



David Kagiwada & NAPAD Sunday

데이빗 가기와다 및 아시아인 사역 주일

September 10, 2023

NAPAD Ministry Week

아시아인 목회 주간

September 10-16, 2023



North American Pacific/Asian Disciples of the Christian Church (Disciples of Christ)

Ms. Yunkyong Lee Hill, Moderator

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NAPAD

The history of the development of an organization may be viewed from many perspectives. One viewpoint is to highlight the people involved in the formation of a new entity. There were only eight NAPAD churches in 1992, but after 30 years of indefatigable work, there are more than 120 churches now which consist mostly 18 different ethnic and linguistic groups: Burmese, Cambodian, Chin, Chinese, Chuukese, Filipino, Indian, Indonesian, Japanese, Karen, Korean, Laotian, Mongolian, Montagnard, Samoan, Tong- an, Vietnamese, Zo. NAPAD is a mission community with evangelical passion, radical inclusiveness, and responsibility to the world.

DAVID TAMOTSU KAGIWADA: A Compassionate Healer

Responding to a request from a newly established church of Japanese immigrants in Los Angeles, the Disciples-sponsored Margaret K. Long School (Joshi Sei Gakuin) in Tokyo sent one of its graduates to become director of Christian education. After a few years, she married one of the church founders. Their first son, David, was born on September 9, 1929.

When David was in junior high school, World War II broke out and anti-Japanese hostility exploded. David, along with his parents, was taken by force to a concentration camp in Arizona where people of Japanese heritage were confined without due process. Young David felt the grave injustice of such treatment by the government. After all, he had been born in the United States and he was an American citizen. However, even in this hostile place, surrounded by barbed wire fences and armed guard towers, he found meaning in the church activities which were developed by the Christians interned there.

After leaving the concentration camp, David became increasingly conscious of the wider implications of the wrong which had been directed at Japanese Americans. He sought ways to commit his life toward fighting injustice, not only for people of Japanese heritage, but for all peoples. During his college



years, David associated with peoples of many different races and nationalities. He made a commitment to be a reconciler of antagonistic people, whoever they might be.

He first thought he could do this as a social worker, but after considerable soul searching, he came to the realization that he wanted his Christian faith to be a central part of his life's work and decided to go to seminary. David graduated from the University of Chicago School of Divinity and was ordained in what is now the Illinois-Wisconsin Region of the Christian Church (Disciples of Christ). In his ordination statement, he said, "I want to bear witness to the goodness which finds its source in the God of our Lord Jesus Christ. It is a ministry which involves judgment as well as healing. It is to this task that I commit my energies, talents, vision, and life."

By drawing upon his own ethnic experiences, David effectively communicated the need for Christians to work actively toward justice for all peoples. He encouraged compassionate action and better understanding among all communities of people, but a special mission for him was to persuade Asians who were historically antagonistic to come together in the name of Christ the Reconciler. He also labored to help the Disciples denomination recognize and appreciate the gifts that Asian Americans offered to the church. He organized and became the first convener of the American Asian Disciples (AAD, now NAPAD - North American Pacific/Asian Disciples).

Another important aspect of David's ministry was his support and advocacy for women. With his active support, at least ten women entered the ordained ministry during his six years at Crestview Christian Church in Indianapolis.

David died on July 10, 1985 while serving as senior pastor of Crestview Christian Church. For David, there can be no better fitting memorial than the scholarship fund established to assist in preparing North American Pacific/Asian Disciples for pastoral leadership.

Chronology of the North American Pacific/Asian Disciples

Early Asian Disciples and their scattered presence in the denomination

1891: Chinese mission starts in Portland, Oregon, at First Christian Church of Portland by Christian Woman's Mission Board.

1907: Chinese Christian Institute in San Francisco established.

1908: Japanese Christian Institute organized in Los Angeles.

1924: Chinese missions closed by the United Christian Missionary Society.

1933: Filipino Christian Church founded.

1942: Japanese Christians sent to internment camps; the control of the building is assumed by the United Christian Missionary Society, which converts it into All People's Church (later All People's Center).

1948: Returnees of former Japanese Christian Church found West Adams Christian Church (DOC).

Towards a corporate identity

1972: Under the leadership of Harold Johnson, Dir. of Evangelism, the DHM begins an informal consultation with Asians dispersed in the denomination, to form a community of Asian Disciples.

1978: First consultation of Asian Disciples is held in Indianapolis, to foster consciousness among Asian Disciples and form a critical mass of people needed to build an Asian Disciples community. The gathered group names itself The Fellowship of Asian American Disciples (FAAD).

Corporate identity of/icially recognized

1979: Second consultation of Asian Disciples held. The group's name is changed to American Asian Disciples (AAD). Harold Johnson is named as the liaison between AAD and DHM. At the General Assembly in St. Louis, October 26–31, AAD is ofRicially recognized as a denominational constituency.

1980: First AAD Convocation held in Indianapolis. David Kagiwada is elected Rirst convener. The convocation is to be held biennially, alternating with the years of the General Assembly.

1985: AAD's booth set up for the Rirst time at the General Assembly.

1989: DHM convenes a consultation (Chicago) on Asian ministries, participated by executive council members and others fromAAD. The consultation resolves to establish a staff position for Asian ministries in DHM. Koreans targeted.

Corporate identity formally supported by the church

1991: The General Assembly (Tulsa, OK, October 25–30) resolves to create a directorship for Asian ministry as part of DHM.

1992: Geunhee Yu appointed as DHM associate in charge of the American-Asian ministries. (Dr. Yu's current title: Executive Pastor for North American PaciRic/Asian Ministries). NAPAD congregations number eight.

1993: Kagiwada Sunday and AAD Ministry Week are established as ofRicial dates of observances on the church calendar.

1996: In a convocation held at Chapman University, Orange, CA, AAD becomes North American PaciRic/Asian Disciples (NAPAD) to be more inclusive.

2000: Korean Disciples Convocation (KDC) formed. Soongook Choi elected as Moderator.

Reenvisioning the corporate identity

2000: NAPAD Visioning Conference held at Indianapolis, participated by representatives from NAPAD, General Units, and regions (March 29-32). A 5-point Covenant created by the participants, authorizing a process leading to the restructure of NAPAD. The Covenant is endorsed by the NAPAD Convocation held at Christian Theological Seminary in Indianapolis, July 27-29. NAPAD Executive Council assumes the role of the Transition Team, consisting of three Task Committees and Rive Decision Committees, one of which is the Structure Committee.

2002: NAPAD Task Force and the Standing Committee on Renewal and Structural Reform of the Christian Church (DOC) submit a restructure proposal to the General Board. The proposal is vetoed by the Administrative Committee, which proffers an alternative that creates an American Asian Ministries Commission. NAPAD declines the proposal.

2003: Patricia (Cisa) Payuyo is elected First Vice-Moderator of the General Assembly.

2005: Carolyn Ho is elected First Vice-Moderator of the General Assembly.

2008: The General Board in April forms the Mission Alignment Coordinating Council (MACC).

2009: MACC, in April, submits a nine-point proposal to the General Board, including GB-09-066, which proposes “The NAPAD Executive Pastor will be accountable to a NAPAD executive board and the ministry as a whole will have a covenantal relationship to the General Board.” The proposal is adopted. NAPAD congregations number over one hundred. NAPAD’s restructured ministry is to take effect January 1, 2010.

Distinct Body of General Ministries

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

2011: Rev. Dr. Geunhee Yu retired; Board of Directors nominated Rev. Jinsuk Chun as the next Executive Pastor.

2012: The 17th NAPAD Convocation on August 1-4, 2012 in Orange, CA, elected Rev. Jinsuk Chun as the Executive Pastor. He resigned in Nov. 2015.

2016: Rev. Dr. Geunhee Yu serves as Short-term Interim Executive Pastor January to July

2016: Rev. Chung Seong Kim is named as Interim Executive Pastor

2018: NAPAD, at 20th Convocation on Aug. 8-11, 2018 in Portland, OR. Rev. Chung Seong Kim installed as Executive Pastor

2020: 21th NAPAD first-ever virtual Convocation held online in November 6-7, 2020. with the theme “Resilient faith”

2022: 22nd NAPAD virtual Convocation on Sep. 24, 2022 with the theme “Renewed Covenant and New Hope”

Support NAPAD

Make a gift to NAPAD ministry through the PayPal link on our website. If you want to donate by check, please send it to **P.O. Box 1986, Indianapolis, IN 46206**

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ORDER OF SERVICE

SEPTEMBER 10, 2023

A TIME OF
FELLOWSHIP AS WE GATHER TOGETHER

Prelude (전주)

Greetings (인사 및 소개)

Today, we remember the ministry and life of Rev. David Kagiwada. As a second generation Disciple of Christ, he helped to inspire people to ministry and leadership in the greater church. He was a strong advocate for unity and reconciliation among cultures and communities. We recognize his contributions and his everlasting spirit of peace, unity and justice. 오늘은 가가와다 목사님의 생애와 사역을 기념 하는 주일입니다. 그분은 일본인 2 세로서 제자회 목사가 되어 수많은 사람들을 주님의 사역자들로 길러 냈습니다. 다민족, 다문화 가운데서 일치와 화해를 이루는 일의 선구자였습니다. 우리는 그분의 화평과 일치와 정의 실현의 정신을 기리며 본 받아야 할 것입니다.

Call to Worship (예배로 부름)

O God of wonder and of light,

We enter into a time of sacredness and communion with you.

We bring our sorrows, our brokenness, our celebrations, our lives.

We come, O God, into your presence to make a joyful noise and to know peace that is everlasting.

Grant us mercy, fill us with your hope and create in us a new song! Amen.

Invocation (기도)

Disciples affirmation of faith (제자회 신앙선언) (see P.2)

Opening Hymn (찬송) “Joyful, Joyful, We Adore Thee” (Chalice Hymnal #2)

“기뻐하며 경배하세” (찬송 13 장)

COMMEMORATION OF THE LIFE AND MINISTRY OF REV. DAVID KAGIWADA

(가기와다 목사님의 생애를 기념하며)

Leader *We remember, on this day, the life and spirit of Rev. Kagiwada. The witness and welcome that he brought to all those that he encountered reflected a God of peace, justice, hospitality and grace.*

인도자 오늘 우리는 가기와다 목사님의 모범된 삶을 추모 합니다. 그분이 주위 사람들에게 보여준 증거와 환영은 하나님의 평화, 정의, 자애 그리고 은혜를 보여 주었습니다.

People *O God, we give our thanks and praise.*

회 중 오 하나님, 주님께 감사와 찬양을 드립니다.

Leader *We acknowledge the hard realities of our world today. There is hunger, war, sickness, pain and suffering. May we work to be the makers of peace and continue in the vision of Rev. Kagiwada towards of wholeness, humility and love.*

인도자 우리는 이 세상의 어려운 사정을 잘 알고 있습니다. 기근, 전쟁, 질병, 고통과 재난이 계속 되고 있습니다. 우리가 가기와다 목사님의 유지를 받들어 치유와 경비와 사랑을 이루어 가게 하옵소서.

People *O God, we lift our hearts and minds to you.*

회 중 하나님, 우리의 마음을 주님께 엽니다.

Leader *We remember the lives and legacies of all the saints that have passed on. We are embraced and inspired by this “ cloud of witnesses ” that have gone on before us.*

인도자 우리는 이시간 앞서간 선배 성도들을 기억합니다. “구름 같이 허다한 증인들” 이 우리를 감싸고 있음을 감사합니다.
3

People *O God, we rejoice in your holy name.*

회 중 하나님, 주님의 거룩한 이름으로 우리는 기쁨을 누립니다.

Leader *On this special Kagiwada Sunday, we renew our commitment to loving in peace and proclaiming the Gospel Message. May we be mindful of our connections to one another and live out lives, as did Rev. Kagiwada, for the glory of God’s holy kingdom.*

인도자 가기와다 기념 주일에 우리는 평화와 복음전파의 사명을 다시 확인 합니다. 우리 모두 하나되어 하나님의 거룩한 나라의 영광을 위해 살았던 가기와다 목사님을 본 받도록 하옵소서.

People *Amen.*

회 중 아멘

Prayer for the People & Lord’s Prayer (인류를 위한 기도와 주기도문)

Passing of Christ’s Peace (그리스도의 화평 전하기)

As the risen Christ greeted his beloved disciples with the greeting, “Peace be with you,” let us now turn and greet one another in mutual love. 부활 주님께서 사랑하는 제자들에게 보여 주신대로 우리도 앞뒤, 옆 사람들에게 “평안을 기원합니다” 로서 인사 하십시오.

Hymn(찬송) “God made all people” (Chalice Hymnal #685)

“인류는 하나되게” (찬송 272 장)

Scripture Reading(성경봉독)

Sermon Message (설교)

Call to Discipleship(결단)

Hymn(찬송) “What Does the Lord Require of You?” (Chalice Hymnal #660)

“우리가 지금은” (찬송 270 장)

Special Offering for the leadership of NAPAD (아시아 사역을 위한 특별헌금)

Offertory Prayer(봉헌기도)

Invitation to Communion(성만찬으로 초대)

Invitational Hymn(초대 찬송) “Seed, Scattered and sown” (Chalice Hymnal #395)

“주 예수 해변서” (찬송 284 장)

Prayers at the Table(축사)

Leader (인도자): The Lord be with you. 주님께서 여러분과 함께 하십니다.

People (회중): **And also with you.** 당신과도 함께 하십니다.

Leader (인도자): Lift up your hearts: 마음을 여십시오.

People (회중): **We lift them up to the Lord.** 우리 마음을 주님께 엽니다.

Leader (인도자): Let us give our thanks to the Lord. 주님께 감사 드립니다.

People (회중): **It is right to give God thanks and praise.** 하나님께 감사와 찬양을 드림이 마땅 합니다.

Prayer over the Bread (떡을 위한 축사), Prayer of the Cup (잔을 위한 축사)

Partaking of Communion (만찬 나눔)



Closing Prayer (공동기도)

Refreshed and renewed, O God, we emerge with new life and hopeful spirit into the world. May we be instruments of your peace and voices of change for your glory. We are whole once again and we praise you for the transformation. Holy, holy, holy, our Lord God almighty. Amen.

우리 하나님, 회복되고 새로워진 마음으로 희망찬 새날을 향하여 세상으로 나아 갑니다. 우리가 주님의 영광을 위한 평화의 도구가 되게 하소서. 우리를 다시 하나되게 변화시켜 주심을 감사 드립니다. 거룩, 거룩, 거룩, 전능하신 하나님이시여. 아멘

Closing Hymn (폐회 찬송) “Let There be Peace on Earth” (Chalice Hymnal #677)

“온 세상 위하여” (찬송 268 장)

Benediction (축도)

This is a guide for your worship service. Please adapt the service to the needs of your congregation. We encourage you to invite members of the congregation from all ages and genders to share in reading the scriptures, leading in singing and prayers, and sharing their own stories of witness.

이것은 기념 예배 예문입니다. 교회 실정에 맞게 수정/보충하여 사용하십시오. 예배의 모든 순서에 나이와 성별을 망라하여 여러 사람이 참여 할 수 있도록 배려 하시기 바랍니다

***POSTLUDE**

KAGIWADA SUNDAY
and NAPAD MINISTRY WEEK
SEPTEMBER 10 – 16, 20123(아시안 목회 주간)

The following activities are suggestions that can be done with your church, family members, and community. We encourage you to be creative and add on to these activities. Theme: **“One”** 여기에 제안된 행사들은 교회적으로, 가족적으로, 또는 공동체적으로 할 수 있는 일들입니다. 그러나 형편에 맞게 조정하여 사용하시기 바랍니다. 아시안 목회 주간의 주제: **“그리스도 안에서 하나됨”**

SUNDAY (9/10)

1. For Sunday school classes and small groups, the following topics may be discussed.

(주일 성경공부 반이나 소그룹 모임에서 다음의 주제들을 놓고 토의할 수 있음)

- a. Race relations in North America: Christian responsibility for racial integration and conflict (racially motivated hate crime, anti-immigration hostility, etc.)** 북 미주의 인종 관계: 인종 화합과 인종 불화에 대한 성도들의 책임은 무엇인가? 특히 인종 차별, 인종 증오, 반 이민 감정 등에 어떻게 대처해야 하나?
- b. Biblical understanding of diversity, inter-racial integrity, and multi-culturalism.** 다양성, 인종 화합, 다문화 사회를 위한 성경적 이해를 생각해 보자.

Scripture selections (참조할 성경):

Genesis(창) 12:1-9; Micah (미가)4:3-8; 6:6-8; Isaiah (사) 11:6-9, 58:6-11.

Luke (눅) 4:14-22; Matthew (마)8:5-12, 25:31-46; 1 Corinthians (고전) 12:12-27;

Ephesus (엡) 2:11-22

<Matthew (마태) 7:15-20, John (요한) 15:1-11>

- c. Talk about how to support, promote, and participate in NAPAD ministries (new church start, leadership development, scholarships, etc.)** NAPAD 목회에 적극 참여하며, 후원하며, 장려할 수 있는 길(개척교회, 인재양성, 장학금 후원 등)을 검토하고 추진 하도록 한다.
- d. Understanding of God’s plan (providence) for our church that “three of the four founding fathers” of the Christian Church (Disciples of Christ) are adult immigrants. (Thomas and Alexander Campbell, and Walter Scott) 교단(창립)을 위한 하나님의 특별 계획(섭리) 이 무엇일까? (특히 창립의**

주역 4명 중 3명이 이민자들이라는 사실이 무엇을 말해 주는가?)

2. Other activities suggested (especially for non-NAPAD congregations and groups) 아시안 교회가 아닌 회중이나 그룹을 위한 제안.
 - a. Pulpit exchange with NAPAD ministers
 - b. Invite NAPAD members to your church (Sunday school classes & worship services) and listen to them about their life experiences in America.
 - c. Preach on topics, such as “multi-cultural society,” “the gifts from the East,” “anti-racist and pre-reconciling church,” “2020 Vision of Disciples.”
 - d. Have a moment of prayer for NAPAD ministries.
 - e. Promote scholarship funds (D. Kagiwada and S. Choi)

MONDAY (9/11)

- Spend time as a family talking about American-Asian and Pacific Islanders history in the United States. What do you know about this history? What are your biggest questions? What would you like to learn more about? 가족이 함께 모여 미국에 사는 아시아인들의 (이민) 역사를 이야기한다. 이민 역사를 얼마나 알고 있는가? 가장 큰 의문은 무엇인가? 더 알고 싶은 것은 무엇인가?
- Take some time to reflect on the scripture, Romans 2:9-11: *“Tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek; but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. For there is no partiality with God.”* As you reflect, consider this passage in relation to the life of Asian and Pacific Islanders in America. 로마서 2:9-11을 읽고 명상한 후 느낀 바를 서로 나눈다: “악을 행하는 각 사람의 영에게 환난과 곤고가 있으리니 첫째는 유대인에게요 또한 헬라인에게며 선을 행하는 각 사람에게는 영광과 존귀와 평강이 있으리니 첫째는 유대인에게요 또한 헬라인에게라. 이는 하나님께서 외모로 사람을 취하지 아니하심이니라.” 이 성경 말씀에 비추어 미국에 이민 와서 살고 있는 아시안 그리고 태평양계 사람들이 겪는 인종관계의 어려움을 생각해 본다.

TUESDAY (9/12)

- With a group of friends/or as family, set aside some time to write a letter to someone who lives in Asia or in the Pacific Islands. What do you want to know about their lives? What similarities are there between the U.S. and places in Asia or the Pacific Islands? What more would you like to learn? 친구들끼리 또는 가족끼리 모여, 아시아나 태평양 군도에 살고 있는 친지들에게 편지를 쓴다. 그들의 생활에 대해 알고 싶은 것이 무엇인가? 그들과 미국에 있는 우리가 유사한 점이 무엇일까? 더 배우고 싶은 것은 무엇인가?
- Share Asian and Pacific Islanders cultural foods with family/or friends. Begin discussions around what you are eating and the thoughts or memories that the food brings. 다른 민족인들과 아시안/태평양식

음식을 나누도록 한다. 식사하는 동안 식탁을 돌아가면서 지금 먹고 있는 음식이 무엇이며, 그 음식과 연관된 추억들을 서로 교환하도록 한다.

WEDNESDAY (9/13)

- Choose a country in Asia or the Pacific Islands and reflect on its people and current status in the world. What can you pray for? What areas do these communities need support? 아시아나 태평양 군도에 있는 나라 하나를 택하여 거기 사는 사람들에 관해 생각해 보고 현재 그들이 처해있는 (정치/경제적) 상황을 알아본다. 그들을 위해 기도해야 할 일들이 무엇일까? 그들이 필요로 하는 것들은 무엇일까?
- Take some time to reflect on the scripture, Romans 12:5. *“So we, who are many, are one body in Christ, and individually we are members one of another.”* As you reflect, consider this passage in relation to cultural unity and reconciliation. How can we strive to be “one body in Christ?” 로마서 12:5 를 읽고 음미해 보자: "이와 같이 우리 많은 사람이 그리스도 안에서 한 몸이 되어 서로 지체가 되었느니라." 이 성경 말씀을 문화적 단합과 화해에 관련하여 생각해 볼 것. 우리가 어떻게 "그리스도 안에서 한 몸 됨"을 이룰 수 있을까?

THURSDAY (9/14)

- Form a “Chain of Prayer” in your church community to pray for NAPAD ministries. 교회 안에 "기도 고리"를 조직하여 일주간 동안 쉬지 않고 NAPAD 교회들과 목회를 위하여 기도 할 것
- Use this day to celebrate the ministries of NAPAD in the Christian Church (Disciples of Christ). Research more about NAPAD on the website at www.napad.net, 크리스천 교회 (제자회)내에서 가지는 우리 NAPAD 사역을 기념 축하하며 NAPAD website 를 열어보고 더 깊은 이해를 갖도록 하자: www.napad.net
- Find out if there is a NAPAD church in your community. Contact a leader in that church and discuss possible activities the two congregations can share in the future. Discuss possible plans to help each other in congregational vitality, community service, and evangelism. What stories are there that you can share about your church? Ask about the history and stories of the NAPAD congregation. 우리 주위에는 어떤 NAPAD 교회가 있는지 알아보자. 주위의 NAPAD 교회들이 연합하여 할 수 있는 행사들을 교회 지도자들과 상의해 보자. 인근 NAPAD 교회들이 합동으로 교회성장, 사회봉사, 전도활동을 펴 나갈 수 있는 길을 함께 모색해 본다. 소속 교회의 자랑스러운 점들은 무엇인가? NAPAD 교회들의 역사와 전통들을 들어보자.

FRIDAY (9/15)

- With a group of friends/or family, discuss the differences in Asian/and Pacific Island cultures compared to American culture. Discuss how we can use these differences to strengthen our community, congregation, and relationships. How do these differences relate to your church? If a guest visited your

church and did not fit in, how would the congregation react? Discuss what it means to “Bear Fruit” in this context. 친구들이나 가족끼리 모여 아시안/태평양 민족들의 다양한 문화를 생각해 보고 그것과 미국 문화를 비교해 보자. 이런 다양성을 어떻게 우리 사회와 교회와 대인관계에 적용할 수 있을까 토의해 보자. 우리 교회에 (문화/인종적으로) 낯선 사람이 방문했을 때, 우리 교인들은 어떻게 대우하는지 조사해 보자. 이러한 상황에서 “열매 맺는 삶”이란 무엇인지 생각해 보자.

SATURDAY (9/16)

- Remembering the gifts of this week, what changes can we make in our congregation, spiritual life, and actions to become a more open, inclusive, and affirming culture? This week, we focused on Asian/Pacific Island cultures. How can we incorporate these same changes to be “Bearing Fruits” in our lives? 이번 주간의 행사들을 통하여 얻은 지혜를 가지고 어떻게 우리 교회와 신앙과 봉사활동에 있어 좀더 열린, 포용적인, 그리고 차별이 없는 풍토를 이루어 나갈 것인가? 우리는 한 주간 동안 아시안/태평양 군도의 문화를 생각해 보았다. 여기서 그칠 것이 아니고 우리의 매일생활 속에서 어떻게 하면 “열매 맺는 삶”의 정신을 실현시킬 것인가를 기도하며 결심하도록 하자.

NAPAD Scholarships

The David Tamotsu Kagiwada Memorial Scholarship was established in memory of the Rev. David Kagiwada. David was a native of Los Angeles and a second generation Disciple. His mother was a graduate of the Disciples-sponsored Margaret K. Long School (Joshi Sei Gakuin) in Tokyo, Japan.

During World War II, David's family was interned in a concentration camp in Arizona with other Americans of Japanese ancestry. The injustice he experienced made him keenly aware of the wider implications. Therefore, he sought to commit his life to fighting injustice, not only for people of Asian heritage, but for all people. David chose to be a reconciler of antagonistic people, whoever they might be. Because he wanted his Christian faith to be a central part of his life's work, he decided to enter the ministry. He graduated from the University of Chicago Divinity School and was ordained in the Illinois-Wisconsin Region of the Christian Church (Disciples of Christ). There were some focal points in his ministry: to reconcile and heal antagonism among all people; to support and be an advocate for racial/ethnic minorities and women; and to help the church recognize and appreciate the gifts of people of Asian heritage.



David faithfully served five congregations in California and Indiana. With his encouragement, at least 10 women entered ordained ministry during his six years as pastor of Crestview Christian Church in Indianapolis. He also persuaded historically antagonistic Asian people to gather together in the name of Christ, the Reconciler. David was the first Convener of the American Asian Disciples (now, North American Pacific/Asian Disciples).

The Kagiwada Scholarship is available to North American Pacific/Asian Disciples ministerial students enrolled (or accepted as an entering student) in an accredited graduate theological school or seminary.

The J. Soongook Choi Memorial Scholarship

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

Dr. Choi's father was Confucian and his mother Buddhist, but he accepted Christ under the influence of his seventh-grade teacher. Because of his Christian faith, the teacher was persecuted - which included the removal of all his finger nails. This piqued Dr. Choi's curiosity and he was deeply moved. While his parents' religions did not give him a clue as to the hunger and thirst in him for peace and justice, Christianity did so much for him that he became a disciple of Jesus. Five years later, Dr. Choi, who was one of three who survived from the 34 student volunteers sent to the Korean War, made a commitment to be a minister of the gospel of Jesus.



Upon returning to Korea, Dr. Choi joined the Campbell-Stone movement (Christian Church - Independent). In 1959, he came to the United States for advanced theological education and earned several academic degrees: Master of Arts from Lincoln Christian Seminary (1962); Master of Divinity from Vanderbilt University Divinity School (1965); Doctor of Ministry from Notre Dame University Graduate Theological Foundation (1989). He was ordained in 1962 and served the Lord as local church pastor, hospital chaplain, professor and president of Seoul Christian University (in Korea), and member of the General Board of the Christian Church (Disciples of Christ).