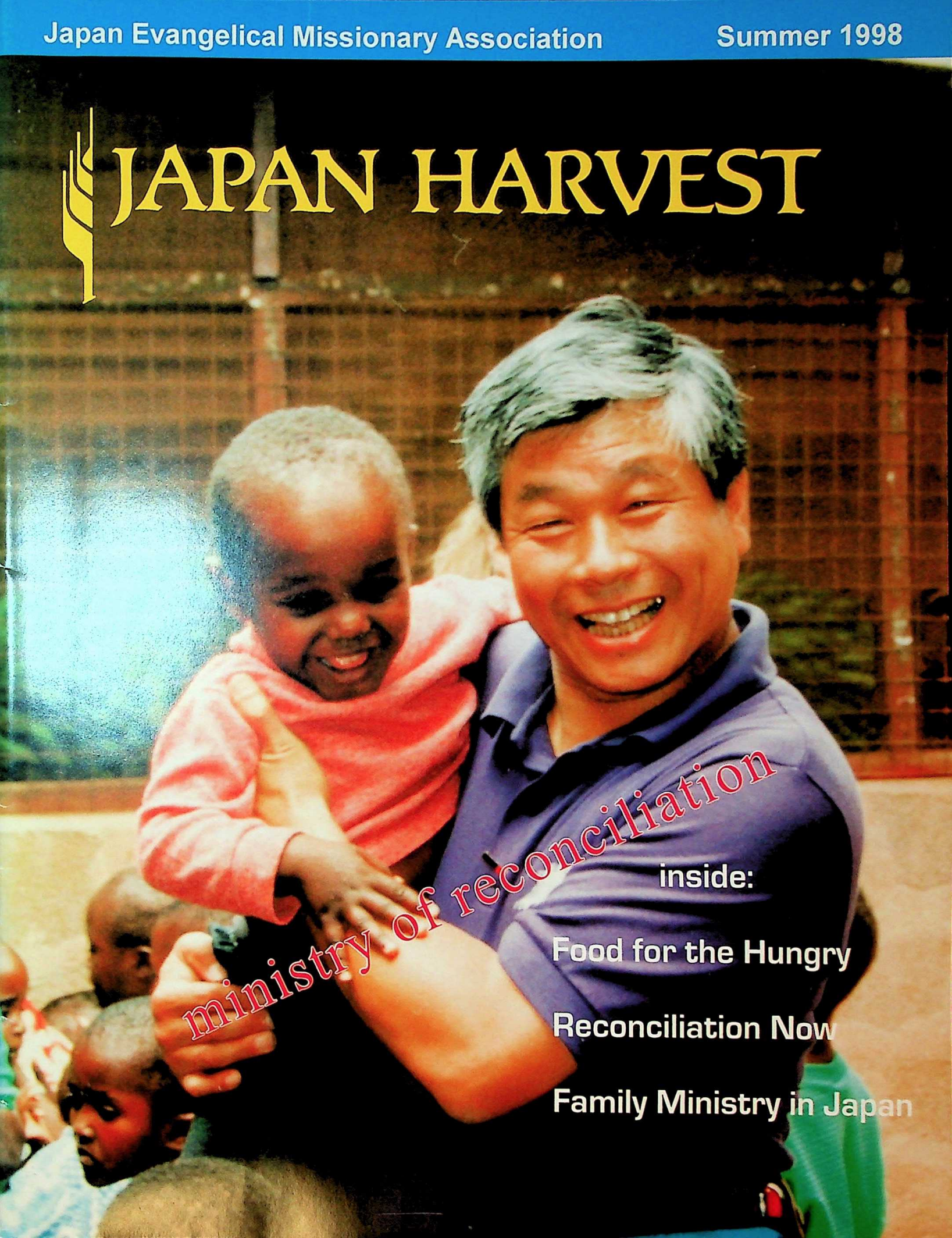




JAPAN HARVEST



ministry of reconciliation

inside:

Food for the Hungry

Reconciliation Now

Family Ministry in Japan



In the later part of the 18th century, when the German settlers came to Pennsylvania, they brought with them not only their culture but also their old family recipes. One of the German families by the name of Dunkle, whose daughter Stella liked to bake, developed many cookie recipes which we are happy to introduce to you.



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15,000,000 Bibles and New Testaments to different needy countries?

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(47 containers - the equivalent of almost 100 large truck loads)
were sent to people who hunger and wait for God's Word?

....The need is still overwhelming?

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still waiting for their first Bible?

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JAPAN HARVEST

Volume 50, No.1/Summer 1998

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Cover Photo: *Eisuke Kanda in Rwanda*
courtesy of *International Food for the Hungry Japan*

The *Japan Harvest* is the official publication of the Japan Evangelical Missionary Association. It is published quarterly to promote primarily the cause of the evangelical church and mission in Japan, and secondarily the ministry and activities of the association. Individual articles or advertising express the viewpoints of the contributor and not necessarily those of JEMA. The editor welcomes unsolicited articles.

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Foreign missions from Japan began in 1891. Rev. Minosuke Hara and Rev. Okamoto of the American Baptist Missionary Union went to Okinawa, organized the first Baptist Church in Naha City and baptized eleven in one year. Within twenty years there were 800 members.

The Japan Episcopal Church sent Fujitaro Terada to Formosa in 1907, and others to Korea, Mancuria and Brazil.

The Japan Holiness Church of the Oriental Missionary Society sent several missionaries to Brazil, Hawaii, China, Fomosa, Manchuria, Korea, America and Singapore from 1931 to 1940, planting indigenous churches.

Japan's "non-church movement" leader, Kanzo Uchimura, planned to send some missionaries to China in 1925. Instead, he followed advice from D.E. Hoste of the CIM, and sent regular offerings for Chinese evangelists...

The list goes on of Christ's warriors from Japan in spiritual battle to the "uttermost parts" long before WWII.

But World War II *did* stop Japan's ambitious missionary outreach. The Japanese Holy War (*SeiSen*) was dedicated to making *Hakko Ichiyu* ("the whole eight-cornered world under one roof"). Under the banner "Asia for the Asians" Japan entered almost every Asian Mission field. Left behind at War's end was a justifiable hatred of the Japanese.

It took men like Reiji Oyama, now a Tokyo pastor, to break down the walls of hate. In 1959, the newly organized Japan Evangelical Overseas Mission sent Pastor Oyama to the Philippines. He describes an incident in an orphanage he visited. "When one of the young orphans found out I was Japanese he began shouting, 'Your soldiers killed my father!' He jumped on me, trying to choke me to death. I asked him for forgiveness and told him that I had come to beg them for a spiritual reconciliation in the Name of the Lord. He seemed disappointed then, and walked away.

"The next morning he ran to my jeep. With tears in his eyes he grabbed my hands, 'I forgive the Japanese soldiers who killed my father, as our Lord forgave my sins!' I felt like weeping, and shouted, 'Let's praise the Lord!'" *

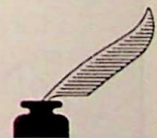
There are so many stories that are never widely, if ever, known. We only skim the surface here—but we rejoice in the ministry of reconciliation that the Father is continuing to accomplish through Japanese brothers and sisters all over the world in 1998.

We are all workers together with HIM.

Katie Sisco, ed

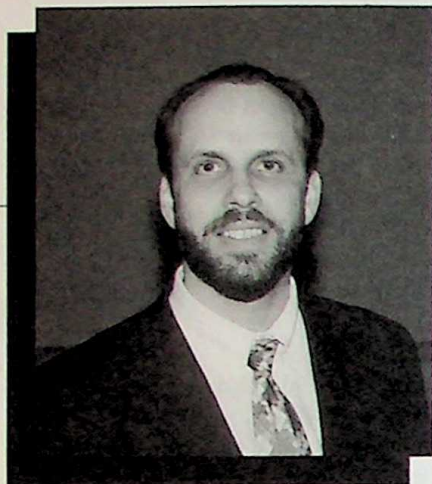
(my last issue. Gerald May will be taking over the JH editorship as of the next issue. Welcome, Gerald!)

*All facts in the preceding paragraphs are taken by permission from Kenny Joseph's work on Japan's missions' history. Thank you, Kenny.



Jema Windows

Gerald May,
JEMA President



Recipe of the month: Combine seven enthusiastic pastors and Christian leaders, a broad vision for the future of God's work in Japan, stir with encouragement and prayer from evangelist Koji Honda. Yield: an exciting, encouraging planning meeting.

I have had the privilege of being part of the mix of JEA's Year 2000 Celebration Steering Committee. As the year 2000 approaches this group of men and

women is prayerfully cooking up plenty of opportunities for the evangelical community to work together to share the significance of what that number 2000 really means.

For most Japanese that number means having to rework computer software so their systems won't start having millenium-sized fits. Others see it as an excuse to plan once-in-a-lifetime parties and celebrations. But, few know the true significance of 2000.

At our 1998 Plenary Session, the JEMA executive was charged with seeking ways to bring the JEMA community together in reaching out with the message of Christ's gift of salvation. The change of millenium is an ideal opportunity to tell the nation, and

indeed the world, about the significance of the year 2000. In cooperation with JEA we are looking at the possibility of having a birthday celebration in December 1999 to kick off the various activities during the following year. The idea is still in its infancy, and much has yet to be done. But, if God sees fit we would like to present a program you can take advantage of to share Christ with your community. We will keep you updated as we gather the variety of ingredients.

Let us pray that, together, we can be used of God to make a mighty impact for Christ in the year 2000.

JEMA Calendar of Events

Date	Event	Place
July 30th—August 2nd	Summer Conference see ad and insert	Karuizawa
October 20th—23rd	Church Planting Institute see ad	Karuizawa Megumi Chalet
November 2nd	Jill Briscoe Workshop	Tokyo Baptist Church— Shibuya
November 4th—5th	Jill Briscoe Retreat	Kobe Lutheran Bible Institute



Maki Sato

As a third generation Christian, Maki Saito is a unique young lady. But that's not all that causes her to stand out in a crowd. Maki is the first missionary to be sent out by *Tokorozawa Megumi Church*.

I first met Maki when she began attending our church about three years ago. At the time, she had recently graduated from Sophia University with a degree in International Business and had spent several months in an Asian nation affectionately known as "Narnia." As she became part of our little flock, we grew to love her and appreciate her enthusiasm for reaching the lost. Maki leads our prayer time after our worship service using *Operation Japan* and YWAM's Personal Prayer Diary to focus our prayers globally.

The second child and eldest daughter in a family of three boys and two girls, Maki was raised in a Christian home. Her maternal grandmother believed in Jesus and raised her mother as a believer. Yet Maki and her siblings have each wrestled with their faith in Jesus. "I've always believed Jesus is God, and I prayed to Him before going to sleep or having a meal—I was even baptized at age 16—but it never really clicked that having a relationship with Jesus could matter in everyday life." Even after her baptism she continued to question whether or not her life had meaning and if true love exists. Growing up she'd heard the gospel, but it wasn't until she personally encountered the love of Jesus that the gospel became a reality to her.

Maki wanted to do something "different" for her first Spring Break.

Having lived in Japan all but the seven years she lived in the U.S., she wanted to experience a Third World country. It was on a backpacking trip to Nepal that Maki's passion for missions was awakened. After a

long bus ride and a three-day hike out of Kathmandu, Maki met Japanese missionaries serving with Antioch Mission in a remote village on the side of a mountain

experience opposition or negative responses we tend to think that the

Japanese are unresponsive and give up, but with the rising violence, political corruption and declining economy, people

are sensing the need for absolutes."

Maki made a second trip to "Narnia" during the '96-'97 academic year and the Lord used that time to clarify her

vision for ministry.

Since returning to Japan, she joined the staff of Campus Crusade and has gently, but dili-

gently, been working to raise her support. "I want to see Japanese believers focus on the responsibility we have to bless other nations with the blessings we have received." Though some Japanese believers say there's no way the church in Japan can financially support missionaries, Maki sees that missions is a worldwide effort. When asked about the response of Japanese Christians she said, "Some are interested and curious; others are excited, but I haven't met anyone who is opposed to my going. Through this God is teaching me that Japan can be a missionary-sending nation."

In a culture dominated by *deru kugi wa utareru* ("the nail that sticks up must be pounded down"), Maki Saito's bold

stand for the Lord is refreshing. "The missionaries I look up to and have seen God use the most truly love the people.

That has caused

me to adopt the mentality that Paul had of being like the Jews to reach the Jews and to the free becoming free so he could reach some of them. It's like the Antioch missionaries in Nepal; they became like the Nepalese. I could tell they really loved the people, and God really blessed them. When it comes down to it, love is the crucial issue."

Maki's desires changed from "marrying some rich and handsome guy and living an easy life" to "God, I want to be a missionary."

A Passion for Missions

Bob Hay
SEND International

somewhere close to the end of the world. Impressed with the couple's "love, joy and energy" as they selflessly served the Nepalese, Maki's desires changed from "marrying some rich and handsome guy and living an easy life" to "God, I want to be a missionary. Take me to the jungles of Africa or somewhere." She was even ready to drop out of school and go right away.

Her zeal was coupled with wisdom after returning to Japan and realizing that enthusiasm for missions without education wouldn't get her very far. The next semester she began attending Campus Crusade meetings, and the spark for missions kindled in Nepal grew into a roaring flame for outreach on her campus. She saw many come

to Christ at that time who are still walking with God today. "Through those years in college, God taught me and gave me a passion for reaching out to the people who don't know Him yet—and it's still growing today." When discussing evangelism in Japan, Maki is quick to encourage others to boldly and lovingly reach out whenever possible. "When we

"I want to see Japanese believers focus on the responsibility we have to bless other nations with the blessings we have received."

Every day, 40,000 people die of hunger and hunger-related diseases. Eighty percent of those are children. And most of these

people are living in communities the Gospel of Christ has not reached.

Founded in 1981 to help end both physical and spiritual hunger throughout the world, Japan International Food for the Hungry has provided relief and development assistance to the world's poorest struggling with basic needs such as food and clean water.

JIFH was started by a young Christian lady who served in an FHI refugee camp for Indo-Chinese refugees. After she came back to Japan, several pastors and Christians got together to help her and eventually formed JIFH in association with FHI.

Motivated by Christ's love, they chose to be a non-governmental agency to speak out to all people about physical and spiritual hunger, and to facilitate emergency relief and sustainable development programs by sending Christians to share Christ's love.

The organization's values are to honor the Lordship of Jesus Christ, love the whole person, encourage unity and diversity, and promote justice, integrity and transparency.

VISION OF A COMMUNITY—a sustainable process of meeting people's physical, spiritual, social and mental needs—describes our approach. The vision of a community is achieved when

Relief and Development Agency? Mission Agency?—Yes! We are!

Eisuke Kanda

Director Japan International Food for the Hungry

a community and its people are advancing towards their God-given potential, are equipped to progress beyond meeting their basic needs and have a growing group of Christians within the community LOVING God and one another, MAINTAINING the fruit of the Spirit and REACHING OUT to serve others. This is only achieved by God's power.

Our operation networks with Geneva-based Food for the Hungry International. FHI has 1200 staff members from more than 30 countries. Some 90 percent of all staff members work within their country of birth. Autonomous Food for the Hun-

dry, with a primary emphasis on long-term development among the extremely poor, recognizing their dignity, creativity and ability to solve their own problems.

Relief and Rehabilitation:

Focus on three areas:

- Provision of food and commodities.
- Emergency health response
- Unaccompanied children

Child Development

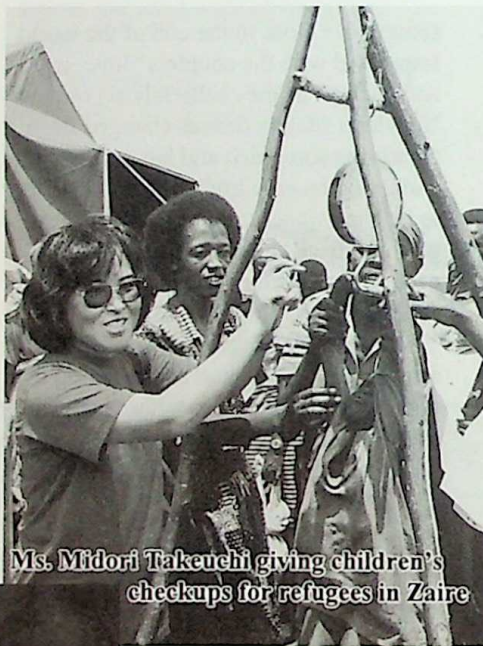
Because children are the future hope of communities and countries, it is vital that these children are well taken care of and developed both physically and spiritually according to the Word of God. Through sponsoring a child, you can share your life and pray for their physical and spiritual development.

Advocacy and Information:

We seek to inform people in Japan about the causes of hunger and poverty as well as appropriate responses and solutions. We challenge Christians and churches first to remember the hungry by praying "Give US our daily bread," repent from a wasteful lifestyle and start sharing what God has entrusted to us. Then Christians can challenge the whole community through a program such as "World Food Day." Our ordained staff are available to share their experiences and message from the Bible in any type of meetings in churches.

Sending people:

In addition to employing host country national staff, plus a few expatriates, we have a unique program called "Hunger Corps" which provides an opportunity for experienced and qualified Christians, able to raise their own support in cooperation with the local churches, to share their knowledge and skills with the poor. Also through Hunger Corps, inexperienced people can gain valuable field experience equipping them for careers in Relief and Development or as advocates in their home country. Our prayer is that



Ms. Midori Takeuchi giving children's checkups for refugees in Zaire

gry organizations in Canada, Korea, U.S.A., Japan, Norway, United Kingdom, Hong Kong, Singapore and Switzerland work harmoniously and provide resources.

Programs/Activities Community Development:

As its name implies, Food for the Hungry focuses on poverty needs relating to



E. Kanda at a church in Ethiopia

through these Christians the Spirit of Christ can communicate even in communities and countries where traditional missionaries are not allowed to go.

JIFH now is sending 21 Christian staff to Asia (Bangladesh, Philippines, Laos, Cambodia, Thailand and China), Africa (Ethiopia, Mozambique, Uganda and Angola) and to Central and South America (Peru, Dominican Republic, Nicaragua and Honduras).

Our support base:

JIFH is mainly supported by prayers of almost 3,000 Christian churches and 30,000 Christians from all denominations. We strive to be as genuine an NGO (Non-governmental Organization) as possible in order to pursue our God-given mission. This is the reason why we do not accept funds with strings attached from government and big business enterprises.

Ways to be involved.

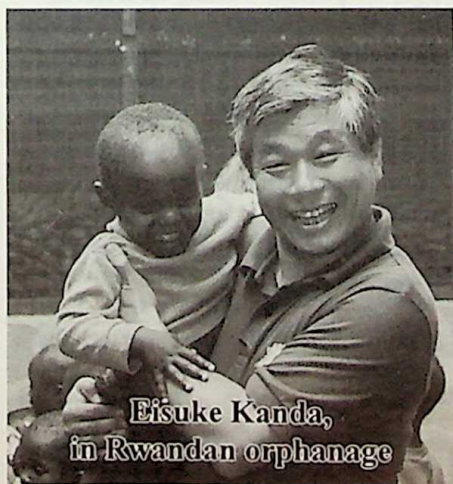
First we ask you to pray for the hungry and the poor (Is:58:6-10) and start where you are, one step at a time, sacrificing something for them. Please pray that God will raise up more people to serve them too. God might send YOU. You can become a JIFH member by a monthly due of 500 yen (1 unit) or you can sponsor a child by a monthly due of 4,000 yen.

OFFICE:

OSAKA: 2-4-10 Kita-Honmachi, Yao city, Osaka TEL (0729) 95-0123

TOKYO: 5-10-5 Honcho, Nakano-ku, Tokyo TEL (03) 3383-7611

OKINAWA: 2-11-20 Kume, Naha city, Okinawa TEL (098) 868-6347



**Etsuke Kanda,
in Rwandan orphanage**

Emergency Financial Aid to North Korea

The food situation in North Korea that has grown worse for several years is in critical condition now. Predictions are for even greater aggravation of the problem and a drain of remaining provisions before summer.

Details of Relief Action:

JEA Relief Commission's activity is based on the principle "From church to church," but as there are only a few churches in Pyongyang accredited by the North Korean government, it is impossible to give our help through the churches there. Therefore we plan to send relief aid through the following Christian organizations that have already been working there for some time.

◆ **World Vision Japan:** JEA Associate

They built five noodle-producing factories and they distribute 50 thousand meals every day, mainly to children. With its national branches all over the world, World Vision plans to continue to work on emergency relief for North Korea.

◆ **Japan International Food for the Hungry:** JEA Associate

Providing 100 thousand bottles of long-life processed milk supplied in China every three months.

◆ **Korean Evangelical Association**

JEA sent 20 thousand dollars to KEA that has been working for the aid of North Korea through the Eugene Bell Memorial Foundation.

These organizations are reliable. They try to get aid materials as much as possible to children and women in need in the countryside, and they make field inspections repeatedly to make sure projects are working as promised.

Goal of fund raising:

Two million yen

Deadline:

Saturday, June 20, 1998

Distribution:

In coordination with above organizations

Contact:

00190-5-7790 JEA Relief Commission

The Second JEA Japan Missions Congress Japanese Churches Facing the 21st Century

The JEA Commission of World Mission is sponsoring the second Japan Missions Congress from July 13th to the 15th at Ochanomizu Christian Center.

Registration fee will be ¥5,000, payable at the door.

Application deadline is Friday, July 3rd.

A variety of speakers will present the world mission challenge, featuring Rev. Teruo Saoshiro, Rev. Katsuo Seino, Rev. Naoyuki Makino, Rev. Kunimitsu Ogawa. The program will be rounded out with small group fellowship, prayer times and workshops.

There will also be opportunity to meet missionaries — those on home assignment, as well as those retired.

Please see insert in this issue.

God brought Naomi and me to the Philippines to share the riches of His Word with needy people, but it was not an easy road for us. Many difficult and unpredictable things happened during the four years of our first term. For example, electricity and water were often cut off unexpectedly and for extended periods, Naomi developed a skin problem, and our daughter, Megumi, was born with a hole in her heart. And then, almost the hardest thing for me, there was the motorcycle accident in which my leg was fractured. It was months and months before it was healed.

Two tricycle drivers who saw the accident gave up their jobs for that day and helped me get to the hospital in Lipa City. They also reported the accident to the police for me. People from the church helped a lot, on top of their own work. And when a neighbor who was visiting me in the hospital saw nine-month-pregnant Naomi taking care of me with our three year old son, Kenji, to care for as well, they took Kenji to their home, even though they knew he would cry. It was a big help to us. In ways like this the people in Cuenca and also in the hospital in Lipa City helped us.

By the way, do you remember what happened in the Philippines during World War II? So many Filipinos were killed by the Japanese, but we haven't properly apologized to them. Yet, despite this, these Filipinos helped a Japanese.

I thought, during my time in the hospital, we came to the Philippines as missionaries, to serve the Filipinos and to share the Good News of the Gospel. Instead the only thing I could do was let them serve me. Was this worth it to come all the way from Japan to the



*"Thank you for
being with us in Cuenca"*

Philippines as a missionary?

Then when Naomi visited Cuenca from Manila about a month after my accident, a lady at the bakery near our house said to her, "Oh, your husband cannot walk yet, can he? A man in the neighborhood can already walk even though he fractured his leg about the same time as your husband did."

The people in Cuenca believe their mountain has special spirit power.

*My purpose in life is not
to have a healthy body,
nor is my first desire a quick healing.
My purpose in life is to rejoice
in knowing my Lord,
and my first desire
is that His name be glorified*

Therefore, many *albularyos* (witch doctors) who live in Cuenca have power to heal people. Often when someone is sick or injured they are taken to the *albularyos* before going to the hospital.

When I heard this I feared going back to Cuenca with a broken leg. What kind of a testimony would this be for the Lord

Jesus? Was it worth it all to go back to Cuenca to preach the Gospel with still a broken leg?

"But are *albularyos* really stronger than our Lord? Certainly not! Then why am I afraid to go back to Cuenca?" To my questions, the Lord spoke through II Corinthians 12:9, "My grace is sufficient for you, for My power is made perfect in weakness." Therefore I will boast all the more gladly about my weakness, so that Christ's power may rest upon me."

Then I was able to say, "No! I'm not afraid to go back to Cuenca, because "He that is in me is greater than he that is in the world!" I don't want

to be healed by evil power. My purpose in life is not to have a healthy body, nor is my first desire a quick healing. My purpose in life is to rejoice in knowing my Lord, and my first desire is that His name be glorified. I can keep praising Him by just being there. I can bring glory to the One who gives me the peace and joy which are not altered by circumstances.

One Sunday afternoon after choir practice, a man spoke to me, "I believed in Jesus many years ago. But I was backsliding for a long time because life is very hard even though I prayed to God many times. However, when I saw you, a Japanese, walking on crutches and still serving us Filipinos in spite of the hardship, I thought, 'This is real. Here is the truth!' So I began to come to Cuenca Bible Christian Church and was able to come back to Jesus. Although life is still tough, I will never want to be away from Jesus again. **Thank you very much for being with us here in Cuenca.**"

Today, Jesus is calling, "My food is to do the will of Him who sent Me and to finish His work. Do you not say, 'Four months and then the harvest?' I tell you, open your eyes and look at the fields! They are ripe for harvest."

Update from
Japan Evangelization Center,
US Center for World Mission
Helen Kennedy

The number of Japanese churches in the US has grown from 89 to 190 in the decades of 1977—1997, a 74.31% gain. One phenomenon of this period is that in some churches the *Nihongo* (Japanese speaking) congregations have disappeared as a result of the passing of the *Issei* (first generation), whereas some new *Nihongo* churches have emerged to reach out to the new immigrants or temporary residents who have come as employees of Japanese companies.

Membership in 1977, the Centennial of Japanese Christian Missions, was 19,642, while in 1997 it was 17,264. The apparent decline is due to the difference in the number of churches that responded to the questionnaire. While 78% responded in 1977, only 53% did so in 1997, that is 101 out of 190 churches. Since the figure 17,264 represents only 53% of the existing Japanese churches we may add 15,309 members from the 47% non-respondents, assuming, of course, that the non-respondent churches equal in membership to those who responded. If we may do this, the total membership would be 32,573, and

if this is reliable we may say we gained 12,931 members in 20 years, a 65.83% gain. This would make the percentage of Christians in relation to the total Japanese population in the the US 3.74%, an increase of .7% since 1977.

Worship attendance showed a gain of 3,552, due mainly to growth of English speaking congregations. Whereas in 1977 attendance was 54.64% of membership, in 1997 it had grown to 72.28%, a remarkable improvement.

The drop in Sunday School attendance may be explained by the drop in the birth rate of *Sansei* (third generation). Since the number of baptisms is for January to June of 1997, I think we can double this number for the whole year from 383 to 766. It is interesting to note that proportionately, the *Nihongo* congregations have baptized more.

Those who attend prayer meeting are 7.51% of the membership. Again, proportionately more attend prayer meeting in the *Nihongo* churches than in the English speaking congregations.

Bible study attendance is 19.96% of membership. When compared to prayer meetings, much higher percentage of the English-speaking congregations attend Bible studies, while in the *Nihongo* congregations the difference is not as much.

The average worship attendance is 131 for the English speaking congregations and 35 for the *Nihongo* congregation. The combined average is 166.

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- ◆ Protestant History Dr. Fujimoto
- ◆ Titus Dr. Kishida
- ◆ Gospel of John (in Greek) Rev. Okamoto
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Japanese Church Growth		1977	1997
Number of churches		89	190
Membership	English	14,894	14,527
	Japanese	3856	2,737
Worship Attendance	English	6,044	18,063
	Japanese	2,606	2,394
Sunday school Attendance	English	8,179	3,894
	Japanese	531	589
Baptisms	English		276
	Japanese		107
Prayer Meeting Attendance	English		722
	Japanese		575
Bible Study Attendance	English		2,207
	Japanese		731

The Great Commission is in Japanese, Too!

Kenny Joseph



The aroma of food ready for their meal mingled with the scent of magnolia blossoms. And there was something else, something disquieting in the peace of this North Manchuria evening in 1949. Japanese Christian businessman, Tsuyoshi Tadenuma, could hear the muffled sound of Communist gunfire in the distant hills. It was the beginning of the end—for Japanese businessmen, for China's freedom, and for 8,000 Western missionaries.

China born Tadenuma mused, "Lord, I will have to leave this country I love, but I want to be remembered as a sweet scent for You. Please let me come back to this country where I was born, not as a businessman, but as a messenger of your Good News. Surely, Lord, You have a better master plan than to depend only on western missionaries...Lord, how can we evangelize our billion fellow-Asians?"

A peaceful assurance came, "Offer Asian missionaries to the Lord of the Harvest for overseas service. Send missionaries from Japan just as they send out missionaries from England, America, Germany, Canada, Australia, Sweden.... The Great Commission is written in Japanese, too!"

After he was forcibly repatriated almost penniless to southern Japan, Tadenuma attended a Lutheran church and dabbled in various businesses. When the bottom fell out, leaving him with \$1.16 in his pocket to feed his wife and three children, he chanced on a tract on the reward of tithing, by a US chaplain. "Lord," he prayed, "Either Malachi 3:8-10 is true or I can't be an honest Christian layman. I'll start right now."

He tithed his first 12¢ to his little church and the Lord proved Himself to Tsuyoshi Tadenuma.

Moving to Tokyo, he helped his old pastor, Rev. Shinpei Nobata, build a TEAM-related church next to his house. He fanned his vision of Japanese missionaries into flame by reading biographies of Hudson Taylor, Mary Slessor,

C.T. Studd and Timothy Dzaio. He prayed, "Do it again, Lord, do it again!"

Meanwhile in a Christian school in Japan four students made it clear to their leaders that God was calling them specifically to missions—in India...Nepal...Brazil...and Korea. I shared this with a group of Christians gathered for a Thanksgiving service. They responded with a love offering for the four students of 3,650 yen, equivalent to ten dollars US at the time.

But some demurred. One missionary told the volunteers to forget their visionary idea of going overseas when there were 94 million heathen right here. "Wait about 100 years til we evangelize Japan and then you can think about missions overseas."

One of the volunteers asked, "Pardon me, sir, but where are you from?"

"New York, why?"

"Pardon me again, but is everybody in New York Christian?"

"Oh no, of course not, we have communists, Jews, atheists...."

"I see. Then kind teacher you should follow your own advice and fly back to New York...evangelize there first, then come back to Japan."

They couldn't be talked out of it. But it was a year later before I met a layman who had a vi-

sion of sending out Japanese as foreign missionaries. We put feet to our vision. He gave 1,000 yen and I produced that 3,650 yen from the Thanksgiving offering. A Japanese orphanage sent an offering collected from the orphans. An inaugural constitutional meeting was called and the Mission was formally organized on August 31, 1956 by some Japanese who had been missionaries before the War to China, Manchuria, Formosa, the South Seas, Indonesia and Hong Kong. The name *Kaigai Senkyo Kai* (Japanese Evangelical Overseas Mission—JEOM)

was chosen. (The first overseas missionaries from Japan had gone to Okinawa in 1891, but immediately after the War 'overseas missions' was rarely spoken of.)

Meanwhile, in Indonesia the Lord of the Harvest spoke to Chinese evangelist, Dr. Timothy Dzaio. When Dzaio and Tadenuma met, Dr. Dzaio said solemnly, "I'm convinced one of the reasons our sovereign God closed the door of China to missionaries is because most missionaries didn't teach us to be foreign missionaries. We were taught to be preachers, teachers, doctors, nurses, farmers, evangelists, but seldom foreign missionaries. Please, Brother Tadenuma, do not make that same mistake in Japan."

When JEOM unfurled their banner they felt winds of criticism from some. One man wrote a long letter denouncing the plan as contrary to the New Testament, and ended with his exegesis of Acts 1:8. He compared Christ's commission to a four stage missile, the first stage being Jerusalem, second, Judea, and so on. "Not until the first three stages are evangelized can you possibly think of the fourth."

Mr. Tadenuma's answer was humble but clear. "I don't know my Bible as well as you do. But I can find no 'missiles' there. I do find two-wheeled chariots. One wheel is home

"I do find two-wheeled chariots. One wheel is home missions and the other is foreign missions."

missions and the other is foreign missions. Your trouble is you only have one wheel on your chariot—that's why you've been going around in circles and talk of your seven believers in ten years. Hitch on the other wheel, challenge your believers for foreign missions and drive down the perfect will of God."

When finances loomed as an insurmountable problem, the answer was, "You've given nothing. That's why Japan is like the Dead Sea—no outlet, no revival, no blessing. You can't out-give God. If you have no money, you

can still give something...give used postage stamps." Thus began an amazing SOS, (Save Old Stamps), campaign for missions. Japanese began to give their stamps, their prayers, then their yen, and finally their sons and daughters to the Lord of the Harvest.

JEOM sent Rev. Saburo Omori as their first post-war missionary to Taiwan. His survey trip there showed an open door for a humble missionary to do "works meet for repentance."

On his return to Japan Omori shared, "As I apologized for the atrocities of my fellow-soldiers, deep hatred finally turned to love. In T___ I had preached in Chinese fluently, but there was absolutely no response. Finally the Chinese pastor spoke, 'I know why no one comes forward, because I hate you, Mr. Omori, and all the Japanese. You killed my wife and only son. But God just told me to forgive you.' He broke into tears as he hugged me. As a result of his willingness to forgive an enemy, 23 of his congregation came forward."

A similar miracle of the Holy Spirit happened in the Philippines to JEOM missionary, Reiji Oyama. He had contracted TB upon graduation from seminary and while lying in bed reading the biography of Mary Slessor, he prayed, "Lord, of the Harvest, I solemnly vow that if You heal me, I'll be Your missionary to Southeast Asia."

The Lord healed him and led him to start a church in Tokyo that grew to 110 members. Remembering his vow, he answered JEOM's call to mission work in the Philippines. Though no formal diplomatic relations existed to give a Japanese more than a two-week tourist visa, he miraculously received a four month visa.

He trusted for a one-way boat ticket. Up to six hundred believers met to pray for him at 6:30 in the mornings. Small gifts began to come, 88¢ from a leper colony, \$1.27 from a TB hospital prayer group. *He got a round-trip airplane ticket.*



At his commissioning service at the Ochanomizu Student Center, he said, "For 100 years now we've been receiving books, Bibles, missionaries and

money with our right hand but we've given nothing with our left. In the next century, let us give...and be blessed."

Filipino evangelist, Greg Tingson, personally introduced Oyama to his people where he was given opportunity to speak to thousands. As in Taiwan, smoldering hatred turned to love, souls were saved as another Japanese humbled himself and washed his fellow-Asians' feet with the "water of the Word."

At a pastors' conference where Pastor Oyama was the invited speaker, 125 Filipino pastors drafted a manifesto "officially forgiving the Japanese nation for wartime brutalities" and inviting Oyama to return with his wife and three children to be resident missionaries at Leyte—the Philippines' "Pearl Harbor."

One by one Japanese went out as foreign missionaries. The plan, as Tadenuma explained, was to "send out our number one men as trailblazers. They must first prove successful in home missionary work by pioneering in virgin soil to plant a truly indigenous church which from the beginning will be a missionary-minded church. Eventually

**"I hate you, Mr. Omori,
and all the Japanese.
You killed my wife and only son.
But God just told me to forgive you."**

that church will be the sending, supporting church for the missionary.

"Then before we send a missionary out we insist on a postgraduate, practical internship program at (projected at the time) Asian Institute of Missions (AIM). This is a strictly oriental concept of discipline known as the father-son, teacher-disciple principle. Not until they pass these two processes will they be sent out. We want to make haste slowly, for our proverb says, 'Isogaba maware' — 'In haste one goeth about in a circle.'"

So Japanese missionaries began entering open doors in Korea, Okinawa, the Philippines, Formosa, Hong Kong, New Guinea, Indonesia, Thailand, Malaya, India, Pakistan and the Middle East. And they still are.

ed. note: This is only a part of Japan's missions' history. There is much to be celebrated from the past and in the present.

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MISSION OF RECONCILIATION

Joshua K. Ogawa

Senior Pastor, Tokyo Musashino
Evangelical Free Church

History can never be wiped out. Every generation must live in its historical context whether it be domestic or international. Even today many people, both in Asia and the West, consciously or unconsciously, still live with suffering and pain because of World War II. It is hard for prisoners of war (POWs), who were once locked inside the military camps and lived through dark times, to forgive the men who ran the camps.

But there is always a great hope of change in the hearts of men and women. Pain and suffering can be replaced with new friendships and trust. If they are willing to commit themselves to Jesus Christ, they can forgive even war cruelties! Recently, Christian reconciliation has been bearing much fruit in different parts of the world.

Mrs. Keiko Holmes and Her Mission

My wife and I met Mrs. Keiko Holmes through a Swiss-Japanese couple, Dr. and Mrs. Kinuko Stricker, whom we came to know in Singapore more than 15 years ago. Mrs. Holmes, born in Mie prefecture, came to know a British Christian, Mr. Paul Holmes, when she was a student in Tokyo. They married and had two sons when they moved to England. But in 1984 her husband was killed in a plane crash. In her desperate situation God's words were her only encouragement. John 15:5, "I am the Vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing." II Cor. 12:9, "My grace is sufficient for you, for My power is perfected in weakness."

When Keiko visited her parents in Japan, she saw a beautiful tomb near her hometown. During the War a military camp in *Iruka* held 300 British POWs who were forced to labor in the coal-mine. They had been transferred from Thailand to Japan after the deadly

construction of notorious Taimen railroad between Burma and Thailand. The tomb had been built for sixteen of the POWs who died in *Iruka*. It was the result of a wonderful cooperation of love among the Japanese people who worked together with the soldiers and are now already in their sixties!

Keiko was so moved by their labor of love that she wanted to find former POWs and their families in Britain and tell them the good news. Since 1991 she has come to see her mission of helping POWs overcome their camp memories as a calling from Jesus Christ. Through her yearly reconciliation trips for British POWs many have experienced the joy of reconciliation. She is now well known in Japan and Britain for the precious intercessory mission of reconciliation.

Last year Mrs. Holmes expressed to me that she would like a group of POWs who were to visit Japan this year, to join, for the first time, Sunday worship service in our local church in Tokyo. We welcomed them on March 29, 1998.

Reconciliation in Local Church

About 170 people attended our joint worship between the second of our three Japanese services and English service. Basically the service was conducted in



English for the sake of our British guests. The order of service was simpler than usual but with some special items. First, Mrs.

Holmes gave her testimony. Second, we as a Japanese church confessed the sins and cruelties committed by the Japanese

military government and asked for our guests' forgiveness.

As a church we confessed our belief in the Triune God of love, righteousness and holiness, the Creator of all things and the Lord of human history. We honestly reflected on specific crimes and sins which were committed by the Japanese soldiers in the military camps in Southeast Asian countries where the British POWs were forced to labor. We recognized, at the same time, failures and sins of the Japanese churches during the war, who chose to be loyal to the Emperor system and national Shintoism rather than to God. They committed the sin of idol worship by deifying the Emperor, and violated all of the Ten Commandments. We admitted that humanly speaking we could never be forgiven. Only because of the blood of the Lord Jesus Christ shed on the Cross, we could ask for their forgiveness. Lastly, we declared our recommitment to the proclamation of the Gospel of reconciliation in Japan, Asia and the world.

Mr. Len Clifton responded for the sixteen POWs and their families.

"During the past two weeks we have met with much generosity and love from people who were born after the war. They have been anxious to learn of the hardships POWs endured and have been upset by our stories.

"Today we have been happy to accept the apologies which you have made on behalf



of a former generation in a spirit of reconciliation. We in our turn express our sorrow and regrets at the suffering

imposed upon the people of Japan during the war.



"Until last Thursday evening we had never met any men who fought against us or treated us badly as POWs. Yet here was Mr. Abe Hiroshi, a man responsible for the soldiers who treated the POWs most brutally, resulting in the death of many. He had come of his own free will to express his sorrow for the evil way he and his men had acted. Face to face with such a man, could we honestly accept his apologies and forgive him? He was obviously genuine. We saw that he really meant what he said.

We struggled with our thoughts, remembering we had come on a pilgrimage of reconciliation. We thought of Jesus' teaching. "Love your enemies and do good to them that hate you." Here was a man no longer our enemy who sought forgiveness. We overcame our thoughts of hatred and extended the hand of friendship. Jesus offers us forgiveness if we truly repent of our sins. Until we repent and accept Christ's forgiveness we shall not experience the peace which passes all understanding."

After the service we shared a fellowship lunch and heard the testimonies of each one who had come all the way from Britain. They almost forgot their departure time.

New Realization of Reconciliation
The visit of British POWs was meaningful for the church as a whole and particularly for me personally. I came to a deeper understanding of why God called me to be a missionary as He did more than thirty years ago, and how He led me to ministries in Asia for twenty years. Born in 1942, I knew little about the War and its results until I went to Southeast Asia and was exposed to the hurting people there.

In a 1966 Asian Christian Youth Conference in Iloilo city in the Philippines, God first called me through well-known Filipino preacher Greg Tingson's challenge, "If you say you are Christians from Japan, would you consider coming back to Southeast Asian countries not with swords or guns but with the

Gospel of Jesus Christ?"

Two years later I was on the way to Singapore for Bible and theological training with fellow students from other Asian countries where the Japanese military had invaded with many cruelties. I had just left everything behind; my position and privilege for earning a Ph. D., my prospects as a physics researcher in a national university in Tokyo, my family and their expectations, the possibility of marriage, and even my home church and Christian friends. This was a step of faith in God's Word, "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple...So therefore, no one of you can be My disciple who does not give up all his own possessions." (Luke 14:26,33).

After the training in Singapore and a pioneer church planting work in Japan, Mrs. Ogawa and I went to Indonesia. After more than eleven years there, we were requested by the mission to start an Asian missionary training center in Singapore. During those twenty years of training and ministry we were often exposed to misunderstandings or bitter dealings by Asian and Western fellow workers because of our Japanese background. But now I see clearly that they were necessary preparation for the mission of being entrusted with the message of reconciliation.

It is my sincere desire and prayer that more Japanese Christians will stand up and respond to God's call to share the message of reconciliation in Christ all over our hurting world.



Pastor and Mrs. Joshua Ogawa



Mrs. Keiko Holmes

In late April Mrs. Keiko Holmes was decorated by Queen Elizabeth II for her services to British POWs.

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THE WAVE HAS ARRIVED!

FAMILY MINISTRY IN JAPAN

Andy Meeko

Today, people in Japan are valuing “family” more and more. Last year the government’s Economic Planning Agency did a survey asking people; what was the “most important factor for happiness.” At the top of the list was physical health with 33%. Then not surprisingly was “money” with 20%. But amazingly only one percent lower than money was “family!” One in five people in Japan today rate the most important criteria for happiness as “family.” (It is interesting to compare that in the US 75% rate family first according to Stephen Covey.)

But how content are marriages in Japan? Is there much discontent? Five years ago, an international survey was conducted by Harlequin Enterprises (yes, take it for what it’s worth, the publishers of Harlequin Romances). In the survey, women of various countries rated their men romantically. The slightly humorous result from that survey was that Japanese men were rated number two most unromantic in the world! The number one worst slot went to Polish men.

Several years ago another survey included the question, “If you had it to do all over again, would you marry your spouse?” Of major industrial nations, Japan got the worst scores. This seemingly indicates that, overall, Japan has the most unhappy marriages around! So why is divorce still relatively low (although a new record has been set each year for the last seven years)? Why do people stay together? Is it “*gaman*,” or social or family or financial pressure? What will happen when these factors change (and they are already)?

Now where is the church in all this? Are Christian families in Japan a shining example of what God means family to be like? In a survey I conducted this year among members of 15 churches, 130 people total, we found some sobering results. The individuals surveyed, committed church-going folk, were asked to identify areas of personal struggle. Twenty choices, including emotional, spiritual, relational issues ranging from depression to compulsive behavior to fear were listed. Even just glancing over the results, Junko and I were astonished at the quantity of problem issues.

At the top of the list was “self dislike” with 38% of the people! 37% indicated “guilt” and 36% “anger!” This is certainly not a good sign of the condition of the church individual. But relationally things were not good either. At the top of the relational problems was “family,” with 31% struggling. Problems with children got 28% and spouse got 19%. Personally I think that “problems with spouse” was this low only because a really good marriage is typically not understood or expected by many in Japan.

For many years now, a great deal of outreach has been done (I include myself here) with the attraction of English, and much fruit has come of it. However, I

church. Admittedly, it is a method which requires dependence on native speakers of English, and transferability of evangelistic method is certainly limited. So, are we building dependency, or are we modeling ministry that anyone can do? For decades, “family” in Japan has been sacrificed and neglected in society, and often, in church as well. So while the local church could minister to this need in an incredible way, it is not in a position to do so.

It is unfortunate that, often in history, the Church has been sluggish in recognizing opportunity. My parents witnessed this with too many incredible post-war opportunities never realized. Praise God for those who did come and work at that time!

A few weeks ago, the Education Ministry, sensing the great moral crisis of youth, put out a manual on parenting. The chairman of the project admitted that “problems in education at home today need to be seriously tackled.” The book, mostly basic common sense, recommends that fathers shift their focus from work to their families—and that companies cooperate with this prioritization. Yes, even the government is facing the need and taking action. But I believe this opportunity is specially served up for the Church.

I would not consider myself an expert in family ministry strategy, but as I have given the last three years to this work in Japan, on both conference and small group level, I see a great need and a great

opportunity. When we began ministry, many “experts” told us that certain things “would never work in Japan.” For example, the highly transparent fellowship in our couples’ studies, HomeBuilders. But after a couple of years of tests the verdict was out, those experts were quite mistaken. We have found couples in Japan thrive on such fellowship, and share more of themselves than we expected.

So as I continue to learn and grow, I gain encouragement even from the secular words of John Sculley: “Visionaries are constantly fighting conventional wisdom because they see the world ahead in terms of what it can be if someone is willing to look at

This study guide has been fully... tested, and proved in Japan by married Japanese Christians and ministers.

would like to ponder the possibility that the church in Japan may be entering a new era in ministry.

Last year, in Tokyo, we held a couples’ party and invited couples of differing ages and levels of spiritual interest. All those invited came. Of the fourteen only two were Christians. After a short and polished message a challenge was given: to study about the two most important relationships in life; the relationship with God and that with one’s spouse. Thirteen indicated a desire to meet monthly for such a study!

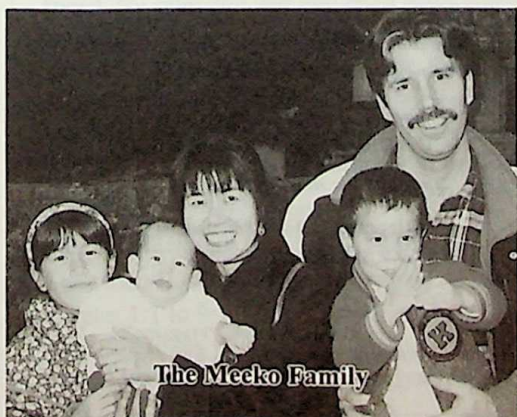
Of course, teaching English is an easy route for missionary outreach. Yet, over the long haul one wonders how beneficial this approach is for the Japanese

things in very different ways.”

It is in this context that we introduce the first HomeBuilders couples' series study; *Michi Afureru Kekkon*. Family Life's HomeBuilders are the most popular small group studies on marriage in the United States. This study guide has been fully edited for Japan, tested, and proofed in Japan by married Japanese Christians and ministers. Its main focus is to stimulate growth and communication of each couple. It combines the power of "cell group" with the attraction of the "felt need" focus. It is a warm environment in which people can be WON to Christ (although this issue is designed for believers), BUILT UP in faith, TRAINED in ministry, and SENT to do likewise. And for that matter, it is just a lot of fun (there are seven required dates to do with your sweetie).

One special advantage is that this material is available in English, with *kanji* helps included, to aid missionaries in preparing for the sessions in Japanese. The English version is titled; **Building An Overflowing Marriage**. Due to a limited number of the English version, we offer only one copy per missionary/minister. Ordering instructions are detailed on an insert in this issue. FamilyLife is committed to touching families in Japan, and more HomeBuilders and other resources are on their way.

Andy & Junko Meeko have served with Campus Crusade since '86 and '80 respectively. Andy is a seminar/conference speaker for Japan FamilyLife around the country, to both English and Japanese communities. They live with their three children in Yamagata.



The Meeko Family

TWO RETURNEE GATHERINGS SET "Walking With Jesus in Japan"

The **Returnee Christian Network in Japan (RCNJ)**, sponsored by JEMA and JEA, has two returnee gatherings planned for this summer.

Titled "*Kikokusha Rally '98*," the first will be held on July 18 from 9:00 am to 6:30 pm at the Christian Academy of Japan, in Higashi Kurume, Tokyo. The second one is set for a week later on July 25th from 9:00 am to 6:30 pm at the Osaka Christian Center.

The theme for this year's rallies is "Walking With Jesus in Japan." The two-pronged focus will be to: 1) encourage returnees and 2) help Japanese churches and pastors understand the unique adjustments Christian returnees and returnees interested in Christianity have as they come back to Japan.



Rev. K.J. Ogawa

The *KR '98* is open to all who are interested in the ministry to returnees. Whether you can attend or not, please pray for these events, would you?

Reverend Kunimitsu (Joshua) Ogawa along with **Mrs. Keiko Marshall** will be the keynote speakers and will also lead workshops at the Tokyo *Kikokusha Rally*. **Reverend Takashi Manabe** and **Mrs. Keiko Marshall** will be the keynote speakers in Osaka.



Jack and Keiko Marshall

Website User Friendly—Looking for Friendly Users

RCNJ is also attempting to make our website as "friendly" as possible. The hope is that churches and missionaries will agree to have their ministry information included in the website. This would open the door to returnees and those ministering to Japanese abroad to be able to connect up and track the follow-up of their beloved Japanese contacts through a local church and/or missionary. We are praying that many who read the **Harvest** will cooperate in this strategic ministry. If you or your church desires to become a part of the RCNJ network, please get in touch with us as soon as possible.



Dave Kennedy

Tel/Fax: 0424-71-0590

E-mail: djkkenedy@aol.com

RCNJ Website:

<http://www.asahi-net.or.jp/~uu7d-knnd/RCNJhomeJ.html>

More than Gold

Coffee house evangelism in Karuizawa during the Nagano Olympics.

Gerhard Fuhrman

At the JEMA Leaders' Consultation in February 97, Pastor Himei, NOEC representative from JEA, told about a plan to use the Nagano Olympics for evangelism. I had heard something about that before, but at the Leaders' Consultation it became concrete. I was thrilled and wanted to get involved. I conferred with the youth leader of the German Free evangelical churches about sending an evangelistic team to the Nagano Olympics.

A missionary couple who had just arrived from Germany, Joerg and Dorothea Eymann, caught fire on the idea. They are studying Japanese in Karuizawa, and soon the other students and the language teachers began earnestly thinking about coffee house evangelism in Karuizawa.

The Lord brings workers together

The response to the appeal in Germany was rather slow. So we tried to get help from Japanese Christians. But who would be able to leave his work in February

for two to three weeks? One brother from our church in Ogaki who was nearing retirement promised to help. Some students wanted to come if they passed their entrance exam. Yet the Lord was already working adding the people He had chosen. Stan DeLa Cour with a group from Saitama International Chapel (with people from New Zealand, Nigeria, America, Canada, Japan) offered his assistance.

Tony Woods, coordinator for International Evangelism at NOEC, brought us in contact with Barry Gould, a young

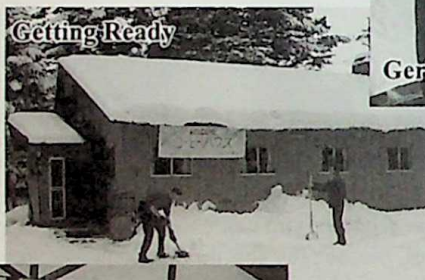
composer and singer from Boston with his Japanese wife Akemi (*a secret tip for gospel concerts at your church*), who was willing to serve at Karuizawa with his musical talent. By the end of the year twelve people from Germany were prepared to come. The Lord added still more helpers. Christians from America and Japan volunteered to help with the coffee house. The MK Band from the Liebenzeller Mission boarding home, a dance group from Ogaki, the Kobabes and members of their Shimonita church. At peak times we were 40 co-workers.

What had to be done

The gym of the language school had to be converted into a coffee house with small tables and a homely atmosphere. A sound system had to be



Gerhard Fuhrman



set up and signboards painted. Snow and ice had to be cleared

away. The German group had brought 600 copies of a special edition of a German magazine for Christian Athletes. We had bought 1000 copies of the NOEC booklet, "More than Gold." We had printed 7000 invita-

tions. These things were to be passed out in Karuizawa Ginza, at the Curling Site, anywhere we could meet people.

The coffee house was open from 2 to 6pm every day from February 8th through 21st. For each day one team prepared a short evangelistic program (pantomime, song, witness or something similar—10-15 minutes.) We had special programs for seven evenings—video, concert, American, German, Japanese night, etc. For the 15th a special evangelistic event was scheduled. Although we could not get an Olympic

athlete to come to Karuizawa and give a testimony, we had an exciting program with songs, pantomime, dance, testimony and an inspiring message from Stan DeLa Cour.

What about results?

Although the Karuizawa Ginza in winter is rather empty and the Curling competitions were over by the second week, we had at least five visitors every day, mostly Japanese with whom we could talk about spiritual matters. Some had been in a Christian kindergarden or some other kind of connection. Some had been to church abroad. They did not go to a church in Japan but were glad they could talk in the open atmosphere of the coffee house.

One lady accepted the Lord. A young man came regularly and started to read the Bible. Another man was close to a decision. The students and teachers at the language school got a fresh motivation. Japanese Christians were encouraged and experienced a new dimension of God's people. So we praise our Lord for this special chance to serve Him. Thank you to everyone who supported us with prayer.



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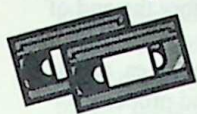
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Japanese Page



VIDEOS FOR LANGUAGE LEARNING

Miriam Davis

Recently I borrowed some videos from our church library to see if they were suitable to lend to non-Christian Japanese. In the process I realised what an excellent source they could be for language study. You can replay as much as you need to understand new words or phrases and the visual is there to help aid understanding.

Some church situations may not have a lot of resources but do see what is available if you think you could benefit from studying this way. If you are a visual learner and do not learn well by listening to tapes or reading a textbook, you may find this a helpful way to study, especially if your need is to improve your knowledge of Christian-related vocabulary.

The videos introduced below are, of course, produced for Japanese speakers and are not *designed* as language learning tools. You will need an intermediate level or above (except perhaps for #1) in order not to be overwhelmed with new vocabulary and structures. It is also up to the student to use the videos in an active way by replaying and looking up new words, for example, rather than simply watching passively.

1. Kyuyaku seisho monogatari Shogakkan production 34 min ¥3,689

This video is one of three on the Old Testament (there are also three videos on the New Testament) and consists of five stories approximately five minutes in length. **Life Centre** in Sapporo told me that they were originally produced for kindergarten children but are also appropriate for elementary level. Some of the stories are animation and others *'kage-e'* (shadow pictures). I am not at all into animation but what I watched I did not think at all childish. The stories are in everyday but fairly simple language, with sentences well spaced out and ideal for those who find it hard to comprehend Japanese at full speed. By selecting just one short story and playing it every day for a week or as long as necessary, **even a post-beginner-learner can become familiar with Biblical content in Japanese. Good for Mums to watch with young children, too. The short 'bites' of language material are what make it attractive for language study purposes.**

2. The visual Bible series

Life Kiga (Inochi no kotoba sha)

The video I watched was 58 minutes of Matthew's Gospel chapter 1:1 to 9:1. **This and other videos in the series are good for those who want to familiarise themselves with the actual text of the Bible (Shinkaiyaku) in Japanese.**

3. Videos 'Soogi' (¥6,620) and 'Nihon no Shuukyoo gyooji' (¥6,800)

a. 'Soogi' by Life Kiga (Inochi no kotoba sha)

This is 50 minutes long and divided into four parts. The first two are only 15 minutes together, and form excellent 'bites' of language to focus on. **Part 1 deals with the Christian view of life and death—'kiristokyoo no shiseikan'.** The explanation is clear and concise. **Part 2, What a Christian should do when attending a Buddhist funeral,** is very helpful in explaining expressions and actions used by non Christians.

For example, *'kooden'* (the giving of money), *'juzu'* (beads) and *'shooko'* (the offering of incense) are explained along with what the Christian should do or use in their place. Expressions like *'goshuushoosama deshita'* are explained (*'shuu' = 'rei' and shoo' = 'itamu'* implying a negative attitude to death) and suggestions as to what may be said instead are made. These practical tips are all shown through role play and filming of actual funerals. **Part 3 deals with a Christian funeral in practice—'kirisutokyoo soogi no jissai. Part 4 deals with details such as cost of various aspects of a funeral and how a Christian from a non-Christian family can prepare a will stating his or her wish to have a Christian funeral.**

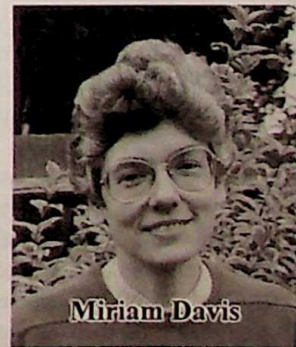
b. 'Nihon no Shuukyoo Gyooji' Inochi no Kotoba sha

This video is also excellent for language study (with the exception of the summary at the end of parts 2-4). You can even get reading practice with this. **The cultural understanding of the background of various Japanese customs expained in the video is a must for Christian missionaries** though the content is aimed at Japanese Christians as in *'Soogi'*. It is only 40 minutes long but a lot of important information is conveyed.

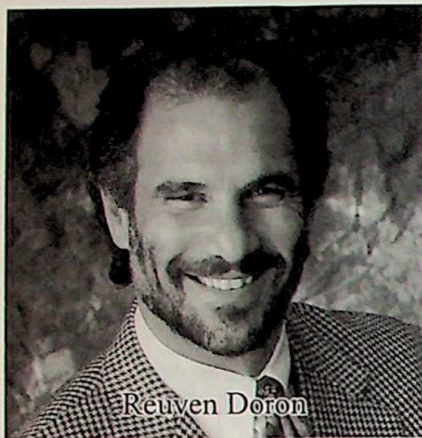
The video is built round skits of a Japanese couple and Rebecca, an MK born in Japan. The husband has only just become a Christian and is struggling to relate his faith to various aspects of Japanese life. His wife has been a Christian for 15 years. Giving various explanations are Pastor Katsumoto Masami, author of *'Nihon no Shuukyoo Gyooji ni doo taioo suru ka'* and Pastor Matsuoka, a former Buddhist priest. The video consists of 5 parts—again helpful 'bites' for language study. **Part 1 Nihon no Shuukyoo Gyooji no Tokushoku** divides practices into 2 kinds—*'nenkangyooji'* and *'jinseigirei,'* and then draws out **four principles** for evaluating whether these customs are idolatrous or not.

- Examining the origin of the custom
- Deciding if the custom still has religious overtones today
- Considering the custom in the light of the Bible
- Asking whether or not it is a good testimony to follow a particular custom even if it doesn't have religious overtones

Part 2 deals with New Year customs, **Part 3** with Obon, **Part 4** with Birth and Growth (eg *hana matsuri, shichi go san* etc) and **Part 5** with Buddhist *Hooji*.



Miriam Davis



Reuven Doron

Reuven Doron will be the speaker at 1998 JEMA Summer Conference. The following is an excerpt from his book, *One New Man*, 1993.

The Old Testament provides us with magnificent prophetic pictures depicting spiritual truths. As it has been said concerning God's Covenants, "The New is concealed in the Old and the Old is revealed in the New." Likewise we find numerous texts in the Old Testament that, while depicting a very real and earthly episode, are nevertheless prophetically pointing toward the great fulfillment in the Messiah and the Kingdom of God. The story of Ruth is one such picture where we find an end-time revelation of the role of the true Church in Israel's restoration.

RUTH—THE PROPHETIC WOMB

This ancient story unfolds in the turmoil-filled days of the judges. As famine plagued the land of Judah, a family from Bethlehem, "House of Bread" in Hebrew, went to sojourn in Gentile, pagan Moab.

Breaking the Mosaic law, this Jewish family left their inheritance to look for provision among the Gentiles. The head of the household, Elimelech, "My God is King," died. The two sons died as well, fulfilling their own prophetic

names, Mahlon and Chilion, "Sickly" and "Pining Away." These are two of the curses pronounced by Moses over the Israelites should they go out to sojourn among the pagan nations.

Naomi, the mother, typifies the nation Israel in that, while in spiritual famine, she left her land to sojourn among the nations. Cut off from her land, void of the covering of God, her husband, and of the future promise and protection of her offspring, Naomi is left alone with her Gentile daughters-in-law.

Orpah, meaning "The Back of One's Neck," and Ruth, meaning "Friend and Comrade," prophetically typify two kinds of churches—the one that will turn its back on old, desperate Israel, and the other which will be her friend. Both were married into the covenant people, but only one lived up to her vows.

TEST OF DEVOTION

When the famine in Judah was over and Naomi prepared to return home, she urged her daughters-in-law three times to return to their own people. Orpah soon did turn her back on her mother-in-law, but Ruth, expressing her commitment to old and helpless Naomi, said, "Do not urge me to leave you or turn back from following you; for where you go, I will go, and where you lodge, I will lodge. Your people shall be my people and your God, my God." Unlike Orpah, who "returned to her people and her gods," Ruth gave a clear confession of devotion to Naomi's people and Naomi's God.

The sober admonition of this story points to the danger awaiting those who do not find it in their hearts to remain loyal to the people and the God of Israel. Such persons or groups will surely return, not only to their own people but also to their gods, as did Orpah. And though the New Covenant reality is much broader and grace-filled than the Old Covenant types, we must draw honest conclusions. For "these things happened to them as an example, and were written for our instruction, upon whom the ends of the ages have come" (I Cor. 10:11).



BACK HOME

As the weary travelers entered the land of Judah it was the "beginning of barley harvest." This significant

timing points to the greater spiritual harvest when Jew and Gentile unite in purpose and ministry to see God's greatest move on earth before the end of this age.

The two women were refugees, as all of Naomi's possessions and property were lost, and their only livelihood was found in gleaning the fields. Disillusioned, Naomi changed her name to Mara, "Bitter." Indeed, this bitterness of soul and disappointment of heart was like Israel's as she returned from exile to the devastations of her homeland. Though the homecoming was sweet, the harsh reality of the conditions, the isolation and the suffering overwhelmed her.

GOD'S REDEMPTION

Prophetically, Ruth finds herself gleaning in the fields of Boaz, "In Him There is Strength." He was the kinsman-redeemer who, according to Israel's law, had the legal right to redeem the name and the property of the deceased. Being unmarried, Boaz could also restore the hope of future descendants by marrying the widow of the deceased.

Ruth's humility and faithfulness attracted Boaz's attention, and he declared, "All that you have done for your mother-in-law after the death of your husband has been fully reported to me." This kinsman-redeemer began to love her for her kindness and servanthood toward Naomi, who could offer Ruth no reward for her devotion.

The prophetic scenario reached its climax as Ruth captured the redeemer's heart, and he took her as his bride. Interestingly, in the process old Naomi offers young Ruth both counsel and instruction, "Wash yourself and anoint yourself and put on your best clothes, and go down to the threshing floor...go and uncover his feet and lie down; then he will tell you what you shall do." Indeed fatigued and embittered as she may be, ancient Israel can still offer counsel and wisdom to the young and vibrant bride-to-be as she approaches her Beloved!

The scripture testifies that "she became his wife, and he went in to her. And the Lord enabled her to conceive, and she gave birth to a son." Strategically, Ruth's womb was opened by the Lord at this time, for Ruth was not a virgin. She was a widow who had

known a man before, yet bore no children. Her womb had been closed until her marriage to the appointed man, the kinsman-redeemer.

Likewise, the true church bears no spiritual offspring unless she is intimately united with the Lord.

THE PROMISED SEED

Who was this son of Ruth's? Who was this male child of whom the neighbor women said, "A son has been born to Naomi!" How could they say that old and lifeless Naomi had given birth?

The prophetic fact was that young and loving Ruth offered her womb to give lifeless Naomi a male child one last time! A son was now present to resurrect and preserve the family name and blood line! The village women said, "Blessed is the Lord who has not left you without a redeemer today...may he also be to you a restorer of life and a sustainer of your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has given birth to him."

And significantly, the scripture testifies that "Naomi took the child and laid him in her lap and became his nurse." The suggestion here is that Naomi actually began to nurse the child, a biological provision not uncommon to their culture.

Who was this son? What name did they give him? "Obed, the father of Jesse, the father of David." Obed means "A Worker, Servant," one who perfectly does the will of him who sends him.

The real miracle, however, was that Naomi, holding her God-given grandson, now assumed responsibility and cloaked herself again with a maternal garment as she cared for her offspring. Another miracle took place in Ruth's heart as she laid down her rights and natural instincts for her firstborn in favor of her mother-in-law.

FROM TYPE TO REALITY

Hear this cry, "We were pregnant, we writhed in labor, we gave birth, as it were, only to wind. We could not accomplish deliverance for the earth nor were inhabitants of the world born."

The nation that was called to represent God and to be a blessing to all the families of the earth is crying in frustration.

All her labors, her sacrifice and her suffering for century after century have produced absolutely nothing. The six million Jews who died in the holocaust brought no deliverance for the earth, and the years of national suffering and hardship since 1948 gave birth, as it were, only to wind!

Yet the same scripture continues, "Your dead will live; their corpses will rise. You who lie in the dust, awake and shout for joy, for your dew is as the dew of the dawn, and the earth will give birth to the departed spirits" (Isa. 26:18,19). Indeed there is a hope of resurrection life through the old lifeless vessel, but not without a fruitful womb!

BE A RUTH

Pray for the Spirit to revive the ancient people. Pray for the church to stand with and uphold Israel in love and intercession. Notice in this prophetic scenario how Ruth could only find her lover and husband as she joined Naomi, covenanting herself to the ancient people and their destiny. Indeed, the Bride of Christ will find and unite with her promised Bridegroom as she ministers to Israel, "gleaning in Bethlehem's fields."

Isaiah describes Israel's amazement as she sees her end-time children, "Who has begotten these for me, since I have been bereaved of my children, and am barren, an exile and a wanderer? And who has reared these? Behold, I was left alone; from where did these come?" (Isa. 49:21).

Israel is in need of a life-giving womb. Will the church be "Orpah" or "Ruth?" A leaver or a cleaver? This is our



prophetic environment today. Naomi is returning to Bethlehem leaning on Ruth's strong arm. The fields are rich with harvest ready to be reaped, and Boaz is waiting in the midst of it all.



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101

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Kirishitan

EXHIBITS AND MUSEUMS IN JAPAN

compiled by
the Keikyo Institute

Asuka Village, Hyogo

Early settlement of middle eastern and Turkestan people from Kotan and Tung Huan areas of Asia

Takatsuki Museum and Memorial

Takatsuki Shi

Kirishitan relics, history and memorial to Takayama Ukon, Kirishitan King

Nara

Site where Takayama Ukon's father became a Kirishitan and learned to preach. Where Takayama Ukon was baptized and Amakusa Shiro became an evangelist, 16th century.

Komyo's Court and site of leprosarium she established as a Christian service.

Yamato Bunkakan

1-11-6 Gakuen-Minami, Nara Shi
0742-45-0544

Horyu ji, Nara

Aramaic writing on temple walls

Hiroshima YMCA

Kirishitan and Keikyo relics

Daido Christian Temple, Yamaguchi

First church built in Japan. Many Shingon Buddhists believed Jesus was the Miroku revealed in truth for them and in fulfillment of their ancient beliefs. Many Kirishitan came out of Shingon Buddhism.

TAKAMATSU AREA Shikoku

Kirishitan diocese in 16th century

Shimabara, Fukuoka, Hiroshima,

Wakayama, Tohoku

Areas where Kirishitan were exiled into slavery, and caste system was developed to record and track their names.

Fukuoka National Museum Library

Fukuoka Shi

Information on Mongolian Christian and Ancient Aramaic Christians of East Asia

Akizuki Kyodokan

Nojima, Ajuzyu-cho, Amagi-shi, Fukuoka
0946-25-0405

Byobu of Shimabara group

Fukuoka Museum

1-8-2 Tenjin, Chuo-ku, Fukuoka Shi
092-714-6051

Nagasaki Oura Tenshudo (cathedral)

Minami Yamate Cho, Nagasaki Shi
0958-23-2628

Christian paintings

Nagasaki Library

Kami Nishiyama Cho, Nagasaki

0958-26-5257

Old maps and Christian history of Nagasaki

Nagasaki Art Museum

2 Tateyama Cho, Nagasaki Shi

0958-21-6700

Nagasaki Museum

9-22 Dejima Cho, Nagasaki Shi

0958-25-5027

Ijin Kan Museum

Minami Yamate Cho, Nagasaki Shi

Kirishitan history and documents

Twenty-six Martyrs' Memorial

Nishizaka Cho, Nagasaki Shi

0958-22-6000

Do Ro Priest Museum

Sotome Cho Nishi, Shitsu

Kirishitan letters, documents and paintings

Sotome Cho Shiryokan

Sotome Cho Nishi, Shitsu

09592-5-1188

Kirishitan liturgies, artifacts and ceramics

Matsuura Museum

12 Kagamekawa, Hirado Shi

09502-2-2236

Kirishitan artifacts and documents

Hirado Museum,

Okubo Cho, Hirado

Kirishitan and *kakure* Kirishitan history and relics since 1600's.

Dozaki Tenshudo

Goshima Fukue-shi, Okura, Nagasaki

0959-73-0705

Kakure Kirishitan relics

Amakusa Kirishitan Museum

19-52 Funano Cho, Hondo Shi,

Kumamoto

09692-2-3845

History of Shiro Amakusa and Shimabara Kirishitan Massacre

Sakizu Tenshudo Museum

Sakizu, Kawaura, Amakusa gun, Ku-

mamoto

09697-9-0015

Kirishitan relics and history

Oe Tenshudo Museum

Oe, Amakusa Cho, Amakusa Gun

09694-2-5176

Kirishitan artifacts, documents, wood prints

Amakusa Kyodo Shi ryokan

1509 Nishikubo Baba, Hondo, Kumamoto

09692-3-2222

Letters, documents, history of Kirishitan

Goto Islands

Ikitsuki

Site of kakure Kirishitan since 1600's, still in existence there today.

Oita

First hospital, printing press, seminary, medical school, 16th and 17th centuries

Nozu Kirishitan Monument

Oita— 0974-32-7655

Kirishitan relics from Usugine, Nozu and Mie prefectures.

Aichi Kirishitan Monument

Eikokuji, 1-21-38 Tachibana, Naka Ku, Nagoya.

Kirishitan relics

Meiji Village

1 Uchiyama, Inuyama Shi, Aza, Aichi Kirishitan Cathedral, Xavier Cathedral modeled after one in Kyoto

Yamato

Site of many dispensaries and convents founded by the niece of 8th century Christian queen, Fujiwara's daughter, who made a "heavenly tapestry" to express her new faith, patterned after those of the Aramaic Christian churches from the Turkestan West China area at that time.

Kyoto University Library and Museum

Yoshida Honmachi, Sakyo ku, Kyoto

Sian Fu Christian Monument replica and original mold from 7th century Aramaic Christians (Keikyo). Kirishitan tombstones from 17th century. Documents and writings of Kirishitan kings, 16th and 17th centuries.

Franciscan Museum, Kyoto

Relics, books, and videos. Located at former site of the Kirishitan Church, hospital and neighborhood (16th and 17th century)

Shugakuin, Kyoto

Residence of Ume San, daughter of Emperor Go Mizuno. House prison and garden with Oribe Toro Cross Lantern.

Myoshi Temple, Kyoto

Famous Kyoto bell of St. Anne's church in Ichijo area of 16th century Kyoto

Kyoto Gokinai District

Concentration of 16th, 17th century churches

Daigokuden and Daidairi of old Kyoto

Sixth century or earlier Christian engravings recently discovered at the site of Hatano Kawakata's former residence.



Ashikaga Shogun Residence, Kyoto

First gave permission to Kirishitan to reside in Kyoto and Japan in hopes of liberating country from Buddhist military control.

Tekula Hashimoto and Children

Site of their crucifixion (marker on river bank)

Doshisha University

Kirishitan relics, Kumomoto Bank relics, Pastor Nishima Museum (Meiji Era)

Namban Bunkakan

Nakatsu-minamidori, Oyodo-ku, Osaka
06-451-0088
Western byobu and ceramics

Osaka castle/Tenshukaku

06-941-3044, Baba cho, Higashi ku, Osaka,
Western Byobu
Kirishitan Church and neighborhoods

Itsuo Museum

Tateishi cho, Ikeda Shi, Osaka
0727-51-3865
Collection of Issa Kobayashi

Sakai Hibiya church

Largest and first church of the Kirishitan built in Sakai/Osaka area

Kobe Namban Museum

1-8-21 Kumauchi cho, Chuo ku, Kobe
078-221-3043
Statue of St. Xavier and Kirishitan relics

Kosetsu Museum

Onkage cho,
Higashinada-ku,
Kobe
078-841-0652
Byobu of world map, etc.

**Tsuwano Village, Hyogo**

(Museum, Church, Memorial and Prison)
One site where *kakure* (hidden) Kirishitan were interrogated, imprisoned and tortured after they came out of hiding in Meiji era

Dozaki Tenshudo

Okura Fukue Shi, Goshima
Kirishitan documents

National Museum of Japan in Sapporo

Sapporo City, Hokkaido
19th century mock village on museum grounds with Hokkaido pioneer style wooden church. Religious articles such as Japanese style communion pieces, robes, crosses, books, hymnals and old photos.

Matsumae Castle Museum

Jinmae, Matsumae Cho, Matsumae Gun, Hokkaido
Kirishitan customs and artifacts, graphs of founding members, Western byobu

Sendai Museum

Sannomaru Ato, Kawachi, Sendai
0222-25-2557/0222-25-0814

16th century Kirishitan documents, personal letters, pottery, scrolls, paintings, religious articles, stories of their martyrs, and more.

Zuigen ji Museum

Matsushima, Miyagi Gun

Suifu Meitokukai

1-1215-1 Mizukawa, Mito Shi, Ibaragi
Western byobu, books and ceramics

Suntory Museum

Tokyo Suntory Bldg 11th floor
03-470-1073/03-470-1074
Relics of famous Kirishitan noblewoman Gracia Hosokawa and Hosokawa Family

Eisei Books

1-1 Meijrodai, Bunkyo ku, Tokyo
03-3941-0850
Arms and arts of the Hosokawas

Tokyo University Shiryo Hensanjo

7-3 Hongo, Bunkyo ku
Letters of famous Christians in Japan

Tokyo University Library

03-3815-8354
Messiah pictures, etc.

Franciscan Church of 1600's, Hospital and Leprosarium

Asakusa, Tokyo

Yokosuka Museum

95 Fukadadai, Yokosuka, Kanagawa
0468-24-3688
Trading goods, Kirishitan monument, etc.

Elizabeth Sanders' Home

95 Fukudadai, Yokosuka Shi, Oiso
The largest collection of Kirishitan artifacts and documents in Japan.

****By appointment only****
please call: 0463-61-0007

Shimoda Kaiko Monument

Shiraham Kaigan, Shimoda, Shizuoka
Letters, etc. at open port

Kyusei Atami Museum

Okubo, Izuyama, Atami-shi, Shizuoka
0557-81-5785
Kirishitan relics

Kunozan Toshogu Museum

Nagoya, Shizuoka Shi
954-237-2437

Harris Museum

Gyosenji, Kakizaki, Shimoda Shi
0558-22-1287

Nakamura Museum

3-2-30 Honda cho, Kanazawa shi, Ishikawa
076-221-0757

Eastern Cross Museum Opens To The Public!

The Eastern Cross Museum, Japan's only public museum dedicated to The Eastern Cross and its journey over the Silk Road to Japan and Asia, opens in Tokyo as a memorial to the many journeys of the Christians to Japan and Asia beginning as early as the second century.

Based on the premise of 'never again,' the museum has gathered for the first time items bridging the over 1,000 year history of Christianity in Asia.

In an increasingly anti-Christian area of the world it is the goal of the Museum to be a lighthouse for the love of Jesus Christ and a testimony to the fact that the message of the Cross is just as real for today.

The Eastern Cross Museum is located in Tokyo, next to the Kamiyacho Station, Exit 2 on the Hibiya Line on the way to the Russian Embassy.

Exhibited items include the only Keikyo or Eastern Cross artifacts, a rubbing of The Nestorian Monument in Sian Fu, *Fumie*, hidden crosses and many, many one-of-a-kind items memorializing the rich history of the Church in Japan.

Museum hours are 10:00 to 6:00 Monday to Saturday.

Sadly, most of the items of Japan's Christian history are outside of Japan and a call is being put out to have these items returned to Japan.

A goal of \$100,000 has been set to purchase artifacts, continue research, and maintain upkeep on the museum.

Any items/books on Prayer/Revival/Missions/Eastern Christianity are also requested. Please send any items/books/donations to:

The Eastern Cross Museum/Library,
Box 65, Tokyo,
Japan 106-8691

Website: Keikyo.com

Email: info@keikyo.com

TAKING ON HOLLYWOOD'S

By David Humble

Harvest Time Ministries Staff

If the familiar saying, "Whoever controls the media controls the culture," has any validity to it at all, not many would doubt that it is significantly true today when the images and moral "teachings" of movies and television programs are influencing youth and society in such a negative way.

The question for people of faith has always been, "How should we respond?" And such was the concern that prompted recent *Harvest Time* guest, Dr. Ted Baehr, to hear a call from God and form the *Christian Film and Television Commission* in 1986, once again establishing a Christian presence in Hollywood.

Dr. Baehr appeared on *Harvest Time* the second weekend of May in a segment produced by the *Harvest Time Ministries* U.S. office director, Hiroo Inaba. The occasion was the Sixth Annual Movieguide Awards, hosted by Dr. Baehr on March 18, 1998, at the Sheraton Universal Hotel in Hollywood, California. *Harvest Time's* own production, "The New Gospels: Rick Wakeman's World" (a Dec. '97 and Jan. '98 two-part broadcast in Japan) was nominated for an Epiphany Award under the "Best TV Production" category.

With the motto of "Commend those who do right and expose the fruitless deeds of darkness" (I Peter 2:14, Eph. 5:11), Baehr's CFTVC has undertaken a highly effective ministry of serving as a liaison between Christian families and the major production studios.

Baehr shocked the Hollywood industry in 1992 when he called a press conference at the Los Angeles Press Club and presented a set of guidelines for the production of films and television programs. Updating the standard (based on the Ten Commandments) in effect in Hollywood during its "Golden Age" (1930s-1950s), Dr. Baehr drafted the "New Motion Picture and Television Production Code."

"It is not fair to criticize Hollywood for not doing the right thing when they

have lost sight of the truth," he said. "These guidelines make clear what our basis of judgment is."

Since that time, the CFTVC, along with affiliated ministries, has secured support and signatures from more than one million individuals which Baehr, from time to time, presents to industry leaders. He has served as content advisor for productions to Steven Spielberg, Fox Television's Rupert Murdoch, and Cable News Network founder Ted Turner.

...a friend suggested that he read the Bible. Baehr took his advice...and his perspective...was altered forever.

"Quite frankly," Baehr said, "I tell these industry leaders that the movies that produce the most money over the long-run are the pro-family type of films. Then I show them the results of my research over the past 15 years and they become very interested."

Baehr cited some examples of his studies related to content versus box office sales.

"For example, in the area of sexual content," he said, "movies with minimal to no sexual content—contrary to popular thinking—return almost two times as much profit as those movies with moderate sexual content and more than three times as much as those with extreme sexual content."

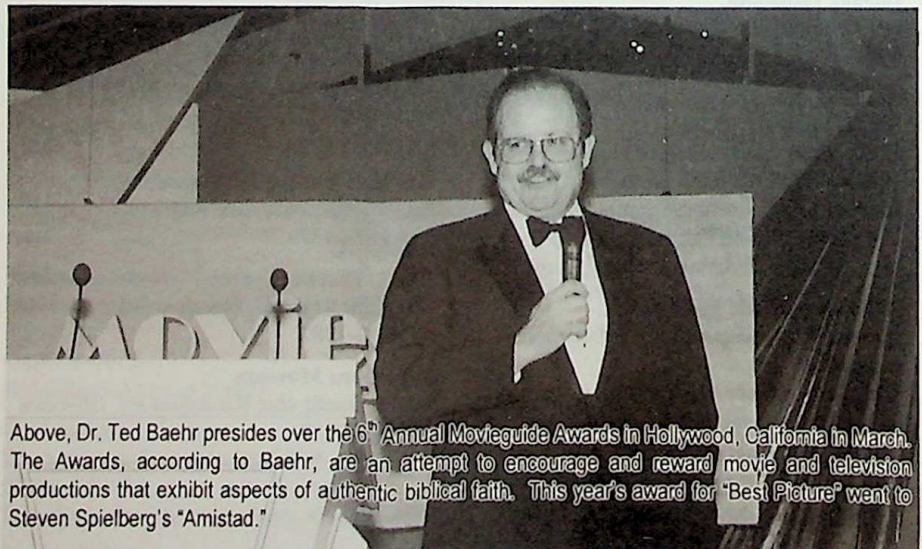
"I simply tell them, 'If you're interested in making money, you can't ignore making family-type films.' And very many of them are listening to what I am saying."

Baehr said that as they pursue these types of discussions, the CFTVC makes it a point to help their media contacts come face-to-face with an authentic biblical worldview.

Baehr himself was radically changed, he said, through contact with that same biblical perspective.

Born as the son of stage, screen, and television actor parents, Baehr graduated summa cum laude in Comparative Literature from Dartmouth College and earned a law degree from New York University Law School. While working as an independent producer, a friend suggested that he read the Bible. Baehr took the advice, he said, and his perspective—both professionally and personally—was altered forever.

After seminary, Baehr accepted a position as the director of the Television Center at City University of New York and started the *Good News Communications* ministry (of which "Movieguide" is now a part). It was here that Baehr began to work closely



Above, Dr. Ted Baehr presides over the 6th Annual Movieguide Awards in Hollywood, California in March. The Awards, according to Baehr, are an attempt to encourage and reward movie and television productions that exhibit aspects of authentic biblical faith. This year's award for "Best Picture" went to Steven Spielberg's "Amistad."

"MEDIA MONSTER"

on communication with academia, researching the impact of media in education.

Baehr said that the Church in the United States made a major error in judgment in the 1960's when Christian denominations closed their Hollywood media offices.

By the time the mistake became obvi-

the culture by both reproving the darkness AND commending those who do right. Winning with God doesn't depend on numbers."

Though acknowledging that there's still much left to do, he added, smiling: "When you're living in His call, everyday can be a miracle!" ❖

"...if parents can begin to understand the whole nature of the media, they can become their children's greatest allies..."

ous by its effect on American society, he said, the entertainment industry had become a giant exporter of cultural values that was beginning to negatively affect the standards of the entire world. There seemed to be no way to stop it.

It was then that God challenged Baehr to help get the Church back into the fight with the idea of the CFTVC. And, he said, God has been faithful to provide.

Baehr said that one of the weapons God has given them is a program of actively encouraging parents to become more involved with their children in regard to the movies and television they watch.

"Parents are overwhelmed by the media," Baehr said. "They feel like they've lost the battle. And that's true in Japan as well as here in the United States. The good news, though, is that if the parents can begin to understand the whole nature of the media, they can become their children's greatest allies in equipping them to become discerning viewers. That's what we want to help them learn to do."

Baehr cited the success of the CFTVC publication, "Movieguide," a subscription service that reviews current movies and television productions monthly. The purpose of this, he said, is to help parents get some insight into what's going on in the media so they'll be more prepared to help their children make wholesome choices.

"Individual believers can make a difference anywhere—including Japan," he said, "if they will relentlessly engage

Note: Harvest Time Ministries shares the vision of Dr. Baehr for redeeming the values of the media in Japan. As of April 4, 1998, "Harvest Time" can be seen from any location in Japan through the DirecTV broadcast satellite service, ch.321. Air times are 2:30 p.m. on Saturdays and Sundays.

Viewers interested in subscribing to the service can contact Harvest Time for information on purchasing the antenna/tuner system. A discount is available. Please send a request for information to the address in the ad on this page. For e-mail, use the following:

htjapan@shizuokanet.or.jp (Japanese)

or

dhumble@shizuokanet.or.jp (English).

Dr. Ted Baehr's Movieguide publication is available by subscription (\$40/yr. In the U.S. or \$120/yr. shipped overseas) and features his movie reviews, feature articles, short takes and news, TV and video reviews, and more. Interested persons may write to:
MOVIEGUIDE
P.O. Box 190010
Atlanta, GA 31119
Tel. (770) 825-0084

An on-line version of Movieguide can be accessed through the Internet at the following address:
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Gleanings From The Christian Shinbun

by Mizuko Matshushita



*"our lives are determined
to a great extent
by the people we meet"*

William Wood

Many Japanese pastors and evangelists use the expression "*jinsei wa deai ni yotte kimaru*" (our lives are determined to a great extent by the people we meet). This has

proved true in our ministry in Japan. Little did we know that an encounter with a Jehovah's Witness lady eighteen years ago would change the entire course and focus of our work. From that time God

gave us an indescribable burden to share the Gospel with people from the cults. After much research and numerous experiences in evangelism to the JW's and others, a full-time ministry of book writing, seminars, and cult-exit-counseling began to develop.

In April of this year we celebrated our tenth year of specific work among the cults under the name **Word of Truth Ministries**. By God's grace we have seen countless people come to Christ from the JW's, Mormons, and other groups. We have seen the growth rate of

the Watchtower drop year by year and have also witnessed a dramatic drop in number of people studying with them. In May 1996, their "Bible students" numbered 240,509, but latest figures from April 1998 show there are now only 147,927.

One main reason for this 40% decline is probably found in the nationwide distribution of anti-cult literature. In cooperation with numerous churches, approximately five million leaflets ex-

posing the error of Watchtower doctrine have been distributed. During these ten years God has given us four offices across the country besides our main office in Saitama: Sapporo, Shizuoka, Osaka, and Okayama. Many other pastors have begun ministry to the cults on their own. Ahead we foresee enormous opportunities for evangelism with cult members and their families. We feel now is the time to take steps toward the building of a cult research and rehabilitation center.



William and Yasumi Wood

On our hearts for a number of years, this would be a place for cult members to retreat to study the Word of God, straighten out thinking, be healed in body, soul and spirit,

and prepare for reentry into the real world. It will be a place where hurting families can come for counseling. It will also be a reservoir for materials we have accumulated over the years for the use of pastors and laypeople working with the cults. The center, as we envision it now, will have two rooms for extended periods of stay, office space, library, meeting room, and living space for our family. Estimated at probably

¥50,000,000 for land and
¥30,000,000 for the building, it is a challenge of faith, but God has spoken to us

from Haggai and Zechariah, assuring us that He will make the necessary provision.

Ministry to the cults was the farthest thing from our minds when we first came to Japan in 1976. The events of the past eighteen years have come as a total surprise to us, which is perhaps one proof that God has been behind it from the beginning.

*Thanks to the JW's
our church is growing!*

Jon Dugan

When my wife, Hiromi, and I arrived in Japan in 1985, I still remember looking down at the concrete jungle of downtown Osaka and asking God for grace to live in a place so void of natural beauty.

We came with a minimum ten year commitment and the goal of planting a church. After a year and a half at a sister church, learning the ropes and working on language, we started out on our own in Kawachinagano in the southeast corner of Osaka. Finding a room to rent for Sunday services was not difficult, but getting people to attend was another issue. Most Sundays a few people came, but I vividly recall those times when Hiromi and I sat nervously waiting for someone, ANY-ONE, to come! While I was battling with frustration in those early days, my ministry took a turn in a direction I never anticipated.

I looked around and saw "swarms" of Jehovah's Witnesses canvassing our neighborhood. They seemed to be everywhere! "God, why are so many people following after a cult, while so few seem interested in the real thing?"

As I was brooding over that enigma, God began to lead me into a ministry with those very people. One day a city council member stopped me on the street and asked why Christians couldn't vote. I told her they could. She told me to go "straighten out" a neighbor who called herself a Christian and said she couldn't vote. The lady was, of course, a Jehovah's Witness. That encounter led to my first "rescue."

I got in touch with other former Witnesses and we began to hold informal support group meetings. It was amazing how things developed. Shortly after we began this new ministry, we "found" several neighbors who were studying with the JW's. I began to approach them fairly aggressively and as a result seven

*We feel now is the time to take steps
toward the building of a cult research
and rehabilitation center.*

of them broke off their studies with the JW's. That marked me as a dangerous person and from that point on JW's stopped coming to our house on their visitation routes.

Then in 1992 a brand new avenue for reaching the JW's presented itself in the form of family members seeking help to rescue their loved ones. Not knowing much about how to proceed, I sought the advice of a

Japanese pastor who had been involved in rescuing people from the Unification church. I also read everything I could.

Since 1992 I have counseled nearly a hundred JW's in many ways and settings. The majority have eventually opened their hearts and listened. There have been some marked exceptions. I have been called a virus, Satan, and a clever deceiver. When the Spirit of God

works in a Jehovah's Witness's heart, however, the transformation can be spectacular. I remember one lady responding to the message of Romans 8 with, "That is the real Gospel! I need to get saved!" One other unique aspect of this evangelistic method is that it is a total family experience. Many couples have come to

the brink of divorce, and a successful rescue literally saves their marriage.

Many couples have come to the brink of divorce, and a successful rescue literally saves their marriage.

About 75% of the people we deal with leave the Watchtower. The majority are now going to a Christian church. In many cases the person counseled out of Watchtower helps other people leave, so our efforts are multiplied.

The Witnesses I have rescued are from all over Japan so the majority of them do not connect with our church. However, virtually all of those we rescue locally do

attend our church and have become the "life-blood" of the local body. Of the 40 plus people in our Sunday worship, the number of former Witnesses and family members ranges anywhere from 15 to 22 any given week, making up more than one-third of our believers!

Early on we formed a separate group called **New Life Ministry**. Staffed almost entirely by former JW's, its sole purpose is to reach other JW's for Jesus. Through this ministry we have produced and sold thousands of pieces of literature and videos. We also continue to hold regular meetings in downtown Sakai City for former JW's, families seeking help and Christians who want to be involved in cult evangelism.

These days a day rarely goes by without my talking to an active JW who has begun to ask questions or a former Witness. I really do love Jehovah's Witnesses.

Do you?

1998 JEMA Women's Retreat

Away from the busy cities and busy schedules, women gathered in beautiful Karuizawa for the JEMA Women's Retreat, March 19-22. "I look forward to these days all year!" said Becky Benedict of Nagano, "It's the fellowship with other women—hearing their stories and talking together that I especially love." Others commented, "The small group times minister most to me." "I'm always thankful to have someone prepare meals for me for a few days!" "I love the worship times!"

Worship was led by Sylvia Ramquist and Beth Kanda. Sweet were the times we spent exalting the name of the Lord. Many of the women attend or lead tiny churches and have few opportunities to worship with a large group. It was especially lovely to

listen to the women's voices harmonize, blending in strong unity before the Lord.

Barbara Hughes, from Wheaton, Illinois, delighted us all with her warmth, graciousness, and passionate heart for God. "How do we measure success?" was her theme. Success is faithfulness to what we have been called to by God. Faithfulness in knowing, reading, and obeying God's Word. "It doesn't matter what part God has given us to play," said Barbara, "as long as we are faithful to that part."

Times in small groups sharing, praying and encouraging one another to faithfulness were highlights for many. II Cor. 2:14 was a wonderful study as we recognized God's power made perfect in our weakness, God's triumph as we proceed unto death, and Paul's faith which enabled him to endure. "When the godly endure, they become saints. When the saints persevere, they become like Jesus and make up the Body of Christ."

Perhaps you were not able to attend this year's conference. I encourage you to go next year! "We so need one another. We need times of solitude with the Lord and time to learn from each other," said Mary Giles, missionary in Kodaira. I am so thankful for the work of the JEMA Women's Commission in planning this Retreat! Make plans to attend the next one!! **Ruth Drouillard**





Spotlight on Media Ministry

Mark Ramquist

Ever wonder what the media ministry "experts" think about media in Japan? Wish you could get their perspectives? I took the opportunity this year to interview **Tim Selander** of the Pacific Broadcasting Association (PBA) and **Eddie Marshall** of the Baptist Media Center. I thought you'd enjoy "listening in" on their comments.

Mark WHAT ARE STRENGTHS OF MEDIA MINISTRY IN JAPAN?

Tim One strength is that people use media in Japan. Everybody's got a VCR, cassette player, CD player. They watch TV more than any other people on the planet! If we can get Christian stuff in there, they're going to see it. Another strength is the audience impact. In terms of mass media you hit a lot of people at one time...and get into places where there aren't many missionaries.

Eddie I see another strength in that there is a lot of Christian media here. In comparison to other mission fields we have a lot of resources. Not just books and tapes, but TV and radio programs.

Mark WHAT ARE THREE WEAKNESSES OF MEDIA MINISTRY?

Eddie Not enough indigenous stuff. Tim and PBA definitely are doing it, but I mean most of the videos on the shelves are translations or dubs from international videos. A lot comes from "the Christian West" and isn't indigenous.

Tim I think another weakness of media ministry in Japan is that...we don't have a lot of talent. Even the secular places are hurting for good people, so to find Christian people willing to join a ministry is really tough.

Eddie High production costs are a weakness, too. That's really the...reason why there's not enough indigenous video...there's just not the money....

Tim I think another weakness is the lack of media usage in the church; at least it seems to me they are not making good use of the materials they have. Here's an inside example. PBA gets a broadcast on in a certain area and we [work with churches to] handle all the follow up locally. We have gotten complaints from some of these church groups saying PBA's response is too high.

Eddie Seriously said that?

Tim They have said that more than once. And we look at each other and ask: "Why are they sponsoring these broadcasts?" It blows us away. But, there are plenty of churches that balance it the other way. Obviously we have churches that provide tons of funding to air these programs, and they are using them.

Mark WHAT'S THE ONE SINGLE IDEA OR CHANGE WHICH WOULD BRING THE GREATEST IMPACT?

Tim Churches that wanted to use media ministry as a tool, I would think. Given our viewership statistics...one percent of the TV viewers watch our programs. If you live in one of our broadcast areas probably every hundredth person around your church has seen our program. If you get *LIFELINE chirashi* and distribute them with your church name and number, viewers may not be ready to write to us, but might contact you. That's a great way to use media. We've got people using it that way, and they get good results.

On the other hand, some churches—even right in the middle of a broadcast area—do nothing to make their community aware of the program, and say, "It's been 10 years and we haven't had any contacts related to *LIFELINE* walk in here." So I think the biggest single change would be more aggressive use of media. If you use it aggressively, you see results. And once people start getting results...they support it more, which gets better programming, wider areas, and more results, and it's a snowball that way. That's what we'd like to see.

Eddie I agree with that totally. I think the summary is that they need to get serious about media.

Next time: Part 2 of this interview.

mark your calendars now!



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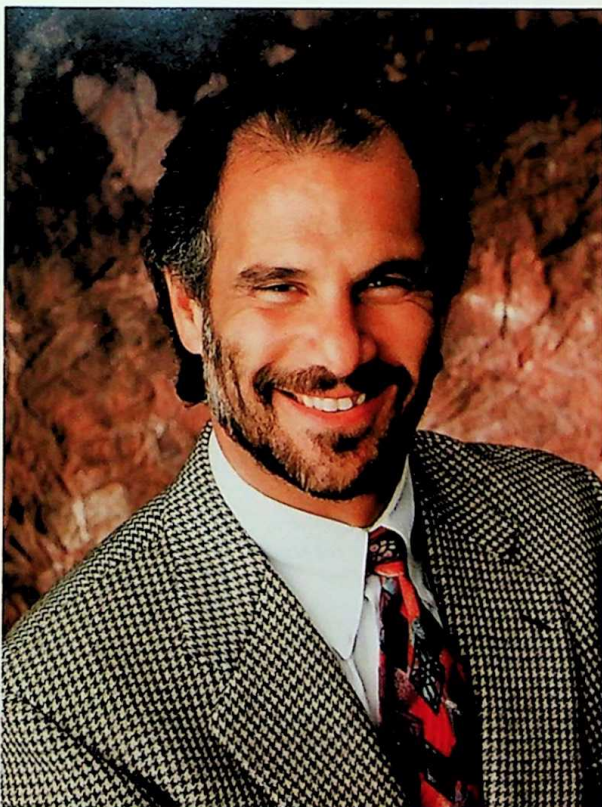
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**JEMA Summer Conference
July 30th~August 2nd, 1998**



As this year marks the 50th year of the modern nation of Israel, JEMA has invited **Reuven Doron** of Embrace Israel Ministries as our JEMA Summer Conference speaker.

Reuven is a Messianic Jew, born in Israel, whose heritage in the land goes back to grandfathers who came out of Russia to become Zionist leaders of the emerging nation. Reuven himself fought as a young man in the "Yom Kippur War" of 1973 on the Golan Heights. Many of his comrades fell that day but God spared Reuven for a greater destiny.

Disillusioned with life, Reuven left Israel for the United States to study. There God appointed an "Ananias" to disciple this young Jew in the truth of Messiah, the Christ.

God is using Reuven world-wide now as an Ambassador at Large representing the growing Messianic fellowships in the nation of Israel.

His message is prophetic in giving perspective for how Israel and the Church fit into God's scheme for world evangelization.

Reuven and MaryLou reside near Jerusalem, Israel with their three children.

For more details, call the JEMA Office: 03-3295-1949

Karuizawa Union Church Summer Program

- For many years missionaries have enjoyed the cooler summer weather at Karuizawa. During this time the Karuizawa Union Church has been supporting missionaries in their quest for spiritual and physical refreshing by hosting the JEMA and Deeper Life Conferences, alongside its own Summer Program. This year is no exception. Come to Karuizawa and enjoy the atmosphere and fellowship.
- **Union Church Summer Program** starts from July 19th with Sunday School for all ages at 9:30, regular morning services at 10:30, and evening services at 7:00. Wednesday night prayer meetings at 7:00 pm.
- **Youth Conference** will be from August 3th to 5th. It is a wonderful opportunity for fellowship with other young people and to enjoy a full program of Bible studies, sports and other activities.
- **JEMA Conference** is July 30th to August 2, with **Reuven Doron** from Israel. (see ad this issue)
- **Deeper Life Conference** starts on August 6th at 10 am and again at 7:00 pm daily until August 9th. The Sunday morning service on the 9th will be a Communion service and will start at 10:30 am. The speaker this year will be KUC Summer Pastor, **Dr. Helmut Egelkraut**. We are sure your life will be refreshed and blessed as you attend these conferences at Karuizawa this year.



About our Summer Pastor for 1998

Dr. Helmut Egelkraut grew up on a small farm in Germany. While studying agricultural engineering he found Christ as his Savior through the testimony of a fellow student and felt a call to missionary service. He first trained at the Leibenzell Mission Seminary, where after graduation some of his fellow students went to Japan. He has had a continued association with Japan ever since. Further studies took him to Nyack Missionary College and Gordon Conwell Theological Seminary, after which he received his MDiv degree. Dr. Egelkraut's international experience was deepened with work in New Guinea—in a town ministry, a Bible School and a church district. After further studies at Princeton Theological Seminary under Dr. Bruce Metzger and attaining his Ph.D in New Testament studies, he returned to Germany in 1973. Since 1975 he has been involved in equipping missionaries, and since 1990 has headed up the German branch of Columbia International University, making available an MA course in Bible and Missions. A respected teacher, Dr. Egelkraut is also an accomplished pastor, conference speaker and author. At present he is Dean of the Columbia International University and Professor of Bible and Missions there. Dr. Egelkraut and his wife, Dora, have three children, all of whom have completed missionary studies at this time.

KARUIZAWA DEEPER LIFE CONVENTION



Dr. Helmut Egelkraut

Deeper Life Conference starts on August 6th at 10:00 a.m. and again at 7:00 p.m. daily until August 9th. The Sunday morning service on the 9th will be a Communion Service and will start at 10:30.

The speaker this year will be KUC Summer Pastor, **Dr. Helmut Egelkraut**. We are sure your life will be refreshed and blessed as you attend these conferences in Karuizawa this year.

Meeting Schedule:

Thursday, August 6th	10:00 AM and 7:00 PM
Friday, August 7th	10:00 AM and 7:00 PM
Saturday, August 8th	10:00 AM and 7:00 PM
Sunday, August 9th	10:30 AM Communion Service and 7:00 PM

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Peter McRoberts
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For Quality of Life: A Hospice Journal, by Yasuyuki Shimoinaba

Seeking Quality of Life in the Face of Death

In this moving account, hospice patients approaching death share their struggle for "quality of life" in each day. Terminally ill patients who know the remaining days of their lives are few realize confrontation with death is inevitable. As they face anger, irritation, pain and hardship, and finally accept the fact of death, they reflect on eternity. Doctors and family members of hospice patients also testify how they approached death. Dr. Shimoinaba is a Christian physician at Fukuoka Kameyama Eiko Hospital and a pioneer in the hospice care movement in Japan. For anyone, Christian or non-Christian who is interested in the topic.



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An aerial photograph taken from the perspective of someone on an airplane, looking out over a city and mountains. The wing of the airplane is visible in the foreground, curving towards the right. The city below is densely packed with buildings, and mountains are visible in the distance under a clear sky.

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