

Executive Council Considers Financial and Procedural Matters

The fifth Executive Council meeting of the present two-year (39th) Kyodan General Assembly period was held Feb. 15-16 at Fujimicho Church in Tokyo, with all 30 members in attendance. General Secretary Nagasaki Tetsuo reported that the earthquake-resistant refitting of the Japan Christian Center was on schedule and that the various Kyodan offices would be moving back to the refurbished building between March 11 and 13.

In response to a question about the International Youth Conference on the East Japan Earthquake Disaster, Organizing Chairperson Akiyama Toru explained that the conference is officially sponsored by the Kyodan and is to be held from March 28 to 31, 2017 in Kyoto at Kansai Seminar House. Its purpose is to continue in the spirit of the International Conference held in March 2014 in Sendai, also sponsored by the Kyodan, so that the issues raised there can be passed on to the next generation.

Concerning the 500th Anniversary Celebration of the Reformation, Preparation Committee Chairperson Okamura Hisashi reported that a national conference for junior and senior high school students will be held at Megumi Chalet in Karuizawa Aug. 9-11, 2017 as well as a 500th Anniversary Commemoration Worship Service at Aoyama Gakuin on June 22, 2017.

Concerning finances, the main topics were the discussions surrounding the "Elimination of the First Fund for Mission Research" and the "Third Supplemental Budget for the 2015 Fiscal Year" [April 1, 2015 – March 31, 2016]. With respect to the first proposal, it was decided to eliminate that fund by transferring the money to the main budget and applying it to the costs of the retrofitting of the Japan Christian Center building and moving expenses. The proposed

"Third Supplemental Budget" was approved by majority vote and will mainly be applied to the costs of moving back into the Japan Christian Center building and for costs to remodel the office of the Board of Publications.

Sasaki Michio, chair of the Committee on the Future Concept of the Kyodan, gave an intermediate report on the results of the eight meetings held so far. The three-page report stressed the necessity of the Kyodan finding a new direction with a structure that can deal with the realities of an aging membership and fewer young people, the lack of effective evangelism, and dwindling resources.

The last item on the agenda was a proposal by Executive Council Member Kita Kiyoshi to establish a selection committee for the next general secretary within the Executive Council. In response, Moderator Ishibashi Hideo asked for clarification of how the proposal should be handled prior to it coming up for a vote. He indicated that he preferred that Article 50 of the Kyodan Bylaws be respected as well as the present tradition of the moderator nominating someone who is then approved by the Executive Council and voted on at the Kyodan General Assembly. He proposed that this procedure be voted on first, before consideration of the new proposal. By a show-of-hands vote of 16 of the 30 members, the moderator's proposal was accepted, and then those in favor and those against were able to exchange opinions as to which system would be better. With the moderator abstaining, the result of the final anonymous ballot was 18 in favor, 10 against, and 1 abstention. Thus, it was decided to table further discussion, with the present system of nomination by the moderator to be further discussed at the next meeting. (Tr. TB)

—Kato Makoto, executive secretary

Emmaus Center, 5 Years After the East Japan Disaster

Emmaus Disaster Relief Center, in Sendai City, Miyagi Prefecture, began the task of providing aid for survivors immediately after the disaster, and continues to do so. As more and more people are moving out of temporary housing, Emmaus is confronted with the needs of the people who are left behind.

by Kikuchi Mamoru, Emmaus staff member
Kyodan Tohoku Disaster Relief Center
Member, Izumi Aisen Church

The Kyodan Tohoku Disaster Relief Center, Emmaus, has been providing aid that matches the individual needs of each survivor. This aid is administered from two locations, Emmaus Sendai and Emmaus Ishinomaki, and has been enabled by the efforts of our staff, working together with domestic and international volunteers. At Emmaus Sendai, where I work (hereafter referred to as “Emmaus”), we have provided agricultural support and have had fellowship with people who live in temporary housing through various activities, including several seasonal events along with our regular “Radio Gymnastics and Ochakko Salon” (literally, tea-drinking salon), which is held at 8:30 every morning from Tuesday to Saturday.

Sato Masashi, sent by the Kyodan to work full-time at Emmaus, is also the assistant pastor of Izumi Aisen Church, to which I belong, where he has served since April 2012. This church was given the opportunity to be transformed into a place where disaster survivors could go for support. I heard about Emmaus from Masashi and thought, “This is my hometown, and these are my neighbors. There must be something that I can do.” So I volunteered to be a staff member.

At first, I was worried about whether or not I could keep pace with the young people at Emmaus. However, the survivors that I meet at work are the same age as myself, so it is easy for them to relate to me. I have gradually gained self-confidence in my role as an elderly person. The church members come together to work hard to provide aid. The women of the church regularly volunteer, making dinner for the workers and preparing meals at the temporary housing projects.

We have movie screening and *ochakko* (tea drinking) once a month at the emergency temporary housing project in Asuto Nagamachi. During the summer of 2015, Emmaus helped conduct a survey on the actual living conditions and housing plans of the residents as we visited and listened to them. At that time, this temporary housing project had 233 households, making it the temporary housing project with the largest number of residents in the city of Sendai. Three public-housing apartment buildings have been completed nearby into which 100 households have moved, so there are now only about 50 households still remaining in temporary housing.

Because it is difficult for people living alone to get into these new apartments and privately rented housing is either too expensive or guarantors cannot be found, the net result is that they are stranded in these temporary housing units. Likewise, the temporary housing residents’ association that tried to integrate the various opinions of the temporary housing residents has now disbanded. The results of the survey made it clear that there are three problems. First, a certain number of households say they have no housing options beyond the temporary housing units. Second, commonly shared spaces in the complex are deteriorating. And third, because there is little interaction with the residents of the publicly managed reconstruction project residences, the remaining residents of the temporary housing are becoming isolated.

There are also ways in which the activities of Emmaus connect people. One person, who has recently moved out of temporary housing into a house, is brought to Emmaus by her daughter on her way to work in order to continue with the “Radio Gymnastics and *Ochakko Salon*” program. Another person, who was always a regular attendee, still gets a ride to and from Emmaus once a week and talks with a good friend from the temporary housing. She still looks forward to going to *ochakko* with the volunteers. For this community of people who have been through the destruction caused by the tsunami and the difficulty of moving out of temporary housing, it takes an unbelievable amount of time and effort to restart their lives. For instance, the head of one of the temporary housing residents’ associations has already moved to a new home, but he still commutes to the temporary housing in order to keep up with the association’s activities, and he is also making preparations to establish a new residents’ association in the newly constructed publicly managed reconstruction housing project.

At the orientation that the Emmaus volunteers attend when they begin, they are taught the slogan “slow work.” The slogan emphasizes a trusting relationship with each person who is a disaster survivor rather than emphasizing efficiency. I have stressed the importance of going out to the disaster areas and verifying the facts with one’s own eyes, emphasizing that one should not just have sympathy for the survivors but that one should, through a “sensitivity-sharpening encounter,” experience the character and spirit of these people who are trying to get over the reality of the disaster as well as trying to survive. The volunteers know about the East Japan Disaster as historical information. However, when they share their recollections after completing the work, they say that it was a completely different experience when they themselves stood at its actual location. As for myself, I used to be a company employee, but through Emmaus I met people of other occupations, like farmers, for the first time, and experienced heart-to-heart communication with them.

Charity Concerts Performed for Disaster-Damaged Churches

by Iijima Makoto, executive secretary
Kyodan East Japan Disaster Relief Project
Relief Planning Headquarters

Following the first Charity Concert for the Disaster Area in the spring of 2013, a new series of charity concerts to aid damaged churches began in 2015. The Relief Planning Headquarters, which bore all expenses and sold the tickets, cosponsored each concert together with each local church taking part in the program, with all proceeds then being applied to the repayment of the loans to those churches.

The first concert was held on Dec. 10, 2015 at Joban Church, followed by a concert at Chiba-Honcho Church on Jan. 22. Concerts were also planned at Asian Rural Institute on March 9, Yokohama Shiro Church on March 10 and Denenchofu Church on March 26.

The concert at Joban Church was a duet for violin and piano, with an audience of 112, requiring extra chairs in the church. At Chiba-Honcho Church, there were two performances: one for mothers and children as a matinee and the other in the evening. A total of 93 people (19 children and 74 adults) attended, raising 210,000 yen. As this church was not damaged in the earthquake, the proceeds were divided up and sent to the three districts that had damaged churches (Kanto, Tohoku, and Ou). The performers at this concert were a vocalist and two pianists, who are visually impaired twin sisters.



The youngest participants at Chiba Honcho Church



The violin concert at Joban Church



Twin sisters performing at Chiba Honcho Church

This charity concert program is getting into full swing during 2016, the final year of operations of the Relief Planning Headquarters. (Tr. KY)

(Cont'd from p. 2)

The situation of the disaster areas is changing quickly. Emmaus decided to withdraw agricultural support by the end of September 2016. After that we want to concentrate our efforts on support for residents remaining in temporary housing and their communities and for people living alone.

We want to keep on taking advantage of our connection to this small site, which is part of a great disaster, and use it as a place for young volunteers to have a learning experience. We will continue to endeavor to tell the story of the aftermath of the disaster. (Tr.KT)

—From *Shinto no Tomo* (Believers' Friend)
January 2016 issue
(Summarized by KNL Editor Kawakami Yoshiko)

Freedom of Worship and Evangelism

The Kyodan commemorates "National Founding Day" (Feb. 11) as "Freedom of Religion Day" to promote freedom of religion and to pray for the Japanese nation and society that this freedom will be maintained.

by Kondo Katsuhiko, former president
Tokyo Union Theological Seminary
Associate Pastor of Ginza Church

According to mythology, as recorded in the *Kojiki* and *Nihonshoki*, Emperor Jimmu was enthroned on Feb. 11. That day, known as "Kigensetsu," was a national holiday until World War II. The day was abolished by the occupation forces after the war but was resurrected in 1966 as "National Founding Day." The purpose was to "promote remembrance of the founding of the nation and nurture of a spirit of love for the country."

National Founding Day and other such holidays, such as Independence Day in the United States or Bastille Day in France, are typical days of remembrance to signify the launch of a modern nation. To commemorate national founding on the day of Emperor Jimmu's enthronement does not reflect the sovereignty of the people or a democratic republic but rather an ancient and Shintoist national character. This is connected to the prewar restoration of State Shinto, and for this reason, there are Christian seminaries that protest by refusing to acknowledge the day as a holiday. The Kyodan protests the mythological nationalism and religious restoration by remembering this day as "Freedom of Religion Day."

Article 20 of the Japanese Constitution states that "freedom of religion" is a central, fundamental human right in any modern constitution, and that "freedom of thinking and conscience" and "freedom to assemble, organize, and speak" are fundamental rights that foster the building of a free nation. As the constitution is supposed to protect citizens from misuse of state power and has the responsibility of guaranteeing that its limits are enforced, "freedom of religion" applies more to ensuring that limits on the nation's power are maintained than to limits on individuals, and the nation is required to guarantee this. State power must be executed apart from religion or by remaining neutral in relation to all religions.

Article 20, Section 3 of the Constitution states: "The State and its organs shall refrain from religious education or any other religious activity." Prefecture governments are included in this. Religious education in national or public schools is prohibited. Religious education is only permitted in families or in private schools that were established for that purpose at their founding. All religious organizations are to educate with the premise of "freedom of religion" in mind.

Is "freedom of religion" kept appropriately in Japan? National and social events and ceremonies often bear the

colors and expressions of particular religions, and the emperor, who is supposed to be the symbol that brings all Japanese together as one, is still very much a part of Shintoism, just as he was prior to the war. We must conclude that Japan's "freedom of religion" is not in keeping with modern standards.

On the other side of the coin, fundamentalist Muslims and Christians are seen as suppressing "freedom of religion" from an international perspective. It is necessary to have tolerance in order to foster a global community that can freely practice religion.

Nevertheless, pressure on small religious groups is as strong as ever. Christians need to have enduring resistance and courage to improve in order to live. I believe we have been given the "freedom of a Christian" through his atonement. The Bible says, "It is for freedom Christ has set us free." (Gal. 5:1) Through the blessing of the gift of our Lord Jesus, we have received "the freedom of God's children" and believe that this freedom cannot be taken away by anything. The Bible also says, "And because you are God's children, God has sent the Spirit of his Son into our hearts, crying, Abba! Father!" (Gal. 4:6) Through our Lord Jesus, we have been released from the "spirits who rule" this world. Believers who live in the freedom of God's Son, with God as their only God, live in thankfulness and rejoicing. Hope and courage to continue the battle of maintaining "freedom of religion" comes from living in the freedom of Christ.

"Freedom of religion" is not merely for protecting the individual. There is a free community supporting the individual. A church community exists that lives in the freedom of the gospel, and that community witnesses to the greatness of that freedom and evangelizes by it. Having a church that is free to worship and evangelize is necessary first for God's Kingdom but is also necessary to build a free nation and society. When the church is lively and active, not only will Japan become a truly free country but also the church will be playing a very meaningful role. Presently, there is much discussion about the freedom assured in the Constitution, but from a Christian standpoint, and particularly, from a Protestant standpoint, the roots go back to the issues of English Puritanism: human rights and democracy.

I believe that Christians, especially, can deeply understand the spirit of the Constitution. And when the Constitution is threatened, should we not raise questions to assure that the Constitution is upheld? But that foundation, in whatever time, must be rooted in the free worship of our God, the only God, and a church that is able to evangelize freely. (Tr. WJ)

—From *Shinto no Tomo* (Believers' Friend)
February 2016 issue
(Summarized by KNL Editor Kawakami Yoshiko)

Akita Subdistrict Convenes 2nd Mission Conference

Akita Subdistrict held its second mission conference of the 2015-16 fiscal year at Akita Sakura Church on Saturday, Jan. 23, 2016. The topic was “To Do Evangelism Together in Akita, Working with Missionaries.”

Akita Subdistrict was created with the 1996 subdistrict reorganization of Ou District and is now celebrating its twentieth year. Akita has an aging population and low birth rate, and this is impacting church growth. In this difficult time, as a first approach, the subdistrict has accepted missionaries from abroad and developed a new vision of evangelism. In 2013, on the recommendation of Ou District, Shunan Church received Choi Jangsoo from Korea as a missionary. In November 2015, Wakimoto Church and Akita Iijima Church jointly welcomed Janeth Sumalinog, a missionary from the Philippines. A report at the mission conference gave the details about their recruitment and their mission work at the churches.

Shunan Church began in 1914 through the zealous prayer and hard work of a U.S. missionary and has served a large area of southern Akita. Today, missionary Choi Jang-Soo and his wife Huh Yoon-Jeong are based at the outreach center of Shunan Church in Kakumagawa and concentrate their work over this area of southern Akita. Choi Jang-Soo and Huh Yoon-Jeong were sent to Japan with the prayers of the Korean church. Shunan Church holds worship services at six chapels and one meeting hall every week, with the pastors traveling between them. These missionaries



2nd from the left: Huh Yoon-Jeong
3rd from the left: Choi Jang-Soo



Janeth with the children at Izumi Kindergarten

serve together faithfully with the main pastor, Ando Akiyoshi. In October 2014, many people from Somang Church in Korea came to Japan to help Shunan Church celebrate its 100th anniversary. For two years during that time, the poppera singer (from "popular" and "opera") Kim Soojin and violinist Son Aeyoung gave concerts at public halls, in nearby churches, and in various Shunan Church chapels to promote evangelism. We pray that we can continue to conduct the kind of evangelism that crosses borders.

When Janeth Sumalinog had just arrived in Japan, she worked closely with the main pastor, Nakanishi Etsuko, at Akita Iijima Church and Wakimoto Church. Her smile gave everyone a warm feeling. It was also reported that she had wonderful fellowship with the children at Izumi Kindergarten, connected to Wakimoto Church, and that Akita Iijima Church wants to start an English Café, which they hope will bring more people into the church.

Executive Secretary for Ecumenical Ministries Kato Makoto also attended this conference, and an energetic question-and-answer session made the conference very productive. We sincerely appreciate the work of the steering committee of the conference and hope to continue to work together with missionaries. We ask for your prayers for this endeavor. (Tr. JT)

—Taya Motoyoshi, pastor
Yuzawa Church, Ou District

Welcoming Newcomers to the Church

As Christians in Japan are small in number, churches are devising ways to welcome newcomers, such as through a church's website and an Introduction to Christianity class. The following are excerpts from an article on this subject in the Kyodan's monthly periodical Shinto no Tomo (Believers' Friend), which included some examples the opinions of persons who were once outside the church. (KNL Editorial Staff)

Utilizing the Church Website to Appeal to Society

by Miyakubo Masahiro, member
Toyama Kashimacho Church, Toyama Prefecture

Toyama Kashimacho Church in Toyama Prefecture, located in a residential area, has 131 members and an average worship service attendance of 92. About 15 years ago, at the request of the church board, an associate member launched the church's website. This website, which centers on the worship service sermon, is updated nearly every week and has come to be used as the window through which the church widely appeals to society. In March 2007, the minister and several believers created a Website Committee. The committee analyzes the viewing and while carefully structuring the worship service sermon page, which is central, includes revisions of the contents in such a way that even a person who knows absolutely nothing about Christianity can easily peruse it and become interested in visiting the church. A newly created page features "Christianity: Questions and Answers," which thoroughly introduces the Bible and the Church, as well as providing an introduction to the building, an introduction of the minister, and a worship service guide, etc., including many photographs.

A new brochure for church visitors entitled "An Introduction to the Church" has also been developed. With this improvement, the number of website viewers has increased by 3,700 compared to last year. We even had one person who saw the website while overseas begin to attend the church after returning home. Eventually a professional website developer received baptism and joined the committee, and so many new pages have been added. Newcomers visiting the church for the first time typically view the website beforehand. I pray that these people will sense God's calling, so I want to continue to serve in this way.

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Introduction to Christianity Class

by Tanaka Ryoichi, pastor
Katsutadai Church, Chiba Prefecture

It has been 32 years since Katsutadai Church was begun here through pioneer evangelism. Within commuting distance of Tokyo, the church has about 30 people who attend worship, although believers are advancing in age. One of the things I do as pastor is to hold an introduction to Christianity class at special times when newcomers or seekers after truth desire it. With a desire to deepen ties to the worship service, I hold it after the church service. We study while I talk about the meaning of the cross, or about God, at the level of understanding of those present. I mention the class on the church's website and in the church's introductory brochure, seeking to broaden the scope so anyone can attend. When I teach the class, there are usually two or three attendees. A husband, who came to church for the first time when his wife was baptized, began to attend church school a few years later with his grandchildren. He also joined the introductory course and was led to accept baptism. Each year we hold seasonal events, most notably "Open Church" in the fall, when we feature a music concert. Many people in the neighborhood of the church attend—20 to 30 new persons every year. To those who have attended even once, the pastor and the concert organizer send out a letter of invitation, announcing the event. After the worship service, we greet those around us, and when there are newcomers, all of us endeavor to be aware and speak to them in a welcoming manner.

* * *

The Miracle of having a Place to which to Return

by Shimizu Yoshihiro, University student
Church school teacher,
Member, Koshigaya Church, Saitama Prefecture

I was born into a Christian home, and my church life continued from church kindergarten to church school but was interrupted by club activities, beginning in middle school. As there were school activities on Sundays, my life was disconnected from church for six years until graduation from high school. However, I failed the college entrance exam and while pondering how to proceed, the East Japan Disaster became a turning point for me. Several days afterwards, I received an invitation from the pastor, asking if I would go with him as a volunteer. This volunteer experience was a chance for me to be in relationship with the church once again. At that time, I took part rather with the thought of wanting to have something changed in myself. What I saw there in the midst of that unbelievable scene was the figure of a minister in prayer, trying diligently to embrace the pain of the disaster victims. I came to think that I too

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Three Missionary Commissioning Services Held in January

On Jan. 7, the Commission on Ecumenical Ministries held a missionary commissioning service for the Rev. Koinuma Makiko in the Kyodan Conference Room. Executive Secretary Kato Makoto officiated, with the Rev. Akiyama Toru, chair of the Commission on Ecumenical Ministries, delivering the sermon.

Koinuma had served at Alto da Bondade Methodist Church in Olinda City in the state of Pernambuco, Brazil until June 2015. From February 2016, she has been serving at the United Presbyterian Church in Salvador City in the state of Bahia. This church is located in a slum area where, like her previous assignment, there is no Japanese presence.



Rev. Koinuma Makiko

On Jan. 17, a missionary commissioning service for the Rev. Sasaki Yoshiko was held at Komatsugawa Church, where she is serving as pastor. Akiyama officiated, with the sermon being delivered by Kato. She will serve the



Rev. Sasaki Yoshiko



Rev. Chibana Sugako

Cologne-Bonn Japanese Protestant Church, located in Cologne, Germany, from April of this year.

On Jan. 29, a missionary commissioning service for the Rev. Chibana Sugako was held at the Kyodan headquarters. Officiating was the Rev. Yoshioka Mitsuhiro, secretary of the Commission on Ecumenical Ministries, with the Rev. Nishinosono Michiko, a commission member, delivering the sermon. Chibana had earlier felt a call to serve in Paraguay and, in February 2015, went alone to Paraguay. Starting in the capital of Asuncion, she looked into the possibility of evangelism in areas where Japanese are living. She then moved to Pirapo, where the largest number of Japanese live, and since August has been serving at Paraguay Pirapo Free Methodist Church. Pirapo Church has since received her as a missionary.

The first missionary assigned by the Kyodan following World War II was to Brazil in 1957. Of course, at that time, there was no organization like the current Commission on Ecumenical Ministries in the Kyodan. With the assignment of two new missionaries to South America, we give thanks not only for the succession of God's continued mission there but also for the renewal of mission that Christ has enabled. (Tr. JS)

—Kato Makoto, executive secretary

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would like to try to believe what this person believed. I began to recognize some things precisely because I had left the church. It is difficult to enter the church casually by yourself. For people outside, Christianity seems to be a very remote existence. People feel vigilantly self-protective towards this unknown. I wish church people would also respect the various values of such persons. Nevertheless, in my situation, I am grateful

that they warmly welcomed everyone. At present, when many persons cannot find even one place of reality for themselves, I think it is a miracle that I have a place to which I can return. (Tr. RT)

—From *Shinto no Tomo* (Believers' Friend)
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Summarized by KNL Editor Kawakami Yoshiko

Message from the General Secretary:

Prayers to Cherish, Strengthen, and Support Each Other

The Kyodan Administrative Office, the Board of Publications, and the Board of Pensions start each day together with worship. The worship service begins by reading the scripture passage in "Higoto no Kate" (Daily Bread), a column written in *Shinto no Tomo* (Believers' Friend). Then, the leader of the day prays about the daily prayer focus of the local churches. The leader of the day also remembers in prayer the Buraku Liberation Center as well as each facility in the disaster areas. After each day's worship service, I make it a practice to write a "prayer letter" to each church that is remembered in prayer.

However, I have never heard such a prayer request that sinks so deeply into my mind with its tangible weight as today's especially urgent Kyodan prayer focus: Not only the pastors and administrative board members but also all the church members of each and every church should cherish each other, strengthening the unity of the fellowship and, by supporting each other as brothers and sisters in the Lord, should try to overcome any predicament the church finds itself in. I was very impressed with this.

Recently, a member of a certain church was worried about the interim pastor of the church and prayed, "The pastor

commutes from so far away, so please keep him from having a traffic accident." In many of the Kyodan districts, there are churches with no pastor, pastors who are serving more than one church, and churches with an interim pastor. As this problem is becoming more noticeable, there are a multitude of churches that have to use wisdom and imagination just to ensure the continuation of worship services and to enrich the church. Certainly the era is over in which a single church competes against others over membership statistics.

Although one's local church may be composed of a small number of believers, one can work together with neighboring churches to prepare to evangelize an entire region. Together, with a strong will, we all can unite to form a bold organization in order to bring to fruition the positive results of our solidarity. We must be careful to take into consideration the realities of each other's churches and to manage activities carefully. Rich joy will come when the local churches cooperate with one another. The church is in a struggle, and the goal is to ensure that worship can continue. (Tr. KT)

—Nagasaki Tetsuo, general secretary

Retrofitting of Japan Christian Center Completed

Construction on the earthquake-resistance upgrade to the Japan Christian Center building began in June 2015 and was completed by the end of February 2016. The three boards of the Kyodan moved back from their temporary quarters in another part of the city and began operations again on March 14. The general office of the Kyodan occupies the third floor, while the Board of Publications is on the fourth floor, both just as before.

However, the Board of Pensions, which was previously on the fifth floor, has been relocated to an area behind the main office room on the third floor. The cost of the retrofitting totaled approximately 300 million yen, the funds coming from a joint fund that had been set aside for that purpose, bank loans, and apportionments from the individual organizations occupying the building. (Tr. TB)



A view of the strengthening metalwork, from the inside



The refurbished Japan Christian Center, from the outside

KNL Corner

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Note: The names of Japanese persons are listed in traditional order, with last names first.