



**マキキ聖城基督教会
七十五年史**



**MAKIKI CHRISTIAN CHURCH
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マキキ聖城基督教会七十五年史

マキキ基督教会は今から七十五年前、一九〇四年四月八日、奥村多喜衛牧師、前田亀太郎副牧師によりホノルル市キナウ街の一角に創立された。当時の会員二十四名は次の通り。

奥村かつ、岡本嘉吉(旧姓吉岡)、吾妹太吉、同ちよ、安瀬集吾、森本森次郎、藤井辰之助、仲根吉五郎、柿田音松、篠原猶一、大前秀助、小沢まさ子、森本しげ、前田長吉、奥村梅太郎、時岡文治、石田きよ、う、田島忠三郎、田島こと、清水金蔵、大西シゲ、宮本嘉助、同スエ、蛭谷菊太郎

当時二十九歳の奥村牧師は一八九四年七月、日本人移民の間にキリストの福音を伝えるため、ハワイ伝道協会と三ヶ年の契約を結んで来布した。奥村牧師がハワイに来られる前年の一八九三年一月十七日、ハワイ

べて集会場を設けた。更に一九〇三年には此処で日曜学校が開かれた。これがマキキ教会創立の端緒となった。同年七月、日曜学校や日英両語の夜学に興味をもつ会員の手に、前田亀太郎氏を会長に、愛友会が発足した。愛友会は教会発展のための諸集会、病人の慰問、スポーツ行事、雑誌発行、図書室、職業周旋、討論会等各分野で奉仕した。婦人会員のため山本すて夫人を会長に、愛友会婦人部が設けられた。やがて木割場館内伝道所が狭くなったので、筋向いの一住宅を月額二十五ドル二十五セントで借用し、七十人乃至八十人の集会がもたれ、ここでマキキ基督教会が生まれた。

宣教団渡来

ハワイへ組合派キリスト教が伝えられたのは、一八九九年十月二十三日、帆船サヂュス号(Haddeus)が宣教師二名、医師一名、教師二名、印刷者、農夫と彼女の妻女、ハワイ土人の青年四名を乗せてポストン港を

王朝最後のリリウオカラニ女王が退位し臨時政府ができた。米布合併案の失敗で一八九四年七月四日、ハワイ共和国が組織され、サンフォード・ドール氏が大統領に選ばれた。奥村牧師は最初の一ヶ年又アヌ組合教会副牧師をつとめ、岡部次郎牧師が欧米經由帰国したのでその後任となった。八年間の伝道で会員は九十三名から三百八名に増加し、教会は財政的にも独立した。奥村牧師は一九〇二年十一月又アヌ教会を辞め、前田亀太郎氏を助手としてマキキ、マノア、カイムキ、ワイキキ地方に開拓伝道を始めた。師は毎日又アヌの自宅から徒歩で各地を戸別訪問して、木蔭や白人家庭に働く人々の部屋で聖書の説き明しをした。奥村牧師はマキキ地方に伝道始めて三ヶ月後、キナウ街のピイコイ街近く通称、木割場館内に三十六脚の椅子を並

出港し、一八二〇年四月四日ハワイ島コナ、カイルアに入港してからである。一八一九年十一月カメハメハ二世(リホリホ)が偶像崇拜タブー廃棄を布告して、ハワイ王国が事実上無宗教となっていた時宣教教師一行が到着したのである。キリスト教の布教が許されたので土人は挙つて入信、一八四〇年には信者二万人を越え、ハワイ土人の多くはキリスト教に帰依したので、一八六三年六月ハワイ伝道協会は砂糖耕地に働く移民―中国、日本、ポルトガル、比島各人―への布教を開始した。

日本人移民

最初の日本人移民百四十八名(婦人、子供を含む)は一八六八年(明治元年)六月八日、カメハメハ五世のときサイオト号で横浜からホノルルに到着した。彼らは三ヶ年契約で月給四ドルを与えられた。その後しばらくは日本人移民は途絶えていたが、一八八五年(明治十八年)二月八日東京市号(City of Tokio)で九百四十

四人の移民がホノルルに着いた。労働契約は三ヶ年、月額九ドルの給料だった。ひきつづき一八九四年六月まで二万九千三十二人が官約移民として、次の六年間に四万二百八人が自由移民（移民会社を通じ砂糖耕地へ送られた者）として来布、米布合併後七ヶ年の自由移民の数は四万人に達した。一九〇七年日米紳士協定が出来てから労働移民は禁止になり、妻女と近親者呼び寄せは一九二四年七月まで許可されていた。

日本人伝道

日本人移民来布の翌年末頃、ハワイ伝道協会書記、C・M・ハイド博士はヌアス、ベレタニア街角クイン・エンマ・ホールで集会をひらき、総領事安藤太郎氏は家族や館員を伴って出席、説教通訳の助けをした。またサンフランシスコから美山貫一氏、清水泰三氏が伝道に参加した。

一八八八年七月十五日、エンマ・ホールで美山牧師

により左の諸兄弟が受洗した。

安藤太郎総領事、同ふみ子、藤田敏郎、伴新三郎、新国千代橋、土屋富造、同じゅん子、川崎喜代蔵、高杉東作、伴正行

この人達はハワイに於ける日本人最初の受洗者となった。岡部次郎牧師は当時加州から来てヒロ市を中心に各地で伝道、ホリー・クロス教会をヒロに創立した。一八九一年九月メソジスト派はハワイ伝道を組合派へ任せ、岡部牧師はヒロからホノルルへ移った。

新会堂建設

マキキ教会は一九〇五年三月、キナウ街とペンサコラ街角の敷地一万平方フィートを二千百ドルで買収、四百人収容の会堂新築工事に着手、ルワース・クック会社により八月落成、九月から礼拝が行われた。

一九一四年四月八日創立十周年を迎え、信者は五百名に達し教会は財政的にも独立した。記念事業として教

会筋向いの土地二万六千平方フィートを買収し、愛友会館および幼稚園校舎が新築された。幼稚園教師として早瀬タケノ姉を迎え、三年後岩間トメ姉に代った。

日曜学校

日曜学校は一九一八年、モイリリ、マノア、ワイキキ地方に分校を設け、故時岡文治氏は十四年間モイリリ分校の教師を勤めた。その他の分校教師はいずれも故人の奥村梅太郎、青木惣次郎、吉岡熊太郎の諸氏であった。一九二四年パワーに分校が設けられた。

聖城教会

一九二九年教会創立二十五周年記念に、日本の古城を型どった会堂建設の計画が樹てられ、一九三〇年旧会堂より六区域下側マッキンレー高校隣接地十平方フィートを四万ドルで買収した。当時ニューヨーク株暴落で募金は困難を予想されていたが、奥村牧師は初

志を捨てず、二十年前から蒐集していた日本古城の絵図百余枚を基に、淵野平吾氏に会堂設計を依頼した。その設計図をハワイ伝道協会委員会に提出、承認援助を求めたところ、平和主義のキリスト教に戦争の象徴たる城の会堂は不似合ではないかと反対意見が出たが、奥村牧師は聖書に「神はわが城、わが避所」とある。神の象徴に最もふさわしいものは城である。日本では一五六〇年（永禄三年）十一月、クリスチャン大名松永久秀が大和の志貴山に多門城を築いたとき五層の天守閣を建て、天主即ちキリストの神を祭ったと説明した。テオドア・リチャード博士は、日本人はクリスチャンになってから何もかもアメリカ人の真似をする傾向があるが、日本の美点をキリスト教に取り入れるのは結構なことだと述べ、全委員の賛成を得た。

一九三一年は不況のどん底で募金が困難だったので天守閣、礼拝堂を建て、社会館、日曜学校工事は延期された。最初の応募者は若い青年で、クリスマス預金三

百ドルを全部奥村牧師へ持参した。カワイ島リフエのウイルコックス姉妹から各々二千五百ドル宛二枚の小切手、市内一商家から無記名の二千ドルの寄付が届いた。特にウイリアム・ウエスタベルト、テオドア・リチャード両博士は経済的、精神的に多大の援助をした。高橋悌吉氏が会堂建設を請負い、新会堂は土台から鉄材で組立てられ、二階床下の鉄材の重量四トン、その据付は真珠湾軍港海軍技師を頼り、堅牢な鉄材を用いたため、火災や白蟻の害を蒙っても復原が保障されている。

当時日本と中国は交戦中だったので、ハワイ在住の両国人間の融和を計るため、建築資材は中国人C・K・アイ氏を社長とするシチー・ミル会社から購入した。アイ氏は無料で幼稚園を建てこの好意にむくいた。

ロビーと禮拜堂の天井に描かれた絵画百六十四枚は、小倉勇之助画伯が教会へ寄贈した作品である。禮拜堂には果物、花、野菜、ロビーには日本、中国の詩歌や

格言を表す絵画が描かれてある。

新会堂の献堂式は一九三二年十一月六日挙行され、次の聖日十一月十三日、朝夕二回洗礼式が行われ、合計百四十九名が受洗し、ハワイ日本人教会史に比類のない記録をのこした。社会館と日曜学校教室は一九三六年十二月三十日完成した。

奥村牧師は一九三六年十一月月上旬、心臓病で高熱がつづき容態が気遣われていたが、十二月二日夜、奇跡的に熱がひき翌朝快復した。三日朝見舞にきた婦人伝道師池田スミ姉が、昨夜の祈禱会で信者三十六名が先生のためお祈りしたと述べ、聖霊のお恵みを感じた。同師は一九三七年引退、名誉牧師として毎月一回説教を行つたが、教会と社会奉仕は一九五一年二月十日召天されるまでつづけられた。

奥村牧師と社会事業

奥村牧師のハワイ伝道は、一九〇四年四月から一九

三七年十一月にわたる永い期間で秀れた業績をのこした。同師は牧会のほか多くの社会事業に参与し、数千人の人々と交渉をたもつた。主なる社会事業は次の通り。

売娼婦根絶、中央学院創立、日本人YMCA組織（一九〇〇年）、砂糖耕地労資争議の調停、少年少女寄宿舎の経営、最初の日本人病院設立、日本人慈善会再興、日本人禁酒同盟再設、伏見宮奨学金書記兼会計、米化運動、二重国籍離脱運動

また米化運動の一方策として、一九二七年から前後十五回ニュー・アメリカン会議を開催した。師は多くの修養書、旅行記、ハワイ紹介記を著し雑誌、新聞を発行した。

奥村牧師の後継者たち

奥村牧師引退後に古田千代吉牧師（一九三七年十一月）月（一九五二年六月）、牧野虎次牧師（一九五三年五月）（一九五四年四月）、畠中博博士（一九五四年四月）一

九五七年三月）、再び牧野虎次牧師（一九五七年四月）十月）、葛原定市牧師（一九五七年十一月）一九五九年九月）、櫻谷純郎牧師（一九六〇年十一月）一九六二年八月）、原忠雄牧師（一九六三年一月）一九六五年四月）、樋口信平牧師（一九六六年四月）一九七四年三月）の諸氏が歴任した。

この間、日語部会員は徐々に減少し、次第に老化する一世の面倒を見、世話をするのがその主要な働きと考えられるようになった。

一九七五年八月、土屋一臣牧師が着任するや直ちにこの状態を是正する努力が始められた。何よりも先ず、主イエスとの交わりを深めるために、毎朝、静思の時間を守ることを奨励され、又、クリスチャンが互いに愛し合い、仕え合うことが強調された。毎週、禮拜の後、愛餐会が持たれるようになり、毎月、四つの地区に分かれてコイノニヤ（交わり）と呼ばれる家庭集會が行われるようになったのもその現われである。

更に活発な伝道が行われるようになり、三年間で祈禱会の出席者は三倍、礼拝の出席者も倍加するに至った。創立七十五周年を記念して昨年より始められた総動員伝道は、今年中に七十五人の受洗者が与えられることを目指して、目下積極的に展開されている。

英語部

奥村牧師の頃の英語部礼拝は午前十時四十五分開会、英語讃美歌を歌い、聖書朗読、お祈り、説教は日本語であった。ときどきフランク・スカダー博士、ウイリアム・ピエッチ氏らに説教を依頼した。一九二八年ジュニア部の教会が組織されてから、毎週説教者をさがすのが委員の仕事となった。一九三三年新会堂献堂の際、二世から四十名の受洗者があり、教会の中に新しい力が加えられた。その頃河野ハロルド兄弟はトーチ・ペアラール・フェロシップを組織して伝道を開始した。

歴代の英語部牧師は次の通り。

ピーター・マクナイト牧師(一九四五年)
森本繁牧師(一九四六年三月―一九四八年九月)
チェスター・タペストラ博士

(一九四八年―一九四九年十月)
ドワイト・ナイスワンダー牧師

(一九四九年―一九五三年八月)
ウイリアム・スチーパー牧師

(一九五三年九月―一九五四年二月)

永野誠牧師(一九五四年三月―一九六二年七月)

玉城義春牧師(一九五五年六月―一九六三年六月)

西岡隆治牧師(一九五八年十一月―一九六四年)

チェスター・タペストラ博士

(一九六三年九月―一九六九年八月)

尾越忠夫牧師(一九六六年―一九七九年)

備考 教会創立当時の会員は白人の家庭で働くヤードメン、料理人、家政婦が多かったため、日曜日の礼拝は午後八時から行われた。第二次大戦中は燈火管

制のため午後二時、現在は午前九時半となっている。

過渡期の教会

マキキ教会が創立されてから、教会の経済は主に一世会員により支えられていたが、時勢の移り変わりで徐々に二世信者に譲られるようになった。特に永野牧師が就任してから英断的改革をはかり、日英両委員会から執事、管財、会計の三部門へ代表をおくり、新しく理事会を設け、主任牧師に理事長を兼任させた。永野牧師が教会の指導権を握ったのは牧者の資質に恵まれていたことと、玉城義春、西岡隆治両牧師を迎えて福音伝道につとめた結果である。

教育会館

永野牧師の残した大きな功績は、魅力的な福音説教によって信者を獲得したことと、キリスト教育会館の建築がある。戦後サンデー・スクール出席者が増え

教室不足となったため、仮設した小屋、バス、木蔭などを利用してクラスが開かれたがそれでも間に合わず、三十室を増築することになった。

先ず一九五六年建築計画委員会が組織され準備研究を行ったのち、一九五八年一月クリフォード・ヤング会社に設計を依頼し、同年末高橋建築会社が三十一万五千三百三十四ドルで落札、工事を請負った。同社は既に一九三三年および一九三六年、聖城教会の建築を請負ったことがある。一九五九年十一月鋸入れ式が行われ、一九六〇年十一月二十日落成式が挙行された。

教育会館建設基金の調達は、カービス・スミス会社に依頼して十五万ドルの募金運動を四十ヶ月の期限で行い、不足額はファースト・ナショナル銀行の融資をうけた。その返済祝賀晩餐会は、一九六八年十一月二十四日アラモアナ・バンケット・ホールで開催された。

教会付属学校

教会経営の学校として一九六〇年九月、幼稚園から三年生までの学級が開設され、教師はユリ高沢、ゼラルデン・リー、フロレンス渡辺、ハリエット・ハウバウの諸師であった。学校経営の最初の二年間は財政的に非常に苦しいものであった。

永野牧師のとき、英語部会員は二百人から五百人へ増加し、教会予算は一九五四年三万七千ドルから一九六一年十五万六千ドルとなった。カイルアに伝道所が設けられたが、これが現在のカイルア教会である。

新しい方向

チエスター・タペストラ博士は一九六三年九月、再び当教会に戻り一九六九年八月まで牧会、その後ユナイテッド・チャーチ・オブ・クライスト教団議長となり、諸教会に広く奉仕することになった。

タペストラ博士在任中、教会は地域社会に一層深い関心を抱くようになり、マキキ地方の健全な発展を目指して教育者、実業家、各分野の専門家や一般住民を結び合わせるホノルル中部自治体を組織するに至った。更に地域社会に貢献するために一九六五年一月五日、

タペストラ夫人を主事に、ヒュー・レン夫人を教師に迎えて、教会付属の保育園を設けた。最初の生徒数は僅か十五名であったが翌一九六六年九月には七十五名が入園、リラ・モーガン女史が主事として就任、河野キシヨ、久保山メエ夫人等が教師として加わった。十一月には本田カリーンを教師にもうひとクラスを増設、竹原エミーや森川トルデイが助手を務めた。

ヒュー・レン夫人は主事となって一九七八年六月まで奉職、続いて十二月まで河野夫人が代行、現在は村上須磨子夫人が主事兼教師で、他の教師は次の通り。

河野キシヨ、藤本ジュン、スン・ローレル、助手へレン・ファリアス、教師補佐ガレス・アウ、スーザ

ン・アエ

一九六七年八月には牧会活動の一翼としてマキキ・クリスチャン・カウンセリング・センターを開設、初代主事としてドーマン・ラム博士がパート・タイムで一九七二年まで勤務、引き続きタペストラ夫人がフルタイムの主事として、スーン・ヒュン・チュン博士、メルビン・ヒューゲン博士、堀尾メイ夫人等と無給で奉仕した。尚、一九七三年九月二十日よりK A I M局を通して毎週木曜日午後六時半より三十分間「クリスチャン家庭の広場」を放送して来た。

現在、マージェリー・タペストラ博士は開業しており、カウンセリング・センターの働きは休止しているが、過去十余年間、キリスト信仰に基づくカウンセリングを通して大勢の人々に精神的安定や癒しをもたらした功績は大きい。

一九六九年には、一九六六年より副牧師であった尾越忠夫牧師がチエスター・タペストラ博士の跡を継ぎ、

レッジ・C・ブラッドレーが青年の働きを担当、一九七三年にはフィリップ・マーク牧師が青年部の責任を引き受けた。

過去七十五年間、教会は多数の教役者を産み出して来たが、その氏名は左記の通りである。

△牧師

青木惣次郎、安里エドワード、藤田真、福永ウオー

レス、伊波ケネス、石村徳七、河野ローランド、喜友名ケネス、前田亀太郎、間宮ローレンス、永田ロ

ナルド、尾越忠夫、大保忠義、岡本嘉吉、奥村梅太郎、重松柁太郎、城間次郎、煤孫龍雄、田辺ジェー

ムス、若井正義、山田政雄、山田成雄、吉岡熊太郎

△副牧師、補佐

寛光顕、岩間松太郎、高橋一郎、山岡重城、今井革、木村熊次郎、楠本レイ

△婦人伝道師

池田スミ、本山ジュリア、安原キヤサリン

△宣教師

綾部ヘンリー夫妻、河島民江、喜友名ミルドレッド、
本山ジュリア、安原エドワード夫妻、藤本ジュン、
ブラッド・スミス夫妻

過去九年余り、祈りや聖書の学びを土台にした種々のグループ活動を通してクリスチャンの交わりを深めることに重点が置かれてきたが、小グループはさまざまな方策の中でも、神の恵みをととりつき又、体験する上に最も重要かつ有効なものであることが立証されている。この活動によって、会員は神と日毎に交わるということがいかに大切であるかを教えられている。

創立七十五周年を祝う一九七九年一月、尾越牧師はその説教の中で次のように所信をひききしている。

「創立七十五周年の年会を迎えた今も尚、神の支配は新たであり強力です。私は今年、私たちの上に聖霊が新しく注がれることを信じ期待します。私は神が私たちをイエス・キリストの弟子として更に深く導かれる

ことと信じます。私は神が御自身を栄光のうちに顕されるのを見ます。神は単なる人間の計画や努力の結果を超えたことをなさるでしょう。神は私たちがその導きに従うなら、私たち一同の上にその臨在のまごうことなき証拠を残されるでしょう。私は神が私たちに宣教グループに召し集め、私たちに委ねておられる霊の賜物呼びさまし、私たちに託された福音宣教の責任を問われているのを見ます。神の国は確かに近づいているのです！」

現在の牧会スタッフ

△尾越忠夫牧師 一九二九年五月一日ホルルに生まる。一九五一年ハワイ大学英文科卒業(文学士号)、一九五七年フラー神学校神学部卒業(神学修士号)後アンドーバー・ニュートン神学校に学び(一九五七-五八年)、現在、サンフランシスコ神学校博士号候補。

一九五五年八月十二日、佐々木静子と結婚、キヤサリン、ジョン、リチャード、ダーリンの四児の父。

モンロピヤ・ホーリネス教会、カイルア組合教会牧師後、一九五七年、五八年ボストン市パーク街教会国際学生部牧師、同年ハワイに帰り一九六五年迄カラム福音教会牧師、一九六六年マキキ教会副牧師、一九六九年主任牧師となり現在に至る。教団実行委員、ハワイ神学協会理事。小グループ活動に重きを置き、キリストの体なる教会に連なるクリスチャン相互の關係に焦点をさぼる。キリストの弟子として成長し、委ねられている霊の賜物を見出して、此の世を愛したもう神の御用に役立てることを強調する。

△土屋一臣牧師(日本語部担当) 一九三二年三月三十日群馬県に生まる。東京外国語大学で国際關係を専攻、一九五七年卒業(文学士号)、一九七三年フラー神学校神学部卒業(神学修士号)、同七四年世界宣教学部、

教会成長研究所卒業(宣教学修士号)。

一九六二年一月二十七日、原美恵と結婚、雄彦、美喜の二児の父。

一九五三年より超教派の伝道者として日本、東南アジア各地で宣教に従事。アジア、アメリカ、ヨーロッパで各種国際宣教会議に参加、一九七五年よりマキキ教会日本語部牧師。Asian Evangelists Commission ティーム伝道者。ハワイ日系キリスト教会連盟副会長。人々を三重の意味で(一)キリスト御自身に対して、(二)キリストの教会に対して、(三)キリストの事業に対して(献身的なイエス・キリストの弟子として導き、育て、訓練することに重点を置く。太平洋の十字路に在るマキキ教会が、世界宣教のビジョンと重荷を持って文字通り、地の果までも、キリストの証人を派遣する強力な宣教の基地として建て上げられていく一助となることを祈り念願している。

△フィリップ・マーク牧師(青年部担当) 一九四七年

七月十二日、ワシントン州シアトル市に生まる。一九六九年ハワイ大学経済学部卒業(経済学士号)、一九七三年フラー神学校神学部卒業(神学修士号)。

一九七〇年、エイドリアン・リーと結婚、クリスチン・ツエー・チェン、シャノン・ケオネの二児の父。一九七一年、七三年、真光長老教会青年部主事、一九七三年より当教会青年部担当牧師。信徒を総動員し、神が与えられた才能、賜物をフルに活用してハワイに於ける更に効果的な「塩」となり「光」となって社会に影響を及ぼすことができるように助けることに力を注ぐ。

△村上須磨子(保育園主事)―一九二七年十月十二日、ハワイ島コナに生まる。ハワイ大学文学部で日本語を専攻、一九七六年卒業(文学士号)。

一九五一年四月十四日、村上透氏に嫁ぎ、ウィルソン、ジョーイの二児の母。

一九六九年、七八年教会附属保育園教師、一九七九

年一月より主事として勤務。一九七九年は国連により児童年間と定められ、又教会創立七十五周年にも当るので、地域の恵まれない子供たちに奨学金を出したり、両親を教育することによって子供たちの福祉を増進するなど特別なプログラムを計画している。





**The Rev. Takie Okumura
 Founder of Makiki Christian Church
 1865-1951**

Photo by Senda of Lihue, 1938

Acknowledgements: Thanks to Dr. Mark Wilson, Dr. Patsy Saiki and Gaylord Kubota for reading the manuscript, making corrections and giving valuable suggestions to improve the story of Makiki Christian Church. Cover photo by James S. Miura—Masuo Ogoshi



SEVENTY-FIVE YEARS AGO, on April 8, 1904, Makiki Christian Church was organized by the Rev. Takie Okumura, Assistant Pastor Kame-taro Maeda and 24 earnest believers.* The Rev. Okumura had arrived in Hawaii ten years earlier in July 1894, when he was 29 years old. He had a three-year contract to work for the Hawaiian Board among early Japanese immigrants to the Hawaiian kingdom.† He served as assistant pastor of Nuuanu Congregational Church for a year, then became the pastor, succeeding the Rev. Jiro Okabe. In seven years, the membership of the church increased from 93 to 308, and the church became financially independent.

God led the Rev. Okumura to leave Nuuanu Church in November 1902 and begin work for the Hawaiian Board, with Kametaro Maeda as assistant. His new field included the Makiki, Manoa, Kaimuki and Waikiki districts of Honolulu. He walked daily from his home in Nuuanu to homes in his new field, talking in the shade of trees or in servants' quarters, explaining Bible texts to all who would listen. After three months, he found a shed on Kinau Street near Piikoi which could hold 36 chairs and held his meetings there. In February 1903 Sunday school classes were started and were recognized as the best organized, most successful related activity of the church.

In July of that year the Aiyu Club was organized, with Kametaro Maeda as president and 20 members attracted by the Sunday school and the evening school classes. For 20 years, this was the club that labored mightily for the

*Of these, Mrs. Katsu Okumura, Kakichi Yoshioka (later the Rev. Kakichi Okamoto), Takichi Azuma, Mrs. Chiyo Azuma and Shugo Anze were already baptized; Morijiro Morimoto, Tatsunosuke Fujii, Kichigoro Nakane, Otomatsu Kakida and Naoichi Shinohara had transferred from other churches. Baptized July 3 were: Hidesuke Omaye, Mrs. Masako Ozawa, Mrs. Shige Morimoto, Chokichi Maeda, Umetaro Okumura and Bunji Tokioka; transferred were: Mrs. Kyo Ishida, Chusaburo Tajima and Mrs. Koto Tajima. Baptized October 22 were: Kinzo Shimizu, Mrs. Shige Onishi, Kasuke Miyamoto and Mrs. Sue Miyamoto; Kikutaro Hiruya was transferred. These were the charter members of Makiki Christian Church.

†On Jan. 17, 1893, Queen Liliuokalani, last reigning monarch of the Hawaiian kingdom, was forced to step down from her throne and a provisional government was set up. For a year and a half, efforts were made to have the U.S. annex Hawaii. When this failed, Sanford Ballard Dole announced the inauguration of the Republic of Hawaii and proclaimed himself president on July 4, 1894. It was into this Hawaii that the Rev. Okumura arrived.

church, conducting meetings, visiting the sick, promoting athletic events, publishing a magazine, acting as an employment agency and maintaining a small library and reading room.

As women members of the Aiyu club increased, they separated and formed the Fujin (women's) Aiyu Club, with Mrs. Sute Yamamoto as president.

Meanwhile, the shed on Kinau Street had become too small to hold all who came to hear the gospel message, so a little cottage across the street was rented.* It was large enough to accommodate 70 to 80 persons. It was in this cottage that the Rev. Okumura organized Makiki Christian Church, joining the company of 100 or more Congregational churches in Hawaii.

MISSIONARIES COME TO HAWAII

Congregationalism came to the islands when two ministers, one physician, two teachers, a printer and a farmer and their wives, and four young Hawaiians sailed for Hawaii from Boston Harbor on the brig *Thaddeus* on October 23, 1819. They reached Kailua, Kona, Hawaii, in April 1820. King Kamehameha II (Liholiho) had, in November 1819, decreed that Hawaiians should no longer worship the Hawaiian pantheon, and the kingdom was officially without a religion. Into this spiritual void appeared the Congregational missionaries.†

They were allowed to carry on their work, which they did with such zeal that by 1840, their churches had more than 20,000 members. So successful were the missionaries that, in June 1863, the financial support for their work was taken off the shoulders of the American Board of Commissioners for Foreign Missions and placed on those of the Hawaiian Evangelical Association, with the Hawaiian Board as its executive arm.

The immigration of workers for the sugar plantations presented the Hawaiian Board with new opportunities for evangelism. Chinese, Portuguese, Japanese and later Filipinos came in large numbers.

The first contingent of Japanese immigrants—148 men, women and children—arrived in Hawaii in 1868 during the reign of King Kamehameha V on the sailing ship *Scioto*, under three-year contracts to work for \$4 a month. Then there were no more immigrants from Japan for 17 years.

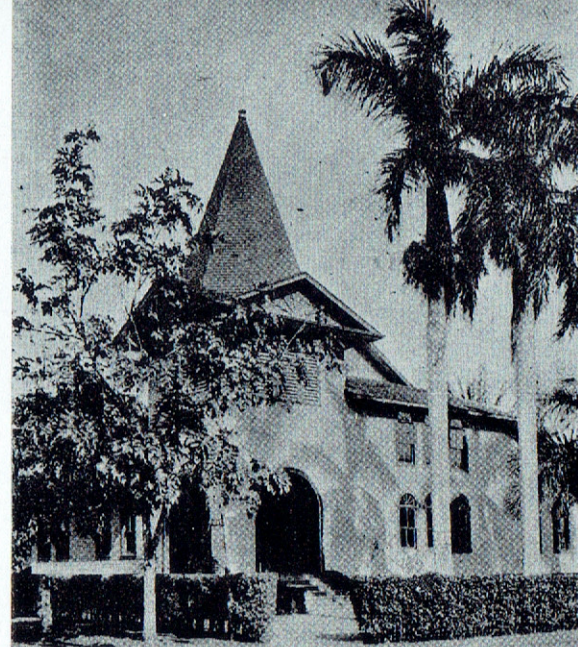
In 1885, a group of 944 Japanese arrived in Hawaii on the *City of Tokio*, on three-year contracts to work for \$9 a month. From then until mid-1894, came 29,032 others. These were followed during the next six years by 40,208 under private contract to "immigration companies." In seven years following the annexation of Hawaii by the United States, 40,000 Japanese arrived.

In 1907, a so-called Gentlemen's Agreement was signed by the United States and Japan and immigration was halted. Even so, "picture brides" were allowed to enter as immediate family members.

*From the records of the Hawaiian Board: "That a house be rented on Kinau St. for church purposes for the Japanese living in that vicinity. Rental \$25.25 a month—Mrs. Mary Castle to give 10.00, the Japanese to raise 6.25 and the Hawn. Board to aid 10.00 a month and 10.00 for alterations on condition that the Japanese give a collection during the years to the Am. Board and the Hawn. Board. This was granted."

†There were 24 missionary companies in all up to 1894, with a total of 50 missionaries, 27 laymen and 94 women.

This building was erected in 1905 at Kinau and Pensacola Streets, Honolulu, to house the newly organized Makiki Christian Church.



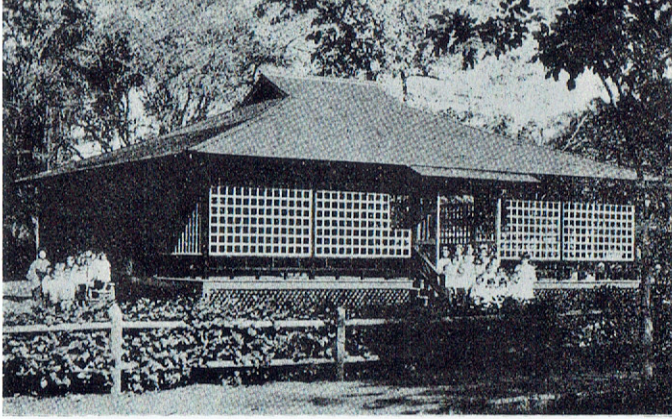
Dr. C.M. Hyde, secretary of the Hawaiian Board, felt the need to minister to the Japanese entering the kingdom. First of his helpers was Doshisha student Kenjiro Aoki, who arrived and began holding weekly services in the YMCA hall, with 12 or more in attendance. Meetings were held also at Queen Emma Hall, corner of Nuuanu Avenue and Beretania Street, Honolulu. A Sunday school, with J.E. Bidwell as principal, and an evening Bible class and an English night school, with Harriet Castle Coleman as instructor, were started. The consul general of Japan, Taro Ando, praised these activities, brought his family and the consular staff to worship services and helped by interpreting sermons. Taizo Shimizu was called by Central Union Church from San Francisco to help in the ministry.

The Hawaiian Board sought help from California, where the Methodists were active. In 1887, the Rev. Kanichi Miyama came, took charge of the Honolulu church, and sent five helpers to the neighbor islands. The following year, he baptized Consul General Taro Ando, his wife Fumiko, Toshiro Fujita, Shinzaburo Ban, Chiyokitsu Niikuni, Tomizo Tsuchiya, Shunko Tsuchiya, Kiyozo Kawasaki, Tosaku Takasugi and Masayuki Ban, first Japanese to be baptized in Hawaii.

While the Rev. Miyama was busy in Honolulu, Hilo had its Rev. Jiro Okabe, who arrived from San Francisco in 1888 and began his work for the Hawaiian Board. In 1891, he organized what is today's Church of the Holy Cross.

In September 1891, the Methodists withdrew from the Hawaiian mission, leaving the work to the Congregationalists, and Miyama returned to California.

Jiro Okabe was called from Hilo to Honolulu to fill the breach and became pastor of what later became Nuuanu Congregational Church. Some



Kindergarten building on the opposite corner from the church would today be called a day care center. When it was built in 1914, mothers could leave their children there while they worked to make ends meet.

of the members preferred to hold on to their Methodist membership and organized the Japanese Methodist Church, which became today's Harris United Methodist Church. It was to the Nuuanu church that the Rev. Okumura went just after his graduation from Doshisha University. There he served seven years before he began the work that was to culminate in the Makiki Christian Church of today.

The cottage on Kinau Street, housing the newly organized church, was soon bursting at the seams with activity. Records of the Hawaiian Board show that on Aug. 4, 1905, the proposition was made that a lot on the corner of Pensacola and Kinau Streets be purchased for \$2,100. Philanthropist George P. Castle paid for the 10,000 square foot lot. A new church building to accommodate up to 400 persons was erected on it by Lewers & Cooke. Services were first held in it in September 1905. The Hawaiian Board actively helped the church in all matters concerning the financing of the building.*

The first ten years of Makiki were years of activity and growth. By 1914, the church had become self-supporting, and membership soared.

To celebrate the tenth anniversary, the two Aiyu Clubs obtained 26,000 square feet of land catercorner to the church and built on it a kindergarten building, an apartment type building and four cottages. The kindergarten was the project of the Fujin Aiyu Club.† It obtained the services of an experienced teacher, Takeno Hayataki. Three years later, Tomeko Iwama took over, and the kindergarten was on its way.

By 1918, the Sunday school department had established branches in

*In his writings, the Rev. Okumura acknowledged the aid of many friends in the American community who helped him in his work through the years: A.C. Alexander, Frank C. Atherton, Joseph B. Atherton, W.W. Bowen, George R. Carter, George P. Castle, William R. Castle, Harriet Castle Coleman, C.M. Cooke, Richard A. Cooke, Joseph Cooke, Samuel Damon, O.P. Emerson, Walter F. Frear, O.H. Gulick, Curtis P. Iaukea, P.C. Jones, Albert F. Judd, F.J. Lowrey, L. Tenney Peck, Theodore Richards, Doremus Scudder, Frank Scudder, O.P. Soares, E.I. Spalding, Henry Waterhouse, William D. Westervelt, Elsie Wilcox, Mable Wilcox and many others.

†The club has had a long history of service for the church. Now called the Fujinkai, incumbent president is Tama Takasaki.

Moiliili, Manoa and Waikiki. Bunji Tokioka served at Moiliili for 14 years. Other who served in the branch schools were: Umetaro Okumura, Sojiro Aoki and Kumataro Yoshioka. A branch kindergarten was started in the Pawaa district in 1924 by the Fujin Aiyu Club, filling a long-felt need.

On April 8, 1929, during the celebration of the church's twenty-fifth anniversary, members laid plans for building a larger church. A site containing 100,000 square feet of land about six blocks makai of the old one was obtained in 1930 for \$40,000. Times were not favorable for any new project requiring money. The financial depression following the stock market crash of 1929 was on, and it had to be assumed that it would be difficult to raise money for anything.

But the Rev. Okumura had unbounded faith in God, and plans were laid to build a church in the form of a Japanese castle. Architect Hego Fuchino drew up the plans after studying over 100 photographs and drawings of Japanese castles collected by the Rev. Okumura. These were presented before the Hawaiian Board to get its approval for a campaign to raise funds. Some members of the Board were not enthusiastic about the project. They questioned the propriety of modeling the church edifice after a castle. Peace is the cornerstone of Christianity, they said, and a church should not have any touch of militarism about it.

The reply of the Rev. Okumura was that the castle in feudal Japan was a stronghold* to maintain peace and order in the country. In November 1560, when Hisahide Matsunaga, a Christian feudal lord, erected his Tamon Castle at Shikisan, Yamato province, he called the five-story tower *tenshukaku*, or a place to worship the Lord of Heaven, or the Christian God. The castle, therefore, was the first structure erected in Japan for worshipping God.

A CASTLE OF THE LORD

When he heard this explanation, Dr. Theodore Richards, a member of the Board said to the Rev. Okumura, "Unlike most Japanese who tend to throw overboard everything Japanese and imitate all things American when they become Christians, you try to preserve the good heritage of the Japanese and Christianize it." The Board endorsed the new plans for Makiki Christian Church and voted unanimously to lend its support to the project.

Despite the depression, then at its worst in 1931, enough money was collected to build the high tower, chapel and foyer, leaving for some future date the building of the social hall and Sunday school classrooms. The very first contributor was a young member who went to see the Rev. Okumura and said, "I have a \$300 Christmas savings account. I want to contribute it all to your work." That \$300 donation began the drive for \$30,000.

The Wilcox sisters of Lihue, Kauai, each sent a check for \$2,500. An accompanying letter from one of them said, "I want to congratulate you for your many records of achievement for Christian churches in Hawaii. For our religious and educational works, you have truly served most unselfishly. We are always looking up to you as a leader among the Japanese. With this little

*The Bible speaks of God as "my fortress" (Ps. 18.2, 31.3, 62.02, 71.3, 91.2, 144.2; 2 Sam. 22.2); as a "strong tower" (Ps. 61.3, Prov. 18.10); as a "high tower" (Is. 2.15); as my "strong-hold and my refuge" (2 Sam. 22.3, Jer. 16.19).

contribution, we want to show our appreciation for your years of service to our community.”

In response to a phone call one morning, the Rev. Okumura went to a downtown office where a clerk handed him an envelope from a contributor who wished to share in the building of the church in appreciation of his years of unselfish work. “If you must mention her name in your report,” the clerk said, “just say that it’s from a friend.” He thanked her and left; later he was surprised to discover that the donation was \$2,000.

Dr. William D. Westervelt and Dr. Theodore Richards, long-time friends of the Rev. Okumura, backed him up with funds, advice and encouragement. It was Dr. Richards who, when it seemed that donations were lagging and much time would be lost, impatiently told the Rev. Okumura to go ahead with the building of the chapel: he would personally guarantee that the balance of the money would be forthcoming.

Members of the church gave sacrificially and many friends donated liberally so that the raising of funds was actually the easier part of the building program.

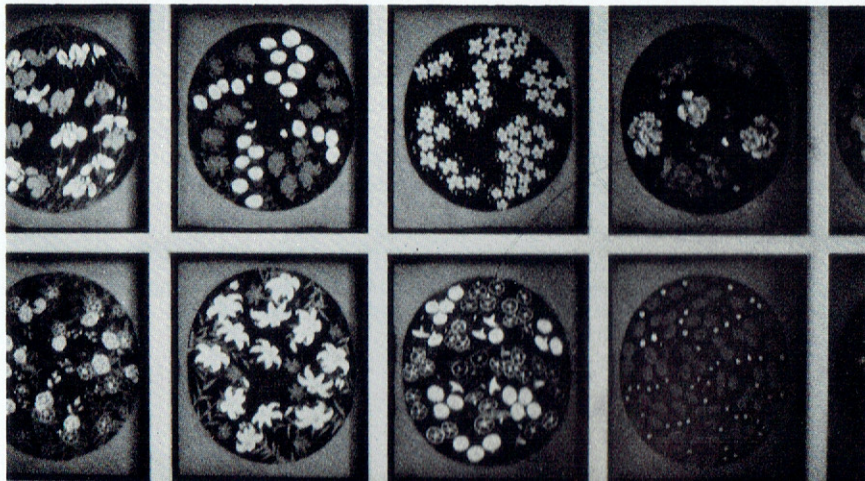
T. Takahashi was the contractor chosen to build the church. The first phase of construction was limited to the tower and the chapel in the right wing of the church. The framework was erected entirely of steel, from bottom to top, and included crosspieces under the second floor weighing four tons apiece. A U.S. Navy technician from Pearl Harbor Navy Yard was asked to assist in hoisting and securing them into place. So solidly built is the framework that even if the building became infested with termites or burned down, the framework would remain intact.

In the Far East at this time, China and Japan were at war. To show that what was happening there was not carried over to Hawaii, the Rev. Okumura specified that all building materials be procured from K.A. Chung, better known as C.K. Ai, president of City Mill Company. Chung reciprocated this good will by donating materials for a complete kindergarten building.

Among the unusual features of the chapel and foyer are the 164 ceiling panels painted and donated by the artist, Yunosuke Itow,* who studied from early childhood to become an artist. Before coming to Hawaii, he studied in Germany, France and England, lived in Hong Kong for a year or so. The

*He changed his name later to Yunosuke Ogura.

A few of the 164 panels in the church by Yunosuke Ogura.—Photo by Warashina



Golden dolphin atop the castle tower, used as a Christian symbol in feudal Japan, as a fish was during the days of the Holy Roman Empire. “Iesous Christos, Theou Uios, Soter” (Jesus Christ, God’s Son, Savior), used as an acrostic becomes ICHTHUS, the Greek word for fish.—Photo by Wayne Warashina.

panels in the chapel are decorative pictures of fruits, flowers and vegetables. Some in the foyer illustrate Japanese poems or proverbs. One panel of a shoe in a melon patch admonishes us: “When you are in a melon patch, do not stoop to tie your shoe laces” (lest you be mistaken for a melon thief). Another of a straw hat with pears says: “In a pear orchard, do not raise your hand to your hat” (lest you be mistaken for a pear thief).

The new church edifice was dedicated on Sunday, November 6, 1932. On the following Sunday, more new members than usual were baptized. This was the result of a campaign which was launched when plans for the new building were being laid. The Rev. Okumura told the congregation that on the day the visible temple was dedicated, it would be most desirable to dedicate to God at the same time a large number of temples of the living spirit—that is, a large number of new converts. Members of the church responded by praying without ceasing and campaigning vigorously so that on November 13, 1932, a total of 143 new members were dedicated to God.

Four years later, with additional funds raised in a second campaign, the project was completed and a gala dedication ceremony held on December 30, 1936. It marked the realization of the Rev. Okumura’s dreams for Makiki.

Early in November, he had become ill and was bedridden for a full month. His heart condition was accompanied by a fever. Despite his physician’s efforts, the fever persisted, and the doctor had all but given up. Death seemed near. Then on the evening of December 2, the fever subsided, and on the morning of the 3rd, he felt fine. Sumi Ikeda, the church’s mission worker, dropped by and told him, “At last night’s prayer meeting, we all prayed for your recovery. Of the 47 persons present, 36 stood up and prayed for you.” Then he told her how his fever had gone down the night before. Their hearts were stirred as they fell on their knees and thanked God for his everlasting love.

A year later, the Rev. Takie Okumura retired as pastor and was made pastor emeritus. As such, he continued to be an active member, preached a

sermon each month, and had time to engage in much community work for 14 years until his death in 1951.

The ministry of the Rev. Okumura at Makiki was a long, distinguished one, from April 1904 to November 1937. But it was in his extra-curricular activities that he came in touch with thousands of persons not connected with the church.

On the evening of his first day in Honolulu, he saw a group of prostitutes from Japan at the corner of Pauahi and Nuuanu streets, learned that there were some 200 of them in the city. Later he wrote, "I felt piercing shame and then and there resolved to help clean up the evil and wipe out my country's shame." Against this social evil he worked for years, facing many personal dangers.

Other activities: establishment of a Japanese language school (30 pupils, one teacher: Hideo Kuwabara who had himself started a Japanese language school at a plantation village a few years earlier); organization of the Japanese Y.M.C.A. of Honolulu, 1900; operation of a boys' home and later a girls' home; reactivation of the Japanese Benevolent Society and the erection of the first Japanese Hospital at Kapalama in 1900 (moved two years later to Liliha, then to its present location on Kuakini Street, 1918), and revival of the Japanese Temperance Society.

He also served as secretary-treasurer of the Prince Fushimi Memorial Scholarship Fund; carried on for years an educational campaign among the other Japanese laborers on all islands "to make them think and act from the American point of view" and to encourage their children to become loyal American citizens and expatriate themselves from Japanese citizenship. In 1927, he called the first annual conference of New Americans, an Americanization program that had far-reaching effects. There were in all 15 conferences.

During the years of his ministry at Nuuanu and Makiki, the Rev. Okumura wrote many books and pamphlets, edited a newspaper and several magazines.

The Rev. Chiyokichi Furuta succeeded him, serving until June 1952. He was followed by the Rev. Toraji Makino, May 1953 to April 1954; Dr. Hiroshi Hatanaka, April 1954 to March 1957; the Rev. Makino again, April to October 1957; the Rev. Sadaichi Kuzuhara, November 1957 to September 1959; the Rev. Junro Kashitani, November 1960 until he died in August 1962; the Rev. Tadao Hara, January 1963 to April 1965; the Rev. Shinpei Higuchi, April 1966 to March 1974.

Members of the Nichigobu (Japanese language department) seemed to have begun to think of work on their behalf as a caretaker ministry, serving the older members as their numbers slowly decreased. The Rev. Philip K. Tsuchiya arrived in August 1975, saw the state of affairs, and proceeded to make changes. He encouraged Nichigobu members to spend time in daily devotions and to feel and show their love for one another. There was a weekly "love feast" following the Sunday worship service and monthly koinonia meetings in believers' homes. The prayer meetings grew in attendance until in three years there were just as many people out on Wednesday evenings as there used to be on Sunday mornings before he came.

To celebrate the 75th anniversary, the Nichigobu members are working to bring 75 new members into the church.

THE ENGLISH-SPEAKING CONGREGATION

Makiki Christian Church began as a Japanese church. What is now the English-speaking congregation began as the Sunday school. Classes began at 9 a.m., and were followed by a worship service at 10:45 a.m. Hymns were sung in English, but the scripture lessons, prayers and sermons were in Japanese. The Rev. Okumura spoke at the services for both the nisei in the morning and the issei at their worship service at 8 p.m.* Sunday school superintendents were usually from the haole community, like Dr. Frank Scudder and William Pietsch, and they would be called on to speak from time to time.

About 1918, a junior church was organized, and one of its committees had the task of finding speakers every week. From that time, sermons in English became the general rule. Activities related to moving into a new church building in 1933 and the baptism of 40 young men and women a week after its dedication gave the English-speaking department new life. So did the organizing of the Torchbearers' Fellowship in 1942 by Harold and Kishiyo Kawano. In 1945, Peter McKnight was appointed licentiate preacher. The first associate pastor, to work mainly with the English-speaking congregation, was the Rev. Paul Morimoto, who served from March 1946 to September 1948.

He was succeeded by the Rev. Chester Terpstra, who served until October 1949, then answered the call to become an educational and evangelistic missionary of the American Board of Commissioners for Foreign Missions, Micronesia Mission, Ponape station, in the Caroline Islands. His successor, the Rev. Dwight Niswander, served until August 1953. From that date until the Rev. Paul M. Nagano arrived in March 1954 to succeed him, the Rev. William Steeper was supply pastor.

TRANSITION IN THE CHURCH

Great changes in the life of a church come by imperceptible degrees so that even those who are close to things are often unaware of them. So it was at Makiki.

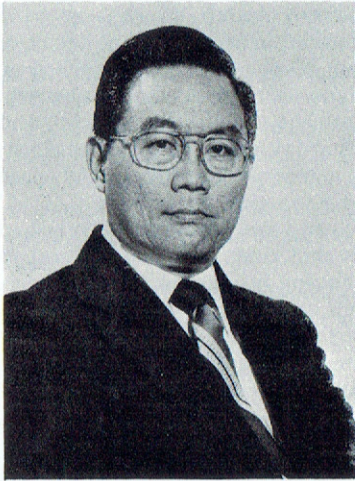
Since the founding of the church in 1904, the issei congregation had shouldered the church's financial burden, set its policies, made all decisions and carried them out. The shifting of administrative responsibility from the shoulders of the issei to those of the English-speaking members came over the years, by a series of small adjustments from time to time and changes here and there. The church moved forward, never settling down to rest, always readjusting and working in harmony.

When the Rev. Nagano became associate pastor, there were two standing committees: one for the Japanese-speaking congregation, another for the English-speaking congregation, with a board of deacons, a board of trustees and a finance board on which both congregations were represented. Over all sat the church board with representatives from both congregations, presided over by the senior pastor.

(Continued on page 14)

*Many members in the early days served as cooks and maids in haole homes and worked on Sundays so it was most convenient to meet at church in the evening. World War II changed that. Meetings could not be held during black-out hours so the Nichigobu services were held at 2 p.m. Now they are held at 11 a.m.

MAKIKI CHRISTIAN CHURCH



THE REV. TED OGOSHI, Pastor
 Born May 1, 1929, in Honolulu, Hawaii.
 B.A. in English literature, University of Hawaii, 1951.
 M. Div., Fuller Theological Seminary, 1957. Graduate studies in pastoral counseling at Andover Newton Theological School, 1957-1958. Doctoral candidate, San Francisco Theological Seminary.
 Married Shizuko Sasaki, August 12, 1955.
 Children: Kathleen, John, Richard, Darlene.

Pastoral ministries: Monrovia Holiness Church; minister to international students in Boston through Park Street Church, 1957-1958; Kailua Christian Church, 1957; Kaimuki Evangelical church, 1958-1965; Makiki Christian Church, 1966 to the present time.

Member, Executive Council of the United Church of Christ; Board of Directors of the Hawaii Theological Consortium.

Pastor Ogoshi's focus is on the relationships of Christians in the Body of Christ, with emphasis on small groups. He sees this growing out of a discipleship to Jesus Christ and, in turn, leading to a discovery of spiritual gifts to be used in God's love for the world.

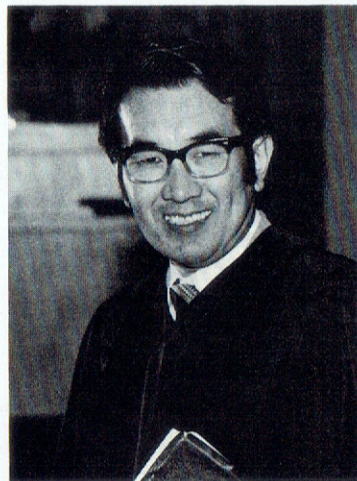
THE REV. PHILIP K. TSUCHIYA, Japanese Language Pastor
 Born March 30, 1932, in Gunma prefecture, Japan.

B.A. in International Relations, Tokyo University of Foreign Affairs, 1957.

M. Div., Fuller Theological Seminary, 1973. M.A. in Missiology, School of World Mission and Institute of Church Growth, Fuller Theological Seminary, 1974.

Married Yoshie Hara, January 27, 1962.

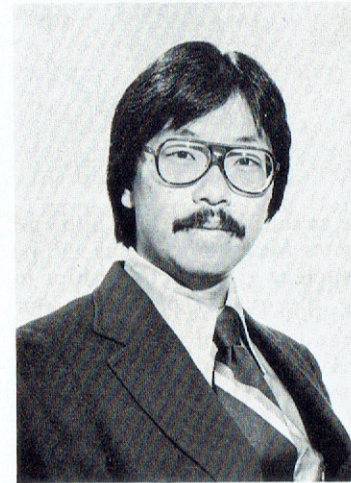
Children: Paul Takehiko and Joy Miki.



Evangelistic and Pastoral Ministries: Served as an evangelist and radio pastor across denominational lines in Japan; participated in major city-wide evangelistic crusades and international conferences on mission in Asia, U.S.A., and Europe, 1953-1979; Japanese language pastor, Makiki Christian Church from 1975 to the present time.

Member, Asian Evangelists Commission; Vice-president of the Council of Japanese Christian Churches in Hawaii.

Pastor Tsuchiya's focus is on discipling men and women with emphasis on three-fold commitments, namely, 1) to Christ, 2) to his people, and 3) to his mission. It is his passion and prayer to help Makiki become a strong missionary center in the Pacific with world vision and outreach.



THE REV. PHILIP MARK, Youth Pastor
 Born July 12, 1947, in Seattle, Washington.

B.A. in Economics, 1969, University of Hawaii. M. Div., 1973, Fuller Theological Seminary.

Married Adrienne Lee, December 27, 1970.

Children: Kristin Sze-Chen, Shannon Keone.

Youth worker at True Light Presbyterian Church, 1971-73; youth pastor at

Makiki Christian Church from 1973. Secretary for the committee to replace the Hawaii Conference minister; Oahu Association Board of Directors, class of 1980; HCUCC UH Manoa campus ministry advisory board 1977 to present.

Pastor Mark's focus is on helping to mobilize the God-given talents of lay persons so that all members of the church may become more effective "salt" and "light" in Hawaii, able to make a significant difference wherever they are.

MAKIKI CHRISTIAN CHURCH PRESCHOOL



SUMAKO MURAKAMI, Director

Born October 12, 1927, at Kona, Hawaii.

B.A. in Japanese, 1976, University of Hawaii.

Married Tooru Frank Murakami, April 14, 1951.

Children: Wilson, Joy.

Teacher, Makiki Christian Church Preschool, 1969-78. Director of the preschool from January 1, 1979.

Since the United Nations has set 1979 aside as the Year of the Child and 1979 is the 75th anniversary of the church, Director Murakami's focus will be to do something very special for our children, such as giving scholarships to needy ones in the community and improving the quality of life for our children through parent education.

(Continued from page 11)

When Makiki became 50 years old, changes accelerated. For some time, the issei membership had remained static while the English-speaking membership continued to increase steadily. The day was coming when the latter would be bearing the larger share of the financial burden and would be given greater responsibility and more authority in the affairs of Makiki.

The 50th anniversary celebration of the founding of the church began with a tea-and-coffee hour fellowship on April 4, 1954 to greet old and new friends. Special evangelistic services were held from April 5 to 8, with the Rev. Nagano speaking each night. On April 11, there was an installation service for Dr. Hiroshi Hatanaka and the Rev. Nagano.

At the beginning of his third year at Makiki, the Rev. Nagano became pastor, and the Rev. Makino of the issei congregation became the associate pastor in belated recognition by the issei of the fact that the time had come to pass the torch to the new generation.

Increasing emphasis was placed on the work of the English-speaking congregation. To ease the burden of the work load on the pastor, the Rev. William Y. Tamagi was called from Canada in June 1955 to become assistant pastor. When still more help was needed, the Rev. Richard Nishioka was called to serve as minister of Christian education beginning in November 1958. He served until 1964.

CHRISTIAN EDUCATION BUILDING

The greatest undertaking during the Rev. Nagano's tenure as pastor was the erection of the Christian Education building. There had been a growing need for more Sunday school classrooms, a need which became truly acute by 1956. Classes were meeting in a bus, a quonset hut, the church kitchen, a balcony, two dirt-floor garages and under trees.

Clifford F. Young, A.I.A., was chosen as architect. The lowest bid of \$311,534 was submitted by T. Takahashi, Ltd., the same contracting firm that had built the original castle church in 1932 and 1936.

The ground-breaking ceremony was held in November 1959. Almost a year later, on November 20, 1960, the building was completed and dedicated.

To finance the structure, the church employed the services of Kirby-Smith Associates, who obtained \$150,000 in pledges to be paid over a 40-month period. Pledges were renewed until the building was completely paid for, and a mortgage-burning banquet was held at the Ala Moana banquet hall on November 24, 1968.

Even before the building was completed, an elementary school was started in September 1960 with classes from kindergarten to third grade. The first teachers were: Yuri Takazawa and Geraldine Lee, joined later by Florence Watanabe and Harriet Hobough. The school was in operation for two years, long enough for the church to learn valuable lessons in the economics of running a school.

During the Rev. Nagano's ministry, active membership rose from 200 to 500, and the church's budget increased from \$33,000 in 1954 to \$156,000 in 1961, with the missions budget increasing from \$1,700 to \$29,000. A branch mission was established in Kailua. This is now the Kailua Christian Church.

The Rev. Nagano served at Makiki until July 1962, when he was succeeded by Associate Pastor William Tamagi, who served until June 1963. It was during his term that, at a general membership meeting on March 31, 1963, it was voted to merge with the United Church of Christ, the national body formed, 1957, by the merger of the Evangelical and Reformed Church and the Congregational Christian Churches.

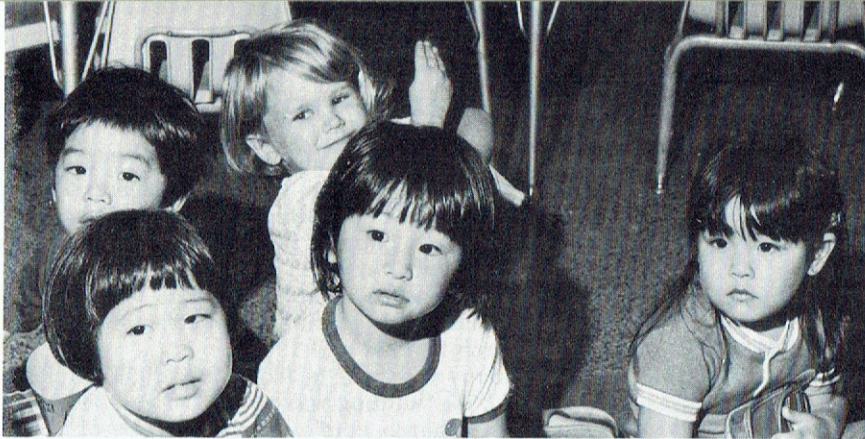
NEW DIRECTIONS

The Rev. Dr. Chester Terpstra, former pastor of Makiki, returned to serve from September 1963 to August 1969. He left to become general secretary and conference minister of the Hawaii Conference, United Church of Christ.

During his ministry, the congregation became more aware of the community in which it existed. Out of one of its study nights, an idea was planted which resulted in the formation of the Central Honolulu Community Association, linking educators, businessmen, professionals and residents in a common effort for a sound Makiki district.

A church facility that serves the larger community, the Makiki Christian Church Preschool, opened its doors on January 5, 1965, to 15 children, with Eiko Hew Len as teacher and Margery Terpstra as director.

In September 1966, in its first full year, 75 children were enrolled. Lela Morgan became director; and teachers were Kishiyo Kawano, Mae Kuboyama, Lela Morgan and Eiko Hew Len. A class was added in November,



Preschoolers at Makiki listen as teacher tells a story. Front row, left to right: Kelly Ann Ota, Wendy Katsumoto, Kristy Tamashiro. In the back: Ryuji Arimoto, Allison Liefer.—Photo by Bert Komenaka

with Charlene Honda as teacher. The two assistants were Amy Takehara and Trudy Morikawa.

Eiko Hew Len served as director until June 1978, after which time Kishiyo Kawano was acting director until December 1978. Director today is Sumako Murakami. Teachers are: Sumako Murakami, Kishiyo Kawano, June Fujimoto and Laurel Soon. Assistant is Helen Farias, and there are two teacher's aides: Gareth Au and Susan Aea.

In August 1967 the Makiki Christian Counseling Center was opened with Dr. Doman Lum, director, serving as a part-time member of the church

Makiki's Sunday school and a sprinkling of members of the issei congregation about 1917. 1. Hatsu (Mrs. Umetaro) Okumura, 2. Masayuki Tokioka, 3. William Morimoto, 4. Nobuji Wada, 5. Toru Kawamoto, 6. Shinji Maruyama, 7. Jisoo Sanjume, 8. David Takeuchi, 9. Masaichi Yanagihara, 10. George Ohara, 11. Masao Goto, 12. Tsutomu Yoshizawa, 13. Tomijiro Togashi, 14. Albert Nobu, 15. The Rev. Takie Okumura, 16. Francis Koga, 17. Kiyoshi Yoshizumi, 18. Nagata, 19. Kumataro Yoshioka, 20. Umetaro Okumura, 21. Osaki, 22. The Rev. Donald Fujiyoshi, 23. George Betsui, 24. Juichi Okabe, 25. Richard Betsui, 26. Sadaichi Okimoto, 27. Ichiro Kimura, 28. Giichi Sato, 29. Yone Yoshioka, 30. Mikiyo Nakashima Hirano, 31. Flora Nakatsuji Yanagihara, 32.

staff. The center was initially conceived as an extension of pastoral care and related to the healing ministry of the church. Dr. Lum served until 1972, at which time Dr. Margery Terpstra became director, serving full-time without compensation. Others who served at the center were: Dr. Soon Hyung Chung, Dr. Melvin Hugen and May Horio.

On September 20, 1973, at 6:30 p.m., the center presented the first program of the weekly half-hour Christian Family Forum over radio station KAIM.

Dr. Margery Terpstra is now in private practice and the center is no longer in operation, but during its ten years or so of activity, it exerted a healing, stabilizing influence, always from a Christian perspective, on many lives.

Dr. Chester Terpstra was succeeded as pastor in 1969 by the Rev. Ted Ogoshi, who had been associate pastor since 1966. Reg. C. Bradley served as youth ministries coordinator from 1970 to 1972, and the Rev. Philip Mark became youth pastor in 1973.

The church has produced from among its members many who became pastors: the Rev. Messrs. Sojiro Aoki, Edward Asato, Chris Eng, George M. Fujita, Wallace Fukunaga, Kenneth Iha, Henry T. Ishimura, Roland Kawano, Kenneth Kiyuna, Kametaro Maeda, Lawrence Mamiya, Ronald Nagata, Ted Ogoshi, Tadayoshi Oho, Kakichi Okamoto, Umetaro Okumura, Masataro Shigematsu, Jiro Shiroma, Royden Susumago, James Tanabe, Masayoshi Wakai, Masao Yamada, Nario Yamada and Kumataro Yoshioka.

Others have served as assistant pastors or helpers: the Rev. Messrs. Kaku Imai, Matsutaro Iwama, Mitsuaki Kakehi, Kumajiro Kimura, Ray Kusumoto, Ichiro Takahashi and Shigeki Yamaoka. Bible women have been: Sumi Ikeda,

Fumi Betsui, 33. Suzuko Yamamoto Tatsumi, 34. Hisa Shinoda Ando, 35. Sumi Ikeda, 36. Ayako Yamamoto Yonemura, 37. Shizue Iwamura O'Day, 38. Kaneyo Hamamoto, 39. Hatsu Kanda, 40. Kenneth Nagata, 41. Yoshinobu Uyeno, 42. Howard Kurio, 43. Torao Kimura, 44. Umataro Muramaru, 45. Kazuichi Hirano, 46. Masuo Ogoshi, 47. Tatsunosuke Fujii, 48. Seisuke Fujioka, 49. Albert Mataka Okumura, 50. Kichitaro Yabusaki, 51. Organist Kiyoshi Maedako, 52. Itsuki Kodama, 53. Soichi Sakamoto, 54. Kazu Watanabe, 55. just above 22, Kiyoshi Fukushima. If you can identify others in this photograph or correct the identification as printed here, please write to the church.



Julia Motoyama, Katherine Yasuhara. And there have been missionaries: Henry and Lorraine Ayabe, June Fujimoto, Tamie Kawashima, Mildred Kiyuna, Julia Motoyama, Brad and Becky Smith, Edward and Katherine Yasuhara.

For the last nine years or more, one of the major emphases of Makiki has been on koinonia which took the shape of covenant groups, prayer partners, Bible studies, support groups of various types. Of all the instruments operating in the church today, small groups are proving to be one of the most important, most effective ways by which God's grace is communicated and taught. Members are learning the importance of daily communication with God.

The year 1979 will be celebrated as the church's 75th birthday. The Rev. Ogoshi said on January 28:

On this annual meeting date of our 75th anniversary year, God's rule is still fresh and powerful.

I see for us this year a fresh outpouring of God's Spirit.

I see God leading us into a deeper discipleship with Jesus Christ.

I see God revealing himself in glory. He will do things that are more than just the results of our human planning and our human efforts. He will leave unmistakable evidence of his presence imprinted on our corporate life as we obey his leading.

I see God gathering us into mission groups, evoking spiritual gifts he had planted in us, holding us accountable for the gospel he has given us.

God's kingdom is at hand!

Photos of Pastors Ogoshi and Mark and Preschool Director Murakami on pages 12, 13 and 14, and of building detail, opposite, by Bert Komenaka. He also did the montage for the back cover.