



HAWAII HEATHENS

by Dickson Kazuo Yagi

In Hawaii, we Chinese, Japanese, Koreans, Filipinos, and Portuguese were all cheap contract laborers lured from poverty stricken lands by the sugar cane industry. The native Hawaiian society was considered pre-modern with **kahuna** religion masters. Perhaps Hawaiian men were considered unfit as laborers for the sugar cane fields? We told the Portuguese, “You’re White, but don’t think you’re **Haole** (White elite). Don’t forget you are cheap laborers just like us Asians.” For some reason many Chinese married Hawaiian wives and formed a new racial grouping, Chinese-Hawaiians.

The sugar industry was one of the five large conglomerates—Big Five—that controlled the Hawaii economy. These were originally set up by children of missionaries who had their eye on something more concrete than religion. Hawaii society was a two strata society—Haole (White elite managers) on top, and the rest of us labor rubble on the bottom.

Our school system tried to westernize us Asians, teaching us proper dining etiquette and social dancing. It was hopeless to try to fix our pidgin English. We Chinese, Japanese, and Koreans were heathen, mainly Buddhists. There was a Buddha altar in our living room, Grandpa’s greatest treasure. The sweet odor of incense from the altar filled our living room every morning. Filipinos were supposed to be Catholic, but two Filipinos working in our piggery were primitive animists with short lengths of vines tied around their fore-arms.

Three new types of people entered Hawaii during the war:

1. Missionaries chased out of China and Japan came to Christianize us Asian heathen. These Caucasian missionaries to Japan amazed us by speaking Japanese. We third generation Japanese could no longer speak the language. One novice missionary asked, “Who has a Buddha altar at home?” I raised my hand. He said that I must tear down the Buddha altar as Gideon did (Judges 6:32). That night I stared a long time at the **butsudan** altar. But even as a 9 year old 4th grader, I could not do it. I loved and respected Grandpa ten times more than I respected the novice missionary. Ever since, I took with a grain of salt whatever missionaries said to us heathen.

2. It was with wide eyed amazement that we saw Blacks for the first time. The war brought lots of Black GI’s into the military camps hastily established on our Big Island. Their skin color and language surprised us. We had seen Blacks in movies, but never face-to-face.

3. The hordes of Caucasian soldiers also surprised us. They were White, but without the **haole** superiority attitude. After the war, waves of these White commoners moved to Hawaii. They became the new plurality race, but floated on the surface of society. They could not speak pidgin. But they thought of themselves as commoners, like us Asian rubble.

(Later topics: Race in Japan and India; and Japanese Americans in Japan.)

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He is Chair of 4 interreligious groups, including the Council for Pacific Asian Theology, and the Nikkei Interfaith Fellowship. He had been a member of the Buddhist-Catholic Dialogue of the Los Angeles Archdiocese for a decade.

Dickson taught Christian Theology for 27 years at Seinan Gakuin University in Fukuoka, Japan, where he is Professor Emeritus of Christian Studies. He also taught Intro. to World Religions, Christian Ethics, and a seminar in Buddhist-Christian Studies. He was Head Chaplain of the university, one term. Until retirement he was a member of Tōzai Shūkyō Kōryū Gakkai, one of the highest levels of Buddhist-Christian Dialogue in Japan.

Rev. Yagi is a retired minister at Sage Granada Park United Methodist Church in Alhambra, CA. He is retired at Pilgrim Place, Claremont, CA, where he is Chair of the Religions Committee. He can be reached at dkyagi@icloud.com



AWAKENING TO SOCIAL JUSTICE

By Bishop Noriaki Ito, Higashi Honganji

Amid pandemic worries, we now are faced with another major challenge—social justice. The death of George Floyd by police in Minneapolis sparked protests that quickly spread throughout the country and the world. It's just the latest incident in which African Americans have been unduly and at times viciously treated by law enforcement.

Somehow, we are more divided than ever. We're already worried about another surge in coronavirus infections due to the reopening of states, and now protests and demonstrations with crowds of people close together add to the risks. Although the protest movement began earlier in African American communities, today's demonstrators represent a broad diversity of people, including Whites, Latinos, and Asians, as well as people from various backgrounds, income levels, and age groups.

As a religious leader, I'd normally shy away from commenting on an issue deemed "political." But I've come to realize this is an issue of social justice; this is a human rights issue; this is an issue that concerns all of us who are trying to co-exist peacefully in this world.

In Buddhism, we constantly try to understand and appreciate the inter-dependence of the world, how we cannot exist alone, how we are dependent on others, how each of us are tied together in a vast web of karmic relationships, how spiritually, we all are brothers and sisters. If we truly understand these truths, we would treasure and appreciate one another.

Buddhism also teaches us that unfortunately, we tend not to understand or appreciate these truths because of our innate selfishness. Consequently, we tend to see the world in terms of our own desires, our likes and dislikes, through eyes of greed and anger, and ultimately through our ignorance. Fortunately, we have the Buddhist teachings to guide and remind us of the great universal and eternal truth that in the end, we are part of a greater Whole, that in the end, we are not separate but One.

In this pandemic, the phrase "Alone Together" says we should shelter-in-place, but also to remember we're all in this together. Now the question is: How do we relate to each other? With fear and suspicion? Or as friends and part of a larger community.

It's natural to think only about ourselves and the welfare of our family and friends. It's difficult to think about everyone that way, especially strangers. I am heartened to see that complete strangers are shedding their differences, coming together to protest injustice, to effect change, and to work towards creating a safer, more equitable world.

Recently in a Los Angeles Times commentary, basketball legend Kareem Abdul Jabbar wrote: "Racism in America is like dust in the air. It seems invisible—even if you're choking on it—until you let the sun in. Then you see it's everywhere. As long as we keep shining that light, we have a chance of cleaning it wherever it lands. But we have to stay vigilant, because it's always still in the air."

It's difficult to see truth, unless it's illuminated by the light of wisdom. This is vitally important. In Buddhism, wisdom is symbolized by the lotus flower. Lotus plants grow in muddy water. This mud symbolizes difficulties and suffering. The mud nourishes the lotus, which grows and blossoms above the water. Likewise, difficulties help us grow and see the flower of wisdom.

Without wisdom, we'll continue to live self-centered lives thinking only about ourselves, about our own point of view, and not of others. The death of George Floyd, and others like him, was unjust. Some people have known it long before. Finally, many more of us now know it, are speaking up, and taking action. As Buddhists would say, this is the working of wisdom—the light—awakening us from our ignorance.

Bishop Noriaki Ito was born in Japan in 1948 and was raised in Boyle Heights. He received a B.A. in Japan and another B.A. in Religious Studies from Occidental College. He earned an M.A. at Otani University in Kyoto. He trained for the Shin Buddhist ministry and was ordained in the Higashi Honganji tradition. He was assigned as a minister at the Los Angeles Higashi Honganji temple in 1975. He was given the title of Rinban, head priest of the regional headquarters temple in 1993, and has served as Bishop of the North America District since 2011.



RACIAL JUSTICE IN AMERICA IS ABOUT TRUTH

Major Lester Yagi, U.S. Air Force, retired

Our Founding Fathers demanded equality for White colonists. They could do this because under the British they had rights to an education, to acquire wealth, and to organize. But these rights were denied to Black slaves. It was illegal to teach slaves to read. Slaves could be whipped, raped or killed at will. Their children could be sold and taken away. Slaves had no hope and without hope there is no revolution.

But a vision that all men are created equal can't be reconciled with slavery right in everyone's faces. For many Whites, slavery was antithesis to the nation's values. It dogged our nation, eventually leading to Civil War in 1861. It was fought because southern states feared their right to own slaves was being threatened. For example, **The Texas Declaration of Causes** dated February 2, 1861:

*That in this free government **all white men are and of right ought to be entitled to equal civil and political rights** [emphasis in original]; that the servitude of the African race, as existing in these States, is mutually beneficial to both bond and free, and is abundantly authorized and justified by the experience of mankind, and the revealed will of the Almighty Creator, as recognized by all Christian nations.*

But after the Civil War, organizations like the United Daughters of the Confederacy wanted to venerate the Confederacy. They contrived a false notion that the Civil War was a "noble lost cause" of protecting their homeland and way of life. That fiction is only now being painfully removed and replaced with the truth. Many find it hard to accept the real cause of the Civil War was to preserve slavery.

In the 1950s and 60s, after nearly 90 years of suffering under Jim Crow in the south and discrimination everywhere else, African Americans demanded equal rights for themselves. Their efforts resulted in passage of the Civil Rights Act in 1964 and the Voting Rights Act in 1965. Finally! African Americans got the same rights to education, opportunity, and assembly our Founding Fathers took for granted. Now, some 55 years later, many Blacks are as educated, wealthy, and powerful as our Founding Fathers. So like them, they will not tolerate any form of inequality.

So today, we're at a nexus of opposing beliefs about guns, law enforcement, equality, US history, visions of our future, and what it means to be American. One side fears a threat to their way of life as minorities become more powerful and grow in numbers. The other side fears loss of hard-fought gains, returning them to greater oppression.

The election of Donald Trump forms the crucible where our opposing beliefs collide head-on. Past presidents sought to unite. Trump creates divisiveness by separating illegal immigrants from their children, suggesting police rough up suspects, criticizing NFL players who kneel during our national anthem, etc. His divisiveness forces us to realize there are many who hold the same sentiments. As one media commenter said, "If Obama is who we strive to be, Trump is who we are."

I have hope because people of all ethnicities are protesting en masse to support the one. Never in our history have such racially diverse crowds stood together in solidarity. Southern Whites protest alongside Blacks to remove Confederate monuments from public spaces. People of all races and ages protest nationwide in support of a Black man killed by a White police officer.

Those who protest today share the same vision of equality as the patriots of 1776. But this time, they want it for **everyone**, not just themselves. Just like the patriots of the American Revolution, today's patriots take to the streets in protest. The patriots of the American Revolution used violence, sometimes inappropriately. Today's patriots use violence too, sometimes inappropriately. The patriots of 1776 formed a new nation. Today's patriots are determined to finish the work neglected. June 7, 2020

Major Lester Yagi, U.S. Air Force, retired

Lester Yagi is from Hilo, HI (Big Island). He graduated with a BA in Mathematics at Univ. of Hawaii (1976). He earned an MS in Logistics Management from the Air Force Institute of Technology (1988). He served 20 years as a Major in the U.S. Air Force from 1976 to 1996. After retirement he was employed by the State of Hawaii for 12 years, helping the needy applying for welfare assistance. He retired in 2015 in Hawi, HI (Big Island). He is Dickson Yagi's cousin.



FINGER POINTING TO THE MOON

By Rev. Ken Yamada, Higashi Honganji

When I first taught an “Introduction to Buddhism” class, the Buddha’s First Noble Truth was my starting point. “Life is suffering,” I proclaimed, but a young woman, a Lutheran, immediately said, “I don’t think so.” After class, she left and never returned.

I pledged to be more conscientious, realizing the importance of words and how they’re understood, especially when discussing religion. Obviously not all life is suffering, but rather, “In life, there is suffering” would have been more accurate, implying how in times of suffering, people seek spirituality.

How often do we disagree and quarrel, assuming we understand what others mean, just because words we hear sound familiar? I suspect we agree more often than not, but instead trip over words, false assumptions and our own views. Major world religions all use different terms and symbols, yet their most devout share similar traits—humbleness, charity, compassion, and a wish for peace and fellowship for all.

The Buddha admonished his disciples about such hazards just before he passed away (entered “Great Nirvana”):

From this day on, rely on dharma (“teachings”), not on people who teach it. Rely on the meaning, not on the words. Rely on wisdom, not on the working of the mind. Rely on the sutras that fully express the meaning, not on those that do not.

As to relying on dharma, dharma refers to the twelve divisions of scripture (the Buddhist canon). Follow this dharma, not people who teach it...

Hence, words may indeed have meaning, but the meaning is not the words. Consider, for example, a person instructing us by pointing to the moon with his finger. [To take words to be the meaning] is like looking at the finger and not at the moon. The person would say, ‘I am pointing to the moon with my finger in order to show it to you. Why do you look at my finger and not the moon?’ Similarly, words are the finger pointing to the meaning; they are not the meaning itself. Hence, do not rely upon words. **(Mahaprajnaparamita Sutra)**

This passage gives important guidance in one’s search for life’s meaning. In Buddhism, “dharma” means “teachings,” and also, “truth.” The Buddhist teachings help us understand the true nature of the world and one’s self.

Most important is understanding “truth,” which “teachings” help us to see. In this way, “teachers” serve to help us understand “teachings,” therefore don’t focus on the teacher. “Words” convey “meaning,” therefore don’t become attached to words. It’s like a finger pointing to the moon; don’t focus on the finger; focus on the moon.

Buddhism focuses on dharma, universal truths such as impermanence, interdependence, and Oneness. The great hindrance to understanding and accepting these truths is human nature—our tendency to be selfish and egotistical, blinded by desires, anger, ignorance and our own views. For example, we desire love, permanent health and endless wealth, and suffer when those conditions are not met or change. We reject impermanence and seek permanence. If we understood impermanence, we could accept life no matter what happens.

The dharma of interdependence means we exist because of innumerable causes and conditions—our connection to people, animals, trees, plants, rivers, oceans, and the earth. Likewise, the earth is connected to the sun, solar system and galaxy. In the universe, everything is connected with a vast, mysterious and wonderful power.

Alas, our ego blinds us from appreciating this truth. Instead, we think the center of the universe is “me.” So I try to fulfill my desires, but can’t. “I” get sick, grow old and can’t live forever. I suffer.

Buddhism doesn’t talk about an all-powerful god. In Pure Land Buddhism, Amida Buddha [in contrast to the historical Gautama Buddha] is a symbol of infinite wisdom. Traditionally, we say “Namu Amida Butsu” (literally, “I take refuge in Amida Buddha”). People often think we are praying to a god, Amida. But that’s just looking at the finger, not the moon.

The root “**Amita**” in Sanskrit means “boundless,” here referring to “wisdom.” Light symbolizes wisdom. To me, reciting, “**Namu Amida Butsu**” means, “**Help me see the Light,**” “Let Light shine on me,” or “I take refuge in Wisdom.” Without light (wisdom), I am lost in darkness (ignorance). With light, I can see the fallacy of my own ego, selfishness and desires. I can see we are blessed with this Life—created not by my desires or efforts—but through a great infinite Power.

I think probably many people of other religions share this last viewpoint. Behind the dark clouds of my ignorance, the light of wisdom is always shining. Let me see this Light.

Rev. Ken Yamada is editor of Shinshu Center of America, the editing and publishing unit of Higashi Honganji USA, and former minister of Berkeley Higashi Honganji Temple. A native of Northern California, he attended U.C. Berkeley and studied Buddhism in Kyoto. Before becoming a minister he worked as a journalist at New York Newsday, The Wall Street Journal and other publications. I heard his helpful lectures at the Family Retreat of W. Covina Buddhist Temple held at San Luis Obispo Buddhist Temple, February, 2020. (*DRYagi*).

WHICH RELIGION?

Rev. Dickson Kazuo Yagi

Many Buddhists are wonderful. Some Buddhists are mediocre. A few Buddhists are lousy.

Many Muslims are wonderful. Some Muslims are mediocre. A few Muslims are lousy.

Many Christians are wonderful. Some Christians are mediocre. A few Christians are lousy.

Many Hindus are wonderful. Some Hindus are mediocre. A few Hindus are lousy.

Many Jews are wonderful. Some Jews are mediocre. A few Jews are lousy.

Which religion is the best? Wonderful Buddhists are better than lousy Christians. But wonderful Christians are better than lousy Buddhists. Obviously, it is impossible to compare religions. There are wonderful, mediocre, and lousy believers in all religions.

Actually, I am not looking for the religion with the best preaching, the best theology, the best prayer service, or the best music. I am looking for the religion that can inspire me to live at my maximum—to become the best human being I can become. To live at my maximum, I must be embraced by a church, temple, or mosque.

A church, temple, or mosque with group support as a family of faith has a hundred times more dependable warmth than myself as one lone ranger. Finding a local church that fits you is a vital search whatever religion you choose. Religion can become a drag on your time, your finances, and your morale as you lose interest. But religion can be the fire in your engine if you are running hard to become the best human being you can become. **It's all or nothing!** Religion is boredom unless you are running with all your might.

I first believed and was baptized as a 9 year old 4th grader. Sadly, many of my close high school friends in church have since given up the faith. They threw Jesus away as irrelevant or out-of-date. Now I am 83 years old. Isn't it a miracle that I am more excited about Jesus today than when I first believed! God is bigger than our minds can think or our language can express. God is bigger than any one religion. God is bigger than my birth and my death. God is awesome! Bigger than the **macrocosm** of the vast reaches of the universe measured by light years. Deeper than the **microcosm** of our miraculous bodies—our lungs, heart, and toe nails.

This awesome God saturates every cell of my body! I have believed that for decades. As Muslims say, "**God is closer than our jugular vein!**" As Buddhists say, "**God is universal mind,**" who fits in the Christian Trinitarian scheme as Holy Spirit. The daily greeting in India and Nepal is "**Namaste,**" the God in me greets the God in you. Or as Quakers say, "That of God in you and that of God in me." What do you think?

Rev. Dickson Kazuo Yagi 屋宜和夫 June 24, 2020

A Tibetan Buddhist Prayer by a Seriously Ill Monk.

If it is better for me to be ill,
I pray for the blessing of illness.
If it is better for me to recover,
I pray for the blessing of recovery.
If it's better for me to die,
I pray for the blessing of death.



C. S. SONG by Dr. Leroy Seat

written October 20, 2019

Most likely, many readers know of few, if any, Asian theologians. In this article, I am introducing one of my favorites, C.S. Song, the Taiwanese theologian who celebrated his 90th birthday yesterday.

C. S. Song



Introducing Song

Song Choan-Seng (宋 泉盛), generally was born on October 19, 1929, in the Tainan. He earned the Ph.D. degree from 1965. After years of being a theology professor in Taiwan, Song taught for many years at California and is now the Distinguished and Asian Cultures of that institution.

known in the West as C.S. Song, southwestern Taiwan city of Union Theological Seminary in and college/seminary administrator the Pacific School of Religion in Professor Emeritus of Theology

From 1997 to 2004, Song was also the president of the World Alliance of Reformed Churches. Back in 1990, Song came to Japan and I was able to hear his lectures in Kyoto. Not only was I impressed by what he said, I was also impressed by what a warm and genuine human being he is. I went to hear Song's lectures because I had read several of his books; after that, I read and published reviews of a few more of his books.

Introducing Song's Books

C.S. Song's first major book was ***Christian Mission in Reconstruction: An Asian Analysis*** (1975). As a relatively young missionary, I read that work with considerable interest. It was his next two books, though, that I found to be even more engaging: ***Third-Eye Theology: Theology in Formation in Asian Settings*** (1979) and ***The Compassionate God: An Exercise in the Theology of Transposition*** (1982). Seeking a theological perspective from an East Asian rather than a Western viewpoint, I found Song's books to be both challenging and rewarding.

In 1983 I wrote a lengthy two-part essay about Song's theology that was published (in Japanese) in The Seinan Theological Review, the academic journal of the Department of Theology, Seinan Gakuin University. After the publishing of his important 1986 work ***Theology from the Womb of Asia***, Song wrote a trilogy on the person and message of Jesus: ***Jesus, the Crucified People*** (1990), ***Jesus and the Reign of God*** (1993), and ***Jesus in the Power of the Spirit*** (1994). These are not the only books that Song has written, but they are the ones that were most important to me as I increasingly tried to think about theology in an Asian context.

Introducing Song's Importance

In the early 1970s, the Taiwanese theologian known in the West as Shoki Coe (1914~88) began to emphasize contextualizing theology. That approach was forwarded by Song, his younger colleague whose early books especially emphasized the Asian context. As an American seeking to teach Christian Studies and Christian theology to Japanese students and as a worker in Japanese churches, Song's work became quite influential to my theological outlook.

Among other things, Song questioned the "Western" concept of "salvation history." The appeal of the historical meaning of the Israelites in "Old Testament" times and later of Jesus Christ and the early church is much greater, to say the least, in the Western world than in Asia. Song's strong emphasis on God being known through Creation is another main idea that I encountered from reading his books. In his 2019 book ***The Universal Christ***, Richard Rohr has, in a similar vein, significantly written about creation being the first Incarnation.

Whereas Western Christians emphasize God as being knowable only, or at least mainly, through Jesus Christ, as an East Asian Christian theologian Song emphasized God as also being knowable through the creation and by means of Asian spirituality. Although he has now come to the end of his productive life as a theologian, C.S. Song is certainly an Asian theologian worth knowing.

Dr. Leroy Seat and I studied together under the same professors for some years in graduate school in Louisville. Then we taught together for several decades on the same faculty of Seinan Gakuin University in Fukuoka, Japan. An outstanding professor, pastor, and administrator, he was elevated as Chancellor of the university for many years. You can enjoy the inspiring and insightful writings of this incurable reformer, creative thinker, and follower of Jesus by reading his blog. *D.K. Yagi*

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The Magnificent Buddha Altar at Senshin Buddhist Temple

Buddha images removed from altar platform to be sent to Japan for refurbishing

Monthly luncheon meeting of Nikkei Interfaith Fellowship, September, 2019

White haired man in black coat is Rev. George Martzen, Sage Granada Park UMC; Man in foreground with ponytail is Rev. Alfred Tsuyuki (Konkō Church).
Both men and Rev. Ryuta Furumoto, Pastor of Senshin Temple, left early and are not in the photo below. Photo by Rev. Robert Yuge (Tenrikyō)



Nikkei Interfaith Fellowship at Senshin Buddhist Temple, September 2019

Everybody facing the camera instead of looking at the magnificent Buddha altar.

Taiko drums in the background

Senshin means "Wash the heart," which is the meaning of Christian baptism.

I told Rev. Kodani that Senshin is truly a Buddhist Baptist Church.



Left to right: **Rev. Mitchell Young** (pastor Montebello UCC), **Ikuko Yuge** (Tenrikyō music specialist, taught at UCLA), **Carol Fujita** (Montebello UCC), **Rev. Hiroko Okazaki** (Minister/Translator Tenrikyō), **Rev. Masao Kodani** (former pastor Senshin Buddhist Temple), **Dickson Yagi** (Sage Granada Park UMC).

Rev. Ryūta Furumoto, Resident Minister of Senshin Temple had to leave early.
(Coming from Japan, he studied English at Adult night school at Hilo High School on the Big Island.
By chance that is Dickson and Carol's Alma Mater).

Rev. George Martzen (pastor Sage Granada Park UMC) present in the previous photo also left early

Rev. Alfred Tsuyuki (pastor Konkō Church) present in the previous photo, also left early.

Photo by **Rev. Robert Yuge** (Minister, Tenrikyō).



CAREGIVING

by Dr. William Malcolmson Written 1/27/20

This will be a little longer than my usual blogs. I was originally going to send this to friends who are doing caregiving for their spouses, partners, friends or parents. But since most of you either have done caregiving or will do so in the future or are presently being cared for, I decided to send this as a blog for everyone on the list.

I am not a professional in this field, but I have had some experience. I was the primary caregiver for my first and my second wives. I attended a workshop for caregivers. I have talked with many of my friends about caregiving. And I have done reading on the subject. So here, for your perusal, are my thoughts.

1. Some people are born caregivers. My mother was one. She loved taking care of my Dad in the last years of his life. And she felt rather useless during the 5 more years that she lived. I am not a born caregiver. I did not enjoy it and, in fact, often resented it (more later). It has nothing to do with compassion or love. I deeply loved both Laurie and Barbara and I did the best I could in caring for them. But I got very little personal pleasure out of it. I mention this, because you may be doing caregiving and you do not like doing it and you feel guilty. Welcome to the club.

2. The person for whom you are caring, if they are experiencing memory loss, anxiety, lack of energy, or any kind of diminishment, is not the same person she or he was. Of course, you are not either, but it is much more acute for them. The person will never be the same, and there is nothing, nothing, nothing you can do about it. You have no control over their situation. All you can do is accept it. (See my essay on **"Healing and Curing"** in the last issue of this journal)

3. You can try to deal with the person in the present, as they are now. This is easier if you are a professional caregiver and you have only known them as they are now. But if you have known them for a long time as they were and now are not, it is extremely difficult not to think of them as they were and not to wish they still were as they once were. I have seen it happen with those who love the person and who did know them before, but it is rare.

4. You may be angry at the person for whom you are caring. You could say that you are angry at the disease, not at them. But you probably are also angry at them. You did not ask for this. What you had in mind, your plans, have been compromised or shot to hell. Often the one being cared for is angry also. They didn't bargain for this either. And they may be angry at you because you don't need caregiving, and they don't like being dependent on you, and, dammit, it isn't fair!

5. You may feel guilty about your negative feelings. After all, this is a loving person, and you are a loving person and you love them. But you are human. And you can either admit your feelings or not. But they are still there. Let me say from my experience, however, that guilt is not helpful. And, basically, irrelevant and useless.

6. If you can afford it, it is often helpful to hire someone to help you out. Coming in a few times to do cleaning or make meals or just sit with the person can be great. It gives the person for whom you are caring a lift to be with someone other than you, and it gives you an excuse for taking off and doing what you want to do, even if only having coffee with friends. Or maybe a family member can come in from time to time. Often if a family member lives nearby, you can consider him or her (or them) as your caregiving partners. That can be very affirming and comforting. If possible, caregiving can "take a village." Sometimes we hesitate to ask family to help. Don't hesitate. Admit your own inadequacy. "But I don't want to bother you as you lead such a busy life." Go ahead and bother. What are families for?

7. Retirement communities that offer some form of assisted living can be very helpful. Helpful to both of you. It still means that you are continuing to live together, and that you are still the primary caregiver. But you do have help. And the kind of people who work as aides in assisted living communities can be very fine, caring, and understanding people. They usually don't get paid much, so there is often a lot of turnover. But you do get some nursing care, and you often can work as a colleague with these folks.

8. The decision as to whether or not to put the one for whom you are caring into a nursing home or memory care center is a huge decision, in most cases. An actual event: I was taking care of my wife. We were living in the same house with our daughter and her children. One day my daughter said to me: Dad, you are wearing yourself out and you need to be concerned about your health. I would like for you to live for a long time yet (I was in my mid-seventies), but taking care of Mom is not going to help. And it isn't the best for her either. She should be in a care center." After dealing for a while with the guilt, I decided our daughter was right, and we got my wife into a care center for the rest of her life. It was best for me, and, I had to admit, best for her. She could be taken care of, by professionals, 24/7.

9. I would also mention Hospice. We experienced this with my first wife. It is a terrific opportunity to partner with people who know what they are doing when it comes to end stage situations. I found that partnering with a social worker was very helpful to me. As well as with others who worked with my wife. These folks can become part of the "village" that is needed.

Those are my insights. Feel free to add some of your own or question the validity of mine. I would love to hear from you. wmalcomson18@gmail.com

Here are some books that might interest you: Joan Chittister, *The Gift of Years*. Parker Palmer, *On the Brink of Everything: Grace, Gravity and Getting Old*. Ezra Bayda and Elizabeth Hamilton, *Aging for Beginners*. I also recommend a DVD: *Away from Her*, with Julie Christy. *Bill Malcomson*

Dr. William Malcomson is retired in Washington State. He was Dean of the American Baptist Seminary of the West, a founder of the School of Theology and Ministry of Seattle University, former President of the Council for Pacific Asian Theology, and former Theologian-in-Residence at Seattle First Baptist Church. He is blessed with two sons, one of whom is a Christian Buddhist, one daughter, and 5 grandchildren. Bill has a Ph.D. from Princeton in World Religions. **He recently suffered a stroke, 2/05/20.** We rejoice in his survival. We pray for his full recovery and his further ministry among us. The source of his wisdom is not religious logic, but experience—the joys and tears of the briar patch of life that is our real life journey. Many of us are his secret disciples. *DRYagi*



Colin Kaepernick, Crusader of Blacks Against Police Brutality

Some Core Values of CPAT

#Black Lives Matter

Reform Police Brutality. (No choke holds, forbid no knock warrants, no quasi police immunity, nat'l data base so convicted police cannot be hired in the next city, no shootings without body cameras, no rubber bullets, no political donations by police unions, no private prisons, social worker specialists replace police dealing with homeless and mentally ill.

Protecting Mother Earth, our only Space Ship

Keep the oil in the ground.
Stop the Keystone XL Pipeline.
Protect the Arctic Sanctuary from oil drilling.
Protect National Parks and Monuments (Trump Administration opened Bear Ears and Grand Staircase-Excalante to oil drilling, fracking, and mining, 2/10/20).

Gender Equality

Equality for LBGTQ. (Supreme Court ruled LBGTQ cannot be fired from work for being gay 6/20.)
Equal pay for equal work (US women's soccer?)

Citizenship for DACA. (Supreme Court temporarily stopped DACA deportation 6/20).

America's Original Sins:

Stealing land from Native Americans, plus genocide.
National economy built on Black slave labor.

No Separation of Children from Refugee Parents on Southern Border. Numerous large detention centers are being built to warehouse these children. These replicate WW2 concentration camps for Japanese Americans.

Racial Equality: No White Supremacy

No racial profiling by police stop-and-search (vs. Afro-Americans).
No infiltration of mosques by FBI, CIA, Homeland Security.
Equal pay for Blacks for equal work with Whites.
No mass incarceration of Afro-Americans through unfair drug laws. (Rehabilitation instead of incarceration, fix drug laws.)

Freedom of Religion

Freedom for Uyghur Muslims in Xinjian Province.
Freedom for Tibetans in religion and politics.
Freedom for Rohingyas in Rakhine Province in Myanmar.

Religions waging peace, instead of war.

Preemptive strikes as crimes against humanity. (Iraq invasion)
Nuclear Weapons, Biological Weapons, Chemical Weapons,
Neutron Bombs as Crimes Against Humanity.
Disarmament of Nuclear Weapons (No More Hiroshima-Nagasaki)
Religions networking for social justice in major cities (Jews, Muslims, Christians. Buddhists, Hindus).

Power to the People, democracy.

Priority of the Poor. (Safety nets for the poor and vulnerable, Social Security, Medicare, food banks)

No US Visa Bans against Muslim majority nations.

(Sudan, Tanzania, Eritrea, Myanmar, Kyrgyzstan, and Nigeria were added to the visa ban, in addition to the 7 previous Muslim nations. 2/05/20).

Anyone wishing to donate may use this address:

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Florence Nagano, Mother's Day 2020

In Good Health at Atherton Baptist Homes

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"There can be no World Peace in the 21st Century without peace between religions. There can be no peace between religions, without understanding between religions. There can be no understanding between religions without interreligious dialogue." Adapted from Hans Küng.

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