



The Newsletter of Asian/Pacific Islander Unitarian Universalists and their Allies

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June 2008

### ***API Minister Looks Forward to Serving Diverse Bay Area***

***Community*** — by Vivien Hao, A/PIC Chair (Pacific Unitarian Church, Rancho Palos Verdes, CA)



*Revs. David and Leslie Takahashi Morris*

**F**or the first time in her life, the Rev. Leslie Takahashi Morris will soon be living in and serving a community where Asian Pacific Islanders are the largest ethnic minority. In a couple of months, she and her husband and co-minister, the Rev. David Takahashi Morris, will be answering the call to serve as parish ministers at Mt. Diablo UU Church in Walnut Creek, near the San Francisco Bay area of California.

“We are very excited to be serving a more diverse community, and this was a major factor in our decision to move,” said Leslie. (see *Minister*, 3)

### ***Spiritual Seekers Society — President’s Annual Report***

by Alexander Szeto, Hong Kong

**I**n May 2004, a group of young friends who met on the Internet and who were attracted by a liberal approach to religion decided to gather for regular meetings. Their appreciation for the liberal religion Unitarian Universalism (UU) grew and they determined to form the Spiritual Seekers Society (SSS), the first Unitarian Universalist group in Hong Kong, and likely the first in China. The Society meets biweekly in various venues of progressive Christian organisations such as the Hong Kong Christian Institute and the Student Christian Movement. The Society’s website was set up in tripod.com (ssshk.tripod.com) and the first online UU resources in Chinese language in the world was developed. Connections with UU groups overseas such as the International Council of Unitarians and Universalists (ICUU) and the Asian/Pacific Islander Caucus (A/PIC) were established. Through our website and the connection with ICUU, several foreign expatriates in Hong Kong who were long-time UUs or recently attracted to UUism found us and participated in our activities enthusiastically. But some had to return to their home countries later and this resulted in a loss for SSS. There are 14 Foundation Members up to date, ( see *Report*, 2)



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*(Report, from page 1)*

9 are Chinese and 5 are Caucasians. Three of our members are currently living overseas and contacts are maintained by e-mails.

### Activities

Our major activities are the regular gatherings on the first and third Fridays of each month, the first Friday being the SSS (UU) meeting while the third Friday is the subgroup Progressive Christian Fellowship (PCF) meeting. In previous SSS (UU) gatherings, we have discussed UU pamphlets "UU Views of God" and "UU Views of the Bible." We then proceeded to a UU history course known as "Our Unitarian Universalist Story," which consisted of six sessions. The current course we are taking is the "Building Your Own Theology" course and we have completed the eighth session by this report.

In-between, we have participated in various interfaith activities including attending an Orthodox Church worship, joining an Islamic talk on Ramadan (Islamic fasting month) by the Islamic Union of Hong Kong in Wanchai, experiencing mindfulness practice with friends of Thich Nhat Hanh's Plum Village in Yaumatei, learning about the Bahá'í faith in their centre in Tsimshatsui, and participating in the Interfaith Day of Peace organized by the Hong Kong Network on Religion and Peace at St. John's Cathedral. We hold Unitarian Universalist worships ourselves. On November 29<sup>th</sup>, 2006, Rev John Clifford, Executive Secretary of ICUU, visited us and led a UU worship for us. Our member Andrew Horner has led us in a reflection on "Cats and Spirituality: How My Cat Made Me Understand Life Better." On December 22<sup>nd</sup>, 2006, Andrew also delivered a sermon around ginger bread during the worship service after the First Member Admission Ceremony.

Social Concerns has always been a major activity of our Society. We marched for universal suffrage of Hong Kong on December 4<sup>th</sup>, 2005. We staffed a booth on the Equal Opportunities (Sexual Orientation) Awareness Day organized by the Home Affairs Bureau, and helped organize religious blessing ceremonies for International Day Against Homophobia (IDAHO), an annual event with a parade in Hong Kong, in May of 2006 and 2007. The talk by the controversial American Episcopal gay bishop Rev. Gene Robinson on October 20<sup>th</sup>, 2007 was co-

hosted by us. We have also given testimonials twice at the Legislative Council, on March 12<sup>th</sup>, 2007 in support of a TV documentary which was criticized for presenting gay views, and on September 14<sup>th</sup>, 2007 on "Green Paper on Constitutional Development" in support of early universal suffrage. On November 29<sup>th</sup>, 2007, SSS, along with other concerned organisations, met with Director of Social Welfare Mr. Stephen Fisher to discuss issues related to social services to LGBT people. SSS joined the Human Rights Day carnival on December 9<sup>th</sup>, 2007 in the pedestrian area Mong Kok with pro-gay and pro-choice (abortion) banners. As a decidedly LGBT-friendly congregation, a Welcoming Congregation Committee has been set up to steer SSS towards a becoming a certified Welcoming Congregation.

Outreach and publicity efforts have included a brief introduction of SSS placed on the website of the International Council of Unitarians and Universalists (ICUU), and some of our current members have found us via that route. I have written two articles for "Hot Rice," the newsletter of the Asian/Pacific Islander Caucus (A/PIC) of the Diverse and Revolutionary UU Multicultural Ministries (DRUUMM), an affiliate organization of the Unitarian Universalist Association (UUA). The SSS president and vice-president were interviewed by the People's Radio Hong Kong, an Internet radio which has now been closed down, on July 5<sup>th</sup>, 2006. I have also introduced UUism to Club-O, a group for "green-living" organized by Dr. Simon Chau, in Oct 2006.

Our subgroup the Progressive Christian Fellowship (PCF) is also very active. Initially, we have discussed several brochures published by The Center for Progressive Christianity: "Why Bother to take God Seriously?," "Why Bother to Read the Bible?," and "Why Bother to Pray?" Rev. Chi-Wood Fung, a local Anglican priest, has led us to experience different forms of prayers. Dr. SC Chan (Dept of Religious Philosophy, Hong Kong Baptist University) has delivered a talk on "Why the hypothesis of Biblical Inerrancy must be abandoned or Christianity will have no future." On April 20<sup>th</sup>, 2007, PCF welcomes her new director Rev. Silas Wong. Thanks to Rev. Wong's leadership, PCF was presented with the very interesting topic of "The real meaning of Neitzche's 'God-is-dead'" and is now enjoying reading and discussing Lin Yutang's book *(see Report, 3)*

**Regional A/PI Gathering** — by Donna Fujioka (First Unitarian Church of Oakland, Oakland, CA)

What is an A/PI gathering without food? On April 19, over a dozen A/PIs from the Pacific Central District (California) got together for a potluck at Karen Eng's home in Oakland. Represented were the Mission Peak UU Congregation (Fremont), UU Church of Davis, and First Unitarian Church of Oakland. In addition to food, we shared our personal stories, including the funny and frustrating tales of being Asian American and persons of color within our respective congregations. We laughed with knowing nods at stories of being called the other Asian's name or being mistaken for someone else's spouse! We also resolved to start a Yahoo list serve for APIUUs in the Pacific Central District and to get together quarterly at the First Unitarian in Oakland since it is centrally located and the venue can handle a larger group than most homes.

Our next regional potluck will be at the First Unitarian Church of Oakland on Sunday afternoon, July 20th. For details and directions, contact Donna Fujioka, [immig.atty@gmail.com](mailto:immig.atty@gmail.com) or Karen Eng, [prayerdame@yahoo.com](mailto:prayerdame@yahoo.com).

To get on the pcd-apiuu list serve, please contact Karin Lin, [kslnet@yahoo.com](mailto:kslnet@yahoo.com).



From left to right — Alexandra, Tomoko and Karen

(Minister, from page 1)

Her husband has served the Thomas Jefferson Memorial UU Church in Charlottesville, Virginia for seven years, and three years ago, Leslie joined him there as a newly-ordained UU minister. Leslie, whose father is Japanese American and mother is white, is a former A/PIC Steering Committee secre-

tary and an A/PIC co-founder.

For Leslie, ministry is actually her third career. After she graduated from the University of North Carolina in 1984 with a bachelor's degree in Journalism and English, she worked as a journalist for several years and then returned to school to earn her master's degrees in Public Policy and Environmental Studies from Duke University.

Then she embarked on a career devoted to educational and equity issues in North Carolina and the southeast. Leslie was the executive director of the Wildacres Leadership Initiative, a statewide network of young leaders focused on addressing issues across lines of race, class, culture, and political affiliation before leaving to complete her studies for the ministry and to support David in his ministry in Charlottesville.

Leslie earned her master of divinity degree from Meadville-Lombard Theological Seminary in the spring of 2004 and served her internship at the First UU Church of Richmond. Leslie was called into co-ministry at Thomas Jefferson Church in January of 2005.

(Report, from page 2)

*From Pagan to Christianity.*

### Future Plans

While SSS has registered as a legal organization in Oct 2006, we have not yet gained the status of charitable organisation from Inland Revenue. This should be one of our major aims ahead. We are now using a free web host, the Tripod, which seems to be slow and has limited functions and outdated look. We may consider moving to a decent host and building a professional website to improve our public image. I have secured connections with several people who are interested in translating English UU materials into Chinese language and who can find publishing houses in China. Translation and publishing are necessary to deliver UU materials to a larger Chinese readership. We are looking forward to introducing the unique liberal faith of Unitarian Universalism to Chinese communities, especially China; our unique location -- Hong Kong -- makes us particularly suitable for that challenging task.

Spiritual Seekers Society's website is [ssshk.tripod.com](http://ssshk.tripod.com) and Alexander can be reached at [alexander.szeto@gmail.com](mailto:alexander.szeto@gmail.com).

## ***Discrimination and Marriage: What's Love Got to Do With It?*** — by Vivien Hao,

*A/PIC Chair (Pacific Unitarian Church, Rancho Palos Verdes, CA)*



When I married my blond-haired, blue-eyed husband in 1985 in Monterey, California, it never occurred to either of us that only a generation ago, we might have been arrested if we had lived in Virginia or Texas. We also never considered that when we moved to New York State, that a few decades ago, he could have been stripped of his American citizenship, just because he married a “non-white” woman.

In fact, most of us who grew up in post-civil rights America have always taken for granted the freedom to marry anyone of any race. But it was actually not until 1967, two years after President Johnson signed the Civil Rights Act, that the U.S. Supreme Court struck down all states’ anti-miscegenation laws in the landmark case of *Loving vs. State of Virginia*.

This historic ruling came nine years after Mildred Jeter, a woman of African and Native American ancestry, married a white man, Richard Loving, her childhood sweetheart in 1958. The couple was married outside of Virginia, but when they returned to their home state, they were arrested in the middle of the night by a Virginia sheriff, responding to an anonymous tip that the this couple had committed the crime of miscegenation (defined as sexual relations or marriage of persons of different races).

Originally created to prevent “race mixing” of Blacks and Whites, these anti-miscegenation laws were broadened to also bar Americans of Asian descent from marrying outside their race. This was particularly devastating to the Chinese American community because it was a “bachelor society.” The early wave of immigration from China and other Asian countries was largely limited to poor men who left their famine-plagued hometowns to seek fortunes in the gold mines of California or to work in the pineapple fields of Hawaii or to provide cheap labor for building the transcontinental railroad. Throughout the 1930s and 40s, numerous court cases and legislatures in multiple states decided that persons of Chinese, Japanese, Filipino and South Asian ancestry

could not be considered “White” and therefore did not have the right to marry a White person. This was supposedly to preserve “racial purity” but also had the effect of ending the family lines of thousands of Asian immigrants who could find few Asian women to marry here and could not afford to travel back home to find a wife. These laws were so insidious that in some states, such as New York, a White, American-born citizen who married a non-White person could not only be arrested but also stripped of his/her citizenship rights.

As heinous and outrageous as this sounds today, I’m afraid that the United States still has a long way to go before it can claim that its doctrine of equal rights extends to civil marriage for every adult without prejudice. Today, there is still only one state (Massachusetts) where any two adults in love can legally marry. By mid-June, my home state of California, is expected to become the second in the union to allow gay and lesbian couples to marry, thanks to a May 15 California Supreme Court ruling that overturned a lower courts’ ban on same sex-marriage in the Golden State. But that leaves 48 states still in the Dark Ages when it comes to marriage equality. Will it take another 20 years before all the United States “get it”?

Same-sex unions are banned by law in 41 states and by constitutional amendment in 27 states, where it cannot be overturned by legislative action. Only California and Massachusetts allow same-sex marriage, and eight others -- Maine, Vermont, New Hampshire, Connecticut, New Jersey, Washington, Oregon and Hawaii -- allow same-sex civil unions or domestic partnerships

And the story isn’t over in California yet either. After same-sex couples there celebrate their summer weddings (undoubtedly many in UU congregations), it’s very possible that their civil marriages will be invalidated by a November 2008 ballot initiative that asks voters to change the California State Constitution to limit marriage to between a man and a woman. Even though a new Field poll in late May showed that for the first time, a majority of California voters surveyed were in favor of same-sex marriage, the majority is slim, just 51 percent. The survey showed that 42 percent opposed same sex marriage, and seven percent were undecided. UUs and other progressive groups in California are nevertheless gearing up for an expensive and difficult battle

*(See Discrimination, 8)*

## *From the Heart*

*Find Me A Faith 2...* by kevin Mann (Unitarian Church of San Diego, CA)

Find me a church where they question “welcoming,”  
& I will show you intolerance.

Find me a faith where sexuality is considered a *choice*,  
& I will show you ignorance.

Find me a person who “loves the sinner and hates the sin,”  
& I will show you injustice.

Find me a dogma that claims its own perfection,  
& I will show you the beauty of imperfectness,

Find me a secret, buried so deep within your heart,  
That none may know your inherent truth,  
& I will urge you to open yourself to a spiritual  
path of freedom.

Find me a faith where Love is its law, freedom its doctrine,  
& truth its guiding light,  
& I will show you hope.

Find me a faith where all are welcomed through the door,  
& I will show you life.

Find me a faith that believes in the “*worth and dignity of every person*,”  
& I will show you God.

Find me a faith that not only accepts,  
but *affirms* all of who we are as people,  
No matter what difference may seem too much,  
& I will show you *true* Love.

For with love as our guide, anything is possible.  
With love as our guide,  
We might one day create a sustainable future  
for our children,  
With love as our guide,  
We might one day spiritually reconnect with  
our planet,  
And honor the cyclical nature of wind, water,  
earth and fire,  
Returning again to the reverence of Mother  
Earth and Father Sky.

With love as our guide,  
We might one day become the multiracial,  
Multicultural church,  
We dream of becoming.

With love as our guide,

I might one day not feel,  
like the only person in a room of hundreds.

With love as our guide,  
We will forge bonds at the most segregated  
hour of this nation.

For Love is ancient wisdom:

“It is not self-seeking, nor easily angered...  
It always protects, trusts, hopes, and preserves.  
There is nothing Love cannot face.”  
(1st Corinthians 13)

For there is far too much *hatred* in this world, too  
much bitter injustice,  
Instead let us build a world where ALL are understood  
as *one*.

Where the poor live with *just* as much opportunity  
as the rich,

Where woman is equal to man,  
And we affirm the flexibility in between.

Where our queer brothers and sisters may love  
whom they wish freely,

Without fear and retribution,

Where faith can longer justify war,  
Where God is neither solely “he” or “she” but  
“all of us,”

Where as the great preacher once said “justice  
will roll down like waters,”

Where Faith = Love = God

I ask of you. I beg of you,

No I *demand* of you...to LOVE!

Without restrain,

Without condition,

Without judgment or expectation.

But Love,

*Honest & true,*

*Love deep & pure.*

Love a love that knows NO bounds.

A LOVE so eternal,

The walls of *heaven & hell, earth & sky, light  
& dark,*

Would triumphantly proclaim FREEDOM  
through the hearts every being.

Find me a faith of True Love,

& I will show you my Unitarian Universalism.

## *A/PIC Appreciative Inquiry Process for Strategic Visioning: Moving Forward Through Energetic Engagement*

— by Dr. Rama Hart, A/PIC Consultant

In the last issue of Hot Rice, KokHeong eloquently described the strategic visioning process which began with the February A/PIC meeting in Pasadena, CA. The process actually began weeks before the meeting, when the Steering Committee members and other key A/PIC stakeholders participated in one-on-one interviews to uncover the topics that would subsequently guide the strategic visioning process which relied on Appreciative Inquiry (AI), a methodology developed by Professor David Cooperrider of Case Western Reserve University.



A fundamental premise of AI is that people move in the direction of the questions that are asked, so if we conduct strategic planning by intentionally focusing on the best of what was, what is, and what will be (rather than on the failures or disappointments of an organization) we will begin a process of moving in the direction of positive change. The A/PIC strategic planning process is employing the four stages of the AI process: *Discovery, Dream, Design and Destiny*.

The topic choice process through phone interviews revealed key themes that guided our session in Pasadena. They included: *community/relationship building, communication/outreach, service, and sustained presence and funding*. We used these topics to develop an interview protocol used at the Pasadena workshop, so that all attendees could engage in the AI interview process, which is in itself a transformative experience. By participating in the interview process, participants are able to witness first-hand the power of positive questioning, and at the same time, the process is very functional—it allows for *discovery* of the elements that contribute to the strength of the organization.

Three of the four steps were accomplished in Pasadena, but there is much more work to be done, and in the spirit of AI, it is imperative that the work is led and collectively accomplished by the membership of the organization. In research that has been conducted to learn when Appreciative Inquiry actu-

ally results in real transformation, Gervase Bushe, an AI scholar and practitioner, has found that participation and ownership of the process are critical to the success of AI initiatives.

At the Pasadena session, we identified four major areas guiding A/PICs strategic intent. They include:

1. The A/PIC of Tomorrow, which focuses on the type of organization A/PIC will be in the future, including images of A/PIC having local chapters and conferences with resources and support provided by a national Steering Committee.
2. Building Bridges, which captures the potential of A/PIC to reach out to many communities, congregations, and constituents.
3. Sustainability, which includes both the notion that A/PIC must be financially self-sustaining and at the same time contribute to sustainability community.
4. Youth and Young Adults Lead the Way and Cement Lifelong Learning—This captures the power that youth will have in defining the future of A/PIC. Ideas such as the “Multiethnic Summit” a clarity of role for Allies, educational and mentoring programs for transracial adoptees and for the larger UU community were shared.

As a result of this very energizing session, A/PIC is poised to step up and make many of the dreams envisioned in Pasadena a reality. The steering committee has agreed to a goal of having a detailed strategic plan by the next annual meeting in 2009. Where do we go from here?

On of the last things we accomplished in Pasadena was during the closing session, when each participant stepped up to make verbal declarations of commitment to contributing to the strategic planning process. Examples of these commitments ranged from “making sure our initiatives will be financially possible” to “outreach to blue collar and non-professional workers.” If you were present during this process, you might recall your own personal commitment.

There are several important steps that we must collectively take to turn these provocative propositions and personal commitment statements into a strategic and tactical plan (see AI, page 8)

## ***Why I Joined A/PIC and Why I Started an APIUU Group on Facebook***

— by Karin Lin (Mission Peak UU Congregation, Fremont, CA)

**I** worship in a congregation that is about 90% white despite being located in a community that is less than 50% white. I am the only person of color who is active in the church. Two years ago, I started a task force which I naively named "Racial Awareness and Diversity" to simply examine the question of why we have so few people of color in our congregation despite the demographics of our community and despite our inclusive philosophy. At the time I wasn't even familiar with the term "anti-racism", or Journey Toward Wholeness and other related programs, and I was only vaguely aware of A/PIC and DRUUMM.

I thought that diversity was something all UUs aspired to, and we simply needed someone to lead and organize the effort. It was a horrible shock to me when I realized how much anti-Asian sentiment was present in the congregation. There were comments like, "I'm the only white person in my neighborhood, so it's kind of nice to come to church and be with lots of other white people" or "The Asians are taking over all the good schools in Fremont". Some of these comments were spoken right to my face. When I expressed dismay to my minister, he treated it as a personal pastoral issue; his goal was to make me "feel better" about these comments by "helping me understand" why those people felt that way. I felt suddenly that I was only valued in the congregation for what I do---running a good board meeting, playing the piano on Sunday morning---and not who I am. I felt that I was accepted only as long as I pretended to be white. I changed the focus of our task force to anti-racism rather than racial diversity, which made me lose a few people, but those who stayed have become very close and I think we're slowly making progress.

Even as I have been working through my hurt and anger, for much of the time I have felt



closer to strong white allies (from other congregations) than to my fellow Asian UUs. When Karen Eng invited me to join her for the A/PIC conference last February, I declined in part because the "Now Is the Time" conference (a UUA national conference on creating multiracial, multicultural congregations) was the following weekend, but also because at that point I didn't feel that connected to the A/PIC community. That, too, has changed.

As I slowly begin developing my racial identity, I realize how much of myself I have denied or suppressed in order to assimilate, to be acceptable in white-dominated communities. I think my lack of connection to fellow Asian UUs was a direct result of that...I didn't see my Asian heritage as relevant because I hadn't dared to make it relevant before. Now I do, and now I feel a hunger to be with others who understand what it's like to be a POC, especially an A/PI, in a religion that still has so far to go in so many ways.

My dear brothers and sisters, I'm sorry for not realizing before how much I needed you, and I thank you for being there for me now that I do.

**Editor's Note** — Karin Lin started a group on Facebook for the purpose of connecting APIUUs online in a meaningful way through dialogue.

The website describes this as "A group for Unitarian Universalists who self-identify as all or part Asian/Pacific Islander."

At press time, there are 13 group mem-



Alex



Matthew



Karen

bers, including the following...

To find out more about the group, please visit [www.facebook.com/group.php?gid=25077501182](http://www.facebook.com/group.php?gid=25077501182), or contact Karin Lin at [kslnet@yahoo.com](mailto:kslnet@yahoo.com) or email [kslnet@yahoo.com](mailto:kslnet@yahoo.com).

## Manila UUs Celebrate Third Anniversary — by Bob Guerrero (UU Community of Manila)

The UU community in Bicutan, a suburb of Metro Manila, celebrated their third anniversary last May 18.

Rev. Joseph Santos-Lyons, an American UU pastor who did his internship in the Philippines last year was in attendance along with his Filipina wife Aimee and two of their children.

Members of the Unitarian Universalist groups in the other Manila suburbs of Quezon City and Valenzuela were also present.

After the worship service, which included a sermon by Rev. Carlos Angana, the congregation's recognized minister, the children of the congregation performed a song and dance number and the youth presented a skit about friendship. This was followed by an early pot luck dinner. Approximately fifty to sixty people were in attendance.

To learn more about the Unitarian Universalist community in Metro Manila, please visit [www.friendster.com/uumanila](http://www.friendster.com/uumanila), or visit the website of the UU Church of the Philippines at [www.uuphilippines.org](http://www.uuphilippines.org).



The youth of the Bicutan Congregation performed a skit about enduring friendship

(Discrimination, from page 4)

to ensure that the hard-won right to marry is not overturned by a well-organized and well-funded religious right.

I have many reasons for committing myself to doing my part to educate my fellow Californians about why we must not change the State Constitution to *take away rights of any group*. As a UU, I am proud that

my denomination was the first to perform religious marriage rites and to ordain GLBT ministers and has been welcoming to LGBT persons for more than four decades. My faith calls me to treat all people with dignity, and to acknowledge the inherent worth of every person. My personal and spiritual credo requires me to respect rather than fear differences. And finally, the history of oppression and discrimination against people who look like me—Asian Pacific Islanders and other people of color—compels me to defend others who are still being oppressed and discriminated against simply because they love a person of the same sex. As a person who has been in love with another person, I understand that love has no color or gender.

So I have to ask, when it comes to marriage and discrimination, what's love got to do with it? Everything.

(AI, from page 6)

with deadlines, persons responsible and action steps/milestones along the way. First, we are working on refining the language of the propositions so that they capture the highest level of energy and “possibility” for the future. Second, individual A/PIC members will take the lead on each category above, and recruit and engage others to help in the process of developing goals, action steps, timelines and deadlines to include in the strategic plan.

Given that we are a national, if not even global “virtual” organization, this stage is going to require that we communicate frequently, build trust and work creatively to ensure that we keep the momentum up and produce a quality plan. In the spirit of AI being a collaborative, participative process, the results of this stage will be shared with the entire A/PIC membership. The idea here is that the more we speak the “language of possibility” and positive image, the more we will begin to move in the direction of that image—we will begin to implement the ideas set forth in the plan as we are creating it!

Finally, at the next annual meeting in May 2009, the final strategic plan complete with provocative propositions, goals, objectives, action steps and timelines will be in place and available for dialogue, discussion and celebration! In the meantime, I look forward to working with you all to encourage maximum participation, engagement and ownership by all A/PIC members in the strategic planning process.

## Milestones



**Y**ara Isabella Santos-Lyons was born to Aimee and Joseph April 9th, 2008. Baby was 7lb 11oz, 21 inches, born at Oregon Health Sciences University in Portland, OR. All are well!



**A**mber Ying-Hui (Strong Blessing) Portillos, grand-daughter of KokHeong & Mike McNaughton, was born April 18, 2007, prematurely by caesarian weighing 2 lb, 12 oz. She spent the first two months of her life in a preemie hospital. Now at 14 months, she weighs over 13 lb and is learning to walk and talk. Shown here with mom Elizabeth (at birth) and older sister Jade Qi-Hui (Long-awaited Blessing).



**NEW**

**T**hanks to Paul Leung, A/PIC has a new T-shirt in black with white letters on the back that read,

### Race Goes Beyond Black and White

We'll be selling them at the special discount price of \$12 at GA 2008 in Fort Lauderdale. You can also order directly from Catie Chi Olson for \$15, the price includes shipping and handling within the United States.

For more information, please contact Catie directly at [catiechi@ix.netcom.com](mailto:catiechi@ix.netcom.com).

## Become an A/PIC Member!

A/PIC membership is open to all individuals who self-identify as partly or wholly Asian or Pacific Island in heritage or origin.

To become a member, simply state your intention by sending an email to [steering@apiuu.org](mailto:steering@apiuu.org) with the following information:

- ◆ Your full name
- ◆ The name of your congregation or UU organization with which you claim affiliation
- ◆ Your ethnic identity
- ◆ Contact information: mailing address and phone number
- ◆ A statement of intent (eg. I, \_\_\_\_\_, intend to be counted as a voting member of A/PIC.)

Membership privileges include:

- ◆ Voting
- ◆ Holding elected offices
- ◆ Accessibility to the members' only section of our website
- ◆ Scholarships to conferences and meetings
- ◆ Subscription to the members' only email list
- ◆ Receiving minutes of all Steering Committee phone conferences
- ◆ Receiving bi-annual updates on our Membership Directory
- ◆ Receiving copies of Hot Rice three times a year

***And..... There are no membership dues!***

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