EAST MEETS WEST: A STUDY OF SENIOR CHINESE IMMIGRANTS IN THE

UNITED STATES FROM 1995 TO 2014

A PROJECT REPORT

SUBMIT TO THE FACULTY

IN PARTIAL FUFILLMENT OF THE REQUIREMENTS

FOR THE DEGREE

DOCTOR OF MINISTRY

BY

RONGLAN HUANG

WINEBRENNER THEOLOGICAL SEMINARY

FINDLAY, OHIO

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WINEBRENNER THEOLOGICAL SEMINARY

FINDLAY, OHIO

AUGUST, 2017

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ACKNOWLEDGEMENT

To my grandma, 邓淑惠 Deng Shuhui.

No one can live alone. The ability to love and to give is based on the past experience of having been loved and been given. It is to those who contribute to this amazing journey I would like to express my appreciation.

My husband, Yi, he has endured more than his share of life challenges over the years of this research journey, without his commitment and steadfastness, this study would not be able to land on the ground. To my research team as well, they are too be appreciated in inspiring and encouraging me during this writing process.

Words fail me when I try to express my heartfelt thanks to my parents. They have brought me up with an appreciative heart for seniors. To honor those who been part of this research journey and my life, it is my pleasure to dedicate this study to them all.

ABSTRACT

Even though individual Chinese coming to the United States can be traced back to the 18th century, it was not until the mid 19th century that the Chinese immigrants grew to be visible in the United States. Along with the change of immigration policies of the Unites States and the shifts of the world economic development, Chinese immigrants in the United States have presented diversity during this time of transformation. From the physical hard laborers to small business owners, then to obtain high educational achievement and professional occupation prior to immigrate, the Chinese immigrants in the United State has become part of the distinctive character of this great country.

Although recent scholars have developed studies on religion to ethnic minorities and immigrants, relatively little attention has been given to the senior Chinese immigrants. This study will identify the nature of senior Chinese immigrants in the United States and seek to define the needs and demands of adjusting and adopting local culture that is experienced by the senior Chinese immigrants in the United States. Selected senior Chinese case studies and Chinese speaking congregations' survey has provided an effective source to unfold this special people group in the United States.

Love, unity, and loyalty have been identity from the research project that the senior Chinese immigrant have been motivated by or positive about in their transitions. One the other hand, they are experiencing conflicts in various aspect which they have not been prepared or aware of prior to immigration. For instance, the shifting of role from the

one who teaches to the one who is being taught would stop the majority of this senior immigrants group from moving forward. At the same time, the Christian Church in the United States have not presented effective cultural sensitivity in meeting the needs or expectation of senior Chinese immigrants.

A confirmation to the senior Chinese immigrants of who they are, what they have done, and what they are doing; an understanding of that they are looking for in the United States; together with a well formed biblical teaching of building social support, the local Chinese speaking congregation would be better prepared in reaching out to the senior Chinese immigrants.

CHAPTER ONE

INTRODUCTION TO THE PROJECT

> We have waited for nine years in order to reunite with our only daughter in the United States. She only went back to China twice during these years. We retired last year and now we are helping her to take care of her seven-month-old little girl. But life in the United States is not like we were expecting when we still in China. We felt we are lost. We don't know where to go and who to talk to. Yes, we can go back to China, we have fixed monthly income, we have friends; but our family is in the United States.
>
>   -- Ting Yun[1]

   Mr. Ting is a sixty-two-year-old Chinese immigrant who lives in Cleveland, Ohio. He and his sixty-year-old wife immigrated to the United States in 2011. They are not the only case that the researcher observed concerning in-depth needs of life after immigrating. In 2007, the researcher came to the United States and served as an international volunteer at a retirement community in Pennsylvania. One senior Chinese lady signed into that retirement community as a day-resident for a year, because the researcher only served there for a year long. The senior Chinese lady said, "I came here to take care of my grandchildren. Now they grew up. My children are always busy. I stay at home by myself all day long. No one talk to me. I just want to have someone to talk to. My neighbors are good, but I do not speak English; and they do not know Chinese. I cannot go back to China because my family is in the United States. "

   This researcher is concerned about the senior Chinese immigrants in the United States. They are in need of understanding and support. More importantly, the researcher

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[1] Ting Yun, interview by researcher, Cleveland, OH, October 10, 2013.

believes the Chinese speaking congregation is the most unique agent of God in loving and caring for this particular group, in spite of all its deficiencies.

Context of the Problem

It is commonly noted in the contemporary immigration literature in the United States that Asians are the fastest growing segment of the foreign-born population.[2] Chinese, being the largest Asian group, is reported as the second largest immigrant group in the United States in 2013.[3] Chinese are not only the largest ethnic group among the 12 million Asian Americans, but they are also distinctive for two other characteristics: they are very community-oriented, and they are a highly diversified population in terms of human profile. In contrast to their migrants' counterparts, they have arrived not only from mainland China but also from Hong Kong, Macao, Taiwan, Vietnam, Cambodia, Malaysia, and other parts of the world.

In the first part of eighteenth century, Chinese immigrants were seen as cheap labor and had the reputation of being hard workers. However, the aftermath of the American Civil War left the economy in shambles and workers without jobs. Americans and European immigrants feared competition from Chinese and other Asian immigrants. Those on the West Coast were especially prone to blame the despised Chinese for declining wages and the economic ills of the time. The subsequent and blatantly racist passage of the Chinese Exclusion Act of 1882, the Scott Act of 1888, and the extensions

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[2] "Not Who You'd Guess: Asians as Fastest-Growing Group," accessed January 6, 2014, http://Leadnet.org/resources/advance/3837Dec.12, 2013.

[3] United Nations Population Division, "*Population Facts 2013/3—International Migration 2013: Migrants by origin and destination,*" accessed November 29, 2013, http://www.un.org/en/development/desa/population/publications/pdf/popfacts/popfacts_2013-3.pdf.

of the Exclusion Acts in 1892 and 1902 effectively limited the flow of Chinese immigration into the U.S.

Later, the Immigration Act of 1924 restricted immigration even further, excluding all classes of Chinese immigrants and extending to other Asian immigrant countries. As Table One shows, about two-thirds of Chinese Americans today were born overseas, and the majority of Chinese American immigration occurred after the 1960s, which is when the Immigration and Nationality Act of 1965 was signed.

Table 1.1. *Chinese American Population*, 1890-2006[4]			
Years	Population	Sex Ratio (M/F)	Overseas-Born %
1890	107,475	27:1	99.3
1900	118,746	13:1	91.7
1910	94,414	9.3:1	79.3
1920	85,202	4.7:1	69.9
1930	102,159	3.0:1	58.8
1940	106,334	2.2:1	48.1
1950	150,005	1.7:1	47.0
1960	237,292	1.3:1	39.5
1970	435,062	1.1:1	46.9
1980	812,178	1.0:1	63.3
1990	1,645,472	0.99:1	69.3
2000	2,879,636*	0.99:1	65.0 (estimated)
2006	3,565,458	0.98:1	63.0%
*Figure includes 447,051 Chinese with mixed-race background.			

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[4] U.S. Department of Homeland Security, "2007 Yearbook of Immigration Statistics," accessed November 29, 2013, table 2, https://www.dhs.gov/yearbook-immigration-statistics-2007-3.

Chinese Migrants' History

Although individual Chinese coming to the United States can be traced back to the 18th century, it was not until the Gold Rush in the 1850s that Chinese immigration grew large enough to be visible in America. The history of Chinese immigration to America can be divided into two stages. The discovery of gold at John Sutter's mill on January 24, 1848, precipitated a massive migration to California from all over the world.[5] On February 2, 1848, three Chinese workers arrived in San Francisco on the U.S. Brig Eagle.[6] Since then, Chinese immigrants continually flow into the United States. The turning point of Chinese immigrants' history occurred in 1965. For the first time in history, Chinese and other Asians were granted equal immigration quotas as those of the Europeans. This year not only marks the starting point of dramatic growth of Chinese immigrants' population but also a turning point of tremendous intragroup diversity in terms of the place of origin, trajectories of social mobility, and socioeconomic background. Before 1965, earlier Chinese immigrants in America were physical laborers (e.g., worked at gold mines and railroad construction) and small business owners (e.g., hand-laundry shops and gift shops). The vast majority of Chinese immigrants were from the Guangdong province of mainland China. In fact, statistics report that until 1940, more than 80% of Chinese immigrants in the United States came from six counties in the Pearl River Delta around Guangzhou.[7]

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[5] Li Chunhui 李春辉, Meizhou Huaqiao Huaren Shi 美洲华侨华人史[*A History of Chinese Immigrant to North and South America*] (Beijing: Dongfang Chubanshe 北京东方出版社, 1990), 115.

[6] Jack Chen, *The Chinese of America* (New York: Harper & Row, 1980), 11.

[7] Yin Xiaohuang, *Chinese American Literatures Since the 1850s* (Chicago: University of Illinois Press, 2000), 11.

However, since 1965, Chinese immigrants have typically obtained higher education achievements and professional occupation statuses prior to immigration.[8] The 2004 American Community Survey reports that more than a third of Chinese immigrants (twenty-five years and older) have attained four years of college education and advanced professional training either in their homeland or in the United States.[9] In 2008, this rate increased to 45.7 percent.[10] These Chinese immigrants came to America first as students or scholars on a nonimmigrant visa for temporary stays. Later, they would change their visas to permanent resident status with a green card either upon obtaining graduate degrees or upon employment in companies and U.S. governmental agencies.[11] It will take Chinese immigrants ten to fifteen years to process those changes.[12] If young students come to the United States in their early thirties or forties, this means their parents will be at least sixty years old. It is common for the parents to go to the United States to reunite with their children.

Studies of Asian minorities in the United States, including Chinese, have paid more attention to chronicling the evolution than to linking them to more practical concerns. Compared to Chinese students and professionals, the senior Chinese immigrants receive less attention by their host culture. Over the last two decades, the

[8] Francis L.K. Hsu and Hendrick Serrie, *The Overseas Chinese: Ethnicity in National Context* (New York: University of American Press, 1998), 45-48.

[9] BBC World Service, "Migration and the Global Recession," accessed June 27, 2013, http://www.migrationpolicy.org/pubs/mpi-bbcreport-sept09.pdf.

[10] Migration Policy Institute, Aaron Terrazas, and Jeanne Batalova, "Chinese Immigrants in the United States," May 6, 2010, accessed March 5, 2014, http://www.migrationpolicy.org/article/chinese-immigrants-united-states-0/#14.

[11] F. Yang, "More than Evangelical and Ethnic: The Ecological Factor in Chinese Conversion to Christianity in the United States," *Sociology of Religion,* 67 (2001): 179.

[12] "American Chinese," USCHINAPRESS, November 6, 2013, Chinese Edition.

number of foreign-born senior Chinese immigrants has undergone unexpected growth. The non-partisan Migration Policy Institute in Washington reports that from 1990 to 2010, the number of immigrants over age 65 nearly doubled, from 2.7 million to nearly 5 million, with overall 9 percent of immigrants being Chinese.[13] They are a heterogeneous population with regard to language, education, and socioeconomic status. They had limited language proficiency in English reportedly speaking "Chinese" ("Chinese" could include Mandarin and Cantonese). How do they fit into the local community in the United States? What will be the challenges and opportunities for local Chinese speaking congregations in reaching out to this aging group? This research intends to address those questions.

In order to understand the senior Chinese immigrants, this researcher will attempt to describe the context of the research problem in Chinese historical and church context.

Chinese History and Culture

People do not enter the world as autonomous spheres of existence, totally separated from the past. The social, economic, and cultural institutions influence them whether or not they want them to and whether or not they know what is happening to them. To varying degrees, all Chinese people have remnants of "Chinese-ness" within them.

What does it mean to be Chinese? What does "Chinese-ness" consist of? From a traditional point of view, being Chinese is being a part of the universe under the heaven

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[13] Migration Information Source, "Chinese Immigrants in the United States," January 18, 2012, accessed June 29, 2013, http://www. migrationinformation.org/usfocus/display.cfm?ID=876#17.

(天下 *tian xia*) in which the Emperor, the Son of Heaven, governs all classes – the scholar-gentry-official on the top, followed by the peasant, then the artisan, and finally the merchant.[14] The father is father to the son, the emperor is emperor to the official, the elder is elder to the family, the teacher is teacher to the student, and so forth; all are harmonious despite change. This sense of harmony amidst change was shattered with the impact of Western and Japanese aggression, beginning with the Opium War (1839-1842). China was rudely awakened to the fact that she was a nation in the modern world. How should China "modernize" herself in order to maintain her dignity in the modern world? Indeed, the very core of this "modernization" consists of a transformed understanding of what it means to be Chinese.

The Confucian ideal of everyone taking his or her place under heaven was legitimized with the Legalist during the Qin and Han Dynasties (221 BC – 220 AD). Indeed, what people have witnessed in the past 150 years was the trading of one political culture (Confucianism) for another (Communist Party). A person is either on top or at the bottom, either an emperor or a peasant. In the family it is no different. The elder is the only authority within the family.

At the heart of the Confucian worldview is a sense of mysticism – communion with nature, coupled with a pragmatic sense of ethics – being a moral example for the people. Thus, the scholar identifies it as a right-brain-oriented worldview, which "with the sufferings of the people and the plight of the nation, and seeks to cultivate himself ethically and aesthetically in order to be of service to the nation."[15]

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[14] Samuel Ling, *The "Chinese" Way of Doing Things* (Phillipsburg: P & R Press, 1999), 87-91.

[15] J. Ling, *Reconstructing Chinatown: Ethnic Enclave, Global Change* (Minneapolis: University of Minnesota Press, 1998), 67.

Beyond the tradition, the other side of "Chinese-ness" emerges from modern Chinese intellectual history. During the late nineteenth century, technology, institutional changes, and revolution overthrew China. In the early twentieth century, Chinese intellectuals saw a deeper crisis in Chinese culture. When the Confucian civil service examinations were abolished in 1905, the traditional means to preserve core values and the ladder of success in society were removed. Within twenty years, a "republican culture" (共和文化) emerged among the people.[16]

In twenty-eight years (1921-1949) the Chinese Communist Party evolved from an underground clique of Leninist intellectuals to the ruling party in China. What does it mean to be Chinese? It means sharing a common memory of pain, anger, disillusionment, and dehumanization.[17] The Chinese people almost lost what it means to be human during the Cultural Revolution; many lost their sanity. The fabric of family life has been permanently transformed; with the "One-Child Policy,"[18] four grandparents and two parents usually pour their attention and affection on one child. As these children grow up, pain becomes even more of a reality for the parents and for the society at large. On the other hand, the children have to take on the burdens of the unfulfilled dreams of the parents and grandparents. With all these changes, Confucian values became social ethic.

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[16] Lee Changchun 李长春, Long de Wen Hua 龙的文化 *Cultures of Dragon* (Beijing: Beijing Daxue Chu Ban 北京大学出版, 2011), 69.

[17] Lee, 81.

[18] *Population and Family Planning Law of the Peoples Republic of China*, Secs. 27, 1980. "One-Child Policy" is a family control policy, which was introduced in 1979 to alleviate social, economic, and environmental problems in China.

Christianity in China

The most widely accepted record of the earliest existence of Christianity in China is a stone stele dated AD 781 that detailed Nestorian missionaries' activities and the propagation of the religion in China. The stele's 1,900 word carvings describe Syrian missionary monk Olopun's arrival in the capital of China during the Tang Dynasty (唐朝), Chang An (today's Xi'an) in AD 635 It further states that the Gospel was translated in the imperial library and presented to the Emperor Taizong (599 – 649), who issued an imperial proclamation that says "having examined the principles of this religion, we find them to be purely excellent and natural … it is beneficial to all creatures, it is advantageous to mankind. Let it be published throughout the empire, and let the proper authority build a Syrian church in the capital … which shall be governed by twenty-one priests." [19] From then on, Nestorianism (景教 *Jing Jiao*) was well developed throughout of upper society in China for around 150 years.

The headwind culminated when Emperor Wuzong (814 – 846), a zealous Taoist, decreed in AD 845 that all foreign religions be banned. In addition, the Silk Road, on which Olopun had traveled to reach China two hundred years before, was taken over by Muslims, thus effectively shutting the path of Christian missionaries to China.

No record points to any notable Christian presence until four hundred years later during the Yuan dynasty (1271 – 1368). As the Mongol Empire extended westward to the Caspian Sea, Christian missionaries, this time directly commissioned by the Pope in Rome, came to China. Giovanni of Monte Corvine (1246 – 1329), a Franciscan missionary, arrived in the capital Da Du (大都, today's Beijing) in AD 1294 He was

[19] Religious Bureau of The Central People's Government 中央人民政府宗教局, "Zhongguo Zongjiao Gaikuang," 中国宗教概况[The Overview of Religions in China], accessed February 1, 2014, http://www.gov.cn/test/2005-06/22/content_8406.htm .

commissioned by Pope Nicholas to father China.[20] The Mongol emperor was tolerant to all forms of religion, Christianity included. Monte Corvine was able to build churches around the capital and convert at least six thousand Chinese and Mongols.

Like previous efforts, this round of missionary work was forced to stop. The short-lived Mongol Empire was crumbling with internal power struggles. One year after the establishment of the Ming dynasty by Han Chinese in AD 1368, all Christians were expelled from China.

It took more than two centuries before Christianity returned to China. The highly educated Jesuits who arrived in Southern China via the sea lifted the curtain of the third emergence of Christianity in China. The early part of this mission was defined by one of the most talented missionaries in history, an Italian Jesuit Matteo Ricci. He and his followers came close to converting the Chinese Emperor, Kangxi (康熙). However the "Rites Controversy"[21] made the goodwill, which was built up by the Jesuits for more than one hundred years, to be replaced by vexation. Kangxi contemplated banning Christianity within China. His successor, Yongzheng (雍正), finally put it into law, issuing an edict of expulsion and confiscation in 1724.[22] China's three hundred churches were destroyed or confiscated.

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[20] Xu Zhang 许章, Zhong Guo Ji Du Jiao Shi 中国基督教史 *History of Christianity in China*, (Beijing: Beijing University Press 北京大学出版社, 1996), 54-57.

[21] Chinese Rites Controversy was a big event in the history of Catholicism in China and also a typical example of cultural clashes. This event almost endangered the existence of Catholicism in China. It refers to the controversy over a series of matters such as worship for Confucius and ancestors, sacrifice to the Heaven, and the Chinese translation and concept of God. The controversy on these matters was in fact the result of disagreements among European missionaries due to their different nationalities and different views. In regard to religious sects, it was the disagreement between the Society of Jesus on one side and the Dominican Order and Franciscan Order on the other side. Xu Zhang, *History of Christianity in China* (Beijing: Beijing University Press, 1996), 78-81.

[22] An Wang, *The Jesuits in China* (Beijing: China Social Science Press, 2006), 34-41.

As the nineteenth century dawned, Protestant missionaries arrived in China for the first time, but unfortunately the Protestant Gospel was associated with colonialism and was seen as a foreign religion. Despite its unpromising beginning, their missionary effort would shake the whole country with a number of prominent individual Christians. The first one is a Protestant convert *Hong Xiuquan* (洪秀全), who started the Taiping Rebellion from 1850 to 1864 that nearly toppled the Qing government.[23]

Another individual who revolutionized Christian missions in China is an English Protestant missionary, Hudson Taylor. As noted above, previous Christian missionaries sought to work among the ruling literate class, but Taylor had an audacious idea. He founded the China Inland Mission (CIM) with the aim to take the Gospel into the hearts of Mainland China. It was the first massive grassroots missionary effort of this type to ever taken place in China. It turned out to be a huge success. By 1895, there were 641 missionaries in every Chinese province except Tibet, Inner Mongolia and Xinjiang.[24]

As Chinese society struggled in turmoil at the turn of the twentieth century, *Sun Zhongshan* (孙中山), an overseas Chinese Christian, rose to lead a revolution that gave birth to the Republic of China. The once unthinkable idea — that a Chinese leader would be a Christian — became a reality. Despite facing a deadly blow during the anti-foreign outbreak of the Boxer Rebellion in the 1900s, Christianity's presence in China is irreversible as its monarch rule came to an end.

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[23] Zhong Guo Jin Dai Shi Cong Shu Bian Xie Zu 中国近代史丛书编辑组, Tai Ping Tian Guo 太平天国 *The Taiping Revolution* (Beijing: Foreign Language Press, 1976), 73-140.

[24] Xu, 90-96.

From the 1920s onward, many independent churches emerged in China. Thus, the "Three-Self Movement,"[25] or the movement of independence, was not something that came into being all of a sudden in 1950. Much groundwork has preceded it in churches in China and abroad. Quite a number of western missionaries working in pre-liberation China were supporters of the Three-Self ideal and worked hard in laying a foundation for the independence of the Chinese Church.[26]

Along with the Three-Self Movement, the Christian Assembly founded by Watchman Nee (Ni Tuosheng), which was widely known in the West as the Little Flock (小群 *xiaoqun*), was one of the fastest growing native Protestant movements in China during the early twentieth century.[27] Its rapid development fit well with an indigenous development of the Three-Self Movement. Today, the Little Flock is the largest Christian group in China and has an international following.[28]

Today, sixty-four years after liberation and sixty-three years after the launching of Three-Self, the number of Protestant Christians has gone up to more than thirty million.[29] Of course, people have become Christians out of many different circumstances, but the

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[25] The three principles of self-governance, self-support (financial independence from foreigners) and self-propagation (indigenous missionary work) were first articulated by Henry Venn, General Secretary of the Church Missionary Society from 1841–73, and Rufus Anderson, foreign secretary of the American Board of Commissioners for Foreign Missions.Trammel Madison, "Marking Time in the Middle Kingdom," *Christianity Today Library*, May 14, 2007, accessed March 14, 2014, http://www.ctlibrary.com/newsletter/newsletterarchives/2007-03-12.html.

[26] Xu, *History of Christianity in China*, 107-110.

[27] The term "Christian Assembly" refers to a community of Christian worshippers rather than a church institution. The term "Little Flock" comes from Jesus' words to his followers in the Gospel of Luck 12:32, "Do not be afraid, little flock, for your Father has been pleased to give you the kingdom." Watchman Nee, *The Kingdom of God* (Yi Wen: Weni Press, 1959), 56-58.

[28] Fusang Ying, "Ni Tuosheng and Three-Self Movement, 1949-1951," *Jian Dao: A Journal of Bible and Theology* 20 (July 2003): 129-175.

[29] *China Christian Council Year Report: 2006*, 134, accessed January 25, 2014, http://www.gospeltimes.cn/news/2012_03_23/18944.htm.

one underlying reason behind all these circumstances is that the church in China has today shed much of its western image. Its "Chinese-ness" is apparent in the personnel of the leadership and in the source of its financial support, and it is also growing in ways of expressing the Christian faith through its thoughts, worship, art, and music.

One result of the Three-Self Movement in China is to land Chinese Protestantism in a post-denominational situation. Early in the 1950s, with the war going on in Korea, the freezing of funds between the U.S. and China completely paralyzed all the national and many of the provincial and diocesan denominational bodies as well as the national Christian council of those days.[30] Under those circumstances, Christians became much more closely related locally across denominational lines. Because of the short denominational history in China, denominational loyalty was not an impediment to the growth of the spirit of unity among Christians under the Three-Self Movement.

Today, denominational structures no longer exist, but denominational characteristics in matters of faith and worship which Christians cherish are honored and preserved. The emphasis of the Three-Self Movement is on the development of the Chinese Christian's selfhood, while that of the China Christian Council is pastoral in the broad sense of the word, that is, the nurturing of the spirituality and intellectuality of the churches and groups.

<div align="center">Chinese Church in the United States</div>

Nothing in this world exits alone. It may surprise someone to discover the problem in Chinese Christian churches today can be tracked to the development of American Christianity. In order to understand the Chinese church, it is helpful to look at two revival movements in church history.

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[30] Xu, 201.

The Great Awakening that took place in the 1740s in the American colonies signified a model of revival that stressed both repentance from sin and the building of the Christian mind. By the 1860s, another revival was to make a dichotomy. Through the preaching of Dwight Moody, this revival was distinctly anti-intellectual. Through the thousands of missionaries from North America,[31] the Chinese church inherited a version of evangelical pity, which pitted the intellect against the spirit. Missionaries entering the mission fields were mostly going to small towns and villages. There was a down-home atmosphere which placed emphasis on relationships and a common man attitude. Missionary enterprises in education, relief, and social reform were treated as a threat to the local gentry's social function. From then on, a strong anti-missionary, anti-foreign tradition enveloped China and leads to the present day.

Not all of the missionaries who went to China were anti-intellectual. The main denominations were starting colleges and universities by the 1880s.[32] In the first half of the twentieth century, there were over a dozen Protestant universities in China, such as Yenching University, St. John's University, Soochow University, and Lingnan University.[33] Many of the graduates came to the United States. After the Korean War, they became the first generation of Chinese professionals in the United States.

Following the Immigration and Nationality Act of 1965, thousands of Chinese immigrants flowed into the United States. Families, workers, and students poured into

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[31] The number of Protestant missionaries working in China peaked at eight thousand in 1926. Yiwu Liao, *God is Red: The Secret Story of How Christianity Survived and Flourished in Communist China* (New York: HarperCollins Publishers, 2011), xix.

[32] F. Yang, "Chinese Conversion to Evangelical Christianity: The Importance of Social and Cultural Context," *Sociology of Religion*: *A Quarterly Review* 59, (1998): 237-239.

[33] Lee, 90-95.

America's cities. A two-part Chinese community thus took shape: immigrants and students, workers and professionals, urban and suburban, struggling and successful, the established old Chinese communities (China Town) and new settlement of Chinese immigrations; what they understand of Christianity and what they expect of Christian society or love community are different, their willingness and openness to the Gospel are distinctive.

In the 1960s and 1970s, Chinese students began coming to the United States to further their studies. The Christians among them started Bible study groups and Christian fellowships, which were largely independent and unaffiliated with any denomination or student movement. This independence was borrowed from the fundamentalist spirituality of the church in China, Taiwan, and Hong Kong. Chinese Bible study groups, or Chinese Christian Fellowships, were a unique phenomenon among all the foreign students in the United States during this period; no other group of foreign students formed as many spontaneous, student-run, and independent Christian fellowships as the Chinese.[34]

During the same period of time, the partner of Chinese student Bible study groups, the Chinese Church, began to be planted in great numbers. Many graduates from universities and graduate schools started their own churches; some of these churches were little more than extensions of existing student-run Chinese Bible study groups or Chinese Christian Fellowships. Other congregations were started because of interpersonal communication breakdowns and power struggles.[35] Within the Chinese Christian community, student Bible study groups and Chinese churches continued to develop side

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[34] Li, 90-92.

[35] Li, 92.

by side, although in some cases Chinese churches worked to have student Bible study groups as college-age fellowships within their congregations.

The Chinese church today is mostly led by professional people. In fact, these people were foreign students who have graduated, settled down in North America, and started or strengthened Chinese churches. At least a quarter to a half of the members of the most Chinese congregations were converted in North America, but the spirituality and leadership styles of these churches remain heavily influenced by the revivalist and moralist traditions from 1949 China.[36]

There are three kinds of pastors in Chinese churches: traditional Chinese pastors, North America-born Chinese pastors, and bicultural pastors.[37] Traditional Chinese pastors trained in Bible schools in Asia, with at least ten years of experience in the ministry, and have Chinese cultural practice in church. The second kind of pastors, North America-born Chinese pastors, with limited Chinese cultural practice experience both in their churches and secular lives, and has only recently been welcomed into the Chinese Christian community because there are college students and young adults who need shepherding. Bicultural pastors are mostly from Hong Kong or counties of Southeast Asia. The Chinese leadership model has roots in the Confucian idea of harmony despite change, in which the pastors or deacons are pastors or deacons to the church members and are marginal persons in society. In Asia, it is often said that those who did not have the academic credentials to go to medical school or to study engineering or business would go to Bible colleges. Chinese families, with strong traditions in work ethic, hold

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[36] Zhang Yifang 章逸方, Hai Wai Hua Ren JiaoHui Shi 海外华人教会史 *History of Overseas Chinese Christian* (Nanjing: Jing Ling Press 金陵出版社, 2009), 69-72.

[37]Zhang, 89.

full-time Christian service in low esteem. In fact, many Chinese families will insist on the highest rated universities for their youth and will strongly discourage religious or pastoral education for them. This results in a lack of pastors for Chinese churches.

Statement of the Problem

Chinese churches have advantages in reaching out to the senior Chinese immigrants because they have the same language and similar culture. In reality, the majority of local Chinese congregations in the United States tend not to take the initiative to have dialogue with senior Chinese immigrants. This situation should be studied. Chinese congregations have not paid too much attention to their missiology in facing the increasing number of senior Chinese immigrants. Therefore, a reexamination of the missiology of current Chinese churches in the United States has to be completed. All in all, Chinese churches lack of updated understanding of the senior Chinese immigrants.

Purpose of the Study

The Chinese population in the United States grew to 4,010,114 by 2011,[38] which has been listed as the top origin country of Asian immigrants in an online article that has been published by Migration Information Source.[39] Compared to other churched Asian-American population in the United States, Chinese speaking congregation is one of the

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[38] U.S. Census Bureau, *2011 American Community Survey*, U.S. Department of Commerce, 2012.

[39] Jie Zong and Jeanne Batalova, "Asian Immigrants in the United States," accessed June 12, 2016, http://www.migrationpolicy.org/article/asian-immigrants-united-states. Originally published by the *Migration Information Source*, the online journal of the Migration Policy Institute, an independent, nonpartisan think tank in Washington, DC, dedicated to the study of the movement of people worldwide. (www.migrationpolicy.org/programs/migration-information-source).

minority groups in rates.[40] According to the research done by D. J. Chuang, the former Leadership Network Director for Asian-American Churches, the official number of Chinese churches is 1,200.[41]

Although recent scholars have developed studies on religion to ethnic minorities and immigrants, relatively little attention has been given to the senior Chinese immigrants. This study will identify the nature of senior Chinese immigrants in the United States. The researcher will focus on this special chosen group, provide a voice for them, and let this group express their needs in-depth.

The Chinese elders had an identified dominant position in their homeland society. As they change their status in living in a foreign land, the struggles and challenges will never be the same as when they lived in their homeland. This study will angle the research from a biblical point of view, to seek to assist local churches and "love communities" to better understand and provide culturally sensitive and responsive services for this particular group, and to provide relevant data to help local Chinese congregations to understand their present missiology, to reflect on it, and to live out the word of God as Proverbs 20:29 recorded: "The glory of young men is their strength, gray hair the splendor of the old."

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[40] "Not Who You'd Guess: Asians as Fastest-Growing Group," accessed January 6, 2014, http://leadnet.org/not-who-youd-guess-asians-as-fastest-growing-group, December 12, 2013.

[41] L2 Foundation, *2007 Report*, "Asian-American Churches: A Introductory Survey," accessed December 28, 2013, http://leadnet.org/resources/download/asian_american_churches_an_Introductory _survey/ ; "1,828 Chinese Christian churches and organizations" listed at www.immanuel.net/overseas chruch/;"over 1,000" cf. "A Chinese American Awakening: Immigrants Help to Re-energize U.S. Christianity," *The Washington Post*, January 11, 2003.

Research Methodology to Study the Problem

The researcher intends to study four senior Chinese immigrants. As is true in most anthropological and ethnographic work, the availability and willingness of the informants determined the amount of participants.[42] Hence, a small number of senior immigrants will participate in this case study. These four lives will provide different stages of change which the senior Chinese immigrants are experiencing. These case studies will present the first hand information about senior Chinese immigrants.

Since senior Chinese have a special role in their own society, the researcher has noted that they would not be willing to open up to the younger generation to discuss their in-depth needs. In respecting the seniors, to avoid unnecessary emotional conflicts, and to have the most effective data, the researcher is training three Chinese mainland senior immigrants as peer researchers; they will be the people to have conversations with other senior Chinese immigrants, collect the data and do the analysis, as well as report findings and make recommendations.

In order to present a broader view of the current attitude of local Chinese congregations and love communities towards the senior Chinese immigrants, a survey will be constructed for local Chinese speaking congregations and love communities that are engaged in outreach ministry to the senior Chinese. The survey will obtain data to determine barriers that might prevent congregations surrounded by Chinese immigrants to have openness toward senior Chinese immigrants and also the opportunities of Chinese-speaking congregations and love communities to engage in senior Chinese ministry.

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[42] M. M. Suarez-Orozco, "Speaking of the Unspeakable: Toward a Psychological Understanding of Responses to Terror," *Ethos: Journal of the Society for Psychological Anthropology* 18, no.3 (September, 1990): 353-360.

Research Questions to Guide the Research Project

A set of questions will facilitate a more comprehensive understanding of ministry towards older Chinese immigrants. The following stated questions are provided to acquire such insight:

1. *What are the challenges that the senior Chinese immigrants experience when they arrive in the United States?*

They will entail identification of the cultural, social, political, and economic changes to be experienced by senior Chinese immigrants, which would affect them emotionally and relationally.

2. *What are the barriers that senior Chinese immigrants experience in Chinese churches in the United States?*

This question will be answered by selected senior Chinese immigrants concerning church leadership, styles, settings, and language use.

3. *What are the opportunities that Chinese speaking congregations have in reaching to this aging Chinese group?*

This question will be answered through the survey of the Chinese speaking congregation congregations and love communities concerning the opportunities to engage in senior Chinese ministry.

Significance of the Research Project for the Broader Church

The world is living in a global era where no society is composed of a single culture. Awakening cross-cultural communication sensitivity will impact all churches in multi-cultural societies. As the Chinese immigrants' population phenomenon prevails globally, the researcher will try to provide the key to open up the "closed" senior Chinese

immigration community to its host culture. Hence, the value of this research project is not limited to Chinese-speaking congregations but to any congregations, institutions, or organizations that desire to relate effectively with senior Chinese.

The reality of globalization, aging is not just a topic in social development, but it is an important fact which humankind has to face. The church is also facing this new challenge. It is a mistake when the church fails to take care of the elderly in its quest for youth or for crowds.[43] This research has widespread implications in encouraging senior Chinese, but not limited to that group, to contribute their skills, experience, and wisdom in support of social well-being in their communities.

Assumptions/Limitations in the Research Project

The researcher has an assumption that many senior Chinese immigrants are confused by the experience of being in a foreign land and have had limited or no useful preparation for these kinds of change. Therefore, clear self-identification of the senior Chinese immigrants is the key to bringing them into local community life.

The second assumption of this research is that effective cross-cultural communications are based on understanding and open dialogue. People have confidence with the familiar that they have lived with in their community, and they tend to be apathetic to the newcomers. To label immigrants with their nation seems to be quite common in the host culture. It is a further assumption that churches and love communities are the ones to take the initiative in dialogue with senior Chinese immigrants.

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[43] John W. Kennedy, "A Senior Moment," *Christianity Today*, October 21, 2011, 49.

Due to the limitation of time and finance, this research will only focus on selected senior Chinese immigrants who arrived in the United States after 1990 and have a high school degree or equivalent credential. There is always more to tell in a story. Hence, the analysis and evaluation will be based on the data which is provided by selected senior Chinese peer researchers. Quantitative data from the survey will only examine the outreach ministry of Chinese speaking congregations to senior Chinese immigrants.

Definitions of Terms

"*Chinese-ness*" is the quality or status of being Chinese. It requires a Chinese person to carry on all the joy and pain with the thousands of years of Chinese history in the blood, and to be proud of it.

Confucianism is an ethical and philosophical system developed from the teachings of the Chinese philosopher Confucius (551- 479 BC). Since the Han Dynasty (220 BC) onward, most Chinese emperors used a mix of Legalism and Confucianism as their ruling doctrine. Confucianism focuses on the practical, especially the importance of the family, and not a belief in gods or the afterlife.[44]

Culture: According to the Bible, culture is humanity's response to its God-given task to take care of the created world and to improve the quality of life.[45] From a social perspective, culture has a three-fold meaning. On the surface, it is the sum of all behavior patterns of a people. Going a little deeper, people in a given culture share the same beliefs. At the center of each culture is its worldview. Traditionally, Chinese value saving face and maintaining personal relationships; they often take a

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[44] Herbert Fingarette, *Confucius: The Secular as Sacred* (New York: Harper, 1972), 34-40.

[45] Genesis 1:28-2:15 [NIV].

resigned attitude toward social change, because heaven's or nature's way will not

change. In addition, Chinese view human as the partner or correlator of nature, so

his or her destiny is to harmonize with nature. Such is the Chinese culture.

Filial piety (*xiao* 孝) essentially directs the young to recognize the care and aid which are

received from elderly relatives and, in return, respect and care for them.[46] This is

rooted in Confucian teachings of filial piety that Chinese people have a notable

tradition of elder respect.[47] The values of filial piety are reflected in Chinese

rituals, propriety, and manners of daily living.[48]

Interpersonal relationships can be defined as associations between two or more people

who are interdependent, who use some consistent patterns of interaction, and who

have related with one another for an extended period of time.[49]

Love community refers to those groups that provide care, love, and sharing. Jesus tells us

that his love relationship to the Father and the Spirit is not something that God

does, but what he is (1 John 4:8, 16). A love community indicates the agape love of

God.

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[46] D. C. Kong, "The Essence of Filial Piety," *Filial Piety and Future Society* (1995): 127-130.

[47] S. K. Lew, "Filial Piety and Human Society," *Filial Piety and Future Society* (1995): 20-23.

[48] "For Services of Chinese Elderly People – We Welcome the Event of the International Year of Aging: Interview of President of Gerontological Society of China" 做好中国老龄工作—喜迎国际老年人节：访中国老龄协会会长, *People's Daily* 人民日报, October 28, 1998, 1998 年 10 月 28 日. The researcher has kept the newspaper on file.

[49] J. C. Person and P. E. Nelson, *An Introduction to Human Communication: Understanding and Sharing*, 8th ed. (Boston: McGraw-Hill, 2000), 148.

Missiology is applying the Word of God with the sensitive care of a specific group of

people in their persons, societies, cultures, and histories.[50]

Respect for the elderly is practiced in diverse cultural contexts. Although various cultures

share the values of respect for the elderly, the extent to which elders are respected

and specific forms of respect most often practiced seem to vary by culture.[51]

Hereafter, "respect for the elderly" is termed "elder respect." The term "elder" here

denotes parents, other elderly relatives, elderly teachers, and elders in general. It is

a significant term in Chinese society which the community will respond to in a

similar attitude that the families express toward the older people.[52]

Self-identification is a status which is given by the relational network. Jesus is the

prototype of all other persons, and then persons never exist alone, because the Son

cannot be explained apart from the Father and the Spirit. He and all other persons

always operate in webs of relationships because this is integral to be a person.

Human and divine, by definition, do not and cannot stand alone. Self-identification

is how a person defines him/herself by identifying the webs of relationships around

them.

Outline of the Research Project

Chapter One will define the research project and present the issues that local

Chinese speaking congregations have in communication with senior Chinese immigrants.

The research design will be introduced in this chapter.

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[50] Paul G. Hiebert, *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions* (Grand Rapids: BakerAcademic, 2009), 50-51.

[51] K. T. Sung, "Elder Respect Among Young Adults: A Cross-Cultural Study of Americans and Koreans," *Journal of Aging Studies* 18 (2004): 279-280.

[52] Lee, 110-112.

Chapter Two will provide a theological review to identify the effective foundation of ongoing senior ministry and cross-cultural communication.

Chapter Three will report a literature review of missiology regarding local political and social settings concerning proper behaviors and thought of Chinese speaking congregations in cross-cultural ministry. Special consideration will be given to the cultural barriers of senior Chinese immigrants.

Chapter Four will present the research design that will be conducted for the stated problem. Case studies, referenced materials, and peer reports will be integrated in a professional manner. Any limitations of the process regarding this section will be noted.

Chapter Five will present clear data along with analysis. The content will be examined in considering patterns. The findings will be used to guide the new perspectives and outreach methods concerning the missional matter of local Chinese speaking congregations in building love communities toward senior Chinese immigrants.

Chapter Six will summarize the research and other appropriate areas of study concerning senior Chinese ministry. Effective applications of this research will generate opportunities for Christ-like leaders to reflect upon as they search for a sustainable approach to care for the seniors.

CHAPTER TWO

BIBLICAL AND THEOLOGICAL REVIEW

The Chinese immigrants have been a big but quite flow throughout the history as the researcher indicated in the previous chapter. As the huge amount of Chinese immigrants have flooded into the United States through the years, the complexity of their background impacts the host community with a heavy task in communicating with them. Throughout the years, even the United States has been quite strict with its immigrant laws and the Asian is frequently the object of strict immigrant's policies. The number of Asian immigrants is still increasing yearly. The Chinese even claim to be one of the four largest immigrants' groups in the United States. And there is an increasing tendency of senior Chinese immigrants coming to the United States in recent decades.

Often, to the modern reader, the technology and economic developments is the engine to generate the flow of immigrants; therefore, immigrants are often taken for granted, which is a modern secular social phenomenon. Undertaking a deep understanding of the Scripture, however, soon uncovers an incurred danger.

The word "immigrant" has been defined as "a person who comes to live permanently in a foreign country"[53] in the Oxford Dictionary. This word is originally from the verb *immigrare*, on the pattern of *emigrant* of the 18th century Latin. It describes

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[53] Oxford Dictionary, "immigrant," accessed September 10, 2015, http://www.oxforddictionaries. com/definition/english/immigrant,.

a person move from their own land to settle down in a new land which is not their own. From the immigrants' points of view, the most important thing is to settle down and to begin the new life. But, as the people switch the perspective from those who have just moved in the new land to those who own the land, for the hosts, the priority becomes how the newcomers should be treated. This is the issue that will be researched in this chapter. In examining the biblical and theological perspective, the researcher is looking forward to provide the readers a solid foundation in doing Christian ministry with the immigrants, especially the seniors.

"My sheep wandered over all the mountains and on every high hill. They were scattered over the whole earth, and no one searched or looked for them."[54] This verse shows us the picture that God's sheep are spread over the land, but no shepherds are looking for them. So, our Lord God said, "Therefore, you shepherds, hear the word of the LORD: [8] As surely as I live, declares the Sovereign LORD, because my flock lacks a shepherd and so has been plundered and has become food for all the wild animals, and because my shepherds did not search for my flock but cared for themselves rather than for my flock."[55] The sheep had become the food for the wild animals because the shepherds did not do their job. God proclaimed, "For this is what the Sovereign LORD says: I myself will search for my sheep and look after them. As a shepherd looks after his scattered flock when he is with them, so will I look after my sheep. I will rescue them from all the places where they were scattered on a day of clouds and darkness."[56] This is

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[54] Ezek. 34:6-7.

[55] Ezek. 34:8.

[56] Ezek. 34:11-12.

the promise of God, and it is also the calling that He gave to his shepherds, to look for His sheep.

The Scriptures' Point of View Toward Immigrants

Traveling thousands of miles to a new land to settle down is not a new thing in human history. The biblical stories narrate in abundant detail the geographical movements of the ancestors in the faith: Abraham and Sarah; Isaac and Rebekah; Jacob and Rachel; Joseph, his brothers, and their descendants who became immigrants and slaves in the land of Egypt; Moses and the entire people of Israel on their journey to the Promised Land; the experience of the Babylonian exile; and Ruth, the foreign immigrant woman whom Matthew's Gospel lists among Jesus' ancestors.[57] The God of Israel never fails to remind the people to respect and even love the immigrants as they love themselves, "do not mistreat or oppress a foreigner, for you were immigrants in the land of Egypt."[58] The Matthean infancy narrative shows the new-born Jesus taking refuge in Egypt with his family to escape the violent and homicidal persecution of King Herod[59]. In the same gospel, Jesus identifies with the stranger and indicates the attitude of welcoming as one of the main criteria of the "final judgment."[60] The first letter of Peter relates how the first Christian communities were composed also of strangers and

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[57] Matt. 1:15.

[58] Exod. 22:21.

[59] Matt. 2:13-15.

[60] Matt. 25:35, 43.

immigrants who had welcomed the good news proclaimed by Jesus' disciples and were striving to live it out in an urban environment that was often hostile to them.[61]

First Immigrant -- Abraham

In Genesis 12, "The LORD had said to Abram, 'Go from your country, your people and your father's household to the land I will show you. I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."[62] Abraham did not flee from a land of evil but was part of a migration from an urban center to a new land. Most studies of the Abraham story commence with the call of Genesis 12:1-3 as evidence of a remarkable act of faith that leads Abraham to travel to a mysterious unknown land. The three promises that God gave to Abraham were given with a condition which was "go from your country, your people, and your father's household to the land I will show you."[63] As to Abraham, Canaan is not an unknown destination; it is a land of opportunity and the goal of the migration plan.

The characterization of Abraham as an immigrant is evident from the use of the Hebrew term *ger* and associated verbal forms, which occurs eighty-eight times in the Old

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[61] John H. Elliott, *A Home for the Homeless: A Social-Scientific Criticism of 1 Peter, Its Situation and Strategy, with a New Introduction* (Minneapolis: Fortress, 1990), 26.

[62] Gen. 12:1-3.

[63] Gen. 12:1.

Testament.[64] The term has been variously rendered "stranger," "resident alien," and the more archaic "sojourner."[65] It has to be noticed that the sojourner is distinguished from the foreigner in that the person has already settled in the land and is recognized as having a special status, as Abraham in Hebron, Moses in Midian, Elimelech and his family in Moab, or the Israelites in Egypt. Frank Spina has argued, quite convincingly, that the term immigrant, which reflects the social factors and conditions associated with both the emigration and immigration process, is a more appropriate rendering.[66]

In Genesis 23, Abraham specifically identifies himself to the Hittites as a *ger* residing in their midst. He is not an unwelcome alien or a passing traveler. He is the equivalent of an immigrant who chooses to put down roots and buy land on the terms of the host country. Abraham is also said to reside as an immigrant in Gerar and among the Philistines. Canaan is specifically designated the immigrant place by God for Abraham and his seed.

God, who is revealed to Abraham and has given him the promise, is present with Abraham as he and his household immigrate. As immigrants, Abraham shares Canaan either through generous grants, peaceful negotiations, or legal purchase. His power is not exhibited in military, but in the mediation of blessing and the establishment of peaceful

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[64] The word *ger* is the Hebrew nominal form of *gwr*, which references a metaphor for the native Israelite in the presence of God, and also appears together with eh orphan and the widow as deserving of justice and charity. Willem A. VanGemeren, ed., *New International Dictionary of Old Testament Theology and Exegesis*, vol. 1 (Grand Rapids: Zondervan, 1997), 836-838.

[65] There are three Hebrew words are usually translated as "alien" or "foreigner," and "stranger": *zar*, *nokri*, and *ger*. In the New Testament there are also three Greek words commonly translated by this single family of words: *parepidemos*, *paroikeo/paroikos*, and *xenos*. Lawrence O.Richards, *Expository Dictionary of Bible Words* (Grand Rapids: Zodervan Publishing House, 1985), 31-32. But for subsequent ages that the LXX never translated the Hebrew *ger* by corresponding Greek word *xenos*, it almost always by *proselytes* (proselyte, convert). Colin Brown, ed., *The New International Dictionary of New Testament Theology* (Grand Rapids: Zondervan, 1979), 686-689.

[66] Frank Spina, "Israelites as *Gerim*, 'Sojourners,' in Social and Historical Context", in *The World of the Lord Shall Go Forth*, ed. Carol Meyers and M. O'Connor (Winona Lake: Eisenbrauns, 1983), 321-35.

relations. As an immigrant group, Abraham and his household are good for the country. The blessing poser associated with royalty is democratized and vested in Abraham as the head of an ancestral household.

<p style="text-align:center">Israel Immigrated to Egypt</p>

After Abraham, the other great leader of Israel, Jacob, experienced the call of God to immigrate. God not only blessed Israel a land "with milk and honey," but also directed them to survive the natural disaster. This was testified through the story of Joseph. He was one of Jacob's twelve sons and was sold by his brothers to Ishmaelite traders only to emerge as ruler of all Egypt. Through Joseph, Jacob, and his offspring survived the famine. God told Jacob to leave his home and travel to a strange and faraway place. But God reassured him by promising to go with him and take care of him. As it is recorded, "Israelites settled in Egypt in the region of Goshen. They acquired property there and were fruitful and increased greatly in number."[67]

The story shows God's plan for moving Israel to Egypt to survive from the famine. But God's wisdom is hidden behind the story. Israel would be the "separate" among the Egyptians. "… [T]he Egyptians who ate with him by themselves, because Egyptians could not eat with Hebrews, for that is detestable to Egyptians."[68] The difference of lifestyle would stop the intermarriage between the Israelites and the local tribes as it has happened in the land of Canaan. Israel could maintain its own character before the Lord as God's chosen nation. On the other hand, Egypt was at the top of the world in its development. And "Joseph settled his father and his brothers in Egypt and

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[67] Gen. 46:27.

[68] Gen. 43:32.

gave them property in the best part of the land, the district of Rameses, as Pharaoh directed."[69] The good land is one of the keys to grow a strong nation. "Now the Israelites settled in Egypt in the region of Goshen. They acquired property there and were fruitful and increased greatly in number."[70] In Exodus1, it records "Now Joseph and all his brothers and all that generation died, but the Israelites were exceedingly fruitful; they multiplied greatly, increased in numbers and became so numerous that the land was filled with them."[71]

These two stories both present the blessing power of God toward Israel. Abraham and Jacob enter the new lands as welcomed immigrants, not as invaders. Behind the stories, their entry is grounded in a treaty announced by YHWH.[72] So they both acknowledge YHWH as the host deity, their responsibility is to establish peaceful relations with the people of the host land.

The laws in Leviticus are designed to protect and enhance divine-human and human-human relations outside worship. For "stranger" or "alien", God speaks:

> When a stranger resides with you in your land, you shall not do him wrong. The stranger who resides with you shall be to you as the native among you, and you shall love him as yourself; for you were aliens in the land of Egypt: I am the LORD your God.[73]

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[69] Gen. 47:11.

[70] Gen. 47:27.

[71] Exod. 1:6-7.

[72] This word of four Hebrew consonants is represented by "the LORD" in the English translations. Jeffrey H. Tigay, *The JPS Torah Commentary – Deuteronomy* (Philadelphia: The Jewish Publication, 1996), 431.

[73] Lev. 19:33-34.

These verses prohibit taking advantage of the resident alien, who is to be treated as a citizen rather than oppressed. "Love him as yourself, for you were aliens in Egypt."[74] This principle of empathy reinforcing love was encapsulated in Hillel's famous summary of the entire Torah: "What is hateful to you, do not to your neighbor; that is the whole Torah, while the rest is the commentary thereof; go and learn it."[75] The command to love someone else as yourself transcends national boundaries, which repeats the important message of holy living. The call to holy living in the Bible always involves obligations toward others.

As "the repetition of the Torah," *Mishneh Torah*, Deuteronomy has several unique themes, or gives greater emphasis to them than in any other book of the Torah. One of these themes is the concept of God. The Lord is a just and caring God, giver of just law, who "defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing, and you are to love those who are aliens, for you yourselves were aliens in Egypt."[76] Israel's own experience as aliens in a foreign land is regularly cited to encourage fair and kind treatment of strangers in its own land. Note especially Exodus 23:9, which adds: "You yourselves know how it feels to be foreigners."[77]

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[74] Lev. 19:34.

[75] Isidore Epstein, ed., *Hebrew-English Edition of the Babylonian Talmud*, trans. Harvey Freedman, "*Sabbath*" (London: Soncino, 1972), 31.

[76] Deut 10:18-19.

[77] Exod. 23:9.

Homecoming -- Ruth

In the story of Ruth, the grace of God emerges from a different angle. Ruth is a Moabite who has to be separated from the Israelites according to the Law.[78] As Ruth immigrated with Naomi to Bethlehem, they were just two poor widows. God uses Naomi to draw Ruth close to him, and he uses Ruth's loyalty and love to her mother-in-law to attract a man named Boaz, whom she eventually married. As a result, Ruth became the great-grandmother of King David and an ancestor in the line of the Messiah. The story of Ruth takes place during the period of the rule of the judges. These were dark days for Israel, when "everyone did as he saw fit,"[79] a period of disobedience, idolatry, and violence. But during those evil times, there were still some who followed God and through whom God worked.

The book of Ruth presents in pictorial form one of the greatest doctrines of the Bible. A phase of the doctrine of redemption is presented in this book that is not found elsewhere in Scripture. Redemption by a kinsman-redeemer is essential to a complete understanding of the doctrine of redemption. Redemption is possible only through a kinsman-redeemer. God could not redeem apart from a mediator, and He would use whoever is willing to be used. Ruth is the one who is not among the God's chosen people, but has relation with and willing to have deeper relation with this only God. God saw her heart, and use her to bless His people.

As the number of Chinese immigrants in the United States is increasing throughout the years and many of them convert to Christianity, people might only think it is a great opportunity to share the Good News with these immigrants, to bring them to

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[78] Deut. 7:1-4.

[79] Judg. 17:6; 21:25.

God. The researcher thinks it would be appropriate to see the other side of the coin, this immigrant group is coming to the foreign land apparently looking for a better life, when they consider the spiritual enrichment is also part of the better life that they are seeking, the local or the host societies, especially the local churches, have no reason to cultivate an air of indifference, but to be awake and to take action. If not, God will act. This is what He said, "For this is what the Sovereign LORD says: I myself will search for my sheep and look after them. As a shepherd looks after his scattered flock when he is with them, so will I look after my sheep. I will rescue them from all the places where they were scattered on a day of clouds and darkness."[80]

The Book of James

There is not too much work has been mentioned in the New Testament directly related to immigrants. If there is one, the letter of James should be the one. The letter is directed to the Twelve Tribes of the Diaspora or Dispersion. This expression alludes first to the addressees' ethnicity, since first-century Jews used Diaspora to refer only to those Jews who lived scattered outside of Palestine, in Asia Minor and other lands throughout the known world.[81] Only James and 1 Peter address the "Diaspora." Elliott, among others, observes a sociological component here besides the religious identity. The Diaspora would cover Jewish communities living as immigrants or strangers in foreign lands or the land that does not belong to them; therefore, suffering social, legal, and political limitations as sojourners.[82]

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[80] Ezek. 34:11-12.

[81] John 7:35.

[82] Elliot, 43.

In his letter, James proposed the fundamental preoccupation is that immigrant Christian communities live a genuine faith as they face difficulties and the temptations that surround them. Following the prophetic-wisdom tradition, James rejects social discrimination. First-century Mediterranean culture was based on the patronage system of honor and shame. This system, in which tribute and honor accrued to people of superior status, marked social relationships. Thus, to withhold honor that belonged to the rich was to be placed in shame by oneself. The Christian communities to which James wrote were conforming to prevailing norms of Roman society. James exhorts those immigrants who adopted this attitude toward the wealthy or their discrimination against the poor.[83] The reminder is to exam and keep confidence of one's own status, James points out the center of a human need, which is to define one's belongingness in a local society.

James' letter seems to have nothing to do with the senior Chinese immigrants, but in between the lines, he presents a fundamental issue: how do immigrants accommodate their *old* value and the *new* value.[84] For Christian, James provides the clear identification of one's faith; one has to decide whether to be God's friend or a friend of the world. There is no in between. Switch angle to look at the senior Chinese immigrants' issue, when Christianity becomes the host society to this group, James insisted that work and faith have to be united to have integrity. True faith produces good works, and for immigrant communities these works have to do with solidarity - helping the ones in need.

In James 1:27, he summarizes true religion with two aspects: solidarity with the defenseless—exemplified by widows and orphans—and nonconformity, not allowing

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[83] James 2:19.

[84] *Old* value states with the immigrants' origin which the things make them who they are; *New* value is the host society where they immigrate.

oneself to be swept away, defeated, or contaminated by the evil of the world. James also challenges today's immigrants not to accommodate to the prevailing values where avarice is considered a virtue, but to look for the truth.

Beneath all these stories, God presents his heart for loving and caring for the nation that he has chosen. First to the Israelites, now to all the nations that have chosen to believe in Him. The Immigrating is a blessing rather than a curse. God's plan from one person – Abraham, to a nation – Israel, then to all of the nations on this planet have flow through the tunnel of immigration.

Chinese Immigrants in the Church

China has gone through tremendous changes in the past two decades, economic boom fosters consumerism into its birth, and people are chasing material comforts rather than seeking spiritual help. The Christian voice is hardly heard beneath the influence of Confucian and local folk religion. On the other hand, the pleasure of political environment limits the possibility of most Chinese people to receive the Gospel even they have heard it. Under these very specific social circumstance, God provides another opportunity for the Chinese people. For many Chinese immigrants, immigrating to the foreign land is not only means to have a better life in this world, but also to experience a new life in God's kingdom. As the researcher indicated in the Chapter One, the rate of the high-educated Chinese immigrants has been increased throughout years. Regardless the effectiveness of outreach ministry done by the local church, the social influence of Christianity in the United States does impact the lives of Chinese immigrants' group in every aspect.

One Chinese from Ohio said quite frankly, he had seen so many church buildings around the city since he had settled down in the United States. These unusual city settings caught his attention. He wanted to find out what were these buildings for and what were the people doing in these buildings. And he described the unusual feeling that he got when he entered the first church door that made him wanted to come back. When people leave their own homeland, they are open to discover the new things in the new land. Since the Christianity is considered to be the western religion for the Chinese, it is easy to be accepted as part of the western culture by the Chinese while they are in the west, the United States. From the aspect of Chinese immigrants, as these younger families settle down in the United States, their parents back to China are draw to move to unite with the younger families. The same person told the researcher that he send his parents to the church where he stayed whenever they came to visit him, but he also indicated that his parents did not enjoy the church as he did.

Back in China, the researcher had opportunities to meet with Chinese immigrants. It is quite interesting that the age difference shows on the aspect towards the church in the United States. The younger generation is somewhat comfortable with the English speaking church and do not intend to look for the Chinese speaking congregation. One young Chinese immigrant said to the researcher that the local English speaking church was the best starting point for her to get involved in the local society. On the other hand, the feedback that the researcher heard from the senior immigrants were totally different. Some of them were open to receive the new environment, the church, as their adult children sent them to, and were disappointed or discouraged afterword.

The researcher had discovered the majority of this senior Chinese immigrants group, which the researcher had personal contact within the United States surprisingly had not been contacted by any local church in the United States, neither the English speaking churches nor the Chinese speaking congregations. A big question mark flashed in the researcher's mind. In order to listen to the other side of the story, the researcher visited several churches and congregations in the United States. Some churches and congregations have not noticed there is a senior Chinese immigrants group in their local area, some churches and congregations say they do not know how to connect with this particular group, and some are giving many reasons for "not to" becoming involved in this ministry. One of the many reasons for "not to" do is the senior ministry is a "dead" ministry, which means the seniors are closer to the coffin than anyone else. This is not the right way to interpret church ministry. The researcher thinks it is necessary to clarify the biblical point of view toward the seniors and the role of the church in doing kingdom ministry.

Remember the parable of the workers in the vineyard that Jesus told in the book of Matthew, the landowner gave the same amount of payment to the workers who were join the work at different times of the day. When he heard the workers' complain, he said to the workers "I am not being unfair to you, friend. Didn't you agree to work for a denarius? Take your pay and go. I want to give the one who was hired last the same as I gave you. Don't I have the right to do what I want with my own money? Or are you envious because I am generous?"[85] God's movement toward human is primary; the initiative is with God. But there must be the corresponding movement on the human side.

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[85] Matt. 20:13-15.

Church as a general representative of God's kingdom has to think ahead of time in preparing ways for the new comers to hear God, to accept God, and response to God's offer of himself regardless of the earthly concept.

The Scriptures' Point of View Toward the Aged

James M. Houston and Michael Parker said in their new book *A Vision For the Aging Church,* "No secular appeal for the proper place for and proper treatment of seniors speaks from a sufficient basis."[86] But the texts of Scripture provide a window into what God had set up for seniors in the community.

The book of Leviticus contains more of God's direct speech than any other book of the Bible, and it is placed at the heart of the *Torah*, which forms the foundation for all of Scripture. Through this book, the readers can learn what God is like in relation to the human beings and how human beings can effectively interact with him across the boundary between the seen and unseen spheres. To many Old Testament scholars, Leviticus contains the most God's "heart," the call of holy living. Roy Gane writes, "Leviticus 19 is a remarkable and diverse miscellany of apodictic and casuistic laws that exemplify a wide range of ritual and moral/social legislation and reiterate principles of most of the Ten Commandments."[87] Verse 30 repeats the reminder to keep the Lord's Sabbaths, also in verse 3. Observe the chiastic relationship between these two verses:

Respect (*yr'*) mother and father,

Keep (*smr*) the Lord's Sabbaths. (v. 3)

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[86] James M. Houston and Michael Parker, *A Vision for the Aging Church* (Downers Grove, IL: IVP Academic, 2011), 79.

[87] Roy Gane, *The NIV Application Commentary: Leviticus, Numbers* (HarperCollins Christian Publishing, 2011), https://books.google.com/books?isbn=0310873010, 329.

> Keep (*smr*) the Lord's Sabbaths,
>
> Respect (*yr'*) the Lord's sanctuary. (v. 30)[88]

In this pattern, the structural equivalence between mother and father and the Lord's sanctuary suggests a tight conceptual linkage between them. They present divine and human authority that derives from creation, which is continued through human reproduction.

Leviticus 19:32 requires respect for the elderly. As with the deaf and blind, the motivation is to fear God, who holds people accountable for the way they treat those who are physically weak. On the other hand, this admonition implied exclusive devotion to God. The recognition that the elderly received greater respect than the young reflected the Bible's theology of leadership. God had ordained certain institutions to administer his rule over the community. This chain of command involved parents and elders who exercised teaching and adjudication functions. To give them priority was tantamount to honoring God.

<div align="center">In the Covenant</div>

The Old Testament book of Deuteronomy lies at the heart of the covenant life. Moses introduces it with two farewell addresses given in his old age, both of which renew the covenant life of the Israelite community. At this time when Israel has been establishing its own territory, Moses reminds the people, as only a senior leader can do from his own long experience that the uniqueness of Israelites' identity is in the uniqueness of YHWH. To love God with all one's heart is the central message. This theme is emphasized in the preaching about the covenant.

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[88] Baruch A. Levine, *The JPS Torah Commentary-Leviticus: The Traditional Hebrew Text with the New JPS Translation* (New York: The Jewish Publication Society, 1989), 125-133.

The Ten Commandments, or "the Ten Words" as in the account in the book of Deuteronomy, are the specific stipulations of a covenant life, within a specific historical consciousness of a God-who-is-with-us. Yet as basic as the Sinai revelation is in the history of God's people, it is far more than one of many historical events. God is the source of it all, and he is arousing his people to accept the stipulations of his covenant. At Sinai, God brings the community of Israel into its intended relationship with him and prescribes the means for Israel to maintain the relationship. Likewise, the Ten Commandments imply that right relations with one's fellows require righteousness with God. But without God's advent, there would be no proclamation of God's Word. This was part of the same divine action. Then, however much they may love and care for their seniors, they cannot experience right relationships with them outside of the covenant community.

Without covenant relationships with God and others, the law is still viewed as an exacting burden, instead of as the gift of grace that gives life and blesses society. Inscribed on two tablets of stone, the Ten Commandments convey two central messages: let God be God (commandments one through four), and let humans be human (commandments five through ten). It is pivotal to recognize the central importance of the fourth and fifth commandments. They are like two hinges uniting the two tablets. Even if the two tablets were identical copies, one for God and one for his people, Israel, the pivotal importance of the two commandments remains. Primarily, we are to "remember the Sabbath day by keeping it holy,"[89] and then to "honor your father and your mother."[90]

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[89] Exod. 20:8.

[90] Exod. 20:12.

Together, they act as the link between the character of God and the character of the humanity. All the divine commandments are founded upon the uniqueness of God in the first commandment, as the "I AM." The second commandment emphasizes God is relational, not a "what," but a personal "who," not a thing. Thus obedience, as "listening to him," is basic.

Believers are invited into the Sabbath in order to exercise absolute trust in God alone. The believers' true identity is a "Sabbath identity." Karl Barth thus affirms that being truly human is being "caught up in responsibility before God" to keep the Sabbath.[91] Like the bodily mark of circumcision, Sabbath socially identifies a true "Israelite" or a true Christian, from all other peoples and their cultures. For like the Israelite, the Christian is not identified by the work he does, but by the sabbatical time he is given to enjoy God's relationship. The principles can be extended today, in showing that the seniors are to be honored by their age. That is to say, Christians have a more transcendent identity than a profession could ever give. It is profoundly a sabbatical identity, grounded in God and in relationship to him. To despise another human being is to forget each person has a purpose to bear God's image and likeness.

The second tablet, which comprises the last six commandments, affirms the nature and proper relations of human beings, beginning by positively honoring one's parents. Then there follows a series of negatives: not giving death to others; not committing adultery; not stealing others' property; not lying before others; and not being envious of others. They all assert that to be a human person, one must acknowledge the unique

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[91] Karl Barth, *Church Dogmatics*, ed. G.W. Bromiley and T. F. Torrance (Edinburgh: T & T Clark, 1951), 55.

reality of God, in the context that legitimizes the rights of each other human being. Humanity is defined by all these social obligations, before the one God.

But of all these six commandments of human relations, it is significant that the only positive command is to "honor"[92] parents. Parents reflect, as does also the biblical meaning of *father*, the source of life. With elders as the source of such a rich moral life, Leviticus 19:32 gives the injunction, "Rise in the presence of the aged, show respect for the elderly and revere your God. I am the LORD."[93] In the role of parenting in Chinese culture, there is shame in the disclosure of intimacy from a senior to a son or daughter, even when all are adults; such self-disclosure is inconceivable. But the self-disclosure of God manifests itself intimately also in Christian family life, so all the family may share intimacy with each other as before God. Thus the authority of parents does not come from themselves. Ultimately, parents are honored for the sake of God as the source of all life and love, regardless of how good or bad they may be. This is done in giving them their due importance in the nurture, education, and source of well-being, as all coming from God.

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[92] The Hebrew term of honor is *kabad*, which could be translated into be heavy, grievous, rich, honorable, and glorious. The reputation of an individual is of central importance in these usages. Thus the person of high social position and accompanying wealth was automatically an honored person in the society. Such a position was commonly assumed to be the just rewards of a righteous life. One would be honored if one was attained this stature. Person in positions of responsibilities and on authority were deserving of honor. It is a significant reminder that giving honor to someone is to say they are deserving of respect, attention, and obedience. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1980), 426.

[93] Lev. 19:32.

In the Book of Proverbs

The book of Proverbs gives other insights into seniors. It begins within this setting: "Listen, my son, to your father's instruction and do not forsake your mother's teaching."[94] The introduction of the next six chapters begins with the summons: "My son … accept my words," "Do not forget my teaching," "Listen, my sons, to a father's instruction," "Pay attention to my wisdom," "Do this, my son," and "My son, keep my words and store up my commands within you."[95]

Elders are marked by moral rather than by official authority, not elected but recognized within the community, never alone but representative of a group that reflected the well-being of the whole community. The elders were the heads of families, so their authority was familial and not political. The old did not rule because of years only, but for their value and relational role within the communities. Thus there is an illusive quality about the Jewish role of eldership that connotes age, wisdom, and honor, all as they relate to community well-being. The book of Proverbs details how honoring one's parents is really honoring the wisdom they communicate from the Word of the Lord, the source and ground for all honor. This was implicit in its Old Testament practice of covenant, which distinguished Israelite society from all of its pagan neighbors.

Jesus' Example

Even the parents of Jesus are illustrated as shortsighted about how to properly honor God in the incident narrated in Luke 2:48-50. In returning from the visit to the temple, when Jesus was a child of twelve years old, his mother confronted him: "Son,

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[94] Prov. 1:8.

[95] Prov. 2:1, 3:1, 4:1, 5:1, 6:3, 7:1.

why have you treated us like this? Your father and I have been anxiously searching for you."[96] Had Mary already disclosed to her son her immaculate conception? Did he already know of his transcendent Father by his unique conception? Jesus' response reminds her, "Didn't you know I had to be in my Father's house?"[97] To Mary and Joseph's astonishment, they find Jesus is more faithfully fulfilling the fifth commandment than they.

Thus it is more than a figure of speech for the apostle Paul to claim of the Corinthian Christians, "I became your father through the gospel. Therefore I urge you to imitate me."[98] So he can call "Timothy my true son in the faith"[99] and Titus, "my true son in our common faith."[100] Yet as an upward relationship, parents as well as all teachers of faith, admit only God is our Father, as Jesus the perfect Son reminds all: "Do not call anyone on earth 'father,' for you have only one Father, and he is in heaven."[101] Thus the more God is acknowledged as the source of all being, the more Christians show wholehearted dependence upon God by keeping the Sabbath and by honoring parents and indeed all seniors.

Mark uses the crisis of confrontation with the authorities of Jerusalem in the context of Sabbath-keeping to discredit the whole religious perspective of the Jewish authorities. That was the reason the Jewish religion leaders they became determined to

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[96] Luke 2:48.

[97] Luke 2:49.

[98] 1 Cor. 4:15-16.

[99] 1 Tim. 1:2.

[100] Titus 1:4.

[101] Matt. 23:9.

kill Jesus and to repudiate his claim to be God's only Son. Their religious claims were all about the administration of purity laws, not about upholding the holiness of God in the first commandment. Their sophistry in keeping the Sabbath was likewise unaware of its true meaning and intent. It was not taboos of purity that defined their identity as God's people; it was their unique relationship with the holy God, the God and Father of our Lord Jesus Christ. Conclusively, their abuse of the two key commandments, concerning the Sabbath and concerning the honoring of parents, exposed their blindness to the divine sonship of Jesus Christ as the Son of Man.

Just as "I AM" is the unique title given to God in the Old Testament, so the designation "the Son of Man" is given to the God-man in the New Testament and found only on the lips of Jesus.[102] Jesus tells the religious authorities, "The Sabbath was made for man, not man of the Sabbath. So the Son of Man is Lord even of the Sabbath."[103] Truly human, he is also truly God, bestowing freedom upon Christians to use the Sabbath in its own meaningful context.

Although espoused to Joseph, like any young Palestinian girl, Mary was purposed for an arranged marriage. Nevertheless Jesus was born of a virgin, having therefore a unique human relationship with his mother Mary, unlike any other human relationship in human history. After the public incident in the temple as a child, we hear no more of his adopted father Joseph. Was Mary widowed throughout the public ministry of Jesus? It appears probable. She appears alone with Jesus at the wedding of Cana in Galilee. Jesus presents her at his crucifixion to be taken into the household of John when Jesus said:

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[102] Pope Benedict XVI, *Jesus of Nazareth*, trans. Adrian J. Walker (New York: Doubleday, 2007), 321-35.

[103] Mark 2:27-28.

"'Dear woman, here is your son,' and to the disciple, 'Here is your mother.' From that time on, this disciple took her into his home."[104] The Son of Man and Son of God himself displayed the seamless unity of the Ten Commandments, honoring his own mother with the natural response of a heart submitted to God's will.

<div align="center">Chinese Church Status</div>

Christianity is commonly considered to be a Western religion in Chinese society. As a host culture, Chinese society has not shown much sympathy and interest in the church. In the other words, the majority of the Chinese society does not look at the church as it is necessary. Many people think this attitude toward the church and Christianity is due to the Chinese traditional teaching and Chinese political environment, but the researcher thinks the root is in the Chinese church itself. The Chinese church has not fully established its teaching in its people. And this situation is carried along with the Chinese immigrants to the land where they immigrate.

There is a journal written by a well-known Chinese pastor, Yujian Hong, he brings out some great insights about the Chinese believers. Hong indicates five aspects of current Chinese believers: 1) theist equals Christian; 2) Christians are the people who accept Christian value; 3) Christian believe is a personal faith and it has nothing to do with the church; 4) faith is based on models; and 5) conversion is only for blessings.[105] Hong further points out these aspects are rooted in the way the church ministers to the people. It is cannot be denied that the culture and tradition have strong impact in human

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[104] John 19:26-27.

[105] Yujian Hong, "美国华人基督教意识形态 Christian Ideology of American Chinese", in *科学与无神论 Science and Atheism*, no.1 (2012), 53-59, accessed March 23, 2016, http://www.doc88.com/p-311745044542.html.

mental development and affect people's worldview. The Chinese church has taken advantage of the Chinese culture. Since respect and honor the seniors is major part of Confucian's teaching, Chinese church does not pay too much attention in biblical teaching of the right attitude toward the seniors. The common practice in China is the church would let the community take the lead, let the local culture function its own attitude in dealing with the seniors. But things have changed while people are moving to the foreign land. There are no such thing that everybody knows to respect the seniors or the way to make the seniors comfortable as they are at home. Cultures are changing, but the teaching of the Bible is never changed. In order to carry on a good cultural heritage, this heritage has to be rooted in biblical teaching.

Hong's five aspects present the teaching of Chinese church has not been done correctly and completely. Believers cannot distinguish theism and Christianity because they have no knowledge about Jesus is the Son of the Father. The triune God has not been expressed enough to the believers by the church that they have to build their faith in Jesus. The believers need to clarify who is Jesus, then they can have a solid faith foundation. The other points is the church has not given the believers a complete picture of the gospel. Salvation is a gate of the gospel, believers have a long way to go after enter it. Especially the lack of church teaching on sin because many believers hardly grow in the Spirit. While the believers in the church cannot grow in the Spirit, it affects the church ministry. People are not only to believe there is a God, but to say there is only one God, Jesus Christ; not only to say "I am saved," but to confess "I am a sinner;" not only proclaim

Christianity, but to love God and submit to one another. "Whether you eat or drink or whatever you do, do it all for the glory of God"[106].

"In clarifying the teaching in the Chinese church to firm the faith of Chinese Christian would effectively impact the Chinese in doing its ministry," [107] Wilson Wong states in his book *The Challenge of Chinese Ministry in Canada: An Introduction to Evangelism and Pastoral Ministry*. With more than thirty years pastoral ministry experience with Chinese immigrants, Wilson Wong has discovered the most effective ministry method to reach the Chinese immigrants is through the Chinese Christian immigrants. Training Chinese Christian immigrants has become the priority of his outreach ministry. The researcher would like to point out that the part of the training has to transform cultural center to biblical center, in which the immigrants would find a solid foundation to interpret their new environment and find comfort.

Theological Reflection

Precisely because the geographical movements of the people groups are ubiquitous in the Bible, biblical exegesis showed early on considerable interest in care of the immigrant. The same has not happened in the field of systematic theology, which has either totally ignored or found it difficult to include the issues related to human mobility in its agenda. Perhaps this happened because for years immigrants were usually considered a social phenomenon having little or nothing to do with a systematic reflection on Christian faith. For this reason it becomes important today to examine the

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[106] 1 Cor. 10:31.

[107] Wilson Wong, *The Challenge of Chinese Ministry in Canada: An Introduction to Evangelism and Pastoral Ministry* (Scarborough, Ontario: Christian Communication Inc. of Canada, 2008), 260.

factors that are now favoring a growing involvement of Christian theology with the phenomenon and experience of the immigrant.

The first factor is sociological. Obviously, immigrating is a social phenomenon that has accompanied the journey of humankind since its origins. It is a highly complex phenomenon with significant economic, sociopolitical, cultural, and religious repercussions for the immigrants, their native countries, and the host societies. It has become a source for the transformation of identities and the redefinition as well as reshaping of culture and religion as sources of empowerment, making it a site for reconstructing the meanings of the human condition. Today's rapidly changing social and political realities challenge Christian churches and theology to deal seriously and urgently with the phenomenon of human mobility.

The second factor is historical. As mentioned above, immigration is one of the factors that moves human history. People's stories have been rewritten; their identities and subjectivities have been transformed because groups of people crossed borders. Biblical narratives are embedded in immigration stories. The central story of the Old Testament, the redemption of the chosen people, tells of the journey out of Egypt into the Promised Land. In the New Testament, Paul and his followers journeyed across the Roman Empire and gave birth to and developed the early Christian communities. Truly, Christianity would not have become a global religion without the countless Christians who crossed the seas and traveled to uncharted territories to witness to their faith. In this sense, immigrants can serve as a heuristic lens for a theology of redemption. Gemma Tulud Cruz writes:

> The multiple and multidirectional transforming journeys that immigrants
> undertake today remind us of the character of Christian life as a pilgrimage and

exodus: as a constant coming and going, as a continuous departure and arrival, and as a process of ceasing and becoming. These journeys challenge us to rediscover the God of revelation in the context of leaving and of going to unknown places, as did Abraham, Jesus, Paul, and countless Christian missionaries over the ages. For "in-betweens" like immigrants, their reality is always someplace else. As a people of faith, we are people on the move. Immigrants are like Israel in the wilderness, on a journey of hope that the promised rest lies ahead. As a people who travel across seas and deserts in search of their "promised land," immigrants are like pilgrims. The journey that forces them to survive and, for a few, thrive in strange places is a journey of hope and faith.[108]

The third factor is theological. It concerns the importance of human history and experience, considered in the diversity of geographical and cultural contexts. The Wesleyan Quadrilateral lists that tradition, experience, and reason are subject always to Scripture, which is primary; all of these four are the sources in coming to a theological conclusion.[109] The discovery of the crucial theological import of human history and experience in context has led to a new way of conceiving the objective of theology. In other words, the goal of theology is not simply to understand, but to understand in order to transform the reality of oppression, violence, and sin in which people live as they journey toward the realization of the reign of God. It is precisely in this sense that the term "praxis" has taken on an ever-growing significance in theological thinking, even though the meaning of this word has not always been properly comprehended and

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[108] Gemma Tulud Cruz, "Between Identity and Security: Theological Implications of Migration in the Context of Globalization," *Theological Studies* 69 (2008): 368.

[109] A Dictionary for United Methodists, "*Wesleyan Quadrilateral,*" accessed September 31, 2014, http://archives.umc.org/interior.asp?mid=258&GID=312&GMOD=VWD&GCAT=W. *John Wesley* was an 18th century Anglican evangelist and founder of the Wesleyan Tradition. He considered Scripture primary, but he recognized that other factors: *tradition, reason*, and *experience* are inextricably bound up with Scripture in matters of faith and practice, and in our understanding of true Christianity. Some Wesleyan scholars refer to the "Wesleyan quadrilateral" as a shorthand reference to these four factors, but the term was not used by Wesley himself. Albert C. Outler, "The Wesleyan Quadrilateral in John Wesley," *Wesleyan Theological Journal* 20, no.1 (1985): 7-18.

explained.[110] US theologian Kevin Burke aptly summarizes this way of understanding and doing theology: "Theology not only 'thinks' about God, but commits to God's way and acts on God's Word. It integrates conceptualization, commitment, and praxis."[111]

The covenant is taken to a new level in the life, death, and resurrection of Jesus. On the cross Jesus accomplishes the mission by crossing the border that divides human beings from God and each other, initiating a new creation characterized by right relationships. Paul puts it this way: "For he is our peace, he who made both one and broke down the dividing wall of enmity, through his flesh."[112] The mission, in which the church participates, is not just about helping the poor but about following Christ and discovering that those whom one is called to serve also have something to give. Cathy Ross argues that the heart of the church's mission is about making room and creating space, in particular "allowing people the space to come to God in their own way."[113] This notion of creating space is foundational to a theology of migration because it sees the mission not first as an imposing evangelization but as a ministry of generous hospitality, one that is mutually enriching for those who give and those who receive.

No aspect of a theology of immigration is more fundamental, or more challenging in its implications, than the incarnation. It was love that sent Christ from heaven to

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[110] Stephen B. Bevans, *An Introduction to Theology in Global Perspective* (Maryknoll, NY: Orbis, 2009), 156-162.

[111] Kevin F. Burke, "Thinking about the Church: The Gift of Cultural Diversity to Theology," in *Many Faces, One Church: Cultural Diversity and the American Catholic Experience*, ed. Peter C. Phan and Diana Hayes (Lanham, Md.: Rowman & Littlefield, 2004), 42.

[112] Eph. 2:14-15.

[113] Cathy Ross, "Creating Space: Hospitality as a Metaphor for Mission," unpublished paper, October 16, 2007, accessed August 12, 2014, http://www.cmsuk.org/Resources/CrowtherCentrehome/ Missiologyarticles/tabid/191/language/en-GB/ Default.aspx.

Bethlehem: "For God so loved the world, that he gave his only begotten Son."[114] Through Jesus, God entered into the broken and sinful territory of the human condition in order to help men and women, lost in their earthly sojourn, find their way back home to God. As noted in the Gospel of John, immigration shapes Jesus' own self-understanding: "Having loved his own who were in the world, he loved them to the end. . . . Jesus knew that the Father had given everything into his hands, that he had come from God, and that he was going back to God."[115] God's movement in love to humanity makes possible humanity's movement to God. Hans Urs von Balthasar adds, "If the Prodigal Son had not already believed in his father's love, he would never have set out on his homeward journey."[116]

<div align="center">Incarnation</div>

In immigrating to the human race, God entered into a place of "otherness." This movement of divinity to humanity is predicated not on laws, institutions, or any form of human merit, but above all on God's gratuity. In crossing borders of every kind for the good of others, it reveals the mystery of God's a priori, self-giving love.

Nowadays a stranger is frequently suspect and therefore mistreated by the community, even in the church. A senior Chinese Christian immigrant noted that it took him a year to realize he was not accepted by a local New York church. It did not matter what people say, but the invisibility he identified for himself in the church community had convinced him.

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[114] John 3:16.

[115] John 13:1,13.

[116] Hans Urs von Balthasar, *Love Alone: The Way of Revelation*, 5th ed. (London: Sheed & Ward, 1992), 84.

People have a lot of individual space is not a surprise to a senior Chinese man when his wife and he decided to immigrate to the United States. But he never realized that individual space means not only the freedom but also the loneliness. He came a long way to be reunited with his only daughter, this senior Chinese man was expecting to have a home in the United States. The reality happened to tell him there was no home. Life has been so strange that he can only live in it instead of enjoying it. His daughter took him and his wife to a Chinese speaking church. After the first church experience, this senior Chinese man thought the Chinese people in that Chinese speaking church were living in the last century. He could hardly have a conversation with them, and he did not receive care from the church. There is no connection between the local Chinese speaking church and this senior Chinese couple. This church turned out to be the only church that this senior Chinese couple have visited in their 15 years' living as the immigrants in the United States.

While such a case is unfortunately not rare as the senior Chinese immigrants are seeking for a community where they can belong. The Chinese speaking church has its own favorable condition to attract this group. Similar cultural and language become the key elements to open up the opportunity for Chinese speaking church in dialoging with them. First thing is first, the Chinese speaking church has to aware the need of this group.

The prophet Isaiah shouted out as he witnessed the lack of compassion of the people in early first millennium BC:

> Shout it aloud, do not hold back. Raise your voice like a trumpet. Declare to my people their rebellion and to the descendants of Jacob their sins. For day after day they seek me out; they seem eager to know my ways, as if they were a nation that does what is right and has not forsaken the commands of its God. They ask me for just decisions and seem eager for God to come near them. 'Why have we fasted,' they say, 'and you have not seen it? Why have we

humbled ourselves and you have not noticed?' "Yet on the day of your fasting, you do as you please and exploit all your workers. Your fasting ends in quarreling and strife, and in striking each other with wicked fists. You cannot fast as you do today and expect your voice to be heard on high. Is this the kind of fast I have chosen, only a day for people to humble themselves? Is it only for bowing one's head like a reed and for lying in sackcloth and ashes? Is that what you call a fast, a day acceptable to the LORD? "Is not this the kind of fasting I have chosen: to lose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderer with shelter—when you see the naked, to clothe them, and not to turn away from your own flesh and blood? Then your light will break forth like the dawn, and your healing will quickly appear; then your righteousness will go before you, and the glory of the LORD will be your rear guard. Then you will call, and the LORD will answer; you will cry for help, and he will say: Here am I. "If you do away with the yoke of oppression, with the pointing finger and malicious talk, and if you spend yourselves in behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness, and your night will become like the noonday.[117]

Remembering the parable of the Good Samaritan, Augustine writes, "Our Lord and God himself wished to be called our neighbor because it is himself that the Lord Jesus Christ is indicating as the one who came to the help of that man lying half dead on the road, beaten up and left there by robbers."[118] Following Christ in a way shaped by the gift of self to others becomes a way of speaking about participation in the self-giving love of God. In becoming a neighbor to all who live in the sinful territory of a fallen humanity, God redefines the borders between neighbors and opens up the possibility for new relationships. Jesus proclaimed the most fundamental dimension of the gospel in Matthew that God's universal welcome is for all, especially to the marginalized, rejected, and poor of society. Christians are not only to take care of "strangers," but in doing so to serve Christ.

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[117] Isa. 58:1-10.

[118] Augustine, *Teaching Christianity*, ed. John E. Rotelle, trans. Edmund Hill, *Works of Saint Augustine: A Translation for the 21st Century* (Hyde Park, NY: New City Press, 1996) 120-121.

As the Scripture recorded:

For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me…. I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.[119]

God's kingdom is about God's presence and action in the world, which becomes visible as human being care for one another. The central aspect of the Kingdom is that everyone is invited without exception. Because of this inclusive dimension, the Christian or love communities have to make care and love the foundation of everything else. In contrast to the discrimination that many immigrants experience, the friendship enables the strangers or aliens to enter an alternative world, a world where they experience acceptance in a place of discrimination.

Jesus' obedience to a higher law of love, his practice of table fellowship, his promise of a new covenant, and his breaking down the wall of enmity through his death on the cross are ways God opens up a path to freedom in a world of barriers, restrictions, and division. It is this message that, led by the Spirit, compelled Paul, Peter, and the others apostles to witness to Christ "throughout Judea and Samaria, and to the ends of the earth."[120]

Summary

This chapter deals with the Old Testament treatment of immigrants, aliens, and sojourners, dealing first with biblical examples of immigrants in the history of God's people, and then giving the biblical instructions in the Law concerning the treatment of sojourners, and the behavior of sojourners in a foreign land. The researcher has to confess

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[119] Matt. 25:35-40.

[120] Acts 1:8.

that there is not much has been said in the New Testament concerning the treatment of

immigrants. But what the situation that the first century church was facing would

definitely give out a lesson. In his letter, James analyzes the immigrants' situation to see

the positive side of suffering; he invites them to reflect on the process of the painful situation

in which they find themselves. In reflecting on what they have been through, it would

certainly help to strength their faith in the foreign land. This principle could also be applied

to the senior Chinese immigrants as they are experiencing similar of struggling and

conflicting with the *old* and the *new*.

Theological reflection offers three the factors that are now favoring a growing

involvement of Christian theology with the phenomenon and experience of the

immigrant. They are sociological, historical, and theological. What God has done is to

put himself in the task, to accommodate these three factors. The researcher draws some

parallels from our Lord's example of Samaritan as a way in which the church is to treat

the immigrant.[121]

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[121] Luke 10:30-37. Jesus use the parable of Good Samaritan to illustrate the truth that God's mercy
is upon everyone who is in need.

CHAPTER THREE

LITERATURE AND OTHER SOURCES

In the study of senior Chinese immigrants and the search to uncover key thoughts and activities that may be effective in helping local Chinese speaking congregations to engage or reengage with senior Chinese immigrants ministry, this researcher has not found many informative resources in all of these three topics: senior, Chinese, and immigrants. Writers and researchers in history, anthropology, psychology, and sociology provide copious research materials in each field of senior, Chinese, or immigrants, but it has been none in unity of this three topics to the researcher' knowledge. As the research project progresses, the difficulty then becomes how to bridge research links in connecting these three fields. In concerning the source of the resources, should the research focus primarily on those books and articles from the different areas, or should the research focus primarily on studies that are in juxtaposition to this researcher's thought processes and beliefs? Since senior Chinese immigrants seem to be more culturally related in nature, perhaps the research should be focused there. However, there is much to learn from the philosophy that determines the community structure, and the sciences that study the human mind, mental states, personality, behavior, and social interactions.

The determination was made that there should be a balanced approach. To most fully understand senior Chinese immigrants, research and review must encompass multiple social scientific theories of human function and cultural practice. Some of the

Greek and Greco-Roman resources on family and parents-children relations will be reviewed, as well as concepts regarding the philosophical definitions or theories which influence the United States and China. The researcher believers that the tracing of the philosophical thoughts of each culture would help to grasp the better understanding of the behaviors and attitudes towards the seniors, and it also would help to develop the proper activates and events for the senior Chinese immigrants. Many of the sources could be considered as outside the norm for Christian research, and some of the research suggests theories that have little to do with Christian ministry. Still, application can be made in general, and the application to Christian ministry then becomes reasonably logical.

Chinese Traditional Practice

Family is naturally prior to society or country. Integration of family is a necessary starting point for attaining a well-controlled country or a peaceful world. As to the relations within a family, the Chinese people emphasize the relation between parents and children, particularly emphasizing children's love and respect for their parents. Chinese family life is, in reality, the life of filial piety.[122] Even until now, Chinese families are still controlled by the reflective power of the concept of filial piety. In addition to its control of family life, filial piety has also powerfully controlled the social life and many other

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[122] The majority of people, even in China, consider the filial piety was brought out by Confucius, but the historical record shows that the practice of the filial piety could be traced back to 30 to 21 centuries BC; the first government's order of the filial piety was established in Western Zhou Dynasty, 1024 BC. *The Culture of Filial Piety*, accessed September 01, 2015, http://baike.baidu.com/link?url=P7itC2SX8Ia84-PIebaFqyLp2CbdqMzawKKGc4xcMMsmiReYH8Q3nG6DXrNVpCFx9hPRjKEsMz7K3nt6NFcAsK.

aspects of Chinese culture. [123] Filial piety is not only a foundation of morality, but also a fundamental basis of Chinese culture.

"Filial piety" was originated from the primitive society. "Elders are the origin of the human society (先祖，类之本也)."[124] The development of a society is relayed on the early lives of the elders. There will be no growing of the population without them. The elders have become the respect subject through kinship at the first time. The earliest dictionary in China, Erya (尔雅), in China defines filial piety as the act of honoring and respecting one's parents.[125]

Filial piety derives from that most fundamental human bond: parent and child. The parent-child relationship is appropriately the first of the five Confucian relationships. Although the child is the junior member in the relationship, the notion of reciprocity is still key to understanding filial piety. The Chinese word for this is *xiao* 孝. The top portion of the character for *xiao* shows an old man and underneath, a young man supporting the old man. There is this sense of the support by the young of the old generation and the respect of the young for the old generation, but it is also reciprocal.

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[123] 孝经, *Book of Filial Piety*, is one of the most influential Confucian documents. It sets the filial piety as a core to every social structure and to political aspect. The emperor is to rule the nation with filial piety, people is to live a life of filial piety. And later, Confucian extends the thought of filial piety to a legal high, which means whoever breaks the filial piety would get the legal punishment, even to the death penalty. In 1996, the twenty-first National People's Congress passed the regulations of "The people's Republic of China on the protection of the rights and interests of the elderly"; in 2013, this regulation assigned that the people do not have enough visitation with their elders is considered breaking the law; the "enough" is defined by the elders. *Book of Filial Piety*, accessed September 01, 2015, http://baike.baidu.com/link?url=tP7DZL_luNdM99vl_aVtkvbOUb8Qk8SSBf7wTiCpjk2wBVfxZCxvLiIONqjS6Wgwbi8BiRzK6q1VfCHQXVqSQK#4.

[124] De Dai, ed., *The Book of Classic Rites 大德礼记*. This book is the earliest rites collection of the early Confucian school. According to relatable reference, this book was done before second century AD, accessed December 7, 2014, http://baike.baidu.com/link?url=BeSKwt2hj3mi05y9IZZss6Tuaug-1s-VocdNFu-e0TwZh8hpXsPEr78B7eoZyJ5kWUqoXv9dvYbU1LQnlAu1A_.

[125] 尔雅 *er ya*. In Confucianism, it is the important virtue and primary duty of respect, obedience, and care for one's parents and elderly family members.

Just as parents have looked after children in their infancy and nurtured them, so the young are supposed to look after parents when they have reached old age and to revere them and to sacrifice to them after their death as well. The definition of the filial of Confucians as it recorded in *Analect*, " 父在, 观其志。父没, 观其行。三年无改于父之道, 可谓孝矣。 (while a man's father is alive, look at the bent of his will; when his father is dead, look at his conduct. If for three years he does not alter from the way of his father, he may be called filial.)"[126]

Confucius brought filial piety into his theory system of "benevolence" in which he Confucian point of view, it is the starting point of virtue. Humaneness is the ultimate goal, is the larger vision, but it starts with filial piety. Wing-tsit Chan explains:

> Few of those who are filial sons and respectful brothers will show disrespect to superiors, and there has never been a man who is respectful to superiors and yet creates disorder. A superior man is devoted to the fundamental. When the root is firmly established, the moral law will grow. Filial piety and brotherly respect are the root of humanity.[127]

Filial piety contains ideas of fulfilling filial duties to parents and showing respect to the elders. Mencius later studied filial piety even further. He broke through the consanguinity relation limits of Confucian piety culture by pointing out that filial piety included showing filial piety to the non-consanguineous seniors as well as their consanguineous relatives in which endowed the filial piety with the universal significance.

Confucius not only built up the filial piety in theory, but also offers the required practice of filial piety. He set up it into three parts. First, children have to provide living

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[126] Wing-tsit Chan, ed. *A Source Book in Chinese Philosophy* (Princeton: Princeton University Press, 1963), *Analects* 1:10. The Analects of Confucius is a collection of aphorisms and historical anecdotes embodying the basic values of the Confucian tradition: learning, morality, ritual decorum, and filial piety. In reflecting the model eras of Chinese antiquity, the Analects offers valuable insights into successful governance and the ideal organization of society.

[127] Chan, *Analects* 1:2.

needs for their parents in respect. Zi You (a disciple of Confucius) asked about being

filial and Confucius said, "Nowadays, one is called a filial son only because one is able to

support one's parents. Actually, even dogs and horses are no less able to do this. If one

does not treat one's parents with reverent respect, what is then the difference between

him and animals?"[128] What Confucius meant is that those who practice the value of filial

piety must include each person's responsibility to respect their parents, obey them, and

take care of them as they age; each person also advises one's parents, and overall takes

care of them and loves them. Loving one's parents and offering them respect is the

starting point from which other forms of filial piety flow. A relationship with one's

parents must be based on love and respect. The practice of filial piety starts at home with

the child doing and practicing loving kindness and respect to the elders. This good

behavior would then apply and extend to the community at large. Meanwhile, he pointed

out that filial piety does not simply in providing material needs for one's parents; it has to

be done with respecting and caring. Confucius insisted filial piety is to make one's

parents to enjoy their later life rather than live through the age.

  Caring for parents' physical health is also filial piety. In *Analect*, Confucius keyed

that the first worry of the aged is their health, so the children have to be concerned with it

and provide what they need for health. Last but not least, the parents have to be mourned

after they died. According to Confucius, filial piety is a lifelong, continuing practice.

Children have to take care of the needs of parents both in physical and mental aspects

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[128] Chan, *A Source Book in Chinese Philosophy*, *Analects* 2:7.

when they are alive, bury them in a proper way when they die, and mourn them at a proper time after they passed away.[129]

The concept of filial piety was exhibited in other Confucian texts as well, such as the *Book of Rewards and Punishments*. Although this text was technically a popular religious text, rather than a Confucian one, it highlighted many Confucian ideals, such as filial piety. It describes good, virtuous people seeking immortality as those who "exhibit loyalty to their ruler, filial piety to their parents, true friendship to their older brothers."[130] On the contrary, those who are evil "insult their ruler and their parents behind their backs."[131] According to this text, it is impossible to be a good, virtuous person without showing respect for one's parents. The inclusion of filial piety in this popular religious work also helps to show how widespread the belief in filial piety was in China. Although it received a great deal of support and promotion from Confucianism, filial piety was not limited to Confucians, it was a widespread part of Chinese culture.

Filial piety is also mentioned in Buddhist texts. In the *Mangalasutta*, it is said that the love of the parents "can never be compensated even if one were to carry one's parents on the shoulder without putting them down for a hundred or a thousand years."[132] Here, it is explained that the reason for filial piety is to show gratitude and attempt to repay one's parents for the tremendous amount of love and caring that they devoted to the child. The

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[129] Patricia Buckley Ebrey, ed. "Confucian Teachings," in *Chinese Civilization: A Sourcebook* (New York: The Free Press, 1993), 21.

[130] Patricia Buckley Ebrey, ed. "Book of Rewards and Punishments," in *Chinese Civilization: A Sourcebook* (New York: The Free Press, 1993), 143.

[131] *Chinese Civilization*, 143.

[132] Charles Hallisey, "Auspicious Things," in *Religions of Asia in Practice*, ed. Donald S. Lopez Jr. (Princeton: Princeton University Press, 2002), 246.

text also mentions more specific examples of how a child can show respect for his or her parents, such as bathing them and providing them with food and drink.[133]

One of the unique characteristics of filial piety is that it was a government announced, social standard in ancient China. There is a Chinese saying that goes, "百 善 孝 为 先" meaning among all things, filial piety or respect is the utmost virtue. All the positive social relationships to attain peace and harmony in a society must start with the practice of filial piety or respect at home, perhaps similar to the English proverb "Charity begins at home."

In Confucianism, when an individual embraces and practices the value of filial piety, he or she is in fact cultivating and developing him or herself to become a good social example (君子, jūnzǐ). When people are kind and helpful to each other, this creates good relationships within the society. This friendly and conducive environment would further influence and encourage more and more people to attain similar good virtues such as filial piety. If this continues to be so, there would be fewer frictions or less conflict in relationships, and thus this would create positive energies in group dynamics and teams. If all the parents and the elderly received good care from their children in the last years of their lives, this is taken in Chinese tradition as proof of a good society and a good government. Because of this, Mencius, the second important figure in Confucianism, said that in a good society, "a son and a younger brother should be taught their obligation of taking good care of their aged parents. The people with grey hair should not be seen

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[133] Hallisey, 245.

carrying burdens on the street."[134] Otherwise it would be a matter of shame for the children of those elderly persons as well as for the government.

The family was a basic social, economic, and cultural unit of the society in China. It played a fundamental role in regulating and stabilizing Chinese social and political life in the past, and it continues to play an important role today. Family is ideally the first school of virtue, and parents are often the first teachers of their children. The values people learn from their family life, according to Confucians, will also make a good society possible. That is to say, people first learn how to deal with other people in society from watching their parents deal with each other, with their grandparents, and with them.[135] Therefore, it is very hard to imagine that a person who is devoid of caring or unwilling to care for, the person's own family members can be a good citizen who will care for other people in the society. This is the reason that the Confucian tradition of filial piety was understood as the root of humanity and morality.

It should be noted here that filial piety was often used to justify and support the totalitarian and oppressive structure of the traditional patrilineal family and society. It is no doubt a fact that filial piety played a very conservative political role in the past. However, when scholars point out that there was a historical connection between the kinship of the patrilineal family and the kingship of the totalitarian state,[136] they often

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[134] Mencius, *Mencius,* trans. Lau (London: Penguin Classics, 1970), 1A:7.

[135] There is an ancient Chinese story that is very popular among Chinese. Once upon a time, there was a family of a grandfather, a father, and a son. The father did not take a good care of the grandpa. When the grandpa died, the father was so stingy that he took the grandpa's dead body out with a broken basket. When the young boy saw it, he told his father: "Dad, please don't forget to bring the basket back. It is still useful." The stingy father was very happy to hear what his little son said. Then he asked his son what he would use it for. His son answered, "I will re-use it when you die."

[136] Benjamin I. Schwartz, *The World of Thought in Ancient China* (Cambridge: Harvard University Press, 1985), 67-75.

neglect the fact that the caring and loving relationships within a family are more natural and more primordial, and that the caring and loving relationships between parents and children may not necessarily include patrilineal power and oppression. In today's society, for example, old age is not always associated with totalitarian political power. In many cases, especially in the case of health care for the elderly, old people are often disadvantaged and powerless. Considering this fact, a Confucian would argue that advocating filial piety as taking respectful care of parents and adopting it as a moral duty of adult children will not only increase the happiness and security of our aged parents in their later years, but it will also make members in the society care more for each other, especially for those who are disadvantaged.

The filial piety does not stop its steps as the time goes by. It has been very well maintained and developed through the ages. The French political philosopher Baron de Montesquieu states in the book *the Spirit of Laws*:

> Chinese lawmakers believe that the government's main purpose is to keep the peace of the Empire. In their opinion, obedience is the most appropriate way to maintain peace. Starting from this idea, they think that people should be encouraged to honor their parents; they use all the power to make people abide by filial piety. They made numerous manners and forms to help people can fulfill their filial piety whether their parents are alive or dead. To respect father means must respect all can be regarded as a father figure, such as the elderly, the master, officers, and the emperor. As the people respect the father, the father is to return to love their children. As a consequence, the elderly is to recompense the younger with love; the government officials are to govern the people with love; and the emperor is to rule the people with love. All of these constitute ethics, and ethics constitutes one of the national spirits.[137]

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[137] Baron de Montesquieu, *The Spirit of Laws,* trans. Thomas Nugent (New York: The Colonial Press, 1899), 312.

 This spirit has been carried on by the Chinese government at the present time. "The people's Republic of China on the protection of the rights and interests of the elderly" was established after the August 29, 1996 twenty-first session of the eight National People's Congress. This regulation has identified the family support, social security, social services, social benefit, livable environment, and participation in social development of the elders, and as well as the legal responsibility of the family members of the elders. Furthermore, in the year of 2013, the National Congress has preceded the legal penalty of those who are does visit their elders regular and often.

Filial piety has been a national spirit that lives within each one Chinese person. No matter the age and the gender, Chinese people all sense the need and expectation of its usage. The researcher determines this spirit has rooted in the blood of all the Chinese without the matter of the forms. So as to the senior Chinese immigrants, they had practiced it throughout their lives, had received it while they were living in China, and they could have an expectation of it when they settled down in another land.

Greek Sources

As the researcher provides the main stream of Chinese thoughts and principles regarding on the attitudes and practices toward the seniors. It would be necessary to scan the aspects from western thoughts. The researcher would like to look at some concepts from ancient Greeks since it is sit at the similar historical time period of the Chinese Confucius.

Ancient Greeks played a fundamental rule in building up the western concepts. It commonly views the aged in a lamentable nature. Unlike the child's body that was said to be hot and moist, the aged's was determined to be cold and dry. In the schematization of

humors that conformed to the Greek typology of the four stages of human development,

elders' bile was black, thus making death the natural consequence of aging.[138] Greek

images of old age were not resolutely negative. Sparta, beginning in the seventh century

BC, was ruled by a *gerousia*, a council of men who were at least 60 years old.[139] Elderly

leaders, selected for their wisdom and rich life experience, were expected to exercise

authority conservatively.

Cicero (106 – 43 BC) acknowledged but did not accentuate the negative

consequences of aging. He urged in *De Senectute*:

> It is not by muscle, speed, or physical dexterity that great things are achieved, but
> by reflection, force of character, and judgment; in these qualities old age is
> usually not poor, but is even richer . . . old age, so far from being feeble and
> inactive, is ever busy and doing and effecting something.[140]

Hebrew Scripture provides another treasure of later life images. "A hoary head is

a crown of glory; it is gained in a righteous life,"[141] which is recorded in Proverbs 16:31.

The author of Deuteronomy stipulated that longevity was the Lord's reward for faithful

service.[142] Yet several passages in Hebrew Scripture depict the physical decline in

advancing years. Ecclesiastes metaphorically details the trembling arms, loosing vision,

missing teeth, and stooping legs.[143] In Psalm 71:9, the author wrote about the fear of

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[138] Gerald J. Gruman, "A History of Ideas About the Prolongation of Life," *Transactions of the American Philosophical Society* 56 (1996), 15.

[139] Gene R. Thursby, "Aging in Eastern Religious Traditions," in *Handbook of Aging and The Humanities*, 2nd ed. (New York: Springer, 2000), 161.

[140]Cicero, *De Senectute, de Amicitia, de Divinatione*, trans. William A. Falconer (Cambridge, MA: Harvard University Press, 1923), 34-35.

[141] Prov. 16:31.

[142] Deut. 4:40; 5:33.

[143] Eccl. 12:1-8.

rejection: "Do not cast me off in the time of old age; forsake me not when my strength is gone"[144] But, the prophets urged the children of Israel are called to care for the helpless, decrepit widows.

The aged, or the seniors, like other dimensions of the human condition, is a social construct. Every culture past and present has employed terms or phrases that demarcate the late human life course. Nonetheless, how people define the aged or seniors varies enormously from place to place over time. The perspectives on aging often arise from political, social, economic, cultural, and demographic factors that shape a particular society at a specific historical moment.[145]

The researcher in Chapter Two uncovers the biblical truth of honoring the elders[146] in forming a godly society. The secular world also gives parents a unique role in family and society. In recent years, insights from the social sciences and classical studies on the family have given people a greater understanding of the dynamic of family life in the ancient world. Classical research in particular has provided new information on the ancient family as a social organism and the respective roles and functions of leading members, especially elders, in relation to their families and societies. Unfortunately, classical research has not been fully harnessed and applied to help people to better understand "seniors" nomenclature, relations in the local society in general, or the corpus immigrant in particular.

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[144] Ps. 71:9.

[145] Jay Sokolovsky, ed., *The Cultural Context of Aging*, 2nd ed. (Westport, CT: Bergen & Garvey, 1997), xxv.

[146] Exod. 20:12 or Deut. 22:27.

Philo of Alexandria (c. 20 – c. 50 BC), the philosopher and eclectic thinker, is undoubtedly the most prolific extant Jewish author of the Greco-Roman world. Moreover, Philo, more than other author in antiquity, writes of the obligations parents had in the rearing children and of the responsibilities children had towards their parents.[147] Parental authority is one of the issues that Philo especially emphasizes, in that parents appear to exercise some sense of ownership of their offspring. During the whole of antiquity parents naturally expected obedience and respect from their children.[148] Philo concurs that, after God, one's parents were due the greatest honor; for instance, he enjoins honor to be shown not only to parents, but also to elders.[149]

Aside of Philo, an apologist, Flavius Josephus, has to be mentioned. He declares that "honoring to parents and the law ranks second only to honor of God, and if a son does not respond to the benefits received from them – for the slightest failure in his duty to them – it hand him over to be stoned."[150] According to Josephus, respect for elders mirrors a basic reverence for God as well as for the hierarchical order God desires for society as a whole. Any child who scorns his parents' instruction and advice, especially his father's, scorns God and the Torah.

Philo and Josephus both emphasize that family relationship is essentially a hierarchical one. They state that children should care for their parents in old age. Children

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[147] Larry O. Yarbrough, "Parents and Children in the Jewish Family of Antiquity," in *The Jewish Family in Antiquity*, ed. Shaye J. D. Cohen (Atlanta, Georgia: Scholars Press, 1993), 56.

[148] Joseph William Hewitt, "Gratitude to Parents in Greek and Roman Literature," *American Journal of Philology* 52 (1931): 36.

[149] Adele Reinhartz, "Philo on Infanticide," ed. David T. Runia, *Studia Philonica Annual*, no. 4 (1992): 44-45.

[150] Flavius Josephus, *Against Apion (English),* Apion. 2.206, accessed December 16, 2014, http://perseus.uchicago.edu/perseus-cgi/citequery3.pl?dbname=GreekFeb2011&getid=1&query= Joseph.%20Ap.%202.206.

were also supposed to heed and obey their parents' instructions. This too was in keeping with the hierarchical nature of the relationship, where obeying one's parents was one way of showing respect and honor for them.

Greco-Roman Sources

The researcher has looked at the norms and conventional attitudes of parents in Jewish families, and will now turn to the Greco-Roman sources. The researcher places the attention of parents and children relationship on *honor*, what to honor, when to honor and how to honor become the key to understand the social structure as the philosophers regarded the household as the basic building block of society.[151]

As this researcher discussed before, there is much to say on the responsibilities and obligations of parents towards children, and children towards parents. In the children's responsibilities towards their parents, the acknowledgement has been made that they are regarded as compensation for all the trouble that parents go to on their children's behalf. Burke poses the fact that a child ought to obey his father, while he is aware that differing degrees of honor are owed to people of differing rank or status.[152] The honor accorded to an individual is commensurate with the position the person holds in society, and differing honors are accorded to parents.

L. Mestrius Plutarchus, the Greek-born writer, philosopher and rhetorician, is representative of the middle Platonist school of philosophy.[153] Most important for the

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[151] Richard G. Mulgan, *Aristotle's Political Theory: An Introduction for Students of Political Theology* (Oxford: Clarendon Press, 1977), 21.

[152] Trevor J. Burke, *Family Matters: A Socio-Historical Study of Kinship Metaphors in 1 Thessalonians*, ed. Stanley E. Porter (New York: T & T Clark International, 2003), 67.

[153] Richard M. Jones, *The Platonism of Plutarch and Selected Essays* (New York: Garland, 1980), 68.

researcher's investigations is Plutarch's *Moralia*, which includes material on

philosophical, cultural, religious, and social matters.[154] Plutarch lists procreation, nature,

affection, discipline, and education as the responsibilities of parents toward their

offspring. Along with these, he points out two major responsibilities of the children

toward their parents, which are reciprocity and honor. Plutarch concurs with the general

thinking of his day that parents expected their children to support and look after them in

old age. Children may be forbidden to do wrong to all others, but Plutarch stresses,

"Yet," "to our mother and father if we do not always afford, both in deed and in word,

matter for their pleasure, even if offence be not present, men consider it unholy and

unlawful."[155]

Respecting parents is important, because they stand at the center of the family and

as such are to be honored more than others. Like Philo and Josephus, whom the

researcher considered earlier, Plutarch also regards parents as worthy of honor next to the

gods.[156] Indeed, there is nothing more acceptable to the gods than that of honoring one's

parents; likewise, there is nothing more godless than their neglect.

The Greco-Roman writers identify a number of responsibilities that children were

obligated to provide for their parents. The common assumption they held is that children

were expected to give back what they had taken from theirs in ancient world. One of the

ways in which children were expected to repay their parents was to care for them,

especially in their old age. Parents were to be honored next to the gods, and in this regard

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[154] Jones, 68-151.

[155] Plutarch, *De Fraterno Amore*, trans. William C. Helmbold (Cambridge: Harvard University Press, 1939), 4:479 D.

[156] Plutarch, 4/479F.

the writers recognize a kind of honor by association – to respect one's parents is also to hold in esteem persons and things dear to them.[157]

The researcher has been primarily concerned with the normal social expectation of parents and family in the ancient world since it would effectively influence the thoughts of the people in the United States. It has not been the concern of this researcher to determine how these relations worked out in practice, which would be very different from the standard assumptions. Having investigated both Jewish and non-Jewish sources, literary and non-literary, the researcher has been able to identify that the principle of reciprocity was an important one in the ancient world. Children were also expected to perform certain duties for their parents. These included showing affection, caring for parents in their later life, as well as honoring/respecting and obeying them. What is so remarkable about these portrayals of family life in the ancient world is their commonplace nature. Indeed, all the resources point to the fact those Jewish views of familial values and expectations were entirely compatible with, and hardly distinguishable from, those of non-Jewish society. Although the Jewish and Greco-Roman views have been seen as one of the origin of western culture, the culture in the United States has its own emphasis.

Individualistic Versus Collectivistic

The many cultures of the world differ in a great variety of ways. One of the most interesting ways in which cultures vary is in the extent to which they are "individualistic"

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[157] Burke, 95.

or "collectivist." [158] Dutch socialist Geert Hofstede wrote a book titled *Culture's*

Consequences in 1980; through his worldwide study of 116,000 employees of IBM he

found the most fiercely independent people were from Western countries which consisted

of Western Europe and North America. In contrast, the most interdependent people were

from Asia, Africa, and South America.[159] In the same book, he introduced the cultural

dimensions theory that could be used to effectively compare tendencies in behavior in

cross-cultural contexts, and the first dimension is individualistic versus collectivistic.

Some people question this theory since the research was done forty-five years ago and the

research target did not have the representativeness that could be applied at today's time.

But the researcher believes this cultural dimensions theory has pictured well the tangible

difference of the cultures, which could help people to understand the issues that were

raised in interacting with different cultures.

Generally speaking, China is more typically collectivist in culture and the United

States is representative of individualistic culture. The researcher has a close look at the

first dimension of Hofstede's cultural dimension theory as this research target group is

Chinese immigrants in the United States. The researcher does notice that not every

culture is at one end or the other of the spectrum, but the majority tends to favor one over

the other in everyday life. The focus of this research would be on the difference. What

would happen when the Chinese (collectivist) meets the American (individualist)?

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[158] Craig Biddle, "Individualism vs. Collectivisms: Our Future, Our Choice," *The Objective Standard* 7 no. 1, accessed March 23, 2015, https://www.theobjectivestandard.com/issues/2012-spring/individualism-collectivism/.

[159] Geert Hofstede, *Culture's Consequences: International Differences in Work-Related Values* (Beverly Hills: Sage Publications, 1980), 285-290.

Collectivists are closely linked individuals who view themselves primarily as parts of a whole, be it a family, a network of co-workers, a tribe, or a nation. Such people are mainly motivated by the norms and duties imposed by the collective entity. Individualists are motivated by their own preferences, needs, and rights, giving priority to personal rather than to group goals. In other words, this is the definition of the individual *self* and how it relates to others, splitting the culture into two aspects. The individual *self* in Chinese culture is as more like a branch of a tree or a musician in a symphony orchestra and not as a separate tree or a soloist. Differences are found in the role and value assigned to "family" and how each culture resolves conflicts. In an individualistic culture the young are expected to go off and be a separate "tree." But in Chinese tradition, the children are more part of the parents. Moving out of the parental home before one is married is looked upon as being selfish, visiting less than one a week displease the parents, and not living up to parental expectations is frowned upon. The personal boundary of the Chinese not only happens in the family, but to non-blood-related relations.

There is an Chinese saying 在家靠父母在外靠朋友 *zai jia kao fu mu zai wai kao peng you* (one depends on one's parents when one is at home, one depends on friends when one is away from home). The word 靠 *kao* literally means "to lean on," which indicate the interdependent nature of Chinese relationships. The persons one can count on the most are one's family members, then to all who has the same cultural origin. To address non-kinship-related persons with familial titles is both to honor them and to establish mutual support. Often, requests and expectations do not need to be expressed in

order to be met. When there is illness, death, or birth, people simply know what to do. Inconveniences to oneself are never overlooked.

The American counterpart for such "comprehensive issues" is the variety of insurances they buy, the support groups, professional and civic organizations. In Chinese thinking, one can find value only in relationships of interdependence. Thus, whereas the Americans struggle to be independent to maintain their self-esteem, the Chinese maintain their self-esteem by having someone on whom to depend. The basic difference is that the Chinese person is born into a group while the American person joins by choice. The former is permanent; the latter is usually temporary.

In doing this research project, it should be remembered that this all-pervasive tradition of mutual assistance did work for the Chinese, at home and abroad, and this is the continuing expectation Chinese immigrant parents have of their children. Besides the acknowledgement of difference in cultural context between the United States and China, the researcher will focus in to the seniors from the social science's aspect.

Gerontology

Based on the specialty of the age concern of this research group, the research has found out aging of individuals and populations of humankind has long been studied and described out of simple academic curiosity. As early as in the medieval Islamic world, the physicians had written on issues related to the aged. It was not until the 1940s that James Birren and others began organizing age-related issues into its own field. Over this time and continuing into the present era, there has been a commensurate growth in research, knowledge, and information on human aging from a myriad of perspectives. Gerontology is forming comprehensive a body of knowledge and information from these various fields.

Mainly, the gerontologists focus on three sets of issues as they attempt to analyze and understand the phenomena of aging. The first set focuses on the aged, which is the human population who can be considered as elderly in terms of the length of life they lived, or their expected lifespan. Most research that has been done in this area has been concerned with the functional problems of aged group, such as mental and physical care. The second set of issues looks at aging as a life process. It cannot be separate from developmental experiences and processes through a lifetime. Understanding this aspect of aging requires scientific insights of biology, biomedicine, psychology, and social sciences. The third set includes the studies of age as a dimension of behavior and structure in groups, which called social gerontology. It is interested in how social institutions are built and changed in response to age-related patterns, such as birth, retirement, or death. While these three sets of concerns are quite different in inquiry, they are nonetheless interrelated in research and practice.

Three major aspects of theories in gerontology are biological, behavioral, and social. Biological gerontology address aging processes at the organism, molecular and cellular levels, and it explains why and how aging occurs. Behavioral gerontology seeks to explain the changes in individual behavior across the middle and later years of the lifespan. As the target group of this research is the senior Chinese immigrants, the researcher would focus on the sociological aspect of aging, especially the life-course perspective and social constructionist perspective.

The life-course perspective gerontology argues that the major social and psychological forces that have operated throughout the course of elderly people's lives

should be taken into account in understanding their present circumstances.[160] This approach of gerontology integrates content and methods from sociology, psychology, anthropology, and history. It seeks to define how aging is related to and shaped by social contexts, cultural meanings, and social structural location.[161] Glen H. Elder, the author of *Children of the Great Depression*, points out that socio-historical events have lasting effects on individuals, their relationships and their well-being over time. In other words, it is about changes, "whether they be biological, developmental (including social and psychological factors), historical, or geographic and attempting to identify which factors affect the arc of change, and what transformations change bring."[162] From this perspective, to better understand the aged is to clearly define the changes which throughout their lives in a proper way.

Many contemporary scholars state that the ways humans develop in age are socially constructed, normative, or prescriptive. On one hand, it is easy to attribute the changes to when, where, and how people live. On the other hand, human beings impose meaning on change and bend it to their purposes because they do not take change as given. In a broader setting, cultural factors, political circumstances, and social interactions as the building blocks of change. No one grows up and grows old without any social forces. The human identities, the sense of self, the definition of aging, and how

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[160] Linda K. George, "Missing Links: The Case for a Social Psychology of the Life-Course," *Gerontologist* 36 (1996): 248-250.

[161] Glen H. Elder Jr. and M. Kirkpatrick Johnson, "The Life Course and Aging: Challenges, Lessons, and New Directions," in *Invitations to the Lifecourse: Towards New Understanding of Later Life,* ed. Richard A. Settersten (Amityville, NY: Baywood, 2002), 49.

[162] Jon Hendricks, "Considering Life Course Concepts," *The Journals of Gerontology: Series B* 67B, no. 2, accessed on February 10, 2015, http://psychsocgerontology.oxfordjournals.org/Content/67B/2/226.full.

people experience aging are all relational; they are reflecting a variety of *social and cultural networks* and the contextual environment in which people are born, grow, and live. As social environment or relational networks changes, diverse influences come into the picture, influencing the life course path. Although the exact nature of the effects is sometimes contended, Alwin and Campbell are right in stating that there is a consensus about life's contexts, which the things or facts present later are the result of what happens first.[163]

Although this approach of Alwin and Campbell is explicitly dynamic, it is clear that life course perspective allow people to look at life, identify the difference of circumstances, and consider the psychological, sociological, biological, economic, or demographic factors and in what role they play in explaining why people diversely experience life.

For the senior Chinese, what they experienced in their early life and adult condition context were to make them Chinese. So for their later life outcomes are to carry on and inherit the traditional social ethic of Confucian values, which is *Chinese-ness* to the environments where they are living. From a surface level, it is quite easy to look at this fact as a "cause" and "result," but what is under the surface is the process of self-identification. It is understood that "self" is formed in the interactions between innate attributes, such as physical features, temperament, native intelligence and talents, and the external environment, a nature-nature combination. People begin forming a sense of "who I am" largely based on internalization of reflections and feedback from other people. This process starts from the moment people are born. Through the parents and

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[163] David Alwin and Richard T. Campbell, "Quantitative approaches: Longitudinal methods in the study of human development and aging," in *Handbook of Aging and the Social Sciences*, 5th ed., ed. Robert H. Binstock and Linda K. George (San Diego: Academic Press, 2001), 22-43.

other members of the surrounding groups, cultural values are transmitted to a child's self-identification. The "transmission" is not a one-way flow, it flows out of the person according to their maturity of age; the older they get, the more it flows out.

For the research object of senior Chinese immigrants, this circle has been broken out. These seniors have been built in *Chinese-ness* in their early life and adult context, they are on the stage that naturally brings out more their *Chinese-ness* to the cultural and social environment that had formed it, but they could not. The new cultural and social environment that they immigrated into did not have understanding of their formation. It is just like people who could not see themselves in the mirror.

Base on the pervious gerontology theories that the researcher have discussed, the researcher created Figure 3.2 to present the identification of one's self is the core that leading factor that roots at one's original cultural and social context. The self-identification is not a one-time event; it has been formed throughout one's life time. At the early life time, the self-identification more presents as a gaining process; at the later life time, it changes its face to more flowing out, by the process of flowing out one's self-identification, one's self-identification has been confirmed, and one's value of self has been firmed.
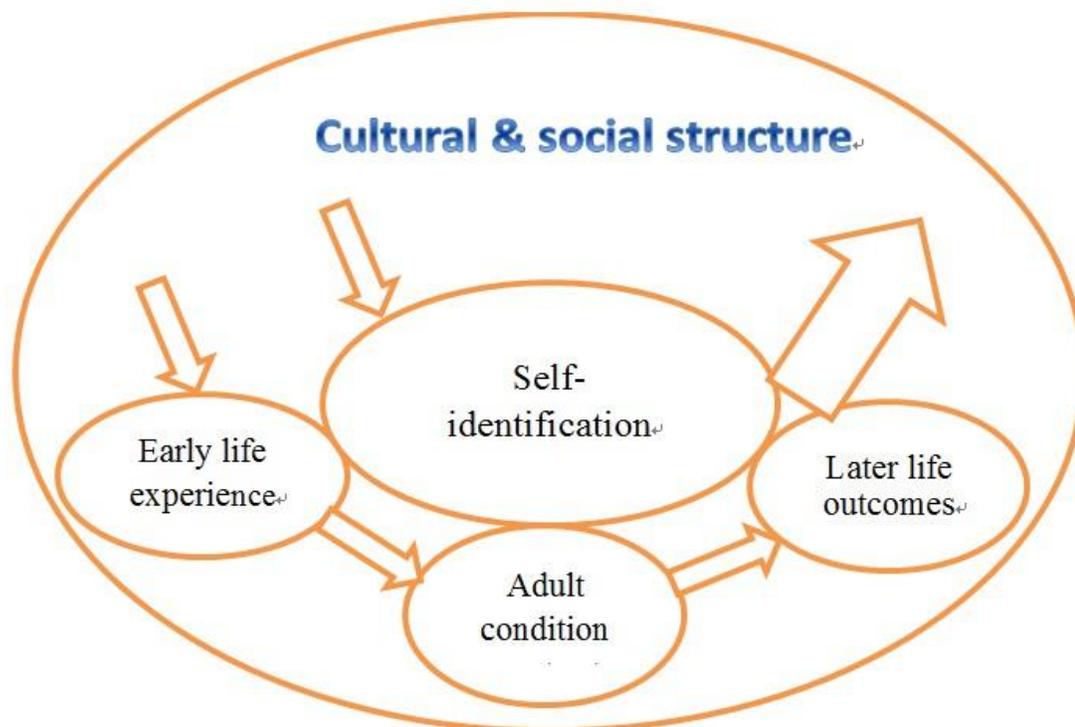
Figure 3.1 Life Influence Circle

Psychology

The psychological study of human aging emerged in the twentieth century. A major historical change was rejecting the conventional definition of aging as a phenomenon of decline or loss of function in favor of multidimensional and multidirectional concept of aging, where there is possibility of growth or other forms of advance.[164] The lifespan approach to adult development and aging was instrumental in generating this change. The lifespan approach emerged from a childhood conception of development that defined development as a progress of increasing levels of

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[164] Lisa G. Aspinwall and Ursula M. Staudinger, eds., *A Psychology of Human Strengths: Fundamental Questions and Future Directions for a Positive Psychology* (DC: American Psychological Association, 2003), 34-40.

functioning.[165] This approach could be extended to raise the aged of the life-course upon which development in the sense of adaptive progress, although the sum for all age-related changes may signal an increasing component of decline. But, the nature of aging is not only losses; it also gains in adaptive capacities.

The Max Planck Institute of Human Development, center for lifespan psychology, in Berlin places psychological theories of aging into four levels to analyze human development. From level 1 to 4, the developmental determinants move from distal and general condition of human aging to the more proximal and specific.[166] Each subsequent level uses the former level as a prefiguring framework.

> Level 1, the most general level, is the fundamental bio-cultural domain of human aging. At this level, humans obtain what they need to know and what they could expect about the aging. Level 2 applies all of this need-to-know information to human development. Level 3 provides an example of a systemic and overall theory of adaptive psychological aging. At the last level, Level 4 describes specific functions and domains of human aging.[167]

Taking the view from a macro level of analysis to more and more specific and micro levels of psychological analysis demonstrates the conceptual importance of interdisciplinary and multilevel thinking.[168] Furthermore, the approach illustrates that human ontogenetic development is embedded in larger historical and cultural contexts.[169]

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[165] Paul R. Baltes, "Theoretical Propositions of Lifespan Developmental Psychology: On the Dynamics Between Growth and Decline," *Developmental Psychology* 23 (1987), 611-620. Also see R. M. Lerner, *Concepts and Theories of Human Development* (Mahwah, NJ: Erlbaum, 2002), 40-45.

[166] Margret M. Baltes, "The Psychiatry of the Oldest-Old: the Fourth Age," *Current Opinion in Psychology* 11 (1998), 411-415.

[167] Margret M. Baltes, 412-414.

[168] David Magnusson, ed., *The Lifespan Development of Individuals: Behavioral, Neurobiological, and Psychosocial Perspectives, A Synthesis* (Cambridge: Cambridge University Press, 1996), 55.

[169] Ursula M. Staudinger, ed., *Understanding Human Development: Dialogues with Lifespan Psychology* (Dordrecht, Netherlands: Kluwer Academic Publishers, 2003), vi.

Behaviors developed in the past have major influence on human behavior in present times. The ontogenesis can be better understood if the interaction between the past and the ontogenetic present is considered.

According to the early work of Medawar and later quantified especially by Charlesworth, biological plasticity decreases with age.[170] The older the organism and less the genome benefited from the genetic advantages.[171] Moreover, there are other aspects of aging that imply an age-associated loss in biological functioning, for instance, associated with the costs in creating and maintaining life.[172]

Cole presents the basic facts about the average dynamics between biology and culture across the lifespan. He states the culture is made entirely of psychological, social, material, and symbolic resources that humans have developed over millennia, and which, as they are transmitted across generations, make human development possible.[173] For human ontogenesis to have reached higher levels of functioning, there had to be a conjoint increase in the richness and dissemination of culture. The age-associated biological weakening is in contrast with the need for culture, which increases with age. That is, the older individuals get, the more they are in need of culture-related resources to generate high levels of functioning.

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[170] Peter B. Medawar, "Old Age and Nature Death," *Modern Quarterly* 1 (1946): 40-41; Brian Charlesworth, *Evolution in Age-Structured Populations*, 2nd ed. (Cambridge: Cambridge University Press, 1994), 34-36.

[171] Staudinger, 51-52.

[172] Caleb E. Finch, *Longevity, Senescence, and the Genome* (Chicago: University of Chicago Press, 1990), 19.

[173] Michael Cole, "Interacting Minds in a Lifespan Perspective: a Cultural/ Historical Approach to Culture and Cognitive Development," *Interactive Minds: Lifespan Perspectives on the Social Foundation of Cognition*, ed. Paul B. Baltes and Ursula M. Staudinger (New York: Cambridge University Press, 1996), 59-87.

Former director of the National Asian American Psychology center, May P. Tung, indicates the top issue in immigrants' families is the un-satisfaction of cultural practice of different generations.[174] Through her observation, she points out there more traditional Chinese rituals have been practiced in the United States than in China, especially in the family that has elders.[175] She writes:

> We consider essential a person's "background" in understanding this person's totality. These everyday expressions point to the absolute necessity for a sense of continuity, permanence, belonging, and certainty in one's being. . . . Where we are from defines out place in the world. We are all historically connected to someone and somewhere. . . . When one's "background" or "baseline" is cut off or uncertain, this affects a person's sense of "being real."[176]

To be a Chinese person in a foreign land is not an easy task, especially of the aged, because of the fragmentation. To see an integrated reflection of the Chinese "self," one needs "others" that is unified and accurate. This requires the immigrant families and society must work together in building a bridge that can interpret alien behavior into human commonality and support this new cultural transition process.

Religion

Religion in general, provides a source of social support in times of crisis and hardship, and a frame of reference for interpreting one's life experience.[177] In the last two decades, religion has been a hot topic of research in the social and behavioral sciences.

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[174] May P. Tung, *Chinese Americans and Their Immigrant Parents* (Oxford: The Haworth Clinical Practice Press, 2000), 28-32.

[175] Tung, 41-43.

[176] Tung, 37.

[177] Alfons Marcoen, "Religion, Spirituality, and Older People," *Age and Ageing*, ed. Malcolm L. Johnson (Cambridge: Cambridge University Press, 2005), 363.

The research shows that religion and spirituality are playing an important role in the lives of many elderly people. Sociologists and psychologists have started to investigate the combination of health, life-enhancement, and religion or spirituality together.[178]

Religion and spirituality are related to each other. Even though there is no unanimity about them in definition. Some scholars consider that religion has a broader meaning; others would think that spirituality covers more. Psychologist Aflons Marcoen defines:

> Religion is a multifaceted, more or less institutionalized, system, which brings, or tries to bring, people in contact with the transcendent and sacred dimensions of the reality of which they live. This system consists of a whole range of beliefs and symbols, it provides public worship opportunities and guidelines for private religious practices (rites and prayers), and stimulates and enhances community life among the faithful . . . for it supply to persons who search for meaning in their lives a historically grown diversity of spiritual insights and rules for a meaningful life in relation to a transcendent reality.[179]

Spirituality is a response to the human being's search for the meaning of one's life. This search for life-meaning is a personal quest that is made by God's or other human's invitation or guide for "which the religions offer cognitive, social, and ritual framework."[180]

Scientific research on the influence of religion or spirituality on aging and being old may focus on different agendas of the phenomenon. Among the aspects of religious activities, the most influencing aspect toward the aged and being aged is "the personal

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[178] Jan D. Sinnott, "Special Issue on Spirituality and Adult Development, Part I," *Journal of Adult Development* 8 (2001), 199-201.

[179] Marcoen, 364.

[180] Marcoen, 364.

experiences of transcendent and sacred dimensions of life."[181] This experientially-based

belief in a transcendent dimension to life is the core component of which the other

dimensions are extensions. The experience of an invisible presence occasionally invades

one's consciousness and convictions arise, such as: one's life has meaning; one has a

mission to accomplish; or one targets a purpose of his or her life. "Human life is sacred

not only as a whole but also in the small things and events of every day; and material

goods such as money and possessions eventually do not provide ultimate satisfaction."[182]

Based on the literature, P. Eisendrath and Melvin E. Miller described the

dimensions and processes of spirituality as follows:

> It is a multifaceted phenomenon of personality development. This development is
> primarily a process of private experiences and internal changes on two
> fundamental ontogenetic trajectories, namely, individuation and attachment. The
> individual is actively committed to him- or herself, the others, and the world, from
> the perspective of vividly experienced depth in their own experience…. Positive
> emotions of trust, love, joy, security, responsibility, compassion, and hope
> instigate the person to strive for the attainment of goals in accordance with one's
> spiritual convictions.[183]

Although spirituality may pervade an adult's life at any age, some age periods

may be more receptive to spiritual cognitions than others. It has frequently been

suggested that an authentic spirituality develops in the middle of life. Jung was one of the

first to describe the essentially spiritual character of the development of self in the second

half of life. The first half of life primarily focused on integration in the society as a

productive and dependable member; one might be unconscious of the need for individual

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[181] David N. Elkins, James L. Hedstrom, Lori L. Hughes, J. Andrew Leaf, and Cheryl Saunders, "Toward a Humanistic-Phenomenological Spirituality: Definition, Description, and Measurement," *Journal of Humanistic Psychology* 28 (1988): 13.

[182] Marcoen, 365.

[183] P. Young-Eisendrath and Melvin E. Miller, eds., *The Psychology of Mature Spirituality: Integrity, Wisdom, Transcendence* (London: Routledge, 2000), 67.

self. Jung's pioneering reveals that the aging person who went through an individuation

process developed an individual culture based on an internalization process that contrasts

with the search for meaning and fulfillment in the eternal world, which characterizes

development in the first half of life.[184] In the second half of life, if the person became a

cultivated individual who is able to give himself or herself unconditionally to others, they

would give without expecting any reward or gratitude. Jung also points out that in the

difficult process of individuation or self-realization, the person not only realizes one's

own individual destiny but also feels united with all human beings that are grounded in

the common collective unconscious.[185]

James W. Fowler described six stages of faith from a constructivist perspective.

The first four stages (intuitive-projective, mythic-literal, synthetic-conventional, and

individualistic-reflective) are typically fit into the first half of life, in the mid-thirties and

forties. The dissatisfaction with depth and warmth in one's life may transit to the fifth

stage of conjunctive faith. At this stage, Fowler states:

> Faith involves the integration of self and outlook of much that was suppressed or
> unrecognized in the interest of . . . self-certainty and conscious cognitive and
> affective adaptation to reality. This stage develops a 'second naivete' (Ricoeur) in
> which symbolic power is reunited with conceptual meanings. Here there must also
> be new reclaiming and reworking of one's past. There must be an opening to the
> voices of one's 'deeper self.' Importantly, this involves a critical recognition of
> one's social unconscious – the myths, ideal images and prejudices build deeply
> into the self-system by virtue of one's nurture within a particular social class,
> religious tradition, ethnic group or the like.[186]

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[184] Alfons Marcoen, "Het einddoel van het individuatieproces volgens C. G. Jung," *Tijdschrift voor Opvoedkunde*, English version, 19 (1973): 348.

[185] Marcoen, 445.

[186] James W. Fowler, *Stage of Faith: the Psychology of Human Development and the Quest for Meaning* (Cambridge: Harper & Row, 1976), 197-198.

This description partly echoes Jung's view on the one's personality emerging from the achieved individuation process.

A well-cited theory that links spiritual development to the aging process is Tornstam's gerotranscendence theory. Tornstam works on a reformulation of the disengagement theory and echoes aspects of theories of Jung, Fowler, and others. The gerotranscendent person "experiences a redefinition of time, space, life, and death, and the self. . . . Gerotranscendence is a shift in meta-perspective, from a midlife materialistic and rational vision to a more cosmic and transcendent one, accompanied by an increase in life satisfaction."[187]

It is difficult to score and explain the contribution of religion or spirituality to living at advanced age in general. Indeed, elderly research participants may belong to different generations and different cultures. The aged in the Western world today are socialized in a historical period in which religion, especially Christianity, has a strong impact on lives of the majority of the people. After the World War II, the influence of Christianity waned, especially in Europe, but the search remained. In the last decades, the aspect of religiousness and spirituality became noticeable as a variable in empirical research in the behavioral science and gerontology. As the world comes to be a global village and the aged people come across the borders, the research today is needed to grow in across different fields.

Chinese religion is often referred to as consisting of Buddhist, Taoist, and Confucian traditions, thought what this means or how it all fits together is much more complicated. The Chinese folk or popular religion, the beliefs and practices of ordinary

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[187] Lars Tornstam, "Gerotranscendence: A Theory About Maturing in Old Age," *Journal of Aging and Identity* 1 (1996): 42.

Chinese are varied. Some religions are spirit mediums and fortune tellers as individual practice, some are ancestor worship as a family concern, and some are focused on temple devotion.

The Cultural Revolution (roughly 1966-1976) swept out many religious icons, but much in the way of religious knowledge, beliefs, and sentiments survived. Soon after the Cultural Revolution, religion began to be revived, thought it did not simply revert to what it had been in prerevolutionary times. The party recognized a series of protected religions in its new policy, but it also guaranteed the freedom not to be religious, continued to advocate atheism in schools and elsewhere, and forbid party members to practice or believe in religion. Robert L. Winzeler illustrated the view of the party toward religions in China in his book *Anthropology and Religion: What We Know, Think, and Question*:

> The religious revival gained momentum, and the state came to formulate what it regarded as a more comprehensive understanding of religion – that it was a mass phenomenon with a long-term future and that religious policies had important international implications. The emphasis shifted from worrying about superstition and some of the other traditional objections to religion to concentrating on those religious activities and loyalties that were seen to be a real threat to the power of the state and the authority of the party.[188]

This is the circumstance that this research target group has grown up with in China. Religion in China is not simply what people believe, but a comprehensive system that involves culture, tradition, and polity. The senior Chinese are familiar with their previous religious or spiritual experiences, but have a limited understanding of the spiritual world realm. The challenge is not to make them believe, but to explain a biblical worldview and invite them to faith and live in God's kingdom.

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[188] Robert L. Winzeler, *Anthropology and Religion: What We Know, Think, and Question*, 2nd ed. (New York: Rowman & Littlefield Publish, 2012), 258.

Summary

Senior, Chinese, and immigrants: what would the picture look like when these three factors come together? Coming across the different categories of literature reviews, the researcher has tried to bring out a description of senior Chinese immigrants in the United States. Who they are, what they are going through, and the reason it is to be the primary focus that the researcher has explored.

The literature review gives a relatively holistic image of senior Chinese immigrants in the United States. They are typically Chinese and want to maintain Chinese-ness, not only to themselves, but to all who would see them as Chinese. The self-identity is not finding its own soil. As the researcher states, there is a gap between alien behavior and human commonalty.

According to the study, the seniors have a great need for religion or spirituality; senior Chinese immigrants are no exception. Based on the culture they have grown up with in China, religion is part of their daily life. But the challenge is to help them to choose what to believe.

CHAPTER FOUR

RESEARCH METHODOLOGY AND PROCEDURES

Introduction

The senior, Chinese, and the immigrants have been triangulated with the much

information from historical, biblical, and theoretical perspective, which was provided in

previous chapters. This study is seeking to define the needs and demands of adjusting and

adopting local culture, which is experienced by the senior Chinese immigrants in the

United States. The uniqueness of the research target requires the researcher to have a

designed research methodology which combines both emic and etic approach.[189] In using

both of these two research approaches, the researcher would be able to provide a result

that is closer to the general fact.

The actual research methodology for this project is composed of two parts: (1) a

qualitative case study of four senior Chinese immigrants and (2) a survey to obtain

quantitative data. In the case study, the researcher would put aside of the theories and

assumptions in order to let the participants and data speak and to let the themes, patterns,

and concepts to emerge by themselves. In composed with this emic approach, a survey

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[189] Emic and etic refer to two different approaches in doing research of human beings. Emic approach is so called "insider approach", which takes its starting point the perspectives and words of research participants. The case study research methodology would reflect on this research approach as it considered by the researcher. Let the participants to share their own stories and the peer researchers who are with the similar cultural background would give the analysis to the cases that have been studied, which would keep this research within the insider's approach. As its opposite, the etic approach as the "outsider approach" uses its staring points of the theories, hypothesis, perspectives, and concepts from outside of the setting being studied.

will be constructed of five local Chinese speaking-congregations and love communities

that are comprised of the research target group. The aim of the researcher is to look at the

senior Chinese immigrants from etic approach, which would give a general understanding

of the faith environment they are currently living in the United States. The analysis of the

research will be based on answers provided by the participants from the chosen Chinese

congregations and love communities that respond to questions which are designed to

expose their faith lives.

The researcher has sensed that the research methods not only reflect the scientific

and professional concerns and interests of the researchers but are profoundly influenced

by the investigators' own culture and worldviews. In the other words, the words and

actions of the investigators reflect the social context in which they have lived and the

cultures to which they belong. It is therefore essential that all of the components of the

research be culturally appropriated.[190] Overall, the researcher desires to provide a

culturally appropriate research in order to have valid and reliable research with the group

that has been studied.

Part 1: Case Study

As the researcher indicated in Chapter Three, the recent research of the senior

Chinese immigrants has not been done informatively. The research of senior Chinese

immigrants would be affected by the cultural diversity, time limitation, and the host

environment. In order to provide a general view of this particular group, the researcher

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[190] Culturally appropriate research is also being called culturally sensitive research, which describes a research that is sensitive and responsive to the characteristics of the groups being studied. It requests theories that are sensitive to cultural variations; methods that are appropriate, familiar, and relevant to the group; analyses that takes into consideration culture and other relevant characteristics of the population; and adherence to widely accepted principles for ethical, valid, and reliable research. See Pamela Ball Organista, Cerardo Marin, and Kevin M. Chun, *The Psychology of Etnhic Groups in the United States* (Los Angeles: SAGE, 2010), 61-63.

applies case study as a primary research method, which would help the readers to see a big picture through the individuals' story, as the "case study is an ideal methodology when a holistic, in-depth investigation is needed."[191] According to Winston Tellis:

> Case study research is not sampling research; that is a fact asserted by all the major researchers in the field, including Yin, Stake, Feagin, and others. However, selecting cases must be done so as to maximize what can be learned in the period of time available for the study. The unit of analysis is a critical factor in the case study. It is typically a system of action rather than an individual or group of individuals. Case studies tend to be selective, focusing on one or two issues that are fundamental to understanding the system being examined.[192]

In doing research of senior Chinese immigrants, case studies could provide a triangulation to explain the complex cause and effect links in real-life situations.

Stake emphasizes that the purpose of the inquiry determines the type of the case study: an instrumental case study is used to provide insight into an issue, an intrinsic case study is undertaken to gain a deeper understanding of the case, and the collective case study is the study of a number of cases in order to inquire into a particular phenomenon.[193] The researcher has to be concerned with the rigor of a case study; planning to use more than one case may dilute the importance and meaning of the single case. The researcher first intended to study four senior Chinese immigrants. In case some might change their mind, the researcher approached six senior Chinese immigrants.

As in all research, consideration must be given to construct internal validity, external validity, and reliability. Robert K. Yin suggested using multiple sources of

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[191] Joe R. Feagin, Anthony M. Orum, and Gideon Sjoberg, eds., *A Case for Case Study* (Chapel Hill: University of North Carolina Press, 1991), 19.

[192] Winston Tellis, "Application of A Case Study Methodology," *The Qualitative Report* 3, no. 3 (September 1997): 2, accessed June 12, 2015, http://www.nova.edu/ssss/QR/QR3-3/tellis2.html#feagin .

[193] Robert E. Stake, *The Art of Case Study Research* (Thousand Oaks, CA: Sage, 1995), 3-5.

evidence as the way to ensure construct validity.[194] Yin identified six sources of evidence:

- Interviews

- Archival records

- Participant observation

- Documentation

- Direct observation

- Physical artifacts.

The current study will used the first three sources of evidence: interviews, archival records, and participant observation.

The rationale for using multiple sources of data is the triangulation of evidence. Triangulation increases the reliability of the data and the process of gathering it. In the context of data collection, triangulation serves to corroborate the data gathered from other sources. The cost of using multiple sources and the investigator's ability to carry out the task has been taken into account as the researcher decided to use this technique. The other reason for the researcher to choose use this technique is the lack of up-to-date information about this particular group. In order to present a updated true picture of this group, triangulation would help to carry out the reality.

Peer Research

This research is not about doing cross-cultural research in the received sense of the word. That is to say, it is not about research from an outsider's perspective on other people's languages and cultures. Nor is it primarily concerned with teaching the peers

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[194] Robert K. Yin, *Case Study Research: Design and Methods*, 2nd ed. (Thousand Oaks, CA: Sage Publishing, 1994), 15.

how to undertake research that is culturally relevant or responsive. The goal of the researcher is, rather, by avoiding on various issues that have arisen in researching of people with very different cultural backgrounds, including speakers of minority and endangered languages, to show a possible way forward in developing what might be styled a culturally receptive research methodology.

China is a large, rapidly developing region with minority cultural communities within the dominant mainstream society. Although the people groups in China have a distinctive home culture, they are often relatively assimilated into the mainstream culture, but the researcher would consider them generally as one group in this research project.

Senior Chinese have a special role in their own society, the researcher has noted that they would not easily to open up to younger generations to discuss their needs in-depth. To respect the seniors, avoid unnecessary emotional conflicts, and have the most effective data, the researcher is training three Chinese mainland senior immigrants as peer researchers. They will be the people to have conversation with other senior Chinese immigrants, collecting the data, doing the analysis, and reporting findings and making recommendations.

Thus the peer researchers are confronted with many challenges. Since senior Chinese immigrants seem to be more culturally related in nature, each individual can bring his or her own intellectual and personal problems into the research. In concern of this issue, the researcher advocates conducting collaboration with the peer researchers about this research. The peers will be chosen base on the case will be studied. The researcher believes this is the only way to achieve real data within most, if not all, facets

of research methods, particularly where significantly different cultural perspectives are present among the peers.

It is important to point out that cultural assumptions are particularly significant for the social sciences, as they crucially affect the planning, conduct, outcomes, and applications of investigation. It is essential to try to avoid simply trafficking in cultural stereotypes. In order to fulfill this task, the researcher will give the cultural literature review to the peers so they can integrate the concept into their thinking. Over a period of three weeks, the peers would be introspective, noting the perceptions they thought of themselves and trying to imagine the way other people might see them.

Protocol

In order for the peer researchers to develop some confidence and competence in using case study methods, a variety of tools are made available. *Case Study Research: Design and Methods* by Yin offers a very straightforward protocol approach for case study emphasizing field procedures, case study questions, and a guide for the final write up.[195] Stakes' emphasis is on a more naturalistic approach: the importance of the philosophical underpinnings of the case study method and the importance of the description of contexts.[196] In short, developing a protocol will serve as a frame of operation and include all the necessary elements for the proper conduct of the research. In study of Donna M. Zucker's work of *How To Do Case Study Research*, the researcher

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[195] Yin, 19.

[196] Stake, 23-24.

applies the case study protocol which is indicated in the book to guide the researcher's

methodology for this research:[197]

- • Research purpose:
    - • Significance of the phenomena of interest
    - • Research questions

- • Data collection and management techniques:
    - • Field methods
    - • Transcribed notes and interviews
    - • Mapping of major concepts
    - • Building typologies
    - • Researcher checking

- • Describe the full case.

- • Analyze findings based on the purpose, context and research questions:
    - • Case perspective
    - • Disciplinary perspective
    - • C-case comparison
    - • Write-up the case from an emic perspective

- • Establishing rigor:
    - • Internal validity, and external validity
    - • Transferability
    - • Reliability
    - • Confirmability[198]

Sample Chosen

An important component in the case study method is to emphasize the unit of

analysis and description of the sample. When the unit of analysis is an individual, for

example, an important concept to consider is life history. "The case study emphasizes the

proximal causes of the behavior and circumstances, whereas life history emphasizes the

remote origins, and the continuities and discontinuities in the organization of behavior

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[197] Donna M. Zucker, "How to Do Case Study Research" in *School of Nursing Faculty Publication Series* (University of Massachusetts: 2009): chapter 14, accessed October 10, 2015, http://scholarworks.umass.edu/cgi/viewcontent.cgi?article=1001&context=nursing_faculty_pubs.

[198] In study of Yin's and Stakes' research protocol design, the researcher has found the significance of the research design is not a priority to achieve the goal of the research purpose, but to perform the research. As the nature of the peers is non-professional, a user friendly tool is significant to this research.

over a relatively long period of time."[199] Stake also indicates the case study researcher

may be somewhat of a biographer focused on a phase or segment of the life of an

individual.[200] As it has been mentioned before, the researcher's designs is to use multiple

cases. Therefore, logic underlying the use of multiple case studies is that each case must

be selected so that it either predicts similar results (a literal replication), or produces

contrasting results but for predictable reasons (a theoretical replication).[201]

In order to better understand the senior Chinese group, the research has selected

six senior Chinese immigrants from three locations in the United States: San Jose,

California; New York, New York; and Cleveland, Ohio. These cities are not chosen by

accident. The research states in Chapter One that the population of senior Chinese

immigrants has rapidly growth in the last two decades, and the six participants for this

have study are settled in the United States during the time period of 1994 to 2013. The

researcher believes that the verity of the time period that the senior Chinese immigrants

have spent in the United States would better contribute to this research a holistic point of

view of the needs and challenges that the senior Chinese immigrants are experiencing

now and will experience later.

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[199] David B. Bromley, "Academic Contributions to Psychological Counselling: Discourse Analysis and the Formulation of Case Reports," *Counseling Psychology Quarterly* 4, no. 1 (1991): 86.

[200] Stake, 12.

[201] To answer the question of "How to fairly collect, present and analyze the data?" software engineering research, Lee Won Soek described this use of multiple cases. Lee Seok Won and David C. Rine, "Case study methodology designed research in software engineering methodology validation," in Proceedings of the Sixteenth International Conference on Software Engineering and Knowledge Engineering (SEKE '04), The Pennsylvania State University, 2004. As this research tries to present a perspective of a selected group toward certain chosen circumstance, and the reality is not allow each individual of this group to speak out, the researcher believe the use of multiple cases in light of logical chosen would better represent this particular group.

Confidentially

There are risks in all human research. In order to protect the researcher and the participants, an informed consent letter is essential before enrolling a participant and ongoing once enrolled. It is not merely a form that is needed to be signed but a process that the subjects have knowledge of the research and its risks.

The regulations for the protection of human subjects 45 CFR 46[202] require whenever human subjects participate in a research study, they need to be given enough information to provide a truly voluntary and informed consent. Subjects must be provided the following information:

- Purpose of the research
- Procedures involved in the research
- Alternatives to participation
- All foreseeable risks and discomforts to the subject (that these include not only physical injury but also possible psychological, social, or economic harm, discomfort, or inconvenience).
- Benefits of the research to society and possibly to the individual human subject
- Length of time the subject is expected to participate
- Person to contact for answers to questions or in the event of a research
- related injury or emergency
- Statement indicating that participation is voluntary and that refusal to participate will not result in any consequences or any loss of benefits that the subject is otherwise entitled to receive
- Statement regarding the subjects' right to confidentiality and right to withdraw from the study at any time without any consequences

As this research subjects limited to English language, the research wrote the informed consent in Chinese and translated into English. Each case study subject will receive this informed consent letter and the research will not start until the subject signs

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[202] "Protection of Human Subjects", *Code of Federal Regulations,* Title 45 Part 46 (Department of Health and Human Services: 2009), accessed December 2, 2015, http://www.hhs.gov/ohrp/humansubjects/guidance/45cfr46.html.

it. The similar informed consent letter will be on the first page of the survey. The informed consent letter which is used is attached to the Appendix A.

Part 2: Survey

The purpose of this study is to make the local Chinese speaking congregations aware of the population's growth of senior Chinese immigrants, to acknowledge their needs, and to seek to assist local churches and love communities to better understand and provide culturally sensitive and responsive services for this particular group. The researcher believes to look at the other side of the coin is necessary.

Choice of Population

The researcher has chosen five local Chinese speaking congregations that are located in California, New York, and Ohio as the survey population. They are California, New York, and Ohio. Throughout the centuries, California and New York have always been the top two choices of Chinese immigrants. The Chinese population's share of metro populations has been reported as 31% in California and 21% in New York. Ohio is not a concentrated area of Chinese immigrants, but it would be meaningful for this research to gain knowledge from the less popular area regarding Christian ministry toward senior Chinese immigrants.

The denominational background of the Chinese-speaking congregation will be irrelevant because the denominational attitude towards senior Chinese immigrants is not the research target for this study.

Operationalization

As the purpose of this survey is not only for the five chosen Chinese speaking congregations to better understand themselves, but also to gain general knowledge of the senior Chinese immigrants and develop a resource that would enable congregations to look at their current ministries in relation to national and international circumstances. Operationalization is the translation of the concepts to the questions[203] and it *has to be considered as the one of the keys to have a successful survey.* Saris and Gallhofer list four decisions to be made while researchers designing a question:

- *Subject and dimension: The researcher has to make the choice of the dimension or concept, depending on the purpose of the study.*

- *Formulation of the question: There is more than one way to formulate a question.*

- *The response categories: Choosing an appropriate response scale.*

- *Additional text: Besides the question and answer categories, it is also possible to add definition, instructions, induction, and extra information.[204]*

The researcher wants the respondents to represent the broad spectrum of adults in the chosen congregations. For most churches, there is only one setting where people have a captive audience that best represents at a moment in time the full range of the church: Sunday morning service. According to the specification of the group that will be studied, the survey will be conducted on a regular Sunday morning. It should take about 10 to 15 minutes to complete. All the questions of the survey will be closed-ended. Rating scales will be used for certain question that relate to measurable attributes such as quality,

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[203] Willem E. Saris and Irmtraud N. Gallhofer, *Design, Evaluation, and Analysis of Questionnaires for Survey Research*, 2nd ed. (New York: Wiley, 2014), accessed August 20, 2015, http://Proquest.Safaribooksonline.com/book/socialsciences/9781118634554/Introduction/head1_9781118634554_introduction_xhtml.

[204] Ibid.

satisfaction, or level of agreement. As the senior group has less attention to the detailed words formatting, in order to have the best response, the researcher simplifies the ratings to use three numbers, which are 1 – very important or satisfied; 2 – somewhat important or satisfied; 3 – not important or satisfied.

The questions have to be rated is divided into two sets. The first set is dealing with the aspects that the participations have toward certain area of their own life; the second set of question is focusing on their views toward the church settings. The list of question is presented below:

- The living environment around the neighborhood
- The social environment around the neighborhood
- The personal relatedness around the neighborhood
- The use of mother tongue around the neighborhood
- The learning of English
- The cultural/traditional practice
- The places to meet with other Chinese
- The gathering with other Chinese
- The time of church service
- The transportation to the events
- The Chinese culture related church events
- The relatedness of Sunday message to current situation
- The openness of the church to other non-believer Chinese
- The hospitality of the congregation
- The involvedness of the congregation to the local community
- The age-setting of the Sunday school.

At the end of the survey, the researcher provides a chance that let the participations to write down one suggestion they would give to the church. In doing this, the researcher desires to have recent in-church statistics to give the local Chinese

congregation hands-on information to help them identify the gap between the current ministry and the needs of the people group, and begin to work on it.

Data Collection

The survey will be sent to five local Chinese-speaking congregations, located in three different states. These congregations will be asked to rate four series of questions regarding on their own background, their understanding of the senior Chinese immigrants, their current life, and the ministry to the senior Chinese immigrants. This survey will be totally anonymous in order to have honest answers from the researched population. Each survey form will be numbered with no identification to protect the confidentially of the participants. The rating of these questions will provide substantive quantitative research data.

This researcher will create the survey both in Chinese and English and send out an e-mail message with the survey form in an electronic file to the five senior pastors of the selected local Chinese-speaking congregations. Before the survey has been contributed to the selected congregation, the five senior pastors will review the survey and feedback to the researcher. The researcher will word the survey in a proper way in order to get the most needed response according to the feedback that is receiving. The senior pastor will be the person responsible for distributing the survey to the congregation and collecting them from the congregation. The numbered survey form would help the distributer to collect all the forms back on time. In the researcher's opinion, the Chinese group is responsible for its leader's call. The involvement of the senior pastor will effectively increase the response of the survey. For conducting the survey, the researcher would require the following guidelines:

- Plan on a 15 minutes slot at the end of the Sunday service.

Make sure the survey is distributed to everyone at the time that is intend to administer it. DO NOT PASS IT OUT AHEAD OF TIME. It would distract the rest of the service, or people would set it aside.

- Be sure to have pencils for everyone available.

- Have enough ushers to pass out the survey and pencils.

- Provide a brief oral introduction and instructions.

Insist they complete the survey while seated. Do not let them take the survey home, or they will most likely never be returned.

- Station ushers at ALL EXITS to collect the survey

- All the survey paper should be boxed immediately upon completion.

The survey will start with the general background information gathering, this would help to understand the participants' basic status. The second part of the survey will focus on rating the participants' understanding of the three primary words of this research, "senior", "Chinese", and "immigrants". The understanding of these three words would reflect their attitudes toward this particular group. The following set of question will allow the participants to give out their own thoughts toward maintaining tradition or adopting local culture. The Christian community experience is the last set of question that the participants need to rank. This will give the researcher a general idea of how the local congregation is relating with this group. The survey will end by indicating their age and gender. The researcher asks this information at the end of the survey form is to avoid the interruption this question might cause by completing this item earlier. This information will help the researcher to calculate the gender composition of this selected group. The actual data collection form that will be used in the survey is located in Appendix B.

Summary

In this research project, the researcher tries to identify the culturally sensitive and responsive services of the local Chinese congregations in approaching senior Chinese immigrants. In order to have a holistic point of view regarding this research purpose, the researcher applies two research methods, case study, and survey.

As this research mainly is a study of a particular people group, and all research of human being has to be culturally sensitive, the researcher has developed a peer research tool to help gain more respect of cultural differences. The peers and sample population have been carefully chosen according to the research purpose. In conducting the survey, the researcher will give the rights to the senior pastors of the chosen congregations in order to avoid the often low response to a written survey. Culturally appropriate research will be the focus of this research. The researcher believes that the only way to have an accurate result is to provide a culturally appropriate research in every aspect.

CHAPTER FIVE

RESEARCH RESULT AND ANALYSIS OF DATA

Introduction

The proposed research title is "*East Meets West: A Study of Senior Chinese Immigrants in the United States from 1995 to 2014.*" To try to uncover the validity of this research, three questions have been posed:

1. *What are the changes that the senior Chinese immigrants experience when they arrive in the United States?*

2. *What are the social needs that emerge from senior Chinese immigrants in the United States?*

3. *What are the opportunities for Chinese-speaking congregations in outreach to this aging Chinese group?*

The purpose of this research project is to identify the nature of senior Chinese immigrants in the United States, and to provide relevant data for local Chinese-speaking congregations to reflect on their present ministry. There are a few questions that have to be answered in this project. Who are the senior Chinese immigrants? What are they doing on a daily basis? What are their attitudes towards Christianity? This research project will approach these questions from the senior Chinese immigrants' own perspective to present their thoughts, assumptions, and expectations. In doing social research on human beings, the researcher would like to note some issues and assumptions that would affect the research.

First, even though the participants share their journeys as immigrants in a foreign land, the quality of the information is bound by the openness of the selected senior Chinese immigrants. Second, the peer researchers who went to the interview would not be able to nullify their own cultural assumptions in the research. The researcher has noticed and has done a pre-training section for the peer researchers before they went to the field. Third, the researcher is seeking to maximize the effort to gain an overall reality of senior Chinese immigrants in the United States, rather than detail the information of individual lives.

Review Research Model

To angle the research to a particular age group, there are many research methods that could be applied. But to bring out the inner voice of a selected human group, trust and confidentiality are required between the researcher and the participants. Therefore, the two parties that are involved in this research project, the researcher (including the peer researchers) and the groups that are begin researched (including the individuals and the congregations), all agreed to sign the informed consent letter of this research project.

In this approach, the selected case studies of individual immigrants and the congregational survey will serve as a comparison of *emic* and *etic* for the research. The researcher is trying to bring out a better understanding of the reality of senior Chinese immigrants in the United States and to answer the questions that have been raised for this research project: what are the needs, changes, and challenges that the senior Chinese immigrants face in the United States? In a geographical approach, the samples both from the Chinese immigrants in populated areas and non-populated areas will contribute better understanding to form a more solid reality that this research project is trying to establish.

Current Statistics for Chinese Immigrants

A working paper by Campbell and Kay for the U.S. Census Bureau in 2006 has

shown that migration from Asia to the United States rose dramatically with passage of the

1965 Immigration and Nationality Act, which removed national-origin quotas established in

1921 barring immigration from Asian and Arab countries and sharply limiting arrivals from

Africa and eastern and southern Europe.[205] As of 2014, the top five origin countries of Asian

immigrants were India, China, the Philippines, Vietnam, and Korea. The migration

motivations and demographic characteristics of Asian immigrants have varied greatly over

time and by country of origin, ranging from employment and family reunification to

educational or investment opportunities and humanitarian protection.

Using data from the U.S. Census Bureau (the most recent 2014 American

Community Survey [ACS] and pooled 2009-13 ACS data), the Department of Homeland

Security's *Yearbook of Immigration Statistics*, and the World Bank's annual remittance data,

Migration Policy Institute (MPI) provides in Table 5.1. the information on the Asian

immigrant population in the United States, focusing on its size by region and country of

origin. In this report, the majority of Asian immigrants comes from eastern Asian which

contains four countries or regions: China, Taiwan, Japan, and Korea. With the rate of sixteen

point eight percent of the total population of Asian immigrants, China is the top country for

origin of Asian immigrants.

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[205] Campbell J. Gibson and Kay Jung, "Historical Census Statistics on the Foreign-born Population of the United States: 1850-2000," Working Paper No. 81, DC: U.S. Census Bureau (February 2006).

Table 5.1. Distribution of Asian Immigrants by Region and Top Country of Origin, 2014.[206]

Region and Country	Number of Immigrants	Percent (%)
Asia Total	**12,750,000**	**100.0**
Eastern Asia	**3,951,000**	**31.0**
China, excluding Taiwan	2,148,000	16.8
Taiwan	365,000	2.9
Japan	336,000	2.6
Korea, including South Korea and North Korea	1,080,000	8.5
South Central Asia	**3,531,000**	**27.7**
Bangladesh	210,000	1.6
India	2,206,000	17.3
Iran	365,000	2.9
Nepal	110,000	0.9
Pakistan	371,000	2.9
South Eastern Asia	**4,153,000**	**32.6**
Myanmar	128,000	1.0
Cambodia	163,000	1.3
Laos	194,000	1.5
Philippines	1,926,000	15.1
Thailand	252,000	2.0
Vietnam	1,292,000	10.1
Western Asia	**1,062,000**	**8.3**
Iraq	217,000	1.7
Israel	133,000	1.0
Lebanon	119,000	0.9
Other Asia	**54,000**	**0.4**

Source: Migration Policy Institute (MPI) tabulation of data from the U.S. Census Bureau, 2014 ACS.

Note: Permission granted by MPI (See Appendix A).

In Kate Hooper and Jeanne Batalova's research of "Chinese Immigrants in the

United States," they report:

> Most immigrants from China have settled in California (31 percent), and New York
> (21 percent). The top four countries with Chinese immigrants in 2013 were Los
> Angeles County in California, Queens County in New York, Kings County in New

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[206] Jie Zong and Jeanne Batalova, "Asian Immigrants in the United States," accessed June 12, 2016, http://www.migrationpolicy.org/article/asian-immigrants-united-states. Originally published by the *Migration Information Source*, the online journal of the Migration Policy Institute, an independent, nonpartisan think tank in Washington, DC, dedicated to the study of the movement of people worldwide. (www.migrationpolicy.org/programs/migration-information-source).

York, and San Francisco County in California. Together, these four countries accounted for about 29 percent of the total mainland Chinese immigrant population in the United States.[207]

Figure 5.1. Top Destination States for Chinese Immigrants in the United States, 2009-13.[208]
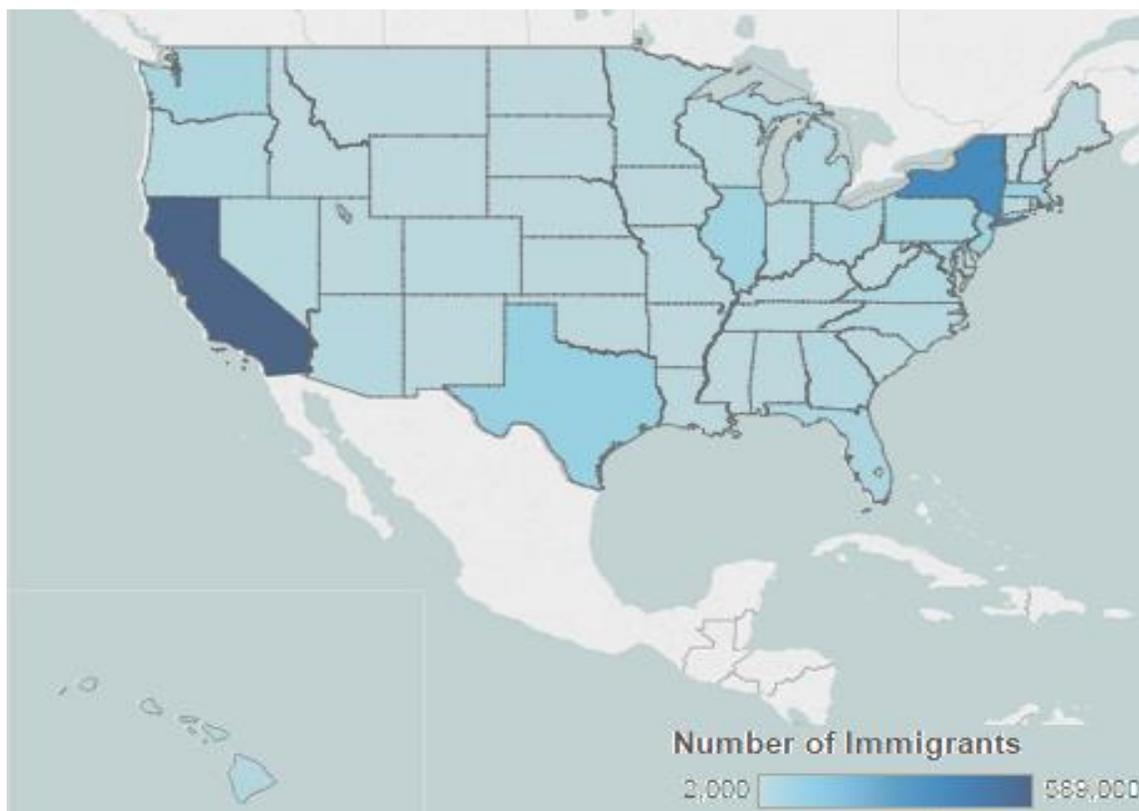
Source: *Migration Policy Institute (MPI) tabulation of data from U.S. Census Bureau pooled 2009-13 ACS.*

Note: Pooled 2009-13 ACS data were used to get statistically valid estimates at the state level for smaller-population geographies.

Permission granted by MPI (See Appendix A).

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[207] Kate Hooper and Jeanne Batalova, "Chinese Immigrants in the United States," accessed June 12, 2016, http://www.migrationpolicy.org/article/chinese-immigrants-united-states. Originally published by the *Migration Information Source*, the online journal of the Migration Policy Institute, an independent, nonpartisan think tank in Washington, DC, dedicated to the study of the movement of people worldwide. (www.migrationpolicy.org/programs/migration-information-source).

[208] Ibid.

As shown in Table 5.2, in the 2009-13 period the U.S. cities with the largest number of Chinese immigrants were located in the greater New York, San Francisco, and Los Angeles metropolitan areas. These three metropolitan areas accounted for about 46 percent of Chinese immigrants in the United States. It is no surprise to see the rapidly growth of Chinese immigrants in those areas as they are historical "hot spot" for immigrants since eighteenth century, which the researcher has addressed the history of Chinese immigrants in the United States in Chapter One.

The Chinese-speaking congregations in these populated areas also grow in numbers as the Chinese immigrants flood into those area. Fifteen new Chinese-speaking congregations have registered in the last 10 years in San Francisco in one denomination, and one Chinese speaking congregation in New York had a growth rate of 150% in membership.[209] There is a huge pool of "seekers" in those areas. As the Chinese speaking congregations are expending in size and in number, an issue has come to appear. There is limited number of trained Chinese speaking pastors and ministers,[210] the Chinese speaking congregations have appeared in varying degrees of understanding toward the gospel and mission of the Christian church.

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[209] Church officer interviewed by the researcher at Louisville, KY, March 12, 2016.

[210] In Chapter One, the researcher has discuss the three types of pastors or ministers who are recently serving in the Chinese speaking congregations in the United States. Lack of well-trained pastors and ministers is always the situation where the Chinese speaking congregations are in. And this situation is more of obvious currently as the Chinese immigrants have flood into the United States.

Table 5.2. Top Concentrations by Metropolitan Area for the Foreign Born[211] from China, 2009-13.[212]

Metropolitan Area	Immigrant Population from China	Share of Metro Area Population
New York-Newark-Jersey City, NY-NJ-PA	419,000	2.1%
San Francisco-Oakland-Hayward, CA	227,000	5.2%
Los Angeles-Long Beach-Anaheim, CA	207,000	1.6%
Boston-Cambridge-Newton, MA-NH	69,000	1.5%
San Jose-Sunnyvale-Santa Clara, CA	66,000	3.5%
Chicago-Naperville-Elgin, IL-IN-WI	59,000	0.6%
Washington-Arlington-Alexandria, DC-VA-MD-WV	52,000	0.9%
Seattle-Tacoma-Bellevue, WA	43,000	1.2%
Philadelphia-Camden-Wilmington, PA-NJ-DE-MD	40,000	0.7%
Houston-The Woodlands-Sugar Land, TX	39,000	0.6%

Source: *Migration Policy Institute (MPI) tabulation of data from U.S. Census Bureau pooled 2009-13 ACS.*

Notes: Permission granted by MPI (See Appendix A).

Case Studies

The case study has been identified as a primary research method by the researcher for this research project. Because the researcher believes that each individual is accumulated by his or her environment at different levels, at the same time, they are also accumulating their

[211] The U.S. Census Bureau defines the foreign born as individuals who had no U.S. citizenship at birth. The foreign-born population includes naturalized citizens, lawful permanent residents, refugees and asylees, legal nonimmigrants (including those on student, work, or other temporary visas), and persons residing in the country without authorization. The terms foreign born and immigrant are used interchangeably. In this spotlight, Asian immigrant refers to persons born in an Asian country and who later immigrated to the United States. Data collection constraints do not permit inclusion of those who gained citizenship in an Asian country via naturalization and later moved to the United States. Accessed June 12, 2016, http://www.census.gov/topics/population/foreign-born/about.html#par_textimage.

[212] "Chinese Immigrants in the United States," accessed June 12, 2016, http://www.migrationpolicy.org/article/chinese-immigrants-united-states. Originally published by the *Migration Information Source*, the online journal of the Migration Policy Institute, an independent, nonpartisan think tank in Washington, DC, dedicated to the study of the movement of people worldwide. (www.migrationpolicy.org/programs/migration-information-source).

effort to the environment that is around them. In order to have a good understanding of a particular group, it is better to hear their stories.

The researcher first intended to study four senior Chinese immigrants. Upon suggestion that made by the peer researchers, the researcher approached six senior Chinese immigrants. The problem soon developed in asking them to make a commitment to the research. The sensitive nature of the research inquiry, asking people to reflect upon and talk about painful experiences, presented problems in participant recruitment that impeded people from participating the research. Eventually the researcher accepted the reality of field investigation. Hence, a small number of senior immigrants participated in this case study. In the end, the researcher settled on two senior Chinese immigrants as informants. One was referred by a Chinese pastor, and the other is a friend who the researcher has known for more than ten years.

Mr. A: From a Chairman of a Hospital to a Cashier

Mr. A was a well-known urological surgeon in China in the early 1980s. He joined a medical program that enabled him to come to the United States permanently. He was traveling between China and the United States for some years. As his only son grew up to be a teenager, Mr. A was planning to have his son come to the United States, since he wanted his son to have a better education. But his son failed his student visa interview by the immigration officer three times, which indicated that his son would not be able to come to the United States.

Mr. A said, "What would a father do if he knows his son could not be able to have a better chance of life? I would do whatever it takes to get my son a chance to have a better

life. The sacrifice does not compare with the love of a father."[213] He had been promoted as chairmen of a big hospital, and there was a new international medical project of which he would be the head. Under U.S. immigration law, the permanent resident (green card) is allowed to bring their children who are eighteen years old and younger into the United States, but it would take more than five years to let these children have a green card. For a citizen of the United States, it would only take two years to get their children the green card. But there is a requirement of five years of continuing to stay in the United States with permanent residence to process the application for the citizenship. If the children reach age twenty-one, they would not be allowed to share the immigration status with their parents. In order to give his son a legal immigration status before his age twenty-one, Mr. A resigned from his job in 2010. At the age of sixty-two, Mr. A moved to New York by himself and lived in a one bedroom apartment for four years before his family immigrated to the United States.

It was very difficult to have a job in the medical field. Mr. A once had a contract with a local clinic in New York. He said, "The white is always looking for the white. Only the Asian patient would accept me as their doctor, but the communication is a very big problem. I was over fifty years old and it is difficult to learn a new language, especially in the medical field." He paused for a while and said, "Actually, these are not the big issues. I just cannot take the *looks* from the other workers in the clinic. They look at me as if I am not qualified as my resume showed." He did not continue the contract with the clinic. From then on, he has had nothing to do with the medical field.

Mr. A is anxious to share the success of his son. As his son immigrated to the United States, he has worked so hard to achieve his current career level. Mr. A is working in a

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[213] Mr. A interviewed by peer researcher A in the city of New York, May 25, 2016.

supermarket as a cashier. He said, "My son testified I am not a loser, my sacrifice worth it. I am an old man, what else can I do? To help him in releasing some of the finance presages is the only thing I can help."

<p style="text-align:center">Mrs. B: A Former High School Principal</p>

Mrs. B was meeting with the peer researcher in a public park. She is a sixty-seven years old lady and immigrated to the United States in 2012. She said her immigration was not her free choice, but she had to make it since her only son and his family were all in the United States. Her husband died in 2000 after having stomach cancer for six years. She said, "I have to go with the family. It is hard to imagine what the life would be if I cannot see my son and my grandchildren." She smiled and said, "My son told me if I did not immigrate, he would not take the children back to China to visit me."

Life in the United States has not come as Mrs. B expected. The grandchildren were sent to the daycare and elementary school, her son was working in another city and only came back home on the weekends. Mrs. B stayed at home with her daughter-in-law. "There is war when two women happen to be in the same room," she said. Before retirement, Mrs. B was a high school principal for decades. "I know I am a strong and well person. I tried not to be too strong in relating with my daughter-in-law, but it is hard. Especially when that person did not appreciate what you have done for them." Mrs. B struggled in the relationship with her daughter-in-law. As time went on, this difficult relationship has extended to the whole family. As the grandchildren have grown up, they have more activities to go to and more friends to play with in their community, and they have less time to spend at home and to spend with Mrs. B. Even when the grandchildren are all at home, the main language they are using is English. Mrs. B has the feeling that the grandchildren are not close to her like

before. Things became worse when her son got promoted to a further city. Now he only comes home when there is a family disaster. "My son became a fireman, but every time he just cools the things down but did not resolve it," Mrs. B said. She looked far away for a couple minutes and said, "No one can help us. I do not know where to seek help."

Mrs. B said the church is a place where she can find comfort. She said it was by chance that she saw a flyer a church community event in a park. She stopped by and found some Chinese people there. "Finally, after two years, I can have someone to talk with," she laughs. She does not convert yet because she said the church helped her so much, but she has not done anything for the church and the people. "I cannot say my daughter-in-law is bad, but she just does not respect me. Who could ever get an old lady like me out of the car in the middle of nowhere with the weather below zero degrees? This kind of things happens very often. I have called my church friend to pick me up and stayed in her house until my son comes home."

Mrs. B is now living in a government supported apartment. She is happy with her own space that she can decorate it, "I do not like my daughter-in-law, but I love my son and the grandchildren. There is not regret to give all my savings to my son when I first came to the States, as I thought they would take care of me. I still have fixed income monthly that I can live by myself. "

<div align="center">Data Analysis of the Case Studies</div>

Based on the information that the two cases have provided, Mr. A and Mrs. B have similarities in their stories. To compare the stories of Mr. A and Mrs. B, in their early lives in China, they both had success in their own specialized field and had received the social respect for what they have done. At the senior age, Mr. A and Mrs. B have abandoned

everything that they have strived after, and have immigrated to a foreign land. To start a new life in a totally different culture is hard, and to have to start life over again at the senior age is even harder. What kind of power could drive them into this decision? These two cases presented a clear answer which is the love and care for their children. Mr. A thought of providing a better environment for his son to grow up, and Mrs. B was coming to support her adult son. The love and care of the parents toward their children motivated them to leave things behind and move into an unknown situation which they considered was worthwhile.

There are no two leaves are exactly the same in the world, and there are no two cases exactly the same. Mr. A led his family as an immigrant to the United States. He accomplished his will of providing a better environment for his son, and his son is paying him back as he achieves the high level of his career. What Mr. A was looking for was coming true. But for Mr. A himself, the immigration was a sacrifice, and the life in the new land was not what he was expecting.

In the second case, Mrs. B used the words "no choice" 29 times in the whole conversation, "what should I do" 10 times, "what could I say" for 15 times, and "I am not important" 12 times in total. Mrs. B has shown the strong self-denial toward the choices that she had made and the current situation that she is in. It might be interesting to find out the reasons behind this, but this is not the focus of the research project. The project is only to identify the current situation but not to define the answers.

In these two cases, the obvious power causing the senior parents to immigrate to the United States is the love of the parents to the children. Mr. A is the one to lead his family to settle down in the United States and for Mrs. B it was the only way that she could think of to reunion with her son's family. They both are driven by the love and the care toward their

own children and grandchildren, to give up what they have accomplished, and to re-set

themselves in a foreign land.

After learning to the stories of Mr. A and Mrs. B, the peer researchers are able to

ask them three questions regarding their experience, attitude, and expectation of Christianity

or the Church.

On the question regarding their experience of church, the data from the responses

revealed these two participants both had encounters with different churches during their

years in the United States. Mr. A has shown a critical view of the congregation that he had

visited. He said, "I think the church is a good place to go. I have been there, but I do not

become a Christian. It is already hard to be a man, why do I need to choose a higher standard

to be a Christian?" He asked, "What is the church really for? It seems they only have Sunday

meetings and nothing else. There is nothing for me. The couple times I have been in a

church, the pastors' level is really low. One pastor was not even speaking Mandarin well,

and I could not understand him." Mr. A certainly has high standards as he gets in touch with

a new thing, and obviously, the church he visited does not meet his standards.

Mrs. B had previous church experience in China; she had been invited to a local

church in China for four times by one of her close friends. After immigrating to the United

States, Mrs. B has been attending a local church for a weekly Bible study group. She said

that is the only place that can give her peace. "I have known someone I can count on in the

church. At least, I have someone I can call when my daughter-in-law abandons me on the

road again."[214] So for Mrs. B, the church carries the role of rescue.

The data also reveals that the two participants shared the common concern of the

conflicts between the Christianity and the local religions in China. They pointed out that

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[214] Mrs. B interviewed by peer researcher B in the city of New York, May 30, 2016.

Christianity has set aside many of the Chinese traditional practices, according to what they understand about Christianity. This would challenge the family relationships strongly, and this kind of challenge is not one the senior Chinese would like to see. A person's belief is not only his or hers but is shared with people around them. Mr. A has a particular concern about his related families back in China. This response is a surprise, as no definition has been given to the term of the family. Mr. A has extended the family to all who can relate to him. The overall feeling from the participants toward Christianity or the church does not indicate any interest. However, the concerns reflect symptoms of what is tangled over the senior Chinese immigrants.

On the question of attitude toward Christianity or the church, there is a unified agreement from the two participants that Christianity and the church are part of the culture or tradition in the United States. They have indicated that attending a church service on Sunday morning is one of the social elements in the United States. These two participants clearly separated themselves from the local host society, "their culture" and "their lifestyle" have been said as identifying the Christian life. There is not connected-ness for them to see the necessity of going to a church. On the other hand, one strong trait of these two participants is the overwhelming sense of protection for self-identity. They both worried about losing their Chinese-ness in a foreign land if they get close to the other culture.

Survey of Chinese Speaking Congregations

It is easy to exam the size or the number of member in a congregation, but how well the congregations has functioned as God's agency to fulfill the mission of the gospel to the world is not easy to evaluate. This research states the part of the research problem is "*the majority Chinese churches in the United States have not aware of the advantage to minister*

to the senior Chinese immigrants," which requests a firsthand source to evidence. In order to have a fresh information from the research field, the researcher has designed a congregational survey to evaluate the selected Chinese speaking congregations. The purpose of this congregation survey is to gather data on the present circumstance of the selected Chinese-speaking congregations, and how ready the people in the selected congregations are in supporting outreach to senior Chinese immigrants.

Survey Invitation and Response

As the researcher proposed in Chapter Four, a survey was sent via an e-mail message to five selected Chinese-speaking congregations located in New York, San Francisco, San Jose, and Cleveland. Since the Chinese group is responsible for its leader's call, the survey was sent via e-mail message to the senior pastor of each congregation. The researcher believes the involvement of the senior pastor will effectively increase the response of the survey. The researcher has an agreement with the senior pastors from each selected congregation to do the survey and to make the senior pastors responsible for distributing and collecting the survey. The survey was sent in separate e-mail message to the five senior pastors on the same day, October 21, 2015. This procedure was intended to protect the confidentiality of each pastor and congregation.

This survey was not answered by everyone to whom it was sent, and it was not answered by every congregation to whom it was sent. The effective survey result counts 320 even though the total distribution of the survey to these three congregations are 467. Of the five congregations, three have sent back the survey results to the researcher before the required time; two have made no response. The statistical result was surprisingly just enough to have one congregation from each selected state.

The highest response was from Ohio. The survey invitation was sent to one congregation, where 196 invitations were given and 131 responses were returned, demonstrating a 73 percent rate of return from the congregation. The data from New York yielded a 77 percent rate of return from the congregation, with 120 invitations and 92 responses. There were 107 responses from a congregation with 159 invitations in California, which displayed a 67 percent response rate. The total response rate from all three congregations to the survey was 69 percent.

Figure 5.2. Survey Invitation and Response
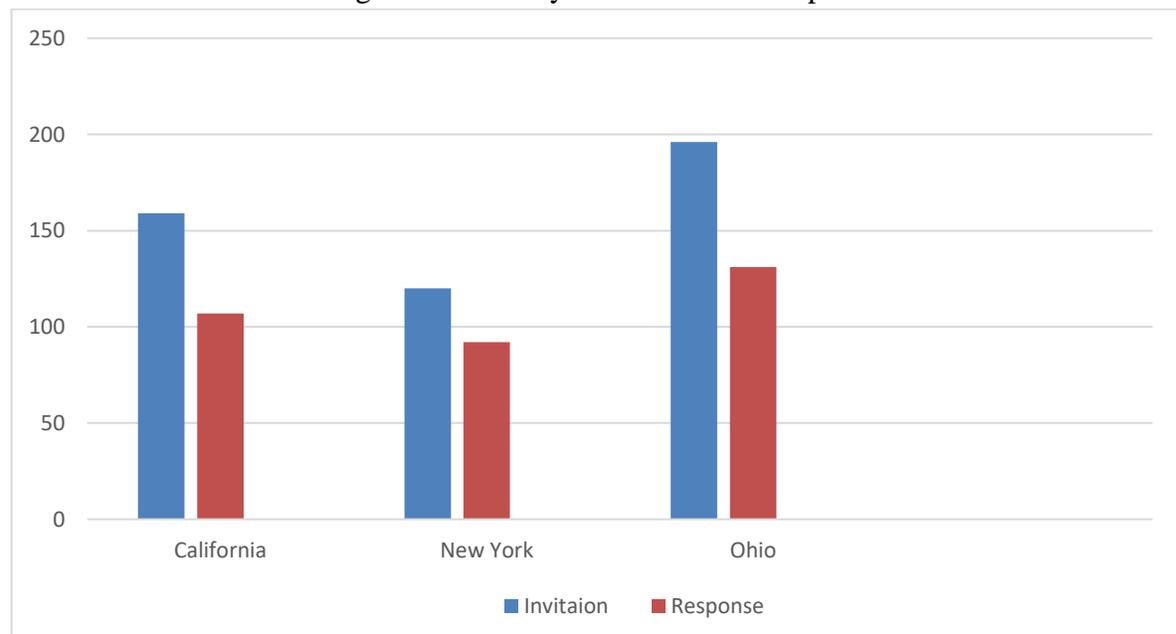
The survey has been divided into four sections: personal data (one's immigration status and relation with church), understanding of seniors (one's own perspective toward senior Chinese in various settings), evaluation of life settings (rating of the life environment), and evaluation of the church settings (personal feeling of the attended church). In dividing into these sections, the survey percipients would be better to focus answer one

approach at a time, and these divisions would also help the researcher to categorize the survey data.

<div align="center">Personal Data</div>

In the first part of the survey, the participants are asked to identify their current life and faith status. It is significant to provide background information of this people group as it demonstrates the diversity of the sample for this study, and it helps people to have an overview of the current status of the selected Chinese-speaking congregations.

Table 5.3. Immigrant Status

Student Visa	Visitor Visa	Green Card / U.S. Citizen	U.S. Born	Total
76	30	118	96	320
24%	9%	37%	30%	100%

There were 96 responses which take a share of 30 percent of the total responses, from people who were born in the United States. They are not qualified to answer the questions that are related to immigrants, so they would only answer the first question in this part of the survey, which is shown in Table 5.3.

The rest of the questions from Personal Data are contributed by the people who are not born in the United States. The total foreign born population of the researched people group is 70 percent. Table 5.4 displayed the majority of the immigrants in the selected Chinese speaking congregations are settled down in the United States from 1995 to 2015. In this decade, there are over half of the researched population have immigrated into the United States.

Table 5.4. Year of Immigration

Before 1995	1995-2005	2005-2015	Total Foreign Born
60	86	78	224
19%	27%	24%	70%

The research believes to leave home country and to enter a foreign in order to live there permanently is not an overnight decision for the most of people. Surprisingly, the data in Table 5.5 presents a different story. There are 30 percent of the immigrants group in the selected Chinese speaking congregations has not visit the United States before they immigrated. It makes the researcher curious about the reason behind the rashness of decision making.

Table 5.5. Number of Times Visiting Before Immigrating

0	1	More than 1	Total
98	85	31	224
30%	27%	10%	70%

In order to identify the specific status of these Chinese immigrants, the researcher listed one question regarding on the number of children that they have. Because the "One Child" policy which was established in 1980s has led the Chinese population into a new stream, and everything that goes with the population development has changed since then. The researcher wanted to know are there any Chinese immigrants who came to the United States after the policy was established. The research data does present there are 134 out of 224 immigrants only have one child as displayed in Table 5.6.

Table 5.6. Number of Children of Those Who Immigrated

0	1	More than 1	Total
56	134	34	224
18%	42%	11%	70%

Nothing stands along by itself. Immigrating as a human action has to be happened after various human mental activities, or it could be stated in a simple sentence, "There is always a reason." The researcher tried to list some reasons for Chinese immigration. In Table 5.7, "Family" has an outstanding 28 percent of the responses to be the main reason for those Chinese immigrants to immigrate.

Table 5.7. Reason for Immigration

Job	Family	Marriage or other	Total
79	98	47	224
25%	30%	15%	70%

As this research survey has done in the church setting, the researcher desires to know the faith journey of the Chinese immigrants who are participating in church services. "None" means they do not believe in Christ. "Seeker" means they want to know more about Christ and will become Christian one day, and "Believer" is for those who proclaim to be a follower of Jesus Christ. Table 5.8 displays the research data for majority of the church participants who are the believers which was 63 percent of the immigrants in the selected Chinese speaking congregations.

Table 5.8. Faith Status of Chinese Immigrants

None	Seeker	Believer	Total
56	32	136	224
18%	10%	42%	70%

Christianity has been known as a one of the main social phenomena in the United States for the Chinese people which the researcher has discussed in the Chapter One. But how these Chinese immigrants get into the church has not been stated clearly. Since there is no resource to laminate their motivation, the research gave them four choice to choose: invitation by friend, curiosity, invitation by family member, and Christian life. In doing so, the researcher tries to have an idea to grasp the way of effectively communication in starting dialogue with the new Chinese immigrants. Table 5.9 has shown the data from the survey, invitation from family member took the best success in leading Chinese immigrants to have their first visit to a church in the United States with the rate of 26 percent, followed by invitation by friend, Christian life, and the curiosity. It has shown the close personal relationship has affect the communication of the gospel to others.

Table 5.9. Reason of First Visit to a Church in the United States

Invitation by Friend	Curiosity	Invitation by Family Member	Christian Life	Total
70	17	84	53	224
22%	5%	26%	17%	70%

Summary of Personal Data

Most of the Chinese immigrants who responded immigrated after 1995. This group has 164 people, which is 51 percent of the total number of 320 survey respondents and 73 percent of the 224 immigrants' respondents. Forty-seven of those who immigrated after 1995 were age fifty-six and up. The data reveals that less than half of the respondents have visited the Unites States before they immigrated. There were 25 percent of survey responders to who declared a job as their reason for immigration, while the majority of respondents (30 percent) indicated that family is the reason to have a life in a foreign land.

As the age has been indicated at the end of the whole survey, the researcher would like to have those age fifty-six and up as a link to have some cross tabulation of the first part of survey data. In the age group of fifty-six years old and up, there are 55 responders. All of the respondents in this age group only have one child, and all of them chose the family as the reason for immigrating. In this age range of fifty-six years old and up, there are 43 respondents who simmigrated to the United States during the year 2005 to 2016. Twenty-two out of the 55 responses in this age range have visited the United States one time before immigrating, and ten have visited the United States more than one time before immigrating. In these responses, there are only six respondents who proclaim they are believers, none one seeker, but 51 respondents consider themselves do not have a faith status. At this age range, for the reason of the first visit of the church, 34 respondents took the invitation of family members, six respondents chose the Christian life, and fifteen respondents took a friend's invitation.

Understanding the Seniors

The second part of the survey asked the participants to define terms of the seniors, the Chinese, and the senior Chinese immigrants. All participants of the survey are requested to answer each question. The answers are given from their own perspective; right or wrong is not being evaluated. This part of the survey results would present a general picture for the senior Chinese immigrants regarding who they are, what they are doing, and how their lives are after they immigrated to the United States.

There are couple terms have to be unfolded in order to help the readers to have a clear picture of senior Chinese immigrants. The researcher has provided the social, cultural, and historical perspectives of the "senior" in Chapter One and Chapter Three, but the researcher would like to have the researched group to give a definition for the seniors. In three options that the researcher has given out: age, social class, and position, the research data that has displayed in Table 5.10 shows 66 percent of survey responders consider "senior" is determined by a person's age. In the other words, the majority of the survey responders has taken age as the main element to define senior.

Table 5.10. Definition of the Term "Senior"

Age	Social class	Position
211	54	55
66%	17%	17%

The other term that has to be clarify by the researched group is "Chinese." As the researcher has presented in Chapter One that every Chinese has a self-awareness of "Chinese-ness;" on the other hand, every people who are not Chinese has also a perspective towards Chinese. As the political or historical issues are rolling around the human

communities, the identification of a human group turns to be a complicated topic. There are

people who are identified by the others as Chinese actually proclaim this is their

identification, but some others who are not look like Chinese at all might declare Chinese as

their one and only identification. From this stand of point, the researcher defines there is a

need for the research data to offer the readers a definition of "Chinese" from the Chinese

group itself. Among the three choices that Table 5.11 has given out: nationality, cultural

practice, and kinship, 201 people which rates 63 percent of the survey responders has taken

cultural practice as their choice. It has obviously emerged the importance of cultural practice

in Chinese perspective.

Table 5.11. Definition of the Term "Chinese"

Nationality – Birth Place	Cultural Practice	Kinship
89	201	30
28%	63%	9%

The researcher has offered in Table 5.12 that the statistics which has showed the

increasing number of the senior Chinese immigrants in the United States in Chapter One, but

there is no resource to determine the reason behind these statistics. In this Chinese

congregational survey, the researcher intended to have Chinese people to give an answer to

what do they think of the reason for people to relocated themselves at their senior age. It

might not be the final answer to all the senior immigration, but it would present the

perspective that the survey responders have. The survey result reported the Family Reunion

has become dominant point that senior Chinese immigrants to immigrate, which indicated

the relations were the reason of this re-locating decision.

Table 5.12. Reason for Senior Immigration

Family Reunion	Better Life	Freedom
200	98	22
63%	30%	7%

In order to grasp a general life picture of the senior Chinese immigrants in the United States, the researcher asked the survey participants to choose their view of the housing status of the senior Chinese immigrants. In Chinese traditional practice, housing is a priority task to be fulfilled in order to determine the establishment of a family. In the other words, people will evaluate your family by your housing status. Allowing the survey participants to provide a view of what they have acknowledged about housing of the senior Chinese immigrants will help the researcher better understand how the lives have unfolded for that participant.

Table 5.13. Housing Status of the Senior Chinese Immigrants

Self-Own or Rent	Live with Adult Children	Government Support Housing
96	123	101
30%	38%	32%

The survey participants has been asked about the reason for immigrating at the first part of the survey. Now at the second part of the survey, the researcher desired to have more detailed information from the aged immigrants. The answer of the question of what this aged Chinese immigrants' group expressed as a priority in their lives in the United States would reflect changes in their lives after immigration. These changes would help the researcher to give out a better illustration of this special group and make people aware of their needs.

Table 5.14. Primary Task of Senior Chinese Immigrants

Work or Study	Family Task	Free (nothing to do)
24	231	65
11%	59%	30%

Financial income is always a big part of one's life and is no exception to the immigrants. As an immigrant relocates, finances can be a key element for making the final decision about immigration. Not only is that a vital issue, the new life that starts in the new land also requires the strong support of finance. Table 5. 15 has present the main finance source of senior Chinese immigrants. The survey has reported fifty-six percent of the survey responded they relayed on the income from China. This is the sign of life independence of the senior Chinese immigrants.

Table 5.15. Major Source of Income

Fixed Income from China	Social Benefits in the U.S.	Adult Children's Support
201	66	53
56%	21%	17%

One of the obvious changes of the Chinese immigrants' life in the United States is the use of the language. The researcher has gathered the data regarding this change in senior Chinese immigrants' life and displayed it in the Table 5.16. The data shows Mandarin is the majority language utilized by 61 percent of the senior Chinese immigrants. It is very interesting that 6 percent of the survey responders indicated that senior Chinese immigrants use English language on a daily basis.

Table 5.16. Main Use of Language

Home Dialect	Mandarin	English
104	196	20
33%	61%	6%

Human beings are social-orientated. Immigrating is changing the life location. The researcher was trying to have an understanding if this change of life location had impact in immigrants' life structure. The activities that the senior immigrants participated in a foreign land would reflect the impact if there is any, and this is also a chance to peek at the adjustment of this group in the new land.

Table 5.17. Major Activities

Church	Social/School	Family
32	87	201
10%	27%	63%

Since general habit for meal choice are very different between China and the United States depending on the general eating habits, the researcher thought the option of the meal choice would also reflect the adjustment level of the senior Chinese immigrants in the new land. In choosing different the habits to eat meals, the survey participants reflected their preferred choice. The survey indicated that 83 percent eat at home, which indicates senior Chinese immigrants still prefer their general eating habit as they had in China.

Table 5.18. Main Meal Choice

Eat at Home	Buy Pre-cooked	Eat Out
267	13	40
83%	4%	13%

The researcher has indicated the human beings cannot live alone. The communication happens anywhere, anytime, and in many forms. To whom the person is communicating determines their "comfort zone" or "safe spot." And finding this comfort zone or safe spot of the target group will make communication effective. In Table 5.19, the survey reports 86 percent of the survey responded to communication with their Chinese friends in free-time. This result reflects that senior Chinese immigrants mainly choose to communicate with the people who are consider to be "Chinese" in their sights.

Table 5.19. Main Communication in Free-Time

Chinese Friends	American Friends	Others
276	43	1
86%	14%	0%

Summary of the Understanding of the Seniors

The survey responses have shown quite a high agreement in each question regarding their understanding of the seniors and the lives that the seniors have after immigration. In definition of the senior, 66 percent of survey participants indicated that the seniors as being defined by age which takes the highest share of the survey result, followed by 17 percent of participants chose the definition of senior is by social class and by the position. Sixty-three

percent of the survey participants think the Chinese are related to their cultural practices. What they do seems more important than to who they were born. Reuniting of family members has been identified as a major reason for Chines senior immigration by the survey data, which is high at 78 percent of survey respondents. But there are 22 people who think the reason for senior immigration is freedom.

Concerning the life of senior Chinese immigrants, the following questions present an overview of their current situation. The housing status has a close rate among the three options, with 30 percent of owning or renting their own housing, 38 percent living with their adult children, and 32 percent in government-supported housing. Over half of the survey participants think the primary task for the senior Chinese immigrants is to fulfill the family task, and 30% believe the senior Chinese immigrants are free for any tasks. Work or study does not have a high rate of this question, but it still resulted in 11 percent of the survey responders. In finances, the survey participants have confidence with the primacy income source for the senior Chinese immigrants being fixed income from China. This has a rate of 56 percent of the survey respondents, follow by the social benefits from the U.S. at 29 percent, and adult children's support at 15 percent.

In language use, activities participation, meal choice, and communication, the survey respondents share that the senior Chinese immigrants are closed and focused on their own rather than exploring their new environment. Ninety-four percent of survey responses agree that Chinese (home dialects and Mandarin) is language that the senior Chinese immigrants use on a daily base. Regarding the daily life activities, the survey responses have shown a close social circle. In language use, daily meal choice, and spare time communication, the responses have favor with their own group, remain in the general habits

they had in China, and show less interest in an outside circle or open to the new choice they

have in the new land.

Evaluation of Life and Church Settings

Rating scales were used for the third and fourth parts of the survey since they relate

to measurable attributes such as quality, satisfaction, or level of agreement. The third part of

the survey included a set of question that deal with the aspects of the participant's own life.

It is an opportunity for the participants to evaluate the importance of certain elements in their

daily lives, and it provides the researcher an understanding of the life expectation of this

Chinese group. Table 5.20 shows the statistical result of the 320 participants.

Table 5.20. Evaluating Lift Settings

Life Elements	Very Important	Somewhat Important	Not Important
Living Environment	169	103	48
Social Environment	235	85	0
Personal Relatedness	178	129	13
Use of Mother Tongue	54	35	231
Learning English	123	89	108
Cultural Practice	89	120	111
Place of Meeting other Chinese	72	45	203
Gathering with Other Chinese	142	102	76

The survey responses have shown the high importance of living environment, social environment, personal relatedness, learning English, and gathering with other Chinese; but the low importance of the use of the mother tongue, cultural practice, and places of meeting other Chinese. There are three interesting things have shown up in this part of the survey. First, the language inclination is not their mother tongue. Second, only 89 people of the whole survey respondents chose cultural practice as important to them. Third, the survey data shows that it is important to gather with other Chinese, but not important to have a place of meeting other Chinese.

The fourth part of the survey was a set of questions that focus on their views toward church settings. As part of the researcher's purpose is to provide a current reality of church ministry for the local Chinese congregation, in order to fulfill this purpose, the researcher asked the survey participants to measure their satisfaction of the church that they were attending. The result might have lost some validity since human relational and emotional conflicts would affect their choice, but it was completely noticed and understood. The goal of the researcher is to have a general perspective rather than to have an answer.

Table 5.21. Evaluation of Church Settings

Church Elements	Very Satisfied	Somewhat Satisfied	Not Satisfied
Time of Church Service	70	198	52
Transportation	53	201	66
Culture-Related Church Event	78	121	121
Sermon	54	207	59
Open-ness of Church	42	213	65
Hospitality of Church	47	226	47
Involvement of Church to Community	21	103	196
Sunday School Age Setting	87	199	34

Overall, the survey participants have indicated low importance towards the listed church settings. The majority of the people chose to select the category of somewhat satisfied. The significance of this statistical result could not be missed. This data was given by the people who were currently attending the church. In one hand, they have shown "no favor" in many areas of church settings; on the other hand, they are actually attending the church services while this survey is distributing. These evidence even if they have given low satisfaction rate towards the church settings, there is undeniable need of the church in their lives, which the church has to be aware of.

Is there a different response from different age group towards satisfaction of the church setting? In general, the data indicates that adult people are more concerned about the church to be part of the community, as Figure 5.3 presents a high dissatisfaction of the involvement of church to the community in majority of the age groups, but not for the young survey participants who are twenty-five years old and under. The second highest point of dissatisfaction is culture-related church events, which indicates the need of cultural practices in more mature ages of forty-six and up. If only look at the data presentation of the senior people, the top dissatisfaction of this group is the cultural presentation in the church, then to the transportation, and then the connection between the church and the community. The senior people in the church desire to relate themselves to something big, they do not want to be alone. Overall, the survey data presents the general concerns of the people in the selected Chinese speaking congregations are very similar.

Figure 5.3. Dissatisfaction of Church Settings According to Age Bracket
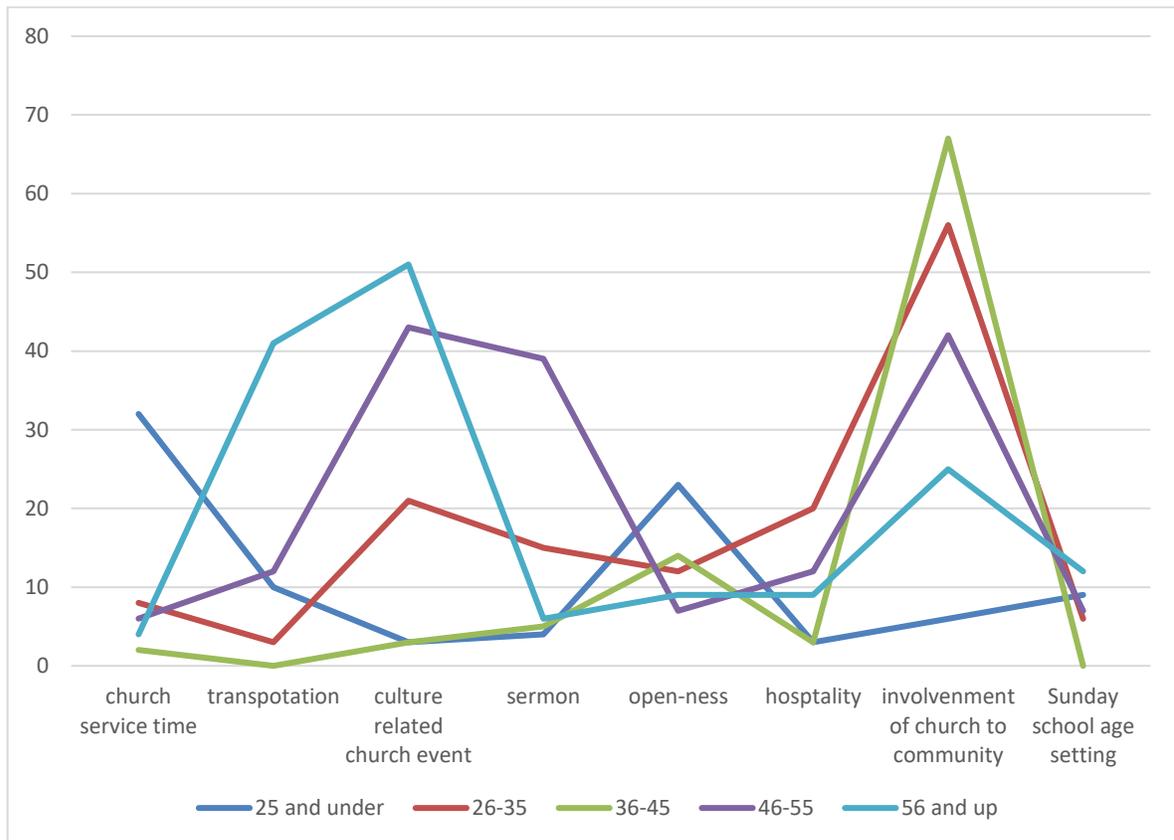
The Numbers Measured by Age

Based on this data that the Chinese congregation survey has provided, the researcher has run an age scale to determine how age in relates to the survey data. The total survey responses have been recorded as 320, wherein age fifty-six and up is 55 people, which is 17 percent of survey respondents. If only looking at the immigrants' status, which includes green card and U.S. citizenship, there are 35 senior Chinese eligible for this category, which takes share of 16 percent of the total 224 immigrants from survey responders. This survey data has been discovered in the Figure 5.4. The 16 percent of the survey result is senior Chinese immigrants is comparable with the statistic of 15 percent overall Asian senior

immigrants in the United States, provided by the *2013 Year Book of Immigrants Statistics*.[215]

The other obvious fact that have been present in Figure 5.4 is the similar number of the male

and female of the senior Chinese immigrants in the church.

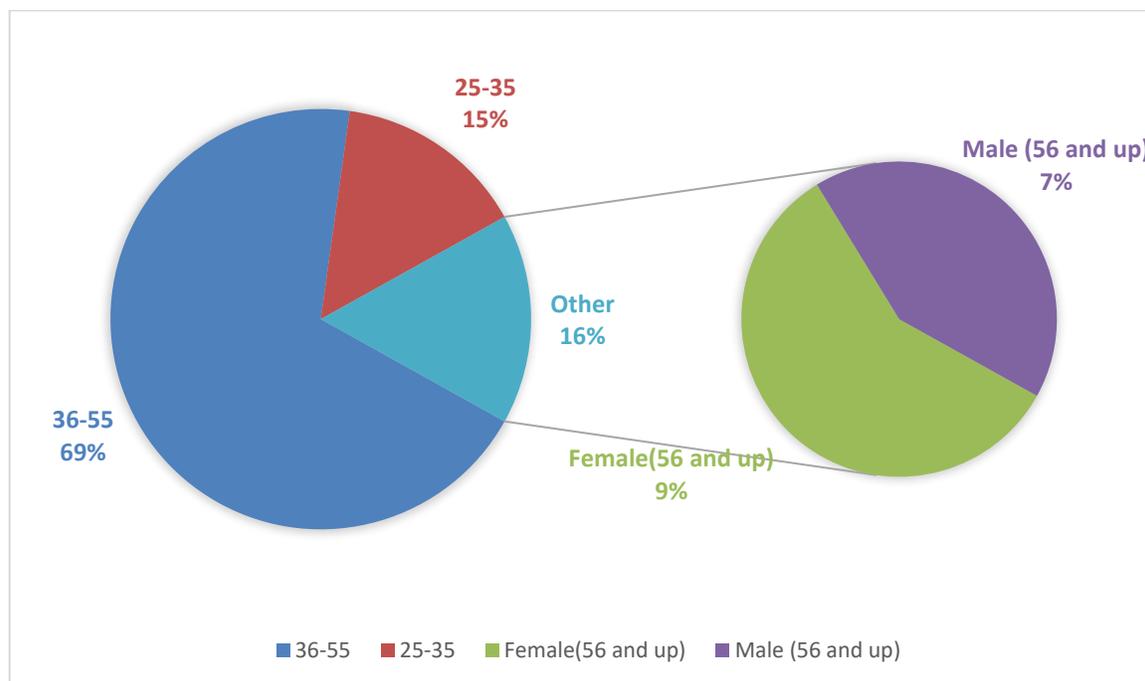Figure 5.4. Senior Chinese Immigrants in Selected Local Chinese Congregation

Figure 5.5 presents at the survey data from another angle, the four different

immigration statuses. The researcher is working on providing a multi-dimensional picture of

the data. From the Figure 5.5, it is obvious to see that the student visa is the major immigrant

status for the majority of the younger age, and the green card or citizenship are the majority

status for the older age. The late-middle-age group only appear in the category of green card

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[215] *2013 Yearbook of Immigration Statistics*. Department of Homeland Security (DHS), Office of Immigration Statistics. 2014. DC: DHS Office of Immigration Statistics. Accessed June 12, 2016, https://www.dhs.gov/yearbook-immigration-statistics-2013-lawful-permanent-residents.

and citizenship. There is no appearance of the age group of 26-35 and 45-55 at the category of visitor and business visa.

Figure 5.5. Age Group Versus Immigrant Status
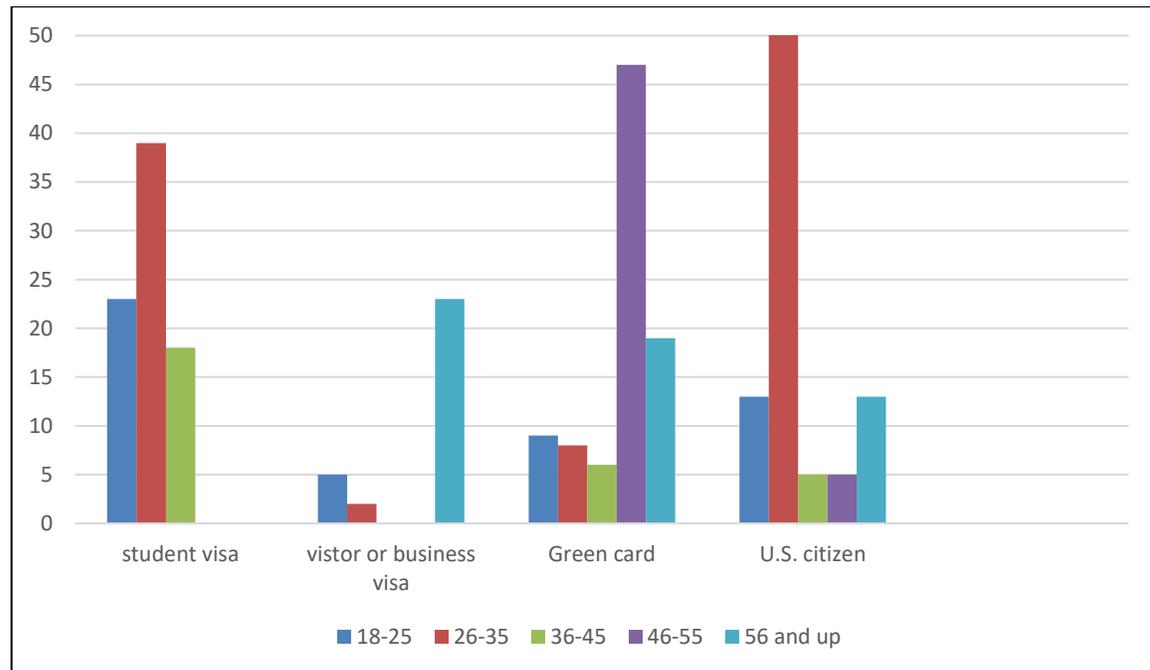
The possible reason for the age range in relation to immigration status is the legal requirement of the length of the year in processing certain immigration applications. While a student visa could be issued on the same day as the applicant meets with the immigration officer, the green card requires legally two years of full-time working experience in the United States, then there is a time frame of one to three years on a waiting list to get the immigration officer to look at the application documents. It would be three to five years for

the applicant to actually have the green card in hand. If everything goes smoothly, a

foreigner needs around ten years to have a green card by his or her own effort.[216]

Summary

It is fantastic to have survey data from three Chinese-speaking congregations in three

states. The data is so rich that it was difficult for the researcher to keep the findings on track.

The life stories that have been shared have enlightened the blind spots. There are unexpected

significant themes that have been presented through the data collection and coding, which

led the researcher to think even more about this project that was not previously considered.

Aside from what the researcher has desired to know, there are some interesting

insights have emerged from the case studies and the congregational survey. They were not

been defined in relation to what the researcher was researching, but they occurred as the

outstanding influence element related to some of the key themes. The first insight is the

religious resistance. According to the researcher own definition, this is the term to describe

life-giving forms of resistance base on one's religious tradition whether the one intends to do

or not. The research has shown the high impact of Chinese traditional practice in senior

Chinese immigrants' lives, especially when they are facing the challenging struggles. The

second insight is the sharing of the common interest. Regardless of the year of immigration,

the senior Chinese immigrants insist the importance of the legacy and related life habits.

They identify themselves based on who they were (before immigration) but not who they are

(after the immigration).

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[216] Of course, there are listed preference categories to legally shorten the immigration process, but they are too specific to fit in. The researcher is giving a general idea of the time frame that a Chinese person has to spend in order to become a permanent resident in the United States.

The assumptions that the researcher has presented in Chapter one are correct but not completed. The inner voice from the researched group itself has given much more information than what the researcher designed to have. There is much more to analyze in this study.

Chapter Six will summarize the research study, provide a complete analysis of what needs to be learned from the findings, develop a conclusion, and suggest recommendations for further application in outreach and ministry with senior Chinese immigrants.

CHAPTER SIX

SUMMARY, FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

The research of discovering the aspects to the problem "*the majority of Chinese churches in the United States are not aware of the advantages to ministering to the senior Chinese immigrants, as they do not have a good understanding of this group*," has been a challenging journey. The project came about because the researcher believed that the statement was true, based on the interaction that the researcher has with the senior Chinese immigrants and with several local Chinese congregations. In order to illustrate the advantage of awareness to this issue, the researcher has unfolded the needs, changes, and challenges of the senior Chinese immigrants.

Summary

Project Overview

This research was initiated by concerns regarding senior Chinese immigrants in the United States. The senior Chinese immigrants are in need of understanding and support. More importantly, the researcher believes the Chinese speaking congregations in the United States are the most unique agent of God in loving and caring for this particular group, in spite of all its deficiencies.

Chapter One set the stage for the project. It describes the problem through an opening illustration. The nature of the problem was identified as the rapid growth of the population of senior Chinese immigrants in the United States, and the lesser attention that

the local Chinese speaking congregations have given to senior Chinese immigrants.

Those who grow up in the twenty first century elsewhere might not be aware of the whole

historical, political, and cultural shift that happened in China from the 1960s to 1980s.

This has formed a very unique Chinese generation, and a large number of the senior

Chinese immigrants who immigrated to the United States after 2005 are from that

generation. The opportunity to minister to this particular group is limited by culture and

language, but the most important aspect is understanding this people group. The chapter

went on to list three areas that touch the heart of the problem: (a) the presentation of

Christianity in the senior Chinese immigrants' life environment, (b) effective

communication between the local Chinese-speaking congregations and the senior

Chinese immigrants, and (c) good personal relations between the Christians and non-

Christian Chinese immigrants. In order to get to the heart of the problem, three research

project questions were posed:

1. What are the changes that the senior Chinese immigrants experience when
   they arrive in the United States?

2. What are the social needs that emerge from senior Chinese immigrants in the
   United States?

3. What are the opportunities for Chinese speaking congregations in outreach to
   this aging Chinese group?

Biblical and Theological Considerations

Chapter Two looked at the biblical and theological basis for this project. The

researcher brought in the Old Testament treatment of immigrants, aliens, and sojourners,

dealing first with biblical examples of immigrants in the history of God's people, and

then giving the biblical instructions in the Law concerning the treatment of sojourners, and the behavior of sojourners in a foreign land. Even though there was not much said in the New Testament concerning the treatment of immigrants from the researcher's stand point, the situation that the first century church was facing definitely gave a lesson to the readers in how to love your neighbors. In reflecting on what the first century church has been through, it would certainly help to strengthen their faith in the foreign land. This principle could also be applied to the senior Chinese immigrants as they are experiencing similar struggles and conflicts with the old and the new.

Theological reflection offers three factors that favor a growing involvement of Christian theology with the phenomenon and experience of the immigrant. They are sociological, historical, and theological. As an un-deniable social development phenomenon, immigrating has become a source for the transformation of identities and the redefinition as well as reshaping of culture and religion empowerment. In history, the central story of the Old Testament tells of the journey of God's chosen nation out of Egypt into the Promised Land. In the New Testament, Paul and his followers journeyed across the Roman Empire and gave birth to and developed the early Christian communities. Truly, Christianity would not have become a global religion without the countless Christians who crossed the seas and traveled to uncharted territories to witness to their faith. The factor of theological concerns the importance of human history and experience, considered in the diversity of geographical and cultural contexts. God has put himself in the task to accommodate these three factors. The researcher draws some parallels from our Lord's example of the Good Samaritan as a way in which the church is to treat the immigrant.

Review of Current Literature

Chapter Three reviewed the different categories of literature reviews to provide a triangulated perspective of senior Chinese immigrants. The researcher tried to bring out a description of senior Chinese immigrants in the United States. Who they are, what they are going through, and the reason that is hiding behind the facts. They were the primary focus of what the researcher explored.

The literature review gave a relatively holistic image of senior Chinese immigrants in the United States. They are typically Chinese and want to maintain their cultural identity, not only to themselves but to all who would see them as Chinese. The self-identity is not finding its own soil. As the researcher stated, there is a gap between alien behavior and human commonalty. There is a great need for seniors to have religion or spirituality; senior Chinese immigrants are no exception.

The Plan and Process of Research

Chapter Four discussed how the research for the project would be gathered. It began by describing the purpose of this research as to identify the culturally sensitive and responsive services of the local Chinese congregations in approaching senior Chinese immigrants. The case study and congregational survey methods have been applied by the researcher to this research project. The researcher believes the combination of quantitative and qualitative research would provide a broader perspective.

In doing this research project, the researcher also sensed that the researcher's own perspective may affect the research result. In order to provide the facts without bias, the researcher designed a method that combines the emic and etic approach. A peer research tool was established by the researcher to help gain more respect of cultural differences.

The peers and sample population were carefully chosen according to the research purpose. In conducting the survey, the researcher gave the rights to the senior pastors of the chosen congregations in order to avoid the often low response to a written survey. Culturally appropriate research was the focus of this research. The researcher believes that the only way to have an accurate result is to provide a culturally appropriate research in every aspect.

Report of the Research

Chapter Five became the heart of the research of this project, which was the result of the case study and the congregational survey. The enormity of the research data was accented by the extra information made available by those case study participants who were willing to share their thoughts with someone. These extra data proved to be an invaluable part of the research. Their availability greatly increased this researcher's understanding of both practical and factual issues regarding the problem. There could be no greater source of information about the problems of senior Chinese immigrants than those who living this life. The survey itself consisted of four parts of questions to identify the current faith and life status of the participants. In analyzing the responses, the answers to the thirty-three questions were categorized by the age and gender. All of this produced an enormous amount of detail to consider, but the overall response proved to be consistent and reliable.

Findings

In this project, Chapter Five represented not only the larger share of work, but the larger share of the writing itself. Gathering information from individual and congregational participants was an essential part of being able to answer the project

questions. Careful consideration was given to the confidentiality of all participants in either case.

Report from the Case Study

Family is a Draw to Immigrate

Based on the information that the two cases provided, Mr. A and Mrs. B have similarities in their stories. They both had success in their own specialized field and had received the social respect for what they have done. In either case, they have abandoned everything that they have strived after, and have immigrated to a foreign land.

In these two cases, the obvious power causing the senior parents to immigrate to the United States is the love of the parents to their children. In the other words, family is a draw to immigrate. Mr. A is the one to lead his family to settle down in the United States. For Mrs. B, it was the only way that she could think of to reunite with her son's family. They both are driven by the love and the care toward their own family to give up what they have accomplished and to re-set themselves in a foreign land.

Effective Presentation of the Church as a Christ Body

Mrs. B had previous church experience in China; she had been invited to a local church in China four times by one of her close friends. After immigrating to the United States, Mrs. B has been attending a local church for a weekly Bible study group. She said that it is the only place that can give her peace. "I have known someone I can count on in the church. At least, I have someone I can call when my daughter-in-law abandons me on the road again."[217] So for Mrs. B, the church carries the role of rescue.

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[217] Mrs. B interviewed by peer researcher B in the city of New York, May 30, 2016.

Cultural Conflicts in Religion

The data revealed that the two participants shared the common concern of the conflicts between the Christianity and the local religions in China. They pointed out that Christianity has set aside many of the Chinese traditional practices, according to what they understand about Christianity. This would challenge the family relationships strongly, and this kind of challenge is not one the senior Chinese would like to see. A person's belief is not only his or hers but is shared with people around them. Mr. A has a particular concern about his family back in China. This response is a surprise, as no definition has been given to the term of the family. Mr. A has extended the family to all who are related to him. The overall feeling of the participants toward Christianity or the church does not indicate any interest. However, the concerns reflect symptoms of what is tangled with the senior Chinese immigrants.

The Shifting of the Social Roles of Senior Chinese Immigrants

As adult, the most of senior Chinese immigrants have succeed in their own professional area. Not only that, they also have special social roles in the family or the community. To use a simple illustration, the senior Chinese in China have a life as a reference for wisdom, similar to a teacher. People are seeking answers or solutions from the elderly people in every life situation.

It might be harmful to say the role of the senior Chinese has shifted from the one who teaches to the one to be taught, but it is the reality. The senior Chinese immigrants have to acknowledge this shift in order to prepare themselves to adapt to the new environment. Immigrating does not only means to change the living location but to re-arrange one's life; it means to give up in order to gain.

The Coping Skills of Senior Chinese Immigrants

On the question of attitude toward Christianity or the church, there is a unified agreement from the two participants that Christianity and the church are part of the culture or tradition in the United States. They have indicated that attending a church service on Sunday morning is one of the social elements in the United States. These two participants clearly separated themselves from the local host society: "their culture" and "their lifestyle" have been said as identifying the Christian life. There is not a connected-ness for them to see the necessity of going to a church. On the other hand, one strong trait of these two participants is the overwhelming sense of protection for self-identity. They both worried about losing their own cultural identity in a foreign land if they get close to the other culture.

Report from the Chinese Congregational Survey

This survey was set up to look into the stated problem "the majority of Chinese churches in the United States are not aware of the advantages to ministering to the senior Chinese immigrants, as they do not have a good understanding of this group" from the emic approach. The researcher tried to provide the current reality of the local Chinese speaking congregations in relation with the senior Chinese immigrants.

The three churches who responded provided 320 effective survey results. The total response rate from all three congregations to the survey was 69 percent. The four sections of the survey were: personal data (one's immigration status and relation with church), understanding of seniors (one's own perspective towards senior Chinese in various settings), evaluation of life settings (rating of the life environment), and

evaluation of the church settings (personal feeling of the attended church). Analyzing these results showed that: there are a couple principal concerns.

Unity

There were a high number of responses on putting the "family" as the priority reason in choosing to immigrate (30%), to visit church (26%), and to spend free time (63%). For senior Chinese immigrants alone, the family is the major reason for them to relocate and to experience new things (78%). They not only practice this sense of unity in their own home, but they look for a place that can provide them the same sense.

The survey data revealed that less than half of the respondents had visited the Unites States before they immigrated, which might not be logical in a common sense as people would be afraid of the unknown. Rather, this is the point to strongly support the unity that these senior Chinese immigrants are longing to experience. Whatever it takes, they want to unite with their family.

Loyalty

The survey responses have shown quite a high agreement in each question regarding their understanding of the seniors and the lives that the seniors have after immigration. Even though social media has impacted how people view their surrounding changes, the researcher still believes that people hold on to their inner core, which is the things they grew up with. This survey has proved this theory.

In language use, activities participation, meal choice, and communication, the survey respondents share that the senior Chinese immigrants are closed and focused on their own or family rather than exploring their new environment. This reflects the teaching of Confucius that to "cultivate oneself" is the beginning to promoting great

virtue to the world.[218] As the environment changes and life needs to restart, people automatically react with the training they have received many years ago. In a church setting, the Chinese immigrants pay attention and evaluate how the church is doing in relating Chinese culture to the church event.

Security

The survey responses have shown a closed social circle of participants in daily life activities. In language use, daily meal choice, spare time, and communication, the responses favored their own group and show less interest in an outside circle. This is not hard to understand as the people are looking for safety.

To communicate, to understand others, to make oneself be understood, and to have a sense of belonging to a certain groups which is very crucial in human community. The survey has shown Chinese immigrants those who are in the church also reveal their need of security. They have looked into church openness, hospitality, and community involvement. People are not only looking for environmental security but also emotional security. As the survey showed, it is important to gather with other Chinese, but not important to have a place of meeting other Chinese. People are more important than the actual venue or place.

There are four characteristics have been defined by the researcher of both case studies and the congregational survey:

Family is a draw to immigrate and to attend the church

Insisted self-identification

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[218] Confucius, *Book of Rites*, accessed May 30, 2017, http://baike.baidu.com/link?url=-li_ml94sK hKaubv_BrodgM8PkVHsiX3wYOeu8UCKaQL_NnAe5xK_0AsJB13EV_lqx6sA47k2dQS5NGbFjad9l8Y ctBefJotQ1l1itOnNfxhNQq5JGiUXdApFMVx5Zrb6Wl7LVzdr6TMyjv_o45X8ep4kjWb4gNXy52g0BcGu siR0oyFRiKtWl2TMbjQ-H7. [Translation is provided by the researcher.]

The difference of expectation toward love

The Shifting of the Social Roles of Senior Chinese Immigrants

Principal Concerns

In moving from the summary and findings to the conclusion, the researcher would like to propose six insights from the study that the researcher considers significant.

(1) There is a strong emotional connection between the senior Chinese immigrants and their home country of China.

(2) The legacy of inheritance has been a core value in senior Chinese immigrants' life.

(3) The senior Chinese immigrants are waiting for help to merge their lives into the United States.

(4) The local Chinese congregation has failed in meeting the cultural expectation that senior Chinese immigrants had.

(5) The local Chinese congregation has to work to achieve the effective communication.

(6) The local Chinese congregation needs to become proactive in responding to senior Chinese immigrants.

Conclusions

Senior Chinese immigrants represent a unique people group since the very first day it has appeared in the history, changing its face according to the different time period and political circumstances. This people group has not been well studied, researched, and acknowledged as it has never been a major stream in the immigration flood. As the rapid growth of Chinese immigrants in the United States increases, the growth of senior

Chinese immigrants has been brought to the table. People have always been more likely to listen to the answer of "why," so they often ask. "Why do they have to leave their home in their old age?" But the truth is that "why" is just the beginning of the story; what they are experiencing is a central part of the story. As followers of Jesus Christ, the local church needs to seek to answer the question: "How could we help them?"

Given this unique opportunity to have the "mouth" of this special group and to let them speak, it is extremely important to the ministry aspect of the local Chinese congregations to not become so absorbed in the daily administration that they forget to be aware of the changes of surrounding communities. It does happen, as in the Bible where God says, "My sheep wandered over all the mountains and on every high hill. They were scattered over the whole earth, and no one searched or looked for them."[219] Note that the Lord God also said, "Therefore, you shepherds, hear the word of the LORD: As surely as I live, declares the Sovereign LORD, because my flock lacks a shepherd and so has been plundered and has become food for all the wild animals, and because my shepherds did not search for my flock but cared for themselves rather than for my flock."[220] This biblical example identifies that God has called his people to look for the lost ones.

<center>Value of Appreciation</center>

Chinese culture has been built upon a sense of appreciation, appreciate the nature, the well-being, the people who lived before us, and so on. As the researcher indicated in Chapter One and Chapter Three, from the historical background and

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[219] Ezek. 34:6-7 [NIV].

[220] Ezek. 34:8.

traditional background, the Chinese people practiced appreciation well in their daily lives. It is a way of life that senior Chinese immigrants have grown up in their culture.

In Chapter Five of this project, the researcher developed a scale of measuring satisfaction of church settings. Appreciation of the local Chinese congregations toward the Chinese immigrants, especially the seniors, was found to be lacking. Due to the high degree of unreliability of the local Chinese congregation in appreciating the Chinese culture, the senior Chinese immigrants fell apart from the unity of Christ that the church should establish. This issue, within the family or in a community at large, is not because there is no love, but because the love that has been shown does not fit with the expectation of the recipients.

The Needs

There is a saying in China, "钱能解决的问题都不是问题。(If money could solve the problem then it's not a problem.)"[221] This indicates the problem that happened in the human group is far beyond the ability that material solutions can provide. The needs of human beings are not limited to physical satisfaction. Through the research, the researcher is able to identify the needs that have been shown in this study. The researcher believes all these needs that have been presented in the case study and Chinese speaking congregational survey are rooted in Chinese culture.

As a fundamental basis of Chinese culture, filial piety has been seen as a foundation of morality in Chinese society. Regardless of its power to control the family and the society, it has to be seen as a honoring and respecting attitude toward the elders. In the other words, filial piety is the appreciation act toward the elders. Senior Chinese

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[221] Translation is provided by the researcher.

immigrants have grown up in the society that practices and promotes filial piety, where they gained the expectation that people would treat them with it when they reached their senior age. But the break down happened as they changed their location. The new land has not been prepared for what they have expected. The cultural shift within the multi-generations immigrants' family aggravate the gap between the expectation that the seniors carried on from the homeland and the reality. From senior Chinese immigrant's perspective, one part of their self-identification has been lost.

As senior Chinese immigrants could not identify themselves with the ways it used to be, they began to lose the interest of others, as the social relatedness has been shot down, their own lives and the lives of their family members being dragged down. Unless a link can be broke off, these will come to a vicious circle.

The Changes

The uniqueness of the senior Chinese immigrants is that they have been well formed in their original home culture, but they have moved to another totally different culture. Their well-established life style, belief system, communication method, and even to their whole being are facing changes. All these changes are obvious to common understanding, but some changes are hidden.

Mr. A had said in the interview that the hardest thing was he had to admit there were changes in the things that he thought would never change. One thing he pointed out was the relationships within the family, including his own family in the United States and the extended family in China. The other case study participant, Mrs. B, had also indicated it took her a long time to realize the relatives and friends who were in China had changed.

People always react to the patterns that are manifested and forget there are motivations behind every human behavior. The motivation of human behavior is mainly adaptation to the environment, which includes material and non-material. As the senior Chinese immigrants have to adjust themselves to the host culture, the people living in their homeland also need to adapt to the development of their local society.

<div align="center">The Challenges</div>

As already established beings, human beings are undeniable unique. Adoptability and adapt-ability the precious gifts from God that enable them to live in different circumstances and continue to develop their own beings. For this research project, the matter is not could the senior Chinese immigrants live in the new land, but how well could they live. It is an issue about life quality.

Human life not only contains the material needs but also non-material needs, such as emotional, relational, and reactional. These non-material needs all come from the center core of the human being, the needs of a heart. An old Chinese saying is, "The heart leads every behavior." The senior Chinese immigrants might have the knowledge of the changes after they relocate themselves in the new land, but their hearts have not been prepared, or not well prepared to adapt.

One major issue of the human heart is pride; no one can escape from it. The senior Chinese have experienced all the senior rights that the homeland has given them, which they deserve according to the home culture, but they could not get the same or even the similar special treat in the new land. This extreme contrast brings pride to the surface, and the senior Chinese immigrants do not know how to balance the emotional drop in no receiving senior rights in the new land. Every immigrants are hit by the

cultural shifts as they immigrate, in one way or the other. This research project has found

the major shift that has attacked senior Chinese immigrants is the gap compare with their

perilous expectation of senior rights, and the common reaction that senior Chinese

immigrants has given toward this cultural attack is to close their social cycle. From this

stand of point, the challenge of senior Chinese immigrants is to be self-awakened, be

aware of the cultural difference, and to prepare of an acceptable cultural expectation base

on the local culture. To it comes back to the old school teachings: "Listen and then talk,"

"ask and then act," and "Look and then do."

Recommendations

This section utilizes the study's findings to make recommendations to the senior

Chinese immigrants and the local Chinese-speaking congregations that are called to

minister to the senior Chinese immigrants to have a better understanding of this unique

people group. There were several points that could be made in relation to the problem in

this project. Further study should be done in the future to uncover more treasures. For the

present, though, the researcher sees three principles that stand out as a result of the

knowledge gained in the pursuit of this research project. These three principles are the

resulting recommendations for this study, and they will help strengthen the senior

Chinese immigrants and the people who are working with them.

Principle One

There is a gap in cultural expectation. Both senior Chinese immigrants and

Chinese speaking congregation need to acknowledge it. There are some practical ways to

start to bridge the gap:

- Listen to the senior Chinese immigrants' stories: let them share what they want to share.

- Bear with the senior Chinese immigrants, finding common ground.

- Respect their experience and input.

- If the senior Chinese immigrants know that they are treated with respect and honesty, they will respond much more readily than when they do not receive kindness and hospitality from those who represent the new culture to them.

Principle Two

Religious resistance plays major role in the life of senior Chinese immigrants. The researcher has found out:

- There is a strong connection between senior Chinese immigrants and the culture they have grown up with. This connection is unchangeable.

- This connection was thought to be a big challenge for the Christian church to reach out to this group.

- This connection could be transformed to the connection with the local Chinese speaking congregations.

Principle Three

Chinese speaking congregations need to take initiative step in communicating with senior Chinese immigrants. The research project has defined:

- The main issue in connecting the local church to the senior Chinese immigrants group was a lack of confirmation. Senior Chinese need to be confirmed for who they were, what they have done, and what they are doing now.

- The message is very simple: the senior Chinese immigrants are waiting for people to listen to them. There is much confusion, hesitation, and harm that are voiced in the research.

- It is unlikely that the senior Chinese immigrants have it all right when it comes to communication, and they do not have a combined pool of wisdom that could help them to have better communication with the local community and Christian church.

Further Study

This dialogue is not over, but this is the end of the research project. This study was undertaken with limited sources on various key aspects of the research. The small number of case studies, may not represent all the senior Chinese immigrants in the United States, though it offers valuable lessons. Hence, this study does not exhaust the issues outlined in the problem statement, therefore, further research is recommended.

Biblical Teaching on Building Social Support

This research did not exhaust the biblical teaching on building social support for the senior Chinese immigrants. The idea of building *Love community*, which refers to those groups that provide care, love, and sharing. Jesus tells us that his love relationship to the Father and the Spirit is not something that God does, but what he is (1 John 4:8, 16). A love community indicates the agape love of God. A future research project could focus more intently on developing love community support systems based on the teaching of the Scripture, which includes the connection between the local Chinese-speaking congregation and the senior Chinese immigrants. This study would also discover and explore the relationships within the immigrants' family.

Acknowledgement the Changes by Host Culture

As it has been discussed earlier in the study, the modernization and westernization have accelerated the traditional practices of Chinese people both in China and outside of China in various ways. The younger generation tends to form a cross-cultural living style that enable them to be like one another, but the older generation desires to maintain the traditional way of life. It will create a major dilemma that is not only in the family but also in the society for Chinese people, for instance, to be individualized versus family or community focused. In some settings, the senior Chinese in China are no longer the pinnacles of the family as it used to be. The future research project could be expanded to compare current cultural status from both sides, in China and in the United States.

Initiative Communication

Human communication is mutual communication, which means there is a two-way message exchanging between the message sender and the message receiver. This research has found out that senior Chinese immigrants are expecting others to take the initiative step in communication, in the other words, they are waiting for someone to start to send them the message. The future research could define the most effective methods of initiative communication with the senior Chinese immigrants.

APPENDIX A

INFORMED CONSENT LETTER

Appendix A

研究课题：2008-2013 年间，中国老年移民在美国的需求、挑战、以及改变

在签署同意书之前请仔细阅读以下内容。该课题经 Winebrenner 神学研究院批准通过。

研究目的：

　　该课题旨于提供中国老年移民一个阐述心声的机会，并帮助当地相关机构更好地了解中国老年移民，给他们提供适合他们的服务。

你需要做什么：

　　在简短的自我介绍之后，你将会被提问。你可以自由阐述你的看法和想法。时间长短将取决于你。

风险与机遇：你可能会担心个人信息泄露，这一研究将保证所有信心的机密性。这是一个让你畅所欲言的机会，同时也可以帮助到那些和你处在或将要处在相同或者类似境况中的人。

机密性：所有人的名字及相关个人信息都不会在研究报告中体现。你将拥有一个代码，所有关于你的信息都以这个代码来表达。你的个人信息及代码资料将封存在研究者的书房里在该研究结束之后，这些信息将被销毁。

　　这一研究是自愿参与的，你不会因不参与而得到惩罚。

　　你可以随时终止参与这一课题研究。

面谈时间： 20 – 30 分钟

案例：10- 20 分钟，就定居美国之后的相关问题阐述个人看法和经验。

　　如果你有任何疑问请咨询：

黄榕岚，huangr@findlay.edu 电话：4199574579

尼斯里博士，jnissley@winebrenner.edu, Office: 419-434-4247, Cell: 419-672-1772

同意书：

本人已经仔细阅读以上信息。本人自愿参与以上课题研究。

志愿者:

日期:

(English Translation)

PROPOSED RESEARCH TITLE: THE NEEDS, CHALLENGES, AND CHANGES OF SENIOR CHINESE IMMIGRANTS IN THE UNITED STATES BETWEEN 2008 TO 2013

Please read this consent letter carefully before you decide to participate in this study.

This research has been approved by the Winebrenner Theological Seminary Institutional Review Board.

Purpose of the research study:

The purpose of this research is identify the nature of Senior Chinese immigrants in the United States, and help local congregations to better understand and provide culturally sensitive and responsive services for this group.

Confidentiality:

Your identity will be kept confidential to the extent provided by law. Your information will be assigned a code number, and no personally identifiable information will be connected to the reporting of responses or analyses of data. The list connecting your name to this number will be kept in a locked file in the principle researcher's study room. When the study is completed and the data have been analyzed, the list will be destroyed. Your name will not be used in any report.

Voluntary participation:

Your participation in this study is completely voluntary. There is no penalty for not participating.

Right to withdraw from the study:

You have the right to withdraw from the study at any time without consequence.

Risks and Benefits:

You might worry about the confidentially of the information you will share in the interview. If you have any difficulties, you will be excluded from the question upon your request. This is a chance to share your own experience with the others and prepare or encourage others in or will be in the similar or same situation as you have, and to make their live different.

For interview:

What you will be asked to do in the study:

Following the brief self-introduction, the peer researcher will interview you by questions; you are free to answer some question, all questions, or no question.

Time required: 20 – 30 minutes

<u>For case study:</u>

What you will be asked to do in the study:

You are free to share your own experience or thoughts after you have settled down in the United States with an assigned topic.

Time required: 10-20 minutes

Whom to contact if you have questions about the study:

Ronglan Huang, huangr@findlay.edu 4199574579

Dr. John Nissley, Doctor of Ministry Director, jnissley@winebrenner.edu,
                Office: 419-434-4247, Cell: 419-672-1772

Agreement:

I have read the procedure described above. I voluntarily agree to participate in the procedure and I have received a copy of this description.

Participant: _____

Date: _____

APPENDIX B

THE CHINESE CONGREGATION SURVEY

Appendix B

The Chinese Congregation Survey

Thank you so much for participating in this survey. I am very grateful for your time in helping this research. Please be frank in your responses. – Ronglan Huang

Please circle one response for each of the following questions.

Personal Information

- Your immigrant status is:
  Visitor/Student visa   Alien/Green Card   American Citizen

- The year of your immigrating is:
  Before 1995   1995-2005   2005-2015

- The times that you have visited the United States before you settled down:
  0   1-3   more than 3

- The number of children that you have:
  1   2   more than 2

- The primary reason that you immigrated to the United States:
  Job   family reunion   other

- The faith status:
  None   Seeker   Believer

- The reason of your first visit of a church:
  Friend's Invitation   Family Event   Church out-reach ministry

Understanding of senior Chinese Immigrants (please chose the answer according to your own situation or your family situation)

- The primary element determines senior is:
  The age   The social class   The position of a person in a related society

- The primary element determines Chinese is:
  Nationality   Cultural characteristic   Kinship

- The primary cause of senior Chinese immigrants in the United States is:
  Family reunion   Social benefits   Political freedom

- The housing status is:
  Owned   Live with family   Self rent   Government support housing

- The primary task of the senior Chinese immigrant in the United States is:
  Work   Take care of grandchildren   other

- The major income of the senior Chinese immigrants:
  Fixed income from China   Social benefits from the United States
  Family support from adult children

- The speaking language use in daily basis is:
  Chinese local dialogue   Mandarin   English

- The participation of major activities in the United States is:
  Church events   Chinese traditional events   Family events

- The preferred meal choice is:
  Cook at home   Buy Pre-cooked   Eat Out

- The communication objects (other than family members) is:
  Friends (Chinese)   Friends (English)   other

Please rank 1 to 3 of the following question. 1 is the very important, 2 is somewhat important, and 3 is the not important (circle the number of your response).

- The living environment around the neighborhood: 1   2   3

- The social environment around the neighborhood: 1   2   3

- The personal relatedness around the neighborhood: 1   2   3

- The use of mother tongue around the neighborhood: 1   2   3

- The learning of English: 1   2   3

- The cultural/traditional practice: 1   2   3

- The places to meet with other Chinese: 1   2   3

- The gathering with other Chinese   1   2   3

Please rank 1 to 3 of the following question. 1 is the very satisfied, 2 is somewhat satisfied, and 3 is the not satisfied (circle the number of your response).

- The time of church service: 1   2   3

- The transportation to the events: 1   2   3

- The Chinese culture related church events: 1   2   3

- The relatedness of Sunday message to current situation: 1   2   3

- The openness of the church to other non-believer Chinese: 1   2   3
- The hospitality of the congregation: 1   2   3
- The involvedness of the congregation to the local community: 1   2 3
- The age-setting of the Sunday school: 1   2   3

Age

Gender

APPENDIX C

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June 12, 2017

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3. Table 1 (Top Concentrations by Metropolitan Area for the Foreign Born from China, 2009-13) from the *Migration Information Source* article "Chinese Immigrants in the United States"
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Ronglan Huang, Doctor of Ministry student, Winebrenner Theological Seminary

Signed: *Ronglan Huang*   Date: 6-12-2017

Migration Policy Institute Representative: Michelle Mittelstadt, Director of Communications
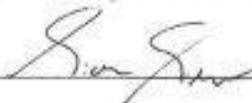
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