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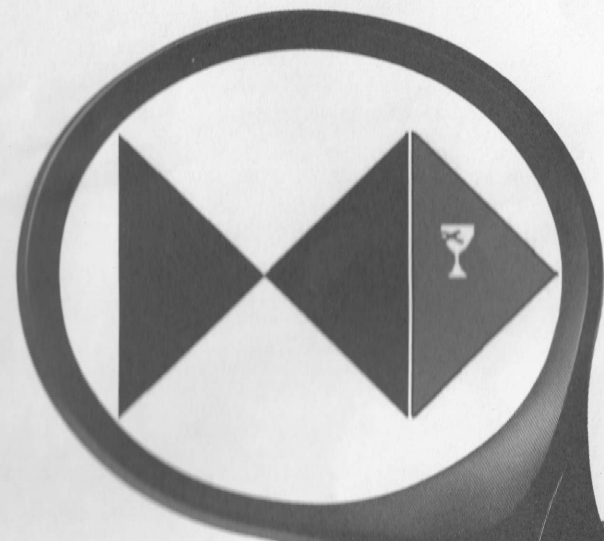
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a journal of Stone-Campbell history

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IN VIEW OF EXISTING CONDITIONS



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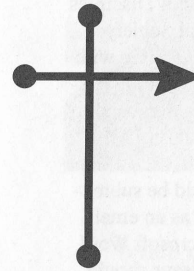


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CONDITIONS



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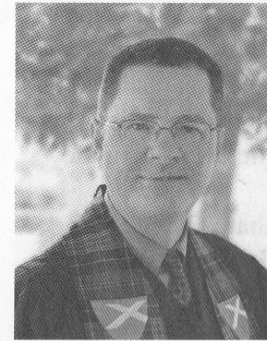
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THE PRESIDENT'S DESK

Constituency. Webster says that it is a "group that offers representation." That is an apt definition of the North American Asian/Pacific Disciples (NAPAD). This is the group that represents the life, culture, and ideas of these special people in the Christian Church (Disciples of Christ). And it shares with the world faith in Christ from their particular perspective.

When one thinks of the Christian Church (Disciples of Christ), it is happily remembered as a community with many different faces. It is a place that is welcoming to all and that certainly includes the members of NAPAD (full disclosure: I serve on the Board of NAPAD). Since many cultures are represented among Disciples, it becomes natural to borrow from one another the ideas, and ideals, that

Incorporating the many into the one not only gives a broader worldview, but enriches the experience for all concerned.

make any one culture unique. Incorporating the many into the one not only gives a broader worldview, but enriches the ex-

perience for all concerned.

The Book of Acts tells us that on the day of Pentecost the 'revivalers' were speaking (borrowing) a multitude of languages, and the hearers were listening to their own languages, as well as their own dialects, from speakers who shouldn't have known how to do that. Our Stone-Campbell story began with just such a revival. While they weren't speaking in dialects (as far as we know), those nineteenth century 'revivalers' were showing the same passion as that exhibited all those centuries before, half-way around the world.

In the same way, today we hear many languages in Disciples gatherings, literally and figuratively. Listening with the ear, one hears a multitude of languages; listening with the heart, one hears the hopes and dreams expressed for wholeness and unity in a world where fragmentation and disharmony are too often the norm. Actually, it is in the hopes and dreams that Disciples speak one language,

with one voice. Regardless of where individuals have arrived from, and no matter the circumstances of culture or language, once among Disciples the hopes shared and the dreams lived take on the character of a people who have determined to follow Jesus Christ and leave the world around them a little better than they found it.

I do not mean by any of this to suggest that Disciples are somehow separate from other segments of God's family. In fact, we affirm that we are *part* of Christ's body, not all of it. My point is that this is one of the places in the Church where unity and diversity exist side-by-side, hand-in-hand, in a way that is both useful and beautiful. The language that we share is one in which the love of Christ is expressed and experienced. It is a language spoken from the heart and spoken to the heart. And it is one in

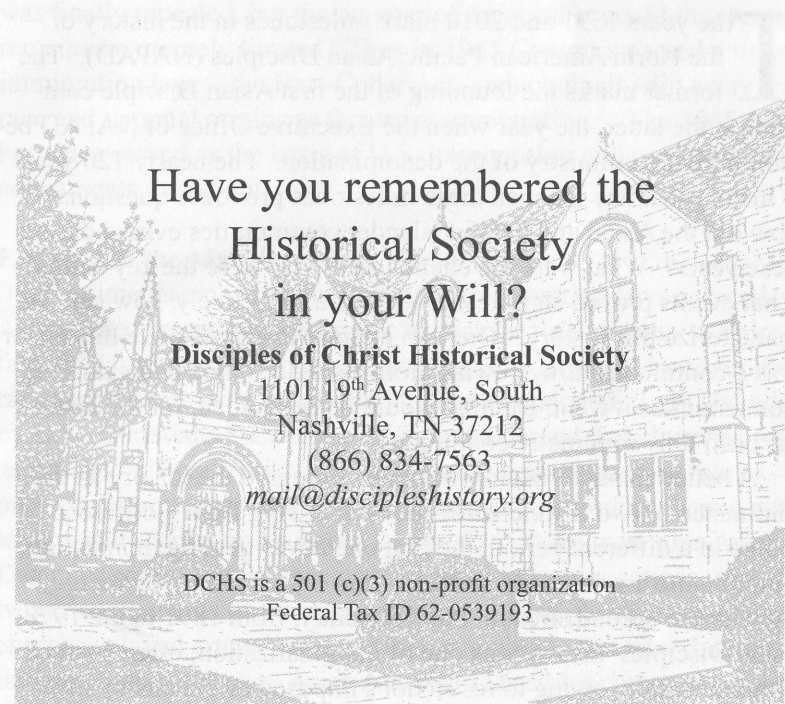
The language that we share is one in which the love of Christ is expressed and experienced.

which both sender and receiver touch the divine within each other

and the divine One who connects them.

To be part of a group that offers representation, a constituency, turns out to be a good thing. Especially when, ultimately, we have the privilege and responsibility of representing the One who came speaking in a language that is truly universal.

—Glenn Thomas Carson



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IN VIEW OF EXISTING CONDITIONS

A Brief History of the
North American Pacific/Asian Disciples, 1891-2010
(From the Margins to the Mainstream)

—*Timothy S. Lee*

The years 1891 and 2010 mark milestones in the history of the North American Pacific/Asian Disciples (NAPAD). The former marks the founding of the first Asian Disciple community; the latter, the year when the Executive Office of NAPAD became a general ministry of the denomination. The nearly 120 years of history that has spanned these milestones provokes questions: How did the Asian and Pacific Islander communities evolve during these years? What were the challenges? Who were the key actors? What events proved significant? Or more reflectively, how can we characterize this history? One can attempt to characterize this history as a continuous flow, flowing from a single source and gathering momentum as it went. But that would be misguided, for the history has been only minimally continuous.

A better characterization would be to regard the history as the confluence of two distinct streams, each arising from a different source in a different period, the first one never gaining momentum, thinning into a weak eddy, rescued from oblivion only by merging with the second stream. Put differently, from 1891 to the 1978, Asian Disciples' history was one of marginalization, often coerced marginalization, owing to restrictions imposed on Asians by the dominant society, and sometime the majority of the church, whereas the history from 1978 to 2010 was one of dynamism and hope, owing partly to the removal of the above-mentioned restrictions but also to a group of determined Disciples—such as Harold R. Johnson, David T. Kagiwada, and Soongook Choi—who strived to ensure that Asian and Pacific-Islander Disciples would find their rightful place in the mainstream of the church.

To understand Asian American Disciples' history, we must keep in mind the social atmosphere of the United States in the periods. For even as churches have affected the larger society, the larger society has affected churches, including the Disciples, particularly minorities such as Asians¹. The aspects of the larger society that particularly affected Asian Disciples were a series of laws that coerced Asians into a marginalized state. One of them was the Naturalization

Act of 1790, which disqualified Asians from becoming naturalized citizens. Another was the Chinese Exclusion Act of 1882, which prohibited an entire nation of people from immigrating to the country. In 1913 California passed the Alien Land Law, proscribing Asians' owning land in the state. The Immigration Act of 1924 barred all Asian immigration. In 1952, the racist naturalization law of 1790 was finally repealed, but the number of Asians that could immigrate remained extremely limited.² Then in 1965 Congress passed a new immigration law—the Hart-Cellar Act—which finally did away with race and national origins as factors in immigration.³ The 1965 Act has since served as the basis of U.S. immigration policy, despite the adjustments made to it.

Eddying in the Margins, 1891–1977

Sentiments embedded in racialized immigration laws coerced Asians into the margins of American society, forcing them to share a fate similar to that of African Americans and Latinos. Moreover the racist sentiments were more often than not condoned, if not shared, by U.S. Christians.⁴ Even so, it cannot be denied that churches, such as the Disciples of Christ, were among the few institutions that expressed genuine concern for Asian Americans, affording them a context to gain dignity and succor. Before 1945 there were nine Asian Disciples communities, seven as independent congregations, and two as components of European-American Disciple churches. These churches played crucial roles for their members. But they did not integrate into a cohesive Asian American Disciples community. For the most part, each of them was on its own, regarded as a mission of one or more local white churches or an missionary agency such as Christian Woman's Board of Missions or the United Christian Missionary Society. Vis-à-vis these agencies, the Asians were vulnerable; they could only hope that the decisions made for them by their white brethren and sisters were indeed in their interests.

It was on January 27, 1891, that the first Asian Disciple community was founded. It was founded as a mission among the Chinese in Portland, Oregon, by First Christian Church of Portland, under the leadership of its pastor David Wetzel, in collaboration with Christian Woman's Board of Missions (CWBM). At the time, Portland had 1,668 Chinese, nine percent of the city's population, subjected to virulent racial prejudices.⁵ The church readily attracted Chinese; by January 27, forty-five of them joined the mission, and in March of the same year it performed baptism for seven converts.⁶

In 1892 the growth of the community led CWBM to hire a full-time Chinese pastor, Jeu Hawk, who had just graduated from Drake College. While serving the Chinese congregation, he attended Portland Medical College and became a physician.⁷ In 1900 he resigned from his position and returned to China, where he served as minister-cum-physician with distinction.⁸ That year Hawk's place was taken by Louie Hugh, a convert of Hawk's who also graduated from Drake and became a physician by studying at Portland Medical College. During Hugh's pastorate, the Chinese community transformed into a church with its own elders and deacons, strongly supported by J. F. Ghormley, the new pastor of First Christian Church.⁹ Hugh resigned in 1909 to return to China.¹⁰ Thereafter Lee Tong assumed the pastorate for a decade before taking leadership at the Chinese Institute in San Francisco, Tong being a convert of Hugh and a graduate of Eugene Bible University in Oregon.¹¹ Tong was followed by Wong Tong, a former Baptist from China, who supplied the pulpit till the Chinese church was closed in 1924. During its service of thirty-three years, the church baptized seventy-seven people.¹² In 1907, encouraged by the work at Portland, CWBM worked with other Disciples to found the Chinese Christian Institute in San Francisco. This mission also grew apace, providing valuable services: "Here is conducted church services, Bible-school, night school in English, day school for the children in their own vernacular, and domestic science, music and house-to-house work for the women and girls."¹³ But in 1924 it too was closed, after having baptized 225 people.¹⁴

The Chinese church in Portland and the Chinese Institute in San Francisco ministered to the Chinese on the West Coast. On the East Coast, Chinese were most numerous in New York City. Here the Disciple entity that ministered to the Chinese was not a missionary agency like CWBM but a local church, more specifically, members of Central Church of the Disciples, which in later became Park Avenue Christian Church. The community began with evangelistic efforts of a church member, Joseph M. Appleton, who befriended his laundryman, Chin Fong, leading Fong and his family to join the church. In 1899, Appleton and Fong organized a Chinese Sunday School in their church. In the School, English and Bible were taught primarily to boys, most of whom had no access to public education, taught by church volunteers. The enrollment grew. By 1904, thirty-one students were enrolled, taught by eighteen teachers; by 1912, attendance averaged fifty; by 1929, the Sunday School had more than 100 boys, young men, and teachers involved in it, and was deemed

the largest school of its kind in the city.¹⁵ Many of the young men joined the church and two of them, Chin Yin and Monk Lon, became licensed preachers in Chinatown. Members of the Chinese community engaged in their own missions, helping to establish a school for girls in Canton, China, and supporting Canton Christian College in Nanking; moreover, some of the young men who returned to China established at least four Asian churches.¹⁶ This ministry persisted till 1948, when it ceased because the Sunday School no longer attracted Chinese youth as they were now able to enroll in public schools.

None of the Chinese congregations having survived into the second half of the twentieth century, Asian-American Disciples churches that lasted longest were those of Japanese and Filipinos.¹⁷ The work among Japanese began as early as 1901, when B. F. Coulter, pastor of the Broadway Christian Church in Los Angeles, began night school to a group of Japanese bachelors, teaching English and the Bible, with the aid of Calla J. Harrison and others.¹⁸ Soon CWBM became involved and in 1908 the ministry developed into the Japanese Christian Church with ten members, who gathered in a rented building. In the following year, Teizo Kawai, another Drake graduate, was called from Japan to serve as its minister.¹⁹

The church grew rapidly. By 1914, the Japanese Disciples community moved to a new building, known as the Japanese Christian Institute, built and dedicated by CWBM, located at 936 S. Wall Street, Los Angeles.²⁰ It was a multi-purpose three-story building, with temporary living quarters, classrooms, a fellowship hall, and a sanctuary. The Japanese congregation flourished, with its membership rising to nearly 200, becoming the largest Japanese American church in the United States, for which reason it was gaining attention from places as far as New York and even Japan.²¹ In 1929, the Japanese Disciples moved to another location, to be closer to the heart of the Japanese population in the city, to 822 East 20th Street, Los Angeles, where they built a new educational building, with support from United Christian Missionary Society, dedicating it and a large sanctuary in the following year. By then, the church was under the leadership of Kojiro Unoura, Rev. Kawai having retired in 1923. Under Rev. Unoura's pastorate, which lasted till 1971, the church experienced both its most prosperous and painful years. It had a mission station, a Sunday School, in Compton, an L.A. suburb. In time, like all the other ethnic churches in America, Japanese Christian Church found itself divided into two language groups, Japanese and English. The church solved this problem by inviting Rev. Charles Severns to

assist with Rev. Unoura in ministering to the Nisei (second-generation) members, thereby becoming one of the first Nisei churches in the country.²² The church continued to prosper—until 1942, when it closed owing to Executive Order 9066.

Four other solid Japanese Disciples churches were established before 1945. Three of them were in other parts of California. One was in Berkeley. There in 1919 a group of fifteen Japanese formed themselves into a Christian Church, in a rented space, encouraged by CWBM, the group tracing its roots to a Japanese student gathering of 1904.²³ For the community to grow, it needed a building of its own, but, as a United Christian Missionary executive observed, acquiring it proved difficult: “The funds are available, but when the building was attempted there was uncovered such race prejudices as no one dreamed possible anywhere. So the work suffers and the task awaits while a place is found on which to build.”²⁴ Another Japanese church was in San Bernardino. It started in 1913 on the initiative of P. Muakami, an evangelist from the Japanese Christian Church in Los Angeles.²⁵ By 1929, it had its own building, an active membership of twenty and a Bible school with thirty participants, in an area where the total number of Japanese was about 300.²⁶ In 1920, in Calexico, Imperial Valley, the Disciple pastor J. Kokubun and his wife founded a church. It began in his little house but then grew to own its own building, becoming self-supporting and self-directing. In the process, the congregation joined with other Protestants to become a union church.²⁷ Outside California, a loose Japanese Disciple community was founded in the Arkansas River Valley, Colorado. It

was founded in 1924 on the initiative of four European-American Christian Churches, one located in each of the four towns in the area: Ordway, Swink, Las Animas, and Rocky Ford. About 475 Japanese lived in or around these four towns. By 1926 about forty-five of them, representing fifteen families, formed the far-flung community. Each of the family worshiped in the nearest Anglo Disciples church but a Japanese-speaking itinerant preacher was provided for them, so that once a month the families in each of the towns could worship together in Japanese. This Japanese community is some-



Kojiro Unoura

times identified as Rocky Ford Japanese Disciples, perhaps because Rocky Ford had more Japanese Disciples than the other towns.²⁸

The third Asian Disciple community that came into being in Southern California before 1945 was that of the Filipinos. It began in 1928 as the Filipino Christian Fellowship, founded by Silvestre Morales, a Disciples of Christ minister from the Philippines, and his younger colleague Felix Pascua, with the support of Dr. Royal J. Dye and his wife Eva Nichols Dye, retired medical missionaries who had served in Africa, held in high esteem among Disciples in Los Angeles. In 1929 the Fellowship was adopted by the Disciples of Christ Christian State Board as its mission, the Board aiming to evangelize the 6,000 Filipinos living in the city at the time.²⁹ In 1933, the Fellowship assumed an official form as the Filipino Christian Church.

From the start, the leadership of the ministry was assumed by Filipinos with strong support from European-American Disciples. While Rev. Silvestre served as the first minister, he was supported first by the Dyes and then by Rev. Frank V. Stipp, who supervised the community till 1934, at the behest of the State Board. While serving the Fellowship, Silvestre studied at Chapman College. He graduated in 1931 and returned to the Philippines in 1933. That year, having also graduated from Chapman College and been ordained, Rev. Felix Pascua became the second pastor of the Filipino Christian Church.³⁰ He served till 1939, when the position was assumed by Rev. Casiano Columba, another Chapman graduate, who served till 1941, whereupon Pascua resumed the pastorate, serving in it till 1983. Pascua's successor was Rev. Dan Calderon, who served till 1991, whereupon Rev. Ric La Paz, assumed the pastorate into the new century.³¹ Since Stipp's departure, Ms. Grace Lacock arrived to provide assistance. Lacock, a Los Angeles school teacher, assumed leadership of the Sunday School, ably fulfilling this role till her death in 1986, not accepting any remuneration through those years.

Since 1928 the Filipino community gathered at various places—in rented spaces of other churches and commercial establishments, till 1950, when it acquired its own building, a former Methodist church located at 301 North Union Avenue in Los Angeles. The Filipino Christian Fellowship and later the Filipino Christian Church provided much needed ministry to the Filipinos in the city, most of whom were bachelors relegated to jobs such as dishwashing and crop-picking and often subjected to cruel discrimination.³² The church was the most successful Protestant ministry in the city for the Filipinos, with its membership reaching 450 at its peak.

The Filipino, Japanese, and Chinese churches served as centers of their respective marginalized communities—orienting their members to the divine, caring for the weak and elderly, educating the young, and providing solace and meaning for them. And none of them could have been established had it not been for the concern the European-American Disciples had shown them. That said, it cannot be denied that Asian-American Disciples were in a marginalized situation vis-à-vis their white counterparts, who were the majority in numbers and power. The flow of power was clear—missionary work was done to Asians by well-meaning white Disciples, often represented by United Christian Missionary Society (UCMS). Decisions

In view of existing conditions...[we recommend] that the Chinese Mission at Portland, Oregon, be discontinued, effective February 1, 1924.

were made for them by UCMS, and the Asians could hardly refuse. This became painfully clear when

the dominant church experienced financial distress or when societal forces scapegoated the marginalized. Given this reality, perhaps it is not surprising that six of the nine Asian Disciples communities could not escape dismantling before 1945.

The closure of Portland Chinese Mission was the subject of the following announcement that appeared in the February 1924 issue of *World Call*, the leading Disciples magazine of the time, the announcement made by a local advisory board entrusted with supervising the Chinese mission:

On account of peculiar conditions among the Chinese, such as the decreasing Chinese population, the inability to secure trained native leadership . . . and the consequent small attendance at religious services we do not feel it wise to spend so much missionary money for the results obtained. . . . In view of the existing conditions among the Chinese of Portland, Oregon, and the policy and program under which we seem compelled to carry on the work of our mission among them, we recommend to the home department of the United Christian Missionary society as follows: . . . That the Chinese Mission at Portland, Oregon, be discontinued, effective February 1, 1924.

The most important of the “peculiar conditions” left unsaid in

this notice was stated forthrightly in a UCMS pamphlet: “Chinese exclusion laws and bitter race prejudice caused the depletion of the Chinese community. Therefore, in 1923, it seemed best to close the mission.”³³ Around the same time, San Francisco’s Chinese Institute also closed.

The closure of Japanese churches came in the aftermath of Pearl Harbor. After the attack on December 7, 1941, Japanese Americans living on the Pacific Coast came under suspicion. Then on February 19, 1942, President Franklin D. Roosevelt issued Executive Order 9066, which led to the incarceration of around 120,000 Japanese residents, sixty-two percent of them were U.S. citizens.³⁴ For many Japanese Americans, abiding by the order meant losing their life’s work, as attested by Maureen Osuga, a U.S. born Disciple who was interned with her family at the camp in Heart Mountain, Wyoming: “When World War II broke out, our family was allowed to take only what we could carry to the concentration camp. Vultures swooped down on my father’s two drug stores, jewelry store and five and ten cent store, swindling him out of his life’s work.”³⁵ In addition, abiding by the order meant the dissolution of all the Japanese Disciples churches on the West Coast.³⁶

Early 1945, interned Japanese Americans were finally allowed to return to their former homes, if they still existed. Many Japanese Disciples returned to California, to Los Angeles. They hoped to reconstitute the Japanese Christian Church at its former site, but they could not do so. The site had been converted into another kind of ministry: All Peoples Christian Church and Center, a multi-racial ministry.³⁷ All Peoples was an innovative and worthwhile ministry, yet it occupied the facilities that had belonged to the Japanese Disciples; and the UCMS, which owned the facilities, decided the facilities would not revert to the Japanese Disciples, partly out of a desire to integrate the Japanese ministry into the established ministry. The Japanese returnees were invited to join All Peoples. Many, largely Nisei, did, but others, mainly Issei, the first generation, declined. They refused to assimilate into the dominant culture at the expense of their distinct Japanese Christian identity. Joe Nagano, a returnee and a Nisei himself, describes the sentiments of this group: “The Japanese wanted to retain their identity because there were considerable differences between cultures, particularly for the Japanese speaking members who felt considerable discrimination from all sides of society, in employment, in purchasing property, in business so there were a lot of feelings which we had to overcome.”³⁸ For a

while, this group of Japanese Disciples worshiped separately at All Peoples. Then in 1948, the UCMS finally agreed to their forming into a distinct Japanese Disciple congregation, thus giving birth to West Adams Christian Church. And in 1950 with UCMS's financial assistance, the Japanese Disciples erected their own church building at 3624 West Adams Boulevard in Los Angeles.

In the 1950s, a religious boom occurred in the United States, leading the sociologist Will Herberg to posit that Americans made distinctions among themselves not so much by race or ethnicity as by their religion—by whether they were Protestant, Catholic, or Jew. But there was a footnote to Herberg's thesis: the new mode of distinction did not apply to African Americans, Latinos, or Asians.³⁹ Even so, the post-WWII era brought positive changes to Asian Americans. The Immigration Act of 1952 ruled out race as a factor in the naturalization process—the Chinese Exclusion Law had already been repealed in 1943—and the Immigration Act of 1965 finally eliminated racial and national origins quotas as factors in immigration, enabling Asians to immigrate to the United States on the same footing as Europeans.⁴⁰

After 1945, the Disciples had only two distinctly Asian congregations that traced their roots to the pre-war period—Filipino Christian Church and West Adams Church. The Japanese congregation thrived for much of the period between 1945 and 2010. Reincarnated as West Adams, it resumed an earlier pattern of growth, almost with a vengeance. Already by 1952, a two-story educational building had to be built to accommodate increasing Sunday school attendance, which on a given Sunday reached upwards of 250. As before, the church became a community center for Japanese Americans in the area. In the 1960s, however, the church experienced difficulties, buffeted by a variety of societal forces. The most devastating, perhaps, was the construction of Santa Monica Freeway near the church. The construction forced many church members to move away. The Watts Riots of 1965, and other urban developments further dwindled the ranks of adults and children.⁴¹ By the turn of the twenty-first century, only a handful of elderly Nisei remained. And finally in 2010, West Adams closed as a church for Japanese Americans.

The Filipino Church also thrived between 1945 and 2010. Like West Adams, it continued to serve not only its member but also the larger Filipino community in Los Angeles. One of its members, Royal Morales, the son of Silvestre Morales, became noteworthy as a social worker. In the early 1970, he and two other Filipinos founded

a youth advocacy organization called 'Search to Involve Pilipino Americans.'⁴² The church's contributions to Filipino Americans were recognized by the City of Los Angeles: in 1998 the City designated the Filipino Christian Church as a historical cultural monument.⁴³ Compared to West Adams, FCC was better able to adapt to the changing tides of time, largely because, unlike Japanese, Filipinos continue to immigrate in large numbers to America. By the end of 2010, Filipino Christian Church continues to pursue its mission, now as the only NAPAD church from the pre-1945 era.

Striving toward the Mainstream, 1978–2010

Filipino Christian Church and West Adams Christian Church have been the Disciples' link to the earliest years of NAPAD history, but they were not the fount of a new stream of Asian Disciples congregations that arose beginning in the 1970s. These congregations have quite different origins. Their origins lay in a vision and hard work of a group of Disciples—a vision to establish a cohesive Asian and Pacific-Islander community, a community that would not be relegated to the margins but integrated into the mainstream of the church, contributing to the mission of the whole church even as it afforded fellowship and mutual support for Asian and Pacific-Islander Disciples. In implementing their vision, the leaders were aided by the progressive atmosphere that prevailed in the country, engendered by the Civil Rights Movement and especially the 1965 Immigration Act, which enabled the long overdue influx of immigrants from all corners of Asia. In the Disciples Church, these influences led to the initiation of an urban emergency program aimed at addressing issues of racism and urban poverty at a denomination level. In 1972 this program became permanent as a ministry of Reconciliation.⁴⁴ And it was around this time that a vision for Asian Disciples community arose.

Most of the Disciples who embraced and worked toward the vision were Asian Americans, but the first person to have had the vision and begun implementing it was not. That person was Harold R. Johnson (b. 1921), who has served in the general church from 1961 till his retirement in 1990—a European-American Disciple affectionately called the “grandfather” of NAPAD or “self-appointed advocate for Disciples of Asian origin.”⁴⁵ Upon his return from a mission trip to Thailand in 1972, Johnson developed a deep affinity for Asians and envisioned a denomination-wide structure for Asian Disciples.⁴⁶ Asian Disciple were too few and scattered throughout the country,

worshiping mostly in Anglo churches. So the first step Johnson took was to gather like-minded Disciples to form a community of Asian Disciples and persuade the Division of Homeland Ministries (DHM) to support such efforts. Thanks to his persuasiveness, on July 27–28, 1978, an informal consultation of Asian Disciples was held at Fatima Retreat House in Indianapolis, Indiana. Aside from Johnson, conferees included a number of people who would become active leaders among Asian Disciples: Jane Pouw Felty, Luz Bacerra, Grace Kim, and Janet Casey-Allen.⁴⁷ This consultation resulted in the creation of a preliminary directory of Asian Disciples and the Fellowship of Asian American Disciples (FAAD).

In April 1979, again under the auspices of DHM, a more formal consultation took place at Spencer, Indiana. It attracted additional Asian Disciples, e.g., Itoko Maeda, David T. Kagiwada (1929–1985), and James and Maureen Osuga. The consultation designated Johnson as the staff liaison between the Asian Disciples and DHM, decided to publish a newsletter for the community, and discussed needs that had to be met in order to establish a viable Asian Disciples community, needs such as appointing a DHM staff member dedicated to Asian Disciples.⁴⁸ Upon the suggestion of Itoko Maeda, the group also changed its name, from the Fellowship of Asian American Disciples to the American Asian Disciples (AAD): the rationale was that because the U.S. Census used “Asian American” to identify Asians residing only in the United States, that label was deemed not inclusive enough, as it left out Asians in Canada and Latin America; in the new name, “American” was understood to refer to Asians in both North and South America.⁴⁹ The consultation inspired and empowered Asian participants, as attested by David T. Kagiwada, who had suffered internment in his early teens:

Before the consultation I was a Disciple and now I am an American Asian Disciple. For 25 years in the Disciple ministry I have had to be schizoid, denying or forgetting that part of me which was Asian. At the consultation I was able to affirm both my Discipleness and Asianness and this was of great significance to me. Thank you church for enabling this to happen.⁵⁰

Before the year was out, another important event occurred: at the General Assembly of the denomination held in St. Louis in October, Asian Disciples were recognized for the first time, albeit informally:

American Asian Disciple constituency was identified for the

first time in Assembly history by the worship service which had responses for the various ethnic minorities who are a part of the Christian Church. Besides the regularly identified Black and Hispanic Disciples, one section called for Asian response. Heretofore minorities in the church were identified as Black, Hispanic, and Other.⁵¹

In 1980, October 6–8, a convocation of American Asian Disciples was held at Alverna Retreat in Indianapolis, Indiana, underwritten partly by DHM at the request of AAD members. This proved to be another crucial gathering. Among the participants were Asians who had not been at the consultations of 1978 and 1979: JoAnne Kagiwada (spouse of David), Royal Morales, Manuel Tamayo, Rita Nakashima Brock, and Soongook Choi (1933–2002).⁵² There the Executive Council of AAD was formed, with David T. Kagiwada elected as Convener (later called Moderator), Janet Casey-Allen as Secretary/Treasurer, and Soongook Choi as Newsletter Editor. It was decided that AAD would hold a convocation every other year, alternating with the General Assembly, while the Executive Council would meet every year. At the meeting, Dr. Sang Hyung Lee, a newly appointed theology professor at Princeton Theological Seminary, delivered a paper entitled “Tis a gift to be marginal,” which was well received.

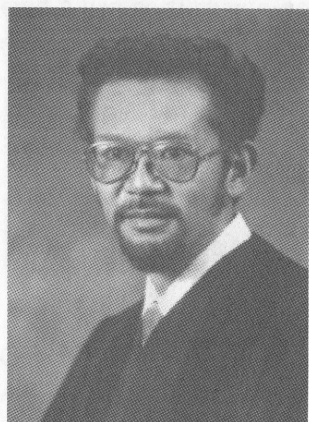
Throughout the 1980s, members of AAD worked vigorously to strengthen Asian Disciples’ presence in the denomination. For example, at the regional assembly of the Pacific Southwest, the region with the most Asian Disciple population, AAD submitted a recommendation entitled, “Concerning Minority Congregation Establishment,” which was passed.⁵³ In 1982, July 28–August 2, AAD held its second convocation on the campus of the University of California at Berkeley, concurrently with the first meeting of the Pacific and Asian American Ecumenical Convocation. At this gathering, AAD elected Grace Kim as new convener and decided on a set of goals: seek official recognition, a budget and staff support from the denomination; request a stance paper from DHM on the Asian Disciples;



Grace Kim

search for ways to increase the number of Asian Disciples, individually and congregationally; and enhance Asian Disciples' representation on the boards of the church. AAD's efforts paid off as in June 1984 the General Board of the denomination formally recognized AAD as a constituency of the Christian Church (Disciples of Christ), opening a way for it to negotiate with DDH for staff and program support.⁵⁴ AAD held its third convocation, July 31–August 2, 1984, at Fatima Retreat in Indianapolis. For the first time, the convocation had a theme, "From Strangers to Christ's Company," to which David T. Kagiwada and Geunhee Yu spoke.⁵⁵ The convocation elected Soongook Choi as its third convener.

On July 10, 1985, David T. Kagiwada died at the age of fifty-six. The untimely death of this articulate and passionate Disciple was a great loss to AAD and the church as a whole. Given his ordeal at a concentration camp in Poston, Arizona, and his ardent advocacy of ecumenism and reconciliation, Kagiwada emerged posthumously as an icon of AAD. To celebrate him and AAD, the denomination designated in 1993 the second Sunday in September as David T. Kagiwada Sunday and the rest of the week as the AAD (later NAPAD) Ministries Week. In his name, a scholarship was established to support seminarians of Asian/Pacific-Islander background. In August 1985, to raise funds for the scholarship, a group of Disciples—Soongook Choi, Manuel Tamayo, and Leon Riley—bicycled from Oak Park, Illinois, to Des Moines, Iowa, where a General Assembly was to be held, people pledging an amount for each of the miles they pedaled.⁵⁶



David Kagiwada

David T. Kagiwada's death behind it, AAD carried on, inspired by memories of his leadership. In 1986, July 31–August 2, AAD held its fourth convocation on the campus of the University of Southern California in Los Angeles. There Wally Ryan Kuroiwa was elected as new convener. Sensing that AAD had now grown beyond the budding stage, Kuroiwa noted, "I believe AAD can and should establish a power base for influencing decision making within our denomination. We are slowly becoming more and more visible within the denomination. I feel we should take some

intentional action toward maximizing that presence."⁵⁷ In 1988, July 28–30, the fifth convocation was held at the Cabrini Retreat House in Des Plaines, Illinois. There Soongook Choi was reelected as convener.

In 1989, October 12–14, a crucial gathering took place in Illinois: the Asian Ministries Consultation held at Techny Conference Center in Chicago. The meeting was sponsored by DHM and participated by members of the AAD Executive Council and select leaders from DHM and other parts of the church. A purpose of the Consultation was to "propose directions for the ministry of the Christian Church (Disciples of Christ) to and with American Asians in the United States and Canada within the decade of the 90's."⁵⁸ The proposal that issued from this meeting would more fully situate AAD in the denomination. But before such situating could occur, AAD had a year of interlude in 1990.

In 1990 the AAD convocation was canceled, partly because many members had already gathered at the Techny consultation and because the convener, Soongook Choi, had suffered a stroke early that year—a stroke that was initially manageable but gradually debilitating. The biennial meeting canceled, the Executive Council met in conjunction with the Metro Korean Disciples Convocation, held August 18–19, 1990, at Wilshire Christian Church in Los Angeles. The Pacific Southwest Region, in whose province lay the Metro Korean Disciples Convocation, had given birth to the first Korean Disciples congregation in 1976 on the premises of the Wilshire Christian Church. By 1990 there were eleven Korean Disciples congregations in the region, four of which were in transition, and the region had hired a Korean pastor, Jai Kwan Ahn, to provide guidance to these and other Asian Disciples churches within its purview.⁵⁹ In Los Angeles, the Executive Council, on behalf of AAD, honored Harold R. Johnson, who had retired from DHM in June of the year. On AAD's behalf, Choi, having recovered somewhat from the stroke, presented Johnson with a plaque that praised him "for his vision of the Christian Church in action toward wholeness, for his resilient friendship and becoming one of the Asian disciples, for his profound commitment to build up weak and neglected elements to actualize what church is, for his firm leadership on evangelism and prioritizing approaches toward an acceptable future . . ."⁶⁰

After the Metro Korean Disciples Convocation, the Executive Council proceeded to follow up on the works of the 1989 Consultation. Their work resulted in a "Report and Statement of concern:

American Asian Disciples,” which was submitted to the 1991 General Assembly of the Christian Church (DOC), held October 25–30, in Tulsa, Oklahoma. In the Report, the Executive Council brought six needs to the attention of the Assembly: 1) developing strategies for recruiting Asian American students for ministerial studies, 2) finding ways to recognize education of Asian ministers trained overseas and facilitate their obtaining standing in the church, 3) establishing ten new Asian American congregations, 4) adopting forty unaffiliated Asian congregations, 5) having more Asian Americans represented on boards of the church, and 6) appointing an Asian American, preferably Korean, to the staff of the Division of Homeland Ministries.⁶¹ On the last point, the preference for a Korean staff person was the consensus of the 1989 Consultation at Chicago, given that Koreans were among the most numerous Asian immigrants in the 1980s and most inclined toward joining Protestant churches.

Upon receiving the report, the 1991 General Assembly approved the creation of a DHM staff position dedicated to ministering to and growing the Asian and Pacific-Islander Disciples community.⁶² Shortly after, in February 1, 1992, DHM’s president Anne Updegraff Spleth appointed Geunhee Yu as Associate for American Asian Ministries in the Center for Congregational Growth and Vitality (later renamed as the Executive Pastor for American Asian Disciples Ministries), effective February 1, 1992. At the time, Yu, a PhD in Pastoral Theology from Vanderbilt University, was pastoring Nashville Christian Church in Tennessee, in addition to serving as head chaplain of Turney Center State Prison in Only, Tennessee. Of Yu’s appointment, Soongook Choi stated, “I was so encouraged when the Division of Homeland Ministries called Geunhee Yu, and the Rev. Dr. Yu had accepted the call. Some sighed and said, ‘It’s better late than never.’ But, I see that the Church is finally doing something for new immigrant, evangelism, and responding positively [to] the spiritual needs of those transplants.”⁶³ Yu was officially installed at the 1992 AAD Convocation, held on the campus of the University of Southern California in Los Angeles.⁶⁴ In his acceptance speech, Yu shared his hope of establishing an American-Asian ministry center in a Disciples theological institution, quickly planting many new American-Asian congregations, and developing resources suitable for American-Asian churches. At the time, there were about seventeen Disciples churches whose members were primarily Asian.⁶⁵ At the Convocation, Casey-Allen was elected as new convener.

AAD continued to grow. In 1993, Disciples of Christ Korean

Fellowship was organized, with Soongook Choi as president—in 2000 this Fellowship would become the Korean Disciples Convocation.⁶⁶ In that year, AAD’s Executive Council held its meeting at St. Louis, Missouri, in conjunction with the denomination’s General Assembly, scheduled for July. There Geunhee Yu reported that there were altogether twenty-nine congregations in AAD, not including the two that had recently seceded allegedly because of the “liberal” views that previous General Assemblies had entertained.⁶⁷

On July 28–31, 1994, at the Resurrection Center, Woodstock, Illinois, the eighth AAD Convocation was held. It turned out to be the largest AAD Convocation held to date, with over 100 people participating. The event was noteworthy also because it was the first AAD convocation to have had programs for young people, the program run by Jeri Sias.⁶⁸ At the Convocation, Geunhee Yu explained challenges he faced in his position. He noted that apart from his salary and travel allowance, there was hardly a budget for Asian ministries in DHM, limiting his ability to develop Asian congregations. It was noted that whereas the director of Hispanic Ministries worked independently, Yu had to work in conjunction with DHM staff, whose ideas for Asian ministries did not always correspond with those of Yu’s.⁶⁹ Given Yu’s report, members agreed they needed to be more intentional about raising funds for AAD programs, something they addressed right away, in a small step, by instituting voluntary dues. Members also appointed a task force to explore how AAD might better relate to DHM and the general structure of the denomination; the task force was also charged with drafting a constitution and mission statement for the community.⁷⁰ At the time, there was a denomination-wide discussion to more explicitly affirm the presence of Canadian Disciples. This discussion was duly noted by AAD members, who realized that even though “American Asian” in their initialism was meant to be inclusive, it was not being perceived as such by many in the denomination. Concern was raised also about the need to make an explicit reference to Pacific Islanders. Thus at a business meeting, a new name was proposed—North American Pacific/Asian Disciples (NAPAD)—and the Executive Council was asked to recommend on its suitability at the next convocation. Manuel Tamayo was elected as convener of the next biennium.

The issues considered in the 1994 Convocation were reflected in the next Convocation, held in conjunction with Pacific Islanders Asian American Ministry (PAAM) of the United Church of Christ, July 26–28, 1996, at Chapman University, in Orange, California. At

that meeting, Nobi Kaneko was elected new moderator. The community adopted the new name that had been proposed at the previous convocation: North American Pacific/Asian Disciples (NAPAD). It also adopted a constitution and bylaws. The preamble in the constitution stated:

We, the members of the North American Pacific/Asian Disciples of the Christian Church (Disciples of Christ) in the United States and Canada, affirm the cultures and heritages of Pacific/Asian peoples within the historical and living Christian faith. As part of the Christian Church (Disciples of Christ), we join with other Disciples in the total mission of the church, and we recognize and promote the gifts and presence of North American Pacific/Asian Disciples in the life and work of the Church.⁷¹

The year after this convocation, Soongook Choi retired from active ministry. Choi had refused to let up despite having suffered a stroke in 1990, but now the time had come for him to ease up. In March, a banquet was held in his honor at Chicago Christian Church (Disciples of Christ), a Korean-American congregation he had served for twenty-three years while providing leadership for the general church. Choi was presented with a plaque of appreciation by NAPAD and a scholarship was established in his name at DHM to support NAPAD seminarians.⁷² Convener Nobi Kaneko encapsulated well the place Choi held in the life of NAPAD:

His service to NAPAD has been obvious and outstanding. Without his vision and leadership, our organization would never enjoy the solidarity and fellowship that we now esteem. Soongook has given us, the members and friends of NAPAD, an articulate vision for our community. He has reminded us that 'we rightly belong' to the wholeness of the Christian Church (Disciples of Christ). . . . Our denomination is blessed as a result of his insistency that the minority groups in the church have much to contribute.⁷³

The year 1997 was significant for another reason. That year, NAPAD's effort to gain recognition as part of the whole church was furthered, as Dr. Richard Hamm, newly-elected General Minister and President, announced that the Executive Pastor for NAPAD would join the General Cabinet, along with his counterpart in the Hispanic Ministries. The General Cabinet was a key forum where matters affecting the denomination as a whole were discussed, and it was com-

posed of the heads of the general units of the church.⁷⁴

At the next NAPAD Convocation, held July 30–August 1, 1998, at Mills College in Oakland, California, Jeri Sias was elected new moderator for the next two years. In her tenure, Sias worked hard to place NAPAD more squarely in the general structure of the church. To this end, a NAPAD Structure Task Force was formed, co-chaired by Sias and Dr. Kris Culp, Dean of the University of Chicago Disciples Divinity House. Under their leadership, a visioning conference was held at Fatima Retreat Center in Indianapolis in March 2000 to plot NAPAD's course for the next ten years. The conference attracted about fifty leaders: from NAPAD, general units, regions, and theological institutions. The meeting was facilitated by Wallace Ryan Kuroiwa, then serving in the United Church of Christ.

The conference resulted in a covenantal document that expressed five goals, goals that would be pursued in the next ten years: 1) form a committee of NAPAD youth and young adults to develop leadership among them; 2) cultivate NAPAD women in ministry, e.g., by providing them with travel funds and opportunities for leadership in local, regional, and general settings; 3) re-envision theological education for NAPAD, e.g., by establishing a Korean-language MDiv program at a Disciples theological institution; 4) establish new NAPAD congregations and strengthen existing ones, and 5) explore how best to fund NAPAD and how best to relate it to the general structure of the church, funding preferably done in direct affiliation with the Church Finance Council and structural issues explored in collaboration with the Office of General Minister and President.⁷⁵

The covenantal document was endorsed by the 2000 NAPAD Convocation, held July 27–29, at Christian Theological Seminary in Indianapolis. To facilitate the goals specified in the document, the Convocation allowed the Executive Council to assume the role of the Transition Team. The Convocation also elected Timothy S. Lee as new moderator. In implementing the fifth goal of the document, NAPAD obtained the support of the Standing Committee on Renewal and Structural Reform of the Christian Church (DOC), the committee that makes preliminary recommendations on matters related to structural issues of



Soongook Choi

the denomination. And in 2002 the Standing Committee, on behalf of NAPAD, submitted a restructure proposal to the General Board of the denomination. This proposal sought to place NAPAD on an equal footing with the Hispanic and African American ministries in the denomination. It sought to do so by moving the Office of the Executive Pastor of NAPAD from DHM to the Office of the General Minister and President. In the end, however, the proposal failed, as it was rejected by the General Board of the church. The General Board offered an alternative proposal, one that would take the Executive Pastor's Office out of DHM but make it an independent NAPAD Commission, rather than placing it in the Office of the General Minister and President. This proposal would have allowed the Executive Pastor more freedom to conduct his ministry among Asian and Pacific Islander Disciples, but it would have deprived him of the services and equipment he was entitled to as a member of a general unit of the church such as DHM. Independently providing such services and equipment would have been exorbitantly costly. Whether to accept the General Board's proposal was discussed at the 2002 NAPAD Convocation, held August 1–3, once again at Chapman University in Orange, California. In the end, the alternative proposal was declined, and NAPAD chose to remain within DHM for the time being.⁷⁶ In light of this decision, the Convocation reactivated the Executive Council and elected Kim Tran as next moderator.

2001 ✓
“The time being” turned out to be rather lengthy, for the work of restructure was not taken up till 2008. In the meantime, NAPAD continued to thrive. In September 2002, Soongook Choi died as a result of his illness, joining David T. Kagiwada as a permanent icon of the community. In 2003, Patricia (Cisa) Payuyo was elected as First Vice Moderator of the General Assembly, thus becoming the first Asian person to be part of the Moderator Team. Payuyo was followed in 2005 by Carolyn Ho, who was also elected as First Vice Moderator of the General Assembly. Other NAPAD members served on numerous boards and committees of the denomination, including the General Board. On July 28–31, 2004, the NAPAD Convocation took place in Chicago, Illinois, on the campus of the University of Chicago and the Disciples of Divinity House. There April Lewton was chosen as new moderator. In July 2005, many NAPAD members watched a historic moment take shape at the General Assembly held in Portland, Oregon, as Dr. Sharon E. Watkins was elected new General Minister and President of the Christian Church (Disciples of Christ), the first woman to assume the position. Like her predeces-

sor Dr. Hamm, Watkins actively supported works and aspirations of NAPAD. And she was present at the next NAPAD Convocation, held August 10–12, 2006, at Pacific School of Religion, in Berkeley, California, where Cindy Kim was elected moderator.

In 2008 the work of restructure resumed. That year, August 6–9, NAPAD held its fifteenth convocation in Stony Point, New York. The community elected Lian Jiang as new moderator. It also appointed a Restructure and Constitution Renewal Task Force (RCRT), composed of ten persons, chaired by Timothy S. Lee. The formation of the Task Force was motivated by a new development in the denomination. That year, under Sharon Watkins's leadership, the General Board approved the formation of a Mission Alignment Coordinating Council (MACC), a twelve-person team, entrusted with streamlining and better integrating general units of the church.⁷⁷ Given NAPAD's desire for restructure shown at the 2000 Vision Conference, it was assumed that the new alignment would bring significant changes to NAPAD, and RCRT was charged to prepare for the change, particularly by amending the constitution and bylaws of the community.

After deliberating for a year, in April 2009, MACC submitted a nine-point proposal to the General Board. One of them was GB-09-066: “The NAPAD Executive Pastor will be accountable to a NAPAD executive board and the ministry as a whole will have a covenantal relationship to the General Board.” If this proposal was adopted, the Office of the Executive Minister of NAPAD would no longer be housed in DHM but become a distinct unit of the general church. It also entailed that the Executive Council of NAPAD would change into a Board of Directors that would not simply play an advisory role but have oversight of the Executive Pastor and be accountable directly to the community. The General Board adopted the proposal, and it stipulated that the new structure of NAPAD be in effect January 1, 2010.⁷⁸

Meanwhile NAPAD's Restructure Task Force had been making progress in revising the governance documents, collapsing the constitution and bylaws into one document, simply called the Bylaws of the North American Pacific/Asian Disciples. The amended Bylaws were adopted at the sixteenth Convocation, held in Seattle, Washington, August 4–7, 2010. The Convocation also affirmed the work of MACC and elected the inaugural Board of Directors, consisting of fourteen people: Janet Casey-Allen, Glenn Carson, Jinsuk Chun (Moderator-Elect), Susan Gonzalez-Dewey, Sandhya Jha, Timothy

S. Lee (Moderator), Paulo Lealaitafea, April Lewton, Lian Jiang, JoAnne Kagiwada, Cindy Kim-Hengst (Secretary/Treasurer), Gideon Yu, Geunhee Yu (ex-officio), and Sharon E. Watkins (ex-officio).

2011 On November 22, 2012, Geunhee Yu retired from the Office of the Executive Pastor of NAPAD, after nearly twenty years of service in the post, having ably shepherded the process of a subunit of DHM becoming a general ministry of the denomination, increasing the number of NAPAD congregations from less than twenty to over ninety in his tenure, with over a dozen different ethnic groups represented, though the majority of them were Korean.⁷⁹ Nominated to be Yu's successor was Jinsuk (John) Chun, a former deployed staff of the Pacific Southwest Region in charge of Asian and Pacific-Islander ministries, the successor to Jai Kwan Ahn, nominated by the Board's action in June 2011, upon the recommendation of a search committee headed by Cindy Kim-Hengst.⁸⁰ A new day was dawning on the community. The Disciples of Christ have come a long way since 1924 or 1942—and North American Pacific/Asian Disciples are no longer eddying in the margins but are striving in the mainstream, in union with the body of Disciples at large.



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ENDNOTES

¹ Here and elsewhere "Asian American Disciples" is used as shorthand to refer to Disciples of Asian and Pacific Island descent residing in the United States and Canada. For a brief background to Asian American Christianity see Timothy S. Lee, "From the Coercive to the Liberative: Asian and Latino Immigrants and Christianity in the United States," in *American Christianities: A History of Dominance and Diversity*, edited by Catherine A. Brekus and W. Clark Gilpin (Chapel Hill, NC: University of North Carolina Press, 2011): 76-101.

² For an overview of the history of Asian Americans and laws passed against them, see Ronald Takaki, *A History of Asian Americans: Strangers from a Different Shore*, updated and revised edition (New York: Little, Brown and Company, 1998).

³ Roger Daniels, *American Immigration: A Student Companion* (Oxford: Oxford University Press, 2001), 148.

⁴ Gary Gerstle, "Liberty, Coercion, and the Making of Americans," in *The Handbook of International Migration: The American Experience*, edited by Charles Hirschman, Philip Kasinitz, and Josh Dewind, 257-293 (New York: Russell Sage Foundation, 1999); also see his *American Crucible: Race and Nation in the Twentieth Century* (Princeton: Princeton University Press, 2001).

⁵ Roger Daniels, *Asian America: Chinese and Japanese in the United States since 1850* (Seattle: University of Washington Press), 71.

⁶ W. F. Turner, "The Portland Christian Mission," *World Call* (May 1923).

⁷ *Ibid.*

⁸ <http://laosao.worldpress.com/2010/04/04/odessa-davis> (accessed January 14, 2012); Hawk died in Hong Kong in 1932. *World Call* (February 1932).

⁹ *Ibid.*

¹⁰ "Pioneer History to about 1900: Churches of Christ and Christian Churches in the Pacific Southwest," <http://ncbible.org/nwh/orhistdc.html#chinese> (accessed January 14, 2012).

¹¹ W. F. Turner, "The Portland Christian Mission," *World Call* (May 1923).

¹² Disciples of Christ, *Survey of Service* (St. Louis, MO: Christian Board of Publication, 1928), 112.

¹³ M.E. Harlan, "Mission Work in the United States by the Christian Woman's Board of Missions" (pamphlet) (Indianapolis, IN: Christian Woman's Board of Missions, 1912), 10.

¹⁴ Disciples of Christ, *Survey of Service*, 112.

¹⁵ John Wade Payne, *Park Avenue Christian Church: 200 Years of Seeking Justice, Embracing Diversity, Inspiring Imagination* (Nashville, TN: Polar Star Press, 2010), 47.

¹⁶ Payne, *Park Avenue Christian Church*, 47.

¹⁷ For a while, the California State Missionary Society maintained a Chinese mission. The work ceased when it was agreed that the Chinese work could be better performed by other denominations and that the Society should focus on its work among the Japanese. See Clifford A. Cole, *The Christian Churches of Southern California* (St. Louis, MO: Christian Board of Publication, 1959), 142. In the end, another Chinese Disciples church would not be formed till 1990, when it was formed at Alhambra Christian Church in Southern California. See Geunhee Yu, "Asian American Disciples," *The Encyclopedia of the Stone-Campbell Movement*, ed. Douglas A. Foster, Paul M. Blowers, Anthony L. Dunnivant, and D. Newell Williams (Grand Rapids, MI: Eerdmans, 2004), 40.

¹⁸ Cole, *The Christian Churches of Southern California*, 140.

¹⁹ *Ibid.*; Harlan, "Mission Work in the United States by the Christian Woman's Board of Missions," 11.

²⁰ "Cole, *The Christian Churches of Southern California*, 141.

²¹ "Where East and West Meet" (pamphlet). Christian Woman's Board of Missions (Indianapolis, n.d.), 12-13.

²² Timothy S. Lee, "NAPAD History: West Adams Christian Church (Disciples of Christ)," *NAPAD Newsletter* (1999-2000), 5.

²³ Disciples of Christ, *Survey of Service*, 97;

²⁴ Ben E. Watson, *A story of the Japanese Christian Churches in the United States: as adventures, discoveries, achievements, aspirations*. (N.p., United Christian Missionary Society, 1928), 17.

²⁵ Disciples of Christ, *Survey of Service*, 102; "Where East and West Meet" (pamphlet). Christian Woman's Board of Missions (Indianapolis, n.d.), 10.

²⁶ Disciples of Christ, *Survey of Service*, 97-100.

²⁷ *Ibid.* 15.

²⁸ Ben E. Watson, *A story of the Japanese Christian Churches in the United States*, 18-19; "James Sugioka Takes New Post," *World Call*, Vol. 28 (June 1946), 4.

²⁹ Cole, *The Christian Churches of Southern California*, 144.

³⁰ *Ibid.*

³¹ *NAPAD Newsletter* (Summer 2000), 6; http://fcc-la.com/FCC_History.html (accessed October 17, 2007).

³² For an insightful description of the life Filipinos in the United States in this period, see Carlos Burlosan, *America is in the Heart: A Personal History* (1946; repr., Seattle, WA: University of Washington Press, 1973).

³³ "Where We Have Shared," March 26, 1953.

³⁴ Daniels, *American Immigration*, 168-169. Wikipedia, http://en.wikipedia.org/wiki/Executive_Order_9066

³⁵ "Justice," in Kagiwada memorial Sunday and NAPAD Ministry Week Materials for September 12-18, 1999; Homeland Ministries, Christian Church (Disciples of Christ), page 5.

³⁶ It appears the Japanese Disciples community in Rocky Ford Valley, Colorado, survived the ordeal, perhaps because it was outside the restricted zone. *World Call*, Vol. 28 (June 1946), 4.

³⁷ On the ministry of All Peoples Church and Center, see Dan B. Genung, *A Street Called Love: The Story of All Peoples Christian Church and Center, Los Angeles, California* (Pasadena, CA: Hope Publishing House, 2000).

³⁸ Mr. Joe Nagano's letter to Dr. Geunhee Yu (n.d., North American Pacific Asian Disciples Ministries, Division of Homeland Ministries, Christian Church [Disciples of Christ]).

³⁹ "But, by and large, in the America that has emerged with the third generation, the principle by which men identify themselves and are identified, locate themselves and are located, in the social whole is neither 'race' (except for Negroes and those of Oriental origin) nor ethnic-immigrant background (except for recent arrivals [such as Latinos]) but religious community." Will Herberg, *Protestant-Catholic-Jew: An Essay in American Religious Sociology* (Chicago: University of Chicago Press, 1955), 36.

⁴⁰ Daniels, *American Immigration*, 148.

⁴¹ Lee, "NAPAD History: West Adams Christian Church (Disciples of Christ)."

⁴² Lorna Ignacio Dumapias, ed., *Filipino American Experience: The Making of a Historic Cultural Monument* (Torrance, CA: Filipino American Experience, 2010), 27.

⁴³ *Ibid.*, 8.

⁴⁴ "Recommendations Concerning Reconciliation Mission," in Share the Feast: 2007 General Assembly of the Christian Church (Disciples of Christ) (Indianapolis: General Assembly of Christian Church [Disciples of Christ], 2007), 291-293.

⁴⁵ Johnson began his service in the general church in 1961 as counselor in church-wide leadership development in the United Christian Missionary Society. After the Disciples restructured in 1968, he served in the Division of Homeland Ministries, first as executive coordinator of program and strategy and, since the early 1980s till his retirement in 1990 the executive for evangelism. See "Sessions '79 Plans for Men Underway," *The Disciple* (March 6, 1977), 27; "An Opportunity for Church Growth," *The Disciple* (August 1984), 21; and "Biographical Information: Harold R. Johnson," archived at the Disciples of Christ Historical Society. The "grandfather" reference is by Geunhee Yu: see his article entitled "'DHM's Finest Ministry and Legacy to Disciples,'" in *The Disciples Advocate*, Vol. 7, no. 2 (Summer 2009), 11; the "advocate" reference is from *AAD News*, Vol. 11, no. 1 (February 1990), 1.

⁴⁶ At the time, developing an Asian constituency was not part of Johnson's job. Harold Johnson's letter to Geunhee Yu (July 26, 2001), at NAPAD office in Indianapolis, on Johnson's trip to Thailand, see Janet Casey-Allen's article, "Disciples of Asian Origin Vie for Their Place," *The Disciple* (May 1994), 9.

⁴⁷ Other Asian participants were Reuben Botton, Aron Sato, Lydia Gaden, Cesar Paniamogan, Peter Suk, and Vergilio Garrita. Aside from Johnson, Bill Hannah and Tom Russell also participated as DHM staff members.

Case-Allen, "Disciples of Asian Origin," 9.

⁴⁸ David T. Kagiwada and Janet Casey-Allen were elected as the editors. Casey-Allen, "Disciples of Asian Origin Vie for Their Place," 10.

⁴⁹ Casey-Allen, "Disciples of Asian Origin Vie for Their Place," "Editorial: What's in a Name?," *AAD News* (Spring 1984). Later AAD was not deemed persuasive enough, prompting another name change in 1996.

⁵⁰ *AAD: Asian-American Disciples: Consultation Report*, Vol. I, no. 2 (1979).

⁵¹ *AAD: American-Asian Disciples*, Vol. II, no. 1 (January 1980), 4.

⁵² Others Disciples participants included Reuben Batoon, Grace Kim, Cesar Paniamogen, Janet Casey-Allen, David T. Kagiwada, Maureen Osuga, Gary Yamagiwa, Harold Johnson, Susan Robinson, Song Cha Kim, Luz Bacerra, Itoko Maeda, Jane Pouw Felty, Bill Hanna, and Bill Notthingham. *AAD: American-Asian Disciples* Vol. 3, no. 1 (May 1981), 1.

⁵³ "Short Notes" in *AAD: American-Asian Disciples* (May 1981).

⁵⁴ *AAD News* (Spring 1984); *AAD News* (Fall 1984).

⁵⁵ *AAD News* (Spring 1984) and *Ibid.* (Fall 1984).

⁵⁶ *AAD News*, December 1987.

⁵⁷ *AAD News*, November 1986, 1.

⁵⁸ A summary of the gathering entitled "Asian Ministries Consultation," October 12-14, 1989, Techny Conference Center, Chicago, Illinois, Division of Homeland Ministries Christian Church (Disciples of Christ)

⁵⁹ *AAD News*, April 1990, 3. Ahn was laid off in 1992 owing to financial constraints but was rehired in 1996. *AAD News* (February 1992); Geunhee Yu, "Asian American Disciples," 41.

⁶⁰ *AAD News*, December 1990, 1.

⁶¹ "Report and Statement of concern: American Asian Disciples" (inserted in the June 1991 issue of *AAD News*).

⁶² Geunhee Yu, "Asian American Disciples," 41.

⁶³ *American-Asian Disciples News* (February 1992).

⁶⁴ *AAD News*, February 19, 1992, p.6. *American-Asian Disciples News*, Vol. 13, No. 3 (November 1992), 2.

⁶⁵ There are varying reports as to the number of Asian Disciples churches that existed by February 1992. Geunhee Yu states there were 8 churches; the "Report and Statement of concern: American Asian Disciples" indicates 10; Jaikwan Ahn states in an October 1991 report that at the time there were twelve Asian Disciples congregations in the Pacific Southwest Region: 2 Chinese, 2 Filipino, 8 Korean (he forgot to count West Adams, which was Japanese). The figures by Yu and the Report are almost certainly too low. Given Ahn's figures and adding West Adams Christian Church and 2 Filipino Canadian Disciples communities mentioned in the August 1987 issue of *AAD News* and 2 Chicago area Korean Disciples churches mentioned in the Summer 1983 issue of *AAD News* (Summer 1983), the total number of Asian Disciples churches by February 1992 is probably at least 17.

⁶⁶ *American-Asian Disciples News*, Fall 1993, 5.

⁶⁷ *AAD News*, Fall 1993, 3.

⁶⁸ *American-Asian Disciples News*, December 1994, 1. Sias was a young laywoman who had just entered a master's program in pharmacology at the University of Kansas. *Ibid.*, 7.

⁶⁹ On the taskforce, see *American-Asian Disciples News*, December 1994, 2. On dues, see *North American Pacific Asian Disciples*, Fall 1996, 5.

⁷⁰ *Ibid.*, 2, 3.

⁷¹ "Constitution of the North American Pacific/Asian Disciples." *North American Pacific/Asian Disciple Newsletter*, Fall 1996, 1.

⁷² Choi died in 2002.

⁷³ *NAPAD Newsletter* (Spring 1997), 1.

⁷⁴ *NAPAD Newsletter* (Spring 1997), 5.

⁷⁵ *NAPAD Newsletter*, Summer 2000, 1-2.

⁷⁶ *NAPAD Newsletter*, Summer 2002, 3.

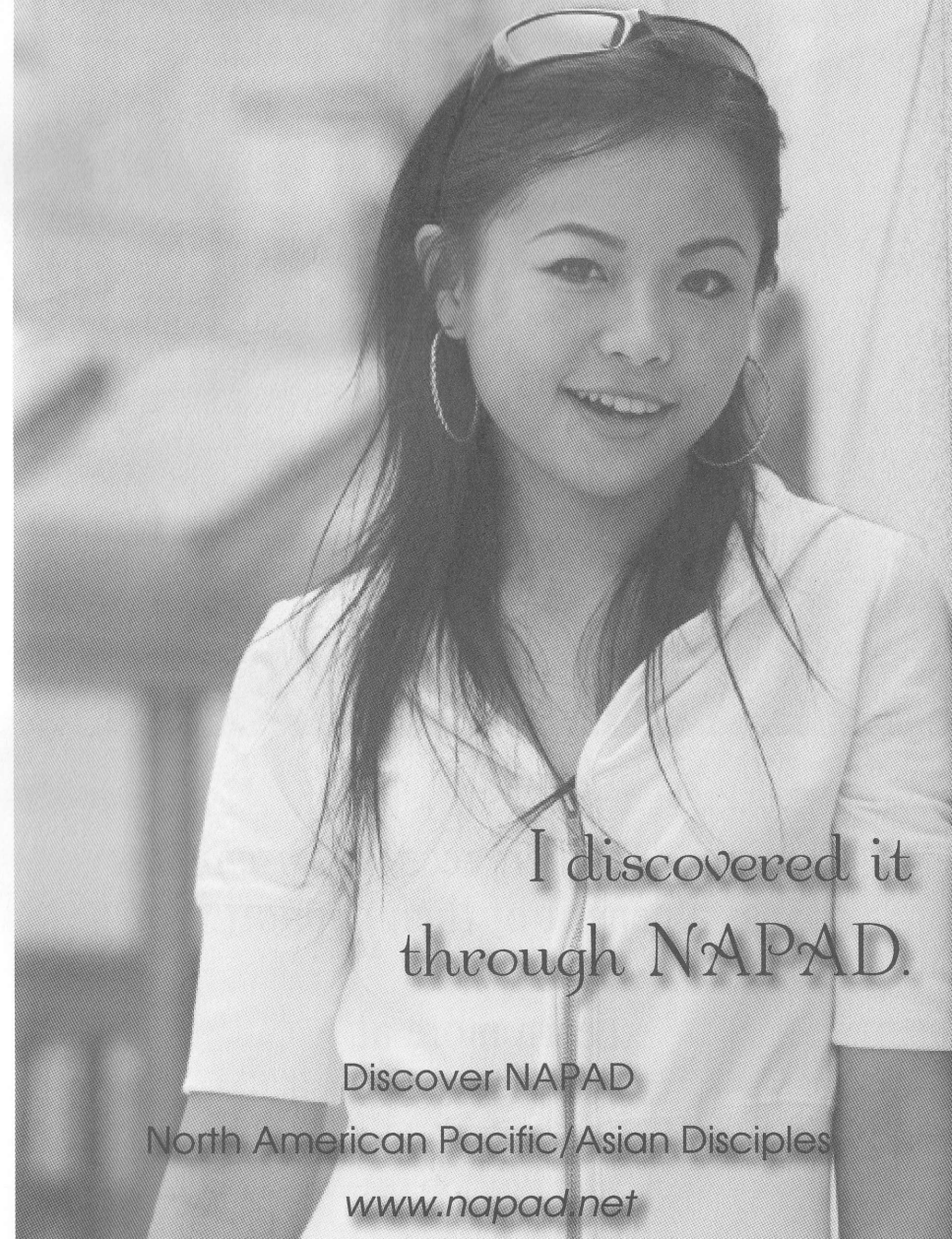
⁷⁷ Two of the MACC members were from NAPAD: Carolyn Ho and Timothy S. Lee.

⁷⁸ *2009 General Board Docket*: (accessed January 15, 2012) <http://www.disciples.org/Portals/0/PDF/generalboard/2009/2009GeneralBoardDocket-FINAL.pdf>.

⁷⁹ A list of NAPAD churches provided by the NAPAD Executive Office in December 2011 shows 92 active congregations.

⁸⁰ "New Executive Pastor Nominated," NAPAD Website (accessed 15 January 2012): <http://www.napad.net>.

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