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A History of The Church of Jesus Christ of Latter-Day Saints in Japan From 1948 to 1980

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A HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
IN JAPAN FROM 1948 TO 1980

A Thesis
Presented to the
David M. Kennedy Center for International Studies
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

(C) Terry G. Nelson
by
Terry G. Nelson
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INTRODUCTION  

On July 31, 1924, The Japan Mission of the Church of Jesus Christ of Latter-day Saints was officially closed. The directive to close the mission had arrived by telegram from the President of the Church, Heber J. Grant. It came with little warning and read simply, "Have decided to withdraw all missionaries from Japan temporarily . . . arrange return immediately."1

Although the notice itself came abruptly, the circumstances that made the closure necessary had been steadily worsening for several years. Among them was the continued lack of success the mission was experiencing. Having been opened in 1901, the Japan Mission had experienced twenty-three difficult years. Perhaps no statement better illustrates the frustration and discouragement felt by the missionaries than that of Hilton A. Robertson, who was the mission president who directed the closing of the mission.

We have had 1372 baptisms in that length of time. Some of these members have apostatized from the Church, some of them have been cut off, and many of them have been indifferent to the message which the missionaries have revealed to them. The missionaries were united in feeling that the Japanese had had a fair chance of hearing the gospel, under the limited number of elders, which we have had present. The first presidency felt that inasmuch as the people were anxious in other parts of the world, that it might be more feasible to withdraw the missionaries from that land and take them to other parts, where the people were better prepared to receive the message of truth.

Not all those people who accepted the gospel have gone back on it; we have at least a dozen saints who could be called such. Those people are very desirous of continuing with the work. Their hearts are in it, just as yours and mine are. They want to see the work progress. They want to do all they possibly can.

But you can realize, as did the missionaries in that land, that the thousands of dollars which were being expended could be better utilized in other lands, and the missionaries must be withdrawn until that people is better prepared to receive the gospel. I hope that some time in the future the people of that land will prepare themselves to accept the gospel, the road, the only path to life and salvation.3

One can sense President Robertson's frustration with the work of the mission in Japan, and his feeling that it

2According to Dr. R. Lanier Britsch of BYU, the figure given in the quotation is a misprint. Dr. Britsch gives the correct number as 166.

was fruitless to continue in the face of the paucity of success the mission had experienced over a number of years. President Robertson continued:

We are told in the Doctrine and Covenants that after the testimony of the servants of God, earthquakes, pestilence, and disease, etc. will follow, and I bear testimony to you folks, to the brethren and sisters assembled here, that those things have taken place in that land; I have seen them. On the first day of September, at two minutes to twelve noon, it seemed that the gates of hell has swung open on the central part of the island of Japan. Within ten minutes after the elements had shaken that land, fifty-four fires had broken out. Within twenty minutes, sixty-six fires were burning, and within forty-one, eighty-eight fires. Some of those fires continued for nearly a week.

The people, in fleeing from the flames, came to the steel bridges spanning the rivers and canals, which cut through the heart of the city of Tokyo. These bridges were destroyed by the intense flames. People tried to make their escape in every direction, but the flames came; the heat, which was driven by a terrific wind, made them frantic, and thousands of them jumped into the river; they rained into the rivers and were swallowed up. There was one spot which was held for army purposes, about fifteen acres. This was vacant, and the policemen on duty directed those people to go in there for protection. They took with them many of their belongings which they considered precious. These caught fire. After the flames had gone down, the actual count was 32,843 bodies; so crowded were they in that crowded position, that many of them were still standing.

The city of Yokahama, which has a population of about 600,000, was entirely destroyed.4

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President Robertson was not the first presiding officer of the Church in Japan to be discouraged with the work. Twenty years earlier, only three years after the mission was first opened, the returning mission president, Elder Heber J. Grant of the Twelve, reported to the General Conference. Elder Grant told the assembled Latter-day Saints:

I know that the Latter-day Saints have been greatly interested in the mission I was called to preside over, and I regret I am not able to tell you that we have done something wonderful over in Japan. To be perfectly frank with you, I acknowledge I have accomplished very little indeed, as the president of that mission; and very little has been accomplished—so far as conversions are concerned—by the few elders sent there to labor, or by the sisters who were with me. At the same time, I have the assurance in my heart there will yet be a great and important labor accomplished in that land.5

The great and important labor to be accomplished in Japan had to wait until after President Grant's death. President Robertson was convinced that the Japanese as a people had rejected the gospel message, and saw the destruction of the great earthquake he witnessed in Japan as the judgments of God. Knowing that the Lord uses even the most violent of forces to bring about his purposes, President Robertson cited a verse from the book of Doctrine and Covenants:

5Heber J. Grant, Conference Reports, October 4, 1903, p. 7.
For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.  

President Robertson believed that the Lord was preaching his own sermons to the nation of Japan. Apparently such sermons were required more than that one time. Great destruction, bringing the people of Japan in humiliation to their knees, was wrought by the terrible destructions, including the complete decimation of two great cities, during the holocaust that was World War II.

After the Lord had preached his sermons of destruction and humiliation in Japan, the Japanese people were finally ready for the working of the great labor spoken of by President Heber J. Grant forty-five years earlier. It was time for the gospel tree to spread its branches "over the wall" to the beautiful land of Japan, there to flower and bear abundant fruit.

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6D&C 88:89.

7In Jacob's blessing to his son, Joseph, he said, "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall," Genesis 49:22.
Chapter I

THE RE-OPENING AND EARLY YEARS

Early Missionary Efforts Following World War II

When World War II came to an end on August 15, 1945, the Japanese people were left with sadness, hunger and uncertainty. Their once-great nation was left in ruins and there seemed to be little hope for the future. The religious foundation of the Japanese culture had been dealt a serious blow when the emperor renounced his divinity.¹ With much of what had been revered and loved swept away the people were left in a state of spiritual and emotional emptiness.

For the first time in the many centuries of Japan's long history, it had been conquered by a foreign enemy. That enemy was now landing on the homeland of the Japanese people. One can only imagine the fear and anxiety that must have existed in the hearts of the people as they watched American soldiers walk through the streets of their cities and villages. At first they watched quietly and nervously

¹Paul C. Andrus Oral History, interviews by R. Lanier Britsch, 1974, typescript, p. 6, Oral History Program, Archives, Historical Department of the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, hereinafter cited as Church Archives.
from within their tiny houses to see if the horrible rumors about the American invaders were true. It wasn't long, however, until they discovered that their fears were, for the most part, ill-founded. The friendly GIs greeted them with candy-bars, chewing gum and most importantly, broad smiles.

Within the ranks of these soldiers of the Occupation were hundreds of Latter-day Saints. These young men were quick to take advantage of the unusual opportunity to spread the gospel. Being in a near spiritual void following the war, the words of the gospel found fertile soil in the hearts of some of the Japanese. The high moral standards and the genuine love and concern of the Mormons stood out in striking contrast to many of the other servicemen. Indeed, the Lord had prepared a people in his own way who, twenty-one years earlier, had virtually rejected the words of life. Much of the success enjoyed by the Church immediately following the war is directly related to the efforts of the LDS servicemen in preparing the soil and planting the seeds during the years of the Occupation. Often those efforts consisted only of small acts of kindness or a friendly word or smile; nevertheless the spirit was felt and hearts were touched. As one Japanese elder stated:

We thank God for war which came to Japan because the war brought the American Army and with the American Army came the Latter-day Saint returned missionaries who taught us the
gospel so that the church could be established in Japan.\(^2\)

The First Convert

The first native Japanese conversion after World War II came largely as a result of the example set by LDS servicemen. Tatsui Sato had long been misunderstood in his small village of Narumi. When only a small boy he had been introduced to Christianity by an American missionary who taught a Sunday school class there. Brother Sato writes that he was later baptized by Reverend E. I. Obee of the Methodist faith.\(^3\) It was this early association with Christianity that set him apart from others in his village and put him on a course which eventually led him to the Church.

Some years later, after graduating from Tohoku Imperial University, he was hired to teach chemistry at a normal school for girls. He taught there for nine years before Japan's involvement in war affected his fate. His basic beliefs and ideals, and especially his involvement with Christianity, caused him to be suspect in a nationalistic country like Japan. "The Manchurian Incident and Japan-China war," wrote Brother Sato, "forced me to

\(^2\)Elder Aoki, a local Japanese elder, at an all-missionary conference at Lake Chuzenji, quoted by Harold B. Lee, letter to Elder Don W. Marsh, October 10, 1968, Church Archives.

\(^3\)Tatsui Sato, letter to Harold B. Lee, 1946, Church Archives.
leave from school, for the militarists did not want to have a teacher who cherished an idea of liberty and believes a religion other than 'Shinto' in the school."4

Following the war Brother Sato found himself and his skills in the English language in great demand in his community. The very thing which had once caused suspicion and distrust was now a marketable skill. He became a freelance interpreter and seemed to have no lack of employment. As a result he met and became friends with many American servicemen. Two of these men, Mel Arnold and Ray Hanks, were members of the Church. When they discovered that Tatsui Sato was a Christian they became interested in talking further with him. The often-repeated account of their second meeting was recounted by Harrison Ted Price several years ago.5 The two men were invited into a tea shop on a cold wintry day in November of 1945 by Tatsui Sato and some of his friends. On that occasion they were offered some tea out of courtesy and to help warm them. The Japanese men were surprised when the Americans declined to drink the hot beverage. They explained that their religion taught that the drinking of tea or other stimulants was wrong. The GIs went on to explain the Church's doctrine known as the "Word of Wisdom." The conversation eventually

4Ibid.

led to a discussion of the Book of Mormon. Before they left that evening, the Americans promised to visit Tatsui Sato again and to bring with them a copy of the Book of Mormon. The American servicemen and their Japanese hosts were not fluent in each other's language, and the conversation was not fully understood by the two groups, but Tatsui Sato was intrigued by the young soldiers and their lifestyle.

Brothers Arnold and Hanks did return with the Book of Mormon and gave their friend a challenge to read the book of American scripture. They returned at regular intervals to hold discussions about the gospel and to answer questions. Before long the Satos were inviting some of their friends to listen. Tatsui and his wife, Chiyo, became so enthusiastic that they started a small Sunday School at their home for the neighborhood children. Their first efforts in reading the Book of Mormon were difficult, but something seemed to be working inside Brother Sato and his wife and they continued to work their way through the book. All through the winter months and into the following summer they diligently read and re-read the book until they were convinced of its truthfulness. The original translation of the Book of Mormon into Japanese had been completed in 1909. The Japanese language had changed dramatically between 1909 and 1945. It was extremely difficult to understand because of the archaic language used in the 1909
On July 7, 1946, Tatsui Sato was baptized in a swimming pool at Kansai University in Osaka by C. Elliot Richards. Chiyo was also baptized that day by Boyd K. Packer, who later became a member of the Council of the Twelve Apostles.

The contributions of the Satos to the Church since their conversion have been many, some of which will be discussed in this study. Many people who have joined the Church since 1946 have first heard the missionary lessons in the home of Brother and Sister Sato. Many young missionary elders, struggling with the Japanese language, were given hours of patient help and encouragement through the kindness of Brother Sato.

Re-opening of the Mission

Among the contributions of Latter-day Saint servicemen in post-war Japan, that of Edward L. Clissold stands out. His prior leadership experience in the Church had been extensive and included a full-time mission in Hawaii, First Counselor in the Oahu Stake Presidency, President of the Central Pacific Mission and President of the Hawaii Temple. While serving as a naval officer during the Occupation he placed a notice in the newspaper inviting all members of the Church to contact him at the Dai Ichi Hotel where he was staying. Upon returning to Hawaii after

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6Tatsui Sato to Frederick M. Huchel, copy in possession of Terry G. Nelson.
his service in Japan, he reported to President McKay concerning the missionary work the servicemen were doing and the possibility of reopening the Japanese mission.

It wasn't long before the Church made a decision to call Melvyn A. Weening, then president of the Central Pacific Mission, and Edward L. Clissold to travel to Japan and survey the possibilities for reopening the mission. Unfortunately, the War Department in Washington, D. C., refused both men's requests to travel to Japan because of a policy that no religious body that did not exist in Japan before World War II could enter the country after the War. Later the government consented to issue one entrance permit. Because Brother Clissold had spent time in Japan and had influential contacts in both the American and Japanese governments, he was chosen to reopen the mission. Edward Clissold was officially called as the president of the Japanese Mission on October 22, 1947 by President George Albert Smith.

President Clissold arrived at Yokohama Harbor on the SS President Cleveland on March 6, 1948. He was greeted by several LDS servicemen including Brother and Sister Paul Merrill, George Jordan, Marjorie Thompson, Roma Larsen, and Alma Sonoda. It was mentioned in the mission historical report for that day that he "had the distinction of
receiving the only lei in evidence at the shipside presented by Sister Alma Sonoda of Honolulu.\textsuperscript{7}

There was only a handful of active members still visible from the early mission, so President Clissold felt one of his first responsibilities was to locate as many members as he could. One who had remained faithful though the years was Fujiya Nara. He and his wife had been holding a Sunday School at their home and at Gotanda in the suburbs of Tokyo. President Clissold made a visit to the class at Gotanda on March 7, 1948, the day after his arrival in Japan. President Clissold commented that it was being held in the home of a Mrs. Shiozaki, who was not a member of the Church but was sympathetic to the efforts of Brother and Sister Nara. There were forty-three people in attendance at the Shiozaki Sunday School at Mrs. Shiozaki's, and fifty-two attending the school at the Naras' home.\textsuperscript{8} Tatsui Sato was holding a Sunday School at his home in Narumi, some distance south of Tokyo.\textsuperscript{9} About fifty people were attending Sunday School at the Satos'.

The First Mission Home

After locating some of the members, President Clissold's next efforts were centered around finding a

\textsuperscript{7}Japan Mission (Old), Historical Reports, March 6, 1948, Church Archives.

\textsuperscript{8}Ibid., March 7, 1948.

\textsuperscript{9}Ibid., August 1, 1948.
suitable building to house the mission headquarters. In recent times, buildings and property have been very difficult to obtain in Japan; that was especially true immediately after World War II. Many buildings had been destroyed or burned during the Allied bombings and those that remained were at a premium. After several weeks of searching and praying for guidance in the matter, it was finally through the help of a friend, Seijiro Hayakawa, that a building was located. Through Mr. Hayakawa's son-in-law, Reiji Abe, President Clissold was introduced to the business advisor of Prince Takamatsu. The advisor, Mr. Kawasoe, gave him the address of two burned-out buildings that could possibly be of use. President Clissold became immediately interested in the one located in Azabu which was the former residence of the Minister of Welfare of the Japanese government. Although the building had been bombed and totally gutted by fire, it was found to be structurally sound, and could be rebuilt. Part of the appeal of the building was its location near many embassies, across the street from a beautiful park and only five minutes from downtown Tokyo. In fact, the location was favorable enough to be chosen as the site for the Tokyo Temple thirty-two years later.

There were many difficulties in purchasing the property and the red-tape was almost overwhelming, but President Clissold kept working through the problems, and
with the help of the Lord the goal was finally achieved. The details of the negotiations that occurred are recorded by President Clissold in his own account, a copy of which is appended to this study. The transaction took place on April 20, 1948, at a price of $10,000.

Following the purchase of the building, the next matter of business was to find a contractor to take charge of the renovation work. The Kajima Gumi Company of Tokyo got the bid. It was customary in Japan before beginning work on any building to have an opening ceremony called an "Oharai," which was conducted by a Shinto priest. President Clissold didn't feel comfortable with that arrangement, but was able to talk the construction people into letting him offer a prayer. They agreed to the change, and the ceremony beginning the rebuilding was named "Koshiki." The observance took place on May 19, 1948, at 3:00 p.m. on the east side of the building. The entry in the mission report for that day states that there were eight members of the Church and forty construction workers present. As an interesting sidelight, the report notes that "Ice cream and

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10Edward L. Clissold, Personal Account of Purchase of the First Mission property. Tokyo, 1948, as quoted by Murray Nichols, "History of the Japan Mission of The Church of Jesus Christ of Latter-day Saints, 1901-1924," thesis, Brigham Young University, 1958. Nichols notes the following: "In the copy used, minor grammatical changes were made and a translation to the prayer inserted by the author [Nichols] in September 1957. This is in the possession of Murray Nichols, Provo, Utah."

11Ibid.
cookies were served to all present. The ice cream was a
great treat to many of the Japanese who hadn't tasted it for years."12

The First Five Missionaries

The stage was now set for the arrival of the first
missionaries. There were five elders in the first group and
they arrived at Yokohama Harbor on June 26, 1948. They were
Harrison Ted Price, Wayne McDaniel, Paul C. Andrus, Ray
Price and Kooje Okauchi. Due to visa problems, Elders
H. T. Price and McDaniel had been waiting in Hawaii since
the previous December. In the meantime the two elders had
been serving in the Central Pacific Mission, working with
the Japanese in Hawaii. The other three had more recently
joined them there. Ted Price recalled that the five of them
became somewhat of an attraction among the other religious
people on the ship on the way to Japan. It was notoriety of
a negative sort. They were ridiculed by several protestant
ministers and a Catholic priest who were returning to Japan
to proselyte. As the Mormon missionaries were for the most
part younger and with less language training, they were
viewed as "fly-by-night hucksters who would never amount to
anything."

12Japanese Mission (Old), Historical Reports, May 19,
1948, Church Archives.

13Harrison Ted Price, interview by Terry G. Nelson,
July 19, 1984, Murray, Utah. Tape recording in possession
of Terry G. Nelson.
One point that is sometimes overlooked is that all five of these elders were former servicemen who had only recently been involved in fighting the Japanese. When first called as missionaries it was extremely difficult for them to overcome the hatred that had been building during the previous years. Elder H. T. Price makes the comment that "the only thing the first five missionaries had in common was that they knew the Church was true, they all wanted to go on a mission, and they all disliked the Japanese."14 Ways were provided to help them overcome their negative feelings and to develop a love for the Japanese. It seems very possible that this is one of the reasons for the delay in Hawaii. There they met some good Japanese members of the Church and began to realize that the Lord loved them as much as anyone else. They were allowed to experience some spiritual moments with them and by the time their ship departed for Japan their hearts had begun to change. This transformation was completed very shortly after arriving when they saw the terrible circumstances of the people and especially the little children dressed in rags and begging for food. Many had feared that following the destruction and loss of life and property during the war the Japanese would exhibit a vengeful attitude toward the Americans. To their surprise, the missionaries found no such attitude.

14Ibid.
only one of sorrow for past mistakes and a determination to make the future brighter.

As the mission home was yet uncompleted except for a small separate apartment constructed for the president and his wife, the elders had to seek housing elsewhere. Again it was the LDS servicemen who stepped in and were eager to be of help. Ray Price and Paul Andrus were invited to stay with the Paul Merrill family and the other three moved in with Spencer Savage, a captain in the Air Force. It was not until September 21, that the mission home renovation was complete and the missionaries were able to move in.

It is difficult for many who are acquainted with the missionary system today to visualize the circumstances in Japan in 1948. There were no tracts or any other published Church materials available in Japanese except the Book of Mormon. The elders were under the necessity of translating from English to Japanese everything they wanted to use. They wrote their own tracts and devised their own lessons. Formal language training in Japanese did not begin until years later, so the missionaries bought books and studied the language on their own. There was no standardized period of service in the mission field at that time. It was a matter to be decided between the elders and President Clissold. The elders expressed a willingness to stay five years, but President Clissold stated that the longest term
of service in the Church at that time was three years and that would be sufficient.\footnote{Ibid.}

The first duty of the new missionaries was to try to find those members of the church who had been baptized during the former missionary period. There were one hundred sixty-six members on the records at the closing of the mission in 1924, but it had been twenty-four years since most of them had been in touch with the Church. The missionaries took the old addresses of these members and tried to find them. It was a challenging task for several reasons. As anyone can testify who has tried to locate an address in Japan, it is difficult under the best of conditions. Add to this the fact that large sections of some of the cities had been completely destroyed by bombing and the resulting fires. Elder H. T. Price recalls one unusual experience that occurred while looking for one of the addresses.

One time we found a tin house way out in the middle of a burned-out area in Tokyo. It was the only surviving house for some distance. We knocked on the door and when the old man came to the door he started to cry and said, "I've been praying you'd come back. You're the missionaries, aren't you?" He then told us how the fire from the bombings of August, 1945 came right up to his house and he prayed that he would live to see the Mormon Church come back to Japan. As he watched the waves of B-29 bombers flying over, he prayed...
that if there were any Mormons in them that they would get safely home.16

There were other incidents similar to this one as the Lord led the missionaries to these faithful members. Sister Nami Suzuki, the oldest living member in Japan, who had been baptized when Elder Heber J. Grant was there just after the turn of the century, was located in a similar manner. Elder Paul C. Andrus relates the story.

Her home in Yokohama was destroyed. When Elder R. Price and I found her, she and her husband were living on two tatami mats under a corrugated iron lean-to. When Ray and I visited her that day she was so grateful to know that the Church was back in Japan that she broke into tears. Whenever we visited her and she was ill and unable to attend church she would say, "now just a minute," and she would go over and get her tithing that she had put aside and say "Here's my tithing."17

More Missionaries and More Baptisms

The next significant happening in the new mission was the arrival of seven more missionaries, all of whom were of Japanese descent. Six of them were from Hawaii and one came from Canada. This group also included the first two sister missionaries to arrive in Japan after World War II. The names of these seven were Tomiko Shirota, Bessie Yukiko Okimoto, Kenji Akagi, Jeane Iwaasa, Kiyoshi Yoshii, Koojin Goya, and Kimiaki Sakata. The most exciting thing about these missionaries was that they could all speak Japanese

16Ibid.
and could immediately begin proselyting. Their arrival could definitely be considered part of the fulfillment of a prediction made by President J. Reuben Clark, Jr., in 1935:

... it would seem not improbable that Hawaii is the most favorable place for the church to make its next effort to preach the gospel to the Japanese people, and it would further appear that a strong colony of Japanese Saints in Hawaii could operate from there into their homeland in a way that might bring many Japanese to a knowledge not only of Christianity but of the restored Gospel.18

From that time on the work began to move forward quite well and, as has already been discussed, the people were much more interested in Christianity in the late 1940s than they had been before the war. They were looking for new ideas and a new way of life and were much more eager for change than ever before. The first baptism performed in the baptismal font in the new mission home (constructed in the area of the old boiler room) was performed by Elder H. T. Price on October 21, 1948. The convert was Oakley J. Worth, a serviceman from Colorado. The first group baptismal was held two weeks later on November 6th. At that service nine people joined the Church. Two of them were sons of members from the earlier period of the Church in Japan, and one was a contact from that earlier period.19

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The Mission Home Completed

One of the more important milestones reached during the first period of the mission was the completion of the new mission home. After several months of construction work, cleaning and painting, the new headquarters was finally completed on Thanksgiving Day, November 25, 1948. The importance of this structure in lending credibility and stability to the Church in Japan was substantial. There was now a visible evidence in Japan that The Church of Jesus Christ of Latter-day Saints had again been established in that island nation. President Clissold deserves a great deal of credit for initiating and seeing the project through to its completion. In his own words, "It was Thanksgiving day indeed to us who had watched the progress of the restoration and now have the privilege of enjoying the comfort and beauty of the mission home. Our heartfelt gratitude goes up to our Heavenly Father for His many blessings..."20

Missionaries sent beyond Tokyo

During the first several months of the mission, all proselyting efforts had been centered in Tokyo and nearby areas. In October the first set of missionaries were assigned to Narumi, which is near Nagoya and about one hundred fifty miles south of Tokyo. This is the village

where Tatsui Sato, the first convert to the Church after the war, lived. The elders sent there were Koojin Goya and H. Ted Price. Their primary responsibility was to help and assist Brother Sato with his Sunday school and to build up the Church in general in that area. The work seemed to go quite well there even though they were very isolated from the main body of the Church. The following excerpt from a letter received at the mission home from the two elders helps one get a feel for the simplicity of the people and the beauty of the countryside in which the missionaries found themselves.

But for the rattle of an occasional distant electric train, the ancient village of Narumi had changed little in the past several hundred years. If you were to stand atop one of the higher spots amidst this jumble of farm houses and crowded little gardens, you would discover below you only a multicolor splash of humanity almost lost in an endless sea of rolling, green hills and carefully laid out rice fields.21

The First Visit by a General Authority

Throughout the years, the mission enjoyed occasional visits from General Authorities of the Church. The first of these visitors was Elder Matthew Cowley, a member of the Quorum of the Twelve Apostles and supervisor of the Pacific and Oriental missions. Elder Cowley arrived in Japan on June 11, 1949. He spent several weeks touring the country,

21Letter from Harrison Ted Price and Koojin Goya, recorded in Japan Mission (Old) Manuscript History, December 31, 1948, Church Archives.
visiting with various people and observing and taking notes on what he saw. One of his more important acts was ordaining Brother Sato to the office of Elder in the Melchizedek Priesthood. It was the first ordination in Japan of a Japanese brother in several decades.

During his visit, Elder Cowley dedicated the new mission home and rededicated the nation to the preaching of the gospel. The prayer of dedication, which included both the nation and the building, was given in the new mission home on July 17, 1949. One of the interesting statements in the prayer pertained to the future of the Church in Japan. Elder H. T. Price, who was sitting on the front row of the meeting, later wrote down the words of Elder Cowley as he remembered them. According to Elder Price's diary account, Elder Cowley stated that, "There will someday be many church buildings and even Temples built in this land." When he later asked Elder Cowley if that is what he meant to say, the Apostle replied, "If that's what I was inspired to say, that's how it will be."22

Elder Cowley was apparently impressed with the potential of the work in Japan. Later that same year in General Conference, he stated that

We have a marvelous opportunity there.
The people will join the Church if we give

22Harrison Ted Price, Missionary Journal, No. 3, p. 149 (July 17, 1949). The text of Elder Cowley's dedicatory prayer was not recorded. The only account of Elder Cowley's words is that recorded by Elder Price.
them the missionaries. They want to know the gospel. If there is a mission in the history of this church that offers greater opportunities than Japan, I never heard of it.23

In the three years following the end of World War II, the gospel was re-introduced into Japan by the Latter-day Saint soldiers of the Occupation. The Church officially returned to Japan in the person of Edward L. Clissold, a mission was re-established, an imposing mission home arose from the ashes of war, and full-time missionaries began proselyting in the land of the rising sun. As President Clissold fulfilled his calling to re-establish the mission, there were twenty-five missionaries and one hundred members of the Church in Japan. Edward L. Clissold was released as mission president August 31, 1949.

CHAPTER II

A PERIOD OF FLUCTUATING GROWTH

The Growth Rate Levels Off

When compared to the earlier Japan Mission, the number of converts made in the first two years of the re-opened Japanese Mission was truly phenomenal. Beginning with a few faithful saints in the spring of 1948, there had been some twenty new baptisms by the end of that year. There were approximately one hundred forty-six members of the Church in Japan by the end of 1949. There had been nearly as many baptisms in a year and a half as there had been during the entire twenty-three years of the first mission.

The circumstances surrounding the re-opened mission were different from those of the first mission. The general change in the attitude of the Japanese people has already been mentioned. Add to that the foundation of Saints remaining from the early years and the many missionaries and leaders who were converted and trained during the years of the Japanese Mission in Hawaii and the Central Pacific Mission. These converts were instrumental in converting those of their own race in Japan.
For a time it seemed that spectacular growth would be perpetual; and in retrospect, the growth of the Church in Japan since 1948 has been truly spectacular. There was, however, a period of six years from 1951 to 1956 when convert baptisms slowed considerably, and during some years the number of baptisms per year actually declined. It is difficult to identify all the reasons. Following are some possible explanations:

During the Korean conflict (1950-1953) it became more difficult to obtain full-time missionaries. Even so, the number of missionaries did increase from twenty-five in 1949 to nearly eighty by 1955.¹ Since the rapid growth of the initial years took place with only a few missionaries, there seems to be no direct correlation between the number of missionaries and the number of baptisms. While the Korean conflict came to an end in 1953, the dip in baptismal statistics continued until 1956.

Another explanation is that the receptive attitude of the Japanese people following the war was already beginning to wane. President Mauss seemed to believe that was true when he wrote in 1951:

The past year has been a prosperous year for Japan as a whole and we have noticed it in the attitude of the people. There has developed the spirit of indifference which

always seems to come when there is an abundance of material things. ²

Although this argument may have some credibility, it appears weak. This is especially true when one considers the more recent economic growth of Japan and the concurrent rapid growth of the Church during those years. In essence, the materialism of the Japanese has seemed to have little effect on the growth of the Church.

It could be argued that during the early years of the re-opened mission, the area was much greater than Japan itself. The mission boundaries also included Korea, Guam, Hong Kong, the Philippine Islands and Okinawa. It was a vast area of responsibility for one man, especially in those days when the mission president was in charge of everything.

It may be that the two men who presided over the mission during the period under consideration, having served in the early mission, were satisfied with slower growth, seeing it in the perspective of their earlier missionary service in Japan in the 1920s. This, combined with a slower flow of missionaries from the states and the large area of the mission, contributed to the slowdown in convert baptisms. It is also probable that the Korean Conflict was disruptive enough in Japan that the missionary work was affected.

One final possible explanation is closely related to the early success of the re-opened mission in Japan. It is possible that the "easy" converts were skimmed off, as it were, during the first years. By the time President Mauss arrived, convert baptisms were not as easy to achieve.

Even taking all this into account, the slower growth between 1950 and 1956 is at least partially the responsibility of the two men who presided over the mission during those years.

President Mauss initiated some new programs and made some valuable purchases of property and buildings. The emphasis of his work seems to have consisted in laying some important foundation blocks for what was to follow. President Robertson continued in the foundation-laying work carried on by President Mauss. This was Hilton Robertson's fourth mission. When he arrived in Japan in 1952, he was sixty-two years old. His many years of travel and service, the fragile health of his mother back home and his own health problems toward the end of his service in Japan are understandable reasons for the slowdown in his final mission.³

President Vinal G. Mauss

On August 31, 1949, Edward Clissold was released as mission president. He was replaced by Vinal G. Mauss, a

well-known Oakland, California mortician. President Mauss' experience with Japan consisted of his having served a mission during the 1920's. He was one of the missionaries in Japan at the time of the closing of the mission. President Mauss felt that the Lord led him to a mission in Japan in 1922. He recalled:

I had always planned to go to Germany to look up my ancestors and do genealogy. As I was filling out the forms the thought struck me very forcibly to put down Japan as my first choice. Why I did that I don't know. I didn't even know that there was a mission in Japan at that time.4

Obtaining Property and Buildings

During the early mission (1901-1924) the Church never owned a permanent structure. When President Mauss arrived in Japan in 1949, the mission home purchased by President Clissold was still the only property owned by the Church in Japan. President Mauss felt a need to purchase more property and buildings to increase the Church's credibility and solidify its existence in Japan. In the meantime, the members had been meeting in local school buildings, through arrangements made by President Clissold. The search for property and buildings in Japan was tedious and difficult. After much effort, President Mauss found a large, aristocratic-type residence not far from the mission home in

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Tokyo. At $25,000, the price seemed high, but in his mind's eye President Mauss kept seeing the structure as a residence for the missionaries and a small chapel. After considering it for some time, he called President McKay and asked for approval. Permission was granted and the residence was purchased and used for housing of missionaries. The property quickly escalated in value and several years later was sold for $680,000. The money from the sale was used to buy another piece of property on the street leading to the Meiji Shrine. President Mauss also purchased houses in Sendai, one hundred-fifty miles north of Tokyo, Sapporo, on Hokkaido, and at Hiroshima.

To pay for the buildings, President Mauss initiated the first building fund in Japan. His efforts to earn money for the buildings included musical programs and fashion shows. The musical programs were called "Hawaii Calls," and were performed primarily by members and missionaries from Hawaii. President Mauss relates that the large hall or auditorium where the programs were performed was very busy and difficult to schedule. It was so busy that the owners had set up a lottery of sorts to determine who could have the next open night. They had a machine with several white balls in it and only one black ball. The one who drew the black ball got the right to use the building. As one familiar with "Mormon luck" might guess, the Church drew the black ball and got the use of the hall. President Mauss
adds that the program was a great success and a large sum of money was collected. Apparently the elders who were to take care of the money were so excited about how much had been taken in that they left the money in a taxi. One of the elders chased the taxi on foot for several miles. He eventually caught up and retrieved the building fund money. The LDS servicemen were also very generous in their donations to the building fund.

Another important contribution of President Mauss was his initiation of a program to call local members as full-time missionaries. He stated that the program was first brought to mind by necessity. Due to the Korean conflict, the number of missionaries arriving from the United States was greatly reduced. It became difficult to keep the branches organized and functioning and to keep the work moving forward. Initially eleven young members were called to missionary service. The program, instituted because of need, became a policy which has continued in Japan since that time.

To finance the local missionaries, the servicemen throughout the Far East were asked to donate one dollar a month. In speaking of the contributions of the soldiers, President Mauss stated that the contribution never amounted to less than $1,000 a month during his years as president.

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5Ibid., p. 30.

6Ibid., pp. 28-29.
Soon, twenty local Japanese were serving in the missionary force.

Due to the rapid growth during the first three years of the mission, President Mauss felt a need to unify and strengthen the members. Many of the new members were single and the only members of the Church in their respective families. President Mauss felt a need to meet all those families and try to give them a true picture of the Church. He said the feeling came to him by revelation, and he was strongly motivated to carry out the monumental task he had laid out for himself. He made three hundred family visits during his years as mission president, and thereby did much to unify the Church and solidify its position with the people.

Although the number of convert baptisms during President Mauss' years was not large, numbers are not the only index of success. Another mark of growth is the development of individuals. There were some who joined the Church during those years who were unusual in the strength of their conviction and testimony. One such person was Kiyoshi Ito. Kiyoshi was born blind, but despite (or because of) that handicap, in his early years he developed a love for music. He started to play the piano in the fourth grade by reading music in braille. Before long he could play the piano quite well. He came in contact with the Church in 1951, at the age of fourteen, and soon joined the
Church. In his own words, "I met an American lady missionary on the train. Her name was Ruth K. Needham and her companion was Sister Clark. They told me how wonderful the MIA and Sunday School were." It wasn't long after that first meeting that he was baptized. He served as an organist in the Church for fifteen years, from 1955 to 1970. He was then called as a Sunday School teacher. His own explanation of how he prepared his lessons is interesting:

When I was called to the job I refused once because I thought it was too difficult, but I made up my mind to do my best. I prepare by having my wife make a tape. She records from the books. I listen to the tape every day. I did not enjoy teaching the first months because I did not know how far I could go without looking at the textbook as do people who can see. . . . I asked my wife to pray with me and I received help from the Lord, I know.  

For nearly ten years Brother Ito made his living playing the piano at a nightclub. He finally quit because he felt uncomfortable about working on the Sabbath. His faithfulness and courage are indicative of many of the Japanese saints who joined during the early post-war years.

President Hilton A. Robertson

The mission record for October 6, 1953 contains the following note:


8Ibid.
President and Sister Hilton A. Robertson arrived on the President Cleveland to preside over the Japanese Mission. They brought with them a new Pontiac Station wagon for the mission. They were welcomed by the former members of the Old Japan Mission who they were very happy to meet again.9

The Robertsons' arrival in Japan began their fourth mission presidency. President Robertson's patriarchal blessing, which he received in 1920, stated, "You will travel much for the gospel's sake. You will travel by land and by sea."10 He and his wife were first assigned to preside over the early mission in Japan in the 1920's. They were, in fact, presiding when the mission was closed in 1924. Later, in 1937, when it was decided to re-open the work among the Japanese in Hawaii, Brother Robertson was called as the first president of the Japanese Mission in Hawaii. In 1949, he received a call from the First Presidency to open a mission in Hong Kong. That mission was later moved to San Francisco with President Robertson continuing to preside. When the calling came to go once again to Japan in 1953, President McKay made the statement that President Robertson had been given the largest assignment, area-wise and population-wise, that the Church

9Japan Mission (Old) Historical Reports, October 6, 1953, Church Archives.

had ever given a mission president. That was true because at the time the Japanese Mission also included Korea, The Philippines, Guam, and Okinawa. In 1953 Hilton Robertson presided over an area that included a quarter of a billion people.

There was some growth during President Robertson's first year, but overall, the baptismal rate in Japan declined during his presidency. As noted earlier, there was a scarcity of missionaries during that time. Brother Robertson stated that shortly after his arrival, twenty-five experienced missionaries, missionaries who had been in the field for three years, returned home leaving none who had been in the mission over one year.12

This was not the happiest of Brother Robertson's missions. His fatigue is revealed in a message he gave to the missionaries in 1954, when he said, "It is hard to feel deprived so much of the association and companionship of our families, but when the call of the Lord has come we have only thought of one thing, . . . "yes, we will go."13 He especially made mention of his mother who was very ill. He began to have health problems of his own, and finally returned to the states, before his successor arrived in

11Hilton A. Robertson, Daily Diary, September 10, 1953, Church Archives.


13Ibid.
Japan. President Robertson's willingness to serve despite personal sacrifice is a mark of his faithfulness.

President Robertson was faithful and conscientious in maintaining contact with the servicemen's branches throughout Asia. He was given travel priority rating of Brigadier General which made it easier for him to move about the far reaches of his mission. Many times he flew the rounds from Japan to Korea, to Hong Kong, to the Philippines, to Guam and then back to Japan, visiting servicemen's districts along the way. It is likely that the vast area of his jurisdiction required that he spread his leadership so thinly that he could not give the attention he might have wished to the Japanese saints.

Realizing the difficulty of administering such a vast area, President Robertson recommended division of the mission. In July, 1955, President McKay sent President Joseph Fielding Smith to Japan. He divided the mission into the Northern Far East Mission and the Southern Far East Mission. The division was significant in that it enabled successive presidents to focus their attention solely on the work in Japan.

With the division of the mission, one of the most difficult periods in the modern era of the Church in Japan came to an end. From that time on, the work progressed rapidly and the growth was greater. With President

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Robertson's release on October 21, 1955, an era ended and a new era had begun for the Church in Japan.
CHAPTER III

EXPANSION AND RAPID GROWTH

President Paul C. Andrus

Covering a period of nearly seven years, Paul Andrus' presidency of the mission in Japan was the longest in the post-war history of the Church in the Far East.

It seems the Lord had been preparing Paul Andrus for his extended term of service. On his way home from serving as a missionary in Japan, and before President Robertson was called as president of the Japanese Mission, Hilton Robertson made a prediction that Paul Andrus would someday be mission president in Japan.¹ His vision of what was possible, combined with his ability to motivate and organize people made a very successful president. As the first president who had served as a missionary in Japan after the war, he came with new ideas, goals and objectives and the energy to see them to fruition. He outlined several specific areas in which he felt progress should be made. His job was made considerable easier by the division of the mission, precipitated by President Robertson. Three months before President Andrus took over the mission, President

¹Paul Andrus, Oral History, p. 12.
Joseph Fielding Smith had divided the mission. Paul Andrus, who had served a Japan mission only three-and-one-half years earlier, had a much more manageable territory than his predecessors.

Missionaries Sent to Korea and Okinawa

When President Andrus was set apart by Elder Delbert L. Stapley, he was given instructions that he should make every effort to open the missionary work in Korea and Okinawa. The servicemen had already laid the foundation in Korea and there were between twenty-five and fifty members there before the full-time missionaries arrived. The first two missionaries, Don Powell and Richard Detton, arrived in April of 1956. Their proselyting efforts met with immediate success. Of the first five baptisms, four were men, which is unusual.

One person who was instrumental in getting the gospel work started in Korea was Dr. Ho Jik Kim. Kim had been baptized in America in 1951 while attending Cornell University. He had since become the Vice Minister of Education in Korea. It was only through his personal guarantee of support that the elders were allowed to enter Korea at all.\(^2\) Unfortunately, Brother Kim passed away suddenly in 1959. He did not live long enough to see the fruits of his efforts among his people.

The Korean Mission was organized in July, 1962, with Gail Carr, a former missionary to Japan, as president. Since that time Korea has been one of the most productive areas in the Church. Presently (1985) there are over 40,000 members there.

Okinawa is the largest of the Ryukyu Island chain, lying 350 miles south of Kyushu, the southernmost of Japan's four main islands. As with Korea, the opening of the work in Okinawa is closely related to one person. The story began with an Elder Bird, who had previously served a mission in Japan. Since that time he had joined the military and somewhat accidentally had been transferred to Okinawa. "Accidentally," because when he arrived in Okinawa, his superiors stated that they didn't know why he was there and furthermore that they had nothing for him to do. He was given some time off while they decided what to do with him. One day he was walking out in the countryside. After traveling for some distance he came upon a particularly impressive house and decided to knock and ask if he could take some pictures of the house. At that very moment, Mrs. Nakamura, the owner of the house, was on her knees praying for guidance and to be led to the true church if such a church existed. When she heard Elder Bird knock she went to the door and invited him in to rest a while.

After talking for some time she discovered that he had been
a missionary for his church in Japan. She began to inquire about the Church and after several weeks she was baptized.

When President Andrus sent missionaries to open up the work in Okinawa in April, 1956, the big problem, as usual, was finding suitable housing. Elder Sam Shimabukuro and Elder LeRoy Anderson were contacted by Sister Nakamura who offered her large house for the use of the missionaries. They gladly accepted this offer. The work progressed well in Okinawa from that time on. Although Okinawa was never made a separate mission because of its small area, it has been a fruitful part of the missions in Japan throughout the years.

Improved Proselyting

By the end of 1955, after seven years of missionary work, there were approximately one thousand saints on the membership roles of the Church. Compared to the early mission, the statistics were encouraging, but progress had been slow for two years. When President Andrus arrived in Japan in 1955, the missionary work seemed to be in a slump and the missionaries were somewhat discouraged. The average conversion rate was only about one convert per year per missionary, and President Andrus knew that the potential was not being reached.

The first step taken to improve the proselyting was to devise a common proselyting and teaching approach. There

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had never been a formal approach for teaching the Japanese since the mission was re-opened and it was long overdue. Many of the missionaries were using the method of teaching the basics of Christianity first and then gradually working into the doctrines of the Restored Church. President Andrus felt this to be a waste of time and instructed the missionaries to teach the restored Gospel first and let the basics of Christianity come at a later time. This technique, combined with increased challenges of baptism to the investigators produced immediate and noticeable results. In 1957, the first full year the new concept was implemented, baptisms jumped from 181 the previous year to 638. That rate of success continued through the next several years. In 1961 there were over 1,300 convert baptisms in one year (see Appendix F). In his words, President Andrus voiced his feelings about the new proselyting methods and the resulting success:

The war and unrest had created the opportunity but we hadn't been using it properly until the Lord said, "You've got to change your basic thinking. Instead of trying to convert them to Christianity and then to Mormonism go out and give them the message of the restoration and bring them into the true church. . .

All of the missionaries that were there at that time will remember that very vividly. . .that great transformation that

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\(^4\text{Ibid.}, \ p. \ 24.\)
took place with this change in basic approach.5

Translation Work

The first translation of the Book of Mormon from English to Japanese was accomplished by Elder Alma O. Taylor in 1909. By the time of the re-opening of the Japanese Mission, it was necessary to have the book re-translated. The archaic language used in the early part of the century was long outdated and very difficult for contemporary Japanese to understand. Recognizing this fact, President Edward Clissold had called and set apart Brother Tatsui Sato to undertake this most important work. Having a working knowledge of the English language and being a very spiritual man, Brother Sato was probably the only man in the world who could have accomplished the work at that time. Being a very humble man, Brother Sato explained that it was not due to imperfections in the first work that the second translation was being done.

When we started to translate this revised Book of Mormon (sic) what Elder Clissold desired was "to translate into easy Japanese so that as many people as possible could know the Gospel." . . .the revised translation was not planned because of the imperfections of the old Book of Mormon. To start the new translation, I often read the old translation, but I was convinced that the translation was quite excellent. . .However more than 40 years have passed since the first edition in 1909 and during that time the social situation of Japan has changed greatly. Especially after

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5Ibid., p. 27.
the War there were various changes in education and the culture of Japan, . . . I translated the books into a special style in which the main sentences are in colloquial style and the words of revelation and God are in literary style. But I tried to keep the context of the sentences as close to the old ones as possible.  

To assist Brother Sato, President Clissold had organized a translation committee which consisted of four local Japanese members and one missionary, Elder Paul Andrus. Elder Andrus was selected because of his ability in the Japanese language. He had begun his study of Japanese while serving in the Occupation Forces at the conclusion of World War II.

When Paul Andrus returned as mission president, one of his goals was to see translations of the four standard works made available to the Japanese members. By that time, Brother Sato had been laboring diligently on the translation of the Book of Mormon, the Pearl of Great Price and the Doctrine and Covenants for nearly seven years. The translation of the Book of Mormon was nearly completed, and work on the other two books was not far behind. In order to push the work to its completion as soon as possible, a translation committee was reorganized in June of 1956. The committee consisted of Brother Sato, Brother Takagi, Elder

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6Tatsui Sato, "A History of the revised publication of the Book of Mormon." Taken from Seito No Michi, the monthly publication of the Japanese mission. The article was written 30 May, 1957.
Oniki and Elder Don Lundberg, with President Andrus himself as chairman.

President Andrus wrote to the First Presidency and received permission and authority which enabled the committee to revise, review, and give final approval to the translation. Authority to administer the task locally saved many hours of precious time which would have been used in sending the manuscript to and from Salt Lake City. The committee worked diligently several hours every day for several months to finish the work. The revision and verification were completed in August, 1956, and since approval and funds had already been obtained, the proofreading began immediately. According to President Andrus, the first ten thousand copies of the Book of Mormon came off the presses in December, 1956, and the first editions of the Doctrine and Covenants and Pearl of Great Price were published early the following year. It should also be noted that President Andrus organized a group of translators who succeeded in translating and printing many priesthood and auxiliary manuals and handbooks. The mission also began the publication of the Seito No Michi, a monthly mission publication.

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7Andrus, Oral History, p. 22.
Acquisition of Properties

During his presidency, Paul Andrus obtained some twenty-three meetinghouse sites throughout Japan.\(^8\) He once said, "The greatest single need in this mission continues to be meeting houses."\(^9\) The acquisition of those meetinghouses, as has already been mentioned, was very difficult and challenging.

The most famous piece of property the Church has bought, at least in Asia, is the one at Omote Sando in downtown Tokyo. It is located at the entrance boulevard to the Meiji Shrine. The Meiji Shrine is the memorial shrine the Emperor Meiji (1868 to 1912) and his wife, the Empress Shoken. President Andrus felt inspired to buy that piece of property for a central branch and as a showplace for the mission. The cost was $670,000, which made the purchase questionable. Elder Gordon B. Hinckley, at that time one of the Assistants to the Twelve and also the presiding authority over the Church in the Far East, was consulted. A period of prayer and contemplation began. If purchased, it would be the most expensive land acquisition the Church had made up to that time. The following, from the historical records of the mission, will help explain what happened next:

\(^8\)Andrus, Oral History, p. 29.

\(^9\)Japan Mission (Old) Historical Reports, March 31, 1959. "President's Summary of Three month period," Church Archives.
... In the afternoon, Brother Hinckley and President Andrus met with Mr. "X" to discuss the purchase of Mr. "X"'s property by the Church. The property under discussion is approximately two-thirds of an acre facing the entrance boulevard to the Meiji Shrine.

Brother Hinckley talked on the telephone with President Moyle of the First Presidency regarding the possibility of the Church purchasing Mr. "X"'s property on the entrance boulevard to the Meiji Shrine in Tokyo. President Moyle said he would discuss the matter with President McKay and let us know.\(^{10}\)

Elder Hinckley prayed all night about the purchase of the property and finally the next morning the decision was reached to go ahead. The property was purchased on June 3, 1960. It was the site of the central branch in Tokyo for thirteen years. In 1973, as the worth of property in Tokyo continued to soar, it was decided to sell the property. The selling price was $24,000,000. The money was used to help finance other building projects throughout Japan.

It was during the same time that the first two chapels in all of Asia were finished and dedicated. The Tokyo North Branch building and the Tokyo West Branch were dedicated on the same date, March 31, 1959, by Elder Gordon B. Hinckley.

Leadership Training and Priesthood Ordinations

President Andrus set out to fill every possible leadership position with a native Japanese member. At the

\(^{10}\)Japan Mission (Old) Historical Reports, March 31, 1959, Church Archives.
time he became president, almost all the leadership positions in the branches were occupied by missionaries. In order to train local brethren, a program of standardized priesthood advancement was initiated. President Andrus had heard rumors that many brethren had been advanced too rapidly, before they understood the importance and responsibilities of the priesthood. Under what he felt to be the inspiration of the Lord, President Andrus set up a program that would advance a convert in regular intervals from baptism to the Melchizedek Priesthood. The advancement took nearly two years to complete. For instance, a new male member of the Church would wait three months after baptism to receive the Aaronic Priesthood and be ordained a Deacon. Three months later, if he was worthy and prepared, he would be advanced to the office of Teacher. After another three months he would be considered for ordination to the office of Priest. Before receiving the Melchizedek Priesthood, he was required to wait a minimum of one year.

President Andrus believed that this was a way of weeding out those who were not strong enough to receive the higher priesthood. In defense of the program to those who were critical, President Andrus stated that "I felt that we should make them work and earn and appreciate the priesthood."11 After years of consistent effort in the priesthood advancement program there was a marked increase

11Andrus, Oral History, p. 28.
in the strength of the local members and in their ability to fill local leadership positions. President Andrus stated that by the end of his term as president, 75% to 80% of the branches had local, native Japanese leaders.\textsuperscript{12}

**Foundations For Stakes**

One final area of accomplishment during the Andrus years was that of preparing the foundation for future stakes. President Andrus had been given that charge by Elder Stapley at the time of his setting apart. One of the first efforts in connection with the directive was to open more branches in the larger densely populated areas of the country such as Tokyo and Osaka. When President Andrus had first arrived, there was only one branch in Tokyo and one branch in Osaka. It was apparent that these two cities would likely be the sites for the first stakes in Japan. Accordingly, four more branches were opened in Tokyo and three more were opened in the Osaka area. In connection with these new branches, President Andrus systematically closed some branches in smaller cities. The latter action was forced partly by the limited number of missionaries. The missionaries were moved from the smaller branches to the new branches in the larger cities. It is of note that in the 1970's the first stake in Asia was created in Tokyo, and the second in Osaka.

\textsuperscript{12}Ibid.
The seven-year period from 1955 to 1962 was very productive and eventful for the Church in Japan. President Andrus was a man with great leadership ability and great vision of the gospel among the Japanese. It is true that he had some advantages over those who had preceded him. The smaller mission area allowed him to concentrate his efforts, and was doubtless an advantage. In addition, he had the newly re-translated, easier-to-understand Book of Mormon available for the members and investigators. His recent experience as a missionary among the Japanese and his greater knowledge of the language were also helpful. Even so, President Andrus made the most of his advantages by his own preparation, planning, and energy.
CHAPTER IV

EMPHASIS ON SPIRITUALITY AND THE FAMILY

President Dwayne N. Andersen

If it were possible to describe the three year presidency of Dwayne Andersen in only two words, those words would be "family" and "spirituality."

Upon arriving in the mission field in July, 1962, President Andersen felt that the Church in Japan was failing to meet the needs of the family. He also felt that there was too much emphasis on baptisms and not enough emphasis on developing the spirituality of the members in the branches. He described the Church to be "like a high school or college club which met certain spiritual and social needs of the individual, but had very little to offer the family."¹ It seemed to President Andersen that the missionaries themselves were spiritually low and seemed primarily interested in the number of baptisms rather than the quality of those conversions. President Andersen's approach to the problems was divided into several specific areas of emphasis.

Missionary Spirituality

To start with, the missionaries themselves needed to be spiritually uplifted. According to President Andersen, the most successful program he instituted for that purpose was called the "Spiritual Bucket." Shortly after President Anderson arrived in the mission field, Elder Gordon B. Hinckley, who was the Area Supervisor at the time, made his regular visit to the mission. As is usually the case, he spent time during his visit interviewing the missionaries. During the interviews he was greatly concerned by the large number of missionaries who came to him with their problems and difficulties. Upon finding out what had happened, President Anderson made it his goal to turn things around by the time Elder Hinckley made his next visit. He challenged the missionaries to fill their own "spiritual buckets" and in so doing try to lift Elder Hinckley's spirit on his next visit.

When he returned to make his regular visit Elder Hinckley was truly touched by the spirit of the missionaries. The spirit was so strong in the chapel that it was felt by all those present, especially Elder Hinckley:

As Elder Hinckley entered the back of the room, he paused. He then walked to the front of the room with tears running down his cheeks. When he stood to speak he was overcome with the spirit, and was unable to say a word for quite some time. Standing, with tears freely flowing down his face, his
first words were: "I felt your spirit when I entered this room."\textsuperscript{2}

The missionaries had accepted the challenge to improve themselves spiritually and the turn-about was obvious to all.

Building Facilities

Just as President Andrus' years had been productive in the acquiring of properties, President Andersen's years were highlighted with the building of chapels on many of those sites. By August, 1965, when President Andersen was released, two chapels had been completed and dedicated, two others were awaiting dedication, two buildings had been remodeled and four others were under construction. In addition, seven other building sites had been purchased and the Tokyo Mission Home had been enlarged and remodeled. President Komatsu, who followed President Andersen, often talked about the great work in the area of buildings accomplished by Dwayne Andersen, and he felt great pressure to live up to this success.\textsuperscript{3}

Emphasis on the Priesthood

A special emphasis was put on bringing male converts into the church. For some time there had been many more female than male baptisms priesthood holders in each branch

\textsuperscript{2}Ibid.

\textsuperscript{3}Adney Y. Komatsu Oral Interview by R. Lanier Britsch, 1974, Typescript, p. 18, Church Archives.
were few. A year after his arrival, President Andersen stated that there were more men being baptized than women. Closely related to the lopsided baptism rate was the slow advancement of men in the priesthood. As has been mentioned, advancement in the priesthood was slowed down deliberately by President Andrus because he felt that men were being advanced before they were ready. President Andersen reported that "in 1962 there were only 21 men ordained to the office of Elder in all of Japan." The advancement had slowed to the point that it was almost at a standstill. President Andersen emphasized priesthood advancement. More men were brought into the Church, and immediate results were apparent. A goal of one hundred ordinations to the Melchizedek priesthood during the year 1963 fell just short of the goal at ninety-eight. As a result many quorums of elders and the first Aaronic Priesthood quorums were formed during that time.

The First Temple Excursion

President Andersen gave considerable thought to the problem of how to strengthen the family and the leadership in the Church in Japan. He eventually came to the conclusion that the best way to develop this strength and deep spirituality would be to take them to the temple. President Andersen had some background for such a venture.

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4Andersen, "History of the Northern Far East Mission."
As a missionary in Hawaii in 1943 he had organized a temple excursion for the Saints on the island of Molokai. It was their first such trip since the war started. Years later as a bishop of the Concord Ward in California he had organized another temple excursion as the climax to a "Senior Aaronic" advancement program. President Andersen noted that twelve couples in the program accepted the challenge to prepare themselves for the Melchizedek Priesthood and the temple excursion that would follow. There were problems for each couple as they progressed toward the goal.

Each of the couples had various roadblocks to overcome. But one by one they prepared themselves and were able to take their families to the Los Angeles Temple. . . . This Group developed a special spirit and really helped each other....This was my first experience in really preparing a large group of people to receive their own temple ordinances.\(^5\)

With his background it was no accident that President Andersen came to the conclusion that a similar temple trip would do much to strengthen the families of the Church in Japan. The events leading up to that trip clearly illustrate that the powers of darkness did everything possible to discourage the Saints and disrupt this important undertaking. At the same time, however, the Lord provided the means for those who were diligent and faithful in the

face of difficulties to overcome them and experience the joys that awaited them in Hawaii.

**Spiritual preparation of the members**

Soon after deciding to go ahead with the trip, a letter was sent to all priesthood leaders in Japan and Okinawa to explain the trip. They were asked to begin making a list of worthy members who could prepare themselves financially and spiritually over a period of eighteen months to make the trip. Family home evenings were used and the members who planned to go were interviewed at regular intervals to make sure of their worthiness. Chapters from the book *Temples of the Most High* and from the compilation "An Endowment for the Faithful" and other materials were translated.

**Financial preparation**

After study, it was estimated that the cost of the Hawaii Temple trip for each couple was the equivalent of one-third to one-half of a year's salary. "Each couple paid $500.00 plus passport fees, housing, and food and transportation to and from Tokyo. The mission fund [see below] paid the balance." The sacrifices made by each

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*8* Ibid., p. 9.
family were many. Most of the couples who went were young and without much material wealth. To help save money, many of the members had their white clothing before leaving for Hawaii. It was to a large degree owing to the great sacrifices made that there was such a spiritual outpouring when they finally reached the temple.

Two projects were undertaken by the mission itself to pay for a portion of the trip. The first was the making of various items (tie pins, necklaces, ear rings, etc.) of pearls and giving the items to individuals for a donation of 700 Yen (about two dollars) toward the fund. Although there was some disharmony among the members and some gossip among those who were for one reason or another against the trip, in the end the project was successful.

The second money-raising project was the making of stereophonic records and giving them out for a certain donation to the project. The music consisted of a small chorus of some twenty-four saints accompanied by a Japanese orchestra. The record was titled "Japanese Saints Sing" and featured Japanese songs and Church hymns. It was through the help of one influential member of the Church, Kenji Yamanaka, that the members were able to get the finest orchestra and the best recording studio in Japan to make the records. Having never practiced with the orchestra and being so few in number, the members of the chorus were very nervous on the day of the recording. President Andersen
suggested that they have a prayer in the studio with everyone before beginning. Brother Sato, the young chorister, suggested that President Andersen give the prayer.

As the recording light came on everyone quieted down, and over the loudspeaker came the words, "It is time for prayer." I then stepped forward and gave a prayer in English while the engineers, orchestra, and singers all stood at attention. As "amen" was said many of the Church members were in tears. Later one of the chorus women remarked: "My voice was tight and tense all morning but when you prayed a feeling of calm came over me and I sang without tension." Others felt that same calmness. It was just beautiful and sounded like a large chorus. One member told us that they felt like angels were singing with them!9

There were approximately 3,000 stereo records produced and given to people in return for contributions to the building fund. Through considerable effort some of the records were cleared through customs and sold by returned missionaries in the United States.

Kenji Yamanaka

One name that appears again and again in the account of the first temple excursion is that of Kenji Yamanaka. He was baptized in 1963. His experience in government, business and education enabled him to help the Church out of many binds during the preparation for the temple excursion. He had made many influential friends in all walks of life in

9Ibid., p. 6.
Japan and also had a good command of the English language, all of which made him invaluable.

Brother Yamanaka was involved from the inception of the plan to go to Hawaii and he volunteered to research the cost and other details of such a trip. It was also he that made the fund raising projects possible. He was a pearl merchant. Through him the Church ordered about $4,000 worth of pearls and Brother Yamanaka supervised and was involved in much of the work in assembling them into jewelry. At one time a thousand pearls were confiscated by the government when they were trying to send them to the United States, but through Brother Yamanaka's efforts in prayer and his contact with high officials, the pearls were returned.

He also knew the "top man" in the music field in Japan and through him was able to set up the building and orchestra for the production of the records.10 Brother Yamanaka was also a close friend of the vice president of Japan Airlines and it was only through his persistence that the trip was made possible.

Concerning Brother Yamanaka, President Andersen has said:

His unselfish service and devotion filled a special need at a special time which no one else could do. His contribution was made without the support of his wife or children for none of them joined the Church. Kenji Yamanaka was truly an instrument in the hands of the Lord making the first Hawaii trip a

10Ibid.
As with many significant spiritual undertakings, the difficulties and setbacks were many. The temple excursion of the Japanese saints was such an important event that the Adversary seemed to use every opportunity to destroy it. The full account is included in Appendix B.

Initially the plan had been to use a chartered Flying Tiger airplane provided by Bee Hive tours. That idea was abandoned because a foreign carrier could not come into Japan empty and take out Japanese nationals. After some time an arrangement was made with Japan Airlines for a chartered flight to take the members to Hawaii and back at an affordable price. Some time later they went back on their agreement and said that it would cost about $100 more than they had quoted, which put the trip financially out of reach for the saints. After some forceful and persistent persuasion, primarily by Brother Yamanaka, the JAL vice president agreed to the original cost. The next day it was discovered that there were only 126 seats available on the plane because of freight, and that fifteen members of the group would have to go on an earlier flight at nearly double

the fare, which made it prohibitive. As they tried to resolve that problem, they found that JAL was building a much larger airplane that would be finished by July, the time set for the excursion. In March word came that the aircraft would not be finished and that the temple group would have to be split up after all. In desperation, President Andersen went to his office and added up the total amount of money the Church had paid JAL for missionaries coming and going to and from Japan. The total amounted to over $70,000. President Andersen presented the figure to the officials of Japan Air Lines and added that the Church would continue to grow and would be sending even more missionaries in the future. The airline changed its attitude completely. They agreed to fly the extra fifteen members on another flight at no expense and President Andersen records that they co-operated completely from that time on.\footnote{Andersen, "The First Japanese Temple Excursion," pp. 7-8.}

The temple trip – a reality

President Andersen and his wife were given permission by Elder Gordon B. Hinckley to make the flight with the saints. When the day for their departure finally came, it was a day of great excitement and anticipation. After all of the difficulties that had been encountered, President Andersen could not relax until the airplane actually took
off. His feelings at that time are best understood by reading his own account.

As the airline workers shut the plane door and we started to take off, I gave my first sigh of relief in eighteen months. Everyone was accounted for and we were on our way! As I sat back in my seat, reflecting over all the obstacles we had to overcome, I said to myself: "If I had known from the beginning about all these obstacles, I doubt if I would have had the faith and courage to start such a project." But because of the calm assurance which had previously come to me that this was what the Lord wanted done, we just kept moving forward.  

The reception by the saints in Hawaii was overwhelming. Hundreds of people were at the airport to welcome those who had made such sacrifices for the gospel. Some of the Japanese members could not believe this warm welcome from total strangers. One of the brethren on the excursion summed up how many of them must have felt:

As I looked out of the airplane and saw Pearl Harbor, and remembered what our country had done to these people on December 7, 1941, I feared in my heart. Will they accept us? But to my surprise they showed greater love and kindness than I had ever seen in my life. Now I have a clearer understanding of Godly love and brotherly love.  

The events of the next ten days in Hawaii were filled with love and joy and spiritual experiences for the Japanese saints. They went to the temple every day and were entertained and fellowshipped by the Hawaiian saints every

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13 Ibid., p. 11.
14 Ibid.
evening. A secondary reason for the trip was for the Japanese leadership to be able to view the workings of the stake and wards in Hawaii. On Sundays they were assigned to work alongside their counterparts in ward and stake positions and much valuable teaching and learning took place.

The most spiritual experiences, of course, came within the walls of the temple. President Andersen describes the evidences of the outpourings of the Spirit that took place.

Emotions were high, hearts bursting, and eyes weeping. The greatest outburst of tears occurred as they were sealed as families to their ancestors. Neither set of saints wanted to leave the temple after their ordinances completed. It was only with love and patience that the temple workers could encourage them to depart the premises.15

President Dwayne Andersen served diligently and faithfully for three years among the Japanese people. Although he openly admits that the number of baptisms went down every year of his presidency, President Andersen was not concerned about those particular statistics. He represented a great stabilizing and maturing influence on the young Church in Japan. Without question his greatest accomplishment was the Hawaii Temple excursion in July, 1965. The benefits which accrued to the individual members and to the Church in general from that excursion are

15Ibid., p. 12.
intangible and unmeasurable. It was the greatest single event in the Church's development in Japan up to that time. President Andersen deserves much of the credit for his perseverance in seeing the project through to its completion. It was reported that seventeen years after that first excursion, only six of the original 136 Japanese Saints who participated were inactive. From that original group have come (at this writing) one general authority, five regional representatives, six mission presidents and many other Church leaders. It should also be mentioned that this first trip set the precedent for other temple excursions, which continued until the building of the Tokyo Temple in 1980.

Adney Y. Komatsu - Background and Conversion

The last man to preside over the Northern Far East Mission was Adney Y. Komatsu. Brother Komatsu was the first person of Japanese ancestry to be called as a mission president. His three years of presidency marked the final three years of the single mission era in Japan. It seems appropriate that a man of Japanese descent, possessing the spirituality and leadership ability of Brother Komatsu

16Ibid., p. 12.

17Ibid., p. 13.

18Brother Komatsu also was the first person of Japanese ancestry to become a general authority of the Church. He was called as an Assistant to the Twelve in April, 1975.
should preside at such a pivotal time. The Church's membership in Japan was approaching 10,000 by 1965. The large number of Church members, combined with the increased number of missionaries and the vast area of the mission made administration during that period especially challenging.

Considering the importance of Brother Komatsu in the history of the Church among the Japanese people, his personal history and background will be discussed in greater detail than that of previous mission presidents. Brother Komatsu's parents were from Hiroshima, Japan, but had been living in Hawaii for several years before his birth. As Adney grew into his teens, he came into contact with the Church. His original interest in the Church was closely related to his interest in basketball. Brother Komatsu related that he was invited by the missionaries to play basketball, primarily, he believes, because he was a little taller than his friends. After attending sports activities and MIA for two years, he began to feel that the Church was true and he wanted to be baptized. Brother Komatsu remembers that when he first heard the Joseph Smith story, he knew it was true, and never questioned its truthfulness from that moment on. A major problem developed when he went to his mother and told her of his decision to become a member of the Mormon Church. He asked

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19 Adney Y. Komatsu, Oral History, p. 3.
20 Ibid.
her for permission to join the Church. The following is his own account of what transpired:

Suddenly I saw tears in her eyes. I asked her why was she shedding tears. And she answered saying, "These are not tears of joy, but of sadness!" - for she had just lost another son. In her widowhood she had lost a son - my brother - and so she said she had just lost another son to a Christian Church.  

Brother Komatsu's mother had promised her husband on his deathbed that she would "raise the children honorably in the Buddhist faith." Brother Komatsu promised her that if his membership in the Church ever caused her to be embarrassed, all she would have to do would be to ask him to stop attending Church. He later recorded, "It is my testimony today that I never had to leave the Church nor cause my mother any concern about my behavior."  

Brother Komatsu was called as a missionary in 1945, but unfortunately he was drafted into the military on that same day. President Murphy, the mission president in Hawaii, suggested that he should enter the service rather than trying for a religious deferment. Brother Komatsu became a military intelligence agent and had some unusual experiences during the war. Among other things he was involved in the investigation of the military attaché to Washington, Mr. Iwakura, who had tried to discourage the


22 Ibid.
Japanese government from going to war with the United States. He also interviewed General Shimamura, who replaced General Tojo as the war minister of Japan after the war. Despite these interesting experiences, Brother Komatsu never enjoyed the military. He once made the statement that "I've nothing against the service but I would never go in the service as a profession. In the Church we believe in free agency, not regimentation by force. But the army is all force, all regimentation." The military, he stated, "...was not the Lord's way, it was more like Satan's way, by force."  

Brother Komatsu always felt unhappy that he was never able to serve as a full-time missionary because of his service in the military.

**President Komatsu**

There is not a surfeit of information about the presidency of Adney Y. Komatsu. The available information seems to emphasize the fact that he was much humbled by the calling and in many ways felt inadequate. "I think that more than anybody else I must have been the most ignorant mission president going out on a mission." One possible reason for his feeling is that he was a convert to the gospel and the only member in his family to join the Church. He also felt inadequate because he had never served a full-time mission. His faith and humility are evident,

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24Ibid., p. 17.
however, as he stated, "I went with blind faith, humbly feeling my way. . . . I honestly believed the Lord wanted me to go, and yet I was so unprepared." In many ways, President Komatsu patterned his presidency after that of Dwayne Andersen. In his statements about his mission presidency there are frequent comments about the great work that was accomplished by President Andersen. For example:

I have great respect for Dwayne. A lot of people don't give him credit. He's a pure soul, kind and sweet. He doesn't say much. I've always liked him. I've always gotten along with him. And every place I go I give him credit. He was my predecessor, he opened a lot of roads, and all I did was follow them through.  

Some of the "roads" that President Komatsu followed led to the building of chapels. When he became president, there were seven chapels under construction. Under his direction they were completed and dedicated. He also organized and carried out another temple excursion in 1967. That excursion was similar to the first, even in the number of people who traveled to the temple in Hawaii. The Church membership during President Komatsu's three years grew from approximately 9,500 to nearly 11,000.

One of President Komatsu's more noteworthy accomplishments was the organization of the Distribution and Translation Department in Tokyo. That was accomplished in

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25Ibid., p. 16.
26Ibid., p. 35.
February, 1968. President Komatsu called Kan Watanabe, a local convert and a successful businessman, to head the department and to serve as translation manager. It was the first such organization in all of Asia and its success spurred the formation of other translation departments in other nations. Although the Japan translation department was one of the smallest in the world at the time of its organization, it quickly gained recognition. During the first five months of existence, 4,000 pages were translated, including the first Family Home Evening manual in a language other than English.\(^2\) Other materials translated into Japanese in the early years of the department include *The Restored Church* by William E. Berrett, *The Miracle of Forgiveness* by Spencer W. Kimball, and many Priesthood, Sunday School, and Relief Society materials. The Tokyo translation department has proven invaluable to the increased knowledge and testimony of the Japanese Saints.

During the five-year period from 1963 to 1968, the Church in Japan had grown from adolescence to maturity. No longer were the programs and activities primarily keyed toward the teen-age segment of the Church membership as in years past. The Church had indeed become a family-oriented organization with the depth necessary to hold the interest of mature individuals and family heads. Progress had been made to solidify and strengthen those already in the Church

rather than only bringing in new converts. Gradually, however, it became obvious that a single mission could no longer manage the growing areas of Church membership. It was time to move into a new era of Church growth in Japan.
CHAPTER V

AN ENDING AND A BEGINNING

The End of an Era

From the opening of Japan to the preaching of the gospel in 1901 until the summer of 1968 there had never been more than one mission in Japan. It had been called the Japan Mission from 1901 to 1924. After missionary work among the Japanese was re-opened in Hawaii in 1937, the mission was called the Japanese Mission in Hawaii. In 1943, the name was changed to the Central Pacific Mission, to avoid the use of the term "Japanese," which was held in derision in Hawaii during World War II. When President Clissold re-opened the work in Japan in 1948, the mission was known as the Japanese Mission. The name was changed in 1955 when the Southern Far East Mission came into existence. From 1955 on, the area including Japan was known as the Northern Far East Mission.

The Mission Divided

Rumors of the split of the mission began early in 1968, and in the early summer of that year the word was made official. One of the first indications of the split came when Elder Gordon B. Hinckley, the area supervisor,
requested Brother Harding, the Far East area construction supervisor for the Church to secure a home for the Ed Okazaki family in either Osaka or Kobe. Brother Okazaki had already been called as the president of the second mission, but that had not yet been announced.

Before the division of the mission in September, President Komatsu was released and replaced by President Walter R. Bills. The change occurred July 19, 1968. Prior to the mission division, missionaries calculated that the transfer from Naha, Okinawa Branch in the south end of the mission to the branch at Asahigawa Hokkaido in the north was the longest transfer within a mission boundary anywhere in the world.1

On August 22, 1968, one week before the division of the mission, a short ceremony depicting the division was held in the garden at the Tokyo Mission Home. A map of Japan was cut at the division line, which was roughly along the Japanese Alps in central Japan. The actual division of the mission occurred September 1, 1968. The name Northern Far East Mission was dropped and the mission covering the northern half of Japan was named the Japan Mission, and the southern mission was named the Japan-Okinawa Mission. Walter R. Bills, who had replaced President Komatsu only a month and a half before, became the head of the Japan

1Don Marsh, "The Light of the Sun," p. 68.
Mission. The Japan-Okinawa Mission was headed by Edward Okazaki, a native of Hawaii.

The Japan Mission

The Japan Mission, with headquarters at the original Mission Home in Tokyo had the benefit of most of the local leadership and established Church programs. Because of that and also because President Bills was already situated and had been established for a while before the split, the Japan Mission initially grew much faster than her sister mission to the south. With a good foundation of leadership and a smaller geographical area, the new mission grew rapidly. Three new branches were opened immediately and the following year nine additional cities were opened to proselyting.

According to President Bills, the most successful program in bringing people into the Church in the Japan Mission was his Book of Mormon program. He believed that if the missionaries could get the Book of Mormon into the hands of the people that it would a convert them to the gospel. President McKay had said, "For every Book of Mormon placed in the land of Japan, there will eventually be a baptism."2 Taking this counsel literally, the Japan Mission set out to place as many copies of the Book of Mormon as possible. The program was started in August, 1969, and during the first

six months 6,330 books were sold. This was only the beginning, however, and as the program picked up momentum, 48,000 copies of the Book of Mormon were placed during the second six month period. The missionaries were encouraged to carry the Book of Mormon everywhere with them. It was found that the striking black books with the gold angel Moroni on the front and the red pages attracted a lot of attention. The Japanese people were especially curious when they saw the Japanese characters written on the front of the books. President Bills initiated the practice of selling the books at street meetings in busy metropolitan areas. Over 208,000 copies of the Book of Mormon were sold in a two-year period and President Bills has stated that approximately 60 percent of the baptisms during his years as President of the Japan Mission came as a result of the Book of Mormon placement program.3

Considering the available leadership in the branches of the Japan Mission, President Bills decided to actively train and prepare those leaders in the Tokyo area for the eventual organization or a stake. He called the local branch presidents, elders quorum presidents, district presidents and other leaders to regular meetings at the mission home. These meetings were held every other week and were specifically geared to preparing the leaders for stake callings. President Bills gathered all the handbooks,

3Ibid., p. 20.
manuals and other pertinent materials available to him and had them translated into Japanese. During the two-hour seminars the leaders went over all the information available and asked questions. The training program went on for a year or so and was instrumental in preparing the Tokyo leaders for the organization of the first stake in Asia. That happened in 1972.4

As the Church grew, the auxiliary program was implemented among the Japanese Saints. The first Primaries in Japan were held in the Japan Mission in the Tokyo North and West branches on October 5, 1968.5 A week or so before those historic meetings all the zone leaders and sister missionaries were called in to a meeting to make plans and discuss the possibilities for beginning Primary in Japan. It was felt that with the emphasis given to family and the importance of raising children, that Primary would naturally be popular with the Japanese Saints. Primary was the only auxiliary of the Church not yet functioning in Japan. It had a small beginning, but it quickly gained acceptance among members and non-members alike. The first day of Primary in the two branches was inauspicious, as the following account from the mission history indicates:

It was a downpour of rain all day which dampened our attendance. President Watanabe, Sister Bills, and Elder Grames attended Tokyo

4Ibid., p. 6.

North Branch and found 15 children in attendance. . . . The primary was well planned and organized. There were three non-member women attending with their children. A delightful afternoon of games was held after a discussion of the meaning of Primary. . . . A similar Primary was held at the West Branch with 11 children in attendance.

**Expo '70**

One of the most significant happenings in the entire history of the Church in Asia was the Church's involvement in the Osaka World's Fair of 1970, often called Expo '70. During the year 1968, the Church made a decision to build and sponsor a pavilion on the grounds of the fair. Although much of the ground work had been done earlier in the year, it wasn't until November that the official announcement of the Church's planned participation was made. Elder Ezra Taft Benson would be the guest speaker at an open house at the Mission Home in Tokyo to make the important announcement. In preparation for this event, President Bills made a concerted effort to contact and invite many of the prominent members of government and the business community. The missionaries and some of the members of the branches were assigned to hand carry invitations to the local dignitaries. During preparation for the open house, President Bills suggested the idea of penetrating the Diet (parliament) and inviting them to the open house. The

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suggestion was met with shock and disbelief among many of the local Church leaders at first, followed by fear. The other two members of the mission presidency, Brother Watanabe and Brother Tanaka could not believe what he was asking them to do. According to President Bills' own account of what transpired, their response to his request was, "No, you can't do that." When asked why they felt that way, the reply was, "Well because we're not big enough people. Our status in life is not high enough. President Bills' answer came in the form of another question. "Tell me, who in that Diet holds the priesthood of God? Which is greater, for you to be a member of that Diet or to hold the priesthood of God?" It took some effort to convince them that they were good enough to approach the members of the Diet. President Bills' method of persuasion is illustrated by the following:

Do you know brethren, you have more authority than the prime minister of this country. You have more authority than any of those men. You are as good as any of them. Now, you may not have as many dollars in your pocket as they do, but you've got a lot more than what they have. So we're going to go down to the diet and we're going to hand carry an invitation to every one of them.'

The mission presidency and some select members of the Church eventually did go to the Diet, after fasting for two days to build up courage. They were able to get into

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every office and deliver an invitation to the open house to each person. The open house was held at the mission home on November 13. Many of those invited were in attendance. Elder Benson spoke and officially announced the plans of the Church to build a pavilion on the grounds of the World's Fair. After the meeting, many of those in attendance were able to meet Elder Benson and become acquainted with him. The evening was a great success and a fitting prelude to the remarkable influence the "Mormon Pavilion" was destined to have at Expo '70 for the advancement of the Church in Japan.

The Japan-Okinawa Mission

The newly formed Japan-Okinawa mission, which covered roughly the southern half of Japan, including Okinawa, grew more slowly than the Japan Mission to the north. There was no mission home, and the mission had to rent space in an office building in Kobe. The Japan Mission had seven chapels and the Japan-Okinawa Mission had only two. As noted earlier, much of the experienced Japanese leadership was in the Japan Mission. The first month of the new mission there were only nineteen baptisms for the entire mission. During the first year there were never more than thirty baptisms per month for the mission.

President Edward Y. Okazaki was, like President Komatsu, a convert to the Church. He had grown up on the

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Hawaiian island of Maui. President Okazaki was the second man of Japanese ancestry to become a mission president, although, like President Komatsu, he was actually from Hawaii. Brother Okazaki gives much of the credit for his conversion to his wife, Chieko, herself a convert to the Church at age sixteen. President Okazaki has written, "I joined the Church in 1950 due to the good example of my wife."9

Brother and Sister Okazaki have a close relationship, working together as a team. It is common for President Okazaki, when speaking of his accomplishments as mission president, to use the term "we," meaning he and his wife. Sister Okazaki, having served as a member of the General Board of the YWMIA, played a key role in the success of the Japan-Okinawa Mission.10 She organized the first roadshow in Japan, along with the Girls' camping program and the first mission Youth Conference in the Japan-Okinawa Mission.

From humble beginnings typical of new missions, the Okazaki's brought the Japan-Okinawa Mission to great heights during its two years of existence. By the end of 1969, sixteen new branches were opened and baptisms grew from


10Sister Okazaki was the first woman of Japanese ancestry and the first non-anglo to serve on a Church general board.
nineteen in the month of January to seventy-three in December. By the time President Okazaki was released in 1971, he had achieved his long-time goal of a "One for One" baptism rate. By that he meant that each missionary in the mission baptized one convert per month, or about 200 baptisms a month.\textsuperscript{11}

As with the Japan Mission, the Japan-Okinawa mission was heavily involved in preparation for the World's Fair in Osaka in 1970. Since the city of Osaka was within the boundaries of the Japan-Okinawa Mission, the mission was named the host mission for the Expo '70 Mormon Pavilion.

One of the most ambitious projects in preparation for the Pavilion was the re-filming of the Church motion picture, "Man's Search for Happiness." The film had been made for use in the Church's Pavilion at the New York World's Fair in 1965. It had been so successful that it was decided to use the same theme in the making of a Japanese version done in the Japanese language with Japanese actors and actresses. President Okazaki was made a special consultant for the filming. It was he, through the suggestion of his advisors, who convinced the General Authorities to film the movie on location in Japan, instead of in San Francisco as originally planned at Church Headquarters.\textsuperscript{12}

\textsuperscript{11}\textit{Ibid.}

\textsuperscript{12}\textit{Ibid.}
A film crew from Brigham Young University motion picture studios was sent to Japan. The crew spend several weeks filming the Japanese version of the film. Hiroshi Ogasawara, a well-known movie and television star in Japan, was chosen for the leading role in the movie, which portrays man's journey through life and a glimpse of what lies beyond. Mr. Ogasawara was chosen for the role, "...not only because of his acting ability and personable appearance but also he is generally associated with 'good guys' roles in films,..." according to Wetzel O. Whitaker, who directed the film.13

The film was shown continuously in two theaters at the Pavilion and was the means of introducing the gospel plan to millions of Japanese. Not only was it used at the Expo, but since that time it has also been used as a teaching tool for the missionaries. There is no question that the film has played an important part in the Church's growth in Japan.

In the spring of 1969, groundbreaking ceremonies were held at the site of the Church's Expo Pavilion. Some very distinguished guests were present on that occasion as Elder Ezra Taft Benson of the Council of the Twelve presided. Among those present were Taizo Ishizaka,

president of Expo '70; Kauru Chuma, mayor of Osaka City; and
gisen Sato, governor of Osaka Prefecture.

Elder Benson told the more than three hundred people
in attendance that "Our Church is a world Church and our
message is a world message." He also stated that the
pavilion would give the Church of Jesus Christ of Latter-day
Saints ". . . an opportunity to tell its history,
organization, and doctrine and to 'let you see our program
in action.'"14

Governor Sato, in his remarks at the groundbreaking
ceremonies, said:

I heard that the theme of the Mormon
Pavilion will be "Man's Search for
Happiness." In these modern times where
materialistic values are abundant, you will
show us a higher means of civilization
through dignity and spirituality. . . .15

In his remarks to those gathered at the Pavilion
site, Mayor Chuma stated:

There has never been a time when people
seek for peaceful minds and pure hearts as
we do presently. Now spaceships and
mechanical objects are flying freely through
space. On the other hand, people hunger for
humanity and something spiritual. This is
due to the fact that people are suffering
with solitude. In that sense we feel
strongly that we have a necessity for
spiritual culture. . . . The Mormon Church's
objective through their unique exhibits is
to help people think about the purpose of

14"Expo '70 Groundbreaking," Church News, May 17, 1969,
p. 4.

15Ibid.
life. I give my blessings to the success of this Pavilion.16

From the support evidenced by the attendance of these dignitaries, it is obvious that the Church's image in Japan had grown tremendously in just a few years.

The Japanese Language Training Mission (LTM)

One other significant development during that era was the founding of the Language Training Mission in Laie, Hawaii. In February, 1969, the Church announced the standardization of all missions to two years. Foreign missions with no LTM training had previously been two and one-half years in length.

In connection with the announcement about the length of missionary service, an expansion of the language training program was effected. Two new language training centers were opened in addition to the one that was already operating at BYU. Scheduled to open on February 8 were language training centers at Ricks College in Rexburg, Idaho, and at the Church College in Hawaii. The center at Ricks College would teach Danish, Dutch, Finnish, Norwegian and Swedish. In Hawaii the missionaries were to be taught the Mandarin and Cantonese dialects of Chinese, Japanese, Korean, Samoan, Tongan and Tahitian.17 It was announced

16Ibid.

that the missionaries would study their respective languages for a two-month period, which would be included in the two years of missionary service. The first group of missionaries to arrive in Japan from the LTM in Hawaii came in April, 1969. They, and those who followed during the years of the LTM had a positive effect upon the mission. They came with a basic knowledge of the language and they also knew some of the missionary discussions. The missionaries with language training were able to go to work immediately. Formerly, missionaries spent the first several months studying the language. In addition to language training, the missionaries were also exposed to Japanese culture in Hawaii. It was possible for them to sample Japanese food and to get acquainted with some of the Japanese Saints living in Hawaii. In many ways the LTM in Hawaii served as a cultural shock-absorber to help the missionaries gradually adjust to the culture of Japan, which differed significantly from that of the United States.

During 1968-1969, the mission had been divided, the Pavilion for the World's Fair had been started and the Church's membership had grown to nearly 12,000. The period of one and one-half years from the middle of 1968 to the end of 1969 had been the most productive and eventful yet. The dividing of the mission had only increased the vitality and spirit of the work. The following year was to be even more eventful in the progress of the Church in Japan.
CHAPTER VI

1970 - A PIVOTAL YEAR

Three major developments in 1970 made it the most significant year in the history of the Church in Japan to that point. Although the groundwork for these developments had been laid previously, 1970 saw them all come into reality.

The first development was the opening of the pavilion at the Expo '70 World's Fair in Osaka; the second was the creation of the first stake in Tokyo; and the third was the second division of the missions and the calling of the first native Japanese mission president.

All three events took place within a three-day period in March, 1970. Three years earlier, President Hugh B. Brown stated, "And this little corner of the Garden of the Lord will blossom and bloom and bear fruit."\(^1\) It was indeed a pivotal and remarkable time for the Church of Jesus Christ of Latter-day Saints in Japan.

\(^1\)Hugh B. Brown, Osaka, Japan Abeno Branch, April 21, 1967, Church Archives.
The Mormon Pavilion

The Church's participation in Expo '70 was one of the most successful ventures in the Church's history in Asia. The Mormon pavilion, as it was called, was located in a very accessible location near the east gate of the fair and just off the moving sidewalk. Of the over one hundred entries in the World's Fair, there were only two buildings which were religiously oriented. Those were the Christian ecumenical pavilion sponsored by the Catholic and Protestant churches and the Mormon pavilion.

To help insure the success of the pavilion, Elder Bernard P. Brockbank (an Assistant to the Council of the Twelve) was appointed as the director of the pavilion. Elder Brockbank had much experience in the field, including being the director of the Church's pavilions at the New York World's Fair, the HemisFair in San Antonio, Texas, and the Montreal, Canada Fair. Sensing the uniqueness of the Osaka Fair, Elder Brockbank made the following statement shortly before its opening:

This is the first time we have had an exhibit of this type in a country where the people don't have a Christian background. We feel this is our opportunity to take the message of a living Jesus Christ and the living God that Jesus Christ prayed to and worshiped to these people.2

The Mormon Pavilion was dedicated on March 13, 1970, two days before the doors were opened to the crowds of Expo '70. In attendance at the dedication were four General Authorities of the Church: President Hugh B. Brown, first counselor in the First Presidency, Elder Ezra Taft Benson and Elder Gordon B. Hinckley of the Council of the Twelve Apostles, and Elder Bernard P. Brockbank, an Assistant to the Council of the Twelve Apostles and director of the Mormon Pavilion. Nearly 500 people crowded into the relatively small Pavilion to witness the event. Following remarks by Elders Benson, Hinckley and Brockbank, President Brown offered the dedicatory prayer. The following is an excerpt from the prayer:

Now by virtue of the Holy Melchizedek Priesthood, we dedicate to Thee the Lord this building and the grounds upon which it stands and by which it is surrounded. May they be preserved to accomplish their purpose. May no ill come to any part of this great work.3

The ultimate success of the Pavilion was greater than even the most optimistic forecasts. The World's Fair was open for six months, from March 15 to September 15. Of the approximately sixty-five million people who attended the fair during its six-month life, over ten percent visited the Mormon Pavilion. The final calculations put the number of

3Japan Okinawa Mission Minutes, March 12, 1970. Church Archives. The complete text of the prayer is found in Appendix C.
visitors at 6,658,532. Of these, many signed the guest register book and expressed interest in knowing more about the Church. One of the highlights of the Pavilion was the visit of the crown Prince of Japan, who was the honorary president of Expo '70. President Edward Y. Okazaki of the Japan Central Mission guided the Prince through the Pavilion and the mission of Christ and the various programs and teachings of the Church were explained to him.

According to Elder Brockbank and others, one of the most impressive exhibits in the Pavilion was the missionaries themselves. The missionaries who managed the Pavilion were provided by the Japan Central Mission under President Okazaki. The elders in the mission took turns on a rotating basis to serve as guides in the Pavilion. It had been feared that during Expo '70 baptisms in the Japan Central Mission would drop because of the time the missionaries spent at the Pavilion. Surprisingly, the baptism rate during the six months of the fair actually climbed. Many visitors commented upon the spirit and dedication of the missionaries. Elder Brockbank said:

Our most impressive exhibit was the spirit of the dedicated, loving, inspired missionaries. The missionaries radiated a great love for the Oriental people and the Oriental people had great respect for the missionaries. One Japanese gentleman said to me, "I can hardly believe that such fine, clean young people would leave their homes,

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pay their own way, and learn a new language. They must truly love us."  

The following are comments made by visitors to the pavilion as related by Elder Brockbank in General Conference following the closing of Expo '70:

This Pavilion moved me to think about God. I felt his spirit here.

The Mormon Pavilion is my best memory of Expo. I want to know more.

I have thought that God existed far from us, but today I felt God near me. Thanks for the Pavilion.

I think this Pavilion gives me a good opportunity to change my life. Thanks for the missionaries.

Not only did the pavilion and the thousands of referrals lead to many baptisms but almost as importantly, the image of the Church was vastly improved. Millions of Japanese became aware of the Church's existence and saw it as a respectable organization. The impact of this increased visibility on the future growth of the Church was far-reaching. Nearly 50,000 copies of the Book of Mormon were placed during Expo '70—a matter of great significance in itself. Baptisms in Japan for 1970 totaled 779, which was nearly twice as many as the previous year. Although there are no exact figures on how many converts came into the Church as a direct result of the Expo '70 pavilion, 

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5Ibid.

6Ibid.
there is little doubt that many of the referrals led to baptisms. The Church had received a boost that would influence growth and acceptance for many years to come.

The First Stake in Asia

It was only two days after the dedication of the Mormon Pavilion at Expo '70 that the first stake in Asia was created in the Tokyo-Yokohama area. It had been planned that the first stake in Japan would be in Tokyo and much planning and preparation had already taken place. Paul Andrus had concentrated his efforts on building the membership in that area and more recently President Bills had been conducting leadership training seminars. The long-awaited day finally came on March 15, 1970. Nearly 1,000 faithful members of the Church crowded into the Tokyo North Branch building to witness the proceedings. Elders Ezra Taft Benson and Gordon B. Hinckley of the Council of the Twelve presided and spoke at the three-hour meeting. As this was to be a new experience for members and leaders alike, they were instructed as to the blessings and responsibilities of stake membership.

The new stake president of the Tokyo Stake was Kenji Tanaka, who was unanimously sustained by the congregation. Yoshihiko Kikuchi, who was later to be called as the first Japanese General Authority, was sustained as first counselor and Kenichi Sagara was sustained as second counselor. The
new stake included six wards. It was a momentous occasion and a milestone for the Church in Asia.

**Two Missions become Four**

At the same conference, the visiting brethren announced that the two existing missions would be divided to form four missions in Japan. The Japan Mission would be divided to create the Japan East Mission and the Japan-Okinawa Mission would become the Japan Central Mission and the Japan West Mission. What had been only one mission in Japan as recently as September, 1968, were now four. Walter Bills and Ed Okazaki remained as presidents of the Japan and Japan Central missions, respectively, while two new presidents were called to preside over the Japan East and Japan West missions.

**The Japan East Mission**

President Russell Horiuchi, a geography professor at Brigham Young University, was called to preside over the newly formed Japan East Mission. His mission boundaries included Hokkaido, northernmost of Japan's four main islands and approximately the northern quarter of Honshu, the largest island. The headquarters for the new mission were in Sapporo, the largest city on the island of Hokkaido. The mission was in an area which had not been heavily worked by the Church up to that time, and consequently there were few established branches, few members, and few church buildings.
Until that time the Church's efforts had been primarily centered in the heavily populated areas of central Japan, where the larger cities such as Tokyo, Osaka, Yokohama and Kobe were located. From that point on the Church began to spread its efforts to the less densely populated areas in the extreme northern and southwestern areas. The work in the Japan East Mission as well as the Japan West Mission were of a ground-breaking and pioneering nature and as could be expected, the work was initially slow and difficult.7

The First Native Mission President

The calling of Kan Watanabe as the President of the newly-formed Japan West Mission came as somewhat of a surprise to many present at the conference. To those who knew him well and who were acquainted with his record of service in the Church, however, his call was no surprise. In the calling of the first native-born Japanese mission president, the Church had reached another milestone in its history in Japan.

According to President Watanabe, he has always felt that the Lord has guided his steps in life as he has earnestly sought the truth. This guidance began with good parents who taught him the value of hard work and the importance of being honest. In fact, he once stated that "As I look back on my boyhood days, I often think as Nephi

7Kan Watanabe to Terry G. Nelson, July 8, 1985.
of old must have thought when he wrote, 'I Nephi, having been born of goodly parents. . . .'"8 His love of baseball led him to a desire to learn English, and that desire eventually brought him into contact with the missionaries. As he and a friend watched some of the American soldiers play baseball in front of his house, he was prompted by the Spirit that he should study English harder. He remembers that at the time he didn't fully understand the purpose behind the prompting. "There was no clear reason or purpose in doing so, and at the time I didn't realize the source of these urgings, but as I look back I know that it was the promptings of the Spirit seeking to prepare me for something to come."9 President Watanabe's later calling as the Manager of the first Translation and Distribution Department of the Church in Asia and then as a Mission President seem to verify and confirm those early promptings. It has been a common sight to see Kan Watanabe standing by the side of visiting Church authorities to translate for them at Church meetings in Japan.

His desire to learn English eventually led him to the missionaries who were teaching English as a proselyting tool. President Watanabe became interested in the young Americans and their teachings, but his conversion came when

9Ibid.
he read the story of Joseph Smith from a pamphlet the elders
gave him. He describes what took place in his own words:

It was just as simple as that. I just
read the Testimony of Joseph Smith and I
knew within my heart that it was true. For
many years afterward I wondered why this
belief came so easily to me. Now I know
why. It was the Holy Ghost bearing witness
to me of the truthfulness of the things I
had read. It was an example of what the
Lord said: "My sheep hear my voice. . . ."10

As the Church moved into the 1970s in Japan, it was
vastly different from the organization that had faced the
beginning of the 1960s, ten years earlier. With four
missions instead of one, a new stake, and the exposure that
Expo '70 had provided, the Church was rapidly moving from
obscurity to a position of prominence among Christian
churches in Japan. The events of the next ten years would
continue to strengthen the Church and help prepare it for
the building of the first temple in 1980.

10Ibid., p. 101.
CHAPTER VII

1970 to 1980, THE CHURCH COMES OF AGE

Remarkable Growth

The 1970s saw the Church in Japan grow to maturity. The events and developments of those ten years brought the Church from a stage of adolescence to adulthood. The climax of that growth was the dedication of the Tokyo Temple in 1980. With a large enough membership to merit a temple (as was required in those days), the Church in Japan had become a major part of the Gospel Kingdom. By the end of that year Japan was listed as one of the top ten countries in Church membership in the world, with approximately 58,000 members.¹ That number was over three times the number of members listed in 1970. Closely related to the growth in membership was the formation of five new missions, bringing the total to nine. This recalls the words of Heber J. Grant, many years earlier:

I have an abiding faith that this is to be one of the most successful missions of the Church. The work will be slow at first but the harvest is to be something great and will

astonish the world in the years to come. God has had His hand over this land.  

The growth of the LDS Church in Japan during the 1970s astounded those who were aware of what was happening. In addition to rapid growth, the '70s were also highlighted by the calling of the first native Japanese General Authority, the first Area Conference in Japan, and the creation of the Japanese Missionary Training Center.

Area Conference

The first Area Conference in Japan was held on August 8-10, 1975. The announcement of the conference several months before it occurred spawned a flurry of activity among the Saints. Non-members and inactive members were contacted and invited to attend, and special meetings were held throughout Japan to increase spirituality and prepare the members for the conference. Members were encouraged to be more diligent in family prayers, Family Home Evening and scripture reading in their homes.

Besides spiritual preparation, extra effort was also expended in making the necessary financial arrangements for those who lived long distances from the conference site. This was especially true for the Okinawan Saints. Their preparation also included a special prayer for good weather.

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2Heber J. Grant, diary as quoted by Delbert Groberg in *Dendo Keikaku*, Japan Tokyo South Mission News, No. 34 (December 8, 1980). The original is in the Church Archives.
All of us prayed and fasted fervently that the typhoons would not come, because if they did we could not take the boat to Tokyo. Our Father answered our prayers.  

The meetings for the conference were held in a large cultural arts center in Tokyo, called the Budokan. The conference ran for three days, beginning on Friday, August 8. Many of the General Authorities of the Church traveled to the conference with President Spencer W. Kimball. They included President Marion G. Romney of the First Presidency, President Ezra Taft Benson and Elders Gordon B. Hinckley and Marvin J. Ashton of the Council of the Twelve Apostles, several of the Assistants to the Council of the Twelve and members of the First Council of the Seventy and the Presiding Bishopric. Friday, the first day of the conference, was set aside for a Japanese cultural program by some of the members. The program included a drum dance, a fan dance and a history of the Church in Japan. Saturday was taken up with two general sessions and evening sessions for the youth and adults. Sunday's schedule included two general sessions and an early morning priesthood session. Approximately 12,000 people attended the three-day conference. That number was about half the total membership of the Church in Japan at that time.


4 Ibid. p. 90.
The highlight of the entire conference was the announcement by President Kimball that the Church would build a temple in Japan. Cherie Campbell, an eye-witness to the conference, described the reaction of those present:

The few young people who understood English grasped their chests and held their breath waiting for the translation to affirm what they had heard. A few of the older Saints had been listening to the prophets address with their eyes closed. When they heard the translation of the prophets announcement, they slowly opened their eyes, and then as if suddenly realizing what they had heard was true, folded their arms, bowed their heads and cried.⁵

One of the local priesthood leaders, Yoshihiko Kikuchi, was asked to hold up an architect's rendering of the proposed temple for all to see. It was a very inspiring and exciting moment for all in attendance. A trip to the nearest temple, in Hawaii, was a tremendous and sometimes impossible undertaking for some of the less wealthy families. They had waited and prayed many years for the blessing of a temple in their own land. Even so, when the announcement was finally made, it was difficult to believe. Elder Kikuchi described the scene after the conference:

At the last moment, after the last session after President Kimball closed the session, the people just sat there and didn't move. Oh that was a beautiful sight. . . . We sang "God be with you till we meet again; and then "We Thank Thee O God, for a prophet". . . . Even many General Authorities had their

handkerchiefs out and there were tears. That was a most impressive sight.⁶

The First Native Japanese General Authority

Elder Adney Y. Komatsu became an Assistant to the Council of the Twelve in 1975, and thus became the first person of Japanese Ancestry to become one of the General Authorities. In October, 1977, Yoshihiko Kikuchi was called as a member of the newly-organized First Quorum of the Seventy, becoming the first native Japanese General Authority. Because of the significance of that calling and the close association Elder Kikuchi has had with the Church for many years since his baptism, it is appropriate to mention some of his background.

Elder Kikuchi was born and reared on the northern island of Hokkaido. According to Elder Kikuchi, his father was very strict and taught his children the importance of hard work. Elder Kikuchi's father was later killed while serving in the Japanese military during World War II. That sad event caused Yoshihiko Kikuchi to be prejudiced against Americans in his early years.

Elder Kikuchi kept a daily diary as a young man. In his own words, he saw his diary or journal as "more of a

prayer than a journal." Among other things he remembers writing the following:

I want to know the beauties and the true purpose of life, And if there is a God or Buddha who could lead our family somehow to happiness, the way of happiness, please help us.8

Elder Kikuchi's first contact with the Church came in 1955, when he was a teenager. He happened to be home from school that day because of illness and the missionaries came to the door. It was the missionaries diversion day, but things had been moving slowly and they had felt inspired to proselyte even though it was their day off. After some reluctance, young Yoshihiko finally let them come in and talk to him. He remembers being very impressed with the Joseph Smith story.

They told me about the story of Joseph Smith. Just the simple story that Joseph told. It made me cry and made me humble. I was thirsty or hungry to read those things. I was eager. It was like a man who finds water in the desert.9

He also remembers his first prayer with the missionaries:

This experience was the most magnificent and spiritual event that had transpired in my life. When I gave that prayer I was very very peaceful and I had tears in my eyes and

7Yoshihiko Kikuchi, Oral Interview, p. 7.
8Ibid.
9Ibid., p. 8.
flowing down my cheeks. Every time when I talk about it I still become emotional.\(^{10}\)

Since joining the Church, among other assignments, Elder Kikuchi has served as a full-time missionary, a branch president, a counselor in a stake presidency, and a stake president.

In 1977, while serving as stake president in the Tokyo Stake, Elder Kikuchi received a telephone call from D. Arthur Haycock, President Kimball's personal secretary. President Kimball came on the line and asked Brother Kikuchi if he was intending to come to Salt Lake City for General Conference. Elder Kikuchi answered that he had not planned on attending that particular time, to which President Kimball responded, "Can you come nevertheless? I'd like to see you. When you arrive at Salt Lake please contact me."\(^{11}\)

After making some very hurried arrangements and working out some difficult problems such as renewing his expired passport, Elder Kikuchi and his wife arrived in Salt Lake City a day late for their interview. When they got to President Kimball's office he first asked how their family was and then somewhat abruptly said, "Brother Kikuchi, the

\(^{10}\)Ibid.

\(^{11}\)Larry E. Morris, "Elder Yoshihiko Kikuchi, Steadfast amid change." *Ensign* 14 (December 1984):41-42.
Lord has called you to serve as one of the General Authorities.\(^\text{12}\)

Elder and Sister Kikuchi were taken by surprise and were completely overcome with emotion. Elder Kikuchi states that they "...cried and cried. We were just so overwhelmed."\(^{13}\)

As is true of many of the Japanese brethren, Elder Kikuchi's most recognizable characteristic is his humility. Combined with his humility is his willingness to serve and his sincerity. His sermons in General Conference are examples of his sweet and gentle spirit. In his first address after his calling, he stated:

I never expected to be called to such a heavy and high responsibility. I'm still asking myself and the Lord, "Why me, O Lord?" Yet, my brothers and sisters still within my soul I hear..."I will go where you want me to go, dear Lord.\(^{14}\)

After serving four years as the Area Executive Administrator for Japan and Korea from 1978 to 1982, Elder Kikuchi moved his family to Salt Lake City where he currently (1985) serves as counselor in the Salt Lake City North area presidency. Elder Kikuchi and his family have accepted this new challenge with energy and enthusiasm and have made the necessary adjustments. When asked once how

\(^{12}\)Ibid.

\(^{13}\)Ibid.

\(^{14}\)Yoshihiko Kikuchi, Conference Reports, Ensign (November 1977):70.
the Japanese Saints felt about his calling as a General Authority, he replied, "I think a feeling of shock and joy came to their minds also. I believe that I'm not called as an individual. I believe that all the Japanese people are called."  

The Japanese Missionary Training Center  

Those associated closely with the growth of the Church in Japan have looked forward to the day when Japan would not only provide all of its own native missionaries, but also be a center for sending missionaries to other Asian nations. Elder Charles W. Penrose once said:  

We shall find, I believe with all my heart, that the opening of the Japanese Mission will prove the key to the entrance of the gospel to the Orient. We will find that an influence will go out from Japan into other Oriental nations.  

More recently, Elder Kikuchi, as a member of the First Quorum of the Seventy, stated:  

Also my desire and goal is to make Japan really blossom, not for my glory but because I feel like the Lord expects us to do that. We feel that we could maybe send 10,000 missionaries from Japan. Now we can do it. We can send missionaries to foreign countries, Thailand, or Singapore, or Taiwan or Hong Kong.  


16Charles W. Penrose, as quoted in Dendo Keikaku, Japan Tokyo South Mission News, No. 34 (December 8, 1980).  

17Yoshihiko Kikuchi, Oral interview, p. 62.
It was with this goal in mind that the Japanese Missionary Training Center was initiated in December, 1978. Under the direction of Elder Kikuchi, Area Administrator over Asia at the time, and with the cooperation of Tokyo South Mission President Delbert Groberg, the training began in the Japan Tokyo South Mission Home. Three Japanese missionaries received three days of training in missionary work.\textsuperscript{18} In May of 1979, Kelly Crab from the Missionary Training Center in Provo was sent to Japan and formally created the Japanese Missionary Training Center. Brother Ryuichi Inoue, an executive secretary to Elder Kikuchi, was called as the coordinator of the program and thirteen missionaries were trained that month during a seven-day session. In July, Brother Shozo Suzuki, recently released as President of the Japan Sapporo Mission, was called as the director of the JMTC (Japan Missionary Training Center). In October of 1980, the term of training was changed from seven to ten days to improve the quality and quantity of the training. In October, 1984, Elder Suzuki was released as the director of the center. He had served five years and had supervised the training of 880 missionaries during that time. He was replaced by Ryuichi Inoue, who currently serves (1985) as director.\textsuperscript{19}

\textsuperscript{18}Ryuichi Inoue to Terry G. Nelson, June 28, 1985.

\textsuperscript{19}Ibid.
With the growth and maturity evidenced by the divisions of the missions, the Area Conference and the calling of a General Authority from Japan, the stage was set for the culminating event of the history of the Church in Japan to date: the building and dedication of the Tokyo Temple in 1980.

Just when everything seemed to be going smoothly, however, clouds arose on the horizon. The clouds did not arise in the camp of the enemies of the Church, but from within one of the missions. Before discussing the dedication of the temple, it seems appropriate to discuss this cloudy period that has received so much attention in the last few years.
CHAPTER VIII

DIFFERING APPROACHES TO PROSELYTING

As is the case in all nations of the world, the challenge of missionary work in Japan from the very beginning has been to most effectively introduce the greatest number of people to the gospel message. Throughout the years of the Church's existence in Japan there have been various approaches to that basic problem. Although all of the mission presidents have desired the same ultimate goal, their views on how to reach that goal have differed. The differences of opinion in regard to proselyting methods have generally centered in two basic areas. First, how to best expose the greatest number of people to the message; and second, the period of time and amount of preparation needed before a person should be baptized into the Church.

From the re-entry of the Church into Japan in 1948 until the present, nearly every mission president has had his own unique ideas and approaches. Interestingly, the proselyting methods and techniques seem to have run in cycles. A mission president who stressed more the quantity of baptisms and the importance of rapid growth was most often followed by one who would slow down the growth,
whether intentionally or not, and concentrate on the types of people joining the Church and the needs of the membership. A good example of this cycle can be found in comparing President Paul Andrus and President Dwayne Andersen. A careful consideration of the previously discussed history will reveal that President Andrus was very much concerned about rapid growth in number of convert baptisms, whereas President Andersen was more concerned about quality baptisms and strengthening the existing members. Through various means, such as shortening and standardizing the lesson plans, stressing the desirability of an increased baptism rate to the missionaries, and openly and consistently challenging investigators for baptism, the conversion rate soon soared under President Andrus' leadership. He once said, "Go to the people you are working with, tell them the Joseph Smith story, give them a copy of the Book of Mormon, or sell them a copy and invite them to be baptized."¹ During his first year of Presidency the number of baptisms quadrupled and by the end of his presidency the number of convert baptisms per missionary each year climbed from one to nine. When President Andersen succeeded President Andrus, the emphasis changed significantly. President Andersen stated that his years of presidency from 1962 to 1965 were years "...marked with a spirit of introspection, to make sure that the Church was

¹Andrus, Oral History, p. 2.
fulfilling its role of strengthening the family."² He also made the statement that "a close look revealed that many were being baptized but the rate of those becoming inactive was about equal to the number of baptisms."³ During President Andersen's tenure, the rate of growth slowed. The procedures he followed which resulted in the growth slowdown resulted, he feels, in increased stability and strength in the Church in Japan.

**Japan Tokyo South Mission**

In the newly organized Tokyo South Mission the issues of proselyting methods and approaches reached a climactic point. On July 1, 1978, the Japan Tokyo Mission was divided to form the Japan Tokyo North and the Japan Tokyo South missions. Delbert H. Groberg was called as the president of the Tokyo South Mission, while Harrison T. Price, who had been president of the Japan Tokyo mission since 1976, remained as president of the Tokyo North Mission. The presidency of Delbert Groberg, from 1978 to 1981, has been the topic of much discussion and controversy because of the proselyting methods he implemented. They have aroused a great deal of interest as well as a significant amount of criticism from other mission presidents and Church leaders. His presidency has been discussed so often and is so

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³Ibid.
important in understanding what has happened to the Church in Japan in recent years that it will be examined here in some detail.

The "Vision" of the Work

Much of President Groberg's philosophy of missionary work came from reading the words of President Spencer W. Kimball. Those words were for the most part taken from addresses to Regional Representatives and Mission Presidents at various training and instructional seminars. President Groberg took the messages, dealing mostly with the urgency of the work and the need for a quicker pace, quite literally. He made them the motivating force behind his missionary work. Among other statements which had a great influence on his approach to the work was the following statement made by President Kimball in 1975:

You can see brethren that 80,000 or 90,000 or 100,000 converts a year is not enough. We are not increasing our missionary force fast enough nor are we baptizing real converts rapidly enough.

We seem to remember that Wilford Woodruff baptized 2,000 people on his mission in England in a short few months and that Heber C. Kimball baptized 1,800 in a few months and there are hundreds of other brethren who have baptized tens and fifties and hundreds during their missions. Is it possible that each of you could develop some Wilford Woodruffs and Brigham Youngs who could baptize hundreds and thousands? Can we raise our sights.4

Before President Groberg left for Japan, Elder Yoshihiko Kikuchi gave him a book containing a compilation of President Kimball's talks on missionary work.

The Methods

After catching a "vision" of what needed to be accomplished, President Groberg set out with great determination to increase the number of baptisms and speed up the missionary work. One of the first things he did was to send a questionnaire to all of the Church leaders in his mission. He asked questions concerning their conversion to the Church. The most important thing he discovered was that most of these good members came into the Church at an early age, usually during their university years. From this and from his classes in Asian Studies in college, President Groberg came to the conclusion that those years between high school and college graduation are the one time during the life of the average Japanese that a major change in lifestyle, such as joining a Christian Church, can be made. In early years the family dominates all facets of life for a Japanese child, and there is also too much social pressure to conform to the family religion. After college the average Japanese man is locked into a career which in Japan usually controls all aspects of his life. One example of this is the extreme pressure to drink with working associates. Failure to participate causes difficulties in progressing up the career ladder and hinders the achievement
of business success. As President Groberg saw it, the only "eye in the hurricane," as he called it, came in the university years, where one is relatively free to make major choices on his own. Although he knew and understood the Church's emphasis on converting families and more established individuals, in his opinion the only way to do that was to baptize single university-age students, who could later form their own families within the Church.\(^5\)

As a result of President Groberg's conclusions, emphasis on contacting prospective investigators was shifted from house-to-house contacting to contacting people on the street. In the opinion of President Groberg, going from house to house, which had long been the traditional means of finding people, was ineffective. It was virtually discontinued during his three-year mission. The missionaries were sent out, instead, to busy metropolitan centers. They were instructed to contact mainly those between the ages of sixteen and twenty-four. Busy train and subway stations were common places for the missionaries to do their street contacting, or "streeting" as it was commonly called. They worked in those areas during the morning and evening rush hours.

President Groberg and the missionaries agreed that that was the most effective way of contacting the greatest

\(^5\)Delbert H. Groberg, Interview with Terry G. Nelson, July 10, 1985, Salt Lake City, Utah.
number of people within the age groups targeted. At first the approach was to invite the contacts to an English class taught by the missionaries, but gradually that approach was replaced by a more direct one. Wherever possible the missionary quarters were moved as close as possible to the "streeting" centers in order for the missionaries to have a nearby place to teach those who were interested in hearing more.

With the greatly increased number of contacts it became more and more important for the missionaries to be able to communicate and teach more effectively. A language improvement program was initiated and every missionary was strongly encouraged to improve his or her language ability. At missionary conferences the missionaries would often pair off and practice teaching the lessons to each other. In connection with the push to improve language ability, missionaries were encouraged to personalize the lessons to the individual investigator. The missionary would tell something about his or her own life and then try to find out more about the personal life of the investigator. Then the missionary could adapt the lessons to the various needs of the individual. This program of personalized teaching came to be known as "open heart teaching."

Each missionary was given a proselyting handbook upon entering the mission. In the handbook were chapters on how to better work with the Japanese people, the qualities a
successful missionary should possess and guidelines as to how to find, teach, baptize and fellowship investigators and new members. Also included in the booklet were quotations from President Kimball, Elder Bruce R. McConkie, Elder Kikuchi and others, emphasizing the urgency of the work and the great success and blessings awaiting those who truly dedicated themselves to the work.

Many other small things were part of the success of the mission. There was a mission song and a mission logo. Missionaries assigned to the mission home staff were also expected to go out and proselyte two or three days a week. New missionaries were always assigned to the most successful and dedicated missionaries so that they would get off to a good start. Every missionary was required to call in to the mission home every night and report the number of baptisms, the number of lessons taught that day and other information.

Under the direction of Elder Kikuchi, President Groberg initiated the "small unit" or "proselyting unit" program in Japan. Under this program, investigators were not only to be taught in the missionaries' quarters, but once baptized they also attended Church meetings there. A strong member from a nearby ward, branch, or stake was called as a unit leader for these small congregations. Theoretically the unit would grow and eventually be moved to a larger building and become a branch and then a ward. According to President Groberg this program worked very well
and provided a setting where the new members could be immediately involved and accepted without being lost in a bigger congregation.

The Results

The figures for the Tokyo South Mission during the years President Groberg served are impressive. Baptisms reached an all-time high, as did the number of lessons taught. Brother Groberg reported the following to the Twelve:

During that first month July, 1978, we had 13 convert baptisms, which was about average for the missions in Japan at that time, considering the number of missionaries we then had. That number increased steadily and by the Spring of 1981 during the final months of my tenure, we had over 1,000 convert baptisms coming in each month, with the total reaching nearly 12,000.6

President Groberg also reported that over half of the converts, in fact 76 percent, were males, and more than half of them were adults. Activity also increased in those years with sacrament meeting attendance rising from 33 percent in 1978 to over 50 percent during 1980. The number of church units in the mission area also multiplied.

Real growth can also be reflected in the growth of the church units: In 1978 the mission consisted of two Japanese member districts and two stakes. When we left in 1981, there were no Japanese member districts

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and seven stakes which had been formed from the Japanese districts and the original two stakes.  

**Criticisms**

Despite the obvious increase in baptisms and other statistical growth, there were side effects of the proselyting method which have caused some to be critical of the methods used in the Tokyo South Mission. For the most part, the criticism had dealt with in four areas: (1) the extreme pressure on missionaries to succeed (that is, to baptize), (2) the lack of true conversion in the cases of some of the baptisms, (3) the subsequent high rate of inactivity of those baptized during that three-year period; and (4) Also mentioned by some was the bad reputation the Church was developing among the Japanese people because of the highly visible and aggressive contacting practices.

Is there any truth to the charge that there was too much pressure to be successful put on the missionaries? It is a difficult question to answer, but it does appear that some of the missionaries had trouble achieving the expectations put upon them. In talking with one missionary, a missionary who served under President Groberg, there was some pressure. He said that there was a system of minimums and maximums set up regarding the number of lessons taught and baptisms performed, with other categories as well. He

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said, "If you got below the minimum you would be reported. It put a lot of pressure on the missionaries."\(^8\) There was also a "non-baptizers" conference for those who hadn't baptized by the third week of the month. "It was a great dishonor to go the conference and you did all you could to avoid this," according to the elder.\(^9\)

In defense of his programs, President Groberg has stated that only those missionaries who were lazy or who were not living right or those who had not caught the vision of the work had trouble being successful and happy. He has also stated that he never set goals for the missionaries; he only encouraged them to do their best and set their own goals.\(^10\)

The second and probably the most often stated criticism is that many of the converts were baptized too quickly, before they had a full understanding of what they were doing. President Harrison T. Price, President of the Tokyo North Mission during part of President Groberg's tenure, had this to say:

Teams of Elders would attempt to stop morning and midday commuters and bring them into the rented rooms for quick gospel reviews. . . . Some investigators were detained by eager missionaries for five or six hours and upon agreement were baptized that

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\(^8\)Kevin Dunn, interview with Terry G. Nelson, August 17, 1985, Bountiful, Utah.

\(^9\)Ibid.

same evening. . . . Later searches by ward and stake leaders disclosed that many of these contacts and members of record had little real knowledge of the Church, felt coerced or "brain washed" and in some cases had used false names when baptized. The percentage of such members active one year after baptisms is much lower than the Church average in Japan.11

Was there really a high rate of inactivity among those baptized under President Groberg's programs? Although President Groberg reported an increased rate of activity during his mission, it does appear that since that time there has been a problem with inactivity. When Elder William R. Bradford replaced Elder Kikuchi as the supervising general authority over Asia, he felt that the inactivity rate was higher because of the greatly increased number of baptisms. Elder Bradford said, "With all the baptisms came the challenge of taking care of them. We were having a lot of loss. A lot of the young people weren't attending sacrament meeting."12

President Groberg feels that if there are inactivity problems, it is because the programs of the Church in Japan are not as yet set up to handle and retain a large number of new members. In his opinion, the answer isn't to cut back

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on baptisms, but to find programs that will effectively retain the new members.\textsuperscript{13}

Some claim that the "streeting" techniques of the missionaries brought about a less-than-desirable image to the Church and greatly damaged its reputation. Elder Bradford has stated that he has a file of articles from the Japanese press resulting from the Groberg proselyting methods, associating the Mormon Church with religious cults such as the "Moonies" and with other religious groups such as the Jehovah's Witnesses, Hari Krishna, and others. He says that the Church was "developing a terrible reputation," and that "we were being overbearing."\textsuperscript{14} President Barlow L. Packer, presently serving as president of the Japan Kobe Mission, recently stated that at the present time, "The Church is viewed as just another Christian religion with less respect than most Christian religions because of past proselyting techniques." He also says that "There was much bad publicity and there is still a carryover of the problem present today to some degree."\textsuperscript{15}

A lesser but significant source of criticism was President Groberg's "small unit program. There was some resentment of the program by local Church leaders who felt that the missionaries were undermining their programs by

\textsuperscript{13}Delbert H. Groberg, interview.

\textsuperscript{14}William R. Bradford, interview.

\textsuperscript{15}Barlow L. Packer to Terry G. Nelson, August 22, 1985.
operating autonomous units within the boundaries of the existing wards and branches.

A Change in Direction

At the present time, the Church in the Tokyo area is undergoing a change in direction from the policies of the late 1970s and early 1980s. When Elder William R. Bradford of the First Quorum of the Seventy became the supervising General Authority over the area including Japan in 1982, he felt the need to make some changes. His immediate and primary concern was the poor image the Church was developing in the eyes of the Japanese as a result of the highly visible and aggressive street contacting methods being used by the missionaries in the Tokyo South Mission. The missionaries were instructed to return to the more traditional methods of finding investigators, including member referrals and house-to-house contacting. The "small unit" program was also discontinued and new members were assimilated into the established branches and wards of the Church.

Although no official reprimands were given to those connected with the activities in the Tokyo South Mission in the Groberg years, as President Groberg returned home after completing his mission and Elder Kikuchi was succeeded by Elder Bradford, it was decided that a new direction was in order.
Even though the proselyting methods employed in the first years of the Tokyo South Mission to hasten the baptism rate were more extreme than before, the period fits into the cycle of rapid growth and stabilizing slowdown.
CHAPTER IX

THE TOKYO TEMPLE

The culminating event of the first thirty years of the Church in Japan after World War II was the completion and dedication of the Tokyo Temple on October 27, 1980. Not only was this the first LDS temple in Japan, but it was the first temple built in Asia and also the first temple in a non-Christian nation. Its completion was an answer to the prayers of thousands of faithful Japanese saints as well as saints in other Asian lands. The Tokyo Temple marked the end of one era of the Church in Japan and the beginning of a new era. For the first time in history the Japanese were offered access to all of the ordinances of the gospel: eternal marriage, personal endowments, baptism for the dead, sealings and the other ordinances of exaltation for themselves and their dead without leaving the shores of their own nation. From the time of the first temple excursion in 1965, thousands of faithful Japanese members of the Church had made the sacrifices necessary to travel to one of the temples in the Western Hemisphere. Unfortunately, many had not been able to go, mainly due to the expense involved. With completion of the temple in
Tokyo, the 115,000 members of the Church in Japan, Korea, the Philippines, Taiwan and Hong Kong could more readily enjoy the blessings of the House of the Lord.

The Location

After prayerful consideration, the Brethren decided to build the temple on the one-half-acre site of the original Mission Home in downtown Tokyo. This building had been purchased and renovated by President Clissold in 1948, shortly after he re-opened the mission. The site is located in the center of the Tokyo metropolis, surrounded by several foreign embassies and directly across the street from the beautiful and historic Arisugawanomiya Memorial park. The large trees, lush green shrubbery, graceful bridges and winding walkways of the park provide a picturesque and peaceful setting for the temple. The location is also conveniently located for those traveling from other parts of Japan, being only a five-minute walk from the Hiroo subway station, linked to the central subway system of Tokyo.

To prepare for the temple it was, of course, necessary to demolish the mission home. Many missionaries and members felt a twinge of sadness about losing a building so full of memories, a center of proselyting activity not only for Japan, but also a great portion of Asia. It was to this building that the first five missionaries had come thirty-one years earlier. It was in the library of this venerable building that Elder Matthew Cowley had prophesied
of the building of temples in Japan. The history-laden building was now to be torn down to make way for the new temple. Ironically, Harrison Price, who had been one of the original five missionaries to come to the old mission home, was in 1978 residing there as the President of the Tokyo North Mission. It was Elder Price who had recorded the prophecy concerning the future building of temples in Japan, the only record made of the prophecy. When asked how he felt about the proposed destruction of the building he said he was more excited about the new temple than saddened by the loss of the mission home. He responded that "A lot of memories are tied up here, now we'll just have to hang on to them as best we can."\

The Construction

With the site selected, the planning of the building itself could begin in earnest. Church Architect Emil B. Fetzer was assisted by Wallace G. McPhie, director of Temples and Special Projects for the Church Building Department and Sado Nagata, the resident engineer for the temple. They soon discovered that construction codes and requirements in Japan were much more stringent than in most countries, primarily because of the frequency of earthquakes and typhoons. The many technicalities and some resistance to the building of a Christian temple from neighbors delayed

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the actual construction until the spring of 1978. The Kajima Construction Company, highly respected in Japan, was hired and work began in April. Twenty-two months and thirty thousand man-hours later, the temple was completed. The Tokyo Temple stands as one of the safest and best-constructed buildings in Tokyo, or anywhere else. The walls are made of concrete and steel, faced with fine white stone. It rests on steel-reinforced concrete pilings which extend sixty feet into the soil beneath the structure.

Brother Nagata, the resident engineer, was the only member of the Church who actually worked on the temple. Despite this, the workmen seemed to take great pride and care in the construction, almost as if they sensed its significance. Brother Fetzer made the following observation:

They seemed to sense they were laboring on the House of the Lord and approached their task prayerfully. For example when they started to assemble the massive steel beams framing the temple, which were required to meet earthquake standards, the workmen gathered in a group and offered a prayer that they would be able to do the work in the best possible manner and that no one would be injured as the section beams were put in place. In the years of construction not a single injury was sustained.2

The workers were careful to obey the Word of Wisdom

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while on the temple grounds and no work was performed on Sundays during the construction.3

One of the greatest challenges in building the temple was the construction and assembly of the central spire. The spire, which rises one hundred eighty-five feet above the ground, was originally designed to be made of porcelain enamel, but due to the lack of this material in Japan, it was finally decided to make the spire of stainless steel. An interesting sidelight to the story is the discovery of the light-reflecting characteristics of the substitute spire-material. Brother Fetzer explained:

It is not a shiny surface; it is a satin finish. We found after the spire was assembled in place that it takes on the color of the early morning sunlight, which is a beautiful pinkish color. Then during the daylight hours it reflects the color of the sky and the clouds and in the evening when the sun goes down the tower lights up in the beautiful warm colors of the sunset. We are absolutely delighted with how the tower is changing colors all day long from hues of soft pink to blues and whites. An unexpected, delightful thing has occurred.4

The Open House

The temple was opened to dignitaries from September 13 to September 15, 1980. The open house for the general public was held from September 15 to October 18. During the month-long open house, approximately 48,000 people walked

4Carol Moses, op. cit.
through the temple. President Dwayne Andersen, the temple president, was especially encouraged by the large number of important people who toured the building.

Up to now the Church has not been recognized by the VIPs in any number. This time many of them came. There were presidents of universities, churches, banks, actors, famous writers, baseball players, publishers and the head of the Tokyo Police department, largest in the world.\(^5\)

The effect of the temple upon the Japanese was evident throughout the month-long open house. As the long lines of people silently walked through the building, a spirit of great reverence and respect prevailed. It was not uncommon to see members and non-members alike shedding tears as they contemplated the significance of the rooms through which they passed.\(^6\) Many seemed hesitant to leave the temple as they finished the tour.\(^7\) President Andersen related an incident which occurred in one of the sealing rooms.

One young lady came with her non-member father, and as they stood in the sealing room, she told him that was where she would be married. They discussed the fact that as a non-member the father would not be able to attend the wedding. Then the father decided to take the missionary lessons. Two weeks later, he was baptized.\(^8\)

\(^5\)"48,000 visit Tokyo Temple at Open House," op. cit., p. 5.
\(^6\)Ibid.
\(^7\)Ibid.
\(^8\)Ibid.
The Dedication

The Tokyo Temple was dedicated on October 27, 1980, by President Spencer W. Kimball. Many of the general authorities of the Church travelled from Salt Lake City with President and Sister Kimball to be in attendance at the dedication. Some of those who made the trip were President Marion G. Romney of the First Presidency, President Ezra Taft Benson, President of the Quorum of Twelve Apostles, and Elders Mark E. Petersen and Gordon B. Hinckley, members of the Twelve. Also in attendance were Elders Marion D. Hanks, William Grant Bangerter, Adney Y. Komatsu and Yoshihiko Kikuchi of the First Quorum of the Seventy. During the dedicatory services, President Kimball, President Romney, Elder Hinckley and President Dwayne Andersen spoke. President Kimball's sermon, centered upon the need for parents to bring up their children with a desire to serve the Lord and further his work rather than to seek after worldly interests.

There are many parents who are seeking after the pleasures and material interests of the world, and are not spending as much time and attention as they should for the benefit of their children. As a result many of the youth are growing up with a great determination to fill their time and their efforts and their energies with fun and things of worldly interest.9

Dwayne Andersen, the newly called temple president and former missionary and mission president in Japan, directed his remarks to the allegory of the olive tree found Jacob's record in the Book of Mormon. He stated that he felt that the young and tender branches in the story, taken by the Lord from the mother tree and planted in other areas could be compared to the children of Israel who were located in Japan in earlier years. These young and tender branches had been nourished and cared for through the efforts of the early missionaries and leaders such as President Grant and others. They were finally ready to be grafted into the mother tree again where they would then bring forth good fruit. Then in summary he stated:

I was impressed with the thought that a temple with its sacred ordinances is necessary before the natural fruit spoken of in verse 61 can be produced. . . . Quoting verse 68 "And the branches of the natural tree will I graft into the natural branches of the trees (that is the forming of stakes) and thus will I bring them together again that they shall bring forth the natural fruit (which is temple work) and they shall be one." 10

Regarding the dedication choir, President Andersen said that although it was small, the music produced seemed to come from many more voices than were physically present. Many people were in tears following their singing and some

10 Dwayne Andersen, "President Dwayne Andersen's Talk for dedication," October 27, 1980. Copy given by President Andersen to Terry G. Nelson.
of the brethren commented that there were heavenly voices augmenting the choir.\textsuperscript{11}

After the speaking and singing, President Kimball and President Romney went outside, where they took part in the cornerstone laying ceremony. At that time, several items related to the growth of the Church in Japan were sealed behind the cornerstone. Included were copies of several issues of the \textit{Church News} dealing with important announcements in Church history through the years in Japan, a history of the growth of the Church in Asia, and photographs of the temple under construction. After the cornerstone was sealed into place, President Kimball and President Romney returned to the temple, where President Kimball offered the dedicatory prayer. In the prayer of dedication, President Kimball stated:

We are jubilant this day our Holy Father, and have hearts filled with praise to Thee that Thou hast permitted us to see the completion of this temple and to see this day for which we have so long hoped and toiled and prayed.\textsuperscript{12}

Upon reading this statement in the prayer, the thoughts of those familiar with the history of the Church in Japan are directed to those who have for so many years hoped and toiled and prayed for the growth of the Church and the spread of the gospel in the nation of Japan. The pioneering

\textsuperscript{11}Dwayne Andersen, telephone conversation with Terry G. Nelson, January 21, 1986.

\textsuperscript{12}Van Orden, op. cit., p. 3.
missionaries and converts from the early mission certainly deserve credit for laying a foundation for the later growth that was experienced following the war. Two of them stand out in memory.\textsuperscript{13} Brother Fujiya Nara was one of those baptized during the first mission who became a very influential Latter-day Saint throughout the years. He remained faithful during the war years and was conducting a Sunday School class when President Clissold arrived to reopen the mission in 1948. He became one of the first temple workers to serve in the Tokyo Temple despite his advanced age. He was a prime example of those to whom President Kimball was referring in the dedicatory prayer. Brother Tatsui Sato, the first member of the Church in Japan in the post-war period, also comes to mind. He was most influential in spreading the gospel to his friends and neighbors and in helping and supporting the new missionaries arriving from America. Perhaps his greatest work was the re-translation of the Book of Mormon into more readily understandable Japanese. As did Brother Nara, brother Sato also became a temple worker in the newly-completed "House of the Lord," and served faithfully in that calling.

President Kimball might have also had in mind those who sacrificed so much to participate in the first temple excursion in 1965 under the direction of then-Mission-

\textsuperscript{13}Price, Harrison Ted, telephone conversation with Terry G. Nelson, January 27, 1986.
President Dwayne Andersen. Many of them gave as much as one-half of their yearly income to make the trip, and by so doing kept the spirit of temple work alive. The seeds they planted grew into many other temple excursions that eventually led to the building of their own temple. For those Japanese saints who had worked and sacrificed for so many years, the dedication of the Tokyo Temple was not just another temple dedication, but the fulfillment of a dream and the reward for their diligence and patience. It also marked the beginning of a new Era in the growth of the Church and the spread of the gospel to the Japanese.
CHAPTER X

CONCLUSION

The history of The Church of Jesus Christ of Latter-day Saints in Japan from 1948 to 1980 is one of phenomenal growth and success. From the re-opening of the mission to the building of the temple, the Church in Japan grew from almost no members to one of the top ten nations in Church membership worldwide. After the discouragement and frustrations of the twenty-three years of the early Japanese Mission (1901-1924) many of the missionaries wondered if the blood of Israel was to be found in Japan. There were considerable cultural differences between the Latter-day Saints in Utah and the people of Japan. Some of the basic tenets of the gospel were in such conflict with the culture and traditions of the Japanese people that the difficulties appeared insurmountable. Even Heber J. Grant, who opened the mission and later became president of the Church, left Japan feeling disappointed and unsatisfied with what little he had accomplished.

Of the 166 members baptized in the early years, only a handful were found after World War II who had remained faithful. When President Clissold arrived in 1948 to reopen
the mission he had to begin more or less from scratch. But thirty-two years later the Church had blossomed into a strong and thriving organization of 58,000 members, 9 missions, and 16 stakes.

It seems appropriate here to look at some of the reasons for this rapid growth during the post World War II years as compared to the near failure of the early mission.

The war itself was important in more than one way to set the stage for the spread of the gospel in Japan. Immediately following the war the Japanese people were left in a state of spiritual and emotional devastation.\(^1\) Because the emperor has renounced his divinity and the once-great nation of Japan had been destroyed, much of the basis of the faith of the Japanese has vanished. Many were looking for something to fill the void and this provided an ideal situation for the re-introduction of the gospel. Whereas before the war the nation had isolated itself in extreme nationalism, the door was now opened wide to the flow of new ideas.\(^2\)

The war helped to set the stage in another way. During and immediately after the war, many faithful Latter-day Saint servicemen served in Japan. These men and women did much to facilitate the growth of the Church when

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\(^2\)R. Lanier Britsch to Terry G. Nelson, 2 April, 1986.
the missionaries arrived. It was through the example of servicemen that the first person joined the church in Japan after the war, even before the mission was officially re-opened. The first missionaries lived with families of servicemen while waiting for the completion of the mission home. President Clissold himself was a former serviceman and as able to accomplish much of what he did because of the experience and knowledge he gained while serving in the armed forces. One example involves the finding and purchase of the mission home. The man who provided invaluable help in finding and purchasing the mission home was a friend he made during his military service. The financial contributions of the LDS servicemen toward building funds and local missionary funds were significant.

Another thing which helped set the stage for the re-introduction of the Church into Japan was the emphasis during the War of proselyting among the Japanese in the Hawaiian Islands. When the Japanese Mission closed in 1924, although missionary work was discontinued in Japan itself, it continued among the Japanese living in Hawaii. The work in Hawaii was instrumental in the later re-opening and success of the Japanese Mission in Japan. Officially the missionary work was organized in 1936 as the Japanese Mission in Hawaii, with Hilton A. Robertson as the first president. The name was later changed to the Central Pacific Mission when it became unpopular to use the term
Japanese during the war. Many of the men who later served as mission presidents in Japan were converted to the Church in Hawaii during the years of the mission there. Although many of these converts could not speak Japanese fluently, they were usually able to speak a minimal amount and could pick it up quickly. Being of Japanese descent and background, they also had a head start in understanding the Japanese people and their culture. The second group of missionaries sent to Japan in 1949 were Americans of Japanese ancestry from Hawaii; they provided a great boost to the missionary work. Adney Y. Komatsu, the first man of Japanese ancestry to become a General Authority and Edward Okazaki, the first Mission President with Japanese ancestry both became members of the Church in Hawaii. Without question, the missionary work among the Japanese in Hawaii between the years of the early mission and the re-opening in Japan provided a foundation of strong leaders and missionaries for the re-entry of the Church into Japan.

Prospects for the Future

This writer's study of the history of the Church in Japan from the end of World War II to 1980 has engendered two main questions about the future of the Church in Japan. First, what challenges face the Church in Japan in future years, and second, is the phenomenal growth rate of the past thirty years likely to continue?
Continued growth at present rates will be a challenge for the Church. Other challenges have existed from the beginning. Situations developing during the years ahead will present new and unique challenges to the Church.

One of the problems which has existed for years and will worsen is the escalating materialism of the Japanese people. When asked recently what he saw as the greatest challenge of the Church in Japan in the future, Elder William R. Bradford, the President of the Asian Area of the Church, said:

One of the great challenges of the Church in Japan today is materialism and the materialistic mind of the Japanese. There is an almost fanatic concern to fit into the competition and be up with the competition. This creates a barrier, causes families to pull apart, keeps people from studying the scriptures and keeps attendance at meetings down on the Sabbath day.  

In modern-day Japan, the signs of luxury, success and affluence are everywhere apparent. The Japanese seem to be caught up in an uncontrolled scramble for anything and everything that is new or modern. Although the Church has so far been able to enjoy considerable success in the face of this materialism, it has taken its toll on members and investigators. Whether this effect will be greater or less in the future is difficult to foresee, but at present the average Japanese seems to be looking for happiness in terms

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of a higher standard of living through more conveniences, luxuries, and recreation rather than in religion.

Another difficulty for the Church is the tendency for the Japanese to be group-oriented. This has always been a problem and will continue to be so. Simply stated, the average Japanese is valued more as part of a larger whole than as an individual. This group orientation begins at an early age in the home, where a child is taught the importance of being a member of the family and bringing honor to the family name. As he matures and leaves the home, he becomes a part of various other groups such as school clubs and finally as an employee of a company or business. To be a part of some organization and hold a particular station in life is very important to the Japanese. Modernization has brought changes to the lifestyle of the Japanese. Despite this the idea of loyalty to one's station in life has remained strong. The family has experienced some deterioration of late, but at the same time loyalty to one's employer seems to have grown even stronger. Once hired a Japanese employee seldom considers changing employment. The Japanese companies socialize together outside of work also. Dr. R. Lanier Britsch of Brigham Young University, who has done considerable research and writing on the growth of the LDS Church worldwide makes the following observation:

Employees in the same company socialize together, go on vacations to company-owned
resorts and have a strong emotional commitment to their employers. In some important ways affiliation with a demanding religion is seen as disloyalty to the employer.  

When a Japanese joins a church, especially a Christian church, he becomes suspect. This is especially true of the LDS Church because of its demands on time and change in lifestyle. Those who have courage enough to join the Church risk losing friends, family and, if not employment, at least standing and position in their employment. This intense peer pressure is a significant concern in the development of the Church in Japan.

Of course there will be other challenges in addition to the two mentioned above, but those other problems appear to be similar to problems faced by the Church everywhere, such as the rising rate of immorality and the turning away from more traditional values.

Although there are problems, there is also much to anticipate as one looks forward into the future. The number of strong local leaders continues in increase as members rear their children in the gospel. The temple has helped to solidify and strengthen those who attend regularly. The number of native Japanese full-time missionaries has been on the rise for years and recently stood at around 22 percent.

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of the total number.5 Many leaders, such as Elder Bradford, believe that the time will eventually come when Japan will entirely supply its own missionary force. Elder Kikuchi is also looking forward to the day when Japan will not only supply its own missionary force but be able to send thousands to other Asian countries.6

In 1965, President Hugh B. Brown spoke at a conference in Osaka Japan. In his remarks he prophesied many exciting things for the future of the Church in Japan. The following are extracts from his sermon:

Some of you who are listening to me tonight will live to see the day when there will be a Japanese man in the council of the Twelve Apostles of the Church. I do not know when it will be, I will not live to see it. But some of you young people will see it and then you will realize that God loves the Japanese people. And you will join with other nations in forming a great united Church all over the world. And some of you Japanese people will be among the leaders of the Church. I feel it in my heart tonight and I dare to make this prediction in the name of the Lord. . . . I must lay down my body very soon and return to my Heavenly Father. And from over there I shall look back and see what the Japanese people are doing. . . . So this little corner of the garden of the Lord will blossom and bloom and bear fruit and from this area there will go messengers to kindred people in many parts of the world. . . . And I thank God that he planted the seeds of the gospel here in Japan and a few hardy and courageous

6See above, Chapter 7, footnote 7.
folks have stayed with it until now. It is beginning to bear fruit.\textsuperscript{7}

Since the time of President Brown's sermon the seeds of the gospel have indeed bloomed and borne fruit. With what has transpired and the prophetic statements concerning the future, the story of the growth of The Church of Jesus Christ of Latter-day Saints in Japan has many chapters yet to be written.

APPENDIX A

ACQUIRING A MISSION HOME IN JAPAN - 1948

After several days of endless driving all over Tokyo in search of a house for rent or sale, all to no avail, I went for rest and relaxation to visit my former acquaintances in Meguro, the Seijiro Hayakawas. Sennosuke Hayakawa whom I had met casually on the street when I was here at the close of the war seemed glad to see me and I spent an hour visiting with them. In the course of our conversation I told them of my fruitless search for living quarters in Tokyo. Mr. Hayakawa assured me there was little possibility of success. He did, however, offer to help, as did his son-in-law, Mr. Reiji Abe.

A few days later, Mr. Seijiro Hayakawa came to the hotel to tell me that Mr. Abe had spoken to his friend Mr. Kawasoe, the business advisor to Prince Takamatsu, and that he had arranged for me to meet Mr. Kawasoe the next day, Saturday, March 20, 1948. Saturday afternoon Mr. Hayakawa, Mr. Abe and I drove out to Prince Takamatsu's official residence and visited with Mr. Kawasoe amid the elegant surroundings of the mansion. Mr. Kawasoe listened to the story of our housing needs and promised to help. As the first possibilities, he gave us the addresses of two burned out buildings which he understood were for sale. Upon leaving the mansion, we three drove immediately to the nearest address in Azabu and examined the skeleton of a once palatial residence in a very nice neighborhood opposite a park. I was impressed immediately with the possibilities of the place but withheld comment. We then drove to the other place nearer town but found it in a completely burned out area and far too large for our needs. On our way back to Meguro we passed the first house again and I expressed interest in it and asked where we could get further information. Mr. Abe offered to inquire of Mr. Kawasoe and let me know.

The following Monday, Mr. Abe reported that the property was for sale by an agent named Kodera and that Mr. Kawasoe would see him. Thinking to save time I asked Mr. Abe to see Mr. Kodera himself. This he did and informed that the property was for sale for ¥2,000,000.00. At 200
yen to the dollar, the realistic but not the legal rate of exchange, the property would cost around $10,000.00. This seemed reasonable enough and I requested Mr. Abe to look into the possibility of obtaining an option to purchase, after explaining what an option was. Not hearing from Abe for two or three days I decided to bring my friend Mr. Fujio Nakano, a former banker, into the picture. I took him to the Hayakawa home and after an hour's talk we decided to press Mr. Kodera for some promise that the property would not be sold to anyone else while Mr. Nakano and I looked into the matter of raising two million yen. Before doing anything in this direction I decided to get some expert opinion on the present state of the building and some idea of the cost of restoration.

Meanwhile, I followed every lead and rumor concerning available housing. One prospect brought me in touch with a Mr. John Sekiya, whose sister's house we went out to see in Ichikawa on March 26th. I was attracted to Mr. Sekiya and accepted his kind offer to assist me further. The next day, I was delightfully surprised to find that Mr. Nakano's good friend, an officer in the contracting company recommended by Mr. Kawasoe, was this same Mr. Sekiya. That afternoon Mr. Nakano, Mr. Sekiya, an number of architects and engineers from his firm and Brothers Paul Merrill and Guy Hart, members of the Church here with the Army Engineers, made a thorough inspection of the building. They all pronounced the skeleton in good condition and the house very well constructed, as evidenced by the little damage done by three direct bomb hits.

The following Monday, I started out to get the answers to three questions: Would SCAP (Supreme Commander Allied Powers) regulations permit us to purchase the property? Could we buy it with a favorable exchange rate through Boeki-cho (the Japanese Government Foreign Board of Trade)? Could we also finance the repairs through Boeki-cho? Captain Koob in G-1, GHQ, thought we could purchase it and suggested that I write a letter to SCAP through his office. Mr Kodaki, an official of Boeki-cho, explained that the property could not be acquired through his organization but that they would handle the repairs at about 200 yen to the dollar.

With high hopes of depositing $10,000.00 in the National City Bank of New York in Tokyo and having the bank lend the mission two million yen, I went in to see the manager, Mr. L. W. Chamberlain. He was sympathetic, said the legal rate was not realistic and that he hoped it would be changed soon, but regretted that the bank could not lend yen at all nor recognize any transaction outside the legal
exchange rate. He expressed doubt that foreigners could buy property and suggested that I talk with GHQ again.

Outside the bank I met Dr. Paul Mayer, prominent in missionary activities. He told me he had seen a directive authorizing missionaries to buy property and told me to see someone in the ESS section. I went direct to Colonel Ryder, the deputy chief of the section, who scratched his head for awhile and asked me to come back for an answer the next day.

As I left his office I thought: Even if the answer is yes where will I get the yen? Then came the bright idea born of many years of mortgage experience: I'll buy the property in Mr. Nakano's name and have him borrow two million yen from the bank; then he can lease the property to the Church, and we can go ahead with the restoration through Boeki-cho and in time to get a deed from Mr. Nakano.

I was seeing Mr. Nakano almost daily and mentioned the idea to him that afternoon. He was not too enthusiastic but agreed to speak to a banker friend.

As I analyzed the scheme it seemed feasible. The bank would have only a fifty per cent loan after the repairs were finished. Mr. Nakano would be safe with the title vested in him and a fifty per cent margin for security, and the Church would be safe with a long term lease and an option to buy.

The next day, while waiting for Colonel Ryder I explained the reason for my call to his administrative officer, Mr. M. H. Halif. He had handled the same problem for other missionaries and knew all about it. There was no directive specially allowing missionaries to buy property he said, but missionaries had purposely been left unmentioned in a directive restricting others from purchasing property, thereby leaving them free to act.

Things were now at a point where some authority from Salt Lake should be obtained. While I was turning over in my mind the contents of a wire to the Brethren, Mr. Abe called on me with an interpreter, Mr. Kuroda. Mr. Kodera, the owner's agent, had another prospect for the house and wanted to know how matters were proceeding. Up to this time, Mr. Nakano had refused to commit himself on the question of an option and had steadfastly refused to reveal the name of the owner of the property. I explained that I was making some headway but was unwilling to continue unless Mr. Kodera and the owner would sign a letter to the effect that the property would be held for us for at least thirty days. Mr. Abe and Mr Kuroda went back to see Mr. Kodera and I sent a 128-word message to Salt Lake.
The following day, Mr. Nakano said he had spoken to our mutual friend Mr. Sekiya, who was well acquainted at the Hypothec Bank where we could probably get the loan in a few days.

The Brethren answered promptly authorizing the purchase or lease of the property and advising that the funds had been cabled.

But now Mr. Abe and Mr. Kuroda came back with the story that the owner was thinking of turning the property over to his firm as a recreation club house for his employees. A meeting was to be held to determine this the following Monday and we would have an answer on Tuesday.

When Mr. Sekiya arrived to give me a Japanese lesson the next evening, he reported that the Hypothec Bank was not making loans to foreigners. I decided to try the Bank of Tokyo without the benefit of an introduction or a go-between. The English speaking Vice President was very polite but couldn't quite understand my going in without references or an introduction. He thought his bank could do nothing in the matter without some word from GHQ Finance Section.

Before I could follow this through, Mr. Nakano had talked to his brother who was a personal friend of the Vice-President of the Hypothec Bank, although not an active officer in the institution. We saw this officer, Mr. Tanaka, a dapper looking fellow in striped trousers and black coat but quartered in a rundown office.

In two days he had cleared the way to the head of the loan department and went with us to see him. Before this man would discuss the case he also required some word from the GHQ Finance Section. Fortunately, some of my old service friends were still in Finance and one of them, Mr. L. Smith, called Mr. Ono, liaison officer of the bank, recommending the Church as a responsible institution. Mr. Ono passed the word on to the loan chief who talked with us at length. Finally we learned that the bank was restricted to certain loans by the Bank of Japan and permission to make this loan would have to be obtained from them. Ten minutes later we were at the Bank of Japan and told the whole story again. A board meeting the next day would consider the case and advise the Hypothec Bank.

Two days after the planned meeting at which the owner of the property was to decide about selling, I called Mr. Abe and informed him that permission had been obtained to buy the place and that the money was on the way. The owner
had not notified him of his decision. I thought it was time I learned the name of the owner of the property. Armed only with the property address and my imperfect Japanese I started out. Two hours later, after a tour of the Diet building and the Minato Ku building I arrived at the Azabu ward office. I found the owner to be Hachiro Shimizu and that he had purchased the property only the previous October (1947).

Now to put some little pressure on Mr. Kodera. I called in Mr. Abe and Mr. Kuroda and insisted upon seeing Mr. Kodera whom I hadn't met up to this time. We found him in his office. In our conversation I mentioned the owner's name and Mr. Kodera was surprised. A telephone call to Mr. Shimizu then brought out the fact that the story of a meeting concerned only his employees. He agreed to see us the next morning.

I liked Mr. Shimizu right away and was sure we could do business with him. In fact, after much praying over this matter I felt we would eventually get the property no matter what the obstacles. Mr. Shimizu still wanted only two million yen. I was afraid the price had gone up. He was holding off, however, because of the tax problem and would go right ahead if I would support him in a plan to report a sale of only ¥500,000 to the tax office. This being out of the question, I searched for another solution and suggested that he actually sell us the property for ¥500,00 but that instead of taking the yen, he leave the equivalent ($10,000) in the bank until he could take it out in dollars. Being in the automobile business and in need of foreign credit he liked this idea and left to think it over.

Two days later, Messrs. Kuroda, Kodera, Shimizu, Suzuki, Mr. Shimizu's clerk, Nakano, and I had another long session. We finally agreed that Mr. Shimizu would deed the property to the Church free of encumbrances and that the Church would give him a letter agreeing to pay him $10,000 or the then equivalent in yen when the law permitted. We talked of titles and transfer procedures and I left with Mr. Kodera the Corporate name of the Church.

At this juncture Mr. Nakano left town for a few days and I called on Mr. Kei Kurosawa to assist me. He came to the hotel the next morning as I was going over the blue prints submitted by the Gigosho Contractors. The Kajima Gumi, Mr. Sekiya's firm, was also working up some plans. Mr. Kurosawa and I went to see about registering the Church as a corporation in Japan. Through the ministry of Education we learned the requirements and went to the Nihonbashi office of the Tokyo local court of Justice. A quick perusal of the application form indicated that a
lawyer was needed. Mr. Kurosawa sent me with his office man, Mr. Takasa, to Mr. Takasa's brother, a real estate expert. In about ten minutes I was a forgotten onlooker in the corner of his office and our business was being discussed by half a dozen men including two who came in off the streets.

The next day I sought out my own lawyer, a Mr. Yamamoto whom I had met in connection with another piece of property. He thought the matter fairly simple. It then occurred to me that the Church might have been registered when it was here before. In the course of the day Mr. Yamamoto checked this and found no record.

On my return to his office I found him working on a constitution of the Corporation of the President of the Church. The lawyer explained that some sort of organization of the Church had to be effected in Japan before we could hold property. There was no such thing as registering the Corporation of the President existing in Utah. I then decided to incorporate the Japanese Mission and changed the constitution accordingly.

It occurred to me to check the proposed contract with the property against GHQ regulation. This proved to be a good idea although the result was disappointing. I learned that no mention may be made in any transaction of foreign money values. The only solution to this was to make an agreement in which the sale price of the property would be mutually determined at a future date.

Mr. Shimizu seemed undaunted by my report that we couldn't give him a letter promising to pay the equivalent of $10,000. He said he had decided to let us have the property and that the word of the Church through me was security enough for him.

On April 19th, in company with Mr. Yamamoto I made the rounds of the Japanese government offices having to do with the registration of the mission as a corporation. The process usually takes ten days but to Mr. Yamamoto's great surprise the officials decided to give our application immediate attention and promised to have our certificate of registration ready by the following day. This was almost imperative as we were to sign the papers covering the transfer of the property the following day and I feared some legal complications if the title papers were dated prior to our registration as a legal entity.

On April 20th, the certificate of registration was issued and Mr. Yamamoto and I went immediately to Mr. Shimizu's office where we signed the papers deeding the
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property to the Church. I gave Mr. Shimizu one thousand yen (the equivalent of $20.00), and a deposit slip showing $10,000.00 credited to a special account in the National City Bank of New York and my word that the money would be held there by the Church subject to his order. We left his office with all the signed papers and I marveled at the trust and kindness of the man. Mr. Yamamoto remarked he had never seen anything like this piece of business in all his experience!

The title papers were next registered and we were ready at last to accept one of the contractors' bids and authorize him to proceed with the work. The Gigosho Company submitted a bid of ¥4,950,000.00 and the Kajima Gumi agreed to do the same job for ¥2,700,000.00. On April 24th, I signed a copy of the Kajima Gumi estimate and told them to proceed with the work. They agreed to have the servants quarters over the garage completed in three weeks in order that I might have a place in which to live when my privileges with the Occupation Forces expired.

It was necessary that the contractor have permission from Boeki-cho to proceed and Boeki-cho asked that the mission obtain letters from the Occupation authorities releasing the materials, etc. There followed the usual round of conferences with SCAP officials whose approval moved the project along.

The first materials were delivered on May 1st and the workmen started that day. Several friends warned me that I should place no reliance in the promise of the contractor to finish the small house in three weeks. But by dint of much urging and the oft repeated threat that they would be responsible for my health if I were forced to sleep in the park, the work was rushed along.

During this time, materials for the big house were being assembled and the superintendents and engineers were selected. They came to me in a body one day and told me of the Japanese custom of having an opening ceremony for the work. This they called an "Oharai," which was usually performed by a shinto priest.

When I fully understood the purpose and nature of the ceremony I suggested that we have one but that I be permitted to offer the prayer for God's blessing instead of a shinto priest. They wanted to think this over.

The following day, I was advised that they were agreeable to a Christian prayer. They changed the name of the function, however, to "Kikoshiki."
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It was held on the south side of the building on May 19th, at 3:00 p. m. John Sekiya, who had helped me prepare a speech and the prayer in Japanese, acted as master of ceremonies. I spoke first in Japanese and then said a few words in English. Mr. Chojiro Kuriyama, a member of the Church and a member of the Diet, also said a few words on behalf of the Church. Mr Sekiya then called upon Mr. Shimizu, the former owner of the property and upon Mr. Kajima, a vice president of Kajima Gumi. The ceremony closed with my offering the following prayer:

Ten ni mashimasu warera no Chichi yo, honjitsu Nihon ni deki masu Anata no kyokai no hombu no kisoshiki ni atari watakushi domo shosu no mono ga koko ni atsumarimashita. Anata no michibiki ni yori erabareta tochi wo ataerare, kore wo kau koto wo yurushi tamae shi koto wo kansha itashimasu. Chichi yo, watakushi domo ni shinsetsuna tomodachi wo atae, watakushi tachi no shigoto wo tasukeru koto wo kansha itashimasu. Mata kono tochi no mochinushi ga shinsetsu de atta koto wo kansha itashimasu. Chichi yo, honjitsu koko ni atsumata hitobito no kyoryoku no seishin wo kansha itashimasu. Chichi yo, Anata no shukufuku ga kono shigoto no susumu aida tomo ni aru koto wo inorimasu. Hataraku hito to kantoku suru hito ni megumi wo kudasai. Mata kono koji ni kankei suru hito ga kokoro no hitosu ni shite shigoto wo shikari to mata jozu ni tsukuru yo ni inorimasu. Koko ni hataraku hito no ue ni kega to wazawai no okoranu yo ni inorimasu. Doka onono no ga kami no mamori wo kanzuru koto wo. Hataraku mono ni yorokobi ga aru. Kore ni yotte dekita yuujo ga itsu maade no tsuzuku koto wo inorimasu. Mata watakushi domo wa tokito chikara wo kono shigoto no kansei ni sasage, Nanji no shigoto ga kono tochi no kakuritsu saren koto wo inorimasu. Anata no tokubetsu no megumi ga watakushi domo to tomo ni aru koto wo. Iesu kirisuto no na ni yotte. Amen.

(Our Father in Heaven, a few of us are gathered here today, for the ground breaking ceremony of the mission headquarters in Japan. We thank Thee for permitting us to buy this piece of ground which was selected by Thy guidance.

We are grateful for the many kind friends gained and for their helping us in our work. We are also grateful that the owner of this land was kind and cooperative with us.

We are grateful for the people who are gathered here today, and for they (sic) spirit which permeated this choice spot.

Our Father, we pray that thy blessings will be with us while this work goes on. Grant thy blessings to the workers and the supervisors and we pray that the people
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connected with this construction will work harmoniously and build strong and skillfully. May there be no misfortune or injury to the workers. may the individuals feel thy protection; may the men at work have happiness; and may the friendships derived from these labors continue forever. May we offer our time and efforts willingly for the completion of this work; and by their efforts, may this mission be established.

We pray that thy special blessings may attend us always. In the name of Jesus Christ, Amen.)

There were about sixty people at the "Kikoshi" (sic). The members were Brother and Sister Fujio Nara, Brother Kuriyama, Sister Miyoshi Sato, Marjorie Thompson, George Jordan, James H. Martin and Kent Acomb. A number of friends were there, including Fujio Nakano and Mr. Reiji Abe, both of whom had been very helpful in obtaining the property. The remainder of the group consisted of Kajima officials and workmen. We served ice cream to all, which was a great treat to many of the Japanese and the affair ended with everyone in the highest of spirits. the restoration of the house had officially begun and the headquarters of the Japanese Mission were finally in the course of construction.

I have not the patience to write nor would the reader have the interest to read about the details of construction through the hot summer months. Living on the grounds, I was in constant touch with the work. There were delays in getting materials, such as hardwood for floors and plumbing supplies from Honolulu. Differences cropped up in methods of construction, such as in the laying of sub-floors. Some work had to be rejected, such as the surface of the roof. There were many minor changes in the plans as the work progressed. Through it all, however, there was the best of feeling and cooperation. I couldn't ask to work with finer men than Mr. Watanabe, the supervising architect, Mr. Kamizawa the construction superintendent, and Mr. Shibuya, his assistant.

The finished product doesn't measure up to the best standards of construction which we expect in America. The job is well-done, however, and considering the difficulties encountered in Occupied Japan I think the men of the contracting firm merit commendation.

A little farewell party was held at the mission home on Thursday afternoon, November 18th, for Mr. Shibuya and Mr. Yokichi, who were to be transferred to another job the next day.
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The landscape gardening firm of Fuji Ueki Gardening Co. Ltd., was employed on October 16th. Mr. Suzuki, its foreman, was also very easy to work with and under his direction the once wilderness-like yard became a veritable paradise.

The final job of the contract, the hanging of the front gates and the last bit of planting and pruning were finished, most significantly on Thanksgiving Day, November 25, 1948. It was Thanksgiving Day indeed to us who had watched the progress of the restoration and now have the privilege of enjoying the comfort and beauty of the mission home. Our heartfelt gratitude goes up to our Heavenly Father for His many blessings, manifest from the beginning to the end.

(Signed) Edw. L. Clissold
Mission President

December 5, 1948
APPENDIX B

THE FIRST JAPANESE TEMPLE EXCURSION
Hawaii Temple
1965

As related by President Dwayne N. Andersen
April, 1982

I. BACKGROUND PREPARATION

My first experience in preparing people for a temple excursion occurred while I was a young missionary in Hawaii. Being Branch President at that time, I helped the saints of Hoolehua and Molokai Island prepare for their first excursion to the Hawaii Temple since the war had started. This was about the year 1943. Before the outbreak of World War II in 1941, the Molokai saints had been making a yearly trip to the temple. My companion and I were privileged to help plan and carry out this activity to the temple and then spend a week with the saints at the temple in Laie.

Years later, after marriage and a second mission, (this time to Japan, 1951-1953,) I taught school in Provo for one year and then moved to Concord, California to teach. About a year following our move to California, I was made the Bishop of Concord Ward. There were two wards in Concord at that time. The boundaries for our ward were such that there was no room for expansion. The new housing developments were all in the other ward. Many of the good members were moving out of their older homes to new homes located in the other ward. Thus the leadership potential in our ward was becoming a great concern to me. In those days we had in the church what we called "Senior Aaronic Schools" held on a stake basis. Many Senior Aaronic members (men over 21 years of age who held the Aaronic Priesthood) had graduated from this special program. Although this special school's intent was to graduate men into the Melchizedek Priesthood, it was not achieving its purpose very well. About this time one of the General authorities attending our Walnut Creek Stake conference told us that the Brethren would like us to hold Senior Aaronic programs on a ward basis. My first thought,
as a new Bishop, was: "We don't even have enough leaders to staff our ward. How can we spare some of them to carry on a Senior Aaronic program on a ward level?" Yet we did have a great number of men in the Senior Aaronic group. Probably about one half of the families in the ward had either non-member fathers or fathers who held the Aaronic Priesthood. In fact we had more families in the above category than families with fathers holding the Melchizedek Priesthood. It seemed like an insurmountable task to hold a Senior Aaronic School in our ward. But--as I thought about it, I became determined that if we did hold such a class we would have to design it in such a way that it would prepare these men to become Elders and take their families to the temple. So we developed a plan with this objective and called "the temple club."

The plan contained five steps:

1. Each couple was called in for a private interview with a member of the Bishopric. The objectives of the project were explained, in addition to the blessings that would come to each family by being sealed as an eternal family in the temple.

2. Each couple was challenged to enroll in the course and prepare themselves to receive the Melchizedek Priesthood and be ready to take their family to the temple in six months.

3. The first three months there would be classes twice a week covering basic church doctrines and commandments.

4. The last three months there would be a class once a week covering the purpose of the temple and the preparation needed to be worthy to enter the temple.

5. A temple excursion would be the culmination of the six months' course and would occur in June 1958.

We also told the couples that if they would follow the instructions and carry out the outlined program of the school, the men would become Elders and they would be ready to take their families to the temple. On the other hand, if they did not want to meet this challenge, we asked them not to commit to the program. Fifteen couples were interviewed, all of whom were basically good people who had graduated previously from the Stake Aaronic Priesthood School. Twelve couples accepted the challenge.

Since we were short on leadership in our ward, we invited the Concord II Ward to join us in this school. The former Bishop who lived in the Concord II Ward became the teacher coordinator. (Ira J. Markham) Many experts were called in to present various lessons. A wonderful group spirit developed and they helped each other. I made many
personal contacts with each couple to check on their progress and answer questions. Eleven of the twelve couples successfully completed the program and went to the Los Angeles temple. Eleven couples with their children numbered 65 persons, which represented exactly 10% of our ward. There were many spiritual experiences which occurred as these fine people were getting themselves ready. For example:

One woman came to me a few weeks before we were to go to the temple and said: "We can't go because our car needs two new tires and we don't have the money to buy them." As I talked to her, I could sense that something else was bothering her. She finally confessed that she had been unfaithful to her husband on one occasion during the World War II years. I then explained the steps of repentance which included confessing to her husband. She felt it would break his heart. But I was able to convince her that she had broken a vow made with him, so she brought him to my office and I let them go in alone. It was a sweet experience for them both. He forgave her immediately and also confessed some things he had done wrong. This had a cleansing effect on both of them and opened the way for them to continue with their final preparations.

Another sister came to me about a month before we were to go to the temple. She said: "I can't go because I really don't have a testimony." I knew she had a testimony. It was just that she didn't really understand. So I told her: "Now, you are a convert and were breaking the Word of Wisdom before you joined the church. Now that you have stopped using those things, how do you feel?" She answered that she felt much better without them. I asked her if she felt that the Word of Wisdom was true. She replied: "Oh, I sure do." Then I asked her what she thought about the Book of Mormon. She responded that she knew it was the word of God and that Joseph Smith was a prophet. I quizzed her about tithing. She told me that before they started paying tithing they were always in debt. But after paying tithing, they seemed to have extra money. She assured me that tithing was a true principle. I expressed to her that she had just been bearing testimony to me of the truthfulness of the gospel. Her answer: "Oh, I never thought of it that way. I thought I would see a light or hear a voice or see a special sign." She went away thrilled.
Sister Anderson was asked to be a guest speaker on budgeting money. After the lesson one of the women told her that she and her husband were deeply in debt because of buying so many commodities on time payments. Sister Andersen suggested that they return some of the things to the store. A few days later the woman called to tell Sister Andersen that they had returned their deep freezer. But the woman was also excited to report that her husband had just received a raise in salary. With the raise and the savings on the freezer they would now have enough for tithing.

So each of the couples had various roadblocks to overcome. But one by one they prepared themselves and were able to take their families to the Los Angeles Temple. This school was the beginning of the large scale, ward temple projects to be held in the church. This group developed a special spirit and really helped each other. Many of them are still living in the Concord, California area and still socialize together from time to time. These men and women have provided good church leadership over the tears. This was my first experience in really preparing a large group of people to receive their own temple ordinances.

At this time I was still teaching school. After trying for a number of years to obtain a special counseling position within the District Office of the school district I was in, I was advised by the head personnel man to leave the district if I wanted to advance in my profession. He told me that the man over Pupil Personnel disliked Mormons. I had already been the Bishop for 5 1/2 years, so I decided to speak with the stake president about the situation. After consulting him, I decided to move to another district. In 1961 I did change to another school district. In the new ward the Bishop called me to be in charge of the Senior Aaronic Program. I immediately set up another temple project for six or eight families in the new ward. I was able to go through the program with them; but I was not able to go to the Los Angeles temple with them in the summer of 1962. In the meantime I had received a call to become President of the Northern Far East Mission in Japan and it was necessary for me to be in Salt Lake City before the date of their temple trip.

II. SEQUENCE OF EVENTS STARTING JULY 1962

After initially visiting throughout the mission in Japan and Okinawa, it appeared to me that the Church in Japan was like a high school or college social club. the church was meeting certain spiritual needs for the single
youth, but there was very little being done for older adults or families. As a result many of them became inactive after they married. Also there was nothing being done for the children at church. Another situation which concerned me was the low spiritual level of the missionaries. After analyzing these concerns, I launched a five-point program to strengthen the church in Japan:

(1) Increase the spirituality and dedication of the missionaries.

(2) Coinciding with my administration was a building program started by the church. A number of chapels were built through the efforts of Japanese labor missionaries. This was a big help in improving the church program in Japan.

(3) Emphasized finding male investigators and accelerating the growth and development of the Aaronic and Melchizedek Priesthoods. (Before I arrived they were waiting one year for a male baptized convert to become a deacon, waiting another year to become a teacher, etc. So it took about four years for a convert to reach the office of elder. We set up a program to prepare a new convert to be made a deacon right after baptism. Then within a year they could advance through the various quorums to become an elder. When I arrived in the mission there were about 130 Japanese elders in the entire mission. I challenged the leaders to make 100 new elders during the year 1963. We subsequently ordained 98 elders.

(4) Training seminars were set up for each quarterly conference time to develop the local priesthood and Relief Society leadership.

(5) Focused attention on putting the family as the center of the Church. (We began proselyting families. Eventually the climax for family concentration was the temple excursion to the Hawaii Temple.)

Shortly after we arrived in Japan a Brother Kenji Yamanaka was brought into the church by Elder Wade Fillmore, who was our mission secretary. Brother Yamanaka was a very influential man in his sixties. Twice he was a candidate for mayor of Musashino City. At one time he was a candidate for president of Waseda University. (After the temple excursion he was privileged to serve his country on the National Expo '70 Committee.) Because of his involvement at these high levels, he had many influential friends in Japan. He had a good command of the English language. Having a range of talents and also contacts with important people in
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Japan, he was the one who broke through all the many roadblocks which opened the way for a successful Hawaii Temple excursion.

Brother Yamanaka had been a member of the church about nine months when he became the cultural director for a group of California professors who had come to Japan to visit and study. During bus travels with this group, he discovered that one of the wives was a Latter-day Saint, and so sat by her frequently to discuss the church. On one occasion she suggested that Brother Yamanaka organize a tour group of Japanese members to visit Salt Lake City so they could see what the church operations were really like. He became excited about this possibility because he wanted to help the church grow in Japan. He developed a tour plan and presented it to me. During this same time my thoughts were centered on finding ways to strengthen the church leadership in Japan and Okinawa. I had concluded that the most important step for development would be to get the church leaders to the temple with their families. After hearing his plan for a Salt Lake City tour, I suggested that a tour to the Hawaii Temple would be less expensive and of more eternal value to the Japanese leaders. And so he volunteered to research the cost and other details for taking about fifteen couples to visit the Hawaii Temple. We found that the cost amounted to more than our members could afford, so Brother Yamanaka again volunteered his help—this time to explore some possible fund-raising ideas. This he ably did, but will be explained later.

A few weeks later a Bee-Hive tour director from Salt Lake City visited with me at the mission home. Learning of our desire for a trip to Hawaii Temple, he suggested chartering an entire plane to reduce the cost per person. for this we would need 165 to 170 persons for the trip. A letter was immediately sent out to the Priesthood leaders in Japan and Okinawa to explain the proposed temple trip to Hawaii. The estimated cost was about $300.00 per person, air fare, plus living expenses in Hawaii. The leaders were asked to make a list of worthy members who could prepare themselves financially and spiritually over a period of 18 months for this great temple experience. The faithful members' responses were overwhelming, for more than the required number expressed a deep interest in the trip. The enthusiasm mounted and the great preparations began in earnest. Brother Yamanaka became the prime mover in making this project a success. He tirelessly traveled from Hiratsuka to Tokyo (about 1 1/2 hours time) many days each week during the next 18 months to assist in numerous activities involved in such a large project. He gave freely of his time, energy and resources without receiving any financial remuneration from the church. With his many
influential friends and contacts, he was able to remove all the roadblocks and challenges which seemed insurmountable.

III. FINANCIAL UNDERTAKING

Brother Lambert, director of the Bee Hive Tours, quoted us about $300.00 per person for a chartered plane with Flying Tigers - if we had about 165 persons. The regular round-trip fare to Hawaii was $621.00, so this was quite a savings. We felt that the members could pay $250.00 per person and the mission could raise the other $50.00. With 165 people this meant that the mission would have to raise over $8,000.00. Brother Yamanaka, among other things, was a pearl merchant, so he made it possible to engage in a pearl project. We obtained beautiful, cultured pearls and assembled them into tie pins, single pearl necklaces, and ear rings. We gave the pearls to individuals for a ¥700 donation (for each pearl). We ordered about 4,000 pearls; and Brother Yamanaka and a few members spent countless hours assembling these pearls. Our returned missionaries in the U.S.A were going to help us with our fund-raising projects. We found we could send un-assembled pearls to the U.S.A without the usual duty charge; so we sent 1,000 loose pearls with an Elder Sadler. We did not know that he needed to register them at the Haneda Airport before he left Japan; so when he arrived in Hawaii, custom officials took the pearls from him and sent them back to Japan. Since they had not been registered, we should not have been able to get them back. But again Brother Yamanaka spent tireless efforts to retrieve them. Finally, after prayer and much work with high government officials, he was able to get them back. However, 100 pearls were missing.

The other project for fund raising was a stereo record called "Japanese Saints Sing." This was a chorus of about 24 people singing Japanese songs and church hymns. Brother Yamanaka knew the "top" man in the music field in Japan. this man arranged for a fine orchestra and the best recording studio to make the stereo record. This little group of singers, which included Elder Yoshihiko Kikuchi (now of the Quorum of the Seventy), practiced for weeks to get ready. They were practicing at the Northern Far East Mission Home the night before the record was to be taped. They had not practiced with the orchestra yet and sounded quite poor. I wondered how they could ever make a successful record. The next morning the little chorus went to the recording studio early enough to practice a few minutes with the orchestra. Later in the morning I went to the studio to give them moral support. Arriving just as they were going to start recording, I asked the chorister, young Brother Sato, if they had held a prayer. He said that the chorus group had prayed, but not with the orchestra or
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studio workers. I suggested that they pray again with everyone present, and he asked me to pray. As the recording light came on, everyone quieted down, and over the loudspeaker came the words: "It is time for prayer." I then stepped forward and gave a prayer in English, while the engineers, orchestra, and singers all stood at attention. As "amen" was said, many of the church members were in tears. Later one of the chorus women remarked: "My voice was tight and tense all morning, but when you prayed a feeling of calm came over me and I sang without tension."

Others felt that same calmness. After recording one song, they played it back so we could hear it. I could not believe my ears! It was just beautiful and sounded like a large chorus. One member told us that they felt like angels were singing with them! It was the first time that an entire record had been taped in one single day. Since the orchestra could only put in an eight-hour day, they taped the last few selections; and the chorus had to sing their numbers with the taped music. Earlier in trying to record, the orchestra's rhythm was very "swingy" for "Oh, My Father." So the chorus sang it a cappella to first show the orchestra how the rhythm should be. For the other songs, the orchestra leader then tried to have his people follow the chorus. The entire day was just one big miracle. We had many people, after hearing the record, ask us if it was the Tabernacle Choir!

We produced 3,000 stereo records at a cost of about 400 yen each. We then gave them to people for a contribution of 700 to 800 yen (I am not sure of the actual amount). The money used to purchase both the pearls and records came from a large building fund within the mission that had accumulated over the years from contributions from the L.D.S Servicemen in Asia. It was in a savings account; we borrowed from that fund and then returned it as the money came in from the projects. Once again we encountered problems with getting the records through the U.S. customs on the west coast. As before, it took much prayer, work, and time of our returned missionaries to clear and make available these items for fund raising in the U.S.A.

This kind of fund raising had never been done in Japan before. Truly it was a pioneering effort. One prominent member who was opposed to the Temple project went to the government tax office and told them that we were buying articles and selling them for a profit. "Shouldn't they have to pay a tax?" he questioned. The officer in charge replied: "Yes, they will have to pay a tax." However, when Brother Yamanaka and I explained that we were only giving them away to those who made contributions, the officer agreed that they should not have to be taxed. "But," he added, "we have already made up our minds, so you will still
have to be taxed." We hired a lawyer to get the decision reversed, but he was unable to do so. Fortunately, at the end of the year the mission had lost so much money from subsidizing Sunday School manuals, that it cancelled out the taxes they wanted us to pay on the fund-raising projects. Satan seemed determined to block the temple project on every turn. But somehow the Lord and Brother Yamanaka opened the way to turn things into success. There seemed to be a lot of opposition from some of the older members in the Tokyo area which resulted in gossip--and a very small contribution to the pearl and record projects from the Tokyo saints. The American servicemen in Asia gave us a lot of support, as did the returned missionaries and other friends in the U.S. Even so, it was not until May 1965 that the bills were paid off and we could start putting money into the temple fund. When the money all came in, the Lord had blessed us with about $9,000.00 The total statement after the temple excursion showed that the mission had used about $4,000.00 for the Hawaii temple excursion, leaving about $5,000.00 for the next temple excursion.

IV. PROBLEMS OF AIR TRANSPORTATION

After talking with Brother Lambert about a Bee Hive Tour on a Flying Tiger airplane at the rate of $300.00 per person, we filed with the Civil Aeronautics Board (C.A.B) to get a permit for bringing a foreign carrier into Japan and then taking Japanese nationals to Hawaii. For about seven or eight months this board kept putting us off. Finally they told us that a foreign carrier could not come to Japan empty and take out Japanese nationals. Our hearts were truly troubled then, for we had all the "wheels in motion" with fund raising and member preparation. I remembered Elder Gordon B. Hinckley's advice at the beginning of this project that we should only consider using airlines with regular flights. Thus we turned to Pan American and Japan Air Lines. They did not appear too interested, but did give us bids, which were well over the $300.00 per person--and more than we could afford to pay (even though we were having great difficulties in every phase of this temple project, I had a calm assurance that the Lord wanted the Japanese church leaders to get to the temple--and that He would yet open the way).

During November 1964 Colonel Robert David from the U.S. army in Zama was on a temporary assignment in Hawaii and checked on some airlines for chartered flights. I will never forget his phone call from Hawaii. I was on a mission tour with Elder Gordon B. Hinckley. At the time of the call, we were having Thanksgiving dinner with the military District President in his home in Okinawa. The evening before, Colonel David had sat across a banquet table from
the Japan Air Lines representative in Hawaii. He told the JAL man about our desire to charter a plane for church members to travel to the Hawaii temple. Impressed with the story, the JAL representative made an appointment with Colonel David for the following day. During that appointment, Colonel David was able to obtain in writing a quotation for a chartered flight with 141 seats, to take our members to Hawaii and back, for $276.00 per person. I could not believe my ears! This message brought tears to my eyes, for the Lord had opened the way to get air transportation to Hawaii that was now financially possible for the saints as well as the mission! As I explained the great news to Elder Hinckley, I believe that this was the first time he really believed that we were going to actually be able to complete the temple project. Upon returning to Salt Lake City, Elder Hinckley reported to President McKay. Shortly thereafter we received a call from President McKay requesting that we send a translator to Hawaii to translate the temple ceremony into Japanese. We never expected to have the ceremony in Japanese, so this was an added blessing.

Upon receiving the Hawaii JAL quotation in writing, Brother Yamanaka and I made an appointment with the vice-president of Japan Air Lines. This man had lived with Brother Yamanaka while attending college, so he was like a son to him. After briefly explaining our project to the vice president, I took the letter from Hawaii JAL office and told him that of the bid was bonafide, we wanted to sign a contract immediately. He read the letter slowly and I could tell from his expression that he was quite surprised at the low bid. Finally he looked up and said: "This is an official bid and we will honor it." He further stated that JAL does not sign contracts, but we must work through a tour agency. After receiving a recommendation from the vice president about a tour agency, we left his office jubilant, praising the Lord for opening the way once again.

Shortly after this incident, the JAL representative came to my office to report there was a problem with our chartered plane. Japan Air Lines did not have a franchise to pick up new passengers in Hawaii, so the airplane would have to go empty to San Francisco and return empty to Hawaii. They explained that we would have to pay the ferry charge from Hawaii to San Francisco and back to Hawaii. This would put the cost per seat to near $400.00 each, which was beyond our ability to pay. After they refused to tell us who their "boss" was, I asked Brother Yamanaka to call the JAL vice president, his friend. Brother Yamanaka asked the man why he had gone back on his word, and then continued to say some forceful things. As a result, the original price of $276.00 per seat was again agreed upon. The next
day we went to the office to schedule the day and time of departure.

We discovered there were only two flights in the evening for day we planned to depart. We desired the early flight but were informed that a small tour group was already scheduled for it. So we had to settle for the later flight. Then they told us that on the later flight they take out fifteen seats for air freight. This would only give us 126 seats, thus increasing the total price much over the $300.00--again above our ability to pay. After being told that they were building a new, larger plane that should be ready in July--and that we could use it--we relaxed once more.

Next we called on the tour company and explained our plan. I told them we would give them our business if they would do all the paper work without charge. Usually there is a fee of $4. or $5. each for the paper work. I reminded them they had done nothing to get our business and we felt they were making a good profit. They agreed to provide the services on my terms. However, it was only a verbal agreement which caused us problems later.

In early March 1965 the JAL vice president called us to his office to inform us that the new plane would not be completed in time and that we would have to send fifteen of our group on the earlier flight at $621.00 per seat. We answered that we could not afford such a price, but they insisted there was no other way. Going back to my office, I proceeded to total up all the money the mission had paid to JAL for missionaries coming and going and also the mission president's local air travel fees for the year 1964. This amount came to over $70,000.00. The next day Brother Yamanaka and I went back to the JAL officials and asked them if they had any other single customer that had done that much business with them in one year. I also told them that in the future the mission would be divided and there would be more missionaries coming and going. They left us and went into another room for about ten or fifteen minutes. Upon returning to our room, they were smiling and treated us like royalty, giving us gifts and bowing. They volunteered that they would put fifteen or our members on the early flight at the company's expense. From that moment on they gave us 100% cooperation. So it was about the middle of March before we were sure that we could make the Hawaii temple trip a reality.

V. JAPANESE MEMBERS' SPIRITUAL AND TEMPORAL PREPARATION

Our main goal was to get as many mission, district, and branch leaders as possible to go to the temple. All mission
leaders, the three district presidents and close to 75% of the 29 branch presidents were able to go, along with many other district and branch leaders. Some of these leaders who could not raise all the money were given loans from the mission fund in order to go. These funds were paid back later. The remaining seats were filled in by worthy members desiring to go. We had about five alternates prepare passports and visas; and all of them were able to go. The alternate list proved to be a blessing; for even on the day before departure, one of the older members baptized before 1924, a Sister Kumagai from Hokkaido, broke her arm and had to drop out. However, three of the members baptized before 1924 were able to go on the trip—Brothers Fujiya Nara, Tsuruichi Katsura, and Tomigoro Takagi.

All participants were interviewed three times to check their worthiness and financial ability to go to Hawaii. These interviews were conducted at the onset of the planning, in the middle, and just prior to our departure. They were also given instructions and information at the same time. All interviews and member preparation were done by my two counselors, both of them local Japanese brethren, Goro Yamada and Kan Watanabe.

Interest and excitement was heightened by the news that President McKay had requested the temple ceremony to be translated into Japanese. The church asked that I find a translator in Japan to send to Hawaii. Brother Tatsui Sato was the one most qualified to do the job. However, he had opposed the project and was not planning to go. President Yamada and I offered Brother Sato a free trip to Hawaii plus his wages to go to do the translation. After much discussion, he turned the offer down. I then asked him to think it over a day or two and do some praying about it. After a day or so, he returned to us and accepted the offer. And so he was sent very soon to Hawaii. Within the first week of arrival there, Brother Sato received his own endowment and attended every proxy session possible. Subsequently he became really enthusiastic about the temple itself and then the Japanese temple excursion. He sent many beautiful letters of encouragement which were read to the Japanese saints at conferences. These letters strengthened and inspired the members.

The cost of the Hawaii temple trip for each couple was the equivalent of one-third to one-half year's salary (Air fare = $552.00 per couple. Each couple paid $500.00 plus passport fees, housing, and food and transportation to and from Tokyo. The mission fund paid the balance). Most of the members involved in the trip were young with very few material possessions to sacrifice. The money had to be taken out of their food and clothing budgets. To help them
save money on rentals, they made all their white clothing, including cloth temple moccasins and shields—or purchased them before going. The only rental item was the priesthood robe set.

The saints were asked to use home evenings as the time for spiritual preparation. Chapters from Lundwall's book, *Temples of the Most High*, as well as Wilson Anderson's booklet, "Endowment for the Faithful," and other temple--related materials, were translated. These items were used as a study guide in home evenings over a period of nine months. Each member was asked to prepare enough genealogical family group sheets of ancestors so that they could have about eight names cleared in time to do the temple work for those names while in Hawaii. The spiritual and temporal preparations were long and hard; but the rewards were great and wonderful. President Edward L. Clissold, of the Hawaii Temple, remarked at the end of the excursion, that he had never seen a group of people so well prepared temporally and spiritually for the temple ordinances.

**TWO FAITH-PROMOTING EXPERIENCES DURING PREPARATION**

President Shozo Suzuki, of the Osaka District, called me the day before he was to leave. He said the Japanese Government would not give him his passport because his name was the same as a professional criminal. They wanted to make an investigation which would take a week or so. I called the American Embassy and explained the situation, asking them to call the Japanese officials and verify that President Suzuki was not the criminal and that the United States would be willing to give him a visa to visit their country. This cleared the air and President Suzuki was able to get his passport and visa the day he left for Tokyo.

Another inspiring experience was with Brother Tei. He was a Chinese citizen with resident status in Japan and planning to marry a Japanese girl. When he asked to be permitted to go on the excursion, I suggested he check to make sure he could get a re-entry permit for Japan. He was assured that he could; but shortly before departure time, he went to get it, and was denied. They used as the reason: his father had forgotten to renew his alien registration once when Brother Tei was nine years old. Brother Tei came to see me, very disappointed and heart-broken. The next morning we went to the government officer with Brother Yamanaka to see if we could help.

After we explained the situation to the man in charge, he said that nothing more could be done. I asked to speak with his boss. Instead of getting him, the man took an
application (which was Brother Tei's) out of the very middle of about an 18-inch stack of papers, and took it to his boss. After some discussion the application was stamped officially; and we were informed that they would process it first. When we asked how long that would take, he said at least two or three days, because it had to go across Tokyo to another office, and then back. I reminded him that we were leaving tomorrow night and suggested that I could take the application to the other office. He refused, saying it had to be done by an official courier. After some more persuasion from us, he returned to his boss. In a few moments he came back and reported that they would try to have it by tomorrow noon. We returned to the mission office with prayers in our hearts that they would have it on time. That was truly asking for a miracle, knowing how slow things go through Japanese government officials. But Brother Tei appeared at their office at 9:00 a.m. the following day and just waited. About 11:00 a.m. he called by phone to report to me that he had received his re-entry permit. Only with the help of God was that made possible.

VI. THE SPIRITUAL FEAST IN HAWAII

Our purpose for the entire trip was not only to attend the temple, but also to give our leaders exposure to wards and stakes with the full program of the church. We wanted them to see good L.D.S. family life. Paul Andrus, the former mission president, was asked to coordinate the following activities in Hawaii:

1. Arrival, departure and transportation
2. Housing and food
3. Sunday meetings with the Oahu Stake
4. Japanese leaders to attend Oahu Stake leadership meeting
5. Some patriarchal blessings
6. A family home evening experience
7. Some home teaching experience
8. A visit to the Polynesian Cultural Center
9. Part of one day visiting and sightseeing with Honolulu area families
10. An ALOHA dinner to culminate activities

In Tokyo, the day of departure, hearts beat rapidly as we spent most of the day at Central Branch (then called Omote Sando) checking off each person and family as they arrived. They were coming from all over Japan and Okinawa (Those saints coming from Okinawa would be traveling 10,000 miles roundtrip). No one really thought such a trip could happen, but they acted on faith; and now it was becoming a reality. Everyone arrived with all papers in order. Chartered busses took us to the airport. We were a
marvelous sight, for no one had ever seen a group of families travel abroad from Japan before! Fourteen people, including my first counselor, Goro Yamada, and his wife left Haneda Airport about 9:00 p.m. The remainder of the group departed at 10:00 p.m. President Gordon B. Hinckley gave Sister Andersen and me permission to accompany the Japanese Saints. He said: "You both go. The people need a shepherd." As the airline workers shut the plane door and we started to take off, I gave my first sigh of relief in eighteen months. Everyone was accounted for, and we were on our way! As I sat back in my seat, reflecting over all the obstacles we had to overcome, I said to myself: "If I had known from the beginning about all these obstacles, I doubt if I would have had the faith and courage to start such a project." But because of a calm assurance which had previously come to me that this was what the Lord wanted done, we just kept moving forward. It was the first time a planeload of people had crossed the Pacific without the use of any tobacco or liquor on board.

The arrival and reception of our saints in Hawaii was breathtaking. Hundreds of people of many nationalities were there with thousands of leis. Hawaiian saints placed many strands of gorgeous flowers around each neck of the Japanese saints—as many as each neck would hold. With the leis came embraces and kisses on cheeks, something unknown in the Japanese culture. The love and warmth shown to them by virtual strangers filled the hearts of the Japanese to overflowing. One of the Japanese brethren later commented: "As I looked out of the airplane and saw Pearl Harbor, and remembered what our country had done to these people on December 7, 1941, I feared in my heart. Will they accept us? But to my surprise they showed greater love and kindness than I had ever seen in my life. Now I have a clearer understanding of Godly love and brotherly love!" To the strains of beautiful island music, some of the shy Japanese saints were even doing the hula. Within minutes everyone felt a warmth and a special spirit emanating from both cultures.

Busses took the Japanese saints to the Church College of Hawaii dormitories at Laie where they were housed and fed. An instructional meeting was held the first afternoon in the temple visitors' center auditorium. Because the temple could not hold all the Japanese members at once, they were divided into two groups. The first group began their activities in the temple early on the morn of July 23, 1965. After receiving their initiatories and being dressed in white clothing, they gathered in the temple's small chapel for a short meeting. Hearts were bursting with joy and excitement. My second counselor, Kan Watanabe, was called on to give the opening prayer. He stood up, but could not
utter a word. He was so overcome with the spirit as he beheld his brothers and sisters in the gospel, finally in the Lord's temple, that he just wept freely for several minutes. And it was obvious that all in attendance felt that same spirit of love and gratitude—for there were no dry eyes in that room. Following that heartfelt prayer, Paul Andrus, the former mission president, was asked to speak. He, equally moved by the power of the spirit, could not speak for several minutes, as he tried to control his emotions. And so it was that throughout the endowment session a feeling of reverence and worship and deep gratitude was felt by all. Tears streamed heavily and hearts were full. The second group's entrance into the temple (and the administration of the sacred ordinances) was a repeat performance of the first group. Emotions were high, hearts bursting, and eyes weeping. The great outburst of tears occurred as they were sealed as families to their ancestors. Neither set of saints wanted to leave the temple after their ordinances were completed. It was only with love and patience that the temple workers could encourage them to depart the premises—knowing also that they would return tomorrow.

During the next nine days the Japanese saints were able to participate in five to eight endowment sessions each, as well as enjoy baptisms, initiatories, and sealing ordinances for their kindred dead. On the first Sunday of the excursion, the Japanese leaders spent the day with members in the corresponding positions in the Oahu Stake and ward meetings—branch presidents with Bishops, district presidents with stake presidents, etc. The Oahu Stake also held a special leadership meeting so that the Japanese leaders could see how a stake operated. On Monday night the Japanese saints were invited into various homes in Laie for family home evenings. Some of the leaders were enabled to receive their patriarchal blessings. A few others went home teaching. A great deal of learning and training was achieved, along with their spiritual experiences at the temple. Toward the end of the stay, a testimony meeting was held in the temple visitors' center auditorium. Strong and fervent words were given in testimony of the gospel, temple work, and the love of fellowmen gained from mingling fully with the Hawaii saints. Many expressed their feeling of the love of their Heavenly Father for allowing them to make such a trip. Husbands and wives seemed closer to each other as some of them stood to bear testimonies together while holding hands and shyly looking at each other. The residents of Laie particularly enjoyed watching the Japanese couples hold hands as they walked to and from the temple—a practice which was extremely uncommon among the Japanese.
All was not serious, for there were relaxing activities as well. The Japanese saints were thrilled with an evening at the Polynesian Cultural Center. They laughed much and heartily clapped as dances and music were presented. They asked: "Are all these young people from these different cultures members of OUR church?" As the answer came in the affirmative, their eyes would light up with excitement. Certainly their minds were being opened up to the expanding of the world-wide Mormon Church. A luau was held at the Oahu Stake Center cultural hall. Their new friends from all over Hawaii joined them. It was a wonderful feast of food and merriment as the different cultures danced and sang for each other. Gifts of spiritual love as well as temporal gifts were exchanged. It was gratifying to see how such great friendships were developed in so short a time. At the close of this luau, a member of the Oahu Stake Presidency presented us with a $1,000.00 donation which had been raised to help defray the expenses for a stock of temple garments for the Japanese saints. And as he did so, he expressed deep gratitude for the tremendous spiritual uplift that the Japanese saints had given to the Oahu stake members.

The final Saturday for them included sightseeing around the island of Oahu. On Sunday the Japanese members were assigned to members' homes in the Honolulu area. They attended the farewell sacrament meeting for Adney Y. Komatsu, their new Northern Far East Mission President. His Anuenue Ward met in the Honolulu Tabernacle, a special landmark for them to visit. President Komatsu would accompany them on the plane back to Japan. After staying overnight with members in Honolulu, the saints were transported to the Honolulu Airport on Monday. Oh, how the tears then flowed again at this farewell. Bonds of friendship between two cultures had been cemented!

Bidding goodbye to new, dear friends was not easy. Midst the strains of "Aloha Oe" were once more seen the fragrant leis, warm embraces, and misty eyes. It was an unforgettable moment for both Japanese and Hawaiian saints. It was an unforgettable ten days! Our Japanese members returned to their land with fervent desires to work toward becoming prepared for the full program of the church, with stakes and eventually a temple on their own island!

This temple excursion to Hawaii was reported as the largest group, covering the greatest distance, of any organized temple excursion in the past. Seventeen years later, out of that original group attending the Hawaii Temple, there would come: one general authority, five regional representatives, six mission presidents, and many, many other fine church leaders. It has further been reported that after seventeen years only about six out of
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the 136 members have become inactive, representing 96% retention.
APPENDIX C

MORMON PAVILION DEDICATORY PRAYER

Delivered by Elder Hugh B. Brown  
March 13, 1970

O God, our Heavenly and Eternal Father, humbly we bow our heads and incline our hearts toward Thee on this memorable occasion. We thank Thee, O God, for this great land. We thank Thee for life and its opportunities and challenges. We thank Thee for the restoration of truth. We thank Thee, Heavenly Father, that in this great land there are millions of people anxious to embrace truth. We pray that we, Thy servants, may be instrumental in bringing to them the message of truth which will bring them happiness and peace of mind and ambition and expectation with a respect to their future lives.

We thank Thee, Heavenly Father, for the Emperor of this great country, for the men associating with him and under his direction in all phases of the government of Japan. Heavenly Father, let Thy peace and blessing be with them, that they may be wise in all their decisions, that those decisions may lead to universal peace in the earth, to the settlement of difficulties among men. We pray for others who are employed in connection with this great enterprise at the present time. We thank Thee for the wisdom that prompted the opening of this great Expo 70. May it be blessed; may those who are in charge of it be directed and inspired, and may its desired end be achieved, we humbly pray.

Bless, we pray Thee, those who are in charge of this Pavilion that they may direct the affairs contemplated in the appropriation of moneys that have been expended and will be for the upbuilding of Thy kingdom in the earth and for the blessing of mankind everywhere. Now by virtue of the Holy Melchizedek Priesthood, we dedicate to Thee, the Lord, this building and the grounds upon which it stands and by which it is surrounded. May they be preserved to accomplish
their purpose. May no ill come to any part of this great work. We pray that this great exposition will go on to
great success as is contemplated by those who are in charge. Bless it and all pertaining to it, we pray.

Be with us with Thy Spirit as we go forward; may we
with faith announce the truth as has been explained to us by
President Benson and President Hinckley, that we may
understand these truths, open our hearts to the message of
the Gospel of Thy Son, Jesus Christ. To this end we
dedicate this building and all that pertains to it to Thee, the Lord, and ask Thy blessings and benediction upon it and
upon these exercises and all that pertains to it. We pray
in the name of the Lord, Jesus Christ, Amen.
APPENDIX D

TOKYO TEMPLE DEDICATORY PRAYER

Delivered by President Spencer W. Kimball
October 27, 1980

Our Father in Heaven, Thou who hast created the
heavens and the earth and all things therein, Thou Most Holy
One, who art perfect in mercy and love and truth; in the
name of Thy beloved Son, Jesus Christ, we are met this day
in this sacred building, to dedicate it unto Thee, our
living God. We present to Thee this beautiful temple,
provided by the sacrifice of Thy people in the Orient who
love Thee and Thy Son.

We are thankful that Thou didst send Thine Only
Begotten Son to this earth to be our Savior, and that in
this last dispensation Thou didst send a Prophet, Joseph
Smith, called long before his birth, to bring about the
restoration of the gospel. We are thankful that Thou and
Thy Beloved Son didst appear do him in person, to reopen the
heavens and to restore to the world the knowledge of Thee
and Thy Son and establish Thy Church and Kingdom in its
fullness by the power of Thy holy priesthood.

Our gracious Father, Thou hast permitted us to build
and dedicate unto thee for Thy glorious work of salvation
for the living and the dead, a score of holy temples upon
the earth, among which is this wonderful, well appointed
temple in this beautiful land of Japan. We are grateful,
too, that there are 10 more temples now being built, or soon
to begin construction, a total of 30 throughout the world.

We thank Thee, Holy Father, that Thou hast inspired
through thy latter-day prophets the building of these many
temples in which sacred ordinances are administered for both
the living and the dead.

We also thank Thee, our Father, for the perfect
organization or Thy Church today. Please reveal to the
first Presidency of thy Church Thy mind and will in all
things necessary for the benefit, blessing, and welfare of
Appendix D (continued)  

Thy people. Give to them heavenly wisdom to guide them in giving inspired leadership to Thy ever-growing, earthly kingdom.

Remember in love Thy servant whom Thou hast called to be Thy Prophet in this day to all mankind, and whose days have been many upon the earth. Lengthen his span of mortal life and give him a listening ear, and give to him health and strength and the powers and gifts Thou seest are needful to lead Thy people.

Give to the Twelve Apostles, Thy special witnesses, a rich endowment of Thy Holy Spirit and bless them with vision and judgment and wisdom.

Our Father, we thank Thee for all our may blessings. We are thankful for the more than 30,000 missionaries who are dedicating themselves to the cause of spreading the gospel to all of the nations of the earth. Give them wisdom, faith, and devotion to take the gospel to the truth seekers and honest in heart everywhere. Bless them with joy in their labors and success in their ministry of love.

Influence, we pray Thee, the rulers of nations and governments of the earth, that any barriers which stand in the way of the spread of Thy gospel may be removed that Thy truths may permeate every corner of the earth so that, as directed by Thy Son, our Savior, every nation, kindred, tongue and people may hear the message of salvation and exaltation.

Our Father, may peace abide in the homes of all Thy saints. Bless the poor and the needy of Thy people. Let not the cry of the widow and the orphan, the lonely and oppressed go unheeded.

We especially pray Thee, our Father in Heaven, to bless and bear up the youth of Zion in all the world. Shield and preserve and protect them from the adversary and from the words and works of wicked and designing men. Keep Thy people, Father in the straight and narrow path that leads to life eternal. Preserve them from the pitfalls and snares that are laid at their feet. May our children grow in testimony of the divinity of this work and preserve them in purity and in truth. Please bless us that we may be able to stir the youth of Zion with a desire for eternal marriage in Thy holy temple.

Wilt Thou richly endow the sisters of the Church, our wives, our mothers, our daughters, with the spirit of their exalted callings and responsibilities. Father, Thou knowest our great love for them. So, also, in their various needs,
pour out precious gifts of wisdom, faith and knowledge upon them.

Kind Father, bless all those who come to this temple, that they may do so with humble hearts, in cleanliness, and honor, and integrity. We are grateful for these saints, for their devotion and their faith, for their worthiness and their determination to be pure and holy. Bless them as they come into this holy house for their endowments, sealings, marriages, anointings, and other ordinances. Bless this temple that it may be a house of prayer, a house of fasting, a house of faith, a house of glory, a house of eternal marriage, a house of sealings, and Thy house, the house of God, wherein Thy holy saving work may be done for the salvation of both the living and the dead.

Bless, we pray Thee, the presidency of this temple and the matron and all the officiators herein. Endow them with wisdom and with the gift of discernment. Help them to create a holy atmosphere in this place so that all ordinances may be performed with love and a sweet, spiritual tone that will cause the members to greatly desire to be here, and to return again and again.

Bless also the workmen, the guards, the gardeners, and all others who attend to the mechanical, the laundry and kitchen, the grounds and other physical needs of this sacred edifice. Remember also in Thy mercy all those who have labored in the erection of this house, or who have, in any way, by their means or influence, aided in its completion.

We are jubilant this day, our Holy Father, and have hearts filled with praise to Thee that Thou has permitted us to see the completion of this temple and to see this day for which we have so long hoped and toiled and prayed.

Today we dedicate this holy temple unto Thee, with all that pertains unto it, that it may be a house of prayer, a house of praise, a house of worship; that Thy glory may rest upon it; that Thy holy influence may be here continually; that it may be the abode of Thy Beloved Son, our Saviour; that angels who stand before Thy face may be the hallowed messengers who shall visit it.

We pray that all who enter the threshold of this, Thine house, may feel Thy power and be constrained to acknowledge that Thou hast sanctified it, that it is Thy house, a place of holiness.

We pray Thee, Heavenly Father, to accept this building in all its parts from the foundation to the steeple that graces the highest point.
Appendix D (continued)

We pray Thee to bless the walls, partitions, floors, ceilings, roof, the elevators, stairways, doors, windows, and other openings; all things connected with the lighting, heating, and sanitary facilities, and all articles used in or connected with the holy ordinances administered here. Bless the veils and the altars, the baptismal font and the oxen on which it rests.

We pray Thee to bless all the furniture, seats, locks, and fastenings and all other appliances and appurtenances found in this temple and all ornamentation thereon, the painting, the gilding, the bronzing, the fine work in wood and metal of every kind, the embroidery and needlework.

O Lord, we pray Thee to bless and sanctify the grounds on which this temple stands, and with it, the fences, the walks, paths, the trees, plants, flowers and shrubbery that grow in this area. May they blossom beautifully and be pleasant to all and a haven of peace and rest for holy meditation. May their beauty add sacredness and holiness to this glorious temple program.

Father, preserve this building, we beseech Thee, from anything which might cause it harm, destruction by fire, or flood or the rage of the elements, shafts of lightning, blasts of hurricanes, upheavals of earthquakes, and disturbing elements of all kinds.

Confirm upon us the spirit of Elijah, we pray Thee, that we may redeem our dead and also connect ourselves with our fathers back to the beginning in unbroken links welded by Thy holy priesthood.

Almighty Father, increase within us the power of faith. Strengthen us by the memories of Thy glorious manifestations and blessings of the past.

And now, our Father, we praise Thee; we glorify Thee; we worship Thee. Day by day, we shall magnify Thee and give Thee thanks. We pray Thee in the name of Thy Son, Jesus Christ, our Savior, to hear these, our humble petitions, and accept this, Thy holy house.

By the power of the holy priesthood Thou hast given us, we dedicate this building, and all that pertains to it, to Thee, our holy Father, and ask Thy blessings upon it, in the worthy name of Thy Beloved Son, Jesus Christ, our Redeemer. Amen and Amen and Amen.
APPENDIX E

MISSION DIVISIONS

Japanese Mission

Northern Far East Mission  Southern Far East Mission

Korean Mission  Southeast Asia Mission

Japan

Japan East

Japan-Nagoya

Japan-Sapporo  Japan-Tokyo  Japan-Nagoya  Japan-Kobe

Japan-Okinawa

Japan-Central

Japan-West

Japan-Nagoya

Japan-Osaka

Japan-Fukuoka

Japan-Okayama

Japan-Tokyo North  Japan-Tokyo South

Bold Type indicates missions in existence in 1980

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Appendix E (continued)

Japan Sapporo Mission
July, 1974
Appendix E (continued)

Japan Sendai Mission
July, 1974
Appendix E (continued)

Japan Tokyo South Mission
July, 1978
Appendix E (continued)

Japan Nagoya Mission
June, 1973
Appendix E (continued)

Japan Osaka Mission
July, 1980
Appendix E (continued)

Japan Kobe Mission
July, 1974
Appendix F (continued)

Japan Okayama Mission
July, 1976
APPENDIX F

JAPAN MEMBERSHIP 1948-1980

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Membership</th>
<th>Baptisms</th>
</tr>
</thead>
<tbody>
<tr>
<td>1948</td>
<td>22+</td>
<td>22</td>
</tr>
<tr>
<td>1949</td>
<td>146</td>
<td>124</td>
</tr>
<tr>
<td>1950</td>
<td>313</td>
<td>189</td>
</tr>
<tr>
<td>1951</td>
<td>527</td>
<td>214</td>
</tr>
<tr>
<td>1952</td>
<td>698</td>
<td>152</td>
</tr>
<tr>
<td>1953</td>
<td>894</td>
<td>205</td>
</tr>
<tr>
<td>1954</td>
<td>1,085</td>
<td>191</td>
</tr>
<tr>
<td>1955</td>
<td>1,225</td>
<td>136</td>
</tr>
<tr>
<td>1956</td>
<td>1,402</td>
<td>181</td>
</tr>
<tr>
<td>1957</td>
<td>2,040</td>
<td>638</td>
</tr>
<tr>
<td>1958</td>
<td>2,800</td>
<td>760</td>
</tr>
<tr>
<td>1959</td>
<td>3,431</td>
<td>631</td>
</tr>
<tr>
<td>1960</td>
<td>4,358</td>
<td>927</td>
</tr>
<tr>
<td>1961</td>
<td>5,630</td>
<td>1,322</td>
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<tr>
<td>1962</td>
<td>6,047</td>
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<tr>
<td>1963</td>
<td>7,784</td>
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<td>1964</td>
<td>8,806</td>
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<tr>
<td>1965</td>
<td>9,942</td>
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<td>1966</td>
<td>9,484</td>
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<tr>
<td>1967</td>
<td>10,656</td>
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<td>1968</td>
<td>11,484</td>
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<td>1969</td>
<td>11,968</td>
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</tr>
<tr>
<td>1970</td>
<td>14,890</td>
<td></td>
</tr>
<tr>
<td>1971</td>
<td>16,027</td>
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</tr>
<tr>
<td>1972</td>
<td>19,902</td>
<td></td>
</tr>
<tr>
<td>1973</td>
<td>22,563</td>
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</tr>
<tr>
<td>1974</td>
<td>24,840</td>
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<td>1975</td>
<td>27,516</td>
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<td>1976</td>
<td>29,374</td>
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<td>1977</td>
<td>31,943</td>
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</tr>
<tr>
<td>1978</td>
<td>34,969</td>
<td></td>
</tr>
<tr>
<td>1979</td>
<td>45,958</td>
<td></td>
</tr>
<tr>
<td>1980</td>
<td>57,063</td>
<td></td>
</tr>
</tbody>
</table>

Note: 1961 is the last year for which baptism statistics are available.

* There were 22 baptisms in 1948. The total number of members included Brother and Sister Sato, who had been baptized in 1946, and the handful of members remaining from before the war; the exact number is not available.

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CHURCH POPULATION IN JAPAN
APPENDIX G

CHRONOLOGY OF IMPORTANT EVENTS

1901  Elder Heber J. Grant and other elders open Japan to the gospel  
      (see Figure 1)

    July 7, 1946  Baptism of Tatsui Sato  
      (First post-war baptism in Japan)  
      (see Figure 5)

October 22, 1947  Edward L. Clissold called as President of the Japanese Mission

March 6, 1948  President Clissold arrives in Japan  
      (see Figure 2)

1948  Members from pre-war period located  
      (see Figure 11)

April 20, 1948  First Mission Home in Japan purchased  
      (see Figure 3)

June 26, 1948  First five missionaries arrive in Japan  
      (see Figure 6)

October 21, 1948  First baptism performed in the new Mission Home (by Oakley J. Worth)

November 25, 1948  Mission Home renovation completed  
      (Thanksgiving Day)  
      (see Figure 4)

June 11, 1949  Elder Matthew Cowley becomes the first General Authority to visit Japan following World War II

August 31, 1949  Vinal G. Mauss replaced Edward Clissold as mission president  
      (see Figures 7, 8)
Appendix G (continued) 189

October 6, 1953      Hilton A. Robertson replaced Vinal G. Mauss as mission president (see Figure 9)


August 2, 1955       Korea dedicated to the preaching of the gospel

August 14, 1955      Okinawa dedicated to the preaching of the gospel

August 17, 1955      Southern Far East Mission organized (Herald Grant Heaton)

October 21, 1955     Hilton A. Robertson ended his mission and returned home.

December 9, 1955     Paul C. Andrus replaced Hilton A. Robertson as mission president (see Figure 10)

February 4, 1956     Groundbreaking for the first chapel on Okinawa

April, 1956          First missionaries sent to Korea and Okinawa

August, 1956         Revised translation of the Book of Mormon completed by Tatsui Sato

July 8, 1962         Korean Mission formed from the Northern Far East Mission (Gail Edward Carr)

July, 1962           Dwayne N. Andersen replaced Paul Andrus as mission president

26 April, 1964       Tokyo North Branch chapel dedicated by Gordon B. Hinckley (The first Mormon chapel in Asia)

July, 1965           First temple excursion to Hawaii (136 attended) (see Figures 12, 13)

August 9, 1965       Adney Y. Komatsu called as mission president (first mission president of
**Appendix G (continued)**

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<table>
<thead>
<tr>
<th>Date</th>
<th>Event Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>August 14-17, 1965</td>
<td>First all-Japan MIA conference</td>
</tr>
<tr>
<td>October 16, 1966</td>
<td>Naha Chapel in Okinawa dedicated (first Mormon chapel on Okinawa)</td>
</tr>
<tr>
<td>January 1, 1967</td>
<td>Home Teaching program inaugurated</td>
</tr>
<tr>
<td>June, 1967</td>
<td>Second Temple Excursion to Hawaii (142 attended)</td>
</tr>
<tr>
<td>February, 1968</td>
<td>Distribution and Translation Department organized</td>
</tr>
<tr>
<td>September 1, 1968</td>
<td>Northern Far East Mission divided to form the Japan Mission (Walter R. Bills) and the Japan-Okinawa Mission (Edward Y. Okazaki) (the first time there had been more than one mission in Japan)</td>
</tr>
<tr>
<td>October 5, 1968</td>
<td>First Primary organized in Japan</td>
</tr>
<tr>
<td>February, 1969</td>
<td>Language Training Mission in Hawaii founded</td>
</tr>
<tr>
<td>July 19, 1969</td>
<td>Third Temple excursion to Hawaii (165 attended)</td>
</tr>
<tr>
<td>November 1, 1969</td>
<td>Southeast Asia Mission organized from the Southern Far East Mission (G. Carlos Smith)</td>
</tr>
<tr>
<td>March 14, 1970</td>
<td>Mormon Pavilion dedicated at Expo '70 (by Hugh B. Brown) (see Figure 15)</td>
</tr>
<tr>
<td>March 15, 1970</td>
<td>Tokyo Stake organized (first stake of the Church in Asia)</td>
</tr>
<tr>
<td>March 16, 1970</td>
<td>Japan East Mission organized by division of the Japan Mission (Russell N. Horiuchi)</td>
</tr>
<tr>
<td>March 18, 1970</td>
<td>Japan West Mission organized by division of the Japan-Okinawa Mission, and the Japan-Okinawa Mission was renamed the Japan Central Mission (Kan Watanabe)</td>
</tr>
<tr>
<td>Date</td>
<td>Event</td>
</tr>
<tr>
<td>-------------------</td>
<td>----------------------------------------------------------------------</td>
</tr>
<tr>
<td>September 12, 1972</td>
<td>Osaka Stake organized</td>
</tr>
<tr>
<td>July 1, 1973</td>
<td>Japan-Nagoya Mission formed from the Japan Mission and the Japan Central Mission (Satoru Sato)</td>
</tr>
<tr>
<td>June 20, 1974</td>
<td>Japan Mission renamed Japan Tokyo Mission</td>
</tr>
<tr>
<td>June 20, 1974</td>
<td>Japan Central Mission (formerly Japan-Okinawa Mission) renamed Japan Kobe Mission</td>
</tr>
<tr>
<td>June 20, 1974</td>
<td>Japan East Mission renamed Japan Sapporo Mission</td>
</tr>
<tr>
<td>June 20, 1974</td>
<td>Japan-Nagoya Mission renamed Japan Nagoya Mission</td>
</tr>
<tr>
<td>June 20, 1974</td>
<td>Japan West Mission renamed Japan Fukuoka Mission</td>
</tr>
<tr>
<td>July 1, 1974</td>
<td>Japan Sendai Mission formed from the Japan Tokyo Mission (Walter Teruya)</td>
</tr>
<tr>
<td>April, 1975</td>
<td>Adney Y. Komatsu called as a General Authority</td>
</tr>
<tr>
<td>August 8-10, 1975</td>
<td>Area General Conference held in Tokyo (building of the Tokyo Temple announced)</td>
</tr>
<tr>
<td>July 1, 1976</td>
<td>Japan Okayama Mission formed from the Japan Fukuoka Mission and the Japan Kobe Mission (William H. Nako)</td>
</tr>
<tr>
<td>October, 1977</td>
<td>Yoshihiko Kikuchi called as a General Authority</td>
</tr>
<tr>
<td></td>
<td>(see Figures 14, 18)</td>
</tr>
<tr>
<td>July 1, 1978</td>
<td>Japan Tokyo Mission divided - the northern part was renamed the Japan Tokyo North Mission (Harrison Ted Price) and the southern part became the Japan Tokyo South Mission (Delbert H. Groberg)</td>
</tr>
<tr>
<td>September, 1979</td>
<td>Tabernacle Choir tours Japan</td>
</tr>
<tr>
<td>July 1, 1980</td>
<td>Japan Osaka Mission formed from the Japan Kobe Mission (Sheigki Ushio)</td>
</tr>
</tbody>
</table>
Appendix G (continued) 192

October 27, 1980  Tokyo Temple dedicated (see Figure 17)
Figure 1. First missionaries to Japan, 1901. Left to Right: Horace Ensign, Alma O. Taylor, Louis Kelsch, Heber J. Grant.
Figure 2. First post-World War II mission presidency. Left to right, William Paul Merrill, President Edward L. Clissold, Guy A. Hart.
Figure 3. The bombed-out building purchased by President Clissold for the mission home, 1948.
Figure 4. The Tokyo mission home after remodeling in 1948.
Figure 5. Tatsui Sato, his wife, Chiyo, and their Sunday school in Narumi, 1948.
Figure 6. Elder Harrison Ted Price speaking at a street meeting in Osaka, 1949. Sisters Pule and Okamoto are in the background.
Figure 7. Second post-World War II mission presidency. Left to right: Peter Nelsen Hansen, President Vinal G. Mauss, Dwayne N. Andersen.
Figure 8. President Vinal G. Mauss, his counselors and a group of nisei missionaries.
Figure 9. Elder Harold B. Lee, President Hilton A. Robertson, Sister Lee and Sister Robertson, 1954.
Figure 10. President Paul C. Andrus and Dwayne N. Andersen, 1963.
Figure 11. President Dwayne N. Andersen with surviving members from the pre-World War II mission, including Fujiya Nara, Takeo Fujiwara, and Nami Suzuki.
Figure 12. First Japanese temple excursion to Hawaii, 1965.
Figure 13. Kenji Yamanaka (standing) at home with his family and family of President Dwayne N. Andersen.
Figure 14. Baptism at Fukuoka, 13 April, 1958. Yoshihiko Kikuchi, baptized that day, is at upper left.
Figure 15. Mormon pavilion at Expo '70, Osaka, Japan, 1970.
Figure 17. Tokyo Temple from Arisugawanomiya park, 1980.
Figure 18. Yoshihiko and Toshiko Kikuchi at Tokyo Temple, 1980.
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A HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
IN JAPAN FROM 1948 TO 1980

Terry G. Nelson
David M. Kennedy Center for International Studies
M. A. Degree, August 1986

ABSTRACT

The history of the Church of Jesus Christ of Latter-day Saints in Japan from 1948 to 1980 is a study in cross-cultural interaction. Compared to the earlier attempts of the Church in proselytizing the Japanese in the period 1901 to 1924, there are some significant contrasts. The earlier mission is seen as an attempt by a small, relatively unknown, provincial religion, in financial straits, just emerging into the twentieth century, trying to establish itself in a non-christian, fiercely nationalistic, culturally closed nation.

From very humble beginnings, starting with second and third generation Japanese in Hawaii, and with LDS members of the American occupation armed forces, the Church grew slowly, but consistently. Around 1960, Church membership growth became significant. By the latter 1970s, Church growth in Japan was among the ten most rapid in the world, there were nine missions, and a temple was constructed in Tokyo.

COMMITTEE APPROVAL:

R. Lanier Britsch, Committee Chairman
Spencer J. Palmer, Committee Member
W. Ladd Hollist, Director of Graduate Studies