

ChinaSource

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Perspectives and analysis for those who serve China

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in this issue...

The Changing Role of Foreign Workers

The Changing Role of Foreign Workers in China

Paul Lee

Do foreigners still have a place in China service?

Page 1

Looking Backwards and Forwards

A CS Interview conducted by Kay Danielson

How have foreign workers changed over the years and what skills do they need for today's China?

Page 5

Biblical Mandates, God's Calling and Overseas Workers in China

John Thomas

God's calling and the Scriptures strongly influence the foreigner worker's role.

Page 7

What Churches in China Need Today: The Living Water

Huo Shui

There are key areas that agencies need to consider for their involvement in China.

Page 9

The Unique Role of Foreigners in Present Day China

Dwight Nordstrom and Andy Yi

Who are the foreigners that have gone to China in the past and today?

Page 12



J. Legge

The Changing Role of Foreign Workers in China

Paul Lee

Recently, I found myself counseling three foreigners who, with many tears, told me they had just been told to leave China by a Taiwanese/American pastor who boasted to them that he was “the leader of 1,000 churches in China.” He told them they could have no fruitful ministry in China because they are white.

One of the three, a young, white, Western woman, has, in the past 18 months, been used by the Holy Spirit to lead 26 Chinese high schoolers to faith in Christ and is establishing them in a church in a place which previously had no functional body.

A Chinese national who heard this story responded: “Why does one foreigner believe that he has the right to tell other foreigners that God cannot use them in China? Isn't this God's business?” Good questions are the right ones and underline the complicated situation and many opinions which revolve around the

topic at hand.

History gives us another example of this complicated clash of East and West while God has been building the Chinese part of his church—the Three Self Movement of the 1930s. The objectives of the movement were to make the church in China self-governing, self-propagating and self-sustaining. I believe these objectives in themselves were quite healthy, seeking to fulfill God's desire to mature the indigenous church. However, there were also those in the movement who saw it as

Continued on page 3

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The purpose of the **ChinaSource** journal is to provide up-to-date and accurate analysis of the issues and opportunities facing Christians involved in China service and to provide a forum for exchanging viewpoints and discussing strategies. The views expressed herein do not necessarily reflect those of ChinaSource or its cooperating agencies.

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What if We're Out Tomorrow?

Brent Fulton, Editor

It happened again this week. A seasoned, long-term foreign worker who has spent the better part of his life seeking to serve the people of China has been denied a visa to remain in the country.

Another wake-up call?

Decades of relative freedom and unprecedented openness to those from outside China have created a sense of near invincibility among many serving in China, particularly those who remember the draconian policies of an earlier day when foreigners could only live in certain parts of the city and all purchases had to be made

they bear repeating in the current context.

Invest in People, not Projects. Talk to local believers whose lives have been positively impacted by foreigners in China, and you will learn that the foreigners placed a high premium on friendship. They realized that their calling was first to serve, and that this service needed to take place in the context of relationships, not primarily by dispensing programs or building structures, as important as these activities may be.

Build Local Capacity. As Huo Shui points out in this issue, foreign teachers have done much in past decades to equip

Much energy, effort and resources can go into strategies for staying long-term in China.

with Foreign Exchange Certificates.

Yet it happens often enough—a foreigner with years of China experience suddenly finds that the welcome mat has been withdrawn—reminding even the most well-meaning, law-abiding foreign Christian worker that his or her status is by no means guaranteed.

The point of raising this issue here is not to send a chill through organizations that have significant numbers of workers in China. Rather, it is to ask, as several of the authors in this issue of *ChinaSource* also ask, “What is our role?” Long-term service is, for a good many, a reality; yet it is by no means a given. How should we serve in such a way that, even if we were out tomorrow, our positive contribution would continue? Or, to put it another way, how to leave behind the sweet aroma of Christ and not the odor of a mess that others will have to clean up in our absence?

While several of the following points have been made in previous issues of this journal,

Chinese church leaders. Yet, going forward, the emphasis needs to be on investing in those who will equip their peers.

Be Catalytic. Aim to build relationships that result in local people and resources coming together to accomplish more than you as a foreigner will be able to do alone. Those whom you connect will thank you, and, should you need to leave prematurely, the work will go on in your absence.

Much energy, effort and resources can go into strategies for staying long-term in China. However, such strategies can easily end up defining one's purpose for being there, and, when they become an end in themselves, can be self-defeating. A more prescient approach would be to begin with the end in mind; acknowledge that one is not going to be in country forever and define an exit strategy that will result in lasting fruit.

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more of an anti-Western campaign and in the process threw out all affiliation with the body of Christ outside of China. Others rightfully saw it as a move to separate the Christlike influences on the church from the unbiblical. The underlying reality in all of this is complex. There is no simple answer.

Do foreigners still have a place in China service? An easy answer flows from simply recognizing that both historically and today, God has, and is, clearly using people from throughout his body to accomplish his purposes here. Anyone who tells you otherwise does not know much about what God is doing spiritually in China. The person the Spirit uses for his work is defined not by race or nationality. Rather, good and faithful servants are set apart by their daily embracing of a set of core values which define and establish them (whether Chinese nationals or foreigners) as someone through whom God is willing and able to reveal Jesus to the Chinese people.

Here is my list of essential working practices for someone to be used by God to fulfill his purposes: Mark 11:22-24, 12:30-31; John 4:23-24; 2 Corinthians 4:5-11; James 1:26-27, 4:6-10; Matthew 28:19-20. Every China worker (expatriate or national) who embraces these as life-guiding precepts will be used by the Holy Spirit to reveal Jesus to the Chinese people. There are many Chinese nationals, overseas born Chinese (OBCs) and Western expats who seek to live this way. God is zealously working through all of them. Unfortunately, there are also many from all three groups who are not being so effective. However, God is merciful and gracious, so it is surprising how much good is often done through expatriate and national folly and immaturity. I believe God sees the whole body of Christ when deciding who to spend fulfilling his purposes in China and is pleased to empower all who are truly laboring here for Jesus' sake and by his precepts.

Every culture, and more specifically, every Christian culture (American, Korean, Taiwanese, Chinese, etc.), embrac-

es habits, thinking and practices which to some degree subvert the biblical model of personal spirituality and church practice. We have all been trained by our past, within our culture, to tend toward certain emphases which are clearly anti-Christian. For example, among other things, American Christians are trained to emphasize personal comfort, strong independence from the body of Christ, spiritual pride and an intellectual (rather than relational) approach to God. These, when transported to China, are severely destructive to God's desires for the church here. We can write corresponding lists for the Koreans, Taiwanese, Chinese and others. The specific approach to cultural subversion of true Christianity is different, but still destructive, no matter the source.

Western and overseas Chinese influence on the growth of the Chinese church is both essential and damaging.



Both groups are impacting the work in many positive ways. Many from both groups are still clinging to their belief that Christianity is an intellectual, rather than a relational based religion and that we are called to obedience for the sake of obedience rather than for worship of and love for God which spring naturally from living daily in his presence. We must be aggressive to keep the gods of the Western and OBC church cultures from becoming the gods of the Chinese church. Government suppression, I believe, is God's instrument for keeping a full-fledged Western or OBC model from pushing aside the possibility of a biblical model.

Chinese culture has enough anti-Christian tendencies without our contributions. God is hoping to keep "ours" from multiplying "theirs." Our mission, no matter our specific baggage, must be to establish, in the church in China,

Christlike transformation. We must passionately set aside our own and Chinese cultural sins and replace these with Christian culture. Our usefulness to God's purposes in China is directly dependent on our willingness to embrace such a transformation. Our being transformed is directly dependent on whether or not we are presenting ourselves, by the mercies of God, as living and holy sacrifices, to God's purpose (which is... worship. Romans 12:1-2). The life of Jesus, instead of our personality and culture, is revealed as we worship in spirit and in truth.

Fortunately, our Father's vision and mission for fruitful ministry in China do not change over the years. Each year's objectives, however, and the daily activities to which we are called, are quite different year after year if we are responding to the guidance of the Spirit. Therefore, the church's vision must always be Jesus

himself (Hebrews 12:1-3) and the true worship of him (John 4:23-24, Romans 12:1), or we will be distracted, like Martha (Luke 10:39-42) with task-orientation (evangelism, church-planting, creating seminaries, discipling, serving the poor) rather than lovingly worshiping Jesus himself. The tasks are necessary, of course, in God's scheme, but are merely the fruit of his life overflowing from ours when our hearts are occupied with loving him personally rather than with attempting to do something for him.

The church's *mission* must be to reveal Jesus in all his glory to the Chinese people by the power of the Spirit, from the temple of Jesus' body. Our *goals* and *activities* (which too many of us are focused on as the foundation) must flow out as the fruit of our relationship with Christ and be focused on the "equipping of the saints for the work of service, to the building up of the body of Christ;

until we all attain to the unity of the faith, and of the knowledge (*epignosis*—experiential knowledge—not merely *gnosis*, or intellectual knowledge) of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ” (Ephesians 4:12-14).

The following story is a great example of how the Holy Spirit empowers humble leaders who seriously embrace the generational propagation of true worship and effective discipling. One white Westerner was, for several years, disciplined and prayed for daily by one old, retired, American missionary. The discipling emphasis was on true worship and discipling others. The younger worker brought many to Christ, established them in churches and then began discipling and praying for eight of the

be spent by God to establish and build the Kingdom there. One team went out to a site where there was one weak pastor overseeing 30 meeting points. He could see Jesus’ love and life in the pair and quickly welcomed their help. They went out often, discipling the leader, teaching, training, ministering, exhorting, and most of all, modeling a life of worshipful sacrifice and love.

The previously weak pastor began worshiping and learning more and was led to disciple eight of his best leaders to disciple the other leaders of the thirty meeting points. Within two years, 23 of the 30 chose to leave the work on their farms to their family and to work full time as itinerant pastors, establishing churches in villages around their villages which before had none. A visiting

has become established, the nationals lead and do the vast majority of this work. Developing effective, godly leaders is the new task.

There are still, however, in Yunnan, a majority of places where Christ is unknown and his body is absent or just beginning. In either case, the primary approach to responding to any area has changed. This essential task is now best accomplished through the building up of national leaders who have become God’s primary vessels in the direct work of expansion. Therefore, the need of effective leadership for churches and ministries has greatly increased and must become the new focus. We have moved two generations forward in our obedience to 2 Timothy 2:2. Paul, at this writing, was no longer working day by day with Timothy; rather, he was writing letters to equip Timothy to equip other faithful men who would then equip more faithful men. Our daily activities must, as did Paul’s, respond to the changing need.

In my opinion, the new focus must be on establishing effective, godly leadership within the national church. It is time for “foreigners” (most mainland Christians include the Taiwanese, Singaporeans, Hong-Kong, and other Overseas Born Chinese in this category) who believe they are the best people to be the leaders of Chinese churches and ministries to use a more biblical model. In the long run, the Chinese church will be far better led, far more fruitful and far more acceptable to the government when nationals are the leaders. For now, we foreigners are, in many settings, being used by God as his vessels to grow that leadership. We need to be taking this task seriously and willing to give up our personal positions of leadership. Paul regularly established locals who had just recently heard the name of Jesus for the first time as the leaders of their churches. There were problems, but I strongly suspect the Holy Spirit was the author of this approach. Often, after just a few months, Paul had relatively little input into most of the churches that were es-

Continued on page 15



national pastors he had placed in charge of the churches. He taught them what he had been taught. Over time, listening to the constant emphasis, the national pastors realized that the future of the church in their area was dependent on whether or not they could learn to “worship in spirit and in truth.” If they could, all the necessary fruit would be established through them and God would have his way. Whether it was wisdom, gifts or fruit of the spirit, knowledge of the Word, courage, faith, comfort or whatever else they lacked, as long as they were presenting themselves to God as living and holy sacrifices (Romans 12:1), this worship would bring the Spirit’s empowerment of effective ministry. The Spirit began growing their character, understanding, skills and relationship with God, empowering their lives and ministries more and more.

During a prayer session one day, they were moved by the Spirit to divide into four teams of two, prayerfully assign each team specific surrounding areas and

pastor from a neighboring province saw what the Spirit was doing and asked the group to come and help the church in his area do something similar. They joyfully went out to help.

This story is really not that unusual. The spontaneous expansion of the church (Roland Allen) wherever hearts are sacrificially presenting themselves to God can be counted on. However, observe the role of the foreign worker as the story above changes with time. Early on, he is evangelist/discipler/church planter. This quickly changes into discipler/leader developer. If we are responding to the needs of the changing situation, our daily activities (but not our vision or mission) necessarily change. Many geographic areas where two decades ago there were no Christians now have many. Other places where Christians were present, the church has matured and grown significantly. Where evangelism, training and discipling of immature believers was the task before, today, wherever the church

Looking Backwards and Forwards

A ChinaSource Interview conducted by Kay Danielson

KCH came to China in the 1980s as a student, serving with an organization focused on campus work. China was in the early stages of “opening up” at that time, so there was little time (or knowledge to tap) for orientation and training. He still lives in China and, although is now involved in business ventures, continues to advise his organization on urban work.

I recently caught up with KCH via Skype to get some of his thoughts and reflections on how things have changed for foreign workers in the past 25 years.

CS: *How have incoming workers changed over the past 25 years, in terms of attitude, level of commitment and effectiveness?*

KCH: Because China is more known to the world now, there is more of a general awareness of what China is like. There isn't that wide-eyed “I have no idea what I'm getting into” attitude of the early days when China was far less known to the world.

Almost all people coming long term (defined as three years or more) now have been here at least once on a short-term trip. As such, long-term commitment by and large requires a short-term experience first.

Generally, workers are now much more effective (although this is not necessarily because they are better trained). The gap in terms of worldview, knowledge of the world, knowledge of spiritual things in China in 2009 is much smaller than it was in 1982. At that time you simply could not have a conversation about a personal loving God—it made no sense whatsoever to a young person living in China at that time. They had no grid to process that concept. Now they do, and so it is easier to get into conversations.

In addition, since the similarities between major cities of China and major world cities like New York, London or Sydney are greater than the similari-

ties between China's major cities and its smaller, provincial cities, workers today have many immediate connection points with students and young professionals in Beijing, Shanghai and Guangzhou.

CS: *What were the requisite skills/concepts needed for workers 25 years ago?*

KCH: In the early 1980s we needed adventurers and pioneers. Everything was new and unknown. China had been closed and there had been no foreign workers here since the early 1950s. The state of the church was largely unknown and no one had been involved in campus ministry since before the revolution.

We needed pioneering spirits and experimenters to go out and try new things in an environment about which we were largely ignorant. The work was slow and was all about trial and error. It was very much like the old method of knowing when pasta is done cooking—you throw a few noodles against the kitchen wall, and if they stick, they are done. We threw a lot of noodles against the wall in those days hoping that a few would stick. It was a messy way of serving, but exploring generally is messy.

Today, organizations don't need many pioneers. I know it is a gross generalization, but there isn't that much more pioneering on a large scale to do. Certainly there are still unreached people groups and areas of the country, but they are relatively small compared to the whole.

CS: *What are the key skills/concepts needed for today's workers coming to China?*

KCH: People coming today need to be (and generally are) much more proficient in basic serving skills that can be utilized within the “tracks” (in our case, sharing one's faith and helping new believers to grow) that have long since been laid down. Because of the growth and scope of the house church in China, there is a growing need for those who can interact with the leadership in theological training, mentoring, church mission and role in society. This requires someone with considerably more life experience than a 22 year old just out of college.

In organizational leadership we need planners and strategists who look at the next 10 to 20 years and beyond. The 1980s were our “startup” phase. We are now more mature and settled and need to not only consolidate gains but understand how to move forward. I believe this is true not just for an organization like ours, but for the whole of serving in the name of Christ and building up the church in China.

CS: *How have the changes in the church impacted the skills/concepts needed for incoming workers?*

KCH: In the 1980s the church had a more inward and fundamentalist view of faith. Prior to this, the inward focus was simply a matter of preservation, particularly during the Cultural Revolution. The gospel was viewed primarily as having individual relevance. We are now in a time where churches (and faith in general) are looking to

engage society around them with their faith. There is a growing desire to look 30 to 50 years out and ask, “What do we want China to look like spiritually in 2050?” We’ve seen what happened in the West when the church pulled back and circled the wagons during the past 150 years. Growing parts of the Chinese church (and even relatively young university students) don’t want to go down that road. Much of the community of those serving in China wrestles with that because it is so long term and so difficult to measure. It requires a much longer commitment and staying power than we’re used to. In other words, we need those who have that commitment and staying power.

CS: *How has the role of the foreign worker changed in the past 25 years?*

KCH: The focus then was much more on sharing one’s faith personally and experimenting. Because of the distrust among people following the Cultural Revolution, in some ways it was easier for foreigners to talk to people. We were often deemed as “safe” to confide in. Foreigners can still easily share their faith, but increasingly Chinese are more effective. In looking at stats that separate foreign workers from Chinese workers we have noticed (for a long time) that, while foreigners have more opportunities to share their faith, Chinese have a higher response rate from those with whom they share. Language and cultural differences obviously play a big part in this.

Beyond this, foreigners in the early days were generally the theological trainers. The house church had little, if any theological training, and they relied on foreigners to provide that. Now, there are many well-trained and experienced Chinese pastors and theologians to do this.

CS: *What is the main role of the foreign worker today?*

KCH: I believe that foreigners now have key roles to play throughout all

levels and types of service in China. I have long believed that it isn’t the passport you hold that makes one more or less effective, but skills, adaptability and a commitment to life-long learning that determines this. In general, I would say that foreigners have a particularly important role to play in the following areas:

1. Preparation for Chinese going overseas for cross-cultural outreach. The foreigners have already done this themselves and have much to offer.

2. Systems. We have had to wrestle with this and figure out ways to keep things going (and growing), raise funds, sustain efforts over time and, in general, build an organizational framework.

3. Mentors. We need older seasoned people to be involved in this kind of work. There are many young Chinese leaders who need models of organizational leadership, of parenting, and figuring out how faith and work go together.

4. Helping to figure out the return-ee issue. More and more Chinese scholars are returning to China from the West. There are a few success stories here and there, but this issue has largely been ignored. Those returning are generally not equipped to re-enter China as Christians, and the local church is not well equipped to receive them.

CS: *What specific lessons do you think we have for the Chinese church as it positions itself to be involved globally?*

KCH: I think we’ve gotten the systems thing pretty well figured out, so that’s one. I also think we’ve experimented well. There must be a culture of trial and error in a very positive sense. They will be going to cultures they know nothing about and they’ll have to experiment, but that isn’t a strong suit of this culture. In fact I tend to see it as a significant blind spot. This is not to say we haven’t been guilty of gross arrogance ourselves; we have. But there has also been that positive view of exploration and experimentation.

CS: *Twenty years from now, as*

the country celebrates 80 years, can you speculate as to what the local church might look like?

KCH: It’s only speculation, of course. With the continued growth of both the church and the economy, the church in China will join the US and South Korea in contributing massively to missions. It will be globally connected and primarily urban. As these twin processes play out, the global cities of New York, London, Tokyo, Mumbai, Buenos Aires, Shanghai and Beijing will have more and more in common with each other. Thus a person’s nationality will likely be of less concern (and barrier) in the future. It is likely that a Shanghainese will be more effective in sharing with a New Yorker than someone from Houston would be. In many ways, this is a game-changer. Finally, it is likely that there will be a great many more Chinese short-term missions trip to the West than from the West to China. The church in the West is not exactly doing a great job of drawing its own societies into a vibrant faith.

CS: *Finally, consider this: a young person (mid to late twenties) comes to you and says, “I want to serve in China for the next twenty years. What advice do you have for me?” How would you respond?*

KCH: Do an internship at Tim Keller’s church in Manhattan for six to twelve months to get a feel for the urban element of life in China. Get an M.B.A. Accumulate a variety of experiences—university student; young professional; working with the local church. It’s important also to plan for language study. I’m not saying that all of these have to be accomplished prior to coming to China; rather, they are all a part of what a person needs to be considering as he/she plans for a life of ministry in China today.

Kay Danielson has lived and worked in China for 18 years and currently works in the field of cross-cultural training. ■



Peter Lucinsky

Biblical Mandates, God's Calling and Overseas Workers in China

John Thomas

Is the role of foreign workers in China changing? Yes and no. The biblical mandates remain unchanged: go into all the world; make disciples of all nations; love your neighbor; build my church. These scriptural imperatives also remain unfinished. Is the role of the foreign worker changing? It depends on where the worker is and who he or she relates to.

If the foreign worker is in an area where there is little awareness of the gospel, then proclamation is still a primary task. If a church has begun to grow, then a mentoring role is very appropriate. As a group of churches further develops, the outside worker may need to shift from mentor to partner. If a particular group is growing rapidly and has stable, reproducing leadership, then it may be time for the foreign worker to move on to another field. Sometimes all of these situations can coexist in close geographic proximity—especially in urban areas.

The role of the foreign worker also depends on who the foreign worker is. Each foreign worker is uniquely called

and gifted by God. Independent of context, the outside worker must remain faithful to God's call. When God directs an individual to do something, the wise course of action is to heed his voice. Our Father does know best.

In all situations, the foreign worker needs to maintain and deepen a learner-servant heart.

The Mandates

The foreign worker is motivated and bound to the outreach mandates of scripture. We are familiar with many of them. Even as China changes, the commands, noted earlier, remain constant: go into all the world; make disciples of all nations; love your neighbor; build

my church. These imperatives flow from the character of God. From Genesis to Revelation, God's heart for all peoples of the world is evident.

- **Abraham** (Gen. 22:18): “and through your offspring all nations on earth will be blessed.”

- **Israel** (Psa. 67:1-2): “May God be gracious to us and bless us—that your ways may be known on earth, your salvation among all nations.

- **The Church** (Matt 28:18-20; Luke 24:47; Mark 16:15; John 20:21; Acts 1:8.): The Great Commission is given five times, each time with a different wording to be certain we do not miss the point.

- **The End Times** (Rev 7:9): “there

before me was a great multitude that no one could count, from every nation, tribe, people and language.”

These imperatives and their expressions are as relevant today in China as they were 100 years ago or 2000 years ago when first given to the church. The scriptural imperatives still remain unfinished.

The Ever Changing China Mosaic

China is not a static monolith. People may disagree on whether or not there is “One China” politically, but there is not a single uniform China culturally, economically or spiritually. The picture you see depends on what part of this ever shifting, multilayered mosaic you view and how far you are from the surface.

From a distance, many trends emerge. These are not equally applicable across all of China but they are patterns relevant to numerous settings.

- Increasing gap between the rich and poor

One trend of note is the increasing tolerance of authorities toward spirituality of local Chinese. Many Christian leaders are finding ways that believers can be more visible.

- Rising personal income (especially in urban areas)
- Global economic crisis still working its way through China
- Migration from the countryside to urban areas
- Changing family dynamics (consequences of the one child policy; families separated by economic migration)
- Changing values regarding sexuality, marriage and divorce
- Growing public discussion about values for individuals and society
- Impact of internet and other media
- Increasing openness of people to spirituality
- Increasing tolerance of authorities toward spirituality

These macro perspectives inform long-term strategy and provide context for the specifics of what to do. But ultimately, the service the foreign worker provides and how it is carried out is best determined by the people he or she is relating to.

Situational Awareness

Is the role of the foreign worker changing? It depends on where the worker is and who he or she relates to. Foreign workers consciously or unconsciously make choices about who they are trying to reach and serve. For some it is a strategic decision based on research and analysis. For others, it is part of a mystical revelation from God. Yet others may be directed by relationships with locals or colleagues. Sometimes, living conditions and opportunities are decisive. With many foreign workers, it is a combination of several of these factors.

However the foreign worker chooses those he would serve, it is good to

maintain a current situational awareness of those individuals and their context. For this, excellent language and cultural skills are essential. One or more trusted local partners who are not influenced by the potential for personal gain can provide invaluable insights.

One example of how those being served shape the ministry can be seen in the example of a team of local workers that traveled to Sichuan not long after the recent earthquakes. They found person after person, village after village, devastated, hungry and overwhelmed. Without any formal disaster response training, they discerned that the most Jesus thing to do was to take care of their practical needs for water, food,



China is not a static monolith.

clothing and shelter. Beyond a brief identification of themselves as Christians or an occasional prayer, they did nothing overtly spiritual. Days and weeks later, they returned to many of the same areas and were able to do a great deal of direct sharing of the gospel and started many churches.

If the foreign worker is in an area where there is little awareness of the gospel, then proclamation is still a primary task. Foreign worker Y brings people to faith in factory after factory. Everywhere he goes, he is passionate about telling other of Christ, training all believers to win others and to share their faith, obeying the Word, training still others.

If a church has begun to grow, then a mentoring role is very appropriate. Foreign worker N meets regularly with a local leader to pray and discuss local church situations. Together they look at the scriptures and decide next steps with specific individuals.

As a group of churches further develops, the outside worker may need to shift from mentor to partner. The same foreign worker N, partners with local leader D, to choose appropriate tracts. Together they find ways to produce and distribute large quantities of these printed materials.

If a particular group is growing rapidly and has stable, reproducing leader-

Continued on page 11

What Churches in China Need Today: The Living Water

Huo Shui

Over the past thirty years, overseas sending organizations have earnestly studied the lessons gleaned through the experiences of modern day workers in China. These organizations have subsequently modified their methods and, in turn, have seen better results. At the same time, however, China has been constantly changing. The environment and conditions for service today are vastly different than those in the past. The pace of this shift is often not understood by Christians overseas. Therefore, sharing the gospel in China today requires both eyes to be open—one eye toward lessons learned from the past and one eye on the churches' needs in the present.

Small and Mid-Sized Cities: Focus of Future Church Growth

After thirty years of open reform, the Chinese economy has expanded rapidly. One indicator of this expansion is the rate of urbanization. Government reports show that in the year 2008 fifty-nine percent of the Chinese population resided in towns and cities. This percentage will continue to grow to seventy or seventy-five percent within the next ten years. With this urban population increase, the urban church should grow as well.

In early 2009, Chinese house churches held their fourth urban conference. House church leaders from all parts of the country convened to discuss church growth. Participants acknowledged that the focus of Chinese house churches has shifted from rural villages to cities, and urban churches

will see the most growth. In fact, attendance at rural churches has been very low. Most young and middle-aged adults have jobs in the cities; only the elderly, disabled and children stay in the villages. The evangelistic emphasis has definitely shifted to the cities. However, the discussion around cities should not be confined to mega-cities such as Beijing, Shanghai or Shenzhen. There are far more small and mid-sized cities with populations between 100,000 and 500,000 which attract more of the vast, rural, labor force. The majority of these smaller cities are often overlooked by overseas agencies. In fact, these cities, including some larger ones in central and western China, have almost no workers from overseas. These smaller cities of China are the weak links that require fortification.

Theological Education: Short-Term Seminars to Systematic Training

Because of its social makeup, the Chinese church had been in survival mode for a long time. Church leaders were unlikely to have any formal theological instruction or even any type of schooling. This lack of training was very common in rural churches.

In urban churches today, leaders, as well as members, are much more likely to have received higher education including some who have returned to China after studying abroad. This higher level of literacy and culture among church members demands leaders with comprehensive and systematic theological training. As a result, having preachers with inferior qualifications, or having no preacher at all, is a challenge



many house churches face. The vast majority of church leaders are not seminary-trained. This lack of qualified leaders is a reflection of how quickly churches in China have grown; it is also indicative of the practical attitude Chinese churches have toward formal theological training. It is not that the theological training is unavailable but that most training is geared toward meeting the needs of the moment. Today, it is more urgent to raise the theological qualification of existing church leaders than to strategically train the next generation of pastors.

Inadequate resources limit current training to a condensed format: a few speakers address a quickly assembled group from the area. Students have little time to digest what they have learned before heading back to their hectic ministries. This utilitarian style of “catch-up” effort is a kind of last resort given the bigger political climate and similar to the earlier “learn now and apply now” approach during the Cultural Revolution. This patchwork method is unworkable in the hope of developing a new generation of excellent Christian leaders.

For now, within the entire country, the Chinese government has generally suspended all active offensive action against house churches. Other than a few specific locations and individual incidents, the two sides are at a truce—house churches are still not recognized by the government but are not restrict-

ed by it either. This changeover is actually a tremendous opportunity for strategic growth in the house churches. Rather than focusing on increasing attendance, they should put their efforts into raising the quality of their leaders. If every local house church were led by a formally trained pastor or minister, the entire house church movement would have a very different outlook.

Overseas agencies should no longer conduct brief training sessions in China but should instead invest in solid, long-term theological education in order to develop gifted leaders who are sought after in every urban church. Short-term seminars and retreats are useful for church members who should in turn make sure the right pastors can receive either two or four-year advanced degrees in theology. It is difficult to gauge the exact number of seminaries needed throughout China, but each province should have at least three and a minimum of 100 nation-wide. Every provincial city with a population over 500,000 should have a campus, totaling 1,000 campuses in the entire country, similar to the military school campuses set up by both the Communist Party and Kuomintang during the Sino-Japanese War.

The process can be divided into two main stages. First, identify a select group of church ministers and leaders in each province with a certain level of education and ministry experience and then send them to North America, Korea, the Philippines or Singapore for two years of training. After receiving diplomas, they would become the teaching staff in future seminaries in China. Second, local churches should register education and training centers in their own cities and recruit students to learn from the formally trained faculties. Students should be selected by local churches and should commit to full-time study for at least fifty percent of the duration of the training. If it is possible to form a coalition accreditation board with members from seminaries inside and outside China, the graduates would receive degrees recog-

nized both domestically and internationally. Pooling resources together to invest in seminaries in China should be the goal of every Christian organization overseas. Otherwise, if and when the Chinese government relaxes further its policies and legitimizes house churches, churches throughout the nation will find themselves in a quandary of not having adequate pastors, in both quantity and quality. Now is the time to invest in the future.

Church Administration: Standardized Structure and Contents

In the past, external pressure forced house churches in China to be cloaked in secrecy. A church's leader, for security reasons, often made decisions unilaterally. Under more normal circumstances, particularly in cities, this authoritarian style of leadership cannot bring about healthy church growth. Many house churches, especially the larger ones in the cities, have begun to put internal structures, guidelines and by-laws in place. This is not only a sign of maturity for the house churches but a necessity to ensure growth. Nevertheless, the social environment in China is very complex and varies widely from city to city. As far as internal church administration, in terms of both the essentials and the discretionary, there are no set patterns to follow. In addition, church denominations do not exist in China. It is still not clear what administrative model should be adopted by a particular church or if a standardized system for all house churches is even needed. Most churches are experimenting with different approaches according to the leader's understanding.

Many factors impact the way a church is governed, including social geographic location (city versus countryside), physical geographic location (coastal versus inland), and member demographics. Other unique issues such as real estate ownership can also potentially affect church dynamics and relationships within the body. Over-

seas Christians can help churches in China recognize the importance of their internal systems, the significance of democracy, transparency and openness, and the principles and diversity for governing a body of believers. Also, Christians from overseas should be cautioned against over-emphasis on any specific denomination or its traditions lest churches in China again follow blindly one set of sectarianism.

Mission: Power for Church Development

For a Christian, the foremost mission is to evangelize. A church without missions is dead. However, when the authorities loosen their grasp on churches many churches become too comfortable. Some white-collar churches in the cities become like country clubs or social gathering places for their members. Rather than spreading the gospel, they spend their time talking about themselves and their family problems. China can never be changed by overseas workers alone without active sharing of the gospel by Chinese believers. Overseas workers should aim to advance the competence of witnessing among Chinese churches. Once a church enthusiastically participates in outreach, it will be transformed from the inside out, and as it tries to equip others, it will discover its own weaknesses. To help each church in China to begin its own missions work and to regard missions as an imperative, responsibility should be the goal of each and every Christian worker to China.

Another caution is to note that sharing the gospel is about glorifying God, not putting on a show for others to see. Often times when a person considers missions, returning to Jerusalem or traveling through foreign lands come to mind. They have big ambitions and big plans in faraway places but overlook the people around them. This is the deception of human vanity. Where is the mission field? Right where we are! Chinese churches have tasted God's goodness and are now

ready to share with their own people. Overseas Christians should make sure believers and churches inside China understand this.

Social Services: A Light on a Lamp Stand before All People

Traditionally, Western churches are a source of social services and charity work. This is one aspect the churches in China are lacking. Of course, the recognition of Christianity and the legitimacy of house churches have played a big role in the church's social standing. As countless volunteers from house churches joined the relief effort after the 2008 Sichuan earthquake, local government and residents began to notice and applaud Christians' social services. However, opportunities of this nature are rare and unique. Without long-term and deliberate planning, churches and social services do not readily merge. Most churches are busy with their own affairs, worrying about whether exposing their identities is agreeable with the authorities.

Will too much charity work impact the church negatively? Very few even consider service part of church survival or growth. Social work is just not part of what a church is about. The reality is that there are too many social ills in China today. The government does not and cannot do anything for those who are subsisting on the margins of society. Therefore, local officials are willing and happy to see volunteers provide for the needy. As long as a church is recognized in the community, it should proactively provide social services, concretely demonstrating Christ's love to its neighbors, being a light on a lamp stand for God. Overseas churches have rich experience in the area of social service and thus have much to offer. What is more, if churches in China can shine in their social service work, it could one day very well lead to full acceptance by the government.

Huo Shui is a former government political analyst who writes from outside China. Translation is by Alice Loh. ■

Biblical Mandates, God's Calling and Overseas Workers in China, continued from page 8

ship, then it may be time for the foreign worker to move on to another field. The same foreign worker N and local partner S see each other only a few times each year. Over a meal, S shares what God has been doing in his ministry. Together they rejoice and praise God for his unstoppable work.

Sometimes all of these situations can coexist in close geographic proximity—especially in urban areas. One trend of note is the increasing tolerance of authorities toward spirituality of local Chinese. Many Christian leaders are finding ways that believers can be more visible. In more than a few instances, churches are seen as social organizations that contribute to society—and so they should be. While the authorities find it difficult to officially acknowledge that Christianity is the foundation of this benefit, they know a good thing when they see it. However, this implicit affirmation does not apply to foreign workers. High initiative with a low profile remains a key to their long-term impact.

In general, trends highlight needs. Needs are opportunities where the foreign worker can serve. However, they must always be filtered through biblical principles. Service does not equate to giving money. It is a dangerous assumption for the foreign worker to think that outside money is a great assistance to local needs. In most situations outside funds given directly to locals are a primary corrupting factor and distort, if not destroy, long-term healthy growth of the church.

The Worker

In addition to the local context and the needs of specific people, another major factor affecting the role of the foreign worker is who he or she is.

Each foreign worker is uniquely called and gifted by God. If the worker's dominant spiritual gift is evangelism, like a moth to a light, that worker will be drawn to those who have yet to believe. Foreign worker C leads a Chinese to a decision in her home, at the

bus stop or in the classroom. Foreign worker K, with strong serving gifts, tends to be pulled to the practical needs of others. Independent of context, the outside worker must remain faithful to God's call. The Apostle Paul exhorts all believers to utilize their respective gifts (Romans 12:6-8).

In all situations, the foreign worker needs to maintain and deepen a learner-servant heart. To neglect this habit is to fall victim to the psychological warfare schemes of the evil one. It is all too easy to falsely presume the outsider is the expert and inherently more mature. The often insidious and subconscious assumption is that the Chinese church must look like my church, my tradition, when it grows up. The truth is that the outsider and local have much to contribute to one another.

Conclusions

Is China changing? Absolutely. Is the role of the foreign worker changing? Yes and no. No, in the sense that people still need Jesus. The local church remains a key expression of God's presence on earth. Multiplying obedient disciples and growing leaders are focal points of the Great Commission. Yes, in that individuals, churches and whole groups of churches change and the foreign worker needs to be responsive to their needs. Neighborhoods, villages and cities are in flux. Old opportunities may end; new and significant ones are ever emerging.

The foreign worker needs to remain true to his calling and gifts but responsive to the context and people he serves. He needs to vigilantly cultivate a learner-servant heart. Together with local brothers and sisters, these kinds of foreign workers will help meet the spiritual and practical needs of people all across China. Many more will come to faith. Local leaders will continuously be raised up. Churches will grow and multiply. In all these things, God will be glorified.

John Thomas has been a foreign worker in China for more than ten years. ■

The Unique Role of Foreigners in Present Day China

Dwight Nordstrom and Andy Yi

In 1972, Nixon was the first United States President to visit the People's Republic of China.

Six years later in 1978, Deng Xiaoping committed China to adopting Open Door policies that promoted foreign trade and economic investment. These historic events initiated a process which allowed for not only progress in trade, economic cooperation, and interdependence, but also opened the doors for foreigners to enter China. Over 30 years later, China now has a population of foreigners that exceeds 400,000. As

from the domestic RMB. The FEC could only be used in certain locations, which had significantly higher prices than the rest of the China market. It is evident that over time, as China has progressed so has the role of foreigners.

Today, we can see that there is a significant expansion of the role of non-nationals as well as their geographic reach. Just within the realm of education we can see that it is no longer the case that students are simply coming



as the English language has virtually become a prerequisite to higher education and a requirement for business success. It was recently stated in an American Chamber of Commerce (AmCham) China meeting that China will eventually become the world's largest English speaking country. Many Chinese schools begin English classes when children are three and four years old. Chi-

With the broad range of opportunities for education and work, non-national Christians have a vast array of ways they can make a difference in China. No matter what their gifts, there are opportunities to reflect Christ to the Chinese people.

China has emerged as a major economic and political player globally, it is important to reassess the unique role of foreigners in present day China and how it has changed over time.

During the 80s and early 90s the vast majority of non-national population was limited to roles in government (embassy staff), business, education (students and teachers) and tourists. Historically this population of non-nationals was concentrated and restricted to larger cities. Government restrictions limited residence in other cities and travel restrictions even restricted trips to many areas of the country. As recently as 1995, non-nationals were required to use foreign exchange certificates (FEC), a completely separate currency system

over to China to study the Chinese language. In this day and age it is common to see students being attracted to a much wider array of subjects, ranging from traditional degrees in chemical engineering, electronics, economics or business administration, to more alternative studies such as Chinese medicine, culture or martial arts. In the 2006-2007 school year, there were more than 11,000 Americans studying in China. Just over ten years earlier, there were less than 1,400.

Just as foreign students are learning a much broader range of subjects, the opportunities to train and educate have expanded and broadened for foreign teachers coming into China. English teachers are in higher demand than ever

nese parents want their children to learn English, and they want them to be taught by native English speakers. Parents recognize the value English will have for their children, and nowadays there is a considerable population that has the ability to pay the price for first-rate education in China or even taking their child abroad for quality English education.

Twenty years ago foreigner teachers were only permitted to teach at state owned universities, but today they are teaching all levels of both private and public institutions. Some have even started university and private training schools, which give greater freedoms in student interactions. Private preschools are paying teachers more than universi-

ty teacher's salaries, and there are many positions that are looking to be filled.

In the business world, foreigners are providing training in management for many Chinese individuals that previously did not have leadership opportunities available to them. Gone are the days when foreigners held all executive and high level positions in multinational companies. Foreigners are now vertically integrated in all levels of business. There are now foreigners in China ranging from owning their own business, to mid-level managers, all the way down to unpaid interns who are simply interested in learning how business works in China. Though there is still considerable government interference, foreigners are learning the processes and regulations to start up their own businesses with increasing efficiency. Furthermore, many of the previously foreign dominated high-level positions are now occupied by nationals. This change is largely due to the fact that many Chinese are now proficient in English. Armed with foreign education and a global outlook, many Chinese are returning to China to become very influential in policy, business, education, and cultural change. There is now a much higher integration of different nationalities in the workforce. National background has become irrelevant; hiring is based solely on merit.

The compensation gap between foreigners and nationals has decreased over time. For foreigners, those working in China will often receive a lower compensation than those working back in their home countries. Years ago, high level and experienced foreigners, known as "expats," were sent by their firms to China and expected a higher compensation than their counterparts back home. This was due to the perception that employees were entitled to a hardship premium and making a sacrifice to be in an "underdeveloped" country. It was also common for foreigners to assume that they would only be in China for a one to three year stint, with a position waiting for them back home upon completion. Though this may still hold true

in some of the larger multinational corporations, China has continually developed its living standards and loosened restrictions so that there is much less of a justification for providing any sort of premium compensation. In fact, many foreigners are choosing to go to China directly out of school and on their own initiative instead of being sent over by companies. This new subgroup of young inexperienced foreigners can be described as "half-pats." With the low costs of living in China, it can be expected that many foreigners will be paid even less than their counterparts back home. This, however, should not defer any foreigners from coming to China; there has actually been significant progress that has made it considerably easier for foreigners to reside in China. In fact, not only are there more foreigners today than back in the 80s and 90s, but they are staying for a much longer period of time. Back then, it was rare for people to stay longer than five years; nowadays there is a significant population of foreigners that have been in China ten years or more.

Today with advancements such as the internet, cheap phone calls, high speed trains, higher education and overall openness to foreigners, non-nationals can live comfortably in any of the 500 cities in China. Many foreign families consider China to be their home; this previously was not the case. Words such as "bicultural" or "third culture" are used to describe foreign children born in China. Often these children grow up with no ties or life with their home country. An increasing number of non-nationals are now seeking the "almost unattainable" permanent resident status, allowing them to forego the hassle of constantly updating visas and maintain a permanent status. Although it is still uncommon for foreigners to retire in China, this will change with more retirement communities geared toward non-nationals. Traditionally, retirement communities go against Chinese culture as children are expected to care for parents in their old age.

With increasing numbers of foreign-

ers that are considering coming to China, it is important to understand what roles and behaviors are appropriate and what to avoid. As with any country, it is important for foreigners to approach China with a humble and respectful attitude. It is ill advised to come to China with an attitude of superiority. In colonial history, foreigners were regarded as rich as well as arrogant in their treatment of Chinese. Foreigners and Chinese locals can mutually benefit each other by sharing each other's cultures and ideas.

The progress China has experienced also has had an impact on the role of foreign Christians in China. Today, the Chinese government estimates 21 million registered Catholics and Protestants which is a fifty percent increase from less than ten years ago. These statistics do not even account for the unregistered churches. According to estimates from the *World Christian Database* there are 70 million Christians now in China which accounts for five percent of the population. With the broad range of opportunities for education and work, non-national Christians have a vast array of ways they can make a difference in China. No matter what their gifts, there are opportunities to reflect Christ to the Chinese people. Through relationships foreigners have cultivated with Chinese nationals in the workplace, at the university, and philanthropic organizations, the average Chinese now has a much deeper understanding of Christianity. Salt and light can truly permeate each area of Chinese society.

Andy Yi, B.S., M.S., is a commissioned officer in the United States Marine Corps and served four years of active duty including in Iraq and the Horn of Africa. Currently he is interning as a Project Manager at Pacific Resource International in Beijing. Dwight Nordstrom, B.A., M.B.A., is chairman of Pacific Resource International, a USA manufacturing company with over ten operations in China in which it has equity and/or management. He has been doing business in China for 28 years. ■

China: Ancient Culture, Modern Society

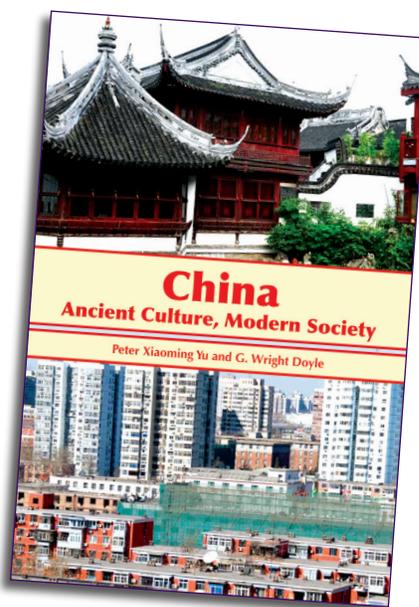
China: Ancient Culture, Modern Society by Peter Xiaoming Yu and G. Wright Doyle. AEG Publishing Group, forthcoming in October, 2009, 244 pages; ISBN: 978-1-60860-635-1.

Reviewed by Tricia Bolle

In the 16th and 17th centuries, Jesuit missionaries realized the efficacy of seeking a genuine understanding and appreciation of the peoples and cultures of the far reaches of the earth where they sought to bring God's Word. The missionaries spent years living among the people they preached to, educating themselves how to more effectively teach the gospel in a manner that might be better understood. They accom-

panied Xiaoming Yu and G. Wright Doyle have written *China: Ancient Culture, Modern Society* to assist those who actively participate in China service.

China: Ancient Culture, Modern Society is not meant to be an in-depth academic text on Chinese history, culture or contemporary social issues. Rather, it acts as a general primer for those who are relatively unfamiliar with China as well as those who have spent some time there but want to gain a stronger general knowledge of Greater China. What this book lacks in depth and academic analy-



sections of less interest—a very attractive option indeed considering the length of time one could easily devote towards learning further about even one aspect of this great country and its people.

China: Ancient Culture, Modern Society is divided into four parts with the authors' contributions alternating between various sections, drawing off of each author's respective familiarity with China from a native's standpoint versus that of a Westerner's.

This dual perspective offers from one author the benefit of having a factually accurate account of China nuanced with small details that would matter more to someone with a native Chinese education. From the second author, this style of writing is able to simultaneously cater to the curiosities of those who are relatively unfamiliar

Yu gives the reader more than just the standard textbook account of China's vast history;

rather, he portrays his country's history in a way that hopefully lends greater understanding to the foreigner trying to grasp the immensity of China's contemporary society and the people and events that formed it.

plished this through their interactions with the people and by preaching in a context culturally familiar to those who received it. This was done not only for proselytization purposes, but also to show respect for the foreign people and culture that they worked among. This kind of social immersion and education in a foreign culture is no less important to Christian service today as it was five hundred years ago. In fact, it has become a well understood aspect of missiology that is encouraged in all those who seek to fulfill the Great Commission in their lives both at home and abroad. It is with this in mind that Pe-

ter Xiaoming Yu and G. Wright Doyle have written *China: Ancient Culture, Modern Society* to assist those who actively participate in China service. *China: Ancient Culture, Modern Society* is not meant to be an in-depth academic text on Chinese history, culture or contemporary social issues. Rather, it acts as a general primer for those who are relatively unfamiliar with China as well as those who have spent some time there but want to gain a stronger general knowledge of Greater China. What this book lacks in depth and academic analy-

sis, it achieves in breadth and concision. Because of the book's brevity—covering major highlights of Chinese history, literature, art, religion, society and contemporary social issues—it can be easily read in a few short sittings, making it possible to gain a basic understanding of China with little initial effort. Rather than lengthen the text with extensive detail on each of the wide variety of topics, the authors encourage the reader to seek further education through a list of suggested works by noted scholars in the field. By this reasoning, one can pursue a topic of interest without being slowed down by having to plow through other

iar with, but seeking to learn more about, China's story. A clear example of this would be Peter Xiaoming Yu's description of early Chinese history and the influence that important historical figures had on the development of modern Chinese society, written with the admiration of one who was raised revering his rich heritage. While China's history is quite broad, Yu is able to touch upon the major events and personalities with an intimate knowledge that few foreigners not raised within Chinese society would be capable of. In doing so, Yu gives the reader more than just the standard text-

book account of China's vast history; rather, he portrays his country's history in a way that hopefully lends greater understanding to the foreigner trying to grasp the immensity of China's contemporary society and the people and events that formed it. He caps the history section accordingly with a bit of insight about the work ahead of China's political leaders: "To lead a country with a history of more than 6,000 years is an art that needs creativity, to guide a 1.3 billion population requires wisdom that desires humility, and to handle China's domestic and international challenges is an act that requires vision."

To complement his coauthor, in his introduction to the book, G. Wright Doyle begins by offering a somewhat stereotyped Western account of how Chinese are often viewed by those who have had limited firsthand knowledge of China. This approach helps its read-

Hopefully, for many this book will be a good starting point towards further research and understanding of China.

ers not only come to terms with misperceptions about China that they may have themselves, but also allows them to better understand, through Chinese eyes, many of the important issues that help shape modern Chinese society.

Doyle by no means continues in this stereotyped view of the introduction and instead spends the remainder of the text he is responsible for dispelling such misconstrued or, as is often the case with China, over-generalized ideas with relevant information that will appeal to his foreign audience. His brief overview of China's belief systems, for example, spends considerable effort covering those belief systems—Confucianism, Daoism and so on—and their founders which may seem more foreign to someone not as familiar with Chinese society. Even though only a limited section is devoted to the ever-growing Christian faith within China, as most readers will already have a strong familiarity

with Christianity in general, much of what is written focuses on those aspects of the Christian faith that are characteristic to China, both currently and historically. To expound further on the small section written about Christianity, Doyle manages to capture in just a few clear examples the vast disparity of religious freedom that is seen within Chinese society, such that no one situation can be said to be true of the whole of China. This reality exists not only for Christianity, but for all religions within China where government regulations can be very oppressive in some regions and quite open in others.

Yu and Doyle finish off their book with a look at China's contemporary society and the issues that are immediately relevant, especially to those who will be spending substantial time interacting with Chinese on the mainland. From education to the Olympics, the authors

touch upon just enough issues to provide motivation to learn more about those issues that catch the reader's interest.

In short, *China: Ancient Culture, Modern Society* will serve well those who are looking for a concise and diverse overview of China spanning its history, culture, people and contemporary socio-political situation. Hopefully, for many this book will be a good starting point towards further research and understanding of China that will aid them, like their Jesuit predecessors, in their endeavors to advance God's Kingdom to the ends of the earth.

Tricia Bolle, M.A. in East Asian Studies, spent several years researching cross-strait relations and contemporary social issues in China. Currently, she is based in California with frequent travel to Asia for her non-profit organization, DEI in Asia, which does a variety of service work in China. ■

The Changing Role of Foreign Workers in China continued from page 4

established by God through his labors. He did not form them into loyal members of some organization he established but rather fed and nurtured them as independently functioning entities whose allegiance was to God alone and whose membership was only in the body of Christ.

Para-church ministry objectives, on the other hand, are lagging behind in being accepted by the indigenous church as their mandate from God. Discipling the nations and caring for the needs of the poor and disenfranchised are just in the last couple of years (the Sichuan earthquake did much to advance this vision) becoming a significant part of the regular practice of a minority of churches. Until foreign workers effectively disciple and mentor leaders who embrace this responsibility and are equipped to respond, we are left with the task ourselves. We must take this leader-mentoring and discipling far more seriously.

To be a leader in the Chinese culture and context is, in many ways, quite different than the biblical model. Similarly to the Western world, inherent cultural perspectives often clash with foundational Christian principals. Volumes have been written recently on this reality. I watch with great expectancy as the Holy Spirit sets apart unto the Lord, teaches and matures over the next decade tens of thousands of spiritually gifted and truly worshipping national leaders in China. These will be both a blessing to this nation as well as a foundation upon which the church will be both broadened and deepened. The masses will see Jesus revealed in greater and greater ways. The flock will have shepherds who depend upon and submit to the Great Shepherd himself. The foreigners will then be moved elsewhere by the Lover of Souls, and the resource of hundreds of millions of Chinese, passionate for the glory of Jesus, will impact both this nation as well as the entire world with their faith.

Paul Lee is a long-time worker in China. ■

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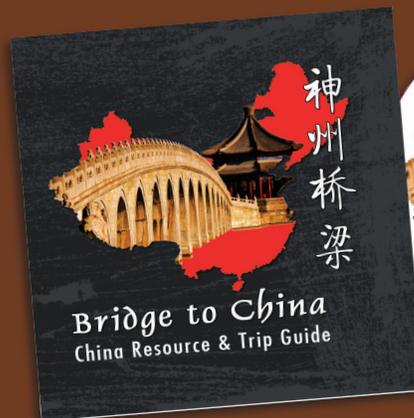
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