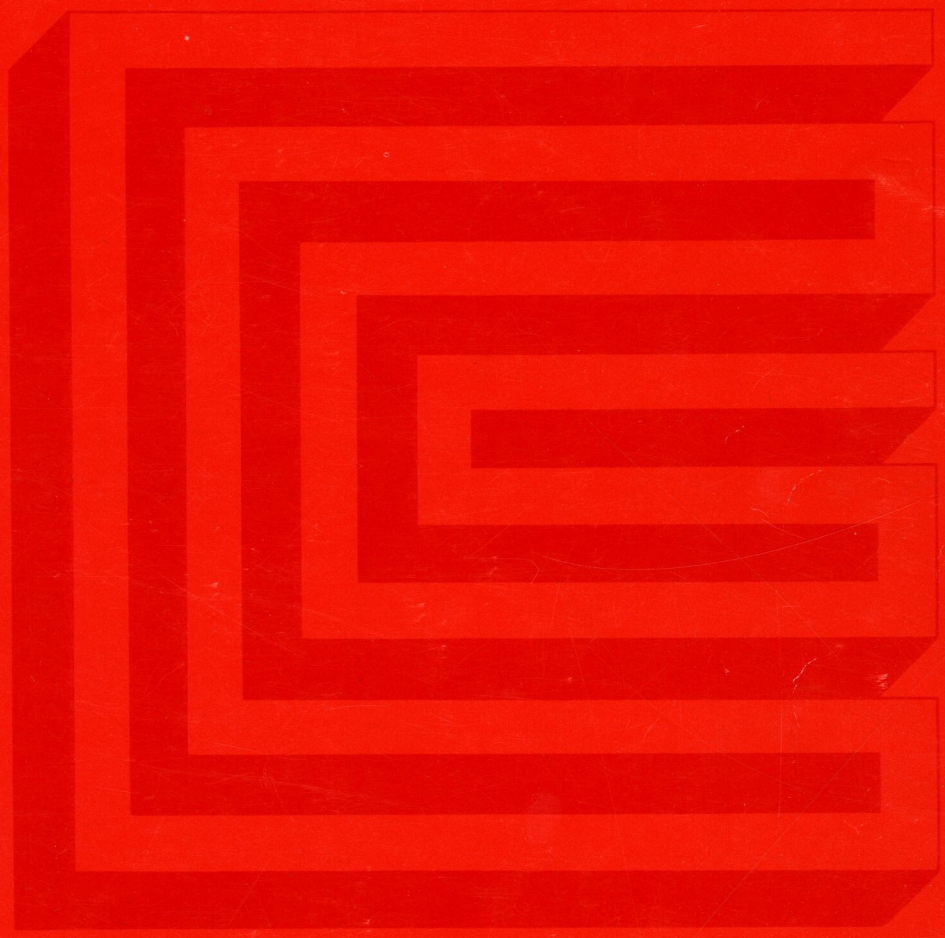
Celebration/25



Christ Church of Chicago

1948-1973

Suzuki

Foreword

CELEBRATION/25



I am glad to be a member of Christ Church.
Ken Katahira, from *The Assembly*

Upon this 25th anniversary of Christ Church (nee Christ Congregational Church of Chicago), can one echo this statement? Is 1973 truly a year of celebration? Or is it another milestone reached simply through perseverance?

If one is glad to be a member, then there is much to be grateful, for one belongs to a group of human beings to share feelings with, to feel God's love through interaction with them. To the charter members who are still active, reaching this 25th anniversary must be a very glad event, for they have invested a major portion of their lives in Christ Church. The newest members are just beginning to be involved in an experience that will be, hopefully, satisfying and enriching.

If one is not glad to be a member, maybe this 25th year is the proper time for evaluation — of oneself, of this church — to seek out the reasons why one has this attitude. And maybe, if one cares at all, one can try to effect a change, however small, through action to make church membership something to be glad about.

This booklet can only briefly outline the happenings of the past quarter century. The 25th anniversary story is more than just the events of each of the 25 years. It is the sum total of all members' and friends' dedication, fellowship together, sorrows shared, hard work that went unthanked or unnoticed. All these ingredients go into the making of a church so that it becomes more than an organization of individuals — instead, a family of human beings.

CELEBRATION/25

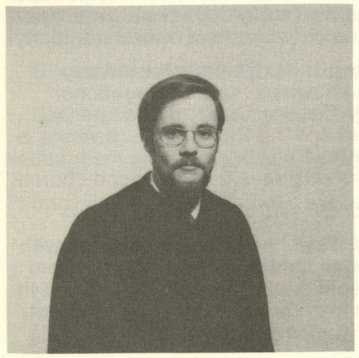
Dedication

This 25th anniversary booklet is dedicated to the group of individuals who were responsible for the forming of Christ Congregational Church in 1948 — the Issei — and whose presence is valued and appreciated in 1973. Words cannot adequately express the gratitude of the Nisei and Sansei.

Simply, we wish to say *Thank You.*



Let Us Celebrate



Dear Friends,

Grace and peace to you on the occasion of the Twenty-Fifth Anniversary of Christ Church. This joyful celebration in our life together draws us both to the past and to the future, while giving us meaning in the present.

We are not unlike those ancient Biblical folk who were blessed with a rich heritage. Their history stemmed forth from the event of the Exodus, which had brought them out of bondage into freedom. We too have known an Exodus from the land of Japan to the shores of Hawaii and California; from the bondage of internment into the freedom of our life in this place. How fortunate we are to have been led by those Issei who, through their faith in God, have given us an inheritance filled with love and dignity. With the knowledge of God in Christ ever foremost in their thoughts and actions, they have brought us to this day.

As we celebrate our twenty-five years as a community of faith, let us renew our lives in the light of the heritage that is ours. At the same time, may we remember that in the life of the world, many have not known freedom or dignity. Many still await an Exodus which will free them from the bondage of injustice. Having been given so much, may we in turn give freely in love and service. For it is our task as the children of God to

bring good news to the poor,
to bind up hearts that are broken;
to proclaim liberty to the captives.

We, who have been brought to this day, must never lose sight of the vision of a world sustained by peace and brotherhood.

Having been renewed, and having seen again the vision, let us go forth from this celebration with courage and steadfastness of faith. We do not know what the future will hold for us, but we do have the promise of the Gospel that God will be with us. Always open to the Spirit working through us, let us be ready for new possibilities and new tasks. Above all, may we never cease to give thanks to God for all that has been, and may we open ourselves in hope to all that shall be.

Peace,
Neal MacPherson

The Nisei Church History



INTRODUCTION

For Christ Church of Chicago, 1973 commemorates the 25th year since the founding of the Nisei Church. It started as a dream that became a reality through the farsighted efforts of the Issei members.

ISSEI CHURCH

The history of Christ Church actually started 27 years ago with the forming of the Issei Church.

With 16 members, the Issei held their first meeting on May 12, 1946 at the late Mr. O. Kushino's apartment building located at 856 Wilson Avenue and were known as the Chicago Union Church. From November 10, 1946, Epworth Methodist Church became their place of worship for the next 7 years.

In the fall of 1947, the Issei met with a representative from the Chicago Congretational Union to initiate a meeting to discuss the possibility of starting a Nisei Church. Through their encouragement, a number of Nisei, mostly sons and daughters of the Issei, met and decided to meet their challenge.

One question that was thoroughly discussed in the ensuing meetings with the Congregational Union was whether there was an actual need for a Nisei, ethnic church within an area where many churches already existed. It was pointed out that there were many Japanese Christians and others who did not attend church regularly.

With the help of the Chicago Missionary Society, then known as the Congregational Union, its able General Director, the late Dr. Neil E. Hansen and the Rev. John Schwenke, a constitution was drafted describing the function and purpose of this unique "compound church."

BEGINNINGS OF NISEI CHURCH

On April 11, 1948, the first Nisei service with 29 members was held in the conference room of the Congregational Union Offices located in the YMCA building at 19 South LaSalle Street, with Rev. Schwenke speaking.

Spring of 1948 found the church feeling its way, experimenting and learning. Services during the ensuing months were planned and conducted by the members with guest speakers provided by the Union. Mr. Harou Ishimaru, who had experience in youth work and in other churches, provided much of the guidance and leadership during this time.

In order to function as a church that was to realize its fullest potential, as a spiritual body and as a force within a community, Christ Congregational Church needed the spiritual and professional leadership of an ordained minister. A search culminated in calling of the Rev. George Aki from Fresno, California, to become the first pastor and spiritual leader. From the time of his arrival in March of 1949, the church flourished.

With a steadily growing membership and a number of friends, we found 19 South LaSalle inadequate. A move was made to Olivet Institute, where a larger worship room was available with extra classrooms for the Church School. Despite the rented quarters, where members were compelled to bring everything for the worship from their homes (church calendar, notices, programs, Bibles, linen for the altar, candles, the altar set and Church School material every Sunday), Christ Congregational Church grew. Within the short span of 5 years, membership increased from 29 to 139 plus 23 non-resident members. Enrollment of the Church School increased to about 90 children.

PURCHASE OF BUILDING

It soon became apparent that our facilities were again inadequate and the building committee made a renewed effort to find a permanent home. A building that would fit our needs was found and was presented to and was approved by the Chicago Missionary Society on November 8, 1953.

On March 16, 1954, the Temple Emanuel was purchased for $50,000. The building fund committee raised the funds as follows:

Grant from the Chicago Missionary Society	$15,000.00
Grant from the Congregational Bldg. Society	4,000.00
Loan from the Congregational Bldg. Society	6,000.00
Issei Building Fund	10,450.00
T. Kushino Fund	4,666.55
Nisei Building Fund	9,883.45
	$50,000.00

The first service, a joint Issei-Nisei service, was held on March 28, 1954.

The dedication service was held on May 2, 1954, and was the beginning of tremendous growth, not only in members but, in Christian service dedicated to the principle of serving the needs of the heavily populated Issei-Nisei residence in the neighborhood.

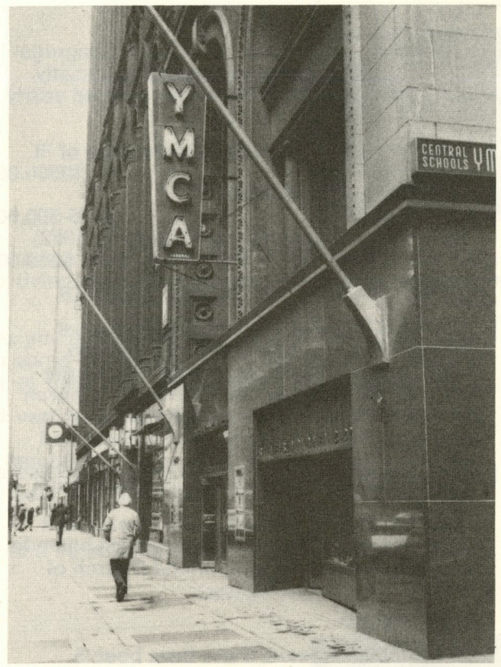
In 1954, Christ Congregational Church was incorporated as a religious corporation under the laws of the State of Illinois. It was registered as having two membership rolls, Issei and Nisei, with a Common Council as the governing body of the church building.

CHURCH PROGRAM

The church has become a part of the community in which it is located and with adequate facilities. It has been able to sponsor the Boy Scouts, Girl Scouts, and Cub Scouts. The facilities; it has been able to sponsor the Boy Language Institute, by Hull House for pre-school children from Latin American background to learn English, and to other outside organizations.

1955 was the first year that an every member canvass was made asking each member to make a commitment of time, talent and treasure. This has enabled the church to expand its work and to work towards eliminating the need for outside financial aid that we had been receiving.

The Church Bazaar, which has become an annual event, was started in the fall of 1954.





FINANCIAL INDEPENDENCE

1958 was the first year that Christ Congregational Church became completely financially independent. Up to 1958, it had received yearly assistance from the following:

Congregational Christian Conference of Ill. $2500.00

Board of Home Missions $375-500.00

Winnetka Congregational Church (to 1953) $250.00

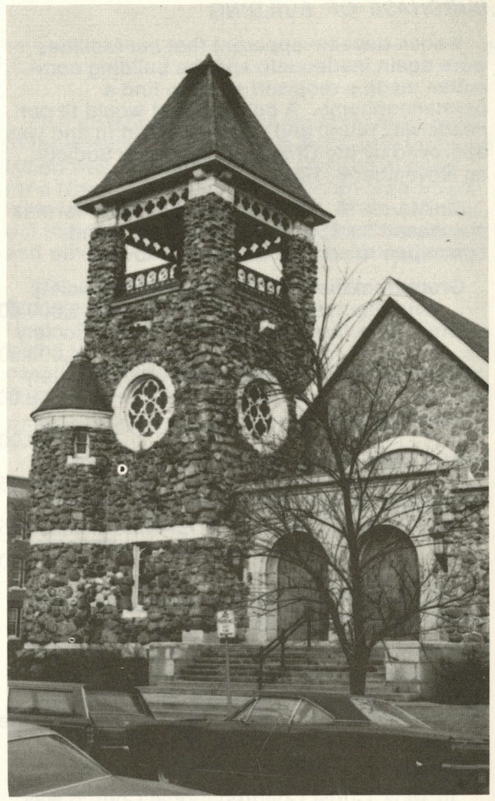
UNITED CHURCH OF CHRIST MERGER

On April 23, 1961, Christ Congregational Church voted and approved the proposed merger of the Illinois Congregational Conference with the Evangelical & Reformed Church and its constitution. The actual merger of the Congregational and Evangelical & Reformed took place February 4-5, 1964, at a consolidated meeting held at the Oak Park Congregational Church.

May 24, 1970, a constitutional amendment was approved to change the corporate name to Christ Church of Chicago, United Church of Christ.

CONCLUSION

During the 25 years, there have been 5 ministers, 4 interim ministers and 11 assistant or student ministers. Through their leadership and dedication and the efforts of the membership, many gains, improvements, and accomplishments have been witnessed, not only for perpetuating Christ Church and its program, but for the work of the greater church.





The Former Ministers



ON YOUR TWENTY-FIFTH CELEBRATION

You, who are the Church of Christ in Chicago, have a deep warm spot in the lives of the Akis. Even James, our fifteen-year old, looks forward to being with you on your twenty-fifth celebration of joy and thanksgiving.

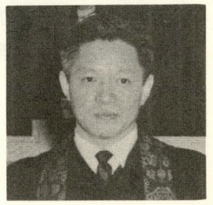
This feeling comes from a myriad of experiences you shared with us through the fifties. And it all began on a cold day in February 1949 when some of you met us at the Dearborn Railroad Station. Mr. O. Kushino, bless his soul, was one of them who welcomed us so warmly.

We read avidly every issue of the Passage and very meaningful to us is the continued work of the charter and early members of the church.

Misaki and I cherish the thought that you are ever-seeking to do the will of God and turning it into a song which others, coming after you, will hear and build on it. We thank God for your diligence and your faithfulness.

May the 25th be the cutting edge for renewal and re-affirmation to be the "beloved community".

George Aki



TO: Members of Christ Church
RE: Twenty Fifth Anniversary Celebration

25 years of Christian growth and witness! Congratulations!

What a joy to have been a small part of your faithful ministry! How closely I feel to the life of your Church!

I remember you, and all the wonderful things you did for me and my family:

We came to speak to you and teach you about the fabulous Love of Christ . . . but you took us into your warm embrace and shared your love generously with us.

We came to lead you in celebrating your faith in devotion and worship . . . but it was your daily living of unselfish service and Christian love that made every worship service a gift and tribute to God.

We came to challenge you to fuller commitment, but you taught us the true depth of commitment to Christ in the midst of sickness, suffering, anxiety, death and tears.

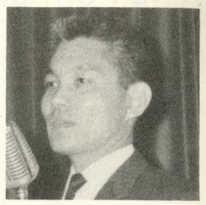
So we can remember together on this your 25th Birthday the blessedness of having served together as the Body of Christ.

And the children we baptized together,
the youth we confirmed together,
the adults with whom we shared Christ's Cup and Life,
the partners we joined in marriage together,
and even the saints we buried together . . .

Give us cause to shout: HALLUJAH! SHALOM! PEACE! AMEN! And tie us with an unbreakable bond to the life of Christ Church.

Together in Christ,

George, Toshi, John Mark and Peter Nishimoto



Late 1964 to early 1967 — a small fraction of time in comparison to the 25-year-existence of Christ Church. Even so, my family and I cherish that time as one of enrichment and learning.

Basically, I envisioned Christ Church moving from an ethnic spiritual service station to a leavening agent for community involvement and action in and around Chicago's North Side. In this context one could see the congregation as culturally protective yet expanding. The Bazaar, Tri-C athletics, Annual Picnic, International Festival, JASC activities, and other sub-cultural events became, in some real sense, events of the whole community. All of the Lakeview community felt the vibrations of life and activity of Christ Church.

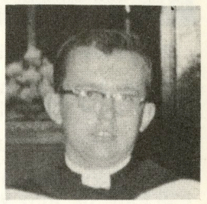
Other candid descriptions of the history of those times: sociological diaspora, with more and more families moving further northward; ecclesiastically searching, seeking more meaningful fellowship with other ethnic and UCC churches; theologically maturing, with much energy being expended in Christian education for Sansei, Nisei and Issei . . . I am glad to have been a catalyst or facilitator for whatever change which took place in the life of the congregation.

A significant factor in the Church's growth: a most impressive quality and quantity of active, lay participation in all aspects of work and worship. This kind of participation is hard to find anywhere, and hard to beat!

Praise God for those whose blood, sweat, tears and joy have made possible this rich 25-year journey of a truly pilgrim people!

Alleluia! Peace and Joy!

Tsuneo Miyashiro



Good friends,

Thirteen years ago, God placed a young man and a young woman in the midst of a fine garden. He challenged them to live in the garden and to give it whatever gifts that they had to give. What God did not tell them was that the garden had many more gifts to give back to them.

There were times when the best plants withered and died. Our common tears provided a beginning for new life. Sometimes there was a need for more sunlight and our laughter and joy provided the warmth that is so essential for growth.

Ever since those early days of our ministry, we have been shaped and molded and renewed by the garden that grows at 701 Buckingham. The care of this garden followed us through inner city churches, and a settlement house. It gave us new life through four shared years of ministry and now the actuality and the memories provide a foundation of hope and courage in our present pastorate.

Our whole family has been blessed by being co-laborers with all of you. We celebrate, not only the twenty-five years of a group of God's people becoming, and at the same time, being, the church, but we celebrate the love and the concern that you have given to the world.

In fellowship and in love,

Keith Torney

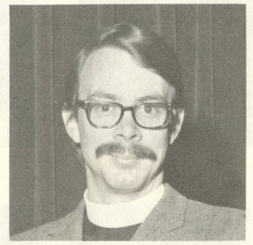
The Interim Ministers

Dr Edgar M. Ross — served from September 11, 1960, to October 11, 1960.
Died of heart attack while interim minister.

Rev. Melvin E. Soltau — served from October 30, 1960 to January 25, 1961.
Presently at the American Bible Society, Western and Pacific Region, in Los Angeles, California.



Rev. Quentin Leisher — served from September 15, 1963 to November 1964.
Rev. Quentin Leisher — served from February 1, 1967 to May 25, 1967.
Presently at the Palos Community Hospital, Palos Heights, Illinois.



Rev. Richard Chrisman — served from April, 1971 to April, 1972.

"I am planning to continue my doctoral studies while holding a full time job next year as a campus minister or in the parish. At the moment, it is uncertain where I will be. The dissertation is on the treatment of history in Robert Penn Warren's poetry. I am very thankful for the friendship and support I found at Christ Church that crucial year before my Ph.D. preliminary exams."

Former Student Assistant Ministers

Theodore Daniels — served as Director of Christian Education from 1956 until his resignation in April, 1960.

Keith Torney — served from September, 1960 to May 30, 1961. Presently at the First Congregational Church in Naperville, Illinois.

James Cernohlavek — served from September 10, 1961 to May 31, 1962. First parish in Oregon, followed by seven years at Miles City, Montana church. Since August, 1972 at Eden UCC in Hayward, California.

Sandy Williams — served as Director of Christian Education from July 1, 1962 to June 30, 1963. Married and living in Oregon.

Leroy Haynes — served from August 15, 1963 to May 30, 1964. Present parish in Champaign, Illinois.

Wayne Kubik — served from July, 1964 to June, 1965. Present parish in Detroit, Michigan.

Rev. Yusuke Hidaka — served as Issei minister and assistant-to-the-minister from September, 1966 to June 25, 1967. Present parish in Plainfield, Illinois.

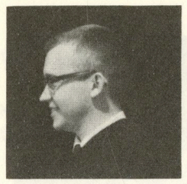
Alan Hagstrom — served from September, 1968 to May, 1969. Took a leave of absence to serve one year in a seminary program in East Calais, Vermont.

Gary Marburger — served from September, 1969 to May, 1970. Residing in Los Angeles, California.

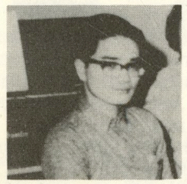
Alan Hagstrom — served from July 26, 1970 to June, 1971. Present (and first) parish in Woodbury, Vermont.

William Vanderwyden — served from October, 1971 to July 6, 1972. Working part-time at Fourth Presbyterian Church with young adults (18-26 years old) and co-ordinating volunteer system.

Jeannette Bassinger — presently serving, with major responsibilities for "new" adult, youth and children worship programs.










Moderator

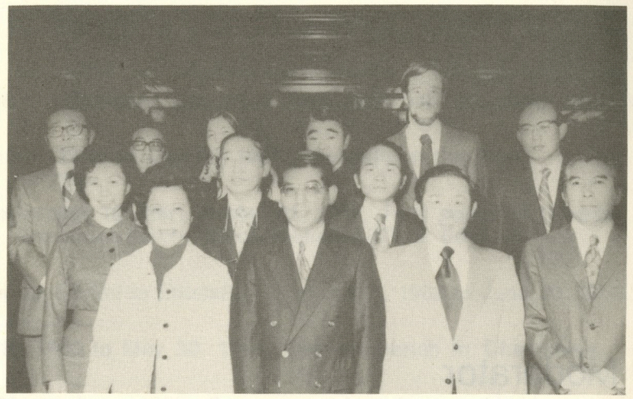
In 1948 and 1949, the office of moderator did not exist; instead, there was a president. Then in 1950, the chairman of the Board of Deacons served as moderator, whose responsibility was to help the minister carry forth his program. A constitutional amendment was passed at the 1962 annual meeting which required that the moderator be elected from the congregation-at-large.

The moderator is now chairman of the Council and serves a two-year term, which begins in the month of July. With the help of the Council members, he coordinates and unifies the work of the different organizations of the Church in order to preclude conflicts of jurisdiction or duplication of effort in the church program or of policy-making.

Those who have contributed their talents as Moderator are as follows:

1948 — Henry Suzuki
1949 — Kaz Nagai
1950 — June Kushino
1951 — unknown
1952 — Joe Nakayama
1953 — Yuri Tajima
1954 — Tay Nagai
1955 — Henry Suzuki
1956 — Tosh Hirabayashi
1957 — Hide Tokumasu
1958 — Kiyo Ikenaga
1959 — Jack Okawara
1960-63 — Kiyo Ikenaga
1964-66 — Richard Hikawa
1967-69 — Dr. Joe Nakayama
1970-72 — Roy Hanaoka
1973 - Present — Ken Katahira

Mary Terada
Jim Shikami
Frank Shimizu
Ben Yamagiwa



The Council

In 1954 with the merger of the Issei and Nisei congregations under one roof at 701 West Buckingham Place, Christ Congregational Church of Chicago was incorporated with two separate membership rolls, each with its own minister, deacons and trustees. The Common Council, composed of representatives from both congregations, was responsible for the maintenance of the church building. The Board of Trustees, the Board of Deacons, and the Common Council constituted the Joint Boards, the forerunner of the Council of today.

In 1960, because of the growth in the church membership and with the increasing responsibilities in the field of Christian education, the Board of Christian Education was established and became a part of the Joint Boards.

The church constitution was revised and amended in 1967, the most significant change being the formation of the Church Council as the policy-making body.

The Council is the executive body of this church. It is composed of the moderator (who is chairman), the church clerk, the treasurer, one representative from each Board (Trustees, Deacons, Christian Education), one representative from the Issei Church, one representative from the Woman's Fellowship, and three members-at-large. The moderator is elected from the membership-at-large for a 2-year term, as are also the church clerk, treasurer, special treasurer, and members-at-large.

As the policy-making body, the Council has the responsibility of transacting all businesses of the church; to make provisions for the determining and raising of the current expense budget, as well as for the Christian World Mission and benevolences; to provide for the auditing of financial accounts; and to keep a complete and accurate record of its proceedings.

The Council meets regularly once a month. Although not a widely known fact, its meetings, as well as Board meetings, are always open to the general membership.

Each year the Council elects a vice-chairman, who serves also as vice-moderator and a secretary and organizes such other boards or committees as are necessary to carry out the programs of the church. The following standing committees are appointed: Auditing, Passage Editor, Bazaar, Public Relations. All paid staff members are directly responsible to the Council.



The Trustees

Historical milestones to the Board of Trustees are unimportant in terms of its responsibilities: the daily, monthly, and yearly maintenance of the church building (painting walls, repairing the roof, panelling the church secretary's office, repairing stained glass windows); the organization of the yearly stewardship program; and the preparation of the yearly budget, which is presented to the congregation each November for approval.

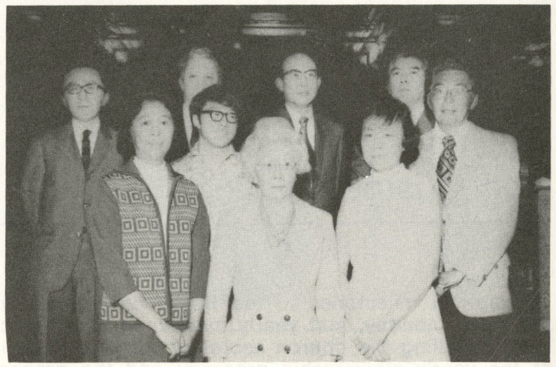
Richard Hikawa, Chairman
James Kawakami, Vice Chairman
Helen Kitabayashi, Secretary
Yoshinobu Tanabe
Richard Amano
Yukio Hashiguchi
Mason Uyeda
Jeanne Kawako, Special Treasurer

Stewardship-Hot Dog Commitment

In the fall of each year, plans are made for the yearly enlistment of all the members of our congregation in the cause of Christian stewardship. The means by which this enlistment is achieved has evolved over the years from a reliance on the earnest and plentiful, if somewhat over-specific, guidelines and publications made available by the national organization of the United Church of Christ, to our own congregation's more recent practice of voluntary commitment on a designated Stewardship Sunday.

Whether the call is brought to individual homes by teams of canvassers or answered by personal volition, the challenge remains the same. How are we to meet our Christian responsibilities to our home church, its community, our country, and the world at large? As a congregation, we have responded by sharing our money and our *selves.*

In so doing, we are performing as stewards in the sense which was intended. We are nurturing and wisely using the resources of circumstance and spirit which have been given us. Our program continues to expand, but we will continue to meet the needs imposed by it, because those needs are *our* needs. We know we're in this thing for more than that once-a-year hot dog.



The Board of Deacons

Concerned with the spiritual nurture and growth of the members of this fellowship and working as the "right hand" of the minister, the Diaconate is a vital part in the life of Christ Church. In the past quarter century, we have indeed been blessed in the capabilities and leadership of the ministers, including interim ministers, who have served our church and in the dedicated work of numerous church members who have served on this Board.

For many, the first contact with the church was through a worship service — the conduct of which is the responsibility of the Diaconate. Worship, our response to God's initiative to us, continues to be the primary reason for the existence of this fellowship. Realizing the importance of music in worship and also in the social life of the church, the music committee provides for the effective use of this medium.

For anyone wishing to participate in the life and mission of Christ Church, membership is offered through the membership and visitation committee.

Finally, recognizing the value of social relationships in creating a friendly, open and interesting fellowship, this Board carries out a year-round program of activities: all-church fun nights, dances, Mother's and Father's Day programs, the Easter Sunrise Breakfast, and the annual picnic.

It is notable that from 1950 to 1962, the chairman of the Diaconate also served as moderator.

In the year of Celebration/25, we are thankful for the services of:

Henry Suzuki, Chairman
Nob Kurita, Vice Chairman
Adam Reichert, Secretary
Fuki Yamamoto
Mieko Nasu
Dr. Joe Nakayama
Minoru Saito
Alvin Aki
Mrs. Aiko Kuramoto



The Board of Christian Education

The 25th anniversary of Christ Church finds the Board of Christian Education still functioning as an integral part of an active congregation, with the purpose of providing a comprehensive Christian education for all ages. Originally, it evolved from the needs of the church school. Its predecessor was the Religious Education Advisory Board. In 1957, the Advisory Board became the Christian Education Committee, and in 1960, with a constitutional amendment, it became the Board of Christian Education as it is known today.

The purpose and structure of this Board have not changed appreciably in the past few years, but the activities of the various areas of concern have grown with the widening interests of the church. Detailed reports of the Youth Ministry (Sr. P.F., Jr. P.F., Athletics), Family Camp, Church School, Confirmation Class, and Lenten Series can be found elsewhere.

The adult education committee has been striving toward understanding and enlightenment in a society of diversities, conflict of mores, drugs and war — to name a few. Cell groups in members' homes were formed to create a more relaxed atmosphere where topics of varying interests were discussed. The drug seminar in 1970 gave us an awareness of a fast-growing problem. A series on Buddhism made possible a deeper insight into the religion of most of our forefathers. The "Assembly" was a booklet containing the thoughts and feelings of the congregation presented in prose, poetry and art forms. College students and Issei members also were contributors.

Realizing the artistic talents of the congregation, the adult education committee created a series of exhibits to display the work of members and friends. The purpose was to share this work with the rest of the congregation and to share in the celebration of the 25th anniversary event scheduled for June, 1973. Beginning in September, 1972, the exhibits were:

Sept./Oct. — Photography
Yosh Sakai, Chairman
Nov./Dec. — Painting and Sculpture
Tom Okabe, Chairman
Jan./Feb. — Handicraft
Kiyo Takemoto, Chairman
Mar./Apr. — Needlework
Corki Kurita, Chairman

The title chosen for this series was Celebration/25, which later was adopted as the name for the 25th anniversary event.

Our deepest gratitude to Rev. Neal MacPherson for his guidance and to Jeanette Bassinger, our assistant minister, for her diligence in carrying the new church school program through its first year.

The combined efforts of all the members has helped the Board of Christian Education to fulfill its duties and obligations to the church, to the congregation, and to society.

Aya Kajikawa, Chairman
James Mukoyama, Vice Chairman
Karen Yamasaki, Secretary
Janet Clevenstine
Yas Hara
James Ozawa
Cynthia Nakayama
Todd Yamagiwa
Diane Sakai
Susan Okawara (filling in for Patricia Hori)






The Staff

MINISTER

DONALD NEAL MAC PHERSON



Neal was born in Canada and received his B.A. degree in English from Arcadia University in Nova Scotia in 1964; a B.D. from the Pacific School of Religion at Berkely, California, in 1967; and an M.A. in Theology and Literature from the Divinity School of the University of Chicago in 1972. While studying at the Pacific School of Religion, he met Cheryl Ogawa of Hawaii, who was a student in Christian Education. They were married in 1967 and have one child, Christy Kikue, who was born in 1972. Prior to accepting the call of our church in 1972,Neal served as a student minister in Nova Scotia and Hawaii during the summers of 1966 and 1967, respectively. During the next three years he devoted his efforts to the Migrant Ministry as a Program Associate with the Church Federation of Greater Chicago. In February of 1971 Neal was ordained into the United Church of Christ at St. Paul's Church, Chicago.

ASSISTANT MINISTER

JEANNETTE L. BASSINGER



Jeanette grew up in New York City, graduated from the University of Michigan and is presently preparing for the Parish Ministry as a student at the McCormick Thelogical Seminary. Her family, parents and two younger sisters, live in Albany, New York. Jeannette was officially installed is our assistant minister on October 29th of last year and has been instrumental in the organization and operations of our new Church school curriculum. Upon completion of her studies, Jeannette is hoping to serve in the New York area.



MINISTER'S SECRETARY

CHIZ YAMAGIWA (MRS. BEN)

Chiz assumed the role of secretary to the Minister in February of 1968. The wife of Ben and mother of Carole, Gary, Jon and Todd. As secretary she maintains the church office and keeps the minister informed of the various church activities. In addition to performing normal secretarial functions, she orders office supplies and aids all visitors and callers.

CHOIR DIRECTOR AND ORGANIST

MARY TERADA (MRS. NOBLE)

Mary originally started as an alternate organist and assumed full responsibilities as organist in 1966. She further assumed duties as choir director in 1971. Mary is the wife of Noble and mother of Mrs. Helen Nielsen and James Terada. She graduated from Westminster College (S.L.C.) in 1950 with a B.A. in Sociology with a minor in music. Mary has resumed her studies at Roosevelt University and is working for a M.A. in Education.

NIHONGOBU CHURCH PIANIST

MIEKO NASU

Diaconate Music Chairman. She received her Bachelor of Music degree from Kobe College, School of Music. After graduation, taught for fourteen years at the same school with the rank of professor. She later received her Masters from the Northwestern School of Music. Is now on the Board of Directors of the Society of American Musicians. At the present time, she is the only Japanese so honored. In 1955, and up to the present, she is serving as Nihongobu Church pianist.

CUSTODIAN

HAMBEI NAKAYAMA



Mr. Nakayama arrived in the United States in 1914 at the age of 23. He is the husband of Yoshino, the father of Dr. Joe, grandfather of Mrs. Joan Itahara and great-grandfather of Gregory Joseph. Mr. Nakayama has devoted untold time and effort to the beautification and maintenance of our church facilities — he is certainly our man in charge, our keeper.

The Passage



The Passage began as a newsletter to the congregation published every other week. The first issues were mimeographed and mailed from Hide Tokumasu's cleaning shop.

A "Jumbo" Passage (later called Yearbook or Annual Report) was published yearly. The first one, which consisted of 22 pages, was published on November 27, 1949. The staff included David Arakawa, editor; Joy Kashima and Eva Arakawa, typists; Edith Kushino, assembler; and Hide Tokumasu, liaison.

The Publication Manager (PM) emerged in 1954. He was responsible for organizing a crew to mimeograph, fold, assemble, address and stamp the Passage. Chet Kaneyuki was the first PM.

In 1957, a mimeo committee was formed to do all the mimeographing except for the Passage, but was responsible for the "Jumbo."

This first committee was composed of Tosh Hirabayashi, Victor Shintani, Roy Turuda, Sam Yokoyama and Willie Aki.

Martha Hikawa, 1959 editor, wrote in her report for the Jumbo Passage: "One day perhaps, the Passage may be printed and even include photographs."

During October, 1960, the "Congrenews" was introduced by Dr. Edgar Ross, interim minister, to keep close personal contact with the membership. This was published every week in letter form.

The first issue of the "printed with pictures" Passage was the October, 1967 issue.

There was no editor for most of 1968, and the job fell to the minister and his secretary with various people helping.

The past editors are:
1950 — Henry Suzuki
1951 — Sachi Morita
1952 — Don Ikeda
1953 — Jack Okawara
1954 — Iko Suzuki
1955 — George Hirata & George Nakamura
1956 — Kiyoshi Ikenaga
1957 — Flora Tanaka
1958 — Flora Tanaka
1959 — Martha Hikawa
1960 — Aya & Makoto Fukuda
1961 — Aya Fukuda
1962 — Marion Osakada
1963 — Fay Kadowaki
1964 — Fay Kadowaki
1965 — Dorothy Ito
1966 — Dorothy Ito
1967 — Seesue Shintani
1968 — no editor
1969 — Alyce Yamanaka
1970 — Alyce Yamanaka
1971 — Alyce Yamanaka
1972 — Alyce Yamanaka
Early 1973 — Alyce Yamanaka
Starting in May, 1973, Rose Kaihatsu assumed the position of editor.

The Church School

INTRODUCTION

The history of the church school, or Sunday school, of Christ Church is as long and as varied as the history of the Nisei church. Many aspects of it reflect the growth and maturity of the church. When most of the members were young and prolific, the church school was bursting at its seams. Of necessity, major changes had to be made, such as setting up a Religious Education Advisory Board, which later became the Board of Christian Education and hiring of an assistant minister whose duties included helping the Christian Education program of the church. In recent years, church membership seems to be at a standstill, not declining nor increasing appreciably. With fewer young couples joining the church and the focus on having smaller families, the 1973 church school enrollment of approximately 75 children is similar to that of the years 1953, 1954.

GROWTH

The nursery started in August, 1949, with 3 children: Joanne Aki, Joan Nakayama, and Stephen Hirabayashi. Mary Venable, Director of Children Work for the Chicago Congregational Union, helped organize the church school.

Honker Hirabayashi was the first superintendent, although not titled as such, and wrote an article for the first Jumbo Passage in 1949 on the "Nursery Corner."

In November, 1950, this note was written about the church school: "The Chuch School began with an attendance of 3! Now there are 19 regular attenders. The nursery has reached the numerical heights of 30 many times." From 1949, the church school enrollment rose from 1 class of 3 children to 9 classes of 200 children in the mid-1950's to 14 classes of 300 children in the early 1960's, the peak years for the church school. (These figures are the numbers of children enrolled, not the average Sunday attendance figures.)

The 14 classes in 1964 were: lower nursery, upper nursery, kindergarten I, kindergarten II, lower primary, upper primary, lower junior I, lower junior II, junior I, junior II, junior high I, junior high II, middle high and senior high. In contrast, the 6 classes in 1972 were nursery/kindergarten, 1st and 2nd grades, 3rd and 4th grades, 5th through 8th grade boys, 5th through 8th grade girls, and senior high.

CURRICULUM

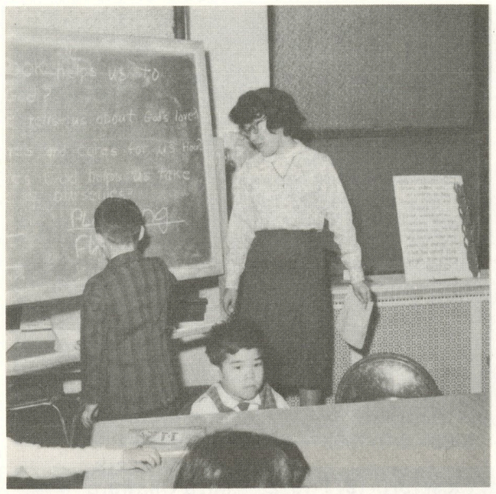
The curricula most widely used were the Pilgrim Series and the UCC Curriculum, which



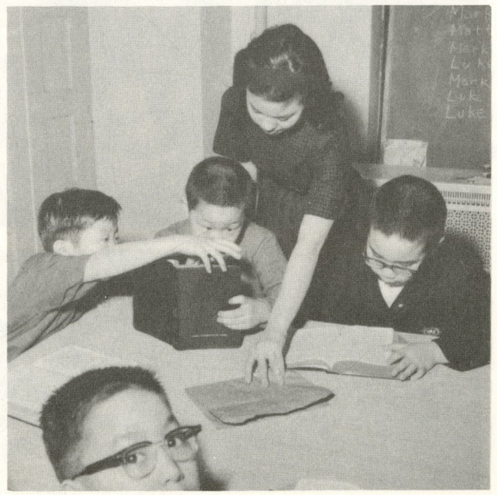












succeeded the former in 1963. The intent of the Pilgrim Series was to interpret the basic meanings of Biblical events and precepts and associate them with one's everyday living experiences and embodied four aspects of the Christian heritage: the Bible; the life, work, and teachings of Jesus; the church; and Christian living.

The UCC Curriculum "offers a total design for education in the church. Rooted in the heritage and faith of the church, this curriculum is designed to engage persons of our time in a sustained exploration of the Christian faith. The accent is upon the meaning of the Christian calling for persons in their immediate situation."

NEW CHURCH SCHOOL PLAN

Presently, the UCC Curriculum has been replaced by curriculum written by church school teachers, who are called "Curriculum Developers." These Curriculum Developers are part of the "new church school plan," instituted in the fall of 1972.

Because of an especially acute teacher shortage and a general dissatisfaction among teachers with the UCC Curriculum, the Board of Christian Education, along with the cooperation of the church school teachers, was prompted to submit a proposal to the congregation at the annual meeting on Sunday, May 28, 1972. This proposal asked for the creation of a committee composed of representative church members to restructure the church school for the approaching fall semester. It was unanimously approved.

Beginning in early July, the committee known as the "Curriculum Planning Committee" met *weekly* to outline the plan that went into effect the first Sunday in October. Major changes made are: worship service begins at 10:30 a.m. to allow time for classes from 11:15 to 12:15; 1st through 8th grades classes participate in a portion of the adult worship service every Sunday; classes are available for adults; children's classes are combined (1st through 4th grades together and 5th through 8th grades together); Curriculum Developers write and teach their own curricula; and no superintendent is required, as the assistant minister's prime responsibility is coordinating the "new church school plan."

Three semesters comprise a year, with each semester lasting about 10 weeks. The theme for the first session was "Self" (self and family, self and community, self and world); for the second, it was "Life and Death;" and for the third, "Comparative Religions." Curricula for all classes, from 1st grade through adult, are based on these central themes.

SUPERINTENDENT

With the instituting of the "new church school plan," the need for the job of superintendent may become a thing of the past. However, this turn of events in *no way* diminishes the importance of the position in the past. The superintendent has always been a lay member of Christ Church, meaning he or she received no pay, worked hard, and was probably never fully appreciated. The superintendent's main responsibility has been overseeing the operation and functions of the church school, including supervising the teachers (worrying whether there were enough, filling in as a substitute when a regular teacher was absent), administering a teacher development program (monthly teachers meetings, workshops), purchasing teaching and supplementary materials, and being an ex-officio member of the Board of Christian Education.

As an assistant to the superintendent, the clerk has maintained attendance records, offering records, and minor expenditures.

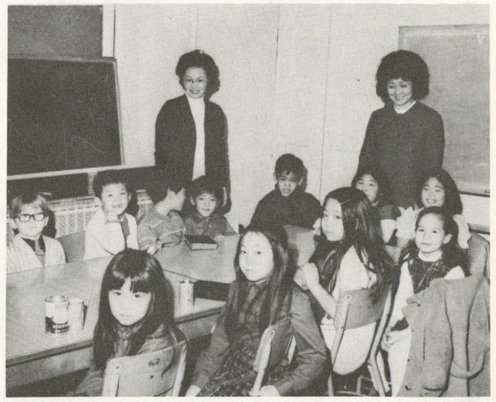
The past superintendents and clerks were:

1949-1950 — Honker Hirabayashi
1951 — Iku Itami
1952 — June Kushino
Honker Hirabayashi, clerk
1953 — Grace Endo (called Religious Education Director)
1954 — Corki Kuromiya
Hachi Nagai, clerk
1955 — Corki Kuromiya
Kimi Murosaki, clerk
Misaki Aki, clerk
1956 — Frances Sugai
Misaki Aki, clerk
1957 — John Takemoto
Misaki Aki, clerk
1958-1959 — Jim Kawakami
Misaki Aki, clerk
1960-1961 — Jim Kawakami
John Takemoto, clerk
1962 — George Nakamura
Motoko Nakamura, clerk
1963-1964-1965 — Nob Kurita
Frances Sugai, clerk
1966-1967-1968 — Henry Suzuki
Sachi Suzuki, clerk
1969-1970-1971-1972 — Miya Okawara
Rose Kaihatsu, clerk

TEACHERS

The unsung heroes, usually heroines, of the church school are the teachers. They give generously of their time and talent to teach the meaning of God's love in one short hour once a week. Appreciation dinners have been held for them, token gifts presented to them — all are small thank you's for an enormously responsible job requiring dedication and stamina to be with the children week after week. Teachers have to give up the privilege of attending regular worship service. They are also expected to attend monthly meetings, sometimes workshops. However, from 1959 through 1962, there were weekend retreats for teachers and their families, sometimes held at Tower Hill.















Due to the requirements of the job, there has always been a call directed to the congregation for volunteers to teach. Even in 1954, a "dire need of Sunday School teachers" was reported.

Nevertheless, teachers usually agree that one reward for teaching is that they learn more than the students in class.

PAST PROGRAMS

The *Family Festival* started in 1954. It was originally planned as a church school open house and program, where parents could meet with the teachers. Later in 1959, the Family Festival was combined with a "mission" theme — "Mission to Africa." Then in 1960, the festival, now called "Mission Family Festival," was handled by the Board of Christian Education, was no longer a church school open house, and foreign students were invited as guests.

Open houses for the church school continued through 1967. Since 1968, the decision to invite parents to visit class has been left to the discretion of the individual teachers.

Vacation church school started in 1956, with Christ Church sponsoring it with Broadway Methodist Church. This co-sponsorship lasted until 1962, when this church ventured forth, with the help of the Board of Christian Education, with its own two-week vacation church school. The next year the period was expanded to four weeks, with neighborhood children invited. In 1964 and 1965, the church returned to co-sponsoring with Lakeview Presbyterian Church and Church of Christ, Presbyterian. 1965 was the last year, for in 1966, due to lack of interest and of teachers, vacation church school was dropped.

SPECIAL FUND

In 1971, a $1000 gift was bequethed to the church school by the late Mr. Araki Katsuno.

On October 24, 1971, part of the money was used to provide bus transportation for an all-day church school outing to Dickson Mounds State Park to visit several Indian sites and burial grounds.

The Christmas Pageant









The Confirmation Class

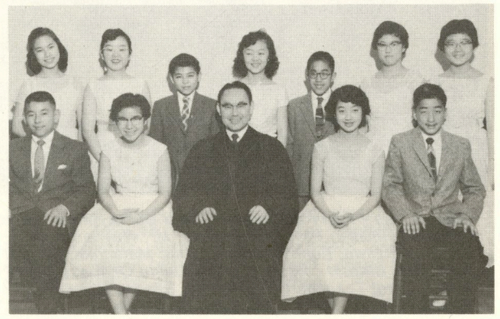
Confirmation Class began in the fall of 1956, with 11 students being confirmed on Sunday, June 9, 1957. At that time, confirmation was open to those in 7th grade and up, including senior high students and adults. (In 1959, the decision was made to change the eligibility age to 8th grade, a level which has remained unchanged to the present.) The program was considered so successful that confirmation was recommended yearly.

Classes are held weekly, excluding holidays, usually from the first week in October until confirmation in June of the following year. They are generally taught by the senior minister. When there has been no full-time minister, the responsibility has been given to the assistant minister.

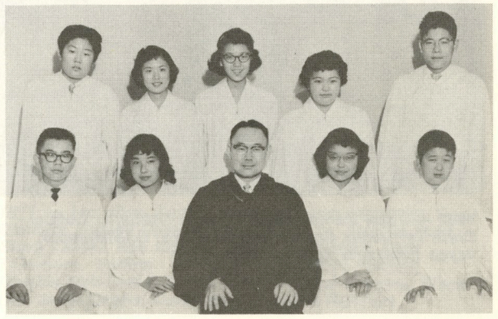
The curriculum has included texts such as "My Church," "My Confirmation," "About Myself"; field trips to the Loop, the Oriental Institute of the University of Chicago, the Art Institute; weekend trips to Indiana, southern Illinois, Wisconsin on work projects; and weekend retreats to Camp Channing. Final examinations have been written or given orally before the congregation prior to confirmation.

The content of the curriculum seems to have been determined by the teacher rather than his following a set outline. For example, Rev. Yusuke Hidaka, who took over Rev. Miyashiro's class in February, 1967,was not concerned with students memorizing details of Christian doctrines; rather, he was concerned with their grasping the reasonings and the essence of Christianity. Each session to him should be a time of fellowship — as an example of Christian faith in our human relationships.

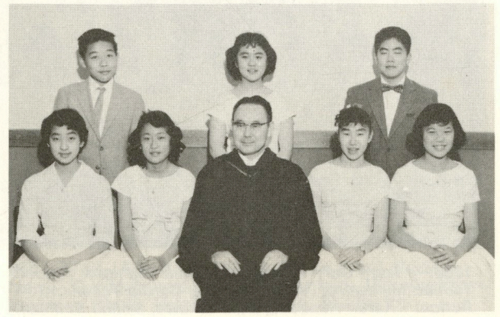
Confirmation Sunday to the confirmees means being accepted into the congregation as members, the beginning of responsibility to the church; having the right hand of fellowship extended by the moderator; baptism for some; and participating in communion as members of Christ Church. At the age of 18, voting privileges are given to the confirmands.



1957 — Top - Patsy Shintani, Karen Hanamoto, Paul Hashiguchi, Jeanette Hori, Jon James Ezaki, Judy Hirano, Janet Turuda. Bottom - Asa Oye, Joan Aki, Rev. George Aki, Diana Yamada, Richard Yamada.



1959 — Top - Ronald Morimoto, Joan Nakayama, Sharon Kanai, Grace Kimura, Terry Uchida. Bottom - Stephan Hirabayashi, Suzanne Ito, Rev. George Aki, Laura Fukuda, Gordon Itami.



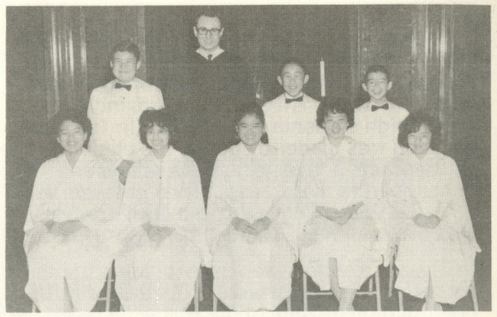
1958 — Top - Donald Hashiguchi, Jolene Nakayama, Dennis Ishibashi. Bottom - Elaine Yamada, Janis Kaba, Rev. George Aki, Brenda Hayano, Donna Kurita.



1960 — Jo Anne Hirakawa, Rev. George Aki, Alyce Hirata.



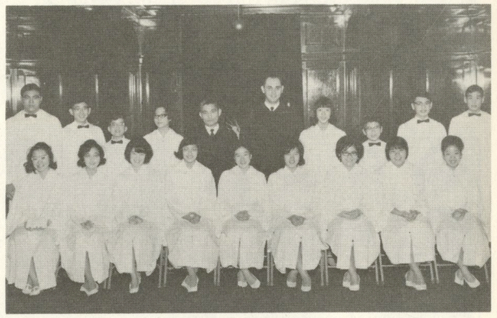
1961 — Top - Douglas Morita, Larry Kodani, Robert Yamada, Glen Ezaki, Richard Nagai, Arnold Ishizuka, Richard Amano. Bottom - Marcia Kushino, Shirley Kadonaga, Mr. E. Keith Torney, Diana Ohka, Janice Takemoto, Barbara Hirano.



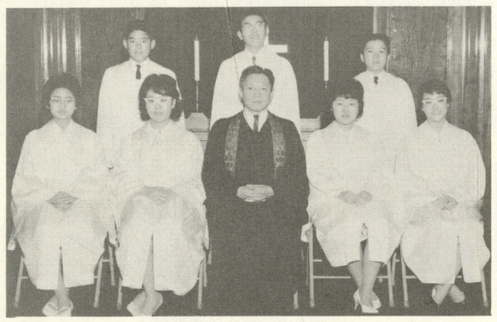
1964 — Top - Michael Fukui, Mr. LeRoy Haynes, Wesley Matsui, Arthur Ozawa. Bottom - Janie Amano, Gail Sakai, Helen Terada, Susan Okawara, Karen Kimura.



1962 — Top - Karen Miyake, Cheryl Okimura. Bottom - Chris Takemoto, Susan Hirakawa, Rev. G. Nishimoto, Joyce Uchiyama, Beverly Matsumoto.



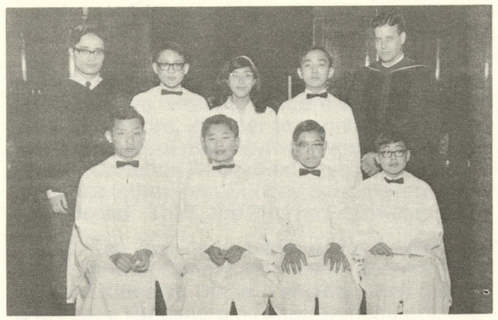
1965 — Top - Kerry Shintani, Richard Kurita, Mark Hirano, Christine Hikawa, Rev. T. Miyashiro, Mr. Wayne Kubik, Suzanne Ozawa, Kenny Katahira, Paul Matsuoka, Donald Kaihatsu. Bottom - Robin Suzuki, Elaine Okabe, Patricia Sugai, Carol Tokeshi, Barbara Kita, Sandra Morimoto, Kristine Kimura, Sandra Shintani, Donna Ito.



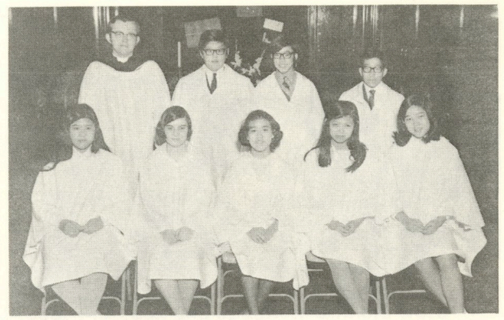
1963 — Top - Roger Okimura, Fred Ishizuka, Jimmie Hashiguchi. Bottom - Diane Sakai, Linda Miyake, Rev. G. Nishimoto, Sandy Kitabayashi, Barbara Hikawa.



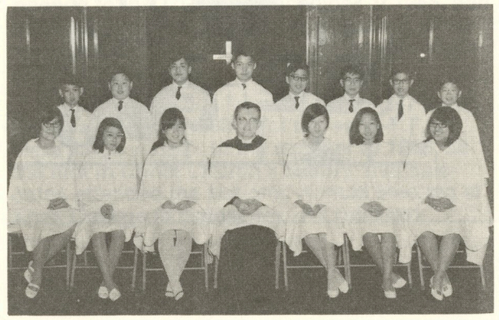
1966 — Top - Gary Yamagiwa, Arthur Nishioka, Rev. Tsuneo Miyashiro, Jeanne Miyake, Carole Takemoto. Bottom - Karen Hanaoka, Dale Hikawa, Donna Shimizu, Catherine Tamura, Donna Miyake, Patsy Kitabayashi.



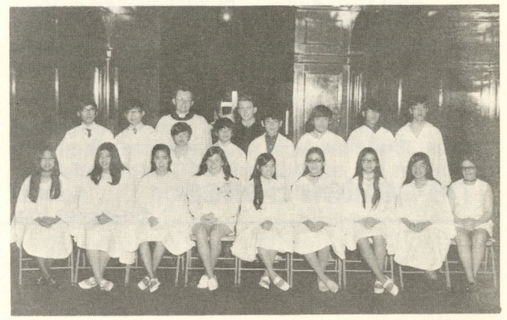
1967 — Top - Rev. Yusuke Hidaka, Pat Kushino, Joyce Yoshimura, Eugene Matsui, Rev. Quentin Leisher. Bottom - Tom Okawara, Scott Shimizu, Paul Amano, Mark Suzuki.



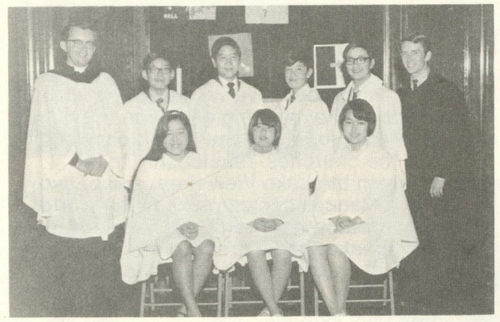
1970 — Top - Rev. Keith Torney, Todd Yamagiwa, John Hirabayashi, Mark Kadowaki. Bottom - Amy Ozawa, Laura Reichert, Janice Tsugawa, Janice Shimizu, Nancy Yamamoto.



1968 — Top - Brett Kushino, Jon Yamagiwa, David Oda, Leslie Ito, Alvin Aki, Richard Hanaoka, Stephen Fukuda, Russell Katahira. Bottom - Jan Matsumoto, Judy Matsuoka, Susan Uyeda, Rev. E. Keith Torney, Lori Shintani, Barbara Ito, Barbara Shintani.



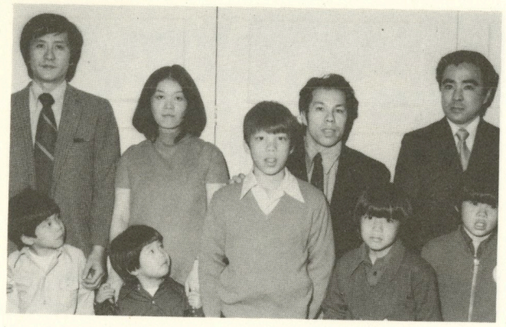
1971 — Top -Rev. Keith Torney, Mr. Alan Hagstrom, Dean Okimura, Sidney Osakada, Wes Katahira, Alan Shikami, Steve Takaki, Ron Kawako, Eddie Yoshimura, Kent Takemoto. Bottom - Cheryl Shimizu, Ellen Fukuda, Cynthia Nakayama, Susan Torney, Susan Toyama, Diane Ohi, Janet Okabe, Carla Imon, Barbara Reichert.
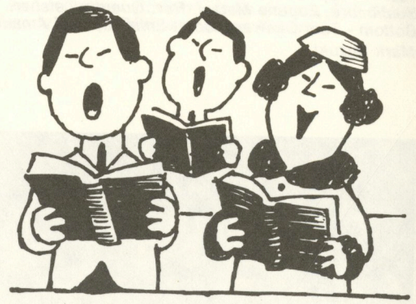


1969 — Top - Rev. Keith Torney, Martin Fukui, David Ozawa, Kurt Matsumoto, Brian Matsumoto, Alan Hagstrom. Bottom — Phyllis Miyake, Jan Nakao, Shelley Ito.



1972 — Top - Valerie Ito, Jackie Miyake, Rev. Neal MacPherson, Bill Vanderwyden, Robert Oda, Kevin Hirai. Bottom - Eilen Tanabe, Teresa Amano, Joan Yamanaka, Dale Watanabe, Lori Kajikawa.



NISHIMURA, Mas - Joan
Paul - Dale
RAMIREZ, Ciri - Alice
Kevin - David - Ciri - Lyn
YAMANUHA, Fred - Pat



The Lenten Series

In 1959, while the chuch school children were collecting special Lenten sacrificial offerings, the adults were only beginning to think about a special Lenten program. Two years later, the first adult Lenten program was held, commencing with Ash Wednesday communion service, followed by weekly Bible study, and culminating with a Maundy Thursday communion service. A similar program was used the following year.

Until 1967, the Lenten series was a discussion series centering on religious topics. The emphasis then turned to personal problems: the middle years, family life, youth culture, the aged. In 1968, movies began to be used as tools for discussion.

"Keep the Faith," the Lenten Series for 1971, reflected a trend toward combining religious awareness with relevancy to the world. The program was the most experimental to date with a family night at the YMCA, a film, cell groups, and a workshop celebration.

In 1972, "The Crucifixion as Expressed in Different Art Forms" was the theme, using cinema, graphic art, literature, a play, drama and music.

This year the theme was "The Christian Relates to the World," beginning with a liturgy drawing forth the meanings of Ash Wednesday. Following on consecutive Wednesdays was an exploration of the meaning of love in the context of the world, of Jesus' relation to the world, of the churches' relationship to the community in the Lake View area, and of two alternative stances one can take in the world. Films were featured throughout the series, as well as a speaker and a creative arts activity. A reading by church members of the poetic drama "J.B." by Archibald MacLeisch concluded the series.

The Pilgrim Fellowship

Then in 1956, our one time Sunday School toddlers were reaching that pre-adult teenage time. Therefore, in order to "continue our precious task of guiding these young folks toward Christian Committed lives," more activities, other than Sunday School were established. Thus, the Pilgrim Fellowship.

With Asa Oye, Jeanette Hori, Jon Ezaki, Janet Turuda, Connie Shirakawa, Joanne Aki, Richard Yamada, Diane Yamada, Anne Inouye, and Karen Hanamoto as charter members, the first meeting was held on November 11, 1956.

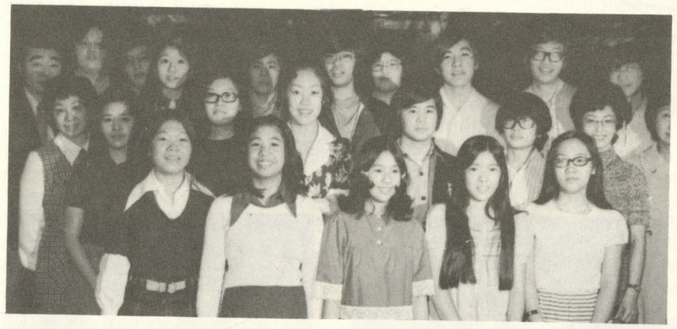
Aside from the local church activities, the group was then actively involved with the National Pilgrim Fellowship Organization of America. (The invatation to join the National Pilgrim Fellowship Organization of America was opened to the Tri-C's in December of 1955, and although the opportunity was accepted, there was no active participation until the formation of this group.)

With the guidance from the National Pilgrim Fellowship, the activities of the early P.F.ers were much varied. In the summer of 1958, as the first in Christ Church's history, five delegates attended the National Annual Meeting at Knox College in Galesburg. All returned displaying much enthusiasm and a clearer knowledge of what it means to be a Christian . . . "Pride in self" and "love for other races" . . . Faith, action and fellowship, were the three important factors of Pilgrim Fellowship.

During the years of 1958, 1959, 1960, the group was active with National conferences, retreats, joint fellowships and socials with other P.F. organizations and youth groups. A Japanese war bride family was adopted in 1959. Flapjack and spaghetti dinners were sponsored.

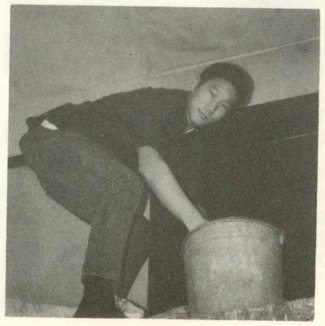
After the unity of the Congregational Church and the Evangelical and Reformed Church, organization on the national level became less and less active. The Pilgrim Fellowship was totally disbanded, thus leaving the local Pilgrim Fellowships to "paddle their own canoe" . . . and paddle they did, with ministers, assistant ministers, parents and members — as their advisors.

Today, youths are still coming from greatly scattered areas of Chicago, keeping the Pilgrim Fellowship much alive with faith, action and fellowship. The kids change, the activities change . . . but the spirit remains constant and renewing.



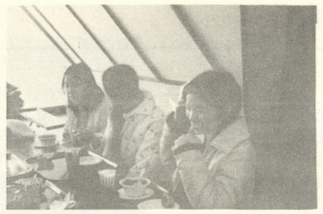


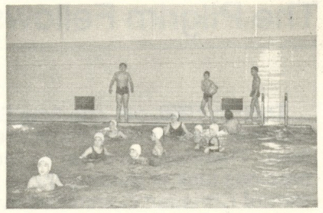












The Jr. Pilgrim Fellowship



As the years went on . . . Pilgrim Fellowship membership increased to such a great number, it necessitated a formation of another Pilgrim Fellowship. Thus, the organization divided into Jr. and Sr. Pilgrim Fellowships. The Jr.'s consisted of 7th and 8th grades and the Sr.'s of 9th, 10th and 11th. In September, 1959, with members of the Sr. P.F. — namely, Joan Nakayama, Laura Fukuda, Sharon Kanai, Donna Kurita, and Ronald Morimoto, as their advisory counsel, the Jr. Pilgrim Fellowship was organized.

Twenty-four enthusiastic 7th and 8th graders met and held their first meeting, electing Barbara Hirano as President; Richard Nagai, Vice-President; Joanne Hirakawa, recording secretary; Bobby Yamada, treasurer; Marsha Shintani, action commission chairman; and Glen Ezaki and Galen Aki, Fellowship Commission.













The Chancel Choir



Music has been part of the history of Christ Church from almost its first service in April, 1948. Guest pianists played hymns during worship. The church was also fortunate in obtaining the services of many gifted vocalists, who were attending music schools in Chicago and desired experience in performing before an audience.

Our first regular pianist was Louise Lar, who was attending Chicago Musical College at the time (1950). That December, under her guidance, the first choir was born. Of the eleven voices that formulated that first group, three are still stalwarts of the present choir: Cherie Nakayama, Tay Nagai, and Henry Suzuki. Just as the old saying "good whiskey improves with age," these three sing better than ever.

After Louise Lar left to attend Julliard School of Music in New York, Emmanuel (Manny) Eckert became director and Carol Bacon, pianist. "Seven Last Words" was the inspiring Easter presentation under Mr. Eckert's direction. Then the U. S. Army took Manny Eckert, so Carol Bacon temporarily became director and pianist, until Arthur Trebian agreed to try his "hand" at the director's job.

Believe it or not, there was a time in the history of our Chancel Choir when there were more male voices than females. (Imagine! Seven tenors!)

At one Easter Sunrise service, our choir and the Kenwood-Ellis Community Church Choir combined to give an "earth-shaking" rendition of "God So Loved the World."

Upon graduating from school, Carol Bacon returned home to Alaska for a while, and Thomas Cooley was the organist. After that summer, Carol returned to Chicago and married Art Trebian in September, 1957; the two almost became "family" to us. We gained experience and much maturity together, tackling more challenging numbers.

In November, 1957, there was a special service — a hymn festival — at the First Congregational Church of Oak Park to introduce the New Pilgrim Hymnals, which are being used in our services today. Choirs from Chicago and its suburbs were invited to combine and participate in the celebration, which was directed by Dr. Thor Johnson of Northwestern University, Evanston. With about 700 voices, there wasn't much room in the church for anyone else besides the choir members.

After Art and Carol Trebian moved to Wisconsin, the church hired a professional voice teacher as choir director: George Estevez. Mrs. Cecelia Raske became the new organist. Mr. Estevez opened up a whole new world in the art of voice projection, enunciation of the words that we were only mumbling, proper breathing, and hitting of those very high notes by tucking one's chin in, and singing from your "guts" as he would often tell us. Mr. Estevez was temperamental and like other artists, would sometimes go into tantrums, but he surely "squeezed" the very best out of us for almost every performance. During this time, we also had Pat Brown as organist for almost a year.

When David Mayer became organist, George Estevez conducted some of the most ambitious anthems. He introduced us to contemporary composers of religious music, such as Benjamin Britten, whose "Te Dium" was one of our most difficult pieces. After nearly three years, he left to devote more time to the Chicago Chamber Choir, of which he is Director. Mr. Mayer then took over to finish out the year.

After a period without an official director (Mary Fukui gave generously of her time), Judy Torney was our next director, and Mary Terada became our regular organist. In this era, most of the voices that comprise our present choir were assembled. The choir had some very pleasant experiences during this period.

On Palm Sunday, 1972, the Chancel Choir sang selections from "Jesus Christ Superstar" with Barbara Hikawa and Mae Watanabe as Mary Magdalene, Min Kushino as Jesus Christ, Tay Nagai as Herod, Henry Suzuki as Pilate, and Ted Hirakawa as Judas. The program was well received by those who attended. This was directed by Mary Terada, our present director.

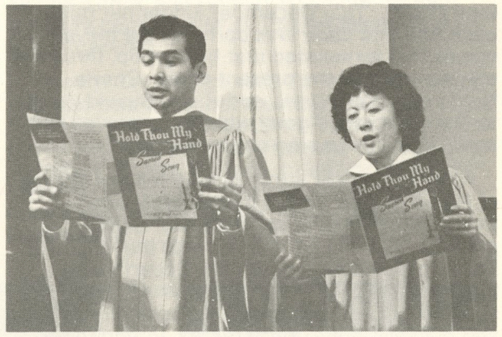
This year, the program was again presented on Palm Sunday, with Mak Fukuda singing the part of Judas and Ellen Fukuda singing the part of Mary Magdalene with Mae Watanabe. Min Kushino, Tay Nagai, and Henry Suzuki repeated their roles.

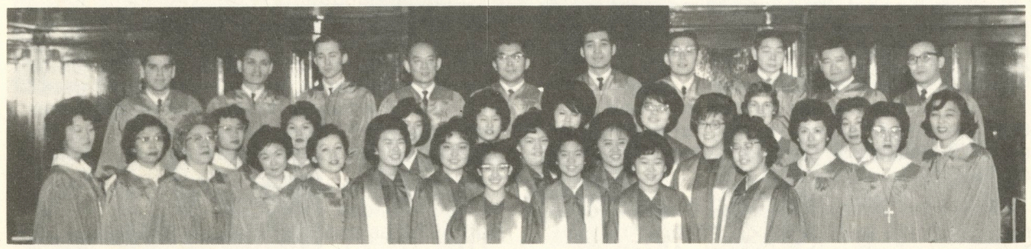












The Children's Choir

JUNIOR CHOIR

On Easter Sunday, April 18, 1954, the children's or junior choir debuted with 16 members aged 8 to 11 years old. They sang "Fairest Lord Jesus." Grace Endo was the director, with Kiyo Takemoto as assistant.

In 1959, the junior choir with 25 members aged 9-13 years of age, started 2-part harmony. Director Grace Endo moved to Denver and Yuri Tajima succeeded her. Kiyo Takemoto remained as assistant.

1960 — Yuri Tajima, director....
Kiyo Takemoto, assistant
1961-1962 — Mary Fukui, director
Kiyo Takemoto, assistant
1963 — David Mayer, director

When Judy Torney was the director, the junior choir consisted of all girls, who wore turquoise kimonos with white obis. Choir practice became church school class for the girls. Hatsie Okimura and Rosie Kawakami replaced her. At present, no junior choir.

CHERUB CHOIR

In late 1955, the cherub choir with children aged 6 and 7 was formed. It disbanded in 1958. Grace Endo, director?

YOUTH CHOIR

The youth choir debuted on Stewardship Sunday, November 10, 1957 with Cherie Nakayama directing. They wore choir gowns like those of the chancelchoir, except that the gowns were blue with gold sashes.

1961-1962 — George Estevez, director. (Had 16 members, aged 12-17; were singing 3-part harmony)











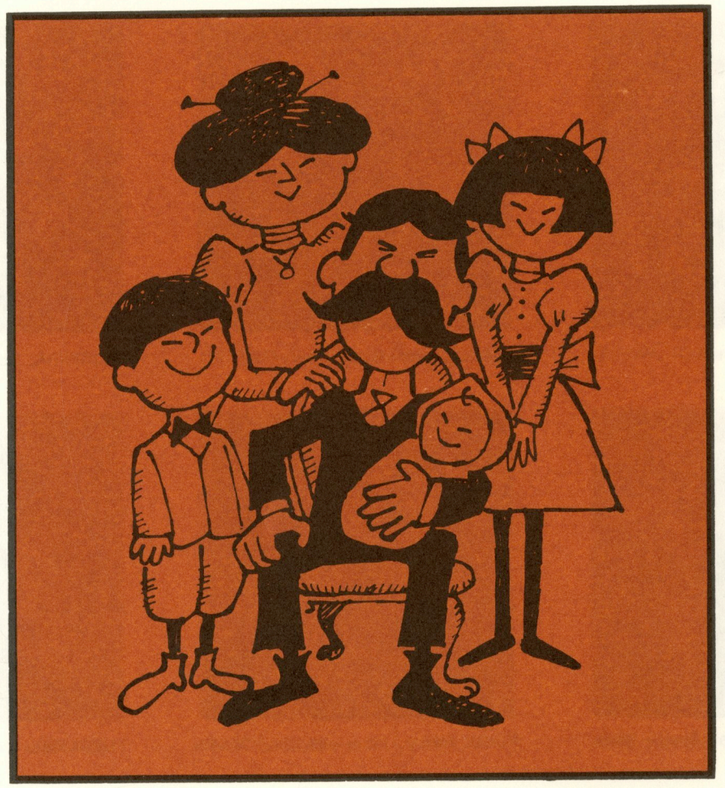








Portraits of the Members

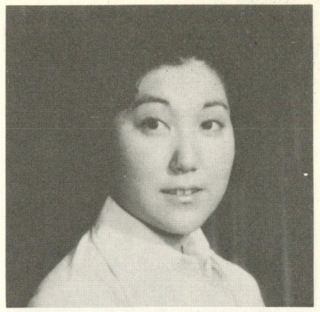




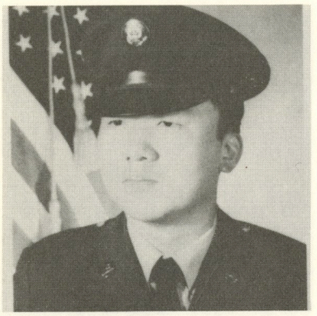
YAMANAKA, Iwao - Alyce
Joan - Susan



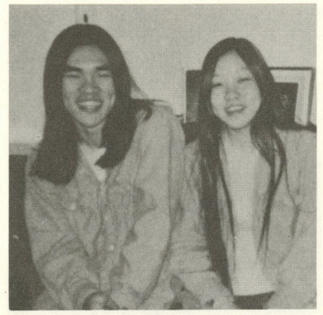
YAMASAKI, Dick - Karen



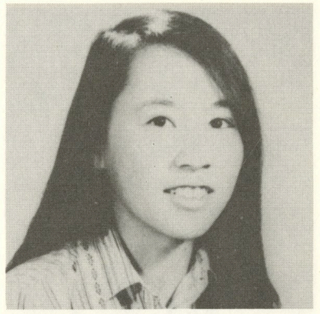
HORI, Patricia Ann



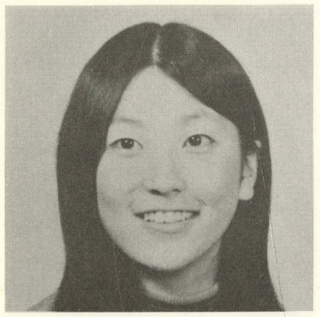
KITA, Ronald



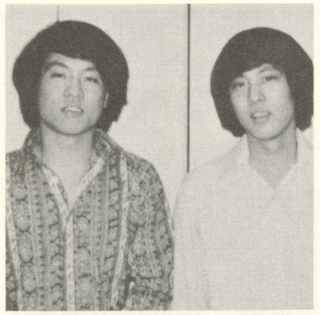
KITA, Gary - Barbara



MATSUOKA, Judy



OKABE, Elaine



KUSHINO, Patrick - Brett



UYEDA, Susan

MEMBERS PHOTOS NOT AVAILABLE

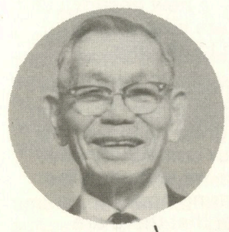
Mrs. Donna Blaul
Mrs. Janet Clevenstine
Mrs. Jean Gloeckle
Mr. Tom Hashimoto
Miss Ruth Iwami
Mrs. Helen Kitabayashi
Mr. Larry Kodani
Mrs. Elaine Kurisu
Dr. and Mrs. Kenji Kushino
Mr. Hiromu Masumoto
Mrs. Beverly DiDomonico
Mrs. Sachi Morimoto
Mr. and Mrs. Roy Morita
Mrs. Sumi Mukai
Mrs. Judy Nabeta
Mr. and Mrs. George Nakamura
Miss Jolene Nakayama
Mrs. Rosie Namba
Mr. Arthur Nishioka
Mr. and Mrs. Fred Ohi
Mrs. Ellen Sakaye
Mr. and Mrs. Norman Sato
Mrs. Lily Shirakawa
Miss Katherine Tamura
Mrs. Flora Tanaka
Mr. and Mrs. Hideo Tokumasu
Mrs. Gayle Yamaji
(Plus, all the young people away at College.)

IN MEMORIAM

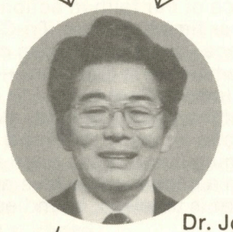
Michi Kimura
Yukiye Kaneyuki
Henry Tish Ohka
Mine Suzuki
Richard Ogino
Hideko Kurita
Jack Okawara
Yoshi Kubota
Mary Namiko Ishikata
Mitzi Sawa
Joe Yano
Honker Hirabayashi
Roy Turuda
Rosie Niiro Nakao

So deep are our roots . . .
four generations of growth
we celebrate this

Mr. & Mrs. Hambei Nakayama



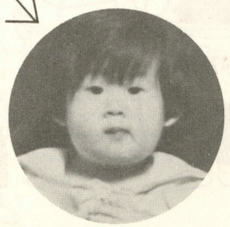




Dr. Joe Nakayama



Mrs. Joan Itahara



Gregory Itahara

Mr. & Mrs. Tetsuzo Kushino







Mrs. Takajiro Oyama



Mrs. Masako Nishimura



Paul & Dale Nishimura

Prologue to Our Faith in Action

It was in the days of Truman that their lives began again. The war had been "attended to" and it was now time to rebuild. It was easy to pour money into reconstructing the physical damages of very distant countries that was an American "responsibility". And maybe the responsibility ended there. For it was easier still to hand the Nisei $75.00 to reconstruct their lives — they had been a very convenient American "liability".

I guess that is where it all starts. Chicago became the target area for a new emmigrant population — the Japanese — in mass. All the book titles fit in here. They were strangers in a strange land . . . they felt the loneliness of the crowd. The only saving grace amidst this unfamiliarity were the sights and sounds of, yes, other "nips" who were in the same boat. Things don't seem so bad when they can be shared with someone you know will understand. So, maybe as a matter of survival, or security, or comfort . . . whatever the reasons . . . the Japanese got themselves together in one central place, at one set time and began calling their organization a church. I don't think that it was for any heavy theological reason that Christ Church came to be . . . for today 25 years later, we still struggle with the same problems and dilemmas of faith that were perceived at its inception. We can continue to spend hours, trying to define the meaning of the church, faith resurrection, grace, etc. . . . that are at the core of a Christian commitment. But still we come together to define and struggle . . . 25 years later. It must be something more than an intellectual exercise that keeps Christ Church a viable part of many peoples' lives.

Our twenty-five years together have been actively spent in building a new, community — a new sense of belonging — a new destiny. Our strength and ability to give are nestled and nurtured by each other, one to another.

It has been said that institutions are slow to change and maybe it is a good thing. For even though 25 years have seen great changes, the personal "institutions" of our community have helped to sustain many. For we still need the comfort and security of a caring body of people. We still need to feel that there are people who can share our side-splitting joys and our deepest sorrows — and it is here that we find our strength.

We offer the following pages in celebration. Giving evidence of our faith in action as we reflect upon our time together. Tri-C has provided a place where people can come and feel a part of whatever is going on — from sports, to our famous "pot-lucks" to a heavy examination of the depths of faith. We have been able to take on many roles and be a part of many changing lives. It has been a cloak of many colors in a commitent to love and humanness that is timeless, boundless and open.

For these gifts we can be proud and celebrate.



The Women's Fellowship

The Woman's Fellowship, after 22 active years, invite you on a trip back through the years to give you an idea of what they have been doing.

It all began back in 1951 when a group of CCC women saw the need for joining together in a smaller group within the ever-increasing membership of the church. Seesue Shintani was elected president of the group, which not only planned to serve the needs of the church, but the needs of the women, by providing an opportunity for forming closer relationships with each other.

The twelve original members set quite an ambitious pace for all who were to follow in the succeeding years. During that first year, they helped serve monthly lunches, visited the sick, sold cookies to raise $215 for the Church Building Fund, made cushions for the nursery and Christmas presents for Cook County patients.

The Constitution of the Woman's Fellowship states: "The purpose of this association shall be to enlist the women of the parish in fellowship, worship, education, service and giving to undergird the program of Christ Church of Chicago as it serves the cause of Christ in the community and throughout the world." Looking back over more than two decades of their activities, they have obviously worked diligently to fulfill that purpose.

Wherever and whenever there was a need, the women were there to help. Any member of the church who has experienced death in the family or other misfortune here in the city, could tell you of the love and concern shown by the Woman's Fellowship volunteers who provided food from their homes.

Boxes of clothing collected from members throughout the past years were shipped off to all parts of the world, as well as our own community. One year the recipients were Chilian earthquake victims, another year, Casa Central, and most recently, Cairo, Illinois and Nicaragua.

Some of the other service projects through the years include a party for the Uhlich Home for Children, flooring for the church kitchen, 5 days of sandwiches for 80 participants in a job training program, robes for the Jr. Choir and a memorable day preparing a mountain of chow mein for 550 guests attending a JASC banquet.



1951 — Reverend George Aki installs the first officers of Woman's Fellowship. Left to right - Hachi Nagai, Ikue Itami, Eva Arakawa, Gene Doi and Seesue Shintani.

Through the years many speakers were invited to enlighten the women on a wide range of topics from the "Women of Greece," to "Missions in Africa" to "Consumer protection" and to "Mental Health." Social activities included sponsorship of the early picnics, Installation Dinners, Father's Day Luncheons, coffee hours, etc.

Sleepless nights were endured by many past Ways and Means Chairmen as they sought ways to raise funds for the Woman's Fellowship's growing list of benevolences. The first really big success was in 1954 when they sponsored the first church bazaar. A whopping $1,550 was raised for the Church Council. Additional funds were raised in succeeding years through catering, box lunch sales, participating in a cooking contest, style shows, a benefit movie, note papers and two cookbooks.

And where did all the money go? Some went to the church as gifts. Most of the rest went to a long list of deserving groups such as the JASC, the American Indian Center, Project Concern, Lakeview Pantry, Kobo Cottage (an orphanage in Japan) and many, many others.

But lists of accomplishments, considerable as they are, cannot begin to describe the love and dedication shown by the women as they strive, with warmth and grace, to promote the spirit of Christ, beginning within themselves and extending to the church, the community and the world.



No. 4 — 1972 — "ORYORI" Cookbook Committee
The major fund raising project for the year proved to be a big success. Over 2300 copies (2 printings) have been sold to date, thanks to the help of all WF members and friends.





No. 1 — Elm Circle



No. 3 — Cedar Circle

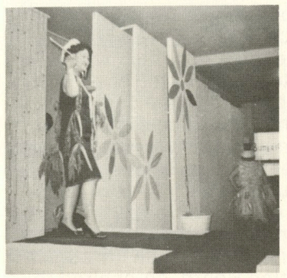


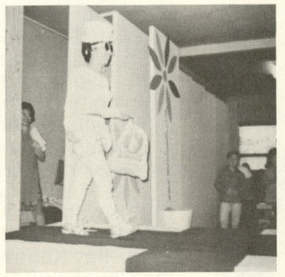
No. 2 — Magnolia Circle



Woman's Fellowship Board

The Women's Fellowship





CUSTOM FASHIONS ON PARADE — 1965

The style show featured lovely fashions created and modeled by church members, but look what sneaked out on the runway during intermission!

That's right! Them are carrots! Mary Terada showed how to dress for a soignee evening at the Pump Room.

Fay Kadowaki was one of the first to discover the comfort of "knits." And that handbag is not bad either.

JASC BENEFIT MOVIE — 1964

The WF sponsored a showing of "Chushingura" at the Town Theater. The evening was a huge success. $1400 was raised for JASC. Helen Kitabayashi, Hatsu Kita, Honker Hirabayashi, Cherie Nakayama, Mary Terada and Chiz Takemoto were the lovely ushers.







FATHER'S DAY LUNCHEON — 1972

A typical kitchen scene as Akiki Saito, Atsumi Ozawa and Martha Hikawa dish out the roast beef and corn. If the girls look a bit grim, they're probably thinking of the previous years when all they did was order out for chow mein. Just who among the fathers complained?



WEDDING CATERING — AUGUST 1956

Almost as popular as Gapers, were the services of WF during the summer wedding months. Starting at left; Cheri Nakayama, Lillian Aki, Gladys Honda, Grace Endo, Helen Miyake, Helen Nagai, Hide Kunitomi, Marion Osakada, Martha Oye, Helen Kitabayashi, Betty Ezaki and Mabel Nishimura.



1957 — ELECTRIC COOKING CONTEST

The Woman's Fellowship participated in a cooking contest. Sada Hatanaka proved hers to be the best (lots of mirin) and won a Roper range. Left to right - Sada Hatanaka, Cherie Nakayama, Miya Okawara, Flora Tanaka, Suzui Mizukami, Mary Tokuhisa, Merry Uchida, Rose Namba, Hide Kurita, Kiyo Takemoto, Misaki Aki and Nob Tanaka.

"Rim of East Asia" Missionary Festival 1962



Students from Chicago Theological Seminary and Northwestern University, representing Hong Kong, Korea, Formosa, Thailand, India and Japan were invited to our church. There was time to get acquainted during the coffee hour preceding worship service. After service, six member hosts and hostesses invited the guests to their homes for a family-oriented afternoon. In the early evening, everyone returned to the social hall for a pot luck supper and entertainment. There was much fun and laughter as various members were asked to present foreign language skits as taught to them by our guests. The festive day left us with feelings of friendship for, and understanding of, our friends from the Rim of East Asia. Fay Kadowaki and Bob Imon, through the Christian Education Board, co-chaired this very successful event.

Other Mission Festivals, which were co-sponsored by the Christian Education Board and Woman's Fellowship, were well received (and conceived) also. In 1959 we learned about Africa from a movie, African folk songs and a talk by a Missionary from Africa. In later years the topics ranged from "Mexico," to "The Changing City Challenges the Church," to "Poverty."

A LETTER FROM TUYET LE BACH

Our Vietnamese Foster Child for 6 years



Tuyet, (2nd from left)

Feb. 1968

Dear Mothers,

Last month I got a sum of $950, a cake of soap, 10 meters of clothings and a gift including 50 envelopes, in each one I found a nice Christmas card. I'm proud that you love and think of me.

This year, we had a very sad Tet. On the night of the New Year's eve, every family lighted the ancestor's altar with candles and incense sticks for ancestors' worship; then fire crackers burst deafening and created a tumultuous atmosphere. Suddenly, on the first day of the lunar New Year the Viet Cong attacked the town; thousands of houses were destroyed and thousands of people have no shelter.

During the week of Tet all my family had to sleep on the ground. As security is short, all the schools must be closed for an indefinite lapse of time.

Thanks to Buddha's protection, my whole family are doing fine. Please permit me to stop here. I pray to God to bless you with good health.

Your loving daughter,
Le Bach Tuyet







A LULU OF A LUAU — 1972

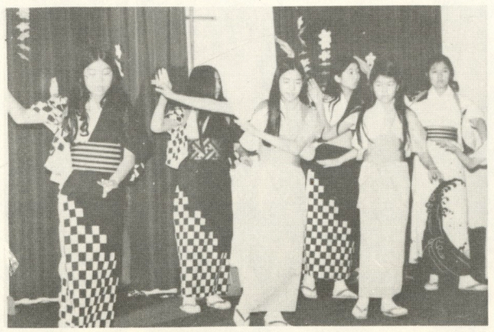
Authentic Hawaiian music by the Kuuipo Islanders wafted through the Island Paradise on that magical evening. The palm trees swayed and so did all the kanes and wahines. They dined on luscious island delicacies, learned to hula, (well, sort of) had a song fest and witnessed a never-to-be-forgotten performance by the Manuelo Boys (?) and Girls. (?) Chairmen Hatsi Okimura and Toshi Oda really outdid themselves.

ISSEI APPRECIATION LUNCHEON — 1973

Our Issei members and the parents of our Nisei members were guests of honor at an "Oshogatsu" Luncheon. The delicious food by Michi Tanabe and her crew was enhanced by the lovely decor. 1000 origami cranes created by Magnolia Circle, bedecked the hall.

A lavish, original production of "Momotaro" was directed by Mary Terada. Janice Shimizu portrayed Momotaro, Dorothy Ito, the aged woman, and Min Kushino, the hardworking woodcutter. The Minyo dancers provided the choreography, and Hiro Tanaka, the momo.







A Chronicle of Sports Activity

Does a program of organized sports activity truly belong among the other budgeted programs of this or any other church? Well, much "discussion" has taken place in many circles about the function of our sports program through the years. It has provided many things that have served to bring people together in a way that only physical activity can. It has given vitality, a sense of friendly competition, and most of all, involvement of all ages — boys and girls, men and women, Christian and non-Christian, be it bowling, basketball, softball, etc.

Since the membership in the early years consisted mostly of single people, bowling seemed to have a special attraction. But as the number of married groups increased and children came into the picture more fully, participation grew and changes took place in the type of activity required.

BOWLING — In November, 1949 enthusiastic bowlers numbered 25. Subsequently through 1958, the bowlers increased to more than 60. Teams such as the New York Giants, Men's Club, Passage, and Dragons knew in their hearts that they could bowl "The Perfect Game" if only. . . .

BASKETBALL — With the expanding number of youth in the P.F. program, Tri-C joined the Chicago Nisei Athletic Association in 1962, capturing the "C" League championship the first year on the court. The same year, a group of P.F.ers were organized and joined the United Church Junior High Basketball League. In 1963, they won the League Championship. The team played in the league until it was disbanded in 1970. Our trophy case is lined with the story of our success: 2nd place in 1963-64; 1st place "C" Division in 1965-66; "A" League Championship in 1966-67 and 1968-69 seasons; 2nd place "B" team finish in 1968-69; "C" team 2nd place in 1970-71 and 1st place in 1972-73.

This past season we have grown even larger, entering two Tri-C "D" League teams: Tri-C I (10 wins, no losses) and Tri-C II (8 wins, 2 losses).

We saw for the first time this season two Tri-C girls teams eager, rough, and competitive and enthusiastic to win.

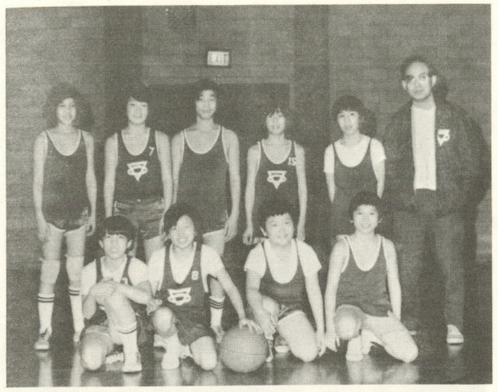
SOFTBALL — The Tri-C program was initiated in 1963 with a team composed of fathers and sons for two experimental seasons. 1965 began our reign as "A" team champs through 1966, 1968. 1969 the "A" leaguers were runner-up as was the "B" team. 1971 and 1972 were good years with the "A" league team capturing the first place spot. The "C" team placed runner-up in 1972.

TRACK — Women's Liberation took over the CNAA with a Powder Puff Trackster in 1972. This year, the 12-13 year old girls won first place and the 10-11 year old girls took 2nd. Chalk one up for the girls . . . the boys are still trying to assert themselves in track.

SWIMMING — 1972 was another first for CNAA with Tri-C boys in the 11 to 12 year range promptly taking the blue ribbon. Tri-C girls 10 and under dominated their division and individual swimmers have won their share of first and second place finishes.

VOLLEYBALL — A program readily accepted by the Over-The-Hill-Gang (over 30) has been initiated. Two teams were formed with a surprise first place by the Tri-C "B" team. Tri-C "A" is struggling to keep up the tradition, by taking third place.

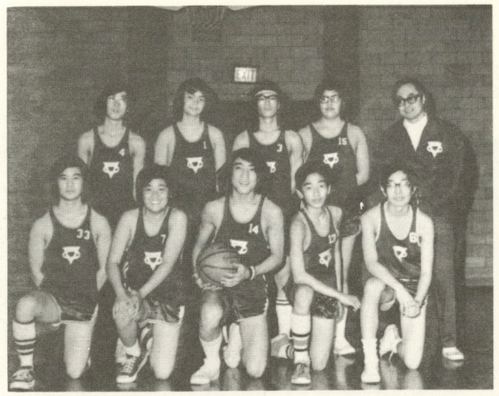




"D" TEAM — I



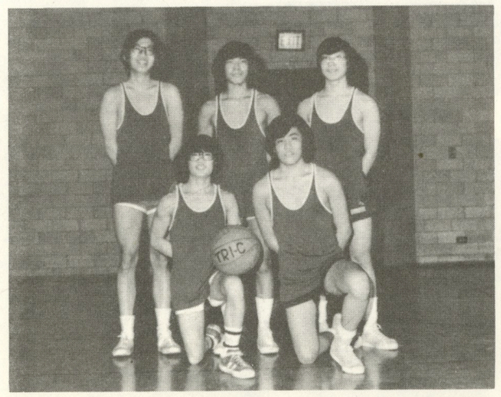
"D" TEAM — II



"C" TEAM



"B" TEAM — I



"B" TEAM — II





GIRLS TEAM — I



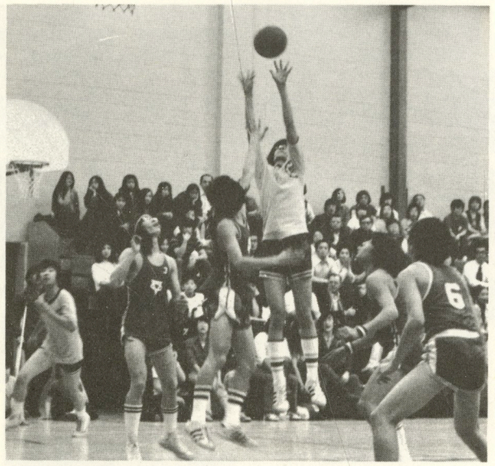
GIRLS TEAM — II

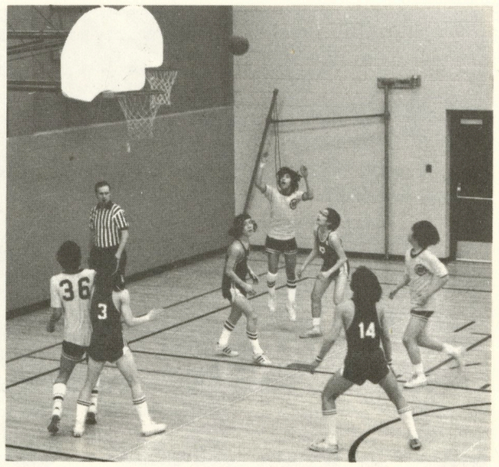


MENS VOLLEYBALL — I



MENS VOLLEYBALL — II





Boy Scout Troop 94

The Boy Scout program was chartered for Christ Church in 1955. Those instrumental in organizing Scouting at Christ Church were: Willie Aki, Dr. George Hirata and Tom Oye.

Ed Cohen was the first Scoutmaster and he is still active with the Troop today as Advancement Chairman. Our other Scoutmasters have been: Frank Shimizu, Adam Reichert and Tony Terrulli.

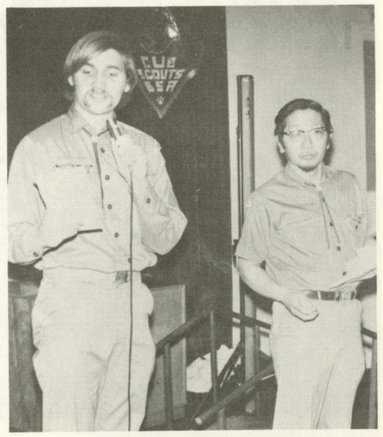
At the present time, we have 20 active Scouts divided into three patrols and supervised by ten adult leaders.

1973 STAFF

Tony Terrulli — Scoutmaster
Nick Schori — Assistant Scoutmaster
Al Rothenbach — Assistant Scoutmaster
Fred Tanaka — Assistant Scoutmaster
Adam Reichert — Committee Chairman
Norman Sato — Committeeman
Mark Baskin — Treasurer
Ed Cohen — Advancement Chairman
Charles Kaneshiro — Transportation
Jim Kawakami — Liaison - Institutional Representative

Troop 94 is proud to have achieved six Eagle Scouts. They are: Jim Reichel, Tom Reichert, Alfred Rothenbach, Andy Sato, Nick Schori and Tony Terrulli.









Cub Scout Pack 3094

The first Charter was issued to Christ Church for our Cub Scout program in 1962. The Cub Scout Pack was started through the efforts of Reverend George Nishimoto and Jack Oda. Henry Suzuki was the Committee Chairman and the first Cubmaster was Jerome Gourse. The first two Den Mothers were Yo Shimizu and Sachi Suzuki. Other men serving as Cubmasters have been Robert Gloeckle and Jack Oda.

The Pack now has a membership of 26 and supervised by eight adult leaders.

1973 STAFF

Jim Kawakami — Cubmaster
Mark Baskin — Committee Chairman
Charles Kaneshiro — Committeeman
Joanne Jadwin — Treasurer
Helen Migaki — Den Mother
Emaline Kaneshiro — Den Mother
Juanita Emerson — Den Mother
Earlene Backes — Den Mother
Carmen Rivera — Assistant Den Mother
Steve Biskis — Den Chief
David Chin — Den Chief







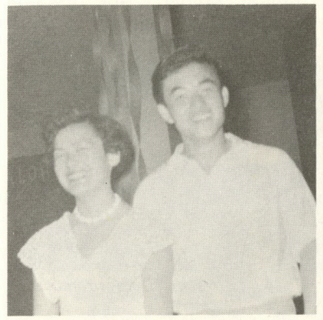


Tri-C's

Christ Church, with the purchase of this beautiful and spacious synagogue as our "new church" in 1954, immediately became a haven for many youths. Most were assimulated with the "majority" in their neighborhoods and schools, however, a need, still for a community to belong to and truly feel a part, especially at social activities, was realized.

The then, spirited teenage youths who joined and formed the first youth organization of Christ Congregational Church were Art Shiota, Jana Matsumoto, Kathy Matsumoto, Elaine Teraoka, Gayle Teraoka, Jane Hori, Bobby Oyama, Jean Kushino, Tom Otani, Tets Doi, Richard Shigemura, Shig Matsuo, Tad Ohno, Tom Adachi, Marty Yamamoto, Carlos Higashida, Ken and Tak Shibayama.

Calling themselves the TRI-C'S, the group met weekly and participated in many of the church activities. Their dances and picnics and outings, attracted Japanese-American youths from all parts of Chicago, creating a fellowship of much pride and belonging.



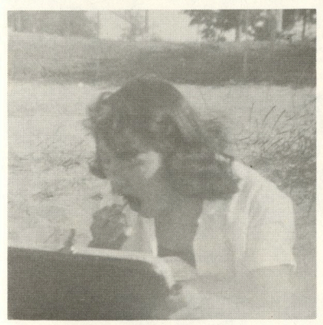
Ken Kadota & Elaine (Teraoka) Kurisu



Marty Yamamoto & Jane (Hori) Ike



Gayle (Teraoka) Yamaji & Bob Oyama



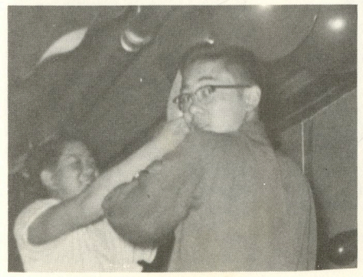
Jean (Kushino) Nowaki



Jean (Matsumoto) Matsuo 1st President of TRI-C's



Kathy (Matsumoto) Nakane



Tri-C's dynamic Kenbo Shibayama and Art Shiota



Elaine (Teraoka) Kurisu and Shirley (Mori) McGlone preparing for a church luncheon

Dephi's

. . . A few months later, as the feeling of "belonging" began to take hold with the TRI-C'S, the church, in September 1954, organized another group for yet younger teens, the DELPHI'S.

With Reverend George Aki and Miss Jean Kimura as their advisors, their first meeting was held on October 4, 1954.

Twenty four vibrant teens were present, namely: Marvin Sato, Shizuo Nakanishi, Joan Oyama, Pat Arai, Shig Moriki, Elsie Tanabe, Lawrence (Deibo) Kimura, Kim Inabe, Edwin Fukuda, Keiko Harada, Kenny Murakami, Irene Miyanishi, Jean Miyanishi, Hiroshi Nakano, Hiroko Shimamura, June Takahashi, Willy Sugano, Janice Tanabe, Jane Tsurumoto, Tacky Kitagawa, Frances Hashiguchi, Mas Kawako, Harold Saida, and Toshio Yanagizawa.

Two big events in the memory of all Delphi's were dances "Capri in May" and "All Night Long" "craaazy." (Yeah man!)



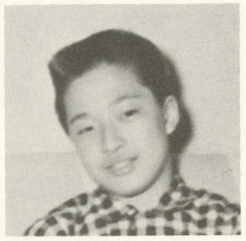
Pat (Arai) Uchiyama



Toshio Yanagisawa



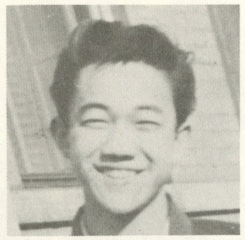
June Takahashi



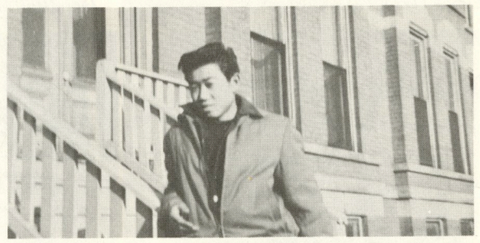
Lawrence (Deibo) Kimura



Joan (Oyama) Nishimura



Shizuo (Cheeze) Nakanishi



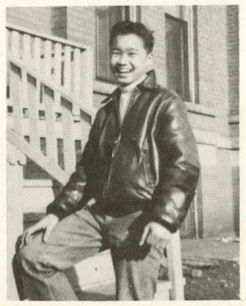
Shig Moriki



Takako (Kitagawa) Makiyama



Elsie (Tanabe) Yonamine



Edwin Fukuda

Crusaders

Meanwhile, in 1955, "older youth" or young adults, of the church were meeting to form a club of their own for fellowship and fun. So, in 1956, "The Crusaders" were organized.

It's purpose, aside from the task of serving, was to create a Christian Fellowship among self and friends through various socials.

Those were the days of jazz sessions, book reviews and the Arthur Murray dance classes under the instructorship of a former teacher. (Lessons were paid for, and with the left over money, seven ash receptacles were purchased for the church. Yeah . . . that's where we got them!)

. . . Lo and behold, the holy spirit worked beyond Christian fellowship and pushed itself to romance and holy matrimony. . . . Thus, Hank Suzuki discovered Sachi Takagi; James Mita decided on Peggy Sugiura; Nob Kurita, Corki Kuromiya; Hide Tokumasu, Takako Hirata; John Nakagi, Sue Yoshida; Isamu Hirakawa, Mary Oda; Bessie Nishimoto, Tom Ozawa; Tio Fujiwara, Eleanor Tsuda; Paul Watanabe, Mae Hikido; George Nakamura, Motoko Ohka; Art Trebian, Carol Bacon; Jim Kawakami, Rose Ishibashi and Don Ikeda, Yo Amino.

Today, with their families, many are still actively engaged with the church and are the staunch supporters and backbones of this congregation.















The Bazaar

"ANTICIPATION MOUNTS FOR THE WOMEN'S FELLOWSHIP BAZAAR" - November 6, 1954 from 4-10 p.m., reads the front page headline of the October, 1954 Passage. And so began our Church's GREAT BAZAAR EXPERIENCE. Traditionally, it is the most exciting and socially stimulating event of our Church year. It is a time for families to come together; a time for old friends to meet; a time for new friends to get to know each other in the colorful, warm, festive atmosphere of our Bazaar. Heartfelt expressions by the Bazaar chairpersons, ministers, members and friends attest to this, as expressed so well by one: "I speak of success not from the financial viewpoint but from the spiritual, having been privileged to see our Church in action, working together in Christian fellowship and harmony. It is truly a humbling and warming experience to witness the work and play, the unselfish giving of time and the generous use of the God-given talents and treasures of our members and friends. And it is an experience we are all eager to have each year."

The first Bazaar was the brainchild of the Women's Fellowship under Martha Oye. It was co-chaired by Sally Hamanishi and Hachi Nagai. The second Bazaar was also under the Women's Fellowship with Cherie Nakayama and Kiyo Takemoto co-chairing. From the third Bazaar up to the present, it has been under the sponsorship of the entire church.

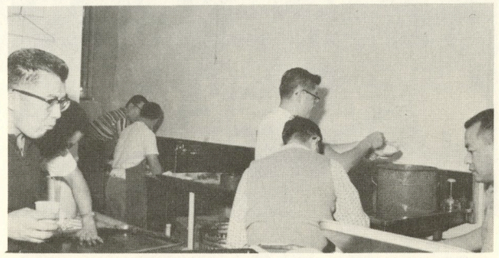
The time of the Bazaar varied from 3-4 to 10-11 p.m. in the early years. In the 60's the hours lengthened to 1-10 p.m. From '67 on, it's been 12 to 9 p.m. with capacity crowds for both lunch and dinner.

The basic concessions have essentially remained the same. In the early bazaars, food was offered at Baked and Canned goods array, including tsukemono. The Snack Bar offered hot dogs and pop, joined by tacos in the late 50's and pizza in the middle 60's and taffy apples shortly thereafter. Udon and oshushi were the initial restaurant fare and were provided by the Isseis. In 1956, our now famous TRI-C Chicken Teriyaki made its debut on the menu. In the 60's the operation of the restaurant went to the Niseis. The Women's Fellowship made sushi. Baked Goods were the circle assignments. A Takeout Stand was started in the Issei chapel. At the 1962 Bazaar International our now famous Charcoal Beef Teriyaki was introduced.

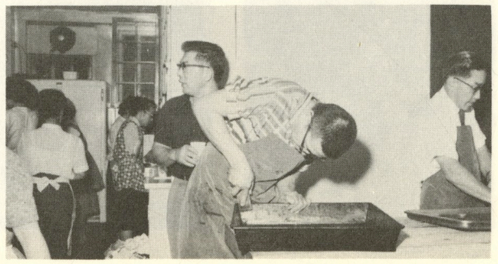
Handicraft and White Elephant became the Women's Fellowship assignment in the 60's. Oriental gifts have steadily improved in quality, variety and quantity. Along with this upgrading in product, has come a greater emphasis on











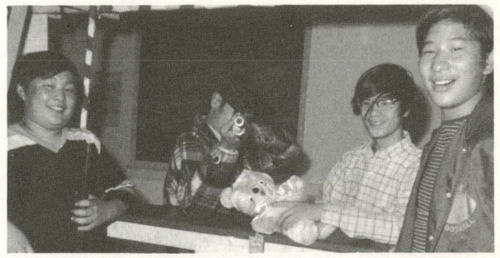
selling techniques reflecting greater sales and profits. Parcel Post Surprise, which was popular in the early years, met its demise in the late 50's, as did the children's movie and photography.

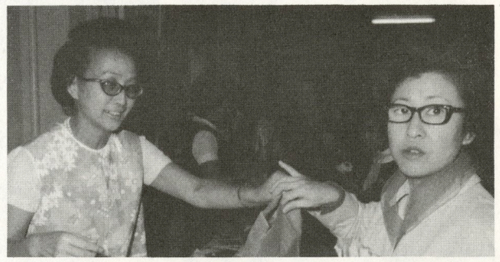
The games concession, each year, has retained the basic fun and challenge with Ping Pong Pitch, Rifle Range, Goldfish, Dart Throw and Ring Toss. But from time to time innovations such as the Squirt-Your-Favorite P.F.er in 1958, and such crazy-fun as the Flour Throw. For some strange reason, the attendance at the Flour Throw booth swelled to capacity whenever our Minister became the target . . . as Rev. Keith Torney can attest. During the Torney years, Judy and the junior choir presented a play and a musical program; these were certainly enjoyable.

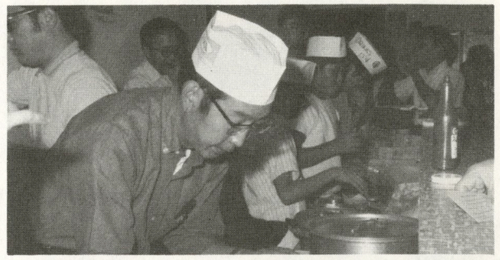
The plant Booth sent up its shoots in 1956 and has steadily grown under the green thumbs of all sorts of people, especially the Isseis. Last year, the concession, apparently having reached its full growth, appropriated the title, "The Green Thumb Booth."

There has always been a lot of work involved with the bazaar. It is one of the continual wonders that all the varied tasks carried out days before and up to the day of the event somehow come together to present a day of organized FUN, FOOD, GAMES AND FELLOWSHIP. This certainly would include the setting up of booths and the food preparation both at home and at Church. One of the fond memories of any bazaar, is the membership turnout on the night before the Bazaar. Children and adults cutting, trimming, and stuffing the barbecue skewers with sliced tomatoes, onions, green peppers and beef. In another group, the men preparing the chicken teriyaki knowing full well the long task that awaits them at the commisary at A.R.A. (We could not carry out this task of cooking the chicken without their generous cooperation.) Of course, this is only a minute glimpse into all the myriad happenings that occur prior to the event. The day of the event heralds a task for every member up to the closing hour. But when the hour has struck for the Bazaar to end, the real work begins. The hurried dis-assembling of all the booths and general clean-up of the Church now begins. Somehow, everyone is able to drag themselves to completing this task to get the Church ready for the next day of Worship.

This has become a gigantic task, but the rewards have been great. Everyone has a chance to participate, to work and enjoy . . . all adding up to a very interesting and truly unique BAZAAR EXPERIENCE.

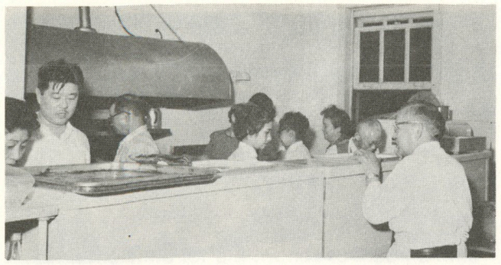


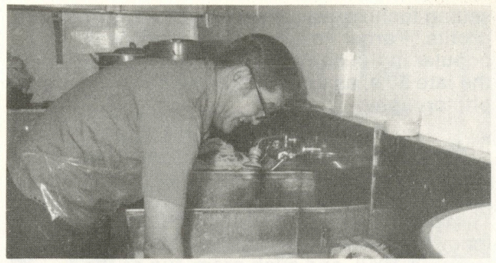






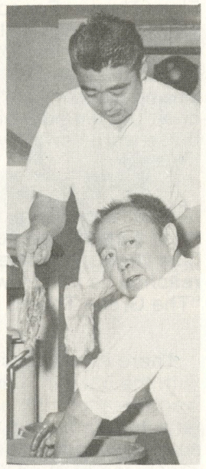






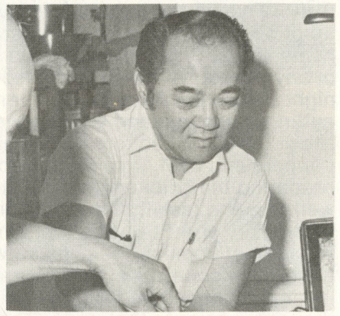


















Church Picnic

"Remember July 3, 1949 . . . a clear sunny day . . . the day when we packed our "o-ben-to's," got into our duds and shoved off on the good ole Willett Buses to Illinois State Park for our annual church outing . . . that was the day we all felt our Sunday bests, food galore, fun for all, prizes for the kids, swimming, volleyball, bagging sessions, getting acquainted with the new, young and old, not to forget the sunburns, aches, pains, and all the cokes and pop and the ice cold (?) watermelons we didn't get to eat . . . all in all, it was quite a memorable day and much fun was had by all . . . here's looking forward to our 1950 annual outing." (Taken from 1949 Jumbo Passage Yearbook)

And so we did look forward to 1950 and to many more picnics. The ingredients and the formula remain the same today. We no longer need the Willett Buses as we travel in style via Cadillac, Pontiac, Buick, Ford, Toyota, Volkswagen, etc. To you '49'ers . . . What are bagging sessions? Are they obsolete or is it just the terminology? Do we still participate in bagging sessions? Perhaps we made a mistake!





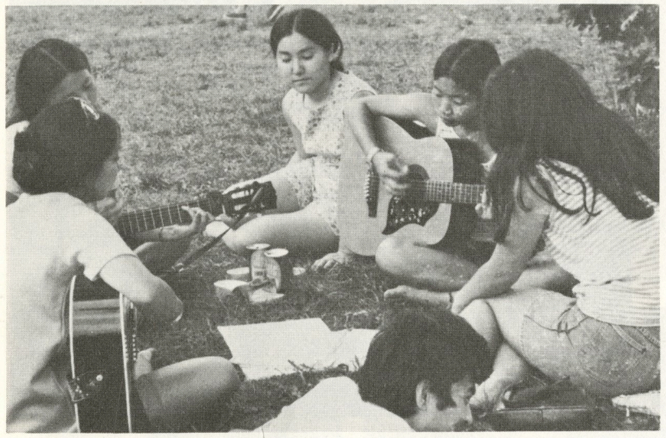
















Family Camp

"To provide Christian opportunity for our church families and friends, to cultivate bonds of mutual friendship and spiritual relationships away from the pressures of the metropolitan city and our everyday home responsibilities; to praise God as we enjoy the wonders of his world in its natural beauty; and to gain new inspiration and deeper devotion to the Christian way of life."

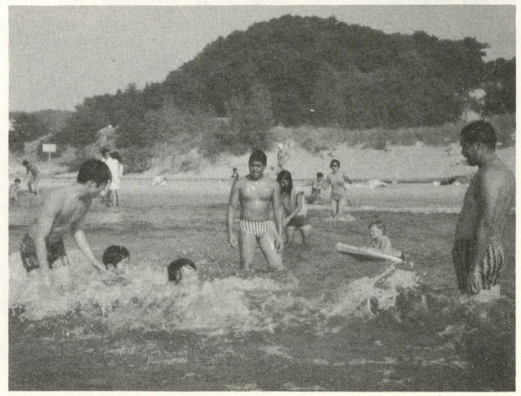












Father's Day

Celebration of Father's Day seems to be an annual light-hearted sort of love affair between the grandfathers, the grandmothers, the fathers, the mothers, the young people and the children of our Church. Being in the busy month of June, there is always a hectic, but fun and frivolous air about the day.

There is, most always, something appropriate said and sung in the worship service. Some early sermon titles attest to that;

"What are Fathers For?"
"What Does the Church offer the Fathers?"
"Training the Child to be a Good Parent."

Following the service, is a light luncheon prepared by the women and served by the young people. A delightful variety of luncheons have been cooked up by the ladies such as chow mein, char shu, barazushi, noodles, beef sandwiches, casseroles, to name a few.

There is always some light and gay entertainment put together by the ladies, young folks and little children. Last year there was the "Betty Boop" Sing and Dance troupe and the young hula dancers — hilarious Lovely! Other years there were other groups:

The Issei Toy Symphony
The young Japanese Dancers
The Singing O'basans
The Singing Kindergarten children
Instrumental music
Home-made jokes, skits and others.



Mother's Day

Teas, luncheons, good food, fellowship, entertainment, special programs, songs, dances, potted plants equal the celebration. Love, devotion, respect, honor, affection, wonderful memories equal Mother.





Christmas Around the World

DECEMBER 7, 1958

Our Church's involvment with the Museum of Science and Industry and its "Christmas Around the World" festival began in December, 7, 1958 at the request of Mr. Kenji Nakane. He asked that we take on this project for the Japanese community. This was the beginning of a very rewarding and exciting experience for our Church. It gave us the doupble opportunity to serve our larger community and to help Mr. Nakane in his service to the Japanese community.



Our first program presented two major themes.

1. The Development of Christianity in Japan, its arrival, its going underground and the coming of religious freedom.
2. The contemporary types of Christmas observance in Japan, expressions of joy, love, peace, and sharing of gifts.

It was presented through

1. Three pantomine skits by the Church School children.
2. Dance and candlelight skit by the Church School girls and the youth choir.
3. Two choral numbers by the youth and chancel choirs.
4. A kabuki dance with traditional music by the Fine Arts Group.

The production was developed by Mr. Ted Daniels with Yo Ikeda, Art and Carol Trebian, Cherie Nakayama, Grace Endo, Miya Okawara, Chisa Tamura, Jim Kawakami and Tome Oye, narrator.

DECEMBER 7, 1963

Our second presentation was titled "The Battle For the Heart of Japan." We tried to show the people how Christianity could be assimilated into the Japanese culture to help the young people who are torn between their Japanese heritage and the western civilization. Presented in four parts; Narrator - George Nakamura

1. Voices from Japan
2. What is Democracy
3. Culture's part in Christianity
4. The Good News of Great Joy.

DECEMBER 16, 1967

Our third presentation was "Japan - Land of Contrast." Six different aspects of Japan were presented:

Introduction — Christianity — 20th century
1. Japan — Its musical element
2. Japan — its landscape
3. Japan — its choreography
4. Japan — its lyric
5. Japan — its culture
6. Japan — its fashion

Finale — Good News Of Great Joy.



This production was brought together by Hatsi Okimura with Rev. K. Torney, Mary Terada, Mrs. Nakayama, Kimi Watanabe, Miya Okawara, Hiro Toyama, Martha Hikawa, narrator, Hit Okimura, Jack Hirai, Hiro Tanaka, Rocky Yamanaka, George Ozawa and Mr. Nakane, resource.

DECEMBER 5, 1970

Our fourth presentation was titled, "From Hiroshima to Expo." The theme dealt with the despair, the hope, the rebirth of Japan. We try to understand through music, dance, art, flower arrangement and slides, the complexities of Japan. Christmas is a time of hope and the hope of Japan can be seen in her past and present.

This program was an all-church affair under the direction of Hatsi Okimura and Keith Torney.

The Ikebana Class

Ikebana, the graceful art of Japanese flower arranging is one of the wonderful new happenings at Christ Church. One Thursday of each month about fifteen church and non-church members — both men and women attend the two hour Ikebana sessions under the instructorship of Sensei Minoru Saito.

Mr. Saito has studied and practiced Ikebana for over fifteen years. Prior to teaching at Christ Church, he conducted classes for a year at the Chicago Art Institute and taught another year in the North Shore area.

By not adhering solely to the Ikebana styles taught him at the Missho Nakao School (Kansai, Osaka), from which he is a licensed graduate, he has deviated from the Japanese tradition. Instead, Saito-san prefers to utilize a combination of Ikebana styles with some creative innovations of his own. Minoru Saito expresses the wish that his monthly sessions be called the Ikebana club or group rather than Ikebana class. "Class" implies a strict following to a particular school of Ikebana.

The art of flower arranging is no easy task as the students of Saito Sensei will tell you. At the initial sessions, the greatest difficulty and the primary source of student frustration was learning to bend the greens gracefully without breaking them or having them spring back to their original position. It is a real art requiring a great deal of patience and skill and an "eye" for simplistic beauty. If that sounds like it demands a lot more than you think you've got, then just consider: instruction from a master sensei like Mr. Saito AND working right in the House of God . . . When you think about it, how can you *not* give it a try?



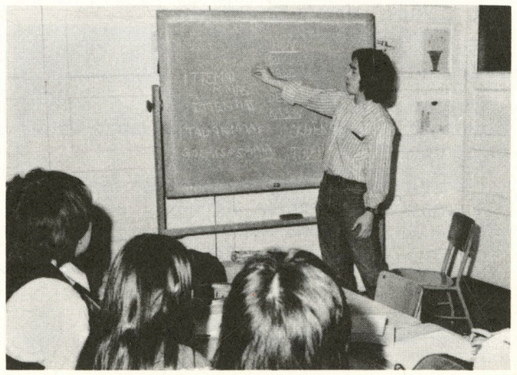
The Sansei Japanese Class

"Kiritsu." "Rei." "Kon-ban-wa" . . . And so began the second class session of Tri-C's Japanese class. This evening the class members: Susan Okawara, Patti Teraoka, Hyun Young, Richie Kurita, Ann Shimojima and Donna Ito distributed their futons and settled themselves on the kithchen floor of the Young's apartment. Ishii Sensei began with a thorough review of the conversational drills learned the previous week. (Taka is a foreign exchange student from Japan and is presently attending the Chicago McCormick Theological Seminary.)

From the first session, Ishii Sensei had made it clear that the old Japanese custom would prevail — girls would be subservient to the males of the group (male chauvinism!). Needless to say, there were some second thoughts about adopting the Japanese way of life. But now the girls are quick to point out that the only chair in the kitchen is reserved for the sensei and the men are the first to be served refreshments.

The two hour classes of conversational Japanese meet every Thursday evening. All older sanseis (in your twenties) are invited. Classes are always fun and certainly educational: Where else could one learn to ask such important questions as, 'Otearai wa doko des ka?"

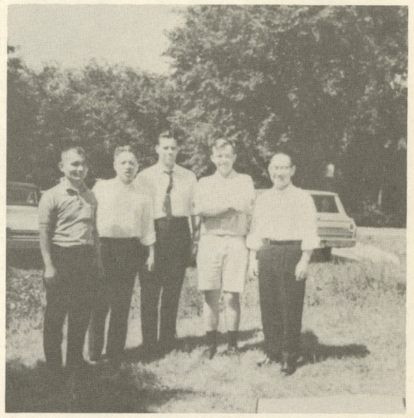
Kore de owari des. Sayonara!



Pot-Pourri













創立二十五周年記念祝辞

日語部牧師　高谷和夫

創立二十五周年記念のお祝いを申し上げます。

「歴史」というものは単に過去の年月や出来事の記述ではありません。それらの背後にあるものが尊いわけであります。そしてこれ等の出来事、変化、発展等は「歴史」を築き上げてまた人々の思想、人格、生活の表現であります。当教会の二十五年の「歴史」はそのまま、私達の教会のそして教会員一人一人の信仰の表現でもあります。この二十五年の間に起きた出来事、発展、変化等は教会というキリストの体を通して、又会員の方々が「教会の仲」の各部分として信仰の表現をして、キリストの証しを語り続けてまたわけであります。

見知らぬそして日系人に対する感情もまだ良くなかった頃のシカゴに転住されてまられた一世の方々の心の中には、ある面では荒野に立った感もあったと思います。

然し主にある夢と幻が、当教会の発足を実現し、多くの祈りと奉仕によって教会堂もまえられ、二世部も立派に成長し、荒野に水が湧き溢れる如き今日にまで至った事は実に慶賀にたえないものであります。



二十五年間、多くの困難、苦労、戦い、失望もあった事でしょう。神の憐みと導きによって当教会がここまで歩んで来た事は本当に称











べき、又記念すべきものであります。
私達の救主、イエス・キリストにあって夢と希望を更に大きく持ちつづけ将来に向って共に祈りつつ進んで行きたいと願うものであります。

シカゴ基督組合教会略史

シカゴ合同教会発足

一九四二年春頃より戦時中キャンプに送られていた日系人の多くが転住を始めていた。　シカゴに転住して来た組合教会関係有志は一九四六年五月十一日、聖書研究を共にすべく、串野音吉兄のアパートの一室に於て、十六名が最初の集りを開いた。　この第一回の聖書研究会に於て、次回集会からは聖日礼拝の様式をとる事に決定した。
石川清牧師を牧師として始められたこの集りは次第に出席者が増加してきたので「シカゴ合同教会」の名称の下に自給独立の教会として一九四六年秋に発足をした。　其の頃、既にアパートの集会場では狭くなってきたので一九四六年十一月十日、市内北方にあるエポウス・メソヂスト教会堂の一室を借りて、そこに礼拝所を移した。　一九四七年五月四日、当教会は最初の総会を開き、教会憲法や役員、強化等が発表され、いよいよ教会としての歩みが本道にのってきた。

二世部教会発足

我々の教会は二世伝道に心を傾け、一世会員の息子、娘又は彼等の友人達を励まし、シカゴ組合教会教会本部の一室に於て一九四八年春先に始めての二世の集りが開かれた。　教会本部も積極的にこれを援助し、臨時二世牧師としてシュウンキー牧師を派遣し、ラサール街十九番のY.M.C.Aのアッセンブリー・ホールに於て一九四八年四月十日に二世部最初の礼拝がもたれた。　一九四九年三月、二世部は女芸ジョージ牧師を専任牧師として フレスノより招聘し、急速な発展を遂げるにいたった。
一九四九年の暮れにはY.M.C.A.の集会場では狭くなり礼

拝所をオリベット会館に移した。一九六〇年七月、安芸牧師が健康上の理由で加州に転任して行かれた当時二世部会員数は約二九〇名に達していた。

シカゴ基督組合教会発足と発展

我々一世部のシカゴ合同教会は独立であったが、二世部の発足と同時に今後の方針を協議し、特に二世部の将来の為米国内の組合教会連盟の教区の一つとして宣教活動に参加する事になり一九四八年四月十三日、シカゴ合同教会は一世部、二世部の二つの部内をもつコンパウンド教会に組織を改め、名称も「シカゴ基督組合教会」「Christ Congregational Church of Chicago」と改めた。

コンパウンド教会という意味は一、二世部が一つの教会ではあるが、一、二世部共に各々独立の役員会をもち、行政、経済もそれに準ずる組織である。

之と同時に我々の教会はシカゴ組合教会教区第八七メンバーとして正式に教区に加入した。一九四八年四月十三日にロジャース・パーク組合教会に於て盛大な組合教会加入式が催された。茲に我々の教会の正式な出発が始められたわけである。

一九四八年より、本年一九七三年に至るまで二十五年の歴史を等閑にする事になる。

然し厳密にいえば一世部が合同教会として出発してから既に二十七年目である。一世部は以然として石川牧師指導の下にエポウス・メソヂスト教会堂の一室に於て礼拝を守り続け、現教会購入まで七年間という長い間、このエポウス・メソヂスト教会を使用していた。

一世部はこのエポウス教会堂を中心に、六十名に近い会員が礼拝、聖書研究会、家庭集会、親睦会、ピクニック、修養会伝道集会等、教会活動を活潑に進め壮年時代の一世教会は活気に満ちていた。

一九五三年、石川牧師と教会員の間に種々、意見の相違が生じ石川牧師は一九五三年十一月二十二日を最後に、会員の約半数と共に基督組合教会から分離して行かれた。教会の全役員は当教会に留まり分離直後の当教会員数は二十六名となった。

献堂式

一九五三年春頃より一、二世部が一つの会堂内で集会を持つ事の出来る教会堂を購入すべく、シカゴ組合教会教区本部や社会伝道団と種々交渉を始め、その冬に同意を得たので、寒風の中会員達は購入の能の諸教会堂を各所に訪れ続け、遂に西バッキングハム・プレース七〇一番のエンマヌエル・テンプルが決定された。一九五四年三月二十八日には新しく購入した教会堂に於て一、二世部合同の最初の礼拝が持たれた。

一九五四年五月二日、多年の宿望を遂成して「我々の教会堂」に於て一、二世部、又多くの三世を加えて感激の献堂式礼拝が執行された。当日の説教者はロスアンゼルスより特に招かれた波辺宗之助牧師とシカゴ教区長のニール・ハンセン博士であった。献堂式礼拝の出席者は約七百五十名であった。

歴代牧師

一世部専任牧師招聘については当組合教会は種々、長期に亘って困難苦労の中を過した。石川牧師の後、約一ヶ年間の無牧の間、鈴木殉一、武田公平、石川光雄、上野光隆、新庄徳治等の諸牧師が主に説教をして下さった。一九五五年三月、前京都同志社大学総長、牧野虎次牧師が招聘されて来任、一九五七年三月まで牧会をして下さった。牧野牧師の後、山村尚道牧師に説教をして

頂そたべ一九五七年九月、高橋勝牧師が就任されるに及んだ。
高橋牧師の後、一九五八年八月より一九六〇年二月まで杉瀬祐牧師が牧会をして下さった。杉瀬牧師の帰国後竹内良雄牧師が暫らく説教をして下さったべ一九六〇年五月に京都丸太町教会より安田忠吉牧師が来任され一九六二年八月まで牧会をして下さった。安田牧師辞任の後暫らく無牧の期間、井出謙、関田寛、戸村政博等の諸牧師が主に説教をして協力を盡された。一九六二年より一九六三年八月まで東京按橋教会の宛序譲次牧師が牧会をして下さった。その後半年間、小池創造牧師が講壇を受持て下さってた。一九六四年四月大阪教会の米倉義一牧師が就任され一九六五年十二月まで牧会をして下さった。米倉牧師の後一九六六年二月より一九七〇年六月まで日高雄介牧師が牧会に当て下さった。一九七〇年七月に高谷秋夫牧師が就任され現在に至てる。
牧師変更の激しかた期間は一世部にとて試練の期間であたべその苦境の中で信徒一同に教会生活の多彩な訓練がなえられ種々の経験を通して学ぶ事が非常に多かた。

一つの教会

一九七〇年最初の役員会に於て一世部の将来について種々の相談がなされ、行政、経済運行が行はれるでもコンパウンド教会として一世部、二世部と分離独立の並行でゆくよう、この二つの部が合流して一つの教会制度に変更すべき時期に至て居る事を認め、一、二世部は合流する事になた。
一九七〇年二月十五日、一、二世部合同にて合流記念礼拝がもたれ、以後一世部を日語部、二、三世部を英語部と改称した。こうにシカゴ基督組合教会は憲法、行政、経済等すべて日語部、英語部が一つになた新らしい組織になて今日に至て居る。
一九五七年米国組合教会連盟と米国福音改革派連盟が合流して「米国キリスト合同教会」という教派が誕生した。当教会も勿論この合同によて公式に米国キリスト合同教会に属する一つの教会である。
日語部は非公式に尚「シカゴ基督組合教会」の名称を用ているが公式には一九七一年より当教会名は「シカゴ・キリスト教会」そして「Christ Church of Chicago」となている。












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