

The Parish Caller

"No matter who you are or where you are on life's journey, you are welcome here."

January 15, 2016

First Congregational
Church, United
Church of Christ,
Prescott



FEATURED THIS ISSUE

PAGE ONE:

- ◆ From Pastor Jay—
What is the
Enneagram?

PAGE TWO:

- ◆ From Pastor Jay—
What is the
Enneagram?
- ◆ Our Church
History: Chinese in
Prescott and the
church

PAGE THREE:

- ◆ Our Church
History: Chinese in
Prescott and the
church continued

PAGE FOUR:

- ◆ Lay Academy
Report

This Week at a Glance...

- ◆ **Men's Fellowship BBQ** Friday 6 pm **TONIGHT!**
- ◆ **Choir Practice** Sunday 9 am
- ◆ **Exploring Faith** Monday Night Discussion Group ON HOLD TILL FURTHER NOTICE
- ◆ **Knit Wits** Tuesday 1-3 pm
- ◆ **PASS Meal** Wednesday 5:30 pm
- ◆ **Exploring Faith** Sunday Discussion begins new series on Paul January the 24th

From The Enneagram Institute:

1) What is the Enneagram?

Don Riso has defined the Enneagram as “a geometric figure that delineates the nine basic personality types of human nature and their complex interrelationships.” While the Enneagram suggests that there are nine basic personality types of human nature, there are, of course, many subtypes and variations within the nine fundamental categories. Nevertheless, the assertion of Enneagram theory is that these nine adequately map out the territory of “personality types.”

The Enneagram is also a symbol that maps out the ways in which the nine types are related to each other. This is the aspect of the Enneagram most people are familiar with because it offers them a framework for understanding themselves and everyone they deal with. As a psychospiritual typology, the Enneagram helps people to recognize and understand an overall pattern in human behavior. External behaviors, underlying attitudes, one’s characteristic sense of self, conscious and unconscious motivations, emotional reactions, defense mechanisms, object relations, what we pay attention to, our spiritual potentials and much more—are all parts of a complex pattern that forms each personality type. Therapists, business counselors, human resource directors, and spiritual seekers from around the world are all finding the Enneagram to be immensely useful for self-understanding and personal growth. Always remember however, that the Enneagram does not put you in a box; it shows you the box you are in and the way out!

2) Where did the Enneagram come from?

The history and transmission of the Enneagram are mysterious and complicated affairs, although they become clearer if we distinguish between the Enneagram symbol and the descriptions of the nine types which are gaining such worldwide attention. The symbol (the circle with the inner triangle and hexagon) is ancient, dating back to Pythagoras or even earlier. The concept of the nine personality types has elements rooted in several traditional teachings such as the **Seven Deadly Sins** (beginning in the 4th century), and the **Kabbalah** (beginning in the 12th century) but the psychological descriptions of the types, on the other hand, are modern and are the work of modern authors.

George Gurdjieff brought the symbol to the West around 1900, and **Oscar Ichazo** was the first to synthesize the symbol with elements of the teachings about the types. He was the first to identify the core qualities of each of the nine types, and his work was expanded on by the psychiatrist **Claudio Naranjo** who also introduced the panel method for gathering information about the types. Naranjo’s work, in turn, has been expanded on by Don Riso and Russ Hudson who added many new elements to the early Enneagram system most notably the lengthy systematic descriptions of the nine types, as well as the nine internal Levels of Development, the “inner logic” of each type.

For more information, see [The Traditional Enneagram](#) and [Enneagram Contributions](#), as well as the “Origins” chapter in [Personality Types](#) and “Ancient Roots, Modern Insights” in [The Wisdom of the Enneagram](#).

Continued on page 2

What is the Enneagram?

3) What use is the Enneagram? How can it help me?

The Enneagram can be extremely useful to everyone as a source of self-knowledge because it acts as a kind of “mirror” to reveal features of our personality that normally are invisible to us. Most of the time, people function habitually, as if on “automatic pilot,” according to the pattern of their basic personality type. Usually this allows people to get along well enough in their lives, but when their normal routines break down or the stresses of their lives increase too much, their normal way of coping also tends to break down or become dysfunctional. Seeing clearly what our habitual patterns are—seeing what we are doing and why we are doing it, and at what cost to ourselves and others—holds the key to our liberation. By knowing your type correctly, you are able to see yourself—to “catch yourself in the act”—as you move throughout the day. With this increased self-awareness, you are also able to avoid reacting in negative and potentially dangerous ways.

Once real balance has been restored to the personality structure, the Enneagram can help us to orient ourselves to the higher spiritual and psychological qualities that each type has in abundance. Thus, at its highest, the Enneagram invites us to look deeply into the mystery of our true identity. It reveals that we are not our personality, but something more—a spiritual being who has lost contact with his or her true nature. Living out of this realization shifts completely how we see ourselves, others, and the world, bringing liberation, freedom, and joy. (See pages 27-48 in *The Wisdom of the Enneagram* or pages 11-17 of *Understanding the Enneagram* (Revised Edition) for more about the psychological and spiritual context of the Enneagram.)

History of the Chinese in Prescott and Our Church
By Jay Eby

Chinese in Prescott

It was a very brave move that Rev. McLean and Deacon Otis made to attempt to provide some education and if desired some Christian teaching for the Chinese boys in Prescott in 1895.

When the Union Pacific Railroad was completed in 1869, joining at Promontory, Utah, 5,000 to 12,000 Chinese laborers had helped to connect the nation east to west. These men, mostly boys, were terminated on the spot. This caused an influx into the surrounding settlements including Prescott.

These men imported mostly from southern China as laborers, having sent most of their money home to support their families, had no way to go home and were prohibited from becoming citizens or importing their families.

This from the Arizona Weekly Miner, Prescott, May, November, and December 1896:

“We have heretofore neglected to inform our readers that a veritable young Celestial arrived at Fort Whipple a short time ago. Should he live long enough to become a man, Yavapai county will contain one Chinaman.”

“A real live Chinaman, with tail and other appendages.....For our part, we have seen as many of them as we care to see.”

“Three more Chinamen arrived here during the week, and have gone to work. There are now four of them in this vicinity, which is quite enough.”

“Since our last, some ten or twelve more Chinamen have arrived.”

Again in 1877 with the Southern Pacific Railroad completion to Yuma from Las Angeles there came more or other Chinese to Yavapai County. By 1880 there were 101 and 1900 there were 229 Chinese tallied in the census.

The Exclusionary Act of 1882 prohibited the importation of laborers from China but it did allow those then in residence to continue. However, and most importantly it denied them citizenship and the immigration of their families. So here they were in the land of opportunity without citizenship or family.

The usual complaints were that these men took jobs that white people should have, they sent the money that they earned to China or if they spent it locally it was in shops of their brothers who purchased their goods in China and then returned the profits to China. They did not assimilate as did other minorities. They wore clothing from China, did not learn sufficient English either to read or speak and they continued to wear the Queue.

History of the Chinese in Prescott and Our Church continued

A part of the truth is that these young men left home or were sold to a company at 10 or 12 years of age for the sole purpose of the support of their families in China. They had little contact with their culture other than those persons with similar circumstance and those were from a mix of cultures and languages. They were denied their families and general social acceptance and incurred some outright antagonism. If they cut their Queue they incurred the wrath of their fellows and death if they returned to China.

Interestingly, these men had at least limited access to our courts for there are several cases recorded where the petitioner is evidently Chinese. This may be due to Judge T. W. Otis.

From the Arizona Weekly Miner, January 1872:

"Monday night last, at a Chinese wash-house, on Granite Street, three tea and opium inspired devils from the Flowery Land, attacked a countryman of theirs, who had sawed off his tail, cut him up horribly and would have killed him outright had not Jennings, the night watchman, rushed in and stopped the war.

Yee Fook Tang or Jea Fook Chiang joined the Congregational Church January 1, 1882 by transfer of his membership from the Chinese Presbyterian Church, San Francisco. We do not know his profession or his origin but the church record states that he was in the Dakotas in 1884.

Fong Fe Murphy joined our congregation. From the Arizona Journal Miner: "Caught in the confused web of exclusionary laws was another pair of the town's Chinese, whom some companionate Euro-American neighbors helped reenter. Fong Murphy and Hee Long, both well-known Chinese residents of Prescott, are in trouble in San Francisco. They have been on a visit to the flowery kingdom, and on their return trip were refused permission to land at San Francisco. Murphy is a member of Kwong Hing mercantile company here as well as the most popular caterer that lived here. Hee Long is also a restaurant man. A petition for permission for them to land will be forwarded to San Francisco."

"Back in town by the time of the 1900 census tabulation, Hee Long, who claimed to have been in the United States since 1871, said he lived at 158 South Montezuma Street. His companion, Fong Murphy, then fifty-five years old and a resident in the United States since 1874, roomed down the block at number 164. After all their legal difficulties, they had returned to Prescott just in time to be burned out in the great July fire. It must have posed a critical decision for Hee Long; he was gone by the next census. Undaunted, the personable Fong Murphy continued stirring his cookpots in Prescott until July 5, 1912, when he was placed to final rest in the Citizens Cemetery."

Tony Wong Wook and June Moy joined the first Sunday in October 1900. June ran to Mrs. Otis, away from her master and the Women's Fellowship provided her clothing. She stayed and worked in the Otis' home until she married.

We do not have any information to know how the school initiated by Rev. McLean and Deacon Otis affected other of the young Chinese men but we do know that there are many in China who know Jesus due to one Charlie Jan Wan.



Lay Academy Report By Pete Norum

Five FCC members attended the Southwest Conference Lay Academy January 8 -9 in Sahuarita, AZ. They were the Gambles (Terri and Harry), the McCurdies (Julie and John) and your reporter, Pete Norum.

Enlightening activities and discussion for the more than 30 attendees included a chance for everyone to quickly describe their immigration heritage (some ancestors in the 1700's and some actual immigrants themselves within the last year), a look at immigrants in the scriptures, a recap of US immigration policies and experiences through the years.



We took a walk in the borderland desert to visit memorials created at sites where immigrants have died crossing the desert.

Photo above is a view of the desert down a dry wash used by immigrants.



Memorial crosses placed at sites where immigrant bones were found ("desconocido" means "unknown").