

# OUR 7 CHALLENGES, OUR MISSION

## We're a ministry that primarily asks: What is God doing in us?

### 1 Asian American Christians are diverse in every way

**ethnicity**  
social class  
immigration wave  
gender  
education

**family background**  
past religion  
political viewpoint  
experience of war,  
trauma

**generation**  
geography in US  
language ability  
physical appearance,  
ability

We need to explore the full spectrum of what it means to be Asian American (according to the US Census) and Christian.

We need to allow for differences and conflicting viewpoints.

We need to acknowledge and remember that we all claim Jesus Christ as Savior and Lord, and thus are all brothers and sisters in Christ foremost.

While diversity is a strength, it also increases the potential for conflict, misunderstanding, miscommunication.

The dominant and more outspoken can leave others out.

**Let's understand the full diversity of who we are**  
We will seek out voices that are less heard and expressed.

#### Let's focus on and look to Christ

We want to be like Jesus, who came alongside us as a friend and considered himself less like a servant. We will not seek to overly presume to know or understand. We will continually ask this question: *What is God doing among us?* to put God first and center ourselves around what we think God is doing.

**ASIANAMERICANCHRISTIAN.ORG will seek to be a neutral party (with an Evangelical understanding of Christ) to advocate for all voices.**

#### Let's figure out what's relevant

What do we think God is doing in and among us?  
What are our stories, our priorities? What cheers and breaks our hearts?  
How do we understand ourselves and the Gospel? What terms and images do we use?

#### Let's speak to Asian American Christians where they're at

Website re-organized by audience, by need. (phase 3)  
Resources created for specific audiences (phases 3-4)  
Seminars and conferences (phases 4-6)

### 2 Perceived irrelevance of Asian American ministries

**Many ethnic churches think:**  
(Chinese, Korean, Hmong etc.)  
*This is just a renegade second generation thing.*

**For ethnic churches:**  
We need to address why some of your kids are leaving, some of your churches are shrinking, and some thriving.

**Many multiethnic churches think:**  
*Asian American ministries is too exclusive. It's not Biblical.*

**For multiethnic churches:**  
We need to figure out our voices, so we can bring even more to the multiethnic table. Without an Asian American senior pastor or a critical mass of Asian Americans, our voices tend to get lost and ignored.

**Many Asian American churches think:**  
*We exist for the sake of evangelism only.*

**For Asian American churches:**  
We need you to share with us how your culture, race and ethnicity have helped your evangelism, discipleship and service.

**Many emerging generations think:**  
*Why should I care, I haven't known any racism. It's best to be color-blind. Why call yourself 'Asian American?' That term is for angry, bitter people.*

**For emerging generations:**  
We need to acknowledge and figure out how to talk about the most obvious and visible part about us. It will limit our growth and witness if we do not. Race is not a topic that is going away in America any time soon.

**Many seminary-trained Evangelicals think:**  
*What does culture have to do with the Gospel? (The word "culture" is predominantly synonymous with "the world"—the secular, non-Christian world.)*

**For seminary-trained Evangelicals:**  
We need you to study missiology and bring that to our churches. Evangelicals (other than missionaries) have little if any category for culture, race, ethnicity especially for themselves. Evangelical theology's defensive posture against liberal theologies favors universal propositions that do not allow for "particularity, historicity or context."\*\*

**Many Asian American ministry alumni think:**  
*I've heard nothing new. Been there, done that.*

**For Asian American ministry alumni:**  
We need to go deeper in this conversation and make a case to care beyond an individual level.

## 1. to hear and gather all Asian American Christian voices

### 3 Existing Asian American ministries barely overlap

**Age or generation**  
Student and Church ministries/media

**Ethnicity**  
Various Korean, Chinese etc groups

**Information**  
Popular Christian books vs. Secular academia vs. Christian academia

**Christian viewpoint**  
*Evangelicals* are notoriously fractured: Reformed, Charismatic, Holiness Movement  
*Evangelicals / Mainline Catholics / Orthodox*

Someone needs regularly to gather Asian American ministries to coordinate sharing and collaboration.

While people are willing to share information and work together—no one is bringing them together. **There is no umbrella group of Asian American Christians.** As a result, knowledge and best practices are not being shared and built upon. Ministries keep re-pioneering (and disappearing).

#### Let's get to know pre-existing Asian American ministries

We will highlight their missions, visions, top resources and practices as permitted. We will interview founders and pioneers for their insights.

#### Let's invite ministries to talk to one another

We will host discussions to explore differences in vision, mission and opinion.

#### Let's invite ministries to collaborate with one another

We will coordinate projects and research together. We will share various needs.

### 4 Resources are hard to find and available ones seem dated

The bulk of Asian American Christian popular titles were published in the 1990s to mid-2000s and assume an East Asian American experience of marginality. Since 2000, we've grown 43% in population—our viewpoints, experiences, needs have also changed dramatically.

We need to make previous works available and known. We need to understand them in the context of their original audience and time.

We need to go deeper and beyond currently Asian American Christian topics of identity, generational clashes, leadership retention and development, civic and political participation and discriminatory misunderstandings.

We need to produce new resources tailored to Asian Americans today.

Academic work and work prior to 1990 on Asian American Christians are largely unknown to Asian American ministers.

#### Let's gather all works on Asian American Christians

We will make them available or show where we can access them. We will put them in context.

#### Let's make them accessible

We will curate these resources in a user-friendly way. (phase 3)  
We will write summaries of their main points and major critiques.

#### Let's mine these works for their wisdom

We will host discussions on important works.

#### Let's create and sponsor new resources

## 2. to build inroads necessary for understanding, reconciliation and fellowship

### 5 There are few places to cultivate our ministries collectively

What exactly is Asian American Christianity?  
What do we bring to multi-ethnic circles?  
What do we bring to the American church at large?

We need platforms for all Asian American Christians and their voices.

We need a regular place that can keep track of trends, demographic changes and needs. We need a place to experiment, to voice differing opinions, to figure out the spectrum of our various views.

We need a place that will remind us to look to Christ, that can advocate for us and mediate differences between us.

#### Let's champion all Asian American Christians

We will be that neutral place, known for its fairness, its intellectual rigor, its clarity, and its grace.

#### Let's share each other's stories.

We will share updated reports. (phase 2)

### 6 Cultural norms make it difficult to address problems

**Asian:**  
"Saving face" etc; it is taboo to talk about shameful things.

We need to acknowledge that culture, race and ethnicity are awkward, uncomfortable and messy topics.

**American:**  
Political correctness is not a constructive way to address race or ethnicity. We mostly just avoid talking about it.

We need to make it normal or commendable for all Asian Americans to have awkward, uncomfortable and messy conversations, because God is bigger, more important and able than us.

**Christian:**  
Culture is irrelevant; "culture" = "the world;" we are all the same, thus, there is only one culture.

We need to acknowledge that culture, race and ethnicity are often very hard to see, especially in ourselves.

#### Let's find creative ways to talk about what's taboo

We will seek to know where people are coming from. We will creatively and responsibly use anonymity and the arts.

#### Let's prepare for inevitable misunderstandings

We will gather best conflict resolution practices. (phase 2)  
We will moderate discussions and allow for disagreement. We will try to be like Christ and model fairness, grace, forgiveness and repentance.

### 7 Funding: few want to fund Asian American ministries

Why give to something that doesn't seem relevant? Asian American Christians tend to give towards parachurch ministries that are directly involved in missions and evangelism.

We need to persist in making a clear and practical case for culture, ethnicity and race.

There are no known grants for this.

We need to re-think Asian American Christian fundraising in realistic, creative and moral ways that fit us.

Asian concepts of gift giving are different than Evangelical and American fundraising practices.

#### Let's think long term

We want to be an effective ministry respected for its clarity, rigor, fairness, relevance and humanity. We will recruit a diverse, able and passionate Board of Directors.

#### Let's think aloud about Asian American fundraising

We will make its difficulties known and highlight resources that are already out there. We will gather top thinkers to develop new and creative solutions to fund all Asian American ministries.

#### Let's model the way

We will tithe a portion of our funds annually to other ministries. We will help vetted ministries fundraise.

We're here.



## Our mission in 4 main stages (7 phases):