

The Development of the Chaplaincy and Campus Ministry at Aoyama Gakuin University

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The chaplaincy at Aoyama Gakuin University has undergone numerous developments and changes before reaching its present state, as outlined in *The Fifty-Year History of Aoyama Gakuin University* (henceforth referred to as *The Fifty-Year History*). While not all discussions since the beginning of the university are thoroughly documented, the transitions are meticulously summarized, and the work is regarded as the definitive account of the university's history.

This article aims to revisit the development of the university chaplaincy and its historical context, drawing on *The Fifty-Year History*, to commemorate the 150th anniversary of Aoyama Gakuin and the 75th anniversary of its university in 2024. It also attempts to document the development of campus ministry over the last 25 years.

Period I (1931–1959): From Pre-war Organization to the Establishment of the University

According to *The Fifty-Year History*, the chaplaincy at Aoyama Gakuin was established in 1931 with the appointment of Takeo Katsube as pastor of the Aoyama Gakuin Church. In addition to his pastoral duties, Katsube assumed responsibility for Christian education throughout the institution. However, in March 1943, amid the tumultuous conditions of wartime Japan, the Department of Theology was closed, and the institution's constitution underwent revisions that ultimately led to the dissolution of the chaplaincy. In the aftermath of the war, classes of Aoyama Gakuin resumed in a few remaining buildings in September 1945. By 1946, the chaplaincy had been reestablished. Notably, this restructuring entailed the separation of the chaplaincy from the pastor of Aoyama Gakuin Church. Subsequently, in June of that year, Shigemi Kega, a faculty member of the Technical College, was appointed as the new chaplain. Concurrently, Aoyama Gakuin Technical School underwent a renaming, becoming Aoyama Gakuin

Technical College, while the women's department transitioned to Aoyama Gakuin Women's Technical College. The preparations for the establishment of a new university progressed rapidly, and in April 1949, Aoyama Gakuin University, reorganized from the former Technical College, was officially established. The new university's initial academic departments included the departments of Christian Studies, English and American Literature within the College of Literature, the Department of Commerce, and two specializations within the College of Engineering. The Aoyama Gakuin chaplain was transitioned to Nagahide Mukaibo in May 1948, following Kega. However, when Mukaibo was appointed principal of the Women's Technical College (later the first president of Aoyama Gakuin Women's Junior College) in 1949, the position of chaplain was once again left vacant.

The subject of the chaplain was revived in May 1951 during the meeting of the committee responsible for drafting the university. The Board of Trustees and the Board of Councilors engaged in deliberations concerning the responsibilities, the selection process, the relationship with Aoyama Gakuin Church, and the relationship between the Aoyama Gakuin chaplain and the university chaplain. However, due to conflicting perspectives on the delineation of the role, a consensus could not be reached, and the selection of a candidate for the Aoyama Gakuin chaplaincy remained unresolved.

Consequently, the university proceeded with the appointment of a university chaplain, in accordance with the regulations enacted in April 1951. Following deliberations within the University Campus Ministry Committee and the University Council, the position was conferred upon Theodore Ekkel, a missionary and faculty member of the College of Literature, by a unanimous vote of the joint faculty meeting on June 13.

Since assuming his position, Ekkel has demonstrated a notable commitment to the development of campus ministry initiatives. He established Religious Weeks in the spring and fall, which are now collectively referred to as Chapel Weeks, and he encouraged student participation in daily chapel services. Following Ekkel's retirement in 1953, Isaburo Takayanagi, a lecturer in the College of Literature, was appointed university chaplain by the University Council.

Consequently, despite the absence of a designated Aoyama Gakuin chaplain, the university chaplain independently assumed a central role. The university president and the university chaplain appointed members to the Campus Ministry Committee, which played a key role in campus ministry. This committee was instrumental in organizing and overseeing various university-wide events, including worship services, specialized

religious lecture series, faculty retreats, and student counseling. The YMCA and YWCA student organizations also provided substantial support for religious activities on campus. A 1953 survey found that 10.3 percent of all students were baptized Christians. The campus ministry of university greatly developed during this period, including the publication of a “Religious Guidebook” for the first year students.

Period II (1960–1971): The Turbulent Era of the Campus Ministry

In April of 1960, the “Regulation of the University Chaplains’ Council and University Campus Ministry Committee” was formally established and subsequently implemented. This development occurred in the aftermath of the appointment of Hiroshi Niimi as an additional university chaplain, a position that was created following the establishment of the Faculty of Law in 1959, in conjunction with Takayanagi. The establishment of multiple university chaplains necessitated the delineation of the relationship between the University Chaplains’ Council and the University Campus Ministry Committee, which were formalized in the institution’s internal regulations. Concurrently, in the same year, the “Aoyama Gakuin University Institute of Christian Education” was established under the direction of Junnichi Asano.

The regulations stipulated that university chaplains should be affiliated with specific faculties and tasked with overseeing university religious events, conducting research on Christian education, and guiding religious lives (Article 1). Each chaplain was expected to engage in both academic research and practical guidance in Christian education. The regulations further stipulated the establishment of assistant positions for the chaplains, such as Director of religious education and administrative staff. The University Campus Ministry Committee was positioned as a cooperative body to the University Chaplains’ Council, thereby establishing a clear institutional framework that invigorated Christian activities at the university.

In 1964, coinciding with the 90th anniversary of Aoyama Gakuin, the “Aoyama Gakuin Educational Policy” was formulated. This policy was devised with the intention of revitalizing Aoyama Gakuin in the aftermath of preceding turbulence and served as a framework for the rejuvenated institution. The year 1964 also coincided with the Tokyo Olympics, a period marked by rapid economic growth in Japan following the post-war recovery.

By 1965, the university chaplains included Hisao Kagami (Faculty of Literature), Nagahide Mukaibo (Faculties of Economics and its evening division, Sannichi Kesen

(Faculties of Law and Science and Engineering), and Hiroo Sekita (Evening Faculty of Literature), alongside John W. Krummel (Aoyama Gakuin director of religious education) and Yoshio Tazoe (university director of religious education). The University Chaplains' Council convened regularly on Wednesdays from 11:00 a.m. to 1:00 p.m., a period that was characterized by its exceptional collaborative spirit. Conversely, the University Campus Ministry Committee convened monthly, comprising faculty deans, representatives from each faculty, the dean of the Department of Theology, professors responsible for the "Introduction to Christianity" course, missionary representatives, the dean of Student Affairs, and advisors for religious activities.

In addition to these official committees, the "Aoyama Gakuin Christian Faculty Group" was established in 1965 for the purpose of evangelization and testimony to the community by Christian faculty members who were dedicated according to their vocation to the Christian gospel. The inaugural chairperson was Nobuyuki Sakurai (Dean of the Faculty of Economics), with committee members' including prominent figures like Taeko Kamiyama, Takeo Kega, Sannichi Kesen, Yuichi Kamura, Yasu Nagao, Makoto Sato, Nagahide Mukaibo, John Krummel and Yoshio Tazoe. At the time, 43.2% of the full-time faculty (99 out of 196) and 13.8% of the staff (35 out of 253) were Christians.

During this period, campus ministry experienced a notable increase in its level of activity. According to the available records, the average attendance for the chapel service during 1962 academic year was 263, the average for the second division evening service (conducted once a week) was 463, the average for the 1963 academic year was 269; the average for the evening service was 478; and the averages for the 1964 academic year were 228 and 396. In 1965, the Faculty of Science and Technology was established in Megurisawa, Setagaya, and worship services were held every Tuesday and Friday at this Setagaya campus, with an average attendance of approximately 100 students.

Since 1965, special worship weeks have been held for one week each in the first and second semesters, with each week lasting 10 minutes longer than the regular service. In Christmas season, the university Christmas service, the Setagaya campus Christmas service, the Aoyama second division Christmas service, and the university faculty Christmas service were held. Prior to the annual commencement, the university graduation service and the second division graduation service were held on the same day. In addition to these events, the university offers a variety of other christian education programs and services, including "Introduction to Christianity," "English Bible Class," "University Summer School (July)", "University Second Division Retreat (September)", and

introducing local churches. The Second Division Chapel Choir had been in existence prior to this, but the University Choir (First Division) was established in 1967. The University Choir was under the direction of Kōten Okuda, while the Second Division Choir was led by Atsuhiko Suzuki. The chaplains supervising these groups were Hiroshi Niimi (First Division) and Hiroo Sekita (Second Division).

Furthermore, “Hymn Singing Groups” were held on a weekly basis on both campuses, with participants divided into two groups: students and faculty members. A booklet, entitled *Koinonia: To My Young Friends*, which contained encouraging messages from faculty members to new students, and a pamphlet entitled *Christian Activities and Christianity*, were published and distributed to students. Furthermore, Christian lectures and seminars, donation activities for famine relief in India, religious instruction in the dormitories, and Bible study groups and English Bible classes for faculty and staff were held. Furthermore, in consideration of students on leave (long term absence), the Christian Activities Center mailed *Wesley Hall News* and Christmas cards, which convey messages from the president and chaplains during Christmas season.

The All Aoyama Chaplains’ Council was established at the behest of the Aoyama Gakuin chancellor. The council engaged in a series of initiatives, including the facilitation of institute-wide discussions on religious education, organizing of Christian lectures, the publication of the *Wesley Hall News*, the execution of the institute-wide Christmas program, the administration of the staff retreat, and, most notably, the conducting of the communion service each Tuesday at noon in the Oscar Miller Memorial Chapel. Noteworthy is the diversity in language employed during these services, with the first, third, and fifth services conducted in Japanese, and the second and fourth services conducted in English. The missionaries belong to the university were six at the time.

In 1960, the president Kinjiro Ohki—who concurrently served as the chancellor of Aoyama Gakuin—assumed the role of chancellor and vigorously formulated the fundamental policies of the institution, which encompassed the following: “In order to maintain the 85-year Christian tradition and actively carry out the campus ministry, a chaplain should be appointed in each department” and “every Sunday shall be devoted to worship, starting from the university chapel service, and the doors shall be widely opened.” In November 1965, the “Regulations for Aoyama Gakuin Christian Activities Center” were formulated, and in April 1966, the “Aoyama Gakuin Christian Activities Center” was established. In 1968, the “Wesley Hall” was constructed with the support of the United Methodist Church, subsequently serving as the focal point for campus ministry for

an extended period. The hall was used by the Christian activities center, the general affairs office, the fundraising office, the union office, the alumni association office, the center for English education and research, the World Customs Organization research office, and the archaeological reference room of the History Department until its demolition in 2022.

Despite the university's notable advancements under the Ohki administration, Chancellor Ohki's conceptualization of an exemplary institute gave rise to numerous discordant elements within the academic community. Notably, the conflict with the faculty members of the Department of Theology escalated progressively. The catalyst for this escalation was the "Ohiso incident", which transpired during the two-day "university Christian education conference" held on April 28-29, 1964. The handling of "Introduction to Christianity" became a point of contention, exacerbating the already pronounced discord between the two parties. Sasagu Arai, a faculty member of the Department of Theology, raised questions about the designation of Introduction to Christianity as a required course. Arai's concerns highlighted the arbitrary nature of student classification, where students are divided into classes in advance, lacking any autonomy in their course selections. This compulsory nature of the course, Arai argued, seriously discourages students who have not voluntarily chosen to study the "founding spirit of the school." In response, Chancellor Ohki contended that the objective of "Introduction to Christianity" is a part of evangelism, and that it is congruent with the "founding spirit of the school." Ohki expressed strong dismay and confusion regarding the statement made by faculty members of the Department of Theology, who advocated for the course to be made elective. This statement, from Ohki's perspective, revealed a lack of understanding of the fundamental purpose of the Department of Theology. He subsequently articulated his concerns in a written statement, stating, "This is a fundamental problem that goes to the question of whether or not the reason for establishing the Department of Theology is acceptable." The controversy was dubbed the "Ohiso incident" due to its occurrence at the Ohiso Christian Academy House. At that time, the lectures responsible for the university-wide "Introduction to Christianity" were predominantly from the Department of Theology. It is not difficult to imagine the frustration that the faculty members of the Department of Theology who were unable to develop effective teaching methods in the face of increasing student numbers and larger class sizes.

The Ohiso incident, which was triggered by the reasons for the establishment of "Introduction to Christianity" and the content and nature of its teaching, led to a feud between the Department of Theology and Chancellor Ohki. This feud became entangled

to the student conflict in 1968 and 1969, further aggravating the relationship between those two. The February 1971 transfer student issue at Tokyo Union Theological Seminary was also a contributing factor to the breakdown in relations. Ohki blocked the admission of transfer students from Tokyo Union Theological Seminary (TUTS) beyond the decision of the faculty. Difficulty in securing admissions due to declining student numbers has often raised the question of the Department of Christian Studies and its future prospects, but until then the department had managed to take steps such as changing its name to the Department of Theology in 1961. However, the matter of transferring students from TUTS escalated into a legal dispute, and the subsequent response of the Department of Theology significantly influenced the board's decision to suspend the enrollment of theology students in November 1972. During the 1960s, the campus ministry experienced an increase in its level of activities, while the Department of Theology underwent a period of weakening. The impasse persisted as both sides remained entrenched in their respective positions, devoid of any conciliatory gestures.

In the late 1960s, the Anpo Protest began to affect universities. As universities became more popular and also Aoyama Gakuin University began to take a more expansionist approach, friction and tensions gradually increased, and finally, in November 1968, some students barricaded Building No. 8, changing the entire atmosphere of Aoyama Gakuin. The following year, on May 24, 1969, the entire campus was blockaded, and on June 25 and August 21, the riot police units were introduced into the campus.

The university's religious activities continued, but on the Aoyama campus, especially from the second half of 1968, activities were curtailed in light of the developments on campus. Classes did not resume until November 24, but the "Annual Report of Aoyama Gakuin University Religious Activities" for 1969 describes the university chapel service at that time as follows;

Especially at the Shibuya campus, we had to cancel services during the period of the university-wide strike against the "university legislation" in late May and the suspension of various campus functions due to the university-wide barricade blockade in late June. Due to the extraordinary conditions on campus caused by the lockout and checkpoint system, the university chapel service at the Aoyama campus in the second semester was held without a worship schedule and in a different format, with a "quiet time" as the chapel hour, until the Faculty Council made a formal decision to resume classes. However, due to various circumstances, the normal worship format

was restored in mid-December. Meantime, in the College of Science and Engineering, chapel services were held normally during the second semester.

The theme of the aforementioned year's special worship week was "Christianity in a Rapidly Changing Society," and the sermon topics reflected the situation at that time. The sermon titles were as follows: "Living in the Modern Age" by Keiichi Furuya, "The Apostle Paul or Karl Marx" by Fumio Ito, "Something Different" by Kenzo Tagawa, "Worship in Contemporary Society" by Yoshiaki Iizaka, "The Logic of Self-Denial and Criticism of the System" by Makoto Terao, "Absence of Authority" by Toru Takakura, among others.

On Wednesdays, the chapel service is dedicated to "Wednesday Lectures," featuring lectures such as "History and Meaning" (by Yoshio Noro), "Mahatma Gandhi" (by Tokuo Ebihara), "My University and Our University" (by Sugio Fukushima), "Why I Oppose the Yasukuni Shrine Law" (by Kosuke Kobayashi), and "Mean Rebellion and Individual Rebellion" (by Shin Ohara). University Summer School of the first division's program was canceled, but the second division's Summer School, the University Choir's singing at the chapel service, and the summer/spring camps were held. Records indicate that there were 23 choir members in the first division and 35 in the second division. During the first semester, customary activities such as hymn singing, the publication of *Koinonia*, the record concerts in Wesley Hall, and painting exhibitions were held, but most of these events were canceled during the second semester.

On September 10, 1969, the Problem Solving Committee submitted a request to the University Campus Ministry Committee to conduct a study on "the issues of Christian ministry at Aoyama Gakuin University. In response to this request, the University Campus Ministry Committee convened a total of nine study council meetings on a monthly basis and submitted a report in 1971. The report included following three main areas: 1) the philosophy of a Christian university, 2) the historical background of Christianity and education, and 3) the reconstruction of the institutional systems. Of note is the third institutional issue, which outlines the basic framework of a Christian university. This section includes the qualifications of the president and deans (in accordance with the "Christian Code"), the chaplaincy system, the curriculum of Christian studies, university worship, and the relationship with local churches and the mission board. This period coincided with the emergence of private universities in response to the demands of the business world. A significant increase in the number of students enrollment to universities

and colleges and the growing popularity of higher education among the country, led to fundamental questions about the very existence and nature of Christian higher education.

In the midst of the ongoing discourse on re-establishment of a Christian university, the criteria and methodology for the selection of university presidents emerged as a central concern. In particular, the need to establish “Christian Code” for university presidents and deans was considered. Ultimately, the “Christian Code” for the college deans was repealed in 1969, followed by the code for presidents in 1971. While the university had accepted the repeal of the code, it remained concerned about how to substantiate Christian education and ministry activities for the future. However, it appeared that the performance of the university chaplains and the faculty of the Department of Theology at that time fell short of the expectations of the board of Aoyama Gakuin.

During this period, several universities punished Christian faculty members who participated in the student conflict. At Aoyama Gakuin, Yorikazu Manabe, the chair of the board, and Kinjiro Ohki, the chancellor, complained that the university chaplains’ council was not cooperating with the board in suppressing student disputes, and that the faculty members of the Department of Theology were absorbed in research or only concerned with maintaining their own department and were not sufficiently fulfilling their duties as Christian ministers. In other words, dissatisfaction was expressed that they were not actively trying to establish Aoyama Gakuin as a Christian institution; a sense of distrust about the Christian education was swirling.

On December 19, 1970, the Faculty of College of Literature met to discuss the designation of “Introduction to Christianity” as a required or elective course. The decision was made to position it as an elective course beginning the following year. A similar discourse occurred in the Faculty of Science and Engineering in November 1971, and the discourse spread to other faculties. In response to this development, the chancellor Ohki and the Board of Trustees articulated their position, stating that in accordance with the founding principles of Aoyama Gakuin, it was consistent with its educational mission to inculcate Christian principles in students enrolled at Aoyama Gakuin. Consequently, the policy was revised to designate “Introduction to Christianity” as a required course, distinct from the framework of general education courses. Thus, beginning with the 1974 academic year, “Introduction to Christianity” became required outside the 36 credits of general education courses in all undergraduate departments.

Period III (1971-1982): New University Dean of Religion and University Chaplaincy

After the period of student conflict, there was a movement toward normalization on campus and an active discussion within the university about the future of Aoyama Gakuin University and its Christian education. Many faculty members left the university, and even those who remained were forced to change their positions, and the scars were significant. Nevertheless, the next era had to be started. Against the background of the student conflict, the transfer from Tokyo Union Theological Seminary, and the abolition of the Department of Theology, the “Regulations Concerning the University Dean of Religion and the University Chaplains” and the “Regulations of the University Campus Ministry Committee” (both issued in April 1972) were newly established. The new regulations made the university dean of religion, and the university chaplains special positions attached to the institution’s board with a two-year term of office. In other words, they were not attached to the faculties of each department but were recommended by the president of the university and appointed by the chancellor, and the Christian ministry was to be carried out by those who had the character of a purely pastoral minister’s position. Under the challenge of how to maintain Christian education after the abolition of the Christian-code for presidents and deans, as well as the development of university theory after the bitter experience of the aforementioned student conflict and the issue of the Department of Theology, and after much thought and consideration by the university and the board of trustees, the university dean of religion and chaplains were required to engage exclusively in practical ministry and actively promote Christian evangelism. At that time, it was clearly confirmed that Christian activities at Aoyama Gakuin were “Christian ministry.”

The 1965 “Regulations for University Chaplains and University Campus Ministry Committee” provided for the assignment of a chaplain to each faculty, but did not clarify the duties or organizational position of the chaplains. The “Regulations Concerning the University Dean of Religion and the University Chaplains,” which came into effect on April 1, 1972, stipulates that “the university dean of religion shall assist the university president and be in charge of all Christian ministry activities for students, faculty, and staff of the university” (Article 2), and that the university dean of religion shall be directly under the university president, and that the status of activities shall be reported through the university president, and the university dean of religion shall report the status of activities to the chancellor through the president and receive his approval. It also stipulates that “the

university chaplains shall be in charge of the Christian activities under the direction and supervision of the university dean of religion” (Article 3), thus clarifying the organizational position of the university chaplains. The university chaplains are “special positions equivalent to those of university faculty members” (Article 6) but are not members of the faculty yet; however they “shall attend faculty meetings and other official meetings of the university, take charge of religious events, and, when necessary, report on the planning, implementation, and results of campus ministry activities and secure the cooperation of the faculty concerned” (Article 4). Under these new regulations, the first university dean of religion was Nagahide Mukaibo, and the university chaplains were Miitsu Kesen, Tatsuo Hamabe, and Michio Takahashi. The chair of the board Ganjo Kosaka, the chancellor Ohki, and the dean of religion Mukaibo affirmed that “the Christian ministry at Aoyama Gakuin in perpetuity should be based on the way of evangelical theology and ministry. At that time, the University Campus Ministry Committee took the lead in the university’s Christian activities, but under the new regulations, the University Campus Ministry Committee is positioned to take the lead in developing campus ministry activities, and the University Campus Ministry Committee is to support these activities as a cooperative body of the University Chaplains’ Council.

Prior to this, however, the University Campus Ministry Committee submitted a “Letter of Inquiry” to the board, claiming that it had received absolutely no explanation or consultation from the board regarding them. The questions regarding the reforms were as follows.

1. Is there any risk that the new university dean of religion and the new university chaplains will create an entity within the university that is beyond the control of the university?
2. There are no clear rules for the appointment and hiring of the dean of religion and the chaplains.
3. Whether appropriate personnel can be obtained under the unstable conditions of a two-year term? Also, whether the ministry activities can be fulfilled under such conditions?
4. Whether the ministry can be carried out more actively and effectively only with the dean of religion and two chaplains?
5. Whether the separation of the dean of religion and the chaplains from the faculties will enable for closer cooperation with the faculty members and with those who

support the campus ministry.

6. Whether there is a sufficient comparison of the benefits of the current system and the new one?

The board provided very brief answers to the letter of inquiry on March 27, 1972 board meeting. The only change made to the fourth question was to make the number of university chaplains from two to three, but no other changes were made to the regulations, and the new regulations went into effect in April of the same year; in July 1974, the “Regulation on Special Staff” was enacted, stipulating the position of the university dean of religion and university chaplains, a status equivalent to a fixed-term faculty member.

However, the regulations stipulated that the term of office does not preclude reappointment. The university dean of religion and university chaplains were assigned to special positions directly under the headquarter of Aoyama Gakuin to devote themselves to the campus ministry, as well as to teach “Introduction to Christianity” at the colleges as part-time lecturers. As a special exception for the 1972-73 academic year, Nagahide Mukaibo served as university dean of religion while remaining a professor at the university.

The composition of the University Chaplains’ Council under the new structure was as follows: Kinjiro Ohki, the Chancellor (Director of Wesley Hall), Nagahide Mukaibo, the University Dean of Religion (Professor and Assistant Director of Wesley Hall), Sannichi Kesen, Tatsuo Hamabe, Michio Takahashi, the University Chaplains, John W. Krummel, Aoyama Gakuin Director of Religious Activities, and Hisao Ito, the University Director of Religious Activities. The university chaplains meet every Monday. As for the University Campus Ministry Committee, due to the delay in abolishing the existing “Regulations for University Chaplains and University Campus Ministry Committee” and enacting the new “Regulations for University Campus Ministry Committee,” several departments did not elect members, therefore the committee was virtually dormant. At Setagaya campus, however, religious activities were continued by five members of the Campus Ministry Committee.

According to the “Annual Report on Christian Activities at Aoyama Gakuin University” for 1972, the Christian activities conducted at that time were: university chapel services (including special services, special worship weeks, Christmas services, graduation services), Wesley Hall group activities (later Bible Study Group, Focus Groups), summer retreats, visiting to students on a leave of absence, university choir, hymn singing groups, record concerts, activities for administrative staff, Wesley Hall art exhibition, and

Wesley Hall concerts. In addition, Aoyama Gakuin faculty and staff worship services, Aoyama Gakuin communion services, and Aoyama Gakuin joint early morning prayer meetings were held as institutional events.

In 1973, the Wesley Hall coffee hour and worship services in the women's dormitory were added, and in 1974, evening worship began at Jousei (men's) dormitory. In 1975, movie nights and the inauguration service for the new president were added, while Focus Groups and Wesley Hall Seminars began that year. In 1975, 135 students participated in Focus Groups in the first semester and 68 in the second semester. In 1976, ACF (Aoyama Gakuin University Christian Fellowship) was started (Advisor: Professor Yoshimi Inoue, Faculty of Letters) as a Christian student organization officially recognized by the university. In 1977, the Christian Student Conference and Christmas Tree Lighting Service were held, and the Wesley Hall Concert was renamed the AGU Chapel Concert. In the foreword to the 1977 Annual Report, Kuranosuke Sasaki, the dean of religion, wrote;

(Wesley Hall) should be both a place of faith and a place of rest for all Aoyama students. The human body is dead when the heart stops beating. It must be the Wesley Hall Christian Activities Center that makes Aoyama Gakuin the Aoyama Gakuin, built on the foundation of Christian faith, beating constantly and without interruption. Otherwise, it will become a "living corpse."

At that time, Michio Takahashi, Motohiro Sato, Hiroo Sekita (full-time faculty), Masaki Kumagai, Noboru Takemae, Masanobu Fukamachi, Seiko Takahashi, and Nagahide Mukaibo (part-time) were the lecturers of "Introduction to Christianity" (1975).

At the beginning of 1980, the basic form of campus ministry was established at both the Aoyama and Setagaya campuses. Michio Takahashi, then Acting University Dean of Religion, stated, "Campus ministry at Aoyama Gakuin University has three-pillar approach in which knowledge, faith, and practice are developed in the three venues of the classroom, chapel, and Wesley Hall." The Introduction to Christianity is "not intended to force students to believe, but to present the general direction of Christianity as clearly and knowledgeably as possible." In addition, the university chapel service is designed to help students achieve the understanding of Christianity by acquainting them with the reality of knowledge, so students are required to write and submit chapel attendance papers. The lecturers for the "Introduction to Christianity" were selected by the university dean of religion and appointed with the approval of the president and the chancellor.

Period IV (1982-2002): Atsugi Campus Era

On the Atsugi campus, which opened in 1982, the beautiful Wesley Chapel was built, and the Christian Activities Center office, conference rooms, and the chaplains' research rooms were established in the basement of the chapel. On the Setagaya campus, another room was added to the Christian Activities Center facility, which previously had two rooms. In 1981, before the opening of the Atsugi campus, the university chaplains who had previously been assigned to the "headquarter" were now assigned to the "university," and each attended faculty meetings as observers and offering opening prayer. The chaplains at the time were Kuranosuke Sasaki (Faculty of Literature), Michio Takahashi (Faculty of Law), Hisao Ito (Faculty of Science and Engineering), Motohiro Sato (Faculty of Economics), and John W. Krummel (Faculty of Business Administration). The following year, when the Atsugi campus was opened, three chaplains were assigned to each campus (Aoyama: Takahashi, Atsugi: Sato, Setagaya: Ito) under the supervision of the dean Kuranosuke Sasaki; in addition, Masanobu Fukamachi, pastor of Toriizaka Church, supported religious activities on the Atsugi campus as a part-time chaplain. In the same year, the School of International Political Science and Economics was established, bringing the total number of faculties to six.

The opening of the Atsugi campus was a major turning point for the campus ministry. All first- and second-year students (first-year students only in the College of Science and Engineering) were to study at the Atsugi campus, and after a period of turmoil following the student conflict, the campus finally settled down and the focus of Christian activities shifted from Aoyama to Atsugi with the opening of the Atsugi campus. At the same time, however, the division between freshmen - sophomores and juniors - seniors became an obstacle and new challenges were occurred on campus ministry and even for many student activities. With the reorganization of the campuses, attendance at the university chapel service on the Aoyama campus dropped from an average of 187 to 52, the second division service remained the same at 350-370. The Setagaya campus had about 30, and the newly established Atsugi campus had an average of 210 (only one grader was enrolled at the Atsugi campus this year).

The Aoyama Gakuin University Christian Fellowship (ACF) joined the Gakuyukai, the student union in 1981, with Toshiro Kitami (Dean of Student Affairs and Professor of the School of Business Administration) as advisor, and Kuranosuke Sasaki (Aoyama first division), Michio Takahashi (Aoyama second division), Motohiro Sato (Atsugi campus), and Hisao Ito (Setagaya campus) as chaplains. Other activities of the Christian Activities

Center, which had been held in Wesley Hall on the Aoyama campus, were moved almost directly to the Atsugi campus. It is recorded that there were seven students who were baptized in the opening year of Atsugi campus.

The 1983 Annual Activity Report stated, “The Atsugi campus entered its second year of operation, and the university’s new vessel was filling with freshmen and sophomores, and the mountains of Morinosato echoed with youth passion. On the other hand, the Aoyama campus was now home only to juniors and seniors, and as the number of students of the campus declined, the problems of campus ministry in a different from that of the Atsugi campus came to the fore and became an issue for the future.” In 1983, the average attendance at chapel service was 26 at Aoyama 1st division, 310 at Aoyama 2nd division, 137 at Atsugi, and 31 at Setagaya.

While the number of students attending the Atsugi campus has doubled, the average number of students attending chapel services has decreased from the previous year. Due to the poor accessibility to the campus (by bus) from Hon-Atsugi Station on Odakyu Line, which is the nearest station, and the doubling of the number of students commuting to the campus, the first period class hour was changed from 9:00 a.m. to 9:20 a.m. (Monday, Tuesday, Thursday, and Friday) in the second year of the campus operation. This caused first period classes to interfere with chapel hour (10:20-10:50), making it impossible for students with first period classes to attend the chapel service. Although the Atsugi Bus Center was later built near the station and an alternative bus route was established from Aiko-Ishida Station, accessibilities to the campus were more complexing and crowded than initially expected. In addition, although it was later realized, the Atsugi campus spread from the main gate, and bus stop near Wesley Chapel, to the distant to the student cafeteria and bookstore area, where students usually gather. In other words, the Wesley Chapel was a beautiful building that symbolized the campus, but many students simply passed it by on the way to and from the campus facilities, and while no student was unaware of its existence, but it was far removed from their daily lives. Wesley Chapel, with a huge pipe organ and concert hall-like seating, was beautiful, but to students it seemed like a building with sensually high barriers.

On April 1, 1983, Yoshinobu Tohbo assumed the role of university chaplain, followed by Masanobu Fukamachi in 1984. Tohbo was appointed to the Atsugi campus, while Fukamachi was assigned to the Aoyama campus. In 1984, the “Christian Activities Center Summer Retreat” was renamed the “Kiyosato Summer College,” and in 1985, the Retreat Seminar for Aoyama Gakuin Campus Ministry Committee was began.

At the October 1983 meeting of the Board of Trustees, the chancellor Ohki proposed and received approval to rescind the policy of the university dean of religion and university chaplains affiliated with the headquarter since 1972 and to affiliate them with the university faculties. The following year, 1984, the “Regulations Concerning the University Dean of Religion and the University Chaplains” came into effect, which clearly stated the purpose of having a university chaplain, the procedure of appointing the university dean of religion, and the status of the chaplains. This resolved the long-standing issue of the status of the university dean of religion and university chaplains and established a campus ministry system in name and in reality. The current Aoyama Gakuin’s chaplaincy was established in this time. Article 1, Purpose, states, “To uphold the Christian faith as the foundation of a university education, to provide ministry to students, faculty, and staff, and to ensure a thorough Christian education at the university. It also stipulates that the university dean of religion shall be selected from among the university chaplains after consultation between the university president and the chancellor, and shall be decided by the Board of Trustees after deliberation by the University Council and the Executive Committee (Article 3). And each university chaplain shall belong to the faculties and be members of the faculties (Article 6). With the enactment of these regulations, the previous “Regulation on Special Staff” were abolished. However, university chaplains are now required to be responsible for campus ministry, lecturing “Introduction to Christianity” and other Christian study courses, as well as doing research and fulfilling departmental duties as faculty members. This created a clear status for the chaplains, but also overly demanding working circumstances.

The common textbook for “Introduction to Christianity,” *Truth Before God: An Introduction to Christianity*, was published by the university chaplains in 1993. This book was the realization of chancellor Ohki’s wish that all students at our university, regardless of their department, should have a copy of this book with them for life, along with the Bible. It was published after five years of numerous editorial meetings.

The Bulletin: Christianity and Culture — Aoyama Gakuin University Research Series of University Chaplains was first published in 1985 and continues to be published in installments as a forum for publishing the research achievements of the chaplains. In addition, based on chancellor Ohki’s idea of disseminating first-class research from private universities, the Aoyama Gakuin University Research Institute was established in 1988, and the Christianity and Culture Research Division was established within it with the expectation of its achievement.

In 1982, a scandal involving the university was exposed by a weekly magazine, leading to significant criticism and scrutiny in society. Allegations were made that certain board members had accepted students through unfair means, such as through introductions or pressure from involved parties. While such practices did sometimes happen at private universities until then, the scandal was particularly notable due to the increasing university enrollment rate and the intensifying enrollment examination for places. The integrity and fairness of the university admissions process were subject to scrutiny, and the scandal had a significant impact on the educational field during that period. This incident prompted a comprehensive review of the university admissions system, leading to the establishment of a Christian recommendation system for admission to the university. While there had been a recommendation system for admission to universities for schools affiliated with the Association of Christian Schools in Japan and a recommendation system for designated schools, it was the Faculty of Economics that first implemented a Christian recommendation system that was limited to baptized Protestant church members since 1983. The entrance guidelines state the purpose of this system as follows: “The College of Economics at this university will implement the following recommendation-based entrance system for a portion of the total number of students admitted. The university’s educational policy serves as the foundation for this initiative, with the objective of identifying and recruiting talented individuals of Christian faith who possess unique individualities and the capacity to serve all people and society.” The initiative is designed to nurture and develop promising human resources. The application guidelines clearly stated that applicants must (1) graduate from high school in March, (2) be a baptized member of a Protestant church at the time of application, (3) have this college as their first choice, and (4) have an overall GPA of at least 4.2 (5.0 scale). Later, similar Christian recommendation admissions systems were adopted by the School of International Politics, Economics and Communication, the School of Social Informatics, the School of Cultural and Creative Studies, the School of Global Studies and Collaboration, and the Department of Psychology in the College of Education, Psychology and Human Studies.

In August 1989, the death of Kinjiro Oki marked a new stage in the history of the institution. Ohki had served as chancellor and chair of the board (president 1958-68, chancellor 1960-89, chair of the board 1974-89), and his influence on Aoyama Gakuin was significant. The expansion of the faculties and the development of various systems proceeded rapidly, and Ohki’s influence was enormous in the aforementioned student conflicts, the problems with the Department of Theology, and the issues with the chaplains.

Soon after, Yuji Hasaka was appointed chair of the board and Masanobu Fukamachi was appointed chancellor, and a new cabinet was formed to run the Aoyama Gakuin. A new era had begun. Under the Hasaka-Fukamachi administration, the “Rules for Appointing Missionaries to Aoyama Gakuin Educational Corporation” were established in October 1992, and a “Subcommittee on the Future of Christian Education” was established in 1995 to study the nature of Christian school education for the next generation. In addition, the “Committee for Chaplain Appointment Method Review”, an advisory body to the president, was established to revise the “Regulations Concerning the University Dean of Religion and the University Chaplains.” This revision was made in order to further develop Christian education and to determine the methods and procedures for the appointment and promotion of university chaplains. The appointment procedures are the same as those for regular full-time faculty members of each school and the “Regulations Concerning Christian Education and Activities of Aoyama Gakuin” are used for the appointment, (1) Those who have been ordained by the United Church of Christ in Japan or those who have been ordained by other similar traditioned protestant denominations, (2) In principle, those who have pastoral experience of three years or more, (3) A person who has a character suitable for being in charge of campus ministry and who has a letter of recommendation from a person related to his or her denomination, (4) Those who have academic knowledge suitable for teaching courses. All four of these requirements must be met. As a result, the status and function of chaplains in Aoyama Gakuin schools have been more clearly defined than in the past.

Under the Hasaka-Fukamachi regime, internationalization was rapidly progressed and involvement with Methodist-related schools and universities such as IAMSCU and ACUCA was strengthened. In addition, given the stable management of Aoyama Gakuin and the achievement of campus ministries, the Association of Christian Schools in Japan took the lead in influencing Christian schools nationwide in various ways. New infrastructure for education and research has been steadily developed, including the acquisition of land for the Sagamihara campus (1999), the establishment of the school motto (1999), the establishment of the Graduate School of International Management (2001), and the construction of the Goucher Memorial Hall (Goucher Memorial Chapel) (2001). They also peacefully resolved the disputes between the former Department of Theology and the board, as well as the textbook copyright lawsuits brought by the university chaplains, and through persistent discussion they were able to resolve several severe issues from the Ohki era.

Masanobu Fukamachi succeeded Kuranosuke Sasaki as the dean of religion in 1987. When Fukamachi became the chancellor in 1990, the university dean of religion was replaced by Yoshinobu Tohbo. Fukamachi continued to serve as Aoyama Gakuin dean of religion until the end of 1992. Tohbo served as university dean of religion from 1990 to 1994 (and Aoyama Gakuin dean of religion from 1993 to 1994) and was replaced by Yugo Suzuki, a missionary, in 1995. Suzuki served as university dean of religion from 1996 and led the campus ministry of both the university dean of religion and the Aoyama Gakuin dean of religion for nine years.

Period V (2003-2012): The Sagamihara Campus Era

The relocation of the Sagamihara campus in April 2003 was another major change. The College of Science and Engineering moved from the Setagaya campus to the Sagamihara campus, and the campus for freshmen and sophomores of other faculties moved from Atsugi to Sagamihara. For campus ministry, the Christian Activities Centers in Setagaya and Atsugi were integrated, and the Schoonmaker Dormitory (women's dormitory) also moved to Building S on the Sagamihara campus. The first year's Christmas Tree Lighting Service was held in Sagamihara successfully, becoming a community-based campus-oriented experiment.

When the Sagamihara campus opened in 2003, the university chaplains were Yugo Suzuki (College of Literature), Satoru Itoh (Literature), Yoshinobu Tohbo (Economics), Akihiro Ohba (Business), Hisachika Hirose (Law), Masayoshi Shimada (International Politics and Economics), and Chikara Oshima (Science and Engineering).

One of the issues discussed prior to the Sagamihara relocation was the question of chapel hours at the university. Since the Setagaya campus and the Atsugi campus had different class schedules, it was necessary to revise the schedules when the campuses were integrated. The Setagaya campus held the university chapel service twice a week (Tuesday and Thursday), while the Atsugi campus had the university chapel service from Monday to Saturday. However, as mentioned above, the first period began at 9:20 a.m. on the Atsugi campus. The original proposal of the University Executive Committee was to start the first period classes at 9:00 a.m. and add 30 minutes between the first and second periods for the chapel service. However, the faculty members at both campuses had already been accustomed to each campus' chapel hour, resisting to its change it. At the faculty meetings on each campus, different opinions were expressed. For the university chaplains, this was an uphill battle in which they bore the brunt. Week after week, the chaplains met to pray

together over this issue. The chaplains continued to negotiate with the University Executive Committee on numerous occasions. The university chaplains issued “Proposal on the Hours of Chapel Service on the Sagamihara Campus.”

<Excerpts>

The schedule of chapel service in the university should not be made on the basis of convenience as the primary criterion. Worship is not something we can do without. Without a worshipping community, Aoyama Gakuin would not exist. From the beginning of its planning, the Sagamihara campus has been emphasized as a symbol of Aoyama Gakuin University’s fledging into the 21st century, with the responsibility of presenting to the world a rich vision based on the spirit of Aoyama Gakuin’s school policy. In accordance with this plan, teaching and research facilities were improved, a campus community was established, and a chapel was built. In addition, an unprecedentedly innovative curriculum plan has been proposed, and the possibility of a new faculty integrating the arts and sciences is being seriously considered. As a spiritual foundation to support these efforts, the university chaplains sincerely hope that everyone who is associated with Aoyama Gakuin University will return to the spirit of the school’s founding policy and share a positive attitude toward the approval of university chapel services from this perspective.

As a result, the University Chaplains’ Council was relieved and grateful that the chapel hour timetable issue was resolved as the Executive Committee originally proposed. However the timetable issue would recur from time to time.

Encouraged by the resolution of the timetable issue, the University Chaplains’ Council launched a series of new plans to develop an epoch-making campus ministry on the new campus when it opened in Sagamihara in April 2003. These included: worship reform (reorganization, clarification of responsibilities, revision of the weekly bulletin, and maintenance of the chapel), reconstruction of student activities, start of an student organist training course, symposium, concerts, the open campus welcome chapel services, establishment of Christianity-related courses in conjunction with the opening of the Aoyama Standard Program, and peace education in response to the unstable world after the September 11 terrorist attacks in the U.S. A variety of programs were prepared for the opening of the new campus.

Two years earlier, the Goucher Memorial Chapel (Building 15) on the Aoyama

campus had been dedicated, and in 2002, Matis pipe organ was installed. To commemorate the dedication of the organ, the university organists performed a series of concerts every Saturday in June and July of that year, for a total of 10 concerts.

In 2004, the 300th anniversary of John Wesley's birth was celebrated, and an open lecture series for the public was started at the Sagamihara campus that year. A series of five lectures was held on topics such as "Christianity and Contemporary Society" and "The New Testament and Humanity," with lectures scheduled for the each semester of a year. In 2006, the "Bach Collegium Japan Lecture Concert" was held as a special course of the Aoyama Standard Program, and the "Soper Program" for students who want to become Christian school teachers was started.

In 2005, all university chaplains worked on writing and editing a new textbook, *The Salt of the Earth, the Light of the World: An Introduction to Christianity; Learning Through the Lives of People* (with CD-ROM). This was a groundbreaking introductory textbook at the time, which explored the nature of Christianity, theology, history, and thought through the lives of famous people. It also included a CD-ROM with a chronology and photos as a resource collection. As of 2024, this book is still in use, having been reprinted up until now. The relationship between the university chaplains became very close through the editorial work, which was done by giving up their summer vacations.

In 2007, a series of faculty changes occurred when Chikara Oshima assumed the role of the university dean of religion, Oshima transitioned to the College of Economics, Tohbo moved to the Graduate School of International Management (ABS), Yuko Fukushima appointed and succeeded Oshima in the College of Science and Technology, and Paul Tsuchido Shu succeeded Yugo Suzuki after his retirement in 2004. In 2007, Taminobu Takasago was appointed as the new chaplain for the College of Business, replacing the late Akihiro Ohba. In 2008, the establishment of the School of Cultural and Creative Studies coincided with Tohbo's transfer, and Kosuke Nishitani's arrival at ABS as its chaplain. Naoya Shiotani was appointed as the new chaplain for the Faculty of Law, replacing Hisachika Hirose, Ken Omiya assumed the role of chaplain for the College of Social Informatics. In 2009, with the inauguration of the College of Education, Psychology and Human Studies, Satoru Itoh was transferred to the college. During this period, university chaplains were transferred between departments, and a new organizational structure was implemented to address the growing number of departments. All appointments were made in accordance with the "Regulations Concerning the University Dean of Religion and the University Chaplains" of 1995 and the "Regulations Concerning

Christian Education and Activities at Aoyama Gakuin” (partially revised in 2009).

By this time, however, the campus issue had resurfaced. It was discussed to build a new Building A (now Building 17) on the Aoyama campus and to divide the campus not by grade level but by colleges. Although this had been continued from Atsugi campus, many disadvantages of the two-campus system were pointed out, including the fact that faculty members had to move all the time between campuses, making it difficult for them to settle down and devote themselves to teaching and research, and the fact that students became immature because they did not see role models of them on campus. Another major issue was effective use of the Aoyama campus after second division courses were discontinued. After much consideration and discussion, the Board of Trustees approved the establishment of the School of Cultural and Creative Studies and the College of Social Informatics in 2008, using the student capacity of the second division. And the establishment of the College of Education, Psychology and Human Studies was in 2009, with the Department of Education and the Department of Psychology to be separated from the College of Literature. This period marked a dramatic change in the structure of the university, from six to nine faculties, and the constant discussion for future plans of the campus in preparation for Aoyama Gakuin’s 140th anniversary. “The Academic Grand Design” was conceived, and various discussions were held on how to prepare for the declining birthrate and what university should be in this age. The Saturday worship service that had been held at the Sagamihara campus was discontinued in 2010.

The Great East Japan Earthquake and tsunami on March 11, 2011, had a significant impact on education, research, and campus ministry. The earthquake occurred at 2:46 p.m., while the Christian Activities Center was holding a meeting of the Four Student Organizations. In response to the crisis, the campus was opened to those who were unable to return home, and thousands of citizens were welcomed into the Goucher Memorial Chapel, the Aoyama Gakuin Memorial Gym, and the Aoyama Gakuin Auditorium. Prayer meetings, intended to offer solace and support to those affected by the disaster, were held immediately during the following week. These gatherings, attended by students, faculty, staff, alumni, and corporate officers, were characterized by a palpable sense of anxiety. To facilitate this communal expression of spirituality, a prayer book was designed and published, the practice that continued until 2016. In April, due to power shortages, the government requested electricity conservation, and the first semester concluded in the first week of July on the year. Concurrently, the Christian Activities Center collaborated with the newly established Volunteer Station to make various preparations for dispatching

volunteers to affected areas during the summer vacation. On March 21, university chaplain Satoru Itoh and Toshiya Tsukamoto (professor of Global Expert Program, Graduate School of International Political Science and Economics) were dispatched to the Sendai/Ishinomaki area as part of the president's delegation to conduct on-site surveys, visit Tohoku Gakuin, Shokei Gakuin, local churches, evacuation centers and various facilities, offering comfort. In mid-July, a large-scale volunteer effort was initiated in the affected areas, with a total of more than 700 AGU students participating.

The reconstruction of Building A (now Building 17) has been hindered by the disaster, consequently necessitating the deferment of the pre-college campus reorganization, which had been slated to occur in April 2012, by a period of one year. Consequently, the school campus will be prepared with a year additional time at the expense of the original schedule.

As the preparations for the rearrangement continued, the issue of the timetable resurfaced. The Aoyama Campus was expected to experience a significant increase in congestion after the campus relocation and given the prevalence of high-rise buildings housing many of the classrooms, it became imperative to adjust the timetable for the Aoyama Campus. The existing five-minute break time did not allow students to move from one classroom to another, and the limited number of seats in the cafeteria meant that some students would not be able to eat lunch. This predicament was a source of concern. In response, the Academic Affairs Committee proposed a series of modifications to the academic schedule. These included the elimination of the chapel hour, the extension of the lunch break to 60 minutes, and the reduction of the break between periods to 15 minutes. To further reinforce this proposal, numerous other amendments were put forth and deliberated upon individually. In response, the University Chaplains' Councils engaged in deliberative processes, proposing alternative solutions and persistently lobbying for their position. Eventually, a consensus was reached, and the current structure was adopted: 10:30 a.m. to 11:00 a.m., as same as Sagamihara worship service hour, 12:30 p.m. to 1:20 p.m. lunch break, and 15-minute break between third, fourth, and fifth periods in the afternoon. However, the primary point of contention was the classroom moving time, which was determined to be the most significant challenge. To address this concern, it was decided that the worship time would be observed, and the University Chaplains' Council carefully handled the situation to ensure students' punctuality for second period classes after attending chapel service.

In 2011, the School of Cultural and Creative Studies relocated from the Majima Memorial Hall to Building No. 3 due to the separation policy of education and

administration. Concurrently, the Christian Activities Center, formerly located in Wesley Hall, was moved to the Majima Memorial Hall. The Majima Memorial Hall was identified as having structural deficiencies in its earthquake resistance, leading to discussions regarding its demolition. However, it was subsequently reinforced, and the School of Cultural and Creative Studies has utilized it since its inception. Due to the significant space constraints experienced by Wesley Hall on the Aoyama Campus, the first and third floors of the Majima Memorial Hall underwent renovations. The first floor was allocated for the office of the Christian Activities Center and the deans' offices, while the third floor was designated for research rooms for the chaplains and student meeting rooms.

At the School of International Politics, Economics and Communication, Takeshi Yamaoka succeeded Masanobu Fukamachi as the chaplain in 1991, serving until 1998, when he fell ill and died. He was succeeded by Masayoshi Shimada in 1999. Shimada also served as Aoyama Gakuin dean of religion, especially during a period of severe conflict with the board members of the Aoyama Gakuin. However, he was later called to serve as Chancellor of Miyagi Gakuin in 2014 and moved.

Period VI (2013-2024): Campus Ministry after Reallocation of Campuses

The reallocation of the campuses in 2013 brought about another major change in the nature of the university, not only in student life, but also in the organizational structure of the faculty and staff. Despite the implementation of a four-year integrated educational system, the Aoyama Campus experienced an influx of students, with approximately 10,000 students moving to the Aoyama Campus. Concurrently, the Sagamihara Campus, which had been vibrant since its inception, witnessed a decline in student population to less than half of its used be. The chaplains' campus responsibilities were also modified, and the Wesley Chapel at the Sagamihara campus, which had been busy since 2003, became deserted in its 10th year. Only the College of Science and Technology and the College of Social Informatics remained on the Sagamihara campus, and several buildings and classrooms have been closed. The Schoonmaker Dormitory also ceased its function as an educational dormitory at the conclusion of the 2014 academic year, and consequently no longer offers dormitory weekly services or Christmas services. The Jousei Dormitory, which was constructed in 1956 with donations from the mission board following the postwar upheaval, was also closed at the end of 2012. "A-Studio" was built on the site. The University Chaplains' Council discussed how the evening service and Christmas service at the Aoyama campus should be organized, considering with the discontinuation

of the second division courses.

In 2014, Aoyama Gakuin celebrated its 140th anniversary. As an educational institution, Aoyama Gakuin has set sights on the 150th anniversary with the AOYAMA VISION: “Aoyama Gakuin is a comprehensive educational institution that cultivates servant-leaders to create a brighter future for all people and society.” The school began by promoting the concept of “servant leadership,” and over the past 10 years, the concept has gradually taken root within the institution. By upholding the concept of “servant leader” as an image of a person who embodies the founding spirit, educational policy, and school motto, the concept has been discussed in chapel services and classes in relation to the SDGs, and symposiums have been planned, making the educational vision that Aoyama Gakuin strives for even clearer. In volunteer activities after the earthquake, chapel messages and lectures can now all be based on this image of servant leader. With this human image at the center, the relationship between the institution’s board and the University Chaplains’ Council, which had been rigid for several years since chair of the board Matsuzawa took office, was greatly improved, in part due to a change in personnel.

Meanwhile, new challenges arose within the university. As soon as Yoshikazu Miki was elected president (term December 2015-December 2019), the university’s timetable plan was thrown again on campus (2016). The university’s executive committee proposed that classes be extended from 90 minutes to 105 minutes for 13 weeks per semester, that summer and spring breaks be extended, that summer school and other courses be opened during these periods, and that fall enrollment be made possible in consideration of international students and other students who need it. Although it was the University of Tokyo that initiated the idea, Aoyama Gakuin University, like other universities, tried to consider it. The university’s executive board proposed that the university chapel service be held during the lunch hour or before classes in the morning. It was impossible for the university chaplains to accept this proposal. At that time, however, the debate among the faculties was not so much about the time of chapel service as it was about the change to 105-minute classes, and there was much discussion in the various faculties and graduate schools. However, the debate gradually ceased as members of the faculties became aware of trends at other universities and the fact that the change would not be easy, and the proposal was eventually scrapped and withdrawn.

Let me list up some of the new initiatives in campus ministry since 2014, when Aoyama Gakuin celebrated its 140th anniversary. In 2015, a place for Muslim students to pray was installed amidst the globalization of the campus. In 2016, Yokohama Eiwa Girls’

High School became a partner school of Aoyama Gakuin, changing its name to Aoyama Gakuin Yokohama Eiwa Gakuin (coeducational). This was done to suggest the possibility of cooperative education between high school and university as their Methodist backgrounds, and to maintain the founding spirit of both institutions by remaining a good partner as student recruitment becomes even more difficult due to the nation's declining birth rate. Since 2016, Open Campus events have been focused, which provide an opportunity to actively promote the founding Christian spirit of the university and the campus ministry of the Christian Activities Center to participating high school students.

The increased awareness of the overall picture of campus ministry, the stable development of the Christian Activities Center programs on both campuses, and the active development of Christian student groups and student organizations in each department are some of the areas in which the vibrancy of campus ministry has been felt. The fact that the Christian Activities Center program has become more stable on both campuses and that the Christian student groups in each department have become more active is part of the dynamic campus ministry. Previously, activities were more inward-looking, but since 2014, worship and evangelism on campus have been actively strengthened. Another significant development in campus ministry is that chaplains have begun to actively participate in the activities of athletic and cultural clubs outside of the Christian Activities Center. This is a testament to the trust that is placed on chaplains and Christian students in a variety of campus settings. The fact that they have been able to assume various responsibilities and leadership roles in volunteer activities, in the student union, in the Alumni Association, and even in the Athletic Alumni Association has had the effect of preventing Christianity from becoming territorialized and exclusive to certain departments and people. It is already established that various events, awards ceremonies, and even the Ekiden pep rally all begin with a Bible reading and prayer by chaplains, and Christian students give their "testimonies" at the middle and high school chapel services each semester. Since 2016, joint workshops with the Student Counseling Center have been held annually on an ongoing basis.

In 2020 and 2021, Covid-19 raged; in 2020, the start of the new academic year was in May and all classes were online, a major challenge for the university. In May, the faculty and staff of the Christian Activities Center formed a work team to produce an on-demand chapel worship video each week and continue to stream it from home. In a situation where it was uncertain how long it would last, 171 chapel videos were delivered over the course of a year in 2020, with amateurish but meticulous attention to video

quality, including the sound of the starting bell and background photos, so that new students could attend chapel services without discomfort when classes and services resumed on campus. Later, efforts were made to fully caption the videos for students with hearing impairments. This also allowed students to work online on their “Introduction to Christianity” chapel attendance report assignment. The online worship service was well received not only by students, faculty, and staff, but also by parents, alumni, and public.

In FY2020, Kiyosato Summer College underwent a reorganization, and the “Leadership College” was inaugurated. However, due to the challenges posed by the global pandemic, the first year of the program was conducted online. During this period, the Christian Activities Center hosted its first online “Christmas Tree Lighting Service” and “Christmas Worship Service,” a feat that demanded significant logistical and operational efforts by the Christian Activities Center, including intricate negotiations with external vendors.

In FY2021, a complete renovation of the AV distribution equipment was implemented to hybridize the Goucher Memorial Chapel for future online worship services and collaboration between the two campuses. In October 2021, meeting rooms at the Christian Activities Center commenced limited student access. During this period, the Aoyama Gakuin University Chaplains’ Council published *University Prayer*. In the aftermath of Russia’s invasion of Ukraine, the “Aoyama Gakuin Prayer for Peace” initiative was held online in February 2023, subsequently followed by the production and dissemination of monthly prayer videos.

In FY2023, a series of preparations were initiated in response to the emergence of the novel Covid-19 and the impending 150th anniversary of Aoyama Gakuin in the subsequent year, 2024. A substantial portion of the available time was allocated to a variety of preparations and negotiations with other departments. These preparations and negotiations included the establishment of a “Shalom Library” within the new University Library in the Mcley Memorial Hall, the development of the administrative structure of the Christian Activities Center, and the drafting of the layout and organization of equipment for the relocation of the Christian Activities Center from Majima Memorial Hall to Schoonmaker Memorial Hall (former Women’s Junior College Library). All these efforts were made when, the campus ministry encountered significant challenges, primarily due to the absence of two chaplains on sabbatical leave and the frequent illness of the remaining staff and chaplains. The publication of *What Links Today and Tomorrow: The SDGs and the Messages of the Bible* was undertaken.

Moreover, from the latter half of the 2002 academic year, deliberations concerning the revision of the endowment act in accordance with the revision of the “Private School Law” had commenced within the nation. Concurrently, a sense of crisis was escalating among Christian schools nationwide. At Aoyama Gakuin, as with the schools and faculties where it was established, the opinions of the chaplains were also sought. On each occasion, while sharing information and exchanging opinions among the chaplains, a unified view was compiled by the All Aoyama Chaplains’ Council and submitted to the corporation. In October 2024, the preliminary version of the revised endowment articles was finalized during the corporation’s board of directors and board of trustees meetings. Following extensive deliberations, it was resolved that the Christian code of conduct for board members would be maintained, and that all representatives of Aoyama Gakuin schools and the Aoyama Gakuin dean of religion (or an Aoyama Gakuin Missionary) would become board members.

On November 16 of the same year, Aoyama Gakuin celebrated its 150th anniversary with a commemorative service and ceremony, the announcement of “VISION 160,” and the publication of the booklet entitled *Our Foundation*. The latter details the founding spirit of Aoyama Gakuin, its educational policy, school motto, and description of the servant leader cultivated by the institute. The booklet is written in simple language that can be read and understood by junior high school students and above, and it is written in both Japanese and English. It is a statement articulating the foundational principles of Aoyama Gakuin’s educational approach, which is intended to remain constant and unwavering, even in the face of future changes.

Recent developments in chaplaincy include the following appointments: Mike Sherrill, a missionary affiliated with the Junior College, moved to the School of International Politics, Economics and Communication after Masayoshi Shimada’s leaving. Sherrill served until 2016, when he returned to the United States and was replaced by Tom Sakon, who took over as the chaplain in 2018; in the School of Cultural and Creative Studies, Yutaka Morishima succeeded Yoshinobu Tohbo as the chaplain in 2013; and with the establishment of the School of Global Studies and Collaboration in 2015, Atsuyoshi Fujiwara became its chaplain; Yasuko Yoshioka transferred from the Women’s Junior College to the College of Community Studies, which was established on the Sagamihara campus following the closure of the junior college, and became its chaplain; in 2020, Yuki Shimada became the chaplain of the Graduate School of International Management, a position that had been vacant since the retirement of Kosuke Nishitani in 2018; and

Takayuki Yagi became the chaplain of the College of Economics, replacing Chikara Oshima, who retired in 2023.

In summary: The Establishment of the Aoyama Gakuin Ministry Model

The evolution of Aoyama Gakuin University's campus ministry and the chaplaincy system in the postwar period has been examined above. It can be posited that the current form of the system emerged as a result of conflict within an antagonistic structure, encountering various obstacles. Following a period of turbulence in the 1960s, 1970s, and 1980s, Aoyama Gakuin attained institutional stability during 1990s and subsequently. In 1991, a regulation was implemented mandating the presence of chaplain(s) in each faculty. As the number of faculties increased, so did the number of chaplains. At Present, the university comprises 11 colleges (faculties) and 2 professional graduate schools, with its campus ministry consisting of 12 university chaplains, a missionary, and administrative personnel from both campuses. The numerous conflicts, discussions, offensives, and defenses have culminated in the establishment of a robust campus ministry team, thereby enabling campus ministry to function across the university as a whole, rather than being confined to specific territorial boundaries. This distinctive campus ministry model, which is unique in both Japan and other countries, can be said as the "Aoyama Gakuin Ministry Model." A notable feature of this model is the direct involvement of the university chaplains in all aspects of education, research, ministry, and administration of the entire university. This engagement is undertaken while maintaining their faculty status.

In September 2024, the new Christian Activities Center was housed in Schoonmaker Memorial Hall, creating a new environment for campus ministry with conditions so favorable that it is hard to imagine what it would have been like in the past during times of turmoil and conflict. Today, the visibility of the Christian Activities Center and the chaplaincy is extremely good, and in this regard, the staff must be responsible and intentional in their on- and off-campus ministry. Through pioneering programs such as the formation of student worship teams, contemporary worship services, and training courses for worship musicians, our campus ministry plays a role in the evangelization of Christianity in Japan and continues to take various approaches to the local church.

In the future, it is expected to develop its campus ministry in accordance with the times and to further strengthen its partnerships with Christian schools, churches and researchers in Japan and abroad.

[*This manuscript was translated from the original Japanese manuscript using AI software.]