

R. Tsai

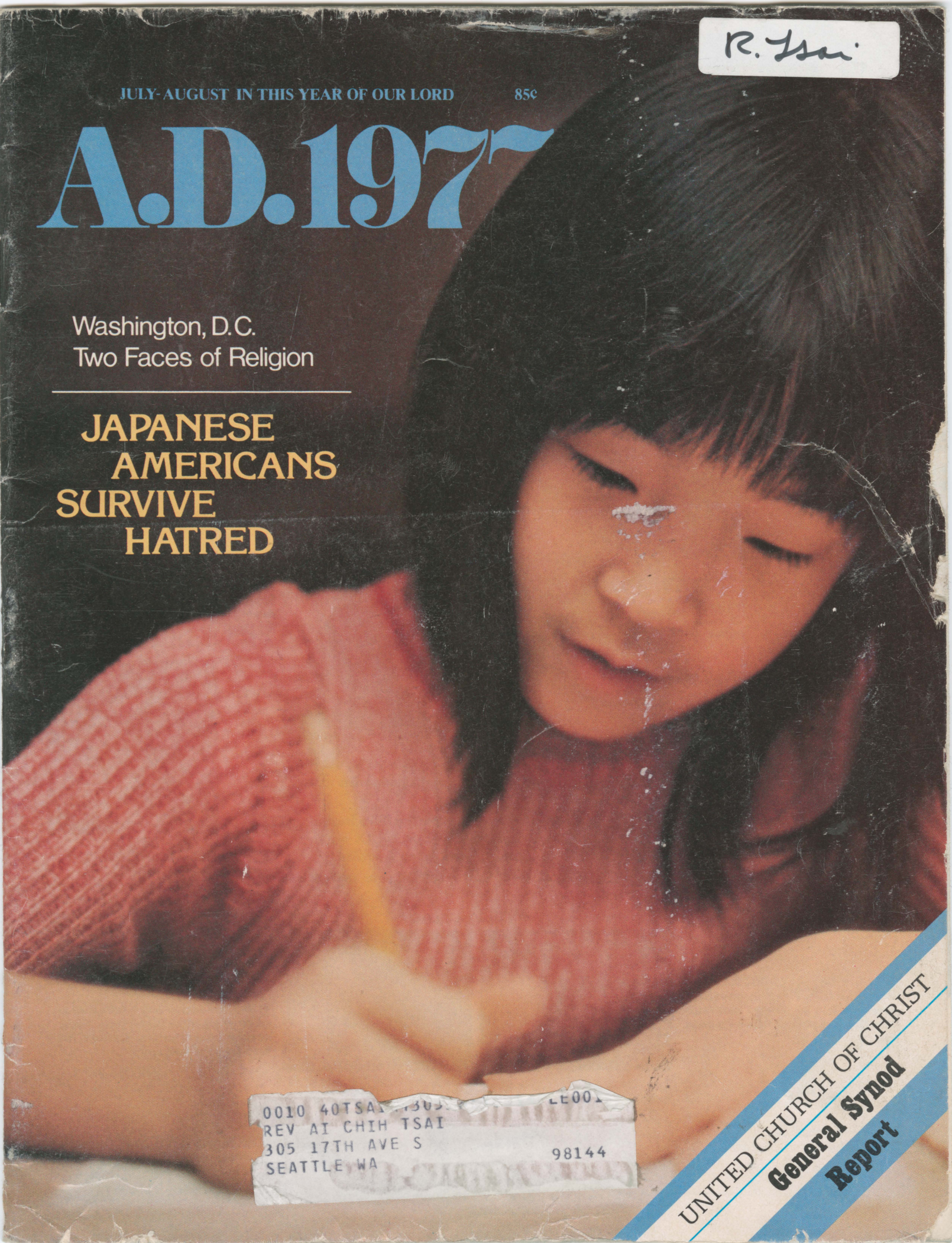
JULY-AUGUST IN THIS YEAR OF OUR LORD

85¢

A.D. 1977

Washington, D.C.
Two Faces of Religion

**JAPANESE
AMERICANS
SURVIVE
HATRED**



0010 40TSAI 1303 LE001
REV AI CHIH TSAI
305 17TH AVE S
SEATTLE WA 98144

**UNITED CHURCH OF CHRIST
General Synod
Report**

A.D. 1977

THE MAGAZINE FOR THE UNITED CHURCH OF CHRIST FAMILY

CONTENTS

VOLUME 6, NUMBERS 7 AND 8

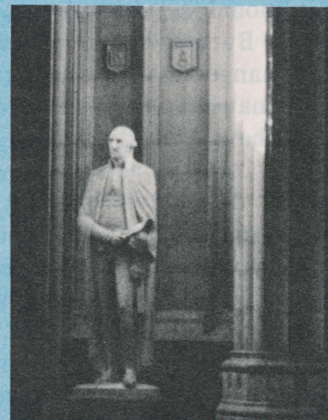
ARTICLES AND REGULAR FEATURES

- 4** PUBLISHER'S LETTER—The troubled family
- 12** GRACE NOTES
- 14** WHEN A PRESIDENT SITS IN THE PEW
The two faces of religious life in our nation's capital
by David Earle Anderson
- 21** THE CHURCH THAT SURVIVES HATE
Text and photos portray Japanese Christians in America on the occasion of the centennial of the churches that claim the loyalty of this group
by Michael M. Morizono
- 47** PRISCILLA—In and out
- 48** HAROLD WILKE AND THE HEALING COMMUNITY
How one handicapped person has inspired thousands
by Pamela Richard
- 50** LEADERS' DIGEST
A special four-page feature on the use of audiovisuals
assembled by Frank A. Kostyu
- 54** A.D. PRESENTS: Doraiswamy Kanakaraj
Hunger fighter for a Missouri church
- 64** IF YOU LOVE JESUS, DON'T HONK . . .
by Rich Sanderson



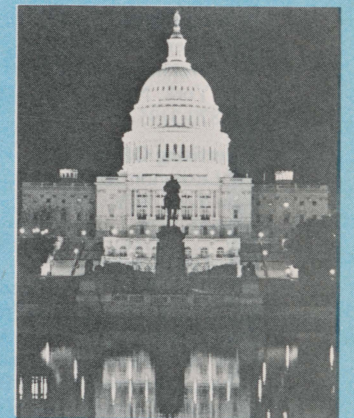
PAGE 21

The Japanese Christian church in the U.S. celebrates a centennial this year. It has been a history filled with hardship, hate—and hope.



PAGE 14

How religion is different—and the same—in the nation's capital.



PAGE 31

A special A.D. Report on the General Synod meeting—how its decisions shape mission.

FOR PERSONAL AND GROUP STUDY

- 9** BOOK REVIEWS—The pastor as a “company man”
- 18** INTERPRETERS OF OUR FAITH:
Henry Pitney Van Dusen
The onetime president of Union Seminary describes how the church serves a needy world
with an introduction by Richard W. Firth
- 28** OUR STORY—The woman who would not be put off
Bible study by Ralph R. Sundquist Jr.
- 30** IMAGES OF THE PEOPLE OF GOD
Introducing our 1977-78 Bible study series

INTERACTION ON ISSUES AND IDEAS

- 6** LETTERS
- 10** PLATFORM—Take time to be
- 11** EDITORIALS

THE CHURCH IN ACTION

- 31** THE 11TH GENERAL SYNOD
Between Memory And Hope
A 16-page A.D. Report
coordinated by Thomas Orrin Bentz
- 55** NEWSCOPE
- 59** VANGUARD

OUR COVER. A Japanese student in Seattle, Washington (photo, Toge Fujihira, courtesy United Methodist Church).

you may be
re to.

ling
ot.



A.D. Publications Incorporated

Editor: J. Martin Bailey
Managing Editor: Mayo Y. Smith
United Church Editor: Thomas O. Bentz
United Presbyterian Editor: James A. Gittings
Articles Editor: James Solheim
Art Director: Donald Mulligan
Picture Editor: Frank A. Kostyu
Copy Editor: Ralph J. Burant
Contributing Editors: Charles Cooper Jr., Sarah Cunningham, Mary Ann Gehres, Jane Day Mook

Editorial Staff

Michelle Llauger, Assistant Art Director; Mary Louise Muehlhausen, Art Assistant; Carol Muller, Assistant to the Editor; Joe L. Myree, Copy Coordinator; Rhoda J. Rhodes, Manuscript Librarian; Lenore Thomson, Assistant Copy Editor; Hazel J. Hart, Rose M. McGuire, Lynette Wilson, Editorial Secretaries.

Publisher:

Roy A. Lord
General Manager: Arthur M. Lupfer
Subscription Manager: George Olthoff
Promotion Manager: Alan Thomas
Assistant to the Publisher: Nancy Griffing
Field Representative: Armin L. Schmidt

Staff Assistants: Erika Broehl, Dorothy Burns, Barbara Durr, Maria Guirguis, Mary B. Henry, Kim Lin, Louise E. McHenry, Louise Westhoff.

Advertising Director: Arthur W. Van Dyke
Advertising Manager: John P. Sherwood
Production Coordinator: Mary Sanders
Advertising Assistant: Christine M. Corrado

General Offices

1840 Interchurch Center
475 Riverside Drive
New York, N.Y. 10027
212-870-3195

Advertising Offices

441 Lexington Avenue
New York, N.Y. 10017
212-697-1075

Board of Directors

Walter G. Barlow, President; William S. Melish, United Church Vice-President; Richard H. Bell, United Presbyterian Vice-President; Lavone A. Bennington, Secretary; James B. Kobak, Treasurer. Bernos B. Daly, Almond C. Edwards, Clarence M. Higgins Jr., Ezra J. Moore, Robert K. Nace, Margot Sherman Peet, Jefferson P. Rogers, Jean H. Schreiner, David A. Tillyer, Margaret Ellen Towner, David B. Watermulder.

Continuing *Presbyterian Life* and *United Church Herald* as well as *Advance*, *The Congregationalist*, *The Messenger*, *The Presbyterian*, and *The United Presbyterian*. A.D. Publications Incorporated is a member of the Audit Bureau of Circulations, Magazine Publishers Association, Magazine Advertising Bureau, Associated Church Press, and Interchurch Features. A.D. subscribes to Religious News Service. Opinions expressed in these pages are not necessarily those of the cooperating churches. Acceptance of advertising does not imply endorsement. Unsolicited manuscripts should be accompanied by return postage. Publisher cannot be responsible for unsolicited manuscripts. Copyright ©1977 by A.D. Publications Incorporated. Printed in the U.S.A.

*A.D. is a Registered Trademark

Volume 6, Numbers 7 and 8. A.D. is published monthly by A.D. Publications Incorporated at 1840 Interchurch Center, 475 Riverside Drive, New York, N.Y. 10027. Second-class postage paid at New York, N.Y., and additional mailing offices.

Subscription rates: \$5.75 per year; \$11.50 for two years. Congregation-Wide Plan \$2.92, Intermediate Plan \$4.75. Single Copies 85 cents, 10 or more 75 cents.

Subscription Correspondence: Address all subscription correspondence to A.D., 1640 Interchurch Center, 475 Riverside Drive, New York, N.Y. 10027. For change of address send old address from a recent copy and supply new address. **Postmaster send Form 3579 to A.D., 1840 Interchurch Center, 475 Riverside Drive, New York, N.Y. 10027.**

PUBLISHER'S LETTER

The troubled family

The American family is in a pretty sad state. Close-knit family relationships as we have known them for generations are disappearing, and the result is not a healthy picture.

A recent report by the United States Census Bureau shows that the divorce rate in our country made the largest leap in history between 1970 and 1976. In 1970 there were 47 divorced persons for every 1,000 marriages. By 1976 the number increased to 75 per 1,000 marriages. The bureau estimates that one third of all married persons between the ages of 25 and 35 may end their first marriage in divorce and about 40 percent of those who divorce and remarry will have their second marriage end in divorce.

Additional facts brought out by the Census Bureau study underscore other changes that are taking place. An estimated 1.3 million unmarried persons have formed households with someone of the opposite sex, a figure that has doubled in the last seven years. (Some of these households consist of roomers or other categories, however.) The proportion of women 20-24 years old who do not marry increased from 28 percent in 1960 to 43 percent in 1975. Over 50 percent of women with school-aged children are employed, as are one third with children under six years old.

Most authorities believe that weak family relationships contribute to many of today's serious problems: juvenile crime and suicide among young people, child abuse, increasing numbers of unwed mothers. Drug addiction and vandalism can be added to the list.

What has gone wrong? I don't know, but should these trends continue, all of us will be the losers. Most of us have grown up in a close, loving family relationship and know that this

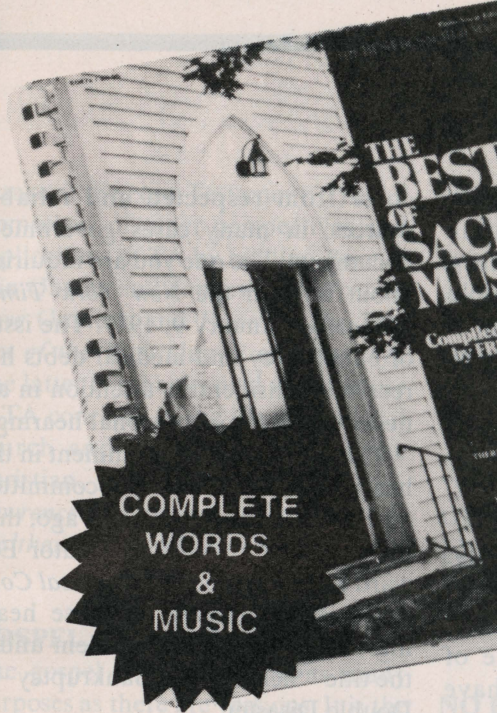
deep and intimate tie is one of the most joyous and lasting experiences of our lives. It is sad to realize that so many people will never enjoy this adventure.

Sometimes it seems that many Americans have become soft or that their compasses are pointing in the wrong direction. For some, real life is blurred by the artificial sensations of hedonistic pleasure and the expectation of an existence without problems. Or one in which you walk away from problems rather than deal with them.

A family begins with the marriage of two people, and how well they sustain that marriage influences the quality of life within their family. It is not easy, and under the best circumstances there will be problems. Some couples seek divorce as an easy escape when disappointments or conflicts arise. Others work hard to solve their problems and to realize the possibilities for happiness together. An important ingredient in coping with the inevitable stress in a family is the search by husbands and wives for a basis of a spiritual life together. This is where the church can help.

Many pastors today have training in counseling. Also, many United Church of Christ congregations have Marriage Encounter, and a number of United Presbyterian churches have similar programs called Presbyterian Expression. Such encounter or expression sessions have aided many couples to deepen their communications with and awareness of each other. These programs are not just for couples experiencing problems, but for any couple who wish to strengthen and improve their marriage. Let's pray that these activities as well as others will help the American family regain its great, important, and joyous role in our society.

Roy A. Lord



Here is a collection of more than 90 songs of faith . . . songs which should be in every home in America. It is truly a beautiful family edition which has fast become the most popular edition we have ever printed.

The popularity of religious music is at an all-time high. Nowadays you are just as likely to see a top TV show as you are in church. Hits like AMAZING GRACE, HOW GREAT IS OUR GOD, and Elvis Presley's great recording of COME THOU FOUNTAIN OF LIFE seem to be the top hits of our time. And how popular is music because of it! It is music that brings us all . . . young or old . . . closer together. It is a standing and sharing . . . and closer to the whole world is seeking these days . . . peace.

This book is offered to you with a complete guarantee: we will gladly give you a refund upon return of the book if you are not completely satisfied.

YOUR NAME
MAIL-A-MUSIC
620 KINDERKAMACK RD.
RIVER EDGE, NEW JERSEY

Enclosed is my check or money order payable to **Mail-A-Music** for the book listed checked below. I understand that if I am completely delighted I may return the book within 15 days for a complete refund.

NAME _____

ADDRESS _____

CITY _____

we bring the beginnings of a *united church*. Only the beginnings, to be sure; toward the ultimate goal of a single Body of Christ, hardly more than a few scattered anticipations. And yet, against the failures of earlier centuries, significant first steps. For the first time in 19 centuries, the Christian church has begun to become a world *organism*. For the first time—and in the nick of time.

This fact, likewise, the student of the war record cannot miss. We have said: In every area of severest testing—in occupied Europe, in Germany, in China, in Japan, among the youngest churches—fidelity in witness and effectiveness in action have been in direct ratio to the unity of all Christian groups.

Old barriers have fallen; ancient antagonisms have been laid aside; Christians of all parties have joined forces as never before. Nothing less than the *whole* Christian community has proved able “to withstand, and having done all, to stand.”

Meantime, the world organs created so recently by the churches as channels of common effort and expressions of communal fellowship, centering in the World Council of Churches, have spoken and acted in behalf of all non-Roman Christendom with an authority and a fruitfulness without precedent in earlier Christian history.

If only a united church is effective amidst planetary war, how much more against the demands of this fevered peace! And the first essential is this—that our churches and their leaders should come increasingly to recognize that unity, to be thoroughly informed of its existence and its agencies, to think and act always as servants of Christ's one holy catholic church.

A final word. But the most important by far. There is a strange paradox in the Christian church's intercourse with culture. The effects which history adjudges to have been the church's most important influences upon culture were not at all the effects which the church was striving to achieve. In the main, they have been unforeseen and unintended by-products of her pursuance of her major tasks.

This has been true in every age. History discovers the most significant role of the Christian church in successive epochs to have been—the custodian of the funded values of the past, in times of cultural disintegration and darkness; the focal principle of corporate life, in periods of social stability and cohesion; the germinative seed plot of the most fecund, most creative, most radical forces, in times of social transmutation and advance.

None of these things did the church set out to be.

The church of the Dark Ages did not aim to be the guardian of historic intellectual, artistic, and cultural values. The church has in fact been a conserving factor in history because, in the measure that she was true to Jesus' faith and fidelity, she possessed inextinguishable vitality to which cultural and secular values could adhere and thus win preservation.

The church of the Middle Ages did not aim to be the unifying principle of civilization. The church has in fact been the focal center of community and national and

even world life because, in the measure that she held firm grip on Jesus' certainty of God, she possessed the only concept adequate to furnish focal unity for corporate existence.

The church of the modern period did not aim to set loose revolutionary influences of reform within society. The church has in fact been the seed plot of creative, radical forces because, in the measure that she was possessed by Jesus' vision and compassion, she has been inherently fecund and world-remaking.

The church's distinctive ministries to civilization have been mainly quite inevitable by-products of the church's fidelity to her main purpose: to be, in the world, a continuation of Christ's life among men.

So, in these latter days. As the late Archbishop of Canterbury pointed out in his oft-quoted enthronement sermon, Christians who went out to the ends of the earth all through the 19th century were not aiming to create a worldwide community. They were seeking to bring the Christian gospel to those all over the world who were without it. “Almost incidentally, the great world Christian fellowship has come into existence. But it has come to be. That is the great new fact of our era.”

So likewise Christian leaders were seeking to effect the unity of Christ's church, not in order that it might serve a global age, but in order that it might fulfill Christ's intention for his church. But the community of Christ's church has begun to be, almost incidentally, an earnest, a foretaste of the community of nations which could be and must be.

So it will be tomorrow. We do not know the greatest gift the church will bring to society in our generation. We do know how it will be brought—as the church fulfills its main and central purpose: to be, in the world, a continuation of Christ's life among men. To an age destined to survive, if at all, only through profound spiritual regeneration and re-empowerment, we bring—a GOSPEL, glorious news, light for groping minds, hope for despairing hearts, strength for faltering wills. The church's major task is—to declare and to demonstrate, by word of speech and by word of life, the glorious good news of Jesus Christ.

In our time, however, the relation between obedience to the church's obligation to Christ and discharge of its largest service to mankind is more intimate. The conditions for its wider service are also the conditions for the fulfillment of its own central responsibility. This is the teaching of these latter days: The church is strong in the measure that it is world wide and united; and wherever it achieves worldwide unity, God grants to it, and through it in some measure to its enviroing culture, rebirth.

We may not see sound and profound spiritual renewal, we may not see far-reaching Christian union, in our time. It is of highest importance that we understand clearly that *this* is the true destiny of Christ's churches in our day—God's purpose for them. Our role is—to be vividly alive to that fact; to pray earnestly, and unitedly, for its coming; to wait expectantly, in eager watchfulness, for the first signs of the Spirit's manifest moving. A.D.

JAPANESE CHRISTIANS IN AMERICA

THE CHURCH THAT SURVIVES HATE

Article by Michael M. Morizono



... a valiant story of a people working out its destiny in a strange land.



On December 7, 1941, the doors of the Presbyterian Church were closed, and its members ordered not to congregate again.

The minister of the church, together with some of its members, had gone to a nearby restaurant after the worship service to celebrate the baptism of a father and son that morning. There they had feasted and enjoyed a happy time together.

As they departed from the restaurant they were approached by two men. "Are you Ai Chi Tsai?" one of them asked, pointing to the minister. "I am," he replied. The men identified themselves as FBI agents. "What do you think of the war?" they asked. The minister was puzzled: "What do you mean? What war are you talking about?"

The FBI agents replied, "Don't you know that Japan has attacked Pearl Harbor? We are now at war with Japan." The group was then ordered to halt any further meetings at the church.

In Chicago the Japanese United Church, like many Japanese churches across the nation, was no longer open. Fear had closed their doors.

Apprehensive of the future, members of the congregation sought the spiritual support of neighboring churches. Language barriers and unfamiliarity with the liturgical style of the churches, however, bewildered the Japanese Christians. Determined to locate a place of their own for worship, the chapel of the Fourth Presbyterian Church was suggested as a possible site.

The Session of the Fourth Presbyterian Church, however, caught in the ambivalence of war hysteria and spy rumors, acted with discretion. The decision was difficult and was postponed, delayed, and discussed at two succeeding meetings.

Harry Ray Anderson, pastor of the church, said to the group, "The church is God's church. If we don't open the chapel for them we won't be able to carry out our mission." When motion was made to open the church to the Japanese Christians, the "aye" vote was unanimous.

The Church of Christ, Presbyterian, in Chicago was thus begun. It became the focal point of Christian worship and support for the thousands of Japanese and Japanese-Americans during the war years of the '40s in Chicago.

In this instance the church acted courageously out of its basic Christian conviction. In general, however, churches acted with less vigor. Except for the Quakers and isolated Christian groups and individuals, churches throughout the United States were cautious and silent.

Most of the Japanese Christian churches in the Midwest and East were established during the late 1940s and early '50s; the birth of Japanese Protestantism in America sometimes is assumed to be of recent origin.

It may come as a surprise that this year, 1977, marks the 100th anniversary of the founding of the Japanese Christian movement in North America. It is a significant occasion, for the history of this movement, generally unknown and unheralded, is a valiant story of a people working out its destiny in a strange land under the guardianship of God.

Most Asian Americans are middle-class. They are often spoken of as

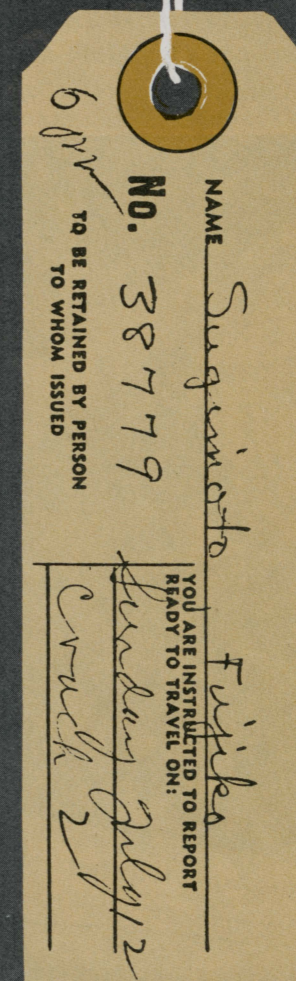
Mr. Morizono is minister of Wesley United Methodist Church in San Jose, California.



PAINTING BY HENRY SUGIMOTO

The first Japanese convert to the Christian religion in America was Kanichi Miyama (opposite page), who was befriended by a missionary. "Onward to Another World," a painting (above) by Henry Sugimoto, depicts the pathos and tragedy of separation and relocation of Japanese during World War II. Thousands of Japanese of all ages were uprooted from their homes, and given tags (right) and numbers that identified them as possible enemies of the country they had adopted as their own. The churches were a "beacon of light in those dark days."

No immigrant group encountered higher walls of prejudice and discrimination than did Asians.



6 pm TO BE RETAINED BY PERSON TO WHOM ISSUED

NO. 38779

NAME Sugimoto

Fujioka

YOU ARE INSTRUCTED TO REPORT READY TO TRAVEL ON:

Sunday July 12
Cruick 20

"They are treacherous no matter where they are born," says a sign (below) in California where hatred of the Japanese was intense during the war. Today in California Japanese children attend Sunday school in Los Angeles (right), a patient in Fresno receives baptism (right center), and a family in San Diego shares a Japanese meal.



RALPH CRANE, LIFE MAGAZINE, © TIME INC.



PHOTOS: TOGE FUJIIHKA

"having made it" in white America. Yet, perhaps no immigrant group encountered higher walls of prejudice and discrimination than did the Asians. For decades legislation denied them the right to naturalization. They could not own land, enter certain professions, attend certain schools. And then, during the war, they were uprooted from their homes and incarcerated. Out of this context a more unique story was written of the people of God, shaping and molding a history within God's plan.

The story began a hundred years ago when a young Japanese student, Kanichi Miyama, despondent over his failure to pass the entrance examination for the Japanese Army academy, sought a new future in America. In San Francisco he was befriended by a former missionary to China, Otis Gibson. Under Mr. Gibson's guidance and friendship Miyama was converted to Christianity in 1877, becoming the first Japanese Christian convert in America.

Three years earlier, in 1874, three young Japanese students, Nishimaki, Koyano, and Ninomiya, met by chance at an American Congregational Church in San Francisco. They became the nucleus of a group of Japanese students who met for Bible and English study in the church.

These students, along with Miyama, organized the first body of Japanese Christians, called the "Japanese Gospel Society." An old journal tells how they continued to meet in "Room 15, rental \$2.50 month" of the Chinese Mission in San Francisco.

In 1881 the Congregational group dropped out of the society and formed the "Tyler Gospel Society."

Presbyterianism among the Japanese was a direct offshoot of this group, when 12 of its members petitioned the Presbytery of San Francisco to form a Japanese church. The presbytery agreed, and in May 1886 the Japanese Church of San Francisco, presently known as the Christ Presbyterian Church, was organized.

In 1889 revival services were held by the Japanese Methodist Church in San Francisco, resulting in 400 converts, and over the span of the next two years the number of converts among the Japanese swelled to 2,000 persons.

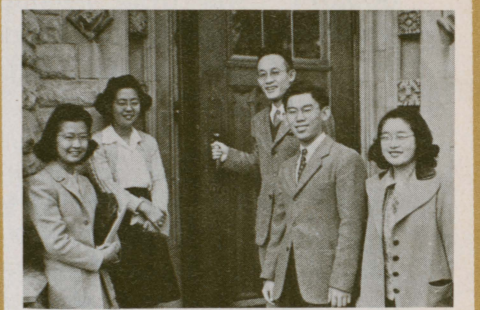
Within the next two decades the Christian gospel was heard in every major Japanese community in California as well as in the cities and towns of the western states. Wherever the gospel was heard it left its imprint. Communities were soon dotted with Japanese churches of almost every denomination—Baptist, Congregational, Disciples of Christ, Episcopal, Holiness, Free Methodist, Methodist, and Presbyterian.

The Japanese churches in America have served essentially three purposes—worship, education, and fellowship. Worship and education were a means of learning the English language as well as spiritual nurture. Many of the churches began as English language schools. For example, the Seattle Baptist Church initially opened its doors in 1892 as a night school where young Japanese immigrants could learn English. A year after its opening, 13 of the students were baptized into the Christian faith.

Fellowship in the Japanese churches gave the members a sense of group identification and helped make the church a place where Japanese people felt welcome, a place where they belonged.

Anti-Oriental feelings were a continuing threat in San Francisco, and assaults on the Japanese were frequent. The San Francisco churches therefore not only provided resident quarters for some of the students, but medical services as well.

The racial prejudice and discrimination that plagued the Asians from

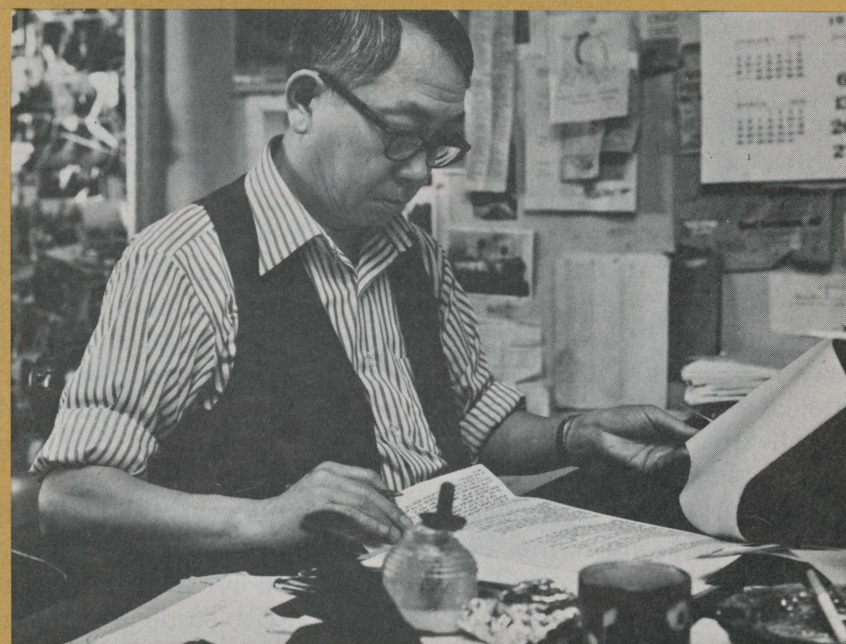


FUJIKO KITAGAWA

Five Japanese students (above) at Heidelberg College in Tiffin, Ohio, in the fall of 1942. They are all from the First Reformed Church in San Francisco and were allowed to leave the camps and attend college on a student relocation program. A generation later Asian youth use a drop-in center (below) in Seattle, Washington. The symbol is the one designed for the Japanese church's centennial.



It is a long way from the dress and coat shop at Yule Lake Internment Camp in California (below) to the important role Japanese people play in American society today—a newspaper editor in San Francisco (right), farmers in the fruit-growing regions of California (bottom left) and Idaho (bottom center), and a student in Los Angeles (bottom right). Several generations separate the experience-etched face of the old man and the fresh hopeful beauty in the face of the young girl.



PHOTOS: TOGE FUJIHIRA

THE JAPANESE CHURCH

Membership 20,000

Number of churches

U.S. 128, Canada 18.

Location of U.S. churches

Northern California 36,
Southern California 32, Hawaii
10, Northwest 18, Chicago 7,
Great Lakes 4, East Coast 3.

Denominations

United Church of Christ 2,
United Methodist 31, United
Presbyterian 16, Baptist 9,
Christian Church 5, Christian
Friends 2, Church of Jesus
Christ, Christian Laymen,
Community, and Union 6,
Congregational 6, Episcopal 4,
Free Methodist 10, Holiness 8,
Independent 4, Others 2.

the time of their immigration took its darkest form when 110,000 Japanese on the West Coast, 70,000 of whom were American citizens, were uprooted from their homes and placed in what were called "Assembly Centers" and "War Relocation Centers" but were virtual concentration camps. Japanese churches closed their doors, and many of them became storehouses for the personal belongings of members.

The incarceration of the Japanese lasted for four years, during which time the Christian churches emerged as an uplifting force in the morale and spiritual life of the evacuees. Koji Murata of Palo Alto, California, recalls the role of the church: "Most of us were in a state of shock, and though we were going about our tasks in the centers, we were confused, hurt, and discouraged. . . . I feel that the clergy and the church were a beacon of light in those dark days. We forgot denominations and worked as Christians."

At almost every camp the denominations worked together as a united church. The Santa Anita Assembly Center Protestant Church held worship services in both languages, with the congregation numbering as many as 2,000 persons in the English service and 1,000 worshipers in the Japanese service.

In 1944 the evacuees finally were permitted to return to their homes on the West Coast. Even in their return, however, they became victims of violence and terrorism. Housing was impossible to find, and so the Japanese churches that were abandoned and boarded up were reopened to serve as hostels.

Once again the church became the focal point of refuge and succor to a beleaguered people. One by one the former churches in Japanese communities were reopened, and by the late 1950s the churches were back to their vigor of prewar days.

In the 1960s the churches were swept up in the clamor for integration, and the concerns for the indigenous church gave way to identification with the dominant white Christian churches. The result was the loss of self-determination and general demoralization of both leadership and membership in the Japanese congregations. Special concerns and needs of the local indigenous church were lost in the agenda of the wider demands of the general church.

A caucus movement was born once more to address the peculiar needs of the Japanese churches for self-empowerment. This movement soon had its effects and a resurgence of church growth has resulted.

One marked sign was the upsurge in both ministerial and lay leadership. After a dearth in new ministerial candidates for nearly a decade, the Japanese churches today have a swelling number of young people enrolled in seminaries.

The Japanese experience is a unique one, an experience in which the formidable realities of prejudice, hardship, and suffering were all surmounted and overcome in a manner distinctly Asian. Hate could not kill the Japanese church in America.

America and the church can perhaps learn from this period of its own history, as oppressor and oppressed. In this centennial year of the founding of the Japanese Christian Mission in North America the Japanese church looks to the future, which can best be summed up in the words of the Reverend Casper Y. Horikoshi, chairperson of the National Centennial Celebration Coordinating Council: "The faith in Jesus Christ, who liberated all mankind from the prejudices and injustices of society, will surely provide us with a hope and trust among all people." A.D.



CARL MYDANS, LIFE MAGAZINE, © TIME INC.

