

JAPAN

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大阪市都島区
林宗恩

平成十二年三月吉日建之

昭和六十二年七月吉日建之

平成三年十月吉日建之

昭和二年三月吉日建之

平成五年八月吉日建之

平成十二年七月吉日建之

平成十四年三月吉日建之

OUTREACH

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PREFACE

Thank you for your interest in ministering in Japan. This manual was developed to support those wanting to serve God and his people in Japan. Please feel free to photocopy these materials for outreach use. May the Lord use you mightily to further his Kingdom.

Thank you for all of those who contributed to this manual. A special thanks to Cliff Davis who saw the value of this information and to Tim Wilson whose research forms the foundation of this manual. We are grateful for Chris Wolf's keen camera eye, Maria Nordrum's helpful typing, and Brian Reeser's willingness to contribute to this document. We appreciate Nate Hakeem and Geeta Menon for asking important questions about ministry in Japan. We extend gratitude to David Kim and Tokyo Shibuya Evangelical Church, who have graciously hosted outreach teams for over a decade. We also appreciate Don Wright's, Shawn Senior's, and Peter Chun's editorial comments. Our most sincere gratitude goes to the Father, the Son, and the Holy Spirit who invites us to participate in God's mission.

ありがとう

BASIC JAPANESE FACTS

Population

Total 127,078,679 (2009 estimate)

0-14 years: 13.5 percent (male 8,804,465/female 8,344,800)

15-64 years: 64.3 percent (male 41,187,425/female 40,533,876)

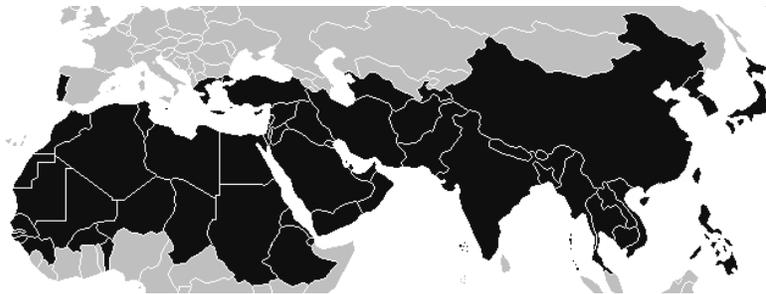
65 years and over: 22.2 percent (male 11,964,694/female 16,243,419)¹

Geography

Japan consists of four main islands: Hokkaido in the north; Kyushu in the south; Honshu, the largest island; and Shikoku, located between Honshu and Kyushu. Japan extends 2,400 kilometers (1,500 miles) from north to south. The total land area extends about 378,000 square kilometers (146,000 square miles), which is slightly smaller than California or about half the size of British Columbia. Japan's population is about 127 million making Japan one of the world's most densely populated countries. Japan's inhabitants are 99 percent Japanese by race, with the major minority groups being Korean and Chinese. Japan is 84 percent mountainous and forested, with only 16 percent of the land area being habitable and fertile. Japan is located on the volcanic Pacific Ring of Fire, with 1,500 seismic occurrences per year, mostly tremors. The volcanic activity, however, also provides many hot springs and a habitat for abundant seafood in deep offshore trenches.



Map of Japan²



Map of 10/40 Window³

Japan is at the northeast most corner of the 10/40 Window, the Eurasian area extending from 10 degrees north to 40 degrees north of the equator. The 10/40 Window is the area with the world's largest population of non-Christians.

¹ *The World Factbook 2009* (Washington, DC: Central Intelligence Agency, 2009), under "Publications," <https://www.cia.gov/library/publications/the-world-factbook/geos/ja.html> (accessed September 15, 2009).

² Facts-about-Japan.com, "Maps of Japan," Facts-about-Japan.com, <http://www.facts-about-japan.com/maps.html> (accessed May 4, 2010).

Brief Historical Overview

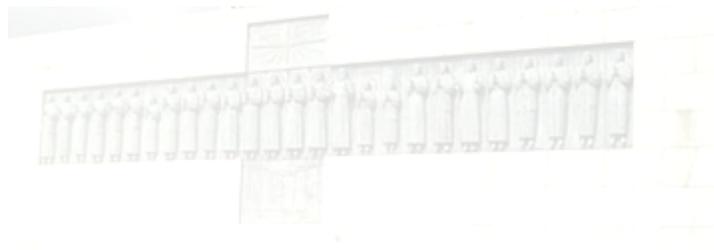
660 BC	Emperor Jimmu founded Japan.
1562 AD	The Portuguese land in Japan.
1637	The Japanese government expels foreigners.
1854	US Navy's Commodore Matthew Perry forces Japan to start trade.
1868	The Meiji Emperor implements westernization programs.
1894	Japanese militarism begins with war on China.
1941 December	Japan attacks the United States at Pearl Harbor.
1945 August	The war ends after the United States drops an atomic bomb on Hiroshima and on Nagasaki.
1952	Japan returns to a self-ruling government.
1960	Japan and the United States sign the Treaty of Mutual Cooperation and Security.

Brief Japanese Christian Historical Overview

Christianity flowed to Japan in three major waves: in the sixteenth century with Spanish missionaries; in the nineteenth century with the Meiji Restoration; and in the twentieth century after World War II. However, some scholars believe that in 199 AD Nestorian missionaries arrived in Japan after traveling through India, China, and Korea. These scholars suggest that Nestorians set up churches by 400 AD.⁴

1549	Francis Xavier, a Jesuit missionary from Portugal, establishes Japan's first Christian mission in Kagoshima.
1563-80s	Christianity flourishes nationwide as several regional political leaders influence their cities and prefectures by accepting Christ and by being baptized.
1587	Emperor Toyotomi Hideyoshi expels Christian missionaries.
1597-1849	Christians are persecuted, crucified, and martyred.
1850s	Emperor Meiji opens Japan to westernization and allows missionaries back into the country. (Japan being opened to the West is seen in <i>The Last Samurai</i>).

Japan is now legally open to the gospel. Christians can freely share their faith without fear of being arrested or executed.



³ JesusLovesJapan.com, "Part of the 10/40 Window," JesusLovesJapan.com, <http://jesuslovesjapan.com/japan/part-of-the-1040-window> (accessed May 4, 2011).

⁴ Don Wright and Haruo Mitsumori, eds., *Operation Japan: A Prayer Guide for Japan*. 2000 ed. (Tokyo: Japan Evangelical Missionary Association, 2000), 14.

Religion

Shintoism	83.9%
Buddhism	71.4%
Christianity	2%
Other	7.8% ⁵

The noble-minded Japanese do not consider themselves religious people, though they do value customs, traditions, and superstitions. They adhere to the two main religions of Shinto and Buddhism, and they generally participate in festivities of both religions. For example, a Japanese person may go to a Shinto shrine to celebrate births and marriages, and also go to a Buddhist temple to observe funeral rites. Though Christians make up a small percentage of the population, the Japanese have adopted Christian traditions as part of their interest in the West. For example, Western-style weddings performed by Christian priests or pastors are trendy.

Many Japanese will tell Christians that they are Buddhist, when they are actually atheists or agnostics. Seekers investigating Christianity are sometimes confused by superficially held Buddhist beliefs because most Japanese cannot separate their cultural heritage from Buddhist and Shinto rites. The Japanese, however, can understand that the Biblical God created unblemished, genuine Japanese culture. The Japanese can understand that God is not just a “Western god;” he is the absolute foundation for all things Japanese.

People

The people of Japan are kind, hospitable, and hard working. They are raised to be diligent servants and reputable citizens. As a collectivistic people, the Japanese regard the group before the individual. For example, the Japanese often introduce themselves by first stating their company or organization, second stating their family name, and third stating their individual name. Also, Japan is a shame-based culture which contrasts guilt-based cultures often found in the West. Shame-based cultures like Japan seek to maintain honor and avoid shaming themselves or their families. In fact, to avoid bringing shame on their family, the Japanese often do not report crime or violence. Though Japan has unreported crime, a person’s physical appearance can be deceiving. A rough looking teenager may be one of the most gentle and agreeable people you will ever meet.⁶ “People look at the outward appearance, but the LORD looks at the heart.” (1 Samuel 16:7c TNIV)

⁵ The total exceeds one-hundred percent because Japanese adhere to Shinto and Buddhism; Central Intelligence Agency, *The World Factbook 2009*.

⁶ For a great book on Japanese people, see Roger J. Davies and Osamu Ikeno, *The Japanese Mind: Understanding Contemporary Japanese Culture* (Boston: Tuttle Publishing, 2002).

Generations

Below are considerations about two major groups and their receptiveness to the gospel.

1. The older generation (65 and older) shows signs of being open to the gospel, says Don Wright, a missionary who served in Japan for thirty-five years. Wright shares how the older generation is receptive when in a community that positively regards the gospel. He also states how congregations reach out to the older generations through day care centers, and how the older generation is accepting Christ and being baptized through Christian nursing homes.
2. The younger generation (25 and younger), which consists mainly of high school and college students, often rebel against their conservative parents and grandparents. Unfortunately, this rebellion steers them toward immorality and materialism. Wright notes that the younger generation is also open to spirituality, like the occult and new Buddhist movements. On the other hand, this generation is more likely to accept God's salvation because they do not adhere to their ancestors' religions. Due to this generation's openness and curiosity, they are experiencing most of Japan's Christian conversions. This generation is captivated by Western ideas, many of which are imported through media.⁷

Recent Japanese Uncertainty: Economics, Society, Politics, and Religion⁸

Japanese business people now experience economic uncertainty. After World War II, Japan experienced tremendous, prolonged economic growth. Despite few natural resources, by 1980 Japan's economy soared to having the world's third largest gross national product.⁹ Middle-aged Japanese business people experienced unprecedented economic abundance, which included increased travel, a higher living standard, and more educational opportunities. However, the 1997 Asian financial crisis and the recent economic downturn have shaken Japanese economic stability. Though Japan has long been known for its lifetime company employment, Japanese companies are now firing their employees.¹⁰ The methods that made Japan an economic miracle have now proven to be counterproductive in an ever-globalizing age.¹¹

The economic uncertainty has led to social uncertainty. Japan has one of the highest suicide rates in the industrialized world. Since 1998, over 30,000 people in Japan committed suicide each year.¹² On average, ninety Japanese commit suicide everyday –

⁷ Personal email correspondence, December 3, 2009.

⁸ This section is from Arthur Rouzer, "Teaching the Old Testament," (Fuller Theological Seminary, Pasadena, CA, 2011). For the rest of the article, contact him at arthur_rouzer@yahoo.com.

⁹ *Volume Library*, vol. 2, (Nashville: Southeastern, 2004), s.v. "Japan."

¹⁰ Naoko Fujimura, "Japan Inc. Battles Back to Profit on Cost Cuts, China (Update1)," Bloomberg Business Week, <http://www.businessweek.com/news/2010-05-12/japan-inc-battles-back-to-profit-on-cost-cuts-china-update1-.html> (accessed June 4, 2010).

¹¹ Michael Zielenziger, *Shutting Out the Sun: How Japan Created Its Own Lost Generation* (New York: Doubleday, 2006), 7.

¹² Chiaki Kawanishi, Kenji Kawano, and Hiroto Ito, "Guide To Guideline Preparation For Suicide Attempters In Japan," Richmond, Australia: Blackwell Publishing Limited, 2008.

one Japanese person every two minutes. Yukio Saito, director of Japan's Federation of Helplines, said "More middle-aged men, including company executives, committed suicide from bankruptcies starting in 1998....The number of suicides remains at this level because of continuing problems with economic conditions in Japan."¹³ Shu-sen Chang, a psychiatrist at Bristol University, thinks similarly with Saito. Chang said that the Asian financial crisis increased unemployment, which may have caused the increase in suicides.¹⁴ Japan has a history of people committing suicide to preserve dignity.¹⁵ However, some modern suicides do not appear dignified. Train commuters sometimes become held up as "clean-up crews" deal with the remains of suicides on railroad tracks. For a nation that values the group over the individual, I do not think these train-track suicides preserve dignity. Though many factors contribute to Japanese suicides, statistics show that these suicides are correlated to Japan's economy.

Social uncertainty is exacerbated by counterproductive social pressure and unspoken obligations. For example, many business people feel obligated to stay late in the office as late as their bosses do. Japanese workers often stay in the office even though they have completed their daily work. As a result, Japanese business people spend a significant amount of time at work, while they spend little time at home. A 1991 study showed that Japanese men work an average of fifty-six hours per week and four hours a week at home, while American men work forty-four hours a week and fourteen hours a week at home. From 1991 to 2005, Japanese work hours decreased 11 percent;¹⁶ however, with the current economic downturn and recent layoffs, employed workers are now also doing the work that former workers did. As a result, employee workload is increasing as are their stress and work hours.¹⁷ In addition, one report showed that the Japanese only took half of their annual fifteen paid vacation days.¹⁸ One Japanese high-ranking businessman told me that the Japanese feel they burden their fellow co-workers if they take more paid holidays than their fellow co-workers. Seeing the burden of the older generation may influence why the younger Japanese generation does not hold so tightly to these obligations.

The Japanese work ethic has also become unethical at times. In 1982, Japanese physicians published a report that coined the socio-medical term, death from overwork (過労死 - *karoushi*). Exactly how many Japanese die or commit suicide from overwork is difficult to gather. However, in the first four years since its inception, the *Karoushi* Hotline Network received over 5,000 requests for counseling and almost half of these

¹³ Danielle Demetriou, "Financial Crisis: Suicide Rate in Japan Expected to Soar," Telegraph Media Group, <http://www.telegraph.co.uk/news/worldnews/asia/japan/3214477/Financial-crisis-Suicide-rate-in-Japan-expected-to-soar.html> (accessed June 10, 2010).

¹⁴ Demetriou, "Financial Crisis."

¹⁵ Inazo Nitobe, *Bushido: The Soul of Japan* (Tokyo: IBC Publishing, 2004), 115.

¹⁶ Bloomberg Businessweek, "The Real Reasons You're Working So Hard...and What You Can Do About It," Bloomberg, http://www.businessweek.com/magazine/content/05_40/b3953601.htm (accessed June 11, 2010).

¹⁷ Catherine Makino, "Death from Overwork Persists Amid Economic Crunch," Inter Press Service, <http://ipsnews.net/news.asp?idnews=49047> (accessed June 10, 2010).

¹⁸ Rex Shelley, *Culture Shock Japan: A Guide to Customs and Etiquette* (Portland: Graphic Arts Publishing, 1993), 24-25.

calls involved death.¹⁹ In June 1998, mainly lawyers and physicians established the *Karoushi* Hotline Network to provide counseling for those affected by the *karoushi* phenomenon.

Japan faces other social uncertainties. In 2009, Japan had the world's highest falling birthrate. By 2050, Japanese government predicts that the productive population – those from age 15 to 64 – will decrease from 81.64 million to 45.95 million people.²⁰ Forecasters say that the decrease in labor force and consumer market will shrink the already-stalled Japanese economy.²¹ The decline in birth rate is partially attributed to Japanese work hours, which limits the time husbands and wives spend together. Other current Japanese social issues include high rates of divorce, abortion, depression, and alcoholism. These social issues are coupled with sex trafficking, bullying at school, and *hikikomori*. *Hikikomori*, a phenomenon isolated to Japan, describes the million plus young adults who lock themselves in their rooms and avoid face-to-face human interaction.²²

Japan's uncertainty also includes recent politics. The political party in control for the last fifty years was voted out in August 2010.²³ Also, on June 4, 2010, Japan elected its fifth Prime Minister in four years. The Prime Minister who had recently resigned did so because he did not keep his campaign promise to move the American Military Base in Okinawa. Recent former Prime Ministers have also eroded public trust in the government by having money scandals, increasing government debt, and failing to restart the once robust economy. On top of internal political uncertainties, Japan faces external political uncertainties. North Korea's missile launches and nuclear weapons possession have concerned Japanese people. Now, North Korea's recent political leadership reshuffling²⁴ and alleged attack on a South Korean submarine²⁵ compounds Japanese fears of their neighbor.

Finally, the Japanese are uncertain about religion. The Aum Cult was a radical Japanese religious group claiming to restore original Buddhism. On March 20, 1995, during Monday morning rush-hour traffic, Aum Cult members released sarin gas on five underground subway trains bound for Kasumigaseki and Nagatachō Stations in Tokyo's

¹⁹ Makota Ishida, "Death and Suicide from Overwork," in *Labour Law In An Era Of Globalization: Transformative Practices and Possibilities*, Joanne Conaghan, Richard Michael Fischl, and Karl Klare, eds. Oxford: Oxford University Press, 2004), 220.

²⁰ Kyodo News, "Japan Birthrate Fall World's No. 1," *The Japan Times*, <http://search.japantimes.co.jp/cgi-bin/nn20090418a5.html> (accessed June 9, 2010).

²¹ *Japan Times*, "Population Decline Worsening," *Japan Times*, <http://search.japantimes.co.jp/cgi-bin/ed20100115a2.html> (accessed June 11, 2010).

²² For more on suicide, depression, alcoholism, and *hikikomori*, see Michael Zielenziger, *Shutting Out the Sun: How Japan Created Its Own Lost Generation* (New York: Doubleday, 2006).

²³ Martin Fackler, "Naoto Kan Is Elected Prime Minister in Japan," *New York Times*, <http://www.nytimes.com/2010/06/05/world/asia/05japan.html> (accessed June 4, 2010).

²⁴ *Los Angeles Times*, "North Korea Shuffles Leadership," *Tribune News*, <http://www.latimes.com/news/nationworld/world/la-fg-0608-north-korea-kim-20100608,0,1307136.story> (accessed June 9, 2010).

²⁵ Cable News Network, "Clinton: N. Korea Must Face Consequences Over Sinking," *Cable News Network*, <http://www.cnn.com/2010/WORLD/asiapcf/05/21/south.korea.clinton.warship/index.html> (accessed June 4, 2010).

government district. The attack killed twelve and wounded thousand and was Japan's most severe terrorist attack since World War II. The attack shocked Japanese, especially since it was perpetrated by Japanese natives rather than foreign invaders. Though primarily referencing Buddhist concepts, the cult leader also used Biblical passages as prophecies about himself as Christ, who would lead a select few to salvation.²⁶ After the attacks, the Japanese shied away from religious association. The Japanese value stability, as seen in traditions and ceremonies dating back several centuries. Yet recent Japanese economics, society, politics, and religion have been uncertain.

Cultural Nuances

Those who appreciate Japanese cultural differences will honor the Japanese people. People's cultures are contexts of existence and filters for interpreting reality. What makes sense to one culture may not make sense to another culture. Loving understanding can solve problems, bring reconciliation, and prevent serious conflicts. Here are general cultural differences that visitors may observe:

1. Relationship and task orientation: Though the Japanese have a worldwide reputation for efficiency and business sense, the Japanese are primarily a hot-climate culture or a relationship-based culture. In such cultures, the person is more important than the task. Business is usually not discussed on the first meeting or on the first phone call.
2. Direct and indirect communication: To show respect for the other person, the Japanese do not phrase their communication in a way that might be offensive. The Japanese word "*Hai*," means "yes," and *Hai*" can mean "perhaps," "I understand," or "no." The Japanese understand meaning from tone and context.
3. Individualism and collectivism: The Japanese place society over the individual. The Japanese look down on being different than the group. While Americans value individuality, most Japanese find comfort in conformity and uniformity.
4. Inclusion and privacy: The Japanese consider making plans that exclude others as rude. The Japanese are social and they dislike being left alone. Also, everyone in a community may use possessions freely.
5. High context and low context: Everything matters in Japan. Who you know, who you are related to, what you buy, and what you wear is important. Being overdressed is better than being under dressed. To fit in the group and behave appropriately, the Japanese watch how others respond in a situation. As a result, foreigners will benefit from matching the speaking volume of surrounding natives, especially in public places like trains and restaurants.
6. Time and planning: The Japanese are structured, efficient, and time-oriented. They expect an event to begin and finish within the determined time. Tardiness can hamper your credibility.
7. The concept of hospitality: Japanese hospitality is taken seriously. The Japanese impress their guests by paying attention to details and by skillful preparation. When a Japanese host invites a guest, one humbly declines at first, unless the host

²⁶ Ian Reader, *Religious Violence in Contemporary Japan: The Case of Aum Shinrikyō* (Honolulu: University of Hawai'i, 2000), xiii, 169-170, 214; Frank Jacob Schwartz and Susan J. Pharr, eds., *The State of Civil Society in Japan* (Cambridge: Cambridge, 2003), 146.

persists. Guests give a small gift to their host (*omiyage*). Also, the Japanese do not visit people unannounced.

8. Authority: The Japanese place emphasis on submission to authority. In a misunderstanding, concede to those of higher authority.

Manners

1. When eating a meal, set chopsticks on the chopstick rest or across the side of the dish. Never leave chopsticks sticking straight up out of food; in Buddhist funerals this is how food sacrifices are offered to deceased relatives.
2. Eat before being in transit or wait to eat until arriving at a destination. Eating something while walking or on a subway is generally considered rude. Coffee or other drinks are permissible to have on the go.
3. Lightly slurping noodles is polite because the sound lets the host know that you are enjoying the meal. This applies to noodles only.
4. Tipping is unnecessary in Japan since service costs are included in prices.
5. Take off your shoes in the entrance of a house. Subtly impress the host by neatly placing your shoes together pointing toward the door so that you can step into them when you leave. Shoe soles are considered dirty and should never be put on a chair or table.
6. Blow your nose in the bathroom; blowing one's nose in public is frowned upon.
7. The public sound level is lower than the sound level in western cities. Foreigners honor the Japanese when foreigners are not noisy.
8. With Japanese people, keep public displays of affection to a minimum. The Japanese are not touch-oriented like Westerns.
9. Foreigners who use the Japanese language will impress the Japanese. *Gambate!* Do your best! (Most Japanese people know some English.)
10. Bowing is common; a short, light bow when meeting and leaving someone is sufficient. However, exaggerated bowing is unnecessary. When bowing, females put their hands in front of them, while males keep their hands to their sides.



Greeting

Respect

Great Respect²⁷

Futons

²⁷ Jet Program Okinawa, "Downloads," Jet Program Okinawa, http://okinawajet.com/index.php?option=com_docman&task=cat_view&gid=94&Itemid=101 (accessed April 30, 2011).

The Japanese offer their visitors futons, which are Japanese-style mattresses. These mattresses are usually kept in the closet during the day and taken out during the evening. Since space is usually limited in Japan, the Japanese people are very neat and orderly. Please make sure that you put your futons away every night. Also, please clean all the spaces you use on a daily basis, such as your bedroom, the bathroom, the common area, and the place you eat. Being extremely neat will help you gain respect with your hosts.



Food

Since spices are not often put in Japanese dishes, Japanese cuisine is mild yet tasty. Contrary to popular belief, fish is not the only source of protein in most of Japan. Beef, chicken, pork, and tofu are also common sources of protein. White rice and *miso* soup usually accompany a traditional meal. Japanese candy is usually less sweet than Western candy. American, Chinese, Indian and Italian foods are also very popular and easy to find in Japanese cities. The following are some common examples of Japanese dishes:

1. *Gyudon* is beef over rice, and is likely Japan's most common food. Like the hamburger joint in America, many *gyudon* restaurants are in Japan.
2. Japanese curry is less spicy and slightly sweeter than Indian curry.
3. *Karaage* is fried, boneless marinated chicken, and it is usually served in a *bento* lunch box.
4. *Tempura* is breaded shrimp and vegetables, and *tempura* served over rice is called *tendon*.
5. *Okonomiyaki* is cabbage pancakes, and is sometimes prepared with noodles, pork, and egg. This dish is served with mayonnaise and a thicker and sweeter Worcestershire sauce.
6. *Udon*, *ramen*, and *yakisoba* are types of noodles.
7. *Somen* is cold noodles, and a refreshing summer food.
8. *Nabe* is a soup bowl, and can be cooked with beef, chicken, tofu, and/or vegetables. This is a tasty winter food.
9. *Yakiniku* is Korean-style, do-it-yourself barbecue. With plates of fresh meat and vegetables brought to your table, you can cook the food and dip it into various sauces.
10. *Takoyaki* is octopus dumplings with ginger and green onion. Mayonnaise, sauce, seaweed, and/or fish flakes are often placed on top. This food was made famous in Osaka.
11. *Sushi* is fish and/or vegetables placed on top of rice or wrapped in rice and seaweed. Not all sushi is raw; most sushi is cured and marinated. *Sashimi* is raw fish. Sushi and sashimi are served with the strong-tasting horseradish called *wasabi*.

Fun Activities

Japan has numerous entertainment and leisure options. Unfortunately, activities are expensive, as is the case for most aspects of Japanese living. However, the Japanese are an extremely social, servant-hearted culture, and guests will likely be well treated. Also, many prefectures take pride in their different local activities. Contacts are likely to make sure you are aware of a nearby leisure spot.

Japanese people enjoy spending time at a natural hot spring (*onsen*). Numerous *onsens* cover the country, and they have become a popular source of relaxation. Japan also celebrates an array of cultural festivals throughout the year with great food and lively indigenous music.

Since Japan is highly westernized, typical western activities are also enjoyed. Movies theaters play western movies with Japanese subtitles, but a general admission ticket costs around 3000 yen or \$30 United States Dollars (USD). Gyms, parks, zoos, concerts, nightclubs, museums, sporting events, and bowling alleys can commonly be found in cities like Osaka and Tokyo.

One popular attraction for youth and adults is hours of *karaoke* (pronounced “ka – ra – OH - kay”). The Japanese invented this songfest sing-along, and it is quite different than the cheesy, watered-down version most Americans have experienced. Real Japanese *karaoke* with Japanese friends will not be forgotten and should not be missed! Leave your ego, pride, and timidity at the door. Just have a blast!

Some things you will not easily find in Japan:

1. Ranch dressing or Mexican food
2. Root beer, ginger beer, Dr Pepper, cream soda, or Red Bull
3. Deodorant (possibly due to the climate, the diet, and/or the genetics of the Japanese people who do not often have a problem with body odor; Japan-bound travelers are advised to bring deodorant.)

ARRIVAL INFORMATION

Passports

Please bring a passport that is valid through your stay in Japan.

Visas

Those who are staying for 90 days or less may not need a visa if they are from one of the 62 countries or regions that have received visa exemption for Japan. For more information about visa exempt countries (like the United States and the Republic of Korea), please see http://www.mofa.go.jp/j_info/visit/visa/02.html#a. Those from a visa exempt country only need to inform immigration that they are in Japan as a tourist. Also, those from visa exempt countries will only be required to write on their immigration entry card the address and phone number of the place they are planning to stay.

Transportation

When arriving at Narita or Kansai International Airports, you can use one of the two main options for getting to your local destination – the bus and the train. To explore different train times, fares and options, please go to <http://www.hyperdia.com/> and click on the upper left-hand corner English tab. In the “Start Point,” please type the airport name – either *Narita Airport* or *Kansai Airport*. For Narita International Airport bus stops, fares, timetables, and other information in English, please go to <http://www.limousinebus.co.jp/en/>. For Kansai International Airport, please go to http://www.kate.co.jp/pc/index_e.html. Usually the train is cheaper than the bus.

Currency Exchange

One USD is about 100 yen. Therefore, when estimating money, move the decimal point over two places. For example, an item costing 1200 yen will be approximately \$12.00 USD. For a current exchange rate, please see <http://finance.yahoo.com/currency-converter>.

Banking

Though credit card use is increasing, the Japanese use cash more than Americans. Some United States banks like Citibank have Automatic Teller Machines (ATMs) in major Japanese cities. Consider checking your bank or looking online to see if your bank has ATMs in Japan. Most Japanese banks and convenient stores have ATMs that accept Visa cards; however, the ATMs may charge a withdrawal fee. People planning to live in Japan can consider opening a bank account or one of the popular postal savings accounts.

CORRESPONDENCE

Mail

Use the following mailing address format:

Mr. Joe Missionary	Your name
c/o Shibuya Evangelical Church	c/o Place name
6-17 Nanpeidia-cho	Address number and town
Shibuya, Tokyo 150-0036	Ward, City Zip Code
Japan	Country

Phone/Fax

Japan's phone country code is 81. When dialing from outside Japan, the country code is dialed first and then the first zero of the area code is dropped. Therefore, if you are dialing from inside Japan, you dial 03 3463 1364. However, from outside Japan, you dial 81 3 3463 1364.

You can make reverse charge calls from pay phones, and you can use phone cards from regular landlines. At a convenience store, you can also buy a pre-paid portable phone for about 6,000 yen.

Email

In major cities, you can find wireless internet access in places like Starbucks and McDonalds. For information on free internet hotspots, please check out the map at http://www.freespot.com/users/map_e.html. Computers and printers can be accessed at Kinkos (<http://english.fedexkinkos.co.jp>); however, internet cafes are usually cheaper.

OUTREACH

Scheduling

The Japanese often plan activities in advance, and they plan to host guests in advance because of the effort put into hosting guests. Please consider contacting your contacts six months before you arrive in Japan. Also, consider using the six-month calendar accompanying this outreach packet (page 30-35) to plan the training needed for an outreach to Japan.

Team Roles

The following are responsibilities that a team leader can assign to team members:

1. Cleaning
 - responsible for ensuring the team maintain Japanese standards of cleanliness
2. Correspondence
 - responsible for typing a weekly update that all members can use to communicate to family members, friends, supporters, and/or church members
3. Finances
 - responsible for creating and maintaining the team's budget including recording all expenses, collecting all applicable receipts, and communicating financial issues to the team leader
4. Hospitality
 - responsible for welcoming any new people who come and visit the team
5. Security
 - responsible for locking the all the doors, and turning off all unused appliances including lights, computers, and air conditioners
6. Shopping
 - responsible for monitoring and purchasing items before they are needed
7. Scheduling
 - responsible for communicating to the team all scheduled events or activities

Prayer

Regular prayer accesses the divine power needed to minister God's grace and love. As God communicates, consider recording his messages. You can see how God fulfills what he shows the team.

Outreach Ideas

Find needs and opportunities before going to congregations.

To foster team unity, have team times six days a week. Keep meeting times consistent. Being with team members for many hours a day can be challenging to relationships within the team. Consider providing opportunities for team members to confess their sins to one another and to pray for each other.

Be flexible for change.

Regarding an Outreach Attitude

The following is an email to a Youth With a Mission (YWAM) Japan-Focus Discipleship Training School (DTS) leader about a conversation with a missionary pastor ministering in Japan. For many years, the pastor's congregation has been hosting numerous YWAM and mission teams from many countries.

Dear School Leader,

Here are the notes I took from my conversation with Pastor K. I took these notes to serve the Japan-Focus DTS, which I see as an expression of God heart for this country. I also took these notes to see our church and YWAM as partners in discipling nations.

Pastor said that the School of Worship team A. by led was authentic. I recently read that authenticity is true fellowship. I think that is why Pastor mentioned this attribute of the leader and subsequently the team. Pastor emphasized that effective teams must not worry about authentically sharing and that the church is blessed when teams share. To define *sharing*, I think he was referring to sharing their testimonies with members of our church and with the lost. I would like to add that three months in a DTS gives enough material to share authentically for an outreach.

Pastor said that he was also referring to an outreach attitude, which I assume to be an attitude of love and service. With this attitude, teams will naturally share authentically. If teams view the church as a hotel, this attitude will disappoint and hurt the local church. Unfortunately, I saw that attitude with my own team. I felt like we thought that we were not on an outreach but an extended vacation. I criticized our team because we did not have structure like regular meetings and regular prayer. Pastor also said ineffective teams were self-contained. In other words, they were satisfied with being with themselves and did not get involved in the community of believers.

Pastor also addressed the concern of being a burden. He thought that of course having a team of around ten people in the church for one month would be a burden. Pastor said that the team will be a burden and we acknowledge that. Jesus calls all of us to take the burden. However, we as a church expect and accept the burden. What Pastor wants to have is a mutual burden - a mutual sacrifice from the team. I can agree, especially since I did not see our team burden ourselves and follow what the Lord commanded us to do - especially keep the agreements our team made with the church. In other words, we will be burdened as a church, but lets share the burden together and disciple nations. An effective outreach team will burden themselves if they have an attitude of love and service. The Lord will naturally use this attitude and will lead the teams to serve the church.

When addressing the question about the mission/vision of the church, Pastor said something to the effect of being salt and light - which is one of the stated visions of the church. He said something like, it may be good for the team coming to the church to meditate on being salt and light and see what God tells the outreach team members. I have taken the advice and plan to meditate on being salt and light.

Fulfilling this vision that will take what we spoke of while you were here. As we discussed, teams can create a schedule for serving existing ministries and for walking out in the apostolic calling and nature of YWAM. The church's outreach manual will support that.

More important, please pray that our church would reconcile broken relationships. I know it is God's heart that every seat is filled in the church with people he wants us to disciple. I also know that if we as a church are not following his commandments of love, he may not send us many new believers that he wants to birth. Blessings and love,
Missionary

Regarding a Japan Outreach Attitude

Some people who hear about Christian mission in Japan assume that the work is "hard." The work is hard, but to whom is the work hard for? The work is hard for Christians, but the work is not hard for God. Cross-cultural ministers often face hard situations like language, cultural, and spiritual barriers, yet these hard situations experiences align with Jesus' teaching. In the Sermon on the Mount, Jesus said that "hard is the road that leads to life" (Mt 7:13). Jesus also modeled a "hard" life of suffering. The early Church community recognized that following Christ the suffering servant was hard. They confessed, "It is through many persecutions that we must enter the kingdom of God" (Acts 14:22). James points out that those who experience hardship have all the ingredients necessary for pure joy (Ja 1:2ff). Christians have experienced suffering and they will experience suffering.

However, God's mission is not hard for God in the sense that he cannot do it. God took twelve disciples and transformed the world through them. Their work has affected billions throughout history and affects billions today. Interestingly, a number of times, these disciples were rebuked by Jesus for their lack of faith and stubbornness (Mt 6:30, 8:26, 14:31, 16:8, Lu 12:28). In fact, immediately before commissioning the disciples, Jesus rebuked them for their lack of faith and stubbornness. Nevertheless, Jesus sent them out saying, "Go into all the world and proclaim the good news to the whole creation..." (Mt 28:17, Mk 16:14-15). God grew his church as the Holy Spirit empowered these disciples and who proclaimed the good news. Jesus told his disciples that they only needed a mustard seed of faith to move a mountain (Mt 17:10). Through Jesus' disciples, God moved "mountains" in the first century Roman Empire – "mountains" of sin, pride, sickness, racial division, ethnocentrism, pagan idolatry, separation from God's family, and more.

Furthermore, recent history shows that God's mission is not hard for God. In 1950, Korea had approximately 500,000 Christians. Through these 500,000 Christians, God exploded his church. In 1970, the Korea's Christian population was 3 million people. In 1995, the Korean Christian population was 8.7 million.²⁸ Korea and Japan

²⁸ Kim Byong-suh, "Modernization and the Explosive Growth and Decline of Korean Protestant Religiosity," in Robert E. Buswell, Jr. and Timothy S. Lee, eds., *Christianity in Korea* (Honolulu: University of Hawaii Press, 2006).

share similarities. Both are Confucian, collectivistic cultures, with long histories of Buddhism. However, Korea and Japan have differences. To name only one example, the Japanese are more reserved while Koreans are more expressive. Also based on seeing how God worked in history, Japan has enough Christians for a massive move of God. Currently, Japan is home to around 2 million Christians, which is more than Korea had in 1950. What can God do with through Christians in Japan? Christian population is only one way to quantify church growth. Still, the Christian God that the Japanese worship is the same Christian God the Koreans worship. Mission is not hard for God. What may be “hard” for God is when his children harbor attitudes that place God’s mission in a box labeled: “Hard.”

The scriptures provided unique insight to the attitude available when missional Christians face hardship. In front of the Jewish ruling council, Peter and John received great joy as they suffered dishonor for the name of Christ (Acts 5:41). May Christians in Japan echo this joy when they face the suffering that Jesus invites his people to share.²⁹

Regarding Dress

The following is an email sent to a Japan World DTS school leader.

Dear School Leader,

Thank you for your patience regarding this email. I appreciate the proactive nature of your question about appropriate dress during times of ministry. I consulted a native Japanese person about your question.

She said that at Tokyo Shibuya Evangelical Church and at Bethel Church business casual is appropriate. For men and women, business casual includes nice pants and a nice collared shirt. For women, business casual includes a sleeved dress that goes no higher than the top of the knees. On the other hand, dressing too formally could lead people to associate the formal dress with a cult. However, a good rule is to error on the conservative side. Spaghetti straps, low cut shirts, halter-tops, and dresses that go to the middle of the thigh are best left at home. Also, casual church wear like a collared shirt with nice pants is appropriate. However, board shorts, a T-shirt, and sandals are inappropriate.

The one difference between Tokyo Shibuya Evangelical Church and Bethel Church is that jeans are appropriate for Sunday services at Bethel.

Thank you again for your partnership. Let me know if this answers your question.

Sincerely,
Missionary

²⁹ This is a synthesis of what is written in Arthur Rouzer, “Another City of Quartz: The Future of Tokyo” (Fuller Theological Seminary, Pasadena, CA, 2010); “Globalization, Japan’s Sex Slavery, and Japan’s Poor” (Fuller Theological Seminary, Pasadena, CA, 2011); “Mapping” (Fuller Theological Seminary, Pasadena, CA, 2011).

日本語

Basic Japanese Phrases

The following is from *Language Learning is Communication – Is Ministry*.³⁰

The missionary anthropologist Charles H. Kraft was recently asked, "How much time should one who goes to serve as a two month short-term missionary spend in language learning?"

Kraft responded: "Two months."

The questioner continued, "What about one who stays six months?"

"Then spend six months in language learning."

"And if he stays two years?"

"There is nothing he could do that would communicate more effectively than spending those two years in language learning." Kraft continued, "Indeed, if we do no more than engage in the process of language learning we will have communicated more of the essentials of the Gospel than if we devote ourselves to any other task I can think of."

The idea that short-term missionaries should somehow be exempt from language learning needs to be challenged.

Useful Self-introduction *Jikoshukai* Phrases³¹

English	Japanese	Level of Formality
It's nice to meet you all.	Minasama, hajimemashite.	Formal (group)
It's nice to meet you all.	Minasan, hajimemashite.	Polite (group)
Nice to meet you.	Hajimemashite.	Casual (group or individual)
My name is ~.	(Name) to moushimasu.	Formal
My name is ~.	(Name) desu.	Polite
I come from ~.	(Country) kara kimashita.	Polite
I'm happy to be working at ~.	(Workplace) e korete ureshii desu.	Polite
I can speak a little Japanese.	Nihongo ga sukoshi hanasemasu.	Polite
I'm looking forward to working with you; please help me; thank you in advance.	Douzo yoroshiku onegaishimasu.	Polite
I appreciate all that you will be doing for me.	Osewa ni narimasu.	Formal (to superiors)
Thank you for all that you have done for me.	Osewa ni narimashita.	Formal (to superiors)

³⁰ E. Thomas Brewster and Elizabeth Brewster, *Language Learning is Communication – Is Ministry*. Pasadena, CA: Lingua House, 1984. For the rest of the article, see <http://www.urbana.org/articles/language-learning-is-communication--is-ministry> (accessed December 21, 2010).]

³¹ The Japanese phrases were adapted from Jet Program Okinawa, "Downloads," Jet Program Okinawa, http://okinawajet.com/index.php?option=com_docman&task=cat_view&gid=94&Itemid=101 (accessed April 30, 2011).

Continued Conversation

English	Japanese
Please call me ~.	(Nickname) to yonde kudasai.
What is your name?	Onamae wa nandeska?
It has been ~ years/months since I came to Japan.	Japan ni kite (number) nen/kagetsu ni narimasu.
This is my first visit to Japan.	Nihon wa hajimete desu.
I am ~ years old.	(Age) sai desu.
My hobby is ~.	Shumi wa (activity) desu.
I think ~ is very beautiful.	(Place name, etc) wa totemo kirei to omoimasu.
I think Japanese people are kind.	Nihonjin wa shinsetsu to omoimasu.
I think Japanese culture is interesting.	Nihon no bunka wa omoshiroi to omoimasu.
I am studying Japanese.	Nihongo wo benkyou shiteimasu.
Japanese is new to me.	Nihongo wa hajimete desu.

Greetings

English	Japanese	Notes
Good morning.	Ohayou gozaimasu.	Use in the morning, or when you first see someone in the day (people on night shift at work will often say this, even at 10pm!).
Hello.	Konnichiwa.	From 11:00 until 18:00ish
Good evening.	Konbanwa.	After 18:00 until early morning
How are you? Are you well?	O Genki deska?	
I'm good.	Genki desu.	
I'm not good.	Genki de wa arimasen.	

Common Expressions

English	Japanese	Notes
Please. / Thank you (in advance). / Nice to meet you.	Yoroshiku onegaishimasu.	Used in many situations, from meeting someone for the first time, to making a request
Please.	Dozo.	Equivalent to "Here you go."
Excuse me for leaving before you.	Osakini shitsureishimasu.	You should say this when you leave work every day.
I'm going out.	Ittekimasu.	Literally: I'm going and coming back. Say this when you're leaving your workplace, but planning on coming later back the same day.
Return safely.	Itterasshai.	Said to anyone saying "ittekimasu"
I'm back.	Tadaima.	Said when you get back or return home
Welcome back.	Okaeri nasai.	Said to anyone who says "tadaima"

Common Expressions

English	Japanese	Notes
Good job (lit. you must be tired).	Otsukaresama desu.	Said at the end of the work day, or whenever anyone accomplishes something
Good night. / Sleep well.	Oyasumi nasai.	A parting rather than a greeting
Thank you very much.	Doumo arigatou gozaimasu.	Doumo = thanks (informal); arigatou = thank you; gozaimasu = added for politeness.
You're welcome.	Dou itashimashite.	Very polite. In casual situations, you could just say "iie", as in "no problem."
I don't understand Japanese.	Nihongo ga wakarimasen.	For politeness, first say "Sumimasen ga..." (excuse me, but...)
Do you understand English?	Eigo ga wakarimasu ka?	For politeness, first say "Sumimasen ga..." (excuse me, but...)
Yes. / No.		Hai / Iie
I don't know, I don't understand	Wakari-masen.	For politeness, first say "Sumimasen ga..." (excuse me, but...)
Please speak more slowly.	Motto yukkuri itte kudasai.	For politeness, first say "Sumimasen ga..." (excuse me, but...)
Excuse me. / I'm sorry.	Sumimasen.	When pushing past someone or bothering them in some way
I'm sorry.	Gomen nasai.	A less formal apology
I'm sorry (for what I did).	Shitsurei shimashita.	Lit. "I was rude." Say after making a mistake, or when leaving another's office.
Sukaremashita.	I'm tired.	
Dai-jobu desu.	It's ok.	Equivalent to "Don't worry about it."
See you later!	Mata-ne.	
Goodbye.	Sayonara.	
Sugoi desu!	Terrific! Great!	
Iki masho!	Let's go!	
Inori-masho!	Let's pray!	

What?

What?	Nan desu ka?
What is this/that?	Kore/sore wa nan desu ka?
What did you say?	Sumimasen, mou ichido itte kudasai (“Please say it again”)
What do you call this?	Kore wa nan to iimasu ka? (use while gesturing at something)
I don’t know.	Shirimasen.
I don’t understand.	Wakarimasen (can also mean “I don’t know”).
Do you know ~?	~ wo shitte imasu ka?
How?	Dono you ni shitara ii desu ka? (“How should I do it?”)
(Kore/Sore) wa ikura deska?	How much is (this/that)?
Where?	Doko desu ka?
Where is...?	... wa doko desuka?
Otearai wa doko deska?	Where’s the bathroom?
When?	Itsu desu ka?
Why?	Nande? Naze desu ka? Doushite desu ka?
How do I do it?	Dono fuu ni surun desu ka?
What’s wrong?	Doushitan desu ka?
What’s so funny?	Nani ga okashii desu ka?
Why is everyone laughing?	Nande minna ga waratteiru no? (casual)

I See...

I see.	Naruhodo / Sou desu ka...
Of course.	Mochiron.
I got it.	Wakatta (casual).
I understand.	Wakarimashita (formal).
I guess so...	Sou mitai desu ne...

May I?

Please. Please do me this favor.	Onegaishimasu.
May I take nenkyu?	Nenkyu wo torasete itadakemasen ka?
May I take byoukyu?	Byoukyu wo torasete itadakemasen ka?
May I leave early?	Sukoshi hayaku kaette mo yoroshii desu ka?
May I go (somewhere)?	(Place) he itte mo yoroshii desu ka? (Place) he ittekite mo yoroshii desu ka? (go and come back)
May I use the Internet?	Intanetto wo tsukatte mo ii desu ka?
May I rest in the tatami room?	Tatami no heya de yasunde mo ii desu ka?
May I join the ~ activity?	(Activity) ni sanko shite mo ii desu ka?
May I speak with you?	Sukoshi yoroshii desu ka?
Do you have a minute?	Chotto ii desu ka?
Do you have time now?	Ima chotto ii desu ka?

Need Help?

Shall I help?	Tetsudaimashou ka?
Is there anything I can do?	Nani ka dekiru koto ga arimasu ka?
Do you need anything?	Nani ka hitsuyou na mono ga arimasu ka?
Shall I prepare something?	Nani ka junbi shimashou ka?
It's my pleasure. You're welcome.	Yorokonde. Dou itashimashite.
No problem. / It's nothing.	Nan demo arimasen.

Food

Itta-dakimasu!	(what you say before eating a meal)
Gochi-so-sama-deshita!	(what you say after eating a meal)
Onaka ga sukimashita.	I'm hungry.
Nodo ga kawakimashita.	I'm thirsty.
Onaka ga ippai desu.	I'm full.
Oishi desu!	Delicious!
... ga suki deska?	Do you like...?
Suki desu. Daisuki desu!	I like it. I love it!
Yokatta desu!	I'm glad!
... suki de wa arimasen.	I don't like...

Days of the Week

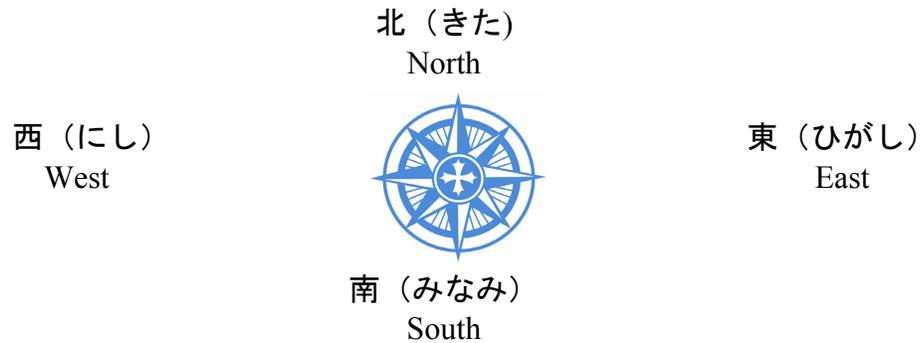
Monday	Getsuyoubi	月曜日
Tuesday	Kayoubi	火曜日
Wednesday	Suiyoubi	水曜日
Thursday	Mokuyoubi	木曜日
Friday	Kinyoubi	金曜日
Saturday	Doyoubi	土曜日
Sunday	Nichiyoubi	日曜日
Birthday	Tanjyoubi	誕生日

Numbers and Counting

Number	番号	Bangou	Counting things	(used when counting objects)
1	一	ichi	hitotsu	ひとつ
2	二	ni	futatsu	ふたつ
3	三	san	mittsu	みっつ
4	四	yon / shi	yottsu	よっつ
5	五	go	itsutsu	いつつ
6	六	roku	mutsu	むっつ
7	七	nana / shichi	nanatsu	ななつ
8	八	hachi	yatsu	やつ
9	九	kyuu / ku	kokonotsu	ここのつ
10	十	juu / ju	too	とお
11	十一	juu ichi		
20	二十	ni juu		
100	百	hyaku		
1,000	千	sen		
10,000	一万	ichi man		
20,000	二万	ni man		
Yen	円	en		

Kanji (Chinese Characters)

The following are a few of the basic 2,000 Chinese character that Japanese students learn before graduating high school.



女 woman	男 man	日 day	月 month
子 child	名前 name	年 year	誕生日 birthday

金 money	円 yen	万 10,000	朝 morning	午後 afternoon	夜 night
千 1,000	百 100	半 half	週 week	時 hour	時間 time
牛乳 milk	牛肉 beef	豚肉 pork	鶏 chicken	野菜 vegetable	魚 fish
天気 weather	晴れ sunny	曇り cloudy	雨 rain	風 wind	台風 typhoon

ATM Operation Guide

お預け入れ (Oazukeire) Deposit	お振り替え (Ofurikae) Transfer	通帳記入 (Tsuuchoukinyuu) Bankbook update
お引き出し (Ohikidashi) Withdrawal	お振り込み (Ofurikomi) Remittance	残高照会 (Zandakashoukai) Account Balance

Two Japanese Writing Systems

ひらがな					カタカナ				
あ	い	う	え	お	ア	イ	ウ	エ	オ
a	i	u	e	o	a	i	u	e	o
か	き	く	け	こ	カ	キ	ク	ケ	コ
ka	ki	ku	ke	ko	ka	ki	ku	ke	ko
さ	し	す	せ	そ	サ	シ	ス	セ	ソ
sa	shi	su	se	so	sa	shi	su	se	so
た	ち	つ	て	と	タ	チ	ツ	テ	ト
ta	chi	tsu	te	to	ta	chi	tsu	te	to
な	に	ぬ	ね	の	ナ	ニ	ヌ	ネ	ノ
na	ni	nu	ne	no	na	ni	nu	ne	no
は	ひ	ふ	へ	ほ	ハ	ヒ	フ	ヘ	ホ
ha	hi	hu	he	ho	ha	hi	hu	he	ho
ま	み	む	め	も	マ	ミ	ム	メ	モ
ma	mi	mu	me	mo	ma	mi	mu	me	mo
や		ゆ		よ	ヤ		ユ		ヨ
ya		yu		yo	ya		yu		yo
ら	り	る	れ	ろ	ラ	リ	ル	レ	ロ
ra	ri	ru	re	ro	ra	ri	ru	re	ro
わ		を		ん	ワ		ヲ		ン
wa		o		n	wa		o		n
が	ぎ	ぐ	げ	ご	ガ	ギ	グ	ゲ	ゴ
ga	gi	gu	ge	go	ga	gi	gu	ge	go
ざ	じ	ず	ぜ	ぞ	ザ	ジ	ズ	ゼ	ゾ
za	ji	zu	ze	zo	za	ji	zu	ze	zo
だ	ぢ	づ	で	ど	ダ	ヂ	ヅ	デ	ド
da	ji	zu	de	do	da	ji	zu	de	do
ば	び	ぶ	べ	ぼ	バ	ビ	ブ	ベ	ボ
ba	bi	bu	be	bo	ba	bi	bu	be	bo
ぱ	ぴ	ぷ	ぺ	ぽ	パ	ピ	プ	ペ	ポ
pa	pi	pu	pe	po	pa	pi	pu	pe	po

Hiragana has several uses, including verb conjugating, grammatical marking, and providing pronunciation for words without Kanji characters.

Katakana is used for foreign loan words and onomatopoeias.

Japanese Worship Songs

Below are a few Japanese worship songs. To request other titles, please contact arthur_rouzer@yahoo.com.

All In All

Verse: Yowai toki no chikara Sagashi motomeru takara *You are my all in all*
Anata ni subete sasage Anata wo motome tsuzu ke *You are my all in all*
Chorus: *Jesus, Lamb of God* Anata no sono namae
Koe no Kagiri home tataemas

This Is My Desire

Verse: Itsuka anata to aeru hi Mitsume tsuzu ke te Ikeru yo
Mou Hana Sanai Kono ai Ikiri Yu-uki wo kureru
Chorus: Ikeru kagiri moteru Chikara wo, Subete sasage
Tatakai nuku tadori tsukeru made, anata no tame

Father Of Lights

Verse: Zenchi wo terasu hikari Anata wa makoto no hikari
Chorus: Megumi to tama mono wa atae
Subete no yokimono de mitashi
Anata no hikari wa Michiru Zenchi ni

Mo Furi Mukanai (I Won't Turn Back Again)

Verse: Mo furi muka nai Mo-o furi muke nai *(I won't turn back again.)*
Mo tsubu yaka nai Mo-o tsubu yake nai *(I won't complain again, I can't.)*
Bridge: Yesu-sama to tomoni *(The days I spend walking with Jesus shine brightly.)*
Ayumu hibi wa mo-o kagaya iteirou
Itsumo Yesu-sama ni Ai sareteru kara *(Jesus is always with me.)*
Chorus: Te wo agete *(With my hands lifted high, I sing praise to the Lord.)*
Watashi wa Anata wo home utau
Shu no Ai-ni Watashi wa michi teru *(I am filled with God's love.)*

Shu No Mae Ni

Shu-no mae ni hiza mazuki
Kokoro kara sanbi sasageru *(From my heart, I give my worship to you, Lord.)*
Anata wa took shieni Watashi-no Kami *(You are my God forever.)*

For more information, please contact Arthur Rouzer at arthur_rouzer@yahoo.com. Please send to this email address any information that could benefit this manual.

RESOURCES

In Case of Fire, Emergency, or Earthquake

Dial
119
to
report
a
fire
or
an
emergency.

Fire

Speak in Japanese slowly and clearly.

Fire Bureau: *Kaji desu ka? Kyukyu desu ka?*
(Fire or emergency?)

You: *Kaji desu.*
(Fire.)

Fire Bureau: *Anatano jusho wa doko desu ka?*
(What is your address?)

You: *__ ku (shi), __ cho, __ - __ - __ ban,*
(ward, city) (area) (numbers)

As applicable: *__ apaato, __ mansion, __ biru,* etc.
(apartment) (mansion) (building)

Fire Bureau: *Nani ga moete imasu ka?*
(What is on fire?)

You: *Daitokoro ga kaji desu.*
(The kitchen is on fire.)

Emergency

Speak in Japanese slowly and clearly.

Emergency Team: *Kaji desu ka? Kyukyu desu ka?*
(Fire or emergency?)

You: *Kyukyu desu.*
(Emergency.)

Emergency Team: *Anatano jusho wa doko desu ka?*
(What is your address?)

You: *__ ku (shi), __ cho, __ - __ - __ ban,*
(ward, city) (area) (numbers)

As applicable: *__ apaato, __ mansion, __ biru,* etc.
(apartment) (mansion) (building)

Emergency Team: *Do shimashita ka?*
(What is the problem?)

You: *Kyubyo desu.*
(Emergency illness.)

Earthquake

Protect Your Town by Yourself

Information on Disaster Prevention in Shibuya City Disaster Prevention Division
Phone: 3463-1211 ext. 2932-4

Are your disaster prevention measures all right?

- Keep fire extinguishers and water for firefighting ready at hand.
Do you know how to use them?
- Examine the dangerous places in your house.
Examine your house against an earthquake and keep your furniture from violent falls.
- Do you know where the temporary gathering sites, the evacuation sites, the temporary shelters and the escape routes are in Shibuya City?
- Put together an emergency kit.
Emergency rations are at least one day or three days.
- Gather family members together and discuss what you will do in case of an emergency.
Have you talked about where to see and how to contact each other?
- Participate in disaster prevention drills.
Your preparation will protect your town.

In case of an earthquake

- Seek refuge first!
Protect your head by taking cover under a table or a desk.
- Extinguish fires!
Be well prepared against fire.
- Make sure that you have secured an exit!
Structural damage can break doors, making them impossible to open.
- In case of fire, take initial fire-fighting measures!
Do not get upset. Extinguish fires before they spread to the ceiling.
- Be careful of pieces of broken glass within a room!
Do not walk about barefooted. Keep the curtains shut.
- Do not rush outside!
There is great danger from falling objects. Watch the situation carefully before you go out.
- Keep away from dangerous objects!
Do not go near concrete block walls. Be careful of falling objects.
- Lend a hand to people who are in need!
There might be a case that there are too many injured persons for hospitals to help.
- Walk when escaping and do not carry heavy baggage!
Listen carefully to the instruction of the leaders from Shibuya City or disaster prevention squad in your neighborhood, policemen or firemen. Do not escape alone.
- Obtain accurate information!
Obtain accurate information from the radio, Shibuya City, disaster prevention squad, police office or fire department.



Notes in Case of an Earthquake

When an earthquake occurs

In case that there is a danger of structural damage or fire

- Rushing outside is dangerous.
- Take refuge in evacuation sites such as school fields or parks in your neighborhood.

Evacuate

- Seek refuge first.
- Extinguish fires.

In case that there is not a danger of structural damage or fire

- Help each other with your neighbor in rescue and initial fire fighting.

Be careful of aftershocks and secondary disasters

From the Shibuya's Ward Office (circa 2004)

Japanese Curry Recipe



S&B Golden Curry Sauce Mix
Net weight 240 g 8.4 oz
No meat contained

Suggestion of Ingredients: (12 Servings)

2-3 lbs. lean beef

(or chicken, lamb, shrimp, tofu)

40 oz. onions

4 tbsp. cooking oil

6 cups water

8.4 oz S&B Golden Curry Sauce Mix

*US 1 cup: approximately 240 ml

Directions:

1. Cut lean beef (or chicken, lamb, shrimp, tofu) into cubes and chop onions finely
2. Stir-fry meat and onions in oil or butter in a large skillet until onions are lightly browned, approximately 3 minutes. If you wish, add carrots, celery, bell pepper or other vegetables.
3. Add water and bring to a boil. Reduce heat, cover and simmer until meat is tender, approximately 15 minutes
4. Remove from heat, break S&B curry sauce mix into pieces and add them to the skillet, stir until completely melted. Simmer 5 minutes, stirring constantly.
5. Serve hot over rice or noodles.

Microwave Directions (600 W)

1. Put chopped onions and 4 tbsp. of oil into a 2 ½ quart deep microwave-proof casserole. Microwave on high for 10 minutes.
2. Add beef (or chicken, lamb, shrimp, tofu) and 3 1/3 cups (800 ml) of water. Microwave uncovered on high for another 7 minutes.
3. Break S&B Golden Curry Sauce Mix into pieces and dissolve them in the mixture.
4. Microwave uncovered on high for another 10 minutes, stirring frequently. Let stand 1 minute to thicken.

Ingredients: Wheat flour, edible oils (palm oil (soy), canola oil), salt, sugar, curry powder, spices, caramel color, monosodium glutamate, malic acid, disodium guanylate, disodium inosinate

Keep refrigerated in airtight container after opening.

Recommended Reading

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