



The Winter Edition

December 4, 2010

*The eNews is a periodical newsletter published 4-6 times a year by the EAM Chinese Convocation network...*

## The Chinese Convocation eNews



*Dear Friends in Christ,*

*Leaves are falling, snows are coming, and the colors of nature are changing, it is that time of the year, when friends and families come together once again to share a little food, spread a little love and thank God for God's abundant gifts and blessings for the year. With the holiday seasons of Thanksgiving just passed and we are in the waiting of the coming of our Lord Jesus, let us not forget Jesus is the reason for the Season.*

*Blessings to you all in these seasons of Love!*

*Yours in Christ,  
Ada Wong Nagata+, Convener  
Peter Wu, Vice-Convener  
Paul Lai, Co-Secretary  
Joyce Lok, Co-Secretary*

## Convocation News Updates:

**The EAM Strategic Planning Meeting** was held at The Cathedral Center of St. Paul Retreat Center, Los Angeles, California from October 26th to October 29th, 2010. Participants of the meeting included the conveners of the six convocations (Chinese, Japanese, Korean, Filipino, South Asian, and Southeast Asian), delegates from each convocation, three executive board members, Fred Vergara and Peter Ng, totally 34 people. For a full report, read Fr. Tinh's report on pages 4-10.

## Reminders:

- **Transition to the Revised Common Lectionary complete at Advent 2010**

The 75th General Convention in June, 2006 directed that the Revised Common Lectionary replace the Book of Common Prayer lectionary "effective the First Sunday of Advent 2007; with the provision for continued use of the previous Lectionary for purposes of orderly transition, with the permission of the ecclesiastical authority, until the First Sunday of Advent 2010 (A077)." ([Episcopal News Service](#))

*Right now, a few congregations are interested to work together to put all three years' RCL lessons together into a CD and in our Chinese Convocation web site for future use. If anybody is interested to help or has the lessons already and is willing to share, please contact Ada Nagata [revadarn@pacbell.net](mailto:revadarn@pacbell.net)*

- **January 24 is the feast day of Ordination of Florence Li Tim-Oi.**

First Woman Priest in the Anglican Communion, 1944. The Chinese Convocation has resolved to have a collection on the Sunday closest to this day (this year will be Jan 23) designated for Theological Education Fund. Please send your collection to the EAM Council Chinese Convocation account with memo: Chinese Convocation Theological Education Fund.

## Upcoming Events:

**The Chinese Convocation Leadership Gathering (CCLG) 2011**  
**will be held on Jan 24-26, 2011. Please save the dates.**

1. Date: January 24 – 26, 2010 (Monday noon to Wednesday noon)
2. Place: **The Cathedral Center of St. Paul**  
**840 Echo Park Avenue**  
**Los Angeles, California 90026**  
**Telephone 213.482.2040 or 800.366.1536**
3. Tentative Theme: ***Life in the Holy Spirit***
4. Registration Fees: \$30 per person. Room and board will be paid for. A limited number of scholarships for out-of-state traveling are available upon request. This event is sponsored by EAM Office, Province VIII, and EAM Chinese Convocation
5. Goal: to re-connect and deepen our bond with each other; to give thanks, pray, and experience the presence of God in our midst. We gather to share what has happened and still to happen in our EAM Chinese Congregations in 2010; to seek support and guidance from each other. We gather to discern and clarify our mission and ministries and to confirm our plans for 2011.
6. At the Strategic Planning meeting in October 2010, the EAM Council and the EAM Office have informed us that each Ethnic Convocation will continue to meet separately and then have all the ethnic convocations with representatives meet at the Strategic Planning meeting in October. Hopefully EAM Consultation will resume in 2012. In this gathering we will elect participants to attend the Strategic Planning in October.

### **7. Deadline for Registration January 10, 2011**

**More details will be sent out shortly. Your participation at this CCLG is important. We hope to see as many of you as possible at this upcoming event, please submit your registration form and scholarship request to the Rev. Ada Wong Nagata at [revadarn@pacbell.net](mailto:revadarn@pacbell.net)**

# EAM STRATEGIC PLANNING MEETING

## October 26-29, 2010



Courtesy of The Rev. John Sewak Ray

The EAM Strategic Planning Meeting was held at The Cathedral Center of St. Paul Retreat Center, Los Angeles, California from October 26th to October 29th, 2010. Participants of the meeting included the conveners of the six convocations (Chinese, Japanese, Korean, Filipino, South Asian, and Southeast Asian), delegates from each convocation, three executive board members, Fred Vergara and Peter Ng., totally 34 people.

### OCTOBER 27TH

The meeting begins at 1:00 PM. Jim Kodera's greeting included the mentioning of the new meeting format, the first time EAM meets for strategy planning. Jim also mentioned the fact that although EAM Council is now independent from the EAM Desk of the National Church ??for instance advocacy and fund raising -- EAM Council still heavily depends on 815 through Fred's office.

Fred Vergara presented the EAM 2011 pocket-size liturgical appointment book as a gift to each of the conveners and those attending the meeting, and suggested that its sale (\$4.99 each) be promoted at the dioceses and local churches, and he said that the proceeds go to support seminarian Toua Vang. Orders for the book may be sent to Peter Ng at 815.

Jim observed that 4/5 of the human race are Asians. The earliest Christian church to be built in the world was in India. Asians in the U.S are diverse.

Ray Bonoan mentioned that the websites of the Episcopal dioceses should include Asian presence. It is the Asian church leaders' responsibility to make the above happen. He also mentioned the fact that the world is changing fast. We cannot predict the future of the church. The three letters, EEE, may make it easier to remember the three important tasks of Asian church leaders: Encourage, Enable, and Empower. One of the missions of Ray's church in Florida was reaching out to help the victims of human trafficking. Some of the rescued had become church members. Farm workers in Florida also needed help; many of them are Latinos. Ray saw in Asian clergy of the future the potential of ministering in church with an Anglo majority. The vision for Asian clergy should include serving as bishops of the future.

#### **Reports from the Convocations:**

1. **Chinese Convocation.** The Chinese Convocation is "struggling but in healthy and good

way." The Convocation's "eNews" continues to be published 4 to 6 times a year, and the meetings in between EAM Consultations have been held for over three years, with increased attendance each time. There are people who are ready to lead, especially laity who are eager to learn and to minister. As the numbers of immigrants from Mainland China increases, the Convocation encourages Mandarin language ministry. Tasks perceived include striving for independence and inter-dependence -- on the one hand, the Convocation urges Chinese congregations to work on becoming more financially independent; on the other hand, it encourages the congregations to collaborate with their host churches and, if possible, to merge with them, to share resources and expenses.

On advocacy and training, Chinese congregations will seek to improve communication with the dioceses and other congregations. Efforts include improving English skills, raising up lay leaders to participate in the vestry of the hosting churches, and raising up and supporting ordained ministers. The Chinese churches should be pro-active enough to offer help to the host churches and the dioceses. This change in cultural perception is pivotal to successful ministry in a changing world: Asian clergy are equally gifted and capable of leading and being in charge of a parish with a non-Asian majority. The Convocation also see offering online a Christian education program, such as Education For Ministry (EFM) a possibility. This can also be done in collaboration with the host church and the other ethnic groups.

After the January 2010 meeting, the Chinese clergy met again in March. They decided that the clergy group will meet once a year. Steering Committee members are Ada Wong Nagata, Thomas Pang and Connie Ng Lam. Seminarians will be included at the next gathering. In addition, a Prayer Cycle for the Chinese Convocation will be published in October 2010. The website of the Convocation will provide the shared resources: power point for liturgy, one-page liturgy for ecumenical worship, Anglican liturgy essay in Chinese, bilingual materials for centering prayer, the Way of the Cross, ESL teaching materials, sermons, and many other helpful tools.

The Convocation is aware of the challenges it faces -- there are different generations with different dialects that call for different worship and leadership styles, plus the financial issues. Yet it believes that it is "struggling in healthy and good way."

**2. Japanese Convocation.** The Japanese Convocation met at St. Peter's Episcopal Church in Seattle, Washington, on May 20-22, 2010. The meeting included representatives from the Korean and Southeast Asian representatives, and St. Peter's was historically a Japanese American congregation. Participants stayed at the historic Panama Hotel, home of many Japanese immigrants. During the war when Japanese cultural items were destroyed, some families hid their items in the hotel basement in hope to retrieve it after their internment (they never did). Some items are displayed alongside the only surviving Japanese bathhouse. The participants also visited the Japanese Cultural and Community Center of Washington, whose mission is the preservation of Japanese American history and Japanese culture. The officers of the EAM Japanese Convocation are The Rev. Andrew Shirota (Convener), Gayle Kawahara (Treasurer) and Malcolm Hee (Secretary). The mission of the Convocation is to support and be a resource to individual historically Japanese congregations and the larger EAM. The vision of the Japanese Convocation is to strengthen the network of Japanese congregations, a total of five in the U.S. (Good Samaritan, Honolulu; St. Mary's, Los Angeles; Christ Church [Sei Ko Kai], San Francisco; St. Peter's, Seattle; Metropolitan Japanese Ministry, New York). Plan for 2011 mid-June meeting: participants will stay at the Cathedral Center of St. Paul in Los Angeles over a Friday, Saturday and Sunday, hold meetings at St. Mary's, LA, take a bus trip to the Manzanar Internment Camp, and attend Sunday service at St. Mary's.

**3. Korean Convocation.** The Convocation met in Illinois, elected Rev. Aidan Koh as its new

convener, and confirmed the 2010-50 vision of establishing at least one congregation and/or one preaching station each year. The Convocation remains connected with the Church in Korea. The homeland Church provides leaders to the Korean congregations in the US. The Korean Center in Los Angeles continues to minister to the homeless. In Virginia, Rev. Young Choi, formerly a Methodist minister is leading St. Francis' Korean Episcopal congregation and is anticipating ordination to the priesthood. Rev Allan Chin will be installed rector of St. John's Church, Long Island, New York. Bishop Paul Kim, Primate of Korea has invited the Korean Convocation to meet in Seoul next year.

The challenges that the Convocation is dealing with are: revitalization of the congregations, raising up of the 1.5 generation clergy and guiding them in working with clergy of an older generation; most serious is the issue of homosexuality, which affects even the harmony within the convocation itself. There are twelve Korean congregations nationwide.

**4. Filipino Convocation.** The Filipino Convocation met in San Diego, California in July, 2010, with fifty participants. Program included time for personal sharing, worship, fellowship and a presentation by Fr. Bob Honeychurch.

Accomplishments:

- Helps to the Flood Relief Appeal from churches in the Philippines.
- Sent reading materials and theological books to the seminaries in the Philippines.
- Members of the FilCon were partially involved in the facelift that was done to the dormitory and offices of St. Andrew's.
- Partnership with St. Andrew's Theological Seminary in their Summer Internship Program for their senior students.
- Updated FilCon Directory, which will be reprinted and circulated by the Office of the Asian Missioner.
- Social networking communications -- Facebook, in addition to the Yahoo mail group established the previous year.
- Some members of the FilCon participated in the review, evaluation and implementation of the Concordat Document, which was established between the TEC and the Philippine Independent Church.
- Upcoming ordinations: John Sy, of LA Diocese, to the diaconate; and Isaias Ginson to the priesthood.

Challenges:

- Bridge cultural gaps between multi-cultural ministries within our Dioceses and Provinces.
- Necessity of full time ministries (Nevada, Arizona, California, etc.).
- Development of Youth leadership in some congregations. Stewardship education
- Continued struggle with financial issues in some FilCon congregations.
- Decreased involvement of youth/young adult groups.
- Awareness of the wider fellowship in the Episcopal Community.

The Filipino Convocation plans to have a FilCon Gathering for 2011 with special emphasis on Youth and Young Adult. The Convocation will explore on conducting a fund raising event to support our seminarian.

**5. South Asian.** There are more than 12 canonical clergy. Not yet been able to gather the congregations to participate fully in EAM. There are 50 congregations in the US, and they have to bring in clergy from India to serve in these congregations. Among the concerns of the Convocation is the issue regarding money that involved the church in India and the US church.

6. **Southeast Asian.** The Convocation met in St. Paul, Minnesota in June 2010. Keynote speaker was Eric Law; 30% of the participants were young people. The needs and challenges for the Convocation include the following: resettlement of the Myanma refugees; missionary work among the Hmong; faith development and leadership development; youth ministry, especially among the Cambodians and the Vietnamese. Present efforts include fund raising to support seminarian Toua Vang, seeking to solve the deficit in his VTS budget, now at \$7000.00. God willing, Toua will become the first Hmong Episcopal priest in the world. The deficit was \$16,000, yet with effort in Minnesota and Virginia, the money raised so far has reached \$9,000.00. Even if enough money is raised for this academic year, the seminarian still needs money for the next two year. Pledge cards were distributed at the EAM Council Strategic Planning meeting.

**Presentations by Missioners from the National Church.** After the conveners gave the above-mentioned reports, the missioners of the National Church shared with us their experience on ministries to ethnic groups. Angela Ifill spoke on Black Ministries, Sarah Eagle Heart on Native American Indigenous Ministries, and Anthony Guillen (by way of tele-video) on Latino/Hispanic Ministries.

The day of discussion was concluded with a prayer by Bishop Diane Bruce, dinner with delicious Korean food, inspiring music arranged by the Filipino Convocation, and finally Compline led by the Southeast Asian Convocation.

## **OCTOBER 28TH, 2010**

### **SESSION ONE: PASTORAL MINISTRY**

How do we nurture the communities of faith?

#### *I. YOUTH MINISTRY*

- Godly Play can be helpful for a Sunday School program. A Christian formation program designed for the young, ages 4-12. Get information from the diocese. Quite costly.
- Sunday school teachers -- parishioners representing a wide spectrum of the church -- should be trained.
- The Catholic church has some excellent materials.
- The Lutherans have a website with Sunday School materials, which are made to accompany the lectionary.
- Catechism of the Good Shepherd may be used, but it is rather involved and expensive.
- Let children be involved in church service. Baptism is a good opportunity to have them participating, like in surrounding the font at the ceremony and lighting the candles or pouring water. Sunday school children may extinguish the candles; the acolytes should be given the left over communion wafer -- those can be long-lasting memories for them.

- The Episcopal Church has got rid of "First Communion," so we can replace it with other traditions like having a special Sunday school class for children who are already baptized, so that the difference is appreciated.
- Remind each other that children are church leaders of the future.
- Should not remove noisy children from the church during worship. It's for us to get used to them.
- Handprints of children on a special stole that the priest wears (mindful about using safe paint for the purpose, and make sure that their parents know about the paint)
- Children's sermon once a month.
- Children's time after communion.
- The children learn something in participation in worship, while their parents are proud of them.
- Put Sunday School in the budget of the church.
- "Kid Star" program promotes enthusiasm in youth about life in church -- a program with talent shows and opportunity for youth to feel good about what they can do and experience acceptance and appreciation.
- Integrate Youth Bible Program:
  - Praise and worship songs
  - Bible Study
  - Game
  - Reflection: Question can be one like, "How does this passage relate to you as a youth?"
  - Group Prayer
  - Dinner

## *II. STEWARDSHIP*

Question is on how to convey to the faithful the sense of being good steward. Stewardship is a learned discipline. Stewardship drive should be made a formal annual season. There are churches that begin the season in early September, with announcements, speakers and activities with a theme. Education on stewardship should include reasons for the practice, and the amounts of the gifts. The secrets are in preparation of the heart, and in the timing of event. The stewardship drive usually happens prior to the Annual Meeting. There are people who say, "I am spiritual; I am not religious." In responding, stewardship is presented as spiritual, not religious. See Herb Miller's works online. One of his books is entitled, "New Consecration Sunday."

## **SESSION TWO: PROPHETIC MINISTRY**



Prophetic ministry is the hardest to Asians: they are quiet; they do not complain; they do not raise their voices. Asians are reluctant to speak out when oppressed. Asians should be able to speak up, calling attention to the oppressed and the disenfranchised.

The value of the culture and the value of the Gospel are oftentimes in conflict. As Asians in America, we have to navigate between the cultures of our own and those of the non-Asian. The Bible gives us the mandate. In the Book of Micah, the Lord requires us to love justice and mercy, and to walk humbly with God. In Matthew 25, Jesus says giving food and help to the hungry and the powerless is doing good for Christ.

In obeying Christ's command to love the neighbor, we need to emulate Jesus himself; in a world of exploitation, greed and dehumanization, we need to put into practice the baptismal covenant, which is our Christian DNA. Living in captivity of the culture of this world, we are called to work toward transformation.

We are to speak the truth, with clarity and charity. We're called to proclaim God's love and justice, while not offending anyone. We can't just stand back in our community and say it's not our business. Whenever we see injustice and oppression, whether they are outside or inside the church, we need to address it.

To be faithful and Christ-like is to be prophetic. Asian Christians can be political: There are homeless people in this wealthiest society. Everything in this society is a business, for example education and health care -- only the rich get the best attention and best education.

### **SESSION THREE: TRAINING LEADERS**

Question raised by Bayani on the National Church's dissolve of the office of Racism and Discrimination. Has there been any voice raised concerning this matter? Money maybe the reason: training is quite expensive. Prejudice, as an attitude, is very hard to deal with. Asians may be perpetrator as well as recipients of racism and discrimination. Language can be the first to be looked at. The word anti-racism may sound threatening to some people. Prejudice is distinct from bigotry and racism. Racism = prejudice + power. We have to initiate dialogue and offer insights into what the dioceses are doing and into what they are not doing. The national church can act as resource, providing the materials that may be used at the parish level.

Way back in the 1970's there was anti-racism effort. But now the concept of kaleidoscope is more seeable. Asian American is itself a large and diverse ethnic group; Asians are not all the same and not all are doing well. Many of the Asians in America have war experience. Asian men are most involved in human trafficking as perpetrators. Human trafficking involves not only sex but also labor. See [www.womenempowerment.org](http://www.womenempowerment.org). This is not only a church concern but also a society concern. Make collaborative efforts with government and non-government organizations and the police to fight human trafficking. Education to raise awareness is essential.

How can we raise future leadership?

How do we prepare ourselves to help them?

The training of church leaders should include the understanding of how church leaders (clergy and lay) interact. Language barrier results in isolation. The clergy needs mentors and support groups. The lay leaders need training. Immersed in the culture of shame, some Asian church leaders are reluctant to talk about theirs or others' mistakes.

Empowerment and employment of Asian clergy are two critical issues. As their calls are

affirmed and their training and ordination done, there can be no job awaiting them. A coalition of ethnic groups should be formed and a manifesto sent to the House of Bishops. John Ray, Jim Koderer, Butch Gamarra and Hanh Tran will draft a manifesto in consultation with the other Episcopal ethnic groups. This should involve also the dioceses. In the process, a manifesto that has been made may be used for sample. Would Asian seminary professors be willing to collaborate in the writing of the manifesto?

What about establishing an Asian theological seminary?

How can our convocations help the women and youth groups? We are aware of the needs of Asian youths. We may reach out to youths of other denominations. It is hoped that some day our EAM youth will go to a Taize event, and we believe we can support them with scholarships. In raising leadership among the youth, we realize that God may call at any time. The path to God may work like what given from a GPS.

A joyful model can be helpful to the youth in discernment of his/her call into ministry. Those with "wounded nurture" tend to feel calls into a career of care. The Most Rev. Edmund Browning once revealed that both of his parents were alcoholic.

## **PLAN FOR 2011**

Every ethnic convocation will meet again next year. Some of the convocations have already scheduled their meetings. The Japanese Convocation will incorporate a visit to an internment town in their conference of 2011.

We hope to go back to the consultation module in 2012. There is a possibility of a gathering of all the Episcopal ethnic groups in one event, subject to the approval of the National Church.

Letha suggests on sending EAM youth to Taize: if they are interested in going, they should let us know as soon as possible, for fund raising and planning. We also need to identify two persons to work with the black and Hispanic desks on the prospective joint event.

How will we work with the Anglican churches in Asia? Companionship between a diocese in Asia with a US diocese enables a person in the US to apply for a UTO grant with the National Church to go on mission or study overseas, in that particular diocese.

How can we welcome the Anglicans traveling to the US? Peter will put on Facebook information for Anglican guests in the US.

Right now we have 2 young adults serving in Japan, helping the Filipino young children. 90% of Filipino living in Japan with "entertainment" visas (human trafficking), and their children are deprived of schooling.

Respectfully submitted,  
Tinh Huynh, Secretary

# Season's Recipe

## *Easy homemade granola bars*



### *Ingredients*

- 3 cups rolled oats
- 4 cups mix-ins (chocolate chips, cereal, nuts, dried fruit, dried coconut, etc.)
- 1/8 cup of molasses
- 1 can (14 ounces) sweetened condensed milk
- 1/2 cup peanut butter (smooth or chunky)

Preheat oven to 350 degrees and grease a baking sheet (or line with parchment paper) Stir rolled oats and mix-ins together in one bowl and add the molasses, sweetened condensed milk, and peanut butter in another. Stir until smooth and combine with dry ingredients.

Press mixture into the greased pan and bake for about 25-30 minutes. The top should be slightly brown. Let cool on racks for about 15 minutes, then cut into bars. Cool completely and wrap in waxed paper.

### Did you know?



The 12 Days of Christmas

- 1 PARTRIDGE IN A PEAR TREE**
- 2 TURTLE DOVES**
- 3 FRENCH HENS**
- 4 CALLING BIRDS**
- 5 GOLDEN RINGS**
- 6 GEESE-A-LAYING**
- 7 SWANS-A-SWIMMING**
- 8 MAIDS-A-MILKING**
- 9 LADIES DANCING**
- 10 LORD-A-LEAPING**
- 11 PIPERS PIPING**
- 12 DRUMMERS DRUMMING**

*The Twelve Days of Christmas is one Christmas Carol that has always baffled most of us.*



*What in the world do Leaping Lords, French Hens, Swimming Swans, and especially the partridge that won't come out of the pear tree have to do with Christmas?*

*From 1558 until 1829, Roman Catholics in England were not permitted to practice their faith openly. Someone during that era wrote this carol as a catechism song for young Catholics. It has two levels of meaning: the surface meaning plus a hidden meaning known only to members of their church. Each element in the carol has a code word for a religious reality which the children could remember.*



*The partridge in a Pear Tree was Jesus Christ.*

*Two turtle doves were the Old and New Testaments.*

*Three French hens stood for faith, hope and love.*

*The four calling birds were the four gospels of Matthew, Mark, Luke and John.*

*The five golden rings recalled the Torah or Law, the first five books of the Old Testament.*

*The six geese a-laying stood for the six days of creation.*

*Seven swans a-swimming represented the sevenfold gifts of the Holy Spirit; Prophecy, Serving, Teaching, Exhortation, Contribution, Leadership and Mercy.*

*The eight maids a-milking were the eight beatitudes.*

*Nine ladies dancing were the nine fruits of the Holy spirit: Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness and Self Control.*

*The ten lords a-leaping were the Ten Commandments.*

*The eleven pipers piping stood for the eleven faithful disciples.*

*The twelve drummers drumming symbolized the twelve points of belief in the Apostles' Creed.*

*So there is the history for that strange song  
"The Twelve Days of Christmas",  
which became a popular Christmas Carol.*

**Happy Partridge Holidays!**

