

*The Development of an “Educational Field Office”  
of Loyola Marymount University to be based in Chinatown, Los Angeles*

A Pastoral Synthesis Project by  
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## INTRODUCTION

This Pastoral Synthesis Project is to demonstrate the fruits and inspiration from my Pastoral Theology Studies at Loyola Marymount University (LMU). My proposed project will establish a new relationship between Chinatown, Los Angeles and LMU, a relationship that extends LMU and supports mutual sharing and enrichment as it provides a base in Chinatown for evangelization and education. Combining my personal gifts of language and ethnicity with the intellectual and spiritual knowledge I have gained at LMU, I determine to establish a Loyola Marymount Spiritual, Educational Field Office/Center in Chinatown in Los Angeles, California, USA. The work of this field office/center will be to serve the needs of ethnic Chinese people living in Southern California and provide a base for visiting professors, scholars, visitors, and volunteers to study and participate in Chinese culture. It is time for Christians to challenge themselves to take greater responsibility for Christian evangelization – to acknowledge and show respect and support for various cultures as they share the “Good News.” Additionally, by means of presence and educational opportunities, this Outreach Field Office/ Center will extend the mission of LMU.

## **Part I**

### **PASTORAL PROGRAM COMPONENT**

It is the intention of this project to establish a Loyola Marymount (LMU) Outreach Office/ Center in Chinatown, Los Angeles, to meet spiritual and educational needs of the resident Chinese people as well as to encourage acts of evangelization and service toward the people of this area. It is expected that this Outreach Office/ Center will be a wonderful link between LMU staff and students and the people of Chinatown, Los Angeles.

**WHO:** The Loyola Marymount Outreach Educational Field Office welcomes all who will come to visit the office and/or use its services through personal contact, cyberspace, or other means, especially those who are Chinese immigrants and/or ethnic Chinese living in the area, student researchers from Loyola Marymount who are seeking Chinese cultural and historical information for their projects, long-distance learners from different universities through cyber space, as well as some volunteers and interns. This office will also serve as a local multi-media library, preserving lectures, books, and CDs on topics pertinent to Chinese culture from professors, scholars, and facilities around the world and making them readily accessible.

A unique aspect of this Educational Field Office is to focus on those visitors who have newly adopted the Chinese Culture whether by marriage or adoption. Many American citizens have adopted Chinese children, but they have limited human resources to assist them in understanding and sharing the Chinese culture with their adopted children. One great benefit of the location of the center is the access to some local Chinese persons for personal interviews to provide information and emotional support to

adopted children and/ or adoptive parents in their efforts to keep their children culturally connected to their roots. Part of the mission of the Outreach Office/Center is to encourage American Chinese children to fully embrace the cultures of both the United States and China, rather than training the children to choose one personal identity or the other. In order to safeguard first hand information from the first generation Chinese Americans, some local residents are willing to retell their stories along with the history of the first planned Chinatown in the nation. Those who would like to learn more about the richness of the Chinese traditions not only by reading but also by studying the environment, visiting places of interest, and interacting with local Chinese persons are specifically encouraged to use the Outreach Office. By appointment, staff will be available to guide tours as well as introduce those who come to the Center to residents willing to discuss the history and development of Chinatown, Los Angeles, and interpret if necessary. It will also be an opportunity for new immigrants to learn from “the old timers” about their struggles.

**WHAT:** This educational field office is to be a place where everybody can share and learn. According to the Strategic Plan 2012 – 2020 of Loyola Marymount University, this Catholic university is committed to local and global citizenship. The first objective has been emphasizing a much more engaged relationship with the city of Los Angeles, and especially with the diverse communities of Los Angeles. In response to this encouragement, and also in response to an inner apostolic desire to reach out to the Chinese people in a truly Catholic way, I propose the development of an Educational/Spiritual Field Office of Loyola Marymount University to be based in Chinatown, Los Angeles, California.

Initially, the Educational Field Office will consist of a Director's office for Sister Maria Lai, CSJ, who is finishing her MA in Pastoral Theology at Loyola Marymount University. Since she has significant connections, friendships, and past experience working in Chinatown, and is interested in promoting both cultural and faith education at the Educational Field Office, it is proposed that she works with Loyola Marymount University as part of her work in Chinatown. It is further proposed that she will also act as a field representative for the U.S. Catholic China Bureau (USCCB), who presently has their headquarters in Berkeley, CA. She has been invited to consider working for USCCB with salary in addition to volunteer work that she is already doing, and she will probably accept this invitation if the USCCB is willing to change its base of operations to Chinatown, Los Angeles, rather than Berkeley, California. Functions of a Los Angeles based LMU/USCCB Educational Field Office in Chinatown are numerous. It will coordinate visits to Chinatown to accommodate LMU courses. It will also coordinate LMU student volunteers who wish to do service in Chinatown, such as, tutoring, teaching, and assisting at homeless shelters as well as historic preservation. This office will assist undergraduate and graduate students working on Oral History projects with Chinese-American residents of Chinatown.

Establishing this field office/center also requires that classroom space will be procured so that courses can actually be taught on site in Chinatown on a number of topics, including courses in history, American Cultures, the Chinese-American Experience, Ministry in the Chinese-American Context, and Urban Studies. Classes in pastoral theology can also be taught according to the expressed needs/ desires of the residents and the availability of professors. The office and classrooms will become a

LMU Extension Campus, where desired classes can also be made accessible to older, non-English-speaking members of the community either by Chinese-speaking professors or trained translators. Eventually, it will serve the mission of the “Educational Field Office” to be able to expand into a two or three classroom size facility with some modest overnight accommodations for students/faculty who wish to stay for a longer period of time in order to absorb the culture and/or further their research and projects. However, a small office combined with donated classroom space will be a good way to begin.

One of the classes being offered and coordinated at this field office/center will be a TRAIN TRIP between Los Angeles, California and Vancouver, British Columbia, Canada, stopping at “Chinatowns” in Los Angeles, San Francisco, Portland, Seattle, and Vancouver, BC. Sister Maria Lai will coordinate this summer course that focuses on the Chinese-American Experience in Western American History. This course will be coordinated through LMU, but offered to students from all the Jesuit Universities in the United States. Sister Maria will be working with Dr. Daniel Smith-Christopher at LMU, who has already developed a train travel-based Summer Course.

**HOW:** Living in the 21<sup>st</sup> century, people discover the fruits of collaboration. Sister Maria Lai believes that the mission and services of this project should not repeat but enhance the good works from other similar ministries within the area of service. Working together with others will be a major component in the process of establishing a spiritual, educational Outreach Office/ Center in Chinatown, Los Angeles. Sister Maria will collaborate with the people who live and work in Chinatown, as well as with institutions and organizations that have values and interests similar to her own. These will include Loyola Marymount University, The United States Catholic China Bureau,

her religious congregation the Sisters of St. Joseph of Orange, the Catholic Church (the Archdiocesan Office as well as St. Bridget's, the local Catholic Parish), and interested ecumenical groups already in Chinatown.

The first step in collaborating with the people who live and work in Chinatown is to do a "Needs Assessment" in order to determine appropriate specific services. Sister Maria will accomplish this by interviewing prominent members of the Chinese community and by sending out surveys to ethnic Chinese young adults. Please see Appendix for Interview and Survey questions. She believes that true Christian evangelization involves first getting to know people, respecting God's presence among them, and trying to understand their needs before being able to share knowledge and love of Jesus and Christian values. While Sister Maria gathers further information about the needs in the area, she will be continuing to work with LMU. By being associated with LMU and being imbued with its spirit, she will be able to pass on the University's attitudes toward academic excellence, social justice, and service. As Director for this new Field Office for LMU, she will begin publicizing its existence and marketing its activities, such as, opportunities for service, study, research, and oral histories as well as specific classes, i.e., the train-travel based summer course. She will, then, connect with the dedicated priests, religious and lay members of the U.S. China Bureau, which has the goal to assist scholars and professors and to help others to embrace the rich Chinese Culture but who presently lack outreach opportunities. Sister Maria will also converse with the Pastor of Saint Bridget Chinese Catholic Church. She links Saint Bridget Parish with the project because of the physical location of the church as well as its empty spaces that no one is using during weekdays; the project and parish can mutually benefit by



sharing resources and dreams. Sister Maria will arrange a more serious meeting between the Pastor and LMU's sponsoring professor before drafting any document.

The steps toward the goal of establishing a Loyola Marymount Outreach Office/Center are: 1) to gather an Advisory Committee to coordinate the planning and implementation of this project; 2) to coordinate with appropriate people at LMU about this concept, gaining approvals; 3) to clarify the formal lines of the relationship with LMU; 4) to coordinate with USCCB regarding a joint relationship with LMU in this Outreach Field Office; 5) to coordinate with the Sisters of St. Joseph of Orange about approving Sister Maria Lai's religious assignment, and 6) to coordinate with the Archdiocese of Los Angeles. After preliminary approvals are gathered, Sister Maria will begin to make contacts with a few other Catholic campuses, e.g., San Diego, Santa Clara, Gonzaga, University of Portland, and Mt. St. Mary.

This project will involve three phases or levels of preparation. During the initial phase, besides consulting with some leaders in different organizations to determine their common interests about creating this Educational Field Office in Chinatown, Los Angeles, Sister Maria will begin to call experts together for some serious conversations. These experts are foundational resources who will provide educational, cultural, and structural advice for the project. Representatives from LMU will be Dr. Philip Chmielewski, who holds the Sir Thomas More Chair in Engineering Ethics at LMU, and Dr. Daniel Smith-Christopher, Professor Theological Studies, LMU. Hoover Louie, CPA and his wife, Dr. Ruby Louie, a member of the Chinese Historical Society of Southern California, Chinatown, Los Angeles have provided valuable information and insights on culture and spiritual needs in their interviews and have expressed their willingness to be

part of the project. By means of the survey, which focuses on young adults at Saint Bridget Chinese Catholic Church, Sister Maria has been able to collect data and create a clear mission goal for this project. A serious goal for having done the survey research has been to allow the Chinese Catholics to express what they need from the Church, as well as to provide insights for those who serve the Chinese faith-community to understand the movement of the Spirit within this Chinese Catholic community.

During the second phase of this project, Sister Maria will prepare the proposal and present it to the U.S. China Bureau Board at their annual meeting in April 2012, to see whether the Board is interested in partnership. During this phase, she will also make an appointment and meet with the LMU representatives to discuss the project plan. She will arrange a meeting with the Pastor of Saint Bridget Chinese Church to write a proposal on the rental of two classrooms at the church. After all the contracts are signed, she will send an electronic invitation to the professors of various universities inviting them into a partnering relationship. Besides promoting the Educational Field Center to the professors and encouraging them to be involved, Sister Maria will suggest to the professors to send students for field experience. She then will coordinate LMU courses that involve visits to Chinatown and coordinate LMU student volunteers who wish to do service in Chinatown, i.e., tutoring, assisting in homeless shelters and historic preservation, and working with survivors of human trafficking. Sister Maria will be providing coordination between undergraduate and graduate students and Chinese-American residents of Chinatown on Oral History projects as well as film major research projects. At the same time, she will find additional classroom space so that courses can actually be taught in Chinatown on a

number of topics, such as, theology, history, American Cultures, The Chinese-American Experience, Ministry in the Chinese-American Context, and Urban Studies.

By the time the project has entered the third action phrase, Sister Maria will be running the new office and will be a contact person for LMU faculty who wish to engage in research projects involving Chinatown related subjects (history, oral history, religious history, architecture, and urban archaeology, etc). At this point, Sister Maria will begin to create some programs and services to be determined by the results from the surveys as well as from the interviews with various collaborators. Additionally, she will be working to build up the library resources and generating financial resources to support the center by working with volunteers, interns, and temporary contact staff. She will also be working on personal preparations to assume the responsibilities of Director of the Outreach Office/ Center.

Part of Sister Maria's preparation as she establishes this Outreach Office/Center will be to become educated as the coordinator for a new summer course that involves a TRAIN TRIP starting in Los Angeles and going to Vancouver, British Columbia, with stops at "Chinatowns" in Los Angeles, San Francisco, Portland, Seattle, and Vancouver, BC as part of a summer course focusing on the Chinese-American Experience in Western American History. Her experience in conducting tours will be an asset, but she will need to review the history and visit all the sites ahead of time in order to familiarize herself with all of the areas prior to taking the train trip with students. This course will be coordinated through LMU by Professor Daniel Smith-Christopher's connection, and offered to students from all the Jesuit Universities in the United States. Sister Maria will

be working with Dr. Daniel Smith-Christopher at LMU to establish the train trip course for the summer of 2013.

Sister Maria will also learn to be the coordinator for the China Religious Study Tour that involves a Ten-day trip between Beijing, Shanghai, Xian and Hong Kong focusing on the Chinese people, local Catholic communities, and places of cultural and religious significance associated with the history of Christianity in China. This tour will also include renowned tourist attractions and other highlights. Sister Maria will work with the Executive Director, Michel Marcil, S.J. of the U.S. Catholic China Bureau, who has already developed this significant program.

Other activities during this third phase will include inviting Chinese scholars and experts from the U.S. Catholic China Bureau and scholars to the Outreach Office/Center to do some presentations to meet the needs of the Center. These presentations are expected to be mutually beneficial to the USCCB and the LMU Outreach Office because they will publicize their presence in the area. The presentations will also benefit local residents and LMU student programs that have already begun. At the same time, Sister Maria will organize interns, volunteers and temporary staff to create satellite presentations while producing an electronic library for future researchers. Sister Maria will also plan and coordinate two major Fund Raising events: The Matteo Ricci Award Banquet and a LMU Chinese Alumnus Dinner. Cardinal Roger Mahony was honored on January 26<sup>th</sup> 2011 at a dinner where he received the Matteo Ricci Award for his work in promoting relations between the Catholic Church in China and the Church in the United States and for his strong affection and support for the Chinese Catholic communities of the Archdiocese of Los Angeles. The Matteo Ricci Award was presented by Bishop

Emeritus John Cummins of the Oakland Diocese. Bishop Cummins represented the United States Conference of Catholic Bishops, as the Liaison to the Federation of Asian Bishops' Conferences. Bishop Ignatius Wang, recently retired Auxiliary Bishop of the Archdiocese of San Francisco joined Bishop Cummins for the presentation. Three hundred and fifty guests participated. The event was successful, and the Matteo Ricci Award dinner exceeded its fund-raising goal. The Bureau received feedback from the Cardinal sharing that he thoroughly enjoyed being at the dinner and it was one of the most relaxed evenings the Cardinal had had in a long time. Sister Maria was the coordinator of the banquet, and she has great confidence in working with a team to launch another fund raising event for the LMU Educational Field Office/ Center.

Today, many people are still trying to find God and maintain a wonderful relationship with God. They struggle with poverty, broken family environment, immigration problems, lack of education, difficulties with sexuality, drugs and other addictions. Temptations are all around, and sometimes problems are multiplied by new learning technologies. People need support for their faith and moral life. Because it is not easy to live a holy life alone, it is the responsibility of Catholic institutions, like Loyola Marymount University to supply good resources with authentic teaching of the Church. This Educational Field Office/ Center will be an important place to respect and evangelize the whole person: to nurture body and soul, both culturally and spiritually.

**Part II**  
**PASTORAL THEOLOGY**

True Christian evangelization challenges us to gain knowledge of and respect for the culture of those with whom we want to share “the Good News.” Establishing an Outreach Office/ Center in Chinatown is a valuable way to extend God’s kingdom in Los Angeles. The theological foundations for this project are based upon the following concepts about evangelization: 1) Being called and sent – Jesus calls us to reach out to all peoples, “Go, therefore, and make disciples of all nations, baptizing them, in the name of the Father and of the Son, and of the Holy Spirit” (cf. Matt 28:19); 2) Being aware, open, and creative – missionaries need to be aware of the uniqueness of time and place, be open to God’s ways and new possibilities, and seek creative ways to share their knowledge and love of God with others; 3) Being inclusive and respectful – we are all God’s beloved children; therefore, each person and culture should be included and treated with respect; 4) Being collaborative – the Church in the modern world challenges her children to collaborative efforts in the work of evangelization.

**1) Called and sent/ “Go, therefore, and make disciples of all nations...”**

In the Gospel of Luke and the Acts of the Apostles, the author spends a significant number of chapters to describe the early history of evangelization. Luke emphasizes that Jesus was anointed by the Holy Spirit to bring glad tidings to the poor and lowly, the afflicted, sinners, and the outcast. Jesus, the Son of God was being sent by the Father to set the captives free, to heal the broken hearted, the sick, and to restore the sight of the blind (cf. Luke 4). This God who wanted to be one with God’s people lived among us. Luke points out that Jesus immersed himself in our culture. He was sensitive and

adjusted himself to “talk our talk and walk our walk.” Jesus used parables involving cultural realities to illustrate the kingdom of God and invite the people to be part of it. This personal God invited children to come to him and to touch him. In turn, Jesus allowed himself to be touched by our cultures, and we, touched by his unconditional love and mercy, choose to follow his ways and commands and be sent as disciples to spread the Good News.

“God is love and he who abides in love abides in God, and God abides in him” (cf. 1 John 4:16). Susan Wood, echoing John the Evangelist, cited Pope Benedict XVI as saying that God “sent forth the Word and Spirit in mission as the very expression and fulfillment of God’s love for the world.”<sup>1</sup> In his encyclical, *God is Love*, Pope Benedict XVI uses the same passage to remind us that this abiding love is the heart of the Christian faith.<sup>2</sup> Over and over again, God wants us to know God claims us, “For I, the Lord, am your God...you are precious in my eyes and honored, and I love you” (cf. Isaiah 43). Just as the parable of the Good Samaritan suggested the universal love of God, we are called to share the reality of being the “beloved” within the world. “The dynamic of Christian love is to move beyond self-concern and to reach out to God and others in compassion and care.”<sup>3</sup> Our love needs to “Go into the world and preach the gospel to all creatures” (cf. Mark 16:15). Like Jesus, who associated with the marginalized and the untouchable ones, with the aliens and the strangers, Christians today need to go forth into

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<sup>1</sup> Wood, Susan K., and Downey, Michael. *Ordering the Baptismal Priesthood: Theologies of Lay and Ordained Ministry*. Collegeville, Minn: Liturgical Press. 2003. 29.

<sup>2</sup> Benedict XVI. *God Is Love: Deus Caritas Est : Encyclical Letter*. Vatican City: Libreria Editrice Vaticana, 2006.

<sup>3</sup> Au, Wilkie, and Au, Noreen C. *Urgings of the Heart: A Spirituality of Integration*. New York: Paulist Press, 1995. 3.

various places, beyond their comfort zones, into the midst of the people. This is what the LMU Outreach Office/Center in Chinatown, Los Angeles; aims to do.

## **2) Missionary awareness, openness, and creativity:**

God's gift of love is so special and so real that disciples of Jesus need to respond by sharing the good news of God's love with others. Because the world is extremely diverse, however, they need to find creative and diverse ways to share it. Since the time of Jesus, believers have attempted to present the Gospel in various ways. After the crucifixion of Christ, the Apostles appointed seven deacons to join them in preaching and sharing the Good News. Saint Stephen, the first martyr, along with many zealous early Christians gave up their lives for their faith in Christ. After his conversion, Saint Paul began his missionary journeys, teaching about Jesus, his life and work, his death and resurrection. Like Jesus, Saint Paul carried on God's mission reaching both Jews and Gentiles. Despite the differences between races, cultures and languages, Paul brought the Good News to everyone, including the elders, the widows, the slaves, the prisoners, and the poor. Paul was imprisoned, and he used those occasions to continue evangelizing by talking to his fellow prisoners and guards and by writing letters to the various communities. Such passion of Christian witnesses has gone on for centuries – from the basic oral tradition of personal testimony and evangelism with small group gatherings of faith communities to speeches in the forums and formal letters to the churches. In the young United States, the Baltimore Catechism and Catholic schools seemed to be an efficacious way of protecting and extending the Catholic faith. Evangelists are continually being challenged to scrutinize the signs of the times and to provide appropriate evangelization to various groups of people.



Missionaries and ministers became creative with new thinking as they practiced their discipleship and service of evangelization. There were times that the most effective way to respond to the call to discipleship and extending the “Kingdom of God” was door-to-door ministry, religious education, sidewalk Sunday school, bible study, Catholic schools, Catholic hospitals, programs to care for the homeless and the prisoners. At other times, massive audiences received the message in front of the television or *via* radio broadcasting. In the last decade, the internet has become a common tool for evangelization, and various kinds of software have been created and adopted to use for pod-casting sermons, for doing outreach for religious purposes and for digital learners searching to find God and relevance in modern society where too many “...people don’t go to church to feel spiritual anymore. They go to church to feel bored. But they keep going every week just out of habit....”<sup>4</sup> Churches provided the same old programs and created different sources of fellowship to encourage their believers to ask questions and express their doubts, but there had to be something more to fill the gap between patterned faith and the spiritual seekers.<sup>5</sup> Catholic News Services / USCCB announced that Pope Benedict XVI is calling a general Synod of Bishops to convene October 7– 28, 2012. With a sixty-five-page outline of reflective material along with the theme of “New Evangelization,” they will seek “the courage to forge new paths in responding to the changing circumstances and conditions facing the church in her call to proclaim and live the Gospel today.”<sup>6</sup>

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<sup>4</sup> Webb, H. *Small group leadership as spiritual direction: Practical ways to blend an ancient art into your contemporary community*. El Cajon, CA: Youth Specialties. 2005. 21.

<sup>5</sup> Ibid. 21-45.

<sup>6</sup> “ Church needs new ways to evangelize, synod document says.” Catholic News. Retrieved from: <http://www.catholicnews.com/data/stories/cns/1100891.htm> (Accessed on January 29, 2012)

In the twenty-first century, people are evangelizing by combining religion with technology, service organizations, and volunteerism to fill the gap from belief to practice. It is not so much whether one approach is right or wrong, but it is important to provide an open forum to question, to discuss and to grow as a community of believers.<sup>7</sup> Saint Augustine said, “Grace builds upon nature.”<sup>8</sup> God reveals God’s self to us through our daily experiences – through cultures and tradition. It is important to explore different ways to evangelize and grow in discipleship. Opening an LMU Outreach Center in Chinatown, Los Angeles is an attempt to respond to the signs of the times and help people to find “the treasure within” where God is waiting to be shared and respected.

### **3) Respectful inclusivity:**

To respect people means respecting their culture, customs, myths, and language. The class “Christianity and Native America,” sponsored by LMU and taught by Dr. Smith-Christopher, Summer Session, 2010, can be a paradigm for a partial solution for understanding and bridging cultural gaps. This class combined theology with experiential learning by directing the class to personal encounters of lectures, interviews, and mutual experiences with real people in their own environment. In order to accept and embrace each other’s cultures, we must look at each other with respect and practice inclusive behavior. It is wise to wonder along with Judy Cannato, “What will life look like for us if we expand our image of God, envision life as including all creation, commit

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<sup>7</sup> Wyche, S. P., Hayes, G. R., Harvel, L. D., & Grinter, R. E. 2006. Technology in spiritual formation: An exploratory study of computer mediated religious communications. Retrieved from <http://portal.acm.org/citation.cfm?id=1180875.1180908&coll=Portal&dl=ACM> (Accessed on January 29, 2012)

<sup>8</sup> Gaál, G. E. *The Theology of Pope Benedict XVI: The Christocentric shift*. New York: Palgrave Macmillan. 2010. 255.

ourselves to emergence and empowerment, and life in contemplative attention?”<sup>9</sup> If Christians can wonder, perhaps they can dream and act toward creating a better, more inclusive world. It is practical to experience others’ cultures and to ask questions in order to acquire the richness of each other’s traditions, which reflect greater dimensions of God. Since God is Almighty, the more that evangelists are able to understand different symbols through various cultures, the more they may grasp the face of the Creator. Christian people are the sacraments, but they are also the recipients. They are called to be visible signs of the life of God, but they are also called to receive God’s presence manifested in and through others. When Christians love their neighbors, people may see God in them. In order to grow in love of neighbors, it will be helpful to pay attention to each others’ cultures, with respect and understanding of strengths and weaknesses; then relationships can grow and be recognized by what persons say and/or how they treat each other.

In their enthusiastic efforts to teach about Jesus Christ and spread the good news that Jesus came to bring, some missionaries failed to appreciate the culture and deep spirituality of the people they were trying to evangelize. Sometimes, this happened in the process of Christianizing Native Americans, and, to some extent, caused them to be enslaved. One of God’s greatest gifts to humanity is free will, which distinguishes humans from other creatures. It is of greater benefit for evangelists to respect others’ freedom by exploring their culture and learning from them in order to share God’s love and Christian values. An Asian theologian, Choan-Seng Song, wrote, “A theological analysis of revolution will not be complete until the concept of freedom is discussed from

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<sup>9</sup> Cannato, Judy. *Radical Amazement: Contemplative Lessons from Black Holes, Supernovas, and Other Wonders of the Universe*. Notre Dame, Ind: Sorin Books. 2006.142.

the Christian perspective. [People are] born with an innate desire to be free. Freedom is an essential part of man."<sup>10</sup> Thomas Jefferson, over a century ago wrote, "The God who gave us life gave us liberty at the same time; the hand of force may destroy, but cannot disjoin them."<sup>11</sup>

Missionaries do not need to forbid others to speak nor do they need to destroy different communication systems in order to prove their points of view. Human beings need to avoid thinking that they are better than others. If individuals truly appreciate and honor God's gift of freedom, they should be willing to share it with others, knowing that it is a blessing to look at a single object and describe it with different words. Christians must always commit themselves to love tenderly, to act justly and to walk humbly with others whom we can touch and see and with God who is always at our side to guide and support us (adapted from Micah 6:8).

One of the greatest challenges regarding Christian evangelization is to determine which aspects of the culture to hold on to and how to keep the culture alive. When the missionaries go to the new lands with good intentions, but without learning the culture and tradition of the local people, all the good works and sacrifices will turn into sorrow and pain for others. They end up teaching their own form of Christianity and fail to preach the compassionate Incarnate Son of God.

A deeper understanding of true Christian evangelization must include respect for culture. David Tracy claims that culture provides clues to the fundamental traits of a life

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<sup>10</sup> Song, Choan-Seng. *Christian Mission in Reconstruction-an Asian Analysis*. Maryknoll, N.Y: Orbis Books, 1977. 159.

<sup>11</sup> Thomas Jefferson: Rights of British America, 1774. ME 1:211, Papers 1:135

of the people.<sup>12</sup> He indicates that there is no clear-cut interpretation of cultural responses either by “traditional or contemporary paradigms.”<sup>13</sup> In order to truly respect the people, respect for their culture must be taken into consideration. Kenan Osborne indicated that contemporary theologians and others tend to believe that enculturation (inculturation) should be an encounter where cultures mutually share.<sup>14</sup> In other words, for Catholic missionaries, ministers, and Church leadership to present the Triune God to persons of other cultures, they should get to know the other cultures – their values and customs – and discover where God has already revealed God’s self in the other cultures. Reflection on the Blessed Trinity can help persons to arrive at a better understanding of evangelization – one showing inclusivity and mutuality.

The Triune God demonstrates not only great love, but also community, mutuality, sharing, and respect. Trinity helps us to know a little bit about the depth and breadth of God’s love. It enables us to know God as both transcendent and immanent. Karl Rahner, a contemporary theologian, quoted in Moltmann’s book, *The Church in the Power of the Spirit: A Contribution to Messianic Ecclesiology*, declares that the way God is revealed and experienced in history is the way God is.<sup>15</sup> According to Rahner, the two fundamental modalities of God’s self-communication are knowledge and love.<sup>16</sup> He emphasizes that God made human beings capable of receiving God’s self-

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<sup>12</sup> Tracy, David. *The Analogical Imagination: Christian Theology and the Culture of Pluralism*. New York: Crossroad. 1981. 6.

<sup>13</sup> Ibid. 18.

<sup>14</sup> Osborne, Kenan B. *Orders and Ministry: Leadership in the World Church. Theology in Global Perspective*. Maryknoll, N.Y: Orbis Books. 2006. 24.

<sup>15</sup> Moltmann, Jürgen. *The Church in the Power of the Spirit: A Contribution to Messianic Ecclesiology*. New York: Harper & Row, 1977. 147.

<sup>16</sup> Ibid. 146.

communication, especially from the elements of our knowledge and love which move us to step beyond ourselves and help us to be open and receptive toward God.<sup>17</sup>

Trinity is about the union and love between the Father, the Son, and the Holy Spirit, and its own diverse, inclusive culture and sacred tradition. God welcomes all human beings to this friendship with their own free will to belong to God's family. Together, the people of God can celebrate the same love, which is rooted in God. Through "healthy and life-giving relationships with others," people enter into the life of the Trinity and become one with God who is ultimate self-emptying love.<sup>18</sup> To spread the Gospel of love is to respect the "reality that conditions the ways the people in a given social system will tend to think and behave."<sup>19</sup>

Love calls for respect and inclusivity as Christ demonstrated. This concept encourages awareness of the various cultures and subcultures that exist locally and around the world; it calls for respect and inclusion of each group as they are and how they are gifted.<sup>20</sup> Persons desiring to share God with others need to get close to people and their experiences in order to understand and appreciate them; then, they can establish an environment to accompany each other to live out the prophetic way of life with human beliefs and activities, rather than excluding others because of personal limited opinions on issues.<sup>21</sup> Cardinal Mahony states that the Archdiocese of Los Angeles is a

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<sup>17</sup> Ibid. 147.

<sup>18</sup> Hahnenberg, E. P. *Ministries: A relational approach*. New York: Crossroad. 2003. 88.

<sup>19</sup> Wilson, G. B. *Clericalism: The Death of Priesthood*. Collegeville, Minn: Liturgical. 2008. 3.

<sup>20</sup> Wilkes, P. *Excellent Catholic Parishes: The guide to best places and practices*. New York: Paulist Press. 2001. 66.

<sup>21</sup> Ibid. 49.

multicultural Church,<sup>22</sup> so in order to build a healthy body of Christ, we are called to be more attentive to the “diversity of cultures.”<sup>23</sup> To Christianize is not to nationalize.

#### **4) Collaboration in spreading the kingdom:**

The project of establishing an Outreach Office/Center is supported by the concept that love of God and spread of God’s kingdom brings us to collaboration. The United States Bishops’ Subcommittee indicates that collaboration is called for because of the “basic equality of persons,” along with “distinction or differentiation in roles and responsibilities”; the ordained and the laity serve under “one ministry of Christ” in their roles toward one mission.<sup>24</sup> Cardinal Mahony, in *As I have Done for You: Seeing and Understanding*, stresses a process of understanding, planning, building and working together to achieve common goals and purposes. This process calls for each university and parish to explore different options and search for solutions that would go beyond what individual schools and parishes can do on their own. Considering all the gifts and talents, believers are called by their baptismal responsibility to witness, to collaborate and to reshape outmoded structures.<sup>25</sup> Los Angeles is a multicultural city, we need to invite and include not only the majority. The LMU Outreach Office/ Center will be a local structure that is a safe haven to serve and welcome those who might come from a country, which has no religious freedom.

Furthermore, with greater collaboration among a variety of entities, opportunities to work together and support each other may arise with the various departments of LMU,

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<sup>22</sup> Mahony, R. M. *As I have done for you: A pastoral letter on ministry*. Chicago, Ill: Liturgy Training Publications. 2004. 7.

<sup>23</sup> Ibid. 8.

<sup>24</sup> USCCB. *Our Hearts Were Burning Within Us* (USCCB Pastoral Plan on Adult Faith Formation). Washington, DC. United States Catholic Conference of Bishops, 2000. 8.

<sup>25</sup> Mahony, R. M. *As I have done for you: A pastoral letter on ministry*. Chicago, Ill: Liturgy Training Publications. 2004. 5.

and even from outside of the University like adoption agencies and ecumenical groups with interests similar to the mission of the LMU Spiritual/ Educational Field Office. Loyola Law School is conveniently located in downtown Los Angeles, and it seems advantageous for evangelization, education, and enculturation to establish the Educational Field Office/ Center in the heart of China Town, so that Loyola students and professors may have easy access to the various people and cultures in that area.

By establishing an Educational Field Office, LMU can assist the Church to promote the evangelization of cultures and coordinate the pastoral care of ethnic communities. In this way, this project will be responding to God's call to reach out to all God's people and to make disciples of all nations. This field office can also include in a respectful way, calling people to be more aware, open to God's ways and new possibilities, and to challenge people to collaborative efforts in the work of evangelization. It offers the opportunities for dialogue, communication and collaboration between and among the Hispanic community at Olvera Street, the Japanese community on Second Street, the Italian community on Broadway Street, and the Croatian Community on Alpine Street. This office can build up a "Communion of Communities" with the potential to set a model for all to recognize the presence of God in their daily living. With Christian collaboration, together we build up the body of Christ, the Church.



### **Part III**

#### **PASTORAL MINISTRY**

In part two of the Theology section, I discussed theological tenets underlying my project of establishing an Outreach Office/Center in Chinatown, Los Angeles. I indicated that we are all precious in God's eyes. God's love created us and we are God's beloved. God chooses us without any conditions. God's love is perfect. We cannot get more of it, nor can we earn God's love by our virtues or accomplishments.<sup>26</sup> We belong to God. In God, we are one body, one baptism and one church. Like the early Christians, the only way we can respond to this awesome love of God is to spread the Good News to the ends of the world, respecting and including all peoples and cultures, attending to the signs of the times, and collaborating with others to spread God's kingdom. In this section, I will discuss aspects of pastoral ministry.

#### **My Personal Understanding of Pastoral Ministry Today:**

During my Pastoral Theology study at LMU, I was nourished with information pertaining to the Roman Catholic tradition, along with valuable academic input. I found a "window of perspective" on myself in the world that has expanded my personal and social literacy for pastoral ministry. From the coursework, I acquired critical knowledge of and appreciation for the theological and pastoral dimensions of ethical reflection. These courses have challenged me to go beyond the memorization from the old catechism book. They opened my eyes to see a different dimension of God who continues to live in the midst of the twenty-first century world. Without my own transformation regarding the psychological aspects of pastoral ministry, however, it is impossible for me

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<sup>26</sup> Au, Wilkie and Cannon, Noreen. *Urgings of the Heart: A Spirituality of Integration*. New York: Paulist Press, 1995. 57.

to enter pastoral care in a helping relationship. Holistic experiences call me to change my heart and encourage me to look within my own heart toward God.

I came into the program desiring to be a better Director of Religious Education (DRE). However, the concepts of “syncretism” and “indigenization,” as two sides of the issue of theological encounters across the history of Christian interaction with Native American cultures helped me to connect the missing points between faith and cultures in the Church. I found my thinking was shifting. I began to see what Saint Paul said, “In Christ, there is neither Jew nor Greek, there is not male or female; for we are all one in Christ Jesus” (Gal. 3:28). My attitude has turned from “I know something to teach you” to “I want to witness and share what God has done for me.” These thoughts led me to ask myself: Where am I? How am I? Who am I? While stumbling through my journal entries and new insights, I realized that what is really important to me is to know that God loves me and that I want to respond to His love. Four major insights that strongly shape my pastoral theology are: 1) it is vitally important to redeem “Catholic Identity” for the twenty-first century; 2) our Church is in need of a global vision of respectful inclusivity, 3) ministers need to meet and accept people where they are, creatively using current materials and means to talk about God, and 4) God calls the Church to discipleship and service.

Catholic identity begins with the Sacrament of Baptism which initiates Christians into the family of the Trinity. Baptism draws them into a pure perfect gift of an infinite love between others and with God, who deserves to be loved in return.<sup>27</sup> By this

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<sup>27</sup> Hahnenberg, E. P. *Ministries: A Relational Approach*. New York: Crossroad. 2003. 177.

Baptism, Christians share in the “priestly, prophetic, and royal office of Christ.”<sup>28</sup> Since the Second Vatican Council, Catholics have been made more aware that this Baptismal gift evolves and becomes “a sacrament of ministry.”<sup>29</sup> The Second Vatican Council spoke of “baptism as a rebirth in the Spirit” and an “entrance into the body of Christ.”<sup>30</sup> At the same time, all believers share a common grace as “sons and daughters, one hope and one baptism.”<sup>31</sup>

Formation helps develop awareness and maintain the quality of our Catholic identity and integrity.<sup>32</sup> Good strategy of formation can demonstrate the ability to build and sustain good leadership in the Church place. Both formation and transformation enhance our Christian moral culture. They serve as “the primary interpretive framework for making sense of life....”<sup>33</sup> Peter Steinfels suggests that the next generation of American Catholics is losing their Catholic Faith, not so much by deliberately tossing it aside or trading it for another brand of faith, but rather they are losing their faith as a person loses a “a piece of jewelry,” by leaving it aside and not choosing it, then, not remembering where it is.<sup>34</sup> Unfortunately, the longer they set aside their gift of faith, the more this faith becomes less relevant and desirable. The statistics regarding the impact of our religious education system after the Council of Baltimore show that, whereas for many years, most American Catholic children attended Catholic schools, now many

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<sup>28</sup> *Catechism of the Catholic Church*. Liguori, MO: Liguori Publications, 1994. #781.

<sup>29</sup> Hahnenberg, E. P. *Ministries: A Relational Approach*. New York: Crossroad. 2003. 162.

<sup>30</sup> *Ibid.* 179.

<sup>31</sup> *USCCB. Our Hearts Were Burning Within Us* (USCCB Pastoral Plan on Adult Faith Formation) Washington, DC. United States Catholic Conference of Bishops, 2000. 17.

<sup>32</sup> Gula, R. M. *Just ministry: Professional Ethics for pastoral Ministers*. New York: Paulist Press. 2010. 79.

<sup>33</sup> *Ibid.* 80.

<sup>34</sup> Steinfels, Peter. *A People Adrift: The Crisis of the Roman Catholic Church in America*. New York: Simon & Schuster, 2003. 203.

Catholic children attend public schools, and 80% of school-age students from the public schools receive only one hour of religious education each week.<sup>35</sup> How much and what kind of faith can we expect to pass on to our next generation? Monika Hellwig, as cited by Steinfels, says that “Catholic Identity” is not so much something that has been lost, but rather something that needs to be constantly discovered anew.<sup>36</sup> I feel called to strive toward constantly rediscovering my Catholic identity in this age and finding ways to help others along their path of discovery and rediscovery. Setting up educational/ spiritual centers in ethnic enclaves can be a valuable step in educating Catholics and in maintaining Catholic identity as well as in spreading God’s word.

The Catholic Church is in need of a global vision of respectful inclusivity. It is important that the Church be open to the Spirit of God in all persons and places. I believe that pastoral ministers need to try to understand others through open, honest communication and collaboration and accept them as part of an extended family, rather than excluding persons for one reason or another without dialogue. Cultures need to be accepted, respected, and included, not belittled and dominated. Lakeland points out that there is stress in the ministerial relationship when the hierarchical church excludes women and married men from the ranks of leaders.<sup>37</sup> Inclusive dialogue is needed; Lakeland argues that the less communication the hierarchical church dedicates to discussing appropriate and inclusive leadership in the Church, the more women and laymen will challenge Church authority and dismiss current leadership.<sup>38</sup> Lakeland cites

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<sup>35</sup> Steinfels, Peter. *A People Adrift: The Crisis of the Roman Catholic Church in America*. New York: Simon & Schuster, 2003. 211.

<sup>36</sup> Ibid. 156.

<sup>37</sup> Lakeland, P. *The Liberation of the Laity: In Search of an Accountable Church*. New York: Continuum. 2003. 196.

<sup>38</sup> Ibid. 197.

Cahill's "collaborative model" which includes both male and female laity at the highest levels of decision-making.<sup>39</sup>

Because the Church is a living entity, she must continually assess her identity in light of the teachings of her founder, Jesus Christ, as well as changes in our world that call us to greater awareness and inclusivity. The radically inclusive ministry of Jesus did not stigmatize marginalized persons; rather Jesus associated with all kinds of people, including publicans and sinners, women, children, and outcasts, and he allowed them to minister with him. People today "live in a time of rapid social and cultural transformation, nationally and globally."<sup>40</sup> As society has shifted more to secularization, so have many of our values. The context for religious education and on-going faith formation is changing. From social networking to collaborative problem solving, people are creating a new trend to relate to each other in society. This new learning culture has a profound impact on the development of a catholic identity and a catholic way of life.<sup>41</sup> To be inclusive in today's world means to pay attention to the effects of technology on culture. Scripture verses, commentaries, and other Catholic information can be found on reference websites with only a few clicks on a mouse.<sup>42</sup> Online Retreats and Three-Minute Daily Reflections keep people focused and rejuvenated in this fast paced world. Despite people's physical health, Cyber Pilgrimages can take retreatants onto the paths where Jesus journeyed in Nazareth and Jerusalem.

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<sup>39</sup> Lakeland, P. *The Liberation of the Laity: In search of an Accountable Church*. New York: Continuum. 2003. 189.

<sup>40</sup> Roberto, John. *Becoming a Church of Lifelong Learners: The Generations of Faith Sourcebook*. New London, Conn: Twenty-Third Publications, 2006. 5.

<sup>41</sup> Ibid. 4.

<sup>42</sup> Beaudoin, Tom. *Virtual Faith: The Irreverent Spiritual Quest of Generation X*. San Francisco: Jossey-Bass, 1998. 125.

All believers are called to mission, through the “dynamic of an organic communion,” to build up “Christ’s Body,” the Church.<sup>43</sup> This gift has become the call to discipleship. The Spirit “calls forth new ministries and new ministers to serve;” men and women are working in collaboration.<sup>44</sup> The rights and responsibilities of our Baptism call us to act and to claim our priestly identity to serve.<sup>45</sup> They also challenge us to learn how to cultivate “a common sense of purpose, goals and identity.”<sup>46</sup> Since the Holy Spirit is “the principal agent of formation,” we need to cooperate with the Spirit in developing our God-given talents and use them “in the service of others.”<sup>47</sup> All believers are required to be trained in all four elements of formation – “human, spiritual, intellectual and pastoral;”<sup>48</sup> they are also asked to learn to discern the signs of the times and make wise choices to extend the kingdom of God.

Hahnenberg observes the signs of the times, and he maintains that the core foundation of all baptized persons is being called to partake in some form of ministry in God’s mission.<sup>49</sup> His idea of the Church as the body of Christ and as an ordered communion gives birth to a grounded and helpful model of concentric circles.<sup>50</sup> Each circle represents a Church ministry, and all circles have the Trinity as their common center, with the furtherance of the kingdom of God as their common goal. Hahnenberg

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<sup>43</sup> Catholic Church. *Co-workers in the vineyard of the Lord: A resource for guiding the development of lay ecclesial ministry* / United States Conference of Catholic Bishops. Washington, D.C.: United States Conference of Catholic Bishops. 2005. 20.

<sup>44</sup> *Ibid.* 26.

<sup>45</sup> Pope, Stephen. *Common Calling: The Laity and Governance of the Catholic Church*. Washington, D.C.: Georgetown University Press, 2004. 197.

<sup>46</sup> Catholic Church. *Co-workers in the vineyard of the Lord: A resource for guiding the development of lay ecclesial ministry* / United States Conference of Catholic Bishops. Washington, D.C.: United States Conference of Catholic Bishops. 2005. 50.

<sup>47</sup> *Ibid.* 52.

<sup>48</sup> *Ibid.* 50.

<sup>49</sup> Hahnenberg, E. P. *Ministries: A Relational Approach*. New York: Crossroad. 2003. 170.

<sup>50</sup> *Ibid.* 123.

adapts Trinitarian theology and builds upon relational ontology towards inclusive ministerial services.<sup>51</sup> Each concentric circle will involve equivalent roles and commitments for members of the community as they use their God-given talents and accept appropriate responsibilities. This model reiterates the essence of the idea of mystery from *Lumen Gentium*: the mystery of communion and relationships with God and neighbors as the life and structure of the Church.<sup>52</sup> Through these “healthy and life-giving relationships with others,” we enter into the life of the Trinity and become one with God who is ultimate self-emptying love.<sup>53</sup> Awareness of our unity with the Trinity leads to discipleship and service.

### **Significant Sources of My Theological Understanding:**

There are three main sources from which I draw to form my own theological understanding and practice. First, as a cradle Catholic, my heart belongs to God. My purpose of life, my moral upbringing, my memories, my knowledge, my will and my love are entirely influenced by the unconditional love of God. The Incarnate Son of God empowers me to stay in the presence of love. His Gospel message and his loving, inclusive manner of communication give new energy to an authentic life worthy of God. Second, through his writing, Peter Steinfelds has had a significant impact on my development regarding Catholic identity and being inclusive. He also taught me how to analyze some unpleasant church issues, such as the sex scandal, in a constructive and Christ-like manner. Dr. Daniel Smith-Christopher has also significantly influenced my current theological understanding, particularly regarding culture and evangelization. The

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<sup>51</sup> Hahnenberg, E. P. *Ministries: A Relational Approach*. New York: Crossroad. 2003. 128.

<sup>52</sup> *Ibid.* 145.

<sup>53</sup> *Ibid.* 88.

train trip to the Native American Land was a tremendous learning experience, which unveiled many different dynamics regarding culture and evangelization. Before participating in this class, I did not realize how Church ministers could seriously harm others in the name of serving God. I had a true conversion of heart by looking inwardly at my own self, and reflecting whether I had made the same or similar mistakes.

Visiting Native American individuals in their own natural environment was profoundly enlightening. Their spirituality permeated their lives, and I perceived a great similarity between “their” way and the Ignatian way of finding God in all things. All creation reflects the beauty of God’s image. The Native American’s ecological view provides a dimension different from western Europeans, and it can encourage us to ponder God and God’s creation from a more inclusive perspective. This concept is encouraged by Elizabeth Johnson, who in her lecture, “Women, Earth, and Creator Spirit,” reminds her audiences that in order to understand the presence of the Person of the Holy Spirit within a Trinitarian relationship, a series of natural metaphors was made known in early Christian theology.<sup>54</sup> There the mystery of God transcends God’s self as the glowing sun with Christ as the sunbeam, and the Spirit as the point of light providing warmth and energy.<sup>55</sup> Fire, wind/ breath and the wings of birds are also associated with the Spirit and provide us with cosmic symbols of God’s Holy Spirit.<sup>56</sup> As we ponder these relationships between the religious spirit and how humanity is embedded in this earth, we cannot help but become part of the living cosmos.<sup>57</sup> Johnson says the Earth is a

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<sup>54</sup> Johnson, Elizabeth A. *Women, Earth, and Creator Spirit*. The Madeleva lecture in spirituality, 1993. New York: Paulist Press, 1993. 41.

<sup>55</sup> Ibid. 41.

<sup>56</sup> Ibid. 47.

<sup>57</sup> Ibid. 63.



sacrament,<sup>58</sup> and that is what I experienced in the hearts of the Native Americans I visited as I listened to them tell their stories. I noticed a depth of life and great sensitivity to universal life. As the Native Americans told their stories, I heard not only their respect for the earth and all nature, but I also heard pain, anguish, and frustration as they talked about the past indignities they had experienced at the hands of white people.

Hearing the personal stories and observing the pain of the Native Americans that we visited urge me to greater inclusivity and mutuality in any kind of service I undertake. I understand better why individuals are reluctant to change or embrace any new religion. When Christians related with the Native Americans in order to Christianize/ civilize/ nationalize them, these well-meaning persons controlled the lives of the Indians. The pastors at the missions told them about God and morality, and teachers at the boarding schools taught them academics and Euro-American ways of speech and dress, forcing them to cut their hair and wear Euro-American styles. Disobedience frequently involved grueling chores and stiff punishments. Demanding western speech, children were forbidden to speak their native language to communicate with anyone (each other). They were only allowed to speak English and use their new English names. Those who disobeyed were punished by having their mouths washed with soap. Children lost their skills in language to the point that they were unable to communicate with the elders of their clan. To lose communication with the wisdom figures of the clan is a great loss to the younger generations. Hearing of the forced imposition of western dress, western speech, and western culture by well intentioned reformers brings tears to my eyes. The Native Americans were deprived of their culture, traditions, and spirituality as well as

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<sup>58</sup> Johnson, Elizabeth A. *Women, Earth, and Creator Spirit*. The Madeleva lecture in spirituality, 1993. New York: Paulist Press, 1993. 64.

their land. They were denied the right to practice their native religions, and they were forced to abandon their Native American identities and adopt European-American culture. In their efforts to teach about Jesus Christ, early missionaries failed to appreciate the culture and deep spirituality of the Native Americans, and, to some extent, caused them to be enslaved. This is not the kind of missionary activity and inclusivity that I believe God is calling God's children to in this day and age. I believe that God is calling Christians to an inclusivity of equality and respect.

### **Understanding Myself as a Pastoral Theologian Today:**

The wealth of information and understanding that has become mine through my several years of studying pastoral theology at LMU affects what I have come to know and believe about myself as a pastoral theologian today. When Steinfels discusses "Catholic Identity" in *A People Adrift: the Crisis of the Roman Catholic Church in America*, he challenges me to look at my own identity, and my individual origin. Who am I? What do I do, and with whom do I associate? As I answer these questions, I realize that I am not only Maria Lai, my mother's daughter, a Chinese woman living in America, but I am also a member of the Sisters of Saint Joseph of Orange, and I have friends and co-workers. Despite these practical connections to identity, my deep spiritual reality is through baptism, and my religious training/ formation is an important part of my life. From my early childhood in Hong Kong when missionaries taught me about Jesus to the present time as I continue my formation as a graduate student in pastoral theology at LMU, my faith has grown strong and I value it every day.

My Chinese American Catholic identity is not merely a vertical relationship between God and me; nor is it simply horizontal with others. Rather, I must have

awareness of myself as a beloved child and minister of God as well as sensitivity to the signs of the times and the needs of my local and global families. My understanding of my Chinese American Catholic Identity urges me to desire and work toward practices of greater inclusivity.

As a theologian, my biggest dream is to find and refine my own authentic self in this world. In order to live out my real self, I need to keep learning, taking risks to love, accepting myself after having made mistakes as I seek the presence of God between God and me, and God in God's people. I need to create. I want to help; I want to build; I want to leave my footprint behind to be part of the future. My deepest desire is to keep falling in love with God on earth. I want to create awesome memories from this pilgrimage and be able to recall them eternally in heaven. I know this will give me the deepest joy – living, as it is in heaven.

Missionaries left an indelible mark in the hearts of Native Americans. The Native Americans did not understand why missionaries forced them to worship their Creator in the same way the missionaries worshiped their God. Who wants the God whose people would come to rape the land and force their religion on the local people? Clearly, superiority, cruel methods and punishments were not an effective way to evangelize. Learning from others' mistakes, my pastoral theology calls me to pay attention to the culture of the people in order to have an inclusivity that is Christlike. My theology challenges me to get to know and respect the various cultures and subcultures with whom I feel called to interact. In order to be effective ministers at a Loyola Marymount Outreach Office/ Center in Chinatown, L.A., I invite myself and others to pay attention to the various subcultures, and respect each group for who they are and what they need. As

a Catholic minister, I need to be prayerful and communicative, flexible and versatile in planning different events, always remembering that we are mutually God's beloved children.

## Conclusion

Kenan Osborne indicated that contemporary theologians and others tend to believe that enculturation (Inculturation) should be an encounter where cultures mutually share.<sup>59</sup> In other words, for Catholic missionaries, ministers, and Church leadership to present the Triune God to persons of other cultures, they should get to know the other cultures – their values and customs – and discover where God has already revealed God’s self in the other cultures. To Christianize is not to nationalize into another culture. Evangelization calls Christians to dedicate themselves in relationship with faith and culture. Christians must allow faith to give meaning to culture, and allow culture to provide the context in which the Gospel is proclaimed. With the help of the Holy Spirit, Christians treat one another with equal dignity and respect that reflects their belief that they are all Children of God. They must come to share their stories. They must come to break bread. They must come to know the death and rising through their stories, symbols, arts, rituals, rites, cultures, traditions, faith beliefs, and any expressions of their faith. In the process of discovering, they express their unique images of God.

*Vatican II Theology of the Lay Person* defines Gospel discipleship in his book, *Orders and Ministry*, as, “Each Christian group will help the other Christian groups understand the very meaning of church, as the topic of ecumenical discussion centers more and more on the meaning of gospel discipleship.”<sup>60</sup> Catholic communities need to supply resources and services to empower ethnic leaders to develop faith communities in the Church. Catholic Dioceses and organizations need to have a Pastoral plan calling

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<sup>59</sup> Osborne, Kenan. *Orders and Ministry: Leadership in the World Church*. Maryknoll, N.Y.: Orbis Books, 2006. 24.

<sup>60</sup> *Ibid.* 593.

their members to respect, support and welcome the many cultures in their areas. Most of all, through baptism, each become Jesus, the teacher, as people imitate Jesus and present His face to others. Clearly the pedagogy of Christ on discipleship involves both word and example. Jesus appreciates the gifts of each of his disciples and calls them forth to share their talents to share the Good News. It is through these multiple gifts, intellects, spiritualities, and discernments, people can have a better expression of Christ. On a very practical level, Loyola Marymount University has promised to provide a more engaging relationship with the city of Los Angeles. To establish an Educational Field Office /Center in Chinatown will be a unique opportunity to help to fulfill that promise. This office would not only be a view of ministry as a relationship involving a consideration of how best to meet the needs of people in diverse cultural and individual contexts as part of the body of Christ, but it would also promote and enhance the image and reality of the collaborating institutions. It would improve the quality of various LMU courses, such as Asian Pacific-American Studies, Los Angeles History, Oral Histories, Architecture, Urban Archaeology, Film and Television, and Immigration History in the United States. In Relation to the Catholic Church, it will expand evangelization through cultural diversity in Los Angeles, not only in Chinatown, but also in nearby cultural enclaves, such as Olvera Street and La Placita Church.

Perhaps this Educational Field Office, located in the midst of Chinatown, can introduce others to the long tradition of intangible Chinese culture through the smell of Chinese food and the experience of hearing over 400 dialects of the Chinese language and its accents. Let the Chinese people explain the agricultural way of life, with rice as the center of the family table. Let us learn the stories behind the “longevity noodles” at

celebrations, their five types of chopsticks and what to avoid when using them. The Chinese firecrackers and incense can lead others to the festival celebrations and their religious beliefs. Let their cloth and traditional costumes help recall the various dynasties and their histories. Be aesthetically enriched by their painting, poetry, Chinese characters and penmanship. Expand your knowledge by learning about their death and burial, laws, ethics, and Confucian philosophy. Let their laughter and music joyfully remind us of God's unconditional love for all God's beloved children. God unites us. Let us together say, "through God, with God, in God, in the unity of the Holy Spirit, for the glory and honor of God, forever and forever, amen."<sup>61</sup>

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<sup>61</sup> Pinyan, Jeffrey. *Praying the Mass: The Prayers of the Priest*. United States. 2011. 91.

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## APPENDIX

### St Bridget Survey

Last Modified: 04/09/2012

Date Range: Last 60 Days

#### 1. What is your gender?

#	Answer	Response	%
1	Male	8	33%
2	Female	16	67%
	Total	24	100%

Statistic	Value
Min Value	1
Max Value	2
Mean	1.67
Variance	0.23
Standard Deviation	0.48
Total Responses	24

#### 2. How old are you?

#	Answer	Response	%
1	Under 13	0	0%
2	13-17	0	0%
3	18-25	1	4%
4	26-34	5	20%
5	35-54	9	36%
6	55-64	9	36%
7	65 or over	1	4%
	Total	25	100%

65 or over

Statistic	Value
Min Value	3
Max Value	7
Mean	5.16
Variance	0.89
Standard Deviation	0.94
Total Responses	25

### 3. What is the highest level of education you have completed?

#	Answer	Response	%
1	Less than High School	0	0%
2	High School / GED	0	0%
3	Some College	3	12%
4	2-year College Degree	1	4%
5	4-year College Degree	13	52%
6	Masters Degree	7	28%
7	Doctoral Degree	0	0%
8	Professional Degree (JD, MD)	1	4%
	Total	25	100%

Statistic	Value
Min Value	3
Max Value	8
Mean	5.12
Variance	1.19
Standard Deviation	1.09
Total Responses	25

#### 4. What is your occupation?

Text Response
Student
Elementary School Teacher
Retired
Engineer
Insurance underwriter
Underwriter
Medical doctor
Child Care Provider
Retired
Escrow Assistant
Education
Designer
Insurance professional
CPA (certified public accountant, inactive)
Clerical
Unemployed
Teller
Library clerk
Social worker

Statistic	Value
Total Responses	19

**5. Please rate the below Chinese Five Educational Virtue from the most important (5) to the least important (1).**

#	Answer	1	2	3	4	5	Responses
1	德: Moral	26.09%	0.00%	4.35%	4.35%	65.22%	23
2	智: Intellectual	0.00%	19.05%	28.57%	47.62%	4.76%	21
3	體: Sports	45.45%	22.73%	13.64%	0.00%	18.18%	22
4	群: Group and community	0.00%	18.18%	40.91%	36.36%	4.55%	22
5	美: Aesthetic education	18.18%	40.91%	22.73%	13.64%	4.55%	22
	Total	20	22	24	22	22	-

Statistic	德: Moral	智: Intellectual	體: Sports	群: Group and community	美: Aesthetic education
Min Value	1	2	1	2	1
Max Value	5	5	5	5	5
Mean	3.83	3.38	2.23	3.27	2.45
Variance	3.15	0.75	2.28	0.68	1.21
Standard Deviation	1.77	0.86	1.51	0.83	1.10
Total Responses	23	21	22	22	22

## 6. What programs would you like to have to enhance your holistic family faith life?

Physical education (such as parent education, sex education, ...)	Spiritual enrichment (such as online family bible study, family spiritual direction, as well as ...)	Cultural exchange (such as "Ask the elder, cultural program and activities...)
Parent Ed, Married Couples Ed, Sex Ed,	Couples enrichments, Family Bible Studies	
Parent Education yes parent education parent education sex education	Retreat yes family spiritual direction bible study bible study	yes cultural program youth activities ask the elder
Sex Education	Family Direction and Guidance, Online Bible Study, More on Catholic Faith	
Parent education, Communication workshop between parents & children, and between spouses, Support group for parents (social events for both parents and their children).	Workshop to teach parents to host Family Bible Study, or teach parents how to share their faith with children	
Parent Education, Sex Ed	Bible studies for all ages, Youth groups, Couples groups, Married groups, Legion of Mary	Definitely would be nice to work with the elders (have the young one spend time volunteering and being with elders), Cultural Holiday events, learn about their origin
parenting is the most important education of all	family sharing among friends within the church community	cultural exchanges with other faith based communities
Meditation no idea	Online family bible study no idea	no idea

Parent & Child counseling.	Young adult Bible study and prayer group that meets regularly.	Cultural sharing with other ethnic groups. Example, by music and food at church fiesta.
religious education	family bible study family spiritual direction	cultural program cultural program

Statistic	Value
Total Responses	15

**7. What programs are you interested in joining in order to enrich your personal growth and development in the area of physical, spiritual, and cultural?**

Physical	Spiritual	Cultural
yes	Retreat yes	yes
parent education	family spiritual direction	more understanding of Chinese culture
3	1	2
attend workshops	attend retreats, reading bible bible study bible study, presentation from the biblical scholars Bible Studies	any cultural events/festivals
X	yes X	yes
Reading clubs. Sports groups.	Bible study/sharing. Serving youth ministry in church. Prayer groups.	Helping ESL youth with their English and adapt to living in the US.
take educational classes	attending retreats like CACCLC	go to multicultural diversity Mass

Statistic	Value
Total Responses	12

**8. What programs would you like to attend to gain communal growth and development in physical, spiritual, and cultural areas?**

Physical CCD programs, programs for toddlers during mass time, yes 3 different church activities such as outings, field trips Sport Activity, exercises Activity Serving at soup kitchen. classes	Spiritual learning how to pray as a family, one day retreats on topics of a busy family household, yes 1 pray together Bible Study Bible study group with people around my age. spiritual classes Retreat Bible Studies yes X	Cultural  yes 2  Visiting senior home/ apt where many of the residents are Chinese. multicultural diversity classes  yes cultural activities
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Statistic	Value
Total Responses	12



## 9. What aspect of the Chinese heritage is important to you that you wish to pass on to your children?

Text Response

Family and cultural values. For the following question here is the answer: The church should be located where it will provide more services to more people. Staying in China Town can provide only a limited services to a small portion of the people. The mission should be more open to growth and the church should be located where more families and more services can be provided.

Language, culture and traditions

Chinese Moral

All of them.

I would like our children to learn Chinese language as well as culture

The values and faith of the Chinese up bringing are important to pass on to my children. The Chinese are very close and have a great family bond and hope to instill that to my children. Our morals and values as Chinese are also better than other cultures.

Our moral value, and our high priority in education.

Language, respect, the difference between cultural superstition vs. Faith, History, Chinese cultural holidays, learn about their origin-ancestors,

ancestral veneration. history and literature. customs and etiquettes. family recipes.

The Chinese language and culture.

Honor and respect elders. ex. never address to them by their first name like most of the people here in the USA. Culture is important, for example, learning how to speak/read/write in Chinese, and the customs.

moral values, discipline

Statistic	Value
Total Responses	12

## 10. Is it important that the church located in China Town, Los Angeles? Why?

#	Answer	Response	%
1	Yes	9	50%
2	No	9	50%
	Total	18	100%

Yes	No
<p>Should be near by Los Angeles, if moved a portion of parishioner will not come along</p> <p>It's a Chinese church.</p> <p>easy to get to</p> <p>It is a central location.</p> <p>A sense of belonging. It is centrally located.</p> <p>It is a place in China Town and closer to San Gabriel Valley.</p> <p>This is especially important for new immigrants who will feel right at home.</p> <p>there are a lot of Chinese</p>	<p>There can be other communities that have a great congregation. We do, however have many family and friends that attend St. Bridget in Chinatown.</p> <p>Most parishioners do not live in China town.</p> <p>as long as the church provide support for the Chinese community</p> <p>I don't really attend church anymore</p> <p>Chinese people live all over the Southern California area.</p> <p>Doesn't mater where the church is located, it's people of the same culture and faith coming together. Though i see it can be convenient for those who do no have a car. But Chinese immigrants or Chinese in general, now don't necessarily all live in Chinatown.</p> <p>physical location is not as important as having feeling of belonging in a supportive community</p>

Statistic	Value
Min Value	1
Max Value	2
Mean	1.50
Variance	0.26
Standard Deviation	0.51
Total Responses	18