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**Miso Making Class
Feb 14, 2016**

「聖霊の炎」

聖書の時代には、とくにオリーブの油は、灯火の燃料としてだけでなく、傷を癒やすクスリとして、化粧品として、また調味料や宗教的儀式で清めるためにも用いられました。神さまはモーセに対して、聖霊を表す聖別の油を用意しておくように命じられました。聖書の中では、特別な役割を果たす立場の人、例えば王様、祭司、預言者などがその働きを始めるときに、頭に油を注いで任命の儀式が行われたのです。

イエス・キリストが救い主としての働きを始めるにあたって、ヨルダン川で洗礼をお受けになったとき、天から聖霊が鳩のような形でイエスの上にとどまった、と書かれています。それは、イエスが救い主としての働きに任命する儀式で、聖別の油ではなくて、もともとその油が象徴していた聖霊そのものがイエスの上に注がれたということなのです。

イエスは、救い主としての生涯を通して、この世を照らす光として働かれました。オリーブの油が灯火の燃料であったように、聖霊によって満たされたイエスは、暗闇のような世界を照らす光として働かれたのです。また、イエスは多くの病気の人々を癒やされました。それは、ちょうどオリーブの油が傷をいやすクスリとして用いられたように、聖霊によって満たされたイエスが人々の心と体の傷を癒やされたことを表しています。

油はまた、機械の動きをスムーズにする潤滑油として使われることもあります。私たちが心を開くならば、聖霊の油は私たちの心の潤滑油となってください。毎日の心配事や、生活の重荷で人生が動かなくなってしまうようなときにも、明日に向かってスムーズに歩いて行くことができるようにしてくれます。

アメリカの小さな町で、キリスト教の伝道集会在開かれました。集会の最後に、キリストを信じたいという人を募ったところ、大勢の人たちがクリスチャンになることを決めました。その中にある中年のご夫妻の姿がありました。

集会が終わった後、このご夫妻は講師の牧師の所にやってきて言いました。「実は私たちは、最初この伝道集会の案内を見て、正直にいうと冷やかにやってきたのです。最初は話の内容や集会のプログラムについて、どこが間違っているか、何がおかしいかを見つけようと考えていました。しかし、予想もしないことが起こりました。神さまの力をあまりにも強く心に感じたので、私たちはどうしても集会の最後に前に出ていかなければいけませんでした。」そう言うと、流れる涙をぬぐおうともせず、二人は牧師の手をしっかりと握りしめました。

それはちょうど、神さまの炎のような舌が二人の心の中にあつた不純な想いや、傲慢な気持ちを焼き尽くして、純粋に信じる心を与えてくださったようでした。人の心が清められるというのはこのような方法で行われるのです。

私たちの生活の中にあるゴミは、燃やして灰にしなければなりません。それができるのは神さまの炎だけなのです。神さまの聖なる炎が私たちの心に触れるとき、そこにあるプライドや利己心というガラクタを、全て焼き尽くしてくれます。また、頑固な思いこみや偽善的な行いを焼き尽くしてくれます。私たちの短気な心や、意地悪な心も焼き尽くされ、その代わりにイエス・キリストのような柔和で親切な心をそこに生み出してくれます。

私たちは、これまで何度、自分の心の中にある醜い姿に失望し、助けを求めたことでしょうか。その様な私たちの願いに応じて、神さまは燃える炎のように私たちの心の中にある不純物を焼き尽くしてください。そして、全ての不純物が燃えた後には、それまで気付かなかった新しい心が生まれるのです。

「…だれでも水と霊によって生まれなければ、神の国に入ることはできない」

ヨハネによる福音書 3章5節より

The Flame of the Holy Spirit

During the biblical era, especially olive oil had not only been used as fuel for lamp but also used as medicine to heal wounds, cosmetic, condiments or used for religious cleansing ceremonies. God commanded Moses to prepare the anointing oil which represents Holy Spirit. In the Bible, when people in position to play the special roles such as kings, priests or prophets are chaired, the ceremonies of appointment were conducted by pouring anointing oil. The Bible says when Jesus Christ started his ministry as Savior and was baptized in Jordan River, the Holy Spirit from heaven descended on Jesus like a dove. What it means is that Holy Spirit Himself — NOT anointed oil which originally represented Holy Spirit — was poured on Jesus at the appointment ceremony to appoint Him as savior.

Jesus worked as a light to shine in the world through His life as Savior. Just like olive oil was fuel for lamp, He who was filled with the Holy Spirit worked as a light to shine in the dark world. Jesus also healed many people with sickness. Just like olive oil was used as medicine to heal wounds, Jesus filled with the Holy Spirit healed people's mental and physical wounds. Sometimes oil is used as lubricant for machines to move smoothly. If we open our hearts, the oil of the Holy Spirit will become lubricant for our hearts. Even when our lives don't move with our daily concerns and living burden, the Holy Spirit will enable us to walk smoothly toward tomorrow.

A Christian revival meeting was held in a small town in the US. At the end of the meeting, many people decided to become Christians after being invited to believe in Christ. Among them, there was a middle-aged couple.

After the meeting, the couple approached the pastor as a preacher and said, "To be honest, we came here to banter after we saw the information about the revival meeting. In the beginning, we tried to find fault and ridicule the content or program of the meeting. However, an unexpected thing has happened! We felt the power of God so strong that we could not help going in front at the end of the meeting." After they said to him, both grabbed the pastor's hands firmly without wiping their tears. As if God's tongue of flame burned their impurities and haughtiness and gave them faith to purely believe in God. This is how people's hearts are cleansed.

The garbage in our lives has to be burned into ash. And only the flame of God can do that for us. When God's holy flame touches our hearts, He burns all the trash including our pride and ego, our stubborn assumption and hypocritical attitude, impatient and mean nature and instead, gentle and kind natures like Jesus Christ will be replaced. How many times have we got despaired of the ugliness in our hearts and sought help? In response to such our desire, God will burn up our impurities in our hearts like a burning flame. And after all the impurities are burnt, new hearts that we hadn't realized before will grow.

"... no one can enter the kingdom of God unless they are born of water and the Spirit." John 3:5

Introduction

In preparing this paper, I am deeply indebted to Elder Akira Kitabayashi's 1980 Master's Thesis called "A History of Church Growth Among the Japanese Believers of the Seventh-day Adventist Church," and to Elder Tadashi Yamaji for sending me his recently scanned copy of it. I know Elder Kitabayashi personally, and we have something in common. Both of us have married into the Okohira family, which is intertwined prominently in the history of the Japanese SDA work in Japan as well as in the United States.¹

I had read his thesis with great interest soon after it was written, and as it happens, I have personally known many of the individuals he mentions, going back as far as the early 1950s. In my opinion, no article about the 70th anniversary of LA Central church would be respectable without an acquaintance with it.

His research methodology was based mainly on taped interviews of surviving charter members of the eight Japanese SDA churches in California. In his report, Elder Kitabayashi was very concerned that unless such a history was written then, many of the principal participants would pass away, and no longer be directly accessible as historical sources. The subsequent passing of another 36 years has turned his concern into a reality, making his history even more valuable today. In this paper, unless I cite another source, I will simply cite the page number of Kitabayashi's thesis as documentation.

I have supplemented my source material by interviewing June (94) and Ben (83) Ohashi as well as Ted Okohira (83) who are still able to remember some things going back to 1946 and beyond.

Why Bother to Have a Japanese Church?

Before we begin uncritically celebrating the 70th anniversary of our founding, however, it seems appropriate that we should take a few minutes to ponder the question, "Why Have a Japanese Church?" This very question virtually tore this very church apart in the late 1990s, when we had an identity crisis while debating the question of a merger or relocation. Some members went so far as to suggest in writing that a "Japanese" church was an expression of racism. In response, I wrote an essay with this very title in 1998 that was circulated in this church that can still be found on the internet.² I have subsequently defended it in the Loma Linda University Church in a Sabbath afternoon panel discussion on the merit of ethnic churches. The same question also arose in a Southern California Conference constituency meeting about 20 years ago at which I felt obligated to speak up. If I were writing it today, I would change a few words, but I have extracted some key paragraphs from it:

"Those who would argue against ethnic churches overlook the obvious fact that while God may be culture free, people are not, cannot, and I would argue, should not. Ethnic churches must exist to offset (not neutralize) human biases; not to placate God's lust for kim chee, chow mein, sushi, refried beans, or collard greens. If God is unprejudiced and desires salvation for all, then He cannot be satisfied as long as there are environmental/ cultural barriers to salvation for ANY group. Ethnic churches are justified because God is not willing that any should perish, merely because they refract life through the prism of any particular culture.

...As SDA's of Japanese culture or descent in the greater Los Angeles area, it is our unique mission to destroy cultural barriers against the gospel for people identifying with the Japanese culture. It is a mission for which the Los Angeles Central Japanese Church is uniquely qualified.

As the only full service Japanese SDA church in the greater Los Angeles area, we need not apologize to anybody for feeling a burden to maintain it."

In short, those who wish to dispense with ethnic churches don't

recognize that they only think that because their particular culture/ethnicity just happens to be identical to the dominant culture/ ethnicity of that particular region. But in fact, there is no such thing as a person without the characteristics of a particular ethnicity or culture. So every church is an ethnic church of one kind or another. With that misunderstanding out of the way, let's celebrate the history of our Japanese-American church!

The Founding in 1946

The bare facts are that on January 26, 1946, the entity that has today morphed into something that answers to the name of "Central Japanese-American Community Church," came into existence as the Los Angeles SDA Japanese church. It had 50 charter members, and their minister was Elder Alfred T. Okohira. They were at that time meeting as a company in the chapel of the White Memorial Hospital. (39) They would not move into their church located at 3010 Eagle Street in East Los Angeles until a few years later.

Some of the Issei (first generation Japanese in America³) names mentioned in connection with the church's founding are:

Dr. James Hara,⁴ Mrs. Masa Nakamura, Mrs. Himo Sakai, Mr. Heimatsu Nakashima, Mrs. Chie Fujikawa, and Mrs. Shige Takakura.⁵

Some Kibei (Niseis who had returned to the United States after studying in Japan) names are: Shirou Kunihiro,⁶ Sakae Fuchita,⁷ Jack Kiyonaga,⁸ Taira Shinohara⁹

The reason why the White Memorial Church (WMC), and the White Memorial Hospital figure so prominently in early Japanese church history is that until the mid 1960s, Loma Linda University Medical School (formerly called College of Medical Evangelists, or CME) students spent their last two years of medical school at White Memorial Hospital. This effectively made the White Memorial Hospital an extension of CME/LLU, and early Japanese medical school graduates found it natural to become members of the WMC. The earliest of those was Dr. James Hara (1915), but others were to follow. (25) Because of the Japanese concern for health, it was natural for new Japanese SDA members to feel secure worshipping with Japanese medical doctors, so WMC became their first gathering place.

Elder Alfred Okohira had arrived in Los Angeles in 1931, having been hired by the Conference as a minister right after graduating from Pacific Union College that same year. (26, 27) The son of Elder Teruhiko H. Okohira, the first native born Japanese SDA member and minister in history, was fulfilling the first part of his fathers dying wish:

"Go to the United States and study to become a minister. When you finish your service in the United States, return to Japan to help the work which I have started." (26)¹⁰

Our Place in History

To put the founding of the Los Angeles Japanese SDA church into broader historical perspective, two other Japanese SDA churches had already been organized in California under the leadership of Elder Kinichi Nozaki, who was ordained in 1924: The Mountain View Japanese church in 1929, and the San Francisco Japanese church, in 1938. (20) Although Kitabayashi does not say so, those two churches were almost certainly the first two Japanese SDA churches in the entire United states.

The third Japanese church SDA church to be organized was almost certainly the Honolulu Japanese Church, on January 6,

1940, with 32 charter members and Shohei Miyake as pastor.¹¹ (The Sacramento Japanese church would not be organized until 1957. (93))

Although Kitabayashi does not deal with any Japanese churches outside of California, to this day, I have never heard of any Japanese SDA churches outside of California and Hawaii other than the Seattle Japanese church founded by Elder Victor Kumaji Inoue¹² that my father was called to serve in 1960 when Elder Inoue retired.¹³ While I do not know when the Seattle church was organized, Inoue was by then a white haired old gentleman who appeared to be at least in his late 60s, and they were just building their first church (200 20th Street, Seattle, WA 98144¹⁴) when we arrived. It is probable that they were organized in the 1950s, though an earlier date in the 1940's is possible.

When all of the above has been considered, it means that the "Central Japanese-American Community Church," is almost certainly the fourth Japanese-American church to be organized in the United States.

The Long, Winding Road to 1946

History is never just about remembering certain arbitrary dates. It is more about understanding why certain events happened in relation to other, perhaps larger, world events. Why did it take 15 years from the time Alfred Okohira arrived in Los Angeles in 1931 to the formation of the first Los Angeles Japanese church in 1946?

The macro-event that entirely changed Japanese church history forever was of course the bombing of Pearl Harbor by the Japanese Imperial Navy on December 7, 1941. That nearly crushed the fledgling Japanese SDA church in Hawaii headed by Elder Miyake,¹⁵ and scattered the members of the new Japanese churches and groups on the West Coast to the wind, due to executive order #9066 issued by F.D. Roosevelt on February 19, 1942.

In the spring of 1942, like thousands of other Japanese on the West coast,¹⁶ the Alfred Okohira family had been ordered to pack up their clothes and get on a train to a relocation camp away from the West coast. Their particular destination happened to be Poston, Arizona, where they would spend approximately the next year and a half.¹⁷ After that it would be on to Delta, Colorado for another year and a half before they were allowed to return to Los Angeles.¹⁸

But unlike a lot of other Japanese headed to internment camp, Alfred Okohira had an advantage that was to make a great difference in the Japanese work when they finally were allowed to return to Los Angeles three years later. Their neighbor and great friend, a German named Mr. Herboltzeimer, had agreed to rent out his vacant house, collect the rent, and make his loan payments while he was gone. He kept his promise, so when they returned, their house on Pennsylvania Avenue¹⁹ was in good shape, and they were handed the accumulated rent.²⁰

In 1945-1946, a time when most of the other Japanese were returning to the West Coast having lost everything due to internment, Elder Okohira had a large property that served as a dormitory for those Japanese who were trying to restart their lives. Thus, even before there was a Japanese church, his house was like an oasis in a desert, serving the congregation to be, as a hotel of last resort in that difficult post-WWII transition period for Japanese-Americans.

Ben Ohashi, for example, got out of the camp in Heart Mountain, Wyoming and came to Los Angeles in 1946, looking for a place to stay while he completed his high school education.²¹ He stayed at the Okohira's Pennsylvania property for a year while he attended Lynwood Adventist Academy and fondly remembered Mr. Herboltzeimer²² and the Matsuda couple²³ from the Bay area who stayed in their back house.

Reflections on Order #9066

Looking at the large picture, what overall effect did order #9066 have on the Japanese immigrants in general, Japanese SDA work in California, and the Los Angeles Japanese SDA church in particular? I have thought about these questions for a long time. While it is always politically incorrect to see silver linings in what was undoubtedly a great tragedy for many, being p.c. has never been my concern.

On a national level, I generally tend to agree with the great Japanese-American semanticist Sam Hayakawa whom Kitabayashi quotes:

The wartime relocation, despite the injustice, and economic losses suffered, was perhaps the best thing that happened to the Japanese-American of the West Coast. As many say, the relocation forced them out of their segregated existence to discover the rest of America.

...The relocation thus resulted in the Americanization of the Japanese in one generation after immigration ...a record for non-English speaking of any color. (33)

Although Hayakawa did not have Adventism in mind, exposure to hard working Japanese SDA ministers (which is an aspect of American culture) in the camps preaching to captive audiences was one of those "discoveries."

Elder George Aso (who was one of those hard working relocation camp Japanese ministers) wrote to him as follows:

I do not know if this is universally true, but I have one organization whose blessings outweighed the curses which war usually brings about. And that organization is the Seventh-day Adventist Church in the United States. Indeed, if it was not for that war and the subsequent relocation of their believers, perhaps the (Japanese) Adventist churches in California would not have experienced the growth which they enjoy today. (33)²⁴

With respect to the Los Angeles Japanese SDA church, because of the Elder Okohira's incredible added blessing of having a wonderful, loyal neighbor, (some will call it providential) the silver lining to order #9066 was even more pronounced, as we have already seen.

End Note

1. Elder Teruhiko Okohira, Pat Hokama's grandfather, and Melissa and Krissy's great grandfather is credited in the SDA Encyclopedia with being the first SDA missionary to Japan in 1896, along with W.C. Grainger, then the President of Healsberg College, which became Pacific Union College. P. 1026-1027.(7)
2. <http://orionmonitor.com/02/om9802x.htm>
3. It should probably be said here that "Nisei" means second generation Japanese, and "Sansei" means third generation.
4. He left Japan at the age of 16 with ambitions of pursuing a career in medicine. While working as a bell hop, he was introduced to Adventism. He entered Walla Walla College as a pre-med student, and in 1912 entered CME/LLU. He began attending the White Memorial Church from his junior year in medicine (1915) because White Memorial Hospital was where all medical students spent their last two years.(24, 25)
5. Mrs. Takakura came to be known as "Takaobachan" and I came to know her when I began attending LAC in 1975. Ted says her husband was their cook in Postom, and they subsequently became close family friends in Los Angeles. Pat says she used to baby sit her when she was a child.
6. He would eventually become the minister of the Mountain View Japanese Church, be a missionary to Japan, and become a professor of psychology at Loma Linda University after earning a Doctorate in that subject from Stanford University.(27)
7. He would also become a minister and serve in post war Japan, as well as return to the U.S and help organize the Japanese work in Gardena, and pastor the Los Angeles Japanese church. (27)
8. He would graduate from CME-LLU as a doctor and establish a practice in internal medicine in Gardena. As a charter member of the Gardena Japanese church and a board member of the East-West Language School (Tozai Gakuen) he exerted great influence. (27,28)
9. He would go on to study theology at Madison College and be a strong supporter of the Los Angeles Japanese church (28)
10. In retrospect, we can say that although his father would have been proud of his long ministerial career in the United States, he never did return to work as a minister in Japan.
11. "A Brief Chronological Adventist History of Hawaii," prepared by Hideo Oshita in 1961, <http://hwic.adventistfaith.org/conference-history>
12. Some spell this name as "Inouye."
13. June Ohashi grew up in Auburn, Washington, and was a 1939 graduate of Auburn Academy (also my alma mater). Although she could not initially remember Inoue's first name, she remembers his three children: Lois, Ann and Sam. However, when I called her on 2/19, to ask if it his first name was "Victor," she confidently affirmed this and said his middle initial was "K" which she had affirmed on my first visit. I later noticed that Kitabayashi mentions a Kumaji Inoue from Washington State. (32)
14. That church now belongs to the Church of God, and there is no longer a Japanese SDA church in Seattle. What was left of the Japanese church has merged with the Greenlake church many years ago.
15. Elder Miyake was the father-in-law of Dr. Paul Tatsuguchi, a graduate of PUC and Loma Linda Medical School, class of '38, who had been conscripted into the Japanese army. His last letter to his wife made a sensation around the world, and eventually led to Miyake's firing. (I wrote about this incident in more detail in "The Life and Times of Mrs. O")
16. Kitabayashi gives the total number of Japanese relocated as 110,000. 70,000 of them were citizens by birth. (32)
17. Although Kitabayashi does not mention it, and have as yet no independent documentation of this, I have heard repeatedly from various members of the Okohira family that while in Poston, Elder Okohira was allowed to be a chaplain that was allowed to visit various Japanese camps in the area.
18. Ted could only give me approximate dates when I interviewed him on 2/18/2016. However, we do know that order #9066 was rescinded on January 2, 1945.
19. That property on Pennsylvania, which was near the intersection with Cummings, no longer stands, because it was bought by the state under eminent domain and now lies under the #10 freeway as it turns south to join the #60 freeway. Pennsylvania borders the southern end of the White Memorial hospital, and Cummings is the next major intersection east of State Street, which is the eastern border of White Memorial Hospital. Its close proximity to the White Memorial Hospital implies the close relationship the Japanese church had with the White Memorial Hospital. (<https://www.google.com/maps/place/Pennsylvania+Ave,+Los+Angeles,+CA+90033/@34.0399209,-118.2159436,14.22z/data=!4m2!3m1!1s0x80c2c60df91908b5:0x337ebcea64acc198>)
20. Even though Ted confirmed this story, I distinctly remember, as if it was yesterday, Gracie (Okohira Suzuki) excitedly telling me this story for the first time with animated hand gestures of him handing over the rent. It is, IMO, one of the most uplifting and inspiring stories of the Japanese internment experience. Without his loyalty and integrity, the history of the Japanese church might be quite different.
21. Ben, newly baptized by Elder Nozaki at Heart Mountain, went to Lynwood Adventist Academy where he was a classmate of Ted Okohira, one year ahead of Grace.
22. Ben says that he has visited Herbolzheimer's head stone in the Evergreer Cemetery.
23. Not Paul and Janet. They would come later.
24. Elder Aso's "today" was 1980. In the 36 years that have passed since then, unfortunately, his words ring even more true today. The iron clad rule of church history is that a church prospers most when it is perceived as providing a vital service by the community it wishes to serve. The iron clad rule of church history is that a church prospers most when it is perceived as providing a vital service by the community it wishes to serve. That appears to be an increasing challenge the further we move away from 1946.

初めに

この記事を書くのに、北林あきら長老がお書きになった論文「セブンスデーアドベンチスト日本人信徒教会成長の歴史」を基にしました事をここに記したいと思います。北林長老は個人的に知っておりますが、私たちには通ずるところがありまして、二人とも大河平家と婚姻を結んでおります。それによって日本アメリカ両国における日本人の SDA の歴史にかかわることとなりました。

私はこの論文が書かれたあと、すぐ読みましたが、1950 年ぐらいから論文に出てくる多くの人物を知っていることもありとても興味深く思いました。私の個人的な意見では、セントラル教会の歴史 70 年を振り返るにあたり、この論文を語らずにはきちんとした回顧録にならないと思います。

彼の論文は 8 つあるカリフォルニア日系 SDA 教会の初代教会員たちのインタビューがもとになっています。当時、北林長老は書き残さなければその当時を知る人たちが亡くなると同時に歴史も失われてしまうと心配していました。36 年たった今その懸念は現実となり、彼が残した論文は非常に価値あるものとなりました。この記事では、他の情報がない場合、ページ数は北林長老の論文のものです。

さらに大橋ジューン (94) とベン (83)、大河平テッド (83) に 1946 年以前についてそれぞれインタビューした内容も加えてあります。

なぜ日本人教会が必要なのか

私どもの教会の 70 周年を喜ぶにあたり、なぜ日本人教会が必要なのかといったことを考えたいと思います。この質問が 1990 年代に、この教会がアイデンティティクライシスに陥り、合併か移転かと教会を二つに引き裂く根本となったからです。教会員の中には「日本人」教会とするのは人種差別の一環ではないかとまで言う人もいました。それに対し、私は「なぜ日本人教会が必要なのか」といった題で 1998 年にエッセイを書きました。ローマリンド大学教会の安息日午後のパネルディスカッションでエスニック教会の必要性を提議したこともあります。20 年ほど前、南カリフォルニア総会でも同じ質問が出され、私は発言する義務を感じました。そのエッセイのキーポイントを下記に抜粋します。

「民族教会に反対する人々は、神様に文化の違いはなくても、人間にはそれがあるという事実を無視していると思います。民族教会は、人間の偏見に対抗するために存在しなければなりません。それは、神様がキムチ、炒麺、寿司、リフライドビーンズ、またはカラーグリーンを欲しているからあるわけではないのです。偏見なく、すべての人の救済を神が望んでいるならば、救済に対する環境/文化的な障害が、ある一部の人たちに存在している状態に神様が満足しているはずがありません。民族教会の存在が正当であるのは、神様は誰にも滅びてほしくないと思っていて、人がその生活のある特定の文化のプリズムを通してみることを許されているからなのです。ロスに住む日系の SDA 信者として、福音に対する日本人がもつ文化の壁をこわすという私たちには独特な使命があると思います。ロサンゼルス中央日本人教会は、唯一フルサービスを提供している日系教会としてその使命を負うのにふさわしく、またその使命を誰にも謝罪する必要はないのです。」

民族教会の必要を感じない人たちは、彼らの特定の文化/民族がちょうどその特定の地域の優性の文化/民族性と同一であるからですが、しかし、実際、どの民族または文化にも属しない人なんてありません。そう考えると、あらゆる教会は、ある種の民族教会といえることができます。民族教会に対する誤解が解けたところで、我々の日米教会の歴史をお祝いすることにしましょう。

1946 年創立

1946 年 1 月 26 日、今日のセントラル日系アメリカンコミュニティ教会の原型となるロサンゼルス SDA 日本人教会が生まれました。50 人の創立メンバーがあり、アルフレッド T. オコヒラ長老が牧師でした。彼らは、その時ホワイトメモリアル病院内のチャペルで集会を持っていました。(39) イースト・ロサンゼルス (3010 Eagle Street) にある教会へ引っ越したのはこれからまだ数年後のことです。

下記の方たちが、教会発足にかかわった一世（アメリカに移民した日本人最初の世代）として記されています。ドクター・ジェームズ・ハラ、マサ・ナカムラ姉妹、ヒモ・サカイ姉妹、ヘイマツ・ナカシマ兄弟、チエ・フジカワ姉妹、シゲ・タクラ姉妹。

帰米（日本で勉強した後アメリカに帰国した日系 2 世）の人たちの中では、国平四朗氏、淵田栄氏、ジャック・キヨナガ氏、タイル・シノハラ氏の名が記されています。

ホワイトメモリアルチャーチ (WMC) とホワイトメモリアル病院が初期日本人教会の歴史に深くかかわっているのは、1960 年代中頃まで、ローマリンド大学医科大学の医学生がホワイトメモリアル病院で学部最後の 2 年を過ごしていたからでした。初期の日本人医学部卒業生たちにとって、WMC の教会員になることが自然であったのです。それらの学生たちの中にはドクタージェームズ・ハラ (1915) がいらっしゃいます。健康を心配する日本人信者たちが日本人医師のいる教会に集まり始めたことから WMC は彼らの最初の集会場になりました。

アルフレッド・オコヒラ長老は 1931 年バシフィックユニオン大学を卒業後、教区から牧師の召命を受け、同年ロサンゼルスに着きました。(26, 27) 日本人初の SDA 信者、伝道者であった大河平輝彦の息子であった同氏は、父親の遺言の初めの部分を叶えることとなりました。

「アメリカに行き、牧師になるための勉強をなさい。アメリカでの献身を終えたら、日本に戻り、私が始めた仕事を手伝いなさい。」(26)

歴史の中の私たちの教会

ロサンゼルス日本人教会を歴史の中で考えてみましょう。カリフォルニア州では、1924 年に按手札を受けられたキンイチ・ノザキ長老によってすでに二つの日本人 SDA 教会が組織されました。1929 年にマウンテンビュー日本人教会、1938 年にサンフランシスコ日本人教会がそれぞれ発足しました。北林長老は、はっきりと記していませんが、この 2 つの教会がアメリカで最初に組織された日本人教会だったのは確実だと思います。

3 つ目に組織された日系 SDA 教会は、1940 年一月六日に 32 人のメンバーとショオハイ・ミヤケ牧師で発足されたホノルル日本人教会です。サクラメント日本人教会は 1957 年まで組織されませんでした。

北林長老はカリフォルニア州外の日系教会について触れていませんが、私自身も、ビクター・クマジ・イノウエ長老が始められたシアトル教会の他、ハワイ、カリフォルニア州以外の日系教会を知りません。シアトル教会がいつ始まったのか知りませんが、

1960年イノウエ氏が引退され、私の父が召命されたとき、イノウエ氏はすでに白髪のご老人で60歳を超えていたように思います。私たちが着いたとき、最初の教会を建築中でした。1950年代に組織されたと考えられますが、それ以前1940年代の可能性もあります。そういった経過を考えると、セントラル日系アメリカンコミュニティ教会はアメリカで四つ目にできた日系教会といえます。

長い、曲がりくねった道のり

歴史とははっきりと刻まれた月日を思い出すだけでは決してありません。それよりもなぜある事柄が起きたのか、当時の世界の出来事との関係を理解するということが重要なのではないのでしょうか。なぜアルフレッド・オコヒラが1931年にロサンゼルスに到着してから15年もたった1946年に初めてのロサンゼルス日本人教会が設立されたのでしょうか？

日本人教会の歴史を根本から覆した大事件は、やはり1941年の12月7日に起きた日本帝国海軍による真珠湾攻撃でしょう。この事件はミヤケ牧師によって始まったばかりのハワイ日本人SDA教会をつぶしそうなただけでなく、西海岸にあった新しい日本人教会の教会員やグループたちを1942年2月19日のルーズベルト大統領による9066命令により散り散りにしてしまいました。

1942年の春、西海岸にいた何千人もの他の日系人のように、アルフレッド・オコヒラファミリーは衣服をまとめるように指示され、西海岸から離れた強制収容所へと列車で運ばれていきました。彼らの行き先は、アリゾナ州のポストンで、そこで約1年半を過ごす事になりました。その後はロサンゼルスに戻るまでの1年半をコロラド州のデルタにて過ごしました。

アルフレッド・オコヒラ氏が3年後によくロサンゼルスに戻る事が許された時、収容所にいた日系人のほとんどの人達と大きく違い、彼は恵まれた立場にあったのでした。なぜなら、オコヒラ家の近所の素晴らしい友人であるドイツ人、ハーボルゼイマー氏が不在のオコヒラ家を貸し出し、賃料を集め、家のローンを代わりに支払ってくれたのです。ハーボルゼイマー氏は、オコヒラ氏との約束を守りペンシルベニア通りにあった家を良い状態に保つだけでなく、貯めていた賃料をきちんとオコヒラ氏に返したのです。

ほとんどの日系人が西海岸へ戻る際、強制収容によって全てを失っていた中で、1945年から1946年の間、オコヒラ牧師は、所有する大きな土地を新しく生活を立て直そうとする日系人に寮として提供しました。それは日系人教会が設立される前から砂漠の中のオアシスのような存在でした。オコヒラ牧師の家は集会場として提供され、日系人にとって第二次世界対戦後の困難な時代における最後の手段であるホテルのような存在でした。

例えば1946年にワイオミングのハート・マウンテンの収容所からロサンゼルスへ来たベン・オオハシは、高校卒業の資格を取るまでの間宿泊する場所を探していました。オオハシは、リンウッド・アドベンティスト・アカデミーに通う間、オコヒラ牧師のペンシルベニアの寮で1年間過ごし、ハーボルゼイマー氏や裏の家に滞在するベイエリアから来た松田夫妻を、懐かしく思い出しています。

9066 命令の影響

9066命令は一般の日本人移民たち、カリフォルニアにおける日系SDA伝道、そしてロサンゼルス日系SDA教会にとって特にどのような影響があったのでしょうか。私は、このことについて長い間考えていました。多くの人たちにとって疑う余地もない程のこの大きな悲劇に希望の光をみいだすことは不適切と思われるかもしれませんが、私はそもそもあまり適切な表現ということを重要視していないことをご了承ください。

国家的な観点から、私はキタバヤシ氏も引用している偉大な日系人研究家のサム・ハヤカワ氏のコメントに同意したいと思いません：

「戦争中の強制移動は、その不法な扱い、経済的喪失が悲劇であったにもかかわらず、おそらく西海岸の日系人にとって起きた最も良いことでした。多くの人々が言うように、強制移動でそれまでの隔離された生活から離れ、まだ知らないアメリカを発見させる機会となったのです。強制移動は移民後一つの世代で日本人がアメリカ同化するという結果を生み出しました。これは、英語を話さない有色人種の中で記録的な速さです。」(33)

ハヤカワ氏は再臨運動を心に留めてはいませんでしたが、強制収容所で日系人SDA牧師たちが熱心にそこにいる人たちに説教している姿を見て（それはアメリカの文化として考察されました）、それもまた「発見」したものの一つだと言っています。

ジョージ・アソ長老（強制収容所で熱心な働きをされていた牧師のひとり）は以下のように彼に書き送りました。

「これは一般的に真実であるかはわかりませんが、戦争というものがもたらす災いより重大な恵みを受けた団体があります。その団体とは、アメリカにおけるセブンスデー・アドベンチスト教会でありました。もし戦争とその後に続く信者たちの強制移動がなければ、おそらくカリフォルニアの（日系人）アドベンチスト教会は今日のようなすばらしい成長は起きなかったと思います。」(33)

ロサンゼルス日本人SDA教会に関していえば、オコヒラ牧師が義理堅い近所の人に恵まれたこと（ある人は神意と呼ぶでしょう）を考えると、9066命令の希望の光が更に明白にみえるのです。

ANNOUNCEMENTS

Campmeeting at Drayson Center in Loma Linda
Saturday March 19

Easter Service

Saturday March 26 at 11 am

Easter social and Egg hunt

Sunday March 27 at 11 am - 2:30 pm

If you interested in participating in the Easter Egg hunt, please bring a dozen eggs per child (either boiled and colored, or plastic eggs filled with treats)

San Gabriel Academy Alumni weekend 5k Run

Sunday, April 24 at 8:30 am

If you are interested in joining the CJACC group for the run, please contact Aaron Hays by April 1, and DO NOT REGISTER ONLINE. Group rate will be \$25/person, and after April 1st will be \$30/person. For more information on the run, visit www.run4sga.org

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Weekly/Monthly/Quarterly Events

- | | |
|--|----------------|
| * Japanese Language Ukulele Group | Tues 10am-11am |
| * Japanese Language Bible Studies | Tues 11am-12pm |
| * Japanese Language Prayer Meeting | Wed 10am |
| * Total Life Seminar (Japanese Language) | Thurs 10am-2pm |
| * Family Fun Night | Monthly |
| * Women's Ministry | Quarterly |

If you would like to be added to our email list for announcements and updates, please contact Melissa at news@centraljapanese.org.

この教会のイベント情報などを e-メールでお送りしています。ご希望の方は以下のアドレスからメリッサ外間まで news@centraljapanese.org.

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日本人コミュニティー中央教会

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