city. When we arrived, we discovered that Dad was so involved in Mom's care he had neither energy nor focus to pursue information on community resources. So I phoned the local group and was told there was a day-care program which people with Alzheimer's could attend.

Dad and I visited this program and he was very impressed. A few weeks later, he took Mother, giving her six hours of input from other people, some creative stimulation, and providing himself with much needed personal time. He and I also visited a local Alzheimer support group. Although he did not continue attending, after Mom was moved to a nursing home, he participated in the monthly support group there.

Somehow my going with Dad to visit the day-care program helped him acknowledge the reality of his situation and come to the point of willingness to receive help. He was able to recognize the benefit to Mother as well. This step had been difficult to take on his own.



Following our visit, Dad continued taking Mother weekly to day care. Nevertheless, the full-time care-giving was wearing him down. Even though I had recommended he call a local group that would provide respite care, he never called them. On the inside, he was willing, yet did not ask for help.

Three months later, when Mother fell and broke her hip, my brother took off work for the day and helped Dad with all the paperwork for hospitalization. He also spent time with Mom, helping her understand why she must remain in the hospital for awhile. Dad confided to us later that he was thankful for that accident...he could not continue "on call" 24 hours a day.

We encountered similar resistance with Bob's parents. Our periodic phone calls from Japan were less than satisfactory. Mother assured us she was alright. Father couldn't say much in her presence and rarely wrote us a letter.

During our annual visit in 1991, we suggested a retirement center to them. We thought that would provide the security of staff they could call on, they wouldn't have to fix all their meals, or worry about a car. But they were adamant about remaining in their own apartment. Their doctor agreed with their viewpoint, encouraging them to stay on their own as long as they could.

They were able to do so for three more years, with assistance from local agencies providing transportation and household help. After Mother injured her hip, the doctor arranged for home health care and weekly help with laundry and cleaning...all paid for by Medicare.

We've learned to ask key questions: "If I were there, how could I help you? What things don't get done because of the time it takes you to help Mom (or Dad)? Would you let someone else do them for you? Do you want to call and arrange it, or shall I?" If the parents want to do the arranging, tell them you'll ask during your next call how

things are going...and then don't forget! A doctor or a neighbor can also give an objective evaluation of care needs.

Adult children can initiate the gathering of information on behalf of aging parents. Become aware of alternative elder-care facilities either in your own community or near your parents' home. Check into continuing care, i.e. a "campus" with *apartments for the retired* as well as *assisted living, board and care, and skilled nursing care* options. A variety of medical assistance is also available for hire in one's home.



Dad confided to us later that he was thankful for that accident...he could not continue "on call" 24 hours a day.

Many retirement communities have waiting lists, so it is wise to consider this several years ahead and make a down payment well in advance. Some facilities will advise you of openings, but do not obligate you if you prefer to wait.

Often a retirement community plans its nursing care facility to meet the needs of its longer term residents, who first moved into an independent unit. So it is sometimes not easy to move directly into the *skilled nursing* level.

My parents were glad they had made a down payment on an independent apartment in their chosen retirement community. When Mother could not return home after breaking her hip and needed continuing nursing care because of Alzheimers, the facility they had a reservation in *was* willing to admit her into their Alzheimer wing. My father still holds a reservation for himself.

The decision if and when to become personally involved in caring for parents is rarely a simple one. It is further complicated by living and working half a world away. As missionaries, we believe that God has led us to invest our spiritual gifts and physical energy in the

growth of the Church in Japan. Most of us get involved with responsibilities that are difficult to leave for a protracted period.

Our own decision to extend our home assignment in the U.S. in order to care for our parents was emotionally painful for us and disruptive to those in Japan who were depending on us to continue our job responsibilities. However, as we looked at our parents' needs and considered who was available to meet them, we decided we needed to be part of that picture. Bob's parents grew in dependence on him as their health deteriorated, and we are thankful we were near them in the final months of his father's life.

The Apostle Paul talked about the process of aging in II Cor. 4:16, "*...even as the outer shell is decaying, the inner person is being renewed daily...*" in anticipation of our eventual promotion into the Lord's Presence in heaven.

By whatever means—letter, e-mail, FAX, phone or our physical presence, let us encourage our parents in this attitude and prayerfully reproduce it in our own lives.

A brief summary of resources supplied by Mrs. Fuhrman follows. For those interested in more information, a paper is available through the JEMA Office. Please ask for "HELP FOR PARENTS."

COMMUNITY RESOURCES

Agency names: Area Agency on Aging, Adult Care-Home finders, Supervisory Care, Senior Resource Network
State: Elderly Care Referral Service
County: Health Department

Check public libraries for a free monthly newspaper for seniors.

AARP (American Association of Retired Persons) publishes *Modern Maturity* magazine monthly.

MEDICARE/MEDICAID

Coverage by Medicare for hospitalization and post-release care is for a limited time only. Hospice care for terminally ill patients is covered by Medi-

care. Medicaid is available for those needing long-term financial assistance. Currently only nursing centers have Medicaid beds. In some states, board and care homes are hoping for certification to take patients receiving Medicaid.

To bequeath money or property to family members (or anyone), plans need to be made a minimum of three years before applying for Medicaid. Some lawyers are willing to do a free assessment of the resource situation to help you know if their on-going assistance is needed to arrange annuities, dispose/divide property, and complete Medicaid application. Literature is available that explains how to qualify and apply for Medicaid. Planning well in advance of need is vital.

Recommended Reading and Resources.

"New Lifestyles"—(1-800-869-9549) is a free booklet listing *assisted living, board and care, and skilled nursing* facilities in a given county.

Weisheit, Eldon. *Aging Parents*. Lion Publishing Co., Elgin, IL. (94) An excellent source of strategies and community resources available in most areas. Written by a Tuscon, AZ pastor.

Bove, Alexander. *The Medicaid Planning Handbook*. Little, Brown & Co. (92)

Budish, Armond. *Avoiding the Medicaid Trap*. Holt. (rev. 94)



Bob and Beth Fuhriman

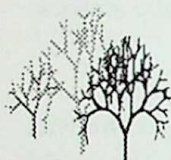
The Fuhrimans have been with LIFE Ministries since 1981. They are presently on home assignment.

JEMA WOMEN'S RETREAT



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Speaker: *Kay Arthur*



*see insert for
registration
details*

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details and registration
information insert in
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perspective

Eight years ago the Westbergs left Japan after 35 years of faithful service with the Covenant Mission. They had no plans to come back and were happily ministering in interim pastorates in Minnesota. When their daughter Lois called and asked if they would consider an interim pastorate in Japan, Gladys reminded Harry of a couple of his own sermons. Seems he likes to preach on things like, "If you're under God's authority, He has the right to tell you where to go..." and "I can't find 'retirement' in Scripture."

So they returned, to a changing Japan. First of all, they miss many compatriots, already with the Lord. Then, when they came in 1952, almost everyone still wore *geta* and the sounds of wooden shoes were as much a part of Japan as Mt. Fuji. Not only has that "romantic" era disappeared, it is replaced by a craze to imitate the West and beyond. This time the Westbergs found porno in their mailbox, a highly materialistic society, and less contacts with students. They used to have Jr. and Sr. high and college students wanting English all the time. This time the

people wanting English are the older women—still a valuable way to make contacts, though, they say.

It seems to them there are more Japanese with mental problems now—perhaps the result of the last 15 years or so of affluence with no more 'goal' to reach for. From Harry's perspective, the negative impact of TV here outweighs the good and is having a sad effect on society as a whole. He quoted an old saying, "The ship has to be in the water, but woe to the ship if the water gets into it," thinking of the effect even on today's believers.

On the positive side, they've sensed a new spirit of optimism regarding Christianity among the Japanese and a greater cooperation among Japanese church leaders. What they'd love to see, they say, is a rejoicing church. True Christian joy is the biggest 'draw.' "Do the Japanese see Christians as having their act together?" Harry asks. "Can they see



They Un- retired

the reality of the Gospel in our lives?"

Harry also suggested that "if mission boards had a test for a sense of humor, it might be the most significant testing they could do." He says we as missionaries can still give to the Japanese in this area—helping them learn to laugh at themselves. The Westbergs see a need for more inter-generational relationships in the church these days—"natural" cell groups that spring from the church life.

Westbergs raised five children here. Two of their daughters are back in Japan. Michael and Julie Harris are with the C&MA and Rick and Lois Seely are in business in Tokyo. Harry and Gladys have five grandchildren here, one special incentive for 'un-retiring' to Japan for awhile.

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Potpourri & Promises

by Janice A. Kropp

Just Between Friends

Like a vapor, the days—the years come and go! God's precious Word, bringing commentary on all of life, declares, "All men are like grass, and all their glory like the flowers of the field; the grass withers and the flowers fall, BUT the Word of the Lord stands forever." (1 Peter 1:24, 25) At the most our time is short! Today let's pause to think about one of life's most extraordinary treasures...FRIENDSHIP!

First, let's consider the "heavenward" friendship!

Jesus' beautiful, yet unbelievable statement of "I no longer call you servants...instead I have called you **friends**, for everything that I learned from My Father I have made known to YOU," (John 15:15) is truth, yet I can hardly take in its fullness. The Holy God of this universe and beyond looks at sinful me and calls me His friend. No way can I be to Him what He is to me! But He is not saying that, is He? God's friendship starts and ends with Himself. Jesus took the time to show us, to share with us, and to sacrifice for us Himself, in order to draw us into His proclamation, "I have called you **friends**."

No friend is made in a day! Tracing the life of Abraham, we find that trust moved him so close to the heart of God that he was called "**God's friend!**" He heard and followed heavenly instruction. Abraham had so little that was tangible, but he reached a relationship with his God that you and I will probably never attain. However, this beautiful historical account gives rise to hope for the same! Pure and simple trust, combined with time, results in the treasure of heavenward friendship.

Second, let's think about "earth-bound" friendships!

No true friend is made without transparency and tenderness! Two Old Testament women come to mind: Naomi and Ruth. What a beautiful friendship these two had! Naomi gave Ruth a husband in her son, took her to a new homeland, and gave her a position in the lineage of Christ! Ruth gave Naomi happiness in her despair, fullness in her emptiness, and peace in her desperation (notes in NIV Book of Ruth). These two were so closely knit in friendship that when Ruth gave birth to Obed, the townswomen said, "Naomi has a son!"

Friends come in all kinds of packages! Our upbringing, personalities, and perspectives make a wild collage with deep and beautiful connections. We are sisters, who have brothers, in HIS KINGDOM WORK.

As an M.K., I lived in dorms from grade one through my college sophomore year. Finding my way as a person was nothing short of a great adventure, with stumbling and the usual hurts along the way. I did not have difficulty making friends, but "real friends, faithful and true"—where were they? In efforts to shield myself from unnecessary (or so I thought) hurts, I let less and less of my heart be known.

Well, when I met that special guy in college, I had him mystified. I shall never forget the quandry in his words, "Janice, I don't really know who you are." Now that scared me! I failed to realize I had not allowed myself to be "open" to people. If I were afraid to be the slightest bit transparent, I was probably not being a "good friend" to anyone else, either. That realization started me on a road toward transparency and new tenderness.

Do you find yourself thinking, "We're *all* friends!"? On the one hand, I would agree, but on the other, I would

not! What we are thinking about is the kind of friendship in which there is a special bond. A lot of us know the special bond of friendship given in marriage. Marriage is, as someone put it, **friendship at the deepest level**, and to that I heartily agree. But there is yet another bond—the bond between "sisters in Christ" that is a rare treasure. What warmth and assurance spill out of the words, "You know, you are my best friend!" You and I need friends who are special!



Then, too, our children, needing the same, must be taught and encouraged along these lines or they might just miss the mark. The making of a special friendship is very important! Raising missionary children has its 'hard' side, and I venture to say that my experience in "friendship" as a youth was not unusual. We must pray for and encourage our precious children to make a good friend. And who is 'a special friend?' The formula of "*a good friend is one who helps us do our best*" just might keep our children from a lot of heartache and loneliness.

Webster's Dictionary defines FRIEND as, "One attracted to another by esteem, respect and affection; an intimate. One not hostile; one not a foe." Charles Spurgeon wrote, "Friendship is one of the sweetest joys of life!"

Gleanings From The Christian Shinbun

by Steve Friesen

クリスチャン新聞
THE CHRISTIAN

SAVED IN A RANGOON PRISON

testimony
of Ryosaku Toyama
October 8, 1995

"No matter what kind of person, God's power is able to transform him," says Ryosaku Toyama, a 78 year old Gifu native whose life story backs his claim.

The end of WWII brought Toyama, a military police officer with the Japanese Imperial Army in Burma, before a British war crimes' court, where he was sentenced to sixteen years for murder. Though innocent of the crime, false testimony convicted him.

As he witnessed the execution of a number of his compatriots, Toyama was gripped by a fearful panic for the time he would be called out to die. Confined in dark, solitary cells and subjected to intense interrogation, a number of prisoners went crazy. Toyama vented his turmoil by secretly scribbling his heart-cries on single sheets of stiff toilet paper that were part of prisoners' daily rations.

In January, 1947, Toyama wrote, "Though I cry with a loud voice, no one comes to help me! I think I'll try praying to God. Maybe He'll hear and help." Scarcely two months later, he received a priceless packet from Japan which included a New Testament (from a pastor in his home town).

Being starved for reading, Toyama began to devour his New Testament, only to be shocked by what he read. "Love your enemies and pray for those who persecute you."

(Mt. 5:44) He admits, "Frankly, I could not comprehend the meaning of what I was reading. I had been brainwashed that hating my enemies and killing as many as I could

was the right way to live and the only path to victory." As Scripture began to penetrate his mind, Toyama came to understand his real heart condition. Remembering the cruelty with which he had treated the Burmese and Chinese, Toyama realized he could not find even a hint of kindness in his heart.

"Though I had been convicted for a murder I had not committed, I came to see that I was guilty of many crimes far worse. I knew I deserved to die. I felt so guilty for my sins that my head would throb and sleep would elude me." Not long after, Toyama came to see that the cross of Christ was his only hope. He placed his faith in Jesus Christ. Hate for his western captors disappeared.

In April of 1947, Toyama recorded the following in his 'prison toilet paper memoirs.' "Ever since the Meiji Restoration, in esteeming only knowledge and power, we have absorbed the material aspects of western culture while purposefully rejecting the Christianity behind it. I think we should recognize that the suffering we are enduring is a direct trial from the hand of a God who loves the Japanese people. Only upon this understanding will a new Japan be born." These insightful words speak loudly even 48 years later.

Released after serving only eight years of his sentence, Toyama suffered a severe case of tuberculosis contracted in prison. The Lord mercifully healed him. Returning to Japan, he married a Christian nurse, but still faced numerous trials. Though he found a job in a lumber company owned by relatives, Toyama decided, against their wishes, to quit because he wasn't free to attend church on Sundays. Drifting through six different jobs and moving five times, Toyama experienced tough years.

"I was not a courageous person, but I learned how to call on the Lord and He not only gave me boldness and wisdom, He also opened doors for me."



Toyama recalls, "At one point in my prison days, all I could think was, 'When I die, I'm going to commit the job of taking revenge on our western enemies to the next generation.' Now I realize that what we need to pass on to those who follow us is a practical application of the peace that only God can give. I think that's why the Lord spared my life and brought me back to Japan." This is Toyama's mission.

In 1985, Toyama fulfilled a life's dream. He published *A Prison Diary of a Burma War Criminal*. In his postscript, he reflects, "When I observe the faces of today's Japanese, who live out the glory of the nation's economic miracle with an attitude of 'the world is ours,' I can't help but be reminded of the same prideful spirit we carried from the drunken thrill of war successes." What Toyama learned in a dark prison in Burma—that the world needs the truth of the Bible—still needs to be taught to this generation of Japanese.

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readers' perspective

I found the last *Japan Harvest* and the "Japan Update" very interesting. My only regret is that I wish my father had been given credit on the "*Christian Influence on Buddhism*." That was his area of research and the material comes from him. I only revised and put some things together.

The Board of Appeal is to hear the Japanese prisoners on November 13th. If a re-trial is granted, it may not be for a year. The appeal is based on the mistakes of the former judge and there is plenty to warrant a re-trial. It will be great to generate more prayer for them from the missionary community.

In Christ, *Stephen Young*
Brentwood, TN

Thank you very much for your kind letter. I am very happy to give you a copy of my book, *More Than Conquerors Through Him Who Loved Us*.

The first missionary conference I attended was in 1952 and although Kagoshima Ken is far away, I have attended many, and kept up my membership in JEMA. The last copy of the *Harvest* was very touching to me. I was one of many missionaries to China who left there and were internees of the Japanese for three years and five weeks in the Philippines.

I've been very ill in the hospital. It is only the mercy and grace of the Savior and His miracle that I am alive and fairly well now. Jesus answers prayers.

Love in Christ, *Suzie Thomas*
Kyushu, Japan

I've been saving the *JH* since the late 70's but this recent copy blessed me more than any I can remember. Maybe in part because Sorleys were close friends (Sr. and Jr.) and I was part of a FEGC team in college.

I want you to know that I with many others owe you and those who helped a lot of thanks.

Love, *Dorothy Holmgren*
Bellingham, WA

KANSAI NEWS

by Nancy Sorley

Kobe, the most international city in Kansai, is home of the Norwegian School for missionary children and the Norwegian Seamen's Church. About 140 Norwegian missionaries and business people live in the Kansai area.

The Norwegian Lutheran Mission, Norwegian Missionary Society and Lutheran Free Church of Norway all have headquarters in Kobe or Osaka. There is a sense of cooperation among the Norwegians in the establishment of the Norwegian School and the Kobe Lutheran Seminary.

In 1949 the Norwegian School was begun in a church tower. In 1990 the school moved to its present location at Rokko Island, Kobe. Headmaster John Stangeland says the school had about ¥10 million damage from the earthquake, and was closed for several weeks without gas or water.

This year 23 students are enrolled from first to ninth grades. Eight students live in the dormitory. Three Norwegian missions operate the school and the Norwegian government lends some financial assistance.

The Norwegian Missionary Society and the Norwegian Lutheran Mission, along with the Japanese West Japan Evangelical Lutheran Church and Kinki Evangelical Lutheran Church operate the Kobe Lutheran Theological Seminary.

According to Baard Hauge, there are presently 15-17 full-time, part-time and auditing students. Last year twelve were graduated. Two buildings house the school, including classrooms, a library, administration offices, and teacher and student housing. On the same campus is the Kobe Lutheran Bible Institute. This is a unique school for laymen who don't feel called to full-time service, but want to study the Bible for a year. As a result of the earthquake the enrollment is down to nine this year. The women's dorm was damaged in the quake.

Another important part of the Norwegian community in Kobe is the Norwegian Seaman's Church. In about 1956, The Seamen's Mission began work among the many Norwegian sailors who came into ports in Japan. The work is still going on today. The church pastor, Tryggve Andreasses, and his wife, Siren Nymo, are joined by Ingunn Havag in ministering not only to the Norwegian seamen but to the Scandinavian community in Kansai area.

They visit about one ship a day in ports between Sakai and Himeji. They hand out newspapers, magazines, and invitations to church to the Scandinavian crew members. They also speak to them in Norwegian. Some crewmen appreciate a chance to speak their own language since they must often use English with other crew members.

Twice a month on Sunday afternoon they have a worship service in Norwegian. It attracts about 40 Norwegians and other Scandinavians in the Kobe area. In 1987 the church sold its land and building to a hotel. Now the church is in one third of the hotel, the Quality Inn.



Lois Christopherson with the Lord

Lois served in Japan since 1961, first as mission secretary for JEM and then in the same capacity under TEAM. She not only spent many dedicated hours in the office, but taught a weekly English Bible class in her neighborhood as well. She was quiet to the point of shyness, but gifted for the work God called her to in Japan. She went to be with Jesus on April 18, in Wheaton, Illinois.



Stay Tuned



FOCUS ON THE FAMILY on Friendship Radio

Fulfilling a vision—a daily broadcast of *Focus on the Family* comes to Japan!

TEAM missionary Steve Tygert battled bravely with cancer over several years and went to be with the Lord in January 1995. Steve and his wife, Alma, had been involved in a variety of ministries, but his last work was his most ambitious. Seven years ago, he launched "Friendship Radio," Japan's only 24-hour a day Christian broadcaster. FR 'airs' over the Osaka Yusen cable radio system on channel K-3. This cable service is being aggressively promoted by Osaka Yusen, and is installed in an estimated 2,000,000 plus homes nationwide.

Steve's vision was to have programming that addressed the many needs of the Japanese family, and thereby have a chance to present the Gospel through meeting felt needs about family matters. Yet the time and effort it took to get FR off the ground, plus Steve's illness, prevented development.

Still, station manager Satoru Yanagitani and the missionary committee guiding FR have continued to pursue Steve's vision. In memorial to Steve, a special Christmas program was aired that examined Joseph exploring his role as the husband of Mary and the earthly father of Jesus. Then, starting January 1996, FR is airing Dr. James Dobson's well-known *Focus on the Family* series.

Focus on the Family, Japan has been formed to handle the broadcast as well as the production of many *Focus* resources in Japanese. The broadcast is initially the same one that is aired in the States, but *Focus Japan* hopes to begin a Japanese language version as early as next year. The program now airs Monday through Friday at 3, 7, and 11 a.m. and p.m.

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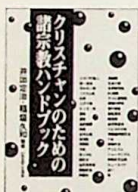
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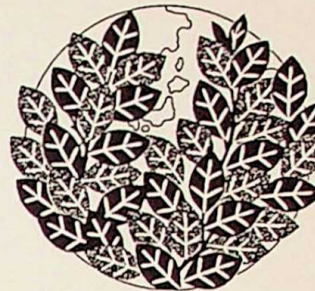
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