

NSKK NEWSLETTER

日本聖公会管区事務所だより

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Though the mountains be shaken
and the hills be removed,
yet my unfailing love for you will not be shaken
nor my covenant of peace be removed,"
says the Lord, who has compassion on you.
(Isaiah 54:10, NIV)

Celebrating the 160th Anniversary of the Mission of the Nippon Sei Ko Kai (NSKK, the Anglican Communion in Japan)

We pray for the Peace of the Lord to be with all members of the NSKK.

In 2009, the NSKK observed the 150th anniversary of the start of mission by celebrating with an anniversary worship service in which many of you participated. We gave thanks for the great blessings bestowed, and we committed ourselves anew to mission. Ten years have passed since then, and this year marks the 160th anniversary of the mission of The Nippon Sei Ko Kai.

Looking back on the past 10 years, the Great East Japan Earthquake, Tsunami, and TEPCO Fukushima Daiichi Nuclear Power Plant accident cost many people their lives and forced many more to evacuate; even now, in the 9th year after the disaster, the situation is difficult. Subsequently, natural disasters have struck, one after another, including the Kumamoto earthquake, torrential rains in northern Kyushu and in western Japan, and the Hokkaido Iburi Eastern Earthquake. In response to the Great East Japan Earthquake, a disaster victims' support operation, the "Let's Walk Together Project" began with the prayers and cooperation of people throughout the country and worldwide. Through this, we were given many new insights. Moreover, the Fukushima Daiichi Nuclear Power Plant accident and the radioactive contamination of the surrounding area was an incident which calls our lifestyle itself into question. Furthermore, it has become an event which leaves a large liability to the future.

On the basis of this experience, the 2012 Mission Conference of NSKK was convened with the theme of 'The Dignity of Life - Toward a Mission-Oriented Community', and the "Statement on Decade of Mission and Pastoral Care of NSKK: 2012-2022" was issued. Even though we face various issues such as the aging of our members, declining numbers, shortage of clergy, and financial constraints, we decided that laity and clergy

would proactively dedicate themselves to “careful and sincere mission and pastoral care.” Then, at the 59th General Synod of NSKK, held in 2012, the “NSKK Declaration on the Prevention of Harassment” was passed, after which persons in charge of harassment prevention and countermeasures were appointed, to work together with representatives of each diocese, to hold study sessions, etc. It is an important issue for the church to be a community where everyone who gathers respects the dignity of life. The next year, the 2nd Worldwide Anglican Peace Conference was convened in Okinawa, listening to the voices of the people of Okinawa and those working for the reunification of the Korean Peninsula, and appealing for the solidarity of the worldwide Anglican Communion in the work for justice and permanent peace.

In 2014, The 30th Anniversary Convention of Mission Collaboration between the Anglican Communion in Japan and the Anglican Church of Korea was convened on Cheju Island, and it was confirmed that, for the sake of peace in East Asia, both Anglican Churches (Korea and Japan) would continue in collaborative mission. Youth exchanges and women’s exchanges are ongoing, and we are grateful that among the priests of the Anglican Church of Korea who work as mission collaborators within the NSKK, there are those who, having completed their term, transfer their canonical residence and work in their respective diocese.

At the 62nd (general) Synod held in 2016, the “Statement of Apology to all Hansen’s Disease Survivors and Family Members” was adopted, an apology to all those who were robbed of their human dignity by our tacit consent and support of the nation’s isolation policy, and we pledged to engage in educational activities to eliminate ongoing prejudice and discrimination, and further to extend pastoral care to aging church members in sanatoriums, and to place importance on interaction. In addition, at this General Assembly, the establishment of a Prayer Book revision committee was approved, and work to compile and publish a prayer book suitable for the coming era is ongoing, so that enhancement of future worship is expected.

At the 64th (general) Synod in 2018, “Guidelines for the Ordination of Female Priests,” which affirm the principle “We recognize that the holy orders of those who have received ordination according to the NSKK Prayer Book retain validity” were passed. Even though in last December (which marked 20 years since the first ordination in the NSKK of a female priest occurred), a service of thanksgiving was celebrated for the 20th anniversary of the ordination of a female priest, more and more collaboration going beyond gender differences is anticipated.

Youth activities such as the National Youth Conference, the Japan-Korea Youth Seminar, and U26 continue, providing enriching encounters and new awareness surpassing dioceses and provinces.

At the same time, clergy and laity numbers have declined further in the last 10 years. Decline in the number of clergy is particularly serious, an issue affecting the future of each diocese. Based on this current situation, the House of Bishops, looking toward the mission conference of the NSKK scheduled for 2022, has begun to consider the re-examination of

the structure of the mission of NSKK, including the issue of nurturing a person responsible for Theological Education.

With respect to the current structure of 11 dioceses, which until now, while frequently discussed, has been maintained, in the most positive sense, we believe that, in order to reorder our mission structure, the promotion of discussion about merging/realigning is an issue with which the House of Bishops has been charged.

Aging in Japanese society is progressing, economic disparity is becoming more pronounced, nationalistic tendencies are intensifying, violation of minority human rights has become more serious. There is also marked movement to make the US military base in Okinawa permanent and to accelerate the re-militarization of Japan, such as the revision of Article 9 of the Constitution, which renounced war. And in a world that experiences constant pain and division, we would like to reaffirm the calling which we are to fulfill.

The Pastoral Letter of the House of Bishops on the 150th Anniversary of the NSKK states, “Just as worship is called ‘the work of the people’ (leitourgia), the church is above all the community of the people of God. We are called to be instruments carrying the Good News and the love of Christ to the world. As such, wherever we might be, we are gathered together in worship, nourished by the Word and the Eucharist, and sent out into society. The work of the laity is therefore equally as important as that of the clergy. The church does not exist only for its own sake, but is also called to seek the presence and action of God in the world, particularly among the least in society, and to serve the world. This work is carried out not only within the NSKK, but also in dialogue and mission collaboration with churches in other traditions.”

Further, in the 2012 Mission Conference of NSKK, The Dignity of Life - Toward a Mission-Oriented Community, Statement on Decade of Mission and Pastoral Care of NSKK: 2012-2022, it is stated: “We humbly reflect on our own past in order for NSKK to take steps toward a newborn community of faith, in the hope and faith in God. We pray together with a deeper appreciation of the Word and Worship to express the salvation and joy brought about by Christ and to invite many people to the grace of God given through the sacrament. Our church gives its heart particularly to those people who want cure and liberation, treasures the life of everybody, and hopes to participate in the Lord’s salvation together with its parishes and all creatures.”

We wish to renew our desire to fulfill the calling entrusted to us by the Lord of reconciliation and peace. After they received the Holy Spirit, the apostles who had feared the Jews and locked themselves in the house were sent out to the world, and they began to boldly speak the gospel. Let us, who belong to the NSKK, be filled with the same Holy Spirit who was poured into the apostles, and let us trust in the God of love and mercy, and let us in our particular locations set out to fulfill the mission entrusted to us by the Lord.

Pentecost, June 9, 2019
Nippon Sei Ko Kai House of Bishops

NSKK held “International Conference for a World Without Nuclear Power Plants”

Our future to be challenged
as a matter of life and ethics

Kei Ikezumi, Member of the Executive
Committee for the International Confer-
ence for a World Without Nuclear Power
Plants

In March 2011, a big earthquake subsequently called the ‘Great East Japan Earthquake’ occurred, followed by a tsunami and an explosion at TEPCO’s Fukushima Daiichi Nuclear Power Plant. In the wake of this unprecedented catastrophe, we adopted a resolution “For a World Without Nuclear Power Plants: The Standpoint of NSKK” at the 2012 General Synod. At the General Synod in June 2018, we resolved to hold an International Conference for a World Without Nuclear Power Plants. NSKK have selected denuclearization as one of the important missions to take up. The Conference was held in Sendai City, Miyagi Prefecture on May 28-31 with the clear intention of promoting the anti-nuclear agenda.

A total of 68 participants including representatives from all dioceses of NSKK; members of the NSKK Justice and Peace Committee; Anglican delegates from Korea, the Philippines, Taiwan, United Kingdom, and USA; delegates from NCC Peace and Nuclear Issues Committee; as well as delegates from Tohoku Help.

The keynote speech was given by Dr. Miranda Schreurs, a former member of the German government’s “Ethics committee on safe energy supply”. We heard many impressive stories from her about how the German government changed its policy into denuclearization immediately after the Fukushima disaster, as well as the circumstances and challenges that followed. In the subsequent lectures and presentations, the members of United Church of Christ in Japan and Anglican Churches of Korea, Taiwan and Japan spoke about the situation related to nuclear power plants and other nuclear issues in their respective regions, and the participants listened to them together.

At the two subcommittee meetings, participants from different countries, regions, and standpoints exchanged opinions frankly and discussed intently leading to the Conference’s statement.

Through these lectures, presentations, and subcommittees, we were consistently challenged about protecting life and its dignity and coexistence with nature. As to the nuclear power plants and nuclear issues, it is indeed a matter of life and ethics.

What was left after the accidents at Fukushima were a nuclear reactor building that had been turned into a dangerous ruin, four nuclear reactors, high-level radioactive waste, and residents who were deprived of their former daily lives.

Eight and a half years after the accident, the nuclear fuel that melted down due to the explosion is only able to be seen on video. We can see no prospect of their removal work. The road to decommissioning is not visible at all. In addition, the leakage of contaminated water in the site of the Fukushima Daiichi nuclear power plant has not been stopped at all. As of March 2019, the number of contaminated water storage tanks amounts to 962 units (1.1 million tons) is increasing, and there is no prospect of disposal. It is said that the installation locations of the storage tanks will also be insufficient in 3-4 years.

In addition, the vast amount of radioactive waste after decontamination in contaminated areas is also “stored on site” because there is nowhere for it to go. The number of the sites is more than

100,000 in Fukushima prefecture. And the number of “temporary storage places” in Fukushima Prefecture - where decontaminated soil and decontamination waste are temporarily stored - amounts to 30 municipalities and 950 locations. Moreover, even if such an accident does not happen again, the nuclear power plants reach their service life one after another in various parts of the country.

As a matter of fact, whether decommissioning or the processing of high-level radioactive waste and spent nuclear fuel can, or cannot be controlled by the technology we have today, we must take seriously what is happening, without turning our eyes away from these problems. We must not leave any more negative legacy for the next generation.

These problems are not only facing Japan, which has experienced a catastrophe, but also all countries and regions that have nuclear power plants. Once an accident occurs, its impact extends beyond the border of that country.

At this Conference, our determination for nuclear power plants, nuclear weapons and energy in the future was asked. The participants shared issues and challenges raised not only from Japan but also from overseas, and on the last day, we adopted the following statement after various discussions.

Extract of the statement (recommendations)

- To continue to face and testify to various events brought about by the Great East Japan Earthquake
- To keep in mind that when a nuclear accident occurs, it will create an irreparable situation
- To establish "Fukushima Week (tentative name)" in NSKK, in order to listen to stories of "that event", to learn, to respect life, and to continue to walk toward the realization of a society where people can live in peace.
- To strengthen and enrich domestic and international networks for denuclearization
- Not to leave any more negative legacy of nuclear power plants for the next generation who will inherit the future
- To create a model church that utilizes natural energy in each diocese
- To establish a loan system in NSKK for each church to convert to renewable energy utilization.
- To work concretely on one of the 5Marks of Mission, “To strive to safeguard the integrity of creation, sustenance, and renewal of life on earth”

We prayed together much during the Conference. We have sought forgiveness together, shared our thoughts, and experienced supporting and encouraging each other.

“Collect for International Conference for a World Without Nuclear Power Plants”

God, the source of all life,

We have disobeyed your orders to govern the creation entrusted to us, and we even abuse natural resources, and destroy nature and people's lives through nuclear accidents.

Please forgive these sins.

Give us the wisdom and power to return to your love, to keep those in distress in our mind, and to create a world without nuclear power plants where we can all coexist.

In the name of our Lord, Jesus Christ,

Amen

From now on, we must move forward steadily to build a peaceful world through our prayers and actions toward the realization of what was proposed by the statement. Each of us who came together at the Conference is being asked how we can work on these challenges in our own countries and regions.



The 20th Anniversary of the ordination of women priests in NSKK was held [Let's sing a new song to the Lord]

Clara Kaoru Yoshitani
NSKK Womens' Desk Director

From Nov. 30th to Dec. 1st, 2018 [The 20th Anniversary program for the ordination of women priests] was held at Nazareth Convent Mitaka, Tokyo and St. Andrew's Cathedral of Tokyo Diocese NSKK.

It was to celebrate the 20th anniversary of the first ordained women priest in NSKK. Rev. Yoshiko Shibusawa, Dec. 12, 1988.

The retreat started for women clergy at Nazareth Convent (meditation was led by Rev. Ajuko Ueda), 22 women clergy prepared there for the holy communion to be held on Dec. 1st.

On the anniversary day, bishops, women clergy and about 200 laity from all over Japan gathered to offer worship of thanks at St. Andrew's Cathedral in Tokyo.

The guest speaker, The Rev. Canon Terrie Robinson (Director for women in Church and Society of Anglican Communion Office) gave a sermon, entitled "Fear not!"

It was an impressive message and inspired the spirits of the congregation giving encouragement to step forward.

The service was presided over by Rev. Atsuko Fumoto, the most recent NSKK women priest. Many women priests wore red stoles to celebrate holy communion together with male priests. All looked holy and dignified. I felt the refreshing wind of the Holy Spirit was blowing over us. Many thanks to Ms. Rika Inoue, the organist who supported the service with splendid music. Thanks also to the Choir of Tokyo Diocese, all ushers, receptionists and altar guild members.

After the service about 130 people enjoyed the reception pleasantly. The reception program began with Bishop Uematsu, The Primate of NSKK offering a congratulatory message. The women priests introduced themselves including guests from Korea: Rev. Min Sook Hee, Rev. Kim Hee Young, and Deacon Choi Myung Sook. The retired women priests of NSKK. Rev. Shigeko Yamano, Rev. Tsuma Ohnuki, and Rev. Yoko Yoshioka were also present there. Then Bishop. Takashi Kouchi delivered a speech.

Messages were read including from overseas; The Rt. Rev. Barbara Harris, The first woman ordained Bishop in the Episcopal Church in the USA., Rev. Ryoko Shibusawa, and also Ms. Kyoko Kageyama who lives in New York as a member of Metropolitan Japanese Ministry. These messages were very touching.

A skit was performed titled "Back to the Future 2028~2018". It was about the works of women over the last 120 years. Additionally ideas and suggestions were presented as a message for the future.

At the closing ceremony everyone joined together to chant the prayer of thanksgiving for the 20th anniversary of women priests' ordination. Then the hymn "Sing Thanks God" was sung. And all were sent out to their own place in mission.

Today many women participate in the ministry of NSKK. The General Synod of 2018 established "The Committee concerning the position of women priests", because in NSKK we still need to discuss why some areas deny the validity of women priests, and we still have concerns about the low percentage of women sharing in decision making. These problems we need to solve.

[The guide line to ordain women priests] was revised after 20 years to [The Guide line concerning women priests ordination in NSKK] which is very significant.

The Rev. Canon Terrie told us in her sermon at the anniversary program that [Women came from a place of exile] [Women came from where they are not allowed to serve as witness of Christ]. What is important is remembering we are exiled and outsiders, remembering this helps us to understand people who are cast away or outsiders through their experiences. Also this helps to strengthen our solidarity with marginalized communities.

We should engrave this message deep in our hearts and consider thoroughly where we should stand and with whom.

The celebration of the anniversary was a day we stepped forward to build up a new history after 20 years experiencing both joy and pain.

I wish our devotional communion will create more enriched partnership among us regardless of gender and diversity, using our own individual gifts.

In conclusion, this program was put together by The Womens' desk, and Gender project of the committee for Justice and Peace of NSKK.

The Executive Committee received great cooperation of Rev. Ajuko Ueda, Rev. Tazu Sasamori, Rev. Shinya Ohmachi, Ms. Kitagawa and Ms. Michiko Kikawada.

Preparation started in the spring of 2018 and we asked asking financial cooperation from throughout the NSKK.

I cannot list all, but I sincerely thank the NSKK Womens' Group, as well as each women of each diocese, all churches, and individual members.

We appreciate all support provided to complete this program, sincerely thanking Nazareth Convent and Tokyo Diocese who generously offered meeting venues.

Also the House Bishops who offered advice throughout the program and the Provincial Office who supported enthusiastically. We deeply thank you for your help.

When we think back to the [Thanks program] 10 years ago, as a meeting of those willing women, we appreciate the bountiful success God has given us.

Let's sing a New Song hereafter at each place with harmony and without fear.
Wishing the Song sounds in Heaven and Earth, bringing forth flowers in the desert
and make us channels of Peace.



**Sermon for the 20th Anniversary of the ordination of women as priests
in Nippon Sei Ko Kai.**

The Revd Canon Terrie Robinson

(Director for Women in Church and Society at the Anglican Communion Office)

Place: St Andrew's Cathedral, Diocese of Tokyo.

Theme: Sing a new song to the Lord

Readings: Isaiah 35.1-10; Psalm 96; Revelation 21.1-7; John 8.28-32

It is an honour and a privilege to be with you today as we celebrate the 20th anniversary of the ordination of women to the priesthood, here in NSKK. You have come a long way since Margaret Yoshiko Shibukawa was ordained priest in December 1998. I am deeply grateful to Archbishop Nathaniel and to the Women's Desk, and to all those who have been involved with the invitation that was sent to me, and for the wonderful welcome and hospitality that has been extended to me since my arrival in Japan. Thank you!

We are celebrating today and looking with hopeful and joyful anticipation to the future. But we are also remembering the journey that brought us here.

Women have always played a vital role in the story of our Christian faith but it would seem that they can easily be forgotten or overlooked. In 1980, my own Church, the Church of England, chose for the first time to remember in its liturgical calendar people who had lived during its own lifetime, in other words, since the Reformation in the 16th century.

Among the twenty British people chosen, just one woman was included – that was Josephine Butler, a social reformer in the 19th century who played a major role in improving conditions for

women, especially destitute women, in education and public health. She was only accepted as one of the list of people to be remembered, after she had been rejected on the first vote!

The *official* explanation given for this extraordinary gender imbalance in the list of people chosen for the liturgical calendar, was that inadequate records had been kept of the lives of other women who might have deserved commemoration. *Unofficially*, the Chair of the Committee responsible for gathering names said that the disparity arose because conduct that was regarded as sanctity in men had often been regarded as insanity in women!

We are celebrating the ordination of women today and we can look to the future with confidence and optimism. We can dare to sing a new song to the Lord with gladness and with joy. But we must also remember where we have come from. Women are now serving as priests alongside their brothers in Christ, but we have come from a place of exile, a place 2 where we were not permitted to serve God fully as witnesses, as vessels of Christ for the world.

The women priests who are here today are the pioneers; they are women who have broken new ground. I hope sincerely that future generations of priests will remember them and will remember their stories. I hope that they, and we, will remember that we were once outsiders, that we have come from a place of exile, because this will help us to understand the experience of any individual who is classed by others as an 'outsider'. This will help us to stand in solidarity with any community in our world that is pushed to the margins.

The story of God's people is a story of exile. It's a story of people singing their song in a strange land, of people longing to return to their homeland and yearning for a time of joy and gladness when there is no more sorrow and sighing. This is part of our DNA; it is part of who we are.

Our text from the prophet Isaiah today is an announcement to a people in exile in Babylon, people who had been forcibly deported from the ancient kingdom of Judah after the destruction of Jerusalem. The prophet's announcement is full of hope and encouragement: the wilderness and the dry land shall be glad, the desert shall rejoice and blossom, and blossom abundantly. 'Be strong', says the prophet. 'Do not fear.'

'Do not fear!' We have come from a place of exile, but we still hear those words echoing through the Scriptures and across the centuries. 'Do not fear!' -this was Gabriel's greeting to a bewildered Mary, before her life was changed forever. It was also the angel's message to the grieving women at the empty tomb, before they hurried away to become the first evangelists: 'Do not fear ... Go quickly and tell'.

In all our Churches around the Anglican Communion, changes in practice, including steps towards women's ordination, have often been accompanied by anxiety and fear. When the Holy Spirit comes nudging and prodding us, it can be painful.

During my years as Director for Women in Church & Society at the Anglican Communion Office, it has been my experience that the topic of gender justice often leads to feelings of fear, or even of threat, because any work towards gender justice has the potential for radical transformation. Whenever the status quo is challenged, people are fearful of loss. They might

feel that 'we will lose everything that we believed in'. The way to a new way of thinking and living can feel profoundly unfamiliar, threatening and dislocating.

As Christians, we know that deep human transformation requires a willingness to be vulnerable, to let go of old certainties so that we are able to grasp what is new and full of possibility.

You may know the story of the small child who was playing on a beach, collecting shells. There were shells everywhere, and the little boy picked up as many as he could and in the end both his hands were full. Then he saw that the sea had washed up a starfish, a beautiful extraordinary starfish. The little boy wanted to pick up the starfish but both his hands were full of shells. He looked round at his father with a look almost of grief on his face. He so wanted to pick up the beautiful, extraordinary starfish, but his hands were full of shells and he didn't want to let them go...

Sometimes we need to let go of old ways of thinking and behaving -ways which have trapped us in culturally accepted patterns of domination and subordination -so that we are free to discover and grasp 'the truth that shall make us free'. We will be free people when we are liberated from all the mythologies and distorted theologies around power that keep us locked into our anxieties and ambitions. We will be free people when we root our lives in the generous, reconciling, humanising and empowering love of God.

Sarah Bachelard, who is a priest and theologian in the Anglican Church of Australia, has asked the question, 'What can we do when this work of transformation is refused and resisted?'

She says, 'The temptation is to become either cynical and withdrawn or anxious and ever more frenzied in our activism. When the need is so urgent -women and children trafficked daily into slavery; gender-based violence in epidemic proportions; women disproportionately affected by climate change, unjust legal, trade and macroeconomic frameworks, and profoundly discriminated against economically and in access to decision making ... -then despair or anxiety are natural reactions. Yet, to paraphrase Jesus, we believe that "it shall not be so among us". The deep work of justice and reconciliation in which we are invited to participate, is God's work. We are called to yield ourselves to whole-hearted, intelligent and costly participation in this work, but without anxiety or frenzy. We are to be prophetic but not reactive, our fierce love growing in the soil of prayer, listening, and discernment.'

'Do not fear!'. Our Christian faith teaches us that God loves everything God has made, and that we are, each one, equally made in the image of God. Jesus never hesitated to work with women, or to empower them as agents of his Gospel. Jesus went to the places where women were. He met the Samaritan woman and conversed with her at a well, the place where women gathered. After their encounter, the Samaritan woman ran back to her village as an evangelist, 'Come and see, come and see, I think this may be the Messiah'. And they did come and see!

The sisters Mary and Martha were among Jesus' closest friends. Remember how Jesus encouraged Mary to sit and listen to his teaching along with his male disciples. This was just one example of how Jesus transgressed the deeply held social and gender norms of his time.

Jesus taught parables in which women serve as metaphors for God. Remember the woman

who lost one of her ten coins, who searched until she found it, and then rejoiced. Jesus healed women and restored their dignity. When the woman with haemorrhage touched his cloak, Jesus said, 'Daughter, your faith has made you well'. This woman had been ostracised, marginalised, for years because the society she lived in—the culture around her—deemed her to be less than respectable. And the woman was not only healed as a result of her encounter with Jesus, but she was empowered. He made sure that the woman knew that she herself had the capacity to act and change her circumstances; 'Daughter, your faith has made you well'.

Jesus healed Jairus' daughter, a 12 year-old girl. 'Talitha cum', he said. 'Little girl, arise.'

The Good News is that in Christ all things are already being made new. The Good News is that in Christ, every person is set free, every woman, man, girl and boy is set free, to rise up beyond physical limitations, beyond cultural ignorance, beyond political and social structures, to be fully human and to respond to God's call to engage actively with the work that Jesus has already begun.

I can assure you that many Anglicans around the Communion are rejoicing with you today. I hope many more women will follow in the footsteps of the pioneer women who have been ordained in NSKK over the past 20 years. But whether ordained or lay, it is open to each one of us, whoever we are, to discover what gives us life and purpose, and to discern how to offer that to the glory of God and to God's mission in the world.

Do not fear! Dare to sing a new song to the Lord! Dare to let go, and dance to a different tune! Amen.

(Prayer) Holy God, You send your Holy Spirit to encourage and disturb us, and to stir up in us the gifts which you endow. As we step into the future, take away our fear and anxieties; give us time for the task you have entrusted to us, peace for the pathway, wisdom for the work, friends along the way, and love to the last. In Jesus' name, Amen.



Nippon Sei Ko Kai (NSKK) has consecrated new bishops during the years of 2017 to 2019 as follows:



The Rt. Rev. Augustine Naoaki KOBAYASHI
Diocese of Kobe
Consecration: 23rd September 2017



The Rt. Rev. John Masato YOSHIDA
Diocese of Tohoku
Consecration: 30th November 2017



The Rt. Rev. Ignatius Osamu IRIE
Diocese of Yokohama
Consecration: 8th September 2018



The Rt. Rev. Francisco Xavier Hiroyuki TAKAHASHI
Diocese of Tokyo
Consecration: 14th January 2019

Members of the English Version of NSKK Newsletter, Autumn 2019 are as follows:
Ms. Kazuko Takeda, Ms. Kaoru Yoshitani, Ms. Toshiko Yoshimura, The Rev. Paul Tolhurst,
Editor-in-Chief: Hajime Suzuki