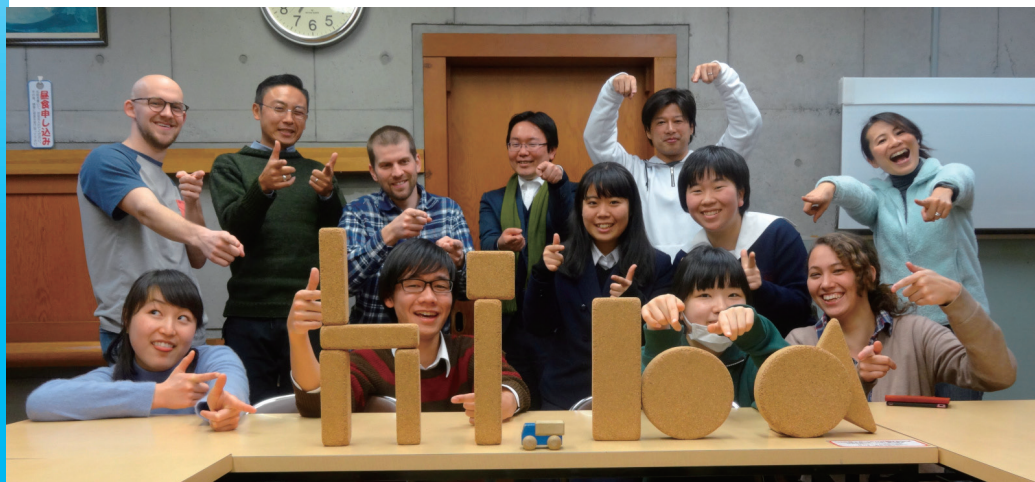


Japan Update

Autumn 2018 Number 75



hi-b.a. group at Maebashi Christ Church

Hope-professing community

Youth ministry initiative in Gunma

Kyōai Gakuen and Nijima Gakuen, two long-standing Christian junior and senior high schools, are located near Takasaki City in Gunma Prefecture. I pastored Takasaki Evangelical Christ Church until March 2017, where some 20% of the worship service attendees were alumni of one of these schools. When I visited a hospitalized person within the prefecture, I would often find the hospital being run on Christian principles or by a Christian. My son went to a Christian kindergarten, but there were also a number of other kindergartens in Gunma that valued biblical teachings. Living in such a community, I was given a desire to share the gospel with local people who were exposed to Christian culture on a daily basis. It was around that time when I was approached by Yōichi Yamaguchi, the current president of Tokyo Christian University (TCU), my alma mater. Originally from Gunma Prefecture, Rev. Yamaguchi proposed I work toward the launch of an ongoing youth ministry consul-

*Shinichi
Sōda*

*General Secretary,
Japan Alliance
Christ Church*



tation in Gunma, as well as the launch of a TCU support group.

The proposition involved asking local TCU alumni to take the initiative in calling for cooperation among local pastors, Christian educators, and healthcare workers, and the aforementioned ongoing youth ministry consultation. After obtaining approval from the church board for my involvement in the project, I set out to work with Rev. Yamaguchi. We presented the idea to local pastors, the two Christian principals of Nijima Gakuen and Kyōai Gakuen, and the doctor at Kaminakai Children's Clinic in Takasaki City, among others. We also extended an in-

(continued on page 2)

Inside

Youth Ministry Collaboration in Gunma	1-2
4/14 Window Summit	3
Statistics on Christian Schools in Japan	4
Creation Care	5
News and notes	6-7
Prayer/Editorial	8

(continued from page 1)

invitation to KGK (Kirisutosha Gakusei Kai) and hi-b.a. Our first meeting was held at Nijima Gakuen on November 28, 2016, which officially launched the Consultation for Youth Ministry in Gunma (“the Consultation”). Since it was the first time for such a broad spectrum of local Christians to get together (pastors, school principals, doctors, and leaders of student ministry organizations, etc.) the meeting felt a little awkward in the beginning. As each person shared how they came to Christian faith and what they think about missions, it became clear that the attendees shared a lot in common in terms of struggles and thoughts regarding evangelism. Even with different spiritual journeys, positions, titles, and daily life situations, we sensed that all of us were doing our best to proclaim the one and same gospel.

Unfortunately, I had to leave Gunma in April 2017 because of a new appointment. I am glad to report, however, that the Consultation held its second and third meetings on May 22 and November 13, 2017 respectively, serving



Youth ministry consultation in Gunma

as a platform to network local pastors, Christian educators and healthcare workers, as well as student ministry workers. It

was out of this network that a summer ministry team was dispatched from TCU to some churches and other ministry venues in Gunma Prefecture in 2017. In March 2018, TCU and Nijima Gakuen jointly organized an English camp in Karuizawa. Furthermore, KGK and hi-b.a. meetings have begun in a medical clinic in Takasaki City. Kyōai Gakuen and hi-b.a. are planning to collaborate on a project in the future. It is a pleasant surprise to see Gunma area churches, Christian schools, medical facilities, and ministry organizations networking, partnering, and collaborating in missional outreach within a year from the launch.

Upon graduation from seminary in spring 2005, I was appointed to pastor Takasaki Evangelical Christ Church. Around the same time, the general secretary of KGK visited our church. Having visited a number of rural churches, he shared with me his honest thoughts. He said, “I sense loneliness among many young pastors of rural churches.” I

would later appreciate the truth of this remark through my own experience. Now, as I work in a church in the greater metropolitan area, I have come to suspect that young pastors in urban settings are equally lonely. I also feel that even seasoned pastors can suffer from loneliness. The Apostle Paul compares a church to the human body in Romans 12 and 1 Corinthians 12. God shows us how he uses each of us as we are added to a local church, in order to proclaim the gospel and to build his kingdom. In the human body analogy of a church, each of us is a part of one body. Each part is placed in the body to function at its fullest and most vibrant capacity to build the kingdom of God. As integral parts of one body, I believe we must work in a concerted manner to share the living life of the gospel and to profess hope in ongoing fellowship.

Soon after I was posted to Takasaki city, I baptized one female high school student. Today, she is married to a KGK staff member and actively involved in student ministry. I have been told that another student I used to study the Bible with while I was in Takasaki recently began to attend the Takasaki hi-b.a. meeting. My direct involvement with the Consultation lasted only a short period of time. Looking back, however, I realize how much blessing and encouragement I received through participating in the Consultation and partnering with so many co-workers. The Consultation in Gunma is a fellowship that shares the living life of the gospel and professes hope. I hope this kind of fellowship will be developed everywhere, both in cities and rural areas, so that local churches will be strengthened and serve effectively for the advance of the kingdom of God.

“Let us hold unswervingly to the hope we profess, for he who promised is faithful. . . . encouraging one another—and all the more as you see the Day approaching” (Hebrews 10:23, 25 NIV).



KGK Gunma gathering

What inspires young leaders?

Atsuko Tateishi Assistant Editor of *Japan Update*

The 4/14 (read four-fourteen) Window Movement (<https://www.4to14window.com>) focuses on mobilizing children between the ages of 4 and 14, one of the most strategic groups in evangelism. Anna Ono, a young lady who faithfully attends a local church and teaches Sunday School, took a break from her busy life last March to attend the 4/14 Global Summit in Singapore. She shared with *Japan Update* some of that inspiring experience.

Atsuko (JU): Please tell us a little about yourself.

Anna (A): I was baptized on Easter Sunday in 2011 at a church in Machida City, Tokyo. This is my fourth year working as a systems engineer. I also have been a Sunday School teacher for first through third graders since graduating from college. I got married in May 2017. I met my husband in college. He was baptized in 2012.



Anna Ono

JU: I understand you attended the 4/14 Global Summit on March 13–16 in Singapore. Could you give us an overall picture of the conference?

A: The total number of participants was just under 1000. Some 20 people attended from Japan. Perhaps because of the location, a majority of the participants were from Asia, including 200 from India. The program was very full, from morning until late afternoon every day, with 50 presenters in total.

One of the workshops I attended was about how to teach the Bible effectively to children. The speaker reminded us that, as children tend to imitate adults, Sunday School teachers must teach the Bible with confidence. This made me realize the weight of responsibility I have as a Sunday School teacher.

It was wonderful to be exposed to a variety of Christian resources during the conference. In addition, I was deeply inspired by some of the conference presenters who were of my own generation. I had a chance to talk to a person around my age who was working for Alpha Youth. My faith was greatly encouraged to see a number of young people already working in the international arena with passion.

JU: Let us back up a little. What expectations did you have before attending the conference?

A: I expected to gain a more objective perspective of my church. I wanted to learn some practical ways to make my church better.

JU: How well did the conference meet your expectations?

A: To the fullest extent. My eyes were opened to a number of new things. For example, I was amazed at the extensive use of technology by overseas churches in teaching the Bible to children. I saw a tool that lets children learn Bible stories while they learn programming. The use of animation films was popular. The style of teaching was geared toward those who grew up using digital technologies, rather than adults just passing on information to children. I see it as a challenge, though, of how to incorporate more information technology tools into the Sunday School environment while ensuring the safe use of mobile devices by children.



As I said earlier, I was inspired by overseas Christian workers of my own generation. This experience led me to note the importance of intentional discipleship with church members my age. I want to help them grow, but it is not always easy to engage in a meaningful conversation with other church members. We can get too busy with all the activities at church.

JU: What made the greatest impact on you during the conference?

A: I met two people on two separate occasions. Both of them were Sunday School teachers, so we shared our respective difficulties and challenges. One of them was from Jordan. When she asked me what were some of the most pronounced needs of Japanese children, I realized I had never even formed such a question in my mind. I then thought of children who don't go to school for prolonged periods of time, and children experiencing depression. These children in Japan certainly have great needs. But this question made me wonder if the current program at my church was addressing their needs at all. It was a sobering thought.

JU: Finally, do you have any message for our readers?

A: I want to see more Japanese Christians take advantage of every chance to go abroad. When you go out of the country, you are likely to get inspired by the overwhelming passion of foreign Christians. It was also beneficial for me to gain a fresh perspective on Japan. I also learned the benefit of developing partnerships with other churches. Going overseas is the fastest way to learn all these things, I believe.

Statistics and challenges of Christian schools in Japan

Makoto Fukui Member of Mission Research, Mission Commission, JEA

Statistics show that, among all the schools in Japan affiliated with a religion, two-thirds are Christian schools, of which Catholic and Protestant schools each account for roughly the same percentage. The Catholic schools have formed the Japan Federation of Catholic Schools, while the Protestant schools have established the Association of Christian Schools in Japan (“ACSJ”), for the purpose of studying the common issues among member schools, as well as promoting Christian education.

The ACSJ members include elementary schools up to colleges, representing a total of 40,000 faculty and staff, and a total student body of 340,000. This means that 340,000 students spend time in school every year with an exposure to Christian education.

The ACSJ was founded in 1910, in response to a national policy of promoting nationalistic education among all tiers of society. The government initiated such promotion by issuing Decree No. 12 of the Ministry of Education in 1899. The promotion was accelerated the following year, when the Imperial Decree on the Elementary School was issued. The Imperial Decree rendered the compulsory education of the elementary school entirely free of charge. This was made possible by tapping into the reparation money obtained from the victory in the Sino-Japanese War. As nationalistic ideas gained momentum, Christian schools in Japan faced increasing conflicts against political power. In the midst of such difficult times, Christian schools explored a way to achieve their own ideas of education. Thus, the interdenominational movement of solidarity among Christian schools resulted in the ACSJ.

Following WWII, the nationalistic oppression was gone. Support funds from overseas began to flow into Christian schools in Japan.

Christian education regained its vibrancy all over the country. Today, it has reached significant numbers of faculty, staff, and students, as stated above.

Over the years, Christian schools have come to be positively accepted everywhere in Japan, their sizes have gotten bigger, and they have become more widely recognized as higher education organs of choice. In the meantime, in an attempt to meet the needs of a greater number of people, it may be said that some Christian schools have sacrificed the spirit of their foundation or traditions that have been part of their identity. Today, only 20–30% of faculty and staff of Christian schools are Christians. Several schools are said to have shifted their focus onto social issues or have become secularized. Regrettably, those schools are no longer functioning as Christian schools, but as schools of Christian principles with an emphasis on Christian humanism toward equality and democracy.

Further research is needed to show the extent of such a secularizing trend among Christian schools. It was the Church that originally produced Christian schools. Today, however, Christian schools need to rebuild their collaborative ties with the Church that have become weakened over the years.

The number of students in Japanese schools (May 1, 2015)

School type/level	# of schools	Female	Male	Totals
Colleges	55	129,989	101,788	231,777
Junior colleges or junior departments	23	8,628	410	9,038
College/junior college totals	78	138,617	102,198	240,815
Various vocational schools	8	645	547	1,192
High schools	97	39,297	25,517	64,814
Junior highs	77	19,136	8,793	27,929
High school/junior high totals	174	58,433	34,310	92,743
Elementary schools	33	4,256	3,765	8,021
Grand totals	293	201,951	140,820	342,771

Data from *Data Book to Discern the Future of Missions in Japan—Projecting Christianity in 30 Years* (Word of Life Press Ministries)

データブック日本宣教のこれからが見えてくる キリスト教の30年後を読む (いのちのことば社)

Is creation care a gospel issue?

Lecture by Norio Yamaguchi as reported by Shōichi Konda Christian Shimbun, July 1, 2018

On June 11, 2018, in Tokyo, the Consortium Toward a Sustainable Society Living Out the Gospel hosted the first Symposium on Biblical Environmentalism. The Consortium is a Christian initiative launched as a continuing project of the last two Japan Congress on Evangelism conferences.

The symposium began with a keynote lecture entitled “The kingdom of God and environment—space and time,” by Norio Yamaguchi, Research Fellow of Kyōritsu Christian Institute, Tokyo Christian University. The gist of his lecture is as follows:

§§§

Not many Christians embrace environmental issues as a gospel matter. The reason for that largely depends on their understanding of the end of the world. If the world is heading toward ultimate destruction, the most urgent task for Christians should be saving as many as possible out of such destruction, rather than engaging in environmental activities. According to this thinking, Christ died not to redeem the whole world, but only for saved Christians. Thus, creation care is marginalized.

The Bible, however, seems to argue that God plans to redeem his entire creation. Let us examine some scripture passages that are often quoted in support of each view.

Isaiah 65 and Revelation 21 mention “a new heaven and a new earth.” Is the current world going to be replaced by an entirely different one? Or is God going to save the world from destruction, to restore and renew it? Christian salvation is often explained as spatial, i.e., leaving a world full of suffering and going to paradise.

But I propose that we understand our salvation, based on the Bible, in terms of time rather than space. There will come a time when this created world will be restored and renewed into what God deems to be good. The Bible teaches that God will shift this present time of evil into a time of goodness where God's loving sovereignty prevails. Divine salvation is not just a matter of being transported from this world into another world.

Let us look at Galatians 1:4. The New Japanese Bible (Shinkaiyaku), Third Edition, reads: “who gave himself for our sins to rescue us from the present evil *world*” [italics by editor]. This has been revised in the New Japanese Bible

2017 edition to “the present evil age.” This revision from world to age is justified on the exegesis of the passage in the original language. It is safe to claim that Christ is going to end the present evil age to usher in a new age.

Other scripture passages such as Romans 8:19–23, Revelation 11:18, Colossians 1:14–18, and 2 Peter 3:4–12 seem to indicate that God's redemption covers the entire creation, that as a result of human sin has fallen from God's original design. God will judge the world, not to destroy it, but to renew it under his caring power.

As the redeemed people of God, we live in a world that is in process of being consummated. God invites us to participate in his work of restoring creation and of consummating the kingdom of God. In this regard, I believe environmental conservation is a gospel issue.



Rev. Norio Yamaguchi

Photo provided by
Christian Shimbun

第1回 聖書的環境シンポジウム2018




地球環境問題は実に深刻で、人の生き方と深くかかわっています。そのキーワードは「持続可能な世界」。それはまさに聖書に記されている内容です。
「第6回日本福音会議」を通して、私たちは、「福音に生きる持続可能な社会」をめざすコンソーシアム（連合協同体）を立ち上げました。今回、聖書に基づいた持続可能な生き方、環境教育を明らかにし、実践していくため「聖書的環境シンポジウム2018」を行います。
神の造られた地球環境と現状、その中で福音に生きる生き方について学び、話し合い、実践しましょう。

午前 10:30~12:00
主題講演
「神の国と環境」-空間と時間-
講師：山口希生師
(日本同盟基督教団 中野教会 伝道師、東京基督教大学 非常勤講師、共立基督教研究所 研究員)

お昼 12:00~13:30
オーガニックランチ&野菜販売
オーガニックカレーとオーガニックコーヒー

午後 13:30~15:30
実践活動の発表

日時 6月11日(月)10:30~15:30
費用 500円(昼食代) ※席上献金あり
申込 食事を用意しますので、メールにて申し込みをお願いします。
mustardseed_mat.13.31@ybb.ne.jp (住田裕)
会場 シオンキリスト教団 蒲田教会
〒144-0051 大田区西蒲田7-27-3
TEL 03-3731-5939



主催 「福音に生きる持続可能な社会」をめざすコンソーシアム（連合協同体）
代表 住田裕 (日本長老教会 横ヶ谷キリスト教会 牧師)
連絡先 03-5454-0175 URL <http://creationcare.strikingly.com>
協賛 日本ローザンヌ委員会、共立基督教研究所、地引網出版

What were Japanese churches saying in 1989?

Perspectives of Japanese Christians during the transition from the Shōwa period to the Heisei period (1988–1990)*

The Heisei period is coming to an end. Japan's government has announced that the present Emperor will abdicate at the end of April 2019, and the crown prince will accede to the throne in May 2019.

From 1988 to 1990, the time of transition from the Shōwa period to the Heisei period, there was a nationwide mood of voluntary restraint from social activities in respect for the dying Emperor. Now, even though we are in a different day and age, remembering what Japanese Christians were thinking back then will help us think today about the deep themes of mission in Japan and thought patterns in Japanese society.

In October 1988, it was announced that the Shōwa Emperor was critically ill. The Christian Shimbun wrote: "Christians seem to be bewildered about how to respond to this situation" (October 7, 1988). The paper also reported on various political topics such as Yasukuni Shrine Litigation and the Alien Registration problem, which were considered to be rooted in Japan's Emperor system.

On January 7, 1989, the Shōwa period Emperor passed away. Various criticisms or requests relating to the Emperor system came from various Japanese Christian groups, even some quite conservative or regional denominations:

"The Japan Evangelical Association (JEA), the National



Christian Conference in Japan (NCC) and other denominations submitted requests and made appeals to the government."

"The Kansai branch of the Evangelical Free Church of Japan

held their New Year's worship service without voluntary restraints."

Pros and cons relating to various concerns were also introduced:

"I have good expectations for the new Emperor and the Empress and pray for their salvation." (Akira Takimoto, Chief Evangelist, Japan Revival Crusade)

"To accuse the Emperor of responsibilities relating to the Second World War, or to request abolition of the Emperor system will offend the feelings of the Japanese people." (Akira Washio, Former Professor Emeritus of Tokyo Biblical Seminary)

On the other hand, after watching special TV programs concerning the Emperor's death, some said:

"I find this country is still worshipping idols." (Shigenori Nishikawa, General Secretary of Seikyo Bunri no Kai, Conference for the Separation of Religion and Politics) "Japanese people are inclined to evaluate only the personality of the individual Emperor without asking about his war responsibility." (Akira Izuta, former JEA Chair, January 22, 1989)

The Taisō no Rei (National Funeral Ceremony) was held on February 24, 1989. Although it was one of the emperor's constitutional functions, it was performed as a Shinto ceremony. Many Christians



were against it and gathered and prayed:

"The NCC and the JEA conducted campaigns to collect signatures to stop the Daijō-sai, a festival to celebrate the succession to the Imperial Throne." (March 12, 1989)

Many countries with Christian associations that belonged to the Asia Evangelical Alliance declared their solidarity with the JEA concerning this Emperor matter.

On November 22 and 23, 1990, the Daijō-sai (Great Thanksgiving Festival) was held for the new Emperor. Interviews of various Christians published in the November 11, 1990 issue gave insight into how they would spend these days:

"The government must not use the national budget for the Daijō-sai, but I would like to pray for the Emperor, not criticize him." (Akira Takimoto)

A Christian kindergarten in Gifu Prefecture planned to open as usual, saying:

"We have repeatedly studied this matter."

Tokyo Christian University, which had moved in the same year as the Emperor's death, would hold classes as usual, but Tadataka Maruyama, former president, would pray in the chapel.

The December 23, 1990 Christian Shimbun summarized three points regarding the responses of Christians in Japan to the change in Emperor.

1) There are strong voices proclaiming that we must preserve the Constitution, which declares separation of religion and politics. We must never allow the revival of nationalism, which forced Asian people to worship Shintō.

2) Japanese people can have an "inner Emperor" and "Japanese mentality."

3) Some Christians see the existence of evil spirits in

religious aspects of the Emperor system represented by the Daijō-sai, and feel it is necessary to engage in spiritual warfare against it.

Throughout these arguments about the Emperor system, Japanese Christians became aware not only of the problems of mission but of the problem of the confession of faith. However, there has been a question of how deeply these thoughts influenced each Christian at each church.

* Shōwa period: The era of Shōwa Emperor Hirohito's reign (1926–1989)

Heisei period: The current era corresponding to the reign of the present Emperor Akihito. It started on January 8, 1989 just after the Shōwa Emperor passed away. Each Japanese Emperor's reign is given a different name.

Christian Shimbun, February 11, 2018

Translated by Tomoko Kato

Sharing the message of the Reformation in the language of the younger generation

With the aim of confirming young believers in their faith, Refo-Youth 500 (500th Anniversary of the Reformation Church Youth Conference) took place on March 21. More than 1000 youth and various other age groups got together



at this event sponsored by the United Church of Christ in Japan. Preachers and worship teams from Catholic groups, Protestant groups like the UCCJ, Lutherans, Evangelicals, and Pentecostals took the platform and spoke forcefully on trust in God and hope for Japan's future.

The whole gathering proceeded in contemporary worship band style with prayer and praise, along with a guest music group, a dance team, and a 100-voice gospel choir that also took the stage. At the end, participants were encouraged to pray that they would “deny themselves and follow Jesus.”

Messages were delivered on the Reformation themes of “Christ alone,” “Faith alone,” “Scripture alone,” and “Universal priesthood” by ministers from four different groups. Rev. Kazuhiro Sekino (Tokyo Lutheran Church) emphasized not restricting the Word to within a church or denomination; Fr. Masahide Haresaku (Catholic Asakusa-Ueno Church) on God's elect regardless of one's talents; Mr. Shigenori Ōshima (KGK General Secretary) on having the firm conviction of “Scripture alone”; and Rev. Katsuya Kobayashi (United Church of Christ in Japan, Kure Heian

Church) on God calling Christians as a team.

Some participants and staff gave their impressions:

“The music was very powerful. I learned the necessity of sharing the Word outside of denominations and church walls.”

“Society and politics are shaky nowadays, so it is important for us to see our own life from a different perspective than that of capitalism or competitive society. The young are also interested in religion.”

“I felt that the unity we need is not a transient unity but a ‘unity in the faith and in the knowledge of the Son of God’ and that we should walk together to ‘become mature, attaining to the whole measure of the fullness of Christ’” (Ephesians 4:13).

Christian Shimbun, April 8, 2018

Translated by Tachiki Nobue

Name of JCE7 location changed to Tokai region 2nd Youth Congress on Evangelism in November

The 33rd JEA Annual Plenary was convened at Kakegawa City June 4–6, 2018. Two main topics were discussed at this plenary.

The first topic was the location of the 7th Japan Congress on Evangelism (JCE7). At JCE6 in Kobe in 2016, the announcement was made that JCE7 would be held in Nagoya. The JCE7 Preparation Committee has been in communication with church leaders in Nagoya and the resolution to hold JCE7 in the Tokai region was approved at this year's JEA Annual Plenary. The proposal to change the location from Nagoya to “the Tokai region” came from the church leaders in Nagoya. Because of the long history of mission collaboration in the Tokai area and they feel more comfortable with this more inclusive title.

The second topic was the 2nd Youth Mission Congress (NSD2 = 2nd Nihon Seinen Dendo-kaigi), which will take place November 22–24, 2018 in Tokyo (for more information, please visit <https://nsdnet.org/>). The JEA Mission Commission presented their research on the importance of next generation mission collaboration, and the JEA Youth Commission presented the NSD2 action plan with the theme “Embracing and Living Out Our Faith from a Kingdom Mindset.” Rev. Satoki Tsutada, Chair of the JEA Youth Commission, said “We expect great things from our Lord at this Youth Mission Congress for the next generation of God's people here in Japan.”



Rev. Satoki Tsutada

* article images and photos provided by Christian Shimbun

Please pray for Japan

1. That more strategic mission collaboration will happen among local churches, youth ministry organizations and Christian schools for the sake of reaching out to the youth in their local areas.
2. That all Christian youth will be empowered by the gospel to reach out to their friends and every young person in Japan will be touched by the Holy Spirit and get to know Jesus as their personal Savior.
3. That God will raise up the next generation of Christ-centered, gospel-driven leaders among young Christians in Japan.
4. That God's love will touch the hearts of those who are suffering from recent natural disasters in different areas of Japan through the Christian disaster response.

JEA-related schedule

<u>DATE</u>	<u>EVENT</u>	<u>PLACE</u>
Oct. 30	3rd Domestic Disaster Consultation	Tokyo
Nov. 22-24	2nd Youth Mission Congress (NSD2)	Tokyo
Nov. 30	Religious Liberty Seminar	Tokyo
Jan. 27-28	JEA TC study retreat	Tokyo
Jan. 28	JCE Project Meeting	Tokyo

Editorial

In selecting delegates for the Third Lausanne Congress on World Evangelization, Japan and other East Asian countries had to adjust their age quotas in order to select the actual leaders among us. This demonstrated that compared to other countries, we do not delegate enough leadership to young people in Japan. Of course there are cultural differences, but I believe we should delegate more and invest our resources in young people, so that our God can nurture them and use them mightily in his timing. Please pray for the next generation of church leaders in Japan!

Kenichi Shinagawa, Editor in Chief

<https://jeanet.org/>

Japan Update

Autumn 2018 - Number 75

English Newsletter of the
Japan Evangelical Association (JEA)

Chairman : Kaoru Hirose
General Secretary : Kenichi Shinagawa

Japan Update is published biannually by the JEA. Through Japan Update, the JEA seeks to communicate how God is at work in Japan and to foster prayer and collaborative work for the advancement of God's kingdom in Japan. Views expressed by individual authors do not necessarily reflect official JEA positions. Japanese names appear in Western order (surname last).

Permission to reprint is granted, but please give credit and send one copy of any publication containing reprinted material to the editor.

Japan Update Staff

Editor in Chief	Kenichi Shinagawa
Asst. Editor	Atsuko Tateishi
Translation Editor	Gary Bauman
Translation Staff	Tomoko Kato
	Grace Koshino
	Nobue Tachiki

Editorial Office:
c/o JEA, OCC Building
2-1 Kanda Surugadai
Chiyoda-ku, Tokyo 101-0062, Japan

telephone 03-3295-1765
fax 03-3295-1933
email adminoffice@jeanet.org
website <https://jeanet.org/>

Subscription:
If you desire to subscribe to Japan Update in digital format (PDF), please send the request by email to adminoffice@jeanet.org.

