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AMERASIAN THEOLOGY OF LIBERATION

A Reader First Draft

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Compiler

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PREFACE

The following readings are the first draft of a projected reader in Amerasian Theology of Liberation. It has been prepared for the class on "Developing an Ethnic Theology of Liberation," conducted at the Pacific School of Religion, July 2-20, 1973. Dr. James Chuck and Dr. Roy I. Sano served as co-instructors. A second draft with possible deletions and additions will be prepared for the course at the School of Theology at Claremont on "Developing an Asian American Theology," August 6-17, 1973. On the last two days the class will be incorporated into the first conference on East Asian and Amerasian Theology. Dr. Roy I. Sano and Dr. William Shinto serve as co-instructors. Additional resources for the conference will include Dr. Masao Takenaka, Doshisha Theological Seminary, Kyoto, Japan and from Tokyo Union Theological Seminary, Tokyo, Japan, Dr's. Yoshinobu Kumasawa and Kyoshi Sakon.

The two drafts of the reader may in turn be further edited for publication in a more permanent form. Suggestions for deletions, additions, corrections of errors, etc., would be most welcomed. A reader prepared for publication would of course contain uniform type, full citation of sources, and useful pagination. The makeshift character of this draft was necessary because of the desire to involve students in the two summer sessions in a critical scrutiny of the materials contained.

Should an extensive reader of approximately 150-200 pages be regarded as unnecessary, several articles will be used in the projected journal on Amerasian communities and their churches, or in an occasional bulletin which is envisioned. The Asian Center for Theology and Strategies (ACTS) regards these and additional documents worthy of wider circulation. The most effective format for the distribution of these articles is a matter for consideration. Commenets would be most helpful.

The most desirable reader would include articles analyzing the East Asian cultural roots, the Amerasian experiences in America, and a review of current developments, alongside of these articles related to the history of the churches and current statements on strategies and their theological foundations. Such a reader would make it evident how the church is one of the community organizations in Amerasian communities which has been overlooked in historical studies, sociological analyses, psychological studies, and political action. The definition of the changing roles of the churches requires historical perspectives and contemporary analyses, both of the communities and the churches themselves. An extensive reade of this sort would require more time than is presently available in this task of theologizing and strategizing among volunteers. There is no person who is presently employed to conduct or coordinate these activities! A woeful oversight which churches and seminaries may one day discover too late to be a serious instance of racism.

An explanation of the outline of the reader should be helpful. There are three parts. The yellow pages of Part I contain historical materials which describe in part the rich heritage of ministry among the Asians in the United States. These readings offer information and interpretations of the East Asian cultural roots and the Amerasian experiences, with special attention to the churches. The readings begin with Amerasians in general and then include literature on the national groups.

The blue pages of Part II contain materials related to one of the most recent developments in this ministry, namely, the Asian caucuses among the several denominations. These articles begin with a general survey offered by Joint Strategy and Action, and turn to articles related to several Asian denominational caucuses.

Finally, the green pages of Part III contain personal statements concerning current situations as well as projections into the future. These offerings are divided into two sections. The first section includes the briefer pieces; the second section contains the longer ones.

A word of gratitude is offered to those who have consented to the use of their writings. A more adequate acknowledgement will be written for the permanent edition which is projected.

Roy I. Sano, Director Asian Center for Theology and Strategies (ACTS) P O Box 9955, Mills College Oakland, California 94613

July 15, 1973

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Significant Dates in Asian-American History

Compiled by PHILIP KYUNG SIK PARK

1610, 1613	Japanese diplomatic missions visited Mexico.
1545	Chinese immigration begins with the California gold rush.
1852	Corner of China a context blances
1856	Passage of Foreign Miner's Tax as a means of curtailing Chinese
	activity in the gold fields.
1859	Exclusion of Chinese from public schools in San Francisco.
1870	Naturalization Act excluded Chinese from citizenship.
1878	One of many anti-Chinese riots in which white mobs burned and
	looted in San Francisco's Chinese ghetto for several weeks without
	significant interference from law enforcement agencies. Similar acts
	were perpetrated against other Asian groups.
1882	Chinese Exclusion Act "suspended" immigration of Chinese laborers
	for ten years and forbade the entry of wives of Chinese laborers
	then in the U.S.
1886	Beginnings of Japanese contract labor in Hawaii.
1892	Geary Act prohibited Chinese immigration for another ten years and
	denied bail in writs of habeas corpus. Annexation of Hawaii by U.S.; movement of Japanese to mainland
1898	
1003	Congress "indefinitely extended the prohibition against Chinese im-
1902	migration and the denial of naturalization."
1000	Korean contract laborers arrived in Hawaii. In 1904 movement to
1903	the mainland began.
1007	Japanese children in California ordered to attend segregated schools.
	Radionings of Pilipino farm labor in Hawan.
1906	California's antimiscegenation law amended to bar marriages between
	addens and "Mongoliums"
1910	United States Supreme Court upheld the 1870 Naturalization Act's
1310	being extended to other Asiaus.
1913, 1920	California Alien Land Act prevented Asians from acquiring land.
1923	Pilosinos hegin to move to mainland.
1924	Exclusionary Immigration Act ended completely Asian immigration,
	award for Pilipinos who were "subjects" of U.S.
1925	Legislative Act made Pilipinos incligible for U.S. citizenship unless
	those convoid three years in U.S. Navy.
1934	Tydings-McDuffic Act gave Philippine Islands independence and a
	U.S. immigration quota of fifty persons per year.
1942	Beginning of Japanese internment during World War II.
1943	Repeal of Chinese Exclusion Acts.
1948	California autimiscegenation laws repealed.
1950	McCarren-Walter Act conferred the right of naturalization on Asians
	not born in the United States and set a quota of 100 immigrants per
	year for Asian countries.
1965	National Origins Act raised Asian immigration quota to 20,000 per
	year per country—the same as for European countries. Antimiseegenation laws inled unconstitutional by U.S. Supreme
1967	
	Court.

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INTRODUCTION

In 1955, the Department of the Urban Church and the Department of Racial and Cultural Relations of the National Council of Churches sponsored a meeting in San Francisco in order to provide an opportunity for interested pastors and lay persons to discuss the Chinese church situation in America.

Eighty-three persons responded to the invitation to attend, representing thirty-five churches in sixteen cities, belonging to ten different denominations. Providing basic resource material for this meeting was a study published by the National Council entitled "The Chinese in the United States and the Chinese Christian Churches".

Participants at that meeting decided that the Conference should meet once every three years. Hence in 1958, the Conference again met in San Francisco; in 1962, in Hong Kong; in 1965, in Honolulu; in 1968, in Pawling, New York; and in 1971, in Pacific Palisades in California. These meetings provided an opportunity for both lay and clergy who were interested in Christian work among the Chinese, to carry on a continuing conversation on pertinent issues. Through the published reports of Conference proceedings, a wider audience has been able to feel something of the pulse of what is happening in this particular phase of the total Christian mission.

Through the sixteen years of its existence, the Conference has stimulated fellowship, inspiration and exchange of ideas and concerns. At the meeting held in Pacific Palisades in 1971, there was strong feeling among the delegates present that its loose structure was no longer adequate for the times in which we live, and that the Conference would need to play a considerably more active role in the future. It was voted, therefore, that the elected officers move in the direction of staffing and funding so that meaningful purposes of the Conference can be more actively pursued.

There are now about one hundred and twenty-five predominantly Chinese congregations in the United States, and about twenty-five in Canada. They are, for the most part, isolated from each other, and have not had the type of support they need in order to actualize their full potential or to make those special contributions of which they are capable. The staffing and funding of the Conference is a needed and essential next step if Christian work among the more than 300,000 Chinese now in North America is to broaden in scope and deepen in its impact.

RATIONALE FOR PROPOSAL

As the world moves into a new era of self-consciousness and ethnic identification, we, the Chinese Christians in America, find traditional evangelistic efforts under existent church structure ineffective, for failing to recognize the values of our ethnic culture and perspective in Christian mission. Evangelism

in the past among Chinese was conducted by well-meaning but ill-informed missionaries, especially insensitive in the area of Chinese identity and heritage. The "mother Church" has taken a view seemingly universal but in fact provincial since it has neglected to take into consideration either Chinese cultural contributions or aspirations. It is out of our self-conscious effort to re-define our role in the world mission that we feel compelled to legitimize the existence of Chinese Christian churches as an equal partner in the brotherhood of universal Christianity.

Within Thirty years, Chinese may constitute one-third of the world's population. The Chinese-American Christians are in a strategic position to take the initiative to develop new approaches and perspectives for a more relevant and meaningful ministry to the Chinese here in America and abroard. Their experience together with those of other ethnic groups are needed today to restore the health and wholeness of the Church. Thus, there exists an urgent need for us to take concrete action to re-structure and strengthen the present organization to facilitate communication and coordinate activities related to the ministry among the Chinese.

Furthermore, we believe that China holds one of the major keys to world peace. Hence, this vast nation of eight hundred million presents to the world and Christiandom a new challenge. We as stewards of the Gospel of peace and reconciliation simply cannot overlook any timely opportunity to re-establish contact with this whole quarter of humanity.

The recent bold moves of the present U.S. Administration towards normalizing relationship between America and the People's Republic of China may portend the arrival of a new day for unprecedented mission in that country. It will be a ministry to Chinese under Communist rule. Hence it may only be effectively attempted by Chinese in secular walks of life. The Church should, therefore, immediately commit resources to develop strategy and to recruit, organize and prepare dedicated Chinese men and women for this pioneering ministry.

This is an ecumenical movement in quest of our own identity and self-determination within the perspective of the Church's world mission.

OBJECTIVES:

- 1. To establish and strengthen relationships among Chinese Christian churches in the United States and Canada.
- 2. To facilitate communications among all Chinese churches in the United States and abroad.
- 3. To promote programs and activities that will enhance self-consciousness, identity and sharing of common experience among Chinese American Christians.
- 4. To sensitize churches in their responsibility for the ministry to the Chinese with emphasis on new immigrants.

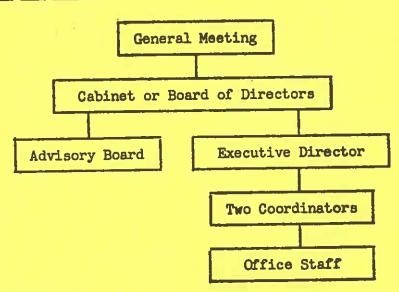
- 5. To plan, develop and conduct study sessions, leadership training workshops, regional meetings and annual conferences for Chinese Christian work.
- 6. To plan and conduct regional programs for youth as an intergral part of the overall program.
- 7. To identify Christian responsibility in the areas of poverty, social injustice and oppression.
- 8. To help articulate the needs, and the aspirations of the Chinese community to the total church.
- 9. To recruit, train and prepare Chinese men and women for Christian leader-ship.

ORGANIZATION STRUCTURE

A. Seven Geographical Regions

- l. Hawaii
- 2. Pacific Northwest
- 3. Northern California
- 4. Pacific Southwest
- 5. Central United States
- 6. Atlantic Northeast
- 7. Atlantic Southeast

B. Governing Body and Staff



C. General Meeting Delegates

Three representatives from each church constitute this body. Five officers for the CABINET are to be elected at this meeting. Officers are to be in addition to the fourteen elected from the seven regions, making a CABINET of nineteen members (five officers: President, Vice President, Treasurer, English Secretary and Chinese Secretary).

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THE SEMINAR PAPERS....chinese churches in the 1970's



Rev. Harold Jow

THE PRESENT SITUATION IN OUR CHINESE CHURCHES

- ** Chinese churches in America today are generally characterized by -
 - 1. A heightening ethnic consciousness in contrast to, and bordering on, racism.

Racism is the innate aloofness of an ethnic group. By name, location and outreach, we manifestly keep our churches Chinese.

- Small size.
 The typical Chinese church averages less than 200 members with a budget not exceeding \$20,000.
- 3. Provincial in outlook.

 Minor concern for the welfare of the wider community outside of Chinatown.
- 4. Traditional worship and a center-to-right theology.
- Institution-centered.
 Oriented for evangelism rather than social action.

** As results, our churches are confronted with -

- 1. A reeling of inferiority compared to the typical American church.
- 2. A small growth potential with the second and third generation generally uninvolved.
- A "safe ministry" that avoids issues.
- 4. A limited pool of ministerial talents to draw from.
- 5. Inadequate facilities.
- 6. A social club mentality, worshippers coming to church as an opportunity to meet their countrymen.
- ** Meanwhile, we cannot be blind to what is happening to our Chinatowns and to Chinese-Americans.
 - 1. The rebirth of Chinatowns. As native-born move out, immigrants move in to perpetuate the social and human problems of crowded ghettos,

delinquency, housing and employment crisis.

- 2. The prosperity of native-born Chinese-Americans.

 Good jobs, high incomes, beautiful homes, golf clubs, along with the neuroses and hangups of the American way of life.
- 3. "The New Elite" (Jos. Alsop). Along with the Japanese-Americans, Jewish-Americans and Episcopalians, we are becoming a minority group of professionals, scientists, businessmen, teachers, medical doctors and technicians.
- 4. The new wave of immigration since 1965.

 This has created new problems for our Chinatowns and is changing the image the outside community has of our people.
- ** Changes are and have taken place among many of our Chinese churches.
 - 1. More extensive use of English in worship and ministry.
 - 2. Emergence of American-born graduates of theological seminaries, though few are entering the parish ministry.
 - 3. An increasingly formal and liturgical approach to worship services.
 - 4. Relocation of churches from Chinatowns to residential areas.
 - 5. Establishment of Mandarin-speaking churches in metropolitan areas.
 - 6. Recent proliferation of new congregations in San Francisco, Los Angeles, and New York.
 - 7. Growth of Chinese students and missionary groups. How are we to relate to them?
- ** Some questions for our Chinese churches -
 - 1. Is there a danger of our churches becoming too ethnically oriented? Should we continue calling our churches "Chinese"?
 - 2. Are our churches ready for the new life styles evolving in our country?

Are we aware of the many revolutions now going on in America since the 60's?

- 3. To what extent are our churches cultural institutions rather than manifestations of the corporate Christian life of our people?
- 4. Where are our future ministers coming from? Orient? Native-born? Caucasians?
- 5. Are our young people heard and given responsibilities for self-determination?
- ** A challenge to our Chinese churches: Set up a Research and Development Commission (Think Tank, Task Force) whose agenda would include -

- Development of a new life style for our Chinese churches, including consideration of
 - a. Spelling out the extent and scope of a balanced bilingual ministry for the 70's.
 - b. How to be people-centered (social and human concerns, counseling) rather than institution-centered.
 - c. How and how much of our Chinese heritage we as churches are to preserve.
- 2. Directions for an experimental ministry that will
 - a. Evolve new and viable expressions of corporate Christian life to supplement the parish church: clustering, house churches, contemporary worship, shared professional ministries.
 - b. Utilize empty buildings and facilities when these are idle during the week: day care centers, senior citizens centers, baby clinics, young people's clubs, community groups, welfare agencies.
- ** The key to the viability of our Chinese churches in the 70's lies in our courage, derived from our faith in Christ, to innovate and experiment for human needs rather than for the maintainance of cultural or institutional chauvinism.

Alan S. Wong

INDIGENISATION - LIBERATION OF THE CHINESE AMERICAN CHURCHES

Introduction

The 1970's reflect the beginning of a new era for Asian-American churches in the United States. Our churches are much more articulate and are seeking adequate expression for a spiritual experience in a language which is inherited from Buddhistic and Confucian literature. The Gospel of Christ must be preached in our people's own language. I do not mean that our churches are not preaching in our native tongue. In fact, many are bilingual. My observation is that, in spite of the actual situation, the present type of teaching does not touch the heart of the vast majority of our people because it is interpreted from a language other than our own.

Many of our Asian-American churches were caught in the assimilation bag in the hope of being accepted into the American mainstream of life. Many ministers and Christians felt it was their Christian responsibility to do away with the National Churches because they perpetuated their identities as "unassimilable". Also, it was hoped to do away with the differences that made for segregation and discrimination.

English language.

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March, 1972

larger American society. Chinese youth movements.

society. It was in this period that there was organized national and inter-denominational In the 1930s and 1940s, Chinese Christian youth movements were imbued with building a new The Chinese population in the United States had decreased considerably by the end of World discrimination and persecutions in the 1880s up to the 1900s. influence and strength at the turn of the century. There were as many as 16 Methodist Chinese missions. was a trend towards urbanization with concentrations in large cities. War I due to the Chinese Exclusion Acts. Because of the dwindling Chinese population, there By and large the second-generation Chinese had integrated into the The Chinese people faced racial prejudice, These missions reached greatest

ments in the wake of the Tai-ping Rebellion in the 1850s. Dr. Gibson, and later his successor, of Chinese streaming into the United States in search of gold to replenish general impoverish-

and down the Pacific Coast for the Chinese from Portland to Mexicali, and from San Francisco Dr. Frederic Masters, and other Superintendents founded a chain of Methodist missions up

These Methodist missions served needs of preaching the Gospel and teaching the

Rev. Otis Gibson, a returned missionary from Fukien, China.

DEPCIAL LEVINE: THE CHINESE

The first Chinese Methodist Mission was founded in 1876, at Sacramento, California, by the late

He saw the plight of thousands

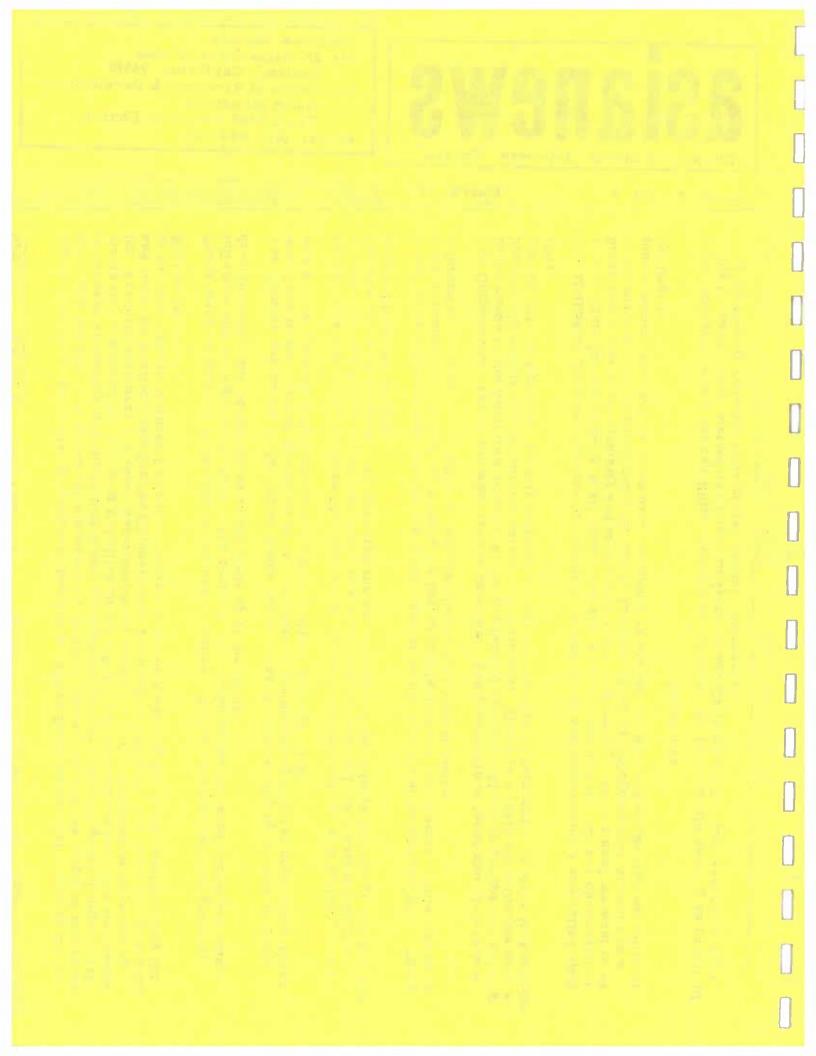
followed by an even larger wave of refugees due to upheavals in China. were newcomers to the states; namely, the brides and families of servicemen. A new situation crept into the picture in the wake of World War II and the Korean War. identity and recognition of cultural values and heritages. in the hands of the American-born or Western-educated persons. Minority groups are seeking The Chinese churches in America take on new life. The leadership of these churches is now There is a realization that we have a This was to be

special role in America, rapidly a plural society with destiny of minorities at stake in American

blaze new trails in ecumenicity and to discover unity in diversity. On one hand we want to be to contribute for the welfare of all minorities and Asians in our midst, Our Methodist Chinese churches in context of identification and empowerment are called upon plural society and that as minorities we should retain our identity and emphasize our cultural in the main stream of American life, and on the other hand we recognize that America is a We are challenged to

Edwar Lee

Dr. Edwar Lee is a retired United Methodist minister. of the former Oriental Provisional Annual Conference. the Chinese United Methodist Church in Sacramento, California. He is presently serving as pastor of Dr. Lee served as Sup't.



THE PAST PRESENT AND FUTURE OF THE PRESBYTERIAN CHURCH OF THE USA AMONG THE CHINESE

"To live in the present is to live in tension toward the future; every present is essentially a transition out of the past into the future. Spirit or mind is always direction from that which is to that which ought to be." Paul Tillich

Shortly after gold was discovered in California in 1849, the Presbyterian Church headquarters commissioned Dr. William Speer to establish a Christian mission among the Chinese in San Francisco. Dr. Speer had been a missionary in Canton China from 1846 to 1850. He arrived in San Francisco at the end of 1852, and organized the first Presbyterian church among the Chinese in the United States in San Francisco on November 6, 1853.

Other denominations followed suit, and in 1854, the Rev. J. S. Shuck, a former missionary in Canton China, founded a Chinese Baptist church in Sacramento and one in San Francisco in 1870. The Methodist Episcopal Church commissioned the Rev. Otis Gibson as a missionary to the Chinese in California, and in 1868 he founded a Chinese Methodist church in Sacramento and one in San Francisco in 1870. The Rev. Wm. C. Pond, pastor of the Bethany Congregational Church in San Francisco, founded the Chinese Congregational Church in San Francisco in 1873.

Dr. Speer started a medical clinic, set up English classes and Bible classes for Chinese immigrants, and organized a bilingual newspaper. After four years of service, Dr. Speer returned to the East Coast. For two years the San Francisco church was without a pastor, many members had returned to China and some had dispersed to other cities, and only 2 members remained when Rev. A. W. Loomis, a former missionary in Ningpo, arrived in San Francisco in 1859 to take charge of what was left of the church. In 1869 the Board of Foreign Missions assigned Rev. Ira M. Condit, a former missionary in Canton, China, to work with Loomis and in 1870 Condit was assigned to take charge of Christian work among the Chinese in Oakland and Alameda. Condit played an important role in the organizing of many Chinese missions in California when he was made superintendent of Chinese work in California.

Rev. Ira N. Condit founded the Chinese Presbyterian Church in Los Angeles in 1876, the Chinese Presbyterian Church in Oakland in 1878, and numerous missions in such towns as Marysville, Chico, Napa, San Rafael, and Santa Barbara. In 1885, the Rev. W. S. Holt, a former missionary in Shanghai, organized the Chinese Presbyterian Church in Portland, Oregon. On the East Coast, the Rev. Lycurgus Railspack started a Presbyterian mission for the Chinese in 1868. In 1885, Rev. Hui Kin who had been baptized in Oakland had studied at Lane Theological Seminary in Cincinnati, Ohio served in this mission which was officially organized as a church in 1910 with Rev. Hui Kin as the pastor.

With the ratio of 30 male to one female in the Chinese population, the membership of the early Chinese mission churches comprised mainly of men. English classes were held in all the Chinese churches. It was reported that one of the texts used was Jacob's Reader. Bible classes were held, and worship services on Sunday were conducted with men and women seated separately and screened off from each other. As some of the church members brought their families to the United States, and some marrying here, Chinese language classes were set up for their children. Practically all Chinese churches for a long time operated both English and Chinese schools.

In 1874 a group of Presbyterian women organized a home to give refuge to Chinese women and girls who had been sold into slavery. Miss Margaret Culbertson became the first director of the home in 1878, and Miss Donaldina Cameron succeeded her in 1895. The home which is now Cameron House played an important role in Christian mission among the the Chinese in San Francisco and other areas with Chinese communities. (See attachment on Cameron House).

When the Presbyterian Church started to work among the Chinese, the Chinese were the poor, oppressed, and persecuted. They were cooks, laundrymen, vegetable peddlers, laborers, and a few small business men. In the midst of the violent anti-Chinese movement, the few Americans who spoke up against discriminatory legislation against the Chinese were such missionaries as William Speer and Otis Gibson and others.

One of the important developments in the Chinese Presbyterian churches was the organization of the Cheng-tao Hui (Righteous Path Society), the precursor of the Chinese Presbyterian Independent Missionary Society. This society was organized in 1871 by the Chinese in San Francisco church, and branches of the society were organized in all the Presbyterian Chinese missions on the West Coast and even in American churches where Sunday Schools were organized for the Chinese in communities where there were no Chinese Christian missions. This society was initially an interdenominational organization, later on each denomination had their own Cheng-tao Hui, but they were basically the same. Membership was open to anyone who wanted to study the Christian faith. The regulations of the society had a strict code of conduct for its members who were forbidden to gamble, smoke

opium, worship idols, join a tong, etc. It was in many respects a mutual aid and fraternal organization with the branch societies providing help to members who at times had to travel from town to town looking for work. The society's catechism comprised 36 question and answers which a member must pass before he is recommended for baptism. Aside from preparing members to become Christians, the society initiated missionary programs in China. The society later changed its name to Chinese Presbyterian Independent Missionary Society. During the 102 years of its history, the society established 43 missions (Gospel Halls) and schools in Kwangtung Province. Most significant is that some members became missionaries in the United States and in China. Rev. Kuan Loy was the first Chinese to return to China as a missionary. He had been a member of the society, was baptized in San Francisco, and later became a missionary among the Chinese in the United States before he returned to China. On his return to China he was instrumental in organizing the Kwangtung Provincial Presbyterian Independent Missionary Society which carried on Christian work throughout the Province.

Another Chinese youngster who came to San Francisco worked in a cigar factory, joined the Cheng-tao Hui, became a Christian, then a missionary among the Chinese in California, and returned to China as missionary was Soo-Hoo Nam-ark. He was ordained in China and then returned to the United States to serve as a pastor of the San Francisco Church, and in Chinese Presbyterian churches in Los Angeles, San Rafael, and other towns.

Through this society there was much interaction between the Chinese Christians in the United States with Chinese churches and their members in China. In 1920, the society which had now been renamed the Chinese Presbyterian Independent Missionary Society sent a communication to the Kwangtung Provincial Presbyterian Independent Missionary Society urging all its branches, pastors, and missionaries to support and promote self-propagation of the faith, self-rule, and self-support.

Mention must be made of the establishing of one of the earliest Chinese newspapers in the United States by the Rev. Ng Foon Chew and other Chinese Presbyterians. Ng Foon Chew came to the United States when he was 15 in 1881, he went to San Jose to work for an American family as a houseboy. He studied English in his spare time, became a Christian, attended the San Francisco Theological Seminary and was graduated in the class of 1892. After graduation he served as an assistant pastor in the San Francisco church, and served as organist as well as the janitor of the church. He was later assigned as pastor of the Los Angeles Church, receiving a salary of \$40.00 a month. He felt the need of a Chinese newspaper for the Chinese; the Japanese in Los Angeles by that time had a newspaper. With the help of Elder Ng

Yee-yin, the Chinese teacher of the church, he organized the Mei Hua Hsin Pao, a weekly. Ng Poon Chew felt that he could do more for his people as a journalist, so he moved his press and types to San Francisco. With the assistance of Elders Ng Yuu-yin and Ng See-yee, he organized the Chung Sai Yat Po on February 16, 1900. The Chinese Christians in America now had a newspaper which could publish church news.

Another interesting movement among the Chinese Christians was the organization of an Anti-Opium Smoking Society which held public meetings to urge smokers to "kick the habit." The Chung Sai Yat Popublicized the activities of this society.

The Chinese Presbyterian churches share a common characteristic. They were organized by former American missionaries who had served in China. They were all mission churches or mission schools supervised by American superintendents, with Chinese pastors or missionaries preaching or translating English sermons preached by superintendents or other American pastors. Chinese pastors were greatly underpaid. The role of the American superintendent was abolished with the transfer of the Chinese work from the Board of Foreign Missions to the Board of National Missions in 1923. The new board urged the churches to become self-supporting. In this connection, the Chinese Presbyterian Church in Oakland became self-supporting in 1943, and the Ghinese Presbyterian Church (True Light) in Los Angeles became self-supporting in 1952. This financial dependency, once necessary, later proved a hindrance. Along with self-support comes self-determination.

What was the position of the Chinese churches in the Chinese community? Because of the strict Puritanical code of Chinese Christians, however they be observed, they were regarded as peculiar if not despised by non-Christian Chinese. Chinese Christians did not believe in ancestral worship, therefore few if any of them joined family associations, and few joined district associations. Although the Chinese churches in San Francisco and other cities organized Chinese Christian Unions (Federation of Chinese Churches) in many cities more than 50 years ago, they actually did not exert much power in the social or political life of the Chinese communities. Not until the outbreak of the Sino-Japanese war in 1937, did the Chinese churches come into their own. And it was not until after World War II that a Chinese minister joined and became the chairman of a district organization, and that provoked some talk among Chinese Christians.

After the adoption of the Exclusion Act in 1882 and the subsequent restrictive immigration laws against the Chinese, the Chinese population started to decline. Along with this decline the number of Chinese Christian missions on the West Coast also dropped. Likewise the number of Chinese temples declined as the Chinese moved out from the mining country and the farm areas.

Following the repeal of the Chinese Exclusion Act in 1943 and after World War II ended, Chinese immigration increased rapidly, and as a result tremendous changes in the makeup of the Chinese communities are taking place. These changes and the multiplication of social problems in the Chinese communities pose a challenge to the church as great if not greater than the challenge in 1853.

How are the Chinese churches meeting the challenge? Frankly, it would be better for each church to answer this question. While problems in all the Chinese communities are basically the same, the nature of each community is somewhat different and these problems require answers that are suitable to the particular community involved.

True Light Church in Los Angeles has moved out of Chinatown, but it continues to serve the people living in the Los Angeles Chinatown area.

A Mission Study Review Committee of this church made a study of its mission. In summarizing its study, the committee made the following statement:

"Like other minorities, Asians are likewise involved in an identity quest. Unfortunately they are often times "trapped" between the more publicized ethnic groups (between Anglos and Mexican/Blacks) and thus become 'invisible' and so ignored by the helping agencies be they civic or ecclesiastical. Yet their needs are both real and intense."

Now because of our heritage and background, we at True Light are sensitive to this matter in general and to the needs of the Chinese in particular. In that our cultural commonalities afford us leverage in terms of contact and in that non-Asians, historically, have been generally ineffective in reaching Asians, we feel a great responsibility and challenge to minister within our own ethnic context. We do not feel this provincialism per se: rather, we feel our skills and the times legislate such specific involvement and that such involvement is a matter of good stewardship.

It is a sobering fact that out of possibly 50 - 60,000 Chinese in greater Los Angeles, perhaps only 4 - 5,000 are church related, in addition to other needs, there is a great need for Jesus Christ as well. We at True Light acknowledge our apathy and ineffectiveness of the past."

The committee recommended a course of action involving the organizing and sustaining of neighborhood clusters among their members in different communities of the metropolitan area where there are significant numbers of Chinese. This is the Scattered Congregation.

Secondly as a Gathered Congregation the church, in addition to worship and celebration, will gather members on the church campus for schooling and training in readiness for mission.

Regarding his views on the current program and projection for the future of his church, the Rev. Hoover Wong said: "In brief my own particular overview is essentially two fold, and very simple: (1) to nurture a congregation which is Biblically literate and Biblically committed: and (2) to provide such brothers and sisters which 'handles' in which they can 'apply' what they know (evangelism and service)".

The church in San Francisco Chinatown made a self-study in the late 50's (copy of summary attached) which stated inter alia:

"The Chinese church is faced with a double task: first a ministry toward evangelization of the recently increased numbers of Chinese speaking population of Chinatown; and second, an enlarging service to the rapidly growing English speaking and American educated Chinese young people who are resident not only in Chinatown but are expanding north and west into predominantly white sections of the city. To accomplish this dual purpose the Chinese church will have to maintain its flavor of Chinese culture and its contacts with the more conservative elements of Chinatown; but it will also have to keep pace with the changing attitudes of the younger generation as they become more Americanized. In this respect the church leaders may often find themselves like circus riders trying to straddle two horses which have not been well trained to run in a team. But to lose either groups will be to reduce seriously the outreach of the church."

"We are learning that when concerned people of a community come together," says the Rev. Frank Mar of the Chinese Presbyterian Church in Oakland, "they muster power to work toward common aims and develop political 'know-how'." Out of this philosophy the Oakland Church was instrumental in organizing the Chinese Community Council, the East Bay Inter-Church Program Committee, and the building of "Doh On Yuen" a retirement home for the elderly.

Historians may be good in explaining the past, not so good in explaining the present, and no good in explaining the future. I may be no good in explaining any of the three. With the reapproacment between the United States and China, what effect will this have on the character and organization of the Chinese communities? Will there be any changes in the Chinese communities arising from the increasing awareness of Asian identity among the young Chinese?

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As the church restructures its superstructure, and as pressure groups multiply within the church it is well to remember what a Chinese Ng Lee-ming said in 1971, and ask ourselves how we will respond to changes.

"I have found that the church has often tried to evade issues and challenges for which she has no ready answers. When faced with perplexing situations the church often turns inward, starts a movement within herself, and thus hopes to provide some signs of life -- or is it only creating an illusion of life? When she was confronted with unprecedented social upheavals, the church embarked on an ecumenical movement and became engrossed in all sorts of organizational matters. When she is beset by prevailing secularism, the church buries herself in the liturgical movement. Such activities, however, are but self-deceptions, and they have only caused the church to be increasingly out of touch with the world."

He warned the church not to allow dialogues with other religions (or other movements)"to blind us to the primary mission of the church in the world."

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Ira Lee Chinese Presbyterian Church Oakland, California

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EMERGENCE OF THE FILIPINO PRESBYTERIAN CHURCH

OUT OF the shattering experience of alienation and disillusionment suffered by Filipino farm laborers in the Salinas Valley, a Filipino Christian Fellowship came into being. The idea of a church was first conceived in the late twenties by some leaders of the Filipino Community who were meeting in a dilapidated hall on 21 California Street, Salinas, California. They were part of the growing number of Filipino immigrants who came to America with high hopes for education and a prosperous life.

The history of the period, 1925 to 1943, indicates rampant white discrimination against Filipinos in California. Like the Chinese and Japanese who came before them, they were treated with hostility and suspicion. They found themselves social outcasts, people without a country. As a result, their history in this country has generally been one of struggle. They have suffered from racial oppression; they encountered linguistic and cultural barriers; they have to accept low occupational status forced on them by a culture they did not understand. They were looked upon as undesirable aliens unfit to be accepted in the white society. They could not marry nor own property. Confronted with the abusive system of white oppression the Filipinos were forced to organize their secret fraternities (Caballeros de Dimasalang and Legionarios del Trabajo), the Filipino Community, and the Filipino Christian Fellowship. These institutions became their places of refuge for protection, friendship, and worship, the three essential needs of oppressed people anywhere.

Filipinos came to this country with a feeling of belonging. They were born under the flag of the Americans who came as their colonizers by the turn of the century. They were nurtured by American teachers and missionaries with the ideals of American democracy which guarantee "that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness." So they came expecting to be treated as equals only to be confronted with open hostility.

According to informed sources, 2,426 Filipinos were admitted to California in 1923 and the "Filipino invasion" was said to have begun. These new arrivals were ambitious laborers seeking the "American Dream". They were largely male immigrants, mostly young and mostly unmarried. The married men left their families behind. It was the recruiting practices of the Americans to have young, single males to do field work and domestic chores. The Filipinos were a hard-working labor force in all of agriculture in California. Because of their small structure they were adaptable to picking

strawberries, tomatoes, lettuce, etc. But it was their effective role in the agricultural industry of California that was cited by white labor unions as the reason for immediate concern. They were charged of being willing to put up with longer hours of work, poorer food, and worst lodging conditions in labor camps. This description of the Filipinos as docile and non-complaining people was not altogether true. Like other minorities they were offered nothing better than these conditions which were forced on them by the whites. That the Filipinos were satisfied with such sub-human conditions is highly debateable. In fact they protested these conditions many a time with organized strikes. They were completely aware that they were victims of white prejudice. Obviously all this contributed to their loss of faith in the American Dream.

THE CHURCH AND ITS ROLE - THE FOREGOING accounts of white racism provide a perspective for the reader to view the history of the Filipino Church as it ministered to oppressed Filipinos. In spite of the scanty records available, reports from senior church members indicates the effective ministry of the church to hundreds of Filipinos in those years in the Salinas Valley.

The missionary labors of the first Filipino pastors in the Salinas Valley from 1925 to 1943 were mainly a ministry of teaching and counseling. Pastoral work was concentrated in labor camp visitations for Bible study and prayer. Letter writing and a bit of referral service were part of the pastors' concern for the Filipino workers. English, Ilocano, and Tagalog were the vehicles of communication. You can imagine how supportive and healing was the ministry of those first four pastors. It literally rejuvenated the people's sagging morale. It gave them a new consciousness of God. Christ's message of his Messianic role at Nazareth - "The Spirit of the Lord is upon me. He has anointed me to preach the Good News to the poor. He has sent me to proclaim liberty to the captives, And recovery of sight to the blind, To set free the oppressed," - spoke to their deepest needs. The four men performed the role of chaplains to the Filipino workers remarkably.

The four pastors referred to above were: Rev. Pedro Royola, 1925-1931; Rev. Vicente Guerrero, 1931-1932; Rev. Juan Callao, 1932-1934; and Rev. Ambrosio Patacsil, 1934-1943.

Pedro Royola, a graduate of Silliman University in the Philippines, spoke fluent English which helped relate his fledgeling congregation to the local Methodist Church and Presbyterian Church. Both churches extended token financial assistance to Mr. Royola which was supplemented with contributions from members and many friends. Vicente Guerrero who relieved Mr. Royola actually held the first service in 1932 for a group of 20 people at the downtown

Methodist Church. Juan Calleo who followed Guerrero worked for a year and was succeeded by Ambrosio Patacsil. Mr. Patacsil is remembered as a faithful visitor among the people in labor camps. started soliciting funds for the erection of a church building. Juan Clemente, a dedicated layman, pledged the funds for the price of a lot on 21 California Street, Salinas, on which the new building was later built at a cost of \$14,000.00. On February 1, 1943 Patacsil resigned to take the chaplaincy in the U.S. Army. Of historic importance was the organization of the Filipino Presbyterian Church on May 3, 1943 with 28 members on the church roll. The vacant pulpit was supplied by the Rev. L. M. Kemper, pastor of the Salinas First Presbyterian Church for seven months. On September 14, 1943 the Rev. Robert Crichton, by invitation of the church and the Board of National Missions, began his ministry on pastoral supply relation for the rest of the duration of the Second World War. Mr. Crichton's distinct contribution was the proper and orderly keeping of church records. He was relieved on August 1, 1947 by the Rev. Juan Callao. For Mr. Callao's faithful service of 16 years the San Jose Presbytery on May 2, 1963 conferred on him the honor of Pastor Emeritus. The event marked the end of 32 long years of rewarding struggle for this Filipino Church,

AN ERA OF RENEWAL AND CHALLENGE - IMMEDIATELY following this period my ministry began on August 1, 1963. It was similarly a ministry of struggle for the church which dealt with the program of reorganization, development of goals and mission approaches, and a search for true identity as an ethnic minority church.

From a membership of 30 when I first came, the church has steadily grown to 98 active communicant membership. While the bulk of the members live in Salinas, we have members who drive to Salinas on Sundays from as far as Fresno, Daly City, Santa Clara, Soledad, Watsonville, Gonzales and Castroville. The last statistical report shows 128 people in our whole church community including pre-school children.

Two years ago when we cleared our membership roll of inactive members to have a truthful record, about half of those dropped were our youth who moved to the larger cities like San Francisco and Los Angeles to look for employment or pursue higher professional career. But we again notice a new generation of children up to fourteen years old coming up. Seven of these younger youth were received by confirmation at the Lenten Sunday Communion in February.

The average family income in this church is \$4,000.00 a year. It is less than one-half of the average Presbyterian family income in California. This figure reflects the prevailing low income of Filipinos. Except for eight families most of the adult members

are engaged in seasonal agricultural work. While salaries of non-agricultural employees have been going up, the agricultural wages in the Salinas Valley are still comparatively low. This is the kind of economy my people live by day by day. And usually there are more mouths to feed in the Filipino family. Complicating the Filipino breadwinner economic burden is the spiraling cost of living and the ever-increasing taxes. All these factors render the St. Philip's member inadequate to support his church. By nature Filipinos, especially Ilocanos, are not free spending people. They are frugal in their way of life. And they love and support their church but only to the measure they are able.

The St. Philip's Church had grown out of a predominantly Catholic background. Close to 80% of the members were once Roman Catholics. I was a Catholic myself. And this accounts for the large number of our Catholic friends who are our compadres and comadres. We have a built-in line of communication with them. are our associates in Filipino organizations and fraternities and in service-oriented projects for Filipinos. They are my audiences at funerals, weddings, beauty queen coronations, Rizal Day celebrations, etc. I am often asked to lead prayers in their homes. A year ago I organized a Bible study which met at the home of the founder of the Filipino Catholic League, Juan Bergado, in Salinas. I recall how excitedly our Catholic brothers and sisters shared in the study of the Parable of the Good Samaritan. They seemed to have had their first taste of the new wine. With that first Protestant-Catholic encounter the seed of ecumenicm had been sown which can be the beginning of more things to come. In light of this experience St. Philip's, as well as the other Asian Churches, should be assessed not only statistically, but also in terms of its permeating influence in the community.

A SETBACK TO OUR SOCIAL VISIBILITY - THE EVENTS highlighting the last ten years of St. Philip's mission focus on some attitudes and problems we Asians must be able to confront intelligently with positive solutions and agenda.

In 1965 the Session Committee on Church and Society laid out a mission strategy to engage in cooperation with the leaders of the Filipino Community in the establishment of a day care center for low income families in a pocket of poverty area in Salinas where the Filipino Community Hall is located. The Monterey County Office of Economic Opportunity was behind the project with a commitment to fund the day care center operation and also to provide a rental grant to the Filipino Community for the center's use of its hall. Because of the assured support of OEO and apparent cooperation of the Filipino Community leaders our optimism to have the first day care center in Salinas was running high. Then the unforseen setback

happened. On the night the contract papers for the use of the community hall was to be signed, the chairman of the Board of Directors of the Filipino Community read a resolution of withdrawal, backing out from the project on the assumption that the community might lose control and ownership of its property. Quickly you may judge the Filipino Community leaders as being insensitive to community needs, and that their assumption to lose their property was unfounded. Regardless of how you judge them, and regardless of how disappointed we were in the church, you should try to understand our people in the light of their unpleasant history and loss of faith in the white society. On the other hand if the center had been established it would have raised the social posture of Filipinos in the Monterey County. We are many in California but we are not seen.

WHITE INVENTED MYTH - THERE was in 1967 an attempt by the two white Presbyterian churches in Salinas to get the Filipino and Japanese churches integrated to their congregations.

Representatives from the Sessions of the four Presbyterian churches met at the First Presbyterian Church for consultation on integration. This being our first exposure to a dialogue on integration, we, from St. Philip's Church, went to the meeting unprepared. The remarks of the white Ruling Elders were advocating for integration emphasizing the value of a united multi-racial witness of the Church of Jesus Christ in the community.

When it was our turn to speak we informed them that we can accept integration under a new concept, that it must be a two-way traffic process rather than one-way as they advocated - the minorities merging with the whites - which from our perspective was unfair and unacceptable. As a friendly gesture we told the group that we would welcome members from First Church to join our small and financially weak congregation. Then we described the uniqueness of our ministry to our people in the context of our Philippine culture. language, race, roots, etc. The Filipino pastor serves as chaplain for two of the largest and most active Filipino organizations, the Filipino Community and the Filipino Civic League. He officiates at funerals and burials of deceased Filipino Catholics. Church members are involved in community service-oriented programs in housing, employment, service agencies, scholarships for Filipino students. Asian studies at Hartnell College, credit union for Filipinos, day care center, etc. So, we ask them: "What will happen with these programs of concern for Filipinos in the event our church is integrated into their white congregations?" This was a hard question for our White Presbyterian friends to answer.

Our new awareness of our self-hood and racial identity as Asians makes integration as it has been practiced open to suspicion. Integration, a white-invented myth like the melting-pot theory, had lost its validity because from the experience of race relations in America, integration has been and still is a violation of the humanity of racial minorities.

ST. PHILIP'S RELOCATION - IN 1968 by recommendation of the Synod of the Golden Gate the San Jose Presbytery took action to relocate the St. Philip's Church from its rundown location in downtown to-North Salinas which is the growing edge of the city. As the relocation process went by slowly with no visible sign of progress, the Northminister Church where we were temporarily housedoffered us in 1970 to build on their five-acre property. As a Session and a congregation we were dubious whether this was the direction for us to go, relocating in a white Presbyterian church property. Besides Northminister stipulated these guidelines for the Session of St. Philip's to follow: that our building design and size must conform to their master plan; that the building must be jointly used by both churches for dinners and luncheons. There was also a stipulation which stated that in case the Filipino congregation happens to be dissolved, its property will revert to the Northminister Church. The St. Philip's members felt the conditions as too restrictive and were not happy over the whole thing. The mood in the St. Philip's congregation at that juncture was really low. Some even thought that the sale of the old property was a mistake,

And then as by God's design, the vacated property of the St. Matthias Lutheran Church in North Salinas, a mile away from Northminister Church, was advertised for sale in the Salinas-Californian in early January 1971. The Synod's staff of New Church Development was so pleased when he saw the property. He assured members of the Session that he will strongly recommend to the trustees of both the Synod and the Presbytery the purchase of the property for the St. Philip's Church. He viewed the property as ideally located for the church. And the six-year old milti-purpose building was just suitable for St. Philip's size.

But soon we heard rumors of opposition to the effect that the financing of the purchase of the Lutheran property was beyond St. Philip's small congregation to handle. This prompted the St. Philip's Session to draft a well worded, strong position paper addressed to the Synod Executive, Synod staff, Presbytery moderator and clerk. In brief the paper challenged the bureaucrats of our church's establishment not to overlook their mission responsibility to the growing Filipino population in the Salinas Valley; that this opportunity afforded them to acquire the property will rectify Synod's and Presbytery's failure to come up in the last thirty years with a long-

range program of support for the Filipino Church; that for them to act now positively and decisively on behalf of the struggling Filipino Church will demonstrate their active participation in the Self-Development of People program mandated by the General Assembly; and their failure to act favorably on this matter of great concern to the Filipino Church will lead their Session to question the credibility of their performance as appointed leaders of the Church of Jesus Christ.

Our leaders listened. And on December 4, 1971 San Jose Presbytery approved unanimously the purchase of the Lutheran property at a cost of \$110,000.00. This represents a major breakthrough for the Filipino Church. If we Asians have a cause which is right, and we stand foursquare on solid ground, let us raise our voices. Our white brothers and sisters will listen.

LONG RANGE PROJECTS - A CHILD Development Center is the main project of the church. It will operate under the management of an all-women board of directors which the Session appointed. This center is a response to the urgent need of Filipino mothers in Salinas including economically deprived families of other racial groups and poor whites.

There are around 7,000 Filipinos in Monterey County whose average family income is \$4,000.00 as reported earlier in this paper. The women in this church are aware that the children of deprived families develop a negative self-image. Therefore a day care center would provide avenues whereby women and young mothers could develop and recognize their capabilities by becoming teacher assistants or volunteer aides in the center. Filipinos as an ethnic minority group have been ignored by most institutions which aid the needy.

The church is a recipient of \$7,850.00 self-development grant from the Synod's Office of Ethnic Church Affairs to improve its building to conform to state code requirements. Application for a license had been filed with the Licensing Office of the State Department of Social Welfare. Operation of the center will start in May or June. This will be a commercial non-profit project. Any excess amount from the operation will be plowed back into the program of the church.

The Session is now contemplating to explore as the next project of the church a housing program for low income families in North Salinas. Exploration of this plan will be contingent on the acquisition of the two-acre Lutheran property alongside Natividad Road by the church.

HIGH POINT OF INVOLVEMENT - Filipino participation in the Asian Presbyterian Caucus has been the high point of St. Philip's Church involvement last year. Twelve people from this church attended the APC organizational conference at St. Helena, California on March 16-19, 1972.

The Asian Presbyterian Caucus embodies the dream of Asian unity, a unity which Filipinos might learn for themselves. In Los Angeles there are around 54 Filipino associations; in the San Francisco area there are approximately 68 organizations; in Salinas with only about 3,500 Filipinos, there are 35 associations, fraternities, and clubs. These associations are often based on town origins and regional dialects, professions, religion, participation in the Second World War, etc. But what these myriads of organizations reveal is the tendency of the Filipinos, and perhaps also among the other ethnic groups, to divide and spread themselves so thinly, thus making themselves weak and directionless. Hopefully, the Filipino participation in the APC will serve as a training ground for them to learn the lessons of unity, organization, and empowerment.

The Filipino participation in the APC is a recognition of the fact that we can make some progress in solving our common problems and in increasing our numerical base.

Submitted by:

Rev. Amadeo Zarza
Pastor, St. Philips Presbyterian
Church, Salinas, California

TRINITY PRESBYTERIAN CHURCH, STOCKTON

Trinity Presbyterian Church, Stockton, California had its beginnings in a Christian fellowship which met on Sunday afternoons dating back to 1931. In 1942 30 men, women, and young people became the charter members of the then newly formed Trinity Presbyterian Church. The membership has since grown to 92 active members. Most of the members are Filipino, but there are also four other races in the church.

The main problems facing Trinity are its loss of young people and the area in which the church is serving. Trinity Presbyterian has a few young people in its congregation. Those who are members are very active in school and in community activities. Even while being leaders in their schools and community, Trinity's youth still find time to serve as deacons and elders, help lead worship service, instruct in a week-day Junior Club, conduct Summer Bible School, and serve as camp counselor. But as soon as they graduate from high school, most of them attend colleges in other cities. Since Stockton is almost totally an agricultural town - controlled by farmers - there aren't too many openings for professional people. Our young people leave and have no real incentive to return. Thus, there is no young blood to replace our older members, who constitute an overwhelming majority of our congregation.

The area which Trinity serves is predominantly a Catholic community with this religion passed down through generation in the Roman Catholic Church. Those who do not belong to the Roman Catholic Church usually worship in the many Pentecostal churches or do not worship at all. It is a challenge to Trinity's ministry to develop strategies and tactics to reach out to those who have no church affiliation. Only through reaching out and touching these people will our church be able to survive.

Another aspect of the area is that in terms of the whole city of Stockton, South Stockton is low on the socio-economic scale. It has the lowest rates of employment, most over-crowding and the lowest levels of income. Industry has knifed into South Stockton along Highway 50, the railroad tracks, and the Port of Stockton. With the construction of the Westside Freeway, Trinity is further cut off from the eastern part of the area and must look more to the north and west.

The area around Trinity lacks vital centers of activity. This lack accounts for most social contacts being made at the corner grocery, the local bar, the filling station, barber shop, and the yard. People's paths rarely cross and they have little stimulation other than work, some family life, television, and sometimes their children's activities. Since Trinity is located in

an isolated spot at the edge of this activity vacuum, it is an unlikely spot for development of activities and participation. Because of this isolation, we have had to channel our mission into terms of community involvement.

Right now, a main project is the candidacy of Rev. Litherland for school board member from this area at the request of many area residents. This is just one of the community involvement programs we're working on. Another has been the formation of neighborhood groups to speak for their respective areas. These groups are almost the only way the people on the South side are heard in our City Council. These groups have accomplished much - sidewalks for their community, sewers, street lights, and annexation of these areas into the corporate city. One other project was the development of the South Stockton Parish. This group consisted of Presbyterians, Methodists, and now even the Roman Catholic churches. Together, they have worked to provide a witness to Jesus Christ in South Stockton, attempting to meet the various physical, emotional, and spiritual needs of their peoples.

In spite of our smallness in numbers and bleak outlook for congregational growth, Trinity is truly a beacon to the Southside peoples. By extending our mission beyond our walls, we have shown that God is real and very active.

Benny Magdael, Jr.

A BRIEF HISTORY OF TRINITY PRESBYTERIAN CHURCH

Trinity Presbyterian Church has for many years been open in membership to all persons, regardless of racial origin or station in life. However, its history is largely related to a Protestant witness with the Filipino settlement in Stockton.

Three groups at one time sought to gather the Filipino community to a knowledge of God in Christ and worship and service of Him. The Lighthouse Mission met in what is now a cafe on E. Lafayette. The Filipino Christian Fellowship met in a building on South Hunter. And for purposes of worship many members of these groups plus others met for worship at the First Presbyterian Church. Sunday School teachers and workers were provided by members of Congregational, Presbyterian, Methodist, Baptist, Christian, Pentecostal and other churches.

Eventually one group was formed under the name of "United Filipino Church" and the Presbyterian Church provided a minister. This minister was the Reverend Mr. Estrera. This group procured the use of a building on South Hunter and Sonora through the efforts of Dr. Ward Willis Long, pastor of First Presbyterian Church and others.

When the group decided to officially organize as a Presbyterian Church in 1942 under the guidance of the Reverend Maurice Legare, the name Trinity Presbyterian Church was chosen.

Eventually the building on South Hunter was condemned for public use. Under the direction of the Reverend James Robinson, the church began a building program. In the interim, worship services were held in a house at 777 Colorado and Sunday School was held in a lodge hall.

Five acres of the present site were bought by the North Coastal Area of the United Presbyterian Church from Mr. Van Buskirk of Lodi. Mr. Van Buskirk gave an additional five acres for the use of the church. In 1959 the present chapel and the first part of the educational wing were completed under the direction of the Reverend J. Robinson.

In 1962 under the direction of William DeBoer of First Presbyterian Church work was begun to add to the educational facilities. Members of Trinity Church and First Presbyterian Church plus work caravans in the summer of 1962 and 1963 under the direction of Dr. James Baird and Wilbur TeSelle of First Presbyterian Church nearly completed the addition of 1500 square feet for a cost of less than \$5,000. This was accomplished by donations

of materials, volunteer labor, local donations, gifts by other churches, and a grant from the Board of National Missions, and a loan from the North Coastal Area of the United Presbyterian Church.

The Filipino heritage of this congregation is a precious one, and yet the church actively seeks to serve and witness to all those in our area, regardless of background. At the present time there are five different racial groups represented in the membership. We seek to demonstrate here the twentieth century meaning of the words of Paul: "For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus."

A Brief History of the UAPANESE PREBYTERIAN CHURCHES IN THE U. S. A.

by Rev. Sumio Koga

PREFACE

The official recognition of the National Asian Presbyterian Caucus at the General Assembly held in Denver, Colorado, May 16-24, 1972, helped the Japanese Presbyterian Conference become one of the most important mission projects with the Asian constituency in the U. S. A.

Very little information has been publicized to the general public about the Mission among the Japanese here in this country, so, I have compiled some information to bring to the people regarding the scope of its mission and express the Japanese people's deep appreciation to God for the guidance in the past and the renewed interest in the ethnic work among the Presbyterians.

We do not have any vital statistical data to present or significant graph to reveal any dramatic growth in regard to membership and the financial contribution to the total work of the Church. We do have a history to share which occurred of the trials through the media of persons who were dedicated and prove the reconciling power of God in Jesus Christ. We look forward to the future with hope that now that this racial identity has been made aware, many still become real Christians and begin the process of reconciliation through their life style and quicken the day when all men will be one in Christ.

The origin of the Japanese Presbyterian Mission in the U. S. A. was officially recognized when the Japanese Presbyterian Mission in San Francisco was organized on May 16, 1885 under the supervision of the San Francisco Presbytery. Rev. John Carlington was appointed by the Presbytery to be Moderator of the Session because they were without a pastor.

On June 1, 1886, Dr. Ernest Adolphus Sturge, M. D., PhD., who was on furlough as a Medical Missionary in Thailand, was appointed to work with the Japanese Presbyterian Mission. It was this appointment that actually put the new spark of life into the Mission. They moved from Second and Stevenson Street to 1063 Mission Street. The Mission became so active that they combined the next building on 1065 Mission Street to accommodate the work. On September 26, 1886, Dr. E. A. Sturge transferred his membership from the Church in Thailand to the Japanese Presbyterian Mission and was assigned by the Board of Foreign Mission of the Presbyterian Church, U. S. A. to serve in the Session of the Mission. Since he still felt the need of the Medical Mission work, he spent two years doing some research in Medicine in Germany. However, on May 6, 1891, he received the official appointment to serve the Japanese people in the U. S. A. from the Board of Foreign Mission. He served in this capacity until his retirement.

We need to know something about Dr. Ernest A. Sturge before we can proceed further about the work he has accomplished for the Japanese Presbyterian Mission. He was born April 29, 1856, in Cleveland, Ohio, as the second son of Adolphus M. Sturge. When he was eleven years old he moved to Princeton, New Jersey. At the age of fifteen he worked as a mail clerk and earned enough funds to visit his father's country in England. He returned from England at 16 and professed his faith in Jesus Christ and joined the First Presbyterian Church.

At twenty years of age he entered the Medical School of the University of Pennsylvania. During his stay in the University he decided to become a Medical Missionary and took courses in Psychology along with the Medical studies and graduated 1880 with both degrees in Medicine and Doctor of Philosophy. So, as soon as he graduated he applied to the Presbyterian Board of Foreign Mission and received the appointment to serve Pechaburi, Thailand. During his University life he met Annie Eugenie Callaway, who later became his beloved wife. She was a teacher in the local High School and a member of the Quaker faith. In order to make sure of their future home, he went alone to Thailand and served one year and married on August 27, 1881 at Canton, China. Both served so well that after intensive work of five years he treated 5,000 patients. The work was so strenuous that he took a leave and returned to the State in 1886. This is the time he came in touch with the Japanese in San Francisco.

"The very evening of their arrival in this City they were conducted by Dr. Loomis, the Superintendent of the Chinese Presbyterian Missions on this coast, to a Japanese mission on the Golden Gate Avenue near Market Street where they had their first experience in teaching classes of Japanese students, who gathered in a kind of hall over a saloon for the purpose of fellowship and study. Little did they think of mutual falling in love at first sight; and though an attempt was later made by the missionaries to break the tie that bound them to these people, in order that they might take up their medical work again, it was unsuccessful, and now they would not have had it otherwise."

Dr. E. A. Sturge was never ordained as a minister, but his title was "Superintendent" for the Japanese work. As layman he served the people well and touched many lives for Christ. "Dr. Sturge preached once in a while and Rev. Kohachiro Miyazaki, interpreted his message, and every time a new convert was Baptized, he held the bowl of water and stood beside the person. When we saw him standing there in silence with dignity, we felt a deep sense of respect and our heads bowed naturally.

On other occasions he was very informal. One day we saw him outside the Y.M.C.A. building. He was dressed in working clothes painting the porch. This really took us by surprise." "At the time of Spanish Flu many Japanese died because of lack of care. A group of them were taken to the Japanese Reformed Church, but there was no one to care for them. Dr. Sturge volunteered to be their physician and took care of them. The Japanese people in the community were eternally grateful for his quiet and deep love. He sacrificed himself for the people he loved and he set such an example that we could never forget what he had done for us."

Dr. Sturge encouraged young people to enter into ministry. It was through these men that the work of the Presbyterian Church expanded. "Mr. Kenichi Inazawa, who was later called the St. Paul of the California among the Japanese, was one of his students whom he had influenced into entering into the ministry. He founded the Mission in Salinas in 1898, in Watsonville in 1902, in Los Angeles in 1905 and helped call a minister to Mission at Wintersburg in December, 1904." Another missionary who worked in starting the Presbyterian Japanese mission is Rev. Makoto Kobayashi who was still a student in San Anselmo when he was asked to start the work in Stockton in the spring of 1910. He was also the one who was sent to Salt Lake City on October, 1918 to organize the Church there and assigned Rev. Toyotome to take charge of the Ogden Church which started its work at the same time. He also organized the Presbyterian Church in Long Beach 1915.

In order to have oversight of the Japanese Presbyterian work through Dr. Sturge's leadership, the Japanese Presbyterian Conference was organized on June 29, 1905, as all the leaders gathered in Watsonville, California, on June 29, 1905 for its first meeting. The purpose and constitution of the Japanese Presbyterian Conference was formed at the initial meeting. (See Appendix 1). Through the merger of Cumberland Presbyterian Church the Conference welcomed the Church in Hanford which was organized by Miss Hallow who founded an evening school teaching English to the Japanese in the area around 1900. This work grew and became a Church in February, 1908. The first minister was Rev. Sojiro Miura from Hawaii.

Another group which started outside the influence of Dr. Sturge was the church in Seattle. The work was started by Dr. Mark A. Matthew of the First Presbyterian Church in Seattle in 1905 and they asked Rev. Orio Inouye to serve as their pastor while he was visiting the area.

Rev. Yasukazu Koga established a Japanese Mission in Sacramento in 1912 and became the first Director of the organization. He also was one of the students who were influenced by Dr. Sturge. He served as a lay worker for a while and entered San Francisco Theological Seminary in 1916 and graduated

in 1919 and served in Hanford, Lompoc, Guadalupe, and in Watsonville Japanese Presbyterian Church from 1921-1924. His second son, who is Sumio Koga, is now serving the same church after 40 years of growth.

Dr. E. A. Sturge retired after serving the San Francisco Church, but he maintained active relationship with the total Mission as a permanent advisor. He lived in San Mateo from 1927 where he bought his own residence which became a foundation for another Church. The Church grew into a strong Sunday School and in 1932 when Dr. S. Hata resigned from the San Francisco Church, he was called back to help. He left San Mateo and lived in the manse at 1516 Post Street in San Francisco. With his arrival the Church suddenly grew and great interest revived. He passed on to his heavenly home on October 11, 1934 at the age of 79.

When the World War II broke out in 1941, it led the United States Government to evacuate all Japanese people on the West Coast which meant all Presbyterians with Japanese ancestry were sent to concentration camps built by the military authority on May, 1942. All the Churches were returned to the respective Presbyteries for safe keeping, not knowing when they will be able to return. Fortunately, very little damage was done to the buildings but some people experienced tragedy. The parsonage in Hanford was destroyed by fire and Rev. Kunishi Inori lost all his valuable books.

I would like to mention, however, a few highlights in this account which took place during the tragic years of the 40's. Christ was with the Japanese Christians during the evacuation process and they experienced some of the valuable and unforgetable mysteries of revival and spiritual awakening in the camps and during their camp life. Then there was a few dedicated anglo Christians who showed a real Christian witness in the midst of distress and difficult conditions. I would like to mention two persons who are prevalent in my mind because I have witnessed them personally.

Emil Sherril was a layman in the First Presbyterian Church in Santa Barbara, California. When he heard of the plight of his real close friends in his area he volunteered to serve as the Director of the Relocation Center. He was given a position in Tule Lake. When this camp became a special camp to care for those who renounced their citizenship, he changed his position to become the Director of the War Relocation Authority in Chicago. He made arrangements with the government to have the people in Relocation Center to come to Chicago for he felt there was more employment available for them. But when he took the position and the prople poured into the city by the thousands he found that the anti-Japanese was so strong that there were no jobs to place them. So, he resigned the Directorship and became the personnel director of Curtis Candy Company and he personally hired 100 Japanese people who needed positions. The production of the Candy Company went so high that it shook the market and others opened their doors.

Dr. Harrison R. Anderson of the Fourth Presbyterian Church in Chicago is another individual who aided the Japanese. He persuaded his session to open the door of his Church to have a small Japanese Christian congregation meet in his church during the war years. He personally took the responsibility and made arrangements with Attorney General and helped the various members function as a church and meeting the needs of the community for many years. Many Nisei G.I. had a place to worship before they went overseas because of this church

and as they returned with Purple Hearts they visited the church expressing their appreciation. Mr. Harry Shigeta, a renown Photographer of Chicago painted a portrait of Jesus at Gethsemane and dedicated it to the Fourth Presbyterian Church as his token of gratitude. The church moved out of the Fourth Presbyterian Church and formed its own church and is still serving the Japanese People in Chicago. Church of Christ, in Chicago is now located on 3516 North Sheffield Avenue.

When the West Coast was opened, people returned to the West Coast around 1947 and rehabilitated in various communities. Some returned to their former homes, but many scattered in various cities where they found welcome. At first there were many oppositions for their return and subtle racism was evident and experienced by them. In the early days the Church opened its doors and served as temporary hostels for the returnees. It took a few years until the Churches were able to carry on their usual services and in 1949 the Japanese Presbyterian Conference resumed its Annual meeting when the Synod of California met in San Jose.

The Board of National Mission of the Presbyterian Church through their Executives looked after the Presbyterian Conferences and gave encouragement. All the Churches in the West Coast and Utah revived except the Church in Hanford. The Chicago Church was added to the fellowship so we still have the same number of Churches as we had before the War II.

With the new shift in the Church our role as ethnic Churches are becoming more relevant and we are able to have self-determination about our work as one of the most vital functioning forces within our Presbyterian Church, which is active in mission for the dispossessed and the oppressed people not only in our community, but in the world with greater sensitivity and awareness. What the future holds for the Japanese Christians is in the hands of the present Nisei Christian leaders and the sansei Christians.

Statistics of the

Present Japanese Church in

United Presbyterian Church of U.S.A.

Name of Church	Pastor	Membership	Benevolence
Ogden, Utah Japanese Christian Salt Lake City, Utah Japanese Church of	Rev. William Nishim	ura 56	516
Christ	Rev. Paul Kato	86	734
Seattle, Washington			
Japanese	Rev. Richard Nishiol Rev. Kiyoshi Noji(H		3193
Chicago, Illinois		and the second second second	-ule -ule -ule
Church of Christ	Rev. Masaya Hibono	183	2420
Los Angeles, Calif.			
Christ, Hollywood	Rev. K. Kikuchi	183	695
Union	Rev. Howard Toriumi Rev. Kiyoshi Izumi	220	1906
Wintersburg	Rev. Abraham Dohi	155]	165
		State	
Altadena, Calif. First	Rev. Donald Toriumi	614	4079
Long Beach, Calif. Grace	Rev. Isamu Nakamura	131	2327
II sared verbally action 40			
San Francisco, Calif. Christ	Rev. David Nakagawa	201	4115
Sacramento, Calif. Parkview	Rev. Heihashiro Tak	arabe 144	815
0 W 0-14E			
San Mateo, Calif. Sturge	Rev. Thomas Grubbs	210	2743
Cortez, Ca.	Rev. Mark Moon	143	661
Charleton Callé		on Mastern Z al	
Stockton, Calif. Calvary	Rev. Saburo Masada	97	608
Monterey, Calif.	strang of you someon	107	2660
El-Estero Salinas, Calif.	Rev. Nicholas Iyoya	127	2669
Lincoln Avenue	Rev. Shimpachi Kano	w 83	489
Watsonville, Calif. Westview	Rev. Sumio Koga	167	2267

(Taken from G. A. Minutes Vol. V., 1971)

THE KOREAN SITUATION IN THE UNITED STATES

4/3/73

Rev. Dennis Loo 330 Ellis Street Sar Francisco, Calif. 94102

Dear Dennis:

Tam very sorry for being so late in answering your letter concerning the panel discussion at the APC annual conference. My schedule has been "crazy" and I nave seen involved very much for preparation of the annual conference of the Association of Korean Christian Scholars in the U. S. to be held in St. Louis, April 13-15, and I have not had time to do other things.

I have not had time to do an adequate research for the panel discussion. Of the three questions Warren Lee suggested for us to deal with,

- I. A brief history of his ethnic group's churches in the Presbyterian Church: I are sorry but I do not know at this point where to begin about the history of Morean Presbyterian church in the U.S. I have talked with Phil Park about it and he is going to look up for some historical materials. Warren Lee may be the best resource person for this.
- 2. A statistical analysis:

 It is very difficult to determine as to how many Korean churches are officially related to the United Presbyterian Church. As far as I know there are six Morean Presbyterian Churches which are related officially to UPCUSA. (New York, D. C., Detroit, Chicago, San Francisco, and L.A.) We estimate about sixty Korean churches which have Presbyterian origin with the church members of Presbyterian background yet not related to UPCUSA in any way at all. There are about thirty about 200 Korean ministers who are officially related to the UPCUSA denomination. We estimate about 200 Korean ministers who have Presbyterian background in Korea and yet not connected with a Presbyterian church in the United States. This is a big problem and we need to deal with this issue.
- As I mentioned it earlier, the question of "orderly" way of developing Korean congregations throughout the country is a crucial issue and we need to deal with the issue seriously. As I discussed various issues of Korean churches in the U.S. with Phil Park, I would like to ask you to consider "Statement of Concerns of the panel presentation.

Again I am sorry for this delay and inadequate response. I will be able to do come more thinking and research after April 13-15 weekend. I will keep in touch with you again.

Peace, Syngman Rhee

Statement of Concerns of Korean Presbyterians

Korean Presbyterians, within the bounds of the UPCUSA, came to gether while attending the Conference for Asian Presbyterians held in northern California in March 1972. We shared our common concerns and expressed our desire to be a part of the national struggle to obtain love and justice for all people and the realization of the Kingdom of God on earth for all men through the ministry of Jesus Christ.

While affirming the resolutions adopted by the Asian Presbyterian group, we see the need to address ourselves to some specific Korean concorners as we try to serve our people through the ministry of our Lord Jesus Christ. We see our Korean American ministry divided into six functioning groups within the Presbyterian Church. They are: pastors of Korean congregations, lay members of congregations, Korean pastors serving non-Korean congregations, Korean clergymen employed in specialized ministry, Korean pastors not engaged in ministry and our second and third generations. In addition, there are a number of Korean pastors in this country who are not recognized by our United Presbyterian Church and even ignored by it.

In presenting our concerns, we also think it essential to point up the fact that Korean Presbytarianism is the direct result of Presbyterian missions from the United States. Many of us are Christian either directly or indirectly through such mission activity. We believe, therefore, that our concerns ought to be of special interest to the United Presbyterian Church.

We believe that God created all of us different and yet equal. But this God given personal dignity has not been equally accepted by this society. Sinful and distorted human nature has been the major cause of racism, repression and discrimination against minority racial groups and cultural backgrounds in this nation.

We also believe that it is the responsibility and duty of Christians to lead this society. The Church must help individuals overcome the evils of injustice, discrimination and the sickness of racism in society. Christ calls all of us to move toward the mutual relationship of love, justice and peace. Regardless of our race or national origin, we need to work together to heal our society and its people through the ministry of the gospel.

It is to this call that we, Korean Presbyterians, respond with enthusiasm. We pledge to do our part to work toward the goal of the reconciliation of all mankind.

We, Koreans in the United States, have been known as a "quiet" people. Quietness means, on the one hand, that we have not protested against discrimination. On the other hand, it means that we have been the quiet victims of racism, suffering from the fear of deportation and the tyranny of the subtle discrimination practiced against minority people.

As a result of this racism, we especially note the damage done to our second and third generations by the dehumanizing elements in our society. Our children have suffered from discrimination at school and play. All Koreans in the process of assimilation are forced to deny their Korean identity and heritage in order to succeed in this country.

In general, Korean Presbyterians are suffering from the lock of undexstanding and support from the established churches and judicatories at all levels. At the same time, we are challenged to deal with the particular needs and problems of our people through our ministry. We strongly urge all judicatories and agencies in our church to recognize Eurean people and their needs. Furthermore, we urge some responsible relationship between the UPCUSA and Korean Presbyterians in our struggle to develop a genuine Korean American church and culture. We call for positive action on the following as a means of implementing our concerns.

- 1. We urge presbyteries and synods to encourage special ministry for Korean people through the establishment of local Korean Churches.
 - 2. We seek the recognition of the presence in this country of Korean ministers without denominational standing. We encourage their recognition by presbyteries as corresponding members and the development of programs meeting their needs.
- 3. We affirm the necessity and desireability of bi-lingual and/or multiple staff ministries for Korean congregations to assist them in carrying out a more effective ministry. We urge all judicatories to give their support to this need. We challenge all Korean congregations to improve their programs to meet the critical needs of younger generations.
- 4. We affirm the valuable ministries and contributions of Korean pastors in non-Korean churches and other specialized ministries.
- 5. We see the need of organizing a Korean Presbyterian Caucus (KPC) to study more of our particularly complicated problems, to develop programs to meet those needs, and in any possible fashion carry out a more effective ministry to and through Koreans in the United States.
 - 6. We affirm the necessity, also, of working through the Asian Presbyterian Caucus. We are Asian Americans who share a common experience and ministry with our other Asian American brothers.

We, therefore, seek the concern and support of the UPCUSA so that we may together be partners in the wider church ministry and the larger community life. The ministry of the church of Jesus Christ is one and we seek to become part of it.

95th ANNIVERSARY ADDRESS JAPANESE-AMERICAN CHURCHES IN THE U. S.A.

Jitsuo Morikawa

* * *

These have been 95 years of tortuous, tragic and glorious history. Japanese Americans have etched and carved into the enduring granite of American History a magnificent profile. "No immigrant group in American culture has suffered and endured such intense humiliation and discrimination as Japanese-Americans," says Professor Peterson of the University of California; but in spite of it, and even in the face of it, "No immigrant minority in American culture has moved with such rapidity up the ladder of social mobility as Japanese-Americans," says Professor Peterson. The Living God who delivered another suffering people-ancient Isreal-- out of the bondage of Eyypt in a mighty Exodus and raised Jesus Christ from the grave, has raised us up also, a suppressed and discriminated people -- freed us from the humiliating Immigration Act of 1924 and the insulting California Land Acts, delivered us from the Manzamaars and the Postons and Gila Rivers, from the Main Street ghettoes of social deterioration and the cruel curse of restrictive employment, to a freedom to roam the wide mess of opportunity, to be free to free to pitch our tents of involvement wherever we choose. So tonight, after 95 years, on behalf of all Japanese- Americans in the USA both living and the dead, we are offering up our prayers of thankshiving to God, that he has taken a negligible, downtrodden, battered minority and transformed it into a powerful people with achievement and identity.

1.

Tonight we are engaging in a celebration, in remembrance of the God of Exodus, Christ of the Cross and Resurrection, Who has wrought a mighty redemption, delivered us from the bondage of despair and self-rejection to a life of meaning, dignity and pride. When the real history of America is written, one of the incredible high points -- a miracle of history -- will be the story of the Japanese-Americans. By every measure of social analysis they should be a broken, defeated, decimated people, a tragic casuality on the junk-heap of history. They were denied the elemental rights of even owning land in California, but instead of giving up they turned the deserts of Imperial Valley into the nation's breadbasket. They were deprived of the rights of citizenship and placed in public custody in concentration camps, and lost even the right to defend their nation against a common enemy. Yet these custodial inmates organized themselves into the 442nd Infantry Batallion, and on the battlefields of Europe became the most decorated unit in American history. They knew the agonizing futility of earning a college degree, for what could they do with a B.A. or M.A, degree beyond working in a fruit stand or a fishing boat or pushing a lawn mower? Nevertheless, they refused to give up, and they made brilliant records in high schools, became valedictorians of their classes, because they worked and studied and did not give up until today Japanese-Americans are the most educated ethnic group in American Culture. They were rejected and mistrusted as enemy aliens until the Commanding General of the Western Defense Command said, "A Jap will always be a Jap; he can't be trusted!" And yet Japanese- Americans today occupy positions of trust and responsibility in the most sensitive areas of our national life -- in our halls of Congress, university pres= idency, at the top and pinnacle of the world of architecture, in judgements, in the world of business, art, music, religion and science, in the whole spectrum of our national life. This miracle of history has been wrought by the One "Who has put down the mighty from their thrones and exalted those of low degree," and Who reorders values "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven;"-- and we were poor in spirit; "blessed are those who mourn, for they shall be comforted;" and we did mourn and weep our tears of agony; "Blessed are the meek, for they shall inherit the earth;"-- and we did not retaliate, but waited in patience.

Why did we not lose heart and escape into an immobilized life of resentment and cynicism? Why are we able to maintain a same view of ourselves, with a sense of humor, waiting patiently for the day of vindication? Because Jesus Christ rescued and delivered us out of our feelings of futility. At age 16 I became a Christian, accepted Christ as Savior and the Lord of history saved me, rescued me out of feelings of futility and despair, out of capitulation to a second-class citizenship, to a sense of meaning and dignity and infinite worth, that I amounted to something in the eyes of God and man, that I was born for a mission and purpose, a mission to serve God and neighbor. And this is the grateful, proud testimony of so many Japanese Christians, that in Jesus Christ and in Him alone we have found our salvation and redemption, our new humanity. Even in Poston and Manzanaar and Gila Rivers we did not lose our dignity and vision of hope, even when we were thrown together with seven adults of three families living in a single room without privacy for six long, terrible months of our 18 month' confine-Therefore at this moment in our wilderness history we must surely pause and reflect over our 95 years of magnificent history, and offer thanks for the wondrous deed of God that he delivered us out of despair and hopelessness and discouragement into a life of hope and patient endurance, expectancy and achievement, which transformed : suffering into creative activity.

II.

We have looked to the past and praised God. And we must also look at the present and ask, "Where are we in our Exodus journey?" We have been delivered out of Egypt, out of the grossest forms of social and psychic servitude, out of economic inequity and political disenfranchisement, into freedom, but we face the agonizing, bewildering questions, "Freedom for what?" "To do what?" "For what purpose?" "In order to do with our freedom won at such a high cost?" And we are discovering freedom is not an unqualified blessing, but a stern task-master which makes great demands, that freedom is a clarion call to moral action which requires greater courage than in our days of servitude. We are also finding that fighting for freedom is so much more exciting and exhilerating than to know what to do with that freedom when we have it won; and so frightening is that freedom that Erich Fromm speaks of our contemporary quest for "escaps from freedom." Therefore we as Japanese-Americans may be in a stage of "melancholy fulfillment," a certain psychic letdown and disappointment that the hard-won freedoms didn't turn out to be utopias of euphoric fulfillment, scaling the mountain peak, but a plateau from which we have to start our next-step in a moral climb. There was actually a time when we couldn't travel from one part of our country to another, and for a period of time couldn't venture out of our homes between 6:00 in the evening and 5:00 the next morning through curfew restrictions. Today we have the freedom with an American passport to travel around the world, and we all do so with a vengeance, armed with our cameras and tape recorders! But alas, we have lost the thrill and excitement, the meaning and the significance, and that which should be full of novelty and freshness has become ordinary and dull. Freedom and opportunity are hard to handle and require greater courage perhaps than to handle servitude and tyranny. There was a time we couldn't buy a home in a decent neighborhood. We can buy a home almost anywhere now, and we have bought our homes, beautiful homes, in beautiful so-called "decent" neighborhoods, with our manicured gardens, swimming pools and barbeque pits; but life within these homes has become strangely sterile, more sterile than when we lived on our cold water flats in Chicago and Denver and Cleveland after the war, or when we lived in our poor housing before the war. Some families are breaking up, some husbands and wives are alienated, some fathers and sons, mothers and daughters are at war, shouting at

each other. So Japanese-Americans in many instances are providing some high-cost housing for low-style living, in exchange for low-cost housing and higher style of life. We are finding that success and prosperity and comfort are harder to handle than failure and austerity, and this is a new challenge. If we handled tyranny and restrictions by the grace of God, we must handle freedom and opportunity also by the grace of God. It seems only yesterday that the first person of Japanese ancestry from our little community where I lived went off to university, had a fine scholastic and athletic career as a star pitcher on the university baseball team; but alas, when he graduated with an engineering degree he couldn't get a job, so he came back to his father's poultry farm to be a poultry farmer instead of an engineer. Today the whole spectrum of opportunity is open to our younger generation, but they are confused and immobilized by the sheer weight of the multiplicity of alternatives, with some serious questions about even the worth of pursuing any of these options.

In one sense, our younger generation faces a more difficult task than we did when our options were so few and life was so much simpler. Today life is so complex. I would say it takes more courage and imagination for the Sansei and third generation than it did for my generation or my father's generation. We developed a protective shield of immunity from high expectations and we were willing to settle for less. Our young generation, I am proud to say, will not settle for less -- they demand equality all the way, and will have to pay the price and pain that demand entails. Let me say we are proud of these young, have confidence in them, and expect great things from them. They are far more sensitive to the real human values than we.

Therefore Japanese-Americans are a remarkable people who waged a sterling battle against impossible odds, who wrote a memorable chapter in American history in the battle we waged. We did not surrender our dignity, did not resort to weapons of hate and resentment, we did not give up, we maintained our morale, kept our sense of humor, trusted and looked to the future with hope, and we studied and worked and drilled with a relentless drive and fury, and we achieved and succeeded in every field of endeavor. We who have suffered more intense discrimination than any minority group in America have moved more rapidly up the social ladder of achievement than any minority group in American history. But that's not enough! To arrive where the rest of America is, is not enough. It is not enough to be simply part of the social mobility of American culture with its achievement of middle-class American values, and to end up finally in the barren wilderness of well-to-do suburbanites, without vision and meaning to life, desperately attempting to fill the void with expensive recreation preoccupations, while the most cherished things of life begin to vanish and fall away.

III.

We have been delivered out of the Exodus of servitude into freedom. We are in a stage of "melancholy fulfillment," a psychic let-down from the exhileration of fighting for freedom to knowing what to do with our freedom. Where do we go from here? Through the wilderness of freedom and opportunity into promise and fulfillment, by accepting a new servitude and bondage, a new captivity, new chains of restraint and limitations; but not back to the bondage of Egypt and to the principalities and powers of this world, but to a new bondage of self-determination and not externally imposed, a new bondage to the sovereign Lord of history, Jesus Christ, chaining our will to the supreme will of God. There is no real freedom in unlimited, indiscriminate, unrestrained freedom, but only in disciplined bondage to the high authority of the living God. There is no real delight of self-fulfillment except in self-denial. There is no meaning without self-discipline.

We must recover the disciplined bondage to love God and to glorify Him forever, because our souls are restless except as we find our rest in Him. Haven't we Japanese-Americans inherited the Oriental gift of meditation, to go through the rigorous discipline meditation involves, and can't we transform that gift into the disciplined rigors of worship and loving and communing with the Living God, the Maker of heaven and earth, Who acted in compassion and mercy in Jesus Christ? While we seek ways to be sensitive to each other through Sensitivity Training, perhaps we should learn how to be sensitive to the touch of the Unseen Presence, and how we might touch the hem of His garment. Would to God we had the great gift of the Hebrew psalmist who sang and wrote, "Bless the Lord, oh my soul, and all that is within me bless His holy name!" Perhaps God has given us the gift of an intuitional immediacy of the reality of God, that capacity for the soul to tremble at God's distance and hiddenness, and ecstacy with God's immediacy and presence; and we are called to put that gift into disciplined use and practice. The most serious casualty in American culture is the erosion of transcendance, the loss of the lively sense of the Presence of God, and no enterprise is so essential as the recovery of the discipline to learn to love God.

We must also recover the discipline and the bondage to love our neighbor. But to love our neighbor is a demanding, costly enterprise full of pain, self-denial and suffering. Our Issei parents practiced that discipline. Out of their meagerness and poverty they system-matically sent money back to their families in Japan to support their parents and brothers and sisters, not out of their bounty and excess but carved out of what they didn't have. They supported one another. In times of sorrow they were there to weep with those who weep. In times of sickness they were there to suffer with those in pain. In times of celebration they were there to rejoice with the happy. In times of financial crisis they were there to share the burden of poverty. They bound themselves to each other with chains of promise of mutuality and interdependence, and they kept their promises and became members one of another. They refused the license and luxury of selfish individualism, and accepted the discipline of corporate and collective welfare.

What our Issei parents practiced in a magnificent way out of their meager resources, we are now obliged to practice the discipline out of our abundance. Theirs was a beautiful austerity of owning just one suit of clothes which lasted for ten years, but they were generous beyond measure in what they shared with their friends in times of need, There was a stark beauty about that, a charming asceticism. Our generation can afford many suits of clothes, and ligitimately able to live in comfort and style. But suppose we chose to live a simple life, when we didn't have to, to set a deliberate new style of austerity and simplicity, that we refuse to become the voracious, inordinate consumers of this earth's goods while others have so little and future generations may have to go without. Young Toyohiko Kagawa in the Shinkawa slums, and young Francis of Assisi, captured the imagination of the world not by their brilliance or wisdom but by their brilliance or wisdom but by their radical acts of voluntary poverty and austere style of life when they didn't have to.

Our Issei parents were loyal and responsible for their own people. Perhaps we should be responsible for more than our own people, but also to embrace the tragedy, welfare, hope and vision of some other suffering people—the Indian people of America, that suppressed people American history has systemmatically almost liquidated and eliminated. What would happen if Japanese-Americans and Indian-Americans, probably ancestrally and anthropologically related, were to enter into a social compact and covenant to bear one another's burdens? Our insights into technical civilization, their insights into the meaning of the land and the mysteries of nature, and both knowing the meaning of pain and suffering, both having endured suffering in silence, internalizing the pain. For me one of the brightest experiences of my life was to visit an Indian village in Arizona and to be mistaken by the elders for an Indian...a great compliment indeed. And I have in mind much more than what we can do for them, but what they can do for us, to have the healing and redceming experience of being identified with a suffering people who have not been spoiled

by indiscriminate freedom nor corrupted by inordinate power. We need the discipline of being identified with a suffering people to remind us of our history of suffering, to remind us of the roots out of which we come, and the rock from which we are hewn--as a sign that we affirm our inescapable oneness and unity with the whole human family.

Finally, our parents, out of their weakness and meagerness, ministered generously to the weak. We are called to act out of our abundance and power not only to the weak, but to face and confront and challenge the powerful of this world. We have fresh in our memories what powerful forces in American culture have done to us. Presidents, Congress, Supreme Court, mass media, local governments, economic interests, conspired together to defraud and to deprive and to rob us of our freedom; and we must now, having made it in America, not betray our fellow men who are now suffering by accommodation, capitulation and moral surrender to the powerful, "Yes-sirring" our way into the executive suites of corporate power. I pray that Japanese-Americans during the next 100 years will become a people of moral principle, outraged when others suffer injustice, who refuse moral compromise and the cheap game of expedience, choosing rather to suffer affliction with people who suffer than to enjoy the pleasures of success for a season. "And now, unto Him Who is able to keep us from falling and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty and dominion and power, both now and forever more."

"the post-linear kids something inside their own nation with which to identify, so they won't have to import exotic fantasy notions of revolution from North Korea or Bolivia." Newfield will not call his "new Populism" liberal. Liberalism, he rather asserts, is dead. I would insist, however, that under

whatever name, liberal humanism now has the prospect of shaking off the unimaginativeness and dogmatism into which a certain kind of success—the capture of the major centers of power by liberals—has beguiled and betrayed it, and of recovering something of its essential genius.

Ministry in the Wartime Relocation Centers

Innumerable tensions and frustrations developed in America's wartime concentration camps, and the clergy in them played a reconciling role.

LESTER E. SUZUKI

+ THIRTY YEARS have gone by since Pearl Harbor was bombed on December 7, 1941. That event, plus all the emotional bias built up in the American people previous to it, led to the concentration of all people of Japanese blood in ten so-called "relocation centers" — virtually prison camps — scattered in isolated desert or swamp lands in California, Utah, Idaho, Arizona, Colorado, Wyoming and Arkansas. All together, some 110,000 persons were evacuated. Two-thirds of them were American citizens, and the rest were aliens ineligible for American citizenship.

Wholesale Evacuation

I shared in the special ministry to these uprooted people - a ministry that can never be duplicated. When Pearl Harbor Day came, I had been the Nisei pastor of the Centenary Methodist Church of Los Angeles for over four years. Immediately the army began to round up Japanese-descended people. This created a social-welfare problem for our church, since so many of the breadwinners of our families were hauled off as criminals. The FBI men never told us on what charges they were being held. However, all Japanese-language school instructors, both men and women, and all leaders of Japanese organizations (such as the Japanese Association, the Kendo Club, the Judo Club, Butoku Kai) were arrested. For these helpless families, we promoted a limited food distribution and counseling program. But as defense areas like Terminal Island were evacuated on short notice, the welfare problem became very critical.

It took the army about six months to gather up all Japanese-descended people into assembly cen-

ters — mostly race tracks, fairgrounds and livestock exposition halls. During those months our ministry had to be one of reassurance, of sustaining faith and hope. Our movements were restricted to a five-mile area so that many families were isolated. Meanwhile the mass media were inflaming the public against our people. We did our share of testifying at congressional hearings on the evacuation, trying to argue for common sense, but to no avail. President Roosevelt had authorized the army to do what was necessary, and General John L. DeWitt had made up his mind that it was necessary to evacuate all persons of Japanese ancestry, American citizens or not.

Close to 20,000 persons from our part of Los Angeles were herded into the assembly center at Santa Anita race track. Elsewhere on the west coast the "suspects" were rounded up into similar improvised centers—race tracks at Pomona and San Francisco, fairgrounds at Puyallup, Washington, and Portland, Oregon. When the stables, hastily covered over, were filled to overflowing, the evacuees were crowded into barracks. We ministers visited all these places, and watched many people filling hay into sacks which became their mattresses.

At Santa Anita Assembly Center, we preached to the largest Nisei or Issei congregations on record — 2,000 at the English services and 1,000 at the Japanese services. These are the figures for the combined Protestant services. The Roman Catholics, the Holiness Church, the Seventh-day Adventists and other Christian groups conducted separate services, and the Buddhists also had large gatherings. The only bona fide Methodist Conference ever held in a concentration camp in the United States took place at the Santa Anita Assembly Center on July 2, 1942. And not only did it meet in a concentration camp. Soldiers carrying guns were

January 12, 1972

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present throughout the proceedings. Bishop James C. Baker presided, and Frank Herron Smith was superintendent and secretary. (Both these men have since died.) I was elected the conference's assistant secretary and treasurer and English editor of the Christian Advocate. Business was conducted according to Methodist rules, and appointments were made to the churches from which the pastors present had come. It was a unique event in American church history.

It was at the Santa Anita Assembly Center that I witnessed the largest Japanese mass protest against the Roosevelt administration. Thousands of the camp's inhabitants - mostly young people and mostly American citizens - demonstrated in the open, giving vent to their pent-up feelings and voicing their multiple grievances. Some of them hauled down an American flag and threw out office equipment. Soon the army arrived in jeeps and halftracks. I can still hear the burly sergeant yelling over the loudspeaker, "Go home, folks, go home and stay home. We don't want to kill anybody." Military curfew was ordered. Yet even in this tense situation we managed to preach. Outside friends provided us ministers with bicycles, and bicycles, we found, made for the most efficient kind of pastoral calling.

Once the move to permanent relocation centers began and group after group was herded out of the assembly centers, we ministers realized that our preaching would have to be adapted to people going into unknown lands. I was scheduled to be sent to Colorado, so I studied up on that state. I tried to give my people a sense of hope and expectation amid all the uncertainty and fear of the future. I am sure all ministers tried to do the same.

Helping Hands

It must be said that, in the face of this situation, the church as a whole did not exercise the leadership it once had shown. Historically speaking, the Japanese Christian churches were the by-product of the Protestant churches at the zenith of their power and influence, in the decades before World War I. The moral and cultural decadence of the postwar years, the fundamentalist-modernist controversy of the '20s and '30s, and the gradual shift from a strong pacifist to an antidictatorship stance — these and other factors divided Protestantism. Hence it could not speak with a united voice against such injustices as mass evacuation on a racial basis alone. Church people shared the emotions of wartime.

Even so, it was friends of the church in general who were foremost in giving a real helping hand to the evacuees. Let me name only a few of the hundreds who came to our aid: Frank Herron Smith (Methodist), Gordon K. Chapman (Presbyterian), Ralph Mayberry (Baptist), Episcopal Bishop C. F. Reissnider. Up in the northwest the Rev. U. C. Murphy (now deceased) and Emery Andrews

and Miss Rumsay, both Baptists, worked notably for us evacuees, not only when we were held in concentration camps but in postwar days also. And Herbert Nicholson came splendidly to our help before, during and after the war.

All in all, the churches and church people were the greatest friends we evacuees had during the years of our "Babylonian exile." When I was still in the assembly center, E. Stanley Jones came to speak. The army refused him permission. I remember so well that Dr. Jones asked me "Why?" and of course none of us knew why; it was simply army style. However, through the Federal Council of Churches, national Christian missions were conducted in every center, featuring such church people as Dr. Jones, K. Morgan Edwards, Jessie Trout, I. L. Shaver, Gordon K. Chapman, Jesse M. Bader, Harold W. Tribble, John B. Cobb, Albert P. Shirkey, Jessie B. Eubant - the list is almost endless. These leaders conducted mass meetings, seminars, open forums, ministers' conferences, Bible study sessions, etc. Church papers reported very successful gatherings at all the centers. At Rohwer and Jerome centers, for example, attendance ran to 1,100. I am sure the Protestant Commission for Japanese Service - the members of which were Frank Herron Smith, Galen M. Fisher, Bishop Reifsnider, Royal Fisher and Gordon K. Chapman – had a great deal to do with arranging Christian missions throughout the centers in the spring and fall of 1943.

Still, however much these special Christian missions accomplished, the real work of ministering to the evacuees was done by the camp ministers and laymen, on a day-to-day and week-to-week basis. Every center had its clergymen, who joined forces in a united or federated church program. Even the internment camps had their religious services. I was privileged to know personally most of the ministers concerned, both Japanese-speaking and English-speaking. The former especially were obliged to do yeoman work, because they could not share the full benefit of any outside help (such as the Christian missions).

Army Insensitivity

One of the problems facing the camp ministers arose from the insensitivity of the army and the War Relocation Authority (WRA). The program of registration for army recruiting purposes and clearance for resettlement leave purposes included a battery of questions of which some proved really divisive. The administrators of the program and the army teams that came to the camps to talk to the evacuees lacked psychological insight and interpretative powers. In fact, the whole business started on the wrong foot and never improved. Consequently the anger, frustration and apprehension of the evacuees were constantly exacerbated. For instance, no alien Japanese could honestly forswear allegiance

to Japan, for he could never become an American citizen. Yet these aliens were ordered to say Yes to the question on renouncing their nation. If they chose to say No or refused to register, they were classified in the "no no" group. (However negative "no no" sounds it did not mean what the American public might think. There were a lot of ramifications and complications that a nonevacuee would not be able to understand.)

This program really divided the camp residents and led to many tense situations and mob actions and even to deaths. The ministers were in the middle of it all. They could understand the feelings of even the extreme radicals, but their job was necessarily one of reconciliation. Because they did not speak out against the registration program, however, the ministers were looked upon as suspicious. Many of them were classified in the "inu" ("dog") group, and in a few camps (Tule Lake, Topaz and Jerome) some ministers suffered actual

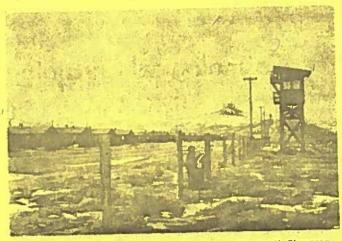
physical violence.

In spite of all these tensions, ministers carried on offering counsel and conducting regular church services, Sunday school classes, Bible study groups, funerals and weddings. Whenever opportunity offered - and that was rarely - they spoke to the American public and explained the true situation of the evacuees. I was fortunate in this respect. From my Colorado camp I was permitted to go all over Kansas to try to create understanding of our plight. And during resettlement days I went to every section of Iowa on a mission of reconciliation. Sometimes when the American Legion had a say in it the situation was very tense, if not dangerous. From reading the camp church papers and from personal knowledge, I am aware that many of my fellow Nisei ministers did similar work - Jitsuo Morikawa, Harper Sakauye, Paul Nagano, John Yamazaki, Hideo Hashimoto, T. J. Machida, Tsutomu Fukuyama, to name a few. Of course, there were many Caucasian ministers who served as pastors in various camps, and they usually were free to go in and out to preach reconciliation. We are indeed grateful for their unselfish work.

One of the great events at the camps was the arrival of Christmas gifts - boxes and boxes full of clothing, toys, books, etc., sent us by church groups. I shall never forget the numberless boxes addressed "in care of" me. These were turned over to the community for distribution, and there was great joy. There were even conversions to Christianity because of Christmas in camp when no Christmas was expected.

Redemptive Overtones

A generation has passed since the closing of the concentration camps in America. The one-time evacuees are free men and women again. Many of them resettled in the large cities of the middle western and eastern states, and their clergymen went



along to minister to them as well as to continue the work of reconciliation in the public sphere. However, the larger number of the former evacuees are back on the west coast, and the ministers who were active in the camps are in the main still active.

Memories of those bitter years in concentration camps are growing dim. Some ex-evacuees are even able to see the lighter side of that experience. For instance, Mr. and Mrs. Zenichi Imamoto, who are both members of our church, now jokingly remark that they themselves were imprisoned because they were Japanese-language school instructors, but their pupils held some of the key Military Intelligence Service posts in the Pacific and in U.S.-occupied

Meanwhile, however, the Supreme Court majority has ruled that this mass evacuation was constitutional (Korematsu vs. U.S.). We who suffered hope that the minority opinion stated by Justice Robert M. Jackson will some day be that of the whole Supreme Court. Justice Jackson said: " . . . the Court for all time has validated the principle of racial discrimination in criminal procedure and of transplanting American citizens. The principle then lies about like a loaded weapon ready for the hand of any authority that can bring forward a plausible claim for an urgent need."

Those of us who carried on the work of ministry in the wartime relocation centers remember it as an experience that, traumatic as it was, held redemptive overtones. That is why we have faith that, through its impact on American church history as well as on American political and constitutional history, the words of Isaiah - "with justice and with righteousness from this time forth and for evermore" - will become a reality.

Growth

+ WHEN Agape is the norm, Full humanity is the form. NANCY HOLLIS DILLARD.



At almost every major church gathering here on the West Coast, churchmen discuss the question of integration and make pronouncements. We are all for it. Lest our adoption of it be only a gullible acceptance, however, we ought to examine this goal with a combination of soft hearts and hard heads.

The Main Question

The main question for us to consider at the moment is not the advantage or disadvantage of integration, nor whether we are ready for it or not. The prior question for us to answer is whether the integration we propose is soundly conceived and will be responsibly implemented.

A responsible integration will bear in mind that we are basically disbanding a racial conference and merging the several churches into their respective geographic annual conferences.

When these churches separate themselves from their present association as a provisional conference, a disbanding of this conference ought not to mean an abandoning of specialized, but legitimate responsibilities, concerns, and aspirations.

A responsible integration will bear in mind that union of church bodies brings strength, but they must walk the tightrope by preserving adequate freedom for the specialist without jeopardizing the concrete, organic, and visible unity of the Church.

The Church must work within communities and to create a new community. One of the reasons we are hampered in our work with racial groups is that our work is not sufficiently within these communities. We are too eager to create new communities and do not want to appear segregated.

We are like a swimmer who complained that he could not swim well in the Dead Sea. His body was not sufficiently immersed in the water.

The Calling of God

There are two questions to answer if we are to work in and create a new community: What is the com-

This Matter of Integration

by Roy Sano, minister First Methodist Church, Loomis, Calif.

Merger of 31 churches of the Pacific Japanese Provisional Conference with annual conferences of the Western Jurisdiction will take place in 1964. This will mark the end of "segregated" churches in the region.

The Japanese churches were organized with provisional conference status 23 years ago. This is the extension of a Japanese mission formed 63 years ago on the Pacific coast. This year all the churches of the PJPC are celebrating the 85th anniversary of Japanese Christian work in America which began in San Francisco. (For details on this origin, see Methodist Story.)

More than half of these churches, scattered in Arizona, California, Colorado, Oregon, and Washington, are now fully self supporting.

Membership in the Conference was 6,466 as of June, 1962,

Bishop Donald H. Tippett of the San Francisco Area says, "It is my considered opinion that our Japanese people are better prepared for integration than any of our other ethnic groups. . . . They do not want to be in any way second rate congregations or members."

During the heart-searching discussions at the last session of the last annual conference, a Japanese Methodist minister made an address on which this article is based, and which we believe has implications for any future desegregation in Methodism.—Ep.

munity to which we are called? And what is the calling of God we must proclaim to this community?

The community to which we are called as a provisional conference is the Japanese community, which is changing but still identifiable. The Japanese are among the most quickly assimilated or Americanized immigrants. They are rapidly losing their distinctive foreign traits. A large number, however, still ban themselves together for social, recreational, and religious purposes.

The best example is the Buddhist church. I do not mean to be facetious when I say that the Buddhist church in America is first Japanese, second American, and third Buddhist. She is not trying to be provincial or racially exclusive. She is only following a strong trend of the community to identify themselves racially by associating with their own kind.

A responsible integration will bear this trend in mind and work within this racial community. Through it they will proclaim the call of God to this community to become the people of God, a colony of heaven.

A Practical Strategy

What are the reasons for this strategy? For one thing, it is practical. This strategy is working in the case of the Buddhist church and among Japanese fundamentalistic groups who ignore the integration question.

Second, a church that would allow racial churches and perhaps even allow them to band together within and across annual conferences could be said to be in harmony with St. Paul's teaching of the body. The unity of the Church retains multiplicity and specialization, but it is the multiplicity that does not jeopardize the concrete unity of the Church.

Third (and this is still an unexplored reason) we would only be following Christ. St. Paul tells us that although Christ was endowed with regal authority, he laid it aside and assumed the form of the servant and lived within human flesh subject to death.

February, 1963 Methodist Layman The men's club serves its best purpose when it stays close to the heart of the church's program.

Methodist Men-Here's Why

by Miles W. Jackson

In the last ten years I have been instrumental in organizing five Methodist Men clubs. The most recent was chartered in the Downs church on my present pastoral charge.

A question often asked by men who are thinking of organizing a club is: "Why do we have a Methodist Men club? I am not interested in attending just another meeting every month."

This is a good question and one that cannot be answered lightly. Our district superintendent, Rev. William W. Bennett of Bloomington, Ill., has long been concerned that Methodist Men is not a "knife and fork" club but a meaningful part of the total church program. (Our district served as a pilot district for the M-Man Confabs (see "This Is What Confabs Can Do," Jan., 1962).

This pretty well sums up my own feeling. Methodist Men is and must be close to the on-going work of the Church—or it may have little reason for being.

Why We Organize a Club

These are some reasons for organizing Methodist Men.

Fellowship is important to the life of any church. If church members do not know one another, if they do not understand one another's thinking and background, they may find it difficult to work together.

Methodist Men can help to meet this need. While Methodist Men must be more than a "knife and fork" club, this does not mean that a meal or light refreshments cannot provide opportunity for an experience of real fellowship. Food can be an end in itself or serve a purpose.

Study is both needed and desired by men in the church. Many admit they would like to know more of the work, background, and meaning of the Church. They would like to explore Scripture to see what needs it met at the time of its writing and to know more of the message it has for Christians today. Methodist Men can be a great help in providing this study.

Evangelism is a vital function of the Church as the Body of Christ. A program of lay visitation can be sponsored by Methodist Men in cooperation with the Commission on Membership and Evangelism. In a smaller church, Methodist Men might become the Fishermen's Club. In a large church, Methodist Men can encourage its members to participate in this phase of the work.

Physical work is needed in almost every church. Methodist Men can organize this work as one of its activities.

One of the most desirable features of Methodist Men is that each local club decides how it can best meet the needs of its men. It is not hampered by strings pulled from higher planes although there is every type of help available if a club wishes to make use of it.

What One Club Did

As an example of how each church determines its own needs, I cite an experience of the club in a church I formerly served.

The men wanted to organize a

Rev. Miles W. Jackson, formerly a newspaperman, is now pastor in Downs, Illinois, and a ministerial member of the Central Illinois Annual Conference.

Methodist Men club, but they were disturbed about using another night of the week for meetings. Many of the men were already active on commissions, the official board, or in the church school as well as in leadership positions in the community.

It was decided that the church would have a "family organization" night with a varied program each month to meet the needs and desires of the group. This was a typical program:

6:00-Entire families joined in a carry-in supper.

7:00—Devotions led by a different organization each month.

7:15—Organization meetings—the two MYFs, Woman's Society, Methodist Men, and a special group for younger children.

8:15—The groups came together for a joint program sponsored by a different organization each month.

We found the attendance at the various organization meetings increased because the evening was now a family affair. We were not asking separate members of the family to come to the church on different days of the month. Also, this helped solve a baby-sitter problem.

A Methodist Men club can help your church and be meaningful to the men if you are willing to see the various and numerous possibilities for developing a good program. It is up to you.









Americans all: from many racial and cultural backgrounds.

If we take this passage with radical seriousness, I would take it to mean that the work of the Church is to live within the existing racial communities even if these communities are subject to a short life.

Many of us argue that because culture and racial communities are a passing thing, therefore we are not going to get involved. But our Lord Jesus Christ argued quite the opposite. Because these things are subject to sin and its consequence symbolized in death, therefore He decided to live in the flesh.

Although Christ is not a sanctioner of the existing order of things, he is the sanctifier, or the transformer. And he did it by living within it—not trying to avoid it, or belittle it.

We look on people who do not feel free with the majority of caucasians and pronounce judgment upon them as "awkward" and "backward," because they impose segregation upon themselves. A responsible integration does not hamper the free choice of human associations nor belittle the many who will work within these communities and associations.

Many of us are afraid to work with a separate Japanese church even in major centers of Japanese population, because this would make us vulnerable to criticism of segregation. Many of us feel guilty about the existence of such churches. But if we take the Incarnation of God to heart, we may move forward toward a responsible integration.

Finally, the Incarnation tells us that our Lord lives in and above. He is fully human and fully divine. That would mean that the Church can exercise the courage to live within the boundaries of human communities, without making barriers to communication.

The church ought to have the audacity to live within the dangerous limitations of human communities, making the distinctions that set us off from one another without being discriminatory. We will be bold to say that we will organize ourselves separately at some points without segregating ourselves.

Isn't this what we mean when we speak of the church in the world, but not of the world?

Isn't this what Martin Luther meant in part when he said that "A Christian man is a perfectly free lord of all, subject to none. A Christian man is a perfectly dutiful servant of all, subject to all"?

Responsible Integration

And now, let us see how we may implement the responsible integration we have attempted to describe.

In evangelism, occasional specialized campaigns could be conducted co-operatively across ethnic lines within the conference and within ethnic groups across conference lines. But the campaigns could be sustained by an efficient and just distribution and adequate recruitment of specialized ministers in ethnic work. Notice, I did not say "ethnic ministers," but "specialized ministers in ethnic work."

Furthermore, the laymen will very likely want some mutual sharing in developing new leadership.

Stewardship is another topic in churches so easily prey to "give-me" psychology characteristic of some ethnic churches.

And then there are cultural concerns. We are yet to explore the height, breadth, and depth of God's call in the area of inter-cultural relations here on the West Coast, with its numerous major centers of Oriental, Latin, and Negro population.

In addition, there are the migrants of the 30's, 40's, and 50's. Surveys such as the U. S. Commission on Civil Rights of 1961 bear out the continued need for action on part of the Church in promoting fair housing, equal opportunity in employment and education, full participation on all levels of government, and justice before the courts.

Besides the obvious injustices in race relations, we face more subtle problems of prejudice. We need knowledge and respect of each other and ourselves as minorities. We need to know the hurts we harbor, the anxieties that drive us, and the aspirations that arouse us.

We need to feel our full humanity—not only our meanness or majesty alone, but both. Even the Commission on Worship could explore the inclusion of Negro spirituals and Japanese hymns in the new hymnal. But much of this concern will rest on the Board of Christian Social Concerns.

God has a new day to dawn upon us. He is giving us the opportunity for a creative and authentic integration, responsive to the existing situations and the ultimate claims of God.





Small groups shared ideas on the work of the conference director and how to get the job done.

During a buzz
session on problems
in stewardship
and finance, the
camera records
Robert Anthes of
Nebraska Conference
making a point.

An incisive comment is made by Rev. Kenneth L. Miller in the discussion of Edwin Briggs' tithing message.



Stewardship Men Attend Workshop

Evanston, ILL.—Sixty-eight men from 48 annual conferences attended the national workshop for directors of stewardship and finance here November 30-December 1.

Forty-four were conference directors of stewardship and finance. The meeting was sponsored by the General Board of Lay Activities.

Dr. Edwin A. Briggs, executive secretary of the board's Section of Stewardship and Finance, told the group, "Tithing is a floor, not a ceiling."

"The tithe is a door," he said. "It is clear and definite, and those who enter it may do so without the fear of being so bound by it that they can never advance beyond it."

Dr. Briggs presided at two of the sessions and delivered a major address on "A Modern Point of View on Tithing."

Another principal address was given by Dr. Alvin Lingren, profes-

sor at Garrett Theological Seminary, who spoke on "Expanding Concepts in Stewardship." He said that stewardship begins and centers not in the problem of giving-as is commonly supposed-but of receiving. "Christian stewardship . . . is basically the recognition that God continually blesses us daily beyond our deserving both materially and in giving us the gift of eternal life in Christ. First of all a steward must see himself as a recipient of God's gifts. . . . He must acknowledge he is but a user of all he has; he cannot take it with him."

Dr. Robert G. Mayfield, board general secretary, presided at a luncheon meeting of the group. Dr. Gilbert Stout, director of the Department of Stewardship and Finance, and Gordon Danielson and Charles Sorenson, staff members of the section, shared leadership responsibilities with Dr. Briggs.

Ministers and laymen exchanged information, as do Rev. Virgil Morris South Central Jurisdiction executive, and Eluijn Bensene, volunteer of Union Grove, Wis.



February, 1963 Methodist Layman

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PROPOSAL AND REQUEST FOR FUNDING

FOR

CHRISTIAN COMMUNITY-SERVICE PROJECT FOR

NEW IMMIGRANTS, STUDENTS AND

KOREAN-AMERICANS

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SAN FRANCISCO BAY AREA

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THE COMMISSION ON RELIGION AND RACE OF THE UNITED METHODIST CHURCH

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KOREAN UNITED METHODIST CHURCH

Rev. Charles C. Song, Pastor

1123 Powell St.
San Francisco, Ca. 94108

San Francisco

Korean United Methodist Church

REV. CHARLES C. SONG

1123 POWELL STREET
SAN FRANCISCO, CALIFORNIA 94108

TELEPHONE SUTTER 1-2908

PREAMBLE

SAN FRANCISCO KOREAN UNITED METHODIST CHURCH is the first and the oldest Christian church to be established in American Continents. This church has played a significant role for Korean communities in the United States in general and in San Francisco area in particular for the last 65 years ever since her founding in 1906. She was the basis of all evangelical endeavour of all Korean churches in this country and the spiritual, moral and socio-political beachhead of Koreans in the United States. This church traditionally identified herself with aspirations and strugles of Koreans whose noble motivation rested in patriotism based on Christian faith in God, the Almighty, the Lord of love and justice.

Such being the case, this church has been the only agency of social service for Korcans in the Bay Area. Even in today, there is no other community service agency for Korcans other than our church. This regretable fact is due to a sad sociopolitical situation in which Korcans in America had been in. Because of the unique role this church has played for Korca and Korcansover 60 years, the Korcan Government awarded a special citation in 1966 on the occasion of her 60the Anniversary of Founding of the church.

KOREAN POPULATION IN SAN FRANCISCO AREA

Korean community is going through a very radical progress in terms of its population for the last 5 years. Its number has been increasing by leaps and bounds almost beyond imagination of common people. By 1960, there were only about 850 Koreans or American-Koreans residing in the Bay Area. American-Koreans outnumbered native born Koreans. But, there has been a phenomenal increase of Korean population since 1967 when the AMENDMENT OF THE IMMIGRATION ACT became effective thus eliminating the NATIONAL ORIGINS QUOTA ACT which has long prevented a normal flow of immigrants from Asian nations into America. As for 1970, there were about 5,660 Koreans including American-Koreans. This figure is classified as follows:

American-Koreans (The U.S. Citizens)	840
Permanent Residents and their families	2,500
Students and their families	1,900
Long Term visitors & Their families	420

With a steady influx of immigrants from Korea & movingin of Koreans from other parts of this country we may safely predict that there will continue an average of 1,500 increase of Korean population in the Bay area annually for some time.. This fact indicates that there would be about 20,000 Koreans residing in the San Francisco Bay Area by 1980.

COMMUNITY PROBLEMS

Though more than a half of Korean adult population have had good education and are equipped with professional experiences in their homeland they are not adequately prepared to make practical and efficient adjustment.to the pluralistic, competitive life-style of this new land. Linguistic inabibility, unfamiliar ways of performing professional skills, unique mores of daily and cultural behavious and overwhelming pressures of alien' environment all cause desperate sense of deep frustration and illusion in hearts of new comers. Furthermore, Federal and State restrictions and requirements for performing professions drive most of well-educated and well-experienced professionals to a dead-alley of frustration, even of bitterness and illusion.

There are a great number of war-brides and their relatives who are struggling to settle in the Bay Area. They are lesseducated than most of Koreans here. Most of them have won respect of the community through their unusual success in adjustment and through their patriotic dedication to their mother country. They, however, are ones who suffer most once troubles hit them, either domestic or social, due to the lack of sympathetic understanding from the community and to the absence of service agencies to whom they would turn with confidence and trust. They are often left alone, abandoned in the roaring sea of frustration and despair. Church must be able to give them encouragment and inspiration in times of their hardships.

According to tabulations of Korean Students' Association in Northern California there are over 700 students currently registered in various colleges and universities doing mostly graduate works. Their families are with them and babies keep arriving. It is extremely difficult to get financial support from home because of restrictive Foreign Currency Regulations and Act of their mother country. This situation compels students and their wives to find parttime jobs and work through leaving their children in their homes. Such financial difficulties are a common lot of all Korean new comers.

All these situation heap upon their hearts with negetive effects such as illusions, frustration, self-pity and inferiority complex. If they are left alone in such a situation it is obvious that they will be cornered at the destination of self-destruction and a complete alienation from the ever-progressing American society. We, Korean Methodists, in the San Francisco Area, would not be justified before God and the Korean community if we let such negative effects happen Koreans who come to this country with a determination and hope.

It should be pointed out, in this connection, that there has been no social service agencies for Koreans to turn to when they face unsurmountable difficulties as they are striving to establish themselves here in an alien society. Of course, there are numerous social service agencies in the San Francisco Bay Area. Korean-Americans and new comers, however, have not utilised those agencies because of their inability to communicate themselves to agency workers and because of their shymess. They were ones who have had to suffer all disadvantages being a small minority ethnic group, unlike Japanes and Chinese.

Under such circumstance, our church so far has exerted her utmost effort with all available resources to prevent any negetive effects evercome Koreans who are rather new in this country. At the same time, this church has strove to provide spiritual and moral guidance to them so that they would keep up their morale in spite of difficult confrontations they have to face. We do not hesitate to take the credit of Koreans presenting no serious trouble to this society for almost 70 years in the Bay Area. This church has taken the opportunity of rendering community services whenever needs arose.

This church, thus carrying on her evangelical mission among Koreans, has always been mindful of the fact that evangelism among minority ethnic group can best be accomplished when it accompanies community services for its people who struggle to establish themselves under such unfavorable condition. This church feel very strongly that we are given the previledge of preaching the Gospel coupled with community service with all her available resources.

Such being the case, it is natural that Korean residents, and new arrivals and students expect, anticipate, even demand very positive service of our church which had been looked upon as spiritual, moral and social center for all Koreans in the San Francisco Bay Area. And this church should be ready and capable to meet these expectations, anticipations and demands with a proud sense of Calling from God.

THE COMMUNITY NEEDS AND THE CHURCH

The above descriptions clearly define needs of the San Francisco Bay Area Korean community, members of which are mostly new-comers and are confidently struggle for self-determination and self-development through an honorable adjustment to the new social, cultural and economic/situations maintaining their proud self-identity and ethnic heritage. The immediate needs of this community are, as we see them, sumarised as follows:

- 1. Community services for a TEMPORARY HOUSING FOR NEW COMMERS, ASSISTANCE FOR FINDING EMPLOYMENTS AND JOB-TRAINING OPPORTUNITIES which are made available by federal, State and city agencies;
- 2. Helping parents and their children for their English education and schooling and for thier medical care; Providing fellowship opportunities for youth;
- Helping them with ways and means of living here such as shopping, banking, driving training, transportation and getting insurance policies;
- 3. Offering and finding opportunities of fellowship with people in our community and with various different racial groups;
- 4. Family Counselling and legal aids for business related to regulations and practices of Immigration services;
- 5. Day NURSERY-BABY CARE SERVICES for babies and children of younger couples, both of whom are working, and of students who are working through their ways;
- 6. SENIOR CITIZEN'S CLUB services such as securing or providing for their fellowship, recreation and pleasant passtime activities.

The above needs call for an immediate operation as new-comers and students are inescapablly exposed to pressures in the course of their encounter for adjustment and self-determination.

This church is ever mindful of all those needs of the community arising from earnest desires and venture to establish themselves as proud citizens in the pluralistic American society longing for full and positive participation and involvement in the ever-progressing democratic process of this nation.

While all those needs pointed out are to be met by our church we find ourselves unable to render services to help them as fast as possible and as effective as expected to be only because of our limitations in personel and funds. This church is still not in a situation to carry on service projects as Korean community as a whole hopes for. It is pity, yet, it is an unavoidable reality. This church is extremely serious about her mission among Korean people to be accomplished through an adequate funding in time.

This is why this church is requesting funding from the Commission on Religion and Race of the United Methodist Church. As soon as funds are made available for our service project this church will promote her community project with vigor and aggresiveness in the spirit of faith and love, with His blessing.

Of the 6 needs indicated above, last two items, namely, Day-Nursery-Baby Care and Senior Citizen's Club Activities, will require more time to put into operation due to the strict regulations in terms of facilities and sanitary installations. All other needs, one through four, in the preceding page demand our immediate action and they will be put into immediate operation as soon as funds are availbe.

Of course, sacrificial and dedicated voluntary services of our pastor and our lay peole are commendable. They have been rendering their services far beyond the call of their duties. But, their services are far to small in every aspect in the view of the tremendous community needs coming from fantastice population increase of Korean community in the Day Area. We feel, under such circumstance, our request for funding from your commission if more than justified. First of all, this is the only and first request for funding from Korean church in the United States to meet the tremendous and challeging needs of our community.

ADMINISTRATION

ADMINISTRATIVE COMMITTEE OF CHRISTIAN COMMUNITY SERVICE, consisting of five committee members including the chairman of the Council of the Ministries and the chairman of the commission on Christian Social Concerns and three others to be nominated by the Board of Administration of this church, will assume the responsibility of operation and supervision of the project. This committee in selecting and appointing the SERVICE PROGRAM DIRECTOR who will be charged with responsibilities pertaining to the service project as defined by the Administrative Committee.

THE OFFICE SECUETARY: There shall be an office secretary on part time basisfor all secretarial works.

The service program director will surely expect offers of helps from members of the Administration Board of our church and lay volunteers.

The service programme described in the preceding pages call for a budget which appear in the following page. This budget proposal has been duly approved by the Administrative Board of this church for submission to the Commission on Religion and Race of the United Methodist Church as the request for funding.

This church is keenly aware of the fact that a mere concern and mere thought people in need is not enough. The church's concern of new immigrants or students from Korea, equipped with relatively good education and professional training, yet without financial resorces due to national policy on foreign currencies, should always accompany a practical sharing and timely help as they are pressing forward for self-determination. We all realize that this task is very difficult. Yet, this task is most meaningful and tremendously revarding as we will be witnessing them establishing themselves with proud sese of self-identity and with pleasant satisfaction of a successful adjustment to a new life in a new land.

OCTOBER, 1972

ASIAN AMERICANS

A Forgotten Minority Comes of Age

From Stereotype to Reality

Americans are fond of pointing to the successful Japanese businessman as an example of the efficacy of the great American melting pot theory or to the ubiquitous Chinese laundryman, proving daily that perseverance and hard work are virtues that America rewards.

Occasionally, however, the public is treated to another glimpse of Asian life in America — a view that is incongruent with the cherished image of the Asian American community as a self-sufficient, thrifty, hard-working, contented minority. Two years ago, tourists walking through San Francisco's Chinatown were startled by angry shouts of "Out of the ghetto, honky!" followed by a barrage of firecrackers thrown into their midst. This spring a CBS TV news investigation of the working conditions of Chinese Americans revealed the incredible existence of turn-of-the-century sweat shop conditions in the back rooms of New York's Chinatown.

Such reports only confirm what many Asian Americans have known all along and some are now beginning to articulate: that the melting pot paradigm has been used in America to mask a condition of internal colonialism. Here are some of the startling facts:

- Filipinos in California have an average annual income of \$2,925, even though many were trained as professionals in their native country.
- 70% of the housing in San Francisco's Chinatown is substandard.
- 66% of the adults in San Francisco's Chinatown have less than a seventh grade education.
- The suicide rate in San Francisco's Chinatown is three times the national average.

More subtle than the conditions of physical deprivation which exist behind the bamboo and lacquer facades of Chinatown U.S.A. is the internal deprivation suffered by those Asians who have "successfully" assimilated, but at the price of the loss of their heritage and identity.

Spurred by the movements for ethnic identity among other groups, by the arrival of new immigrants from the Orient, and incensed by some of the racist aspects of the American presence in Indochina, Japanese, Chinese, Filipinos and Koreans — each with distinct cultural histories — are discovering a new source of unity in their common experience as Asians in America. During the last two years Asians have caucused together on college campuses, in their communities and in the churches to assert their cultural identity and to press for more power and representation in the institutions which affect them.

Asian Americans And The Church

The double standard applied to Asians by American society — on the one hand pointing to them as exemplary assimilationist models, while on the other hand denying them a place of power and mobility in the society — is not without its analogue in the church.

The church has learned from the black experience that unity cannot be achieved between unequals, but it has been unable to see the Asian experience in the same light. As one Asian churchman put it: "Racism is seen only from a 'black-white' perspective. The church is reluctant to recognize that white racism extends in more subtle but just as vicious ways to Asians, American Indians and Latinos."2

Often from the best of intentions (Christian unity) the church has sought to assimilate its orientals into the main-stream, without recognizing them as an oppressed minority, the victims of racial discrimination, whose needs for unity among themselves, cultural identity and a sense of power cannot be met by being swallowed up.

Thus, the integration of the Oriental Provisional Conference (Chinese, Filipino and Korean churches) and the Japanese Provisional Conference into geographical conferences of the Methodist Church during the 1950's and 60's did not meet the rather naive ideal for unity it had been set up to

accomplish. Failure to consider the impact of cultural differences on the human psyche, as well as the failure to recognize its own latent racism, led the church to create more problems than it had hoped to solve with the merger.

As a result, Asian Americans have been deprived of certain structural power bases in the church and of access to leadership and resources which they enjoyed under their own ethnic conferences; Asian clergymen have experienced very limited job opportunities (they are still often subtly excluded from prestige appointments to WASP churches), and there has been a marked decline in enthusiasm and evangelical zeal among both clergy and laity because of the dispersal of ethnic leadership. A similar situation prevails in the United Presbyterian Church, where only 44% of the Asian ministers serve churches at all and where those who do serve are among the most poorly paid.³

New Directions for Asian Ministries

As they come together to share experiences and the consciousness of their condition, Asians are exhilarated by the contribution they believe they can make toward a new understanding of the Christian faith and ministry. Perhaps their most important task will be to help the rest of the church torpe a new concept of Christian unity for a pluralistic world

a unity which does not gloss over or seek to eradicate differences, but which appreciates — even celebrates — them. Such unity will be based on an experientially and theologically grounded concept of identity and personhood, without which true communion cannot exist. Traditional theology, made by western males, has long overlooked this important concept. Moreover, as they reinterpret the Gospel in terms of Eastern values and traditions, Asians provide a needed corrective to some of those alienating and destructive cultural influences (such as excessive reliance on individualism and materialism) which have characterized western Christianity and the western missionary approach.

Following are some of the actions being taken by Asian Americans in those churches in which they are numerous.

UNITED METHODISTS

As the urging of an ad hoc group of people connected with the former Japanese Provisional Conference, the Board of National Missions set up the Advisory Committee on Asian American Ministries in 1969. The Committee's task was to serve as a channel between the National Conference Boards of Mission, local pastors and churches, and the College of Bishops to help to create a climate in which the following purposes toutlined in a Committee position paper) could be accomplished:

- 1) to seek ethnic unity, consciousness and self identity
- 2) to seek fellowship which will uplift morale and renew evangelistic zeal to translate, interpret and apply the Gospel to ethnic peoples in terms of and through methods indigenous to them.
- to communicate . . . the unique ministry and divergent traditions, customs and cultures of Asian American Methodists
- 4) to affirm the concept of the inclusive church and the "wrongness" of making integration mere absorption4

Since the Committee was set up, it has tackled the job opportunity problem by having bishops consider the appointments of Asian Americans across conference lines and has held training seminars for lay and ministerial leaders of Asian congregations. Along with the Commission on Religion and Race, the Committee has initiated an Office of Research and Development for Asian Ministries which puts out a monthly newsletter, entitled Asianews.

In March 1971 over 200 Asian American Methodists gathered for a Convocation on Asian American Ministries and formed themselves at that time into a continuing Asian American caucus within United Methodism to work on problems related to their constituency, as well as to cooperate with other ethnic groups within the church in order to combat racism and to develop new styles of ministry and theology. Largely because of the efforts of the Asian caucus, an Asian American was recently elected to the episcopacy in the Western jurisdiction.

Contact: Rev. George Nishikawa, Executive Director, Office of Research and Development for Asian Ministries, United Methodist Church, 281 Santa Clara Ave., Oakland, Calif. 94610.

UNITED PRESBYTERIANS

An Asian Presbyterian Caucus was officially formed at a meeting in St. Helena, California in March of this year. The purposes of the caucus, similar to those set down or acted upon by the Methodists, are:

- 1) to give effective voice and advocacy to the problems, concerns and insights of Asian Americans
- to facilitate the representation of Asian Americans on boards and agencies of the church
- to provide mission strategy to Asian American churches and the wider community
 - 4) to combat racism
- 5) to explore study and appreciate the values of Asian heritage and to develop new ministries to Asians and Asian American movements
- 6) to maintain communications with Asian caucuses of other denominations
- 7) to provide training and education for Asian ministers and laymen

The caucus meeting concluded with the statement that "self-development is a response to the effects of racism and is a necessary step to the authentic reconciliation, equality and justice for all peoples." The caucus was present at the 184th General Assembly and proved its muscle by getting an Asian American on the nominating committee and nine Asians elected to boards and agencies. It will be pushing for serious consideration of Asians for key staff positions in the new structure.

Contact: Rev. Lemuel Ignacio, Chairman Asian Presbyterian Caucus, 5089 Yucatan Way, San Jose, Calif. 95118.

AMERICAN BAPTISTS

An Asian American Baptist Caucus was formed in August, 1971, at a meeting in Gardena, California. As its chairman, Paul Nagano, stated: "The Caucus provides the power leverage for love both for the oppressed and the oppressor." There cannot be love between those who are free and those who are not free.

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In seeking to recapture the sense of power and identity lost by Asian Americans, the Baptist Caucus' first order of business was to consider specific project proposals related to Asian American ministries and social action and cultural programs. Some of these projects are:

- development of new or struggling Asian ministries in certain locales, especially in California where there is a tremendous influx of new immigrants.
- cooperation across denominational lines to encourage the formation of permanent centers of Asian American Church studies in two locations in California.
- support of Asian youth programs in communities and on campuses.
- support of an Asian American social worker to do research in the way Asian Americans in certain localities are faring with regard to housing, child care needs, drug abuse, mental health, and old age homes. (Because they have been overlooked as a minority, Asian Americans have been singularly missing in research data.)
- · the development of lay leadership.
- cultural training for Asian American clergy.
- proposal of a central file of Asian American Baptist pastors to be kept at Valley Forge.
- more church personnel to deal with Asian American ministries.
- church internship training programs for Asian American college and seminary students.
- the encouragement of Asians to fill missionary positions in

Contact: Rev. Paul Nagano, Japanese Baptist Church, 901 E. Spruce St., Seattle, Washington 98122

Joint Strategy and Action Committee
Room 1700A

475 Riverside Drive . New York, N.Y. 10027

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YELLOW PLARL

Yellow Pearl, the first project of the American Creative Arts program in New York City, is a collection of ones, poetry and graphies, including illustrated music and lynes of singers/composers Joanne Miyamoto, Chris Limia and Charlie Chin, Designed as an art portfolio, it comes as a boxed pickage containing 59 original songs. Available for \$2.50 a copy (add .50) for mail orders).

Contact: The Basement Workshop, 54 Flizabeth St., Chinatown, N.Y. 10013

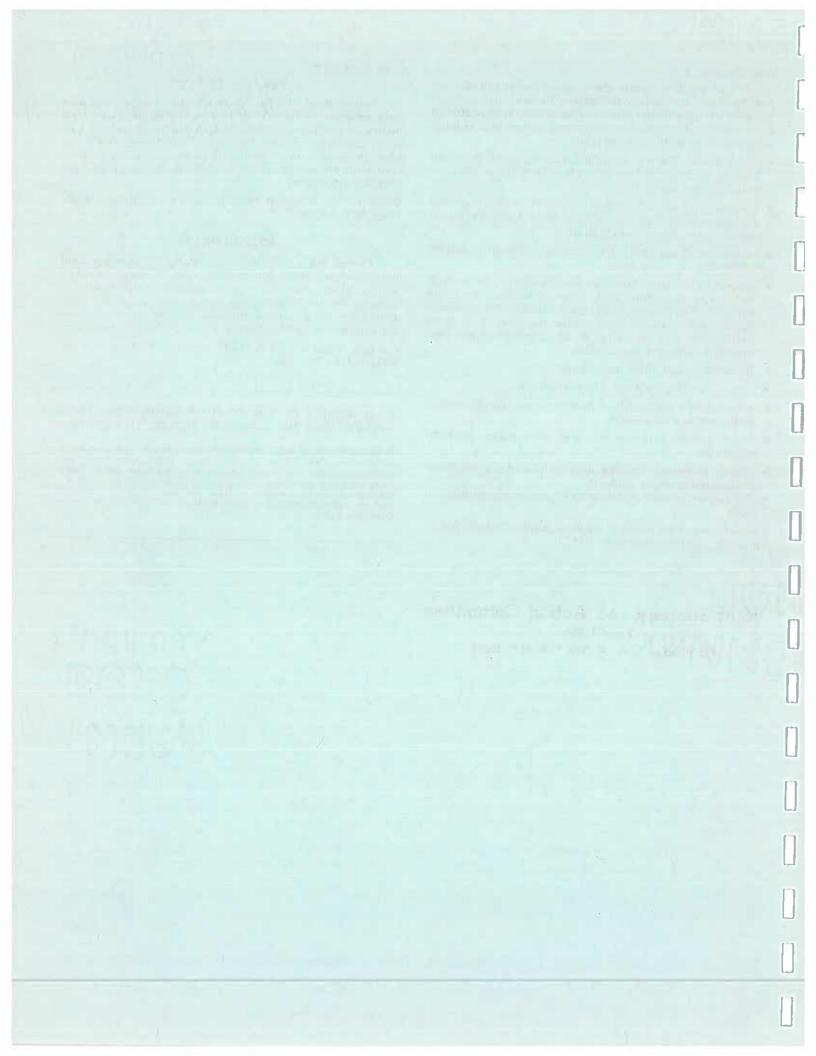
WORKFORCE

Though not a new publication, Workforce is an important national clearinghouse for information on alternative his styles and vocations, on new projects, groups and individuals who are working for social change in almost every imaginable field Workforce is in serious financial trouble, it needs more subscriptions in order to survive. Subscriptions are \$10 yr.

Contact: Vocations for Social Change, Box 13, Canyon, Calif. 94516 (415) 376-7743.

FILM REPORT OF THE COMMISSION ON POPULATION GROWTH AND THE AMERICAN FUTURE TO BE SHOWN

A filmed version of the Commission's Report will be shown on public television on Wed., Nov. 22. The Report makes some far reaching recommendations with regard to population limitation and redictiontion, including discussion of a hotly debated subject these distribution. The printed version of the Commission's Report, Population and the American Future, is available from the Government Printing Office for \$1.75.



ASIAN-AMERICAN BAPTIST CONVOCATION

Jitsuo Morikawa

Youth, Blacks, feminists, are not unique in their quest for identity; all peoples are faced with the crisis of identity-"who are we?", "where did we come from?", "what is our central role and purpose?" I am assuming that Asian-Americans and Asian-American Baptists in particular are also faced with this fundamental question of human existence, compounded in geometric proportions, facing simultaneously what it means to be human, what it means to be a person and people in American culture, while our historic roots lie in Japan, China, Philippines or Korea, and when those ethnic antecedents are divided by hostile boundaries into North and South Korea, People's Republic and Mationalist China; and when the alliances between the U.S. and these nations are in a state of incredible flux; and when we as Asian-Americans have lived isolated from each other and we constitute a negligible minority without the strength of numbers Blacks and Hispanics possess; and to further compound our complexity, we are called to engage in the decisive historic identity question of what it means to be the church in this age of secularization!

I. WHO ARE WE?

Out of a narrow American provincialism and parochiality and thrust into the historic mainstream of living in a multi-national and multi-cultural world. The days of noatly boundaried cultural and political nationalism are over as also the sharp sectarian denominationalism in the church. We are living in an age of universal history, ecumenicity in the church as a sign of the emerging secular "oikumeno," the whole household of the human family. We can no longer live in our particular world isolated and cleanly identifiable; we are called to live in the bewildering complexity identified with many communities in the world. Citizenship in one nation may no longer be adequate. The may be moving toward a future when we retain citizenship in several nations, and what has been regarded as treason such as dual or multiple citizenship may become the mark of

a world citizen. We have unfortunately regarded the hyphenated American as a liability in the past and attempted to reduce our ethnic visibility by deliberate or unconscious disregard of our ethnic language, culture, history and tradition, to prove that we were Americans. And in so doing we have impoverished and eroded two generations of Asian-Americans of the rich cultural legacy of our forefathers. In part, cultural coercion brainwashed us into assuming incongruence of Asian with American culture, but basically we hold ourselves accountable that we failed to value, claim, and turn into currency and use, our rich heritage.

illio are we? We are people who by the pressures of history have learned to endure suffering, internalize the pain, live for long periods of time without exteriorizing and giving vent to our inner fires of resentment and protest. Asian-Americans, and I want to speak of Japanese-Americans in particular, have been labelled by Bill Hosokawa of the Denver Post as "the Quiet Americans." We quietly accepted the Japanese Exclusion Act of 1924 denying immigration into the U.S., and the denial of citizenship to Japanese integrants, and the denial of the right to own land in California, and the denial of civil liberties by accepting indiscriminate and mass evacuation and interment without trial and due process of law, and lost all our possessions hard earned over a generation of toil, and this with hardly a whimper. And in response to these successive waves of injustice, we volunteered, we begged for the privilege of fighting and dying for our country, and many died while their parents, brothers and sisters, were still lingering in Poston and Manzanar and Tule Lake.

Professor William Peterson of the University of California, speaking of the Japanese-Americans, says that no ethnic minority in American life has suffered the degree of discrimination and injustice. Yet in contrast to other minorities, Asian-Americans have engaged in no loud protest, nor engaged in demonstrations, in little corporate political action, and minimal action through the courts. Is this good? Have we achieved comparatively more by our invisible and quiet approach? Is there moral power and judgment in

silence and in internalizing the pain and seeking to transform that pain into creative endeavor? One part of me says we were morally irresponsible for quietly accepting the perpetration of injustice, and another part of me says that while the style of life today is uninhibited expression in the name of honesty and integrity, I believe life at its profoundest level is mystery and silence, the secrecy of the human spirit known only to God, so that there are dimensions of human reality not available for the marketplace, but only for the secret chambers of the heart. "Inscrutable Oriental," used as a discrediting lavel, may in fact be a tribute and a mark of respect. But the other part of me that resents the silent posture we maintained, feels that we have confused and equated self-expression with self-assertion and the exercise of power with sulf-aggrandizement. There is much in our Oriental background which looks with suspicion upon anyone who is too forward, agressive, and particularly one who is selfassertive. He is described in Japanese as being "gehin-na-hito," meaning an uncouth person. Someone who holds himself in check with modesty and humility as being "enryo'bukai" is lauded as a "Mohan-seinen" -- an exemplary person. In my family, my brother Katsumi was a quiet, unself-assertive "otonashi-mohan-seinen" -- acknowledged in our family and in the community as a model person. I suffered by contrast everything he was not -- perhaps that's why I learned to need a Savior before all others! But in our quest for humility we may have diminished our ability to exercise power. Power is an ingredient without which we cannot achieve legitimate goals and objectives. In fact, contemporary rediscovery of human reality is that change rarely occurs without the exercise of responsible intellectual, spiritual, political, social and economic power. Few who possess privileges, preferential status and power, voluntarily surrender these toward an equitable distribution. The Blacks have learned this lesson of history, and the Bible has much to say about the exercise of power: "Ye shall receive power. . ."; "All power is given unto you. . ."; ". . .that I may know Him and the power of His resurrection." We need to take a serious look at the responsible use of power in the moral governance of society.

"Tho are we?" We are a people, co-heirs and co-inheritors, entitled by right of birth to all the privileges and rights as citizens of the United States. There are certain inalienable rights which are ours by virtue of being human, by virtue of being born, by virtue of being members of the human family, by the Sovereign grace and act of Jusus Christ. These are not agotiated or determined or won or siezed or given or mediated. They are ours -- already ours -- as a gift of God -- no one can take them away from us, inseparable ingredients of our personalities -- freedoms, liberties, and rights. To become fully human through the exercise of unrestrained responsible freedom is our legacy and our inheritance from the Lord of history. But we--that is, Asian-Americans-have acted out of a posture of aegotiation and appeal to the white majority, to have them consent and permit and dole out to us with reluctance or generosity what rightfully beloags to us! He have reisforced white arrogance by thanking them for giving us what belongs to us, by being impressed when as Asian-American gets elected to the Senate or the Presidency of a university. We ourselves need a change in consciousness, a recovery of who we really are -- to reasounce our psychic servitude to the white majority -- denounce the dehumanizing and destructive enterprise of earning and achieving equality rather than to accept, acknowledge, and admit our equality and live it out. For some time to come we will have to live with the fact of white arrorgance, the assumption ingrained even among some of the noblest of the whites that somehow if minoirities are to have equality and freedom, they will have to "give" these to us. Perhaps the demands of the Black Economic Development Conference through James Forman was based on the assumption that American economic affluence, which means affluence primarily for the white majority, has been extracted out of the sweat and suffering of twenty million Blacks living in social and economic squalor, and that the demand for a few million dollars is but a small claim on that part of the nation's wealth which is rightfully theirs.

II. WHAT IS OUR CALLING AND MISSION?

human existence, not only for persons but peoples and institutions and nations. Not only is the perplexing question framed in terms of "Who are we?", but also in terms of, "What are we for?" Hendrik Kraemer placed that question at the center of the church's age ada—"That is the church for?", which anticipated the same question being raised by every human community—education, medicine, business, government, and even the nation—state. Thus we also face the same serious question: "What are Asian-American Baptists for?"—is there a particular calling to which we are called, a vocation to fulfill, a constraining purpose to which the tides of history lure us?

We have a common calling with all Americans. That needs to be nailed down once and for all. Every avenue of human enterprise open to every other American must be open to asian-Americans. The ethnic stereotypes must go, for they are tragic reminders of a period in American history when most occupational and professional doors were closed to Asian-Americans so that as recently as the Second World War, Asian-American college graduates had little to look forward to beyond pushing lawn mowers, tending fruit stands, running a laundry, fishing or farming.

While we have a common calling with all Americans, a basic universality, we also represent a certain particularity which provides clues as to certain unique responsibilities and opportunities as Asian-Americans. President Nixon's proposed visit to the People's Republic of China opens up the possibility of a whole new era of relationship between the U.S., the People's Republic, Nationalist China, Japan, South Korea, and the Philippines at least, toward a pierciag point of crisis fraught with danger and hope, judgment and possiblity. What happens among these nations affects the welfare of the Whole world.

The church cannot escape responsibility by suggesting hers is a spiritual ministry and not a political mission, that her task is to save souls and not to save the peace, or

to barricade ourselves in our little churchly bunkers, convinced of our impotence in the face of awesome international realities.

We have several things going for us. This whole Pacific arena of the world will require recruitment and training of specialists -- political, economic, educational, and religious--on an intensive, massive scale, to engage intelligently and creatively in the international enterprise -- men trained in the profoundest understanding of these nations, peoples, and regions. How tragic has been our misreading of the Vietnam situacion: our involvement has been a scries of miscalculations, misreadings, and faulty intelligence. We have operated in the dark in relation to Red China, refused to listen to lonely voices like John Patton Davies who years ago advocated membership of Red China in the U.N.; and then the McCarthy purge silenced and destroyed the careers of many of our best Sino scholars. The President's disregard of political protocol with interica's strongest ally in the Pacific, sending Kissinger to Peking without advance notice to Prime Minister Sato, may possibly precipitate the beginning of the end of the Mutual Security Pact, for it strengthened dramatically the growing power of the military and those nationalists who continually charge that Japan cannot rely on the integrity of the U.S., who will follow policies only germane to her national interest. She has the industrial capacity of becoming a nuclear power overnight. The events of the 1930's prove that a small but armed military clique can override a peace-loving anjority in the nation, including the Emperor, to plunge a nation into the devastation of war. The so-called political coup by President Nixon in relation to the People's Republic of China may bring about a whole new shift is the political alliances, possibly driving Japan toward Russia or at least to a course of dangerous independece. Again and again our historic human tragedies have arisen out of reliance on outmoded myths and assumptions. America has demonstrated her incredible capacity to operate out of narrow, sectarian, parochial and fundamentalist views of international reality, particularly in relation to Communist nations of the world. Total human welfare

individual Americans whose personal morality we would applaud, the nation's collective morality reflected in institutional decisions—the Immigration Act of 1924, California Land Acts, the evacuation order—have inflicted permanent scars on our lives and memories. These institutional decisions have affected the total well-being of the total Asian—American community, not just economic and political well-being, but the spiritual, moral, and psychic as well—the whole range of human life. This is a way of suggesting that an integral part of our Christian ministry is the participation in civic responsibility, to participate in politics or the science of the "polis" or the city, as co-workers with God in the reshaping of the metropolis.

During my visit in Japan two years ago, the Director of the Research Center for the Tokyo metropolitan government said that Tokyo's most critical need is the development of civic consciousness among its people. Public welfare, he said, looms low in the people's priority. Personal welfare looms high. Public behavior stands in sharp contrast to private behavior. As Asian-American Baptists who have learned through their tragic history, ministries can no longer be understood to be simply person to person, or even just to families, although we are responsible to minister to each man, to each individual, and to every family. But we are called to minister to institutions and organizations and collectivities, to the "principalities and powers" of which the Bible speaks, where the awesome decisions are made to affect the welfare and destiny of millions of people. The God revealed to us in Jesus Christ calls and summons not only individual persons like Abraham, Issac and Jacob, and special peoples like Israel and the Church, but He also holds accountable institutions and organizations and structures of men which the Bible describes as "nations." We are called to evangelize these institutions through a new kind of ministry, the ministry of the laity, to function as creative change agents, leading and directing institutional decisions toward fulfilling the purposes of God and the welfare of all men.

cannot afford not to bring into being the mobilization of a massive missionary movement comparable to the great days of the Student Volunteer Movement, when from the classrooms of Yale and Harvard and other universities great missionary recruits arose like

John R. Mott and Sherwood Eddy and Kenneth Latourette, to "proclaim the gospel and evangelize the world in one generation." While the call to evangelize the world in one generation became a slogan impossible to fulfill, and while the theology which drove thousands of volunteers was motivated to rescue millions from a Christless grave of eternal dannation, and while most of them went to the villages and hamlets of undeveloped nations of the world, we are in fact living in apocalyptic times demanding repentance now in this generation or we may perish, and our theology had better have possibilities of damnation and even extinction, and we had better engage in massive recruitment to missionary service, but missionary service in a new sense--evangelizing, bearing witness to the gospel of God's "shalom" in the diplomatic, political, economic, health, and educational areans of a highly sophisticated urban technological society.

Thy shouldn't Asian-American Baptists do what a group of deacons did with a young boy, George W. Truett, when they said to him, "We think God is calling you to be a preacher;" and apparently God spoke to that boy through those country deacons. I doubt very much that I would be in the ministry today had not my pastor asked me one day, "Have you ever thought that God might be calling you to enter the Christian ministry?" Your approach would be so different today. To raise this question of vocation is to evangelize, to call a life to a decision is to raise the question of his relationship to Jesus Christ. It may very well be that evangelism and missionary recruitment are simultaneous events or a single event, so that confronting and negotiating the future vocation and plan for a life as co-laborer and co-creator with Jesus Christ in the bewildering complexities of international relations may become the central mission of the Asian-American Baptists for some years to come.

"That is our calling?" We are a people who have felt the full force and impact of corporate and institutional decisions of American people. Despite many fine

BIBLICAL AND THEOLOGICAL STATEMENT FOR THE ASIAN AMERICAN BAPTIST CAUCUS Paul M. Nagano

The essential Christian motivation for the Asian American Baptist Caucus or, for that matter, any positive ethnocentrism ("a view of things in which one's group is the center of everything, and all others are scaled and rated with reference to it") is the necessity for identity, human dignity, and freedom. Theologically it has to do with the nature of man and the nature of God as love. Biblically it has to do with God's redemptive act through Jesus Christ. It must be said that from a racial standpoint ethnocentrism is not necessary except where some characteristic of the race is the object of discrimination. In case of the Blacks and the Asians the discriminatory characteristic is color.

Theologically, man's identity is related to his sense of being over against any anxiety that may come about from non-being or threats that the ground on which the individual or group stands is being taken away. According to Tillich, "The human experience of having to die anticipate the complete loss of identity with one's self." The threat that confronts the racial minority is that of being treated or becoming a "thing" rather than one's identity as a person, grounded in his environment. Man is a self and the bearer of subjectivity. The polarity in which man is caught is between the fully developed personality or identity representing one pole, and the mechanical manipulated tool on the other. Everything resists the fate of being considered or treated as a mere thing, as an object which has no

William Graham Summer, <u>Folkways</u> (Boston: Ginn, 1906), p. 13.

²Paul Tillich, <u>Systematic Theology</u>, Vol. I (Chicago: The University of Chicago Press, 1966), pp. 197, 198.

subjectivity. This is the threat of non-being or loss of identity.

The Asian American in American society is losing his sense of identity by being absorbed by the majority, by adopting a subservient and accommodating stance, by developing a poor self-image, and by making decisions according to the expectations of his environment. He has been dehumanized to the point where any attempts to affirm his identity becomes a threat even to himself.

In the Biblical creation stories God produces individual beings and not universals, Adam and Eve rather than the ideas of manhood and womanhood. Added to this, man is created in the image of God. Man not only is complete self-centered; he also is completely individualized. Christian theology affirms the uniqueness of every person and the creation of each person in the image and likeness of God. Added to this, God is no respecter of persons and loves the world and provides salvation for every human. What does this say regarding human dignity? It means that individualization, God-likeness, and participation in the salvation provided by God reaches the ideal form when one's personhood is recognized. We must ask, what strategies in society provide the most conducive environment for authentic personhood?

It is the belief that only be determining one's own strategies and ethnocentric communions can the full experience of human dignity and ego-strength be developed. The Asian Caucus provides such a communion as a prelude to the communion with the larger society. Before genuine communion can be established authentic personhood is necessary. Once individuals are respected in the fullness of ther personhood, communion on the highest level can be experienced.

The danger here is the destruction of personhood within the group when there is the desire to conquer one another. Through a history of oppression, it is very easy for minorities to be jealous or destroy one another due to their poor self-image and their inability to handle power and leadership. The inability to develop cooperation and unity of purpose at the grass roots level is indicative of this. Either a Moses must appear or minorities must turn their attention to a common object of concern. According to Williams, "... social solidarity among individuals or groups is enhanced by recognition of the sharing of a positive and noncompetitive regard for a common object of concern."

The third Christian motivation for the Asian Caucus is that of freedom. Freedom according to Tillich is experienced "as deliberation, decision, and responsibility." Freedom is the function of man, that is, of that being who is not a thing but a complete self and a rational person. Man is man because he has freedom. As long as decisions are dictated by the power structure, and not the result of individual deliberation, the essential function of man is destroyed.

In the light of this motivation of freedom the meaning of destiny becomes meaningful. What has happened in my past determines my freedom; and my freedom participates in shaping my destiny. Without freedom, my destiny is not mine.

In dealing briefly with the theological motivation for the Asian Caucus relating to the nature of God as love, God seeks to deal realistically with the evil and injustices in the world. Love must destroy what is against love. As with Luther, "Sweetness, self-surrender and mercy are the proper work of love; bitterness, killing and condemnation are its strong work, but both are works of love." What Luther means is that it is the stronger work of love to destroy what is against love.

Robin M. Williams, Jr., <u>Strangers Next Door</u> (Englewood Cliffs: Prentice-Hall, 1964), p. 390.

⁴Tillich, op. cit., p. 184.

⁵Paul Tillich, Love, Power, and Justice (Oxford: Oxford University Press, 1954), p. 49.

This presupposes the unity of love and power. As with Tillich, "In order to destroy what is against love, love must be united with power, and not only with power, but also with compulsory power. . . The criterion is: Everything that makes reunion impossible is against love." Thus love tries to save and fulfill the person that destroys by destroying in him what is against love. The theology of love that seeks to have all people come together as equals therefore refuses to speak of love without justice and mutuality.

The Asian Caucus finds its theological motivation in the nature of God as love as it seeks to speak of love with justice, and this is not possible without a power base. The Caucus provides the power leverage for love both for the oppressed and the oppressor.

Here again, it is the belief that the true product of love is to become unreservedly a person for others, and this in possible only for the man who has become free to be himself. The Caucus attempts to free the Asian American to become a person for others.

Biblically, the motivation for the Asian Caucus is found in the Old Testament as Yahweh (God) identifies with the people of Israel who are oppressed and downtrodden. The Asians Christians take seriously the experience of the oppressed, since it is so close to their own experience of prejudice and, for the Japanese Americans, evacuation into the wilderness. In Exodus 3:15-17, God appeared to Moses.

God said to Moses, "Saythis to the people of Israel, 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you: 'this is my name for ever, and thus I am to be remembered throughout all generations, Go and gather the elders of Israel together, and say to them, 'The LORD, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying,

⁶ lbid., p. 50.

"I have observed you and what has been done to you in Egypt; and I promise that I will bring you up out of the affliction of Egypt, and to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a lond flowing with milk and honey."

As God affirmed Israel, the Asian Caucus affirms that God understands and identifies with the Asian's plight and predicament in the United States.

The Caucus believes that in Christ, God enters into human affairs and identifies with those who are hurting. Their suffering becomes His; their despair, divine despair. God's word of identification with the feelings of the Caucus is, I know the meaning of rejection because in Christ I was rejected; I know the meaning of physical pain because I was crucified; I know the meaning of death because I died; I know the meaning of being despised and rejected because I was "despised and rejected" of man. But my resurrection in Christ means I am present with you and that alien powers cannot keep you from the full meaning of life. "I am come that you might have life, and that you might have it more abundantly." (John 10:10)

For this reason, in the relation and events in life of his people, God always takes his stand unconditionally on behalf of the oppressed. Barth writes:

... God always takes his stand unconditionally and passionately on this side alone: against the lofty and on behalf of the lowly; against those who already enjoy right and privilege and on behalf of those who are denied it and deprived of it.

The Asian Caucus believes that it is Biblically motivated as it looks to the ministry of Jesus as it is outlined in Luke:4:18.

The Spirit of the Lord is upon me, because he has anointed me to preach the good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, To set at liberty those who are oppressed, or To proclaim the acceptable year of the Lord.

⁷Exodus 3:15-17, Revised Standard Version.

⁸Karl Barth, Church Dogmatics, Vol. VI, trans. T. Parker, W. Johnston, H. Knight, and J. Haire (Edinburgh: T. & T. Clark, 1957), p. 386.

⁹Luke 4:18, Revised Standard Version.

It means that God in Christ seeks not only to preach the good news to the poor, but is activily engaged to fulfill the purpose of the gospel in actual existence. Jesus' ministry affirms that his work is essentially one of liberation. Becoming a slave himself, he opens realities of human existence formerly closed to man. Through encounter with Jesus, man knows the full meaning of God's action in history and man's place within it.

The Book of Ephesians clearly presents that God wills a community of love constituted by Jesus Christ. The Church of Jesus Christ becoming a microcosm of God's ultimate purpose. The Church, though imperfect, being the decisive community in transforming the earth and shaping the destiny of those who inhabit it. The Cauzus fulfills its Biblical purpose in its endeavor to establish community as the object lesson or "wisdom of God" (Ephesian 3:10) in history. According to John A. MacKay:

There is no sublimer thought in the Ephesian Letter or in all Scripture than this. The history of the Christian Church be comes a graduate school for angels.

God's will to unity is thus the most central thing in cosmic and human history. This Divine drive none dare ignore, for whatever man attempts that runs counter to it will ultimately be frustrated and shattered by it. As for the Christians it is important that they explore the fullest degree the nature and implications of this unity which God pursues, this order of life which He is establishing. 10

The Asian Caucus find its motivation for its existence in this Biblical injunction for unity. It refuses to embrace any concepts of God which makes the suffering of the oppressed as the will of God and hope in the hereafter as the reward for suffering. The Bible clearly states that God is interested and involved in history. That this unity in history can come about

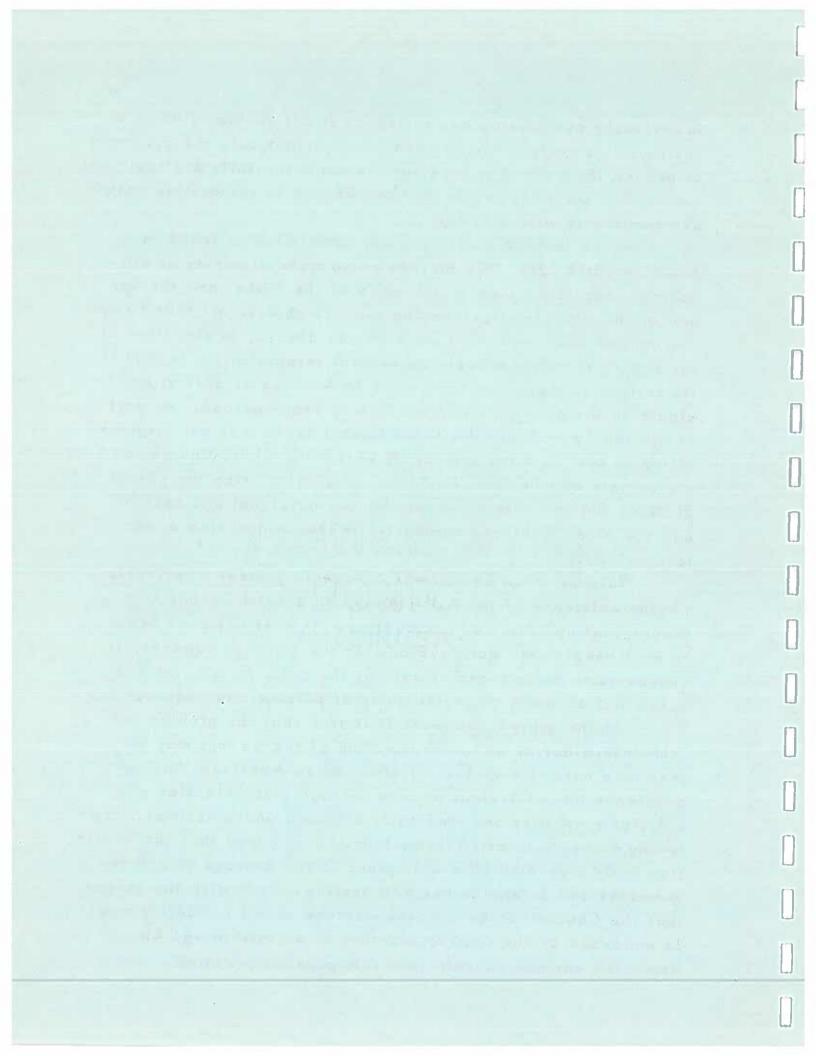
¹⁰ John A. MacKay, God's Order (New York: The MacMillan Company, 1953), pp. 61, 62.

in seriously confronting any system or structure that hinders or destroys this unity. The common concept that only the assurance of heaven (hereafter) is important is not essentially Biblical, but rather God calls his people and the Church to responsible action and community within history.

In the fulfilling of the great commission as found in Matthew 28:19, 20: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age," the Caucus feels its special responsibility to fulfill its calling to the Asian community in America as well as participate in the growing Asian missionary arena abroad. As part of the family of God, the Asian Caucus feels it is our responsibility to call into the service of Christ the whole Church to participate as true partners in the mission to bring the gospel of Jesus Christ in its power to change individual and nations, and the Asian American community is the unique area of our responsibility.

This has been an attempt in love to present a rationale for the existence of the Asian American Baptist Caucus from a theological and Biblical perspective. It does not even begin to deal deeply into many reasons for the Caucus, however, it endeavors to bring together both at the grass roots level and denomination level a greater unity of purpose and cooperation.

At the grass roots level it is true that the problem of self-determination and self-assertion of the Caucus may be seen as a part of a vicious circle. Asian Americans having developed an subservient posture through discrimination and cultural syndromes and finding it difficult and sometimes threatening to begin to assert themselves. It is hoped that the Christian basis presented here will grant us the courage to affirm ourselves and determine our own destiny. It is with the prayer that the Caucus can be a means whereby social solidarity may be enhanced by the sharing together of a positive and Christmotivated common concern that this paper is prepared.



ASIAN AMERICAN UNITED METHODISTS

The Oriental Provisional Annual Conference which administered Chinese, Korean, and Filipino churches, was dissolved in 1952 and the Pacific Japanese Provisional Annual Conference reluctantly concluded its operation of 74 years in 1964. These Provisional Conferences had served to provide a structural framework for the ministry of the Methodist Church to the Asian-American communities. After these Conferences were dissolved and integrated into their geographical conferences, there was a period up to 1968, when the Asian American United Methodist Churches were slowly dying. As one Nisel layman wrote of the situation:

"Unfortunately, what started out as a great step forward in 1964, by 1966-67, was mired in dissolutionment. The ministers and layment alike were demoralized by the insensitivity of the majority to the peculiar needs of our people."

The outlook and future for these Asian American Methodist Churches looked so dismai, that a group of ministers and laymen of the former Pacific Japanese Provisional Annual Conference assembled voluntarily in 1967, in Denver, to discuss the acute situation. A resolution was drafted requesting the assistance of the total United Methodist Church, in taking a fresh look at the work of the Japanese American Churches.

Council of Bishops initiates

This resolution requesting the Church at large to take a fresh look at the work of the Japanese American Churches, was sent through Bishop R. Marvin Stuart, of the Denver Area, to the Council of Bishops. At the Council meeting in Miami, the Bishops voted unanimously to act on this resolution. It was after this passage by the Bishops that the United Methodist Church through its various Boards and Agencies, awakened to the plight and unique problems and needs of the Asian American United Methodist Churches.

This past 1968-72 Quadrennium has been a period of increased activity and a new effort on the part of the Asian American United Methodist Churches towards unity and the uplift of morale.

The National Consultation of Japanese Ministry was called by the Division of National Missions at San Francisco in February, 1969. The concept of constituting the committee to deal with the ministries to all Asian-Americans beyond Japanese-American work was adopted and the Advisory Committee on Asian-American Ministries was constituted by the Unit of Special Ministries of the Division of National Missions. A second consultation, this time on Asian-American Ministries, was held in March of 1970, which provided for a meeting of almost all Asian-American ministers of the former Provisional Conferences with Episcopal leaders and representatives from the Board of Missions. One result of this meeting was the recognition of the need to deal with the appointments of Asian-American ministers as a unit, cutting across Conference lines in consultation with the Executive Committee of the Advisory Committee.

Commission on Religion and Race

The Commission on Religion and Race has been aware of the need to help United Methodists become aware of the needs of its ethnic minorities. Representatives of the Asian-American churches participated in the Ethnic Minority Consultation held in Chicago in October of 1970. It was at this meeting that Asian-American

United Methodists were given the opportunity to discuss common concerns with other United Methodist minority members. The result was a confirmation of their affirmation to bond together in an ethnic unity that will help bring about self-determination within the United Methodist Church.

The Commission was also able to respond to Asian-American United Methodists through the Minority Group Self Determination Fund. A grant of \$23,500 annually for two years was approved to establish the Office of Research and Development for Asian American Ministries. This office has been in operation since July 1, 1971 with the Rev. George Nishikawa as its Executive Director.

On March 12, 1971, over 200 Asian American Methodists gathered in Santa Monica, California, for the first large scale Convocation on Asian-American Ministries. It turned out to be a significant convocation attended by United Methodist representing churches from the Chinese American, Korean American, Filipino American and Japanese American congregations, extending over five annual conferences and the entire Western Jurisdiction. Included in this group were thirty youths, eleven District Superintendents and four Bishops.

The Rev. Peter Chen, Chairman of the Advisory Committee of the Asian American Ministries, had this to say after the first such consultation held in United Methodism:

"It is obvious that the implications of much of the discussions and decisions are not immediately clear, but there is no question that they will have a far reaching effect for many years."

Mr. Chen also observed that "the most significant result, was the uplifting of morale." Other actions that stemmed from the convocation:

1. The forming of the Asian American Caucus, to replace the former Asian American Ministries. This is to be the

official organization to represent the Asian-American United Methodists.

- 2. The creating of the office of Research and Development for the Asian American Caucus, to strengthen the ministry of the Asian American United Methodists in the Western Jurisdiction.
- 3. The opening of a new era of development and cooperative endeavors with churches and leaders overseas. With crucial needs of Japanese language ministers, a motion was adopted for the Advisory Committee, to implement the idea of recruiting language ministers from Japan, to augment the present working force. The Chinese representatives expressed the desire for a similar relationship with Christians in Taiwan and Hong Kong.
- 4. The cooperation of the College of Bishops of the Western

 Jurisdiction was obtained in the matter of inter-conference

 appointments of ethnic ministers

Finally, the Convocation set forth a position statement directed to the United Methodist Church at large and the world:

"We, the Asian American Caucus of the United Methodist Church, which includes at the present time, Chinese, Japanese, Filipino, and any other groups who have similar ethnic roots, acknowledge the heritage that is peculiarly ours as Asians, who have been a part of the United Methodist Church. While acknowledging the values of this heritage, we recognize that our participation within the United Methodist Church has been only partial and limited, and that our identity as Asians has been in terms of Euro-American values and culture.

We affirm that the Asian American Caucus is at present the most viable means to achieve:

 Self-determination to develop relevant Christian Mission strategies on the local, annual conference, and national levels.

- Openness to explore and to appreciate the values of our ethnic cultural and religious heritages that make the Gospel relevant and meaningful to Asian-Americans.
- 3. Liberation from the elements of racism within the United Methodist Church and society.

We recognize the need to understand and to cooperate with other ethnic caucus groups within the United Methodist Church."

The Future for Asian American United Methodists

With the adoption of the above position statement at the Convocation, one Asian pastor stated, that "All the Asian ethnic Methodist churches, upon this recognition, will step into a new dimension of our history." He added, "this new dimension of our history started with this 1968-72 Quadrennium. But it has just started and the results and the future are unknown. A Nisei layman from Berkeley, California, summed up the hopes and challenges of many Asian American Methodists, as follows:

"As a newly born organization, much work in just about every part of the organization is needed. How fast it grows up into responsible 'manhood' will take the loving care of everyone. How soon it can provide much needed and meaningful leadership to our local churches will depend on how much 'input' we provide. How well it can speak on issues on the Conference and National levels depends on how hard the group work In what directions—in religious, social, political and economic sense it moves, depends largely upon the needs of the people and guidance by the people. In the final analysis, how well this machinery functions will be up to you and me."

These statements and efforts at establishing Asian-American structures for ministry indicate a strong desire for self determination and ethnic ministries. They indicate an assumption that the Asian-American community will not soon disappear and that the best way to serve that community is through indigenous ministries and

structures. A report from the Board of Missions Department of Research and Survey indicates the following Asian-American membership within the United Methodist Church.

Asians

Continue of anomalous continue and the	Congregations	Members 1969
Japanese	NA STERRES	
California (12) (13) Hawaii (13) Other (13)	20 12 10 42	5,139 2,404 2,471 9,610
Chinese		
Mainland U.S. Hawaii (14)	<u>6</u> <u>-</u>	925 100 1,025
Korean		
Mainland U.S. Hawaii (15)	6 2 8	786 628 1,414
Filipino		
Mainland U.S. Hawaii	5 5 10	458 674 1,132
Other Asians		500
		The state of the s
TOTAL CONGREGATIONS TOTAL ASIANS	66	13,681

Asian-Americans look to the 1972-76 Quadrennium for a continuation of the work that has been started in this last quadrennium.

There have been persistent demand for more and efficient Christian services coming from Korean communities to meet the spiritual and moral needs of Koreans in our area. These needs include community services such as language school, nurseries, cultural activities and social services to help the people to make a speedy and smooth adjustments with a sense of confidence and pride.

(Charles Song), San Francisco California

STRATEGIES FOR ASIAN-AMERICAN MINISTRIES - as adapted by the Consultation on Asian-American Ministries, March, 1970.

A. Preamble - overall strategies and goals

- To seek ethnic unity, consciousness and self-identity which will enhance and cultivate positive influences upon human dignity and to encourage ethnic peoples to realize their best selves.
- To seek a fellowship which will uplift morals and renew evangelistic zeal to translate, interpret, and apply the Gospel of Jesus Christ to ethnic peoples in terms of and through methods which are indigenous to them.
- To communicate to the United Methodist Church and to the world, the unique ministry and gifts of divergent traditions, customs, and culture of Asian-American Methodists.
- 4. To affirm the concept of the inclusive Church and the "wrongness" in making integration as mere absorption.

B. Strategy on Asian-American Ministries

- 1. Maintain the Advisory Committee with definite meetings during the year.
- Provide an annual consultation on the work and strategies for ministers seminarians, and laymen with the leaders of the annual conferences of the Western Jurisdiction.
- 3. Provide for periodical caucuses on call by the Advisory Committee.
- 4. Institute special training and workshop opportunities for ethnic ministers and laymen in ethnic churches.
- 5. Develop a continuing educational program for ministerial study leaves on a systematic basis. This should include exploration of the possibility of training in countries of ministers' ethnic origin, in cooperation with indigenous churches and leadership.
- 6. Organize and coordinate efforts in cooperation with other groups (egs. Black United Methodists for Church Renewal, Spanish-speaking United Methodist, Native American Methodist) for renewal at all levels of the

United Methodist Church--Annual Conference, Jurisdictional Conference, and General Conference.

- 7. The Advisory Committee assumes the responsibility to set up, put together and establish programs; eg. evangelsim, recruitment, training, continuing education, etc., and we request the assistance of the General and Annual conferences in undergirding (funding) these program when needed.
- 8. The purpose of the Advisory Committee and Consultations is to work at strategies for leaders in Annual Conferences of Western Jurisdiction and also to develop a strategy for Asian-Americans to be involved in social and political structure of the Church and Society.

C. Opportunities for Asian-American Ministers

Introduction: All ethnic ministers suffer from limitations of mobility, both horizontal and vertical, in the present Annual Conference structure. Many ministers feel "trapped" in their current appointments which tend to be longer than the average appointment.

- We request the College and Bishops (Western Jurisdiction) that the Executive Committee of the Advisory Committee on Asian-American Ministries be authorized to act as consultants on appointments of Asian-American churches and ministers each year prior to Annual Conference.
- 2. We request that the College of Bishops (Western Jurisdiction) have on its agenda, at least once a year, a consideration of the work of our Asian-American churches and ministers serving them. These churches and their ministers ought to be considered in a jurisdiction-wide pattern rather than in solely conference or area patterns.
- 3. We affirm that ethnic ministries are specialized ministries requiring specific orientations and particular training ans skills. Ethnic ministers should be given priority in considering appointments to all ethnic churches with first considerations to the ethnic churches in metropolitan areas.
- 4. Ethnic ministers should be given the freedom of moving from and to any United Methodist Church.
- 5. Whenever possible, we urge that ethnic ministers be given the senior minister role, particularly when a merger takes place between an ethnic and Caucasian church.
- 6. We request a review be made of prevailing salary structure, in light of the fact that many ethnic ministers remain in minimum salary after long years of service. We recommend considerations of subsidies to bring salaries of such ministers in line with the average salary of given Annual Conferences.

ASIAN-AMERICAN DEVELOPMENT - Advisory Committee on Asian-American Ministries in historical perspective. by Peter Chen

The social climate of America during the two decades since the end of the war was concerned about "integration" both in organizational affiliation and in our cultural identity as a nation. We are not certain whether it was due to a desire for greater efficiency and convenience or due to an earnest hope to be "theologically correct" in the matter of structural appearance of the church, but the Methodist Church was no exception from the dynamics of those days. An enabling Act was adopted at the 1948 General Conference urging the dispersal of Asian-American and Spanish-American congregations to their georgraphic Annual Conferences of the Western Jurisdiction. Subsequently, the Oriental Provisional Annual Conference which administered Chinese, Korean, and Filipino churches was dissolved in 1952 and the Latin American Provisional Annual Conference reluctantly concluded its operation of 74 years, including 46 years as a Japanese District of California Conference (1893-1899) and Pacific Japanese Mission (1900-1939), in 1964.

These Provisional Conferences have served not only in providing an effective structural framework of the ministry of the Methodist Church to the people who were mostly non-Christians, but also in becoming one of the social forces in the development of Asian-American communities. Even a casual observer would understand the impact of this little known branch of the United Methodist family to the Asian-American communities when he considers the fact that one half of all the Japanese-Americans who have any Christian affiliation have been related to the United Methodist Church.

The intent of the integration was not to destroy the sub-culture groups, but to see the free voluntary identification of the ethnic groups with the unity shared by the dominant group. It has become clear, however, that this

assumption did not materialize in the best sense of the term. Integration has become another name for absorption without a meaningful assimilation. Although it has forced us to consider the vision of ultimate goals, the belief in man's cultural destiny and the faith which transcends partiality and incompleteness, it has deprived the Asian-American churches of certain structural power base within the Methodist Church and also their direct access to the leadership and resources of the National Board as they have enjoyed in the past. Even more importantly, we have seen a undeniable decline in the evangelistic ferver which had been a key assert of the Provisional Conferences as the result of the fragmentation of the lay and ministerial leadership of the ethnic churches to separate conferences.

In spite of the popular notion at the time of integration that the existing Asian-American communities were on their way out, these communities have not only persisted, but also enjoyed the unprecedented boost by the awakening identity of the ethnic minorities in the United States and by the new influx of migrants from the Orient as the result of the changes in the immigration lain the late 1950's. The bulk of the 500,000 Japanese-Americans still maintain their close social ties with the Japanese-American community in several urban centers. So are 250,000 Chinese-Americans, 200,000 Filipino-Americans, and 50,000 Korean-Americans, not mentioning the additional 50,000 new migrants among these ethnic groups each year.

Numerous other factors have contributed significantly to the persistence of these communities wherever a sizable Asian populations can be found in the U.S. Some of them are: the rising significance of ethnic identity among the Asian-Americans stimulated by the Black Power movement; increasing importance of Asian countries in the world scene; and also superficial identification of Asian-Americans with these Asian countries by the general public.

Another unique challenge in Asian-American ministries is the strong resu

gence of "old" (such as Buddhism, Taoism, and Shintoism) and "new" (such as Soka Gakkai, and Seioho-no-iye) religions from Orient in America. These religious organizations are overshadowing the Christian churches both in their scope and effectiveness among Asian-Americans and also among the general populace throughout the country.

In the light of the existing social reality, this should be the time for more united efforts in our ministry to these communities as a part of their indigenous forces. Instead, the integration efforts of the past have ignored them and set back the momentum which was generated by the former Provisional Conferences. The loss of autonomous conferences have made the Asian-American churches more concerned about the survival of their present congregations within their respective conferences rather than addressing their concerns to the exciting possibilities in their communities today. The limited pastoral opportunity, both real and imagined, for the Asian-American ministers in and out of the Asian-American United Methodist Churches has created the generally low morale among the ministerial members, which is reflected in the lack of ministerial candidates at present. The participation of the laymen of these churches in the District and Conference level has been unduly low since the integrations.

It is obvious that we have lost a rich sense of fellowship not only among those who prefer to communicate in their own native languages of Japanese, Chinese, Korean, or Filipino, but also among those Asian-Amiericans whose first and often only language is English. It is not easy to maintain their vital faith without having the opportunity of sharing the faith and concerns for each other among these churches beyond the boundaries of Annual Conferences. A number of Asian-American churches are experiencing the practical problems of straining their financial commitment to support full time language ministers, affecting other areas of the local church needs as vital as the language work. Several churches have been discontinued due to their financial inability since

the integration.

An Ad Hoc group from all former Pacific Japanese Provisional Conference churches has assembled to deal with these frustrations and their hope to redi cover their future ministry at Simpson United Methodist Church on the occasion of its completion of new facilities at Arvada, Colorado in November, 1957. strong resolution was adopted to call the attention of the Council of Bishops to explore some evenues to correct the strains of these churches since "integrating". The Council has responded to the plea and commended to the Board of Missions to provide the necessary framework and finance to study the concer of the Japanese-American churches. After a series of hearings at Los Angeles, San Francisco, and Seattle, the National Consultation of Japanese Ministry wa called by the Division of National Missions at San Francisco in February, 1969. The concept of constituting the committee to deal with the ministries to all Asian-Americans beyond Japanese-American work was adopted at this meeting. Subsequently, the Advisory Committee on Asian-American Ministries was constit uted by the Unit of the Special Ministries of the Division of National Missio out of those whom were nominated by the five Bishops of the Western Jurisdiction This writer was elected to serve as the chairman for the committee. initial funding for its work has come from the National Board in the amount of \$12,000 to be matched by the five Annual Conferences.

The first major project was the Consultation on Asian-American Ministrie called at Pine United Methodist Church of San Francisco, the mother church of all Japanese-American works in U.S. including Hawaii, on March 1970. With the presence of five Episcopal leaders along with Conference executives, almost all Asian-American ministers of two former Provisional Conferences met together the deal with their common concerns. We have realized how much we have needed the fellowship among those who share the common ministry to the Asian-Americans. In more tangible areas, the five Bishops have recognized the difficulties of the present structure and agreed to deal with the appointments of Asian-Americans.

ministers as an unit, cutting across the Conference lines in consultation with the Executive Committee of the Advisory Committee. A weeklong Training Seminar for the lay and ministerial leaders from these churches with the Glide Urban Center in San Francisco will be conducted in early September this year. Community Developer for Chinese in San Francisco area is arranged with the cooperation from the Department of Urban Ministries of the General Board and with the local Chinese church. A similar worker is being considered for the Japanese population in Southern California. Another program of the Committee in the near future is a comprehensive survey-research project of Asian-American churches in conjunction with the Research Department of the General Board. is hoped that these new programs will provide the bases from which the new pattern of our involvements in the Asian-American communities will emerge. Planning is now under way to call the second Consultation of Asian-American Ministries in Los Angeles area around March of 1971. The emphasis will be placed on in involvement of laymen from all churches in shaping the future course of our common ministries. With this new and fairly loosely constituted pody serving as the channel between the National and Conference Boards of Missions and local pastors and churches and with the College of Bishops of the Jurisdiction, Asian-American churches are well on their way to respond to the challenges of our days with the new spirit.

The hope of the Asian-American Committee is to serve as an instrument to create the kind of climate, both in the general church and among the Asian-American congregations so the Church may once again become a dynamic force of evangelism among these people and also to enable local churches to become the positive participants in the social changes in their own communities. The position paper presented to the College of Bishops last March well summarizes the hopes of the Asian-American branch of the United Methodist Church in our days: "It is our hope to seek ethnic unity, consciousness and self-identity which will enhance and cultivate positive influence upon human dignity and to

encourage ethnic peoples to realize their best selves; and to seek a fellowsh which will uplift morale and renew evangelistic zeal to translate, interpret, and apply the Gospel of Jesus Christ to ethnic peoples in terms of and through methods which are indigenous to them; to communicate to the United Methodist Church and to the world, the unique ministry and gifts of divergent traditions customs, and cultures of Asian-American Methodists; to affirm the concept of the; inclusive; church and the 'wrongness' in making integration as mere absorption."

Asian Presbyterians Proclaim: Let's Get Organized!

By LEMUEL IGNACIO

We didn't get organized for the sake of organizing. Someone may think that we got organized because the American Indian Presbyterians, black Presbyterians, Latino Presbyterians, women Presbyterians, and Presbyterian youths got organized. But what really happened was this:

We read about a man who formed and led a movement. We were challenged by the simple idea he taught and simultaneously translated into action—the concept of using power to liberate and gain selfhood by organizing the powerless. The

man's name is Jesus.

We, Asian Presbyterians, are the powerless within our denomination. We were motivated to get organized by the gospel of liberation, justice, and equality. The gospel is central and fundamental to the Asian Presbyterian Caucus (APC). The birth of the Asian movement within The United Presbyterian Church in the U.S.A. is the gospel of Jesus Christ exemplified once again in modern times.

One hundred twelve lay and clergy Asian Presbyterians living in the United States unanimously affirmed the historic decision to create the Asian Presbyterian Caucus to "assure the full selfhood and cultural integrity of our particular heritage" at St. Helena, California, on March 16–19, 1972. Seventy-nine percent of the conferees were lay persons and youths; 21 percent were clergymen. The delegates came from the State of Washington, the State of New York, and twenty-three other

states in between.

For the first time in the history of the United Presbyterian Church thirty-two Chinese, twenty-two Pilipinos, two Indonesians, thirty-nine Japanese, and seventeen Koreaus met under one roof to share common concerns. The multiethnic and multigeneration conferces included recent first-generation immigrants from the Pacific Rim countries, the American-born second-generation bicultural individuals, and the third-generation Americanized persons with faint traces of their Asian heritage.

The five Asian ethnic groups declared as one body their wish to "join all Christians in the total mission of the church recognizing in full the contributions of our Asian brothers and sisters in the total mission of the church of Jesus Christ."

The Statement of Concerns of Asian Presbyterians adopted at the meeting in St. Helena ap-

pears in the adjoining box.

In addition, twenty-one resolutions were approved by the initial Annual Assembly of APC. These resolutions were grass-roots concerns in the areas of education, health, social action, mission strategy, and development among Asians; adequate pension for Asian ministers who were paid very low salaries during their entire active ministry; formulation of a Southeast Asian Caucus; ministry among Asian senior citizens and youths; recognition of the Asian Women's Caucus; cultural and/or ethnic identity and awareness; and many other concerns equally relevant and significant.

The National Steering Council earries out all the policies and resolutions adopted and mandated by the annual APC Assembly. The steering council is composed of three Chinese, three Japanese, three Koreans, and three Pilipinos elected by their respective caucuses. The council has also an Indonesian member, who will develop the Southeast Asian Caucus; a representative from the Asian Women's Caucus, and a youth elected by one of

the ethnic caucuses.

It is noteworthy to point out that 50 percent of the steering council members are laypersons or youth; and 50 percent are elergymen. Also, half are U.S. born and half are immigrants to the United States. The first Annual APC Assembly elected this writer, a Pilipino, as chairman; Carnegie Ouye, a Japanese layman, as vice-chairman; Syngman Rhee, a Korean university pastor, as secretary; and Ira Lee, a Chinese layman, as treasurer. The Asian Presbyterian Caucus is indeed a coalition of ethnic groups in the real sense of the word. The uniqueness of the Asian Presbyterian Caucus is its ability to respect and allow an ethnic group to be different and at the same time to enable the diverse groups to speak and act as one body.

The 184th General Assembly of The United Presbyterian Church U.S.A., which met in Denver in May, 1972, affirmed the organization and continuation of the Asian Presbyterian Caucus as the

Mr. Ignacio is chairman of the Asian Presbyterian Caucus.

instrument to express the concerns and perspective of Asians to the wider church and to the larger community. The 184th General Assembly mandated that:

1. The Asian Presbyterian Caucus be consulted relative to the significant and real participation of Asians in the decision-making processes of all boards, agencies, and judicatories. That this be done by placing Asians in the membership of those policy-making bodies.

The Asian Presbyterian Caucus be consulted in the development and operation of task forces on Asian concerns and issues here in the United States and throughout the world, particularly in Asia.

 There be serious consideration of Asians for staff positions in all boards, agencies, and indicatories

 The 184th General Assembly direct the appropriate officers to consult with the General Council for the purpose of finding \$120,000 to fund the Asian Presbyterian Caucus for organizational and developmental purposes.

Nothing has been done so far to truly bring to fruition the commitment of the 184th General Assembly relative to the last three mandates. There have been some minor initial gains in relation to the first mandate, but this was solely through the gut efforts of the key leadership in APC. The following were named to national boards through the

pressure exerted by APC; Cayetano Santiago to the Nominations Committee; Carnegie Ouye to the Council on Church and Race; David Nakagawa to the Vocations Agency (also as Vocations Agency representative to the Council on Church and Race); Frank Fung Chow to the Council on Church and Society; Donald K. Toriumi to the Board of Pensions; and this writer to the Program Agency (also as temporary Program Agency representative to the Self-Development National Committee). William Ng and Bert Tom are members of the Self-Development National Committee.

In spite of the lack of funds, operating on an almost zero budget, APC has accomplished some measurable successes. At the writing of this article, only four months since the recognition of APC at the General Assembly in May, 1972, APC believes it has survived the real test of a true caucus.

APC has been involved in a regionalization strategy in the light of the denomination's reorganization. Two strong regional APC's have emerged: the APC in the Synod of Southern California under the leadership of Abe Dohi and the APC in the Synod of the Pacific under the leadership of Frank Mar. There are emerging APC groups in the Chicago area, New York area, Pittsburgh area, and Michigan-Indiana-Kentucky area.

On the local level APC has endorsed a renewal ministry project in the Richmond District of San Francisco to provide a new and needed ministry to a growing Asian population of which the majority are Chinese. The Synod of California APC took action at its August 10, 1972, meeting that a mission probe be made of the needs of the Pilipino community in metropolitan Los Angeles. They also recommended the establishment and development of a Japanese community center in Garden Grove, California. The national APC and the Southern California APC are deeply concerned about the growing Korean population in Los Angeles. A ministry to the Koreans is an APC priority. APC has lent a supporting hand in the organizing efforts of the Pilipino community in San Francisco to build a mass people-power base. It is deeply involved in the development of an ecumenical center for Asian theology and ministry.

The internationalization strategy of APC included establishing direct contacts with Asian leaders in Asia. This is being done to eliminate the unnecessary middleman, usually a white churchman. Syngman Rhee was in Japan and Korea last summer on behalf of APC. Another APC member was in Hong Kong establishing contacts with grass-roots leaders and churchmen. Fraternal relationship was officially established between APC and ZOTO (Zone One Tondo Organization), a mass people-power organization in the largest slum in the Philippines. APC sponsored the study tour of Mrs. Trinidad Herrera, two-term president of ZOTO, to major cities in the United States with

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a large Asian population. APC was host to the 1972 Japan social workers' team during their visit in the Bay area. An APC Internationalization Task Force was formed on September 2, 1972, to design and implement a strategy that gets at the core problem of Asians in the United States and throughout the world, particularly Asia.

The Asian Presbyterian Caucus has many grassroots plans. It has a regional program and strategy. It also has a national and international program and strategy. The arena for these plans, programs, and strategies is the church, but more important, it is the wider Asian communities in the United

States and in Asia.

Asian Presbyterians sounded the call to organ-

ize! Asian Presbyterians are organized!

APC was born out of a belief that Asians can create and live in a new social milien in which cultural differences are not blotted out and stifled into monotonous conformity. This was the reason why the Pilipinos had their own caucus at the St. Helena conference and so did the Chinese, Japanese, Korean, and Southeast Asians (mostly Indonesians), separately. That I continue to be a Pilipino in thought, word, and deed as I became a part of the total Asian Presbyterian Caucus. That I can still retain and enrich my Pilipino-ness and my Asian-ness as the Asian Presbyterian Cancus may possibly join a larger minority coalition of blacks, Hispanic Americans, and Indian Americans. That I can still be a Pilipino and Asian as I worship with my white Christian brother.

APC was born out of a belief that Asian Americans have a distinct and unique role and contribution in the cradication of racism in this country and around the world, and the building of a just and humane society that fosters cultural and ethnic

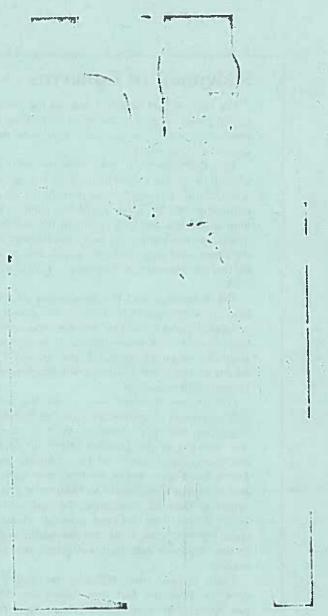
diversity.

APC was born out of a belief that Asians can contribute their insights and native talents toward the restructuring of The United Presbyterian Church in the U.S.A. and the reordering of its priorities in order that Asians can significantly participate in the decision-making processes of the church and receive their just share of the financial and human resources made available to minority groups.

APC was born out of a belief that the concept and practice of liberation, equality, and justice move beyond the sphere of human relationships into all aspects of human life, especially its political power base and its socioeconomic base—the

whole works.

APC was born out of a belief that Asians recognize the international dimension of the Asian problem and potential here in the United States. For example, the immigration problem among Pilipinos in San Francisco or New York is international in scope. The solutions and strategies relative to that particular problem must involve both coun-



tries, the United States and the Republic of the Philippines. The Pilipino farm labor problem in the United States has international implications.

APC was born out of a very strong and deep personal conviction that there is a Christ who liberates us all. Asians can find their humanity in Christ and in fellowship with their brothers and sisters of all colors, including our white brothers and sisters. But do not deny our Asian-ness, if we are to find our humanity.

Asians came to this country hoping to get a decent job and to provide for their families; but it did not take them long to find out that the American Dream which was publicized so glamorously in their respective home countries turned out to be an American Nightmare.

There is a chance for that Dream to come true via the Asian Presbyterian Caucus. Thank God for its birth!

Statement of Concerns

We believe that God has created the people of the earth to be one family of Jesus Christ—one family which includes all races with their unique cultural expression.

The Confession of 1967 affirms that the Church is called to bring all men to receive and uphold one another as persons in all relationships of life. The Scriptures state: "The man who does not love is still in the realm of death, for everyone who hates his brother is a murderer, and no murderer, as you know, has eternal life dwelling within him." (I John 3:15, NEB.)

The Scriptures and the Confession of 1967 lead us to an understanding of the power of self-development. To love, receive, and uphold one another as persons means to accept one another's racial background and tradition. It means to allow the power of self-development and self-determination.

For the past hundred years, since the initial and successive migration of Asians to America, this group has been the most silent of minorities. Because of the peculiar history of racism and the popular notion of the "melting pot," Asians have been forced to deny their cultural and historical background to become a part of America. They have suffered the loss of self-hood, Asians have suffered from all forms of racial barriers: prejudices, discrimination, segregation, isolation, rejection, exclusion, and genocide.

There is one other difficulty for Asians in America. It is the fact that Asians are often not recognized as a minority, nor have they been given the "white" status. In fact, Asians have been in limbo up to the present time in spite of the enormous contributions that Asians have made in this country.

Even within the United Presbyterian Church there exists a certain subtle and an even overt discrimination: restrictive economic and vocational mobility, token exposure to certain jobs and positions, and virtually no Asians in decision-making positions. In addition, there is the widespread illusion about Asians that they are the "model minority," with no problems. This has perpetuated the exploitation of all minorities, including Asians.

Self-development is a response to the effects of racism and a necessary step to authentic reconciliation, equality, and justice for all peoples. To deny the right of self-development to any people is to subvert their humanity, destroy their dignity, and create dependency. Self-determination is, then, the necessary condition for the preservation of a people's heritage, development of human potentiality, and the affirmation of humanity.

When Asians are able to achieve self-development significantly, then there is the opportunity to live out the gospel more fully in the particular cultural context. This is the task which must be done in order to be effective in the mission of the church among Asian people.

Therefore, the purposes of the National Asian Presbyterian Caucus are:

- To coalesce isolated Asian Presbyterians to give effective voice and advocacy to their problems, concerns, and insights;
- To facilitate the Asian presence and representation in all judicatory levels and boards and agencies;
- To provide mission strategy to Asian-American churches and the wider community;
- d. To cooperate and join in the struggle against racism, repression, and exploitation in the United States of America and throughout the world;
- e. To explore, study, and appreciate the values of our Asian heritage and develop new ministries to Asians and Asian-American movements:
- f. To maintain communications with Asian causeuses of other denominations;
- g. To provide in-service training and continuing education for Asian ministers and laymen.

⁹ From The New English Bible, C. The Delegates of the Oxford University Press and The Syndies of the Cambridge University Press 1961, Reprinted by permission.

APPROVED THE FOLLOWING RESOLUTIONS:

- 1. That we affirm the organization and continuation of an Asian Presbyterian Caucus (APC) within the United Presbyterian Church, USA, as the instrument to express the concerns and perspectives of Asians to the wider church and to the larger community.
- 2. That we recommend the formation of a Steering Committee of fifteen (15) members. Three (3) representatives from each Asian group (Chinese, Japanese, Korean and Filipino) to be elected by their respective groups. The Steering Committee will appoint up to no more than three (3) members to balance representation on the committee in regards to regional and other Asian groups. The APC will elect a Chairman, Secretary, and Treasurer, from those elected. They will serve for one year or until the next meeting during which the Steering Committee will develop a set of by-laws to be approved at the next annual meeting and also pursue the resolutions adopted.
- 3. That we accept "A STATEMENT OF CONCERNS OF ASIAN PRESBYTERIANS" (See attached)
- 4. That we affirm our willingness to participate in the discussions leading to the possible development of a coalition of racial minority caucuses in the church. Delegates will be selected by the Steering Committee.
- 5. That we encourage the continuation of the dialogue with Asian representatives of othe denominations in establishing a center for developing Asian perspectives of Christian theology and mission.
- 6. a. That the United Presbyterian Health, Education and Welfare Association (UPHEWA) become aware and deal with the particular problems of Asians and that the Asian Presbyterian Caucus will be consulted and involved in seeking solutions.
 - b. That the writing of textbooks, teaching materials, teachers and teaching methods in public and church schools must reflect a sensitivity to the experiences of Asian Americans, their culture, language and heritage. The selection of these materials should also have Asian participation.
 - c. That the UHHEWA act as an advocate to influence secular agencies to help solve health, education and welfare problems in Asian communities.
- 7. That we affirm the necessity and desirability of bilingual and/or multiple staff ministers in Asian communities to carry out the church's mission more effectively for both the younger and older generations. We urge proper judicatory action to implement this in consultation with APC.
- 8. That we affirm the need for Asian-American churches because of their unique ministry to their community and the wider church.
- 9. That we request time on the agenda of the 184th General Assembly meeting in Denver, Colorado to express the concerns, problems and perspectives of Asian-Americans. Also, that there be one representative of each Asian group selected by the Steering Committee to attend and that it seek funds to implement this.
- 10. That we adopt the Pension overture as developed by the Japanese Presbyterian Work Conference (Asian-American ministers particularly, because of low salaries, have been victimized by inflation and inadequate payments from the Presbyterian Pension Plan).

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"BE IT RESOLVED:

That the 184th General Assembly direct the Board of Pensions to consider and implement the following actions:

That all special apportionments be used to supplement the pensions of these presently retired who are receiving less than the average pension benefit;

That the Board of Pensions provide at the next meeting of the General Assembly a pension plan which provides for a minimum pension benefit for those who have served a stipulated number of years in the ministry; and

That the Board of Pensions work toward and present a pension plan which expresses the principle of the "parity of pastors" as it finds its expression in pension

benefits upon retirement."

- That we encourage development of an Office of Ethnic Church Affairs or a similar 11. agency for racial minorities in as many Regional Synods as possible.
- 12. That we encourage the development of new churches and ministries in the growing Filipino and other Asian communities in the U.S.A.
- 13. That all group reports of this conference be compiled, typed and sent to all participants.
- That we recommend to our United Presbyterian judicatories a study which would develop strategies concerning the establishment of local Korean and other Asian churches. Further, we urge the development of some policy regarding the new Korean ministers who are here without denominational standing and support in consultation with APC.
- 15. That we convene a meeting to contribute to the formulation of the church's strategy in its relationship to East Asia and to forward its summary to the East Asia Strategy Committee of the Commission on Ecumenical Mission and Relations, UPCUSA. Also, that three (3) representatives be selected by the Steering Committee to serve on that committee.
- 16. That we endorse the request of the Japanese Presbyterian Work Conference for the funding of their Annual Presbyterian Japanese Ministers' Cultural Seminar by the related Synods for this year, and that this Asian Presbyterian Caucus concur with the Japanese Presbyterian Conference in their request that funding for this seminar be budgeted under National Program Agencies, thereafter since it is a National Agency.
- That the Steering Committee be directed to broaden its contact with "other" Asian 17. Presbyterians who are members of the Third World including Indonesians, Indians, Pakistani's, Burmese, Thais, Vietnamese, Yemenese, etc.
- 18. That we encourage the support and expansion of ministries to growing numbers of Chinese immigrants in areas of housing, employment, education, and youth.
- 19. That in as much as we propose to cooperate and join in the struggle against racism, repression, and exploitation throughout the world, and in as much as we, too, are Asians, we encourage our American government to take any means necessary to bring about the self-determination of the Vietnamese people.
- That we affirm the principle laid down by the General Assembly concerning the active participation of youth and women in the decision-making bodies of the church.
- 21. That we affirm the necessity of establishing and strengthening Asian related ethnic education curriculum in educational institutions and churches. We urge the General Assembly to direct its available resources to implement this purpose.

as i sit here with my asian sisters and brothers i cringe with the concentration of opening my mind and my eyes.

my greatest joys and sorrows
live in me as i struggle to see
the wheels of a life and an experience
so different than my own - yet so close.

we are products of a country, united through dollar signs - yet

we must take our frustrations and build them into a solid wall of unity.

it is not quite so important that you have my eyes or my same yellow skin, or even that we are both wongs, or takahashis, or de la cruzs.

i bring a part of myself to meet that gift of hope you have given my soul -- and my heart soars with joy!!!

SERMON TO THE ASIAN PRESBYTERIAN CAUCUS: "To be Asian and Christian"

John 1:14 "The word became a human being and lived among us. We saw his glory full of grace and truth this was the glory which He received as the father's only son."

Colossians 1:27 "For this is God's plan, to make known his secret to his people, this rich and glorious secret which he has for all peoples, and the secret is this: Christ is in you, which means that you will share the glory of God. So we preach Christ to all men."

Those of us who are participating in this conference may have our differences, but we at least have two things in common, namely, being a part of the Presbyterian Church, and being Asian. Some of you may consider yourself more Presbyterian than Asian, and others of you may consider yourself more Asian than Presbyterian. Still others of you may want to disregard both these labels and call yourself Christian or human. Many of us do not like being labeled this or that, but the forces in this world are constantly putting us in catagories and shaping to a large extent how we understand ourselves, and how we see our role in the total scheme of things. Whether we like it or not, being Asian and Presbyterian has a lot to do with why we are here today. As we continue to discuss, argue, and share our concerns, experiences, doubts and joys, perhaps we will be able to arrive at a better understanding of not only why we are here, but whether we as Asians and Christians, have any special role in the Mission of the Presbyterian Church.

In keeping with the fact that we have two things in common, I am going to offer a two point sermon. The first point as stated in John 1:14, is that the central significance of Jesus Christ focuses on a new vision of God's love. In Jesus Christ, God identifies completely with the human condition, with the plight of human beings where they are, especially those who are poor, alienated and oppressed. The second point, as stated in Colossians 1:27, is that our acceptance of Jesus Christ should not involve a denial of ourselves, especially in terms of our cultural and racial background that make up part of who we are. In fact, to accept Christ and to recognize that "Christ is in you" means that we as individuals and as a group, have a responsibility of sharing what is the "glory of God" which means that we are to participate actively in the forging of a Christian witness that truly reflects the universality and plurality of this world over which Christ is Lord and Savior. Well, I made my two points, so now, I shall sit down...except, I have some elaborations to make on these two points.

Let me go back to the first point, which in traditional theological catagories is sometimes referred to as the incarnation. "To incarnate" means to be an integral part of, to experience as the other person experiences, to live life in the form and substance of the other. The revised standard version phrases it "the Word became flesh and dwelt among us." It becomes a little more gutsey when you talk about getting into another persons skin, to experience the agonies of life as he experiences them, to identify with the plight of another person or group. If we take seriously the meaning of the incarnation, that the word has indeed became flesh, then we need to re-examine how much we have insulated ourselves in false skins, to the point where we have become insensitive to the cries and needs of our Asian and other brothers and sisters. How authentically are we identifying with the plight of our Asian communities in America? With the physical, social, economic, and educational needs of the increasing number of immigrants coming into America.

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With the problems of unemployment, growing juvenile delinquency, and housing? With the psychological crisis of second and third generation Asian Americans?

How are we identifying with the plight of other minority groups in America, such as the Blacks, the Latino's, the American-Indians, and the poor Appalachian Whites? Having lived and ministered in the Black and Puerto Rican communities for the last eight years I have had to take seriously the meaning of the incarnation. It is ironic that it has been my involvement in the black experience that has made me more aware of the plight and problems of Asians and the Asian communities, and the dehumanization that has taken its toll on us as Asians. In spite of the fact that my parents and elders constantly reminded us that we were "the civilized people", and everyone else were barbarians, the great attraction towards assimulation and the acceptance of the "model minority" image, slowly but thoroughly created a negative, and even self-debasing attitude towards those who could not speak english well, or were not aculturated as thoroughly in the American style of life.

We must also re-examine why we as Asian have been so silent concerning the atrocities created in the Viet Nam War. Our willingness to think that the withdrawal of American troops was any kind of solution to ending the war while at the same time, an increasing automated air war increases the deaths of Asians and pits Asians against other Asiansceinforces an underlying assumption that Asian lives are worth far less than American lives.

The process of re-identifying with the oppressed and particularly oppressed Asians, makes us realize how degraded we have been also by accepting the values of the oppressor. One value is a concept of individualism, which essentially says, "get what you can for yourself, and the hell with everybody else," including your Asian brothers and sisters. This is seen quite clearly among those Asians who have some position in government or corporations or other agencies who in effect, care little, or do little for the plight of those Asians who are in a much worst condition then themselves. They identify with those in power by making debasing statements against their own people and other minorities, or by reinforcing stereotypes that perpetuate racism and injustice. Another value of the oppressor is a form of elitism, based on western, cultural, and economic attitudes that tend to make us think that a person's worth is determined by his social position and financial income. So, those who made it out of the ghetto tend to look down upon their own people as backward or inferior. All of us here to some extent or another, have unconsciously been victimized by this absorption of the oppressor's values. To this extent, the incarnation provides a judgement on all of us, but also provides the seeds for a new liberating spirit, which brings me to the second point.

The second point follows from the first. If we indeed accept the implications of God's identifying in the flesh with us human beings, and specifically with us who are of Asian descent, then we have a model for understanding ourselves and for relating with other human beings. If Christ is in you, then you have a responsibility of sharing the glory of God and you cannot always seperate that from who you are in terms of your environmental, social and cultural condition. If Christ is in us, then he affirms the integrity of what we are, and this must be part of the proclamation of the gospel. Christianity cannot be expressed in a vacuum. It is always expressed through particular people and through particular cultures. This is well illustrated in the Western Missionary Movement to the various parts of the world, particularly, Asia. In a special issue of the Journal of Presbyterian History entitled, "China Missions in History," we discover how the church became a funnel for Western ideas and culture-some of which were bad and some of which were good.

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We also find that a person like Frank Wilson Price was able to identify so well with the Chinese and the Chinese historical situation that he was almost able to predict the future outcome and development of modern day China. Perhaps the failure of the church in China and other parts of Asia was partly due to the fact that there were very few missionaries who could interpret to the Western Church, the cultural problems related to their mission. The "Book of Confessions" which was adopted by our General Assembly, is an admission of the cultural and historical conditioning of all statements of Christian Faith. For example; the Nicene and Apostle Creeds, grew out of the Greek and Roman historical situation; the Scots Confession out of Scotland; the Heidelburg Confession out of Germany; the Westminster Confession out of England; and the Confession of 1967 out of the historical perspective of 20th Century America. Maybe in the future, we can add to this Book of Confessions by having a statement of faith from the church in the Philippines, Korea, Japan, China, or Southeast Asia.

To talk about being part of the universal church without questioning the western cultural influences of the present church of which we are a part, is to deny the Lordship of Christ over the whole world and ourselves. It is quite evident that the western missionary approach has been paternalistic at best and imperialistic at worst. If we take seriously Isao Fujimoto's analysis of internal colonialism in America, then part of our mission is to tear down old myths and stereotypes and to begin the decolonizing process. This includes making sure that appeals for integration and reconciliation do not provide a cloak under which we continue to perpetuate discrimination, injustice, oppression, and the violation of the integrity of any minority group in this country, including Asians.

I believe this first meeting of the Asian Presbyterian Caucus here at White Sulphur Springs marks a new era for us as Asian Presbyterians, and hopefully, for the mission of the whole church. Perhaps this occasion can help us catch a glimpse of God's plan for us as we attempt to seek a new role of our mission as members of ChristyChurch to and in the world. Perhaps we can be pioneers in the re-building of our own images of who we are, of how the christian faith is expressed, and of a new christian witness for our time-in our communities, in the church, and in the world at large. Perhaps now we can begin to participate, no longer as "objects of mission" but as full partners in mission towards the building of what Isaiah calls "the new earth" where "the wolf and the lamb shall feed together, the lion shall eat straw like the ox, and dust shall be the serpents food, they shall not hurt or destroy in all my holy mountain, says the Lord." (Isaiah 65:25.)

Presented by

Donney

Dennis Loo

March 18, 1972, Asian Presbyterian Caucus, White Sulphur Springs Camp, St. Helena, California

Note: This is a reconstruction of the sermon given on March 18th from some notes. It is not a verbatim expression of the sermon presented at that time.

You Decide!

The Dilemma of One Asian Woman

By LESLIE LOO

While sitting here, responding to a request for an article on Asian women, I must confess to a real sense of frustration. What is there that can be said, that needs to be said, regarding Asian women, to a non-Asian audience? In the last few years there has been so much to say from Asian to Asian, from Third World person to Third World person, from sister to sister. And so much lost time to be made up for.

For years we Asian sisters have been discouraged from "sticking together." Gym teachers used to tell us not to congregate together, for ours was a democratic high school. So when we saw each other, we would automatically disperse—one Chinese on this team, one Chinese on that team, etc. And if there were more of us, we would divide accordingly—three Asian women in basketball,

three Asian women in volleyball.

Those were the years when we were quiet; when, if we spoke up at all, it was within the bounds of understood limits. For example, if we were invited to join high school sororities, we declined. We knew we had been invited mostly because the school system forbade exclusive sororities. Since black sisters were not asked to join, we were to be proof of the clubs' democratic nature.

When we did communicate verbally, it was usually with non-Asians about things that mattered most to non-Asians. Because, you see, to spend too much time with those of one's own skin color was to regress to the "old-fashioned, insecure clannishness of our elders." We were the new generation (third, to be exact). We were the new Americans. We would be American if it meant throwing the whole thing out the window—that is, even if it meant denying our roots, our families, and our very being.

Some of us have decided not to do that anymore! We will not become dehumanized in order to participate. And so today we have so much to say to each other, we Asians, we Third World people in the United States, we Asian sisters. We are discovering marvelous things together—painful things and inspiring things. We are making up for all the things we didn't say to each other in those silent days.

Well, herein lies my dilemma. There is so much lost time to retrieve among our own, so to speak,

that I am at a loss for what must be said to others. In fact, how can I say anything without offending the reader's sense of Christianity? One Caucasian friend said to me recently, "Must you think of yourself in terms of a group?" My answer was that because I had been told all my life that it didn't make any difference what group I came from, I had subtly learned that differences were undesirable. I added that this more recent group consciousness or "consciousness of kind" was a first step away from group self-hatred. It was frustrating to try to explain to this woman the things that now matter to me. Because she lacked my point of view, she could only believe that I had regressed to narrow clannishness—an anti-American pattern.

That brings me right back to the beginning. What to share with the reader? Can I write that this new consciousness among Asian women is a great way to learn about class-consciousness in America? How many people in the church would scream about subversion?

Can I say that Asian women, like American women, are tired of the "let-me-show-you-what-I-want-done," "stay-in-one-place," "always-be-available-and-pleasant" syndrome? Can I add that we are also trying to come to terms with the desire of many American men of all colors to think of us as exotic dolls and sources of mystery?

Can I say without hurting feelings that American women (especially in the church) think of us only as "superb" tea pourers or subconsciously as sources of cultural education for their families?

How does one explain that, because of an ancient culture, we have absorbed the virtue of "inoffensiveness"—and that this virtue sometimes prevents us from speaking up? One Pilipino woman confided to me that sometimes a Caucasian or black person will offend her. Whether the offense is intentional or not, she will accept it, because she doesn't want to embarrass the other person and also because as an Asian, she has been raised to be diplomatic and to have greater regard for the other person's feelings than for her own. "All the while," she said, "it is hurting me inside."

Ms. Loo is doing graduate work in sociology, and works with Asian women at the University of California at Berkeley and with Third World women in the San Francisco area.

Perhaps it would be better to say that as minority Americans and as second-class citizens (women) within that minority, we have all maintained an acceptable passivity in order to survive.

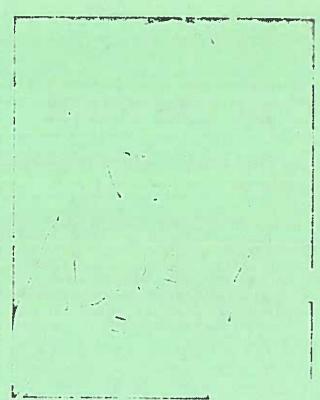
Or would it be more nearly correct to say that as minority persons we have been powerless and therefore had situations such as the Japanese con-

centration camp era forced upon us?

Perhaps it would be necessary to say that American women in their quest for liberation, and American women in the church need to face their own racism in regard to Third World women. Do you realize that labor conditions and legislation improved for American women at a point in history when the United States began to use the labor of women and men in Third World countries? Are you aware that Third World women make the lowest wages in American industry? And have you bothered to think that Third World women were forced to clean other people's homes and to serve other people's hors d'ocuvres so that American women could do "community work" and become emancipated? Have you heard that the suffragettes, when they won the vote, included literacy tests at a level which, in effect, excluded Third World women? Have you searched out the facts regarding the legislation excluding Asians from citizenship and participation as witnesses or plaintiffs in courts of law? Do you know that American women, as they separate themselves as a distinct class in the United States, are getting the minority quota jobs that Third World people need? And do you still wonder, as I used to, why Third World women are so absent from the movement of white middle-class women in America?

Perhaps, then, it would be best to conclude that American women need to reach beyond sexism, to deal with their own racism, and not even to stop there. They need to go on to discover that sexism and racism have a greater master—to discover that even if the effects of sexism and racism could be erased, there would still be hunger and injustice. Even if we should reach zero population growth and offer abortion on demand, hunger and injustice would remain.

There is a force that we all, men and women of every station, must recognize before the job of eliminating injustice is begun. It is the force that, among other things, places a lower value on Third World lives. As an Asian women, I wince when U.S. bombs are dropped on Asian kinspeople in Indochina. What a shock it was for me to realize that historically, large American bombs have been, perhaps unwittingly, reserved for use in Asian countries. And what a horror it was to discover that gas pellets containing thalidomide are now dropped by remote control to cover entire Vietnamese villages. All I could think, when I saw pictures of deformed newborn babies, was, "Those could have been my babies!" Just recently I read



How does an Asian-American mother feel when she realizes how little value we place on Asian fives?

about a Vietnamese student who hijacked a plane to avoid deportation—and certain death—to Saigon. He was shot *five* times and kicked out the door of the airplane. What do all these facts say to this Asian mother about American regard for Asian lives?

And it is not just Asian lives that are disregarded. Are you aware that napalm is being used in Angola (in Africa) by U.S.-supported Portugal, or that U.S. monetary aid to Brazil is dependent upon Brazilian population control? It can only be called systematic genocide when women who enter Brazilian hospitals are sterilized without their knowledge or consent. Think of the position of the Brazilian woman when she must face a husband who believes his masculinity (machismo) is dependent upon child-begetting. And was it not systematic genocide when American soldiers in our pioneer history knowingly gave to Indians clothes and army blankets that had been infected with smallpox?

How much more and how much less should this Asian woman be saying? Certainly, we will continue talking, studying, and making plans among ourselves regarding justice and injustice in this society. How much the reader needs and wants to know beyond this is negotiable, In some sense, it depends upon whether there is a greater concern for personal "liberation" or for justice. It is a matter of priorities.

How much needs to be said? You decide,

CHAPTER V

THE MINISTRY OF THE JAPANESE AMERICAN PROTESTANT CHURCH IN THE PLURALISTIC STRATEGY

At the close of World War II, after the internment of over 117,000 Japanese Americans in concentration camps, it was the policy of almost every major Protestant denomination that there should be no more segregated Japanese ethnic congregations. Every effort was made to assimilate the Japanese Americans into the churches of their choice. But due to the unpreparedness of the established churches and the insecure hesitation of the Japanese Americans, the prewar pattern of small denominational ethnic churches was developed again.

Since then, several denominations have gradually closed their ethnic churches or merged them with neighboring churches of the same denomination. Others were encouraged to integrate in the churches of their residence. The Japanese Methodist Provisional Conference was dissolved and amalgamated into the regular larger Methodist Conference. Several churches have merged with the consequences unfavorable for the ethnic members and ministers. Roy Sano, one of the Japanese American Methodist ministers, wrote:

When two Japanese churches were merged in Northern California, the Japanese ministers understood both of them must move, and they did. When a Japanese and a Caucasian church merged in the same conference, the Caucasian man stayed and the Japanese was appointed elsewhere. What explains the disparity, especially when the Japanese ministers involved in the mergers were told that it was an unwritten policy to move both men in such cases. The explanation ought to be given in public, even in print, since it is a

matter which has been discussed in the Japanese community. The explanation will receive careful scrutiny, since the explanation offered informally has not proved convincing. 1

Since the dissolution of the Methodist Provisional Conference, conversations have opened again, initiated by the ethnic group to reconsider the establishment of a structure similar to the Provisional Conference. Sand suggests an Ethnic Ministries Committee on the level of the Division of National Missions with specific assignment to churches in the Western Jurisdiction which were members of the Provisional or Mission Conferences. Since 1960, twenty-three Japanese ethnic ministers have sought employment in non-church vocations or have left the ethnic church, while five of the Japanese ethnic churches in California are led by Caucasian ministers.

The American Baptist Convention also has closed several of the ethnic Japanese churches while, in cases of merger, the Japanese ministers have quietly left the ethnic churches to seek employment elsewhere.

Only the indigenous Japanese conferences such as the Japanese Free Methodist Conference and the OMS Holiness Conference of America have evidenced a somewhat healthy continuity and clear direction.

On the whole, there has been a decided ambivalence as to the future of the Japanese Protestant Church in America and, as a result, the churches have been experiencing little or no growth and the Sansei are not considering any church related vocations. With the general

Roy Isao Sano, "The Church: One Holy Catholic and Apostolic," Written in preparation for the National Consultation of Japanese Work of the United Mathodist Church, San Francisco, California, February 3-4, 1969, p. 14.

²¹bid., p. 11.

disinterest in institutional religion throughout the country, the ambiguity about the future of the ethnic church has undoubtedly discouraged the Sansei in terms of the Christian ministry.

The position of this study stresses the need that the Japanese ethnic church be no longer ambiguous about its future by affirming itself in the pluralistic strategy. Instead of listening and obeying their "white fathers," this investigation will attempt to give an articulate rationale for the pluralistic approach for the Japanese American Protestant Church in America.

INDIGENOUS INITIATIVE

Following the theses of ethnic identity and ethnic pluralism, we now see this strategy in terms of the Japanese Protestant Church.

The Japanese Americans have now come of age and must begin to make their own decisions. The "silent minority" posture of patiently acquiescing to authority, in this case, to the dictates of the denominational policies must be supplanted by indigenous initiative and courage.

As Roy Sano pointed out:

A minority appointed to prestigious positions should be given power to participate in the decision making processes. Otherwise, he only becomes a decoration or "kazari-mono." Certainly, the next District Superintendent in Hawaii should be an ethnic minority.

Our cultural heritage has told us that the eyes of the world are upon us and that we should therefore keep our best foot forward.... Those who expressed them to the proper authority were reprimanded by their own kind. It was a kind of vigilante committee which saw to it that shame was not brought upon our name. That kind of stance won acceptance, at the expense of integrity. The time has come to deepen the acceptance and to authenticate the depth of our commitment to each other.

³¹⁶¹d., p. 13.

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As repeated once too often, the "don't-rock-the-boat" posture gave the institutional security and created the "organizational man."

It is refreshing to know that all denominational leadership was not insensitive to the pluralistic strategy, although their voices were muffled in the postwar assimilation enthusiasm. The former Executive Secretary of the Los Angeles Baptist City Mission Society, Dr. Ralph L. Mayberry, in speaking of "The Future of the Ethnic Church" stated:

Today, one idealism and ideology has its followers, who pose as the standard makers supreme in contemporary life. They are willing to kill the patient to try out a theory. They are propagandists. While the church loses her life, they would kill the so-called ethnic church to create something that is just as ethnic as anything that they think is ethnic. And so the church loses its life, loses its identity, becomes unnecessary, and becoming nothing, disappears in weakness.

This idea is not new. At the time of the evacuation in 1942, the prominent Christian leaders in America ware saying of one ethnic group, the Japanese Church, "Mever again." "It must be assimilated." Now what does that mean? That means it must be a part of something else. It must lose its identity to help the others. Now I want to say to you that anyone who tries to assimilate me is going to have the worst case of indigestion of which I've ever heard. I am not assimilable. I am an individual by the grace of God. And back in those days when the leaders (prominent denominational leaders) were saying, "Never again, never again shall we have a Japanese church," there was a man by the name of Mayberry, not even 80 years old then, who fought for the principle that the Japanese, or any other group, must have the right of self-determination. They must have the privilege to determine for themselves as to what they were, and what they wanted to be, and what they would be. And so I say, with some emotion, I have too large an investment in this whole ethnic idea to be a theorist of the popular type and surrender my friends or any group to the gas chamber of anonymity and oblivion.

Hessa a given to the Evergreen Saptist Church, Los Angeles, California, March 1, 1968, p. 5.

Most clergymen and even Christian social scientists and ethicists have been looking so intensely at the evils of segregation that they overlooked the deeper level of self-affirmation and the dignity of personhood. A good example of this is found in Kyle Haselden's The Racial Problem in Christian Perspective. Perhaps it had an important role at the time it was published in 1959 during the heat of the battle for civil rights.

Indigenous initiative calls for some serious research within the ethnic group for the development of a solid strategy for the pluralistic stance and the courage of decision. For the ethnic church it means the development of an indigenous theology.

Indigenous Theology

Indigenous theology, strictly speaking, has to do with the nature of God and his will in terms of a certain region or country.

Here, we believe it is proper in thinking of "region" as one's position of existence. Hence it could be anywhere and every theology can be indigenous. But the other question is, is it legitimate to do this? Is not theology universal and is not cultural isolation a thing of the past? Hy argument is that theology to be real has to be indigenous, for it cannot operate in a vacuum and must develop a set of ideas from the perspective of our experiences. We cannot help but reflect upon God from our own setting. In this sense, theology cannot be left to

⁵Kyle Haselden, The Racial Problem in Christian Perspective (New York: Harper & Row, 1959)

professional theologians isolated in seminaries and corners of the universities. It must be hammered out in the encounters of life.

A good example of indigenous theology is seen in "Black Theology." Black Christian theologians are relating Christianity to the pain of being black in a white racist society. According to Cone:
"The task of Black Theology is to analyze the black man's condition in the light of God's revelation in Jesus Christ with the purpose of creating a new understanding of black dignity among black people, and providing the necessary soul in that people, to destroy white racism."

Indigenous theology for the Japanese Americans is a theology that must speak to and for the Japanese Americans in their situation.

The authority of indigenous theology is the authority of one's experience in relation to the nature of God. An indigenous theology for the Japanese Americans is based on the authority of the Japanese American experience. It is adequate and practical as it is adequate and meaningful for the Japanese American where he is. It is authentic in whatever way it is true to biblical primitive Christianity, and not necessarily Western Christianity. To evaluate its authenticity, we can adopt Whitehead's three tools for evaluation in his Religion in the Making: 1) a logical coherence, 2) adequacy, and 3) exemplification. The adequacy and exemplification of the Japanese American indigenous theology can be validated by its universal application—from the particular to the universal. An illustration of this can be the

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⁶ James H. Cone, Black Theology and Black Power (New York: Seabury Press, 1969), p. 117.

⁷Alfred North Whitehead, <u>Religion in the Making</u> (New York: Macmillan, 1926), pp. 88, 89.

experience of Israel in the Old Testament and its universal application.

One more thought to legitimize indigenous theology is the understanding that theology is hermeneutic, for it consists of translating the Bible into the word for today. The new hermeneutic deals not only with the interpretation of biblical documents, but also, as a theological position, with the reinterpretation of prior theological formulation, invoking the same principle applied in biblical interpretation, namely, that it is not the text itself which is to be interpreted but the intention or experience which gave rise to the text. The emphasis of the new hermeneutic is on meaning rather than on interpretation, although it includes the whole task of exegesis, interpretation, and reinterpretation of the historic documents of the church, particularly the Bible. When we direct our energies to interpreting the biblical text, the text comes to interpret us in our situation. The text becomes the subject of interpretation, rather than simply remaining an object to be interpreted. "The text is there not for its own sake but for the sake of the word-event that is both the origin and the future of the text. Word-event includes interpretation which takes place through the word; the text is there for the sake of the event of interpretation. The word that once occured, and in occuring became the text, must become interpreting word with the help of the text.8

Tillich in his book, <u>Biblical Religion and the Search for Ultimate Reality</u>, reinforces the legitimacy for Indigenous theology

⁸Edward W. Uthe, Director, Theology an Assessment of Current Trends (Philadelphia: Fortress, 1968), p. 59.

in terms of the reception of revelation.

Revelation is never revelation in general, however universal its claim may be. It is always revelation for someone and for a group in a definite environment, under unique circumstances. Therefore, he who receives revelation witnesses to it in terms of his individuality and in terms of the social and spiritual conditions in which the revelation has been manifested to him. In other words, he does it in terms of his religion.9

One major criticism of such a theology of hermeneutics is that this existentialist position is essentially subjective and is prone to take on various shades of interpretation depending on one's cultural situation. However, this is just the point, the real significance of interpretation emphasizes the ultimate and decisive existence of the hearer of the proclamation—calling him to an existential faith. Historical research, employing all the tools of biblical research, understands itself as serving the final task of proclamation and existential faith.

The need for an indigenous theology among the Japanese American Protestants is for a solid united base from which they can develop a meaningful direction and destiny. It is the responsibility of the Christian leadership to develop this theology and lead their people and the total ethnic community to the promised land. Without this, we can only expect confusion, fragmentation, loss of identity, and eventual dehumanization. This is the prophetic task for the ethnic leadership of the Protestant churches. The destiny and humanness of the Japanese American community seeks for such leadership at this crucial juncture in history.

⁹Paul Tillich, <u>Riblical Religion and the Search for Ultimate</u>
Reality (Chicago: University of Chicago, 1955), pp. 3, 4.

The indigenous theologian will be faced with the task of what it means to be an ethnic man—the problem of identity and being a person. He will have to discover what God is doing in the world and to rally around to further his intentions. His task will include the demythologizing of Christ from America to make him truly universal—Christ must be freed from the "system," including religious institutions and what might be called the "Protestant Ethics." This could mean, in God's providence, a corrective instrument to bring about repentance, purity, and humanness to a myopic Christianity.

Primarily, the responsibility of indigenous theology is to bring the ethnic man to find his essential identity in relation to his Creator, to clarify the meaning of persons, of community, of love, and of history for the ethnic community and through it to all men.

Content of Indiaenous Theology

It is difficult for western theology to take seriously the .

experience of the oppressed. The experiences of the oppression, and the subsequent exodus, and the hope of the promised land has existent tial meaning for oppressed people.

indigenous Japanese American theology takes seriously the experience of the oppressed, since it is so close to their own experience of prejudice and evacuation into the wilderness. It is characterized by the belief that God identifies with people that are oppressed, even as Jahweh appeared to Moses.

God said to Moses, "Say this to the people of Israel, 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you: ' this is my name for ever, and thus 1 am to be remembered throughout all'

generations, God and gather the elders of Israel together, and say to them, 'The LORD, the God of your fathers, the God of Abraham, of Israel, and of Jacob, has appeared to me, saying, "I have observed you and what has been done to you in Egypt; and I promise that I will bring you up out of the affliction of Egypt, and to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey." '10

Japanese American theology affirms that God has observed what has been done to them through prejudice and discrimination by the dominant group; that God has promised to bring them out of their affliction—the affliction of inhuman treatment. It means for them that God was with them during the exodus in the wilderness, the captivity, and is responsible for the "milk and honey" they are experiencing now.

It affirms, with Black theology, that Jesus' work is essentially one of liberation. Becoming a slave himself, he opens realities of human existence formerly closed to man. Through encounter with Jesus, man now knows the full meaning of God's action in history and man's place within it. Jesus uses the prophetic words of Isaiah to outline his own style of action:

The Spirit of the Lord is upon me, because he has anointed me to preach the good news to the poor. He has sent me to preclaim release to the captives and recovering of sight to the blind.

To set at liberty those who are oppressed.

To proclaim the acceptable year of the Lord. 11

It means identification with the oppressed wherever they are, and whoever they are. It means setting the racist captives free also.

¹⁰Exodus 3:15-17, Revised Standard Version.

¹¹Luke 4:18, Revised Standard Version.

Joseph Washington writes:

It is my thesis, however, that Black Power, even in its most radical expression, is not an antithesis of Christianity, nor is it a heretical idea to be tolerated with painful forbearance. It is rather Christ's central message to 20th Century America. And unless the empirical denominational Church makes a determined effort to recapture the Man Jesus through a total identification with the suffering poor as expressed in Black Power, that Church will become exactly what Christ is not. 12

James Cone asserts that nothing less than the Church's faithfulness to its Lord is at stake, stating that "obedience to Christ is always costly."

The time has come for the Church to challenge the power-structure with the power of the Gospel knowing that nothing less than immediate and total emancipation of all people is consistent with the message and style of Jesus Christ. The Church cannot afford to deplore the means which oppressed people use to break the chains of slavery because such language not only clouds the issue but also gives comfort and assistance to the oppressor. 13

Oppression theology of the Japanese American calls for involvement with all oppressed people in their struggle against the oppressor. It means social concern, politics, confrontation, and the cross.

indigenous theology means the dignity of all human creatures made in the likeness of God. (Genesis lf.) Man created in God's image was meant to be a son, not a bondservant under a law or under another man. It claims nothing more than the elemental biological identity of all human beings. Paul declares the elemental physical kinship of all men has to do with the unity and solidarity of all mankind biologically and religiously.

¹² Joseph R. Washington, Jr., <u>Black and White Power Subreption</u> (Boston: Beacon Press, 1969), p. 144.

¹³ James H. Cone, "Christianity and Black Power," in C. Eric Linchon (ed.), <u>Is Anybody Listening to Black America?</u> (New York: Seabury Press, 1968), p. 4.

And he made from one every nation of men to live on the face of the earth, having determined allotted periods and the boundaries of their habitation, . . . 14

In the Japanese ethnic theology it means, first of all, an appreciation and respect of his God-given heritage and being thankful to God for his Japanese ancestry. Secondly, it means seeking the humanness of all people. This naturally leads to the Christian's duty to destroy any attempt at dehumanization, whether it be racism or technology.

As Morikawa state in addressing the Seattle Japanese Baptist Church:

The Japanese Americans were bowing their heads to the majority and being grateful to the establishment, instead of being grateful to their Creator, God, in whose image they were created. The Japanese Americans were destroying the image of God by making themselves subservient beings and inviting their share of psychosocial "hang ups." 15

This leads to a theological implication of God's sovereignty. To maintain the superior-inferior posture is to deny the sovereignty of God, for it assumes bowing to man and destroying the beauty and dignity of manhood in oneself; of failing to love one's neighbor as oneself. (Luke 10:26-27).

The content of Japanese American theology is a theology of love which must seek to deal realistically with the evil and injustice in the world, and not merely to compromise with them. Thomas Herton understands this struggle as he proposes:

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¹⁴ Acts 17:26, Revised Standard Version.

¹⁵ Jitsuo Morikawa, "Freedom Under God," <u>JFMS Journal</u> (June 1969), 2.

Such a theology will have to take note of the ambiguous realities of politics, without embracing the specious myth of a "realism" that rerely justifies force in the service of established power. Theology does not exist merely to appease the already too untroubled conscience of the power and the established. A theology of love may also conceivably turn out to be a theology of revolution. In any case, it is a theology of resistance, a refusal of the evil that reduces a brother to homicidal desperation.

There is a danger in America today to lose one's "cool" in the midst of the revolution. The theology of revolution calls for the Christian leadership to be the prophetic community to warn against the overt demands of revolutionary allies. It calls for the Church to be the "suffering servants" as the agents of reconciliation.

It is difficult to agree with Washington when he says, "In a society in which hatred of Negroes is the dominant ethos, the most healthy response is hatred of whites by Negroes." One can understand that to "keep turning one's cheek" is unhealthy for both the hater and the one hated. But to return hate for hate is to perpetuate hate. Although I do not wholly agree with Merton, there is a great deal of insight in his reasoning:

The reason for emphasizing non-violent resistance is this: he who resists force with force in order to seize power may become contaminated by the evil which he is resisting and, when he gains power, may be just as ruthless and unjust a tyrant as the one he has dethroned. A non-violent victory, while far more difficult to achieve, stands a better chance of curing the illness instead of contracting it.18

¹⁶Thomas Herton, Faith and Violence (Notre Dame: University of Notre Dame Press, 1968), p. 9.

¹⁷ Joseph R. Washington, Jr., <u>The Politics of God</u> (Boston: Beacon Press, 1967), p. 28.

¹⁸Merton, op. cit., p. 12.

I return again to my jujitsu strategy suggested previously.

The ethnic theology of love means to be trained in the art of political luiitsu to infiltrate the racist society with a positive feating in one's own identity and using the strength and weight of the stronger opponent to bring about change. Instead of hatred and power, the theology of love calls for a strategy of love and power that brings about justice.

not him who is the bearer of that which is against love." And with Luther, "Sweetness, self-surrender and mercy are the proper work of love, bitterness, killing and condemnation are its strong work, but both are works of love." What Luther means is that it is the stronger works of love to destroy what is against love. This, however, presupposes the unity of love and power. "In order to destroy what is against love, love must be united with power, and not only with power, but also with compulsory power. . . . The criterion is: Everything that makes reunion impossible is against love." Thus it tries to save and fulfill the person that destroys by destroying in him what is against love. The theology of love that seeks to have all people come together as equals and therefore refuses to speak of love without justice and power is the meaning of love in indigenous theology.

Christian hope is also an affirmation of indigenous theology, and is not merely an eschatological longing for escape to a transcen-

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¹⁹Tillich, op. cit., p. 114

²⁰¹bid., p. 20

^{21 1}bid., p. 50.

Americans as it is for the Blacks. It is a theology of hope that believes that God uses history to make his eternal and holy purpose of
redemption actual. That history is real, and this hope is for this
life. It means it refuses to embrace any concept of God which makes
the suffering of the oppressed as the will of God and hope in the hereafter as the reward for the suffering. It means that God is interested
and involved in history. Ethnic theology relates eschatology to history, that is, to what God has done, is doing, and will do for his
people. It is only because of what God is now doing in history that
we can speak meaningfully of the future.

As Moltman in his Theology of Hope argues:

Eschatology does not mean merely salvation of the soul, individual rescue from the evil world, comfort for the troubled conscience, but also the realization of the eschatological hope of justice, the humanizing of man, the socializing of humanity, peace for all creation. 22

Indigenous theology hopes for a new day to dawn for the Japanese Americans and for all peopler-a day when there will be no need for false identities and dehumanizing existence; a society in which people can affirm their true personhood and live together in solidarity in spite of plurality. But, I might add, not without tension and the tragedy of life and history.

²² Jürgen Holtmann, Theology of Hope, trans. J. W. Leitch (New York: Harper & Row, 1967), p. 21.

Theological Perspective for Pluralism

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The story of the tower of Babel in Genesis 11 presents a good perspective for an interpretation of pluralism. Arend van Leeuwen, explains:

This story may be characterized as a repetition of Paradise story in the setting of world history. Unity and plurality are the two ends of the axis on which the story turns. The whole earth was one people, and they united their efforts in building the temple towar, the religious center of Dabylanic society and a universal symbol of what I have called elsewhere the "ontogratic pattern" which underlies the great civilizations of Asia. This united human attempt to link heaven and earth is revealed as original sins and is judged by the Lord. Mankind is scattered over the face of the earth; and the city, with its tower, is left deserted, a symbol of frustration and disorder.23

Prior to this account, we find in Genesis 10 the so-called "table of nations." It related the proliferation of people under the providence of God. It results in the nations, tongues, and peoples.

One point is clear: there is a diversity or plurality with God's providence.

Paul Verghese of India tells us that the concept of "pluralism" comes, for the Christian, not from social experience, but rather from the doctrine of the Holy Spirit and the Incarnation. He states:

It is methodologically important to start our Christian social thinking from these two fundamental realities of the Christian faith (Holy Spirit and Incarnation) rather than from the Old Testament doctrines of the call of Abraham, or the "history of salvation." Underlying these twin doctrines of the Incarnation and the Holy Spirit is the fundamental concept of "freadom in love."24

²³Arend Th. van Leeuwen, Christianity in Warld History (London: 'S.M.C. Press, 1964), pp. 165ff.

²⁴Paul Verghose, "Secular Society or Pluralistic Community?" in Egbert de Vries (ed.), <u>Man in Community</u> (New York: Association Press, 1966), pp. 364-365.

he argues "in a genuinely pluralistic human society there can be no imposition of religious or political views by fiat, instead of loving persuasion. "125 As an Easterner, he states, "The tragedy of western theology is precisely its development in an essentially homogeneous society. It is to be hoped that as pluralism develops in the West and the western Church is thrown into a pluralistic world community, it will clarify its wisdom thus to the benefit of the whole world. "26 From this argument, the conclusion is that there is meaning in variety and pluralism. That the highest expression of maturity, mutuality and humanization is the recognition of the unique distinctions among people and yet to experience a solidarity within these distinctions. It means also that the Church needs opposition and external criticism in order to be faithful to its calling; and God sees, therefore, to have decreed that the Church can find true wisdom only in a pluralistic society.

Professor Hough, in summary, justifies pluralism as necessary for a more equitable balance of power in the political arena. He argues from Niebuhr's Christian understanding of man as sinner--man's pride and desire for power that leads man to believe that he is the master of his own faith, and the pride of power that manifests itself as the lust for power based on insecurity--that two kinds of power structures are necessary for any viable human social organization, a central organizing power and some institutional form of the balance of power.

^{25&}lt;sub>161d.</sub>, p. 366.

In speaking of the Black-White power struggle, Hough writes:

The white Christian, then, more than any other white man, should understand the attempt on the part of Regro leaders to achieve a better balance of power. Knowing that men are sinners, the Christian also knows that sin must be restrained. And knowing that sin must be restrained, he should also support attempts to make that restraint possible. 27

Another reason, simply presented here, for the support of pluralism, and, in the case of Professor Hough, the Negro pluralism. Is that, "It reaches into the whole claim the Negroes are making for the right to live a life that is more fully human than the caste system will allow." In spite of Paul Lehmann's excellent koinonia ethics that supports desegregation in order that men can be together. Hough states, this answer does not take seriously the need for Negro pluralism for their own identity, humanization and dignity. 29

There is a need for more study by the indigenous theologian in this whole area, but this will suffice to show that pluralism is consonant with Christianity.

We now deal with the more practical aspects of the Japanese American Protestant Church's ministry in the pluralistic strategy.

LEADERSHIP IN ETHNIC COMMUNITY

Significantly, the Black Power movement—the pluralistic strategy of the Nagroes in America—is dominated by the Protestant ministers of the Black Church. One can confidently say, the main thrust of the movement is inspired by Protestant leadership.

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²⁷ Joseph C. Hough, Jr., <u>Black Power and White Protestants</u> (London: Oxford University Press, 1968), p. 135.

^{28&}lt;sub>1bid.</sub>, p. 136.

^{29&}lt;sub>1bid., p. 144.</sub>

The second second

In the Japanese American community, that numbers less than half a million in the United States, the Japanese American Protestant Church can and should assume the prophetic leadership for the total community. Thus far, there has been no meaningful crusade in which the total Japanese community has been involved. In the Los Angeles area, the Noguchi fight against the Los Angeles County Administration, was the first indication of community cooperation. However, there has been no nationwide strategy or united ethnic concern.

The ethnic Protestant community has many charismatic leaders, although Burma and Meredith indicated a lack of such leadership. 30 These gifted leaders have been scattered in isolated places throughout the country, and out of touch with the ethnic community and their problems. Because of their talents and leadership, they have found their places in the dominant organizations and are in favored positions. There are many who like the "Black Bourgeoisei" of which Frazier speaks have become isolated from their own cultural traditions. 31

Adding to the atomization of leadership, the ethnic community is divided into many camps with their own generals. It is difficult to develop a united ethnic strategy. The summary given by Kitano

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³⁰John Burma, "Current Leadership Problems among Japanese American," <u>Sociological and Social Research</u>, XXXVII (1953), 157-163; Gerald heredith and C. G. W. Meredith, "Acculturation and Personality among Japanese American College Students in Hawaii," <u>Journal of Social Psychology</u>, LXVIII (1966), 175-182.

³¹E. Franklin Frazier, <u>Black Fourgeoisei</u> (New York: Collier, 1957), p. 141.

regarding the Japanese ethnic community and its development and structure, is applicable to the Protestant scene:

Long-range goals were not formulated with much clarity, but the hostility, discrimination, and prejudica with which the Japanese were faced, did much to foster internal cohesion. Group structure was usually simple, role positions were explicit, and the community groups had considerable maining for the members. The cohesion of the whole community was reinforced by the fact that most individuals belonged to several of the organizations within it. The primary leadership skill was therefore an ability to approach and handle different groups correctly. 32

Articulating the Pluralistic Strategy

As the prophetic community, the Japanese ethnic Church has the responsibility to make clear the pluralistic strategy to the whole ethnic community. The Christian leadership has the task of articulating to their people this strategy for their positive identity, and the context for their moral, cultural, political, and human advancement within the limits set by the American scene.

The ethnic Church is called to help its community become consciously aware of its identity as a group in America—their common situation as a people. The Church should lead its people to strive together to redeem their community in order to insure their human dignity.

All movements need an identifying symbol around which they can rally. I am suggesting this strategy be called the "Al Power" strategy. The initials "Al" for "Asian Identity." Even more significant for the Christians, is the word <u>ai</u> which means "love" in

³²Harry H. L. Kitano, <u>Japanese Americans</u> (Englawood Cliffs: Prentice-Hall, 1969), p. 56.

the Japanese language. The large Asian umbrella is used to widen the power structure to include all Asians, each with their unique identification references. In the <u>Pacific Citizen</u>, weekly organ of the JACL (Japanese American Citizens League), the Harch 20, 1970 editorial read:

JACL may well be Asian American organization of tomorrow-if it so chooses. JACL may have to change its name to make that leap--if it is required. Or it may be instrumental in establishing an all-embracing federation of Asian American groups, enabling each entity to retain its original identity.33

The Japanese ethnic Church presents itself ideally for leadership in the 'Al Power' strategy for several reasons. First, it is an indigenous organization with indigenous leadership and has a positive concern for the humanness of its people. Its high calling under God is to minister for the highest welfare of their community.

Second, the Japanese ethnic Church provides the most viable corp of dedicated leadership for participation and belonging. The clergy representing, on the whole, a well-educated and recognized leadership in the community.

Third, the ethnic churches are now independent and are mature enough to break away from Caucasian denominational dominance. This will take courage on the part of both the ethnic Church and the mother denominations, but it will be for the health of the whole.

As mentioned before, the plurality of denominations is not to be condemned. The constant image of white loadership and control has

³³Harry K. Honda, "Ye Editor's Desk," Pacific Citizen, (March 20, 1970), 6.

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impeded the initiative of the ethnic Church. Independence from the denomination, except for fraternal ties, will increase the leadership initiative and authority for the group. Denominational assimilation and organizational ambition has hindered the growth of ethnic leadership due to misdirection from local ethnic needs. The Protestant clergy can become the spokesmen for the Al Power strategy in this period of identity crisis.

Last, the ethnic Church has had the longest continuity of any organization in the Japanese Community. The Buddhist churches did not organize until the turn of the century, while the Japanese Protestant churches in America date back to 1877. From the earliest years the ethnic Church was the helper of the needy, the unfortunate, and the Interpreter of the signs of the times.

With clarity of strategy and destiny, the ethnic Church is in position to lead the Japanese community as they are confronted with their survival in terms of identity and dignity or with their decision to plunge into the "melting pot" of anonymity within the stream of American society.

Role of Change-Agent

The heart of theology has always been conversion—the chang—ing of individuals, society, and culture from man's deification of himself to the Kingdom of God. As long as things are not right, there needs to be a revolution. Jesus came proclaiming "the Kingdom of God is at hand." Jesus knew God as the present active reality and he lived and spoke out of the immediacy of this reality. The presence

of Jesus and the presence of the Kingdom of God meant revolution and repentance, and the Church as an agent of change is called to lead this revolution.

Revolution means change. It means repentance and conversion, and the Christians, in whom the Holy Spirit is operative, are part of the revolutionary force. It is important to understand the Church as a revolutionary force responsible for the changing of society instead of the private stance of the Church that is so prevalent today. The Church is called to translate the gospal to the political arena--called to change individuals, institutions, and culture. As described in Paul Lehmann's Ethics in a Christian Context, If a man is a Christian he is somehow already part of God's political activity in the world consisting of doing all those things for making life more human. If a man is a Christian he is already part of this ethical reality, and he is free to do what he ought to do in participating in God's activity in the world in the creation of the conditions of human life by which human fulfillment is really possible.34 It does not merely mean a change of heart in the sense of religious conversion. it means a change of racism and anything in our culture that reinforces this dehumanization.

Changes occur as the result of social processes that are constantly taking place. "Sociologists usually identify four or five

³⁴paul Lehmann, Ethics in a Christian Context New York: Harper & Row, 1963), pp. 45ff.

separate processes--cooperation, competition, conflict, accommodation, and assimilation to bring about social change.

In the struggle for true humanness in society, the first logical step is the formulation of a power structure as a political leverage to change the superior-inferior system in American life.

The task that Lewis M. Killian describes as The Impossible Revolution?

After years of racial crisis we are brought to a grim realization of how deeply the roots of racism have extended into American society. The racial problem grows not out of the soil of individual prejudice, but out of the very social structure itself. No matter how much white Americans may deplore the cruder forms of discrimination and the more obvious consequences of prejudice, they are not likely to make the socrifices needed to change the fact that America is still a white man's society. 35

Four areas of influence are strategic in applying this power leerage for social change: 1) political, 2) educational, d) economics, and 4) communications.

Politically, clear-thinking Christian leadership is needed for issearch and direction implementing the power leverage for change. Where, when and how pressure is to be applied should be clearly defined. Dialogue, legislation, and political penetration will have to be properly carried out. Political leadership among the minorities will have to be encouraged and groomed as a part of the overall strategy.

³⁵Lyle E. Schaller, <u>Community Organization: Conflict and</u>
Reconciliation (Mashville: Abingdon Press, 1966), p. 36.

Random House, 1968), p. Pryface xv. (New York:

Educationally, the administration, faculty, and curriculum planning can be well represented by knowledgeable minorities to give an honest and clear picture of the world and national history as well as other subjects of image-making. Cultural pride of all ethnic groups can flood the curriculum to enhance a pluralistic society of equal appreciation and respect. The images developed in the student generation is of crucial consequence. As mentioned before, Asian studies can become a regular part of the college curriculum.

Economic opportunity should be provided for all the minorities with special emphasis on executive positions. The development of the Negro executive under whom white Americans are willing to work can be a strong boost toward Negro pride and democratic loyalty. It is significant, in this connection, the Negro bishops and denominational officers are being appointed and elected throughout the country within various major denominations. The change is gradually coming about.

Communications has seen a tremendous advancement recently, especially in the field of television. Through television commercials and regular series, the Negro, Hexican, and the Oriental have been portrayed in a very wholesome light. Improvement can yet be made in terms of the Indian, who is often viewed as inferior to the white Americans.

Great strides have been made since the end of World War II, and patience is proposed in working out a strategy for the overall, long-range goals. The adult generation cannot be greatly changed.

The student generation is developing a much healthier image of other

minorities in America. With controlled and mature pressure upon the various institutions, social change and the process of humanization can be better realized.

The role of the ethnic Church in prophetic fulfillment is to be the "suffering servant" as the agent of reconciliation. To this end the Christian must be willing to sacrifice the security of minorities within the minority group for the health of the whole minority and consequently the majority. The ethnic Church, aware of its role in the process of fundamental social change, can bring to bear upon white "preconsciousness" its contradiction of the biblical faith through relentless effort in dialogue and infiltration of churches and communities.

Although the ethnic Church is small in number, it represents a viable voice as a third party. They can fulfill the role of a catalyst in the Black-White confrontation, the role of a second minority, hitherto known for their silence and good behavior, to reinforce the position of the oppressed and cause the dominant majority to take a second look.

Makino Human Life More Human

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The purpose of the ethnic Church as a change-agent in society is to make human life more human. What does it mean to fulfill one's humanity in America?

Professor Hough suggests Barth's description of human relationship as one of the finest statements in the humanization process:

Barth says that there are four levels of humanity on an ascending scale. These are (1) the "eye to eye" relationships; (2) mutual speech and hearing; (3) mutual assistance; and (4) all of the other three levels together with a spirit of joy.37.

To fulfill this description of humanness it is necessary for any persecuted ethnic group to separate from the outgroup in order to seek its own identity as described previously. Hough emphasizes that this segregation "is not necessarily reverse racism, but it may be an effort to solve the difficult problem of. . .identity."

An "eye to eye" relationship; mutual speech and hearing; mutual assistance cannot be fully realized in a superior-inferior relationship of our present society. To force such a relationship would only perpetuate the <u>status quo</u>. The strategy calls for an indirect, "atmospheric," overall education and preparatory influence. The area of emphasis for the present is the development of wholesome humanness within the ethnic community; the development of the art of political <u>julitsu</u>; the sending forth of the missionaries and catalysts from this strategic base; and the conviction that one's own humanness is necessary for the humanness of others including the larger majority.

Within the pluralistic situation, the ethnic Church can proclaim and demonstrate this "eye to eye" relationship. Our mutual dependence requires mutual concern in every phase of life. The human situation is that man finds it difficult if not impossible to help

³⁷Karl Barth, Church Docmatics (Edinburgh: Clark, 1960), 111/2, 250 ff., from Hough, op. cit., p. 139.

³⁸Hough, op. cit., pp. 138-146.

each other in sincere mutuality in spirit of loving concern. Genuine loving concern out of which true humanity is created, is the result of gratitude. The Christian response to the love of God is the necessary ingredient to release man from his selfishness and pride.

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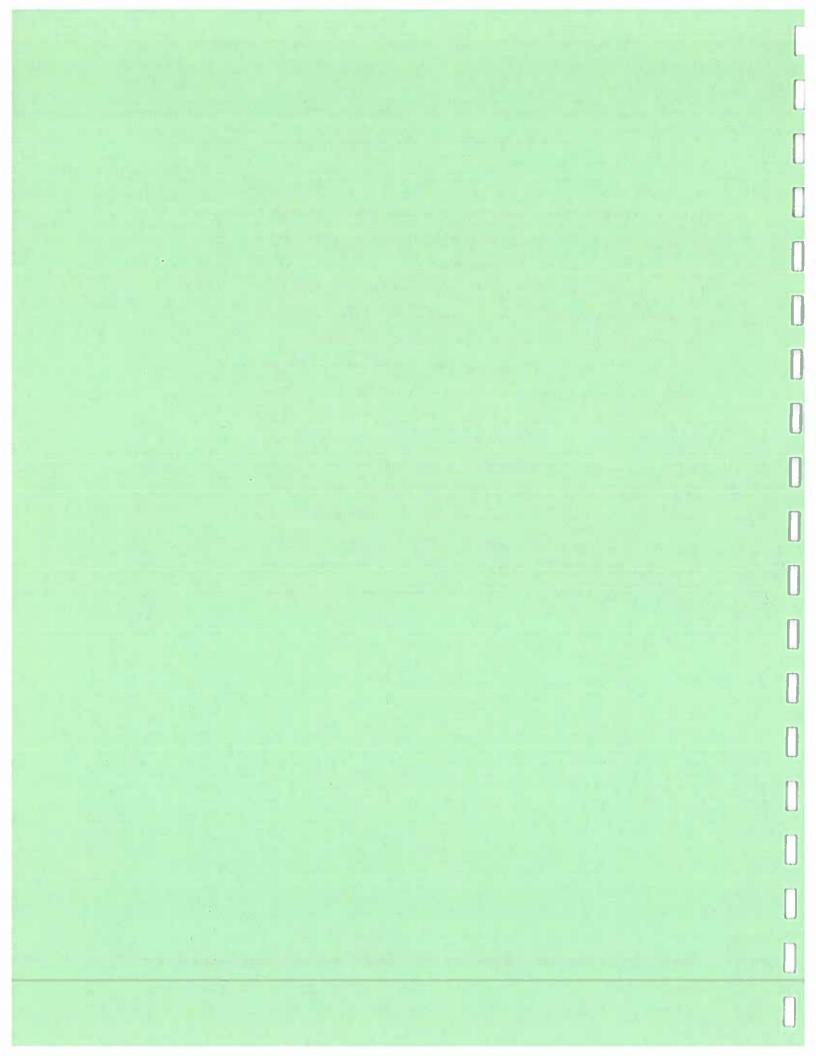
The Japanese Protestant community has the potentiality as well as responsibility to exemplify the redemptive power of God's love whereby men are made truly human. This should be an admonition for the whole Japanese Protestant community to demonstrate their ecumemical mutuality and humanness in Christ.

To begin with, the contemporary church, both ethnic and the majority group, will need to restructure their church pattern to permit a greater interpersonal "eye to eye," mutual speaking and hearing, and mutual assistance opportunities. The institutional church as structured today give very few opportunities for deep relationships. The impersonality of the present-day church rather than enhancing humanization becomes a deterrant to what the church professes to fulfill. Opportunities must be provided in the modern church for small groups to meet in real human relations. Within this pluralistic posture, intimate human groups can be created to bring about a sense of identity and humanness.

People cannot truly become human except in the context of helping each other and being helped by each other. What the Christian experiences in the fellowship of the Holy Spirit is the redemptive power of agape-love whereby men are made truly human. Christians

believe in a radically self-transcending existence that is the result of the message of Jesus and the experience of the Holy Spirit. It is to this we must devote the last chapter.

So far we have dealt with the search for identity, ethnic pluralism as the strategy for this search, and the prophetic role of the Japanese Protestant Church in this strategy. We would not be complete without taking into consideration the identity of the human person in his search for his essential permanent identity as a person or the meaning of his being. Although, the last chapter does not deal directly with the question of pluralism, it is the contention of the writer that in the discovery of man's essential identity in his relationship with his Creator, he finds the deepest meaning of his personhood. It is also with the conviction that without the grace of God it is difficult if not impossible for man to extricate himself from the tendency of self-deification which is the basis for racism. Thus, the last chapter is placed in the dissertation as an epilogue.



"Oppression—White Domination" LLOYD WAKE

pastor, Glide Memorial UMC

The word "evangelism" turns me off, because it is related to my experience of oppression. Those of us here and in Third World countries who have been targets of the Christian missionary thrust, were brought into a church dominated by Euro-American theology, culture, and value system. Being part of this Church made us WASPs (or YASPs—Yellow Anglo Saxon Protestants). It is questionable if is has helped us to be Christian, human, or proud to be who we are, as an ethnic people.

Black people and other Third World people became aware that unquestioning participation in this Church prevented us from dealing realistically with the prejudice, racism, and subtle and overt Euro-American arrogance that keeps us oppressed. The recent movements toward racial pride and ethnic identity, toward an indigenous mission methodology, toward formulating a theology that grows out of the experiences of oppression, has caused a painful reappraisal on the part of both the white dominated Church and Third World people of the Church.

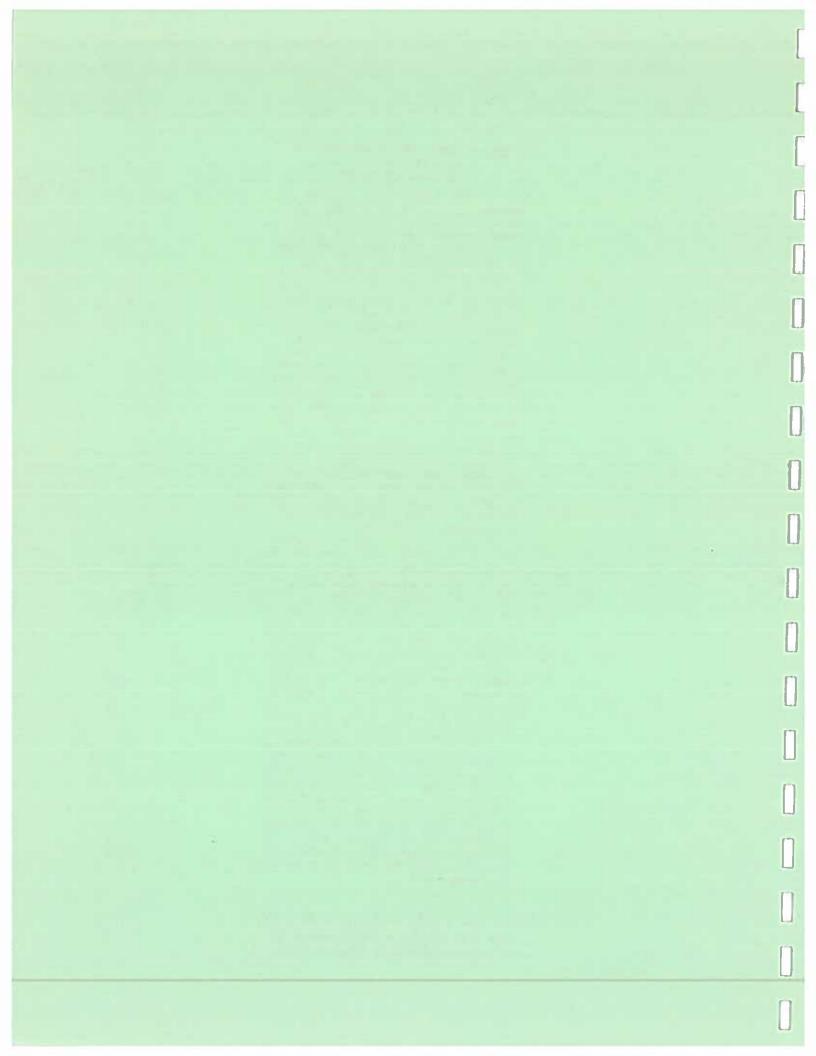
Why has is taken so long to realize the necessity of having ethnic minorities in major decision making bodies of the Church? Why must black and ethnic seminarians push so hard and shout so loud for ethnic studies in theological seminaries? Consider these questions and you'll realize that words like "oppression" and

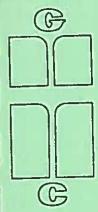
"white domination" are more than rhetoric.
I am participating in the "evangelistic" task as I work to eliminate dehumanizing situations that keep people oppressed.

Jesus sent me:
to preach good news to the poor (bread
for the hungry, adequate, housing and
health care, guaranteed minimum income);
to proclaim release to the captives (free
Angela and all other political prisoners)
and recovering of sight to the blind (you
can't see San Francisco Chinatown through
a Gray Line bus window);

to set at liberty, those who are oppressed (get off our backs! Freedom now!); to proclaim the acceptable year of the Lord (don't talk about the future rewards—today is the day).

(Taken from 'Methodists in Action' Jan. 28, 1972, a publication of California/Nevada Conference.)





A REVOLUTIONARY MESSAGE

ONCE UPON A TIME, many years ago, there was a man named David

He was king of a country which became rich and powerful by
exploiting the weak and small countries and crushing them
in war. The King was both respected and feared by many.

The people sang a song which proclaimed the fame of King David:
"Saul has slain his thousands
But David has slain his ten thousands."

David said, I am a poweful man. I take what I want when I want it. So he took to himself a beautiful woman who was wife of a general in the King's army. The King ordered the general to the front line of the battle where he was sure to be killed, and he was, and then the King had the widow all to himself:

But a strong and free man named Nathan, a prophet, confronted King David with his evil deed. "You have used your personal power and the prestige of your office for cruel and inhuman purposes. Set things right with God and Man."

Because of this confrontation the King became more human and responsive in the years that followed.

MANY CENTURIES LATER... there was another man named Richard, who became king of the richest and most powerful nation on earth.

When little countries far away, like the Philippines, Korea, Cambodia, Vietnam struggled to make their country a good place, King Richard sent troops to preserve and protect his country's industries that were exploiting and colonizing, and his troops killed many, many people.

When the poor at home complained about their poverty, he said, "you wouldn't be poor if you would get a job. Get out and earn your bread."

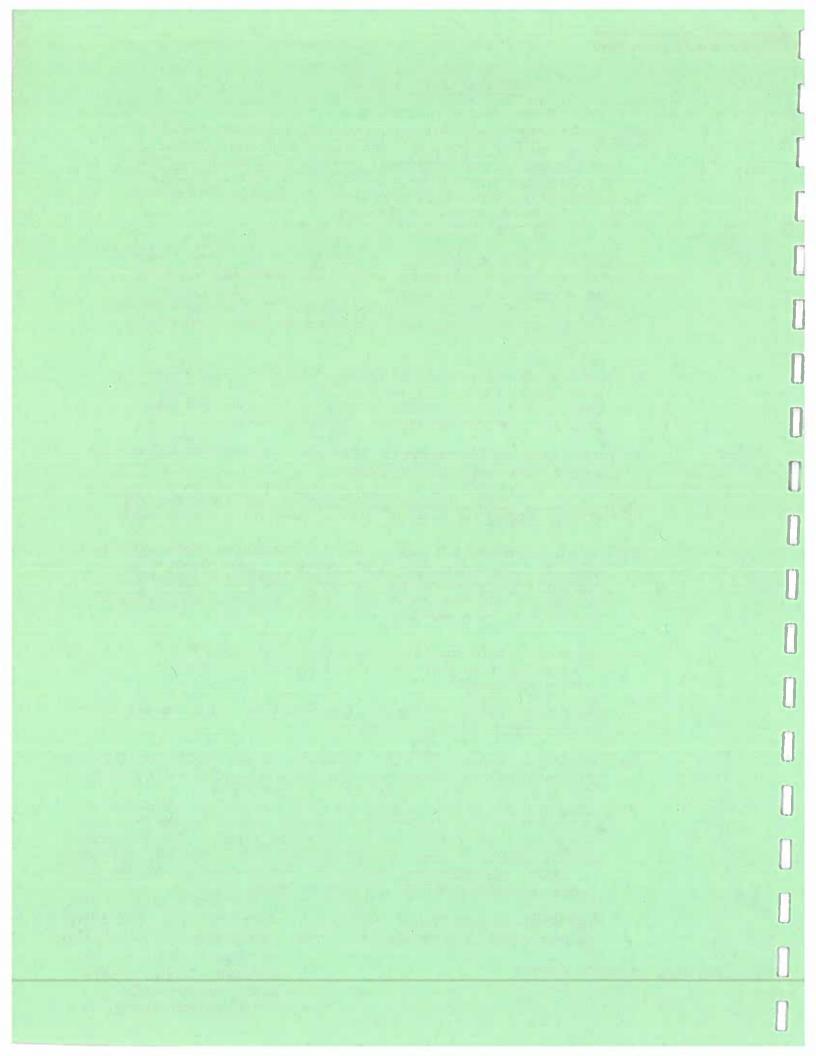
So they rioted, looted and burned in frustration But the poor got poorer and the rich got richer.

Then the people learned the King Richard's palace guards were corrupt they were selling favors and sent spies among their own people. The people lost faith in King Richard and his men.

King Richard had a friend, a holy man named Rev. Billy. This man was Guerouholy he kept his mouth shut and said nothing to the King about the obscene and immoral acts perpetrated against other countries, and the people at home, so King Richard continue to be arrogant, evade the questions and cover up the corruption. But the people themselves got on the King's case...

THE MORAL OF THE STORY: If you are a dirty old king, it's better to have a man like Nathan around than a house chaplain like Billy.

By Lloyd K. Wake Minister, Community Life Glide Memorial UMC San Francisco, Calif.



"yes, we'll have

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BANANAS

in church!"

"O God, grant me the serenity to accept what cannot be changed, the courage to change what must be changed, and the wisdom to know the one from the other.

Reinhold Niebuhr's classic prayer strikes a balance between the pastoral and the prophetic, between Christian piety and social action, for which two very appropriate symbols might be the folded hands ("serenity to accept what cannot be changed.") and the clenched fist ("courage to change what must be changed").

At the moment a relevant ministry for Oriental-Americans calls for a heightened emphasis upon the clenched fist; for too

this self-awareness.

A host of Jananese-American organiza-tions reject the images of self-effacing humility and perseverance common to previous generations. Such groups as the Council of Oriental Organizations, Asian American Political Alliance, Oriental Concern, and the Yelkov Brotherhood assert a strong desire for self-determination, even within a certain amount of racial separatism. This development has profound implications for the Oriental-American charelies and their leaders.

The previous generation which promoted "integration" could think only of abolishing racially distinct communities and groups. In the church, this has resulted in the continuation of Anglo-Saxon domination as in the wider community. For instance, the last years of the Provisional Conferences saw the development of leadership on the part of ethnic minorities in their own affairs. This included Japanese, Chinese, Koreans, Filipinos and Mexican Americans. With the abandonment of these Provisional Conferences this new leadership was directed to other interests and frequently restricted to narrow spheres of influence. Meanwhile, existing Annual Conferences dominated by white leadership assumed the responsibilities for ethnic affairs.

The way "integration" has worked out

so far tends to confirm Pascal's observation that "Man is neither angel nor brute, and when he acts the angel he becomes the brute." When churchmen "angelically" attempt to extricate their churches from complicity in racially defined structures

they act "brutishly." The general loss of leadership in their own affairs constitutes. for Orientals especially, the most pronounced instance of the brutishness of inte-

Subtler forms of brutishness exist. There are neglected ethnic minorities without ministers who specialize with them Specialized ministries, such as work with the aging, the youth, the drug culture, etc. have suffered because Orientals let the program of the total church divert their attention from the concerns for which they are peculiarly equipped. Youth especially respond more quickly to programs staffed by their own kind, as is evident in work with narcotic traffic. On some campuses with large concentration of Orientals those close to the drug traffic claim three fourths of these youth have experimented. "Integration" has resulted in neglect of these specialized ministries.

Other factors corroborate the low opinion Oriental churchmen have of the white man's idea of "integration."

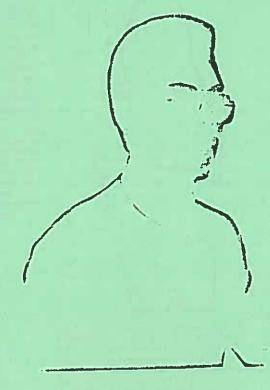
-When ethnic minority ministers are own ethnic appointed outside their own ethnic churches, they are all too often appointed to dying or undesirable situations.

The minority person who is appointed to a white church is among the cream of his kind; the white who is appointed to leadership of ethnic minorities can merely be a cull of his kind. Furthermore, they are appointed to some of the most desirable and strategic pulpits for evangelization of ethnic minorities.

-When an ethnic minority person is



long have Orientals screnely accepted what thought could not be changed. Within the past year the Oriental communities in Southern California have seen the development of organizations which express



placed in a conspicuous position, it is more often for decoration and "slow" than anything else. Few acquire decision-making power. In one case, a person with an earned doctorate and an himorary degree was asked to assume a prestigious office, but the job description sounds like little more than "stoop labor." His job is to keep things in order, but not to introduce changes

-Ethnic ministers are frequently involved in a kind of borse-swapping between The appointment of ministers across Conference lines is not as easy as we were led to believe before "integration." It turns out that very little action takes place since no bishop feels the others make offers which match his. Once the Provisional Conferences were dishanded a sort of "Ire Age" set in for the appointment

of minority ministers,
Only if the clurch adopts specialized structures and programs to enter into these communities can we expect the church to make progress in its evangelization of ethnic minorities. We need not sanction the chauviuism or the prejudices of these communities. But some forms of organization and programs need to be preserved. The basic justification of specialized ethnic ministries is similar to that for the military chaplaincy, the campus ministry, the industrial chaplain and the community organi-



The National Division of the United Methodist Board of Missions recently authorized an advisory committee on ethnic and language ministries. Request for such a committee came from a Consultation on Japanese Work in San Francisco in February. Together with the Western Jurisdiction of the United Methodist Church, the Division will provide budget for a staff member, who will work with Japanese and other ethnic and language minority groups on the West Coast. An Advisory Committee on Indian Work was created after a similar consultation last year and both will be related to the mult on Special Ministries of the National Division.

In another development, the Southern California-Arizona Annual Conference has formed an Ethnic Strategies Committee, which will conduct research and formulate a new course of action. Other conferences have felt the impact of cancuses formed

along racial lines.

Part of the social tension of our day comes from a serious shift in the approach of minorities. Doing what is "right" (as defined by the white majority) has given way to demanding "rights." Acceptance at any cost into the Luger culture is no longer desired, by its place has arisen aspirations for the power of self-determination. Nietzsche accused Christianity of perpetuating a slave-ethic which made virtue of subjecting oneself to circumstances. If a man cumot rise up to state his claim and rights he has permitted his views, even his religion, to dehumanize

In the process of this shift in approach by minorities, many whites are asking if the old goal of integration is no longer acceptable to minority groups. Many WASP (White Anglo-Saxon Protestant) churchmen, who have fought hard for integration and its acceptance by whites, find these developments an offense and a disappoint-They say different racial structures can only mean discrimination; to set up any separate structures entails segregation.

We need to expose the questionable foundations of this stance and to propose a rationale for an alternative course of action. In part, the stance is based on an unquestioned acceptance and application of the Supreme Court decision which struck down the "separate, but equal" doctrine and its abuses. Recent developments. particularly growing self-awareness of racial minorities, offer the Church an opportunity for the moment to say "separate, and more than equal" in order to recover from past losses,

In part the integrationist stance also rested upon a questionable reading of scrip-ture. Paul said, "There is neither Jew nor





Greek, bond nor free" (Galatians 3:28) We often turn this passage into a sociological observation of empirical facts, as it all distinctions had been abolished. But what then do we do with "there is neither male nor female"? We can only conclude that the passage is rhetorical and religious, and should not be read as sociological dogma-It certainly provides no basis for burial of the ethnic church.

The social fement of our days has helped us question the easy assumptions of the past models for integration. The past assumptions have begun with the proposition that America is a vast "melting pot" which ostensibly welcomed the unique contributions of each immigrant group. Actually, the theory concealed the "Anglo-Saxon" domination in the process of Americanization. Besides this hypocrisy operating in the "melting pot" theory, social scientists have now shown the limited truth it involved. We have now come to see at least two major processes operating in Americanization,

The first process is acculturation, whereby the immigrant group adopts the beliavior patterns of the host culture. The immigrant learns the ways of language, diet, attire. residence, vocation, entertainment of the host culture. Acculturation limits itself to secondary relations or segmented groups which are impersonal, formal, or casual and nonintimate. By contrast, the second process, called assimilation, has to do with relationships within primary groups which are personal, informal and intimate. These groups involve the entire personality and not merely a segmented part of it, such as our working hours or specialized interests.

According to social sicentists such as Milton Gordon there has been an extensive amount of acculturation among ethnic minorities, However, there is a serious lag at the point of assimilation. The lag in assimilation, particularly in the case of non-Europeans, has discredited the proponents of the melting pot theory.

In the case of the Japanese-American community, some social scientists feel the process of acculturation has been the most extensive and rapid of all non-European groups. These acculturated peoples, however, maintain their own institutions paralleling the white community, thus showing the failure of assimilation. There is a growing vermicular press. Social and recreational clubs are formed along racial lines, whether for children, youth or adults. Service clubs, veterans' groups and professional bodies draw up memberships from ethnic characteristics. Insurance salesmen, dentists, doctors, merchants and funeral directors continue to operate along ethnic groupings. They are saying, "We may want to be like you (acculturation), but we want to set up our own time schedule when and how we will Join you (assimilation).

The new pattern of "integration" now proposed operates under an assumption other than the old "melting pot" theory. It is that to join the American people might mean forming power blocks of interest groups based largely on ethnic and color lines and having these power blocks participate in policy making decisions which af-fect them. Even within the church we need special interest groups to check and balance each other. This is a serious departure from the melting pot theory and its updated version in the Flower Drum Song which said "America is Chop Suey." It is also a departure from putting a premium on the minority being "accepted" into the larger majority, frequently at the expense of the minority's integrity. Those who resist the old "acceptance" theory call S. I. Hayakawa, the acting President at San Francisco State College, a banana, "He has yellow skin," they say, "but a white inside." They feel light-skinned minorities are used by the white establishment to hold the Blacks in their place.

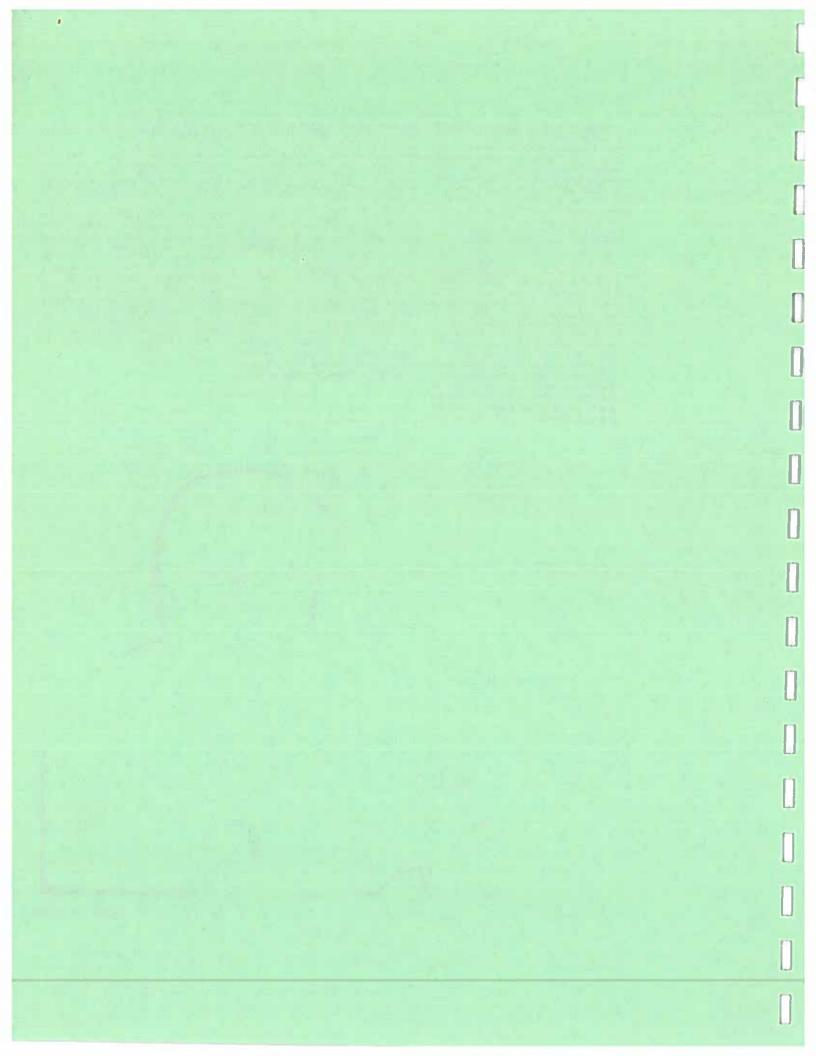
For the church, racially distinct structures are only a tactical move with a larger end in view. By permitting these specialized groups the power to decide about their destiny in the context of the wider church's work, these groups will come to feel a part of the total church and community. This is the irony of history's logic. By heightening these particular groups the

universality of the church's outreach is strengthened. We thereby set the stage for

a more comprehensive unity. For Japanese-Americans within Clairch it is a time to reassert the clenched fist as well as the folded bands. More appropriate symbols would be those of the Chrysanthemum and the Sword, which cultural anthropologist Buth Benedict used to characterize the Japanese Americans, By the Chrysanthemum she partly had in mind the quiet poise maintained in the face of indignities and adversities. By the Sword she had in mind the assertiveness which could prove both devious and destructive. This was probably one of the most adequate and accurate portrayals the Japanese Americans have yet received. In asserting anew the values of the ethnic group, Japanese Americans hope the new balance between the Chrysanthemum and the Sword will lead to a constructive goal.



WORLD OUTLOOK



IDENTITY, IDENTIFICATION AND INITIATIVE Hebrews 11: 23-28 Paul M. Nagano

Introduction

Moses stood at the crossroads. He had to make a decision. Either he could continue to be called the "son of Pharoah's daughter," or identify himself with the oppressed minority—the Hebrew people.

All people are faced with this choice--with their quest for identity. Who am I? Where do I belong? Where am I going?

This quest is compounded as far as the Japanese American is concerned. The Japanese American has his historic roots in Japan; his facial appearance is different; he belongs to a very small and negligible minority in the United States--approximately half a million. Besides, minority in the United States--approximately half a million. Besides, he is inevitably identified with the nation of Japan in spite of his citizenship and cultural training, and the relationship between the United States and Japan is in a constant flux. If you do not believe this, one needs but reflect on the corraling of 117,000 Japanese aliens and citizens during World War II in concentration camps because of the overall sentiment that "a Jap's a Jap!"

So we ask, who are we (the Japanese Americans), and what is our role in American culture?

I. MOSES REFUSED TO FORFEIT HIS IDENTITY v.24

Moses stood at the crossroads. He had to make a choice: To forget his Hebrew heritage and be absorbed into the Egyptian mainstream, or to affirm his identity as a Hebrew and be identified with the oppressed people. It was a very crucial and historic decision. It was not easy. It meant for him either wealth and fame as an Egyptian, or poverty and ill-treatment with the Hebrews. For the Japanese American it means to be absorbed into the mainstream of American life or to affirm one's identity as a Japanese American with it accompanying discriminations.

For Moses to be identified with the Egyptians and the Japanese American to lose himself in the mainstream of American society it means many things. It may possibly mean affluence -- the mobility to rise upward in the economic and social world, but always according to the terms and dictates of the dominant majority. He can never be "top man." It means the loss of identity, i.e., absorption by the majority. It means manipulation (emasculation), complying to the terms of the dominant group and assuming a subservient posture. In this connection the Japanese Americans have been labeled the "silent minority," or, according to Hosokawa, "the Quiet Americans," with the posture of being docile, acquiescing to the dictates of the power structure. It means perpetuating the superior-inferior dichotomy with no leverage to change it and finding advancement only as the result of the kind graces of the majority. It means, on the whole, a poor image of oneself -- inhibited, lacking confidence, and with an inferior complex. Socio-psychologists are unanimous in declaring that persecuted people have a poor image of themselves -- confirming the posture projected upon them by the majority. Lastly, it means a dehumanizing of the person, making it difficult for the Japanese American to realize the full potential as person with all its strength and dignity as intended by 600. often the Japanese American acts according to the expectations of others rather than act according to his own convictions and personhood.

On the other hand, what does it mean for Moses to identify himself with the oppressed Hebrews or the Japanese Americans to affirm his identity as a Japanese American? It means, first of all, discrimination. It means you are different from the majority—an unique minority. It probably means persecution, used by the dominant majority for their advantages. It means to "rock-the-boat" or to assert oneself is to invite the wrath of the majority, or in the case of Moses, the anger of Pharoah. But it does mean self-determination and self-esteem. It means a wholesome self-image and confidence. It means the dignity to be a real person, the fulfillment of his God-given rights.

Moses refused to forfeit his Hebrew identity -- "choosing rather to suffer affliction with the people of God." I believe this gives us a Biblical basis for seeking one's identity in the racial or cultural family to which one is born. It means the Biblical endorsement for the existence of the Japanese Baptist Church and the Isian American Baptist Caucus.

Directly after World War II, when the interned Japanese Americans were resettling, well-meaning sociologists and denominational leadership were advocating the doing away with the ethnic Japanese church and the assimmilation of the Japanese into the existing non-Asian churches. They sincerely felt that the perpetuation of the ethnic church would hinder the integration of the Japanese into the mainstream of American life. As the result of this policy, Japanese Americans discontinued to attend the Protestant churches, while those who attended were lost or absorped. No meaningful Japanese American leadership developed; the Buddhist churches experienced a resurgences (although they were forbiddn to meet during the war); and the work among the Japanese Christians in America experienced a set back.

Two of our strongest American Baptist leaders, Dr. Jitsuo Morikawa and Dr. William Shinto, both advocated the dissolution of the ethnic Japanese church, have long since made a complete turn-about and are now the strongest proponents of the ethnic Japanese church and the Asian American Baptist Caucus. They refuse to forfeit their identity as Japanese Americans, and feel that this is the only viable strategy to bring about genuine personhood and mutuality among the Japanese minority and in American society.

The recently organized Asian American Baptist Caucus is the affirmation of the Japanese American of their identity as an unique people. If you please "the people of God," or people accepting their full dignity as children of God. The Caucus is the affirmation of the Asians in America in being proud of their identity, unashaded of their heritage and physical identifications.

The Japanese Americans have a very meaningful identity. We have learned to endure suffering without retaliation. We have demonstrated the Japanese cultural virtue of "gaman" (enduring suffering without complain). Our Issei parents quietly accepted the Japanese Exclusion Act of 1924 denying immigration into the U.S., the denial of citizenship to Japanese immigrants, the denial of the right to own land in the United States, and the denial of civil liberties by accepting indiscriminate and mass evacuation and internment without trial and due process of law. In response to these successive waves of injustice, we volunteered to fight for the country that placed us in concentration camps. The Pentagon records revealed that the 442nd was the most decorated unit in the United States Army in all its history

Something of the pangs of discrimination got the best of me back in February 1943 when my brother was being sent overseas to be involved in the invasion within the Pacific arena;, and he was not permitted to visit his mother or father in the Poston Relocation Center. There was the apparent possibility that he may not return, but Army regulations would not permit him to enter into the restricted zone where the Camp was located. But we were forced to "take it." Something of the Japanese culture of "shikataganai" (can't be helped, just accept it) helped us to accept the injustices and discriminations without bitterness and retaliation.

How well I remember working in the fruitstands and seeing college graduates, some with the Master's degree others with Ph.D's, accepting their inevitable lot of menial employment. I recently officiated at a funeral service of a graduate of the University of Washington, who spent all his life as a gardener. He had not other alternative.

The Japanese American has a rich and noble heritage of which he can be proud. In our ecological concern today, we could learn much from the Japanese who have a distinct reverence for nature. In our culture of activity and verbosity, we can appreciate the etre night in the quiet serenity of the Japanese. We can take pride in the beauty of humility and quiet modesty in contrast to the forward, self-assertive posture of Western civilization. There is much in the culture of our parents that can contribute to thre enrichment of our comparative infant American culture.

In affirming our identity, we affirm that we are basically a child of God, and, in our Christian concept, "made in the image and likeness of God." We affirm that we have the right to be human, with all the perogatives of fulfilling what it means to be human. We affirm as citizens of the United States with all the rights and privileges of citizenship, unhindered from the pursuit of life, liberty and happiness as prescribed by our Consititution.

As I seek my identity. As I ask, Who am I?"I cast my lot with the Japanese Americans, as Moses did with the children of Israel, grateful to God for my rich and noble heritage, the ability to suffer without self-pity or complaint, acknowledging that I am a child of God, and rejoice in the dignity that is mine as a person.

II. MOSES IDENTIFIED WITH THE OPPRESSED v.25

Moses stood at the crossroads: the path of the affluent majority or the oppressed minority. Moses chose to identify with the underdogs. Not only his identity as a part of the oppressed minority but identification with the experience and lot of this group.

Many Japanese Americans disassociate themselves with anything Japanese or the Japanese ethnic community because they feel that to identify with the Japanese is to hinder their upward mobility--socially and economically.

I want to paid tribute to the non-Japanese, particularly the Caucusians, who cast their lot with the oppressed minority. The beautiful Biblical illustration of their witness is found in the

story of Ruth and Naomi. Ruth was a Moabite married to one who came from Bethlehem. Her husband died and she was given the option to return to Moab where there was food or cast her lot with her husband's people who were experiencing a famine. Ruth chose to identify with her husband's people and said to her mother-in-law, Naomi: "Entreat me not to leave you or to return from following you; for where you go I will go, and where you lodge I will lodge; your people shall bemy people, and your God my God; where you die I will die, and there will I be buried." (Ruth 1:16,17) Itis a tremendous witness and responsibility to cast your lot with the minority, and for the White it means to say in all sincerity, "White is beautiful, and Yellow is equally beautiful and I cast my lot with the Yellow to make this equality a reality."

To identify with the underdog, I believe is the Christian stance. This is confirmed in the initiative of Yahweh (God) in identifying Himself with the people in bondage as He appeared unto Moses and said: "I have observed you and what has beendone to you in Egypt; and I promise that I will bring you up out of the afflication of Egypt, to the land of the Canaanites, etc. (Exodus 3:16,17) The Bible affirms that God has observed what has been done through prejudice and discrimination by the dominant group; that God identifies with them and promises to bring them out of their affliction—the affliction of inhuman treatment.

The Bible affirms that Jesus's work is essentially one of liberation. Becoming a slave himself, he opens realities of human existence formerly closed to man. Through encounter with Jesus, man now knows the full meaning of God's action in history of liberation and justice. In Christ, God enters human affairs and takes sides with the oppressed. Their suffering becomes his; their dispair, divine dispair. God's word of righteousness to the oppressed is, I know the meaning of rejection because in Christ I was rejected; I know the meaning of physical pain because I was crucified; I know the meaning of death because I died; I know the meaning of loneliness because I was "despised and rejected of men." But my resurrection in Christ means I am present with you and that alien powers cannot keep from you the full meaning of life.

This then means identification with all oppressed people--all who are hurting because of the injustices and inequalities of life, be it Black, Chicano, Indians, or the poor.

The Asian Caucus provides the rallying point with which we can identify with the oppressed minority and create a vehicle to identify with all other oppressed people.

III. MOSES TOOK THE INITIATIVE TO OPPOSE THE POWER STRUCTURE vv. 26-27

Moses, stood at the crossroads. He had to decide whether he should identify with God's purpose in opposition to the world standards, or comply to the power structure. Moses dared to take the initiative to oppose the power structure. Here is where real faith is manifested. Real faith has the courage to oppose any structure that destroys love and justice. It was Luther who said: "The stronger work of love is to destroy what is against love." And more recently, the late Paul Tillich wrote: "Love wants to destroy what is against love." In order to do this, there is need for power. This is the rationale for the initiation and organization of the Caucus. Love, Christian love,

Page 5, Identity, Identification, and Initiative

insists the power be established to bring about love, justice and equality to all people. Without the Caucus, there is no leverage, no voice that can be heard, no strategy for self-affirmation and equitable balance of power. Because of the nature of man, two kinds of power structures are necessary for any viable human social organization, a central organizing power and some institutional form of the balance of power.

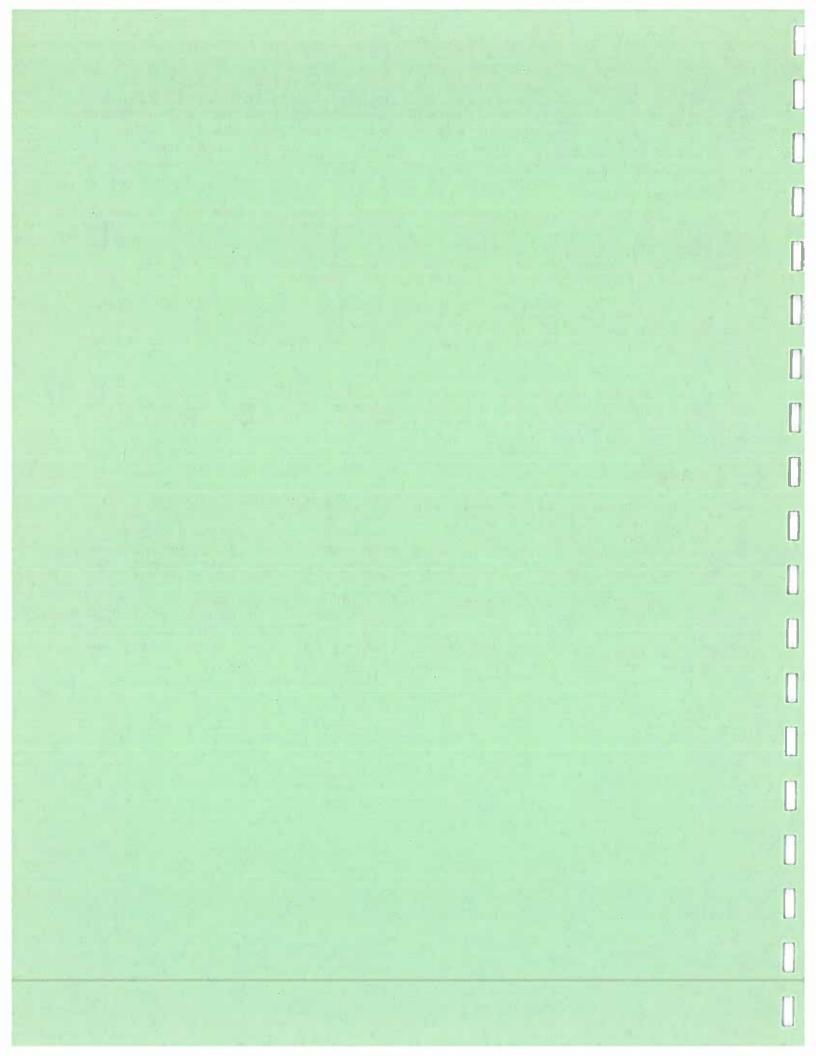
The Caucus makes possible representation on the various decision-making bodies of our denomination; the determination of our own ministries and strategies of service; and the dignity of being treated as mature intelligent persons. It is not social expediency but the Christian faith that is the basis for the Caucus.

Moses was motivated by faith to identify with the oppressed Hebrews--the people of God; it was by faith he opposed the power structure--the Egyptians; it was by faith he led the people cross the Red Sea.

Someone asked, what's the difference between the Asian American Baptist Caucus and any other secular caucus. The basic difference is that the Asian Baptist Caucus is motivated by faith--by God and his purpose for the liberation of man.

Conclusion

i group of slaves were chained together and marched off to be transported by a slave ship. They were all depressed and resigned except for one slave. He was erect, dignified, and defiant. One slave master asked, "Why is he so different?" Then the answer came. "Don't you know, he's the child of the king, and he can't forget it!"



Rev. Frank G. Mar

A NEW WIND IS BLOWING

Several years ago, Karl Hein compared the Church to a sinking ship:

The Church is like a ship on whose deck festivities are still kept up and glorious music is heard, while deep below the water-line a leak has been sprung and masses of water are pouring in, so that the vessel is settling hourly lower though the pumps are manned day and night.

That was Karl Hein's dramatic and subtle way of stating that the Christian Church as an institution is indeed going through a gigantic crisis today. Scores of writers have, of course, in recent years expounded on the same theme, warning Christians of dangers the Church is facing today.

That the crisis our Church faces today is extremely real no one doubts. But the question of what Christians should now do to meet this crisis raises many other questions involving the rethinking of the nature and mission of the Church and the re-ordering of the Church's goal priorities. It is this re-ordering of priorities which will finally give us the mandate to deploy our forces and to dispose of all our resources for Christ's sake.

Concerning the basic rethinking of the Church's nature and mission, many church leaders have again written volumes in the past decade. Yet the local churches in general still seem to be without any far-reaching goal for mission.

I believe that this lack of a sense of direction has caused much of the dissatisfaction and restlessness in the hearts of members and ministers of our churches. As a pastor serving a Chinese church, I have particularly experienced these agonies. Nevertheless, it was out of these trying experiences that I have rediscovered God's peculiar call to the Chinese Christians in America. This rediscovery has been a refreshing strength to me, for a hopeful vision has now replaced the frustrations and discouragements I once had. Consequently, what you are about to read is not an academic paper presenting lofty ideas for intellectual discussions. It is simply an attempt to share one individual's spiritual struggles, out of which he has rediscovered the dynamic power and the exciting promises of the Gospel of Jesus.

It is hoped that these pages may stimulate many of my kinfolk to effect a unity among the Chinese Christians in North America so that together we might claim God's promise to us as a people and fulfill our common destiny to proclaim the Gospel to our people in newness of strength and spirit.

Personal Struggles

After more than a decade of ministry serving three Caucasian churches, I began to find myself questioning the whole meaning of the Christian ministry and the existence of the institutional church. It was not because I had met up with failures. On the contrary, all through those years I enjoyed not a small measure of satisfaction feeling that I was, indeed, playing an important

role in our denomination's concerted effort to bring about integration in the church. My personal vanity had even led me to believe that I was courting with success. The things I was doing had seemed to be just a part of a job. There was little compelling purpose in them.

It was under such feeling of futility that I had begun to examine the ministry and the church as an institution. With a mental scalpel I had dissected them, and carefully looked at the parts to see how my life was involved in them. This mental probe revealed two hidden elements causing my spiritual restlessness. One was the fact that, in spite of my seemingly successful ministry in the Caucasian churches, there was little depth in the work I was doing, for the racial barrier was often a hindrance to my relationship with people. The other was the subtle discrimination in the Caucasian churches in general, which appeared certain to continue and make opportunities for vertical and lateral professional movements very scarce and difficult.

Once I came to that realization I began to gravitate toward the idea of serving in the Chinese churches, as I believed that, there, I would have a ministry more involved in the lives and the living of my people with thom I had a natural affinity. But it was in this particular period that our denomination had implicitly embarked upon a policy to phase out the little so-called ethnic churches. The idea of serving in some Chinese church was, therefore, not a very viable avenue in which to continue my service in the church. Everything seemed to point to a deadend road for me as a Chinese minister. The most logical step to take had appeared to be one that would lead me out of the pastoral ministry.

God moves in mysterious ways. He holds many surprises for us. And in His devious ways he deterred me from leaving the pastoral ministry. He opened to me the door to begin a ministry serving the people of the Chinese Prestyterian Church in Oakland.

As I attempted to minister to the Chinese people there, my thinking and outlook toward the ministry began to change. In retrospect I believe this change came about through the combined influence of many external forces and my internal re-evaluation of my own commitment to the Gospel of reconcilisation.

Three major external forces are worthy of mention here. The first one to confront me was the facts and statistics about the new immigrants from Mong Kong. They opened my eyes to see the appalling needs of these, my people, living as strangers in our midst, and the great opportunities for Christian service.

Since 1967, thousands of these strange neighbors in the San Francisco Bay Area have been living under degrading poverty conditions. Yet there seemed to be no concerted effort, public or private, made to help them gain a sense of dignity in this land of affluence and opportunities. The concrete needs of the Chinese in the areas of employment, housing, the aging, and health care were so apparent that they cried out as prophetic voices summoning God's people to act. I felt they cried out particularly to the Chinese Christians to show their Christian concern because, if Chinese Christians would not come to the aid of their soul brothers and sisters, then to whom could they go for help? What right do we have to expect some other people to minister to a people with whom we share a common heritage? Such questions and others brought to focus for me the unique responsibility of the Chinese Christian

churches.

The second external force which influenced my thinking was that of the Asian identity movement. It played a large part in re-awakening in me the unique spirit of being Chinene.

When I became aware of my true identity as a Chinese, I realized, for the first time, that I had lost my own identity in the process of assimilation. Looking back, I think it was this loss of my own identity which had essentially caused much of my inner restlessness. How could one lose his own identity? It is quite easy for a minority person living in this predominantly white society. Because everything in America tends to point to some pattern of living or behaviour set up by the white majority as the norm, the minority person tends to give up his individual characteristics. He often consciously or unconsciously suppresses his individual characteristics in order to gain acceptance in our society. Since racial traits are the most apparent hindrances to acceptance in this country, the minority person often takes great pains to cover up his racial identity. In my case, the hiding was so gradual and subtle that unconsciously I was led to feel ashamed of being Chinese. It was not what I wanted, but it happened just the same. Thus, helping the Chinese to know their own identity remains a real task for the Chinese churches.

Since I had not been emotionally identified with the Chinese people in some vital relationship in my ministry, for years I had no compulsion to think much about the mission of the Chinese churches or the destiny of the Chinese people. However, my rediscovered identity has changed my thinking and given me visions and challenges which make my present labor in this particular part of God's vineyard exciting and meaningful. No longer do I feel the need to become a quasi-white Christian. I believe no one should ever be pressured into becoming such.

The third factor responsible for my change of thinking and outlook has to do with my becoming increasingly aware of the Chinese people's vital and crucial role in world peace. More and more the world realizes that China holds one of the major keys to unlock the door to world peace. Hence, it is paramount that the Christian Church exert her leadership in bringing about better relations between China and the United States. However, since the Western Church is regarded by Asians as an agency of white imperialism, she cannot, at present, play the role of a reconciler effectively. Who is, then, in a better position to undertake this supremely vital role in the cause of world peace? The Chinese Christians in America, I believe, are uniquely equipped and motivated to build bridges of understanding which would span the chasm of misunderscanding between the East and the West. If Chinese churches could help to effect a new rapprochement between the East and the West, it would be our real contribution to world peace.

In a period of these several years in Oakland I have gained new insights into the Chinese people. I have now been led to a new level of understanding of the destiny of China, the Chinese and the Chinese churches in North America. I no longer feel that the Chinese churches need to continue to exist as little ethnic congregations with insignificant ministries. We are not just some inconsequential specks in some predominantly white denominations. On the contrary, the Chinese churches in North America today have a supremely important ministry to perform locally and in the world. The importance of our ministry is unsurpassed. If we are faithful in discharging our monumen-

tal responsibility, our ministry will no doubt have worldwide effects in the future.

The conclusion arrived at above is awesome and exciting. It points to great promises, but it also brings to all Chinese Christians in America a sense of destiny and urgent challenge which may lead them from the lukewarm traditional practices to costly discipleship in ministries of many facets.

Before we look into the possibilities of new ministries, let us briefly review the history of the Chinese churches in America. It will help us to know where we have been, where we are, and where we need to go in light of God's unique call to us and the world situation today.

Chinese Churches in America

The first permanent Chinese settlement in American soil probably dates back to 1848. These pioneers were essentially pilgrims, for they migrated to this New World only in the hope of doing business, making a bundle of money, and returning to their native land to enjoy life thereafter.

Since San Francisco was the major port of entry for practically all the Chinese immigrants, a Chinese community grew up naturally and took roots in that fast developing city on the Pacific coast. By 1850 there were approximately 800 Chinese living in San Francisco.

As the main objective of their pilgrimage in this New World was to find gold, the early Chinese immigrants were not at all bent on having any interest in religion, or Western culture for that matter. Hence, they were very difficult to reach with the Gospel. Dr. David Te-chao Cheng in his book, Acculturation of the Chinese in the United States, cited the following as great hindrances preventing a Chinese from becoming a Christian in the early days:

- 1. His worldly economic motives.
- 2. His advanced age.
- 3. His great mobility in search of wealth.
- 4. His seclusive life on the weekdays which tended to annul any sporadic and fragmentary Christian instruction on Sundays.
- 5. The hypocrisy of professing Caucasian Christians they encountered.

Against such odds the missionary zeal of the Christian Church, nevertheless, prompted the Presbyterian Church to begin work among the Chinese in San Francisco quite early. According to William Speer, the first Chinese Mission was started in 1852 with his own effort under the auspices of the Presbyterian Board of Foreign Missions. Let me quote his own words:

His labors were begun among their sick, of whom there were great numbers on account of their crowded condition during their long passage over upon the old and rotten ship which was engaged in transporting them and the bad insufficient food given to them on ship board. Regular preaching in their own language was commenced during the winter, which was well attended. A church was organized November 6th, 1853, composed of several men who had been members in China. This was the

first Chinese church in the New World.....The next step was the opening of a night school, with which was connected lectures on astronomy, geography, chemistry and other sciences, illustrated by proper apparatus or a magic lantern.

[William Speer, The Oldest and the Newest Empire: Chinese and the United States, Hartford, 1870]

In this same record, we find that many other Chinese missions sponsored by different denominations followed — the Baptist Church of Sacramento in 1854, the Episcopal Church in San Francisco between 1855 and 1856, and the Methodist Episcopal Church in San Francisco in 1868. All these missionary efforts were undertaken by men who had been in China before.

That was the beginning of organized Christian work among the Chinese in America. How far has that work spread in the last 120 years? What shape have the Chinese churches taken in that period?

A recent survey showed that there are now over 150 Chinese churches and scores of Christian groups scattered in 22 states in America and six provinces in Canada. Apparently the ripples caused by the founding of the first Chinese church in San Francisco, 1853, have become ever widening circles of Christian witness all across this vast land. But in order that you might have a better knowledge and understanding of these Chinese churches, let me here cite some findings of a recent study.

According to the study made by the Bureau of Community Research in Berkeley in 1968, the Chinese churches of the San Francisco Bay Area numbered at least 34, scattered from Vallejo to San Mateo. They represent many denominations. But in San Francisco alone they have a total membership of approximately six thousand, with another three thousand non-member constituents. Together they represent about 15% of the total Chinese population 1968. However, the total membership of these churches accounted for 95% of all Chinese Christians in that city.

This study revealed also that the membership was younger than that of non-Chinese churches, with over 50% being professional, business and clerical workers. These professional and skilled workers were gaining high occupational status in their communities. And not a few were becoming involved in high level community affairs.

Most of the Chinese churches in this study had experienced healthy membership increases in the post-World War II era. The average membership was 240 for San Francisco churches while it was 120 for churches in the East Bay. Approximately 64% of the members were native-born Chinese. And with the exception of five churches in San Francisco, all churches were served by onc full or part-time pastor.

Financially speaking, the average Chinese church was not very strong. The average annual budget was about \$15,000. Seven congregations reported having self-supporting status while several others showed that they were receiving not more than 10-12% of their budgets from their mission boards. But a few showed that they were still receiving 25-40% from their mission boards.

What does this historical picture show us about the Chinese churches in America? The one apparent thing it shows is that each congregation has had its beginning in the bosom of its mother denomination. Like a child, each has had to go through the stage of DEPENDENCY. For seven of the thirty-four studied, the stage of dependency is past. They are functioning in the stage of INDEPENDENCE which entails more responsibility in the process of self-determination. This transition from dependency to independence is as natural for an organization as it is for a child. A child who continues to live in dependency of its mother will grow old without maturing and becoming an independent and self-determining organism. Hence, every organization has the natural desire to move from the stage of dependency to the stage of independence. Nevertheless, this drive to become independent oftentimes blinds the vision of the people as they look upon the status of independence as their ultimate goal and forget that the true ultimate goal of a people of God is to be faithful in the mission of the Gospel of Jesus Christ.

Becoming independent is not unimportant, for without independence no organization can truly be responsible. But let us be reminded that independence is not an end in itself. Being independent in the Biblical sense always means having adequate resources and being more responsible to do more in the Gospel ministry. "Unto whom much is given of whom much is required" is the dictum for all Christian living and sharing of responsibility. Thus the congregation that functions and lives in absolute independence is leading a truncated life. There is little future in that kind of life and ministry.

In order to live the kind of life with a future, each congregation must first weam itself from dependency and then grow in independence toward the full life of interdependence. For only as interdependent institutions are churches able and willing to learn how to participate and interact fully as integral members of the Body of Christ, thus effecting the so much needed unity to bring God's redemptive power to our world today.

Recently a number of Chinese pastors and lay leaders began to ask the question: "Where are the Chinese churches heading in the 1970's?" This is a very encouraging sign. Such an inquiry does prompt us to think and plan. More significant is the use of the broad, all-inclusive term "Chinese churches". It implies that there is some inherent affinity or commonality between Chinese churches regardless of their denominational ties or theological persuasions. If that is true, then a more fundamental question should be asked. Namely, what is the destiny of the Chinese churches in North America? It seems that if this question concerning our common destiny can be clearly answered, we can begin to set tangible and attainable goals by which we all will have the direction toward fulfilling that destiny.

From Abraham down through the centuries, God has always chosen individuals and groups of people to be instruments of his redemptive purpose for the world. The Biblical records also reveal to us that God seldom called individuals or peoples to do something in general. He calls specific persons to specific tasks. At this point of history I believe God is specifically calling Chinese Christians in North America to be his unique ambassadors to Asians in Asia. That is our destiny!

A Strategy for Mission

It is my hope of helping the Chinese Christians come to grips with God's

urgent and unique call to us to be his vehicle to carry the Gospel message to Asia that a strategy for world mission is here proposed.

However, before we consider any proposal, we must assume a new attitude toward our ministry. We must have a new consciousness of our unique call from God. Heretofore, we have not thought much of our role in God's world mission. We have been functioning as little religious enclaves in the midst of a vast sea of predominantly white churches. That kind of mentality has permeated almost all our religious life and witness. If we are to fulfill our destiny, we must liberate ourselves from thinking of our role as being little ethnic churches indistinguishably enmeshed into the grand plans and patterns of predominantly white denominations. We can begin taking our new stance by not asking what role we should play in the scheme of the white denominations, but rather what role we must have within the economy of God's kingdom on earth.

Although it is no longer very fashionable for many American churches to talk about evangelizing the world, serious Christians cannot honestly turn their deaf ears to their Lord's Great Commission: "Go therefore and make disciples of all nations..."

Christ, have no reason to excuse themselves from that world-wide mission either. And if we do subscribe to the assumption that the Chinese churches have a common destiny because God has called them to a unique ministry, then the time is long overdue for all Chinese Christians to start thinking of devising a bold strategy and shaping new organizational forms to fulfill that destiny. There is a new spirit moving amongst us. A new spirit must have new forms for expression. For "No one pours new wine into used wineskins. If he does, the skin will burst, and then the wine pours out and the skins will be ruined. Instead, new wine is poured into fresh wineskins, and both will keep in good condition."

Consequently, the following proposal is put forth not as a final plan but, rather, as a point of departure. The reader is encouraged to analyze, criticize and revise, so that we might have a viable strategy to unite the Chinese Christians and involve a great host of committed disciples for God's world mission.

Briefly, my proposal can be described as a strategy having three stages or three levels of operation. The best way to visualize it is to put the three stages in the form of three concentric circles, "A", "B", and "C" with "A" being at the center, "C" the largest and furthest from the center. Circle "A", representing the most basic arena of operation, is where two to six local churches in one geographical area, such as San Francisco, Oakland, New York, or Vancouver, would work together as a cluster having a common ministry.

In the beginning it would not be easy, for most Chinese ministers and church members have long been accustomed to thinking and working in their own little religious enclaves. Even in recent years not much dialogue and sharing has taken place to facilitate the shaping of such cooperative ministries. However, if these Chinese churches are committed to the fulfillment of their common destiny in God's kingdom, then sincere Christians within those churches would surely see God's mandate to them to work for unity and joint programs of Christian nurture, Christian service and Christian outreach.

There are a great number of meaningful projects and programs a cluster of churches could initiate to give witness to their living faith. As examples, some of them are here counterated under four main areas as pertain to the needs and challenges in Oakland:

I. Christian Nurture

- A. Christian education
- B. Leadership training
- C. Inter-church retreats and conferences
- D. Day camp
- E. Religious festivals
- F. Education for special ministry to Chinese

II. Christian Service

- A. Ministry to senior citizens
 - 1. Doh On Yuen Home
 - 2. Senior Citizens Activity Center
 - 3. Visitations
- B. Ministry to immigrants
 - 1. General orientation
 - 2. Language classes
 - 3. Housing
 - 4. Employment -- training and referral service
 - 5. Health care
 - 6. New Comers Association
- C. Counselling service
- D. Day care center
- E. Preparation for marriage classes

III. Community Involvement

- A. Chinese Community Council
- B. East Bay Chinese Youth Council
- C. Chinatown Redevelopment Project
- D. Lincoln School Community Council
- E. Cultural education
- F. Role of reconciling third force in the city

IV. Evangelism and Outreach

- A. Religious census
- B. Community-wide evangelistic meetings
- C. Development of visitation teams
- D. Support for Christian outreach centers

As the nucleus group of churches in Circle "A" are organized to function cooperatively, the cluster will naturally see the opportunities for witness, service, and outreach in cooperation with other clusters or churches within a much larger region. For me, as a pastor serving in Oakland, the wider Circle "B" would quite naturally represent the entire region of the East Bay Area.

Some of the projects and programs churches in the East Bay might initiate are as follows:

1. Regional inter-church conferences for youth and adults

2. Campus ministry to Chinese students on seven East Bay college and university campuses

3. Development of evangelism materials relevant to Chinese thinking and style of life

4. Establishing outreach Christian centers in the Richmond, San Leandro-Hayward, and Fremont areas

5. Asian studies programs

- 6. Live-in facilities for needy youths
- 7. Additional senior citizens homes
- 8. Convalescent homes for Chinese
- 9. Institute for cultural and Christian learning
- 10. Health center
- 11. Support for world mission projects

Finally, we come to the outermost Circle "C", which represents North America for our present thinking and planning. However, since the projects and programs to be considered and initiated are all ultimately directed toward ministries in China, we must not limit participation to Chinese. On the contrary, we must actively recruit people and solicit resources from all Christians sympathetic toward our missionary enterprise in China.

Some of the projects and programs churches and Christians all over North America might work together to promote and support are as follows:

- 1. Promotion of Chinese churches' world mission strategy
- 2. Dialogue with various denominations for understanding and support
- 3. Program for training Chinese missionaries to work in China and other parts of Asia
- 4. Support for higher education in Hong Kong and Taiwan. (Resources are being channeled to Tunghai and Chung Chi through the United Board.)
- Support for seminaries in Hong Kong and Taiwan. (Chinese Presbyterian Missionary Society has done a little in recent years.)
- 6. Scholarships for seminary students. (Quite a few have been provided for students in Hong Kong by the Chinese Presbyterian Missionary Society in the last few years.)
- 7. Translation of major theological works. (English to Chinese and vice versa.)

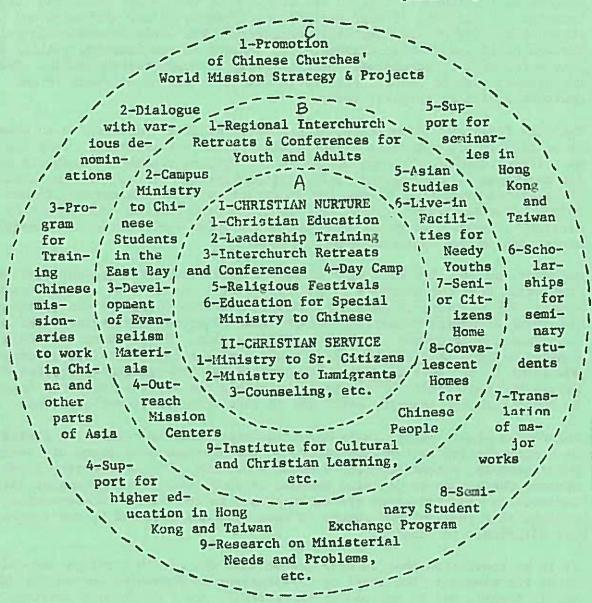
- 8. Seminary students and pastors exchange program
- 9. Research on ministerial needs and problems in America and China
- 10. Cooperation with or coordination of missionary work of other agencies of like purpose. Major ones are:
 - a. Chinese Christian Mission in Michigan
 - b. Ambassadors for Christ, Washington, D. C.
 - c. Evangelize China Fellowship, Los Angeles
 - d. Chinese for Christ, Los Angeles
 - e. Ling Liang World-Wide Evangelistic Mission, Los Angeles
 - f. Chinese Christian Literature Society, Kowloon
 - g. Chinese Presbyterian Missionary Society, San Francisco
 - h. China Graduate School of Theology, Inc.
- 11. Pastoral conferences
- 12. Support for National Conference of Christian Work Among the Chinese in America
- 13. Request for resources from major denominations
- 14. Research and development of radio and television ministry to Chinese here and in Asia
- 15. National students conference
- 16. Theological study centers for development of new theology from the Chinese perspective. (For over 1900 years we have been looking at the Gospel almost entirely from the Greco-Roman or Western Man's perspective. The time has come for Christians to approach it from the Eastern Man's perspective also. The Chinese churches can take the lead in such a development. It will uncover more of the riches of the Gospel for all Christians. The Graduate Theological Union in Berkeley might be approached to help in its development.)

STRATEGY FOR MISSION

(as seen from Oakland)

The Marching Order: "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

[Acts 1:8]



In Circle "A", the responsibility will rest exclusively on the churches in Oakland. (Jerusalem)

In Circle "B", other Chinese churches and religious groups would be included within the East Bay region.

(All Judea)

In Circle "C", all churches are to be included. (This would become an important arm for the world mission strategy of the whole Christian Church in Asia.) (Samaría)

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Conclusion

What is laid out as a strategy for mission may invoke a variety of responses. Some people may say that it is just a dream we could never realize. Others may think that the plan is simply too ambitious for the Chinese churches, for our churches are having a hard enough time just keeping alive. Nevertheless, I hope some might be challenged by it.

Seriously, I believe that if we are at all concerned about where the Chinese churches are heading, we must realize that changes in our attitudes and approaches to mission are absolutely necessary. The world around us is going through rapid and drastic changes. The changes of the sixties, radical as they were, will be accelerated progressively in every future decade. Even at the present rate of change, this world will soon be out of reach if our churches remain as they are today.

The many feelings, assumptions, and convictions which have led me to make the proposal here are more than my subjective pattern of thinking. They are being experienced and held by many others in the Chinese churches. There is now a new awareness of the destiny of the Chinese people. A new wind is blowing. Its currents are moving toward the spirit of self-determination. If our Chinese churches would follow them, we would discover our common destiny in mission. Together we would bring about new forms for exciting cooperative ministries in our communities and in Asia.

Moreover, my hope for that kind of cooperative ministry is re-enforced by the conviction that the churches in the future will become less and less parochial. For if there is one sure indication of the future of the Church it is the dying of narrow dogmatism, the breaking of sectarian barriers, and the enlargement of a common vision for world mission. Thus, there are ample reasons to believe that congregations would very seriously consider effecting new forms of ministry together. The activities and programs suggested for Circle "A" and Circle "B" may truly be things our churches must now do to be in touch with the changing world and in tune with the prevailing wind.

Regardless of how anyone feels about the mission of the Church, a Christian or a congregation must always return to the Scriptures to check his bearings. Unfortunately, oftentimes such a natural process of re-examination leads many sincere Christians to division instead of cooperation simply because different individuals find different mission emphasis in the Bible. Consequently, I suggest that the combined thrust of Luke 4:18 and Acts 1:8 be our compass for our pilgrimage in mission.

It is my conviction that in Acts 1:8 we have the Lord's strategy and marching order for mission: "You shall be my witnesses in Jerusalem and in all Judea and in Samaria and to the end of the earth." And I am equally convinced that in Luke 4:18 we have our Lord's general description of the nature of our ministry. To that ministry we all have been called. We as individual Christians and as separate congregations sprinkled across North America must now choose whether or not we shall respond to that call in unity and obedience.

- 1. Development of a new life style for our Chinese churches, including consideration of
 - a. Spelling out the extent and scope of a balanced bilingual ministry for the 70's.
 - b. How to be people-centered (social and human concerns, counseling) rather than institution-centered.
 - c. How and how much of our Chinese heritage we as churches are to preserve.
- 2. Directions for an experimental ministry that will
 - a. Evolve new and viable expressions of corporate Christian life to supplement the parish church: clustering, house churches, contemporary worship, shared professional ministries.
 - b. Utilize empty buildings and facilities when these are idle during the week: day care centers, senior citizens centers, baby clinics, young people's clubs, community groups, welfare agencies.
- ** The key to the viability of our Chinese churches in the 70's lies in our courage, derived from our faith in Christ, to innovate and experiment for human needs rather than for the maintainance of cultural or institutional chauvinism.

Alan S. Wong

INDIGENISATION - LIBERATION OF THE CHINESE AMERICAN CHURCHES

Introduction

The 1970's reflect the beginning of a new era for Asian-American churches in the United States. Our churches are much more articulate and are seeking adequate expression for a spiritual experience in a language which is inherited from Buddhistic and Confucian literature. The Gospel of Christ must be preached in our people's own language. I do not mean that our churches are not preaching in our native tongue. In fact, many are bilingual. My observation is that, in spite of the actual situation, the present type of teaching does not touch the heart of the vast majority of our people because it is interpreted from a language other than our own.

Many of our Asian-American churches were caught in the assimilation bag in the hope of being accepted into the American mainstream of life. Many ministers and Christians felt it was their Christian responsibility to do away with the National Churches because they perpetuated their identities as "unassimilable". Also, it was hoped to do away with the differences that made for segregation and discrimination.

It is now recognized that forced segregation by design does not work. Integration at this juncture is a fantasy, for whenever we try to establish domestic tranquillity without including in that tranquillity persons adjudged as alien, alienation prevails. Whenever alienation prevails, reconciliation is impossible. 1

The assimilation stand has not only caused a loss of identity, but has had a dehumanizing affect upon the Asian-Americans. The process has created a critical situation for second and succeeding Asian-American generations concerning their identity. They are asking, "Who am I? Am I white or Asian?"

Historical Perspective with the Chinese

According to Professor Latourette's encyclopedic work, it is recorded that before 1840 there were only twenty Protestant missionaries in China. 2

Stewart Creighton Miller devoted an entire chapter in his recent book on "The Protestant Missionary Image, 1807-1870". 3

Essentially, his writing is a vivid account of how the first American visitors to China failed to discover the fabled Cathay of hoary wisdom and social screnity. During the first half of the nineteenth century, the reports of traders, diplomats and missionaries were colored by allegations of Chinese deceit, heathenism, despotism, cruelty, filthiness, infanticide, cowardice, military and technological backwardness, intellectual inferiority and sexual licentiousness.

Countering the negative image being developed by the missionaries were people like Lin Shao-Yang whose book, A Chinese Appeal to Christendom, appeared in print in 1911. 4

In his writing, Mr. Yang skillfully treats the irony of the efforts of the missionaries in light of the West's decline in Christianity during this period.

An additional good source for studying the missionary movement and the growth of Chinese anti-foreignism from 1860 to 1870 is Paul A. Cohen's book entitled China and Christianity. 5

In the nineteenth century, the vast majority of the educated classes of China either passively or actively rejected Christianity. Passively, they did so by remaining coldly indifferent to Christianity's message. Actively, they expressed their hostility by writing and disseminating inflammatory anti-Christian literature.

In part, the account explained the intense hostility towards Christianity due to peculiarly nineteenth century circumstances — Christian influence on the ideology of the Taiping rebellion, Christianity's identification with the use of foreign force and gunboat diplomacy after 1840, the interference by some missionaries in Chinese administrative affairs.

More specifically, in the transmission of Christianity to China, the environment has not been largely disregarded, with the result that Christianity has taken on a threatening character. The most glaring instance was the Rite

Controversy, when the Vatican issued orders forbidding the Chinese to use the terms Tien (Heaven) and Shang-ti for God. 6

This gave the impression that God was the God of the Westerners and that the Pope had the authority to bestow God's grace on the Chinese and therefore also to withdraw it.

Gems from the Year 1958

Then why a Chinese church? As long as the difficulty of language exists, we have the need of a Chinese church. When this difficulty disappears, all Christian Chinese should be privileged to take part in the larger fellowship. Besides language, there are needs to be met that are unique only in the Chinese church. 7

A theological issue is at stake. At stake in this whole issue of stewardship and leadership in the Chinese churches is a theological issue, no less. A clear distinction must be made between the Church of Jesus Christ and the Chinese churches.

The key to this whole problem of integration is summed up so well in Mr. Jow's final paragraph: "The Chinese churches in America ought to be willing to sacrifice themselves that they may find their lives given back to them again." And, I might add, given back exceedingly more abundantly.

"The Home Mission Board - Pater or Partner?" The relationship of the Home Mission Boards to the Chinese churches in America has unfortunately been largely paternalistic. Historically speaking, the Chinese churches owe a great debt to these same boards that started work among the Chinese on the west coast and founded the original missions over a hundred years ago. 10

Notwithstanding the desire for a non-segregated church in a non-segregated society, I believe that there is a place for the exclusively Chinese churches in the U.S. I, personally, do not believe that a minority group necessarily contributed best to the sum total value of American life or to Christianity by losing its own cultural characteristics. Educated and thoughtful Chinese want to retain their identity. They see too clearly that assimilation and integration usually mean wiping out a distinctive culture. The desire to stay Chinese does not mean to aschew our new-found faith, but to contribute our share to Christianity, a universal religion. The Christian Church demands that people of every race, in mutuality, give to and receive from the Church and thereby make it a truly Church Universal. Above all we ought to encourage these now exclusively Chinese Churches and their gifted people in making contributions to add to the lustre of the Universal Church.

The statement, "Christianity as practiced here is too often a brand of American Christianity which is mainly to preserve the 'American Way of Life'," rings a true critical note of warning to the Twentieth Century American Church. The equation of Christianity equalling the "American Way of Life" is too often made, but worst,

Coming of Age

I strongly believe that the Asian American community must shoulder the leadership to ascertain the direction, strategy and action to take during this historical pivot of confusion and generational ambivalence.

In the past we Christians have often failed to recognize in our own rendering of Christianity the considerable admixture of cultural elements from our own national heritage, and to appreciate sufficiently the cultures hitherto associated with other religions.

One of the most profound changes of the Church took place when Christianity moved out of the world of Jewish thought and understanding into the wider world of Greek language, thought, and life. Greek thought forms, language, and modes of understanding were taken over, and have since become part of the very life of the Church. Early Christianity took over many elements from ancient metaphysics and ethics, the oriental-Hellenistic mystery religions, and the hermetic neo-platonic mysticism, and even from popular pagan piety and legal wisdom.

Almost till our present time, Christian doctrinal thinking has moved within the limits of the traditional questions and categories derived from the inquiring minds of the Greeks.

The Church tends to identify itself with that culture and with the nations in the lives of which it finds expression.

It is vain to imagine that religion can be kept uncontaminated by the process of cultural development. It cannot be kept separate from culture, and it ought not to be kept separate from culture.

The Task - Indigenisation

"Indigenisation," according to the dictionary, means "to make native", "to adapt to a given area", or "to acclimatize or to habituate to a new climate".

A more precise description of what the process of indigenisation involves is given by Vern Rossman. "Indigenisation," he says, "is the attempt to locate, in the country being evangelized, words, concepts, art forms, social groupings or psychological characteristics which can: (1) become communicative links from the Gospel to the people; (2) enable the Church and its life to approbriate those cultural elements compatible with the Gospel, to minimize the shock of transition from the old to the new community; (3) help to determine what a new and genuinely Christian church would be in the country. In other words, it involves communication, adaptation and cultural synthesis. 13

Effective communication of the Gospel to the Asian people is dependent on the effective use of the religious vocabulary with which they are familiar, and the cultural pattern of life in which they find self-expression and community being. The dominant philosophical and religious concepts of the people must be made into the instruments of interpreting the Gospel.

In the adaptation of language, there are a few considerations. One way is to take a word related to the old culture and to attempt to give it new meaning. St. Paul used the terms of Stoic morality, as, for instance, (arete), the "excellence" of the well-rounded Greek gentleman. Putting them into the context of the revelation of Christ, he sought to empty them and to refill them with new meaning, using the original connotations as a bridge to the new meaning. The alternative is to take a previously colorless word, or even to invent a new word, and then fill it with the meaning to be conveyed. The outstanding example in the New Testament is, of course, the word (Agape), for God's love, a word seldom used in the classical (Koine) Greek. A word in common use is likely to lead to a misunderstanding of Christianity in terms of its former connotations, as, for example, the word (tsui) (sin) in Chinese which conveys the idea of transgression, but not of estrangement or other aspects of the New Testament terminology. 14

There are certain features of traditional Western theology which many Asians find objectionable. Generally speaking, Asians do not attach the same importance to formulated doctrines. Our keenness for analysis and systems is something they find incomprehensible. It has been said that "the East has a civilization which tends to develop the emotions; the Western way of life tends to develop reason." With Europeans, many Asians would say, logically constructed statements of doctrine assume an undue importance. Our demand for definite and precise formulations of faith is a source of irritation. The rigidity of much of Western theological dogmatism leaves the Asian man of religion cold. As a rule, many Asians prefer to state and describe even important matters in a vague and imprecise way. Examples of the difficulties and need for sharper clarification are reflected in such terms like, "Nirvana, Tien and Tao". 15

Most Asians are undogmatic and many Chinese will only tolerate a Christianity free from rigid dogmas and confined to ethics. Many Asians have therefore advocated that Christian religions' truths should be translated into the form of Indian, Chinese and Japanese wisdom, for the real Christian faith is not Western, but universal.

In Asia, ideas and words often have an uncertain, vague and fluctuating meaning which allows Asians to form associations of the mind of vast multiplicity and variety.

Confucius said, "We know nothing about life, how, then, can we know about death?" "He who knows the Tao," says the Tao Te Ching, "needs no words; whoever needs words does not know." 16

Any theology that claims to be relevant must start with the fundamental facts of the Asian interpretation of existence and the universe. Christ must be presented in terms that are relevant and essential to Asian existence.

Urgent Task

The working out of an indigenous Chinese Christian theology is a matter of pressing necessity.

Whatever the process of indigenisation is going to be, whether by adeptation, assimilation, interpenetration or reconception, or by a combination of all

these, it must lead to a theology that is related to, and involved in, the religious, cultural, and social life of the people among whom the Church is planted.

The Bible must be our standard of faith and practice, but we must seek to discover what is essential rather than adhere strictly to the letter. We should trace the sources of God's general and special revelation and go back directly to the Gospel of Jesus our Lord. From this stance, we should make a reasonable assimilation of thought forms in the Chinese cultural tradition and blend it all into a theological system of our own.

Adaptation

The metaphysics of Chinese philosophy and Christian theology provide ample scope for adaptation. What is metaphysics? (a) It has to do with origins. (b) It certainly concerns the intuitive knowledge of the tao-hsin (one's spiritual nature). Origins have to do with the transcendental, the tao-hsin with the immanent.

Speaking practically, God's "Word" is a "principle" (11), for the law of the universe is God's "principle" and the order of the world a manifestation of God's will and power. Hence, to help the Chinese to understand the "in the beginning was the Word" of St. John's Gospel, it should be linked with the "reason" (or "principle") which of necessity the world must possess — that is, the Lord of Creation, and God's unceasing activity. Thus we may make use of metaphysics as a servant of theology, in order that Chinese intellectuals may more readily understand and become engaged.

The possibility of integration in the sphere of practical ethics is another area for adaptation.

- (a) The chief principle of Chinese ethics is <u>JEN</u> (human-heartedness, benevolence). Jen embraces all virtues and signifies a plurality of men, not a single individual as in Western individualism. Tsu Kung said, "Within the four seas, all people are brothers." And Cheng-Ch'u says, "The people are my brothers, things my companions." Chu Tzu amplified this by saying, "To wish to make all under Heaven one family, and the nation as one man." This idea of universal harmony can be merged with the second half of the Agape of Christian ethics, which has to do with loving one's neighbor as one's self, and by doing so one can build up a powerful system of ethics.
- (b) CHIH, which is wisdom to understand Jen. In Western culture, wisdom is primarily directed towards the knowledge of things. For this reason it has resulted in the development of the natural sciences, industry and skills. On the other hand, it has also expressed itself in a desire to probe man's mind and soul and things spiritual. This explains why in the West they have developed such things as psychology, psychiatry and theology.

Professor Ch'ien Mu observes that "the history of Eastern philosophy may in the main be said to be a history of the study of the human soul, or at least that it has developed from such a study." He also stated that, "when Westerners seek release from their inner

tension in religion, it results in an antithesis of God and the Devil; when they apply it to the political structure of society, it creates class distinctions; when they apply it to life, it results in power struggle and progress; and when they apply it to the intellect, it shows itself in many-sided research and concentration." 17

- (c) YUNG, which is courage to practice Jen. What does it mean to have courage to practice Jen? "To cultivate oneself in order to pacify all the people." 18
- (d) SHENG (sageness), which is the utmost perfection in human relationships. What is the substance of sagehood? What kind of man is the sage, and what kind of cultivation pertains to sagehood? 19

SUMMARY: In Chinese culture, Jen (human-heartedness), Chih (wisdom), and Yung (courage) are certainly the comprehension of all virtues. Similarly is Sheng (sagehood) the highest degree in the cultivation of character, the utmost in beauty as well as in goodness. Jen is the substance (t'i), Yung (courage) its implementation.

Christ, the Eternal Tao, is the author of all beauty and all truth. What are some additional cultural factors to be considered for adaptation?

(a) Art - attunement to Heaven.

A Chinese artist is devoted to nature because to him the beauty and splendor of the world, the trees and valleys, the distant view of a mountain, are all visible manifestations of the working of the universal mind. There is a distinct feeling of oneness with Hature, and this is transferred especially to landscape paintings.

In Chinese thought, there is, however, not only beauty in the world around us, but the order of the universe is essentially moral. It is man's duty to be conformed with that order. If man's life is attuned to Heaven, he can find that Heaven is trustworthy. Christians, too, believe that we must be reconciled to God, that we are working in harmony with Reality, which, at its deepest level, is Jen or love.

(b) Family - Plety.

There are four traditional Chinese family rites:

- 1) celebration of birth
- 2) wedding
- 3) funeral
- 4) ancestor worship

"The way of men is to love one's relatives. Because of love for relatives, the ancestors are honored, and honor for ancestors brings respect for the distant relatives, for distant relatives bring a sense of kinship." 20

The Chinese family is democratic in function. There is subordination among members of the family, but each has his place and each has his dignity. "A young man should be treated with the utmost respect. How do you know he will not, one day, be fully equal to what you are now?" If the father has the supreme authority in the household, he must also shoulder the supreme responsibility.

Christian doctrine forbids doing obeisance to ancestors. Filial sons and virtuous grandchildren regard the observation of the Ch'ing Ming Festival and the Autumn Sacrifice at the Double Ninth Festival to be very important.

There are homes where disharmony often rises over funeral rites and ancestral sacrifices.

Ancestral practices may go with the march of time. What will remain will probably be the tradition of family picty.

From the adoration of one's ancestors it is only a step to the veneration of the saints and sages.

Dr. S. C. Carpenter realized the importance of family plety to the communication of the Christian message. "(The Chinese People) had been groping after the truth, if haply they might find it. The family piety, even the ancestral cult of China, would itself help them to understand better the Christian teaching about the communion of saints." 21

Within the context of Chinese culture, one ought to make use of the aids provided by history, language, etymology, and concepts in order to preach the Gospel in such a way that the Chinese may more easily understand and accept it.

In outward things, such as forms of worship, one ought to select usages that carry a Chinese flavor.

In church worship, Chinese musical instruments ought to have a place.

Chinese scrolls are a literary form which is appreciated by Chinese people. Therefore, it is most appropriate that the church should make use of it.

Conclusion

Effective communication of the Gospel to the Chinese people depends on effective use of the religious vocabulary with which they are familiar, and the cultural pattern of life in which they find self-expression and the community being. The dominant philosophical and religious concepts of the people must be made into instruments of interpreting the Gospel.

Our task of theological work must be to salvage what is distinctly Christian from what may be an American expression of it.

There is much justification in saying that one of the frustrating features in the life of the "younger churches" is that they are,

in spite of all self-determination and independence or autonomy, still to a large extent, in their structure and style of expression, spiritual colonies of the West, copies of something, but not grown up.²²

There must be a relevant, creative, and redeeming relationship between Christian theology and Asian community and culture. And this must make for a crucial contribution of the Church to Asian society in all its ramifications - cultural, social, ethical, and political. In this process, we may arrive at a new insight, which may make a valuable contribution to the Church universal as well.

Indigenisation must not be confused with preoccupation with the antique and archaic. Indigenisation must be forward-locking. Our Church must not remain under the spell of the religious and cultural dimension of the past.

We have for a number of generations past been living on spiritual capitol. I mean clinging to Christian practice without possessing the Christian belief and practice unsupported by belief is a wasting asset, as we have suddenly discovered to our dismay in this generation. 23

A resurgence of Confucian ideals may very well be an antidote to our merely materialistic and technological culture. We must declare that our Christianity is an incomplete one and that we may try to extend it into Christian completion.

This does not mean a disregard for the Christian heritage of the West. It does mean taking it seriously in an Asian setting. It will result in an enriching, not an impoverishing, of the whole Church.

Our task is a march to the future, and not a return to the past or a mere adaptation to the present. God is moving and we must discern the signs of the time and move with Him.

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footnotes....footnotes

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THE CHURCH: ONE HOLY CATHOLIC AND APOSTOLIC

(A Position Paper)

by

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THE CHURCH: ONE HOLY CATHOLIC AND APOSTOLIC

Introduction

This is a "position paper" concerning the church's work with Japanese-Americans written from a "theological perspective." I offer it for critical analysis. It is not a manuscript to be read for oral presentation. I hope it will foster a consensus about the way the church can proceed in its work with ethnic communities. Two additional features require explanation. Since the position adopted here will appear to depart from the position generally assumed, I will cite analogous moves in other aspects of the church's life and thought. Although this paper deals with the "theological perspectives," it includes sociological considerations. It has become increasingly difficult to "do" theology responsibly without taking account of the social scene.

One and Catholic

Let us turn directly to the church's teaching about its own nature. The 1964 edition of The Methodist Hymnal has made the Nicene Creed once again more accessible for public use. (No. 739) This creedal formulation, which goes back to A. D. 325, speaks of the church as "one holy catholic and apostolic." I propose to take these ascriptions in pairs and relate them to our concrete situation. It will involve some extension in the meaning of these terms. However, I do not feel they are misinterpretations. On the one hand, the ascriptions call us to recognize the unity and universality (catholicity) of the church, and, on the other hand, it challenges us to work out the

church permits the full expression of both elements of these polarities. That is, a church will drive toward unity and universality, apostolicity and holiness, at one and the same time. It is important to emphasize the contrary elements in both polarities because it is so easy to narrow our scope and restrict ourselves to one and exclude the other, or to emphasize one in our local church or professional career and look condescendingly upon those who emphasize the other. The contrary elements can and must complement each other. If we see the contrary elements as contradictory, we only have conflict and animosity ahead of us. It will be necessary to deal with the polarities more specifically.

In the face of racial and ethnic divisions the proponents for unity have contrasted the integration of the movie theatre and sports arena on Saturday night to the scandalous segreation in our churches on Sunday mornings. We have consequently undertaken many steps toward unity. We have disbanded as many structurally distinct bodies in our church as possible.

However, in the light of the poles of unity and universality, I believe some balancing is in order. To appreciate the contrast between unity and universality, it is important to recognize the diversity implied in the universality of the church. The word "catholic" in the creed means "universal" in outreach. It highlights the inclusiveness of the church, an inclusiveness which bespeaks the diversity it encompasses. For some the colonnades enclosing (the circular) St. Peter's Square in the Vatican portrayed the wide diversity the Roman Catholic church encompasses. The encircling colonnades represented the arms of the "mother church" embracing the diverse children, for others it represented a woman's womb which gave birth to this diversity. Similarly, the word "ecumenical" comes from a word meaning "world wide" and suggests diversity. Ironically, the proponents of acumenism on the local level often have in mind the unity of the church which virtually eliminates diversity. Doing things

together becomes doing the same thing the same way.

All I wish to point out at this point in the paper is the diversity which the creed confesses. Alongside the unity, there is diversity.

The point is obvious and need not be labored. No one actually espouses a unity which inflicts uniformity. But crucial questions remain. What kind of diversity does our ecclesiology permit? On what grounds? What should the specialized structures achieve? A reinterpretation of the second set of poles will provide direction in answering these questions.

Apostolic and Holy

Before we expand the elements of the second polarity, I should clarify how I understand these terms. By "apostolic" I mean that style of life of which we are heir, and not so much those to whom we are indebted (the apostles). In other words, I am interpreting "apostolic" in terms of what we stand to benefit more than who are our benefactors. More specifically, "apostolic" refers to the fact that the church is sent out--into and for the world--just as the apostles were. One might wonder how this interpretation of "apostolic" could stand in contrast to the word "holy." If the word "apostolic" emphasizes the involvement and immersion of the church in the world, the word "holy" emphasizes the separateness of the church from the world. The apostles were sent out, into the world; the apostles were also set apart, from the world.

The polarity between apostolicity and holiness becomes obvious. It provides the foundations for speaking of the twofold mission of the church to work in the community and to create a new community. Karl Barth had in mind the same kind of dual emphasis. For Barth the Christian is one who is

always within the history of his own people (and) he will be one of the first to accept these developments, to regard them as right and necessary, and therefore to welcome, affirm and promote them. . . As he hold his

4.

near neighbors with the one hand, he reaches out to the distant with the other. And so the concept of his own people is extended and opened out in this respect too. It is true the he belongs wholly and utterly to his own people. But it is equally true that the horizon by which his people is surrounded and within which it exists as his people is humanity. It is equally true that he himself belongs wholly and utterly to humanity. (CD, III, 4, pp. 297-298)

Here, too, the Christian has to prove himself a Christian. Here, too, he has to show himself to be wholly bound and wholly free, wholly conservative and wholly radical. (CD, III, 4, p. 303)

One cannot help but recall the words of Martin Luther. "A Christian man is a perfectly free lord of all, subject to none. A Christian man is a perfectly dutiful servant of all, subject to all."

Barth feels his position comes from scripture. His exposition of Genesis 10-11 and Acts 2 clarify the Biblical foundations. In Genesis 10, we find the so-called "table of nations." It narrates the proliferation of people under the providence of God. It results in the nations, tongues and peoples. We have what Barth calls a "differentiated universality," which has been willed by God and hence good! (312) However, Genesis 11 follows. It narrates the attempt on man's part to become one people and reach into the heavens. God pronounces judgment upon this enterprise. The punishment? It turns out to be the proliferation of languages and the attending confusion. In this case the scattering of nations and the diversity of people reads like a punishment for human pretensions. Hence, if Genesis 10 says the diversity of people has come from the providence of God, Genesis 11 says the diversity comes from the punishment of God. Barth feels this ambiguity continues through the Old Testament.

Only when we come to Pentecost which is narrated in Acts 2 do we find any hint of a way through this ambiguity. The coming of the Spirit of God takes the diversity of languages and makes possible the new community. This mighty God dismisses the dangers entailed in the diversity of people. By working in community, we have a new community. (CD. III, 4, pp. 312-323) This leads Barth to say, "A Christian . . . cannot espouse an abstract internationalism

and cosmopolitanism. On the other hand, he cannot espouse abstract nationalism and particularism." (312) By "abstract internationalism and cosmopolitanism" Barth has in mind the ideals of a world community or brotherhood which discounts particularity and nationality; by "abstract nationalism and particularism" Barth has in mind the dangers of chauvinism and jingoism which divorces itself from the wider world of which it is a part and for which it is responsible.

The twofold orientation appears in several writers. For example, H. Richard Niebuhr, in The Purpose of the Church and Its Ministry (N.Y., 1956). says the "church is never only a function of a culture nor ever only a supercultural community." (p. 57) The cultural function of the church is twofold: it can transmit an alien culture to the host culture or it can acculturate the immigrant to his newly adopted home. Both of these functions can operate in the churches of the ethnic minority as well as the caucasion churches. We should not fool ourselves by thinking that ethnic minorities in predominantly caucasion churches have extricated themselves from mixing cultural concerns with religious ones. Another example of the church working in community and creating community appears in Paul Lehman in his article in Christianity and Crisis, February 5, 1962 issue. He says, in "the cultural and social pluralism of our time Protestantism is peculiarly suited to function as a kind of leaven in, with and under the pluralism and the quest for integration that this culture is pursuing under auspices of a secular kind." (p. 10) The same kind of dual emphasis can be inferred from Reinhold Niebuhr's view of man and history. We can see this if we keep in mind how the history of a people embodied in their memories shape communities. Niebuhr frequently speaks of man as a "creature" of history and a "creator" of history. As a creature he belongs to a particular community. But his particularity should not be left by itself. We need to remember that man can create new communities because he is a creator of history.

This analysis of several theologians has indicated how the things they have said could permit us to move with a dual emphasis vis-a-vis a given human community. Most of them admittedly are most reluctant to permit us as a church to move into ethnic communities with specialized structures. The demands however for consistency with what they have said on other occasions allows us to keep the question open. As we move along, I want to provide further foundations which will permit us to retain structures in the church which are racially defined. I will do this as I elaborate respectively on the twofold task, as well as in the examination of analogous moves made by theologians in other aspects of the church's life and thought.

The persistence of the ethnic communities. Working in Communities: --Granted, for the moment, that we are supposed to work within and through the structures of the ethnic communities, what kind of community do the ethnic minorities form? Are they such as to warrant specialized structures? Milton M. Gordon, in his study of Assimilation in American Life (Oxford paperback, 1964), provides the much needed service of conceptual clarification. I will simplify his discussion and unpackage the word"integration" as we use it. In most cases we have two distinct processes in mind. On the one hand, we have in mind the way the immigrant and his sons adopt the behavior patterns of the host culture. On the other hand, we have in mind the way his intimate associations begin to move beyond the confines of his own kind of people. Gordon suggests that we confine the word "acculturation" to the former process and restrict the word "assimilation" to the latter. His book establishes very clearly how most immigrant groups have undergone rapid and extensive acculturation, but have resisted assimilation. Because of the extensive acculturation, it has become unrealistic to try to preserve sizable portions of alien cultures. In this sense we cannot expect to implement "cultural democracy" as it has

been envisioned by Randolph Bourne and Horace Kallem. However, because immigrant groups have resisted assimilation in any wholesale way, the American ideal of "Anglo-Saxon Conformity" or the "Melting Pot" model have not been realized. What we have, according to Gordon, is "structural democracy."

Let us examine the Japanese community to test the validity of his thesis.

Gordon's case becomes convincing with little or no alteration. Several students
of the Japanese community have observed the rapid and extensive acculturation.

At the point of language, diet, attire, residence, vocation, entertainment,
artistic appreciation, etc., the Japanese are among the most rapidly acculturated
of all immigrants. They are frequently held up as models because they were
Orientals acculturated into a predominately Occidental culture. However, it should
be born in mind that the acculturation took place on the level of "extrinsic"
traits and not "intrinsic" ones. (See Appendix A)

Despite the considerable acculturation of the Japanese, there has been a serious lag at the point of assimilation. In the secondary group relations the Japanese are very cosmopolitan, but his primary group relations are largely confined to his own kind. The "secondary group" includes the "impersonal, formal or casual, non-intimate, and segmented groups." The "primary groups" include the "personal, informal, intimate, and usually face-to-face"relations which involves the entire personality, not just a segmented part of it. The family, the child's play group, the social clique are all examples of a primary group." (Gordon, 31-32) If the church and family are anything, both of them deal with intimate relations. This explains in part the persistence of the ethnic composition of these social units.

In his Culture and Democracy in the United States (N.Y., 1924), Horace Kallem writes: "In essence, therefore, Democracy involves, not the elimination of differences, but the perfection and conservation of differences. It aims, through Union, not at uniformity, but at variety, at a one out of man, as the dollar says in Latin, and a many in one. It involves a give and take between radically different types, and a mutual respect and mutual cooperation based on mutual understanding." (p.61)

calculate probabilities has become clouded by the "parental ego" which engages in moral guidance and judgment. It has come time for the church and its leaders to acknowledge the real world, not the world colored or discolored by their rosy tinted glasses. The progress in acculturation and lag in assimilation seems to show the ethnic communities are saying something like this: "We want to be like you and we want to be liked by you. However, we reserve the right to choose those with whom we associate. We will join you on our time schedule." That troubles many caucasians, as well as the Uncle Tomie's and Auntie Tomiko's in our midst. But the despair on their part should not make them oblivious to the processes now taking place. Besides the simple act of acknowledging the persistence of these communities, we should re-examine the low view we take of these communities. According to the low view, the ethnic communities are a concession to human weakness because they only serve the convenience of the backward and insecure. Concerning the leaders who may perpetuate these communities, the prejudiced or the paternalistic use these communities for their own designs or the established leadership among racial minorities attempt . to retain their own positions. Although these factors may operate in the preservations of minority groups, there are others which do not deserve the usual censure we inflict upon the persisting groups. The most widespread explanation concerning the perpetuation of those communities has to do with the problem of self-identification. In addition to Milton M. Gordon's explanation in the book already cited, the explanations of J. Milton Yinger and Oscar Handlin place their emphasis upon the problem of self-identification. We identify ourselves to a large extent in accordance with the ethnic group to which we belong. The socio-economic class is also important. Thus, Gordon speaks of the "ethclass" as a means of identification. The question of selfidentification is a matter of "proximate" concern. However, if Paul Tillich is right, we should turn our attention to these matters because the matters

If the reader is not convinced, he should come on a tour of metropolitan Los Angeles. What he find there is only a pronounced example of the pattern found in many other centers of Japanese population. Let us go to a bowling alley. On a given night, we find 300 young adults. At another alley, we can find 150 adults in their 50's! They are all Japanese. Some estimate 200 Japanese bowling teams. On Saturday and Sunday afternoons, we could visit various playgrounds and find hundreds of players and fans watching children and youth playing baseball. At the end of the summer, we might "crash" a picnic of 5,000 people at an awards picnic. Some evening, we might to a funeral and discover the ties which have continued among these people, despite the dispersion of residential patterns. We might look over the clientele of an insurance salesman. We will find how his contacts come from an ethnic community. We could go on. One of these days, someone should. A sociologically trained person should adapt the conceptual tools provided by such persons as Milton M. Gordon and apply them to the Japanese community. The cohesiveness, the patterns of association, etc., should be documented in a research project.

In these ethnic communities, we do not have a community which is as distinct as the military, or the clust er of subgroups associated with institutions of higher learning. But, we do have a community, which may be acculturated but slow in assimilating. If the military and institutions of higher learning require specialized structures to work in them, the church should reconsider its policy of disbanding all specialized structures formed along racial lines.

Why has the church been so insistent upon abandoning specialized structures? Part of the reason lie in the church's preoccupation with the ideal of trother-hood. Every grouping which departs from this ideal has called for moral invectives. The church's practice approaches that illness described by Eric Eernes. The capacity on the part of the church's "adult ego" to tabulate fact and

"ultimate" concern appear in them.

It may be helpful to consider a quotation from Milton Gordon conerning the fact of the ethnic communities and their evaluation.

The prognosis for America for a long time to come is that its informal social structure will consist of a series of ethnic subcommunities criss-crossed by social class, within which primary group relations will tend to be confined, that secondary group relationship across ethnic group lines will take place in abundance as a result of the requirements of an urbanized industrial society, and that the intellectual subsociety will grow somewhat both in numbers and in institutional articulation as a result of the constant increse in the magnitude of higher education. (Gordon, 264)

Ethnic communality will not disappear in the foreseeable future and its legitimacy and rationale should be recognized and respected. By the same token, the bonds that bind human beings together across the lines of ethnicity and pathways on which people of diverse ethnic origin meet and mingle should be cherished and strengthened. (Gordon, 265. Underlining mine.)

Given the fact and a new evaluation, the church should structure itself so that it can work within these communities. Otherwise we would be comparable to the farmer who planted the seeds without examining the way the water drains nor the composition of the soil in his field. Our structures should be commensurate with the realities of our situation. The social scientist has called our attention to certain features of the ethnic communities which calls our integrationist stance into question. Modifications are in order.

What are the responsible and relevant steps we can take? I will begin from the individual and work toward the larger corporate structures of our church. Speaking of the vocational self-image, we need to take seriously the ethnic ministry as a specialized ministry requiring peculiar training, skill and orientation, and as such there should also be remuneration commensurate with these special qualifications. Not all of us will expect to undertake this form of ministry as a life-long specialization. Some of us will experiment in numerous fields before we come to an ethnic ministry; others of us will find the ethnic ministry a place where we are schooled before we undertake other forms of ministry. What applies to the professional minister, applies to

the laity. A sense of vocation, or calling is needed if we are to vitalize the ministry of these churches.

Second, as for the local church, the position stated in this paper will justify the continued use of the ethnic church. However, workshops on the various forms the churches are developing will prove helpful. Population remains the factor to take into account. (Appendix B)

Third, something can be said about the conference level. The formation of ethnic committees has proved most encouraging. Given a broader rationale for their existence, they should be given more power to act, especially in cooperation with other conference committees, ethnic groups and even denominations. Special attention should be given to programs initiated above the conference level by those with special skills and concerns with the ethnic communities.

This brings up the fourth level. I believe that we need an "Ethnic Ministries Committee" on the level of the Division of National Missions with specific assignment to chruches in the Western Jurisdiction which were members of the Provisional or Mission Conferences. This would include the Latin American. Oriental and Japanese Provisional conferences. The organizations of this committee will include the following. The chairman of this committee will be a full-time staff man with his main office on the Pacific Coast. The chairman will be selected in consultation with the former members of the provisional conferences. There will be nine members, with three representing each of the former provisional conferences. That is, there will be three Latin-Americans, three from the Oriental (Chinese, Korean and Filipino) and three from the Japanese.

The organization of this committee will be conducted by the Division of National Missions at a gathering of all former ministerial members and lay representatives of each of the churches which were part of these conferences.

The responsibilities of the Ethnic Ministries Committee will include the following:

(1) Conduct workshops. The workshops may assume various forms and perform numerous functions. They could be conducted across ethnic and denominational lines. Topics include:

Theological foundations for various forms of the church's ministry
Study the changing patterns and composition of ethnic communities
History and culture of ethnic minorities in their homeland and in the
United States

Training in language skills
Train lay leadership for specialized skills

- (2) Recruit Ministerial Leadership
- (3) Consult with the Cabinet Concerning Ministerial Appointments
- (4) Conduct Fellowship and Evangelism Programs

Special attention should be given to the structures which will be required to implement the ideas discussed at the workshops. Persons knowledgeable in Conference organization can help device the necessary details.

Other than the general theological foundations, there are specific situations to which the Ethnic Ministries Committee will need to address itself. These situations have made it imperative to organize this committee which had been suggested in a memorial to the 1964 General Conference. This enumeration will concentrate upon ministerial appointments.

- (1) When ethnic ministers are appointed outside their own ethnic churches, all too often, they are appointed to dying situations or situations undesirable to their own ministerial peers.
- (2) Before a minority is appointed to a predominately caucasion church, he is required to be the cream of his kind; a caucasion who is appointed to an ethnic can be a cull. Up to now, conference leadership could bank on enough of the minorities in these churches to regard the appointment of a caucasion a favor. Further, the caucasian is appointed to some of the most desirable and strategic pulpits for the evangelization of the Japanese.

- (3) When two Japanese churches were merged in Northern California, the Japanese ministers understood both of them must move, and they did. When a Japanese and a caucasian church merged in the same conference, the caucasion man stayed and the Japanese was appointed elsewhere. What explains the disparity, especially when the Japanese ministers involved in the mergers were told that it was an unwritten policy to move both men in such cases. The explanation ought to be given in public, even in print, since it is a matter which has been discussed in the Japanese community. The explanation will receive careful scrutiny, since the explanation offered informally has not proved convincing.
- (4) A minority appointed to prestigious positions should be given power to participate in the decision making processes. Otherwise, he only becomes decoration or "kazari-mono." Certainly, the next District Superintendent in Hawaii should be an ethnic minority.

Our cultural heritage has told us that the eyes of the world are upon us and that we should therefore keep our best foot forward. Consequently, these thoughts and feelings listed here were not made public. Those who expressed them to the proper authority were reprimanded by their own kind. It was a kind of vigalante committee which saw to it that shame was not brought upon our name. That kind of stance won acceptance, at the expense of integrity. The time has come to deepen the acceptance and to authenticate the depth of our commitment to each other. Before we move on to consider the way to create new communities, I want to describe the kind of program which will heighten the distinctiveness of the ethnic community and thereby make possible a greater participation in the larger community. I have in mind two forms of confrontations. The one is a Yellow-White confrontation, the other is a Yellow-Black confrontation. I propose this kind of session because I agree with Martin Buber that "All real living is meeting." What has happened to race relations has degenerated in "race erase-ion."

In "race erase-ion" we overlook differences and try to disband all groups defined racially. In "race relations" we retain the natural groupings and work through them. A confrontation brings distinct bodies together and allows them to express their full selfhood, whether it is positive or negative. I have outlined some of the negative situations which we need to talk through. No doubt the Whites will have many things they will want to say.

A Yellow-Black confrontation should also take place. The usual method which attempts to persuade the Yellows to participate in the social revolution has proved woefully ineffective. The few who responded were already morally and socially sensitive, or just gullible enough to do anything the minister told them to do. The vast majority remained unaffected. The alternative is to create a situation wherein the Yellows and Blacks can confront one another. Under the auspices of the church the leaders of the respective communities can be brought together and engage in open expressions of their animosities and anxieties, hopes and confidences. At one such session which lasted all too briefly, I heard a Negro say, "Us Blacks have knocked on the door and you Yellows have always walked in:" The Nisei who was complaining about the "impatient" Negroes was forced to take a second look at his own advancements. The Nisei saw his dependence upon the Negro.

The Black Militants called our attention to the inequities in the world of sport this past year. Even Sports Illustrated was forced to agree! Similarly, we need to cite those situations within the church where inequities remain. Some of us may not feel these situations are serious. They are serious, and many of them lie suppressed and festering. We have a lot of training in sensitivity to undertake in the church.

But the main point of mentioning the Yellow-White and Yellow-Black confrontation has been to illustrate the basic principle of this paper. By emphasizing

distinctive groups, we help some of these groups to begin feeling their real involvement in the wider community. By working in and through the existing communities we work toward a new community.

Creating New Communities: --Our work in communities is essentially a tactic. It fits into the strategy of creating a new community. Speaking in other terms, our work in community is a method in order to fulfill the principle or goal of a new community. The method is pastoral, the goal requires a prophetic orientation. A quotation from Barth will help us move into this emphasis.

One's own people . . . cannot and must not be a wall but a door . . . The one who is really in his own people, among those who are near to him, is always on the way to those more distant, to other people. (CD, III, 4, 294)

The command of God wills that a man should really move out from his beginning and therefore seek a wider field. He will have to overcome a certain reluctance to do so. He will always be accompanied by some measure of homesickness. He must certainly be true to his beginning. The command of God certainly does not require any man to be a cosmopolitan, quite apart from the fact that none of us can really manage to be so. There is not the slightest doubt, however, that where the command of God is sounded and heard the concepts home, motherland, and people, while they must retain their original sense, will prove capable of extension. If we live in obedience, we can be at home even in other lands without being disloyal. Not anywhere we please, but wherever we are called to do good, we can find again our motherland. (293)

Observes the dangers of narrow parochialism in the ethnic churches. Restricted attention to the family which neglects the corporate structures of society has reached epidemic proportions in America. The Japanese community has succumbed to the "privitization" of religion. The sense of responsibility of most adults in these communities is limited to the family. A minister will naturally strengthen the abilities of the Japanese in maintaining strong family structures. However, if it is at the expense of failing to develop an outreach and involvement in the exciting and constructive revolutions, we have failed in our ministry.

Analogies

Since the task of the church outlined in this paper may appear strange, I wish to cite some analogies from other aspects of Christian theology. These analogies come from eucharistic theology, some aspects of social ethics and Christology. There are three distinct views to consider concerning the Lord's Presence in the eucharist or Holy Communion. The historical order will prove instructive. To begin with, there is the view of Thomas Aquinas. For him the distinction between a substance and form of a thing is crucial. The substance constituted the very essence of a particular object, such as the bread and wine. The form was accidental and could "attach" itself to various kinds of substances. For example, the color brown could attach itself to wood as well as leather. As a matter of fact, some dyes come from woods and are transferred to leather. When the priest prays over the elements in the Lord's Supper or Mass, Aquinas thought a change of substance occurred and the form remained the same. That is, the substance of the body of Christ replaced the substance of the bread. However, the form or accidents of bread remained. Aquinas believed the substance of the object was transferred and hence his position has been labelled the theory of "transubstantiation."

A comparison with Martin Luther will draw out some interesting implications. For Martin Luther, the presence of Christ in the elements did not depend upon any change in the substance of the bread. The bread remained bread although Christ's presence had come about. Luther compared it to heat entering iron. The essential nature of iron did not undergo any change when heat entered. Similarly, in his view of salvation, the sinner did not need to undergo any change toward righteousness before God's forgiveness was experience in his life. If the bread could be bread and the body of Christ at one and the same time, so wan could be a sinner and wholly justified before God, at one and the same time. By contrast, Aquiras's views led to Salvation by works.

Man had to move from sin to righteousness before he could be justified. In the case of vocations, for Luther, a man could become religious within the secular vocation. For Aquinas, the distinction of the secular and religious meant a man left the secular to become religious. For Luther, priestliness could be felt by the laity as well as the clergy. For Aquinas, one left the rank of the laity to become a priest. Although both men may not have worked out the full implications of their views, subsequent developments have drawn out the implications. The logic enfolded in history has demonstrated the inferences we can draw from their positions. We can diagram the contrast as follows.

	Aquinas		Luther
supernature		divine	
nature		human .	

The most important feature is the direction of the arrows. In Aquinas, we move from one realm or sphere to another. We move from nature to grace, from reason to faith, from the secular to sacred, from human to the divine. In Luther, grace moves into the realm of nature, the divine enters the human, where it is and as it is without changing it. This distinction is crucial for our own strategy. Given the fact that the living Christ comes into the common stuff of life represented in the bread, we now have a model with which to operate. The religious can enter the secular. The church can move out into the world. For social ethics, this means that we can implement God's calling in the structures of creation without altering them. A prime example in modern theology occurs in the writings of Emil Brunner. In his Divine Imperative he speaks of the "orders of creation" within which the Christian fulfills his calling. Although Brunner's approach has received some criticism

for his conservation concerning the existing structures, nevertheless a good part of the orientation which he typified remains in the current social activists.

But the same activists depend upon another figure in Christian history, namely John Calvin. Calvin's interpretation of the presence of Christ does not fit neatly into our scheme. Calvin was occupied with the impact which the presence of Christ had. An interesting comparison appears in Luther and Calvin's view of salvation. As over against Luther, who emphasized justification of the sinner without merit, Calvin emphasized sanctification which the sinner experienced. A change resulted! We might picture Calvin talking something like this: "Yes, you right, brother Martin. God's forgiveness enters the life of sinners without the sinner undergoing previous moral improvement. However, once the divine presence comes, we undergo change!" The results for social ethics are clear. Disciples drew a revolutionary theology out of a few passages from Calvin's Institutes of Christian Religion. Lutherans were likely to find something good in the evil; Calvinists were more likely to change the evil into something good. As a matter of fact, the social structures did not - have a significant position for the rising classes who came to adopt Calvin's theology. They found religious foundations in Calvin to resort to resistance, rebellion and revolution, and make a place for themselves.

If Brunner represented a brand of Lutheran social ethics in modern garb,

H. Richard Niebuhr represented some of the chief aspects of Calvin's social
theory to twentieth century man. He gave some hints of this in his Christ and
Culture, when he dealt with "Christ the Transformer of Culture." It also
appeared in his earlier study of the concept of The Kingdom of God in America.
The features relevant for this position paper appear in the dual emphasis upon
immanence and transcendence, working within the existing structures and yet
effecting improvements. His Social Sources of Denominationalism relates how
easy it is for the church to remain within structures without altering them.

It narrates the sorry story of the fragmentation which the church experienced because it succumbed to the divisive forces of sectionalism and social classes. Thomas G. Sanders, in his Protestant Concepts of Church and State, applies H. Richard Niebuhr's approach to the relationship between the church and political institutions. One way to see this paper is to see it as an attempt to apply the same dialectical approach to the church's relation to ethnic communities. On a far more abstract level, Paul Tillich has proved most helpful in working through various patterns of dialectical relationships between contrasting poles. Any reader of Tillich comes to recognize a pattern of movement. He posits polarities and then shows how elements of one pole are found in its opposite. Thus, the tension one felt previously is reduced. The analogies with the interpretation of the Christ-event are clear. The divine and human are on opposite poles. However, in the event of the Christ, the divine entered the human sphere and thereby altered it. This did not mean that God sanctioned what he found there; it means he sanctified it by participating in what existed at that time. Most proponents for integration argue thus: since ethnic communities are filled with evils of racism and represents a passing phase in acculturation of immigrants, the church should not have anything to do with it. Fashioned after the example of the Christ, I believe we can be led to say something quite different. Since these structures foster evils, and since they participate in the change common to all things human, we should participate in them and direct them. Whether from the viewpoint of eucharistic theology, some forms of contemporary social ethics, or christology, the implications are clear. We are called to work in and through the ethnic communities to create new communities. The church is called to be apostolic and holy. This move can help fulfill the unity and universality of the church.

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Several authorities could be cited concerning the rapid acculturation of the Japanese immigrant. A passage from Leonard Broom and John I. Kitsuse, in their jointly authored article will suffice. "Considering the apparent gap between the American and Japanese culture and the difference between English and Japanese languages, the speed of acculturation is doubly notable. . .(It is) an achievement perhaps rarely equaled in the history of migrations." "The Validation of Acculturation: A condition of Ethnic Assimilation," American Anthropologist, 57:1, 1, 2/55, p. 45. I have underlined "apparent gap," because of the next point.

In the text, I have suggested that the real acculturation took place on the "extrinsic" level and not on the level of "intrinsic" culture traits. This distinction comes from Milton M. Gordon. "Extrinsic" culture has to do with all those features, which though noticeable, are yet more easily adopted or altered. These include: "dress, manner, patterns of emotional expression, minor oddities in pronouncing and inflecting English." "Intrinsic" cultural traits are more difficult to alter and include such things as "religious beliefs and practices, ethical values, etc. (Gordon79) Although there was a "gap" on the level of "extrinsic" cultural traits, no such "gap" existed on the level of "intrinsic" cultural traits. The differences which occurred were to the advantage of a group seeking acceptance by the wider society. Several lists of these traits have been drawn by social psychologists.

William A. Caudill, in his article on the "Japanese-American Personality and Acculturation," Genetic Psychology Monographs, XLV/ lst $\frac{1}{2}$ (2/52) speaks of their "politeness, respect for authority and parental wishes, duty to community, diligence, cleanliness and neatness, emphasis on personal achievement of long-range goals, shame (more than guilt) concerning non-sanctioned behavior, importance of keeping appearance." (p. 9)

Alan Jacobson and Lee Rainwater, in their 'Study of Management Representative Evaluation of Nisei Workers." Social Forces, XXXII (10/53), speak of the Niseis as "intelligent, dilegent, highly skilled, fast workers, ingenious, well groomed, clean, polite, maintain good interpersonal relations, and are oriented up." (p. 40)

The last study cited directs our thoughts to the relationship between the Japanese-American and authority figures. In George De Vos's "A Quantitative Rorschach Assessment of Maladjustment and Rigidity in Acculturating Japanese Americans, " Genetic Psychology Monographs, LII (1955), he speaks of a "dependence on authority for defining situations" on the part of Japanese-Americans, (p. 78) In Jacobson's study already cited, he says "Niseis are characterized as 'oriented up' to management for approval rather than horizontally to their associates." (p. 39) In Mamoru Iga's study of "The Japanese Social Structure and the Source of Mental Strains of Japanese Immigrants in the United States,"

Social Forces, XXXV (3/1057), he speaks of "collectivity-orientation; authoritarianism, formalism; traditionalism; teachability of flexibility; and external sanction of the extreme importance attached to reputation in the 'eyes of the world.'" (p.273)

The final passage comes from the study by Caudil in the article cited. "The reason for the relatively facile acculturation of the total Nisei group (is) due to (a) the nature of super ego function within the old Japanese culture and (b) certain significant underlying compatability between value systems of old Japan and those found prevalent in American Middle Class." (p. 83)

All of these passages show how little acculturation took place on the level of "intrinsic" cultural traits. Hence, the rapid and extensive acculturation which is frequently cited has to do with the "extrinsic" level.

(B)

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JAPANESE POPULATION IN THE UNITED STATES (1960)

	Population	% of Japanese
United States, total	464, 332	100.0
Hawaii	203,455	43.8
California	157,317	33.9
Washington	16,652	3.6
Illinois	14,074	3.0
New York	8,702	1.9
Colorado	6,846	1.5
Oregon	5,016	1.1
Utah	4,371	0.9
Texas	4,053	0.9
Other states	43,846	9.4

	Population	% of Japanese	% of area
California, total	157,317	100.0	1.0
Fresno	6,252	4.0	1.7
Los Angeles-Long Beach	81,204	51.7	1.2
Sacramento	8,124	5.2	1.6
San Diego	4,778	3.0	0.5
San Francisco-Oakland	24,462	15.5	0.9
San Jose	10,432	6.6	1.6
Remainder of state	22,065	14.0	0.6

Taken from Californians of Japanese, Chinese, Filipino Ancestry. State of California. Dep't of Industrial Relations, Division of Fair Employment Practices. 455 Golden Gate, San Francisco, California. June, 1965, pp. 16, 13.

community go hand in hand. If the community is free and self-determining, it is very likely that the identity of the members would be similar to the community identity. Certain conditions and marks are necessary to achieve a healthy community. These conditions are reconciliation and prophetic criticism; the marks of a healthy community are independence, communication and fairness.

survive, it is necessary for the community to understand its pluralistic society and how one may maintain its identity and further enable the community to participate in the decisions made in the political arena by means of political organizations or groups. As preconditions for a healthy organization, the author felt that an understanding of antidialogical thrust covered: conquest, division and rule, manipulation and invasion of culture. The discussion on the dialogical thrust covered cooperation, unity, organization and cultural synthesis.

CHURCH AND SOCIETY

America has often inhibited the possibilities of self-determination of the Filipino people; and today these people are strongly seeking self-determination on personal, community, national and international levels. They are

seeking liberation -- liberation of the total life of man from the nonparticipatory style which so often has been imposed on them.

To help the Filipino people, and society in general, a complete overhaul of the American social structures, cultural values, and attitudes must take place.

There is a growing concensus that the acts of God are at work in the life of Filipinos, calling them to liberation.

The signs are hopeful, but there must be a change in the social structure to fundamentally alter the present situations. The issue for the church and society is whether the church will encourage or nullify the search for liberation.

As the author elaborated earlier, this search for liberation is concentrated in community identity in order to effect a visible responsive thrust, in organizing for purposeful self-determination, in political participation in the arena where the shape of society is determined. Finally, the search for liberation is furthered in the maintenance of the dialogical style of life within and outside the broader society of human interactions.

The church must fully understand and listen to the Filipino community. Even though many of the problems and struggles of the Filipino community are to a great

extent similar to most Third World communities, the feelings, attitudes and especially their cultural traits need to be understood. Human struggle for identity, integrity, responsibility and achievement is basic to all human beings, but the Filipino experience, context and history are different. Thus sensitivity to this background is of utmost importance.

In the life of the Filipino community is to witness and act responsibly toward the new self-affirmation and search by the Filipinos for a new people and a new community. During the transition of the Filipino community toward becoming a visible and participatory member of society, the community must raise the questions that are real to it, even when they be painful and or confronting. For the harder the conflict, the more glorious the triumph toward becoming a genuine community. During this transition, the church must learn how to relate herself to this new and emerging community. A new attitude which implies a new social structure with new leadership and new approaches is imperative.

Even though some changes are occurring within the institutional church through structure, leadership, and approaches, many are signs of tokenism. In other words, the changes which are occurring are not enough.

Priorities within the church are still oriented toward the preservation of property and structural and hierarchical glorification. This is emphasized instead of support for innovative programs to remove racism in the church and support for various ethnic caucus groups emerging within the church such as the Asian, black and the Hispanic groups attempting to determine their own directions in the church and in their communities. There may be a great acceptance among the general church toward the emergence of ethnic caucuses through proclamations and resolutions of establishment, but when financial resources are requested for the ethnic caucuses to function, token assistance is granted. This lack of commitment of the church toward these ethnic caucuses is simply a sign that the church is not interested in the ethnic churches.

Another implication of the changes occurring in the Filipino community is the emergence of demands on the local Filipino churches. The pressures of responsibility and accountability must not only be put on the larger institution of the church but also locally where the activities toward change are fully felt.

The author would like to think that this pain and growth toward change is first felt in the local churches, but in reality, this is not the case. Most local Filipino churches or ethnic churches are the last

is happening in the Third World communities. Leadership in the church is one of the weakest links in change efforts in the Filipino community. With the recent developments in the life of the Filipinos in America, especeally the community of consciousness, the threat and criticism of the position of the leader in the church, the pastor, is one of the most dramatic pressures moving some of the ministers out of their comfortable pulpits and away from the serenity of their altars. Of course, the problems do not solely lie with the pastor. Rather, a broader understanding of the general local Filipino church is needed for a full understanding of the problems.

The Filipino Church

The author finds most Filipino ministers possess an oppressive and conservative theology. Many were educated in the "old schools" for training clergymen and most of the schools they attended were conservative or fundamentalist. It is not common to find many Filipino United Methodist churches in America today whose pastors were formerly from the conservative Baptist denominations and were trained theologically in a conservative Baptist seminary. Part of this problem is that the United Methodist Church did not have the foresight to prepare

young Filipino people from their own denomination for the ministry.

is the oppressive theology which is common not only in the Filipino churches but throughout many Third World churches especially the Hispanic churches. The promise of "pie in the sky bye and bye" is still being preached in the Filipino churches. The tremendous absence of the theology of liberation or the theology of the oppressed, as the author shared earlier in Chapter III, is felt, especially among the young who are in constant touch with the revolutionary changes in the broader community.

In addition to the conservative style of ministry, the impact of the old Roman Catholic experiences among the Filipinos must not be overlooked, because the strict and oppressive Catholic church has certainly made an impact on the total life of the Filipino churches, both Catholic and Protestant.

The role of many ministers in the Filipino churches is rigid and authoritarian. One United Methodist pastor whose background was conservative Baptist, refused to baptize an infant unless the child was emersed under water even though most of the children of the United Methodist denomination are baptized by sprinkling. Members in another church who did not pay what they had pledged were

threatened with loss of their membership in the church. Fortunately, these particular problems have been solved by the assistance of the District Superintendent of the United Methodist Church.

Many ministers have a narrow understanding of their role. Many believe that any services given outside of the ritual functions are the role of the social workers.

The other important problem facing the ministers in the Filipino church today is that many are removed from the movement of liberation among the young and progressive Filipinos in the community. Due to this lack of understanding, many make narrow and over-generalized views of what is going on outside the four walls of the church. Thus, many lose opportunities to take stands and risks in the liberation that is being demanded in the community. Because of this we find today many of these ministers supporting the status-quo. Those in the greater community, especially the politicians, see these Filipino leaders in the church opposed to many of the changes demanded by the few young militants and progressive adults in the community. They can then "divide and conquer."

Another crucial problem which many Filipino ministers are facing is their lack of skill in facing the urgent crisis in the Filipino community. Creating political organizations and non-profit community organizations

to solve the urgent problems are needed. Bureaucratic expertise in understanding the dynamics and games played within the governmental agencies, gathering information beneficial for the survival of the community, coalition building, gamesmanship in fund raising in the private and public arena and understanding the public media and how to use it effectively, are just some of the crucial skills which many Filipino ministers today need, but do not have. Many Filipino ministers are threatened when these problems are presented to them.

One outstanding and commendable characteristic of Filipino ministers is their commitment to their pastoral work. Here, pastoral work means the practice of visitation among the families at home and hospitals and the spiritual counseling most members of the church receive. This is needed, but it is not sufficient alone.

Many Filipino <u>laymen</u> suffer from a conservative and oppressive theology because of the same influences as those on Filipino ministers. The impact of the Catholic church and the basically fundamentalist theological style of the protestant missionaries sent to the Philippines at the turn of the century are two of the major reasons for the Filipino laymen suffering from the culture of silence. Their understanding of their role as laymen comes from the oppressive teachings of the paternal-racist missionaries and ministers and deacons who are products

of these missionaries through their theological and missionary schools.

Submissiveness to the authoritarian style of the Filipino ministers probably is one of the characteristics of many laymen today in the Filipino church. Whatever the minister in the church says usually prevails. In most case, therefore, whatever understanding the minister has of the roles of laymen and the functions of the church dominates the view of the congregation. The messages heard by laymen from the pulpit are still fundamentally guilt-centered. Usually, the god heard about from the pulpit is an oppressive god and a god who perpetuates suffering and deprivation. It has been only recently that words of liberation may be heard from outsiders who are invited to be guest preachers for special occasions.

Looking at the leadership and the laymen in the Filipino church we witness a dehumanized and oppressive context. The urgency which faces the church today, then, is to lift the Filipino churches from this dilemma and to enable them to face a new environment — A New Order of liberation.

One dramatic step for the total church to take at this point is to provide the opportunity for the Filipino churches to participate fully in the total life

of the church. Participation in the key positions where key decisions are made is one step the church can take to make life more meaningful for those facing the mundane cycle of depravity. Commissions or committees designed by the ethnic minorities within the church and with new leadership who have the mentality or consciousness toward liberating all people, to assist them in self-determination of their direction in the life of the church, need to be supported fully. Compensatory assistance is not a crime if the long term goal is to benefit those who have been deprived and thrust them in positions where they can humanly direct their lives and help them relate to others as equals.

Renewed theological and sociological education for many Filipino ministers through seminars and workshops would be a tremendous help for the church as a whole. Encouraging many of the ministers to participate in the secular enterprise of community development would enlighten them as to the realities and struggles of the Filipino community to survive in many areas of endeavor.

One of the greatest concerns that the church must attend to is the distorted view of God that is being taught not only in the Filipino churches but in many of our Christian churches. As the author indicated earlier, the god that is being spoken of in the churches is the

oppressive god who is the originator of suffering, suppression, and degradation. To express the messianic God in our time, a new stance toward a God of liberation and away from the negative and pessimistic crisis theology of the past, must be discovered. The God, which the author suggests, needs no longer to be the God seen as "needfulfiller" the "problem solver." The author suggests a messianic God who experiences with his people the explosive happenings in human life which 1) empower men for responsible action, 2) open up new possibilities for self-actualization of human nature, 3) enable all men to participate in the shaping of their own lives and the life of the world, 4) and lastly address men at the point of their strength.

Closely related to this view of a messianic God is a theological thrust which 1) expresses the reality of God within the context of the Third World struggle in our time, 2) seeks to serve and facilitate human efforts to change the world — thus a God of change, 3) identifies and describes the kinds of situations and experiences that most appropriately give rise to the notion of a messianic God, and 4) connects God with contingent events, especially those which constitute new thrusts and new directions in human development.

Messianic View of God

If the church accepts the theological view of a messianic God, realistic application of political power, responsibility, and economics can have a tremendous implication for our society.

Problems relating to political power, of course, are not new, nor is the theological analysis of these problems. All we need to remind ourselves is Richard Nieburh's commentary that

responsible ethical reflection requires us to take account of the role of power (in determining the) conflict interest of human society...(But) the theological significance of power has...been reopened... (today by those) persons previously excluded from the decision making processes of society (such as the Third World community, the aged, the women, the youth, and the homosexuals, just to name a few) who are now showing determination to seize and exercise power in their own right. 40

Considering the turmoil of the sixties and all the ramifications of its experiences, we know that power is not simply a political or social issue, though it is surely both of these. It is also a fundamental human matter. Being named and defined, having identity handed to Filipinos is basically a sin, a denial of one's basic humanity.

⁴⁰ Thomas, W. Ogletree, "From Anxiety to Responsibility: The Shifting Focus of Theological Reflection" in New Theology (New York: Macmillan, 1969) VI, 52.

Being a man means that you do not permit others... to decide who you are or what your place in society shall be or what you can appropriately expect from society. You must decide these things for yourself, and begin to behave in ways that can give actuality to what you have decided....(The) conditions of the poor and the exploited...should...be equipped to participate in the process of determining their own goals and shaping their own future.41

By assuming responsibility for your own life and the life of the world, one becomes a mature man with power.

If the human meaning of power is to be realized, it must be directed toward the emergence of an interdependent human community that has regard for the legitimate interests and aspirations of all men. It must, like the power of God, be used not to dominate or exploit others, but to empower them to participate in the direction of human life. 42

And in order to participate effectively, they must discover and learn to utilize the levels of power in a way that will enable them to use the process of defining goals of human society.

The economic arena, obviously, may look fundamentally different if full participation is anticipated in the workings of the messianic God who employs changes and enables those who are deprived to realize a new hope and new purpose in their total life. In the economic experiences of those who have been deprived, their role and participation in this area has been limited and, in most cases, there has been no participation at all.

⁴¹ Ibid., p.53.

⁴² Ibid., p.54.

Between the fifteenth and the twentieth centuries, capitalism created a new type of human relationship. The economic thrust was toward the exchange of a commodity, including human labor. This phenomenon created the opposition of two differing classes — those possessing the means of production and those lacking such means, thus, subjected to the first. The worker became alienated because he was deprived of the human feature of his labor, i.e., free choice of its purpose as a producer, and he was also deprived as a consumer because the system conditioned him to need only goods which were deemed profitable.

In short, he was exploited, and the exploitation took away not only what was due to him in the way of money, but what he needed in terms of life.... Turning money into the basic commodity entailed certain consequences. First, wealth and power were concentrated in fewer hands. (In the Philippines alone, ninety percent of its economic commodity is placed in the hands of less than one percent of its population.) Then, there was the struggle for profit for the sake of profit and expansion for the sake of expansion (And finally) there was the supremacy of money over community. With such a system, human values became economic values in the crude stock exchange sense of words.... By turning the earth itself into a commodity and nature into an object of speculation, man's natural environment was surrendered to the blind laws of the market. (The result is urbanism that now makes so many cities uninhabitable,) the destruction of forests and parks, the pollution of air and water, (thus) the degrading of existence itself. 43

⁴³Roger Garaudy, "New Goals for Socialism", Center Magazine, V:5 (September-October 1972), 34.

After the Depression of the late 1920's and to overcome the economic confusion of the time due to the destruction of economic commodities, massive armaments were produced.

This led to a policy of expansionism which would justify the arms race and to the creation of the nationalist and racist myth, which were required to legitimize this policy....(In this respect) capitalism ceased to be a mere economic system. Now it had become a political structure which reflected in various forms, the economic and social dependency on war and nationalism...(I)t was also transformed into a culture in which men are molded by the demands of the market and are manipulated by those who hold not only the capital but the overwhelming means of communication (the media) In (this capitalistic) society, then, the laws of competition govern everyone while profits are shared by a few. (The) investment is not a social function but depends exclusively on private initiative. (S)ociety, thus, loses all conscious control of its aims and purposes. Hence, in a capitalist (economy), investments in...liquor and tobacco, (for example), exceed those assigned to public health...Such a system can solve none of its problems by self-reform. lack of goals can be solved only by questioning the basic principles of the system....44

The author is opting for dramatic change to overhaul the present inadequacy of participation. The direction is somewhat fuzzy because the direction suggests a democratic principle of government and socialistic economy, but not necessarily an absolute government and economy of such being. What is clear is that the change in structure needs

⁴⁴ Ibid., p.34-35.

to go hand in hand with the change in the way of thinking of the people today in America and in the World. Hope-fully the direction, if it be socialism

should not be thought of as merely another way to satisfy the needs capitalism has created. A socialism truly responding to the demands of our time cannot, then, be built along the lines of the present Soviet model. It must be built on an entirely new concept of civilization.... Socialism today cannot copy the models of the past. Its model is yet to be created. a socialism will be unable to answer the demands of our time unless at the same time it actualizes the self-determination of its purposes and the selfmanagement of all social activities by the citizens That every citizen should learn to think and act like a statesman, feeling personally responsible for the (This) implies a change which no moral fate of all. preachment could obtain. It is only within the framework of every basic unit that direct democracy can begin to establish itself. Only when everyone sharesin the decision-making...(can) this basic change take place. 45

Toward whatever economic direction it directs itself, the theological implications are evident, and the messianic spirit in the new explosive thoughts and creative happenings, are being felt throughout the Americas and the world, especially toward the thrust of self-determination and the freedom of responsibility.

The author suggests that the messianic theology implies the category of <u>responsibility</u>. 46 For the Filipino community and other Third World communities,

⁴⁵Ibid., p.35.

⁴⁶⁰gletree, op.cit., p.60.

responsibility has been only an academic jargon expounded by the master, who basically interpreted responsibility as submissiveness and loyalty in reciprocity for the payment earned through the hard labor of the workers. It also means a "readiness to behave in conventional ways... or in ways that are compatible with the smooth functioning of the established institutions of society." But looking at it carefully, responsibility has a richness compatible with the changes we are pursuing today in our time. First, responsibility suggests the <u>freedom</u> to deal with new situations in life. It suggests significantly,

man's ability to transcend his own past, (if it be a past of degradation and enslavement,) in order that he might meet the problems and opportunities emerging in the forward movement of history...(This would also indicate the possibility of moving from the successes and failures of the past into an open future. It also means, as long as possibilities are alive, that the direction of) the past is continually being relativized, and maintaining its power only as it proves itself anew....(Therefore) responsibility (offers us) the stimulus to creativity provided by the pressure of new possibilities. 48

man has to shape his life and the life of the world. It emphasizes that man is not necessarily an end result of forces he cannot control and that man is able to participate in determining the future character of human life

⁴⁷ Ibid.

⁴⁸ Ibid.

and to bring new possibilities or dimensions not already present in his time.

Finally, responsibility suggests accountability.

Man must answer for what he does...This is an important social dimension to accountability. It points out a social process by which each man answers to the other who questions him about what he is doing. He must answer the other, both because his own selfhood is bound up with the other's reality, and because what he does invariably effects the other. Thomas Ogletree puts it this way:

..(T)he other has an indispensable role to play in my determination of the fitting way to exercise my power in any particular situation. He enables me to test my understandings by setting them alongside or even against his own. He is the occasion of insight and encouragement for me in my confusion and uncertainty. He is the one who breaks open the self-enclosed circle of reasoning by which I justify the evil I would do. 49

Multi-Service Center Model

The Filipino church today needs to look at itself and the total Filipino community to survive. It must first understand the needs of its local parish and at the same time know what is going on in the community, and hopefully, penetrate through its protective shell of anguish. In order to maintain and accomplish this stance,

⁴⁹Ibid.

model for the church to consider. If this model is not followed, at least at this time in the history of the Filipino community, the Filipino church will maintain the stance of a culture of silence.

The multi-service center should represent the multi-faceted needs of the community and the parish.

Speaking from the extensive involvement of the author in the life of the Filipino community, the author would like to suggest a survival program for the church to consider. This survival program would consist of the working program and the spiritual-reflective program. Without these programs, the wholistic view of the activities would not be experienced by those involved or participating. The working program emphasizes the weekly community oriented programs such as social service, education, organization, plus the necessary programs that need to exist in the parish to maintain its visibility. The emphasis is on the community programs.

The reflective program emphasizes the time of "putting this together" or "putting our heads together."

This is the moment for reflection on the activities of the past week and, hopefully, would enable the participants of labor to see the activities and programs as one whole program to benefit the community. Within this context of

spiritual-reflection, the individual's search for wholeness or salvation must be considered as a high priority. The time for spiritual-reflection is during the Sunday worship celebration of life.

Working Program

The working program must concern itself with the needs of the community. This is not negating the members of the parish. The community and the church must start looking at themselves as one. This would mean that those taking an active part could transcend both sides and even possibly at other times maintain duplicate roles in each others areas of programs, but with separate accountability administratively. (The author will discuss the administrative accountability later.) The working program must in the beginning set priorities it wants to tackle and must choose its top priorities. In most basic community development, priorities such as social services, education, community forum, and labor are crucial. The social service activities can concentrate on programs such as mental health, housing, immigration and advocacy.

The education might focus on a bilingual program for children, hopefully, in relationship with the public school system; a skill center for the adults so that they can be assisted in the areas of language-speech training, new vocation programs, and retraining programs in various

trades and; an educational forum to discuss the wide and varied needs of the community including the re-entry of the educational, medical, legal, and other professionals in their respective fields in their new environment.

Advocacy of any interest group is very important in order to be able to support and motivate the community to take further actions to right the plights of others who have not gained respectability.

And finally, the <u>labor</u> force must be recognized in the community as the means of energy and resources to finally sustain the community in the long run. Thus a focus on work placement and retainment are necessary. Advocacy must be available also in placing and retaining a labor force in the market. This is not necessarily the traditional sense of an advocacy role. It may focus also on the area of defining the roles of services in or innovating new roles for the labor force to fill.

Another very important function for the working program is to consider a <u>community forum</u>. The author sees the community forum as a means of organizing the community and moving the community toward coalition building among those who share issues with them in the larger community, especially the other ethnic-racial groups. The community forum may also be an arena for

members of the community to deal with the affairs which affect them as consumers in the greater community.

The community needs to be mindful that community organizing is a very taxing endeavor. It takes time, energy, and experience to accomplish many objectives. those who are inexperienced in community organizing, there is a need to solicit assistance and they must be prepared for failures and disappointments in the first rounds of organizing. The dialogical methodology which was expressed in the earlier part of this chapter is an excellent tool to master for community organizing. Various case studies in the experiences of many organizations are important resources of which organizers need to be aware. Groups which Saul Alinsky has trained would be excellent to begin raising questions about organizing. Understanding how various public and private interest groups maintain their visibility and influences, especially in the public arena where decisions are made, is imperative. The most important thing any organizer needs to know is the mastery of accomplishing a semblance of cohesiveness among the members of the organization. In other words, the degree of cohesiveness and intensity of the group's interest toward solving an issue or problem will determine their success or failure in the political arena. (Many political scientists concur in this analysis. The works

of Robert A. Dahl, A Preface to Democratic Theory, 50 and David B. Truman, The Governmental Process 51 are especially helpful readings.)

The suggestions the author is giving are simply programs which the community may direct itself. They may not be able to attend to them all at once due to their limitations or circumstances, but, on the other hand, it also suggests a beginning point where they may start and go beyond. The importance of these suggestions is that the author sees these various activities as a basic necessity for the community's survival.

within the working program, church activities are not neglected. The pastoral care of the parish must not be disregarded by the minister and its laity. Continued programs must be planned for the religious educational component, especially for the children and youth, and for adults through seminars and workshops. Finances and membership canvassing and other administrative functions must and can be maintained.

The most obvious problem one can encounter through this model of the working program is accountability, for

⁵⁰Robert A. Dahl, A Preface to Democratic Theory (Chicago: University of Chicago Press, 1963), pp.90ff.

⁵¹ Truman, op.cit., p.213ff.

both the secular programs and the church programs as well as the personnel to maintain the total working program.

The author alluded earlier to the importance of setting priorities. Included in this function is recognizing sources, such as talents, funds, manpower, and time. Therefore it would behoove the church to search within their church family and outside the community for the resources needed. Whatever findings they discover, that is where they begin. This would entail also the degree, level, and the numbers of programs they can initiate.

Another important problem the church must be alert to is the legal provision for the separation of the church and state. If the church wants to be fully involved in the total life of the working programs suggested, it will face this issue immediately. Legal entanglement can cause a lot of headaches that are not necessary. Therefore, legal counsel is imperative. Various non-profit articles of incorporation have been attempted by groups who want to make sure issues such as the separation of church and state do not become a problem. The other possibility, and probably the most convenient one, is inviting various special program groups, such as social service, educational, etc., to use church facilities for their activities. Therefore, these special groups could use the

resources that are available within the church family. In this respect, the accountability of this program may be separated from the church accountability.

Whichever program is accepted, the advantages it would offer are enormous. It would mean that the activities of the church would not only occur on Sunday during the worship celebration, but that the church and the community would visibly function as one whether or not they be separate in legal and financial accountability and various networks of relationships would be built through the various activities developed.

Finally, the important element of roles must be distinguished in the working program between the minister and the laity. Hopefully, the role of the minister in the working program should be the role of an enabler or a midwife. The minister, if at all possible, must try to avoid the visibility of leadership, such as in taking an official position like the chairman of a committee. The working program is centered in the laity through the involvement of community people. Part of the reason for this is that many people in the community must feel and experience leadership and responsibility. The visibility of the minister as leader in this area may do more harm than help. The minister's role needs a low visibility in this area outside of his role suggested above as

a midwife or as an enabler. The author feels that the minister can maintain his role more effectively, especially as a mediator and reconciliator. This function as a mediator and a reconciliator is a very important function in any community development program.

In respect to the overall direction in unifying the program, both the working and spiritual reflection, the author suggests a small group or council who are directly involved within the programs of the community and the church. A collective effort and direction is probably the most feasible and democratic device for the multi-service center model.

Spiritual-Reflective Program

The key position where the minister can fully use the leadership role is in the area of the <u>spiritual</u>—
reflective program. Society has given the minister his specific role and has publicly ordained him through the institution solely given this responsibility — the church. The minister in the church is the sole individual in society who has the responsibilities of officiating in family rituals such as the performance of marriage, baptism, funeral, and the eucharist. The justice of the peace can only officiate in marriage. These ritualistic roles of the minister have been a historical tradition which needs to be preserved. The functions themselves

are important but the expressions need to be flexible in their ways of fitting themselves to the occasions or context of the situations. Many young and old ministers today are using innovative expressions of their functions in society. The key point obviously is to be flexible or contextual in their approach.

The important emphasis in the spiritual-reflective program is its concern about the salvation or wholeness of the entire community. The activities of the week can certainly overwhelm many in that they forget the directions, goals, and objectives which they have set out to do in their earlier planning. Other individuals become fragmented psychologically, emotionally and spiritually because they too need the experience of spiritual-reflection to help them to be whole again. The exercise of spiritualreflection also provides for individuals the opportunity to take time for evaluating programs and individual goals which they set for themselves at the beginning of their programs. In addition, spiritual reflection may also offer new directions and objectives. This is why the author suggested earlier that the minister's role is not in the area of key leadership but rather as an enabler or a midwife.

In addition, the minister's message to his community must embody prophecy, dialogue, and hope. And in

so doing, hopefully, he attempts to fulfill the ministry of Jesus Christ in making his people whole through the spirit of salvation.

The prophetic aspect of the minister's message is necessary to education especially if the method of concientizacion is applied. Special attention must be developed to call out the evils and injustices in society especially to those who are in power and who oppress the disenfranchized and the unfortunate. Also prophetic stands on issues which help liberate all people must be risked at all times to be consistent with the cry for self-determination and liberation in all human aspects. The prophetic aspect calls for a break with the present model of development, in favor of the awareness that man has the power to transcend his history. No education or politics is liberating unless the people question institutions and the results obtained in the construction of a responsible community. Thus, in prophetic ministry, the need to express and communicate a radical assessment of the very meaning on earth is urgent.

To be consistent with the theology of the oppressed, especially its emphasis on participation, it would be helpful for the prophetic minister to recall in his message to the community the importance of such

liberating subjects as Freire's principles of selfdetermination and liberation. 52 The first principle,
again, is the reflection on man himself by an analysis
of the concrete environment of the individual. The
second principle lies in man transforming the world after
developing man's faculty of awareness and a critical mind
by means of which he makes choices and decisions and which,
in turn, can liberate man instead of domesticating and
adjusting him.

The third principle is that "man is able to lift himself to a higher level of awareness and become a subject in proportion to the extent to which he intervenes in his society, reflects on its context, and commits himself to it."53 Thus, in relationships with man and nature, he becomes what he is. Freire's fourth principle is that "man creates culture to the extent to which he integrates his social and cultural environment, reflects on it, and responds to its challenges. Freire uses the word culture as the total result of human activity, "of man's attempt to create and re-create, of his efforts to transform and to establish dialogues with other men."55

⁵² Sanders, op.cit., p.3.

^{53&}lt;sub>Ibid</sub>.

⁵⁴ Ibid.

⁵⁵ Ibid.

Finally, the fifth principle suggests that

"man is not only the creator of his culture by his relationships and his response to nature's challenges, but that he also makes history by this response and his relationships with others. It must be clearly understood that man can only make history if he is able to grasp the trends of his time. If he is incapable of doing this he will be carried along by the events of history rather than making history himself.56

In summary, then, the prophetic aspect confronts and supports those who break with evils and injustices and creates the context which enables an individual to become a Subject, to transform the world, to relate to other human beings, to mold his culture, and to make history.

Earlier in the chapter, the author suggested dialogical thrust as a methodological possibility toward community development. The minister must master this art of dialogue as he relates in the sphere of spiritual-reflection. Reuel Howe spoke of this dialogical relationship through his ministry of mutuality. 57 The mutual ministry consists of mutual expectancy, mutual attention, mutual respect and mutual trust.

Dialogue in the spiritual-reflection takes place in a relationship of <u>mutual expectancy</u>. It produces a personal encounter in which one addresses and the other

⁵⁶ Ibid.

⁵⁷Reuel L. Howe, <u>Herein is Love</u> (Valley Forge: Judson Press, 1961), p.91ff.

responds, thus, leading to a real meeting. When we practice expectancy, according to Howe, we are

preparing ourselves for possible depth meetings that may take place between others and ourselves. Preparation in this sense means ridding ourselves of prejudices and preconceptions, fears and anxieties, ulterior motives and purposes, in order that we may speak the word of love and truth to others, and to really hear the word of love and truth...that they speak to us....(B)ecause we have prepared ourselves for a real meeting between people, we will not so easily seek to manipulate and exploit them.58

ention. This mutual attention is achieved through the attentiveness of both beings interested in each other. Thus, listening and hearing are of prime importance. The reward for attentiveness is that others will respond with clues in the form of questions or comments that will enable us to meet them at the point of meaning of their life. "Attentiveness is...alertness to the lonely cry of man, and respects rather than violates the individual's separateness and sanctity." 59

Mutual respect is another quality necessary for a meaningful dialogue of mutuality. "Respect for oneself and others is not as common as one might expect. We find self-concern and concern for others, but not respect." 60

⁵⁸ Ibid., pp.91-92.

⁵⁹Ibid., p.94.

⁶⁰ Ibid.

Without respect for oneself, respect for others is hard to maintain. Further, mutual respect has some basic characteristics. First, there is respect for one another as autonomous deciding persons.

We cannot make...others do what we may think they ought to do. We can only meet them with whatever resources we have, and out of respect for their own power of decision and action, leave them free to make their response.61

This is not saying that we would not be involved in their decisions. We can be involved through our presence, concern, and respect for the decisions as they make them. The danger of making decisions for others is the fact that our decisions and way of life may not work for them. Closely related to one's autonomous being is the respect for another's dependence. This is not saying that we need to increase their dependency by respecting them or exploiting their dependency, but we need to meet them in their needs.

Mutual respect also calls for respect of others who must answer for their own lives....Therefore we respect ourselves as having within ourselves the power to answer for our own lives. Mutual respect for one another, as responsible beings, increases our self-respect, and conversely our growing self-respect increases the respect we have for others.62

⁶¹Ibid., p.96.

⁶²Ibid.

The third and last quality necessary for the dialogue of mutuality is mutual trust. This implies confidence that others will make the right decisions for themselves and that they will have regard for others as they make their decisions. The crucial point in trusting others through dialogue does not mean that we shall be successful in all our endeavors. People's response to being trusted is not dependable or consistent. "Trust, if it is to do its full work, must include mistrust, just as faith must include doubt."63 Even with all of these obvious realities, trust still gives quality to life through trusting in what God is trying to accomplish in us and, thus we ought to trust one another.

The message of hope is one of the central messages of spiritual-reflection. If the theology of the oppressed is to speak realistically and cogently to a people whose lives have been worn down, whose best hopes have so often been frustrated, and who have been reminded at every turn by human word and action that they are less worthy than other ordinary humans, it must have a new and fresh message of hope for the future.

The theology of the oppressed must be a theology of hope; it must hold within its content a promise to be

^{63&}lt;sub>Ibid., p.98</sub>.

redeemed within the earthly life span of those who possess such a hope and who discern such a promise. Under God, it must be clear gospel message of new light and new self-understanding of what it means to live, even in a world of despair, which can provide a sufficient reason and right for the Filipinos to hope within the American context.

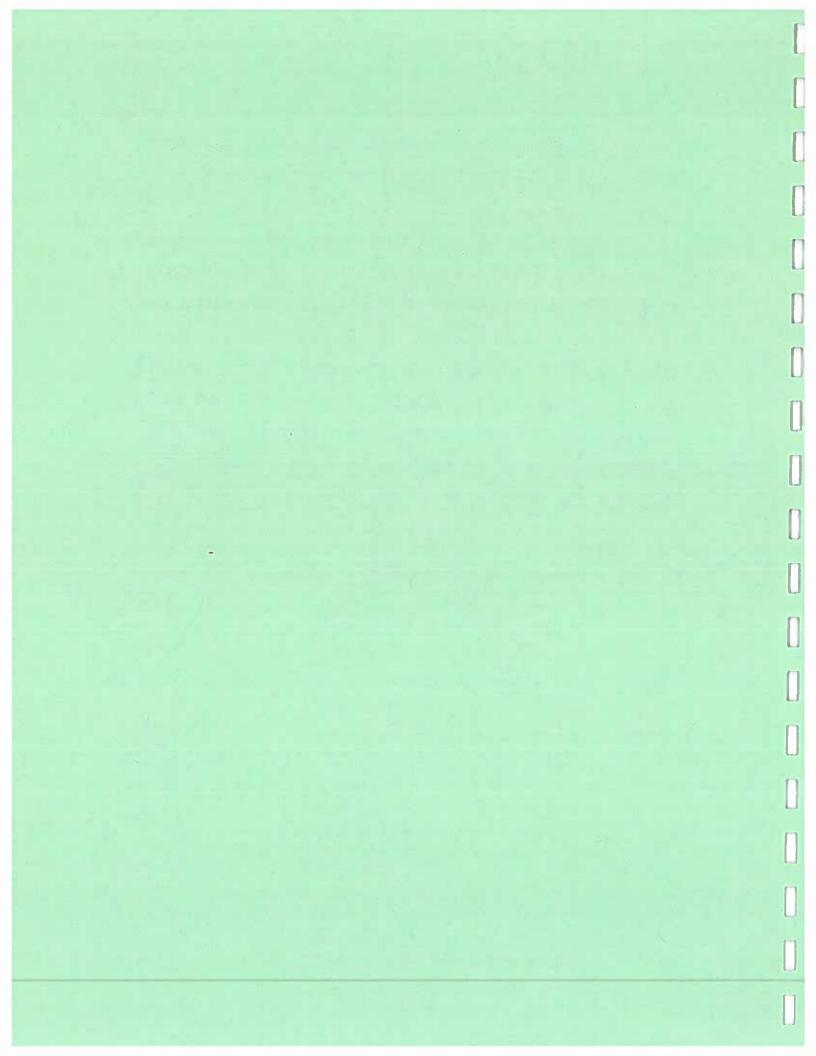
If the gospel message is to be real for the Filipino community, the theology of the oppressed must concur with Moltmann that "those who hope in Christ can no longer put up with reality as it is, but begin to....contradict it. Peace with God means conflict with the world."64 Further, to be adequate for the Filipino community, the theology of the oppressed must speak of a new vision, if there is no clear vision of the future, the Filipino people might easily adjust themselves to the present. The theology of the oppressed must provide them with some new words of hope; it must provide them with the will to break away from the present toward the future.

To be consistent with the messianic God mentioned earlier in the chapter, the new meaning of God is made important only as a new type of Filipino takes shape. An

⁶⁴ Jurgen Moltmann, Theology of Hope (New York: Harper & Row, 1967), p.21.

adequate hope for the Filipino community must rest upon a God concept that will embrace the aspirations of Filipinos for the future.

Within the aspirations of hope, the ultimate concern is for a community wherein all can share as equals. There will be a pluralism of ideologies, interests, aims, aspirations, and personhood, and no one will, for any purpose, be denied opportunity to achieve or be excluded from community. Such a climate, however, will not exclude the emergence of new concerns, new struggles, new aspirations, and a yearning for even newer levels of maturity for the individual and community.



TOWARD A LIBERATING ETHNICITY

Earl Lectures and Pastoral Conference First Congregational Church of Berkeley Berkeley, California February 27-March 1, 1973

by

Roy I. Sano

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PREFACE

The following lectures were prepared for the Earl Lectures and Pastoral Conference workshop, "Toward a Liberating Ethnicity," February 27-March 1, 1973, Berkeley, California. None of the manuscripts were read in full. Discussion prevented it. They are therefore made available in this printed form.

It also has come time to place before the wider community an example of Amerasian theology of liberation. Although the lectures are too long for a pamphlet and too short to be a separate book, their unfinished state and the urgency to participate in the development of liberation theologies call for a distribution in this form.

The Rev. Dr. James Chuck, Pastor of the Chinese Baptist Church of San Francisco, and the Rev. Dennis Loo, Associate Director, Office of Ethnic Church Affairs, Synod of the Golden Gate, United Presbyterian Church, San Francisco, assisted in planning the series. They are both members of the Board of Governors of the Asian Center for Theology and Strategies (ACTS).

ACTS is an interdenominational center organized to serve Asian American . communities, particularly their churches, and to influence institutions of higher education, with special attention to theological seminaries. ACTS seeks to promote

- . recruitment, support and placement of Amerasian students,
- affirmative action in hiring, retaining and promoting Asian American staff, faculty and administrators,
- . enrichment of libraries and archives for Amerasian interests,
- . appropriate curriculum changes, and
- establishment of new criteria to recognize with appropriate citations the contributions by Amerasians to Pacific Basin Christianity and the Asian American communities.

The pan-Asian governing body of ACTS has representatives from the Asian Caucuses of the American Baptist Churches, the United Methodist Church and the United Presbyterian Church, as well as participants from the Episcopal Church and the United Church of Christ.

Roy I. Sano, Director Asian Center for Theology and Strategies May 28, 1973

A LIBERATING AND UNMELTABLE WHITE ETHNICITY

First in a Series on "Towards a Liberating Ethnicity"
Earl Lectures and Pastoral Conference Seminar
Tuesday, February 27, 1973, 2:00-3:30 P.M.
Roy I. Sano

INTRODUCTION

Welcome

In behalf of the Asian Center for Theology and Strategies, I would like to welcome you to the seminar entitled, "Toward a Liberating Ethnicity." I am currently the Interim Director of the Center, which is abbreviated ACTS, a clear case of one upmanship on the American Conservatory Theatre (ACT). Dr. James Chuck, a member of the Board of Governors, will be assisting in the seminars.

Title and Assumptions

The title, "Toward a Liberating Ethnicity," probably should have had a subtitle to avoid any misinterpretations of a basic assumption of the seminar. It might have been better to entitle it, "Toward a Liberating Ethnicity, colon, Not Liberation from Ethnicity." We are all ethnics, whether we are among the colorful persons who are Black, Brown, Red, or Yellow, or whether we are the colorless. We are all ethnics whether we are among the minority or majority. The majority is only a cluster of colorless ethnic minorities. We are all ethnics who can be studied by a discipline called ethnography. The word ethnic comes from the Greek word ethnos, which means "people," "culture," or "race." Since all of us belong to a group that has a "people hood," which expresses itself in a definable culture, and assignable to a race, we are all obviously ethnics. The peculiar nature of this persisting white ethnicity will occupy us again on Thursday when we deal with "Yellow Pearls, for a Price."

The use of the distinction "colorful" and "colorless," however, may have puzzled some and angered others. The intentions may be obvious to a few. We need to expose the implied cultural chauvinism in the usual distinction between whites and non-whites. The use of these terms themselves may not have had discriminatory connotations, but they were illustrative of what was happening at other points. We have viewed non-whites as deficient or defective and whites as wholesome and well-endowed. White Americans need to live with the distinction colorful and colorless to experience the tinge of indignities their fellow colorful citizens have endured.

I. ETHNICITY, A NEXDENBUTICAL KEY

Recognition of our ethnicity could have considerable impact upon the way we do our theology, or reflect religiously upon our experiences, identity and destiny. It could introduce an American phase in theological initiative.

For centuries, American theology has looked across the Atlantic for its theological mentors. There was an Anglo-Saxon Puritan era from 1620 to 1840, when the Mercerburg theologians such as John Nevin and Philip Schaff began to introduce the German leadership. The Germans have continued to exercise a hold upon our thoughts, imprisoning our imaginations from our own creative theological explorations. It reached ridiculous limits in recent years when John Cobb and James Robinson joined to edit a series of books. They proposed

to keep us abreast of German theological developments. In doing so, James Robinson reduced theology to journalism, and journalism of a very peculiar sort. He reported non-events. He took great pains describing every ripple which occurred on some tiny pond in the Black Forest of Germany, where an obtuse philosopher by the name of Martin Heidegger was undergoing some slight convolutions in his thought. The ripples were tidal waves in Robinson's eyes. With great excitement he reported the latest phase in German thought lest America again be caught picking up their theology from Germany thirty and forty years late. Heidegger has his contributions, though I would not agree they were the ones the prognosticators thought they would be. What concerns us for the moment is that Heidegger's thought was erroneously predicted to provide the hermeneutical key to unlock the Bible.

Let us write a history of the 450 years of the German theological .Creativity. Let us entitle it, "From Martin to Martin." It began with Martin Luther and will very probably end with Martin Heidegger. It would be a fitting tribute to the creative teutonic genius. Of course, we will continue to consult Germans in the future. The time has come, however, to exercise greater independence, not for the sake of independence but in the name of integrity. We need not turn to the late Heidegger for the hermeneutical key to unlock the Bible. We have a key in our own experience as a nation made up of immigrants, migrants and the mobile.

If we look at the Bible from the perspective of migrating minorities, we discover a remarkable affinity. At least three-fourths of our Bible grew out of the experience of another migrating minority who were making their way through history. And the remaining one fourth we call the New Testament worked primarily within the basic motifs and patterns of the history of the children of Israel. In fact the people of the New Testament called themselves the NewEIsrael. It was no wonder the interpreters of the American experience and destiny employed the Old Testament motifs.

Consider the major Old Testament persons and events which have been employed by American interpreters. After we do that, we will consider how the long-standing practice might by updated and made more humane. The practice of explaining our American experience through the symbols and events of the Biblical drama goes back to our colonial beginnings. Perhaps the most powerful figure was Abraham, who heard the call of God. "Go from your country and your kindred and your father's house to the land that I will show you. And I will make you a great nation." (Genesis 12:1-2a) "By faith Abraham obeyed when he was called to go out to a place which he was to receive as an inheritance; and he went out not knowing where he was to go. By faith he sojourned in the land of promise, as in a foreign land, living with tents. . . He looked forward to the city which has foundations, whose builder and maker is God. . . (He and his kin) died in faith, not having received what was promised, having seen it and greeted it from afar, and having acknowledged that they were strangers and exiles on the earth." (Hebrews 11:8-13, selections) The immigrants a century and a half later continued to find in Abraham a paradigm which helped them sense of what was happening. And now that Biblical theologians have called to our attention that ancient creedal recital of God's gracious guidance, we look back upon our parents and grandparents and say with the ancient Hebrew, "A wandering Aramean was my father. . . " (Deuteronomy 26:5b)

Moses served the same purposes for the Revolutionary period and the antislavery movement. The God who hears the cries of his people in bondage acts decisively to deliver them. Joshua and his conquests illuminated the new nation in its successes in the Westward Expansion. Eventually when the Westward Expansion confronted the Spanish interests in the Southwest and in the Philippine Archepalego, we endowed this theme of conquest with the notion of "Manifest Destiny." It had become the "white man's burden" to liberate the oppressed colorful peoples.

It was not enough to rescue the heathen abroad. By mid-ninteenth century, America set out on crusades to rid their society of slavery, whip demon alcohol, put an end to war, expel from the land the scourge of Papal emissaries and uncouth Semites. For these endeavors, Americans imagined they were donning the mantle of the Old Testament prophets who took on kings and put priests in their place. As issues changed in the late nineteenth centruy from personal and religious ones to broader problems associated with the city and technology, the new generation of reformers donned the mantle of the prophets again. Liberals of the twentieth century were the third generation of American prophets taking on the monsters of economic and racial oppression as well as what seemed to be god almighty, Mars, himself.

Abraham, Moses, Jashua and the prophets have played a conspicuous role in American attempts to explain its identity, experience and destiny. The survey is obviously sketchy. I hope to elaborate this analysis at another time. We spend much time detailing the history of Biblical interpretations in the European phase; we need a history of Biblical interpretation in the American phase of the Christian church.

Even this sketchy history has proved useful. It has surfaced problems we need to correct. The uncritical use of this approach produces some warped expressions of Christians, Does this descredit the use of the Biblical drama? I think not. What we need is an updated version which looks for more appropriate paradigms. Recall the persons and periods which have been employed to see which ones were neglected. The sessions of this seminar will deal with Jacob-Israel, the Judges, the the Post-exilic period, all noticeably absent in our previous uses of the Biblical drama.

II. JACOB AT BETHEL, OR "THE FAT LADY"

The New England colonists thought of themselves in terms of the New Israel, and as was mintioned, the New Testament community called themselves the New Israel. For two millenia people who spoke of New Israel had in mind the covenant community of Israel. It has come time to move behind the community to the person after whom the community was named, Israel himself, who was previously called Jacob. By looking to this figure we will turn a distorting practice of using the Old Testament into a humane one. This applies primarily to the colorless who try to reflect on their experiences from a religious perspective.

There are two distinct events in his life which will concern us. The one is his experience at Peniel or Penuel, recorded in Genesis 32. The other is at Bethel, will describe where Whites have been and where they are presently stalled; the second incident at Peniel offers Whites new possibilities. Simply stated, white Christians have been at Bethel, and it is time to move to Peniel. What all of this means will occupy us for the remainder of this session.

I will illustrate the meaning of Bethel by means of a cultural barometer. I have in mind J. D. Salinger, who helped so many of us make sense of where we had been and what we should be about. The analysis of two of his works, Franny and Zooey and The Catcher in the Rye, will sound a bit circuitous, but if you will hang in there, I believe you will see why I say he depicts where whites have been and why whites are stalled and where whites have new opportunities.

Franny and Zooey begins with a scene which misled most readers. Franny visits her boy friend for the week end. While having snacks she becomes woozy and excuses herself from the table. Readers give themselves away. Most of us thought she was pregnant. That is not her problem at all. Her body rebels against the style of life she has adopted. She is attempting to be a "nobody," a selfless person who has renounced involvement in old activities and any effort to make a name for herself. In her own words:

"I'm sick of ego, ego, ego. My own and everybody else's. I'm sick of everybody that wants to get somewhere, do something distinguished and all, be somebody interesting. It's disgusting. . . I don't care what anybody says."

She continues:

"I'm not afraid to compete. It's just the opposite. Don't you see that? I'm afraid I will compete—that's what scares me. That's why I quit the Theatre Department. Just because I'm horribly conditioned to accept everybody else's values, and just because I like applause and people to rave about me, doesn't make it right. I'm ashamed of it. I'm sick of it. I'm sick of not having the courage to be an absolute nobody. I'm sick of myself and everybody else that wants to make some kind of splash."

The novel depicts what is an even more serious illness because she tries to be a "nobody." She uses "Jesus prayers" and turns to those Eastern religions which are supposed to overcome America's rugged individualism. At the time it was written, people were turning to Zen. Whether people turn to Eastern religions or remain in the fold of Christianity of the West, there is a strong attempt to rid the world of its ills by eliminating self-assertiveness. In the words of the novel, we aspire to be "desireless."

We are prone to say, "It was our desiring which landed us in trouble. If we were not so aggressive, so assertive, so filled with various schemes of self-aggrandisement, this world would be a wonderful place." Christians talk that way when they talk about humility. The YMCA motto reads: "God first, others second, myself third." At times Christians talk about "hiding behind the cross," or "putting self on the cross and placing Christ on the throne." And by extension, many of us saw in Franny those pious brands of Christianity which divorced faith from involvement in the ambiguities and contaminations of the world. Franny and Zooey is at times funny, but at all points, a serious attempt to refute the stance which tries to pull us away from complications.

Zooey, her brother, makes numerous attempts to break Franny loose from her outlook. After failing at those attempts, he calls her from a phone upstairs and talks to her with a handkerchief over the mouthpiece. He pretends to be another brother, Buddy, cajoling her about her choice. He tells her to go back to acting, to the stage, to her old circle of friends. He asks her to recall the lines from their now deceased brother, Seymour. He once told the younger brothers and sisters how they ought to go up to a microphone when they read a script for some play. For the family of bright and talented children, everyone else looked like morons. The studio audience, stupid enough to come to a show; the silly antics of the announcer; those inane lines of the sponsors. But Seymour told his brothers and sisters to pay attention to every detail for the sake of a "Fat Lady." "Shine your shoes for her sake when you go up to a microphone."

Who was this Fat Lady? For Seymour, She was some imaginary listener in the audience. Imaginary as she was, it was a very real possibility that she was out there listening to the broadcast. She lived in some backwood hamlet. She was fat, dying of cancer, and had thick veiny regs. Mark all four features. Future historians

Wention of cancer recalls the most dreadful event many families experienced.

Recall the father gathering the children in a family council to explain why mother did not return from the hospital when she only went to have a check-up. She remained at the hospital when they discovered a malignant tumor. The veiny legs recall the ambiguous nature of one of her moments of fulfillment. Bearing children would leave its signs which are almost impossible to conceal. In a time when Americans sought for urban convenience, the Fat Lady lived outside the reach of these conveniences. Finally, the lady was fat. Given that picture of the Fat Lady, Zooey goes on:

"I don't care where an actor acts. It can be in a summer stock, it can be over a radio, it can be over television, it can be in a Broadway theatre, complete with the most fashionable, most well-fed, most sun-burned looking audience you can imagine. But I'll tell you a terrible secret—Are you listening to me? There isn't anyone out there who isn't Seymour's Fat Lady. There isn't anyone anywhere that isn't Seymour's Fat Lady. Don't you know that? And don't you know—listen to me, now—don't you know who that Fat Lady really is? . . . Ah, buddy. Ah, buddy. It's Christ Himself. Christ Himself, buddy.

I would imagine there are very few places in American literature which depicts Matther 25 more effectively. Jesus had his own catalog of human experiences people found repulsive. He talked about hunger, thirst, loneliness, illness, and imprisonment. He claimed to be in each situation. Those who go out to those situations come in touch with the Christ Himself. And that is the paradox of Genesis 28: When Jacob leaves his father's house, he comes to the house of God in the wilderness.

I say Salinger's Franny and Zooey tells us where we have been because during the last century and a half white Christians have moved out to frightful situations and by faith have demonstrated that that is where you find Jesus the Christ. By their life they proclaimed all places and conditions may become Bethel, the place where God resides. Whether in smelly tenements or sweat shops, or hot grape fields, they extended the incarnation, that light which shined in the darkness and the darkness did not overcome it. They started schools, build flush toilets, recycled clothes, nursed the ill, gave company to the elderly. As the Psalmist said, they made their beds in hell and behold God was there. Little wonder, since the gates of hell could not withstand the onslaught of the reign of Christ against principalities, powers, and the rulers of the darkened world.

No one with intellectual honesty can deny the immense achievements and contributions of white Christianity of the Atlantic community since the 18th century. It was, to use the title of Kenneth Scott Latourette's history of mission, "The Great Century: Growing Repudiation Paralleled by Abounding and Unprecedented Expansion." His colleague in that mother of church historians, Yale Divinity School, H. Richard Niebuhr, described the dynamics of the theology which focused on the "Kingdom of God." Indeed it was the reign of God which lies behind the diverse forms of American Protestantism, whether it was foreign missions, homeland missions, crusades for social justice, and evangelistic and revivalistic outreach. In all cases it was the Christian moving out into the wilderness and erecting the ladder to heaven, contradicting the apprehensions and anxieties of the pilgrim who set out anticipating a barren desert.

But Bethel has its problems. Although it depicts the achievements of white Christianity in turning barren wilderness into a house of God, the ladder remains emblematic of the problem. It depicts a two-way conversation between God and man, but not between man and man. Whites need a paradigmatic situation which moves us forward. Jacob at Peniel offers a way out. Salinger starts us on the way, though by himself he is inadequate. And his silent pen may be symptomatic of the stalemate in which many whites find themselves. I will offer an analysis of Salinger's Catcher in the Rye and point out how much we need the pacture of Peniel to deliver us from the rut whites find themselves in.

III. ISRAEL AT PENIEL, OR CATCHER TURNED MEETER

If Franny and Zooey speaks to people who try to become "nobodies," The Catcher in the Rye speaks to those who want to become "somebody" in some form of service. For Holden, the main character in the Catcher, the prospects of becoming a unobody is not attractive as it was for Franny, but frightening. In lines which depict how he visualizes his life, Holden says:

"I kept walking and wlaking up Fifth Avenue, without any tie on or anything. Then all of a sudden, something very spooky started happening. Every time I came to the end of a block and stepped off the curb, I had this feeling that I'd just go down, down, down, and nobody's ever see me again. Boy, did it scare me. You can't imagine. I started sweating.

All the associations with people in the first part of the book threatened to reduce him to something of a street over which, we might say, the traffic around him moved by without paying attention to him. In the face of the threat to become a nobody, he attempts to become a somebody.

Just what that "somebody" was to be appears in his conversation with his younger sister, Phoebe. He goes home to borrow some money after he runs out of cash. During the conversation, she asks him what he wants to become. After answering in the usual vocational terms, he begins to talk about the person he wants be become. He says:

"You know what I'd like to be? I mean if I had my choice?. . . You know that song, 'If a body catch a body comin' through the rye'? I'd like-"

(Phoebe breaks in) "It's 'If a body meet a body coming through the rye'! It's a poem. By Robert Burns.

(After he regains his composure from this correction offered by his younger sister, he continues.) "I thought it was 'If a body catch a body'. . . Anyway, I keep picturing all these little kids playing some game on this big field of rye and all. Thousands of little kids, and nobody's around—nobody big, I mean—except me. And I'm standing on the edge of some crazy cliff. What I have to do, I have to catch everybody if they start to go over the cliff—I mean if they're running and they don't look where they're going I have to come out from somewhere and catch them. That's all I'd do all day. I'd just be the catcher in the rye and all. I know it's crazy, but that's the only thing I'd really like to be."

Whether we have felt threatened by the prospects of becoming nobodies or not, many of us have felt the appeal of the life Holden describes. We want to be the catcher. Clergy and laity, parents and children, teacher and students, churches and community organizations, have or have-not nations have adopted various schemes.

It is no exaggeration to say that we thought we were the only "big ones" around. To add a touch of drama, we depicted ourselves perched precariously on the edge of the cliff catching helpless children before they fall. By various means, in various forms, we try to become somebody by playing "the catcher in the rye."

But the whole point of the nowel is that we have misread the lines for our lives. The lines from the poem by Robert Burns does not read, "If a body catch a body." It reads, "If a body meet a body." Likewise, the script for our lives does not call for "catchers" but "meeters." Almost twenty-five years ago, Salinger offered this critique of The messianic missionary who went on rescue squad operations. It was fifty years ago, in 1923, Martin Buber wrote those simple words in his I and Thou, "All real living is the nature of a meeting."

The popular sport of taking pot shots at white liberals has become foul play except at this point. Heroic attempts to the contrary, they have not fully erected the dialogical relations between themselves and the colorful ethnics. Their sheer majority, the leverage they hold in centers of power and the grasp they maintain over accumulated capital insures they will be the only big ones around. It has remained "E plurabis unum," from many one, not "plurabis sed unum," many yet one. The poor, the powerless, the colorful minorities have remained children to rescue.

And that is why we must move from Bethel to Peniel. Jacob must become Israel. White Jacobites must become the true Israelites. The jacobites in English history continued to support the dethroned Stuart king, James II. There are colorless who have not fully accepted the regicide of imperial Christianity and its triumphal posture.

Several features should be recalled in the incident at Peniel recorded in Genesis 32. First, the setting. Jacob is returning from an alien land after he has accumulated great wealth and has had his women. He returns to face the brother he has defrauded. The incident in Genesis 32 records the night before the encounter. Second, notice several features of that experience itself. (a) He faces a human figure; (b) their meeting is a wrestling match which lasts through the long night. (c) During the struggle, Jacob changes his name to Israel while incurring an injury. But we have a distinct impression that he is a better man for his injury. (d) At the end of the passage Israel renames the place. He did not come face to face with a man as much as he had come face to face with God, hence he renamed the place Peniel, or Penuel.

White Christians will find here a paradigm to understand where they are and where they can go. And you might find it difficult to have a colorful person tell the colorless where they are. You might remember, however, that some of the colorful are also colorless, especially we who have allowed ourselves to be acculturated into the churches. In the case of Asians, we are called bananas. Yellow skins, white insides. If it makes it any easier to listen to the following section, remember you are hearing the banana part of me speaking.

Whites in America generally, and in the churches as well, have been living like Jacob away from their brother, as if in a foreign land alien to their true home. While living away from their brothers whom they have defrauded, they have accumulated much. And yet their acquisitions have not satisfied their needs. They want reconciliation. They want to come home. Furthermore, this island in the universe we call earth has shrunk in size and we are forced to come to terms with those we thought we could set aside. In any case, whites have come to the Jabbok river.

And white America has come face to face with an enemy. All previous pictures which tried to deny this have been discredited. All those attempts to say defrauded minorities are really lovable despite alien and foreign and strange manners have vaporized in the conflicts and tensions of recent years. A page from Corita Kent's Footnotes and Headlines illustrates my point. She writes:

"and we must be more careful about stamping out evil or hating anything because we know that in the past and in the present

many people and things
have been tragically destroyed in the name of good
we are reminded of Rilke's words to the young poet

and if only we arrange our life according to that principle which counsels us that we must always hold to the difficult then that which now seems to us the most alien will become what we most trust and find most faithful how should we be able to forget those ancient myths about dragons that at the last moment turn into princesses perhaps all the dragons of our lives are princesses who are only waiting to see us once beautiful and brave perhaps everything terrible is in its deepest being something that wants help from me"

The themes are all there. Rescue squad operators, those "catchers in the rye," looking at dragons as if they were children who were to be caught, and when saved turned out to be princesses!

Even "meeting" is too tame a word. Indeed, relations between the colorless and the colorful is an encounter and confrontation, words which have receded into the background in recent months. The passage describes the meeting as a wrestling match. During the course of that match Jacob incurs an injury. Only then does it make sense to change his name from Jacob, which means, "he who trips up others to get ahead," to Israel, "he who strives with God." No wonder we sense an improved man leaves the scene. He is walking with a limp but is better for his injury. White America continues to evade the night-long wrestling match. Too quickly they speak about reconciliation. By sly side steps they avoid the injuries.

Perhaps it would help them somewhat if they enter the night-long fight with eyes of faith. If at Bethel (Genesis 28) they saw the uncommon in the common, at Peniel (Genesis 32) they are called to see the healing operating through the hurt. At the heart of the Gospel are the paradoxes so graphically portrayed in Eucharist. In the bread we meet the body: in the common stuff of life (bread), we encounter the divine presence (body of Christ) as Jacob did at Bethel. In the wine as His shed blood, we are offered healing and life-giving sustenance. If in the common traffic of life we meet that which is uncommon, in the wreckage of that traffic, we experience healing. The scandalous words of the Eucharist need to be heard again by white America. And it will indeed be a man of faith who can say at the end of the experience, we came face to face with the enemy who inflicted hurts, but we also came face to face with God. We have found our Beniel; we have become true Israel.

We have lived through several distinct phases in Black theology. As the media presented it, there was one phase represented in the Howard Thurman of the Fellowship Church, promising us that Negroes and whites could find reconciliation and brotherhood through integration. But the elitest accomplishments fail to convince the world outside and most of us inside the church.

Thus along came Martin Luther King, Jr., who coped with the poison in the body politic dominated by whites. He proposed to take two steps to heal the poisoned body. He would draw the poison out by agitating the body. By means of boycotts, strikes and other means, he drew the poison to the surface. The body politic started to look ugly, but it only revealed what had been hidden too long. After the poison had been drawn out, he said to his Black brothers and sisters, drain that poison away by absorbing it in your own person. He called his people to save whites. Eventually, it corrupted whites in power and only compounded the humiliation of the Blacks.

His death could be fortuitous and providential only if whites move from Bethel to Peniel. The time has come to turn tables. Only if they themselves endure the injury can they expect healing. I would interpret such Black theologians as James Cone in these terms. The colorful peoples must become the man who comes at Jacob as the enemy. As dangerous as it will sound, the task is now to inflict the injury, if Peniel is where we are.

Conclusion

This presentation assumed an enduring ethnicity on the part of colorless Christianity. By picking up a long-standing tradition of identifying themselves with Israel, it has looked back on Israel, not the community, but the individual after whom the "children of Israel" and the "new Israel" were named. The paradigmatic figure illuminate where colorless Christianity has been and the new directions it can move. Taking a look at the Old Testament drama from the perspective of white ethnicity, we have elevated moments in the Old Testament which have been overlooked in the 2,000 years of using the community of Israel as a model for self-understanding. The man, Jacob-Israel, can bring colorless Christians liberation from their triumphalism, their regal splendor, their special connections with the divine (the ladder), to a relationship with their defrauded brother.

The thrust of this presentation may make it sound as if ethnic theologies come as a divisive force. I believe it helps clarify our distinctive roles in a total drama. It preserves our pluralism and maintains a unity which only God can create. I will close with this and invite you to raise questions and comments.

COLORFUL LIBERATORS

Second in a Series, "Towards A Liberating Ethnicity"
Earl Lectures and Pastoral Conference Seminar, Berkeley, California
Wednesday, February 28, 1973, 2:00-3:30 P.M.
Roy I. Sano

INTRODUCTION

Yesterday I began by outlining the impact ethnic theologies can have upon our reading of the Old Testament. In fact, this seminar will concentrate on that specialized topic. But let us not forget the forest for the trees. This is only one of the far-ranging impacts ethnic theologies can have. In other settings I hope there will be opportunity to explore the contributions in Biblical studies as a whole, as well as church history, systematic theology, missions, worship, religious education, evangelism, social service and action, pastoral counseling, church architecture and interchurch cooperation. Even that list is not complete, but you have some idea of the magnitude of the task before us who are pushing theological specialists to take cognizance of the stimulating contribution which ethnic theologies can bring to the total theological enterprise.

You might think of the San Francisco Bay as an example of what is happening. Ethnic theologies can be compared to the Sacramento River coming into the Bay; the tides from the ocean which come into the Bay might be looked upon as the heritage of our tradition. The tides may rise and push the ocean water into the Bay, but the steady flow of the river prevails, pushing the ocean water back and offering her contributions to the vast ocean. In this seminar we are tracing the flow of the river currents along one channel on the ocean floor. I am reporting on the way the currents are altering the channel as well. Periodically we look at the surface changes.

I. FORCE AND SCOPE OF ETHNIC CONCERNS

But let us go back to the Bay and the river which feeds it. As we move up stream, we notice several tributaries feeding the main river. The water, the drift wood, the vegetation and the fish life which the Sacramento river sends into the ocean comes from several sources. For the moment I want to delineate the tributaries which give Sacramento River its strength and richness. In other words, what are the driving forces behind ethnic theologies? What gives the rising currents of ethnicity their momentum? An analysis of the development of ethnic studies on college campuses will provide that explanation. Robert Michaelson of the Department of Religion at the University of California, Santa Barbara, says that we should watch developments on campuses. Developments there often antedate future trends in the wider community. But that might be a self-serving academic observation. Let's look at ethnic studies on college campuses which antedate ethnic theologies and ethnic caucuses in our churches and see if it helps us make sense out of the momentum behind these religious and ecclesiastical expressions of resurgent ethnicity.

The next portion of the presentation will take about 15 minutes. I recognize that is a rather long introduction to the announced topic of colorful liberators. However, as it will become obvious tomorrow, this analysis applies to the closing session on the Yellow Pearls as well. That might make it tolerable to tackle the following analysis.

Ethnic studies have forced two changes on college and university campuses. First, we have seen the creation of new structures, whether programs, departments, centers or institutes which deal specifically with ethnic studies. Second, we have seen old structures undergo changes under the stimulus of issues raised by ethnic studies.

The issues raised by ethnic studies are comparable to the tributaries of the Sacramento river. I describe four of these issues. First, ethnic studies addresses the question of identity. Like other Americans, they look into two directions to define their identity. (a) They look into the past through historical studies which they have often had to create from scratch, and (b) they look at their relations to structures in the present. Sociological and psychological approaches have facilitated the latter pursuit.

The quest for an honest identity has religious and quasi-resigious overtones. Let me illustrate. Back in the Dark Ages, when I was a teenager living in Riverside, California, our church youth group went to what seemed an ahandoned cemetery for our Halloween parties. One year after a lot of scary stories and plenty of refreshments, all hell broke loose. Car loads of youths had surrounded us without our knowledge. They turned on their lights and what seemed like a mob came running after us with sticks. They turned out to be Mexican-American youths. Without our checking where we were, we had been using the cemetery of the local Chicano community for our parties. They had seen enough. Their cemetery may have looked neglected and in ruins, but it was still hallowed grounds for them. Relatives and friends lie buried there. They were going to put an end to the sacrilege of a Japanese youth group making sport of their cemetery. I often thought of that incident during those tense and turbulent ethnic studies strikes in the winter of 1968-69. The national phenomena started right here in the San Francisco Bay area.

Although they were younger than I, I could sympathize with the Asian sisters and brothers, along with Blacks, Chicanos, and Indians, who put their careers and lives on the line to start the ethnic studies program. The accumulated indignities and the humiliations of a disregarded history had become too much to endure. They were saying what may look like a dumpy grave yard to others was sacred to them. The past trampled under foot by negligent historians, would no longer be burned but rather stored in archives along with the diaries of the Native Sons and Daughters of the Golden West. And after the past is reconstructed to make sense of our identity, it will be recited to our children and to the world.

There is no time presently to detail the plot of the history being constructed for the self-aware ethnic minorities. I need, however, to mention what is meant by spelling out identity in relation to current structures. They wanted an honest reading of their place in American society, economically, socially, vocationally, residentially, culturally. They knew those welcoming words inscribed on the Statue of Liberty did not describe their experience. They wanted the truth, not what it would be like, if they waited long enough and tried hard enough according to the prescribed rules set down by the colorless society. They came to see the promises deferred as pretences hiding oppression. There is so much work to do, new histories to reconstruct, recite and celebrate; new readings of our place in American society to conduct. No wonder ethnic studies has generated new energies among ethnic minorities.

The second issue ethnic studies addresses is the question of social needs. America had nurtured its citizens and new arrivals with the dream of a promised land of new opportunities, a new chance. We believed the dream so strongly we became blind to the casualties among our own kind who were not making it. As a matter of fact, our acceptance depended upon proper attire, washed faces, combed hair, and speech without an accent. Any scrubby ones of our kind were concealed in our ghettos so that the guardians of entries into colorless society could not see them. As ethnic studies took a hard look at the ethnic communities which were relating to the wider community, new problems emerged, casualties were unearthed. Since existing programs for the elderly, juvenile offenders, medical care, social welfare, education, and recreation had neglected these ethnic groups, students created parallel programs to alleviate the problems. The ethnic church became one of the ethnically defined community organizations which found a new reason for existence. Very quickly, however, the feverishly active reassessed their efforts. They were applying band aids to a sick body. Direct action to reduce social ills did not deal with the systemic problems.

Thus, the third interest developed. Students undertook political action, which sought to (a) alter existing structures. While trying to sensitize agencies to the neglected issues in ethnic communities, they tried to force the agencies to the appointment of appropriate personnel and creation of adequate programs to deal with better housing, distribution of health care and surplus food. (b) And with the growing impatience with the unresponsive systems, they began to flirt with much more radical action. They recalled the American Revolutionary heritage: that, whenever any form of government becomes destructive of the ends of life, liberty and the pursuit of happiness, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness. When a long train of abuses and usurpations, pursuing invariably the same object evinces a design to reduce them under despotism, it is their right, it is their duty, to throw off such governments, and to provide new guards for their future security. They went on to appeal to the Supreme Judge of the world for the rectitude of their intentions, and in the name and by the authority of the peoples they came to know solemnly declared that they are and of right ought to be free and independent and would absolve allegiance to the government as presently constituted, and pledged to dissolve it.

They looked longingly to other revolutions which had overthrown oppressive regimes. They tacked on their walls and on telephone poles portraits of Castro, Che, and Mao. Ho Chi Min, the unflagging revolutionary struggler, became their hero. Ethnic studies undertook political education not offered by other departments which suffered tunnel vision.

Although interest in a thoroughgoing revolution may have receded temporarily, their political education has made it a part of their total outlook. It has not been erased. Meanwhile, activities have become less grandiose and more piecemeal. And for the long push ahead, they have turned to other interests to sustain them. Hence the fourth interest in cultural and aesthetic pursuits. These interests offer spiritual renewal for the secular man. They look back to the African heritage, to the pre-Columbian stages of their ancestors, the culture of Aztlan; they look across the Pacific. But even more, they look at the evolution of that distant culture in their own immediate past and experiment with unique modes to express themselves through jewelry, music, poetry, drama, fiction, and dance. The 300 who attended an Asian American poetry reading last spring is symptomatic of the fourth interest.

Thus, there are four major tributaries which feed the main river. If you have wondered about the momentum of the river and its irreversible flow, you might have a better understanding as you look at the tributaries.

Where sound programs of ethnic studies have continued to improve themselves, we have seen liberation of new human energies, a new humanity comfortable with its uniqueness and hopeful of making a contribution in the future. Is it any wonder that even the timid, de-ethnicized, colorful churches and their leaders have felt the impact? Is it any wonder that ethnic theologies, which is one expression of that mighty current of our times has momentum behind it and comes to ask for changes in theologies as presently conceived and conducted?

We can detect the same four thrusts in ethnic theologies. The Blacks, the Hispanics and the Native Americans attend to all four interests; for the sake of this presentation, however, I will focus on their interest in the second and third interests, that is, alleviating neglected social needs and political action. The presentation tomorrow will relate Asian interests in the first and fourth interests, on the quest for identity and aesthetic pursuits. Before I deal directly with the colorful liberators, I should pause for some questions or comments to the driving force behind the momentum in ethnic studies, ethnic theologies and renewed appreciation for ethnic churches.

II. JUDGES AND JAMES CONE

I should begin by stating who I have in mind when I speak of the colorful liberators. I really should speak in the singular, about the colorful liberator. I have in mind James H. Cone, author of such books as Black Theology and Black Power (1969), A Black Theology of Liberation, (1970) and his most recent study of The Spiritual and the Blues (1972). Though I am familiar with the works of Albert B. Cleage and Joseph B. Washington, Jr.'s Black Religion (1964), The Politics of God, (1969), and Black Sects and Cults (1972), and others, I will work primarily within the framework of Cone's theology.

Let me run down other groups of people we should be dealing with when we talk about the colorful liberators. There is the whole development of African's exploring the possibility of expressing Christianity in African molds of culture and thought patterns. John S. Mbiti, the Ugandan, and his studies in African studies and New Testament Eschatology in an African background, his African Religion and Philosophy (1969) and Concepts of God in Africa (1970) have been noticed. The South American theologians of Liberation primarily among Roman Catholics should be mentioned. However, I would like to say in this connection that we should not forget Cesar Chavez as a Chicano theologian and practitioner when we get all excited about Paolo Freire, known to most of us through his Pedagogy of the Oppressed (1968). Besides the African and Latin American Third World theologies, I would expect that the opening of mainland China will uncover Christians who have thought through their faith in terms of their traditional Confucian culture filtered through Marxian thought patterns. That should introduce an even more current phase in the Christian-Marxian dialogues.

Although these Third World theologians should come into the discussion of any treatment of the colorful liberators, I believe we should not be too quick to run abroad to Africa, South America or Asia, as we have done in the case of Europe.

We need to remember that American ethnic theologies has to do with the religious perspectives of ethnic minority experiences in America. Thus I would again say let's have a good presentation of Cesar Chavez before we continue those spate of books on Latin American Roman Catholic liberation theologians. The Danforth Foundation is spending a lot of money financing their studies in Latin America. They should look at the expressions of Hispanic culture within our borders.

But let us turn directly to Cone. My main point is that as we look at this ethnic theologian we will be led to a new appreciation of another neglected phase in the Old Testament drama of the Children of Israel. Yesterday we saw how attention to colorless religious perspective could lead us to a new appreciation of the Jacob-Israel accounts. Today I want to show how Cone can help us appreciate the period of the Judges, and by implication the period of Joshua as well. We have been more preoccupied with the Exodus motif in Biblical theology and the Joshua period in our Westward expansion. Cone helps us appreciate the Judges.

(1) In simple terms, Cone is telling us that there can be new forms of oppression in the land of promise, and that we need new deliverers, or judges as they have been translated. Most of us as immigrants and migrants came here looking upon America as the Land of Promise. Even if we were brought here as slaves, we have been told that this is a promising land. By comparison to other oppressed peoples of the world, the ethnic minorities have made considerable advances and enjoy considerable benefits. And yet, it is important for us to recognize that there are new forms of oppression in the land of promise, even after the initial success of the campaigns conducted by our "Joshuas," who make it in white society.

Many ethnic minorities who arrive to the land of promise forget this fact because they do not know the Biblical drama. They become part of the system of oppression not knowing that their penetration into existing white dominated structures and their successes in moving up have only placed them in a position of an oppressor. The reason why sections of the Asian American community turned so strongly against S. I. Hayakawa during the ethnic studies strikes is that he represents one of those oblivious to new forms of oppression in the promised land. He has had his predecessors among the Uncle Toms, . Uncle Tomios, Uncle . Tomahawks, and whatever other ethnic minorities may call those who do not acknowledge oppression in the U. S. To take more conspicuous instances, the chief executioner of the Spanish Inquisition at one point was a Jew, Michele de Torquamada; one of the top theoreticians for Hitler's program was a Jew. Ethnic minorities who make it into existing structures dominated by whites and even move their way up like to make themselves models for everyone else of their own kind. That is bad enough. What is even worse is that they become the tools of existing structures to perpetuate the oppression.

(2) What we see happening in Cone is to call that oppression to our attention. Furthermore, notice where he says liberation is coming from. It is coming from what most Americans were calling the very antithesis of the Gospel, from what sounded like the anti-Christ. Now most of us here have lived through some changes of heart, but can you recall those early days of the Black Power movement. It evoked terror, we stood aghast at the expressions of rage. Thanks to many interpreters, we have become more comfortable with expressions of Black Power, and we even hope recent court cases, decisions of the Panthers and Angela Davis and others have defused the angriest of them. But the fact still remains. Cone was saying that the forces of liberation for Black America were going to come through

that sector of his people which is most alien to us. Humanizing movements were coming from what sounded to us the most inhumane, the most hateful. But those who know the period of Judges would not have been surprised. In all cases, the judges or deliverers or liberation movements came from the least promising quarters. There was Jephthah, the one trained not at the West Point of his day, but a highway robber trained through experimentation and experience how to milk the system for all it was worth. There was Gideon, who did not use military implements to take on the enemy. The dumb fool asked his fellow Israelites to take up pitcher and candle to take on the enemy, and not with great numbers of troops, but a cadre who could get through to the centers of the enemy camp and put them to flight. And there was that prophetess, Debra. There were others, some even remaining nameless. Read each one carefully. They all come from the unpromising elements in their communities.

There was one promising man in the book of Judges. That was Samson. But the numerous stories told about him only go to show how much trouble this promising deliverer gave to God. He frustrated the process of liberation more than he facilitated it. In fact, the only time God could really use Samson was the time he committed suicide! Only by getting rid of this promising deliverer could God throw off the oppressors of his generation. All you smooth-talking polished-cats who are ethnic minorities working in colorless structures, pay attention!

That leads me to say to you colorless Christians that your greatest deliverance very likely will not come from those whom you know in the churches. We are those who have anaesthetized our ethnicity to the point that we now look innocuous and acceptable. We look so promising--promising to become like you. But those people we left behind in our ghettos, barrios, Japan Towns, China Towns, those back there on the reservations who are not cool, collected and calm, those beasts who storm the Bureau of Indian Affairs, those Richard Oakes who stop traffic going through the Indian Country and charge toll on roads built by whites, you had better pay attention to them. If Judges says anything, it says you had better watch those uncouth barbarians, hate-filled heathers. The real acts of deliverance from oppression in the land of promise will more likely come from them. You can inflate your ego on us who join you on Brotherhood Sundays, attend pastoral conferences and talk your language. You can inflate your ego about the generosity of your acceptance of ethnic minorities. But test yourselves by the book of Judges. How will you relate to those who milk you like Jephthah, those who drop mill stones on your head like that nameless woman (Judges 9:53)?

This leads to another feature of the book. (3) Notice that they had to resort to coercion and even violence to bring deliverance. The appeal to non-violence by the colorless Christian is one of the most insidious forms of oppression in racist society. It hands the ethnic minorities the scripts which restrict his options. We have heard from Bill Coffin and others about the subtler forms of violence, and not so sophisticated forms of violence we inflict on ethnic minorities. Even in foreign policy there is no question but that there is racism in our use of violence. When communist forces cross the 42nd parallel in Korea or the 17th parallel in Viet Nam, we resort to overkill. When communists roll their tanks into white man's Czechoslovakia or Poland, we exercise great restraint and wait with bated breath hoping it does not get worse.

Though we need not become affixed to the use of violence in dealing with oppression, we need to remember its use in previous stages. To take an obvious contradiction, examine the history of Presbyterians. When the rising class of entrepreneurs and bourgeoisie had no place in centers of power, they broke into the ruling class by resorting to violence. What Waltzer in his book calls the

Revolution of the Saints studies is the Presbyterian use of violent revolutions to make their way into positions of power or to ward off oppressors. He had in mind the English Puritans and the French Huguenots. But we all know about the controversial \$10,000 for Angela, who is open to the use of violence to create positions for her Black folks.

The later Puritan Revolution we call the American Revolution of the 18th century was no different. Those who wield power do not yield it graciously; power must be wrested from those who wield it. Reinhold Niebuhr talked about the combination of consent from below (John Locke) and coercion from above (Thomas Hobbes) as necessary ingredients for community (David Hume). The book of Judges depicts the need for coercive measures by the powerless, to disburse power to the people.

The book of Judges tells us that there are new forms of oppression in the land of promise. The Israelites may have been delivered from that power empire of Egyptians and have had initial successes with the Canaanites. Those who have made it still have battles ahead of them. Furthermore, we have noticed that deliverance comes from those least promising. We also noticed that deliverance comes repeatedly in the book of Judges through use of violence. There is one additional feature I want to cite. (4) The deliverers were possessed by the Holy Spirit and applied that ecstacy to issues of oppression. We often think of the divisive forces which ethnic minorities are supposed to represent. I want to talk about a deep and pervasive divisive force which colorless Christianity has inflicted on us who have allowed ourselves to become acculturated into your major denominations. Joseph B. Washington, Jr. deals with this more than a lot of others I know. He, along with Benjamin Mays, talks about the relation between ecstatic religion of Black folk religion in America and the social sensitivity and activism of the Black churches. Exposure to the schizophrenia of colorless Christianity has meant that we separate ecstatic, mystical experiences from social activism. We are forced to divide up sides and even in ethnic communities we join the white man's game of throwing bricks across this apparently unbridgeable gulf between the fundies, Billy Graham and the liberal Billy Coffin, to take an immediate case. What we need is a new history of American Christianity. I have a sneaking suspición that we have written our history from the post-Fundamentalist-Liberalism controversy. We have focused on one side of our heritage or another. We have written history about social involvement and others about the revivalist heritage. Timothy Smith, in his Revivalism and Social Reform, claims that the 19th century ancestor to present day evangelicalism had not only the personal experience of salvation, but the social involvement as well. Somewhere along the line, we need to trace the etiology of the schizophrenia of colorless Christianity to understand what is happening to us, how the split occurred and why we continue to live with it. Cone occasionally represents that wedding which has occurred in the best of the Black tradition. And it calls to mind those deliverers the Holy Spirit possessed and moved out against social oppression and bastardizing of their religion.

The period of the Judges rises on the horizon as one of the high points in our heritage, a neglected period in the Biblical drama as we read it as a nation of immigrants.

III. EXODUS AND JOSHUA, OR BEACHHEADS AND MOPPING UP CAMPAIGNS

But, if time will permit, I want to mention the context. It does come after the initial phase of conquest, in Joshua, and looking further back, that breaking of the stronghold the Egyptian empire in Exodus. There is an element of apocalypse in Cone which can help us appreciate the wholesale transformation of the cosmos in the future with a new heaven and new earth. Apocalypse has always had a hard time of it in Biblical theology. Bultmann, for example, reconstructs the history of New Testament theology and always places those periodizers of history on a lower level of Christian experience and thought. But there is another way to view the systematic changes, not in the future, but in the past. That is, there is also a view which is central to him. The battle has been fought, the enemy has been defeated, and the book of Judges is really the so-called mopping up campaign, quite demanding and costly, but still the outcome of the final end is settled. One might say this is good New Testament theology, and it is. But it is also good Old Testament theology. Before the book of Judges, there is Exodus and the Joshua. We battle with confidence, despite, as I say, the costs.

What I see happening, therefore, in Cone is a remythologizing. Bultmann now reads like a dull witted theologian playing up to sophomoric scientism when he proposed that we demythologize the Bible. He thought modern man could not live with the mythic stories of prescientific cultures. Their heaven, earth and hell had to go. But as I read Cone, I sense a three-storied universe somewhat reminiscent of Paul in the New Testament and useful to interpret the Old Testament mythology and drama. Paul talks about (1) man, (2) gods and lords, and (3) God Almighty and the Lord Himself.

In I Corinthians 8:5, he writes, "For although there may be so-called gods in heaven or on earth—as indeed there are many 'gods' and many Tords'—yet for us there is one God, the Father, from whom all things come and for whom we exist, and one Lord, Jesus Christ, through whom all things and through whom we exist." In Ephesians we find moral evaluations placed upon those intermediary gods and lords. The writer says we wrestle not against flesh and blood, but against principalities and powers and rulers of the darkened world. In other words, the second order of reality between man on earth and God in heaven is seen in negative terms, oppressing us. Finally, though, the writer of Colossians says what has happened to this second level of entities which were our enemies. God in Christ "has disarmed the principalities and powers and made a public example of them, triumphing over them in him." (Colossians 2:15)

My reading of Cone is that he is implying a remythologizing is in order. Man still lives in a three-storied universe. There is man on the earth, subject to those principalities and powers and the rulers of the darkened world. In his view that is racism. But racism is dead. We live in a day when the enemy is defeated, put to flight, even if the mopping up campaign remains.

But lest we take a naive reading, stay with the texts from the New Testament and the Old Testament drama. The enemy still remains and operates in sly fashions. As Paul said, the status of these gods and lords is dubious, but they are still real. Racism is such a god and lord, not an idol created by us. I find George Kelsey's study of racism somewhat weak at this point. When he says racism is idolatry, we get the impression that it is an idol we have created. The mythology of the Bible is more realistic. Racism is a god, a lord, principalities and power and rulers. They are wily, sly; they outwit us and make us their tools. Racism

makes us racists, whether we choose to be or not. We all become the tools of racism in places of residence, employment, and in our churches. Many people think we have licked the racial problem if we make people have happy and nice feelings toward each other. We have not dealt with the problem until we realize that we are not playing little games called feelies, we are contending with principalities, powers, rulers of the darkened world. Until those second order entities are dethroned, disarmed, we have not dealt with the problem.

The genius of the Biblical perspective is that these gods and lords need to be dealt with. That is why we need to see Judges in the context of what goes before it. Only after the hold of Egyptians on Hebrews had been broken do we really have the children of Israel, and then only after we have the initial beachhead in Joshua can we set out on the mopping up campaign in Judges. In concrete terms, we need to break the hold of racism in American society, and establish beachhead after beachhead in institution after institution in American society. After we have a foothold, then we need to move in, deliver hamlet after hamlet. The church is one of these institutions. Until certain key positions, the control of key funds, the leadership of key committees is quite frankly taken over, we cannot say we have dealt with racism. Seminaries and local churches are areas we need to focus our attention. But more of the real measures start in the seminaries. If we find validity in Robert Michaelson's observation of institutions of higher education and its pace-setting trends, then we need to pay serious attention to seminaries if we are going to affect changes in the churches.

CONCLUSION

In these sessions, we are exploring the impacts ethnic theologies can have on Old Testament studies. Reading the Old Testament from the perspective of white ethnicity has elevated the Jacob-Israel accounts from their neglected status. Reading the Old Testament from the perspective the colorful liberator, James Cone, has elevated the book of Judges to a hitherto unappreciated high position. What is happening, who we are and what we should be doing is illuminated by the Bible. There are paradigmatic moments pregnant with liberating implications.

YELLOW PEARLS, FOR A PRICE

Third in a Series, "Toward a Liberating Ethnicity"
Earl Lecture and Pastoral Conference, Berkeley, March 1, 1973
Roy I. Sano

Introduction

In the eyes of colorless America, the Asians have looked very differently at different times. Sometimes Asians looked like a peril; at other times, they looked like a pearl. The "yellow peril" tradition has a long history, dating from about 1870 and returning periodically, until its most recent twenty-year outbreak in the McCarthy era which lasted until recent months. The book, The Chinese Invasion (1873), is an example. The author claims that "for over twenty years." the great free continent of America, and the free state of California have been troubled with an invasion which threatens to overrun it as the great plagues overran Egypt. . . The Chinese in California are the advance guard of numberless legions that will, if no check is applied, one day overthrow the present republic of the United States."

To lend credibility to a view which now looks incredible, a book entitled Last Days of the Republic followed in 1880. It unfolded a plot in which the Chinese immigration became a military invasion. After the Pacific states were conquered, Europe and South America lay prostrate, and the "mongolians" captured Washington. Even Jack London succumbed to the "Yellow Peril" syndrome. He depicts a bacteriological warfare conducted successfully by the Chinese in a piece called "The Unparalleled Invasion." The real plague, of course, is the paranola these writers suffer.

We all breathe today with a sigh of relief that we have come out of the dark ages in our relations with mainland China. How tempting for us to think we are rid of these Neanderthal paranoias. It is the better part of wisdom for us to take the view Albert Camus expressed in those closing paragraphs of The Plague. After the plague had run its course, it reads,

"As he listened to the cries of joy rising from the town, Dr. Rieux remembered that such joy is always imperiled. He knew what those jubilant crowds did not know but could have learned from books: that the plague bacillus never dies or disappears for good; that it can lie dormant for years and years in furniture and linen-chests; that it bides its time in bedrooms cellars, trunks, and bookshelves; and that perhaps the day would come when, for the bane and the enlightening of men, it would rouse up its rats again and send them forth to die in a happy city."

Though Camus prophecies a grim picture of another outburst of plague-carrying rats, he has hopeful words. In those measured lines, he writes,

"Dr. Rieux resolved to compile this chronicle, so that he should not be one of those who hold their peace but should bear witness in favor of those plague-stricken people; so that some memorial of the injustice and outrage done them might endure; and to state quite simply what we learn in a time of pestilence: that there are more things to admire in men than to despise.

"None the less, he knew that the tale he had to tell could not be one of a final victory. It could be only the record of what had had to be done, and what assuredly would have to be done again in the never ending fight against terror and its relentless onslaughts, despite their personal afflictions, by all who, while unable to be saints but refusing to bow down to pestilences, strive their utmost to be healers."

The task of the healer is the topic for the day. Rather than detail the wonderful ideals of persons making their unique ethnic contributions, I will concentrate on the price we will have to pay if we are to facilitate that process. How can we make it possible for Asians to become pearls instead of a peril? More precisely, what are the necessary conditions for us to permit the enrichening of our communities and churches by diverse peoples? Outlining an answer, there are prices to be paid by colorless; and there are prices to be paid by the Asians.

In working out this topic, it will become obvious how yet another contribution can be made to Old Testament studies by ethnic theologies. The growing affirmation of our ethnicity can help restore a neglected portion of the Old Testament. In this case it is the Post-Exilic period. As we acknowledge our ethnicity, we can appreciate what the Jews were doing in the closing books of the Old Testament. But this is giving away the plot before we see the story.

I. Melting Pot As Crock of Baloney

The issue before us is the problems created by our high-sounding proclamations of the universality of the Gospel. Listen to "Mending Wall" by Robert Frost, and our programmed responses are predictable:

Something there is that doesn't love a wall, That sends the frozen ground-swell under it, And spills the upper boulders in the sun; And makes gaps even two can pass abreast.

And we chime in. Frost remains agnostic about the force in the universe which tears down walls between people, but Christians know what and who is at work. Why God surges through all the barriers set up between men and seeks to tear them down so that we can all be one.

We smile when Frost makes sport of his neighbor who builds walls more out of blind obedience to a thread bare line.

There where it is we do not need the wall:
He is all pine; and I am apple orchard.
My apple trees will never get across
And eat the cones under his pines, I tell him.
He only says, 'Good fences make good neighbours.'

When we hear people drawing lines of distinction between peoples, they look to us as the neighbor looked to Frost:

I see him there
Bringing a stone grasped firmly by the top
In each hand, like an old-stone savage armed.
He moves in darkness as it seems to me,
Not of woods only and the shade of trees.
He will not go behind his father's saying,
And he likes having thought of it so well
He says again, 'Good fences make good neighbours.'

This is yet another popular sport which has become foul play. It has come time for us to see the claims for the universalism of the Gospel as a sacred cow which we must hammer, and hammer away we will do for a few minutes.

The universalism assumes many forms, We need to take a better photo of what is happening in each case. A lot of details have been missing in the photo albums. My general thesis is that we have uncritically adopted the "Melting Pot" theory in our view of society at large, and in our theology of the church. But we have come to a very different evaluation of the "melting pot" theory, as you may well know. And it is summarized in that story about the scientist who wanted to make a name for himself. The research lab where he worked seemed to give him flunky jobs. In order to prove his competence, he announced to his colleagues that he would produce a new species never yet seen. He would cross an abolone and a crocadile and produce an "abodile." Although he bacame a laughing stock for months of failures, one morning he happiy announced that he had produced an offspring. But, alas, the cross between a crocadile and an abolone was not an "abodile" but a crock of baloney.

The charge is general: The melting pot theory is a crock of baloney. Can we offer substance by means of details? Yes, indeed. Race relations in most Protestant settings is nothing more than race-erasion. When we have Brotherhood Sundays, or inter-racial sensitivity training sessions, we usually relate the colorless who reject their whiteness and colorful who reject their color. that must sound unfair. Take last summer's class on Ethnic Theologies from an Asian Perspective, for an example. In this course conducted at Claremont School of Theology, we had 5 caucasoids, two Blacks, a Chicano, one Asian from Burma, another from Thailand, another from Formosa or Taiwan, another from Korea, another from Hawaii, and finally two from the mainland, one of whom was at the time a missionary to Japan on furlough. Got the picture? Beautifully mixed group. But notice that we were mixing together. The Formosan made us aware of it. My figures are not wholly accurate, but they went something like this: Out of the 100 in his high school graduating class, he was one of 25 that went on to college. Out of the 100 in his graduating class from college, he was one of two that went on to seminary. Out of the 50 in his graduating class from seminary, he was the only one who went aproad to study. Out of the several hundred Formosans studying in the United States, at various sorts of seminaries, he was one who could be conversant with a predominately mainline Protestant group of seminarians. You get what I am saying. The situation graphically illustrates how selective we are in our relation to ethnic minorities in most of our ecclesiastical situations.

It is as if a father returns from work to eat with his family. But has he really related to the child? A nanny has been with the children all day, kept them in good humor with games selected with great care, bathed them, dressed them up, fed them enough so that they wouldn't be moody and yet not too much so that they would eat well when they sat down with daddy. Meanwhile, daddy has been sealed off in his study listening to his Monteverdi over his quadraphonic, sipping his gin and tonic to prepare himself for that unnerving encounter with his children over a dinner prepared by a cook and served by a waiter. No one of us has such luxuries in our homes, but our relations between races in ecclesiastical situations is as artificial as this father when he thinks he has met up with his children and done his job.

So to begin with, we are relating with a select ethnic minority. Race-erasion rather than race relations may indeed be appropriate word. And that may be why we have another luxury in our churches. We talk about being color blind as if it were a virtue. Ordinarily, color blindness is an illness. But as in so many other cases, in the churches we make virtue out of illnesses anyway, so that this one should not surprise us.

And if we are religious and Biblical about it, we might start quoting Scripture to secure our case. After all, wasn't it Paul himself who said the coming of Christ made such a difference that he proclaimed, "There is neither Jew nor Greek, there is neither bond nor free. . ." (Galatians 3:28)? Yes, he said that, but what should we make of his next phrase, "neither male nor female?" The most serious issue here is the way we read Scripture. We do not have to recite the pathetic story of those who tried to turn the accounts of creation in Genesis into a text book on paleontology, geology or biology. Those creation accounts to must of us gathered here are to be read as religious poetry. The same practice has ramained undetected in our treatment of Galatians. People have turned this religious poetry into sociological dogma, and it has resulted in as serious a confusion and distorted vision.

We are going to turn to sociologists to correct the sociological dogma we have made out of Galatians 3:28. After I do that, I want to show how persisting ethnicity in America can help us open up another neglected aspect of the Old Testament. That's jumping around a bit, so I thought it only fair that the navigator outline the flight ahead of time.

Though there are probably numerous other authorities who could be cited, I will stay with Milton Gordon's study of Assimilation in American Life (Oxford, 1964). He offers conceptual clarification, and that means clarified vision. First, a bit of conceptual clarification. He helps us see that we have asked the term "integration" to carry two distinct meanings. On the one hand, we have in mind the way the immigrants and their children adopt the behavior patterns of the host culture. On the other hand, we have in mind the way his intimate associations begin to move beyond the confines of his own kind of people. Gordon suggests that we confine "acculturation" to the former process and restrict to the latter the word "assimilation." One of the main theses of his book is to say that there has been extensive acculturation, but resistance to assimilation. Because of the extensive acculturation, it has become unrealistic to try to preserve sizable portions of alien cultures. In this sense, we cannot implement a "cultural democracy" as it has been envisioned by such cultural pluralists as Randolph Bourne and Horace Kallem. In any case, Gordon says we can have "structural democracy" but not "cultural democracy." Those of you who know Will Herberg's study of American religious communities in the 1950's can appreciate this point. He said we were developing not one "melting pot," but three melting pots. Hence, the title: Protestants, Catholics, and Jews. Although there were three distinct groups, Protestants, Catholics and Jews, yet the affinities between them had blurred the distinctions between them. But this book was written out of the enxiety over the cult of conformity which was so pervasive in the 1950's. This antedated the recovery of ethnic consciousness and appreciation.

To take a specific group, let us examine the Japanese community to test the validity of this thesis. Gordon's case describes the majority within this community. Several students of the Japanese community have observed the rapid and extensive acculturation. At the point of language, diet, attire, residence, vocation, entertainment, artistic appreciation, etc., the Japanese are among the most rapidly acculturated of immigrants. However, it should be born in mind that acculturation

¹I am lifting this section from a previous position paper, "The Church: One, Holy, Catholic and Apostolic," distributed in preparation for the Methodist Church Consultation on Asian Ministries, February, 1969, San Francisco. Another paper, entitled "Integration: Another Look-See," written for the discussion of the Methodist Church 1963, was an earlier attempt at relating the church's thought and strategies to sociological realities.

took place on the level of "extrinsic" traits and not "intrinsic" ones. Gordon distinguishes between the extrinsic and intrinsic. Other studies such as Ruth Benedict's Chrysanthemum and the Sword and Robert Bellah's Tokugawa Religion have drawn many parallels between the Protestant Ethic and enduring religious and moral values of Japan. Thus the outward change may have been considerable, but the Japanese according to recent constructions of the story, did not undergo much change at deeper, intrinsic levels. Thus it becomes a bit unfair to use the Japanese as a model for other minorities to emulate. It makes Japanese a target for other minorities, and asks other minorities to be someone they are not historically.

The picture does undergo some changes with the third generation cultural vanguards. They are reaching back more deeply into their grandparents' culture than even the grandparents could. But even this trend will probably not erase nor contradict the accompanying pursuit to appreciate American culture.

As mentioned, Gordon says there is acculturation, but a "lag" in assimilation. For me to speak of a lag sounds a bit too pejorative and condescending. What is meant is that there is a resistance or reluctance to loose their ties with other Japanese in the more intimate relations such as marriage and church. Gordon's analysis, incidentally, explains why churches have remained what the integrationists called the "most segregated institution in America." Remember all those attacks on 11:00 A.M. in contrast to the Saturday night at the movies or sports arena?

The sociologist helps us see more clearly what is happening in the world. It has been the luxury of some Protestants to say they have no racially separated or segregated sturctures and wax eloquent of their accomplishments. That may have been to their discredit. That only goes to show, first, that they have only appealed to what students would now call the bastardized ethnic minorities, or anaesthetized ethnics, as we were saying yesterday. Second, the absence of ethnically defined structures may go to show that those churches are living as high as angels. They should remember the words of Pascal, "Man is neither angel nor brute, and when he There is a brutishness of ethnics who make acts the angel, he becomes the brute." it into white dominated structures, and there is that brutishness of churches who make virtue about the absence of ethnically defined structures in their churches. They are really asking that people undergo cultural genocide. Protestantism may have promised assimilation to many ethnic minorities. What they have actually delivered when they promised assimilation is only to make asses out of the suckers who bought the line. They have worked their ways into existing structures at considerable expense to their integrity, contributing to the "melting pot" theory which only led to Anglo-Saxon domination.

The melting pot theory operates on two distinguishable levels. It said on the one hand that ethnic minorities should be encouraged to make their contribution, but on the other hand it encouraged the erasing of distinguishable marks. In the end, it amounted to ethnics becoming colorless Christians in the church.

Now listen to a few lines from the play, The Melting Pot (1912), by the Jewish proponent for acculturation, Israel Zangwill. A Jewish groom has just married a Jew-killer's daughter. The groom, David, looks over the city from his window and extols the blending of races in America:

"There she lies, the great Melting Pot--listen! Can't you hear the roaring and the bubbling?. . . There gapes her mouth--the harbour where a thousand mammoth feeders come from the ends of the world to pour their human freight-- . . . how the great alchemist melts and fuses them with his purging flames!"

"Romantic claptrap," the New York Times critic snorted, and 'Zangwill's gushing prose is certainly hard to read today without wincing," writes that superb journalistic historian Eric Goldman in his Rendevous with Destiny. There are two observations to make. First, he speaks uncritically about melting us in the purging flames of the vast Melting Pot. He seems to be proposing some kind of undifferentiated sea of nothingness, indeed a colorless America. Again, raceerasion, not race relations. Second, he seems to be oblivious to what "roaring and bubbling" might really mean when we are being fused. Having lived through the long hot summer of 1967, we are more likely to think of something very different when we read about "roaring and bubbling." And those who have reconstructed the history of acculturation do not have the same appreciation for the fusion which has meant losing our cultural heritage.

I can never forget what we were once told at a Pastor's School of our former Japanese conference. We were preparing ourselves for integration. One of the teachers told us to be careful when members of our women's society arranged flowers for the church. They would erect a piece to the Buddha, since norms were dictated by Zen aesthetic theories! And how ridiculous it sounded to some when it was proposed to translate some Japanese hymns and import Japanese tunes for the new Method dist hymnal. But, given cultural genocide as a gain, we can understand what was happening.

In summary, what has been said? It may be time to review before we accumulate too much. We have worked at the Melting Pot theory saying it has been more of a crock of baloney. When people related to each other, it was a highly selected group relating. It called into question what we may regard as an achievement in integration. Second, we have overlooked the process of changes we have asked othnic minorities to undergo. Unintentional as we may have been, we have asked people to become WASPS. Third, when we make our proposals sound religious and Biblical, we divorced ourselves from reality. There is nothing wrong with ideals; they are supposed to be separated from the real, but we have let ourselves slip into thinking the ideals were the real reading of the world. Gordon's sociological analysis helps us clarify our concepts and our vision. Ethnic groups have persisted. And as I have been saying in this seminar, even white ethnicity is a case in point, manifested in the domination of colorless Christianity which most ethnic minorities were expected to adopt.

The price whites will have to pay to make the yellow peril into a pearl is to bury the Melting Pot theory which in practice turned out to be a crock of baloney. Its persistence is in part due to the identification of universalism which is read into the theory as a part of the Gospel. However, Particularism is as integral to the Gospel as Universalism. And for an appreciation of this dimension, I want to turn to the recovery of ethnicity of a lighter of the colorful ethnic minorities which has always been tempted to pass as colorless, namely the Yellows or Asians.

Gordon's Assimilation (1964) may not be the most useful text to interpret current developments in intermarriage. Recent developments may help us appreciate his analysis of the "marginal man" contained in the latter part of his book.

II. ETHNICITY AND POST EXILIC JUDAISM

The ground for asserting our ethnicity appears in that neglected aspect of Old Testament history and literature, the post-exilic period. More often than not, Biblical scholars, theologians and preachers have gravitated to the books of this period which show Judaism moving toward the universal dimensions of its message. Thus, the book of Ruth, Jonah, and, to a lesser extent, Zechariah attracted them. Only a brief reminder of the universalism in Ruth and Jonah will suffice. Ruth the Moabitess, became the grandmother of David, the great hero and king of Israel. As if the Jewish people were trying to remind itself of the inclusiveness of their community, a foreigner is seen in the ancestry of their greatest of kings. Jonah is the prophet with a saving word sent to an alien people who for decades had threatened Israel's destruction.

The universalism of Zechariah is not known as well. Zechariah is one of the returning exiles who has a vision of a young man going to measure the ruined walls of Jerusalem. An angel tells Zechariah to stop the man because "Jerusalem shall be inhabited as villages without walls. . . I will be to her a wall of fire round about, says the Lord, and I will be the glory within her." (Zechariah 2:1-5)

This must have sounded like a typical counsel of unrealistic religious advisors. How could you have a city without defenses? As if to answer that anxiety of the inhabitants of Jerusalem, Zechariah has another vision. Many people will indeed come, but they will not come to lay siege or destroy the city.

People shall yet come, even inhabitants of many cities; the inhabitants of one city shall go to another, saying, 'Let us go at once to entreat the favor of the Lord, and to seek the Lord of hosts; I am going,' May peoples and strong nations shall come to seek the Lord of hosts in Jerusalem, and to entreat the Lord of hosts. . . In those days ten men from the nations of every tongue shall take hold of the robe of a Jew, saying, 'Let us go with you, for we have heard that God is with you. (Zechariah 8:20-23)

For those who want expressions of openness of post-exilic Judaism to the universalism of its message will find in Zechariah one of the most important expressions. Although it shows people coming to Jerusalem, rather than the reverse movement depicted in Acts, where Christians moved from Jerusalem "to all Judea and Samaria and to the ends of the earth" (Acts 1:8), Zechariah represents the inclusion of peoples from the "nations of every tongue" in the Jewish faith. A great vision of universalism.

What has been neglected to this point in many studies is the coupling of these universalistic books with a particularistic dimension of post-exilic Judaism. The colorless theologians succumbed uncritically to the "melting pot" theory in their Biblical studies. Having waxed eloquent on the universalism of post-exilic Judaism, they failed to appreciate the particularism of such books as Esther, Micah, and the cluster of Chronicles-Ezra-Nehemiah.

Let us recall in brief the particularism they contain and then explore the significance of this fact. In Esther we find a woman who asserts her ethnicity after she had succeeded in rising to the prominence in non-Jewish circles. One cannot help but observe here the contrast with Ruth, a foreigner who finds a place in Jewish circles. The particularism of Micah appears in his predictions of doom for Nineveh, quite a contrast from Jonah, who welcomes, albeit reluctantly, the salvation of Nineveh. Finally, we find in Chronicles-Ezra-Nehemiah a Jewish

orientation which finds the sacred in a particular political person, the king, and in a particular place, Jerusalem. No wonder we find in Nehemiah a concern to rebuild the city walls, in contrast to Zechariah, and in Ezra a special attention to the building of the temple within that city. Furthermore, the cluster of books finds piety expressed in specific rituals, in concrete laws, such as rejection of inter-marriage with non-Jews.

What are we to make with these books? They appear in the Jewish canon, and were retained by Christians as normative. Perhaps the "melting pot" theory has made us very dull witted. The Jews were much more comprehensive in their recognition of the human dimension of their faith. They recognized particularism of a people to be as integral to human aspirations as universalism. The recovery of ethnicity on the part of colorful theologians may help us appreciate the post-exilic period of the Biblical drama more than any other development in the whole history of Christianity.

As the colorful theologians and churchmen asserted their uniqueness and peculiarity in a positive fashion, we find them catapulted into the larger church as they have never been before. Rosemary Reuther, in her <u>Liberation Theology</u> (1972), written in part from a feminist perspective, finds it difficult to appreciate James Cone juxtaposing his Blackness along side his use of white theologians. Cone's assertion of Blackness has pushed him into a deeper appreciation of Tillich, Cullman, Bultmann, Pannenberg, Moltmann. Colorful churchmen who have participated in creating the ethnic caucuses as distinct power bases within the church structures have found they now participate with greater integrity within the larger church then they did when they had pushed for integration. The curious juxtaposition of particularism and universalism confirms the observation made by Michael Novak in The Rise of the Unmeltable Ethnics (N.Y.: Macmillan, 1972):

It does not seem evident that by becoming more concrete, accepting one's finite and limited identity, one necessarily becomes more parochial. Quite the opposite. It seems more likely that, by each of us becoming more profoundly what we are, we will find greater unity in those depths in which unity irradiates diversity than we will by attempting, through the artifices of American "melting pot" and the cultural religion of science or the dreams of radical utopias, to become what we are not.

There is, I take it, a form of liberalism not wedded to universal Beason, whose ambition is not to homogenize all peoples on this planet, and whose base lies rather in the imagination and in the diversity of human stories. (Page 71)

Novak speaks of the "liberalism" of asserting our ethnicity; in this session I have attempted to claim there is a liberating ethnicity. They are substantively the same. The price lighter skinned ethnic minorities have to pay for their true liberating ethnicity is to assert their ethnicity instead of trying to "pass" as colorless peoples. Light skinned ethnics would misdirect their energies if they strive for a pale faced universalism of the "melting pot" version. Let us not fool ourselves, asking light skinned ethnics such as Asians to give up their dream of becoming pale faced is asking them to change an aspiration which is a quasi-religious commitment. The price then for a liberating ethnicity for yellows is to give up a view which had offered them hope for liberation, a hope which recent re-readings say the promises of assimilation merely made jack asses out of ethnic minorities.

In the past, ethnic ministries represented a threat to the unity of the church and seemed to compromise the integrity of the Gospel of our Lord. Recent developments have led us to question these assumptions. Ethnic ministries need not imperil the oneness of the church nor the authenticity of the Gospel. We are coming to see ways in which ethnic ministries have a contribution to the catholicity of the church and the genuineness of the good news. What seemed to be a peril is a pearl, and with reference to Asian American ministries, the yellow peril has become a yellow pearl.

hajime