

Building a Chinese Church Staff Dream Team

Reverend William Eng

Unity in Diversity of Ministry

Even if the number of Chinese and Asian American churches would triple their capacity, there still would be a vast shortage of experienced and trained American Born Chinese (ABC) workers. The Chinese church must look beyond the outer appearance of ABCs to discern their ultimate potential for becoming disciple makers. When Christians witness to them, then they can repent and put their faith in Christ and acknowledge Him as Lord. As these mature and are transformed, they will learn to disciple others in the same growth process. And if God is willing, these will become co-laborers in the ministry of the Chinese church to reach the lost and make disciples including today's new ABCs.

There must be spiritual transformation of the Chinese church and its ABCs as well as its Chinese-speaking believers if the church is to make a difference in the next generation. Spiritual transformation is God's work of changing a believer into the likeness of Jesus by creating a new identity in Christ and by empowering a lifelong relationship of love, trust, and obedience to glorify God. The self-identity of today's ABCs is borne in the confusion of identity and frustration can be changed into the likeness of Christ Jesus.

ABCs need to see their connection to the larger Christian community that is the church. They must not be kept out, pushed out, or left out from the Chinese church if the church would be whole. There must be unity through the diversity of ABC believers being enfolded into the larger Chinese church. If the identity of most ABCs is to be complete, it would have to found in the context of the Chinese church. It would be seen in the genuine spiritual modeling of Chinese living under the authority of Christ. Mature OBCs (Overseas Born Chinese) and ABCs alike must model broken-ness. Allow these potential workers to fail; allow failure to shape their character. If they leave, they cannot learn. If the Chinese church is to prepare workers for Christ's kingdom, ABCs must be able to interpret the teachings of Christ and apply them in the cultural setting of who they are as Chinese raised in American society. By observing the strong faith and Spirit-directed examples of the Chinese-speaking brothers and sisters will the next generation have the inner orientation to tap the spiritual power to minister to and reach a growing number of ABCs

Effective Chinese Church Staff

Teamwork is evident from this year's World Cup of Soccer winner which is also seen in other major sports Leagues. This is also needed for church staff ministry to be effective.

Chinese church staff teams need 10 Principles of Team Work. An effective team:

1. Cares for one another. (1 Peter 4:8)
2. Knows what is important. (1 Peter 4:1-2)
3. Grows together. (2 Peter 3:18)
4. Has a team fit. (1 Peter 4:10)
5. Places individual rights beneath the team's best interest. (1 Peter 3:8)

6. Realizes that everyone plays a special role.
7. Has good bench.
8. Knows exactly where the team stands.
9. Pays the price.
10. Says "YES" to the right questions.

James Emery White's article December 2015 on Mecklenburg Community Church 10 Ways We Build a Staff Dream Team:

1. Called from within the church (Respect the Team).
2. Came to Christ at the church.
3. Passed the beer test. After work, hang out together.
4. We don't have to be suspicious!
5. Bias for action. (Come Together Ready to Contribute).
6. Knows this is what God wants them to do (See the Big Picture).
7. They are good at what they do. (Carry their load & add value to the team).
8. They don't need to be micro-managed.
9. If not pay them, they would still be serving, attending, and giving.
10. They get the mission (of the church).

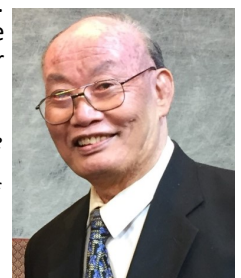
Senior pastors are coaches who need to be grace-givers and understand truth-telling. Grace-giving is the art of empowering or encouraging someone in their ministry or their station in life.

Praying for Your Church's ABC Staff

1. Pray for an ABC and see the potential in him as God's future minister for the sake of the Gospel.
2. Teach that ABC to know Christ, to know his identity in Christ, that he has been freed from condemnation and from the Chinese culture of shame and blame.
3. Teach him the way of the Cross, the path of suffering, and self-denial. No one can be first; first he must learn to be last.
4. Teach that ABC that nothing he does, nor anything Satan does, can snatch him out of the Father's hand. No one can belittle him if he magnifies the Lord in his life.
5. Teach the potential ABC worker to pray. Help him learn that God trains us for heavenly authority by yielding to the Lord and being under His authority in faith.
6. Pray that the potential ABCs leadership experience will produce character.

The Chinese church must invest and pour itself into potential workers for the kingdom, and sometimes this may mean not necessarily in itself. The church must help them to shape their desire for Christian purpose and yearning so that they will not quit when the ministry becomes harsh. Longsuffering and perseverance can be the Christ-like character God wants for ABC workers.

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Reversing the Silent Exodus

Reverend Francis Chung

In the mid-1990's, Helen Lee coined the term, Silent Exodus, to describe the troubling trend of second generation Asian Americans leaving the immigrant Asian church. Her article in Christianity Today cites a paradoxical dilemma, loss amid growth,

"In many respects, the Asian church in the United States has been hugely successful since the mid-1960s, when immigration restrictions were dramatically relaxed.

"The surge in Asian immigration led to an explosion of new churches. But the flip side of this success story has been a silent exodus of church-raised young people who find their immigrant churches irrelevant, culturally stifling, and ill equipped to develop them spiritually for life..."

More than twenty years later, the results of the Silent Exodus are sobering for the Chinese church in America: 1) an aging laity, 2) smaller congregations, 3) dearth of upcoming leaders, and 4) minimal impact in the surrounding multi-cultural communities where the church resides. With the loss of the second generation, there is also a loss of vitality, innovation, and a diminished impact on the church to glorify God. If continued, the trend will only accelerate.

It is no longer an option to allow this exodus to continue since the Chinese church has much to offer. The Chinese church is selfless in serving, devoted to the Lord, and aggressive in fulfilling the Great Commission. In Southern Baptist circles in California, Chinese churches are some of the largest donors to the Cooperative Program and the Lottie Moon Christmas Offering. The Chinese church still has much to offer and contribute to advance the Kingdom. Also, the second-generation Chinese Americans hold an inherent advantage. They are multi-cultural people, a by-product of at least two cultures. Living in multiple cultures and speaking multiple languages, allows them to adapt in many different environments and cultures, so their life experiences have already prepared them for the mission field. It is my sincere belief that the next wave of missionaries will come from Asian Americans. Therefore, it is imperative for the Chinese church to reverse this Silent Exodus before it becomes a mass exodus.

This negative trend is reversible. The Chinese church must carefully reflect on the issue and then respond strategically and swiftly. The initial steps are to admit there is a problem and to avoid attitudes that will exasperate and worsen the situation. The first is to admit that this silent exodus is occurring and evaluate whether the problems cited by Lee for the

Asian church is true for the Chinese church as well, "that the church is irrelevant, culturally stifling, and ill-equipped to mature the second generation spiritually."

The second step is to avoid destructive attitudes. For the overseas-born Chinese (OBC), they cannot concede nor view the exodus as inevitable. They cannot allow the church to be static and so steeped in tradition that they refuse to change. For the second-generation or American-born Chinese (ABC), they cannot belittle the contribution and faithfulness of the OBC nor diminish the value and viability of the Chinese church.

Moreover, the Chinese church must work diligently together to foster unity and focus on kingdom-building and disciple-making. We should follow the precedent set by Pastor JD Greear, the recently elected President of the Southern Baptist Convention, who in his meeting with State Executives in Atlanta, agreed together on the following:

1. "That a new Gospel-above-all culture needs to prevail amongst pastors, associations, state conventions, national entities and seminaries";
2. "That the good news, that Jesus came to save sinners, should supersede all geographic, secondary theological, cultural and generational differences"; and
3. "To (i) assume the best in one another and that they have good intentions, (ii) when in doubt to give the benefit of the doubt, and (iii) when a question arose or a difference in opinion, extending grace to each other in the same way Christ showed us on the cross."

The Chinese church must have these same attitudes if they are to move forward.

The goal of the seminar/panel that Pastor William Eng and I will lead and facilitate at the 20th CBF Biennial Conference will focus on identifying the potential areas of conflict and disagreement between the OBC and ABC in the Chinese church; and finding potential solutions like leadership and teamwork, so that the Chinese church will not only stem the tide but reverse the silent exodus. We hope to see you at the Conference as we mutually learn from each other, sharing our ideas and thoughts with the expectation that the Chinese church will glorify God to the utmost by its unity and in its unique role in fulfilling the Great Commission.

Reverend Francis Chung is the Lead English Pastor at Mandarin Baptist Church of Los Angeles. He has also pastored in Frisco, Texas where he led a Chinese church plant Frisco Community Bible Church. He is married to Glenda and they have six children ranging from fifteen to one years old.



建立一個華人教會的夢想同工團隊 伍偉廉牧師

在不同性質的事工上合一

即使華人和亞裔在美國的教會能夠成長三倍，我們仍會缺乏有經驗和訓練的美國土生中國人(土生華人)同工。教會的目光必須超越土生華人的外觀，以辨別他們成為門徒訓練者的潛力。當基督徒向他們見證時，他們就可以悔改並信靠基督，承認他為救主。隨著這些人的成熟和轉化，他們將學會在同一個成長過程中訓練他人。如果上帝願意，他們將成為華人教會的同工，接觸非信徒，訓練門徒，包括新的土生華人。

如果教會要在下一代有所作為，那麼教會，土生華人，及講中文的信徒都必須有屬靈的轉變。讓上帝在基督裡給信徒一種新的身份，並賦予終身的愛，信任和順從來榮耀上帝。讓今天的土生華人能夠從自我認同的混亂中，升華到成為基督耶穌的樣式。

土生華人需要看到他們與教會這個更大的基督徒社群的關係。在一個完整的教會裡，他們不能被拒絕，推出或遺棄。教會必須團結一致接受土生華人的差異。讓他們的身份在華人教會裡得以完全，活出在基督裡的中國人生活模式。教會需要容許這些未來的同工嘗試和失敗，讓失敗塑造他們的性格。如果讓他們離開，他們就無法學習。如果教會要為基督的國度做好準備，那麼土生華人必須能夠明白基督的教導，並將它應用於他們在美國社會中成長的文化環境中。通過觀察其他講中文的信徒們的信仰和以聖靈為導向的例子，他們將有精神力量來服務並接觸越來越多的土生華人。

有效的華人教會同工

從今年的世界杯足球賽冠軍和其他主要體育聯盟中，我們可以看出團隊合作的重要性。這也是有效的教會同工必要條件。

教會同工團隊需要 10 項合作原則。一個有效的團隊要：

1. 互相關心 (彼得前書 4:8)
2. 知道什麼是重要的 (彼得前書 4:1-2)
3. 一起成長 (彼得後書 3:18)
4. 溶入團隊 (彼得前書 4:10)
5. 將個人權利置於團隊利益之下 (彼得前書 3:8)
6. 意識到每個人都扮演著特殊的角色
7. 可以互補
8. 認識團隊的定位
9. 願意付出代價
10. 對正確的問題做出承諾

我們建立夢想同工團隊的 10 種方式 (James Emery White 關於梅克倫堡社區教會的文章，發佈於 2015 年 12 月)：

1. 同工來自教會內部 (尊重團隊)
2. 在教會內信主
3. 下班後能夠交朋友，一起去活動
4. 不必懷疑 (相互信任)
5. 願意去行動 (準備付出)
6. 知道這是上帝要他們做的事 (看到大局)
7. 有自己的專長 (承擔自己的責任並為團隊增值)
8. 不需他人太多的管理
9. 即使沒有回報，仍然會服務，參與和付出
10. 領受了(教會的)使命

牧師需要成為教練，施恩典和說誠實話。施恩典就是鼓勵和振作其他人的事工或生活。

為你教會的土生華人同工祈禱：

1. 為一個土生華人禱告，看到他成為上帝福音傳道人的潛力。
2. 帶領這個土生華人認識基督，懂得他在基督裡的身份，以及他從罪的譴責和中國羞辱和責備文化中解脫出來。
3. 教導他十字架的道路，是痛苦和克己的道路。不要希望成為第一，學會謙卑。
4. 教導他任何他做或撒旦所做的事，都不能把他從天父的手中奪走。只要他在生命中以主為大，沒有人可以貶低他。
5. 教導他祈禱。幫助他了解上帝通過順服於主，訓練我們獲得天上的權柄。
6. 祈禱這個土生華人的領導經驗會培養出良好品格。

華人教會必須投資並投入到培養未來的同工。教會必須幫助他們塑造對基督的渴望，讓他們不會在事工變得苛刻時放棄。忍耐和堅持會是上帝對土生華人同工所期望的品格。



伍偉廉牧師榮休於美國加州橙縣華人浸信會。目前，他任職於美加華人浸信會聯合會英語系，並且是 Fellowship of American Chinese Evangelicals 的董事。

逆轉沉默的外逃 鍾惠賢牧師

在 20 世紀 90 年代中期，李海倫·(Helen Lee) 創造了“沉默的外逃”(Silent Exodus) 一詞來描述第二代亞裔美國人離開亞洲移民教會這令人不安的趨勢。她在今日基督教(Christianity Today) 中的文章指出了一個矛盾的困境 - 在增長中的損失：

“自 20 世紀 60 年代中期以來，當美國大大地放鬆了移民的限制，亞洲人教會在許多方面取得了巨大的成功。

亞洲移民的激增導致了新教會的爆炸式增長。但成功故事的另一面是教會養育的年輕人無聲的外逃，他們發現移民教會與他們沒有關連，在文化上使他們感到窒息，並在靈命發展上不能好好地裝備他們...”

二十多年後，對於美國的華人教會來說，沉默的外逃的結果是觸目驚心的：

- 1) 衰老的平信徒，
- 2) 較小的會眾，
- 3) 缺乏未來的領袖，以及
- 4) 對在教會周圍的多元文化社區的影響力是微乎其微。

隨著第二代的失落，也就失去了活力、創意，並削弱了教會榮耀上帝的能力。若繼續下去，這趨勢只會加快。

因為華人教會有很多的貢獻，因此不能容許這種外流繼續下去。華人教會無私的奉獻，忠誠事主，並積極地履行大使命。在加利福尼亞州的美南浸信會中，華人教會是合作計劃(Cooperative Program) 和慕拉第聖誕宣教奉獻(Lottie Moon Christmas Offering) 的好幾個最大的奉獻教會。中國教會仍然有很多東西可以為擴展神國做出貢獻。此外，第二代華裔美國人擁有與生俱來的優勢。他們是多元文化的人，是至少兩種文化的副產品。生活在多元文化中，說多種語言，使他們能夠適應許多不同的環境和文化，因此他們的生活經歷已經為宣教禾場做好了準備。我真誠地相信，下一波的宣教士將來自亞裔美國人。所以華人教會必須在無聲的外逃變成大規模逃亡之前扭轉這局面。

這種消極的趨勢是可逆轉的。中國教會必須仔細思考這個問題，然後進速地在策略上做出回應。起初的

幾步是承認存在的問題並避免令人感到惱怒並使情況惡化的態度。首先是承認這種無聲的外流正在發生，並評估李海倫對亞洲教會所指出的問題是否也發生在中國教會中：“移民教會與他們沒有關連，在文化上使他們感到窒息，並在靈命的成長上不能好好地裝備第二代的信徒。”第二步是避免破壞性的態度。對於海外出生的中國人(OBC)，他們不能接受也不能認為出走是不可避免的。他們不能讓教會一成不變，著沉浸在傳統上而拒絕改變。對於第二代或美國出生的華人(ABC)，他們不能貶低 OBC 的貢獻和忠誠，也不能輕看華人教會的價值和能持續下去的能力。

再者，華人教會必須努力工作，以促進團結，專注國度的建造和訓練門徒。我們應該效法最近當選的美南浸信會聯會主席 JD Greear 牧師的例子，他在亞特蘭大與各個州浸聯會總幹事晤時，就以下方面達成了共識：

- (1) “一個新的，以福音為上的文化，要在牧師，區聯會，全國聯會，聯會機構和神學院中佔主導地位;”
- (2) “耶穌拯救罪人的好消息應該取代所有地理，次要的神學，文化和世代上的差異”；以及
- (3) “(i) 彼此交往時往好處想，並假設對方有良好的意願，(ii) 在有懷疑時給對方疑點利益，以及(iii) 當出現問題或意見分歧時，以基督在十字架上向我們所顯示的，彼此以恩典相待。”

如華人教會要向前邁進，我們必須持守相同的態度。

我和伍威廉牧師將在第二十屆美加華人浸信會聯會雙年會會議上所帶領和推動的講座/小組討論會的目標將集中在認出 OBC 和 ABC 在中國教會中潛在的衝突和分歧；並找到如領導力和團隊合作等潛在的解決方法，這樣華人教會不僅能斷流，還能逆轉沉默的外流。我們希望在會議上見到你，讓我們互相學習，分享我們的意念和想法，並期望華人教會在透過合一和在履行大使命中所有獨特的角色而最大程度地榮耀上帝。

鍾惠賢牧師是洛杉磯國語浸信會的英語帶領牧師。他曾在德克薩斯州弗里斯科(Frisco) 牧養過華人植堂教會 Frisco Community Bible Church。他與 Glenda 結婚，有六個從十五歲到一歲的孩子。

