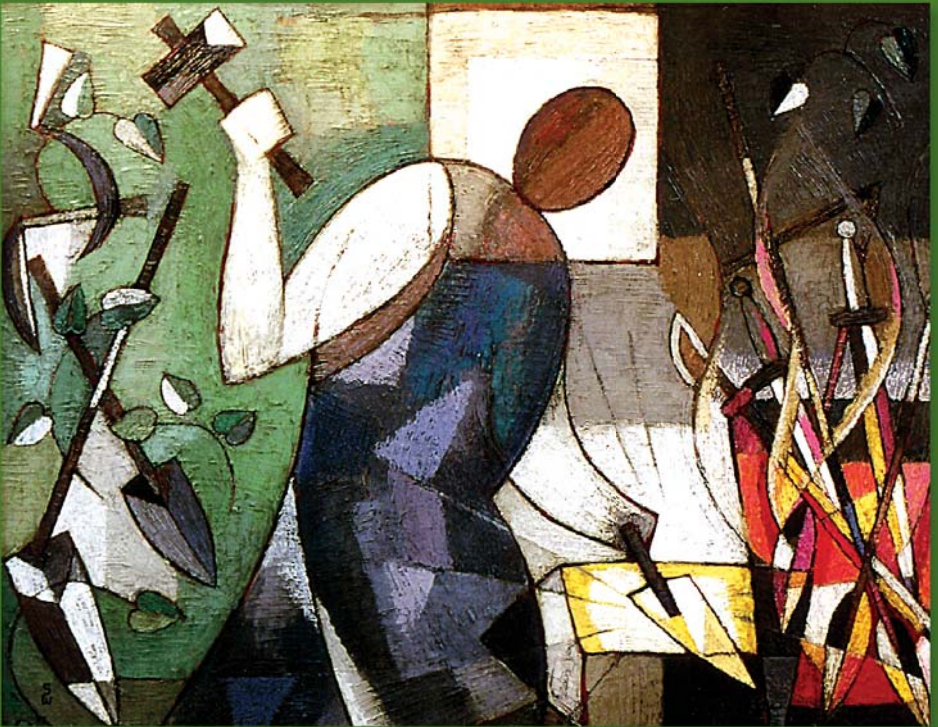


Asia Sunday 2008



*Peacemaking in Asia and the
Realization of Article 9 in Japan*

4 May 2008

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Invitation to Celebrate Asia Sunday 2008

Every year since 1974, on the Sunday before Pentecost, the CCA member churches celebrate Asia Sunday. This year we celebrate Asia Sunday on the 4th of May 2008. The day is a commemoration of the birth of the Christian Conference of Asia, then the East Asia Christian Conference, on 24th May 1959. On Asia Sunday, we focus on a particular issue or a member church in need. The theme for this year is “Peace Making in Asia and the Realization of Article 9 in Japan”. The theme was chosen in consultation with the National Christian Council in Japan (NCCJ) through its General Secretary, Rev. Toshimasa Yamamoto.

Japan as a nation renounced war and the use of force to settle disputes. As the Introduction to the Constitution of Japan clearly states, “We, the Japanese people resolve that never again shall we be visited with the horrors of war through the action of government”. The Article 9 of the Constitution is a firm pledge to the people in Okinawa and Asia not to wage war and military invasion ever again. It is a commitment based on the repentance of the aggression committed during the Asia Pacific war. Article 9 is a law that binds the government of Japan not to wage war under any circumstance. However, there is an attempt by the Japanese government to amend Article 9.

Japanese Christian leaders as well as other religious groups in Japan have stood their ground against the revision of Article 9 in their constitution. The recent “Asian Inter-Religious Conference on Article 9 of the Japanese Constitution” brought together churches, ecumenical organizations and other religions to ensure that their voices are included.

“Blessed are the peacemakers for they will be called the children of God” (Matthew 5:9).

As member churches and councils, it is our collective responsibility to join in prayer, in action and in service with the people of Japan to halt the move of the Japanese government to amend Article 9 of their constitution. The elimination of Article 9 is a serious threat to regional stability, peace and harmony.

We therefore encourage you to observe this day and pray very specially for the people and churches of Japan, to share their burden and to join them in their call to retain Article 9 in their Constitution.

If you already have another observance on the date set as Asia Sunday, and you cannot incorporate this concern on that Sunday, we urge you to consider choosing another Sunday on your calendar when you can hold Asia Sunday and lift up the concerns for peacemaking in Japan and throughout Asia and the world as a whole. We would like you to set aside one Sunday in your church calendar to express solidarity with the churches in Japan and Asia.

We also encourage and request member churches and national councils to translate this material into your local languages or dialects and to disseminate this widely to your local churches. After your celebration, please share with us a short summary and some photos so we can also share these with the rest of the CCA constituency.

May we as a united body of Christ stand in solidarity with the people working for peace in Japan and with all those who live in the militarized communities under the threat of violence. May we all stand together to renounce war and strive for peace and justice in Asia and in the world.

Dr. Prawate Khid-arn
General Secretary

Background to the Theme

Peacemaking in Asia and the Realization of Article 9

This year's Asia Sunday focus on Japan is a call for solidarity with the peace movement in Japan, which includes the CCA member churches and Christian council. The movement seeks to keep, observe and actualize Article 9 in the Japanese Constitution.

Article 9 is a "No War" clause of the Japanese Constitution. The Constitution took effect on 3 May 1947, immediately following World War II, a war which claimed over fifty million lives through the atomic bombs (A-bombs) of Hiroshima and Nagasaki. In fact, as the introduction to the Japanese Constitution clearly states, Japan as a nation has forever renounced war:

We, the Japanese people resolve that never again shall we be visited with the horrors of war through the action of government.
[“Introduction,” *The Constitution of Japan*]

Through Article 9 in the Japanese Constitution, the Japanese Government formally renounces war as a right of sovereignty and the use of military force to settle international disputes. The article also states that military forces with war potential will not be maintained. Thus, it forbids Japan from maintaining an army, navy or air force. Here is how Article 9 is worded in the Japanese Constitution:

Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes.

In order to accomplish the aim of the preceding paragraph, land, sea, and air forces, as well as other war potential, will

never be maintained. The right of belligerency of the state will not be recognized.” [Article 9, Chapter II: Renunciation of War, *The Constitution of Japan*]

Article 9 may be the result of the hard and painful lessons from the cruelty of war, the A-bombs, and when military force is used to settle disputes. It can also be an expression of Japan’s “enormous responsibility for having continuously pursued a war of invasion” and a resolve to “work towards realizing a global vision” of peace.¹ It must be remembered that there are peace-loving Japanese who are working very hard to counter their government’s efforts to play down if not erase from history (and the educational textbooks) Japan’s war of aggression and its accompanying ills such as forcing many Asian women to become “comfort women” to service the Japanese soldiers. For many Japanese people, “Article 9 is a firm pledge to the people in Okinawa and Asia not to wage war and military invasion ever again. It is a commitment based on the repentance of the aggression committed during the Asia Pacific war.”²

However, the move to amend Article 9 of the Japanese Constitution has come up time and again. Most recently, the move to revise the Constitution, particularly Article 9, seeks to change Japan from collaborating or supporting war to becoming a war-waging country. This ‘transformation’ is clearly connected to the global realignment of the US defense strategy in the Asia and Pacific region with the aim of consolidating the defense structure of what the US has called “arc of instability” from East Europe over the Middle East and India to East Asia. This realignment means strengthened military cooperation ranging from Japan’s commitment to full participation in ballistic missile defense, search and destroy operations, intelligence, surveillance and

¹ “An Appeal from the ‘Article Nine Association’” dated 10 June 2004 and accessed on 7 January 2008 at http://www.9-jo.jp/en/appeal_en.html.

² From the “Concept and Rationale” of the Asia Inter-religious Conference on Article 9 of the Japanese Constitution, held on November 29-December 1, 2007 in Tokyo, Japan, p. 1.

reconnaissance, counter-terrorism, including fingerprinting of visitors to the US and Japan. With its very strategic location, Japan has been lured to enter into a bilateral agreement with the USA in May 2006, allowing the transfer of the global headquarters of the First Army from Washington state to Camp Zama near Tokyo, and for Japan's Self Defense Forces to be deployed overseas, thereby leading to the unification of both forces. With this move, "Japan is heading towards full collaboration with the US global war on terror."³ Moreover, efforts to strengthen the sense of "nationalism" or "patriotism" of Japanese people have resulted in the amendment to the Fundamental Law on Education, which is patriotic-centric.

It is clear that Japan would become a threat to peace and security in Asia and the Pacific if Article 9 were eliminated... In the light of these dangerous moves in Japan, we cannot remain as passive spectators... We, the religious community, will affirm the realization of peace by nonviolence and will act on the basis of our faith. We will further tackle the urgent tasks of keeping and putting life into Article 9 together with people throughout the world.⁴

This call for peace was contained in the background material prepared by the religious community in Japan for the Asia Inter-religious Conference on Article 9 of the Japanese Constitution and Peace in Asia held on November 29-December 1, 2007 in Tokyo.

Meanwhile, calling on all Japanese citizens to come together and protect the Japanese constitution from the so-called "constitutional revision", the Article Nine Association offers an alternative path to peace:

³ From the Concept and Rationale, p. 2.

⁴ From the Concept and Rationale, p. 2.

Based on Article Nine, Japan needs to develop ties of friendship and cooperation with the peoples of Asia and other regions, and change a diplomatic stance that only prioritizes a military alliance with the United States. Japan must play an active role in the tide of world history by exercising its autonomy and acting in a pragmatic manner. It is precisely because of Article Nine that Japan can engage its partner nations in peaceful diplomacy while respecting their various positions, and collaborate with them in the fields of economy, culture, science and technology.⁵

The CCA member churches and Christian council in Japan are part of the ongoing movement to keep and realize Article 9. Together, with other faith communities, they organized the Asia Inter-religious Conference on Article 9 and Peace in Asia on 29 November-1 December 2007. At this conference, participants issued a statement calling on the Japanese government to honor both the letter and spirit of Article 9 of its constitution to be a non-violent nation and asserting that “peace can never be achieved through military violence but only through promoting a culture open to patient dialogue and diversity that promotes justice, equality, and respect”.⁶

Thus, they asked for Asia Sunday 2008 to focus on this issue with the hope that other member churches and councils in Asia can express solidarity with them in their struggle. They also hope that this struggle can provide lessons for other countries in Asia and the world – after all we are but connected. When one country goes to war with another, we are all affected. When there is a lack of peace in one country, the rest are affected. Indeed, the realization of Article 9 in

⁵ From “An Appeal from the ‘Article Nine Association’” dated 10 June 2004 and accessed on 7 January 2008 at http://www.9-jo.jp/en/appeal_en.html.

⁶ From the “Statement of the Asia Inter-religious Conference on Article 9 and Peace in Asia,” p. 1.

the Japanese Constitution can serve as a mirror for other countries to look into their respective Constitutions in order to strive to keep or make them *peace Constitutions* for the survival of the human race and for peace all over the world.

Hope S. Antone
Coordinator, CCA Asia Sunday Committee

Resources for Liturgy

Suggestions for Preparation

1. Asia Sunday is a good time to affirm and celebrate the plurality of Asia. This can be done by encouraging members to wear their traditional, national or ethnic costumes this Sunday; or by having a sharing of snacks/food at fellowship time from various Asian countries represented in the congregation; or by singing some songs/hymns in the service from some of the Asian countries.
2. Place a big visual (e.g. an art work or some symbols) on the biblical verse, "they shall turn their swords into plowshares," at the worship center. Or use the cover design of this booklet for the front cover of your bulletin.
3. In Japan, cranes are a symbol for peace. Hang a large paper crane or some pieces of paper cranes at the worship center. Prepare enough paper cranes for all the members of the congregation. These will be used during the time of prayers of intercession.

Call to Worship

Leader : The grace, mercy and peace of the Lord Jesus Christ be with you all.

People : And also with you.

Leader : We have come together as part of the family of God, to offer praise and thanksgiving;

People : To hear and receive God's word, and to bring our needs before God;

Leader : To ask for God's forgiveness for our sins;

People : To seek God's grace.

All : The joy of the risen Lord be with us all today.

Or

Leader : See what a wonderful thing it is, when sisters and brothers
can live together in peace and unity.

The Peace of the risen Lord,

His grace and mercy be with you all.

People : And also with you.

Or

Leader : Blessed are the poor in spirit

People : for theirs is the kingdom of heaven.

Leader : Blessed are those who mourn

People : for they will be comforted.

Leader : Blessed are the meek

People : for they will inherit the earth.

Leader : Blessed are those who hunger and thirst for righteousness

People : for they will be filled.

Leader : Blessed are the merciful

People : for they will be shown mercy.

Leader : Blessed are the pure in heart

People : for they will see God.

Leader : Blessed are the peacemakers

People : for they will be called children of God.

Leader : Blessed are those who are persecuted because of
righteousness

People : for theirs is the kingdom of heaven.

All : In the Name of Christ, Amen.

Responsive Reading [based on Psalm 17:1, Habakkuk 1:2-4;
Luke 1:46-55]

Leader : Hear, O Lord, our righteous plea; listen to our cry.

Give ear to our prayer for it does not rise from deceitful lips.

People : How long, O Lord, must I call for help but you do not listen?

How long, O Lord, how long?

Leader : We cry out to you, "war, violence and bloodshed," but you do not save us;
We cry out because of exploitation by the powerful, but you do not hear us;
We cry out because of poverty, hunger, and homelessness.
They say we are ignorant, lazy and corrupted.

People : How long, O Lord, how long?
Why do you make us look at injustice?

Leader : Destruction and violence are before us; there is strife and conflict abounds.
The law is paralyzed and justice never prevails.
The wicked hem in the righteous, so that justice is perverted.

People : How long, O Lord, how long?
Why do you tolerate wrong?

Leader : The world in which we live and which you entrusted to our care has the resources for people to live a decent life.
Therefore, the existing gap between the rich and the poor, and the starvation of more than two-thirds of humanity is a negation of your intention for creation.

People : O Lord, when will you give us the opportunity to sing to you a new song, like Mary, with the hope to identify you as the God of the powerless and suffering?

Leader : For Mary, God is not with the imperial powers and their agents.

People : But God is with those who are weak and vulnerable, and they who will form the Jesus/kingdom community to transform the principalities and powers of this world.

Leader : “He has brought down rulers from their thrones but has lifted up the humble; He has filled the hungry, but has sent the rich away empty”.

All : We are the people of God. We are restless until the world is changed and power is shared to empower the powerless.

Prayers of Intercession

[Hand out paper cranes at the beginning of the service and during the prayers of intercession, have each person write on it the name of a place where peace is needed. Collect the prayer cranes at some point in the service and place on the altar (worship center). People can be invited to come forward to offer their cranes or a basket can be passed around for people to put their cranes in. Later, the cranes can be strung together as a symbol of the power of prayers that are united together. The mobile is significant as it allows the wind to move, symbolizing the Holy Spirit.]

Leader : Compassionate God, we hear the voice of violence everywhere. Fear and mourning grip our souls. Yet we know we are not alone, O Holy One.
Give us the wisdom, hope, and courage to work together.
Let your Holy Spirit guide us to make changes for peace in Asia.

Response : God of Wisdom, show us the way.

Leader : Militarism and war devastate our planet earth. Creation cries out for healing.

Response : Holy God, bring us peace.

Leader : Hear the cries of the victims of war and oppression. There are many: the Okinawans, the Ainu, the victims of the A bomb, the former sex slaves of the Japanese military... (*add people from your own contexts*). May we raise our voices together for change and peace in Asia.

Response : God of Wisdom, show us the way.

Leader : Refresh and strengthen those who work for peace in Asia and in this world.

Response : Holy God, bring us peace.

Leader : Let us seek together with our sisters and brothers in Asia and all over the world to bring peace with justice.

Response : God of Wisdom, show us the way.

Close with singing “Kirisuto no Heiwa” [see page 26]

Kirisuto no heiwa ga watashi tachi no kokoro no
sumizumi ni made yuki watarimasu yo ni.

(Translation: “May the peace of Christ prevail in our hearts and throughout the whole wide world.”)

[During the singing of “Kirisuto no Heiwa” people may come forward to put the “prayer cranes” on the altar or a table near the altar. A basket can also be passed around and people put their cranes inside if it is difficult for people to walk to the front of the church. Later the cranes can be strung together and made into a mobile and hung up and used at another service.]

Benediction

Now we shall go to work and live in peace.
May God guide us on this blessed path:
For every storm, a rainbow
For every tear, a smile
For every care, a promise
For each trial, a blessing
For every problem that life sends, a faithful friend to share with
For every sigh, a sweet song
And for each prayer, an answer
Amen.

Brief Reflections on Scripture Passages

- Matthew 5:9 – *Blessed are the peacemakers for they will be called children of God.*

The Christian Network for Peace is an ecumenical body in Japan working for peace with special emphasis on protecting the original integrity of Japan's Peace Constitution. Their activities have been inspired by this biblical passage in the gospel according to Matthew. It is necessary for Christians in Japan to make use of Article 9 of the Japanese Constitution for making peace throughout Japan and Asia. Realizing the ideals of Article 9 is our mission from God.

- Isaiah 2:4 / Micah 4:3 – *...they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.*

The Christian Network for Peace also finds purpose and encouragement for their activities from these biblical passages. We have to choose the way for nurturing life, as symbolized by agriculture, by transforming the weapons used for waging warfare.

- Matthew 26:47-52 – *...for all who take the sword will perish by the sword...*

Jesus' remark simply points out that violence will only beget violence. The vicious cycle of violence in the present day (e.g. the retort of terrorism between nations and non-nation groups) demonstrates this remark. We have to consider that Jesus made this remark right before he was crucified. We have to reflect upon it in relation to the meaning of his crucifixion [Ephesians 2:14-15 – *through his cross the dividing wall has been broken*].

- Romans 12:9-20 – ...*never avenge yourselves...*

We have to leave the issue of vengeance in God's hands. As the current US government's policy exemplifies, when a sovereign state starts warfare, the US insists to uphold 'justice' through military aggression. However, such insistence is clearly arrogant propaganda.

- Psalms 85:1-13 – ...*righteousness and peace will kiss each other...*

Similar to the Israelites' experience during the Babylonian exile, we will also be caught in sorrow and despair if we turn to war. Furthermore, it is a sin against God to use violence against humanity. Righteousness of God, not violence, is an intimate partner of peace – i.e. shalom. "Steadfast love and faithfulness will meet; righteousness and peace will kiss each other." We are called by God to fulfill this mission purpose.

- Genesis 9:9-17 – ...*never again shall there be a flood to destroy the earth.*

After the flood that destroyed the world, God made a covenant with the remnant creatures in which God promised that "the waters shall never again become a flood to destroy all flesh." Likewise, the Japanese Constitution provided a Peace Article made after people in Asia experienced the suffering caused by war and violence. The Constitution, especially Article 9, exists not only as a longing and cry for peace by the remnant people from war, but also as the covenant with 2,000,000 Japanese victims and 30,000,000 victimized Asian people, pledging that we shall never participate in warfare or let war happen again. Instead, we will seek peaceful means to resolve conflict.

- Deuteronomy 5:7 – *You shall have no other gods before me;*
5:17 – *You shall not murder...*

The sixth commandment states, “You shall not murder.” It clearly forbids war because violence in any form ultimately denies the value of life. The first commandment, “You shall have no other gods before me,” objects to the glorification of nationalism as a state religion that makes people willing to sacrifice their lives for the nation. The renunciation of war by Article 9 is the denial of this “nationalism”.

Additional Resources

(1)

1000 Prayer Cranes for Peace: The Story of Sadako Sasaki

Sadako was two years old when the atomic bomb was dropped on Hiroshima. She was two kilometers away from where the bomb exploded. Most of Sadako's neighbors died, but Sadako wasn't injured at all, at least not in any way people could see.

Up until the time Sadako was in the seventh grade (1955) she was a normal, happy girl. However, one day after an important relay race that she helped her team win, she felt extremely tired and dizzy. After a while the dizziness went away leaving Sadako to think that it was only the exertion from running the race that made her tired and dizzy. But her tranquility did not last. Soon after her first encounter with extreme fatigue and dizziness, she experienced more incidents of the same.

One day Sadako became so dizzy that she fell down and couldn't get up. Her schoolmates noticed and informed the teacher. Later Sadako's parents took her to the Red Cross Hospital to see what was wrong with her. Sadako found out that she had leukemia, a kind of blood cancer. Nobody could believe it.

At that time they called leukemia the "A-bomb disease". Almost everyone who got this disease died, and Sadako was very scared. She wanted to go back to school, but she had to stay in the hospital where she cried and cried.

Shortly thereafter, her best friend, Chizuko, came to visit her. Chizuko brought some origami (folding paper). She told Sadako of a legend. She explained that the crane, a sacred bird in Japan, lives for a hundred years, and if a sick person folds 1,000 paper cranes, then

that person would soon get well. After hearing the legend, Sadako decided to fold 1,000 cranes in the hope that she would get well again.

Sadako's family worried about her a lot. They often came to visit her in hospital to talk to her and to help her fold cranes. After she folded 500 cranes she felt better and the doctors said she could go home for a short time, but by the end of the first week back home the dizziness and fatigue returned and she had to go back to the hospital.

Sadako kept folding cranes even though she was in great pain. Even during these times of great pain she tried to be cheerful and hopeful. Not long afterwards, with her family standing by her bed, Sadako went to sleep peacefully, never to wake up again. She had folded a total of 644 paper cranes.

Every one was very sad. Thirty-nine of Sadako's classmates felt saddened by the loss of their close friend and decided to form a paper crane club to honor her. Word spread quickly. Students from 3,100 schools and from 9 foreign countries gave money to the cause. On May 5, 1958, almost 3 years after Sadako died, enough money was collected to build a monument in her honor. It is now known as the Children's Peace Monument, and is located in the center of Hiroshima Peace Park, close to the spot where the atomic bomb was dropped.

Many of the children who helped make the Children's monument a reality participated in the opening ceremony (in May 1958). Three students, including Sadako's younger brother Eiji Sasaki pulled the red and white tape off the statue to symbolize its completion, while Beethoven's Seventh Symphony was played. The little bell, contributed by Dr. Yukawa, inscribed with "A Thousand Paper Cranes" on the front and "Peace on Earth and in Heaven" on the back, rang out and the sound carried as far as the A-bomb Dome and the Memorial Cenotaph. Adults who supported the group later formed the "Paper

Crane Club” in June. [The original Paper Crane Club disbanded in 1997.]

Children from all over the world still send folded paper cranes to be placed beneath Sadako’s statue. In so doing, they make the same wish which is engraved on the base of the statue: “This is our cry, This is our prayer, Peace in the world”.

Source: <http://www.hiroshima-is.ac.jp/index.php?id=64>

(2)

Update on the Comfort Women

This is the beginning, not the end. We must continue to fight for justice for the survivors. Let us work together to achieve that moment when we hear that official apology from Japan. What we must really do is to end wars. When there is a war, there is terrible violence against girls and women.

These were the words of Ms. Yong-Soo Lee (a survivor of the comfort stations that serviced Japanese soldiers) following the unanimous passage of House Resolution 121 by the US House of Representatives on 30 July 2007 in Washington D.C. The resolution calls on the government of Japan to deliver an apology for its sexual enslavement of “comfort women” during World War II.

Seventeen years have passed since the issues of Japanese military sexual slavery or “comfort women” were first raised. During the World War II, the Japanese Imperial Armed Forces coerced some 200,000 ‘comfort women’ into sexual slavery. These women endured gang rape, forced abortions, humiliation, and sexual violence resulting in mutilation, death, or eventual suicide. To this date, they have still not received a proper apology from the government of Japan.

The passage of the resolution marks an important step towards historical reconciliation and healing, which are crucial to prevent future atrocities. Healing happens when there is accountability and when justice for the victims is served. By honoring the memory of past atrocities such as what the “comfort women” endured, nations of today can also be challenged to abide by the shared human rights standards.

The Japan Action Network for the Military Sexual Slavery Issue welcomed the passage of the resolution and called on the Japanese Government to respect and implement it rather than saying it is “just one of a lot of resolutions made in (an)other country.” Thus, the network also demands the following:

- (1) Hold hearings of testimonies of survivors from each country at the National Diet.
- (2) Deliver a publicly approved letter of apology to each of survivors.
- (3) Deliver compensations to victims taking necessary legislation measures.
- (4) Include the “Comfort women” issues in history and human rights education curriculum.

Members of the network conducted interviews with victims or field research, supported court cases, had communication with survivors, helped to organize the Women’s International War Crimes Tribunal on Japan’s Military Sexual Slavery in 2000. They are determined to keep monitoring and acting, in solidarity with international partners, to press the Japanese Government to follow the path of restoring human rights.

Summarized from **121 Coalition – Defend Human Rights** accessed on 20 January 2008 at http://support121.org/?page_id=158.

Suggested Songs or Hymns

Come Now, O Prince of Peace

(♩ = 88) (Korean: Ososō)

1. *O - so - sō o - so - sō, pyong-hwa - ūi im - gūm*
 2. *O - so - sō o - so - sō, sa - rang - ūi im - gūm*
 1. Come now, O Prince of peace, make us one bod - y,
 2. Come now, O God of love, make us one bod - y,
 3. Come now and set us free, O God, our Sav - ior,
 4. Come Hope of u - ni - ty, make us one bod - y,

u - ri - ga han - mom i - ru - ge ha so - sō.
u - ri - ga han - mom i - ru - ge ha - so - sō.
 come, O Lord Je - sus, re - con - cile your peo - ple.
 come, O Lord Je - sus, re - con - cile your peo - ple.
 come, O Lord Je - sus, re - con - cile all na - tions.
 come, O Lord Je - sus, re - con - cile all na - tions.

3. *O-so-sō O-so-sō cha-yu-ūi im-gūm, u-ri-ga han-mom i-ru-ge ha-so-sō.*
 4. *O-so-sō O-so-sō, tong-il-ūi im-gūm, u-ri-ga han-mom i-ru-ge ha-so-sō.*

Words : Geonyong Lee, Korea; para. Marion Pope; alt.

II Corinthians 5:17-20

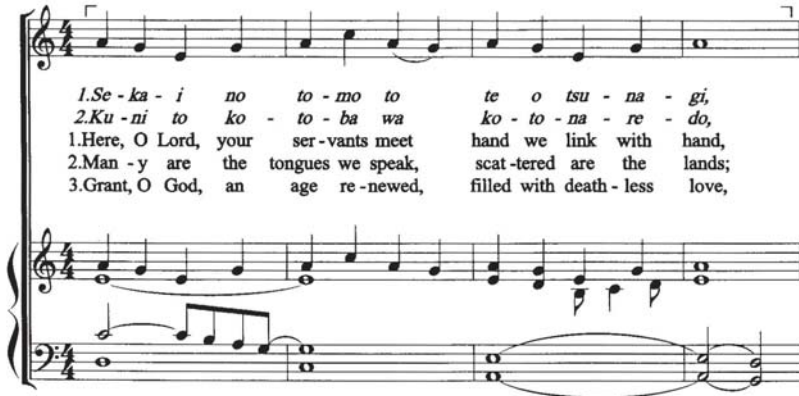
Music : OSOSO; Geonyong Lee, Korea

Source : *Sound the Bamboo*, CCA Hymnal 2000


Here, O Lord Your Servants Gather

(Japanese: *Sekai no tomo to te o tsunagi*)

(♩ = 88-96)



1. *Se - ka - i no to - mo to te o tsu - na - gi,*
2. *Ku - ni to ko - to - ba wa ko - to - na - re - do,*
1. Here, O Lord, your ser - vants meet hand we link with hand,
2. Man - y are the tongues we speak, scat - tered are the lands;
3. Grant, O God, an age re - newed, filled with death - less love,



jū - ji - ka no mo - to ni ta - tsu wa - re - ra,
ko - ko - ro wa o - na - ji Shū no ta - mi zo.
look - ing toward our Sav - ior's cross, joined in love we stand.
yet our hearts are one in you and your love's de - mands.
help us as we work and pray, send us from a - bove,

Ka - mi no mi - ku - ni o me - a - te to - shi
Ku - ra - ki ji - da - i no no - zo - mi na - ru
 As we seek the realm of God, we u - nite to pray:
 E'en in dark - ness hope ap - pears, call - ing age and youth:
 truth and cour - age, faith and power need - ed in our strife:

Shū Je - su no mi - chi o su - su - mi yu - kan.
Shū Je - su no ma - ko - to hi - ro - me yu - kan.
 Je - sus, Sav - ior guide our steps, for you are the Way.
 Je - sus, teach - er dwell with us, for you are the Truth.
 Je - sus, Christ, you are our Way, you our Truth, our Life.

3. *Michi to makoto to inochi naru,*
Shū Iesu o tsune ni aogitsutsu,
ai ni motozuku tsugi no yo o,
chikara o awase kizuki yukan.

Words : Tokuo Yamaguchi, Japan; tr. Everett M. Stowe
 Romans 10:12-13; Ephesians 1:7-14; John 14:6
 Music : TOKYO; Japanese Gagaku mode; arr. Isao Koizumi
 Source : *Sound the Bamboo*, CCA Hymnal 2000

Hope for the Children



1. Hope for the chil-dren in our midst, fac-ing a world that's con-flict torn.
2. Rumours of war sound ev-ery- where, won-der-ing if there's chance for peace.
3. Peace is the goal of all we do. Love leads to jus-tice on the earth.
4. Hope for the chil-dren yet to be. Pray they may find years free from war.



All that they ask is time to grow, and live the years for which they're born.
 Yet for all chil-dren that we love, we will not yield 'til hate shall cease.
 Let jus-tice flow like wa-ters clear, so we may see the world's re-birth.
 Let us make plow-shares of all swords, har-vest-ing life healed ev-er-more.



Hope for the chil-dren ev-ery where, we'll build with them a world of peace.

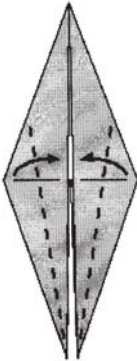
Words : Douglas Clark, USA
 Mathew 5:9; Mark 10:14-16
 Music : BKL; I-to Loh, Taiwan
 Source : *Sound the Bamboo*, CCA Hymnal 2000

Creative Activities for Children

1. Making Paper Cranes (origami – art of paper folding)

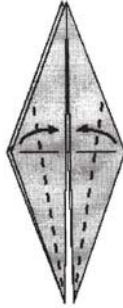
Step 1

Valley fold on the dotted lines using top layer only.



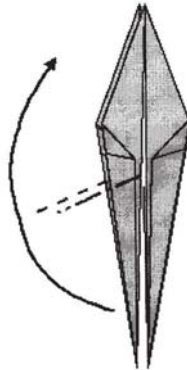
Step 2

Turn over.



Step 3

Do the same as step 1.

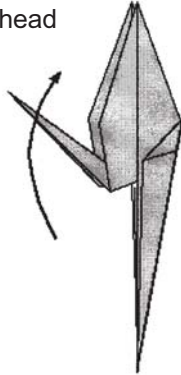


Step 4

Reverse fold at dotted lines to form the head.

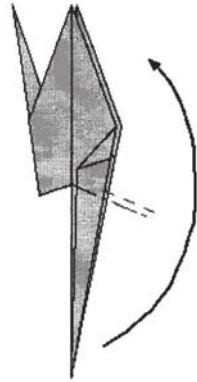
Step 5

Bring up the head part like this.



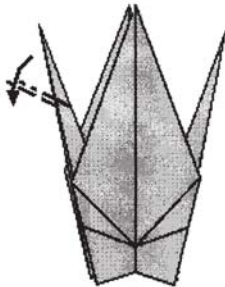
Step 6

Bring up at this point and press down. Do the same same to form the tail on the other side.



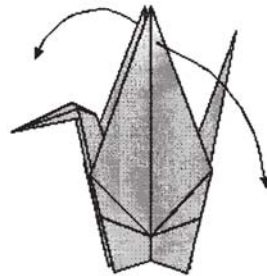
Step 7

Reverse fold at dotted lines to form the beak.



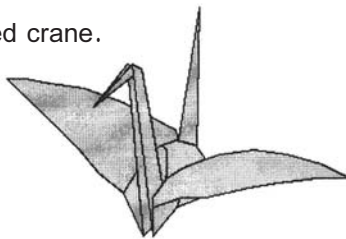
Step 8

Bend the wings into proper position.



Step 9

The finished crane.



Source: <http://www.pro.or.jp/~fuji/origami/howto/tsuru-eng.html>

2. Different Words for Peace.

Gather as many words for peace as you can from the members of the congregation. You may also identify the language or dialect in which the words are used. Some words and their corresponding languages/dialects are:

- Shalom – Hebrew
- Salaam – Arabic
- Hei wa – Japanese
- Shanti – Hindi, Bengali, Maharastrian, etc.
- Pyung wa – Korean
- Ping an – Mandarin
- Kapayapaan – Tagalog
- Damai – Bahasa
- Sutrepti – Balinese
- Santi suk – Thai
- Samaya – Sinhalese
- Samadanam – Tamil
- Aman – Urdu

3. Drawing.

On this page draw your own vision of peace. What is peace like to you? What does peace include?

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