Lord Teach Us to Pray

"주여, 우리에게 기도를 가르쳐 주소서"

David Kagiwada & NAPAD Sunday

데이빗 가기와다 및 태평양 아시안 사역 주일

September 8, 2013

AND

NAPAD Ministry Week

태평양 아시안 목회 주간

September 9 - 14, 2013

Rev. Janet Casey-Allen, Moderator
Rev. Jinsuk Chun, Executive Pastor

North American Pacific/Asian Disciples **August 2013**
130 E. Washington St. Indianapolis, IN 46204
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David Kagiwada & NAPAD Sunday, Moderator's Message

Each year on the second Sunday of September, the celebration of NAPAD Ministry Week begins with the David Kagiwada Memorial Service. Who is David Kagiwada and what relevance does he have to the rest of the Disciples Church? David died in 1985, and he did not leave a legacy of having published great theological books, nor personal wealth to fund foundations in support of Disciple ministries. By all appearances, David Kagiwada was simply a very ordinary person, a local pastor whose life on earth was cut short by cancer.

However, David was also one of several Japanese American Disciples pastors and lay leaders who were interned in American concentration camps during World War II. Thus, David and his family suffered a great injustice during his formative years in the U.S. So did many other Disciples, both of Asian and non-Asian heritages. So what is the significance of dedicating one Sunday in the Disciple church calendar to remember and honor this Japanese American pastor?

I met David in 1978 when the Consultation for Asian Ministries was sponsored by Homeland Ministries. David was the first Japanese I got to know as a person. I grew up hearing about the torture techniques of occupying Japanese forces during World War II. My mother and other relatives had lived under the Japanese Occupation and told several gory stories. Needless to say, I was influenced by personal accounts and history books about the cruelty of the Japanese Army in China, Burma, Thailand, Indonesia, Philippines, Korea, Malaya, Guam, Borneo, Mongolia, and other places. Then there was David, leading the group of Asian Disciples to pursue advocacy and justice. Here was a man who suffered the injustice and humiliation of the internment experience yet, because of his relationship with our Lord Jesus Christ, was not embittered.

During the last year of David's life, Lee Ching Ling, a member of Crestview Christian Church who emigrated from China, said that David was a very compassionate person and a tremendous pastor. Ching Ling and I made out a schedule to cook Chinese food for David on a regular basis. David jokingly said that in his last days, he was glad to have me as his spiritual director. Two women who grew up distrusting and fearing the Japanese were led by the Holy Spirit to care for one who was associated ethnically with the occupying Japanese forces. Through the Grace of God, we realized that he, too, had been a victim of the occupation and a great injustice. We were healed by the precious blood of our Lord Jesus Christ. We saw Christ in David, and he experienced Christ in us. God used a very ordinary man and two ordinary women to proclaim reconciliation and healing in an unjust world.

Most of the constituency of NAPAD has experienced the Japanese Occupation. Yet we come together on David Kagiwada Memorial Sunday to recognize and affirm a Japanese Disciple. This is the power of the Cross and the Resurrection, the efficacy of Christ's love to heal and transform people. David Kagiwada Memorial Sunday is a reminder that each one of us can be healed and transformed to become reconcilers in the name of our Lord Jesus Christ.

Shalom,

Rev. Dr. Janet Casey-Allen
Moderator of the Board of Directors of NAPAD

A Disciples Affirmation of Faith

AS MEMBERS OF THE CHRISTIAN CHURCH,

We confess that Jesus is the Christ,
the Son of the living God,
and proclaim him Lord
and Savior of the world.

In Christ's name and by his grace
we accept our mission of witness
and service to all people.

We rejoice in God,
maker of heaven and earth,
and in the covenant of love
which binds us to God and one another.

Through baptism into Christ
we enter into newness of life
and are made one with the whole people of God.

In the communion of the Holy Spirit
we are joined together in discipleship
and in obedience to Christ.

At the table of the Lord
we celebrate with thanksgiving
the saving acts and presence of Christ.

Within the universal church
we receive the gift of ministry
and the light of scripture.

In the bonds of Christian faith
we yield ourselves to God
that we may serve the One
whose kingdom has no end

Blessing, glory and honor
be to God forever. Amen.

제자교회 신앙 선언

크리스천 교회 (제자회) 신도로서,

우리는 예수님이 그리스도시요,
살아계신 하나님의 아들이심을 고백하며,
그가 세상의 주님과 구주이심을
선포합니다.

그리스도의 이름과 그의 은혜로
우리는 모든 사람들에게 증인 됨과
섬김의 사명이 있음을 인정합니다.

하늘과 땅을 지으신 하나님을 인하여,
또한 우리를 하나님께와 서로에게
결속시키는 사랑의 언약을 인하여
우리는 기쁨을 누립니다.

그리스도와 하나되는 세례를 통하여
우리는 새 생명을 얻으며
하나님의 온 백성과 하나가 됩니다.

성령께서 이루시는 친교로서
우리는 그리스도의 제자됨과
주님께 순복하는 일에 합심합니다.

주님의 성만찬 상에서
우리는 그리스도의 구원역사와
그의 임재를 감사하며 경축합니다.

만국 교회 안에서
우리는 복음사역의 은사와
성경의 빛을 받습니다.

그리스도교 신앙의 유대 안에서
우리는 영원한 나라의 주님을
섬기고자 하나님께 헌신합니다.

찬양과 영광과 존귀가
하나님께 영원하소서. 아멘

- From the Preamble of the Design for the Christian Church (Disciples of Christ)

Material for Sunday Preaching & Weekly Studying (1)

KODOMO NO TAME NI

For the Sake of Our Children

Presented by JoAnne Kagiwada at the Wednesday Morning Gathering in General Assembly, Orlando, Florida on July 13-17, 2013.

The phrase kodomo no ta-me ni (for the sake of our children) was used as a mantra throughout the Japanese American community in the 1940s and '50s as a call to the critical mission of making sure the events of World War II would never be repeated. Through drama and personal reflection, JoAnne Kagiwada and Young Lan Kim explored the internment of Japanese Americans in the U.S. and issued the call to Disciples that such injustice never happen again.

Kagiwada directed the final lobbying push for an official apology and reparations from the U.S. government for the 65,000 Japanese Americans interred during the war. Following graduation from law school, she directed the Disciples of Christ work in international affairs, representing the denomination at the National Council of Churches.

On October 9, 1990, the Great Hall in the U.S. Department of Justice was filled to capacity, with everyone's attention riveted on nine elderly individuals seated on the dais. They all were over 90 years old. The oldest was 107. We watched as Attorney General Dick Thornburgh dropped to his knees to reach their wheelchairs and handed each of them a statement of apology signed by President George H.W. Bush and a U.S. government check for $20,000. These were the first payments under the Civil Liberties Act of 1988 – the landmark law in which the nation formally apologized for the internment of Japanese Americans during World War II and pledged to pay $1.25 billion to more than 60,000 internees still alive on August 10, 1988, the date that President Reagan signed the bill into law. 2013 marks the 25th anniversary of the signing of the Civil Liberties Act.

World War II is almost ancient history, not within the lifetimes of many who are here. For some, our families were not living in this country yet. And most of us who are old enough to remember World War II didn't hear this story then. Some of us recall the weekly newsreels at the movie theater. Do you remember how the world changed in 1980 when CNN began its 24 hour news coverage around the globe? Now some of us post and tweet and blog spreading news almost before it happens.

The bombing of Pearl Harbor by Japanese fighter planes marked U.S. entry into World War II at the end of 1941. Citing military necessity, the government posted orders in public places in the West Coast states, instructing all persons of Japanese ancestry, both alien and non-alien –the old, the young, the infirm, and children, including orphans -- to report to designated "Reception Centers" from which they were moved to temporary assembly centers (often horse stalls at local county fairgrounds or race tracks) while permanent encampments were being constructed. Some were given only one day's notice. Forced to leave homes, businesses, farms, and limited to bringing only what they could carry, Japanese American families were herded onto buses and trains guarded by armed soldiers and taken to 10 camps located in remote, desolate areas of the country. The government justified this action as a preventive measure made necessary by the high risk of sabotage or attack on U.S. strategic installations. When government documents were finally declassified in the 1970's, there was not one single incident to support this assertion.

More than 110 thousand people spent the war years in those concentration camps. Entire families were crowded into one-room units in crudely constructed barracks surrounded by barbed wire and sentry towers which were manned by guards with their rifles pointed at the residents. The barracks were lined up, row upon row, each holding six families. The dividing walls did not reach the ceiling. Privacy did not exist. Other barracks held communal latrines, communal bathing facilities and communal dining halls.

Two/thirds of those folks were U.S. citizens by birth (another term for what the government posters had designated as *non-alien*). In 1790, Congress passed a law stating that only free white aliens could become naturalized citizens. In 1870 the law was broadened to include people born in Africa or of African descent. Thus their immigrant parents were barred by law from becoming naturalized citizens. The McCarran – Walter Act finally gave the right to citizenship to all immigrants. In 1952.

The internment in the concentration camps was so traumatic, so shameful to have suffered through, it was too painful to talk about. Most did not talk about what had happened, even within their own families. They hoped that silence would erase the awful memories. When their children became old enough to ask, their questions were often left unanswered or deflected. The psychological price of trying to deal with such devastating pain was very costly.

It's understandable that there was a significant level of ambivalence within the community when in the 1970's, some began to advocate calling upon the government to provide monetary redress for the injustices that the internment had inflicted upon Japanese Americans. It was the younger generation, immersed in the activism of the civil rights movement, who demanded that our government be called into account for such egregious violations of a whole community's human rights and civil liberties. This righteous activism clashed with resounding dissonance against the protective armor of silence that internees had constructed for their personal survival.

Over time, consensus began to build that redress was not about monetary payment. Redress was about the healing of wounds through confronting injustice. And in the end, the constitutional rights rationale was agreed upon and Americans of Japanese ancestry asserted their right to petition the government for redress of grievances. A Congressional commission held public hearings in ten cities across the nation. It heard testimony from government and military officials and former internees. Young and old together, children and grandchildren listened to their elders and helped them to write down what had happened. Reluctant to step forward, internees shared stories expressing emotions that had never before been uttered out loud – not even within their own families. In the process a collective memory began to emerge, crossing generational lines. As individual stories became community stories, the healing process began. There was a growing understanding of the need for the younger generations to know this traumatic history as part of their own life story. The community acted for the sake of the children.

From the hearings, the commission issued a two-volume report titled *Personal Justice Denied*. Their report expressly repudiated the "military necessity" rationale for the forced removal and incarceration of Japanese Americans. It further cited *racial prejudice, war hysteria and a failure of political leadership* as the broad historical causes of those orders. The commission's recommendations for a government apology, individual compensation and an educational foundation became the basis for the Civil Liberties Act of 1988 enacted by Congress.

A good friend was pastor of a Disciples church in Ohio. He was asked to speak to his fellow pastors at one of their regular noon-time meetings. A mild and gentle person, he shared his family's experiences during the war. One of the pastors became very agitated, banged his fist on the table and shouted at him: "You're lying! Our government would never do a thing like that!" and he stomped angrily out of the room.

The redress campaign had two goals. One was the government apology and symbolic monetary award – hopefully significant enough to deter future violations of constitutional rights, but also clearly understood as a symbolic token never to be considered a price tag for such rights. Just as important to the community was the second goal: to ensure that what had happened to Japanese Americans would never be allowed to happen again to any other group of people.

I headed the office in Washington that managed the lobbying and education efforts during the final phase of the redress campaign -- that is, securing the appropriations to fund the government monetary awards that were promised in the Civil Liberties Act. As many of you know, there's a difference between "authorizing" funds and "appropriating" them. Committed and influential leadership in the Senate was key to the success of this campaign. But how could a small minority group, mostly living on the West Coast, not politically powerful, get Senators and Representatives all across the country to support appropriations for something that happened almost 50 years ago? Without the huge outpouring of support of faith groups and civil liberties organizations whose constituencies lived in all those places across the country where there were very few, if any, Japanese Americans, but were strongly convicted in their hearts that a grave injustice had occurred, I am very sure that the story would have a different ending. And that poignant long-awaited celebration at the Hall of Justice would not have happened.

Following the 9/11 bombings of the World Trade Center, there were angry demands for reprisals against the terrorist attackers. In the minds of many, that anger and suspicion was directed at a particular group of people, based on racial profiling. The Japanese American community remembered and spoke out collectively and as individuals to remind us all that what happened during World War II should not happen again. We know that a threat upon the rights of one group is a threat to the whole.

We live in turbulent times. We struggle with an onslaught of polarizing cultural and political issues. And there are no easy answers – no crystal clear logic that is persuasive and irrefutable. Sometimes, I am faced with the reality that what I believe is true and right is in direct opposition to a friend's conclusion. For me, there is wisdom learned from the Japanese American community's struggle with redress. We learn from each other and we seek to do the best that we can, acting for the sake of our children.

Almost every day, we learn of another act of terrorism or violence. The parents of the children who were gunned down at Sandy Hook school in Newton, Connecticut share their stories hoping that others will join them in working for ways for our nation to combat gun violence. Grieving the terrible tragedy that they have suffered, they are moved to act for the sake of all our children.

Emotions run high in describing the dire consequences of an immigration system that is not working, but in spite of more and more enforcement measures, increasing border security does not seem to be the solution. Some parents seeking a better life for their young children came to this country without legal immigrant status. Now those children are confronted by the fact that their parents' actions will thwart their aspirations to fulfill the American dream of education and meaningful work. Surely we need to find a way to make our national immigration policy work better – for the sake of our children.

Gathered here at the General Assembly, we find ourselves in the midst of difficult discussions about how we live into the community of grace-filled life in the ministry of the church – who does that include? Are sexual orientation and gender identification barriers to who can share in fellowship as the body of Christ? Perhaps, but we all know that this puts us at risk of excluding our children from this holy fellowship.

I believe that the love of God is working through us. We are called to share our stories with each other and explore the path of faith together. Offering each other encouragement and celebrating the joys of discovery, we strive to be faithful witnesses of God's love and grace. We know that we are all one in God's family and what we do for the sake of our children is for the sake of all God's children. *Kodomo no tame ni.*

Material for Sunday Preaching & Weekly Studying (2)

Jesus' Way to Win Against Discrimination: The "Golden Rule" (Matthew 7:12)

Spoken by Rev. Jinsuk Chun for the Tuesday Reconciliation Breakfast at General Assembly in Orlando, Florida, on July 13-18.

"So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets."

I appreciate Rev. April Johnson for giving me this opportunity to share my faith and thoughts in this wonderful breakfast meeting of Anti-racism and Pro-reconciliation. As you know, I have worked as Executive Pastor since the last summer. Rev. Dr. Geunhee Yu, my predecessor, left me with much valuable advice. He said that I should participate in Anti-racism and Pro-reconciliation ministries very, very actively. That was self-evident for me, so I am doing my utmost to fully participate in these ministries.

This morning, I would like to share with you about the too-famous phrase by Jesus, as people like to call the *Golden Rule*. However, I do not want to see these words through the ethical perspective, but through the Christian worldview. The commandment, "So in everything, do to others what you would have them do to you," means that we need have a new way of thinking or lifestyle. My interpretation is that we need the mindset of "YOU ARE GOD'S PRECIOUS CHILD." In truth, such a lifestyle has been the essence of God's words from OT to NT. I'm confident that when we live such a life style, we can find clear ways to destroy any kind of discrimination in our life.

I grew up in a family dominated with a culture of severe sexual discrimination. I remember that when my girl cousins visited my house and ate together with us, my grandmother took their rice bowls away from our table, brought them to the kitchen, and arranged a separated table for them. And she scolded them with harsh words, "how dare you sit together with your uncles?" But, I, as a male and the first son, was always allowed to eat with them. I almost always had feelings of guilt towards my girl cousins and treated them very kindly, but I never protested against my grandmother and I never tried to correct such discriminating culture. I was tolerant towards my girl cousins, while enjoyed all kinds of benefits given to me. There co-existed two different attitudes in me, which was really bad. I grew up in such a family culture and I felt some pain. That's when I decided that our family must not live in such a culture.

When I arrived in the US, my first daughter, Sarah, was seven years old. My prayer was that she could adapt well to her new life in America without culture shock. She initially could not speak English and had no friends. After six months of Sarah attending her first class at elementary school in Claremont, CA, we received a letter from school saying that Sarah would be awarded for her academic excellence, and we were invited to a celebration event. Do you know what my immediate response to her was? If you were me, how would you respond to her? Yes, good job! Congratulations! I'm proud of you! And so on. But my response was different. It was "how many students will get the award?" I could not forget my daughter's face at that time. She could not understand my question at all. She just looked at me. My response was almost automatic. It was the immediate response coming from my thought or worldview that being number one over everyone else can help her earn respect and dignity from her society. Such an idea was prevalent for me. I thought that there was no other way except through excelling in education for my girls to live with dignity in a racially, sexually, and culturally discriminating society. I likely believed that through personal

achievement, my kids could be freed from such limitations. At the time, I had no concern for 'structural' discrimination.

But, I had a horrible experience to help me think of the life as minority in our society. You can remember that some years ago a Korean American student of Virginia tech shot innocent students on campus. This senseless and tragic behavior had a huge impact on the Korean community and me also. The first response was rage and then fear – the fear of possible reaction to Koreans with physical violence by society. People said that it was personal misbehavior, and it was not an ethnic issue. It is a reasonable argument. In fact, many media outlets were careful not to represent in a wrong way such a tragic occurrence. But many Koreans could not think with that way. They suffered from psychological pressure and pain just because he was Korean.

It is the general response happening in societies in which structural prejudice and discrimination against minority groups exist. Although it may be different in terms of intensity, I have experienced the same thing in Korea, Germany, and USA. When a leader from a minority group makes a mistake, she/he must be blamed with "This is Asian," "This is Korean," "This is woman." Therefore, they must exert themselves twice as much, because their mistake brings about the blame to their own race or sex.

To break down this evil pattern, personal ethical behavior and social politics are not enough. We need to change our fundamental ways of life, worldview, and paradigm. I, as a Christian, want to implement a lifestyle in which I always regard You as a God's precious child. The tolerance of minor groups may be just an act of sharing small pieces among the social majority. Regarding You as a God's precious child is not tolerance. It is the recognition of fact. It is the brave act to recognize and confirm that You are a God's precious child beyond the difference of sex and color. All of us were created in God's image and given great gifts. So there must be better things in all humans. Confucius once said, "Whenever three friends walk together, you can ALWAYS find a teacher among them." I believe that Jesus taught us exactly the same thing. When we recognize and celebrate the fact that you are God's precious child in a culturally and racially diverse society, we can open the way in which we can break down the structure of discrimination and re-establish a new human relationship.



David Kagiwada & NAPAD Sunday 데이빗 가기와다 및 태평양아시안 사역 주일



(This is a guide for your worship service. Please adapt the service to the needs of your congregation. We encourage you to invite members of the congregation from all ages and genders to share in reading the scriptures, leading in singing and prayers, and sharing their own stories of witness) 이것은 기념 예배 예문입니다. 교회 실정에 맞게 수정/보충하여 사용하십시오. 예배의 모든 순서에 나이와 성별을 망라하여 여러 사람이 참여 할 수 있도록 배려 하시기 바랍니다)

For the liturgy resources that we used for the past 7 years, click here

Order of Service

SUNDAY, SEPTEMBER 8, 2013

A TIME OF
FELLOWSHIP AS WE GATHER TOGETHER

PRELUDE (전주)

PASTORAL GREETINGS (인사 및 소개)

In the history of NAPAD, Rev. David Kagiwada is a very significant minister who inspired people to ministry and leadership in the greater church. He was a second generation Japanese Disciple of Christ who was a strong advocate for unity and reconciliation among cultures and communities. As we recognize his contributions in Disciples of Christ, we remember his ministry and life with his everlasting spirit of peace, unity and justice.
제자회 아시안 사역의 역사속에서 가기와다 목사님은 우리 태평양 아시안들이 훌륭한 사역자로 그리고 지도자로 성장하는데 커다란 영향을 주신 분입니다. 일본인 2 세였던 가기와다 목사님은 다민족, 다문화 가운데서 일치와 화해를 이루는 일의 선구자 였습니다. 오늘 제자회에서의 그분의 헌신을 기리며 그분의 화평과 일치와 정희 실현 정신과 함께 그분의 사역과 삶을 기억하여야 하겠습니다.

**EXPRESSION OF CHRISTIAN LOVE (사랑의 인사 나눔)*

***Please rise as you are able**

In the House of the Lord, no one is stranger.
Take this moment to greet one another.
Let Christ's love flow through us as we greet each other.



A TIME OF
PRAISE AND MEDITATION

***CALL TO WORSHIP** (예배로 부름)

Leader: Shout for joy to the Lord, all the earth.
People: Serve the Lord with gladness; come before God with joyful songs.
Leader: Know that the Lord is God.
People: It is God who made us, and we are God's; we are God's people, the sheep of God's pasture.
Leader: Enter gates of Lord with thanksgiving and Lord's courts with praise;
People: Give thanks to God and praise the name of Lord.
Leader: For the Lord is good and his love endures forever.
Together: His faithfulness continues through all generations.

***OPENING HYMN**(찬송)
"Joyful, Joyful, We adore thee" (Chalice Hymnal #2)
"기뻐 하며 경배하세"(찬송가 13 장)

Disciples Affirmation of Faith *(제자회 신앙선언)* (see p.2)

COMMEMORATION OF THE FE AND MINISTRY OF REV. DAVID KAGIWADA
(가기와다 목사님의 생애를 기념하며)

Leader: We remember, on this day, the life and spirit of Rev. Kagiwada. The witness and welcome that he brought to all those that he encountered reflected the God of peace, justice, hospitality and grace.
인도자: 오늘 우리는 가기와다 목사님의 모범된 삶을 추모 합니다. 그 분이 주위 사람들에게 보여준 증거와 환영은 하나님의 평화, 정의, 자애 그리고 은혜를 보여 주었습니다.
People: O God, we give our thanks and praise.
회 중: 오 하나님, 주님께 감사와 찬양을 드립니다.

Leader: We acknowledge the hard realities of our world today. There are hunger, war, sickness, pain and suffering. May we work to be the hope of peace and continue in the vision of Rev. Kagiwada towards of wholeness, humility and love.
인도자: 우리는 이 세상의 어려운 사정을 잘 알고 있습니다. 기근, 전쟁, 질병, 고통과 재난이 계속 되고 있습니다. 우리가 가기와다 목사님의 유지를 받들어 치유와 겸비와 사랑을 위한 소망이 되게 하옵소서.
People: O God, we lift our hearts and minds to you.
회 중: 하나님, 우리의 마음을 주님께 엽니다.



Leader: We remember the lives and legacies of all the saints that have passed on. We are embraced and inspired by this "cloud of witnesses" that have gone on before us.
인도자: 우리는 이 시간 앞서간 선배 성도들을 기억합니다. "구름 같이 허다한 증인들" 이 우리를 감싸고 있음을 감사합니다.
People: O God, we rejoice in your holy name.
회 중: 하나님, 주님의 거룩한 이름으로 우리는 기쁨을 누립니다.

Leader: On this special Kagiwada Sunday, we renew our commitment to loving in peace and proclaiming the Gospel Message. May we be mindful of our connections to one another and live out lives, as did Rev. Kagiwada, for the hope of God's holy Kingdom.
인도자 : 가기와다 기념 주일에 우리는 평화와 복음 전파의 사명을 다시 확인 합니다. 우리 모두 하나되어 하나님 거룩한 나라의 소망을 가지고 살았던 가기와다 목사님을 본 받도록 하옵소서.

People: Amen.
회 중: 아멘

THE LORD'S PRAYER (주기도문)

A TIME OF
PROCLAIMING THE WORD

SPECIAL MUSIC (특송)
"Be Thou My Mission" (Chalice Hymn #595)
"내 맘에 주여 소망 되소서" (찬송가 533 장)

CHILDREN'S MESSAGE (어린이를 위한 말씀)
A Message on Kingdom of God
("하나님이 다스리는 나라" 에 대한 말씀)

SCRPTURE (성경 봉독)
- ISAISH 11:6-9; MATHEW 7:12

SERMON
For the Sake of Our Children;
Jesus' Way to Win Against Discrimination
"Golden Rule"

SPECIAL SERMON MUSIC
"Let There Be Peace on Earth" (Chalice Hymn #677)
"내 영혼의 그윽히 깊은데서" (찬송가 469 장)

A TIME OF
OFFERING AND COMMUNION

OFFERTORY MESSAGE

Special Offering for the Leadership of NAPAD (아시안 사역을 위한 특별 헌금)
We invite you to be in mindful reflection and prayer for the NAPAD community. There are over 140 NAPAD congregations with a large Asian/Pacific cultural community, as part of the Christian Church (Disciples of Christ). The special offering of today will go directly to two special Scholarship Funds (Kagiwada & Choi) that help support NAPAD seminarians during their time of study and training for ministerial leadership. Please, give generously. Thank you.
(Send your gift with the form. pp. 18)

아시안 사역을 위해 기도하며 특별 장학 헌금을 드리기를 간청합니다. 현재 100 여개의 교회가 NAPAD 소속입니다. 미국 내에 1300 만이 넘는 아시안 그리고 태평양계 사람들에게 복음을 전해야 할 큰 사명을 감당하려면 잘 훈련된 사역자들이 많이 필요합니다. 오늘 드리는 특별 헌금은 이 목적을 위한 기금 (가기와다 및 최순국 장학금) 으로 사용 될 것 입니다. 정성어린 헌금으로 적극 후원해 주시면 대단히 감사하겠습니다. (장학 헌금은 첨부된 양식을 사용 하십시요. 18 쪽)

OFFERTORY MUSIC
"Give Thanks" (Chalice Hymnal #528)
"주님께 귀한 것 들려" (찬송가 302 장)

OFFERTORY PRAYER(봉헌기도)

***DOXOLOGY**(영광의 찬송가)
Praise God from Whom All Blessings Flow (Chalice Hymn #46)
"만복의 근원 하나님" (찬송가 1 장)

COMMUNION MEDITATION (성만찬으로의 초대)

COMMUNION HYMN
"In Remembrance of Me" (Chalice Hymn #403)
"주 예수 해변서" (찬송가 #284)

PARTAKING OF THE LORD'S SUPPER

Words of Institution (성찬식)
Prayer over the Bread (떡을 위한 축사)
Prayer of the Cup (잔을 위한 축사)
Partaking of Communion (만찬 나눔)



Closing Prayer (공동기도)

We thank you, O God, that you are in each and everyone of us. We pray that through the power of your Spirit, let us know afresh the joy of Christ's living presence, the strength to lead and guide us so that we could face every circumstance of life, and the knowledge that nothing can separate us from your love. We pray in Christ Jesus. Amen.

A TIME OF
INVITATION AND DEDICATION

***CLOSING HYMN**
"Here I Am, Lord" (Chalice Hymnal #452)
"내 영혼에 햇빛 비치니" (찬송가 488 장)

***BENEDICTION**(축도)

(Revised by Rev. Young Lan Kim on August 15, 2013)

A Week of Reflection & Prayer

DAVID KAGIWADA SUNDAY &
NAPAD MINISTRY WEEK
SEPTEMBER 8 – 14, 2013 (아시안 목회 주간)

The following activities are suggestions that can be done with your church, family members, and community. We encourage you to be creative and add on to these activities. 여기에 제안된 행사들은 교회적으로, 가족적으로, 또는 공동체적으로 할 수 있는 일들입니다. 그러나 형편에 맞게 조정하여 사용하시기 바랍니다.

SUNDAY (9/8)

1. For Sunday school classes and small groups, the following topics may be discussed.
   주일 성경공부 반이나 소그룹 모임에서 다음의 주제들을 놓고 토의할 수 있음

   a. What does the Justice and Reconciliation mean in our faith, especially as Disciples?
   우리의 신앙속에서 정의와 화해는 무엇을 의미합니까. 또 제자회의 일원인 우리들에게 무엇을 의미합니까?

   b. What is biblical understanding of the Justice and Reconciliation, what are they meaning?, especially in multi-cultural context 언약에 관한 성경적인 이해와 특히 다문화 사회속에서의 무슨 의미를 가지는가.

   Scripture selections 참조할 성경:
   - 2 Corinthians (5:18
   - Matthew 18:15-17
   - Colossians 1:20
   - Isaiah 61:1-4
   - Amos 5:24
   - Micah 6:8
   - Romans 13:4
   - Luke 18:1-8

   

   c. Talk about any local and national, (and international if possible) issues which are related with the justice and reconciliation. How do these issues effect us as God's people? How we can respond to them within our ministries in different levels, in local, regional and general church, and in NAPAD? 현재 우리의 공동체와 나라 전체 그리고 세계속에서 일어나고 있는 정의와 화해의 문제에 대해 얘기해 보고, 이런 이슈들이 하나님의 사람으로 우리에게 어떻게 영향을 미치고,개교회,지방회,또 총회의 차원에서의 목회, 특히 아시안 목회에 어떤 영향을 주는 지 생각해 보자.

2. Activities suggested especially for non-NAPAD congregations and groups.
   아시안/태평양계가 아닌 교회나 단체를 위한 구상

You may incorporate the program material in your worship and discussion and other activities in the week.

a. Pulpit exchange with NAPAD ministers

b. Invite NAPAD members to your church (Sunday school classes & worship services) and listen to them about their life experiences in America.

d. Have a moment of prayer for NAPAD ministries.

e. Promote scholarship funds (D. Kagiwada and S. Choi)

f. Find out if there is a NAPAD church in your community. Contact a leader in that church and discuss possible activities the two congregations can share in the future. Discuss possible plans to help each other in congregational vitality, community service, and evangelism. What stories are there that you can share about your church? Ask about the history and stories of the NAPAD congregation.
우리 주위에는 어떤 다른 NAPAD 교회가 있는지 알아보자. 주위의 NAPAD 교회들이 연합하여 할 수 있는 행사들을 교회 지도자들과 상의해 보자. 인근 NAPAD 교회들이연합으로 교회성장, 사회봉사, 전도활동을 펴 나갈 수 있는 길을 함께 모색해 본다. 소속 교회의 자랑스러운 점들은 무엇인가? NAPAD 교회들의 역사와 전통들을 들어보자.

MONDAY (9/9)

- Spend time as a family talking about any issues relating justice and reconciliation, especially within the communities of Asian and Pacific Islanders in United States. Do you know any specific histories related with these issues? Have you had any personal experiences related with them? What? How did you respond to them? 가족이 함께 모여 미국에 사는 아시아인들의 공통체와 관련된 정의와 화해의 이슈에 대해 얘기해 보자. 이런 이슈들에 관련된 역사적 사건들에는 어떤 것들이 있을까. 또 이와 관련해 어떤 개인적 경험이 있으며, 어떻게 대응했는가에 대해 얘기해 보자.

TUESDAY (9/10)

- With a group of friends/or as family, set aside some time to talk about the issue of justice and reconciliation? Especially related with our communities and the history of them? Have you ever heard about the encampment of people of Japanese ancestry, (both alien and non-alien) in US during World War II? 친구들끼리 또는 가족끼리 모여, 우리의 정의와 화해의 이슈에 대해, 특히 우리 공동체 또는 공동체의 역사와 관련된 사항에 대해 얘기해 보자. 이차대전중 미국과일본과의 전쟁 상태에서 일어난, 미국내 일본 출신 미국인들의 강제수용입소사건에 대해 들어 보았는가?

  For short history, find some fact about "the Encampment" and read *"KODOMO NO TAME NI For the Sake of Our Children"* JoAnne Kagiwada (Pg 3-5), and look the play by Young Lan Kim" in GA (which is available in GA YouTube site) 일본이 강제수용의 역사에 대해 알아보고, 플로리다 제자회 총회기간중에 죠안 가기와다의 연설문 "우리의 아이들을 위하여" (Pg 3-5) 를 읽어보고, 이와 관련한 김영란 목사님의 연극을 참고하자(총회관련 유투브 사이트에서 찾을 수 있다).

WEDNESDAY (9/11)

- Discuss about how we, Asian or the Pacific Islanders, can contribute in general society, in terms of realizing God's justice and reconciliation in this world. What are our special gifts or experiences we can use for this calling? 아시아나 태평양 군도의 유산을 가진 사람으로 우리의 유산을 가진 사람으로 하나님의 정의와 화해를 이 세상에 이루기 위해,사회에 공헌할 수 있는가에 대해 토의해 보자. 이 소명을 위해 우리가 사용할 수 있는 특별한 재능과 경험들이 있는가?

THURSDAY (9/12)

- Read "Kodomo no tame ni" (Pg 3-5) with focusing on people's effort to address this issue. What are concrete steps which people took to address this issue of the Encampment? 사람들이 이 문제를 해결하기 위해 어떤일들을 했느냐에 집중해서 죠안 가기와다의 연설문을 읽는다 (Pg 3-5), 일본인 강제 수용문제를 다루기 위해 그들이 구체적으로 취한 행동들이 무엇인지 알아본다.
- Discuss if this historical issue has special meaning today, especially after 911 terror attack in terms of people's prejudice toward specific racial and ethnic groups. 이 역사가 사건이, 911 테러 이후, 특히 특정한 인종이나 나라출신 사람들에 대한 선입관에 관계해서, 특별한 의미를 가지는지 토의해 보자

FRIDAY (9/13)

- JoAnne said "I believe that the love of God is working through us. We are called to share our stories with each other and explore the path of faith together. Offering each other encouragement and celebrating the joys of discovery, we strive to be faithful witnesses of God's love and grace. We know that we are all one in God's family and what we do for the sake of our children is for the sake of all God's children. *Kodomo no tame ni*". What does it mean to you, in your family, local church and your community? 죠안은 연설문에서 "나는 하나님께서 우리를 통해 일하고 계심을 믿습니다. 우리는 우리의 이야기를 다른 사람과 나누면 신앙의 길을 함께 가려고 모색합니다. 서로에게 용기를 주고 새로 발견한 것들을 나무며 기뻐하면서, 우리는 하나님의 사람과 은혜에 신실한 증인이 되고자 합니다. 우리모두는 하나님의 가족안에 하나가 되었고, 우리 아이들을 위해 하는 일들이 하나님의 모든 자녀들을 위해 하는 일임을 압니다" 라고 말했다. 이 말이 개인적으로, 가족안에서 또 여러분이 속한 공동체 안에서 무슨 의미가 있는가?

SATURRIDAY (9/14)

- Discuss what are concrete steps we, as Asian or Pacific Islanders, can take to promote mutual understanding among different people and promote the justice and reconciliation. How these steps can help us to live as faithful God's people? 아시아와 태평양 군도의 사람들로서 서로 다른 사람들이 서로를 이해 하게 하기 위해, 정의와 화해를 증진하기 위해 어떤 구체적인 일들을 할 수 있을까 그리고 이런 일들이 우리가 신실한 하나님의 사람으로 사는데 어떤 도움을 줄 수 있을가 토의해 본다.
- Discuss what we can do for this issue, in personal level, in daily life?
  우리가 개인적으로 이 문제를 위해 어떤 일을 할 수 있을까에 대해 생각해 보자.
- Remembering the gifts of this week, and think about what changes we can make in our congregational and individual spiritual life to strive to become a more faithful people who are participating in God's work for the justice and reconciliation. 이번 주간의 행사들을 통해 받은 은혜를 기억하며, 우리가 하나님의 정의와 화해를 위한 사역에 동참하는 좀더 신실한 사람들로 살기 위해 교회와 개인의 영성생활속에 어떤 변화가 필요한지 생각해 보자.
- Use this day to celebrate the ministries of NAPAD in the Christian Church (Disciples of Christ). Research more about NAPAD on the website at www.napad.net , 크리스천 교회 (제자회) 내에서 가지는 우리 NAPAD 사역을 기념 축하하며 NAPAD website 를 열어보고 더 깊은 이해를 갖도록 하자: www.napad.net
- Pray for the 10th WCC General Assembly held in Pusan, Korea, Oct, 30-Nov. 8. Pray for the delegates and participants. The theme is "God of Life, Lead us to justice and peace." 10 월 30 일 부터 11 월 8 일까지 한국 부산에서 "생명의 하나님 우리를 정의와 평화로 이끄소서" 라는 주제로 열리는 세계교회협의회 총회와 그곳에 참석하는 교단의 대표들과 다른 참석자들을 위해 기도하자.

- Pray for the NAPAD leaders and send your words of support to (우리의 대표자들에게 격려 편지를 보내자):

Rev. Janet Casey-Allen
Moderator
janetcaseyallen@yahoo.com

Rev. Jinsuk Chun
Executive Pastor
jchun@napad.disciples.org

(Revised by Chung Seong Kim on August 15, 2013)

Chronology of the North American Pacific/Asian Disciples

Early Asian Disciples and their scattered presence in the denomination

1891: Chinese mission starts in Portland, Oregon, at First Christian Church of Portland by Christian Woman's Mission Board.
1907: Chinese Christian Institute in San Francisco established.
1908: Japanese Christian Institute organized in Los Angeles
1924: Chinese missions closed by the United Christian Missionary Society
1933: Filipino Christian Church founded.
1942: Japanese Christians sent to internment camps; the control of the building is assumed by the United Christian Missionary Society, which converts it into All People's Church (later All People's Center).
1948: Returnees of former Japanese Christian Church found West Adams Christian Church (DOC).

Towards a corporate identity

1972: Under the leadership of Harold Johnson, Dir. of Evangelism, the DHM begins an informal consultation with Asians dispersed in the denomination, to form a community of Asian Disciples.
1978: First consultation of Asian Disciples is held in Indianapolis, to foster consciousness among Asian Disciples and form a critical mass of people needed to build an Asian Disciples community. The gathered group names itself the Fellowship of Asian American Disciples (FAAD).

Corporate identity officially recognized

1979: Second consultation of Asian Disciples held. The group's name is changed to American Asian Disciples (AAD). Harold Johnson is named as the liaison between AAD and DHM. At the General Assembly in St. Louis, October 26–31, AAD is officially recognized as a denominational constituency.
1980: First AAD Convocation held in Indianapolis. David Kagiwada is elected first convener. The convocation is to be held biennially, alternating with the years of the General Assembly.
1985: AAD's booth set up for the first time at the General Assembly
1989: DHM convenes a consultation (Chicago) on Asian ministries, participated by executive council members and others from AAD. The consultation resolves to establish a staff position for Asian ministries in DHM. Koreans targeted.

Corporate identity formally supported by the church

1991: The General Assembly (Tulsa, OK, October 25–30) resolves to create a directorship for Asian ministry as part of DHM.
1992: Geunhee Yu appointed as DHM associate in charge of the American-Asian ministries. (Dr. Yu's current title: Executive Pastor for North American Pacific/Asian Ministries). NAPAD congregations number eight.
1993: Kagiwada Sunday and AAD Ministry Week are established as official dates of observances on the church calendar.
1996: In a convocation held at Chapman University, Orange, CA, AAD becomes North American Pacific/Asian Disciples (NAPAD) to be more inclusive.
2000: Korean Disciples Convocation (KDC) formed. Soongook Choi elected as Moderator.

Reenvisioning the corporate identity

2000: NAPAD Visioning Conference held at Indianapolis, participated by representatives from NAPAD, General Units, and regions (March 29-32). A 5-point Covenant created by the participants, authorizing a process leading to the restructure of NAPAD. The Covenant is endorsed by the NAPAD Convocation held at Christian Theological Seminary in Indianapolis, July 27-29. NAPAD Executive Council assumes the role of the Transition Team, consisting of three Task Committees and five Decision Committees, one of which is the Structure Committee.
2002: NAPAD Task Force and the Standing Committee on Renewal and Structural Reform of the Christian Church (DOC) submit a restructure proposal to the General Board. The proposal is vetoed by the Administrative Committee, which proffers an alternative that creates an American Asian Ministries Commission. NAPAD declines the proposal.
2003: Patricia (Cisa) Payuyo is elected First Vice-Moderator of the General Assembly
2005: Carolyn Ho is elected First Vice-Moderator of the General Assembly
2008: The General Board in April forms the Mission Alignment Coordinating Council (MACC).
2009: MACC, in April, submits a nine-point proposal to the General Board, including GB-09-066, which proposes "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." The proposal is adopted. NAPAD congregations number over one hundred. NAPAD's restructured ministry is to take effect January 1, 2010.

Distinct Body of General Ministries

2010: NAPAD, at 16th Convocation on Aug. 4-7, 2010 in Seattle, WA, passed amended Bylaws and elected a Board of Directors, to authenticate itself a distinct body of General Ministries.

2011: Rev. Dr. Geunhee Yu retired; Board of Directors nominated Rev. Jinsuk Chun as the next Executive Pastor.
2012: The 17th NAPAD Convocation on August 1-4, 2012 in Orange, CA elected Rev. Jinsuk Chun as the Executive Pastor.

<Compiled by Tim Lee>



NAPAD Scholarships







David Kagiwada Memorial Scholarship Fund

The David Tamotsu Kagiwada Memorial Scholarship was established in memory of the Rev. David Kagiwada. David was a second generation Disciple who graduated from the University of Chicago Divinity School and ordained in the Illinois – Wisconsin Region of the Christian Church (Disciples of Christ). David was the first convener of the American Asian disciples (now, North American Pacific/Asian Disciples) and also faithfully served five congregations in California and Indiana.

Some focal points of David's life and ministry were to help reconcile and heal antagonism among all people. He was an advocate for the issues and struggles of racial/ethnic communities and women. He was a central figure in the effort to highlight the gifts, ministerial leadership and talent of Asian/Pacific Islander Disciples.

Through the Kagiwada Scholarship, North American Pacific/Asian Disciples who are ministerial students at an accredited graduate theological school or seminary can qualify to receive scholarship assistance to help complete their education.

The David Kagiwada Scholarship Fund: $76,011.99
(Market Value as of 6/30/13)

가기와다 기념 장학 기금

데이빗 다모추 가기와다 기념 장학금은 고 가기와다 목사 기념 장학 기금입니다. 그분은 일본인 2 세로서 시카고 대학에서 신학 교육을 받고 Illinois-Wisconsin 지방회에서 안수 받고 California 와 인디애나 여러 교회에서 사역하였으며 본 교단 아시안들의 조직인 NAPAD 를 창설 하였습니다. 가기와다 목사님은 인종적 갈등을 없애고 화목하게 사는 길을 위해 헌신 하였으며 여성의 권익을 위해서도 이 바지 하였습니다. 교단에서 아시아인들의 은사, 지도력, 역량을 발휘 할 수 있는 터전을 마련 하신 분입니다. 가기와다 장학금은 아시아계 신학생들에게 지급하여 복음 사역자들을 교육 시키는데 적절히 사용 되고있습니다.

Soongook Choi Scholarship Fund

The J. Soongook Choi Memorial Scholarship was established in memory of the Rev. Dr. J. Soongook Choi.

Dr. Choi was born and raised in Japan, but went to Korea with the Student Volunteer Corps during the Korean War. Out of his painful experience in the conflict of inter-and intra-racial relations among Asian nations, he became a seeker for peace and justice in a world community of different peoples.

Dr. Choi, who was one of three who survived from the 34 student volunteers sent to the Korean War, made a commitment to be a minister of the gospel of Jesus He joined the Campbell-Stone movement (Christian church – Independent).

In 1959, he came to the United States for advanced theological education and earned several academic degrees: M.A.- Lincoln Christian Seminary (1962); M.Div.- Vanderbilt Divinity School (1965); D.Min. Notre Dame University (1989). He was ordained in 1962 and served the Lord as local church pastor, hospital chaplain, professor and president of Seoul Christian University (in Korea), and member of the General Board of the Christian Church (Disciples of Christ).

The J. Soongook Choi Scholarship Fund: $58,047.28
(Market Value as of 6/30/13)

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David Kagiwada Scholarship Recipients

Lynnette X. Li	2013-14	Christian Theological Seminary
Allison Enari	2013-14	Vanderbilt Divinity School
Allison Enari	2012-13	Vanderbilt Divinity School
Allison Enari	2011-12	Vanderbilt Divinity School
F. Eintein Cabalteja	2011-12	San Francisco Theological Seminary
YoungKi Choi	2010-11	San Francisco Theological Seminary
Hyo-Min Ahn	2009-10	Azusa Pacific University
Young In Cho	2007-08	Pacific School of Religion
KyungMin Daniel Lee	2006-07	Pacific School of Religion
Young In Cho	2006-07	Pacific School of Religion
Kyung-Min Daniel Lee	2005-06	Pacific School of Religion
Seung Un Tche	2005-06	Brite Divinity School
April Lewton	2004-05	University of Chicago Divinity School
Vy Nguyen	2004-05	University of Chicago Divinity School
Xie Yizong	2004-05	Brite Divinity School
Moonsu Kang	2003-04	Brite/San Francisco Theological Seminary
Nan Soon Kim	2003-04	Pacific Lutheran Theological Seminary
Sandhya Rani Jha	2002-03	University of Chicago Divinity School
Nan Soon Kim	2002-03	Pacific Lutheran Theological Seminary
Seung Tae Lee	2002-03	San Francisco Theological Seminary
Kyung Lee	2001-02	Vanderbilt Divinity School
Kyung Lee	2000-01	Vanderbilt Divinity School
Seung Tae Lee	2001-02	San Francisco Theological Seminary
Chang Hwa Cheong	2000-01	San Francisco Theological Seminary
Tae Eul Choi	2000-01	Christian Div. School of the Pacific
Si Young Koh	1999-00	Golden Gate Theological Seminary
Si Young Koh	1998-99	Golden Gate Theological Seminary

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Tae Eul Choi	1999-00	Christian Div. School of the Pacific
Tae Eul Choi	1997-99	San Francisco Theological Seminary
Myong A. Om	1997-98	San Francisco Theological Seminary
David D. Wu	1997-98	Lexington Theological Seminary
Pauline Choi	1996-97	San Francisco Theological Seminary
Jin H. Myung	1996-97	Pacific School of Religion
Pauline Choi	1995-96	San Francisco Theological Seminary
Namsoo Woo	1995-96	Pacific School of Religion
Woonjoo Baek	1994-95	Claremont School of Theology
Namsoo Woo	1994-95	Pacific School of Religion
Namsoo Woo	1993-95	Pacific School of Religion
Woonjoo Baek	1993-94	Claremont School of Theology
Angumei Maram	1993-94	Lutheran School of Theology
Young-Sik Chang	1992-93	Vanderbilt Divinity School
Angumei Maram	1993-93	Lutheran School of Theology
Young-sik Chang	1991-92	Vanderbilt Divinity School
Young-seop An	1990-91	Vanderbilt Divinity School
Young-Seop An	1989-90	Vanderbilt Divinity School
Nobi Kaneko	1988-89	Brite Divinity School
Timothy Lee	1988-89	University of Chicago Divinity School
Timothy Lee	1987-88	University of Chicago Divinity School
Kevin Young	1987-88	Christian Theological Seminary
Bill Lee	1986-87	Brite Divinity School
Dong-gook Roh	1986-87	University of Chicago Divinity School

Scholarship Fund
Soongook Choi Scholarship Recipients

Hyein Park	2013-14	University of Chicago Divinity School
Teresa K. Peccinovsky	2013-14	Vanderbilt Divinity School
Russell Cortez	2012-13	Claremont School of Theology
David Lian	2011-12	Christian Theological Seminary
Cisa Payuyo	2009-10	San Francisco Theological Seminary
Minkook Um	2009-10	San Francisco Theological Seminary
Sungdoh Ee	2006-07	San Francisco Theological Seminary



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North American Pacific/Asian Disciples (NAPAD) Works

The history of the development of an organization may be viewed from many perspectives. One viewpoint is to highlight the people involved in the formation of a new entity. There were only eight NAPAD churches in 1992, but after 20 years of indefatigable work, there are about 100 churches in 2012 which consist mostly 16 different ethnic and linguistic groups: Burmese, Cambodian, Chin, Chinese, Filipino, Indian, Indonesian, Japanese, Karen, Korean, Laotian, Mongolian, Montagnard, Samoan, Vietnamese, Zo. Our 2020 vision is to have 200 NAPAD congregations. NAPAD is a mission community with evangelical passion, radical inclusiveness, and responsibility to the world.

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