

The 40 years I spent at the Lake.

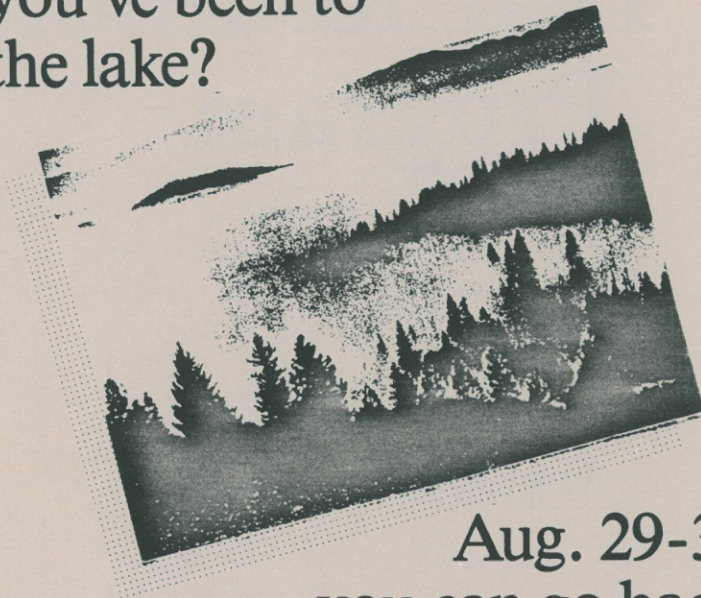
Lake Sequoia
Retreat
40 Year Reunion
Program

August 29-31, 1986

Crowne Plaza Hotel,
Burlingame, CA

*Celebrating Our Past
Reaching Towards Our Future*

How long has it been since
you've been to
the lake?



Aug. 29-31,
you can go back.

Lake Sequoia Retreat 40th Reunion
August 29-31, 1986 (Labor Day Weekend)
Crowne Plaza Hotel, 600 Airport Boulevard, Burlingame

For More Information Contact: Eileen Yemoto

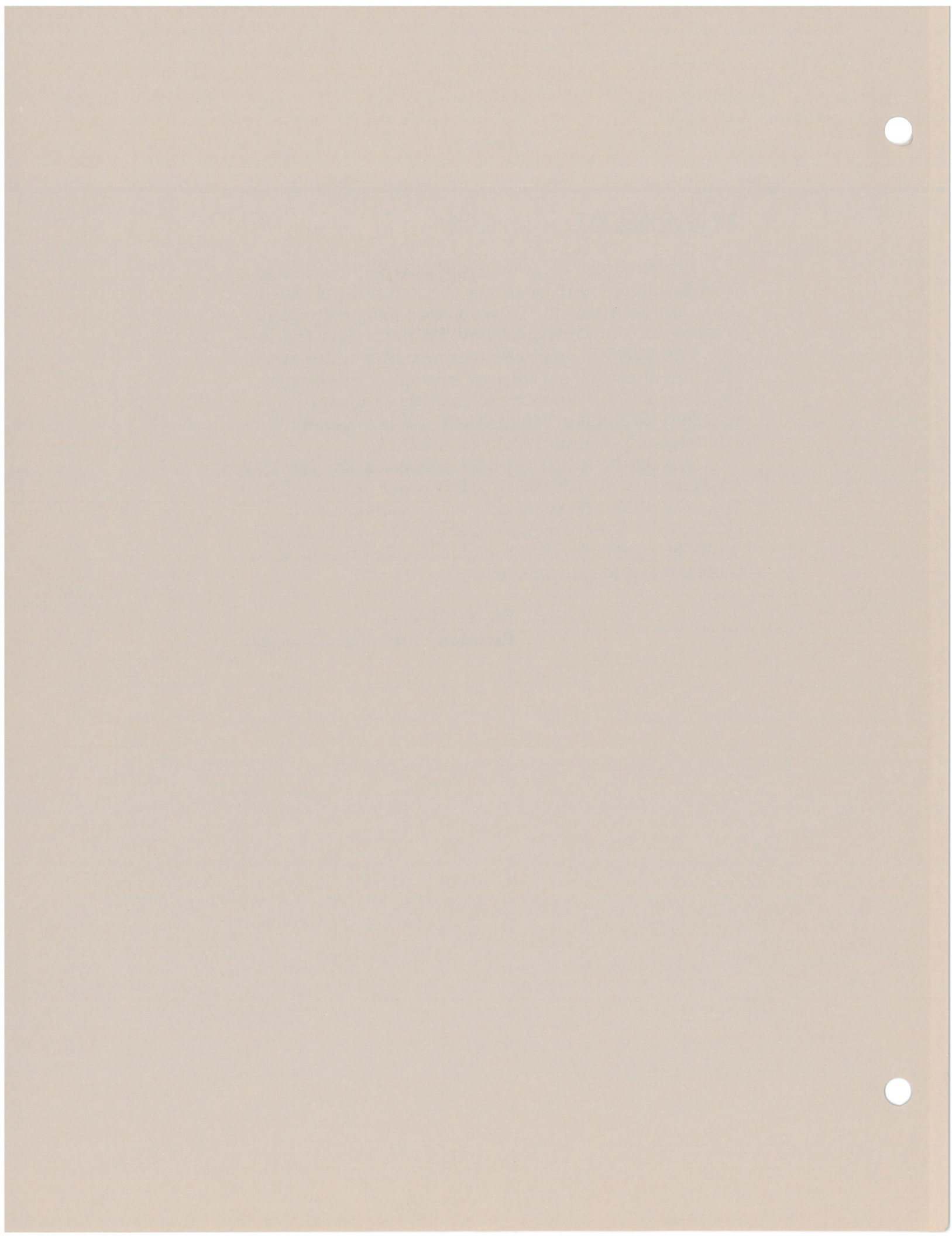
[Redacted]
Oakland, California 94611
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WELCOME BACK TO LSR

On the joyous occasion of the Lake Sequoia Retreat 40 Year Reunion, I wish to extend our warmest welcome to you. Having attended LSR we share a unique experience which is rich in Christian fellowship, inspiration and love. We hope you will enjoy renewing old friendships and that new friendships made here may grow and deepen. Together we will honor those individuals whose unselfish dedication, commitment and love greatly contributed to the spirit and character of LSR.

It is our hope that you will continue to support LSR in the future. As Alumni of LSR it is our responsibility to insure that the LSR experience which enriched and inspired our lives be preserved and passed on to future youth to experience. We hope the Reunion will be a memorable and enjoyable one.

Steven Shiozaki
Reunion Committee Chairman



LSR REUNION SCHEDULE

Friday, Aug. 29

7:00-10:30 pm Hospitality Room
Early registration

Saturday, Aug. 30

4:00-5:30 pm Registration
4:30-5:30 pm No Host Cocktails
Historic Exhibition of LSR
5:30-7:00 pm Dinner/Toast
7:00-8:00 pm Program-Honorees
8:00 pm Slide Show
8:30-12M Dance

Sunday, Aug. 31

10:45 am Church Service
11:30 am Picnic Barbecue
1:00 pm Games/Athletics

MENU

Mixed Green Salad
Bay Shrimp Salad
Fresh Vegetable Basket
Pasta Salad
Marinated Mushrooms
Cheese Board
Sliced Fresh Fruit
Whole Tom Turkey
Sirloin Tips Bourguignonne
Sauteed Red Snapper
Japanese Rice
Bread, Rolls & Butter
Fresh Vegetable
Various Desserts
Coffee, Tea, & Decaf.

EVENING PROGRAM

1. Welcome Steve Shiozaki
2. Opening Prayer Rev. Alpha Takagi
3. Dinner is Served
4. Toast to Forty years of LSR Mrs. June Toshiyuki
Rev. Shimpachi
Kanow
5. LSR: The Early Years--
A Time of Faith Master of Ceremonies,
Jon Osaki
6. Music of the 40's Singer,
May Nakagawa
Accompaniment,
Brad Shirakawa
7. Award for Lifetime
Commitment:
Rev. Norio and Sophy Ozaki Presented by
Dr. Ernest Kazaato
8. Recognizing the
LSR Leadership:
A Salute to the Reverends
9. LSR in the 60's:
Turbulence and Change Master of Ceremonies
10. Reunion of LSR Musicians
Past & Present Peter Horikoshi
Arranger, Leader
11. Award for Fostering
Fellowship & Friendship:
Eileen Yemoto Presented by
Roger Morimoto
Leslie Shirakawa

- | | |
|--|--|
| 12. Flashback:
Remember the
Food at LSR? | Tami Suzuki |
| 13. A Salute to the Moms | |
| 14. The Next 40 Years:
LSR in the 80's & Beyond | Master of Ceremonies |
| 15. Music of the 80's:
"He is God" | Singer,
Wendy Suzuki
Accompaniment,
Peter Horikoshi |
| 16. Leading Us Into the Future:
Paul Osaki | Presented by
Mike Angevine
Marice Tatsuno |
| 17. Open Mike | |
| 18. Slide Show | Produced by
Brad Shirakawa |
| 19. Fagot Ceremony:
Passing the Light | Master of Ceremonies |
| 20. "Last Farewell" | led by
Ted Hasegawa |
| 21. Benediction | Rev. Norio Ozaki |
| 22. Closing and Thanks | Master of Ceremonies |
| 23. Dance | |

LAKE SEQUOIA RETREAT: THE EARLY YEARS

The roots of Lake Sequoia Retreat extend long beyond the day the first conference was held 40 years ago; they are intertwined with the very history of Japanese Americans themselves. In 1925 Reverend Suzunosuke Kato, pastor of the Berkeley Christian Church, founded the Northern California Young People's Christian Conference (NCYPCC), planting the first seed of what was to become one of the greatest Japanese American pre-war movements. Within a year, sectional YPCC's began to grow in the Bay Region, Sacramento Valley, Coast Region, Santa Clara Valley and Fresno areas. Each of these groups was organized and run by young lay people who elected officers, chairpersons and cabinets to organize year-round

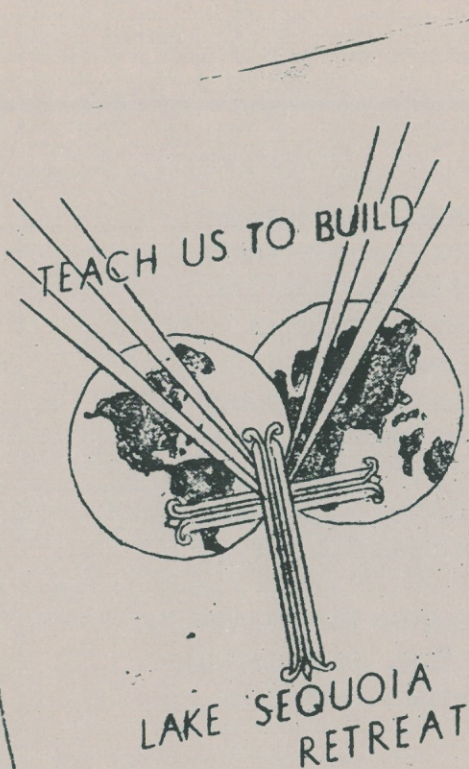


activities, including summer retreats.

Young people flocked to the conferences in droves and the pre-war YPCC retreats grew into massive events, drawing 500-800 delegates from all over California. The summer retreats were centers for the development of young Japanese leaders. In 1929, the Kato Memorial Scholarship was founded to support young seminarians who would eventually work within the Japanese American Christian Church. Some early recipients were Masaichi Goto, Junichi Fujimori, and Hideo Hashimoto, all of whom were later to play important roles in the development of LSR.

Soon after the war, Niseis began to filter back home from relocation camps and cities in the East. In Fresno the church and YPCC began again to plan events for young Japanese Christians.





Camp Gaines, Lake Sequoia, California
 August 1 - 4, 1946

THE SCHEDULE

THURSDAY, AUGUST 1, 1946
 1:00 P.M. REGISTRATION AND ASSIGNMENT TO CABINS

Registrars: Bob Ohki and Julia Goto
 Treasurer: Lillian Goto
 Assignment to Cabins: Rev. K. Imai
 Reception Committee: Velma Yemoto, Chairman

5:30 P.M. SUPPER

6:45 P.M. MASS MEETING

Lloyd Wake, chairman

7:00 P.M. ICE-BREAKER

Velma Yemoto, chairman

8:00 P.M. CAMPFIRE

Haruye Nakamura, chairman

Speaker.....Rev. Paul Nagano

10:00 P.M. LIGHTS OUT!
 (all lights will be turned off promptly at ten o'clock!)

OTHER COMMITTEES

- Program.....Haruye Nakamura
- Publicity and Publication.....Ethel Otomo
- Food.....Mrs. Bonnie Auernheimer
- Transportation...Frank Sakohira, Yo Nakamura, Seich Mikami
- Song Leader.....Charles Nakamura
- Pianist.....Betty Wake, Kei Imai



The Beginning of LSR

The first annual Lake Sequoia Retreat was held August 1-4, 1946 at Camp Gaines on the shores of Lake Sequoia. The theme of the first camp was "Teach Us to Build," an appropriate message for young Niseis who were struggling to rebuild their lives in the aftermath of the war.

The program booklet from the first retreat records the goals of LSR to be threefold: to deepen one's spiritual life; to learn to help others to be Christian; and to promote Christian fellowship and friendship. These goals were carried out through morning chapel, personal devotions and evening campfires that featured a nightly speaker.

The first advisor to LSR was Reverend Hideo Hashimoto, pastor of the Fresno Methodist Church; the YPCC Chairman that year was Lloyd Wake. Each morning campers could join a different study group, discussing such topics as the "World Order," "Personal Evangelism," and the "Future of Christian Missions." One popular study group centered on "Personal Relationships-- Including Issei-Nisei, & Buddhist-Christian Relationships; Friendship; Marriage." The four-day conference was a huge success and plans were made to continue these retreats at Lake Sequoia.

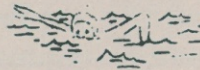
In 1947 the 2nd Annual Lake Sequoia Retreat moved to Camp Redwoods where it would remain for over 30 years. Velma Yemoto took over the chairmanship and Julia Goto organized the morning discussion groups. In the evenings, campers joined in rousing "Sinspirations"--perhaps of the conference hymn that year, "Lead On, O King Eternal." Soon it became an LSR tradition to select and install a new Cabinet at the worship service at the week's end.

By the 1950's the Lake Sequoia Retreat had broadened its goals to include "uniting spiritual forces, strengthening local organization, and cultivating Christian Leadership." The questions posed by the theme of the 1951 retreat,

RETREATERS' REPORTER

Sixth Annual Lake Sequoia Retreat
Camp Redwoods

July 26-30, 1951



Treetop Activities

Friday night in groups, Eager Beavers from Cabins 3, 5, 6, 7 and 8 planned to take a morning hike at 4:30 a.m. Without any objections from the ministers and breaking no rules, they departed at 6:00 a.m. Saturday to the waterfalls East of the Camp.

After cutting away through the jungle-like brushes and twigs, and dodging all the trademarks left by horses on the dirt trail, we finally reached the falls and to everyone's surprise we had a morning worship service. Since there was nothing to do, we asked Michio Takahashi to give us a sermon and that lasted for about an hour or two.

Being religious in mind (?) and soul, the group anxiously hurried back in time for the morning watch in camp. No one was hurt nor lost since all the hikers were brave and courageous, especially Kiyo Masuda who took only ten minutes to take one step up the hillside.

The cabin 8 girls were pleased when Johnny Sato and Jim Ryono brought them two plates of toads-a-la-king and snake-de-sol. Ruth Ogawa did not want to leave anything so what she couldn't eat, she kept in bed to keep her warm. She may have been warm but I'm sure she and the rest of the girls stayed up all night listening to JoAnn Hirasuna and Barbara Toshiyuki talk in their sleep.

--Mas Nitta



"Youth in the World Today," sound as pressing in the 1980's as they did then. 1951 conferees debated such topics as "Youthfulness: 1951 Assets and Liabilities," "Youth's Job in 1951," "Knowing Right from Wrong" (led by Rev. Shimpachi Kanow) and "Should Security be Our Goal?"

Once again young men were away at war in an Asian nation, this time in Korea, and 1951 youth had to wonder: how certain was the future? Recorded in the 1951 Retreater's Reporter are the words of Co-Chairman Yosh Nakauchi:

Through the experience I have gained as co-chairman of this year's retreat, I have grown in stature and in wisdom in helping others to know about Christ and his redeeming love. In the few days that we have spent on this mountaintop, I hope that the campers have gained something and the Power of Love.

LSR in the early years was a place of deep faith and spiritual growth. Yet it was not only a place for serious reflection, but also for friendship and fun. the same 1951 Reporter records Jo Anne Hirasuna's review on skit night, "a big success:"

With a whoop and a holler the first skit was presented with the Iroquois performing... Paul Hiura will make a wonderful dentist some day. He and Tak Tsutsui gave excellent performances for the Cherokees, with dubious support from yours truly. With Rev. Henry Mitchell and Bill Muramatsu judging the skits, the Cherokees were announced as the winners...

A local newspaper clipping that year headlined, "Officers Chosen for 1952 Lake Sequoia Retreat," reveals that even back then LSR was a noteworthy event. That year a young nurse by the name of Ruth Ogawa was named LSR co-chairperson; four weeks after the 1952 camp she married Masao Tsubota, and together they were

to have a son, Neil, who would carry on the LSR tradition.

In 1952 the registration fee for LSR was \$12.⁰⁰ (with a fee of 50¢ for those registering late.) 150 Christian campers attended that year, and Rev. Norio Ozaki, Pastor of the Fresno Congregational Church, led the Bible Study for adults. By the mid 50's, many of the activities still popular today were already established: a volleyball tournament, folk dancing, skit night, ice breakers, moonlight hike and fagot service were all listed in the 1952 program.

LSR: Spreading the Word

Once a retreat primarily for young people from the Central valley, LSR in 1960 had grown to include campers from as far away as Sacramento and Santa Maria. Eleven people from Page Mill Methodist Church in Palo Alto (now Aldersgate) attended LSR that year, as well as "110 nisei from 16 Northern California Churches."

Elayne Morofuji and Ronald Nagata of Dinuba took over the leadership of the 1961 retreat and one local paper reports: "In a popularity poll, June Namimatsu of Santa Clara was named as the 'Camp Chick' while Inouye of San Jose was picked as the 'Maynard-type guy.'" In 1986 the questions resounds: What is a "Maynard-type guy?"

In many ways LSR has always been a reflection of the pressures and problems of the society at large. Perhaps a look at LSR of the early 60's reveals signs of the greater turmoil to come: in 1962 the camp theme was "Youth Today, Peacemakers Tomorrow," while the 1964 retreat addressed "Challenging Youth in a Age of Tension." LSR sought to help young people adjust to the Brave New World of the bomb and the cold war by discussing such topics as "Our Mission Today," "The Challenging World" and "Social Problems." Meanwhile Rev. Casper

RALLY FOR LAKE SEQUOIA RETREAT SET FOR SUNDAY

FRESNO, July 15—A Lake Sequoia rally will be held in the local Congregational church on Sunday, July 21 at 7:30 p.m.

Co-chairman Jerry Kinoshita of Bakersfield will be the chairman for the evening worship service.

Arlene Abe of Selma and Richard Nakaguchi of Fresno, both attending Fresno State college, will be the main speakers for that night.

There will also be a joint cabinet meeting at 2:30 p.m. preceding the rally. Charlotte Kurihara and Norma Matsumoto, both of Fresno, will lead songs during the singpiration hour.

The Lake Sequoia Retreat date is set for Aug. 3 to 9 at Camp Redwood. This will be the 18th annual retreat with 130 expected conferees of high school and college age representing 15 Japanese Christian churches throughout the Northern and Central California areas. Ministers and their families also attend this retreat.

Pre-registration forms were sent to each church and the deadline for pre-registration is Sunday, July, including a \$1 fee. Camp fee for the seven days will be \$23 per person.

The keynote speaker for the whole week of camp will be Rev. Mas Toyotome of Los Angeles who will present his sermons on this year's selected theme, "So God Created Man."



MAY 1962



MAY 1962

Horikoshi of Florin supervised as Camp Dean and Sophy Ozaki continued to lead her popular interest group on religious drama.

From 1946-65 thousands of campers came and worshipped at Camp Redwood. Many would go on to become ministers, teachers, doctors. The famous and even the infamous passed through the cabins of LSR: perhaps recording artist Kyu Sakamoto first sang his hit "Sukiyaki" for fellow campers, and poet-professor Lawson Inada undoubtedly developed his early ideas on culture from his interaction with other Japanese Americans at the Lake. In 1964 Publicity Chair and historian on the cabinet was a quiet young woman named Wendy Yoshimura, who was later to be convicted of helping the SLA kidnap heiress Patricia Hearst.

While the YPCC that originally spawned LSR died out by the late 1960's, Lake Sequoia Retreat continued to grow stronger, drawing over 200 sanseis each year in its heyday. Yet the same 60's generation that ignited anti-war protest and social change was also to rock the very foundations of LSR in the decade to come.

SO
**GOD
CREATED
MAN**



LAKE
SEQUOIA
RETREAT
AUGUST. 3-9



LSR 1965-78: YEARS OF TURBULENCE AND CHANGE

Beyond the peaceful redwood forests and rustic cabins of Lake Sequoia a revolution was at hand. It was an era of young people and minorities taking a stand, clamoring for civil rights, expanded personal freedoms and an end to the war in Vietnam. Echoes of the protests at Berkeley and the burgeoning Asian Movement reverberated as far as LSR and made themselves heard in the focus and spirit of the retreat.

The late 60's was a time of Asian Power and Asian Pride. Carol Morita, chairperson of LSR in the early 70's, brought to her post insights from her work in Asian Studies at Berkeley. Suddenly the questions that had always been asked at camp about one's self and one's place in the world turned searingly personal. Discussion groups began to address the issue of "Asian identity": Who are we and how do we cope as minority people? How has our experience differed culturally and spiritually from the majority of America? Do we each encounter racism in its many subtle and insidious forms?

Other issues at camp focused on how we, as Japanese Americans, experienced life in special ways. Questions of assertiveness, the emphasis on education and parental pressure were posed to the young campers. In the 1977 resource handbook Jeri Endo wrote:

The Dirt

When I stepped off the greyhound the very first year, there were three things I noticed immediately about this camp--tall beautiful trees, the clear blue sky, and the dirt.

I spent the first day or so going back and forth and back and forth to the head, trying to wash this awful stuff off. I felt so self-conscious with dirty feet!

After a while though, I realized this was ridiculous. Such a waste of time and energy... there's dirt everywhere. And I'm not the only one with dirty feet!

We tend to do the same with things we don't like about ourselves. We're too fat or too skinny; we're uncoordinated, we're not smart... and because of this, there's so much we "can't do."

The figurative "dirt" we've tried to hide is just like the real dirt I tried to wash off my feet—a reality, a fact of life everyone of us has in common. Once we each realize and accept this, then we can go on.

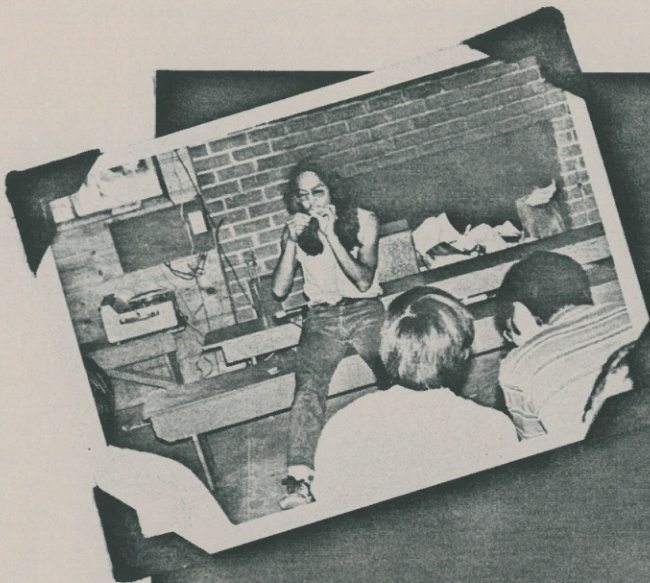
Although still very much a Christian camp, LSR had broadened its focus to encompass personal identity, acceptance, and cultural worth.

An enormous part of the Asian movement of the 60's was the music it engendered. While campers in the 40's and 50's sang standard hymns, in the 60's and 70's the LSR Songbook also included the music of Chris and Joanne, songs like "Yellow Pearl" and "We Are the Children":

We are the children of the migrant worker
We are the offspring of the concentration camps
Sons and daughters of the railroad builders
Who leave their stamp on Amerika.

The first generation of LSR guitarists and musicians came to camp in the 60's: people like Bill Abiko, Glenn Watanabe and Gordy Shiozaki inspired younger campers to follow in their footsteps. A 13-year-old preacher's kid named Peter Horikoshi first came to LSR in 1965 and heard Glen Watanabe play. In 1972 he returned to LSR, now an Asian Studies major at Berkeley, and began writing a song at LSR about the bombing of Hiroshima called "Hot August Morning."





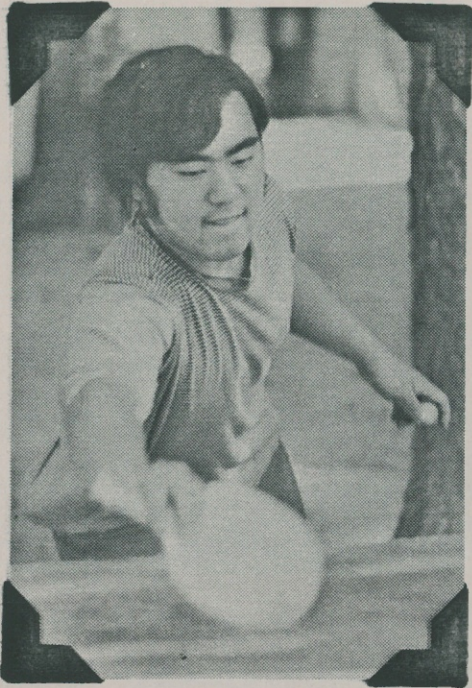


In the mid-70's the popular band "Hiroshima" came up from LA to play at the annual LSR dance, and in 1972 Peter discovered another young musical talent in Michael Okagaki. Their friendship, forged at LSR, formed the nucleus of the musical group called "Yokohama, CA."

For the first time in the 60's LSR began to see "second generation campers" come to the Lake. Some like the Takagis, Kanows, Fujimoris and Iyoyas were minister's kids who originally came with their parents; others ventured to LSR in search of the spirit and fellowship their parents had found decades before them. Familiar names began to appear on the camp roster: Tatsuno, Shirakawa, Yemoto and Nagata.

Part of the change in LSR was demographic: while once most campers came from Fresno, in the 60's campers came by busloads from urban centers like LA, San Francisco, Denver and San Jose. As the population of the camp diversified, there was a greater potential for cliques and rivalries. Suddenly farm kids from Fresno were thrown together with city boys donning long hair, wide ties and even wider bell bottom jeans. The meeting was an explosive opportunity for real exchange. The same campers who wore workshirts and long hair still enjoyed the camp traditions: folk dancing, volleyball, and an interest group in basketry led by longtime LSR stalwarts, Reverend and Mrs. Ozaki.

Like any period of great change, the late 60's-70's was a difficult time to grow up in America. The questioning of authority, parent-child rifts and experimentation with drugs lapped over into camp life, making the job of the camper-run cabinet even more difficult. LSR chairpeople like Ted Hasegawa, Steve Nakajima and Marilyn Ohama struggled to maintain authority and control over the one hundred-plus campers who attended LSR each year. By the early 70's, LSR had developed a bad reputation for





drugs and for being a "party camp"--causing doubt in the minds of many would-be campers and ministers.

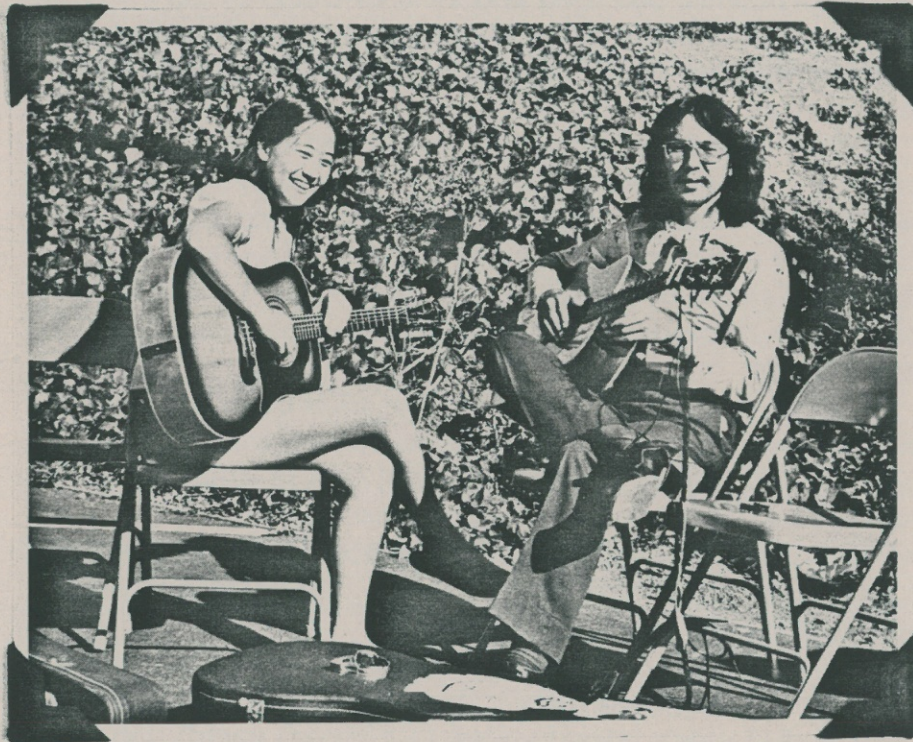
It was a critical time in the history of LSR, and one that demanded rigorous changes in the system. In 1975, Brad Shirakawa and Steve Shiozaki took over the helm, establishing strict rules and curfews. The new Cabinet set about writing a formal Constitution that would define the rules and responsibilities of each post. They cracked down on drugs and alcohol, kicking out any camper found with these substances in their possession. By the mid-70's most of the turbulence had died and 1978 co-chairs Roger Morimoto and Leslie Shirakawa set out to reestablish LSR's reputation as the vibrant, worthwhile retreat it had always been.

Throughout the years of turmoil and change, certain pastors who believed in LSR and the young people who ran it stood staunchly behind the camp, offering continuity and support. Reverend Takagi in the 60's, Reverend Iyoya in the 70's and Camp Nurse Yasuko Morimoto throughout became LSR's perennial advisors and friends.

By the end of the decade, a new crisis beset LSR: rising prices at the Lake together with the dwindling number of campers cast the future of LSR in doubt. At the same time, a new generation of Christian leadership came of age in the 70's. Led by sansei minister Grant Hagiya, LSR made critical changes in content and location in order to adjust to the times.

It turned out that 1978 would be LSR's last year at the lake for some time to come. However uncertain was its future, that year's retreat ended in a joyous event: long-time camper, Cabinet member and advisor, Jeri Endo, decided to get married in the place where she had found so much joy throughout the years. With Reverend Nicholas Iyoya performing the ceremony, Jeri married Jeff Furumura in the open air amphitheater by the lake.

For 32 years Lake Sequoia Retreat had continued, passing along the cherished traditions, memories and ideals of the original founders. None of the original leaders of LSR could have foreseen the radical changes that would take place in the Japanese American community and society as a whole. What was needed was a new vision for LSR, a program that would address the spiritual, personal and cultural needs of the campers who would come to LSR in the 80's.





LSR IN THE 80'S AND BEYOND

For the first time in the long history of the Lake Sequoia Retreat, the LSR Cabinet decided to leave home. The decision makers worried that leaving the Lake would irreparably alter the spirit and form of the retreat; yet all agreed that it was not the place, but the people and their relationships with each other and God that made LSR so special. It was time for an "awakening," an acceptance and willingness to change and to question the goals and direction of camp.

On August 5, 1979 the annual LSR was held at the Monte Toyon campsite near Aptos, CA. The move made sense financially and logistically: LSR was now centrally located for the bulk of campers who came from the Bay Area.

New facilities sparked changes in program. Evening vespers were held each night in the beautiful chapel above the camp; the moonlight hike was replaced with a hike to the beach several miles away in Aptos. The new cabins seemed luxurious compared with the bug-infested structures at the Lake.

In 1979 a full cabinet led by co-chairs Leslie Shirakawa and Roger Morimoto determined the goals of LSR to be these:

The ultimate purpose of the Lake Sequoia Retreat is to spark spiritual growth and build Christian character; to awaken an awareness and appreciation for one's own cultural identity; and to develop self-confidence and leadership to be applied throughout the church and community.

The program took on new life and direction with a series of guest speakers: Asian American performer Lane



Nishikawa presented his one-man show, "Life in the Fast Lane;" Tai Chi instructor Mwalimu Fundi demonstrated his martial art; community leader Steve Nakajo challenged campers to make hard decisions in their lives. That year even the psychodrama with Steve Nakajima and Larry Inouye lived up to its name, striking at the very core of campers perceptions about themselves. It was a year of risks--some bad, some good--but all a part of the larger process of discovering the "vision" of LSR.

In 1980, LSR returned to Monte Toyon under the direction of chairpersons Ann Shimakawa and Marice Tatsuno. For the first time the worship was not focused on a single speaker. Worship chairmen Larry Inouye and Jon Hiura struggled to define their own message from that week's theme, "Who Cares?" Each night a different group led the worship, often ending with moving personal testimonies of their questions and their faith. A sharing show was added to the schedule, giving campers the chance to share their feelings, joys and concerns.

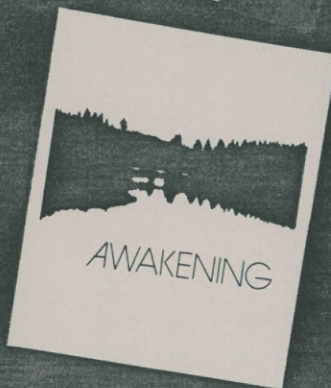
That year campers witnessed a new dimension of the LSR experience emerging: the camp had grown closer to a personal spirituality as each young person struggled to define and talk about his faith in God.

In 1981, LSR abandoned the Cabinet system and a triumvirate was formed by Marice Tatsuno, Roger Morimoto and Jeff Sasagawa. The first generation of guitarists gave way to the second and third: Michael Okagaki, Kyle Kashima, Naomi Takagi, Brad Shirakawa, and Craig So. The 1981 advisor Reverend Gary Oba imparted his special vision and guidance to the camp. He wrote:

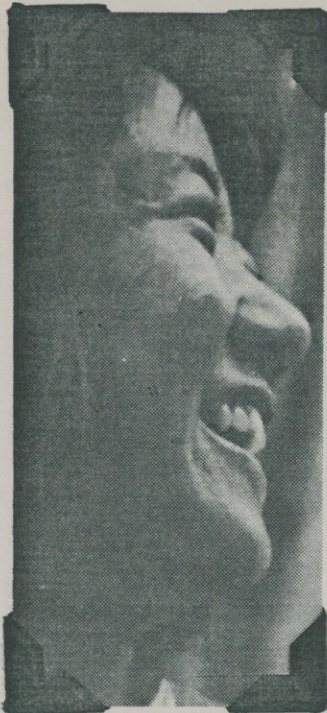
The purpose of religion is to free the God-given human spirit to become what it was truly meant to become. For Christians, we believe



The people of the world
are not things to be manipulated
but persons to know; not heathen to be
converted but persons to be heard;
not enemies to be hated but persons to be
encountered; not brothers to be kept,
but brothers to be brothers



The Lake Sequoia Retreat is a Christian camp. But perhaps even beyond that, it is a Japanese American Christian camp. That is not to say that our culture comes before our God, but only that as Japanese Americans we bring to our Christian belief a unique cultural heritage; in many ways a history fraught with adversity and the constant struggle to find an identity in this non-Japanese culture. The result of our past has been a simple and resolute faith in God. For only through faith in his strength and guidance have we, as a people, endured. Thus, our Japanese "self" enhances, and is in turn, enhanced by our Christian "self." So much so, that our cultural and spiritual beliefs become forever intertwined.



our purpose was shown in the life of Jesus of Nazareth.

In 1982, LSR Director Rick Iwai imparted his own personal stamp on camp and the retreat moved to Camp Gualala, along California's northcoast. Spiritual Advisor Mike Angevine performed a moving Eucharist at the camp's end, passing along the chalice and the challenge to 1983 Camp Director Paul Osaki.

In 1984 Paul took LSR back to the lake to Camp Tulequoia, ending a five year journey in search of a new vision. By now the retreat was much smaller, hovering around 60 people, and the size allowed for a more personalized experience, a connection between every individual.

In 1985 LSR truly came home, returning to Camp Redwood with its beloved moonlight and mountains, and the less beloved cabins, bathrooms and food. Camp Director Jeanne Nishioka and Camp Dean David Nakagawa welcomed many new campers and old timers who were drawn back by the LSR mystique. That year, first time camper, Tom Prather, became the third generation of the Horikoshi family to attend LSR. Of camp that year camper Eunice Ueda wrote:

By '85 I knew the ropes
I had many expectations and many hopes
I became more involved and deep doubts evolved
But people were there to help
My fears soon began to melt.
The long candlelight service proved
LSR still had the power to move
And change a few lives here and there
To show there's still hope for those who care.



Today, LSR has come full circle. The strong faith of forty years ago has changed a little, shaped by the thousands of campers who have left their mark on LSR. The shared cultural tradition of the 40's is still present, made stronger and more vital by the 60's debate. LSR in 1986 is still very much an Asian American Christian camp.

In "Changes" the 1986 Resource Handbook, Reverend David Nakagawa wrote:

LSR is not only a summer camp, but it is people and tradition. You have joined a tradition with over 40 years of history. It's a tradition of examining your life and relationships in the light God's love and care.

The tradition, the vision of LSR is really each one of us. We are what makes up the Lake Sequoia Retreat, for we have been blessed with a God-given light that illuminates the experience, makes it special, memorable and life-changing. Above all, it is up to each one of us who make up LSR never to let that spark die.

**LIFETIME COMMITMENT AWARD:
REVEREND NORIO & SOPHY OZAKI**



Together the Reverend Norio and Sophy Ozaki have brought to the Lake Sequoia Retreat a true sense of fellowship and love. Reverend and Mrs. Ozaki attended camp from 1949 to 1972 until his retirement. They have spent a lifetime committed to the goals of LSR and serving the Japanese Christian Church.

Reverend Ozaki has always believed that

ministers should actively participate in the life of camp: throughout the years he led bible study, calligraphy, and basketry. For generations of campers during the 60's and 70's, Reverend and Mrs. Ozaki served as tangible tie to the beginnings and original meaning of LSR.

Mrs. Ozaki continues to be an active member of LSR, and even this year she helped organize the annual luncheon at camp. Reverend Ozaki is Pastor Emeritus of the Fresno Congregational Church. Reverend and Mrs. Ozaki are living examples of Japanese American leadership: literally thousands of campers have learned from them the meaning of culture, tradition and Christian love.

FELLOWSHIP AWARD: EILEEN YEMOTO



Eileen has done much for Lake Sequoia Retreat during the many years she has attended. Currently she is working for Kaiser in the organizational development section and is a key member of the music group "Hot Cha" featuring Asian American songwriters & musicians. Her favorite song at camp is "She Believes." When asked when her first year was at

camp she couldn't remember. But anyone who has ever attended LSR with her remembers Eileen.

Every year that she has attended, Eileen has been active in planning camps as well as making the camp experience come alive for each camper. Eileen has served as advisor, on planning committees, as coordinator and is a driving force behind this reunion. To new campers she is an outstretched hand; to old campers she is a fast friend.

We believe that Eileen is the embodiment of fellowship and outreach. She has brought to LSR caring; through years of turmoil, she brought continuity. Because She Believes, she is to LSR love.

**LEADERSHIP AWARD:
PAUL OSAKI**



Paul Osaki has attended Lake Sequoia Retreat since 1976. In 1982 he began taking an active role in the planning and direction of camp, serving on the planning committees in key roles. It was during the 1980 retreat that something changed within Paul, hard to define but apparent to all those around him. It was the realization that he was not alone in this world but

connected in a very real way to the rest of humanity.

LSR was part of that realization and the changes that Paul experienced that year are what LSR is all about. During his years as director of camp, a number of changes were instituted. This new direction for camp was based on a vision and a dream: to personalize the Christian experience and to make it real in the lives of the campers. To Paul, LSR is a process of people getting in touch with their feelings and the feelings of those around them. Most of all, camp is the opportunity for people to worship, to cry and to love. To Paul, the Lake Sequoia Retreat is not just a camp, but part of the greater process of life: the realization that each of us is important, that everyone has something to offer, that life means to give.

His vision will carry Lake Sequoia Retreat into the next forty years.

JON T. OSAKI

MASTER OF CEREMONIES

Jon is a second year student at City College of San Francisco. His first exposure as a media star occurred in 1984, when he was presented with his Eagle Scout Award by former-President Gerald Ford. Since then Jon has continued to shine in the limelight, hosting many events including the Japanese Community Youth Council's 15th Annual Banquet.

For the past five years Jon has attended LSR, serving as Special Activities Coordinator for the past three. Having attended camp with his three older brothers, Jon brings to his duties as MC a special understanding of the growth, leadership and family unity that LSR can foster.

PATRONS

Daniel Akagi
Tom & Karen Akashi
Marsha K. Miyamoto
Wesley Yutaka Nagata
Peggy Ellen Nishida
Yuri Okamoto
Rev. & Mrs. Norio Ozaki
Sterling K. Sakai
Mark Saito
Jeff Sasagawa
Joel C. Suzuki
Rev. Alpha H. Takagi
Jackie Akagi Takahashi
William Stuart Tatsuno
Neil Tsubota
Glenn T. Yemoto
Tad & Jane Yemoto

HOST-PATRONS

The Wayne Osaki Family

LSR 40 YEAR REUNION COMMITTEE

Chairman
Steven Shiozaki

Registration, Records,
Hotel Liaison
Eileen Yemoto

Slide-Video Productions,
Entertainment, Area Outreach
Brad Shirakawa

Public Relations, Program Production,
Program Design
Wendy Hanamura
Michael Okagaki

Sunday Service
Coleen Nakamura
Paul Osaki

Sunday Program
Scott Nakajima
Martin Iyoya

Special Thanks to:

We hope you will join us in expressing our deepest and warmest appreciation to the following people. Their generous gifts helped make this milestone event possible:

Mr. & Mrs. Shirakawa and Dr. Ernie Kazato:
Their \$2,000 grant (\$1,000 each) helped to finance the Reunion. At the beginning the Reunion Committee had a vision of a grand 40 year reunion but lacked the funds to turn the dream into reality. Thank you for coming to our aid in our time of need.

Mr. & Mrs. Roger Shiozaki and Mr. & Mrs. Henry Yamanishi:
Their generous monetary gifts paid for the printing of the invitations and related costs. Thank you for your unselfish support of youth and the church.

Glenn Yemoto:
For paying for the 1st class mailing of the Reunion invitation, and donating the salad for the Sunday picnic; this gift is just part of the love and support he has always given to LSR.

Tom Akashi:
Whose artistry and creative skill as a craftsman went into the design and execution of the awards for our honorees.

Dan Wilson & Courtroom Graphics:
For word processing and printing the entire text of the Program booklet. His support, encouragement and prodding made this book a possibility.

Teri Fujimoto of Teri Fujimoto Design:
For taking time from her busy schedule to advise us on the graphic design of the invitation. Her expert advice and paste-up skills were invaluable.

Steve & Gaye of Yamaguma and Associates:
For graphic and technical support throughout this past year.

Jack's Club in San Jose Japantown:
For their generous donation of the champagne for the official toast.

Peter & Wendy Horikoshi:
For arranging the 60's Medley and organizing the reunion of the LSR musicians.

Wayne Yoshitomi & Eunice Ueda:
For editing the dance tapes.

Steve Yamaguma, Peter Horikoshi,
Bruce Hasegawa & Jim Endo:
For providing sound equipment for the slide show, dance, and
program.

Jim Endo, Bruce Nagata, Ted Hasegawa, Gordon Honda, Brad
Shirakawa & Neil Tsubota:
Whose good shots as photographers created the look and spirit of the
slide show.

Ted & Marilyn Hasegawa, Brad Shirakawa & Sandra Takimoto:
For performing the video-slide show music.

Tami Suzuki & Coleen Nakamura:
For making calls, runs to the printer and doing myriad tasks with their
usual willingness and enthusiasm.

Linda Yemoto and David Collins:
For manning the telephone message center the week Eileen was gone
(and throughout the year.)

Reverend Michael Angevine:
For his inspirational words at Sunday's worship service.

Sturge Presbyterian Church:
For the use of their chairs, tables and kitchenware. They helped make
the picnic a more comfortable one.

Kyle & Kathy Kashima, Peggy Sonoda Asuncion and an assortment of
others:
For tireless energy in organizing the activities at the picnic.

Leslie Shirakawa:
For help and enthusiasm in organizing the games. We couldn't have
done it without her.

Peggy Nishida:
For arranging for the pasta salad and making the potato salad for
Sunday's lunch.

To all of the NCJCCF Churches and the Domei:
For year-long support and the use of your facilities for our many
meetings.



AMAZING GRACE

Amazing grace! How sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

T'was grace that taught my heart to fear,
And grace my fears relieved
How precious did that grace appear,
The hour I first believed!

Thru many dangers, toils, and snares
I have already come.
T'is grace hath bro't me safe thus far,
And grace will lead me home.

When we've been here ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first begun.



He is God

In the quiet of the night,
 every star shines with the warmth of its creator.
Echoing His perfect light.
 All the universe is smiling, He is God.

From the moment of His birth
 While the stillness of the wind salutes His coming
Merging Heaven with the earth
 So the world can know this day that He is God.

Seems so beautiful to me,
With colors you can see,
He'll paint your heart with golden love...
Peace I hardly understand,
Like waves upon the sand,
He covers me with Love.

All of life at His command.
 Every bird shall come to rest upon His shoulder.
Trees reach up to touch His hand.
 And they tell me He is master, He is God.

Coda: and they tell me He is master, He is God.

LSR: THE FUTURE

One of the most exciting things about this weekend's reunion is the fact that it offers an extremely rare and unique opportunity for an intergenerational celebration! I strongly believe that in order to maintain and further develop the strength of the Japanese church, we need to make an extra effort toward cooperation between our different generations. May some magical things happen!

I wonder if those special founding individuals of LSR knew that it would come this far? LSR has gone through many changes over the past 40 years. Inevitable changes for something spanning over such a long period of time, including changes of locations. However, we're now "back at the lake."

One thing that hasn't changed, however, is that LSR's focus continues to be on meeting the needs of Japanese Christians within the NCJCCF churches and their communities. These "needs" have changed as the situation of Japanese Americans as minority people has changed. We cannot compare our experiences to the life of limitations led by previous generations of Issei and Niseis. Therefore, I think it becomes so much more important to carry out our purpose. Whenever life lacks hardship and struggle, it becomes easy to lose sight of some very basic things: for instance, an awareness and respect for the sacrifices made by those before us.

As we celebrate 40 years of loving fellowship and dedication, we also look to the future. As I accept the challenge of directing LSR for the coming year, I hope to regenerate our energies toward commitment, dedication, growth and enthusiasm with respect to those who made LSR possible thus far. To all before us, accept "LSR" as "Loving Service Returned!" God Bless You!

Coleen Nakamura
1987 LSR Director

LAST FAREWELL

I'm going away, at evening time,
across the wide, and the rolling sea.
I bid you stay, stay here by my side,
and share the last, farewell with me.

Thru snow clad mountains, proud and tall,
a thousand miles, 'cross the burning sand.
Our last farewell, then will I recall,
when I'm alone, in a far off land.

A wandering song, is all I know,
yet I love you, more than words can tell.
I hear you call, and I'm bound to roam,
I bid you now, with a last farewell...
I bid you now, with a last farewell...





To the next 40 years.