Mainland Chinese Christian Scholars Leaving the Church in the Twin Cities (Minneapolis /St. Paul): A Theological and Pastoral Analysis

Yu Zhao
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MAINLAND CHINESE CHRISTIAN SCHOLARS LEAVING THE CHURCH IN THE TWIN CITIES (MINNEAPOLIS/ST. PAUL): A THEOLOGICAL AND PASTRAL ANALYSIS

by

YU ZHAO

A Thesis Submitted to the Faculty of Luther Seminary In Partial Fulfillment of The Requirements for the Degree of DOCTOR OF PHILOSOPHY

ST. PAUL, MINNESOTA

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ABSTRACT

Mainland Chinese Christian Scholars Leaving the Church in the Twin Cities
(Minneapolis/St. Paul): A Theological and Pastoral Analysis

by

Yu Zhao

Mainland Chinese Christian scholars (Xue Zhe Ji Du Tu) are crucial to the Chinese churches in the American context in the U.S. In the last two decades, because these scholars join and then quickly leave the church, the fate of the Chinese church is in jeopardy. This research will consider this phenomenon of Christian scholars joining and then leaving the church and attempt to determine what are the theological, pastoral and sociological factors that contribute to these scholars leaving. This research will utilize a qualitative approach using the interview method to study the members of these Chinese Churches in the Twin Cities. Grounded theory will provide the theoretical approach, because it provides both a useful and suitable perspective for analyzing the reasons as to why these mainland Chinese Christian scholars are leaving the church in the Twin Cities. The qualitative approach is employed to guide this research throughout the design, data collection as well as the whole process of writing the dissertation.
ACKNOWLEDGMENTS

O give thanks to the Lord, for he is good,
for his steadfast love endures forever. (Psalm 136:1 NRSV)

I must say first that my acknowledgments are actually a list of thanks. I know that I cannot obtain the Ph.D. degree without tremendous assistance from others. First of all, thanks and glory go to the Lord who called me and brought me to the United States to finish my degree. I once had a dream to complete my theological education somewhere in the United States in the 1990’s, but I stopped dreaming this dream because I went to a local church to pastor a congregation that was more than four thousand congregants. Through His wondrous guidance, I had a chance to fulfill my early dream by coming to the United States. Every time when I recall this, I am grateful for God’s abundant love.

Second, I need to thank the Global Ministry in ELCA and Luther Seminary, as well as China Christian Council for making my dreams come true. The financial and spiritual support of those specific people gave me courage to run to the goal. Franklin Ishida and Marie Hayes are the representatives of these people. Without the support of the Global Ministry, I don’t know how I could have finished my task at Luther Seminary. Without the support of Luther Seminary, I would fail to reach my goal. Without the support of China Christian Council (CCC), I would not have had such a chance to come to the United States.

Third, I turn to thank my family for their support. I need to thank my dear wife, Enlin. She is my number one cheerleader in my family. She laid aside her own work and
came to the United States to accompany me for four years. During this period of time, she endured and overcame her homesickness to support me. I know that my life becomes better and brighter because of her. Without her support, I surely cannot achieve my goal at all. The most important change in our lives is that the wonderful new life, our son Abraham, came to our family in 2006. Enlin and I were greatly comforted by his arrival. My dear parents-in-law came over to the United States twice to help me during my preparation of my comprehensive proposal and the period of comprehensive examinations. From their examples, I saw the models of the most traditional Chinese parents who love their children selflessly. My dear parents kept praying for me to the ends of their lives. I am aware that I owe them too much that I cannot repay in my life. I will cherish their love to the end of my life.

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LIST OF ABBREVIATIONS

ABC  American-born Chinese
ARC  American-raised Chinese
CCCOWE  Chinese Coordination Centre of World Evangelism
ELCA  Evangelical Lutheran Church in America
MFCLC  Minnesota Faith Chinese Lutheran Church
MOOC  Mt. Olive Chinese Church
NKJV  New King James Version
NRSV  New Revised Standard Version
PC&C  Pastoral Care and Counseling
T4C  Twin City Chinese Christian Church
U.S.  United States
WELS  Wisconsin Evangelical Lutheran Synod
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CHAPTER 1
INTRODUCTION

“For Demas has forsaken me, having loved this present world, and has departed for Thessalonica” (2 Tim 4:10 NKJV).

Statement of the Problem

The Chinese are one of the most ancient ethnic people, having existed for thousands of years. Chinese immigrant people are all over the world, living in nearly every country on the earth. Where there are Chinese people, there are Chinese churches. Chinese ethnicity is complicated in terms of culture, history, ideology, and philosophy, as well as religion. Generally, Chinese people can be divided into two groups: mainland Chinese and overseas Chinese. The population of mainland Chinese is approximately 1.3 billion and overseas Chinese number over thirty million. Geographically speaking, mainland China means the People’s Republic of China excluding Taiwan, and overseas Chinese means all Chinese ethnic people apart from mainland Chinese ethnic people.

Chinese churches have been booming in growth in the past two decades, especially in the last ten years. A persuasive reason for this growth is that many mainland Chinese scholars joined the church because they have the experience of being accepted and hosted by both American and local Chinese Christian churches. “Mainland Chinese scholars” here means those scholars who come from the People’s Republic of China. Some of them became Christians and were baptized after they became familiar with host
churches and the Christian faith. Among the Chinese Christians, the percentage of mainland Chinese Christian scholars is about 10%.¹

When the researcher went to different Chinese churches in the American context, the researcher always talked with pastors about the boom in the number of Chinese churches and the increase in numbers in each Chinese church. These pastors told him that this is a joyous phenomenon. With the conversion and joining the church of the mainland Chinese scholars, the Chinese churches indeed develop very rapidly. Yet, a puzzling phenomenon is that many of these baptized scholar Christians have left the church within a year after their baptism. The researcher has met three mainland Chinese scholar pastors and they also mentioned this phenomenon that many mainland Chinese Christian scholars left churches, according to their observation. Upon his own four-year observation of the church, the researcher found the same phenomenon. According to two periodicals—Christian Life Quarterly (No. 19) and Morningstar Quarterly (No. 1), about fifty to ninety percent of mainland Chinese Christian scholars who believed in God in the 1990’s did not go to church any longer.² This is an astonishing statistic. In two articles, “rooting downwards” and “humbling oneself to follow Jesus,” the same phenomenon was mentioned that “80% of mainland Chinese Christian scholars lost their proper church life, in other words, they became lost from the church.”³ Concerning the Chinese churches in

America, Sixue Lun in his article, “the Front and Rear Doors of the Church,” discusses this phenomenon of Chinese churches in the American context. He illustrates: “There are two doors in each church: the front door and the back door. The front door is to use for welcoming new friends, accepting new members as converts, leading people to come to Jesus. The rear door is the place to lose old friends; those Christians who were dissatisfied and frustrated with church left the church one by one silently.”

From all these articles, scholar pastors and my observation, the researcher senses that this is a thorny issue to deal with. What the researcher can do about this phenomenon theoretically and theologically is his burden for the Chinese churches in the American context.

Mainland Chinese scholars are a special group not only in China, but also in other countries where they study and stay. Since mainland Chinese Christian scholars constitute such a tiny number of the population, special research among this segment of the population is especially needed. The joining of mainland Chinese Christian scholars to the Chinese church in the American context is worthy of research. The leaving of mainland Chinese Christian scholars is much more worthy of research.

**Purpose of Research and Research Questions**

With reference to the problem the researcher stated above, what the researcher wants to study is what factors contribute to mainland Chinese scholars leaving the church after baptism. This research will help provide theological and pastoral insights for pastors.

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shepherding Chinese churches in the American context in the Twin Cities and offer insights into how pastors or the church can do their best to pastor mainland Chinese scholar Christians.

Based on the purpose of this research, many research questions need to be explored. First, what caused those mainland Chinese scholars who were not Christians in China to join the church after they came to the U. S.? The researcher thinks that it is very important to know and understand their motivation to join the church. They may leave the church if the church did not meet their expressed needs. So their motivation can reveal the reasons why they leave the church. It is my assumption that the reason that many mainland Chinese Christians join the church is connected to the pastoral ministry done by the pastors in these churches and/or the particular Chinese atmosphere. Second, what reasons cause mainland Chinese Christian scholars to leave the church? There may be a variety of reasons. What the researcher will try to find out is what pastoral care issues are involved in their leaving the church. Third, what role does pastoral care and counseling play in their staying with or leaving the church? The researcher will find out and provide some pastoral paradigms and theories for pastoring these mainland Chinese Christian scholars. Fourth, what theological and pastoral care implications can the researcher obtain for understanding their leaving the church? The researcher will seek the theological meaning of the “mission of the church” in the Chinese churches in the American context. Behind the phenomenon of the Christian scholars leaving the church, the researcher will attempt to explain some of the essential theological and pastoral issues it presents to the Chinese ministers and churches.
Dealing with the purpose of the research in this dissertation, Royce A. Singleton Jr., Bruce C. Straits and Margaret Miller Straits point out, in their book *Approaches to Social Research*, that:

Research is undertaken for three broad purposes: (1) to explore a phenomenon such as a group or setting in order to become familiar with it and to gain insight and understanding about it, frequently in order to formulate a more precise research problem for further study; (2) to describe a particular community, group, or situation as completely, precisely, and accurately as possible; and (3) to examine and formally to test relationships among variables.\(^5\)

The researcher thinks that these three purposes suit his research well. In his research, the researcher will endeavor to explore the phenomenon of the mainland Chinese Christian scholars leaving the Chinese churches in the American context. The researcher wants to gain significant insights and understanding about this phenomenon and contribute his theological and pastoral perspective to Chinese churches in the American context. It is an area without study, so my study is both original and meaningful.

**The Research Field**

First of all, the researcher will introduce Chinese immigrants in the Twin Cities and then the background of the three congregations, i.e. Minnesota Faith Chinese Lutheran Church (MFCLC), Twin Cities Chinese Christian Church (T4C) and Mt. Olive Chinese Church (MOCC). At last, the researcher will introduce what commonalities and differences exist in these three churches.

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The first Chinese immigrant arrived in Minnesota in the mid-1870s and there were about 100 immigrants by 1885. Chinese people worked in some Chinese businesses like hotels. Although the Chinese population declined due to the Exclusion Act, the Chinese population in Minnesota grew steadily from 1876 to 1910. There were 261 Chinese in 1905 living in Minnesota: 86 in Minneapolis, 48 in St. Paul and surrounding areas. By 1920, about 500 Chinese were living in Minnesota: 300 in Minneapolis and St. Paul. The Chinese population reached 1,000 at the end of the 1920s. Between the early 1940s and 1960, Minnesota’s Chinese population increased to approximately 1,270. The number of Chinese living in the Twin Cities expanded to 2,400 by 1970 and 4,000 by 1980. According to the U.S. census in 1990, there were about 9,000 Chinese living in Minnesota. By 2000, the Chinese population in Minnesota was the fourth largest Asian group with about 13,000.

It is worthy to mention that in 2003, the University of Minnesota had more than 1,200 visiting Chinese scholars and students at the university, the largest population of Chinese on any North American campus.

Next, the researcher will introduce the background of these three Chinese churches. The Twin City Chinese Christian Church (T4C) is an independent evangelical Protestant church. It started as a Bible study group organized in 1949 by students from Taiwan at the University of Minnesota. By 1952, with the help of missionaries from

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7 Ibid., 73.

8 Ibid., 76.

9 Ibid., 79.
China Inland Mission, the group grew to over thirty students. At present, there are three kinds of services: a Mandarin service, a Cantonese service and an English service. These three services are independent of each other. It is my assumption that most of the mainland Chinese Christian scholars attend the Mandarin service, and my research will determine whether this is the case or not. The Mandarin service is a Chinese church changing to a Chinese scholar church.\(^\text{10}\)

Minnesota Faith Chinese Lutheran Church (MFCLC) started early in the 1990's, a Bible study group was formed for Chinese Christians and seekers at Luther Seminary. On September 8, 1996, a mission developer started the service of Faith Chinese Fellowship (FCF) at St Anthony Park Lutheran Church. In November of 1998, Pastor Lin Qiu became the pastor-developer of FCF, and the ministry continued to mature and grow. October 2001, Minnesota Faith Chinese Lutheran Church (MFCLC), was established as a congregation under the St. Paul Synod of the ELCA.\(^\text{11}\) The majority of its members are mainland Chinese Christian scholars.

Mt. Olive Chinese Church was rooted in a Bible study group. In the summer of 1994, Pastor Loren Steele started a Bible study group with Twin Cities' Chinese residents. There was only a very small group of people for the first few years until 1997. In 1997, the group began reaching out to Chinese students and scholars on the University of Minnesota campus and the Bible study group grew rapidly. In 1998, the ministry changed its location of worship to the WELS Center in the Dinkydome, near the


University campus. In order to reach a larger group of students, the mission also began to
exchange letters with students from China coming to study at the University of
Minnesota. Early in 2002, the Mission moved into Mount Olive church in Saint Paul.\textsuperscript{12} Almost all the congregants are mainland Chinese Christian scholars.

To compare the commonalities and differences in these three Chinese churches, the researcher learned that the commonalities are as follows: a great proportion of the congregation are mainland Chinese Christian scholars, all three churches started from a Bible study group for Chinese scholars and all three churches are located near the campus of the University of Minnesota.

The differences in the three churches are size, denomination and service. T4C is a large church with 500 congregants having three services: English, Cantonese and Mandarin. T4C is a non-denominational independent church. MFCLC is a church with less than 100 congregants having only services in Mandarin. This church is a Lutheran church, a member church of ELCA. Mt. Olive Chinese Church is a small congregation with no more than 100 members, a member church of WELS. The Sunday worship service is in English and the pastor is an American pastor.

\textbf{Definitions of Key Terms in This Research}

Before the researcher moves on, he needs to define some key terms that will appear in his dissertation in order to give readers a clear and specific meaning when they read these words. These terms are very important for readers to understand this research.

Chinese Immigrants

“Chinese immigrants” is not a simple concept. It is very complex due to history, country, language and kinship. From the historical perspective, immigrants mean those people who immigrated mainly in three periods of time: the late Qing Dynasty in the 1840’s, Republic of China (ROC) and People’s Republic of China (PRC). From the perspective of place, Chinese immigrants are those Chinese people who came from Taiwan, Hong Kong, Malaysia, Singapore, Thailand, Vietnam and other countries. From the perspective of language, Chinese immigrants mean those Chinese people who speak Mandarin, Cantonese, Hakka, Chaozhou, Taiwanese and other dialects that are spoken in China. Chinese immigrants not only mean those old Chinese immigrants (Lao Hua Qiao) and New Chinese immigrants (Xin Hua Qiao), but also mean those American Born Chinese (ABC, Hua Yi), Overseas Born Chinese (OBC, Hua Yi). Therefore, Chinese immigrants is the general concept of Chinese people who have such characteristics in the United States.

Mainland Chinese Scholars

It is a concept without a strict definition. Rev. Edwin Su, the editor and writer of the Overseas Mainland Chinese Ministry, defines who a mainland Chinese Christian scholar is in his article, “The General Situation of Overseas Chinese Scholar Ministry”. “The mainland Chinese scholars,” means those who come from the People’s Republic of China and who are currently studying or who have graduated and are working now in the United States. They may be college students, graduate students, visiting scholars, researchers or professors, as well as those who work in the companies, the technical immigrants, and investors who have college certificates or higher degrees, along with
their families. The researcher defines them in order to distinguish them from Chinese scholars who come to the United States from other countries and places, such as Taiwan, Hong Kong, Singapore, Malaysia, and Indonesia. They may speak the same language, like Mandarin or Cantonese, but they may be amazingly different in ideological, cultural, economical, political and religious perspectives.

Mainland Chinese Christian Scholars

"Mainland Chinese Christian scholars" means those Chinese Christians who were not Christians when they were in China, and they became baptized Christians after they came to the United States. From my observations and discussions with pastors and people, the researcher believes that many may have advanced degrees.

Chinese Churches in the American Context

"Chinese churches in the American context" means those churches that contain Christians who are mainland Chinese immigrants or mainland Chinese scholars and their American Born Chinese (ABC) children or American Raised Chinese (ARC) children. These Chinese churches have at least one Mandarin service. Some Chinese churches have three different language services, such as a Cantonese service for those mainland Chinese Christians from the southern part of China where Cantonese is used as the daily language, an English service for those second-generation or third-generation Chinese immigrants as well as some US-Chinese families and a Mandarin service for those mainland Chinese Christians who wish to worship God in Mandarin. Generally speaking, Chinese churches

in the American context are mainly those churches that serve Chinese-speaking Christians who are living in the U.S.

Pastoral Care and Counseling

“Pastoral care and counseling” means different things to different people. Pastoral care, according to Carrie Doehring, “is essentially a supportive relationship in which the minister, administrative body, and congregation act in a supportive way to enable those in crisis and transition to grow in the midst of change.” 14 Pastoral counseling “is called for when a crisis or transition becomes compounded and threatens to overwhelm people.” 15 Yet, in John Patton’s perspective, pastoral care has a much broader definition. He suggests that pastoral care has three paradigms: the classical paradigm, the clinical paradigm and communal contextual paradigm. 16 In his three paradigms, the central features are different in each paradigm. He states: “pastoral care today should employ an element of all three paradigms, being attentive to the message, the persons communicating it and receiving it, and the contexts that affect its meaning.” Then he concludes, “Thus the book presents a rethinking of pastoral care in terms of its message, person and context...” 17 Thus, the researcher thinks that pastoral care and counseling is a ministry, in which a minister preaches, teaches and visits God’s people in God’s name. Broadly speaking, what a minister does in relationship to his people, and to his

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14 Carrie Doehring, Taking Care: Monitoring Power Dynamics and Relational Boundaries in Pastoral Care and Counseling (Nashville, TN: Abingdon Press, 1997), 156.

15 Ibid., 157.

16 John Patton, Pastoral Care in Context: An Introduction to Pastoral Care (Louisville, KY: John Knox Press, 1993), 4.

17 Ibid., 5.
congregation to meet their needs, can be counted in the scope of pastoral care and counseling.

Meanwhile, in this dissertation the researcher also uses “congregational care” instead of “pastoral care” in order to distinguish these two concepts when actual care was really done by the congregants.

Cell Groups

According to a definition on the website, a cell group is:

A non-denominational form of church organization that is used in some Christian churches. Cell groups are generally intended to personalize Christian fellowship, and are always used in cell churches and may also be employed by other denominations but with less reliance. They may also be called small group ministries, home groups, home friendship groups, home care groups, house fellowships or small Christian communities.18

The Upsurge in Christianity (Ji Du Jiao Re)

According to Edwin Su and Zukun Zhuang, after the June 4th Massacre in 1989, “the upsurge in Christianity” has spread like wildfire among Chinese intellectuals in America. Zhuang said that his survey shows that over eighty percent of mainland Chinese Christians converted to Christianity after 1990. These converts went to church rarely before June 4th. They were disillusioned with communism after the impact of June 4th. So the upsurge in Christianity was closely related to this event.19


Edwin Su believes that June 4th is the turning point for mainland Chinese Christian scholar ministry. After 1989, Chinese churches established fellowships for mainland Chinese scholars on campus, held evangelistic camps, and Bible study. More and more mainland Chinese scholars were interested in Christianity and the Christian faith. Many of them converted to Christianity and others went to seminaries in order to be pastors after the completion of their studies. This was the period of Christianity’s upsurge both in America and in China.20

Theologically Conservative and Organizationally Independent

"Theologically conservative and organizationally independent" was a description adopted by Fenggang Yang in his articles and books to illustrate the situation of Chinese churches in America.21 This term means that most of the Chinese churches in the American context adopt a conservative stand in Christian theology and faith. These churches preach the message strictly according to the Bible and insist on the literal explanation of the Scriptures, such as incarnation and salvation, and abide by the teachings of the Bible in their sermons. Meanwhile, a great number of new churches established by Chinese immigrants are independent, and nationally about half of Chinese churches have no affiliation with American denominations.


Co-workers

"Co-workers," in this dissertation, is a term used in current Chinese churches in the American context. The term means those lay Christians or lay leaders who are willing to take part in church services and activities, such as group leaders, deacons and volunteers. The pastor calls them co-workers or they call themselves co-workers in the Christian ministry. Co-workers mean those who would like to take part in Christian service and activities along with the pastor in Chinese churches in the American context even as the Apostle Paul called Urbanus "our co-worker in Christ" (Rom 16:9 NRSV).

Pastor

The term "pastor" in this dissertation means an ordained male or female pastor in Chinese Churches in the American context. In Chinese churches in the American context there are few women pastors, but there are none in Chinese churches in the Twin Cities. In order to eliminate the clumsy use of s/he and her/him in this dissertation, the researcher uses the feminine pronoun in Chapters 1, 3, 5 and the masculine pronoun in chapters 2, 4, 6 when referring to pastors.

Gospel Seekers

"Gospel seekers" in this thesis means those people who are interested in Christianity. They go to church and take part in church activities in order to understand and believe in Jesus as their personal Savior. Before they are baptized, they are called gospel seekers among Chinese churches in the American context.
Designation issue

In this dissertation, two designations are used at the same time, such as A1 Samuel, B2 Williams or C2 Jessica, when the researcher summarizes and quotes people. This is convenient for the researcher 1) to use an appropriate pronoun in referring to the interviewee in sequential analysis and 2) to vivify the text by adding pseudonyms to the codes.

The Significance and Readers of This Dissertation

When the researcher thinks about Chinese churches in the American context, particularly those churches that started ministries with mainland Chinese scholars, he considers the work, effort, and energy that many churches, parachurch organizations and persons have participated in ministry. Numerous pastors, lay leaders as well as their families were involved in prayers, providing pick-ups at airports, accommodations in the scholars' first weeks of arrival, Bible study groups, and cell groups. All these efforts brought forth good results.

The leaving of mainland Chinese Christian scholars from their churches, on the one hand, may frustrate those people who provided help to mainland Chinese scholars. On the other hand, this phenomenon may give an alert to churches and pastors. The leaving of the Chinese Christian scholars reveals a breach, as the Lord told Ezekiel, that the house of Israel has a breach that needs to be filled, but Israel’s prophets “have not gone up into the breaches, or repaired a wall for the house of Israel” (Ezek 13:3 NRSV). What are the breaches for Chinese churches in the American context? It is worthy to explore these breaches that cause those Chinese Christian scholars to leave the church.
From the holistic view of the church, to convert people to become Christians is, by all means, not the only purpose of a church or a pastor. Conversion is only the first step for a person entering into the Body of Christ. The next step is that “they may have life, and have it abundantly” (John 10:10 NRSV), as Jesus said. This research is to respond to the loss of mainland Chinese Christian scholars in the Chinese churches in the American context and to find out theological and pastoral factors that will contribute to filling the breaches. Also, this research is an original contribution to Chinese churches in the American context about the dropping out of mainland Chinese Christian scholars.

The primary readers of this research are those three sample Chinese churches, especially their pastors, because this research is based on these three churches, so the researcher anticipates these three churches have the priority of benefit. Also the researcher expects that the results of this research can benefit all the Chinese churches in the Twin Cities. The Twin Cities area is a medium-size metropolitan area in the United States. The researcher believes that all Chinese churches in the American context have general similarities. Therefore, the researcher hopes that this research can generally contribute to the Chinese churches in the American context across the U.S. Because this research is about mainland Chinese Christian scholars, the researcher thinks that churches in mainland China can use it as a reference when the churches there want to develop ministries for Christian scholars.

The Contents of Each Chapter

In order to help the readers to grasp a general picture of this research, the researcher will draw a structural map of this dissertation as follows: Chapter one is a brief introduction of the context in which this research was generated. Chapter two will
describe the present situation of Chinese churches in North America to show readers the context of mainland Chinese Christian scholars’ conversion and spiritual growth and the characteristics of the Chinese churches in the American context. Chapter three will go through the existing literature that the researcher can obtain in order to construct and support this research. Chapter four will reveal the research methods, based upon both theological and theoretical perspectives to be used in this dissertation. Chapter five will report research findings from interviews to readers. Chapter six will summarize the important parts of this research: theological and pastoral insights. It will provide suggestions as well as possible solutions to the problem of mainland Chinese Christian scholars leaving the church.
CHAPTER 2

OVERVIEW OF CHINESE CHURCHES IN THE AMERICAN CONTEXT

“For everything there is a season, and a time for every matter under heaven” (Eccl 3:1 NRSV).

In the previous chapter, the researcher introduced the overview of the research. The problem and purpose of this research is closely related to the build-up of Chinese churches in the American context. In order to bear witness for the Lord, the churches need to firmly strengthen their church theologically, pastorally, and spiritually. In this chapter, the researcher will provide a general assessment of the Chinese churches in the American context.

Defining the Chinese Churches in the American Context

In this section, the researcher will provide an overview of the Chinese churches in the American context: a brief history, development, present situation and church patterns of the Chinese church.

A Brief History of Chinese Immigrants in America

Chinese immigration to America started in 1800 CE. An American named James Magee brought a Chinese student to the U. S. to learn English. Another five Chinese
students came to study in Monson Academy, which no longer exists, in the state of Massachusetts.

According to the records of the Immigration and Naturalization Service (INS), the first Chinese came to the U.S. in the year 1820. In the following twenty years, only ten other Chinese entered America. In 1845, more and more Chinese arrived in America. The first students arrived in the United States in 1847. One of them was a famous man, Hong Rong, who was the first overseas Chinese student at Yale University, and who was the first Chinese Christian and became a chief government official in the Qing Dynasty after graduation from Yale. Mr. Rong brought many young Chinese to the United States to study.

![Picture of Hong Rong](image1)

![The first group of overseas children students in the United States](image2)

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When gold was discovered in California in 1848, the news of the Gold Rush brought a few Chinese people to California. By 1850, there were 4,081 Chinese people in San Francisco. In 1851, the Chinese population in California grew to twenty-five thousand; in the year 1852, more than twenty thousand additional Chinese people arrived in California.

Another influx of Chinese people came to the United States in 1863 because of the Transcontinental Railroad. More and more Chinese laborers were hired to join the historic project. Right after the completion of the Transcontinental Railroad, Chinese laborers were dismissed and they had to transfer to other jobs.

In 1882, the United States Congress passed the Chinese Exclusion Act, the first federal law to bar immigration on the basis of race and class. This law prohibited skilled and unskilled Chinese laborers from entering the United States for ten years, and prevented naturalization of all Chinese immigrants residing in the United States. This law was not only an obstacle to upholding family ties, but severely restricted the Chinese community’s ability to be accepted into mainstream America. Unfortunately, this Act condoned the ongoing mistreatment of Chinese living in the United States. Many Chinese people had to return to China; some had to start laundries, restaurants and grocery stores and some had to go to other countries to try their luck.

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4 Ibid.


In 1964, another new immigration law was passed and Chinese immigrants began to increase rapidly. About twenty thousand Chinese immigrated every year from then on, and these new Chinese immigrants came from mainland China, Hong Kong, Taiwan, and other countries in East and South Asia. The total Chinese population in 1980 was about one million. And by the end of 1990, the number of Chinese immigrants doubled to nearly two million.8

Table 1. Legislation Affecting Chinese Americans9

<table>
<thead>
<tr>
<th>Year</th>
<th>Legislation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1868</td>
<td>The 14th Amendment of the U.S. Constitution stated that a person born in the United States was a U.S. citizen by birth, but the rights of natural born citizenship did not extend to the Chinese until 1898 U.S. Supreme Court case of <em>U.S. v. Wong Kim Ark</em>.</td>
</tr>
<tr>
<td>1872</td>
<td>California adopted an anti-miscegenation law that prohibited interracial marriages. It was not until 1967 that the U.S. Supreme Court ruled all anti-miscegenation laws in the nation to be unconstitutional.</td>
</tr>
<tr>
<td>1882</td>
<td>United States passed the Chinese Exclusion Act.</td>
</tr>
<tr>
<td>1888</td>
<td>The Scott Act prohibited re-entry of Chinese laborers who had left for China temporarily and wanted to return to America; 20,000 Chinese laborers were denied re-entry when their re-entry permits were invalidated.</td>
</tr>
<tr>
<td>1892</td>
<td>The Geary Act extended the Chinese Exclusion Act for another ten years. Chinese aliens had to register with the U.S. government for issuance of a certificate of identity. Police and immigration officials could arrest and deport those without the certificate.</td>
</tr>
<tr>
<td>1904</td>
<td>The Chinese Exclusion Act was extended indefinitely.</td>
</tr>
<tr>
<td>1910</td>
<td>The Angel Island Immigration Station in San Francisco Bay was established to process Chinese immigrants; it lasted for three decades.</td>
</tr>
<tr>
<td>1922</td>
<td>The Cable Act stripped U.S. citizenship from any woman married to an alien ineligible for citizenship.</td>
</tr>
<tr>
<td>1924</td>
<td>The immigration Act of 1924 (Asian Exclusion Act) banned entry of all aliens ineligible for citizenship.</td>
</tr>
<tr>
<td>1927</td>
<td>U.S. Supreme Court ruled that U.S. citizenship rights extended to foreign-born children of American citizens but not to foreign-born grandchildren whose parents had never resided in the United States.</td>
</tr>
<tr>
<td>1943</td>
<td>December 17: the Chinese Exclusion Acts were repealed. The act allowed naturalization for the Chinese in America and established an annual immigration quota of 105 Chinese.</td>
</tr>
</tbody>
</table>

8 Leong, “Pastor’s Corner.”

1947 The amended War Brides Act allowed alien wives of Chinese American veterans to immigrate to the United States on a non-quota basis.

1952 The McCarran-Walter Act allowed U.S. naturalization regardless of race, but Asians were still limited with immigration quotas.

1965 The United States passed the 1965 Immigration Act that abolished the national origins quota system that was put into effect by 1924 Immigration Act.

The Current Situation of Chinese Immigrants in America

After the 1990s, Chinese immigrants became involved in many fields other than the traditional fields such as restaurants, laundries and grocery stores. They began to invest in housing, hotels, banks, and companies. Chinese immigrants also joined some other fields such as transportation, industries, planting ginsengs, mushrooms and flowers. In recent years, Chinese immigrants have started and are involved in many IT companies. Almost all of these high-tech companies are run by students from mainland China, Hong Kong, and Taiwan.\textsuperscript{10}

At the end of 2005, related data show that the number of Chinese immigrants in America was three million. 1.6 million of them were American-born Chinese; 0.8 million of them were from mainland China, Hong Kong, and Taiwan who became American citizens; and the rest of them came from many other countries, such as Japan, Korea, Vietnam, Thailand, Malaysia, Indonesia, the Philippines, India, Brazil, Chile, Australia, and Singapore.\textsuperscript{11}

\textsuperscript{10} Leong, "Pastor’s Corner."

\textsuperscript{11} Ibid.
The Current Chinese Immigrant Communities

The early Chinese immigrants began coming during the Gold Rush period when they came across the Pacific Ocean. They came to a strange and promising land and they settled down to build up their own dreams. These Chinese immigrants developed not only in population, but also geographically, thus effecting a tremendous change in social organization and cultural heritage. They were torn by two paradoxical feelings. On the one hand, they longed to become a part of American culture, but they felt the separation from that culture; on the other hand, they were bound by a traditional Chinese culture because they had zeal to return to China. Accordingly, a pluralist Chinese society was formed in America.

There are five types of Chinese immigrants at present in the United States:

1. **Developers.** They were the forerunners and their descendants. They are the people who still hold fast to the traditional Chinese culture, customs, and ethics, as well as values. They were the establishers of the China towns and they were mainly from Guangdong and Fujian in mainland China.

2. **Early immigrants.** They came to the United States after 1943 when the Chinese Exclusion Act was repealed. The Act allowed naturalization for the Chinese in America and established an annual immigration quota of 105 Chinese. Initially, they were students, and then they became permanent residents. They came from different regions in mainland China. They speak Mandarin, Cantonese, Taiwanese, and other dialects. Most of them are bilingual, and have both American and Chinese cultural backgrounds.

3. **Recent immigrants.** They came to the United States after the 1960s and 70s. Most of them were the relatives of the developers and early immigrants. They speak only Chinese and live by Chinese customs.

4. **American born Chinese.** They are the children of Chinese immigrants. They may be born or raised in the United States. They are the second or third generations. Only a small number of them speak fluent Chinese. Most of them only speak English.
5. **Temporary residents.** They are overseas Chinese students, tourists, and businessmen. They stay for a short time.\(^{12}\)

Therefore, the Chinese society in America is composed of many cultural, socioeconomic, and geographical factors. This is the basic situation that Chinese churches face in the American context.

**The Diversity and Traits of Chinese Immigrants and Chinese Scholar Immigrants**

Related to the previous section, the Chinese immigrants have many diverse aspects. According to Fenggang Yang, first, there is a significant division between Chinese immigrants: *Laoqiao* (developers and early immigrants) and *Xinqiao* (new immigrants). New immigrants considered themselves more genteel, more literate and more modern.\(^{13}\) They view early immigrants as illiterate and narrow-minded. Second, language diversity is also apparent. The early immigrants and their descendents can only speak Cantonese or Taishanese (a dialect from a district in Guangdong, China). They cannot speak English even though they live in the U.S. New immigrants speak Mandarin and English well. Third, their occupations are different. Early immigrants worked in traditional businesses in Chinatowns, such as hotels, restaurants, and grocery stores. New immigrants work at big companies, have their own business, or invest in the financial market. Fourth, the sociopolitical background of new Chinese immigrants is very complex. Yang analyzes,

> In the 1950s to 1970s, many Chinese immigrants were the uprooted and rootless people. They were born in the mainland under the rule of Guomingdang’s


Republic of China, escaped from wars or fled the Communist mainland, then wandered around in several places—Taiwan, Hong Kong, or Southeast Asia—before coming to the United States. Socially and politically, they often have connections with the Republic of China in Taiwan. Meanwhile, many also have strong attachment to their birthplace in mainland China.\(^{14}\)

In the 1980s, tens of thousands of students and scholars from the People’s Republic of China came to the United States. Upon the completion of their studies, a great majority of them stayed and found jobs in the United States. After the Tiananmen Square incident in 1989, the U.S. Congress passed the Chinese Student Protection Act in 1992. Under this act, 52,425 Chinese students obtained their permanent residence in the United States (INS 1996).\(^{15}\)

Another group of immigrants—the American-born Chinese (ABC) and the American-raised Chinese (ARC) need to be mentioned. These second-generation Chinese children of immigrants often speak English as their first or only language. Compared with their immigrant parents, ABCs and ARCs view themselves as Americans rather than Chinese and they usually have greater concerns for social and political issues of the United States. “ABCs and ARCs are often well assimilated culturally, socioeconomically, and structurally.”\(^{16}\)

Chinese scholar immigrants are a special group of immigrants. They are all well-educated in China and came to the United States for further study or employment. As mentioned above, under the Chinese Student Protection Act, a great number of Chinese students achieved their permanent residence status.

\(^{14}\) Ibid., 40.


\(^{16}\) Ibid., 76.
Chinese scholar immigrants have many characteristics according to Xingwen Li and Guanghui Zhao in their article, "The Analysis of Overseas New Chinese Immigrants." First of all, they are large in number among the Chinese immigrants in the United States. Approximately 30,000 new Chinese immigrants are Chinese scholar immigrants among the three million Chinese immigrants in the United States. That means one tenth of Chinese immigrants are scholar immigrants.

Second, they work in universities, medical, scientific and high-tech companies as scientists and administrators. Their work is different from early Chinese immigrants who worked in restaurants, clothing factories, and agriculture.

Third, they are young, energetic, educated and easily adjust to the American society. Therefore, many Chinese scholar immigrants make great contributions in science, technology, and economics to the American society.17

Fourth, they have a very good relationships with mainland China. A great number of scholar immigrants return to China to start their own business, bring new technology and advanced administrative experiences to China. Chinese scholar immigrants built up a bridge for Sino-American friendship.

The Religious Setting of the Chinese Immigrants

The main characteristic of Chinese people concerning religion is religious diversity. Religious diversity has never been strange to the Chinese. Traditionally, China has had three main religions: Confucianism, Daoism (Taoism), and Buddhism. In addition, there are many localized folk religions in different regions. Thus, it is not

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surprising to find that religious diversity exists among contemporary Chinese immigrants. “What is remarkable is that Christianity appears to have become the dominant religious institution among the Chinese in America.”

Fenggang Yang gives an example of a Los Angeles Times poll in 1997. The poll reports that “44 percent of Chinese Americans in southern California claim no religion, 32 percent are Christians (including 6 percent Roman Catholics), and 20 percent are Buddhists”.

**Chinese Folk Religion and Cultural Practices**

Chinese folk religion and cultural practices can be considered a part of Chinese culture. When the first wave of Chinese immigrants came to the United States in the mid-nineteenth century, they brought their familial gods and ancestor tablets with them. Chinese people, especially among rural people, practice in pantheism. Therefore, many gods in Chinese minds need to be worshipped, such as Guanyin (Guan Yin), Yuhuang Dadi (Yu Huang Da Di), Heavenly Queen (Mu Hou), Guan Di (Guan Gong), Money god (Cai Shen), and the Sea god (Ma Zu).

Usually, there are two temples where Chinese immigrants worship. One is Guan Di temple and the other is Ma Zu temple. These folk religious deities can be seen everywhere in Chinatowns in various cosmopolitan and metropolitan cities across the United States, such as New York, Los Angeles, San Francisco and Houston.

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19 Li and Zhao, “The Analysis of Overseas New Chinese Immigrants.”
20 All these gods here are the representatives of different religions and folk religions among Chinese people in both China and America.
Apparently, the folk religion prevails among the early immigrants and their offspring. All these deities and temples serve immigrants from China as well as people from South and East Asia. It is an easy matter to worship these gods; worshipers just go to the temple and say a prayer or kowtow (Ke Tou) many times, presenting flowers, incense, prayer sticks, and one can even conduct a divination in front of a god. Some people may come to swear a vow or come to pay the vow. Some may come to pray to gods to bless their lives, children, careers, and other wishes, such as finding a job, passing important exams or finding significant friends. The worshiper can go through the process on his or her own. No religious monks or nuns are available in the temples, but volunteers may provide ritual facilitation and maintenance services. These temples usually serve as places for Chinese to celebrate Chinese festivals, such as the Chinese New Year and the Mid-Autumn Festival. No membership system is practiced in Chinese traditional folk religious beliefs.

Besides these temples and gods, some Chinese families maintain ancestor tablets and a shrine at home. Other forms of traditional Chinese folk religion may include Feng Shui, fortune-telling, conducting a divination and exercising Qigong.

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21 Feng Shui is a type of astrology using the concepts of Yin, Yang, Five Elements and Eight Gua, as well as stars to maximize harmony and minimize conflicts of a person with the surrounding environment. Practitioners consult a Feng Shui master in choosing the location of their houses and graveyards, decorating rooms, and selecting a time for doing certain things, such as a wedding or opening a store, a restaurant or moving.

22 Qigong is a type of slow-motion meditation for the purpose of physical health, psychological peace, and spiritual enrichment. There are hundreds of Qigong schools that emerged and flourished across China. A few Qigong masters have ventured to North America. In the United States, two Qi Gong schools have gained large numbers of practitioners. One is Yan Xin Qigong, and the other is Falun Gong. Whereas older people and people with chronic disease usually practice Qigong, a growing number of young and middle-aged people, including professionals who hold graduate degrees have been attracted by Yan Xin Qigong, and Falun Gong.
Buddhism

Buddhism is the only religion that can compare with Christianity among Chinese people in both mainland China and among Chinese immigrants in the United States. There are a great number of Buddhist followers among both Chinese new immigrants (Xin Hua Qiao) and old immigrants (Lao Hua Qiao). Chinese old immigrants arrived in the United States before the twentieth century. They were the first settlers in the United States after the Gold Rush and Transcontinental Railroad construction. “Chinese new immigrants” means those Chinese immigrants who arrived in the United States after the Chinese civil war (1945-1949) and the foundation of the People’s Republic of China on the mainland in 1949.

New Chinese immigrants have higher education levels and are mostly influenced by the reformed Buddhism in China. New Chinese immigrants insist on orthodox Buddhism.

When lay Buddhist believers arrived in the United States, they began to communicate and gather together in order to develop Buddhism among Chinese communities. So these lay believers began to sponsor monks and nuns to immigrate to the United States from Hong Kong, Taiwan and mainland China.

Such lay-initiated Chinese Buddhist groups emerged in the 1950s in some metropolitan areas with a large Chinese population, such as San Francisco, New York, Honolulu, Boston, Washington D.C., Chicago and Houston. Several Buddhist Associations were built up one after another in Hawaii, New York, Boston, San Francisco, Houston, and Los Angeles from 1953 on. Meanwhile, many Buddhist temples were established in most metropolitan areas. Although monks and nuns came from Hong Kong,
Taiwan, mainland China and Burma; their mutual aim was to revive Buddhism in the United States. At the end of 1990s, there were about 120 to 150 Chinese Buddhist groups in the United States. According to Fenggang Yang’s research on Buddhism in the United States, there are three general characteristics among these Buddhist Associations, temples and centers: they were “organizationally independent, theologically reformed, and institutionally ecumenical.”

First, most of the groups are locally organized and nondenominational. Many are lay organized small groups. Second, most Chinese Buddhist groups follow the reformed Buddhism that emphasizes Buddhism in the world (Ren Jian Fo Jiao). Third, most of the Chinese Buddhist groups in the United States are ecumenical with other major Buddhist traditions. From the ecumenical in a religious sense, Chinese Buddhism in America is making great efforts to cross ethnic boundaries. They try to serve both Chinese immigrants and non-Chinese, especially including some Westerners.

The General Situation of Chinese Churches in the American Context

A Brief History of the Chinese Churches in the American Context

After the arrival of Chinese immigrants to the United States, the white churches started to be concerned about the salvation of those considered pagan. At the end of the nineteenth century, some Chinese immigrant ministries were established by the American mainstream denominations. Most churches were established in cities where Chinese immigrants gather, such as San Francisco, New York, Honolulu, and Boston.

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23 Min, and Kim ed., Religions in Asian America: Building Faith Communities, 83.

24 Ibid., 84.
In 1892, there were only seven Chinese churches. At the beginning of the twentieth century, ministers came to the United States from Asia. They took up the leadership and churches began to increase. By 1931, there were 64 Chinese churches. In the 1960’s and 1970’s, the Chinese overseas students flooded into the United States and into the Chinese churches. Bible study programs were established in colleges and universities. When the law of immigration was extended, Chinese churches in the American context began to grow rapidly. Those students who decided to stay after graduation turned their previous Bible study groups into churches while new Chinese immigrants set up their own churches. The Chinese churches spread in big cities and their suburbs. In 1980, there were about 420 Chinese churches in the American context, and the Chinese Christian population who attended church was about forty thousand.25

At the end of the twentieth century, two more means of growth were added to the Chinese church. One way was to convert overseas Chinese who came to the U.S. from countries other than China, and the other was to convert Chinese who came from mainland China. Inspired by the Holy Spirit, many American churches and Chinese churches have added a Chinese ministry in order to meet the spiritual needs of Chinese students, scholars and immigrants. Now more and more mainland Chinese scholar churches have come into existence. According to the Gospel Operation International for Chinese Christians, the number of the Chinese churches in the United States is more than a thousand. Many are still under construction.26

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Table 2. The Growth of Chinese Protestant Churches in the United States from 1853-2000

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td>1853</td>
<td>1</td>
</tr>
<tr>
<td>1890</td>
<td>7</td>
</tr>
<tr>
<td>1931</td>
<td>44</td>
</tr>
<tr>
<td>1952</td>
<td>66</td>
</tr>
<tr>
<td>1979</td>
<td>366</td>
</tr>
<tr>
<td>1984</td>
<td>523</td>
</tr>
<tr>
<td>1994</td>
<td>700</td>
</tr>
<tr>
<td>2000</td>
<td>819</td>
</tr>
</tbody>
</table>

Besides the rapid growth, according to Fenggang Yang’s study, contemporary Chinese churches in the United States have two general characteristics: they are theologically conservative and organizationally independent. In these Chinese churches, most of the immigrant members are adult converts from non-Christian family backgrounds.

Chinese Churches in the American Context

Next, the researcher will introduce the general situation of these Chinese churches, their congregations, church organization and their leaders, resources, ministries, as well as their activities outside the church. This section will give a rough idea about the Chinese churches and their situations.

Chinese Congregation

Concerning the congregation *per se*, there is no way to know the exact number of Chinese churches because the number keeps constantly changing. The roster of the

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28 Ibid.
church or the number of worship participants cannot represent the real number of Christians who participate in church activities.

Generally speaking, Chinese churches in the American context are small churches numerically. According to a survey conducted by Chinese Coordination Centre of World Evangelism (CCCOWE), the percentage of congregations that have one hundred members or fewer is 50%. The congregations that have fewer than fifty members are about one quarter of all congregations. The average number of members in all of the congregations is 135. If a congregation that has over 350 members can be counted as a big church, 7% of Chinese churches can be counted as such.29

There are several characteristics of Chinese churches in the American context. The first one is that most of the members are young adults and children. The second is that most of the members are middle-class families. These families usually have one or two children and parents are professionals in high-tech companies. Only one third of the members in a congregation are blue-collar employees; these are new immigrants who work in restaurants or small factories. The third characteristic is that most congregations use two or three languages or dialects to worship, such as Mandarin and Cantonese.30 But recently, another characteristic that emerged in these Chinese churches is that church members from mainland China in a congregation number about 40%, because a wave of mainland Chinese scholar Christians flowed into these Chinese churches. This phenomenon happened after the Beijing Tiananmen square event in 1989.

30 Ibid.
The American Chinese church prospered in the 1950's and '60s among students from Hong Kong and Taiwan, who were succeeded in the '70s through the '90s by the students who came from the mainland China. At the present time, the number of Chinese American churches is over one thousand.

**Church Organization and Lay Leaders**

Most Chinese churches are affiliated with mainstream American denominations. Fenggang Yang took San Francisco as an example. There were 158 Chinese churches in San Francisco Bay Area in 1996. Among them, 10 were Presbyterian churches, 7 were United Methodist churches, 6 were Episcopal churches, 5 were American Baptist churches, and 4 were Lutheran churches. Yet, a number of newly established Chinese churches in recent years are independent churches organizationally and conservative theologically. “Nationally, about half of Chinese churches have no affiliation with American denominations; denominational churches tend to maintain a high degree of congregational independence.”

As for the church organization and leadership, most of Chinese churches have a board of deacons, ranging from 3 to 10 in number varying according to the church size. Usually, the board of deacons runs the church administrative operation, and pastors in Chinese churches have spiritual authority. Usually, the relationship between the board of deacons and pastors is that of an employer and an employee. The leaders of Chinese

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32 Ibid.
churches in America are 60% mainland Chinese Christians.\textsuperscript{33} This is both a strength and a weakness. The strength is that they endeavor to preach among Chinese immigrants and the weak point is that they hamper the ABC (American-born Chinese) ministry or second-generation ministry.

Concerning the clergy, the pastor usually is the only one who cares for Christians in their spiritual growth. Among the pastors, some are full-time pastors and some half-time; some are volunteers. Lay leaders are in charge of all the church activities, such as the youth department, adult Christian education and cell groups. Among pastors, 70\% of them have strong Chinese cultural backgrounds. Most of them are advanced in age, but they have rich pastoral experience and they speak Chinese due to their short time in America. Thirty percent of them are young and have less pastoral experience, but they receive theological education in the United States, and they have degrees other than theology, that is, they usually had their degrees in science first and then they were called by God. They went to seminaries and received their degrees. In this sense, they are scholar pastors. They themselves are good examples to persuade mainland Chinese scholars to convert to Christianity, as pastors in the Twin Cities told this researcher. They are bi-lingual, Chinese and English, in their services, that is, they can preach to the congregation in either Chinese or English.

**Chinese Church Resources**

Church expenditure and income are important issues because most of the Chinese churches are affected by financial problems. There are several facts that are evident in

\textsuperscript{33} Su, ed., *Overseas Mainland Chinese Ministry* (海外中国学人事工), 137.
most Chinese churches. The first is that most Chinese churches have insufficient monetary resources. The largest expense is the salary paid to the minister or the evangelist. The salary of the Chinese minister is much less than his or her counterpart in American churches, so the minister’s income cannot support a family. This can influence church activities and also can be a hindrance to the calling of young people into ministry.

The second factor is that most Chinese churches in the American context are financially independent. Only a small part of Chinese churches accept financial support from other churches or mainstream churches. In financially independent churches, all the income comes from the monetary offerings of the church members. But the members are reluctant to present their monetary offerings, or they offer just a little bit. It is obviously little compared with their incomes. But if a Chinese church is affiliated with a mainstream denomination, the denomination will supplement the budget in need. Members of the mainstream Chinese churches give less than independent Chinese churches. With the support of fellow mainstream churches, most of these Chinese churches neglected the teaching of stewardship and are dependent on the support from other fellow churches. Compared to the income of most Chinese church members, their donations are lower than their counterparts in American churches. Besides, Chinese churches in the American context have many members who are professionals; they are not poor people. The low budgets of Chinese churches reflect that church members did not do their best in their monetary offerings.

The third factor is that the church facilities are inadequate. The inadequate church facilities usually limit a Chinese church to conduct its ministry. Small Chinese churches, or a Chinese church that shares with an American church, have such problems in
facilities. These Chinese churches want to have many activities and the time is in conflict with the American churches’ schedules, so there is not much time for activities. The drawback of sharing with American churches or other institutions is evident on Christmas or other Christian holidays and social festivals. Most small Chinese churches worship in the afternoon because the American church facilities are vacant. Thus, the first aim for small Chinese churches or Chinese churches shared with American churches is to have their own church building and facilities to worship in. Concerning purchasing church property, another issue that appears immediately is the site of the church. Most Chinese people or church members settle down in suburbs. The ideal site of a church is in a Chinatown because it is convenient for Chinese people to go to church. According to a survey based on CCCOWE, half of the large Chinese churches are in Chinatowns. The newly planted churches usually locate in suburbs where Chinese people or church members are few. The proportion of this kind of newly planted churches is about 30\%.\textsuperscript{34} The church activities are seriously affected due to the inconvenience of the location of a church, the traffic, the time of the day and many other factors.

Ministries of Chinese Churches in the American Context

This subsection gives a general picture of how Chinese churches develop their ministries: goals, activities inside and outside the church.

Church Goals

Most of Chinese churches have their short-term goals and long-term goals. The short-term goals mainly focus on worship and Christian teaching by which the Christian

\textsuperscript{34} Law, ed., \textit{Chinese Churches Handbook} (华人教会手册), 375.
fellowship may be built up and strengthened. Secondary short-term goals are evangelism, establishing churches and the numerical growth of members. These three short-term goals connect to each other. Worship and fellowship are part of the interior growth of a church. Establishing a church and the numerical growth in members is part of the exterior growth of a church.

Long-term goals for most Chinese churches are sending missionaries overseas and community social services. When a church grows to a certain size, it has the strong ability to support some outside church ministries due to its financial and personnel capability.

**Church Activities**

Chinese churches in the American context develop different ministries according to their own resources. Often, a Chinese church has developed several ministries, such as Sunday services, children and youth ministries, women and family ministries as well as many cell group activities on weekdays. Some big churches added other ministries, such as campus ministry and second-generation ministry.

Most of the Chinese churches in the American context have a routine of church activities each week: fellowship on weekdays, prayer meetings on weekdays, Sunday worship, Sunday school followed by lunch together. There are also some other possible activities, such as training classes and camping or a special meeting with an invited speaker.

**Worship**

Without exception, all Chinese churches in America agree that Sunday worship is the most important ministry among all ministries. The majority of the congregation
attends the Sunday worship, and for some Christians, Sunday worship is the only activity they attend within a church. Some churches may have two, three or four services on a Sunday. The number of the services often reflects Chinese Christians who use different dialects. But most of the Chinese churches in America worship in two languages: Mandarin and Cantonese.

According to CCCOWE, the relationship between the number of people in a congregation and the usage of English in services is closely related to each other. Chinese Churches with between 50 to 100 members use only Mandarin or Cantonese in the service. It is very unlikely that a small congregation will add an English service. When the membership of a church is above 150, it is very possible to develop an English service as a supplement for English-speaking members. At present, the attendance number in Chinese churches in the American context averages 135. Therefore, many Chinese churches have several services to serve different language purposes.\(^\text{35}\)

Sunday schools

Besides Sunday services, the second important activity among Chinese churches is the Sunday school. Almost all Chinese churches have Sunday school before or after the worship services. Sunday schools offer different classes for different age-level members, such as children classes, youth classes, adult classes, or college student classes. For children, Sunday school provides a playground with playmates and some simple Bible stories or games. For youth, classes may teach youth to know their Christian faith well and thus their faith may be solidified. For college students, Sunday school serves as an

\(^{35}\text{Ibid., 376.}\)
environment to discuss their faith thoroughly, openly and rationally. Questions and debates may occur, but this may give them more opportunity to think about their faith. For adults, Sunday classes are the opportunity to understand their Christian faith systematically from both the Old Testament and the New Testament perspectives, because Chinese adults had little chance to access Christianity before they became Christians, both in China and in the United States.

The biggest problem for Sunday school in Chinese churches is the lack of mature teachers to conduct Sunday school classes. For example, the teacher of the youth class needs to speak fluent English besides having his or her faith knowledge. Most of the second-generation Chinese understand and speak only English. If the language of communication is a problem, the meaning and message of the communication will be damaged.

Children and youth ministry

Children and youth ministry is a little different from Sunday school, because children and youth ministry may have other activities besides Sunday school, such as Friday night activities. This ministry is to guide and encourage children and youth to know and follow Jesus Christ. This ministry also nurtures children's minds and hearts through the Bible-based teaching ministry of the church. In most of the Chinese churches, children and youth ministry is considered an important ministry, but this ministry does not develop well enough to satisfy children and youth and their parents, due to the shortage of financial support and mature leaders of this group.

A smooth-running children and youth ministry can benefit all church activities. Due to the good scheduling and excellent activities of children and youth on Sundays and
some nights, parents are gladly affiliated with a church as regular members. Sometimes, parents have to go to church because of their children's activities. Most large Chinese churches have a strong children and youth ministry program. The success of children and youth ministry stabilizes and strengthens a church. Furthermore, the children and youth ministry has much to do with second-generation ministry.

Among Chinese churches, most have the children and youth ministry, but only a few churches hire children and youth ministers. Many years ago, Rev. Cixin Lin made a survey of ten Chinese churches in New York to evaluate youth ministry. He found that the common activity for youth ministry is Bible study. Over half of the youth ministries use Bible study and prayer as their activities. They overemphasized their spiritual growth and overlooked the whole church worship. Among 450 youth who were involved in his survey, 10% decided to devote themselves to being full-time youth directors.

Rev. Lin said: "Youth ministry needs leadership training, fortifies the Bible and doctrine build-up, as well as their spiritual growth. Another urgent thing is to educate the 10% of youth who devoted themselves to the full-time ministry."36

Second-generation ministry

As mentioned above, youth ministry is the first step in second-generation ministry, and second-generation ministry is the second step of youth ministry. All Chinese churches in the American context face the loss of second-generation members. Now the situation concerning second-generation ministry is that there is a tension between ministry for the parents of Chinese Christians and the ministry for their second-

36 Ibid., 377.
generation children. Generally speaking, the second-generation can hardly communicate in Chinese with their parents.

There are three types of Chinese second-generation ministry: one is English ministry to second-generation Chinese. Almost two-thirds of the members in an English service are young Chinese Christians. The second type is Chinese language service and English language service conducted simultaneously. This type of second-generation ministry can absorb English-speaking professionals, even American Christians who are interested in attending English service in Chinese churches. Thus it is a healthy and sound ministry. The third type is Chinese churches, that are affiliated with American churches, but do not have an English service for their second-generation children. Their children and youth ministries combine with American churches.  

In recent years, Chinese churches have begun to emphasize second-generation ministry, so more and more second-generation English-speaking ministers are trained, encouraged, and provided with scholarships. This is an active effort to encourage Chinese churches to grow and develop in contemporary American society.

Prayer meetings

Prayer is an important ministry because prayer is the basis of all church ministries, and prayer provides the strength needed for Christian personal spiritual growth and church growth. Prayer meetings are a traditional activity in most of the Chinese churches

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on Wednesday nights, but according to CCCOWE, the attendance every time is low, even in a large church. The average attendance is about 20 members.\(^{38}\)

In fact, it is a hard for a church to hold a prayer meeting because it is inconvenient for scattered Christians in suburbs. Some churches resolve this problem by holding prayer meetings at members’ homes separately as cell group activities. This has made prayer meetings easier to attend.

Campus ministry

Campus ministry is an important ministry for many Chinese churches. Campus ministry in America started in the early 1950’s. In the following decades, most Chinese students came to the United States from Taiwan, Hong Kong, Singapore, and other South Asian countries. American churches began to notice their spiritual responsibility to support these Chinese students. Some campus Bible study groups started, and this was the beginning of campus ministry to Chinese students. When more and more mainland Chinese students came to the United States, some Chinese churches realized their spiritual responsibilities to help those mainland Chinese students, not only with their material needs, but also their spiritual needs. David Chou, the chief editor of the magazine *Ambassadors*, said: “During 2003-2004, about 61,800 mainland Chinese students rushed into North America to study. About 10% of them eventually came to the Lord and 15% of them will return to China to serve.”\(^{39}\)

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Now the situation for campus ministry is that most Chinese churches emphasize mainland Chinese student ministry, especially those churches around the universities. Many campus ministries were established, such as campus Bible studies, campus fellowships, and campus training classes.

Some Chinese churches helped mainland Chinese students right after they landed in the United States: meeting them at the airports, helping them to get settled, looking for a place to live, shopping, community touring and finding useful daily life items. Later, Chinese churches held a welcome party at church, including barbecues, fellowship opportunities as well as English classes and Bible studies.

Campus ministry can be viewed as the cradle of most Chinese churches. Recalling the history of campus ministry for mainland Chinese scholars, Rev. Edwin Su pointed out that:

Chinese students from Taiwan and Hong Kong in the 1960’s and 1970’s directly promoted the establishment of many Bible studies for Chinese in America. Since the 90’s, when hundreds of thousands mainland Chinese student rushed into the United States and other countries, there are many mature ministers in Chinese churches and Bible studies to welcome this new Gospel wave.40

The campus ministries today are the Chinese churches of tomorrow. Besides the ministries outlined above in Chinese churches, there are many ministries that Chinese churches need to develop, for example, adult ministry, elderly ministry, women’s ministry and family ministry. But because of the lack of ministers and lay leaders in many small Chinese churches, these ministries cannot be carried out.

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Activities outside the Church

Generally, there are three additional activities in the Chinese churches in the American context: evangelistic ministries, community services and overseas missions.

Evangelistic ministries

Evangelistic ministries include many activities, such as evangelistic crusades, national or international evangelistic meetings, annual Chinese prayer meeting, retreats and some summer or fall camps.

Using evangelistic crusades as an example, the crusades were often held by the association of all Chinese churches in a metropolitan area. The speaker, time and place had been decided a year or six months earlier. The speakers were usually famous Chinese pastors in the United States or from abroad, especially some pastors who were formerly non-believing scientists or exiled politicians. All the participant Chinese churches mobilized their congregations to bring the news to their families, acquaintances, friends, colleagues, neighbors, and primarily to the Chinese students on campuses. There were three main sessions, Friday night, Saturday morning and Saturday night. The effects were good, because both Christians and other people were moved by the speaker's message. People began to make a decision to follow Jesus and many Chinese churches followed up on this.

Chinese Christians also attend other ministries held by church organizations in different cities or places. Generally such ministries are held during the Christmas and New Year's vacation or Labor Day weekend. Each Chinese church has its own retreat in different seasons of the year. All these activities outside the church give church members
encouragement in their spiritual lives. More and more volunteers become involved in
church services and ministries.

Community Service

Chinese churches usually think that community service is not a part of the
church’s evangelistic ministry. At least half of the Chinese pastors in the Chinese
churches overlooked participating in community activities to bear witness to the Lord in
Chinese community. This signifies that half of Chinese pastors know little about the
community and people’s lives in the communities. Pastors did nothing in terms of
community service except some irregular evangelistic ministries. There are two possible
reasons for this: one is that they do not like to participate in any community activities at
all; the other is that they are too busy with church ministries to take part in community
service.

The service that a Chinese church can contribute to the Chinese community
usually is in education, such as an English class for new immigrants, Chinese school, and
tutoring class for children. Some churches set up a series of services for Chinese
communities, such as homes for elderly people, immigration assistance, medical and
health counseling, assistance for refugees, and health centers with reading rooms.
Chinese churches need to recognize their social responsibilities in the American context
according to Jesus’ example is “not to be served, but to serve.”

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42 Ibid.
Furthermore, evangelism and social services go together. Although Chinese churches plan to fortify their evangelistic ministries, they need to consider their social responsibility in order to shed light before people. Chinese churches still have a long way to go in developing social services. Chinese churches can convey their love to Chinese people through community service, on the one hand, and community services may benefit both Chinese churches and communities.

Overseas missions

About half of Chinese churches take part in overseas missions, supporting missionaries back in China, or participating in a short evangelism trip to South America or to Europe, or supporting an English teacher in China to teach English. In the 1980’s, Chinese churches wanted to financially support some missionaries to Chinese people all over the world. And now most Chinese churches cannot afford support for this mission, because of their own financial and personnel limitations.43

Types of Chinese Churches

Tianhong Luo in his article, *The Plight and Ways for Chinese churches in the American Context*, concluded that there are four main types of Chinese American churches in the United States: (1) traditional overseas Chinese church, (2) new type overseas Chinese church, (3) mainland Chinese scholar church, and (4) ABC (American-born Chinese) independent Chinese church.44

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43 Ibid., 381.

First, "traditional overseas Chinese church" means those churches, which were set up in Chinatowns in metropolitan cities, like Los Angeles, San Francisco, and New York. This type of church often has a long history and a specific denominational background. It has a close relationship with the local community.

The members are usually older generation Chinese immigrants and their offspring as well as some earlier overseas students and professionals.

Second, "new type overseas Chinese church" means that its members were Chinese students from Hong Kong and Taiwan in the 1950’s and 1960’s. Some churches developed from the Bible studies. Some are branches of American churches and Chinese churches.

Its members are overseas Chinese students and professionals and earlier immigrants, plus their immigrant parents, immigrant children, and their children born in the United States.
Third, "the mainland Chinese scholar church" means those churches, which were established in the 1980’s and 1990’s. The principle characteristic of this type of church is that most members have a mainland Chinese background.

Its members include the mainland Chinese scholars, those who have green cards or are becoming U.S. citizens, recent immigrants, those who have different types of visas such as labor, as well as their immigrant parents, immigrant children, children born both in China and in the United States.

Fourth, "ABC independent Chinese church" was established by the Chinese churches as branches, and some came from a split of a Chinese church due to the conflict between ABC (American Born Chinese) and OBC (Overseas Born Chinese). Some were established by ABC pastors.

Its church members are almost all American-born. This type of church may absorb other Asian children because they use English in their services and basically have an Americanized cultural background.

Each type of Chinese church has its problems and difficulties, especially the third and fourth types of churches, that is, the new type overseas Chinese church and the mainland Chinese scholar church, as Tianhong Luo analyzed.45

The new overseas Chinese ministry has many particular characteristics. Its administration core and leaders are not pastors, but professionals. Multiple languages are used among the congregation who came from Hong Kong, Taiwan and mainland China. The new overseas Chinese ministry has usually three language services: Mandarin, Cantonese, and English.

The problems and difficulties that the new overseas Chinese ministry face are several. Because of many languages, communication is limited; earlier immigrants are easily overlooked because of their low-level education and they speak only Cantonese. Due to many languages involved in the church, conflicts and misunderstandings happen frequently. A split may occur, if appropriate attention is not paid or misunderstandings and mistakes are overlooked.

The mainland Chinese scholar church has many difficulties and problems. Its church has some unusual characteristics. The church uses Mandarin as its language of communication. The ministry for ABCs is at a difficult stage. Administration and leadership belong to the Chinese scholars. Difficulties and problems may be caused by reasons as listed below.

First, scholars are not stable, so it is hard to set up a long-term plan in ministry for them. Most Chinese students and visiting scholars in universities will graduate upon completion of their studies. They move to other states because of job openings, even though they may stay in the United States. Thus, the long-term leadership core is hard to build up and sometimes there is a temporary shortage of leadership. Second, the Chinese scholars are not familiar with Chinese communities in the United States, so their adaptability is inadequate. Therefore, conflicts are inevitable as noted by some Chinese pastors. Third, their view of faith is narrow. They are inexperienced in church tradition and administration, so that results in some unhealthy concepts on basic church issues, like the spiritual leader, submission to both spiritual and administrative leadership, offerings or tithes and mission. Fourth, a serious shortage of experienced co-workers is the current situation in this type of church, let alone experienced pastors.
Ministry for Mainland Chinese Scholars

Historical Development of Ministry for Mainland Chinese Scholars in the U.S.

According to Rev. Su, there have been three historical periods for mainland Chinese scholars to Christianity since the historic year 1978, in which the People's Republic of China reopened its national doors to the world. Sending students overseas significantly symbolized the new step of China's opening to the world.

(1). Primary period (1978~1989): After China reopened itself to the world, the initial mainland Chinese scholars were mainly sent by the government. In the mid-80's, the door opened wider, so the number of mainland Chinese students, both government-sponsored and self-supported, increased very rapidly. They viewed themselves as "visitors" when they went to the churches or campus Bible study groups. Their attitudes toward Christianity were doubtful and rebellious. In this period, Chinese churches in the American context did not pay attention to this group of mainlanders, but some American churches and campus ministries welcomed them actively by opening their homes, providing a variety of care and help. The gospel seeds were scattered in their hearts when they received such warm acceptance.  

(2). The period of Christian upsurge (1989~1993): the June 4th event in Beijing's Tiananmen Square was the turning point for mainland Chinese scholars in the United States and other countries. On the one hand, mainland Chinese scholars turned to Christianity because of the June 4th attack. They became thirstier and more open to the gospel than ever before. They went to Chinese and American churches, fellowships and

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Bible study groups to explore the Christian faith. On the other hand, Chinese churches and Christians in the American context drew near to mainland Chinese scholars emotionally and rationally because of the June 4th tragedy. Chinese churches and Christians were concerned about mainland China and they responded actively to the Chinese wave by establishing fellowships, gospel originations, evangelistic crusades, and gospel camps for mainland Chinese scholars. Simultaneously, American and Chinese churches began to invest much material and spiritual strength on preaching to this group of mainland Chinese scholars. During this period of time, the upsurge in Christianity in North America had brought hundreds of thousands of mainland Chinese scholars to make a decision to follow Jesus.47

(3) Pluralist period (1993–present): from July 1993 on, about eighty thousand mainland Chinese scholars stayed legally in the United States because of the June 4th Protection Law (S1216). This law apparently influenced mainland Chinese scholars in their decision to convert and to join the church because they did not have any fear of the future. They felt the protection in their lives by law. They did not have to return to China and be persecuted because of their Christian faith. They made a decision to follow Jesus publicly, were baptized and became devoted to Christ. Furthermore, their spouses, children and parents came to visit or immigrated to the United States and their relatives came to church and received the gospel. They joined the American or Chinese churches, campus fellowships and other church activities when they settled down in the United States.48

48 Ibid.
Today, the ministries for mainland Chinese scholars have switched their direction from focusing on mainland Chinese scholars to multi-layer and multi-level ministries. The most obvious phenomenon is that a great number of professionals with mainland Chinese backgrounds entered into the mainstream of American society and became Chinese communities as middle-class citizens. Mainland Chinese new immigrants with a variety of types of visas are outnumbering the scholars. This is a tendency that means the Chinese churches need to alter their strategies due to serving different groups of Chinese people.49

The General Situation of Mainland Chinese Scholars

The ministry for mainland Chinese scholars, the campus ministry mentioned above, is much related to the researcher’s project. Before writing about the ministry for mainland Chinese scholars, the researcher will introduce the general situation of mainland Chinese scholars in the United States.

There are four generations among these mainland Chinese scholars based on Edwin Su’s definition and analysis of mainland Chinese scholars.

1). Old generation: born around 1937, the time before anti-Japanese aggression.
2). Middle age generation: born about 1949, after the foundation of the People’s Republic of China.
3). Young generation: born around 1966, a generation after the Cultural Revolution.
4). New generation: born after 1978, the age of Chinese open-door policy to the world.50

49 Ibid., 15.
50 Ibid., 19.
Presently, a new statistic from an article, *China's Overseas Study Market*, said that from 1999 to 2004, there were about 391,890 overseas students studying abroad, and 304,138 of these students were in the United States. Adding the number both in 2005 and 2006 years, the overseas Chinese students number over 400,000 in the United States. All these students hold F-1 visas. There are still numerous scholars and visiting scholars and students' families, scholars' families, and sometimes their parents living in the United States. There are still trainees, exchange personnel and investors and observers besides overseas Chinese students, therefore the number of the mainland Chinese scholars exceeds 600,000.51

Among these 600,000 Chinese scholars, there are no exact statistics for scholar Christians, but according to the rough estimation of the Chinese preachers and clergymen across the United States, the percentage of Mainland Chinese Christian scholars is between six to ten percent.52 In all of Chinese history, there has not been a time like the present era when so many Chinese students come to the United States to study and have become Christians. Some active Christian scholars serve the Chinese churches full-time or half-time. According to Rev. Su, more than five hundred have gone to the seminaries or have graduated from seminaries.53 No matter whether they stay overseas or return to China, they will strongly impact the Chinese churches in the future.


53 Ibid.
According to Rev. Su and Rev. Yujian Hong, there are three main hindrances for the mainland Chinese scholars to become Christians: atheism, scienceism\textsuperscript{54} and materialism.

Generally speaking, the first block for them to accept Christianity is atheism. Among these four generations of Chinese scholars mentioned above, the common characteristic is that they were born, grew up, studied, and worked in an atheistic environment. The old generation, born during the anti-Japanese aggression, suffered from the country that occupied them. Their big dream at that time was to save the country from aggression by Japan. After the new China's foundation, together with the middle-aged generation, they suffered from multiple political, ideological, and economical movements. They had no chance to access Christianity in China. The middle-aged generation was educated entirely by an atheistic education system, so they treated Christianity and all religions as superstition. Only science plus the Communist Party are believable. The young generation and new generation, as mentioned above, witnessed the broken dream of the older generations, so they become either more materialistic or cynical about the world around them.\textsuperscript{55} In one word, atheism gives these four generations of mainland Chinese scholars, the first hindrance to embrace Christianity.

Second, a belief in science is a hindrance to Christianity in the eyes of the Chinese scholars. Scholar status has been an ideal objective for a Chinese family to pursue generation after generation since Confucius. This is a deep-rooted notion in the Chinese


scholars’ mind. The ancient Chinese used to view scholars as officers-to-be. So scholars were treated as an independent class in old China. They were not officers, but no less than officers. Being a scholar was the only way to become an officer. A saying goes: "studying well and then become an officer." In the beginning of the twentieth century, Chinese scholars accepted evolution as the only scientific way to understand the world. So Christianity and all other religions were viewed as superstition and were rejected by the Chinese scholars for over a century. So this anti-Christian heritage is handed down to the new generation of scholars. The Chinese scholars are proud of their atheistic standpoint because they assumed that science represents atheism.

The third main hindrance to the Chinese scholars becoming Christians is materialism. This materialism means that the Chinese scholars viewed this as a way to measure their personal success. Being a scholar was and is a tool to get money. This aspect is clearly shown in the lives of the mainland Chinese scholars. They studied, graduated, found jobs, stayed, and enjoyed their daily material life. Five things become their goals in life: a degree, a spouse, a son, a car, and a house (Wu Zi Deng Ke). If they achieve all these, they view themselves or others view them as successful scholars.

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56 This saying is out of an ancient Chinese book, LunYu. It expressed the will of a scholar in pursuing his career. In ancient China, there was no woman officer. To study well is the way to become a officer in ancient China.

57 May 4th movement in 1919 in Beijing, China, started to promote "science" and "democracy" in Chinese society. From that moment on, science became the most important way to understand the world. The foundation of the People's Republic of China in October, 1949, strengthened this belief in science. Although there is no the English word "scienceism", science was viewed as a belief or a faith.

58 It is very hard to translate Five Goals (Wu Zi Deng Ke) into English. This word is a combination of five words: a degree, a spouse, a son, a car, and a house. Like a laser is the acronym for light amplification by stimulated emission of radiation.
Mainland Chinese scholars may face some challenges after conversion or baptism: changes in their lives, regular spiritual life, and giving monetary offerings to the church.

Alteration of life is the first challenge to the new Chinese scholar Christians. Everyone had his or her old habits, even some evil habits, like going to the casino, gambling, quick temper, selfishness, greediness, and quarrelsomeness. Taking temper as an example, a pastor told the researcher: “From my experience, Chinese scholars easily believe that they are always correct. If anyone challenges his or her opinion, he or she may feel dishonored and they become furious.”

The Chinese scholars used to think of themselves as the incarnation of truth, as a famous Chinese scholar pastor said, “They thought their task is to save the country and its people.” The researcher knew a Chinese scholar and his wife. His wife is a Christian and her husband made a decision to believe in Jesus many times by showing his hand. His problem is gambling. It is hard for him to give up gambling, so he has refused baptism even though he stated he believes many times.

The second challenge is a regular spiritual life. They keep their own daily schedules after baptism as before they were baptized without going to church. They think

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59 Once talking with a pastor in a Chinese church, the researcher asked his feeling about the Chinese scholars. The pastor expressed his feelings concerning Chinese scholars and Christian scholars in the Chinese church.

60 Once the researcher called a well-known Chinese pastor to reveal to him his research and the topic, the pastor told the researcher his evaluation of Chinese scholars in general.

61 Making a decision to believe in Jesus by showing his or her hand means that the evangelistic crusade speaker encourages his or her listeners to raise his or her hand to show his or her will to believe in Jesus after listening to the speaker when the speaker calls those who want to be Christians to do so at the end of evangelistic crusades.
worship in the church is only a routine, so they don’t need to go to church every Sunday. Gradually, they become aloof to faith, question their faith, and give up their faith. Their excuse is “I am busy,” busy with family, work, program, laboratory schedule, even busy with traveling, skiing, tennis, and golf.

The third challenge is stewardship. They do not commit themselves to the stewardship of money. Based on a four-year observation and financial report of a church, the researcher questioned the church accountant about the general situation in monetary offerings. The answer is that they are tight with their money, but they are generous in their lavish lives. Some of them have become cool toward faith due to the need to financially support the church. What they think is to gain, not to lose. Some think they can offer a bit, not as much as a tithe. Some offer a tithe, even more than a tithe, and they become very active and ardent scholar Christians.

The General Situation of Churches Regarding Mainland Chinese Scholars

According to Rev. Su’s statistics, in 1991 till 2001, the churches of mainland Chinese scholars numbered about 100. The researcher will now focus on the churches of mainland Chinese scholars.

According to Edwin Su, there are four models of churches of mainland Chinese scholars and they are: (1) the American church with a Mandarin service, (2) a branch of an American church, (3) a Chinese church changing to a Chinese scholar church, and (4) a Chinese scholar Bible Study becoming an independent church.

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63 Ibid., 68-69.
What the researcher wants to explain is that these four churches are different from Tianhong Luo’s four Chinese church models. The four models of mainland Chinese scholar churches are only one type of Luo’s four Chinese churches.

Concerning the four models of Chinese scholar churches, there are many strong points and weaknesses in each of them according to Edwin Su. Understanding their strong and weak points will give us a good sense of their situations and contexts.

The first type of Chinese scholar church, the American church with a Mandarin service, has some advantages. Chinese scholar churches can use the facilities, resources, church constitution and regulations of the American church. They can preach the message according to the needs of the congregation and do not require an interpreter. The congregation can learn English by attending the American service. The Chinese lay leaders have the opportunity to observe and be involved in the service. Chinese lay leaders may experience the union of different peoples in the American church context. The difficulties are many too. It creates the dependency of the Chinese scholar church on
the American church, both financially and spiritually. Communication between speakers of different languages is hard and different views, theologies or behavior may deepen differences.

The second type, a branch of an American church, may have some advantages. It can get support from the mother church in the beginning. Chinese congregations may experience the process of opening a branch, and it can serve as a model and a reference to other Chinese churches that want to build a new church in the United States after the church becomes independent from the American church. The Chinese church has responsibilities and autonomy in running the church. The weak points are several. It is hard to find a suitable pastor, because there are not enough Chinese pastors to serve the growing number of Chinese churches. The Chinese church may become too dependent on the mother church. The mother church must invest in extra personnel and financial support.

The third type is a Chinese church changing to a Chinese scholar church, and it has three advantages. First, it is a gradual change instead of a split, so that it may avoid differences between the Chinese people of different backgrounds. Second, it may save money invested in starting a new church and the Chinese scholars can take the responsibilities step by step. Third, Christians have the sense of recognition of the church. Two difficulties need to be addressed. The initial overseas Chinese Christians may be overlooked after becoming a Chinese scholar church. The new Chinese scholar church may lack an experienced preacher or main lay leaders.

The fourth type, a Chinese scholar Bible Study becoming an independent church, has several strong points. First, it has independence, autonomy, recognition, and
responsibilities. Second, it may be set up as a model for other Chinese scholar churches. Third, lay leaders have opportunities to be involved in services. The difficulties are several too. One is that it lacks experienced preachers or pastors. Another one is that the congregation lacks the experiences of the overseas church, so it may fall into conflict and division. All in all, it may start with a great need of spiritual resources, lay leader resources, and especially financial resources.

**Summary of this Chapter**

This chapter has reviewed the history of Chinese immigrants from the beginning of the Qing Dynasty, Republic of China, and People’s Republic of China until the present. The population of Chinese immigrants in the United States is more than three million. The Chinese immigrants of different periods of time have different characteristics, have different vocations and form different Chinese communities. All these social, cultural, economical, religious, linguistic, and familial factors influence their lives.

Chinese churches in the American context have a long history in the United States. Although there were few in the beginning, at present, the number of Chinese churches is over one thousand, besides many campus fellowships, Bible study groups, and family gatherings. Chinese churches, their regulations and pastors, as well as church activities are important ways for Chinese immigrants to know and convert to Christ in the United States.

There are four types of Chinese churches in the American context, and there are also four types of mainland Chinese scholar churches. The relationship between these
two groups of churches is that the mainland Chinese scholar church is only one of four types of Chinese churches in the American context.

The researcher narrowed down his focus from the general situation of Chinese immigrants to Chinese churches and then to mainland Chinese scholar churches. There are many social, economical, political, cultural and religious factors that affect a Chinese immigrant when he or she steps into the American society and a Chinese church.
CHAPTER 3

LITERATURE REVIEW

To the weak I became weak,
so that I might win the weak,
I have become all things to all people,
that I might by all means to save some (1 Cor 9:22 NRSV).

Introduction

The previous chapter defined the context of Chinese immigrants, Chinese churches and mainland Chinese scholar churches, provided an overview of Chinese churches in the American context, and the realistic settings that mainland Chinese scholars are involved in. The previous chapter serves as a frame for this research.

This chapter will build a theologically framed and theoretically informed approach, through literature review, to present a closer look on what basis mainland Chinese Churches and Chinese Christian scholars exist and their basic characteristics. This chapter serves as a canvas on which Chinese churches develop their activities and the problems that are generated.

On the one hand, in order to study the mainland Chinese Christian scholars leaving the church, the researcher needs to place this issue in the whole Chinese community, Chinese church environment and the scholar groups in the American context. Mainland Chinese Christian scholars live in a specific society that is full of social, cultural, religious, and racial challenges, so all these various factors definitely will impact their lives, work, faith, and ideas.
On the other hand, theoretical and theological perspectives can enrich understanding and provide an introduction to the analysis of the mainland Chinese Christian scholar leaving the church in later chapters. Furthermore, the literature review will give this research a broad solid foundation to review the related issues that are resolved or still remain unresolved. Through the literature review, this research will hopefully find a proper perspective and approach to access and study.

This chapter will review three categories of literature that have close relationships with this research: literature concerning Chinese immigrants' religious background, literature concerning pastoral care among Chinese churches, literature concerning dropouts from the churches, theological perspectives and theoretical perspectives.

The Chinese immigrant community in the United States will serve as a broader cultural basis for mainland Chinese Christian scholars who live in such a pluralistic society. Pastoral care of Chinese churches in the American context will provide specific pastoral methods that are applied in Chinese churches. Literature concerning dropouts of the churches focuses the lens on some existing research and solutions. This provides Chinese churches with some insights and lessons. The theoretical approach for this study will give the researcher theoretical guidance. The theological approach of the study will render a theological and pastoral support for this research. The first three literature areas circle and lay a foundation and the last two approaches, theological and theoretical perspectives, will serve as two pillars to firmly support the research.

**Literature Concerning Chinese Immigrants' Religious Background**

In this section of literature review, the researcher will introduce the general situation of Chinese immigrants and their Christian faith. The literature comes from two
sources: books and articles. Among the books, there is no single book that deals only with Chinese immigrants and their Christian faith. All books in this section are collected works concerning various religions of Asian immigrants, but the researcher will only choose the articles that are related to Chinese immigrants and their Christian faith.

Books about Chinese Immigrants and their Christian Faith

In the books, the researcher wants to focus on Chinese immigrants and their religious backgrounds, especially on those with a Christian background. There is also literature about Chinese immigrants and mainland Chinese Christian scholars regarding their conversion and spiritual lives in congregations. This literature can assist the researcher in seeing a picture concerning mainland Chinese immigrants and their conversion to Christianity.

In the book *Religion across Borders: Transnational Immigrant Networks*, edited by Helen Rose Ebaugh and Janet Saltzman Chafetz, the researcher wants to emphasize two important concepts: adaptive change processes and transnational religious ties. Adaptive change processes mean that when immigrants from different countries came to the United States, they had to make significant efforts to live in the American context with their own ethnic characteristics in the process of adaptation:

Immigrants sought initially to reproduce both their religious heritage and their ethnically specific cultures through the establishment of their own places of worship. However, in the process of adapting to a new setting, most eventually instituted various kinds of changes in institutional organization and religious practice.¹

In other words, immigrants as individuals who uprooted themselves from one society to a new land to settle down will become incorporated into new settings. There are three major changes in these processes: (1) congregationalism; (2) pristinization, or a return to theological fundamentals; and (3) inclusion of ethnically and religiously diverse peoples. This means that immigrants change their cultural and religious practice in order to adapt to new settings in the United States.

Transnational religious ties mean that religion can serve as a tie between immigrants and their countries of origin. Taking a Houston-based study as an example, the findings show close relationships between the congregations and religious institutions in Houston and the communities in members’ homelands:

1. Initial flow of resources and influence tend to be from religious institutions in the immigrants’ home countries to those in Houston.
2. Over time, immigrant congregations develop innovative religious structures and practices as adaptations to their new home.
3. Over time, the flow of material resources reverses, and the flow of religious personnel and innovation may reverse or at least become bilateral.
4. Transnational networks relevant to religious practice may connect units at many levels: individual laypersons, religious leaders/clergy, religious institutions, and international organizations.
5. These network linkages and the resources that flow among units within them are substantially dependent on modern technologies of communication and transportation for their development and growth.

These two concepts gave the researcher some reflections on Chinese immigrants and Chinese communities in the United States. These two concepts suit all immigrants in different settings as well. Chinese immigrants and mainland Chinese Christian scholars also fit these concepts well. Fenggang Yang and Rose Ebaugh conclude, by looking at the

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3 Ibid., xvi.
published literature, that many of the changes discussed are occurring elsewhere in the world. From Yang's perspective, in Chapter 7 "Chinese Christian Transnationalism: Diverse Networks of a Houston Church," Chinese immigrant churches maintain clear transnational ties with people, churches, and parachurch organizations in several societies across the Pacific and elsewhere, such as Taiwan, Hong Kong, mainland China, Canada, and Southeast Asia, Australia, Europe and even Africa.

There is an exception concerning transnational ties among mainland Chinese Christian scholars. Yang mentioned that many mainland Chinese who converted to Christianity while in the United States do not want their Christian faith known to others. Some were actually baptized without the presence of the congregation. The main reason to do so is that these converts came as visiting scholars and international students with their spouses. They may return to China after their completion of study in the United States, so they would like to keep their Christian status unknown to others in order to keep themselves secure and safe when they go back to China.

With regard to Chinese churches, Yang points out:

In most Chinese churches in the United States today, the great majority of members are well-educated, middle- or upper-middle-class professionals. This means that they possess important resources in the form of social, cultural, and economic capital, making it possible to maintain diverse transnational networks.

This book also contains information about Chinese immigrants—Fujianese specifically in New York City—who were non-Christians before they came to the U.S.

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4 Ibid., x.


6 Ibid., 147.
Kenneth Guest introduces, in his article “Transnational Religious Networks among New York's Fuzhou Immigrants,” that they became Christians while living in Chinatown in New York City, because there was a very large Fujianese community there. A great number of them came from Fujian, China, two or three decades ago. It is estimated that there are about 200,000 Chinese Fujianese immigrants living in New York City. They came for economic reasons, but they now reflect a great diversity of religious traditions: Christianity, Buddhism, Taoism and other folk religions.

Taking the Christian church as an example, the churches of Fujianese immigrants have close transnational religious ties with their hometowns in China. These transnational religious ties may include sending missionaries back to their hometown, building new churches there, and fund-raising for some other purposes through personal, church, and religious institutional organizations. In addition to religious significance, the congregation served as “a liminal space, a transitional place, a place in between that touches both New York and China.”7 The congregations re-create many relationships: physical surroundings, kinship and village networks, rituals, language, and food that recall life in China. Therefore, religious congregations can be a good resource for both physical and spiritual life.

In Religion and the New Immigrants: Continuities and Adaptations in Immigrant Congregations, written and edited by Helen Rose Ebaugh and Janet Saltzman Chafetz, Ebaugh and Chafetz emphasize the importance of religion to immigrants. They state:

“Several studies (Brown 1991; Diaz-Stevens 1993; Oris 1985, 1986; Stevens-Arroyo and

Diaz-Stevens 1994) made us aware of how important it is to understand domestic religious practices, processions, devotions, fiestas, home altars, and all the varied elements of popular religions that are both religiously and culturally important for immigrant groups.\(^8\)

The researcher chooses one chapter in this book, “Chinese Gospel Church: The Sinicization of Christianity,” that is related to a Chinese Protestant church—the Chinese Gospel Church (CGC). In this case study, Fengyang Yang studied the Chinese Gospel Church developed in the Metropolitan Houston Area. The Chinese Gospel Church is the largest Chinese Protestant church in the Houston area. It has several Sunday worship services in various languages and its membership comprises ethnic Chinese from diverse countries. He studied this church including its history, membership, theology and ritual, to church structure, ministries to a variety of groups as well as community relations and social services. When Yang discussed the membership, the researcher found that the church members consisted of people mainly from Tai\'wan, Hong Kong and mainland China. He wrote:

Until the end of the 1980s, few members came from mainland China, but since 1990, many mainland Chinese have converted and joined the church. Church leaders foresee that mainland Chinese will become a majority in the next five or so years, although at this time, Taiwanese still constitutes the largest group, Hong Kong immigrants the second, the American-born children of immigrants the third, and mainland Chinese the fourth. The rest are from Southeast Asian and other countries, including several non-Chinese from Korea, Vietnam, and elsewhere.\(^9\)

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Yang also introduced the vocational situation and educational level of the members in this church. He noted: the vast majority of church members are middle-class professionals who work as engineers, computer programmers, medical researchers, physicians and dentists, as well as self-employed business people. In the mid-1980s when the church had about 600 members, over 100 reportedly held a doctoral degree and many more had Master’s and Bachelor’s degrees, a pattern that continues today. This is a typical style of Chinese church, which characterizes many large Chinese churches with regard to formation, development and its ministry.

Yang wrote this strong emphasis in his conclusion that these people see themselves, “first and foremost as Christians but also as Chinese. These two identities can combine smoothly for members as long as the church continues to be distinctively Chinese.” This is usually the attitude of mainland Chinese scholars when they join the church form Yang’s point of view.

The book *Religions in Asian America: Building Faith Communities*, edited by Pyong Gap Min and Jung Ha Kim, introduced many ethnic immigrant communities in the U.S. As above, the researcher will focus on chapter three that mainly concerns Chinese immigrants and their religious perspectives, “Religious Diversity among the Chinese in America.” Fenggang Yang mentioned two main religions: Buddhism and Christianity (including both Catholicism and Protestantism). Concerning the Christian faith in his article, he notes that numerous adult converts from non-Christian family backgrounds

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10 Ibid., 181-182.

11 Ibid., 184-185.
have joined Chinese churches in America. He also found four reasons why so many Chinese immigrants converted to Christianity in the contemporary pluralist American society:

1. Third world experiences of the immigrants before coming to America and immigration experiences as racial minorities in the United States have intensified the desire for religious interpretations about the meaning of life and world events. Many Chinese were ruthlessly uprooted from China, then suffered difficulties as displaced persons and as immigrants in this strange land. Facing the rapidly changing and increasingly relativized society, many people longed for order, purpose, and rules.

2. These Chinese immigrants find conservative Protestantism attractive because it proclaims absoluteness, love, and certainty. The Chinese church serves as a haven for the homeless sojourners.

3. In the process of modernization, Chinese cultural traditions have been broken down. Meanwhile, these immigrants continue to cherish many traditional values, especially Confucian moral values. In conservative Christianity, these Chinese find a good match for their cherished social-ethical values.

4. The Christian identity also provides a universal and absolute ground on which these Chinese could selectively reject or accept certain cultural traditions, either Chinese or American. Overall, their construction and attainment of evangelical Protestant identity in the independent ethnic church have important contextual factors of modern China and America.12

*Immigrant Faiths: Transforming Religious Life in America*, edited by Karen I. Leonard, discusses Asian immigrant churches, the people and their transformed lives. Similarly, this researcher only reviews the part that related to Chinese immigrants and their Christian faith.

The article, “Religion and Transnational Migration in the New Chinatown,” written by Kenneth J. Guest, specifically discusses the Fuzhounese immigrants and their Christian faith.

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religious lives in Manhattan’s Chinatown. The Fuzhounese (fu zhou ren)\(^\text{13}\) immigrant community in Manhattan’s Chinatown serves as an example of such Asian immigrant congregations. This article introduces a different aspect of Chinese immigrants who are just laborers or smuggled-in laborers without legal status in the United States. They are far from those Chinese immigrants who are Chinese scholars and live better lives. “Tens of thousands” of Fuzhounese were smuggled into the United States. In two villages around Fuzhou city, “only grandparents and small children” were left there.\(^\text{14}\) They work in “below-minimum-wage jobs in restaurants, garment shops, and the construction industry.”\(^\text{15}\)

These Fuzhounese immigrants have transformed the face of New York’s Chinatown. Fuzhounese have established a number of their own religious communities; fourteen by the end of 2002. The Fuzhounese Protestant churches and other religious groups helped greatly to change those Chinese immigrants in their lives. In Kenneth J. Guest’s words, “Transnational religious networks being established by Fuzhounese immigrants are independent, multi-faceted, decentralized, and opportunistic.”\(^\text{16}\)

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\(^{13}\) Fuzhou is the capital of Fujian province in the People’s Republic of China. Fuzhounese means those people who emigrated from the Fuzhou district. There are many Chinese immigrant people who came from different parts of China and they are named by their hometown, like Fushounese, Wenzhounese, Taishanese, or Chaozhounese. These Chinese immigrants share their dialects and living style, even life pattern. For example, Wenzhounese is famous for their retail business. They immigrated all over the world. Wenzhounese has an innate ability to do business. So there are Wenzounese communities in every country. Fujianese are good at running Chinese buffets. Almost all Chinese buffet restaurants are run by Fujianese.


\(^{15}\) Ibid.

\(^{16}\) Ibid., 160.
In another article, "Liminal Youth among Fuzhou Chinese Undocumented Workers," Guest depicts a Chinese Protestant church—the Church of Grace—in New York, where many young Fuzhounese go to worship. Guest says: "the Church of Grace is full of young people who have recently emigrated from Fuzhou...Survey responses show 38 percent of the congregation under thirty years old and 63 percent under age forty."¹⁷

What are converts' attitudes toward the Christian faith and being baptized? An evangelist of the Church of Grace categorizes conversions of Fuzhounese in New York into four types: 1) long-time members of churches in China who did not receive baptism there because no clergy were available, 2) converts who go to church irregularly and were familiar with Christianity in China. They made a commitment to Christ when they arrived in the United States, 3) converts who heard about Christianity after they arrived in New York, and 4) converts who are not Christians and do not believe in the fundamentals of Christian teaching, but are using the conversion process to bolster their claims for political asylum based on religious persecution.¹⁸ But, some young Fuzhounese do understand what being a Christian and baptism mean. A young Fuzhounese convert, Chen Qiang, says: "After my baptism I realize that I have something important that they (the rest of his family) don’t have—the most important thing."¹⁹ He continues to explain the meaning of Christianity to him: “Now I have a way of understanding what’s going on


¹⁸ Ibid., 68.

¹⁹ Ibid., 74.
in my life, the big changes from my life before to my life now. That’s something my parents don’t have. That’s the most important thing.”20

Similarly, another book, *Asian American Religions: The Making and Remaking of Borders and Boundaries* edited by Tony Carnes and Fenggang Yang, speaks about the general religious situation of Asian immigrants and uses specific case studies to illustrate the function of Christianity that strongly influences Chinese and other ethnic immigrants.

Yang, in his article “Gender and Generation in a Chinese Christian Church,” introduces two issues concerning women who serve at the church and the tensions between the American-born/American-raised Chinese and older adult immigrants. This article provides the researcher with a special perspective from second-generation Chinese immigrants.

There are many disputes on these two issues: the women’s role in the church and tension between the first-generation immigrants and second-generation immigrants. As to the first issue, women’s role in the church, Chinese churches usually take a conservative attitude and action on this matter; this is to say that most Chinese churches do not accept women as pastors or women preachers. But what Yang found puzzling was that second generation Christians were even more conservative about women who serve. He also found two reasons that may explain this phenomenon. Yang argues: the major source of the conservative stand against women’s leadership roles at the church is the fundamentalist subculture of the United States, not the Christian subculture of China, nor the Chinese traditional culture of Confucian patriarchy. The other reason is that women’s leadership is a victim of power struggles between the immigrants and the second

20 Ibid.
generation people at the immigrant church—the American-born or American-raised young people who desire recognition and influence and use biblical authority to undercut the traditional authority of their elders.\textsuperscript{21}

As to the second issue, tensions between the immigrants and the American-born or American-raised Chinese is a chronic problem in many Chinese American churches. The focus of this problem is that the second generation grew up in the immigrant church. They are frustrated by their lack of input in church decision making and lack of attention to their needs. Yet, behind this issue, the contradiction may be caused by the different points of view on traditional culture. “New immigrants commonly worry about the bad influences on their youth from American society. Chinese immigrants also want their children to follow some traditional Chinese values and virtues. But, Americanized young Chinese do not easily accept tradition or parents as sources of authority.”\textsuperscript{22}

In this section, the researcher reviewed the literature concerning Chinese immigrants and their Christian faith in three aspects: Chinese churches with a majority of members who are well-educated, middle- or upper-middle-class professionals, Chinese churches with a majority of members who are working-class laborers, and Chinese churches with a number of members who are second-generation Chinese.

**Articles about Chinese Immigrants and Their Christian Faith**

There are also articles that focus on only Chinese immigrants, whose conversion
dramatically occurred when they came from mainland China to study in universities and


\textsuperscript{22} Ibid., 217.
colleges in the U.S. These articles appear in periodicals, such as *Sociology of Religion* and *American Sociological Review*, and are related to the topic of Chinese Christian scholars. The researcher found seven articles very helpful in constructing my literature base: 1) “Chinese Conversion to Evangelical Christianity: The Importance of Social and Cultural Context” by Fenggang Yang, 2) “Seeking the Christian Tutelage: Agency and Culture in Chinese Immigrants’ Conversion to Christianity” by Kwai Hang Ng, 3) “The Church as a Surrogate Family for Working Class Immigrant Chinese Youth: An Ethnography of Segmented Assimilation” by Nanlai Cao, 4) “Social and Cultural Contexts in Conversion to Christianity Among Chinese American College Students” by Brian Hall, 5) “How Religious Organizations Influence Chinese Conversion to Evangelical Protestantism in the United States” by Xuefeng Zhang, 6) “More Than Evangelical and Ethnic: The Ecological Factor in Chinese Conversion to Christianity in the United States” by Yuting Wang, and 7) “Favor Fishing and Punch-Bowl Christians: Ritual and Conversion in a Chinese Protestant Church” by Andrew Abel. All these articles analyze the contexts, including factors such as why Chinese immigrants convert to Christianity. The researcher can compare these factors with those factors in my data collection to see the similarities and differences.

In Fenggang Yang’s article, “Chinese Conversion to Evangelical Christianity: The Importance of Social and Cultural Context,” he gives three explanations for Chinese immigrant conversion to Christianity: assimilation factors, institutional factors, and factors of social and cultural change.

Regarding assimilation, he outlines three factors: 1) rice Christians, 2) assimilation to the dominant culture of the host society, and 3) joining the church to meet
ethnic needs. Yang points out that rice Christians mean that some Chinese immigrants “join the church to gain material advantages without genuine conversion.” But he proved that this assumption seems not to be true, because most Chinese immigrant converts are well-educated and have professional jobs, and live in middle-class suburbs. They do not need the church for material support. On the contrary, they provide material assistance to new immigrants.

The factor of assimilation to the dominant culture of the host society may be true, “because about 86 percent of Americans claim a Christian faith of one kind or another (Kosmn and Lachman 1993), joining a Christian church would make the immigrant appear to be more American.” However, this factor, approved by Yang, doesn’t hold water. Well-educated Chinese professionals don’t have to join the church to realize that goal, or they may join a non-ethnic church, or they may join a mainstream church, but they choose to join a Chinese evangelical church to show that assimilation is not their goal.

The factor of meeting ethnic needs is also not persuasive, because there are many Chinese organizations to meet these needs, such as huiguan (home-district and clan associations) and tongxianghui (home-province or regional associations), tongxuehui (alumni associations of Chinese alma maters), language school, or other religious groups, or qigong associations. He concludes concerning this group of factors: “in brief, desires

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24 Ibid., 243.
for material benefits, for assimilation, or for ethnic belonging are not major factors for Christian conversion among Chinese immigrants in the United States." 25

The second group of reasons are institutional factors. Yang thinks that institutional factors appear to be important in Chinese conversion to Christianity, especially to conservative Protestantism. One reason is that Chinese parents send their children to missionary schools because of the quality of teaching. Another reason is that the most active converting agents for the Chinese have been evangelical missionaries in Asia, campus ministries in North America, and conservative Chinese churches and organizations in the U.S. Yang views these factors as secondary factors that contribute to conversion of Chinese immigrants.

The third group of factors is social and cultural changes in the conversion experience. Yang believes that the social and cultural context is crucial for understanding the recent wave of Chinese conversions to Christianity. Political traumas, physical illness, social turmoil, a feeling of emptiness in life can change people’s minds. Facing the difficulties of dramatic social change, some people cling to their traditional religions to find the meaning of life and the strength to live. Chinese converts clearly attribute their religious change to their experiences of dramatic social and cultural changes in China.

Yang also regards the universal challenge of modernity as a contribution to Chinese conversion to Christianity. He says that in response to challenges of pluralism and relativism, evangelical Christianity provides the needed certainty and absoluteness. In addition, evangelical Christianity “helps Chinese immigrants preserve traditional

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25 Ibid., 245.
moral values that are perceived as compatible with Christian beliefs, and thus helps to reconstruct their distinctive Chinese identity.\textsuperscript{26}

Kwai Hang Ng, in his "Seeking the Christian Tutelage: Agency and Culture in Chinese Immigrants' Conversion to Christianity," attributes Chinese immigrants' conversion to Christianity to ethnic identification and assimilation. He believes that these two are intimately intertwined in the process of their "reidentification." He continues, "Thus, in converting to the Protestant faith (assimilation), the Chinese immigrants also convert Christianity into a faith that resonates with their own cultural values and sensibilities (ethnic identification)."\textsuperscript{27}

Nanlai Cao, in his article "The Church as a Surrogate Family for Working Class Immigrant Chinese Youth: An Ethnography of Segmented Assimilation," introduces us to a study on the role of religion in the adaptation and assimilation of immigrant Chinese youth in a conservative Protestant congregation in New York's Chinatown. He cites two studies as premises. One is that religion does mean something to uprooted immigrants. "The role of religion in the adaptation of post-1965 immigrants to the U. S. has been documented by many scholars (e.g. Ebaugh and Chafetz 2000; Hurh and Kim 1990; Min 1992; Warner and Wittner 1998; Williams 1988; Yang 1999a)."\textsuperscript{28} The other is that

\textsuperscript{26} Ibid., 254.


religious institutions have been an important dynamic in the lives of new immigrants, both as a venue for ethnic reproduction and as a force for assimilation and change.\textsuperscript{29}

Cao's study shows how Christianity serves as the surrogate of the young working class Chinese immigrants in the New York metropolitan area. These young immigrants, different from middle-class Chinese immigrants, suffer from all kinds of stresses: lack of confidence, loneliness and uncertainty about life and the future, all because of their dramatic transition from a Chinese setting to a totally alien American society.

They face daily problems: kinship ties become weak; face-to-face interaction among family members decreases; familial support is lacking and almost all these immigrant families suffer from tension, conflict, and frustration. In such cases, the Chinatown church plays a Chinese family role and helps people overcome difficulties by building interpersonal relationships. The notion of a church as a big family attracts many Chinese immigrants, in fact, not only young working-class, but also middle-class and Chinese scholar immigrants. At the same time, the pastor in the church may serve as a foster father in such circumstances.

Cao concludes:

The lack of parental authority and control has created a great barrier for immigrant youth's upward assimilation. In this situation, conversion to Christianity involves a re-authorization process in which the new authorities in the Western Christian world, as represented by the pastor's role as a foster father, replace the old ones embedded in traditional Chinese families and create an emotionally open culture for the marginalized youth.\textsuperscript{30}

\textsuperscript{29} Ibid.

\textsuperscript{30} Ibid., 198.
Brian Hall, in his article “Social and Cultural Contexts in Conversion to Christianity Among Chinese American College Students,” endeavors to explore the social and cultural reasons for Chinese scholars converting to Christianity.

Hall himself made a three-step data collection: a survey of 263 Chinese American students, participant observation, and personal interviews with 27 Chinese students. He found: about half (46%) of the students in the sample were second generation Chinese Americans, meaning they are American-born Chinese (ABC); a third (33%) of the sampled students were born in Taiwan, and the rest were born in mainland China (11%) or Hong Kong (10%).

Hall, in his article, identifies three factors in “large social and cultural contexts” in which “individuals change their religion:” 1) cultural changes in Chinese society; 2) the persistence of Confucian values; and 3) Chinese settlement and adaptation to American society. He ascertains that:

these three factors are split between what I call “openness factors”—factors that have contributed to the removal of barriers that may have prevented the Chinese in previous years from considering Christianity and that now “open the door” for the Chinese to at least think about adopting a “foreign” religion like Christianity—and “receptivity factors”—factors that I argue favorably orient some Chinese American young people to be amenable to the idea of interacting with and building community with Chinese Christians in college.

“How Religious Organizations Influence Chinese Conversion to Evangelical Protestantism in the United States,” by Xuefeng Zhang, focuses on the institutional factor of Chinese conversion to Christianity. In his fieldwork, institutions here are a Chinese

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32 Ibid., 134.

33 Ibid.
Christian church, the Chinese Evangelical Church (CEC) and a parachurch organization, China Outreach Ministry (COM).\(^{34}\)

Zhang explains the function and administration of institutional work in the Chinese Evangelical Church (CEC): children’s and youth programs, meetings at the primary group level—welcoming new arrivals, offering practical help, visitation, and potluck dinners, training new believers, and financial support. All these ministries, groups and fellowships play very important roles in converting Chinese immigrants, especially mainland Chinese scholars, to Christianity.

Concerning the parachurch organization, China Outreach Ministries (COM) is a national organization focusing on evangelizing the Chinese in North America. It receives financial support mainly from individual Christians and evangelical churches from different denominations. The major function of the organization is pre-evangelism and initial introductions to the Christian faith. The staff are usually full-time and they launch Bible study groups on campus, have welcome meetings, and friendship dinners, and arrange American host families for Chinese immigrants, especially new Chinese students.

Besides the above organizations, Zhong discusses other institutional organizations: evangelistic conferences and camps, organizations that produce Christian books, periodicals, and audio-and video-materials. All these activities and materials help greatly in converting Chinese immigrants to Christianity.

“More Than Evangelical and Ethnic: The Ecological Factor in Chinese Conversion to Christianity in the United States” by Yuting Wang and Fenggang Yang,

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shows us another perspective on Chinese immigrants, mainly on Chinese students and scholars converting to Christianity, e.g. besides social and cultural factors, the local context or the ecology of local churches is an important factor in explaining their conversions.

Wang and Yang attribute the mainland Chinese scholars joining the church to some well-known dissident intellectuals and student leaders who fled China after the 1989 Tiananmen incident, such as Yuan Zhiming, who was one of the scriptwriters of the River Elegy. Yuan Zhiming became a Christian at Princeton University and since then became a very active and popular evangelist both in North America and elsewhere. There are some other student leaders who became Christians, like Xie Xuanjun, Zhang Boli, and Xiong Yan.

Through their observation and fieldwork, Wang and Yang found out that besides the moral crisis in China, another common concern is related to Chinese traditional culture. They see the cultural crisis this way:

Although they tend to be critical of Chinese cultural traditions and blame the traditions for many of the current political and social problems in China, nevertheless they still appreciate some of the cultural values, such as hard work, frugality, temperance, filial piety to parents, respect to elders, honesty and trustworthiness to friends, etc.  

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36 Ibid., 186.
Furthermore, Chinese scholars and students found out that becoming Christians does not mean completely rejecting Chinese culture, rather Christianity helps to preserve and reinforce the good moral values in Chinese culture.

Wang draws the conclusion that the Chinese scholar and student converts felt the most important thing to them is the atmosphere of the local churches, rather than some theoretical factors (social and cultural changes, moral and ethical concerns). That is why Chinese scholars and students join not only Protestant churches, but also Catholic churches, not only join evangelical churches, but also mainline denominational churches, and not only join mainline denominational churches, but also some sects, such as Jehovah’s Witnesses.

Andrew Abel, in his article “Favor Fishing and Punch-Bowl Christians: Ritual and Conversion in a Chinese Protestant Church,” found out that “a variety of helping behaviors held important consequences for conversion.”

Abel found out from his sample church that favors to Chinese immigrants, especially new Chinese scholars and students, are pertinent to their conversion to Christianity. The hospitality and timely assistance of the church and members are essential to evangelizing Chinese students. In many testimonies of those converts, they often mentioned they were attracted by Christian good behavior, personalities, and their generosity. They found good people, honesty, love, friendliness, and enthusiasm.

The church members love to share their belongings with Chinese scholars and students. This makes Chinese students feel at home and welcome. They appreciate their

favors and gifts in ways that are unusual in other Chinese societies: anonymously, to total strangers, with no expectation of return, and to persons of lower status. These patterns of giving help build up Chinese churches not only in Abel’s city, but also everywhere in the United States.

**Literature Concerning Pastoral Care among Chinese Churches**

There is little literature available dealing with the pastoral care of Chinese immigrants. This section is composed of two parts: relevant books and pertinent articles. Fortunately, there are a few books in Chinese that relate to pastoring Chinese immigrant churches in the United States. These books are *Chinese Christians in North America* written by Samuel Tang and *The Direction of Church Growth* and *Overseas Mainland Chinese Ministry* written and edited by Edwin Su, *Mastering Pastoral Care* (Chinese version) written by Bruce Larson and Paul Anderson, and *Managing Church Conflicts* written by Wally Yew and Cecilia Yau.

In addition, there are important articles concerning pastoral care in different periodicals in Chinese, such as *Overseas Campus, Christian Life Quarterly, Ambassadors* and *Chinese Faith*. These are useful periodicals for the researcher to understand and feel the pulse of the current situation of pastoral care in Chinese churches in the United States. Also the researcher has found some articles available electronically. The researcher will review these books and articles separately.

**Books Regarding Pastoring Chinese Churches**

*Chinese Christians in North America* reveals how to work with immigrant churches in many ways: keeping Chinese ethnic traits and customs in Chinese churches, the relationships between lay leaders, the relationship between pastors and fellow

*The Direction of Church Growth* directly addresses how to minister to Chinese churches among Chinese immigrants. Many chapters in this book concern the Chinese church in the American context: facing challenges in a pluralistic society, combining virtues of both Chinese and Western churches, and pastoring older Chinese Christians in churches filled with young Christians, as well as paradigms of pastoral care.

*Overseas Mainland Chinese Ministry* is written and edited by Edwin Su. He introduces his understanding of the mainland Chinese ministry in America. This book focuses on ministry to mainland Chinese scholars including their background, general situation, experiences and attitude as well as the pastoral challenges in developing a ministry to them. This book connects closely with this research in understanding the needs of mainland Chinese Christian scholars in their pursuit of a spiritual life.

*Chinese in Minnesota*, written by Sherri Gebert Fuller, traces the history of Chinese immigrants from the eighteenth century to the 1990s, and describes their daily lives including concerns about basic needs for living and adjusting to a new environment. The beginnings of many Chinese churches in Minnesota are also mentioned. The book reconfirms the fact that the Chinese pastors in Minnesota worked hard in preaching and ministering to Chinese immigrants as churches for them were established. This book also deals with the two primary Chinese groups in some Chinese churches: Cantonese and Mandarin. The Mandarin group convinced some Chinese scholars to attend the Christian fellowship.

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Managing Church Conflicts, written by Wally Yew and Cecilia Yau, depicts the tension and conflict between churches and pastors, as well as with lay leaders. The authors analyze situations that cause problems, illustrated by biblical principles and the uniqueness of Chinese cultures. They blended this with their insights and experiences in dealing with those common issues in contemporary Chinese churches. This book sheds light on the pastoral care in the Chinese churches and how to resolve the conflicts in order to retain mainland Chinese Christian scholars in the churches.

Actually, this book reveals a valuable viewpoint on church conflict. If one follows the advice of this book, the effect will be good. What are the suggestions for conflict in a church? There are four perspectives to consider. Yew and Yau explain: to God, handing control over to God; to the issues, reinterpreting them and finding main points; to oneself, bearing one’s own duty, and to others, being careful to draw a conclusion and returning good for evil.  

To God, we need to submit our control. Sometimes church conflict intensifies, because we consider the church as our own property or personal place; we fear that others will take it away from us and worry about losing our position, authority, and benefit. On the cross, we know that Jesus commended himself to God. He didn’t protect himself by authority or power. He chose to submit to God. In some perilous times, we need to learn from Jesus alone and the conflict will cease.

Yew and Yau go on to explain their perspective on Christian responsibilities by using biblical texts. This is both the method of pastoral care and the principle of resolving

matters in the church. Paul used two sentences in resolving conflict with others. To us, Paul said: “For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned.” (Rom 12:3 NRSV) To others, Paul taught: “Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves.” (Phil 2:3 NRSV)

*Mastering Pastoral Care*, written by Bruce Larson and Paul Anderson, deals with their perspectives regarding spiritual practices, and the conviction that all Christians are priests. This book provides three patterns of pastoral care and counseling: pastoral care from the spiritual shepherding perspective, pastoral care from the incarnational perspective and pastoral care from the “all Christians being priests perspective. The book also addresses the theological foundation of pastoral care and practical skills for pastoral ministry. This is especially useful for understanding pastoral care ministry. Their concern is that mainland Chinese Christian scholars should sense the love of God and the fellowship of the church.

The most important thing in this book for this dissertation is that it discusses some reasons for Christians leaving the church. This book addresses seven reasons for Christians leaving a church: marriage crisis, business breakdown, problems with children, hurt by others in the same church, pastor’s sermon, some seasonal leaving the church for hunting or fishing, and going to another church.39

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How to provide pastoral care for these Christians? This book gives some answers.

First, the pastor needs to listen to their reasons for absence. Don’t just label them unfaithful; go to visit them and talk with them, to see what happened to them in the past period of time and listen to their reasons that keep them from going to church.

Second, understand the pastor’s own feeling. The pastor has his own feelings when he knows someone left the church because of his sermons. That would be a great blow. Christians have their right to enjoy or dislike a pastor’s sermon.

The third is to express thanks in a timely manner. When someone feels neglected in the church, he or she will choose to leave. To express thanks in time will prevent his or her leaving.

The fourth is to respect their anger. Christians who left the church must think over their decision for leaving the church. They may be offended in the church and that scene will repeat in their memory, so they express their anger by leaving the church. Therefore, the pastor needs to respect their dignity and personality, put himself in their shoes, and then will find their feelings reasonable.

The fifth is to turn the complaint of those who left the church into active service. Sometimes a complaint can provide another perspective for service development. They complain because they were not satisfied with certain things. The pastor needs to weigh whether their complaint is reasonable. If it is, it is a chance to improve service in a church.

The sixth is that the church apologizes if the church is wrong. Often when the church offends or hurt its members, a word of regret can settle the matter. The seventh is to accept those Christians who are absent seasonally for hunting or fishing. They usually
come back after a season. They usually disappear for some months and then reappear. Accepting them is better than losing them once and for all.

The last one is to allow them to go to other churches. If some Christians feel a lack of spiritual food, they need to move to another church to worship. That is better than if they drifted away. But the pastor needs to learn a lesson from their reason for leaving.

Articles Regarding Pastoring Chinese Churches

In this part of the literature review, the researcher will go over articles in the periodicals and on the internet. The researcher will provide this section of the literature review in four topics: pastoral difficulties among mainland Chinese churches, the paradigms of pastoral care for Chinese churches, pastoral paradigm among mainland Chinese scholar churches, and providing pastoral care to mainland Chinese Christian scholars.

Pastoral Difficulties among Mainland Chinese Churches

There are certain difficulties in providing pastoral care to Chinese congregations in the United States, especially to the mainland Chinese scholar churches. Edwin Su mentioned three difficulties in his article, “The Northern Wind Arise and the Southern Wind Blows”. They are: the difference between Overseas Chinese and mainland Chinese, legalism, and working alone.40

When providing pastoral care to mainland Chinese scholars, there are certain differences in education, traditional culture, politics and psychology between some

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pastors and their mainland Chinese Christian scholars. For example, from the perspective of mainland Chinese, the pastor may have different views on some political events that will stimulate mainland Chinese scholars. They will have a feeling that the pastor from Taiwan or other countries is different from them. So certain differences, politics, custom, economics and ideology, need to be addressed.

Legalism is another hindrance for pastoral care to mainland Chinese. Mainland Chinese scholars favor God’s grace and mercy rather than legalism, because these Chinese people came from an environment that was full of hatred and struggles. Therefore, pastors with overseas backgrounds need to avoid teaching and practicing rigid and ruthless rules in ministering to this group of Chinese people. This is the insight of Rev. Su in his study of the Chinese church in the American context, but he did not mean legalism is a reason why mainland Chinese Christian scholars leave the congregations, rather he suggested that legalism is “one of the blocks to their spiritual growth for mainland Chinese Christian scholars.”

Working alone to pastor mainland Chinese scholars is hard work. In Rev. Su’s words, sometimes pastors with overseas Chinese backgrounds may “offer a good deal of spiritual care, but the effect is not good.” A pastor who shepherds a mainland Chinese church needs a group of lay leaders to serve with him rather than working alone. If not, the result may be that the pastor works hard and the effect is limited.

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41 Ibid.
42 Ibid.
Rev. Su brought three suggestions: calling, preparation and team work. Calling means that when a pastor is called to serve this group of Chinese people, the pastor needs to understand the difference between mainland Chinese scholars and overseas Chinese. The two peoples may look the same in language and skin color. Due to the difference in political, social, educational environments in the last fifty years, these factors cause the difference in ideas and expressions. Serving mainland Chinese scholars, a pastor needs to think cross-culturally in order to motivate the people in a church.

How can one prepare to pastor in a mainland Chinese congregation? Rev. Su suggests that the pastor needs to understand the Chinese scholars’ process of growth, education, culture and family background. This helps to build up communal interests and common grounds. The pastor needs to know their strengths and weaknesses. A pastor should focus on what are the common things instead of differences. Also, a pastor needs to create friendships with those Chinese people and then spiritual authority may be built up.

The Paradigms of Pastoral Care for Chinese Churches

Zhiping Wu and Shiqin Chen, in their article “Indirect and Pluralistic Paradigms of Pastoral Care: the Transition of Pastoral Care among Chinese Churches,” present some viewpoints on pastoral care in Chinese churches. According to them, there are two

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43 Ibid.
pastoral paradigms: the paradigm of direct pastoral care and the paradigm of indirect pastoral care.\textsuperscript{44}

The paradigm of direct pastoral care

Zhiping Wu and Shiqin Chen believe that most Chinese churches in America adopt the paradigm of direct pastoral care. What is this paradigm? It focuses on the individual Christian who needs to be loved and be cared for. It maintains the activity and mutual action between the pastoral care giver and the pastoral care recipient.

There are two layers in this paradigm: leaders and congregations. Leaders are usually pastors, elders and deacons. These two layers connect closely. Leaders provide pastoral care directly to the individual Christians. The congregation is used to accepting pastoral care from leaders. Yet, this paradigm has a difficulty, because the larger the congregation becomes, the more leaders the congregation needs. This will present a problem for church administration.

Figure 3: The Paradigm of Direct Pastoral Care\textsuperscript{45}

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{paradigm_direct_pastoral.png}
\end{figure}

\begin{tikzpicture}
  \node {Pastor and deacons and lay leaders};
  \node[below] {Church members \par Fellowship \par Cell groups};
  \node[below] {Worship services};
  \node[below] {Non-members \par New friends \par Gospel seekers};
\end{tikzpicture}

\textsuperscript{44} Zhiping Wu and Shiqin Chen, “Indirect and Pluralistic Paradigms of Pastoral Care: The Transition of Pastoral Care among Chinese Churches,” Jireh Music Ministry, http://www.jirehmusic.org/Articles/My%20Writings/pastoralministry.htm (accessed March 26, 2006).

\textsuperscript{45} Ibid.
The paradigm of direct pastoral care suits Chinese churches well because, on the one hand, the congregations of Chinese churches are usually less than three to five hundred members; most congregations are less than one hundred members. An experienced pastor may run a church well with a congregation of less than one hundred. So the responsibility of pastoral care is on the pastor or the leader. On the other hand, this paradigm of direct pastoral care is cultural. Chinese churches usually begin from only a few families, so it became a formal paradigm for Chinese churches.

This paradigm demands that the church leader, pastor, elder and deacon have a direct connection or relationship with the congregation. Simply speaking, the leader cares for each member of the church. The leader not only just shakes hands with every member, but also knows a little bit about everyone, from his or her birthday to their career, marriage, children and maybe political view and standpoint. At the same time, each member expects the leader (sometimes pastor only) to respond quickly, although there is no reciprocal action before this. Christians may feel that the church does not care for them if the pastor does not show his pastoral care.

Zhiping Wu and Shiqin Chen clearly weigh the advantages and disadvantages of the paradigm of direct pastoral care in their article. The advantage of this paradigm is a quick effect when it is applied to a newly-formed church or a small church. It is very clear that it is impossible to apply equal pastoral care to every member of the congregation of two or three hundred members. A small church or a church that was just established may start with this paradigm of direct pastoral care. Because it produces a fast and satisfactory effect, it is well applied in small churches. For example, a pastor in a
church is familiar with every person by his or her name in the church and this pastor may receive positive responses and recognition.

The point of this paradigm is that pastoral care is given directly, so this paradigm can connect the church or a group in a short time. The pastor can obtain messages from most of his members and the pastor can maintain highly qualitative and quantitative relationships with the congregation. The pastor is able to easily build up his authority among them.

The advantage of this paradigm is on pastoral work. It is also relatively easy, because the pastor,deacons or elder provide pastoral care by themselves, so they omit the process of allotting the work to others. It is not necessary to pay close attention to authority-sharing or multiple-level responsibilities and communications. It is easy for members to build up a relationship with the pastor.

One of the disadvantages of this paradigm is the limited time of a pastor. The pastor who uses this paradigm of pastoral care usually invests a great amount of time and strength and this may lead him to be overwhelmed. The pastor will carry all the burdens of other families, work, their happiness, anger and sorrows. But how much can a pastor or a family take? The result may be that the pastor is burned out and also the congregation is not satisfied with him. And the pastor may feel guilty about not providing wholistic pastoral care. This paradigm may exhaust the pastor and his family, affecting his personal health, and cause a crisis in his relationship with others.

Another disadvantage of this paradigm is that it may result in ineffective administration. When the church grows in members to a certain number, administration is one of those time-consuming and energy-consuming church responsibilities. To run a
church of one hundred members is much different from that of two or three hundred members, let alone a church with over one thousand members.

The pastor and leaders in this paradigm of pastoral care have difficulty in caring about both administration and pastoral care and teaching, and they also don’t have enough time to review and think about the plan for church growth and development. Therefore, Wu and Chen conclude that the pastors in this paradigm usually have a short-term vision and lack of a long-term direction and goals in all ministries of a church.

The third disadvantage of this pastoral paradigm is to place the pastor in the center of a congregation. In this pastoral paradigm, if personal authority is built up and the congregation thinks they are pastored only by clergy, pastoral care from others will not be counted as pastoral care or viewed as low-level care. Once the pastor leaves the position, the church will lose its absorbing strength and face a crisis of spiritual bankruptcy.

The fourth disadvantage of this pastoral paradigm is its limitation. The function of the church is not just a single one—care. The church is a group for caring, healing, preaching and witnessing; not just a group to satisfy personal needs. In this pastoral paradigm, the congregation tends to be care recipients only. The challenge in this pastoral paradigm is to train members who receive care to be lay leaders who give care to others.

The paradigm of indirect pastoral care

According to Zhiping Wu and Shiqin Chen, the first thing to do in this pastoral paradigm is to make a breakthrough in the pastoral concept. Jesus said he is not to be served, but to serve. That means that the responsibility of a Christian is the same. That Christians come to the church to receive services is progress, but not the aim. The main
and true purpose is that they will become servants. This is also in accordance with the teachings of Jesus in the Great Commission.

Wu and Chen cited the Bible to support their paradigm of indirect pastoral care. In the New Testament, the words about “one another” occur eighteen times. For example; love one another, receive one another, salute one another, forgive one another, and edify one another and bear one another’s burden. All these teachings illustrate that the church is not just individual relationships among pastors, leaders and the congregation, but the relationships among Christians within a church. All the relationships can mutually support one another within the church according to biblical teachings. Therefore, Christians cannot stand in a passive position; rather positively act on the Bible’s teachings.

Wu and Chen continue to explain this paradigm from a biblical perspective. In Eph 4:11-13 “The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ” (NRSV). This paragraph of the Bible gives the church a clear picture that all positions were given to build up the church—the Body of Christ. All positions will provide different pastoral care. At the same time, this paragraph illustrates that pastoral care is not an individual’s work. It is not a two-tier service, but a multi-level service. The Lord will complete the pastoral care work through training these people. In fact, if Paul had insisted on ministering to churches directly on his own, there would not have been churches established in the future.
Wu and Chen also make suggestions on the transition from a direct pastoral paradigm to an indirect pastoral paradigm, in order to direct the application of church administrative leadership and pastors.

First of all, the church needs to prepare for its growth and to know what factors stimulate the growth of a church. Good pastoral ministry indeed stimulates the growth of a church; efficient preparation helps the church give more pastoral care to more people. From a direct pastoral paradigm to an indirect pastoral paradigm, the church will build up room for growth, and the ability to grow and the ability to face the pressure of growth.

Wu and Chen illustrate their idea by using an example. Let us suppose that a pastor can provide good pastoral care individually to a church with one hundred members. The pastor’s pastoral competence is still the same, although the church grows to two hundred members. If the pastor intends to provide pastoral care to a two-hundred-member congregation, the pastor enlarges his pastoral care to a larger group of care recipients, yet the quality of pastoral care will be shallow. However, the pastor can provide pastoral care to a two-hundred-member, even a much larger member church through the paradigm of indirect pastoral care, e.g., through the board of deacons, the structure of family groups or fellowships, the pastoral quality and depth may maintain in a good qualitative level.

From the administrative structure in a church, we can see that the pastor and deacons give pastoral care to one another, and then give pastoral care to leaders or supervisors of fellowships; through leaders of groups or fellowships, the whole congregation will be given abundant pastoral care. Thus, the pastor does not provide
pastoral care to the congregation directly, but shepherds them through group or fellowship leaders.

Figure 4: The Paradigm of Indirect Pastoral Care

From this diagram, it can be seen that the pastor in a big church can shepherd the congregation well via an indirect pastoral paradigm. The differences between the paradigm of direct pastoral care and indirect pastoral paradigm are several. First of all, in the paradigm of direct pastoral care, members are shepherded by the pastor directly, but in the paradigm of indirect pastoral care, members are shepherded by groups and their leaders, so they shepherd one another.

Second, the pastoral aim is different. Pastoral care is not a final aim, but a process. When a member receives pastoral care today, the member will prepare other members. Being a mature pastoral giver and giving pastoral care to one another is a higher goal. When a group or a fellowship carries out the indirect pastoral conception, lay leaders in pastoral care will come forth. They take pastoral care for one another; remind one another,

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46 Ibid.
and all the congregation will create a mature church together. The paradigm of direct pastoral care focuses on individual pastoral care, and the care of personal needs. The paradigm of indirect pastoral care considers that the congregation receives pastoral care on multiple levels. This paradigm illustrates a belief that the Lord provides pastoral care to Christians through the church, Christian groups, rites, teachings, services, and mutual relationships. The most important thing is that the congregation is shepherded by God's words.

The third difference is the scope of the two paradigms. In the paradigm of direct pastoral care, pastoral care has its limitation and the scope of the pastoral care is limited in time, place, number and energy. But in the paradigm of indirect pastoral care, the work of one pastor can be supplemented by deacons, leaders or supervisors. Although we cannot say the paradigm of indirect pastoral care provides limitless pastoral care, the scope is much broader than that in the paradigm of direct pastoral care. However, members cannot demand that the pastor, deacons and group leaders spend an unreasonable amount of time doing pastoral care. So to set up a reasonable, deep and high quality goal is a good beginning.

The essence of the paradigm of indirect pastoral care is that the church practices biblical teachings with one another in pastoral care. This paradigm stresses the competency of a member, and they become blessings to others later.

The paradigm of E-generation pastoral care

Deming Li, in his article “Exploring the Paradigm of Pastoral Care in the New Era,” introduces a pastoral paradigm: that of the internet in the E-generation. He explains that the concept of the internet paradigm in the E-generation is that a church is viewed as
a system composed of sub-systems. The pastor provides pastoral care through sub-systems, within a sub-system, and among sub-systems in order to accomplish pastoral care to the whole system. This paradigm consists of different, but relational layers. This is similar to the paradigm of indirect pastoral care, but the paradigm is stressed more through the internet.

Li emphasizes that pastoral care may adopt an electronic model besides the traditional pastoral care model, such as worship services, fellowships, personal meetings, telephone conversations, or letters. The pastoral care paradigm of the internet can do many things: a church website in which each group has its section, such as devotions, sharing views, sermons, discussions, and conversations as well as pastoral care. The advantage of this paradigm is to connect those scattered members in different places. It goes above the time and space limitations. Members in different places can be provided pastoral care and spiritual care.

An article written by Dijie Liu, “The Pastoral Mode—from Fast Pastoral Care to Long-Term Pastoral Care in the E-Generation,” notes that pastoral care via the internet cannot replace the pastoral care in person. The author believes that the internet cannot replace pastoral care conveyed face to face, or personally. It cannot replace a call, a hand written letter, and a visit to a hospital when someone is sick. The author introduces two concepts: cold media and warm media, according to Marshall McLuhan, the famous Canadian expert on media science. The author said:

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48 Ibid.
The cold media cannot transmit the intensive message, such as telephone, TV, and lecture, so the recipients can think rationally. The warm media transmit intensive message and demand that recipients receive it with full attention so that the recipient has little space to think, such as movie and photos.\textsuperscript{49}

The author regards the e-mail as a cold and warm medium. It is a warm medium from the perspective of the sender, but it is a cold medium from the perspective of the recipient because the recipient will think more rather than feel more. So the pastor should be careful about using e-mail in pastoral care to the congregation.\textsuperscript{50} In general, the author states that pastoral care is to build up friendships instead of giving care once or twice. Pastoral care over the years can foster true and strong relationships between the pastor and the congregation.

**Pastoral Paradigm among Mainland Chinese Scholar Churches**

Rev. Tongsu Liu, a Chinese pastor and a scholar, in his article, “The Surprise in North America,” writes that “the mainland Chinese American intellectual ministry has a characteristic of individual-centered nourishment methods, with a trait of wholesale teaching model.”\textsuperscript{51} What is the “wholesale teaching model?” Rev. Liu pointed out that there are three forms of this model: (1) grand crusades or ministry camps, (2) periodicals and written training materials, and (3) independent fellowship and Bible studies. The problem is that somehow these three forms replace the churches and become the center of

\begin{itemize}
\item \textsuperscript{50} Ibid.
\end{itemize}
ministry. According to the number of baptisms, the Chinese intellectual churches should
double or triple in size. But the fact is that neither the number of churches nor the number
of the Christians in a church doubled or tripled, when this model was used.

Three obvious shortcomings were shown in the “wholesale teaching model,”
according to Rev. Tongsu Liu. First, this teaching model once covered individuals
quantitatively, but not qualitatively. It only touched a certain period of life. Although it is
a part of ministry, it should be in a secondary place rather than a dominant place. If this
wholesale teaching model is in a dominant place, Christian spiritual lives trained by this
model are not wholistic, so these people cannot be involved in the church ministry
completely and permanently. Second, “those trained by crusades or training materials are
those Christians who are active in some certain emotional circumstances. Incomplete
teachings in the periodicals produce incomplete Christian lives.”
Jesus Christ is alive
and the church is alive too. Third, if training ministries are not carried out within the
churches and with the church background, Christians cannot get along well with the
church. In Rev. Liu’s opinion, converting and training Christians and building up
churches should be done simultaneously. Otherwise, the Christians we train will face
another problem—entering into the church.

What should the Chinese church do to minimize the shortcomings? Rev. Liu
emphasizes three things to prevent the shortcomings. First, the Chinese church should not
view the ministry of the Chinese intellectuals as the task of those institutions for
mainland intellectuals, periodicals, and some evangelists with mainland backgrounds.

\[\text{\textsuperscript{52} Ibid.}\]
Steering the wholesale teaching model to a secondary ministry is a must. Churches should lead and nourish Christian lives.\(^{53}\)

Second, Chinese Christian scholars should not depend on books or periodicals in their spiritual growth, because the environment of a church is the best daily textbook for Christians. Christians should take part in specific activity and take over daily responsibilities in the church.\(^{54}\)

Third, preparing to pay the extra price should be counted in. The cross is the foundation of any ministry. Problems, issues, conflicts, even splits are the crosses that the mainland Chinese scholar churches face and carry. Without the cross, there is no church. This is the proper attitude that Chinese churches and pastors should have, when facing the Chinese scholars in the Christian church.\(^{55}\)

**Providing Pastoral Care to Mainland Chinese Christian Scholars**

In this sub-section, the researcher will review two articles, “The Urgent Things to Do” by Edwin Su and “Rooting Downwards” by Hui Peng, that are closely related to mainland Chinese scholar churches.

Edwin Su gives four suggestions for providing pastoral care to mainland Chinese Christian scholars in his article, “The Urgent Things to Do,”\(^{56}\) as a result of his rich experience with the ministry to mainland Chinese Christian scholars.

\(^{53}\) Ibid.

\(^{54}\) Ibid.

\(^{55}\) Ibid.

First of all, Rev. Su urges the mainland Chinese Christian scholars to do their best to get involved in the church. Two or three generations of mainland Chinese scholars came to the United States. Churches always create some relevant fellowship to welcome them due to their different backgrounds in China. After mainland Chinese scholars believe in Christ, they should be encouraged to do their best to get involved in Chinese churches, and be in one body with other Christians with different backgrounds. To do this both parties need to deny themselves. The young generation mainland Chinese students don’t need separate fellowships and they can join the existing fellowships or student groups. This is a priority ministry for mainland Chinese scholars.

Second, establish priorities. If a mainland Chinese scholar church is established due to some factors—language, message or other concerns—the first thing for this church to do is to train lay leaders and not start Sunday worship too soon. Training lay leaders requires at least two categories of teachings: spiritual life and ministry practice. The lay leaders’ prayer meeting starts first before building up a core team with one heart.

Third, learn from others. In the last three decades, overseas Chinese churches experienced a lot of gain and loss. There are many lessons to learn in church establishment, transferring models, spiritual build-up, training lay leaders, pastoral care, teaching, administration, making decisions, planting churches, and disputes as well as divisions.

The fourth suggestion that Rev. Su makes is establishing support centers. At the present time, all overseas mainland Chinese scholar churches are in their initial stages. They need support and advice.
In another article, "Rooting Downwards," Hui Peng specifies the needs of mainland Chinese scholar churches in congregational care: the genuine and pertinent message, assistance one on one, leading hand in hand, "to transplant with soil" and the congregational care pattern in which the older leads the younger.

The first congregational care need is the genuine and pertinent message. The message is closely related to Bible study and sermons by pastors. The relevant message and teachings from the Bible and sermons can point out in timely fashion Christians' problems in their spiritual lives and help them overcome difficulties in their daily life.

The second congregational care need is assistance one on one. Mainland Chinese scholars not only need someone to bring them to the Lord, but also someone to accompany them the extra mile. For instance, in prayers and reading the Bible, the beginner Christian may need a helper, so he or she may ask and receive a response anytime. New Christians need to make friends and help each other one on one.

The third congregational care need is leading hand in hand. New Christians need to learn how to serve. They need to be involved in the church activities as a guest of a family member. They want to take part in activities with others, to work together on something, to discuss a plan as well as help in every spiritual step.

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57 Hui Peng, "Rooting downwards," *Christian Life Quarterly*, No 4 (2004), http://209.85.165.104/search?q=cache:NDutIGs7bYcJ:www.cclife.org/cclife/cclife.nsf/c7f6e7f740b615c7852568060007ef89/415e1695d434267e852560f7800820895?OpenDocument%26Click%3D+%E5%90%91%E4%B8%8B%E6%89%8E%E6%A0%B9+%E5%BD%AD%E6%9A%89&hl=en&ct=clnk&cd=1&gl=us (accessed on January 28, 2006).

58 It is a metaphor which means when developing a group, a ministry or establishing a church, some core team members need to follow to the new ministry or church. As in transplanting a tree, the soil around the tree needs to be moved with the tree.
The fourth congregational care need is “to transplant with soil.” A team of lay leaders supports the pastor and leads new Christians from mainland China. To start a new group, a fellowship, a new ministry, the experienced lay leaders should be the supervisors of the new groups or new ministries. Peng said that it is a pattern that is workable and God uses it. Peng also said the lay leaders need to practice the words: “Be mainland Chinese, to mainland Chinese, in order to gain mainland Chinese.”

The fifth congregational care need, Peng suggests, is the pastoral pattern that the older leads the younger. Nowadays in Chinese churches in America, the proportion of mainland Christians is higher. The pastoral burden is heavier. The spiritually older Christians can help those spiritually younger ones, just as in a family with many children; the older will help the younger. The church is a spiritual family, so those Christians, who believe in God earlier, who entered campus Bible study earlier, who have moved into a house and who have stable careers, need to learn how to help those Christians who are newcomers, who just joined the fellowship, who have lost jobs and who are in need.

**Literature Concerning Dropouts of the Churches**

It is very important to read literature on church dropouts for the congregations, but it is hard to find books and articles to study in this area. From electronic articles, the researcher can see his research path through this part of the literature review. In this section, the researcher will review two categories of literature regarding dropouts from

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59 Generated from the Bible: “To the weak I became weak, so that I might win the weak, I have become all things to all people, that I might by all means to save some” (1 Cor 9:22 NRSV).
the churches: literature on general church dropouts and literature on mainland Chinese dropouts.

**Literature on General Church Dropouts**

In this part of literature review, the researcher wants to investigate this literature to see if any of it is applicable to the mainland Chinese situation, although this part looks more general.

William Hendricks, *Exit Interviews: Revealing Stories of Why People Are Leaving Church*, pointed out that it is really good to see the growth of members in churches today, but people seldom are willing to mention that almost the same number of people are leaving the church. Who are they? Where do they go and why do they choose another direction for life?

In an article, “Are You a Potential Church Dropout?” the author gives six ways to determine if a person is a potential church dropout. These six reasons are closely related to significant events of human beings in their lives.⁶⁰

The first reason is a major life event, such as graduation, marriage, divorce, a death in the family, or a sudden change in one’s finances. Experiences like these can cause one to re-evaluate his or her life—and sometimes explore alternatives.

The second reason is some change in the church, such as a new pastor, a new location, the loss of your best friends—when your notion of church is forced to change, it can be hard to maintain involvement.

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The third reason is prolonged stress, such as battling financial uncertainty, long-term illness in the family or starting a new business. All these result in a tendency for people to put the church on the back burner—or turn away from it.

The fourth reason is a chronic unresolved problem, such as festering conflicts and needs left unattended. The person will eventually become disillusioned unless he or she finds resolution.

The fifth reason may be a neglect of one’s spiritual gift. If one doesn’t know his or her gifts or one is not using them to serve the body of Christ, one may cripple one’s spiritual life.

The last reason is burnout in the leadership position. If a leader’s energy and enthusiasm have been sapped through prolonged overwork in church ministry, one needs a break before he or she breaks.61

In an article, “In Through the Out Door: Why People Are Leaving the Church,” the author, Rich Vincent, warns that church leaders must not only just try to open the front door, but also they need to guard the back door as well. The author says: “church leaders have focused so much on techniques and strategies to get people into the front door of their church building that they have neglected to consider why so many people quietly slip out the back door—most of them never to return.”62

The author gives a few reasons—legalism, boredom, disillusionment, and burnout—that cause people to leave the church, but the most important reason, strangely

61 Ibid.

enough, is spiritual in nature, e.g., people who left the church because they did not feel any real significant spiritual experiences. In other words, people who left the church complain that the church should be more spiritual.\footnote{63}

The author says that

People are leaving the church because their deepest spiritual needs are not being met. They do not feel like they experience God at church. Before we condemn them we must consider how devastating this critique is to the church. What a sad commentary! People want authentic spirituality. People want to encounter God. And they do not feel that our churches are helping them in this pursuit.\footnote{64}

The author not only introduces reasons, but also gives some suggestions to gain and keep people in the church. This is related to the pastoral care part of a church. The pastor or the church leadership needs to consider what strategy is involved in this purpose. There are three questions to ask, to ponder and to answer. People approach the church with three critical questions: “Will I be accepted and loved? Will I be helped in my spiritual journey? Will I meet God?”\footnote{65}

Consequently, the three following ideals need to be met by churches. The church must be a place of grace, a place of growth, and a place of God. The author explains these one by one. The church as a place of grace means that “it must be a place of acceptance and love.”\footnote{66} People come looking for grace as well as truth. We in the church are called to practice hospitality and open our homes, lives, and church buildings to others as a warm, welcoming place.

\footnote{63}{ibid.}
\footnote{64}{ibid.}
\footnote{65}{ibid.}
\footnote{66}{ibid.}
A church as a place of growth means that “it must be a place where people are personally helped in their spiritual journey. They must feel that the church is personally concerned for their own individual spiritual growth.” 67 A church cannot equate activities to spiritual growth and replace spirituality with church busyness.

A church as a place of God means that “it must be a place where people meet God. People leave our churches because they feel that God is lost in the commotion of frenetic activity and canned programs. This is a serious criticism that must be addressed.” 68

Although it is painful, both church spiritual and administrative leaders must stand at the “back door” of the church and listen carefully to why people are leaving the church. Only by going “in through the out door” 69 can we learn why people are leaving and make the changes necessary to not only make converts but also to make disciples.

Another article, “How Do Churches Retain Youth,” points out that, among people from age 20 to 29, who used to go to church, 61 percent of them stop going to church. Only one fifth of young church goers keep spiritually active when they are at age 29.

In fact, among all age groups, those aged 20 to 29 represent the lowest proportion of church-goers. Many parents worry that when their children grow up they will lose their interest in faith. Based on the statistics, when they enter into a college or a university, they leave the church.

67 Ibid.

68 Ibid.

69 Ibid.
This phenomenon may mean two things, from the author’s point of view. One is that they won’t go to church if they cannot find an appropriate church nearby. Seventy percent of young people hold such a view. Young people intend to take part in some Christian gatherings, home churches; some may obtain spiritual teaching and care from spiritual websites. The other reason is that young people enter into a stage of mature intellect. If the teachings in the church cannot follow their development, they may choose to stay out of church.

Literature on Mainland Chinese Church Dropouts

One article, “No One Left Behind—Facing the Problem of Christian Loss,” discussed dropouts in churches in Hong Kong. The author, Zhiwei Hu, declared six reasons for people leaving the church: (1) the mobility of church members in the city, (2) shortage of successive pastoral care, (3) incomplete training, (4) the inflexibility of church structure, (5) the inability of leaders, and (6) the demand of the qualitative service.

These six reasons can be explained as follows: the mobility of church members in the city means that the church members move frequently due to work, marriage, and new housing. The shortage of successive pastoral care means that the church overlooked pastoral care and follow-up after evangelism. Incomplete training means that the church did not provide complete Sunday classes because of the lack of lay leaders. The

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Inflexibility of church structure means that there are many administrative overlapping organizations within the church, so it is hard to practice the resolution of a church. The inability of leaders means that the frequent changes of pastors in churches influence the stability and development of churches. The demand of the qualitative service means that the younger generation has little patience with the church service. Members will change churches or leave the church, if the church service does not meet their requirement.72

In another article, “The Challenge of Mandarin Ministry in Canada,” Luyunmei Xiao analyzes the situation of mainland Chinese Christian scholars in Canada. One of Xiao’s analyses is the main reasons for new members leaving the church. The author listed two categories of reasons by Christians and gospel seekers. The first reason for both 65% Christians and 60% gospel seekers leaving the church is busy lifestyles. Most new Chinese immigrants are busy with work and study; some even have more than two jobs. The second reason for Chinese scholars leaving the church is loss of interest. Thirty-nine percent of the Christians claim this reason and 50% of gospel seekers agree. The third reason for Christians is inadaptability. Thirty-six percent of the Christians choose this reason and 42% of the gospel seekers choose this. The fourth reason for Christians is working on the weekend. Thirty percent of the Christians and 23% of the gospel seekers say this. The fifth reason for Christians choosing to leave is unsatisfied needs. Sixteen percent of the Christians and 37% of the gospel seekers say this.73

There is another resource dealing with Chinese Christians who want to leave the church. In a sermon given by Chinese pastor Yongshan Liang, the senior pastor at Ming

72 Ibid.

73 Su, ed., Overseas Mainland Chinese Ministry (海外中国学人事工), 114.
En church, Yongshan Liang listed ten reasons for Christians who want to leave the church: (1) complex personnel relationships, many conflicts, 38.8%, (2) aloof relationship between fellow Christians, lack of warmth at church, 37.6%, (3) lukewarm in faith 35.3%, (4) lack of spiritual pastoral care 32.9%, (5) busy at work and study 28.2%, (6) uncomfortable spiritual environment 25.9%, (7) tedious and inflexible church life 23.3%, (8) disputes and splits at church 22.3%, (9) pastors and other fellow Christians’ moral problems 21.2%, and (10) shortage of spiritual support at church, 16.4%.

The sermon shows that the main reasons are related to relationships between people and pastoral care, such as complex, or aloof relationships, disputes at church, and being short of spiritual pastoral care.

Summary of This Chapter

This chapter has reviewed the existing materials in three categories that brought the research to a clear direction: literature concerning Chinese immigrants’ religious background, pastoral care among Chinese churches, literature concerning dropouts of the church.

The literature concerning Chinese immigrants provides a broader lens for Chinese people in their religious background, especially the focus on the Christian church background that Chinese immigrants believe in and converted to and some present facts about the Chinese church situation. Literature concerning pastoral care among Chinese churches focuses on the pastoral paradigms that are applied among Chinese churches.

This section gives a brief overview on how present Chinese churches in America practice their pastoral care with Christians. Literature concerning dropouts of the church provides some factors that trigger people leaving the church. This section has little material, but it is very important because the researcher knows how much work and research has to be done in this area.

All in all, the literature review serves as a canvas in this research and with the canvas in place the researcher will adopt some steps to draw a picture of Chinese churches in the American context in the next chapter.
CHAPTER 4

METHODOLOGY

"According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building on it. Each builder must choose with care how to build on it. For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ" (1Cor.3:10–11NRSV).

The last chapter provided the researcher a concrete basis with literature review. This chapter will basically focus on three main things: theological perspectives, theoretical perspective and methodology. This chapter introduces the theological and theoretical perspectives as painting theories and the methodology serves as the configuration of the whole picture.

Theological Perspectives

The researcher will discuss three theological perspectives in order to give a sufficient theological support to this research. The three perspectives are as follows: the Missio Dei and pastoral care, the Scriptures and pastoral care, and pastoral theology.
The Missio Dei and Pastoral Care

The Definition of the Missio Dei

The Missio Dei as a concept appeared in 1953 at the Conference of Willingen, Germany.¹ David J. Bosch in his book, *Transforming Mission: Paradigm Shifts in Theology of Mission*, introduces the development of this concept. From the beginning, the notion of the Missio Dei was thus: “The missio Dei as God the Father sending the Son, and God the Father and the Son sending the Spirit was expanded to include yet another ‘movement’: Father, Son, and Holy Spirit sending the church into the world.”² Finally, the concept of the Missio Dei was this: “The Missio Dei is God’s activity, which embraces both the church and the world, and in which the church may be privileged to participate.”³

Norman E. Thomas in the book, *Classic Texts in Mission & World Christianity*, said: “The Latin phrase missio Dei has become current in the last several years as a means of redefining what is meant by mission today. Quite simply—and quite profoundly—what this phrase means to assert is that mission is God’s, not ours.”⁴


³ Ibid., 391.

After the Missio Dei was affirmed at the Conference of Willingen by delegates stating that “mission is derived from the very nature of God,”⁵ there was a significant shift of theological focus: “a shift from a church-centered to a God-centered theology.”⁶ Following this shift, both Roman Catholicism and Protestantism began to inspect their theologies according to the Missio Dei. Taking an example, Jurgen Moltmann of Germany “focused on Christ’s messianic mission and the creative mission of the Spirit, in which the church participates.”⁷

What is the significance of the missio Dei to Chinese churches in the American context? The researcher understands that Chinese churches in the American context are still focused on the mission of the church rather the mission of God (missio Dei). That means the theology of Chinese churches is a church-centered theology. Once Chinese churches shift their church-centered theology to a God-centered theology, Chinese churches in American context will be more open to the society, the community and to all human beings.

The Mission of the Church

Pastoral care should have deep roots and a solid foundation in theology, reflecting the ecclesiology and missional church perspectives. A missional ecclesiology, according to Darrell L. Guder, has five perspectives in its essential nature and vocation of the

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⁵ Thomas, ed., Classic Texts in Mission & World Christianity, 102.

⁶ Ibid.

⁷ Ibid.
church as God's called and sent people: biblical, historical, contextual, eschatological and practical perspectives.8

1. A missional ecclesiology is biblical. Whatever one believes about the church needs to be found in and based on what the Bible teaches. Moreover, these biblical perspectives need to be made explicit.

2. A missional ecclesiology is historical. When we shape our ecclesiology for a particular culture, we must take into consideration the historical development of other ecclesiologies.

3. A missional ecclesiology is contextual. Every ecclesiology is developed with a particular cultural context. The gospel is always translated into a culture, and God’s people are formed in that culture in response to the translated and Spirit-empowered Word.

4. A missional ecclesiology is eschatological. Our doctrine of the church must be developmental and dynamic in nature, if we believe that the church is the work of the creating and inspiring Spirit of God and is moving toward God’s promised consummation of all things.

5. A missional ecclesiology can be practiced, that is, it can be translated into practice. The basic function of all theology is to equip the church for its calling.9

These five perspectives give the researcher a solid foundation upon which to consider the missional tasks and foci of Chinese churches in America. David J. Bosch discusses the Missio Dei concept to define the relationship between God, church and mission:

In the new image mission is not primarily an activity of the church, but an attribute of God. God is a missionary God...Mission is thereby seen as a movement from God to the world; the church is viewed as an instrument for that mission...To participate in mission is to participate in the movement of God’s love toward people, since God is a fountain of sending love.10

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9 Ibid., 11-12.

10 Bosch, Transforming Mission, 390.
The Missio Dei and the Mission of the Church

This shift of focus from church-centered to theocentric mission gave a new perspective for theologians to look at the relationship between the Missio Dei and the mission of the church. Talking about this relationship, Bosch believes that “the missio Dei was larger than the mission of the church, even to the point of suggesting that it excluded the church’s involvement.”11 Georg F. Vicedom in his book, The Mission of God: An Introduction of a Theology of Mission, stated that “Even the church is only an instrument in the hands of God. The church herself is only the outcome of the activity of God who sends and saves.”12

Vicedom continues to explain that “The mission is work that belongs to God. This is the first implication of the missio Dei. God is the Lord, the One who gives the orders, the Owner, the One who takes care of things.”13 Neither the church nor the people can replace the role of God in the mission of the church, because “He is the Protagonist in the mission.”14

George W. Peters, in his A Biblical Theology of Missions, also stresses the source and nature of the mission, He said: “Only as mission has its source in and derives its nature and authority from the triune God can it truly generate lasting and enduring motivation and become really Christian, really meaningful.”15

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11 Bosch, Transforming Mission, 392.
12 Vicedom, The Mission of God: An Introduction to a Theology of Mission, 5
13 Ibid.
14 Ibid.
Moltmann stresses the mission is sending. Sending comes from the incarnation of Jesus:

The Father sends his Son. The Son is sent by his Father. Through the sending, the fellowship of the Father and the Son becomes so all-embracing that men and women are taken into it, so that in that fellowship they may participate in Jesus’ sonship and call on the Father in the Spirit.16

Moltmann continues his explanation of sending. "The sending formula covers more than the story of Jesus’ call. It includes the whole coming, the whole appearance and activity of Jesus seen in the light of his divine origin."17

Concerning the mission and the church, Vicedom emphasizes that: “the church’s mission is at the same time the missio Dei at the present time, included and formed by the missio Dei (Matt. 10:16; Luke 10:1; 9:2; John 17:18). The mission of the church is no independent, arbitrary, optional work of the church.”18

In his book, Vicedom also talks about the essence of the missio Dei. He says:

The highest mystery of the mission out of which it grows and lives is: God sends his Son; Father and Son send the Holy Spirit. Here God makes Himself not only the One sent, but at the same time the Content of the sending, without dissolving through this Trinity of revelation the equality of essence of the divine Persons.19

The Missio Dei and Baptism

Regarding the relationship between the Missio Dei and baptism, Vicedom states that the significance of baptism for the mission is related to the body of Christ. He said:


17 Ibid., 71.


19 Ibid., 8.
"the believers belong to the body of Christ through baptism. Unbelievers and the unbaptized do not have a share in this body."\textsuperscript{20} Still, baptism is not the entering simply into the congregation, but the new nation of God. "Baptism is first of all the token of the new covenant and incorporates the baptized into the new nation of God. It is therefore not a superficial act of reception into the congregation, which is what many missions have made of it."\textsuperscript{21}

Vicedom makes very clear that baptism is the medium of entering into the kingdom of God and becoming the property of God through the blood of Christ. "it is through the blood of the covenant that the baptized person becomes the property of God. In Baptism everything that Christ through the cross and resurrection has done for him is given to the believer. The baptized have put on Christ, i.e. they now have a part in everything in Christ."\textsuperscript{22}

Continuing, Vicedom talks about the believers’ new life with the fellowship. He believes that the baptism creates the fellowship in Christ.

To maintain the believers’ faith in the new life, Baptism creates the fellowship of the baptized, the church. Through Baptism they have become the body of Christ or a temple in which, through Christ’s act of salvation, they are so intimately connected with Christ that they can also among themselves enjoy the fellowship of the new life.\textsuperscript{23}

\textsuperscript{20} Ibid., 127.
\textsuperscript{21} Ibid., 83.
\textsuperscript{22} Ibid., 128.
\textsuperscript{23} Ibid.
The Scriptures and Pastoral Care

Theologically, God wants human beings to be in community with him. God works through human agency, such as pastors and lay leaders, to establish relationships of loving care for all people. God is love and desires a relationship with people as God manifests himself in a community of care and concern.

Also, in the Bible, the mission has a very close relationship with pastoral care, that is, part of pastoral care is reaching out. In Matthew 28:18-20, Jesus declared his Great Commission to his disciples. In the commission, three things are related to both mission and pastoral care: making disciples, baptizing them and teaching them.

The author of Ephesians said: “The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work for ministry, for building up the body of Christ” (Eph 4: 11,12,15 NRSV). The Christian community is the visible Body of Christ and is to “grow up in every way into him who is the head, into Christ.”

Concerning the above verses, it is how Oden understands the general meaning of the church positions and the relationship between the church positions and the body of Christ. All these church positions are the tool to build up the body of Christ. He wrote,

The purpose of the whole complex effort of ministry: the building up or edifying of the body of Christ. For this reason some persons are appointed ‘pastors and teachers,’ to equip the laity, to enable the whole body to build itself up in love, to prepare it inwardly and outwardly, to get it ready for its task, and to provide logistical support for the mission to be accomplished.24

Oden stresses the position of the pastor in the church and the church’s task as the Body of Christ, “The pastor’s primary task is to equip the body, not try to do everything for the laity.”

In terms of ecclesiology, the function of the church is to serve as the place where Word and Sacrament are experienced as the resources for life. Ecclesiology is built on the Pauline concept of the “body of Christ.” In 1 Corinthians 12:25-26, Paul said: “that there may be no dissension within the body, but the members may have the same care for one another. If one suffers, all suffer together with it; if one member is honored, all rejoice together with it” (NRSV). This passage serves as a foundation for an understanding of the church. The church is not just a group with individual members, but a fellowship with mutually connected members. All members are related to each other in Christ.

Acts 2:42: “They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers” (NRSV) is a definition of the primitive Christian community that indicates what is needed in terms of pastoral care for a community to remain together. Four things were mentioned in this verse: they devoted themselves to the apostles’ teaching, fellowship, breaking of bread and the prayers.

Oden understands deeply the four things noted above in relationship to the church,

The newborn church was meeting ‘constantly to hear the apostles teach, and to share the common life, to break bread, and to pray’ (Acts 2:42) the primitive apostolic ministry focused on these four essential elements: teaching (didache), fellowship (koinonia), breaking of bread (te klasei tou artou) and prayers (proseuchais).

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25 Oden, Pastoral Theology: Essentials of Ministry, 156.

26 Ibid., 66.
All these things are closely related to both ecclesiology and pastoral care. These four things are the essential parts of a church. A church cannot exist without these four things.

**Pastoral Theology**

The researcher reviewed pastoral theology from three perspectives: pastoral care, the classic and contemporary functions of pastoral care, and the relationship between pastoral care and theology.

**Pastoral Care**

First of all, the researcher will review the concept of pastoral care in order to make clear the meaning of pastoral care in this dissertation. There are many theologians who understand pastoral care from their own perspectives.

Howard Clinebell’s concept of pastoral care is that “pastoral care is the broad, inclusive ministry of mutual healing and growth within a congregation and its community, through the life cycle.”²⁷ Clinebell explains the meaning of pastoral care as “Pastoral care and counseling involve the utilization by persons in ministry of one-to-one or small group relationships to enable healing empowerment and growth to take place within individuals and their relationships.”²⁸

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Carrie Doehrig uses a metaphor to illustrate her idea of pastoral care. She writes,

I often liken pastoral care to the role of midwife. The pastor is a supportive presence with individuals, couples, families, and communities in the midst of crises and transitions. The pastor monitors all dimensions of the movement through crisis or transition—spiritual, emotional, physical—as well as all the interested systems involved in the crisis or transition: intrapsychic, interpersonal, familial, communal, and cultural.29

Further, Doehring, in her book *The Practice of Pastoral Care: A Postmodern Approach*, discusses the history of the term “pastoral care.” She explains,

Throughout the history of Christianity the term ‘pastoral care’ has described care offered by representatives of this religious tradition. The adjective ‘pastoral’ refers to the image of the shepherd found in Hebrew and Christian Scriptures and traditions. The shepherd’s care of the flock has been used extensively as an image that describes how Jewish and Christian leaders care for members of their religious communities.”30

William A. Clebsch and Charles R. Jaekle give a clear definition of pastoral care in their book *Pastoral Care in Historical Perspective*. They define pastoral care as:

The ministry of the cure of souls, or pastoral care, consists of helping acts, done by representative Christian persons, directed toward the healing, sustaining, guiding, and reconciling of troubled persons whose trouble arise in the context of ultimate meanings and concerns.31

From all of the above descriptions of pastoral care, theologians agree that pastoral care, broadly stated, is a process in which Christian representatives help troubled Christians overcome their problems. In Clebsch and Jaekle’s idea, Christian representatives “may or may not hold specific offices in a Christian church, although

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their is commonly the office of authorized pastors."\textsuperscript{32} The troubled Christians may be "individuals, couples, families, and communities" as Doehring stated above. The goal of pastoral care is to benefit Christians in mutual healing and growth, as Clinebell mentioned.

In this dissertation, the researcher defines pastoral care, with a broader meaning, as all actions concerning the congregation in its spiritual growth done by both pastors and lay leaders.

Preaching is pastoral care in Oden’s point of view. He states,

Preaching is among the most important topics of pastoral theology. The preaching is the most public of pastoral care. The quality and depth of Christian discipleship in a congregation depend heavily upon it (Ambrose, NPNF \textsuperscript{2}nd, vol. 10, pp.13 ff.).\textsuperscript{33}

Oden gives preaching a profound meaning for pastoral care from a theological perspective. In his view, preaching is a very rich topic concerning four theological categories. Oden writes,

Preaching declares this good news, inviting persons to Christ (its evangelical dimension). It also seeks to comfort, encourage, and inspire devotion, dedication, loyalty, and discipleship to Christ (its pastoral dimension). Preaching wishes to impart clear, understandable Christian teaching (its doctrinal dimension). Finally, it wishes to build moral sensitivity and awareness and elicit changed behaviors (its morally formative dimension). These four dimensions of preaching—evangelical, pastoral, doctrinal, and moral—have elicited different styles in the history of homiletics: exegetical sermons, pastoral sermons, doctrinal sermons, and morally instructive sermons.\textsuperscript{34}

\textsuperscript{32} Clebsch, & Jaekle, \textit{Pastoral Care in Historical Perspective}, 4.

\textsuperscript{33} Oden, \textit{Pastoral Theology: Essentials of Ministry}, 127.

\textsuperscript{34} Ibid., 128-29.
There are three things that the pastor must do in the arena of mission concerning pastoral care. These three things definitely belong to the pastor’s spiritual responsibilities, according to Oden’s pastoral perspective.

First, there is general administration of the local church, which includes planning, organizing, guiding, and periodically reviewing the mission of the church. This is ordinarily organized on an annual basis. Secondly, the pastor is also an educational administrator, who must learn how to facilitate the church’s teaching ministry, especially through motivating, training, and enabling good lay teaching in church schools. And thirdly, the pastor is charged with oversight or the temporal, the business and financial administration of the local parish (William Laud, 1634, ATP, pp.702 ff.), even though much of the regular responsibility will be duly assigned to committees. Pastors need to learn either to lead this effort effectively, or to motivate wise lay leadership to do so.35

The Functions of Pastoral Care

There are several pastoral functions the researcher intends to introduce in this section. According to Clebsch and Jackle, there are four major classic functions of pastoral care and counseling in the church as evidenced in church history. They are healing, sustaining, guiding, and reconciling. Besides these, there are three other pastoral functions developed recently with the development of pastoral theology: nurturing, liberating and empowering according to contemporary theologians. These seven major functions can serve the church and Christians from the pastoral perspective, not only in church history, but also in a practical way in contemporary churches.

The function of healing

The healing function is a “function in which a Christian representative person helps a debilitated person to be restored to a condition of wholeness, and the restoration

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35 Oden, Pastoral Theology: Essentials of Ministry, 158.
should reach a new level of spiritual insight and welfare.” Historically the healing function was accomplished by anointing, saints and relics, charismatic healers, exorcism and Magico-Medicine.

The function of sustaining

The sustaining function is a function in which a Christian representative person helps “a hurting person to endure and to transcend a circumstance in which restoration to his former condition or recuperation from his malady that is impossible or seems impossible.” The sustaining function can be fulfilled by preservation, consolation, consolidation, and redemption.

The function of guiding

The guiding function is a function that “assists perplexed persons to make confident choices between alternative courses of thought and action, when such choices are viewed as affecting the present and future state of the soul.” The guiding function may be done by advice-giving and listening. There are two methods in the guiding: inductive and eductive.

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36 Clebsch, & Jackle, Pastoral Care in Historical Perspective, 8.
37 Ibid., 8-9.
38 Ibid., 9.
The function of reconciling

The function of reconciling "seeks to re-establish the broken relationship between man and fellow man and between man and God. The reconciling function can be done by forgiveness and discipline."\(^{39}\)

The function of nurturing

The function of nurturing is derived from Howard Clinebell. He added this pastoral function to the list of pastoral functions in his book, *Basic Types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth*. Clinebell states:

I would like to add a fifth essential pastoral care function, which also has been a persistent motif in the history of the church—Nurturing. The aim of nurturing is to enable people to develop their God-given potentialities, throughout the life journey with all its valleys, peaks, and plateaus. In traditional theological language, this process of growth has been called ‘sanctification.’ Although nurturing overlaps and intertwines with the other four interdependent functions, it also is a distinct and crucial pastoral care function.\(^{40}\)

Clinebell explained the meaning of different functions both in the history of the church and in our contemporary time. The researcher presents a table in order to make clear the application of these functions.

Table 3: Five Pastoral Functions and Their Expressions\(^{41}\)

<table>
<thead>
<tr>
<th>Pastoral care Function</th>
<th>Historical Expressions</th>
<th>Contemporary Expressions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Healing</td>
<td>Anointing, exorcism, saints and relics, charismatic healers</td>
<td>Pastoral psychotherapy, spiritual healing, marriage counseling and therapy</td>
</tr>
</tbody>
</table>

\(^{39}\) Clebsch, & Jaekle, *Pastoral Care in Historical Perspective*, 9.

\(^{40}\) Clinebell, *Basic Types of Pastoral Care and Counseling*, 43.

\(^{41}\) Ibid.
Sustaining | Preserving, consoling, consolidating | Supportive caring and counseling, crisis counseling, bereavement caring and counseling
Guiding | Advice-giving, devil-craft, listening | Educative counseling, short-term decision making, confrontational counseling, spiritual direction.
Reconciling | Confession, forgiveness, disciplining | Marriage counseling, existential counseling (reconciliation with God)
Nurturing | Training new members in the Christian life, religious education | Educative counseling, marriage and family enrichment, growth enabling care through developmental crises

The function of liberating

Besides the above five functions, there are two other pastoral functions to be found in the practical pastoral care ministry: liberating and empowering mainly by means of liberation theology and feminist theology.

The liberating function is derived from Liberation theology. R.M. Moseley said:

From a liberationist’s perspective one should conceive of pastoral care fundamentally as the care of society itself. That is, one should understand the needs and hurts of individuals in their primary relationships—the primary focus of pastoral care and counseling—in terms of the macrosocial power relationships of domination and exploitation.\(^{42}\)

Clinebell believes that the general idea of liberation theologically transcends ethnicity, color, and gender in terms of liberation theology. He states:

Liberation theology—including Latin American, African, black, and feminist theology—emphasizes that God is understood as liberator in both the Old and New Testaments. God’s promise of liberation is unfulfilled if only the privileged

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of the world are free while the social, economic, and political structures of society that cripple the masses are left unliberated.43

Also, Clinebell specifically sees the relationship between pastoral care and liberation theology in this manner. He writes:

Pastoral care must liberate itself from its dominant middle-class, white, male orientation and become more inclusive in its understanding, concern and methods. It must become transcultural in its perspective, open to learning new ways of caring from and for the poor and powerless, ethnic minorities, women, and those in non-Western cultures. On a shrinking planet, our circle of consciousness, conscience, and caring must become global.44

The function of empowering

The empowering function comes from feminist theology. Carrie Doehring, in her book Taking Care: Monitoring Power Dynamics and Relational Boundaries in Pastoral Care and Counseling, quoted Carter Heyward’s Gospel story to depict the empowering function of pastoral care. A hemorrhaging woman touched Jesus’ garment and was healed. Carter recognized that empowerment is “a flow of power, a reciprocal situation in which both persons are affected by what is happening between them.”45 In the process of empowerment, there are two persons, a powerful one and an underpowered one. Through empowering action, the underpowered is enabled to do things. In the process of pastoral care and counseling, the empowering function is established when the counselee is encouraged and is filled with self-confidence.

43 Clinebell, Basic Types of Pastoral Care and Counseling, 54.

44 Ibid., 27.

45 Doehring, Taking Care, 76.
Doehring also said that “Empathy and empowerment work together to create life-giving dynamics in relationships.”

“Empathy and empowerment are creative, redeeming, and sustaining dynamics in relationships.”

Clinebell believes that pastoral care as a way to empower people in many ways in their Christian lives. He points out the goal of pastoral care and lists the nine spiritual needs for Christians,

The goal of the religious dimension of pastoral care and counseling is to help people grow in the depth and vitality of their spiritual life so that it will empower all aspects of their lives. This growth occurs as they learn to relate to God, people (God’s children), nature (God’s world) and their own inner being in ways that satisfy nine basic spiritual needs.

The nine basic spiritual needs that Clinebell lists are as follows:

1. Developing a viable philosophy of life; a belief system and living symbols that give meaning to their lives;
2. Developing creative images and values to guide their life-styles constructively;
3. Having a growing relationship with and commitment to a loving God that integrates and energizes their lives;
4. Developing their higher self or soul as the center of their whole being;
5. Renewing regularly their basic trust to maintain hope in the midst of the losses and tragedies of their lives;
6. Discovering ways to move from the alienation of guilt to the reconciliation of forgiveness;
7. Developing ways to undergird self-esteem and reduce alienating narcissism (pride) with an awareness of being deeply valued by God;
8. Having regular moments of transcendence, mystical “peak experiences” (Maslow) when they experience the ethereal in the midst of time; and
9. Belonging to a caring community (e.g., a church) that nurtures and sustains them on their spiritual journey.

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46 Ibid., 104.
47 Ibid., 105.
48 Clinebell, Basic Types of Pastoral Care and Counseling, 109-110.
49 Ibid., 110.
Pastoral Care and Pastoral Theology

From Oden’s perspective, pastoral care has a close relationship with systematic theology. He explained pastoral theology in this manner.

Pastoral theology is that branch of Christian theology that deals with the office and functions of the pastor…Pastoral theology is a special form of practical theology because it focuses on the practice of ministry, with particular attention to the systematic definition of the pastoral office and its function. Pastoral theology is also a form of systematic theology, because it attempts a systematic, consistent reflection on the offices and gifts of ministry, and their integral relationship with the tasks of ministry.50

Also, pastoral care, according to Oden, relates not only to systematic theology, but also biblical, historical, and practical theology to public worship in terms of ministry.51

In Clinebell’s view, the relationship between pastoral care and theology is that “pastoral care and counseling are ways of doing theology.”52 Pastoral care, according to Clinebell, needs a biblical basis. He states that the relationship between the practice of pastoral care and counseling and the biblical heritage is like a two-way street. The insights from the heritage illuminate, inform, and guide the practice of these pastoral arts, and this practice brings to life basic biblical truths by allowing them to become incarnate and experienced in human relationships…53

These three theological, biblical and pastoral perspectives will give a solid foundation for the formation of a congregation to represent and incarnate God’s love and words among God’s people. From these missional perspectives, this research is not only

50 Oden, Pastoral Theology: Essentials of Ministry, x.
51 Ibid., 91.
52 Clinebell, Basic Types of Pastoral Care and Counseling, 50.
53 Ibid., 49.
to find out the reasons for mainland Chinese Christian scholars leaving the church, but it will also study the missional and theological understanding of the church in the context of Chinese culture that still plays a role in influencing those mainland Chinese Christian scholars. The meanings of a missional church will be discovered through this research in the Chinese churches in the Twin Cities.

**Theoretical Perspective**

Grounded Theory

**The Definition of Grounded Theory**

According to a Website definition:

Grounded Theory (GT) is a research method most often associated with the social sciences, for example, psychology. It was developed by sociologists Barney Glaser (b. 1930) and Anselm Strauss (1916-1996). Their collaboration in research on dying hospital patients led them to write the book *Awareness of Dying*. In this research they developed the *constant comparative method* later known as Grounded Theory. Grounded theory was developed as a systematic methodology, and its name underscores the generation of theory from data. When the principles of grounded theory are followed, a researcher using this approach will formulate a theory, either substantive (setting specific) or formal, about the phenomena they are studying that can be evaluated.\(^{54}\)

Grounded theory, in Patton’s words, “focuses on the process of generating theory rather than a particular theoretical content.”\(^{55}\) Essentially speaking, grounded theory is a theory that does not mean to approve or disapprove a certain existing theory or hypothesis, but to discover a theory out of the real world in order that the findings and


results are grounded in the empirical world. In grounded theory, Patton suggests, there are three main critical components: data collection, analysis and theory formation.\textsuperscript{56}

Although Barney Glaser and Anselm Strauss came from different philosophic and research backgrounds, they were equally important in the development of grounded theory. In Anselm Strauss’ view, the grounded theory approach is “a qualititative research method that uses a systematic set of procedures to develop an inductively derived grounded theory about a phenomenon.”\textsuperscript{57}

Grounded Theory is just a method, a whole method, and nothing but a method. It “guides the researcher from the moment he enters a field to a final publishable draft” with the five S's packet, i.e., Subsequent, Sequential, Simultaneous, Serendipitous, and Scheduled.\textsuperscript{58}

Brain D. Haig explains the use of grounded theory and clarifies its effect.

It takes the view that grounded theory is best regarded as a general theory of scientific method concerned with the detection and explanation of social phenomena. To this end, grounded theory is reconstructed as a problem-oriented endeavor in which theories are abductively generated from robust data patterns, elaborated through the construction of plausible models, and justified in terms of their explanatory coherence.\textsuperscript{59}

\textsuperscript{56} Ibid.


The Elements of Grounded Theory

According to Naresh R. Pandit, there are three elements in the grounded theory approach: concepts, categories and propositions. What are concepts? Pandit writes, "Concepts are the basic units of analysis since it is from conceptualization of data, not the actual data per se, that theory is developed." What are the categories? Pandit continues, Categories are higher in level and more abstract than the concepts they represent. They are generated through the same analytic process of making comparisons to highlight similarities and differences that is used to produce lower level concepts. Categories are the “cornerstones” of developing theory.

What are propositions? Pandit states “the third element of grounded theory are propositions which indicate generalized relationships between a category and its concepts and between discrete categories.”

The Process of Grounded Theory Building

Pandit states that “five analytic (and not strictly sequential) phases of grounded theory building were identified: research design, data collection, data ordering, data analysis and literature comparison.” In addition, Pandit continues that within these five phases, nine procedures or steps are followed. These phases and steps were evaluated

61 Ibid.
62 Ibid.
63 Ibid.
against four research quality criteria: construct validity, internal validity, external validity
and reliability.\textsuperscript{64}

The Validity of Grounded Theory in This Research

How can grounded theory be applied to this research? In this research, the researcher does not intend to test a theory or many theories that are already existing about Chinese churches in the American context in dealing with those Christian scholars who leave. Rather, this research will propose some theories that are generated through data collection and analysis of the data.

How does grounded theory work in this research? According to Anselm Strauss and Juliet Corbin, a well-constructed grounded theory will meet four criteria for judging the applicability of theory to a phenomenon: fit, understanding, generality, and control.\textsuperscript{65} First, grounded theory fits this research, for the researcher will collect data, and out of the diverse data generate a theory that is faithful to the Chinese churches in America. Second, understanding is another criterion in this research, for this research will help both the researcher who studies and those people who are practicing in the Chinese churches in the American context. Third, generality is one more criterion to this research to understand their churches well. That means that the theory will be abstract enough so that the results of the research may be applicable to a certain range of Chinese churches in the American context related to this phenomenon. Finally, control is the last criterion,

\textsuperscript{64} Ibid.

\textsuperscript{65} Strauss and Corbin, \textit{Basics of Qualitative Research: Grounded Theory Procedures and Techniques}, 23.
because this research will provide control with regard to action concerning this phenomenon.

**Qualitative Research**

In this section, the researcher will define the research process in detail. It serves as the outline of a painting. The researcher will define the process, so that following this methodology, necessary data will be collected and then analyzed.

The researcher will do this utilizing a qualitative research method. It better fits the type of research and lends itself better to securing the data that will be necessary for this study. There are many reasons why qualitative research was chosen as an appropriate method for this study. First, a qualitative method meets my personal way of thinking and processing matters. Second, a qualitative method fits the investigative nature of the research, since it allows the expression of both the researcher’s and interviewees’ exploring attitudes, opinions, practices, and motivations. It will produce valuable data and more opportunities to capture the complexity of the narratives. Third, the interviewing process of qualitative research allows the acquisition of a sufficient data base from a considerably smaller group of interviewees. Fourth, qualitative research enables the researcher to design the research, conduct and interpret the data.

**Research Design**

Before the research process goes on, the researcher needs to define certain things so that the research may go smoothly and logically. First, the researcher chose the Twin Cities as a geographic area of study. Second, the researcher selected three Chinese churches as my sample churches to study. Third, the researcher collected data from five groups of interviewees from these three sample churches. Finally, the researcher will
begin analyzing the data collected from these interviewees right after the researcher finishes collecting the data.

In order to process the qualitative research well, the researcher needs to define a geographical area before the data collection begins. The researcher will focus on the Twin Cities of Minneapolis/St. Paul as my study area because of time limits and the cost of a survey in a broader area. The researcher realizes that confining himself to the Twin Cities limits his research, and he makes no claims about the research being applicable in other geographic areas, though my study could be relevant for other Chinese churches in the U.S.

The Basic Situation of Chinese Churches in the Twin Cities

In the Twin Cities alone, there are seven Chinese churches and they are: 1) Twin City Chinese Christian Church (T4C), 2) Minnesota Faith Chinese Lutheran Church (MFCLC), 3) Mt. Olive Chinese Church (MOCC), 4) Minnesota Mandarin Christian Church (MMCC), 5) Stadium Village Church (SVC), 6) Evangelical Free Chinese Church (EFCC), and 7) Evangelical Formosan Church in the Twin Cities (EFCOTC). In addition to the aforementioned churches, there are five other parachurch ministries: the China Outreach Ministries, Christian Student Fellowship, Hospitality Center for Chinese, International Student Connection and International Students Friendship Ministries.

Table 4: Denominational Affiliation of Chinese Protestant Churches and Parachurch Organizations in the Twin Cities

<table>
<thead>
<tr>
<th>Churches</th>
<th>Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Independent</td>
<td>3</td>
</tr>
<tr>
<td>Evangelical Lutheran Church in America</td>
<td>1</td>
</tr>
<tr>
<td>Wisconsin Evangelical Lutheran Synod</td>
<td>1</td>
</tr>
<tr>
<td>Evangelical Formosan Church</td>
<td>1</td>
</tr>
</tbody>
</table>

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In most of these churches, there are a significant number of Christian scholars from mainland China, but the researcher will focus on three congregations, 1) the Twin City Chinese Christian Church (T4C), 2) Minnesota Faith Chinese Lutheran Church (MFCLC), and 3) Mt. Olive Chinese Church (MOCC). These three churches are near the campus of the University of Minnesota which is convenient for access from Luther Seminary and my home.

The researcher will use in-depth qualitative interviews in these three sample churches to collect data. In-depth interviews will be carried out in these three churches with five groups of people: 1) pastors, 2) lay leaders, 3) new Christian scholars, 4) Christian scholars who attend infrequently, and 5) Christian scholars who are seemingly totally lost to the church.

Why does the researcher choose these five groups of people as my interviewees? There are several reasons to do so. First, the pastor in a church is a person who is most familiar with the congregation. The pastor can introduce both the general situation and specific information concerning his congregation. Thus, through many years of pastoral experiences, the pastor may realize the reasons for these mainland Chinese Christian scholars leaving the church. Second, the lay leaders are active Christians, so they were elected to be deacons or elders. Sometimes the lay leaders stay in a church even longer.

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Sample Churches Selection

<table>
<thead>
<tr>
<th>Little Flock</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parachurch organizations</td>
<td>5</td>
</tr>
<tr>
<td>Total</td>
<td>12</td>
</tr>
</tbody>
</table>

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60 All the pastors are male pastors in the three sample churches in this research.
than the pastor, so the lay leaders may know some facts concerning the leaving of mainland Chinese Christian scholars. Third, the newly baptized Christians may have the same initial thought for joining the church as those who left the church. Through comparison, the reasons for mainland Chinese scholars leaving the church may appear. Fourth, the Christians who attend church infrequently are expected to reveal their true thoughts, plans and motivations concerning their faith. Fifth, with Christian scholars who are seemingly totally lost to the church, the interviews may reflect their faith journey: conversion, baptism, hope and disappointment that prompted them to withdraw from a church.

The researcher will use “purposeful sampling” in my research. Concerning purposeful sampling, Patton writes:

The logic and power of purposeful sampling lies in selecting information-rich cases for study in depth. Information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the inquiry, thus the term purposeful sampling. Studying information-rich cases yields insights and in-depth understanding rather than empirical generalization.67

The sampling of these interviewees qualifies them as purposeful samplings, because these interviewees are familiar with the situation and they have experienced the pastoral patterns in the church. The researcher invited the pastor who is in charge of the Mandarin service in each of these three sample churches to be an interviewee. The researcher asked each pastor to recommend a list of lay leaders, a list of newly baptized Christian scholars, a list of Christian scholars who rarely come, and a list of Christian scholars who are seemingly lost to the church. The researcher contacted these interviewee candidates to determine which of them will participate in my research. The researcher

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planned to select one from each of the five groups by random sampling, so the list of interviewees totaled fifteen people in these three churches. The criteria selected to determine qualification for being an appropriate interviewee are as follows: 1) they must be from mainland China, 2) they were not Christian prior to coming to the U.S., 3) they became Christians after coming to the U.S., and 4) They are now reluctant to participate in the church or have permanently left the church.

Data Collection

Interviews may be conducted by either phone or face-to-face. The researcher prefers the face-to-face interview because the researcher may capture many unspoken messages besides the conversation, and the comfortable milieu will encourage the interviewee to speak frankly and openly. If the interviewee prefers a phone interview, the researcher will respect the interviewee’s choice.

Before the interview begins, the researcher has explained the purpose of the research orally. Two informed consent forms have been presented to the interviewee. The interviewee signed the two forms if he or she agrees after the form is read. The researcher and the interviewee each kept one copy. The researcher reassured the interviewee of his or her right to confidentiality before, during and after the interview. Besides, the researcher started and ended the interview with a prayer. If the interviewee is a pastor, the prayer has been done by the pastor.

The researcher prepared a list of questions for each group of interviewees concerning the office of the pastor, personal reasons for leaving, context of the congregation, and pastoral care issues. From these interviewees, the researcher can collect qualitative data about the risk factors that trigger people leaving.
Interview questions were created to explore three main concerns:

1) Their motivations for joining the church,
2) Specific reasons that prompted them to leave the church,
3) The role if any that pastoral care and counseling played in contributing to their leaving.

Interviewees will be questioned by using "standardized open-ended interviews." The researcher will provide a list of open-ended questions so that the interviewees can express their own opinions.

Because there are five different groups of interviewees, the questions were designed differently. However, the questions that the researcher designed mainly focus on their reasons for joining the church and leaving the church. Thus, the interview questions were mainly formulated around the three main concerns listed above.

To pastor interviewees, the questions will be asked as follows:

1. What is the ratio of the mainland Chinese Christians scholars in your church compared to the whole congregation?
2. How many mainland Chinese scholar seekers were baptized in the past four years? And how many are no longer seen in the church?
3. How do you understand the meaning of baptism for Christians?
4. What reasons caused them to join the church, from your pastoral experiences?
5. What reasons caused some mainland Christian scholars to leave the church, in your opinion?
6. Facing the loss of mainland Chinese scholar Christians, what do you think the church can do to avoid such loss?
7. Is there any relationship between pastoral care and their leaving in your opinion?

To the lay leader interviewees, the questions are as follows:

1. In your opinion, what reasons cause a mainland Chinese scholar to join the church and become a Christian?
2. What causes them to make a decision to leave this church, in your opinion?

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68 Ibid., 344.
3. Are there any Christians with whom you are familiar who left the church after baptism?
4. What can this church do to help mainland Chinese Christian scholars through their faith journey?
5. What is the main problem for those mainland Chinese Christian scholars to overcome in order to avoid falling away from their faith?
6. Do you think that their leaving has something to do with pastoral care?

To the newly baptized Christians, the questions were designed as follows:

1. When were you baptized?
2. Tell me what factors drew you to come to this church and become baptized?
3. How do you understand baptism?
4. How did you feel after you were baptized?

To the Christian scholars who come infrequently, questions were as follows:

1. Tell me what factors drew you to come to this church and be baptized?
2. Is there anything that you don’t feel comfortable about in this church?
3. Have you suggested something to the pastor and s/he did not meet your expectation?
4. Have any unexpected things happened to you after which you did not receive pastoral care?
5. Do you have any suggestions for the pastor or church or fellow Christians in this church?
6. Is there something more you want to tell me?

To scholar Christians seemingly totally lost to the church, questions were designed as follows:

1. Tell me what factors drew you to come to this church and be baptized?
2. What does baptism mean to you?
3. What are the reasons for your leaving the church?
4. Have you experienced good fellowship with fellow Christians in the church?
5. Did you reveal your intention of leaving the church to the pastor?
6. What did the church do when they knew you were about to leave?
7. What did you expect the church to do to change your intention to leave, but that did not happen?
8. In what case might you go back to the church?
9. If you have any suggestions, what would you say to the church?

The interviews were conducted in Chinese and a digital voice recorder was used; then the interview data was downloaded to the researcher’s computer in a special folder.
A code was given to each interviewee so that the interviewee can be protected in terms of confidentiality. Through these interviews, the researcher seeks to determine what the pastoral care paradigms are that are used by these ministers in the Chinese churches and the responses from groups 1, 2, 4, and 5 of interviewees about the effectiveness of these pastoral care paradigms. The researcher used group 3 to probe reasons why Chinese scholars joined the church, so the interviewees in this group have no relationship with reasons for leaving the church.

The interview data have subsequently been compiled into a Chinese text. In addition, personal notes have been taken during each interview, if in person, in order to record observations that the digital recorder cannot record, such as the environment, the researcher’s thoughts during the interview, and the interviewee’s body language. After the compilation was completed, the researcher translated it into English.

Data Analysis of Interviews

The data coding process occurred immediately as the interview data were collected, specifically when there were some important insights that appeared. After transcribing the data into text, the researcher sent an electronic copy to the interviewee to verify accuracy, and to give them the option of removing information that was inaccurate or adding information they thought appropriate in order to confirm the accuracy of the transcript. Meanwhile, the researcher read through the transcripts several times until some key themes were generated in the researcher’s mind. Data coding started after the researcher was very familiar with the Chinese text. Then he compared and contrasted the four group interviews, e.g., group 1, 2, 4, and 5, and saw what similarities and differences there were between the four groups based on these themes.
In the analysis, theological and pastoral issues would be connected to the findings. The researcher’s focus is to determine how the care of the pastor may contribute to these Christian scholars leaving their churches. The following questions will be taken into consideration. (1) What does the baptism mean for pastors and mainland Chinese scholar Christians? (2) How does the church represent itself to Christians as a community called the Body of Christ? (3) What related pastoral care measures can ministers or the Chinese churches apply to cope with such a loss? (4) Do the congregants just change churches to attend elsewhere or have they left the church once and for all? Basically, through the study, the researcher will discover the relationship between the leaving of mainland Chinese Christian scholars and the possible pastoral care application in these Chinese churches in the Twin Cities.

**Ethical Considerations**

**The Role of the Researcher**

The role of the researcher in this study is basically as an explorer and interpreter of the phenomenon of mainland Chinese Christian scholars leaving the church in the Chinese churches in the American context of the Twin Cities. In his qualitative data collection, the researcher would be the initiator and provider of the interview questions, a collector of the documents and the direct observer of the interviewees, if interviews are in person, under the direction of the researcher’s advisor. The researcher encouraged the interviewees to speak the truth both intellectually and affectively regarding their leaving the church.

After the data collection, the researcher would be a data interpreter of the interview data. The researcher needs to generate and form his theories according to the
whole data he collected from the sample churches, rather than rushing prematurely into some theological and theoretical conclusions when interpreting the qualitative data.

Ethical Consideration Regarding Data Collection and Analysis

The main ethical consideration of the researcher in the data collection and analysis is to respect the privacy of the interviewees. The goal is to respect the vulnerable populations and not to put them at risk. In this research, the researcher endeavors to protect the participants by the following methods: 1) all participants in the interviews received a verbal introductory call and a written copy of the interview schedule, place, and the purpose of this research and interviews, through an e-mail from the researcher a week before the interview, 2) the researcher informed the participants that he would use a digital voice recorder during the interview and explain clearly to them that he would use pseudonyms in his transcription and dissertation, 3) the researcher used a consent form to get their permission to use the data of the interviewees in his dissertation, 4) the researcher promised the interviewees that no one else except the researcher would have access to the real names of the participants, and 5) the researcher provided the interviewee an electronic copy of the transcription in order to let him or her review and correct and revise their viewpoints.

Besides, the researcher coded these interviewees by pseudonyms. The data of the interviews was downloaded to his computer and will be saved in a special folder in order to protect the participants. After five years, all the materials concerning the interviews

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including the special electronic data folder will be erased and all the participants will be informed and contacted by mail or e-mail.

Ethical Consideration Regarding Writing the Dissertation

In the process of writing the dissertation, the researcher was very cautious about the use of language in order to avoid using biased words against persons because of gender, race or other ethical issues. First, the researcher sought proofreading and suggestions from those whose first language was English while writing the dissertation in order to make sure that the researcher used exact words to explain his ideas. Second, the researcher tried to avoid his personal gender, race, ethical, cultural, and denominational prejudice in writing the dissertation.

Summary of This Chapter

This chapter deals with three things: theological perspective and theoretical perspective, and methodology that this research adopts. The theological perspective provides the theological lens for the researcher. This section provides three perspectives to define this research: the relationships between the Missio Dei and pastoral care, between the Scriptures and pastoral care and specific pastoral care theories. Thus this theological perspective is a good guide for the research.

The theoretical perspective provides the theory that this research will adopt. Grounded theory offers the researcher a chance to find out the reasons that mainland Chinese Christian scholars are leaving the church. Following this grounded theory, the researcher will generate a theory and draw important conclusions.
Methodology is the way of study that the researcher will use in his research. The researcher will interview five groups of people in three sample churches. After the interviews, the researcher will code the data and report the findings in the next chapter.
CHAPTER 5
REPORTING RESEARCH FINDINGS

"A sower went out to sow his seed; and as he sowed, some fell on the path and was trampled on, and the birds of the air ate it up. Some fell on the rock; and as it grew up, it withered for lack of moisture. Some fell among thorns, and the thorns grew with it and choked it. Some fell into good soil, and when it grew, it produced a hundredfold" (Luke 8: 5–8 NRSV).

Introduction

The previous chapter presented the reasons and methods of this research through a qualitative approach. The researcher has adopted in-depth interviews to collect data. The purpose of the interviews was to assist the researcher to get first-hand and second-hand materials which would reflect the conversion and pastoral care of mainland Chinese Christian scholars in contemporary Chinese churches in the Twin Cities. The questions designed for the five groups of interviewees provide direct opportunities to access rich resources concerning their spiritual situations from both pastors and lay Christians.

In this chapter, the researcher will report the findings and interpret the meanings of this research to readers about mainland Chinese Christian scholars leaving the church in the Twin Cities, using theological and pastoral perspectives.

Reporting the Qualitative Research Findings

In the interviews with pastor interviewees and lay leader interviewees in the three sample Chinese churches, the main purpose was to obtain indirect information
concerning mainland Chinese Christian scholars joining and leaving the church, as well as the relationship between their spiritual lives and pastoral care. Only interviewees, who come to worship infrequently or who are seemingly totally lost to the church, provide the researcher with direct information that explains their joining and leaving the church as well as the description of the relationship between their decision to leave and pastoral care. This section serves as a summary of the findings by narrating the process of data collection, reporting the analysis and interpretation of the qualitative data, and pointing out some implications for further research.

Data Collection Process

The interviews with the pastor interviewees all took place at the offices of these three sample churches in the Twin Cities. The researcher called each pastor interviewee and gave him schedules when the researcher was available and let the pastor choose an appropriate time and place for the interview. All pastors gladly chose their proper time in their offices. The phone calls were made at least a week before the actual interview. The pastors were told the purpose of this research and the process of data collection as well as the methods to protect their confidentiality. Consequently, each pastor interviewee received an electronic copy of the informed consent form and a list of open-ended questions. All pastors interviewed were male in this research.

Before the actual interview took place, one of the pastor interviewees made an appointment with the researcher to talk face to face in his office in order that he might better understand the purpose of this research and how to cooperate with the researcher. In his office, the pastor was given a hard copy of the thesis proposal, and a more detailed explanation was made. The pastors expressed their eager anticipation of this research in
order to find out some insights concerning the phenomenon of mainland Chinese Christian scholars leaving the church after their baptisms in his church. All pastor interviewees were serious about sharing their support and that made the researcher feel grateful.

Concerning the suggestions of the other four groups of interviewees, one pastor provided a list of different groups of potential interviewees. Due to the church policy and regulations, a pastor suggested that the researcher might find interviewees on his own among the congregation or among some social associations by chance, such as Tongxianghui (home-province or regional associations) or Tongxuehui (alumni associations of Chinese alma maters). The pastor said that the opportunity to meet some Chinese scholars who left the church by chance is very high, because he did this before. One pastor told the researcher to seek freely some familiar fellow brothers and sisters who might introduce possible interviewees from the congregation.

The group of lay leader interviewees was a group of experienced co-workers who know well the movements or trends of the congregation. They themselves are Christian scholars from mainland China, so they were very happy to collaborate with the researcher in this research, after they became aware of his motivation and purpose. They were scheduled at their most convenient time, place and manner. One lay leader interviewee even invited the researcher, with his wife and son, to have dinner at his home, and the interview took place in a closed room down in the basement after dinner. Two other interviews happened separately in her office and in a classroom in Bockman Hall at Luther Seminary after his work.
These lay leader interviewees were all given a call and received a verbal explanation of the purpose and data collection process as well as confidentiality concerns that the researcher promised. An electronic copy of the informed consent form and a list of questions were e-mailed to the interviewees. All of them responded positively.

In the group of newly baptized interviewees, three candidates agreed at once when the researcher mentioned his intention to them. They were also scheduled at their most convenient places and times. They were provided an electronic copy of the informed consent form and the list of questions via e-mail. Verbal promises of confidentiality were made through e-mails and calls. They were willing to accept interviews, because they were newly baptized Christians and they were glad to bear witnesses for their faith. Two of the interviewees were interviewed at the church where they were baptized. The other was in a classroom at the Luther Seminary library.

The group of interviewees who come infrequently, was the group that might alert the pastor to pay attention to them. The researcher found them by a pastor’s suggestion or by his own effort. Their first reaction was strong interest when the researcher called them. When the researcher explained his motivation and purpose of this research, one felt uneasy and said he would not make a decision unless he read the list of questions. After he received the list of questions and the consent form, he called to tell the researcher that he was open to this interview. The other potential interviewee listened to the researcher’s explanation and said he would think it over before he accepted the interview. When he was given an electronic copy of the consent form and the list of questions via an e-mail, he did not respond to either the e-mail or phone call. Finally, the researcher received an e-mail reply from him with an apology because of his wife’s objection. When the
researcher contacted another potential interviewee, he said he understood the researcher’s situation. All explanations and promises of confidentiality were made two or three times. He agreed on the condition that no real name was being shown on the research findings report.

In group 4, the researcher only found two interviewees because one pastor claimed “not even one case”\(^1\) was available in group 4 who come infrequently or in group 5 who are seemingly totally lost to the church. That is why in these two groups of interviewees, the researcher only conducted two interviewees in these two groups.

The last group of interviewees who are seemingly totally lost to the church was the most important group that the researcher intended to interview. This group was surprised to hear from the researcher. The researcher first e-mailed three potential interviewees according to a pastor’s suggestion. Not even one replied. In the e-mails, the researcher expressed his purpose and process concerning interviews. When they were contacted via phone calls, they were silent for a while. Two declined the researcher’s request at once. The reason was they didn’t want to recall that period of time. To the last potential interviewee, the researcher explained the purpose and meaning of this research over and over again, but she did not consent. She told the researcher that she will discuss it with her husband and then e-mail the researcher if both of them agree. Three days later, the researcher received an e-mail from the interviewee. She could only accept a telephone interview that made her feel more comfortable and secure.

\(^1\) This is the pastor’s original quote during the interview with the researcher when he was asked the phenomenon of mainland Chinese Christian scholars leaving the church.
The other person for this group was very hard to find. The researcher remembered that the pastor told the researcher to find an interviewee by going to the social associations or through someone’s introduction. The researcher has been to the *Tongxianghui* (home-province or regional associations) activities during the 2007 Chinese New Year. When the researcher revealed his intention to find such a candidate interviewee to others, the researcher was told the purpose of the *Tongxianghui* (home-province or regional associations) is to meet *Laoxiang* (people from the same hometown) at the party, and it was not the proper time and place to resolve theoretical issues. The researcher asked for help from a fellow church member, and he said he had one candidate who fits such a case, but the candidate moved out of state. They were once close friends when the candidate was in the Twin Cities. They seldom contacted each other because of his daily busyness and the candidate’s unbelief. The brother gave the researcher his name and phone number and an e-mail address to contact.

When the researcher e-mailed him and told him who the researcher was, why the researcher was contacting him, and the purpose and the meaning of the research both to the researcher and to the Chinese church, the candidate replied soon, to the researcher’s surprise. He was willing to accept an interview because he enjoyed the beauty of Minnesota. He expressed that the interview might remind him of the good old days in the Twin Cities. The researcher e-mailed him the consent form and the list of questions, and the candidate interviewee replied, suggesting an evening after dinner. He even suggested two ways to proceed: answering these questions through Microsoft Word as an attachment to the researcher or simply by a telephone interview that the researcher could
record via the hands-free function in a telephone set. The researcher chose to interview him by a phone call.

In summary, the thirteen interviewees came from three churches: five from the Minnesota Faith Chinese Lutheran Church (MFCLC), five from the (T4C) and three from the Mt. Olive Church. Almost all interviews lasted about one hour. The whole process of interviews lasted two months.

The interviews were recorded on a digital recorder that can be downloaded to a personal computer. After each interview, the record was downloaded to the researcher’s laptop computer in a special folder. Later, the name of each file was renamed with A1, A2, A3, A4, A5, B1, B2, B3, B4, B5, C1, C2 and C3. The researcher knows that each capital letter represents a group of interviewees. Each transcript was made in Chinese right after the interview and the transcript was sent by e-mail to the interviewee for accuracy. Then the researcher read the transcript in order to find some themes and concepts. After all the transcripts were made, the researcher began to arrange those themes, concepts and insights. With these themes and concepts, the researcher will code the text according to the context.

Table 5: The Process of Coding the Data

<table>
<thead>
<tr>
<th></th>
<th>Group 1</th>
<th>Group 2</th>
<th>Group 3</th>
<th>Group 4</th>
<th>Group 5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church A</td>
<td>A1</td>
<td>A2</td>
<td>A3</td>
<td>A4</td>
<td>A5</td>
</tr>
<tr>
<td>Church B</td>
<td>B1</td>
<td>B2</td>
<td>B3</td>
<td>B4</td>
<td>B5</td>
</tr>
<tr>
<td>Church C</td>
<td>C1</td>
<td>C2</td>
<td>C3</td>
<td>X</td>
<td>X</td>
</tr>
</tbody>
</table>

In this table, each capital letter A, B and C represents a church: A for MFCLC, B for T4C and C for MCC. Each serial number 1, 2, 3, 4 and 5 represents one interviewee group: 1 for the pastor group, 2 for the lay leader group, 3 for the newly baptized group, 4
for the group who come infrequently and 5 for the group who are seemingly totally lost to the church. There are no C4 and C5, because the pastor, in one of the three churches, had no examples for these two columns.

The researcher coded their perspectives in both vertical and horizontal ways, that is, the code of each interview was interpreted both by groups and by churches. By churches, characteristics and perspectives on some themes of this church appeared, and by groups, characteristics and perspectives on some themes of the group emerged.

Overview of Some General Issues of These Sample Churches

As the researcher mentioned in the last section, the motivation and purpose of designing the questions was to obtain some true insights from these interviewees. The researcher endeavored to find out the relationships among three themes: joining the church, leaving the church and pastoral care.

First of all, there must be some factors to interest these mainland Chinese scholars in joining the church. The factors that attracted them revealed their expectations, hopes, purposes, goals and values. At least, they held high expectations of their faith when they joined the church. Second, after they joined the church and became Christians, they still held their goals and values or expectations. They may be disappointed when they do not realize their expectations. Third, in such a situation, what can a pastor do for them in order to support these Christian scholars? Through the coding and interpretation of data collected from interviews, the relationships among these three themes were apparent.

Before coding the reasons for mainland Chinese scholars joining and leaving the church, the researcher presented the general situation of these three sample churches and the proportion of mainland Chinese Christian scholars, the number of baptized mainland
Chinese scholars in the past four years, and the percentage of loss among those baptized mainland Chinese Christian scholars.

Table 6: The Percentage of Mainland Chinese Christian Scholars in These Three Sample Churches and the Proportion of Loss According to the Pastoral Interviewees

<table>
<thead>
<tr>
<th>Percentage of mainland Chinese Christian scholars</th>
<th>Church A</th>
<th>Church B</th>
<th>Church C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of baptism in past four years</td>
<td>64</td>
<td>92</td>
<td>56</td>
</tr>
<tr>
<td>Percentage of loss</td>
<td>75%</td>
<td>80-90%</td>
<td>X +</td>
</tr>
</tbody>
</table>

+ Scholars who moved to other states or cities or returned to China upon the completion of their study in the United States were not counted as cases of leaving the church. Besides, even though they are not in the Twin Cities, they are closely still related to this church by church website to know and join the events of this church.

From this table provided by pastors, the researcher reads that these three churches can be considered as mainland Chinese scholar churches. The proportion of mainland Chinese Christian scholars is 50 percent or more, and the other two churches even reach more than 80 or 90 percent.

Meanwhile, the proportion of loss is surprising too. In MFCLC and T4C, this proportion amounts to more than 70 to 90 percent. This means the majority of the baptized mainland Chinese Christian scholars left the church. This is a challenging phenomenon that is worthy of study.

**Findings of Reasons for Joining the Church**

First of all, the researcher coded the factors that attracted mainland Chinese scholars to become Christians through baptism. Five groups of data are presented one by one, so that the similarities and differences may appear.
Group 1: the pastor interviewees

Table 7: The Reasons for Mainland Chinese Scholars Joining the Churches from Pastoral Interviewees’ Perspectives

<table>
<thead>
<tr>
<th></th>
<th>A1</th>
<th>B1</th>
<th>C1</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Love of Christ and love of brothers and sisters</td>
<td>Selfless love shown at the church</td>
<td>Love between people at the church</td>
</tr>
<tr>
<td>Theist environment</td>
<td>Knowledge factors</td>
<td>Religious factors</td>
<td>Learning English</td>
</tr>
<tr>
<td>Rational factors</td>
<td>Children and youth programs</td>
<td>Evangelism crusades, gospel camps or retreats</td>
<td>Cell groups</td>
</tr>
</tbody>
</table>

In this table, the factors that draw mainland Chinese scholars to the church are very clear. Some similarities and differences are also clear from this table. The similarity from the pastor interviewees’ perspective is the love factor. To define this love factor, pastor interviewees gave many examples. From personal perspectives, people at the church love each other, care for each other, and help each other without selfishness at the material and spiritual levels, especially for the newcomers. For example, newly-arrived students from mainland China were met at the airport, helped to find housing, taken shopping and were shown around the communities. They felt home-like warmth at the church. This was very new to them because they saw and experienced what selfless love is. From a religious perspective, they learned that Jesus Christ is a real man and he died for all sinners.

The different factors are: 1) Coming from an atheistic country to a theistic environment, this encouraged them to consider Christianity in the United States. They left the atheistic educational system and they were free to choose their faith. 2) Rational and
knowledge factor. Some of the mainland Chinese scholars really overcame the atheistic influence and they truly know that there is a supernatural being, that is, God does exist; otherwise, human life is meaningless and hopeless. Thus, they recognize Christianity logically, rationally and theoretically. 3) Practical factors. There are many practical factors, such as learning English, making friends and the teaching in the children and youth programs. These are the reasons that attracted some mainland Chinese scholars to join the church. Learning English, especially for the new students, is like a social activity, but American pastors, friends and Christians taught them English out of love. This impressed them very deeply and this made them wonder why these people are full of love and caring. Learning English is a chance for them to meet Christians and experience the Christian faith. Making friends without pressure is another practical factor. They can make close friends without worrying about being cheated. They even want to make opposite-sex friends at church. Sometimes they found their significant others and the Christian faith at the same time. Children and youth programs interested those mainland Chinese scholars who had families and children. Chinese scholars usually are strict about their children’s education and making friends. They are afraid to allow their children to make random friends to avoid the American way of dealing with parents or ethical problems. But they are comfortable when children and youth programs are run by the church. They gave their children a ride to the children’s programs at the church and then picked them up after programs. Gradually, they recognized the Christian faith as meaningful and joined the church.
Second, the lay leader interviewees have their views on mainland Chinese scholars joining the church. They have some overlapping factors with the pastoral interviewees regarding reasons why mainland Chinese scholars joined the church.

Group 2: lay leader interviewees

Table 8: The Reasons for Mainland Chinese Scholars Joining the Churches from Lay Leader Interviewees’ Perspectives

<table>
<thead>
<tr>
<th>A2</th>
<th>B2</th>
<th>C2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Curiosity about Christianity</td>
<td>Love of God</td>
<td>Love of God, love of fellow Christians</td>
</tr>
<tr>
<td>Great loneliness</td>
<td>Learning English in American churches</td>
<td>Understanding American culture</td>
</tr>
<tr>
<td>Love of Christians at the church</td>
<td>Western culture and Christianity</td>
<td>American host family</td>
</tr>
<tr>
<td>Western cultural factor</td>
<td>Bible study class</td>
<td>Learning English</td>
</tr>
<tr>
<td>Christian friends</td>
<td>Coming with friends and making friends</td>
<td>Theistic education</td>
</tr>
<tr>
<td></td>
<td>Evangelism crusades</td>
<td>Witness from other Christians</td>
</tr>
<tr>
<td></td>
<td></td>
<td>God’s timing</td>
</tr>
</tbody>
</table>

From this table, the reasons for Chinese scholars joining the church from the lay leader interviewees’ perspectives are quite clear. First of all, the main reason shown in this table is that every interviewee agreed with, is the love of God and the love of brothers and sisters in the church.

Next, the cultural factor is a common concern that interests mainland Chinese scholars when joining the church. Chinese scholars have a characteristic that states they won’t accept things just by feeling, but they may accept things by reasoning. Obviously, Chinese scholars have contemplated the cultural reasons why Western countries are stronger and more developed than some countries, such as China. They drew the conclusion that Christian thought made those countries great ideologically and
theoretically. Thus, they were attracted by Christianity. They accessed the church from
the perspective of understanding American culture and figuring out the relationship
between Christianity and culture.

Furthermore, learning English is an important way to know Christians and the
church in the American context for Chinese scholars. The fact is that they learned English
and they received love from Christians and the witnesses of love are from both
Americans and Chinese fellow Christians. Chinese people easily associate people’s
behavior with their beliefs and ethics.

In addition, loneliness, curiosity about Christianity, evangelistic crusades and
God’s timing are some other factors for Chinese scholars joining the church. A2 James
remarked:

Loneliness can ruin a person if it lasts long without support. The church is a
fellowship that can help me lose my loneliness. I sensed that loneliness and it is
dreadful. I heard a story just after I arrived in America. A Chinese student went to
Harvard and three days later he returned to China because of great loneliness. I
think I would have been that person too if I had a plane ticket at hand.
Fortunately, a friend of mine told me before I came to the United States, that I
might go to a Chinese church if I need any help. Just gave a church a call, and I
would get help. I did that and I received fellowship, and I never left church for
more than ten years.²

Curiosity about Christianity can be ascribed to the cultural category or to the
atheistic education category. Because atheism is the only answer to religious questions in
schools back in China, Chinese scholars had no chance to argue, to learn another way of
thinking or to fight against atheism. When they came to a religiously, ideologically and

² The witness of an interviewee. He shared with me his faith story and how he started the faith
journey in such a case of loneliness.
philosophically free country, they intended to reconsider their atheistic education and wanted to taste Christianity by going to church.

Evangelistic crusades were an attractive factor to Chinese scholars. Typically, the invited speakers were famous experienced pastors: one was an atheistic scientist, who converted to Christianity, resigned his career, went to seminary and became a pastor. There was a student-led movement leader who escaped to the United States, became a Christian, went to seminary and became a pastor. Usually, speakers like these were very powerful and persuasive in converting mainland Chinese scholars. Many interviewees mentioned this as a factor in attracting Chinese scholars to join the church. B2 Williams recalled: “Hundreds of Chinese scholars made their decisions by showing their hands at every crusade. Some of them joined the church and some did not because of no follow-ups.”

As to God’s timing, an interviewee explained from her perspective with examples; C2 Jessica said:

To convert and to become a Christian is God’s timing. It has nothing to do with degree, career, gender, and financial status, the length of time you have gone to church or participating in the fellowship. It only has to do with God’s timing. To convert is to experience God. Sometimes, a Word of God, a Bible sentence, or taking part two times in Bible study can sufficiently convert a Chinese scholar. I had three witnesses. One was a visiting scholar who came from Beijing and her husband is a high official there. She converted just by attending Bible study twice. She returned to China and was a strong witness there to her colleagues. She now has come back to the United States and her husband works at the UN. Another scholar sister believed in God a week after she attended the church activities. Still another one was baptized three days after he came to the United States. Quick conversion to Christ does not mean that they are unstable or easily fallen Christians. That just proclaims God’s timing.  

3 C2 Jessica is a scholar Christian from mainland China. She was a scholar at the University of Minnesota more than ten years ago. She converted to Christ when she lived with her American host family after she arrived in the United States. She went to American church with her host family, learning English, understanding American culture. She said she experienced God so she is in awe to God.
Group 3: newly baptized interviewees

From group 3, newly baptized Christians, the researcher found some similarities and differences from the two previous groups of interviewees. Because they are new Christians, this is why they can provide very specific and true feelings concerning their beliefs and experiences.

Table 9: The Reasons for Mainland Chinese Scholars Joining the Churches from the Newly Baptized Christian Interviewees’ Perspectives

<table>
<thead>
<tr>
<th>A3</th>
<th>B3</th>
<th>C3</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Holy Spirit touches</td>
<td>Love of Christ</td>
<td>Prayers answered</td>
</tr>
<tr>
<td>Love of brothers and sisters at the church</td>
<td>The sense of truth</td>
<td>Peaceful mind</td>
</tr>
<tr>
<td>Rational thoughts</td>
<td>Fellowship at the church</td>
<td>God’s move</td>
</tr>
<tr>
<td>Fellowship and Bible study on Friday evening</td>
<td>Honesty of people at the church</td>
<td>Singing hymns</td>
</tr>
<tr>
<td></td>
<td>Bible study</td>
<td>Support and love from other Christians</td>
</tr>
</tbody>
</table>

From table 13, the researcher finds that the love shown in the churches and the Bible study, as well as fellowship and activities are the main factors for newly baptized Christians joining the church. The reasons for newly baptized Christians are almost the same as in the other groups. The love factor and the Bible studies are the most influential factors that convert Chinese scholars.

The second group of reasons is being moved by God and the rational factor. When the researcher interviewed interviewee A3 Hall, he said that he really wanted to understand Christian belief rationally. Yet, he recalled that being moved by God gave him inspiration three times. He told the researcher: “when I recall those three encounters with God, I really knew that they were the work of the Holy Spirit. But I did want to
think about it rationally after I calmed down. I eventually was ready to be baptized from then on."⁴ What were the inspirations? A3 Hall said: "I felt great release from the Holy Spirit. I once had difficult relationships with my parents. I felt reconciled with them through Bible study and prayers among the fellowship."⁵

C3 Janet states that she had a religious experience in prayer. She was convinced to be baptized because she experienced her prayer was answered by God. She said:

Concerning the miserable marriage situation, I knelt down to the ground and I prayed to God, and asked for his favor and his answer. God is good and faithful. He gave me a peaceful mind and good rest. I was terribly disturbed by my marriage, so that I suffered from insomnia for a long time. I could not sleep during the nights, I took medicine, but it did not work. My health declined to a degree that I could not take care of myself, let alone my son. I lost my job and I was deep in trouble. I went to see a psychiatrist, but I could not escape from the nightmare. I once wanted to die to end this trouble and bitterness. God is a true and living God. He satisfied my desire and prayer, so I chose baptism to pay my vow to Him.⁶

She also explained her present feeling for Christianity; she said that the church is an extended family for her. She felt that she is surrounded by the love of Christ and her brothers and sisters. She is very active in Bible study by having a Bible study at her home each week. She left her bad previous life. She said that she started a new life after her baptism.

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⁴ A3 Hall was a Ph.D. candidate when he wanted to be baptized. He mentioned having direct inspirations three times, so he knew he was ready to join the church when the pastor visited and scheduled his baptism.

⁵ Ibid.

⁶ C3 Janet was an economic analyzer and worked in a company after she graduated from the University of Minnesota. Due to health reasons, she was laid off by her company and since she believed in God, her situation was turned around financially and physically. This is her faith testimony concerning baptism.
Group 4: Christians who come irregularly to the church

Table 10: The Reasons for Mainland Chinese Scholars Joining the Churches from Group 4 Interviewees’ Perspectives

<table>
<thead>
<tr>
<th>A4</th>
<th>B4</th>
<th>C4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Invited to a church by American friends</td>
<td>Fellowship at cell groups</td>
<td>X</td>
</tr>
<tr>
<td>Bible study and fellowships</td>
<td>Hope for better future</td>
<td></td>
</tr>
<tr>
<td>Making friends</td>
<td>Pastoral visit</td>
<td>X</td>
</tr>
<tr>
<td>Understanding American culture</td>
<td>Ideological alteration from atheism to theism</td>
<td>X</td>
</tr>
<tr>
<td>Pastoral sermon and visit</td>
<td>Watching religious video material and listening to audio tapes</td>
<td>X</td>
</tr>
<tr>
<td>Church activities, such as Christmas party, crusades and retreat.</td>
<td>Crusades, gospel camps and retreat.</td>
<td>X</td>
</tr>
</tbody>
</table>

From this table, the researcher sees no big difference from other groups. They were invited to attend church activities, they received love and care from the church, they transferred their stand from atheism to theism, they pursued making friends and understood American culture and they took part in crusades and enjoyed Christian video and audio materials. At the same time, they were convinced by God’s love and pastoral care, such as visits, sermons, and caring among the congregation.

During the interviews, A4 Lydia and B4 Joshua explained their reasons for becoming Christians. From their facial expressions, the researcher could recognize their honesty and openness. A4 Lydia recalled:

I did enjoy the church activity when I was invited to the church the first time. Everybody looked so nice that I felt the truth and beauty of human beings. The sermons were very convincing and the church ambience was great. I was deeply moved by the love of others. I made a comparison between believers and non-believers in their life styles. The pastor followed up to visit and offered help in both my spiritual life and my daily life. All in all, I was convinced and touched by Christian faith. I knew I was ready to be baptized.
Similarly, B4 Joshua agreed that he was inspired by the environment of the church he was invited to attend. The people were so nice and ready to help. He felt very comfortable and trusted in the church. Although he was busy with his study and research, he wanted to take part in the church activities. He admitted that he joined the church because of fellowship and friendship. He did want to be a Christian to live an abundant life. He said: “almost all the factors that attracted others attracted me. That was why I converted very soon after I took part in the crusade.”

Group 5: interviewees who are seemingly totally lost to the church

Table 11: The Reasons for Mainland Chinese Scholars Joining the Churches from Group 5 Interviewees’ Perspectives

<table>
<thead>
<tr>
<th>A5</th>
<th>B5</th>
<th>C5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Love of Christ</td>
<td>Comfortable milieu</td>
<td>X</td>
</tr>
<tr>
<td>Bible study</td>
<td>Pastoral follow-up</td>
<td>X</td>
</tr>
<tr>
<td>Moved by the Holy Spirit</td>
<td>Friends’ convincing</td>
<td>X</td>
</tr>
<tr>
<td>Evangelistic Crusade</td>
<td>Atheism to theism</td>
<td>X</td>
</tr>
<tr>
<td>Pastor follow-up</td>
<td>Understanding American culture</td>
<td>X</td>
</tr>
<tr>
<td>Family support</td>
<td>Prayers and Bible study</td>
<td>X</td>
</tr>
</tbody>
</table>

From this table, the researcher also sees the same reasons as in other groups for converting to Christianity, such as Bible study, the love of Christ from brothers and sisters and pastoral follow-ups. A5 Amy was baptized in another church before she came to this church. When she recalled her conversion, she said:

I was an absolute atheist when I was in China. I studied very hard so that I gave nothing other than study a chance to take up my time. I was a member of the student council in my university in China. I endeavored to be always number one in my study as well as my English. I was lucky that I continued my study abroad when I had finished my study in China. Everything was smooth with me. I had a very strong personality. I wanted to win in everything, even in my marriage. I suffered from a bad relationship with my spouse. We quarreled all the time. That
made me think about a way to resolve this problem. When I found the church and Christians, I began to consider my past and future life. What a sinner I was. I took part in a Bible study and I experienced the love of Christ and his life. I made up my mind to be a Christian, so I was baptized.  

B5 Charles graduated from a very famous university in Beijing, one of the top ten universities in China. He came to the University of Minnesota as a visiting scholar. He was not interested in any religious belief in China or in the United States. The only thing he was interested in was natural science. Concerning his conversion, he told me:

I did not expect I could become a Christian though I came to the United States. I took for granted that the best answer to religious faith was science. I spent most my time at the lab before my family came to join me here. At the Christmas season, I was very lonely and I missed my family. A Chinese colleague invited me to a church Christmas party that year. I met a group of lovely people there. The atmosphere moved me because I was warmly welcomed by the church, totally different from my assumptions about Christians. They were very nice and considerate people. I was moved by their attitude. From then on, I went to church and took part in Bible study and other fellowships. I saw that almost all students were the best ones in their areas in their universities. I began to be humble. Gradually, the atheistic stand was replaced by a theist viewpoint. After my family joined me the next year, my family and I converted and joined the church together.  

**Findings of Reasons for Leaving the Church**

Next, the researcher will report the findings of reasons for mainland Chinese Christian scholars leaving the church. From the four groups of the interviewees, e.g., group 1, 2, 4 and 5, the researcher will report the findings from these four groups. Group 3 is for newly baptized Christians, so they may not know the reasons for mainland

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7 A5 Amy moved to the Twin Cities due to her husband’s job. She received a Ph.D. degree from a university in Kansas. Her husband was also a Ph.D. in bio-science. They married since they came to the United States in 1990. They became Christian and were baptized at the same time.

8 B5 Charles was regarded as a scientist when he was in China. He stayed in the United States after his visiting period of time.
Chinese Christian scholars leaving the church. The researcher will report the findings one group after another.

Group 1: pastor interviewees

Group 1 is the group of pastor interviewees. Every experienced pastor may know his congregation well. They offered specific opinions on mainland Chinese Christian scholars leaving the church according to their pastoral practice. As the researcher mentioned in a previous chapter, two pastor interviewees gave their frank and honest answers in dealing with the reasons for mainland Chinese Christian scholars leaving the church in the Twin Cities. The other pastor interviewee denied that mainland Chinese Christian scholars were leaving his congregation. This may provoke an interesting question as to why mainland Chinese Christian scholars do not leave the church. He may offer a reasonable response to this question.

Table 12: The Reasons for Mainland Chinese Scholars Leaving the Churches from Pastoral Interviewees’ Perspectives

<table>
<thead>
<tr>
<th>A1</th>
<th>B1</th>
<th>C1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Short-term stay</td>
<td>Family issues</td>
<td>X</td>
</tr>
<tr>
<td>Shortness of Church</td>
<td>Loss of interest</td>
<td>X</td>
</tr>
<tr>
<td>facilities</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Factors of pastoral</td>
<td>Pastoral factors</td>
<td></td>
</tr>
<tr>
<td>care</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Familial factors</td>
<td>No genuine belief</td>
<td>X</td>
</tr>
<tr>
<td>Personal factors</td>
<td>Material temptation</td>
<td>X</td>
</tr>
<tr>
<td></td>
<td>outside church</td>
<td></td>
</tr>
<tr>
<td>Other factors</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

From this table, the researcher focuses on the first two columns A1 and B1 to compare the reasons they offered. There are two common factors to trigger mainland Chinese Christian scholars leaving the church in these two congregations: pastoral factors and family factors. While the researcher analyzed these two common reasons, two
interviewees indicate different factors. Interviewee A1 Samuel listed several factors in the pastoral care area. He said: “there are several pastoral factors that may cause them to leave the church. The first pastoral factor may be myself. Maybe my sermon cannot satisfy them; and they feel a lack of pastoral care. Some members may even have bad feelings about me.”

He continued to explain that the church has three times experienced splits among the congregation concerning some events. The first split concerned inviting a revivalist to hold a revival meeting. Some members enjoyed his style and some were totally against him. So the seed of dissension was sowed. The second split was caused by a fashion show at the church. A dispute arose concerning this fashion show. Both sides expected that the pastor could solve this problem. The third split in this congregation was about calling a pastor. Sometimes members, on the one hand, expected the pastor to solve the problem and on the other hand, they did not offer the pastor the authority to solve such problems. Another pastoral factor was that their spiritual needs were not satisfied, because this congregation has many new baptized Christians. They need basic teachings. There are few mature Christians who are willing to take care of others.

However, the pastoral care factor, in B1 Matthew’s view is a little different. He admits that the pastor per se might be a factor, but the pastor must stick to the Bible. A pastor needs to care about his congregation in their physical and material needs, yet the primary task for a pastor is to take care of the congregation’s spiritual needs. So B1 Matthew says: “How to pastor the congregation is a directional issue. A pastor doesn’t know who is a real believer or not. So, a pastor or a church needs to uphold the Word of

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9 From interview with pastor interviewee.
God. The Word of God can feed true Christians.” B1 Matthew told me that it is hard to pastor mainland Chinese Christian scholars because they need time, patience and sensitivity. He told the researcher: “a mainland Chinese Christian told me that they are pretty slow in faith. They need the pastor to accompany them to go slowly, for they suffered from the political abuse in mainland China. They are sensitive and suspicious of all theoretical teachings.”

The family factor causing them to leave the church may be that one spouse is not a Christian, so he or she drags her or his feet. The other family factor was that some families have two or three children, or parents coming to visit, so it is hard for them to come in one car. There are not enough seats for such a big family. A1 Samuel mentioned another family factor was that the spouse worked daily and they seldom had time to worship on Sunday. Gradually, they left the church.

B1 Matthew provides another aspect of family factors. To him, a family factor means family issues, such as the relationship between a couple or between children and parents. Sometimes in Chinese families in America, the relationship between a couple or between children-in-law and parents-in-law is very complex. Mainland Chinese Christian couples have such problems, such as family violence. B1 Matthew told the researcher: “Many years ago, I went to the court to witness because of family violence. Many times I bailed them out because they battered their wives.” Such bad relationships caused them to divorce. Thus, they would not come to church due to shame, guilt, or a lack of interest.

10 Interview with a pastor interviewee.
11 Ibid.
12 Interview with B1 Matthew.
Matthew even told me a thing that sounds strange to a Christian. A mainland Chinese Christian scholar, who has a Ph.D. degree, a good job and other material properties, wanted to divorce his wife for no reason. The pastor provided him with pastoral care and counseling and persuaded him not to divorce for no reason because he was a Christian. The man said that he has many girl friend candidates that his parents introduced him to back in China, waiting for him to choose between them. B1 Matthew said he had a quarrel with him; how can a Christian do such a thing? The man left the church to pursue his secular “marriage goal.”

The factors in these two churches are varied. The reasons for mainland Chinese Christian scholars leaving the church are: short-term stay in America, lack of church facilities to satisfy their needs, life style and personal faith factors.

A1 Samuel explained these reasons to the researcher one by one. For the short-term stay factor, he named three kinds of people: parents moved with children or were visiting their children for six months, Christians who moved out of state due to job, research, or unfinished study, and visiting scholars going home after the completion of their studies. Of these short-term stay factors, the most common factor was moving out of state. He listed many names to illustrate this situation. He said this is reasonable because Christian scholars are not stable. They may find jobs in other states upon completion of their degrees or find another research project somewhere other than Minnesota, or some graduate student Christians transferred to universities in other states. Any church that consisted of Christian scholars would suffer from this unstable situation.

For lack of church facilities, A1 Samuel explained that his church is sharing a facility with an American church. That means the American church uses the church...
building to worship in the mornings on Sundays. The Chinese congregation uses the church building in the afternoon on Sundays. This is a favor from the American church to the Chinese congregation. A1 Samuel said that Chinese Christians appreciate the love of American brothers and sisters in Christ. But there is one inconvenient thing: lack of facilities for babies. About thirty, second-generation Chinese babies, were born in this Chinese congregation in the last four years. When families come to the church, they need some facilities to take care of these new-born babies, like cribs. But there are not enough facilities for this, because the American church doesn’t have this as an issue. If they purchase the equipment, there is no place to put it. Furthermore, when children grow, they need other facilities for their children or youth programs that this congregation cannot provide. Gradually, parents became reluctant to come and might transfer to another church that provides plenty of children’s facilities. A1 Samuel said this was a common thing for Chinese Christians to go to other churches. The lack of facilities is an obvious, at least a reasonable factor that some parents gave me when I asked them.

As to life style factors, A1 Samuel gave the researcher these reasons, such as home far from the church, watching football on Sunday afternoons and activities on weekends. A1 Samuel said that mainland Chinese Christian scholars often buy a house in the suburbs of the Twin Cities when they find a decent job upon completion of study. Many things would hinder them from coming to this church. It is too far away, it takes forty minutes to drive to the church and it may take much longer in the winter. They may need time to clean the house and to mow the lawn. They may need time to send their children to different talent-training classes, such as Chinese class, musical instrument class, dance class, drawing class, even swimming class and skating class. Mainland
Chinese scholars stress their children’s education very much. They give most of their attention to educating their children, so nothing can compare with this, or take away from their education time. Or, they began to enjoy their lives after they purchased a house. Sunday afternoons, they will watch football or the NBA or they play tennis every Saturday and Sunday. The longer the Chinese scholars are professionals, the more Americanized lives they live. This is usually a tendency for Chinese Christian scholars, as A1 Samuel observed.

Also, with regard to the personal faith factor, A1 Samuel mentioned that out of his experience, there are some mainland Chinese Christian scholars leaving the church due to their personal faith issues. Taking prayer as an example, he said that some Christians told him that the faith is ineffective because their prayer doesn’t work. When Christians met difficulties or unexpected things, they turned to God in prayer. If the prayers were not fulfilled, they doubted their Christian faith. Some Chinese Christian scholars just simply lose interest in or give up their Christian faith without reasons, because they think they can realize their dreams by their own efforts, so they don’t need God any more.

An interesting factor that A1 Samuel raised is the life style of mainland Chinese Christian scholars. They never give in or they just want to win at everything. This attitude may cause a superiority complex or inferiority complex. A superiority complex leads to conflicts with both fellow Christians and pastors. They may hurt others or be hurt by others. An inferiority complex leads them to leave the church silently and never return to the church they used to go to.

As to the monetary offerings factor, such as tithing, A1 Samuel explained that there is not sufficient data to ascribe their leaving to this reason because this church is a
small church, thus the samples are very small and don’t support monetary offerings as a reason for leaving.

B1 Matthew gave some different reasons which trigger mainland Chinese Christian scholars leaving the church other than family and pastoral factors. He ascribes their leaving to a lack of interest, no genuine belief, no life change and temptations outside the church, e.g., the secular or worldly temptation.

With regard to the lack of interest, B1 Matthew explained some mainland Chinese Christians scholars view baptism as eternal insurance. What they go after is baptism, and after that they are done with church. They have no interest in further and deeper faith.

One thing that caused such a phenomenon is the evangelistic crusades. B1 Matthew said:

In the Twin Cities, there is a joint grand crusade, co-held by Chinese churches in the Twin Cities, for Chinese scholars. Every time, there were hundreds of Chinese scholars who made their decisions by showing their hands or going to the platform, especially when some famous Chinese pastors, who were scientists or who was a former student-led movement leader, came as speakers or evangelists. But there were not enough follow-ups, so they lost their interest in daily studies and lives. I met such a case. I once went to visit a dying patient at a hospital. This patient told me that he once made a decision by raising his hand. But he lost his interest in Christianity after baptism. I asked him why he had raised his hand. He said he didn’t know, maybe seeing others raising their hands, or maybe by the repeated urging of the evangelist. At last, he said he could not accept Jesus as his personal Savior.13

B1 Matthew continued to tell me his impression and the impact of this visit. During the visit, B1 Matthew learned that the patient was about forty years old. He had a good job and was very successful. He had just bought a new big house and a luxury car, but he suffered from liver cancer. B1 Matthew asked about his plans for the future. He just said “all is vanity” and he would sell the house, the car and everything to return to

13 Interview with B1 Matthew.
China. As to his faith, he again denied Christianity. B1 Matthew shook his head and made a sigh and said: “what could I do for such a patient? Only prayer.”\textsuperscript{14} When I asked the final result of this patient, B1 Matthew told me that “Later, I heard that less than two months after he went back to China he converted to Christianity again in his bed before he died.”\textsuperscript{15}

To continue the lack-of-interest factor, B1 Matthew went on to another issue related to it, that is, no genuine belief. Concerning this factor, B1 Matthew believes that mainland Chinese Christian scholars tend to accept the Christian faith at the knowledge level or psychological level. But deep in their hearts or minds, they don’t believe in Jesus as their personal Savior, like the patient he visited at the hospital. Christian or religious knowledge seems a reason to attract Chinese scholars to go to church, but they need to accept and recognize Jesus as their savior spiritually. Without the real experience of Jesus’ life and salvation, the knowledge is unreliable. Before their baptism, B1 Matthew asked them why they wanted to be baptized. Some replied that friends told them that they would be different after baptism. Some might say that faith to them may be a powerful or dynamic force. So B1 Matthew said that they needed to take a baptism class before they were baptized. The baptism class would give them a Christian answer for the significance of baptism and other Christian doctrines. Usually, they were no more seen in the church a year or so after they were baptized.

Another factor is that there was no change in their lives. Those Chinese Christians leaving the church were those Christians who had no real change in their lives as a result

\textsuperscript{14} Interview with B1 Matthew.

\textsuperscript{15} Ibid.
of their Christian faith. They were like the “seed that fell on the path, and the birds came and ate it up” (Mark 4: 4 NRSV).

The main reason for their leaving the church was temptation outside the church as B1 Matthew said. What is the temptation outside the church? B1 Matthew concluded: “some Chinese Christians were occupied with running after success and material goals.”

There are three things that are important to a Chinese scholar: a degree, permanent residence status and a house. These three things are not bad, but after a Chinese scholar attained these three things, they still want more materially as well as entertainment. That is temptation outside the church. B1 Matthew said:

I met several cases like this. Usually, I met them at funerals. It was very sad. We were acquainted. They were all young people who came from China, and succeeded in their secular lives. Some of them were once baptized scholars. What attracted them? Material life. There are five goals (Wu Zi Deng Ke): a degree, a house, a car, a wife and a son. When they were satisfied with these five goals, their time on earth was almost done. Another thing is that if you wanted to preach to them after they reached these five goals, they would not buy your story.16

Such Chinese Christian scholars were like the seed that fell on rocky ground or among thorns. As Jesus explained:

These are the ones sown on rocky ground: when they hear the word, they immediately receive it with joy. But they have no root, and endure only for a while; then, when trouble or persecution arises on account of the word, immediately they fall away. And others are those sown among the thorns: these are the ones who hear the word. But the cares of the world, and the lure of wealth, and the desire for other things come in and choke the word, and it yields nothing. (Mark 4:16-19)

Another reason may be the attraction of other associations and other religions, such as Tongxuehui (alumni associations of Chinese alma maters), Tongxianghui (home-province or regional associations), or Qigong, or Falun Gong. All these organizations and

16 Interview with B1 Matthew
associations attract people with activities, such as buffets, barbecues, and playing football or volleyball. Some Christian scholars found entertainment in such activities and forgot the significance of the Christian faith and eternal life. They only enjoy their lives on this planet abundantly and refuse to consider the most meaningful life. All in all, the leaving of mainland Chinese Christian scholars is because of temptation outside and no real Christian life inside the church.

Group 2: lay leader interviewees

There are surely some overlapping reasons from group two lay leader interviewees with pastor interviewees regarding the reasons that mainland Chinese Christian scholars leave the church, but there are some different perspectives that the lay leader interviewees provided.

Table 13: The Reasons for Mainland Chinese Scholars Leaving the Churches from Lay Leader Interviewees’ Perspectives

<table>
<thead>
<tr>
<th>A2</th>
<th>B2</th>
<th>C2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Short-term stay</td>
<td>Poor relationship with the pastor or between Christians</td>
<td>Pastoral factors</td>
</tr>
<tr>
<td>Relational factors with pastor or congregation</td>
<td>Familial factors</td>
<td>Cultural factors</td>
</tr>
<tr>
<td>Burnout in services</td>
<td>Other religions or sects or community organizations</td>
<td>Church milieu</td>
</tr>
<tr>
<td>High expectation of the pastor</td>
<td>Secular temptation</td>
<td>Personal issues</td>
</tr>
<tr>
<td>Factors of pastoral care</td>
<td>Loss of interest</td>
<td></td>
</tr>
<tr>
<td>Temptation outside the church</td>
<td>No real belief</td>
<td></td>
</tr>
<tr>
<td>Personal factor</td>
<td>Pastoral factor</td>
<td></td>
</tr>
</tbody>
</table>

The common and similar reasons that trigger mainland Chinese Christian scholars leaving the church from the lay leader interviewees are short-term stay, pastoral factors,
temptations outside the church, loss of interest or no real belief, and family reasons as well as other personal factors. There are a great deal of overlapping factors among pastors and lay leader interviewees.

Although these two groups see the same category of reasons, there are slight differences even in the same category of reasons. For example, the family factor in group 2 means love affairs outside of marriage, so both sides of the love affairs outside marriage were ashamed to come to the church again. For another example, the factor of the attraction of other religions or sects was cited, B2 Williams told the researcher about one acquaintance at the church who left Christianity to join Falun Gong. B2 Williams said: “I knew a man. He used to be very active in church activities, but one day he told me that he doesn’t believe in Jesus, and he now began to believe in Falun Gong. I was astonished at his saying. He said one of his friends believes in Falun Gong.” Still another example is the pastoral factor. C2 Jessica views the pastoral care factor as the lack of God’s words. She explained that a church is attractive after all not only because of its social service or festival activities, but because of the Word of God that the pastor shared in his sermons and teachings. Without the Word of God, the church is nothing but a social organization.

Other factors are burnout in church services, high expectations of the pastor, poor relationships between pastors or between group leaders, and the cultural factor.

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17 According to Wikipedia, the free encyclopedia, Falun Gong originated from China in 1992 by its originator Li Hongzhi (Li is his surname). Falun Gong refers to five sets of meditation exercises (four standing, and one sitting meditation), and Falun Dafa refers to a set of religious teachings. Li claims to provide salvation for mankind and his Dafa (great law) is judging all beings in a process called Fa-rectification. [http://en.wikipedia.org/wiki/Falun_Gong](http://en.wikipedia.org/wiki/Falun_Gong) (accessed on March 23, 2007).

18 Interview with B2 Williams.
A2 James stated that burnout is a common phenomenon in Chinese churches in North America. This phenomenon happens in a congregation due to two reasons: difficult relationships with the pastor or between co-workers, and inexperience in congregational service. Difficult relationships with the pastor or between co-workers means a co-worker may be involved in church service as a deacon, a cell group leader, or a fellowship supervisor and then finds he or she cannot get along with the pastor. If misunderstanding or difficulty occurs, the co-worker begins to feel hurt. Gradually the co-worker will complain or become inactive in congregational service. If the pastor overlooks some signs, the co-worker will become negative and be against the will of the pastor or simply draw away from the church. If a deacon or a deaconess feels burned out, he or she would desert the church in the middle or after a session of deaconship. The co-worker’s burnout and leaving may hurt other fellow co-workers and frustrate them, especially the pastor. James said: “sometimes the co-worker was too sensitive to hear different words. He or she may take it personally when careless words or different opinions were spoken. Narrow-mindedness is a crucial wound to a co-worker.”

A2 James told the researcher that the factor of inexperience in service is also a common phenomenon in Chinese churches in America. Most mainland Chinese Christian scholars converted and were baptized in the United States after they went to church, so in some sense, they were all spiritually young Christians. Usually, a newly established church was short of co-workers, so some active members were called to serve in groups, fellowships, and even on the board of deacons. A co-worker served happily and fruitfully

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19 Interview with lay leader interviewee A2 James.
in the beginning. He or she expressed his or her spiritual maturity in the presence of the congregation. The pastor often forgot to shepherd such co-workers. A2 James stated:

If the service always went smoothly, it was okay; if not, his or her warmth and passion would dry out. Gradually, complaints would be heard: I did not receive more blessings from God although I served more. When complaints were spoken, this was the time that the co-worker began to burn out.²⁰

A2 James explained that he knew of thee or four such cases in a church. Usually the warmth and passion of a co-worker lasts one to two years. The co-worker will become lukewarm and leave the church. If there is no pastoral care, it is very hard for the co-worker to warm up again.

Another factor that A2 James mentioned early was high expectations of a pastor. Chinese Christians, especially mainland Chinese scholars, always treat a pastor as a model or a teacher because Chinese scholars were heavily influenced by Chinese culture. They kept the same criteria for those who teach. The pastor is one of them. If a pastor teaches and his family does not act accordingly, the pastor’s reputation and actual leadership is badly damaged. Chinese Christians in America want a pastor to be a perfect imitator of Jesus Christ.

B2 Williams introduced another factor—poor relationships between the pastors or between group leaders and that contributes to the leaving of mainland Chinese Christians. B2 Williams mentioned that once a big quarrel took place between two pastors. It led to a split in the congregation and some Christians left the church. The quarreling made them think that the church was no different than other organizations in society. Sometimes, the quarreling between the group leaders or within a group also made the members leave the

²⁰ Interview with lay leader interviewee A2 James.
church. B2 Williams said: “It was very hard for Christians to judge who is right or wrong; the natural feeling of some newcomers might be that I had better leave this place of discord. I cannot tell how many (left), but I can tell this is one of the reasons (for leaving).” 21

Concerning the cultural factor of mainland Chinese Christian scholars leaving the church, C2 Jessica shared that mainland Chinese scholars, even after their baptism, tended to gather together. Chinese culture in the American context is a sub-culture. So Chinese Christians prefer to gather under the sub-cultural context to seek a familiar atmosphere as in their hometown. Chinese churches provided them with the familiar atmosphere that they feel comfortable in. C2 Jessica said:

However, they would leave this place (church) to seek the comfort in another place (association or organization), if they cannot completely recognize the truth of Christianity. The church is a place that preaches sin, confession, and self-denial, and traditional Chinese culture talked about self-righteousness through personal effort. This cultural conflict will drive a mainland Chinese Christian scholar, even though baptized, away from a church. And they might find comfort in some other associations, like more and more Tongxianghui (home-province or regional associations) and Tongxuehui (alumni associations of Chinese alma maters). for such a loss, I don’t think the church should take the responsibility. 22

Group 4: interviewees who infrequently come to the church

There are only two rows in this section of interviews because the C church pastor said he has no such case representative of groups 4 and 5. The researcher will code group 4 interviews provided by Churches A and B.

21 Interview with lay leader interviewee B2 Williams.

22 Interview with lay leader interviewee C2 Jessica.
Table 14: The Reasons for Mainland Chinese Christian Scholars Leaving the Churches from Group 4 Interviewees’ Perspectives

<table>
<thead>
<tr>
<th>A4</th>
<th>B4</th>
<th>C4</th>
</tr>
</thead>
<tbody>
<tr>
<td>No connections with others</td>
<td>Living far from the church</td>
<td>X</td>
</tr>
<tr>
<td>Family factor</td>
<td>No pastoral care after baptism</td>
<td>X</td>
</tr>
<tr>
<td>Sense of cheating in baptism</td>
<td>Busy daily schedule</td>
<td>X</td>
</tr>
<tr>
<td>Lack of pastoral care</td>
<td>Family factor</td>
<td>X</td>
</tr>
<tr>
<td>Change group leaders often</td>
<td>Lost work</td>
<td>X</td>
</tr>
<tr>
<td>Argue about political issues</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

From the above table, two reasons provided by A4 Lydia and B4 Joshua are similar to each other, even with interviewees A1, B1, A2 and B2: family and pastoral care factors.

From A4 Lydia, the researcher learned that she was baptized despite the pressure from her husband, because her husband wouldn’t like her be a Christian. Every time she went to church she made a decision not to go again. Her husband dragged her back so strongly. Her husband was out of a traditional Chinese cultural family and preferred his personal effort in his life. So he neglected salvation and Christian values. A4 Lydia wanted to avoid conflict with her husband, so she had to compromise by not going to church very often. Her husband complained that the church took her away from him and took away their time for entertainment together. She said she enjoyed Christian values and teachings. Personally speaking, she believes in salvation and eternal life. Socially speaking, the Christian teachings can guide a person to be a good human being. The only thing she wanted to do was to avoid conflict by going to church less often.

B4 Joshua revealed his private feelings to the researcher that his divorce made him uncomfortable about going to church. He did not want to divorce, but his wife
divorced him. In America, divorce is a common matter, but he was deeply disturbed by his failed marriage. He once prayed and hoped that the marriage could last, but he could not save his marriage. This hurt him very much. He began to complain about his misfortune and complain that God did not listen to his prayers. He felt disappointed about his marriage. Meanwhile, he was laid off by his company. He felt unlucky and had to find a job and struggle on his own. He said: “Maybe God helps those who help themselves, so I don’t rely on Heaven or Earth. I will just rely on myself to make my way.”

As to pastoral care factors, A4 Lydia and B4 Joshua complained that they did not receive enough support in their belief. It seems they were forgotten by the pastor or the congregation. They felt that they had no help in their lives.

A4 Lydia said she had no connection with any other Christians, nor their addresses, phone numbers, and e-mails. She lived as on an isolated island. She worked day after day, and week after week. She intended to contact other fellow Christians or the pastor, but it seemed they were all busy with their own things. She said: “I didn’t receive calls from the church for a long time. I am unaware of church affairs and know nothing about other brothers and sisters. I don’t know how to make a breakthrough.”

B4 Joshua felt that he was totally lost from the church because he didn’t get any comfort or consolation from the congregation. He once wanted to contact the pastor and he hesitated to do that because he did not know what to say to the pastor. Gradually, he didn’t know how to deal with the other fellow Christians. Joshua said: “I received calls

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23 Interview with interviewee B4 Joshua.

24 Interview with interviewee A4 Lydia.
from the congregation and the pastor before I was baptized, but after my bad luck, I don’t care about others, because no one cares about me.”

Other reasons in group 4 are as follows: sense of urging in baptism, busy daily schedule, changing group leaders often and living far from the church. A4 Lydia has been having a sense of being set-up in baptism since she was baptized. She began to doubt her baptism. She felt that the baptism was not her natural wish, rather it was a result of the pastor’s urging. The researcher reminded her that she stated in her reason for baptism that she felt ready for her baptism. She explained that she was ready indeed, but after she was baptized, she lost that close contact with the pastor and the congregation. This made her wonder if the baptism has only meaning to the church or to both the church and her. Another thing A4 Lydia felt uneasy about was that there is no consistency in leadership. If not necessary, the group leaders shouldn’t be changed. She said to the researcher:

I once preferred to go to Friday evening activities, such as student fellowship, but later on the group leader changed, and without any explanation and communication before that, so some felt the spiritual atmosphere unstable, and some went away with the leader. Besides, arguing political matters among groups may provoke rival feelings between group members. Everyone came for peace in his or her heart, not the uncomfortable things. Do not judge Chinese government as one likes because all mainland Chinese Christian scholars came from that country. This has nothing to do with their spiritual growth. Since these things happened, I did not take part in that fellowship any more. I know some others left as I did later.

B4 Joshua said that he lives pretty far from the church. It takes him forty minutes to go to church. He is very busy in finding a new job and he has to send many resumes

25 Interview with interviewee B4 Joshua.

26 Interview with interviewee A4 Lydia.
and go to interviews in this period of time. Joshua stated that going to church for him is a secondary thing in his life now. "I sometimes spend my weekend playing volleyball with a group of Chinese young people. This activity made me happy and I forgot my life stress for a while."\(^{27}\)

From these two interviewees in group 4, the researcher sees no significant things to drive away brothers and sisters from a church. It seems the problems in daily life only made them tired. At this point, what they need is care, true care and pastoral care from both the pastor and the congregation. They need help and they long for help in their troubled life. It seems that their leaving and coming back depends on the pastoral care from a church. When a Christian is in pastoral need, he or she is weak spiritually, so care can change the situation of both the church and those who infrequently go to church.

There are no interviewees in group 4 and 5 because the pastor interviewee in church C gave the researcher a clear answer that he could not provide even one example for these two groups. That means two things to the researcher. One thing is that this church has overcome the factors that drive the mainland Chinese Christian scholars away from the church; the other is that this church must have some special experience that other Chinese churches can learn from. Therefore in this section, the researcher will introduce some experiences that Church C had in maintaining mainland Chinese Christian scholars.

The questions to the C1 pastor interviewee were changed after the researcher noted the true situation of church C, when the pastor interviewee denied the existence of people in group 4 and 5. The researcher raised a question to the pastor interviewee: what

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\(^{27}\) Interview with interviewee A4 Lydia.
would the church or the pastor do if he found that someone was reluctant to attend the church? The purpose of this question was to ask how the pastor would resolve the problem before it really happens.

Pastor interviewee C1 Leon gave the researcher some ideas: through members, through a lay ministry team to convey concern and care for members. The specific methods are as follows: phone call to the person, visits paid by cell group leaders who live nearby and taking ministry directly to them at home.

C1 Leon explained to the researcher, first, that a call by the member, on the one hand, leaves room for further connection by the pastor; on the other hand, the person may intend to reveal to the fellow members his or her real reason that keeps him or her from coming to church.

Second, the call may reveal these reasons for the person not coming to church and the pastor and church will try to resolve the problem the person raised. For example, some student Christians do not have a vehicle to drive to the church. The church will provide transportation for them with a van that the church owns, or the church can suggest someone nearby to give the person a ride every week. A problem like this was easy to resolve.

Third, the church may arrange a cell group at the person’s home in order to provide for the person’s need in the Christian faith. This care and concern and active help does work well in church C. Providing ministry by a lay ministry team is an effective way to solve the problem of mainland Chinese Christian scholars leaving the church.
Fourth, the pastor at this point will be involved in providing pastoral care and some specific help to the person. Usually, the person will become active again when pastoral care is applied in such a case. The premise is that they are still in the Twin Cities.

Group 5: interviewees who are seemingly totally lost to the church

This group is the only direct resource of reasons for mainland Chinese Christian scholars leaving the church. Churches A and B have provided the interviewees in this research. In this group, church C still has no case to provide. This group did not include those scholars who moved to other states or cities because of their job, research, or project. Even though some moved in church C, they are still related to the church through the church website. They were still regarded as members of this church, but without voting rights.

Table 15: The Reasons for Mainland Chinese Scholars Leaving the Churches from Group 5 Interviewees’ Perspectives

<table>
<thead>
<tr>
<th>A5</th>
<th>B5</th>
<th>C5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Disagree with the authority of the pastor</td>
<td>Atheist again</td>
<td>X</td>
</tr>
<tr>
<td>Leadership of the church</td>
<td>Loss of interest</td>
<td>X</td>
</tr>
<tr>
<td>Lack of spiritual care</td>
<td>Prayer doesn’t work</td>
<td>X</td>
</tr>
<tr>
<td>Relationship with fellow Christians</td>
<td>Hypocrisy</td>
<td>X</td>
</tr>
<tr>
<td></td>
<td>Does not feel love from others</td>
<td>X</td>
</tr>
</tbody>
</table>

28 A5 Amy is an interviewee who seems not to belong to the group 5. The researcher did not know that she still goes to church, another church, since the pastor recommended her to the researcher because of her leaving. Obviously, the pastor did not know that. The researcher still counts her idea into the findings, because she really did leave a church for her own reasons.
From the above table, the researcher sees no similarities because A5 Amy is still a Christian; she just changed her church, as she told the researcher. The researcher will not code A5 Amy’s reasons listed above. B5 Charles went back to being an atheist as before. B5 Charles listed a number of reasons that caused him not go to church any more: useless prayers, hypocrisy of the church, feeling no love from others, loss of interest and a return to atheism.

B5 Charles stated to me that prayer is useless. One totally spoke to the air. In the beginning when he went to church, he had the idea, as a Chinese saying goes: “If one believes, God exists; if one doesn’t believe, then God does not exist.” He thought he would have a lot of things to encounter in the future, so why not trust an almighty God. So he joined the church through baptism. But he felt that nothing had changed and there was no help at all. He stated: “Prayers did not help when something happened to me. It changed nothing. I prayed and I got divorced. I prayed and I lost my job. I know now that to pray is to deceive myself.”

Hypocrisy is another thing for which he reproached the church, for he now viewed the church as an organization of hypocrites. Christians proclaimed goodness, but he did not see they were good to him. The pastor preached salvation and confession. He thought of many people who needed salvation and confession more than he did. He said that the church is not interested in one’s future, but interested in one’s joining the church through baptism. What the pastor cared about was the number of baptisms, rather than the quality of the congregation.

Why does he reproach the church like this? He said that he did not feel love from other Christians. He admitted that he felt he was somebody when things were smooth
with him. When successful, he thought he deserved it because of his hard work. When everything went well, he wanted to enjoy life with his family and friends and when something was wrong, it reminded him of the church and God.

B5 Charles said that he lost interest in the Christian faith because of two things: divorce and unemployment. These two things really bothered him and made him feel like a fool as he said. He was not interested in the Christian faith because of these two blows.

Finally, B5 Charles told the researcher that the atheistic point of view appealed to him again. He went to church, he was baptized, he took part in fellowships, and he prayed, but all these did not let his heart completely trust in God. He said that he maybe is the one who is destined to perish at last. So he felt that an atheistic viewpoint made him peaceful and restful. He said:

When I came to the United States, Chinese students flooded into the church, and I was one of them. I thought there must be something attractive in Christianity; otherwise, why did so many students go to church? I went to church too, and some friends of mine who were baptized persuaded me of baptism. They said my heart and mind will change after baptism. I think it doesn’t hurt to try. After my baptism, nothing new happened to me. I was ill as usual. I faced the pressure of finding a job after graduation. I faced divorce and unemployment too. So I am myself again.\[29\]

B5 Charles concluded: “I am an independent thinking person from my youth to the present. I made my own judgments and decisions. I should not follow others in any religious matters, Christianity, or Buddhism or FalunGong. I don’t believe in these teachings at all.”\[30\]

\[29\] Interview with interviewee B5 Charles.

\[30\] Ibid.
Findings of Pastoral Care in Three Sample Churches

Next, the researcher will report the findings regarding pastoral care issues that four groups of interviewees, groups 1, 2, 4 and 5, mentioned in these interviews. This may help the researcher to discover the relationship between pastoral care and congregation.

Group 1: pastor interviewees

Every pastor has his own perspective in strengthening the pastoral care ministry to do a better job in ministering to the congregation concerning their problems and challenges. Generally speaking, three pastor interviewees in different churches gave different answers for pastoral care methods that will be applied, but the similarity is that they will strengthen their concerns for pastoral care.

Table 16: Pastoral Care in the Eyes of Pastor Interviewees

<table>
<thead>
<tr>
<th></th>
<th>A1</th>
<th>B1</th>
<th>C1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strengthen visit</td>
<td>Establish mixed fellowship to help Chinese Christian scholars</td>
<td>Small family atmosphere</td>
<td></td>
</tr>
<tr>
<td>Sermon based on Christian spiritual needs</td>
<td>Strengthen Bible study</td>
<td>Strong lay leadership</td>
<td></td>
</tr>
<tr>
<td>Make disciples and teach them according to the Bible</td>
<td>Reading the Bible</td>
<td>Advanced Bible classes</td>
<td></td>
</tr>
<tr>
<td>Strengthen communication with deacons and congregation</td>
<td>Sermon based on chapters instead of topics</td>
<td>Internet study</td>
<td></td>
</tr>
<tr>
<td>More investment in facilities for children and youth program</td>
<td>Children and youth programs to attract kids and their parents</td>
<td>Pastor’s role—to set a tone</td>
<td></td>
</tr>
</tbody>
</table>

From the above table, the researcher infers that each pastor interviewee will adopt pastoral care methods according to the situation of each church. All in all, they will focus on two things: training lay leaders and conducting Bible study in multiple ways.
In Church A, pastor interviewee A1 Samuel will apply five methods to regain the hearts of members in the future: more visits, focusing sermons on Christian spiritual needs, making disciples and teaching according to the Bible, having more communication with deacons and the congregation, and investing more in facilities for children and youth programs.

First, he will make more visits to his congregation. This will bring him very close to his congregation. The pastor may react to everything that happened to his congregation. The more visits he makes, the closer he will be to his congregation.

Second, he will focus his sermons on the spiritual needs in his congregation. In time, this process will feed the spiritual needs of the congregation.

Third, he would like to train disciples according to the Bible. He said that the Bible teaches us not only to baptize them, but also to make them disciples, as well as to teach them according to the Bible. Disciples are the core members of a congregation.

Fourth, he will have more communication with deacons and the congregation. Only through communication will the pastor first understand their spiritual lives; their current situation and their ideas in building up the church.

Finally, he would like to suggest investing more in facilities to strengthen the children and youth programs. To take care of their kids is to take care of the congregation as a whole.

B1 Matthew told the researcher his methods in sustaining his congregation and building up the church since he noticed the phenomenon of mainland Chinese Christian scholars leaving the church. These were: to establish a mixed fellowship to help Chinese

31 This is according to the Great Commission by Jesus in Matt 28:18-20.
Christian scholars, strengthen Bible study, encourage every Christian to read the Bible, give sermons based on chapters instead of topics, begin children and youth programs to attract kids and their parents. He told the researcher these methods are effective.

First, B1 Matthew said once when he went to take part in a camp, he asked the experienced preacher concerning people leaving. It was suggested that he establish a mixed fellowship to help Chinese Christian scholars. He did that right after his return from the camp. A mixed fellowship means not to just establish a group of mainland Chinese Christian scholars, but mix with Christians coming from Taiwan, Hong Kong, and other places. They can help each other and make a church like a family.

Second, he strengthened Bible study. If Christians love God’s Word, then their spiritual lives will grow because the Word of God will teach them. Lay leaders and deacons benefited from the Bible study.

Third, he encouraged the congregation to read the Bible every day and read the whole Bible over a year. This method stimulated the congregation to serve the church and others. More and more Christians became passionate in God’s ministries.

Fourth, he preached chapter by chapter of the Scriptures rather than by topics, because he was urged to do so in order to help the congregation to be familiar with the Bible through a systematic Bible study.

Last, he said that the church has paid attention to the children’s and youth program. His church has the priority and ability to stress this ministry. The effect is obviously very good. To stabilize their children is to stabilize the congregation.

Pastor interviewee C1 Leon in Church C said that he used some simple methods that created a very positive effect. His methods are as follows: create a small family
atmosphere, have strong lay leadership, conduct advanced Bible classes, use Internet study, and stress the pastor’s role—to set a tone.

First, he mentioned that his church has never been a large congregation, so it is like a big family. “Everybody knows everybody” as C1 Leon said. Therefore, this congregation communicates easily with each other and members are encouraged to express themselves. They enjoy their roles here.

Second, strong lay leadership is another characteristic in this church. Lay leaders play important roles in leading the service, administration, organizing activities, and even in pastoral care matters.

Third, advanced Bible classes were available in this church. It is an extension of a seminary in Milwaukee. They enrolled in classes in this church which were offered in the seminary in Milwaukee. They could get the MA or MDiv degree if they completed their required credits here. They could be ordained as pastors if they would like to answer the call.

Fourth, Internet study, actually Bible study over the Internet is available in this church. Skype and Powerpoint are used in their conversations and discussions. This is very useful because members in different places can be connected to this Bible study and they are clear about what is happening in their home church. At the same time, they are shepherded spiritually by this Internet study.

Last, stressing the pastor’s role is an important thing, one of many important factors. The pastor can set a tone for the congregation. If the congregation is clear about the aim and goal of this church, they find it easy to cooperate or have their voices heard.
Group 2: lay leader interviewees on pastoral care issues

Since interviewees in group 2 are lay leaders in each church, they are comparatively clear about the pastoral care situation and the pastoral methods related to shepherding mainland Chinese Christian scholars. So their views are very relevant to the pastoral care matters. Similarly, the lay leader in each church has different opinions on pastoral care.

Table 17: Pastoral Care in the Eyes of Lay Leader Interviewees

<table>
<thead>
<tr>
<th></th>
<th>A2</th>
<th>B2</th>
<th>C2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teach lay Christians their responsibilities</td>
<td></td>
<td>Encourage them to take part in a fellowship</td>
<td></td>
</tr>
<tr>
<td>Resolve their psychological paradox</td>
<td></td>
<td>Constant follow-up</td>
<td></td>
</tr>
<tr>
<td>Mind both spiritual and life needs</td>
<td></td>
<td>Potlucks are helpful</td>
<td></td>
</tr>
<tr>
<td>Be sensitive to the congregation</td>
<td></td>
<td>Children and youth programs</td>
<td></td>
</tr>
<tr>
<td>Congregation needs to share selflessly</td>
<td></td>
<td>Good youth program leader</td>
<td></td>
</tr>
<tr>
<td>Be always friendly to others</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

From lay leader in church A, the researcher learned that A2 James has already considered the pastoral care in his church before the researcher wanted to interview him, and he already suggested the pastor doing so. The interesting thing is that his suggestion is both to the pastor and the congregation. He suggested six things for his church—three to the pastor: being mindful of both the spiritual and life needs of the congregation, being sensitive to the congregation and teaching lay Christians their responsibilities—and three

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32 According to A2 James, psychological paradox here means that mainland Chinese scholars usually have a paradox idea, e.g., they really want your help, but they say no when you ask them if they need help.
for the congregation: resolving their psychological paradox, sharing selflessly among the congregation, and being always friendly to others.

First, to the pastor, he suggested that the pastor should be mindful of both spiritual and life needs of the congregation. Spiritual need is, on the one hand, one need of a living congregation and, on the other hand, the congregation needs to have their physical needs met. That means the pastor needs to be mindful of the daily life needs of congregants.

Second, he said that the pastor needs to be sensitive to the congregation. Sometimes problems and estrangement will occur between the pastor and the congregation if some warning signs are neglected. Every Christian expresses his or her message by words and facial expressions. If the messages are overlooked, the pastor needs to spend much more energy and time to correct the neglect.

Third, he mentioned that the pastor needs to teach the congregation their responsibilities. A well-run church has many Christians who are involved in different kinds of services in the church. No one just serves and others just receive service without knowing their own responsibilities. Of course, this is for the mature church.

To the congregation of mainland Chinese Christians scholars, A2 James suggested three things as well. One is that every member of the congregation needs to resolve his or her psychological paradox. Chinese Christian scholars have a common characteristic, e.g., they want you to care for them and they don’t want to tell you what they need. This makes it difficult for the pastor to shepherd because the pastor needs to guess whether it is true or just hear their verbal expressions and take for granted that everything is well with them.
Another suggestion is that the congregation needs to share selflessly among themselves, especially the core families in the church. If they share their love and concerns selflessly, the newcomers and new Christians have examples to learn from and this benefits both the congregation and new Christians.

Third, everyone needs to be always friendly to others. Sometimes, the attitude of a Christian in the church will make newcomers decide to keep coming or to stop coming.

Lay leader interviewee B2 Williams gave five suggestions for pastoral care issues. His five suggestions are encouraging them to join a fellowship, constant follow-up, and having potlucks, good children and youth programs, and good youth program leaders.

First, the pastor needs to encourage every mainland Chinese Christian scholar to join a fellowship. People habitually greet their acquaintances. So the newcomers and inactive Christians are easily neglected. Encouraging them to join a fellowship helps root them in the church.

Second, constant follow-up is a good pastoral care method. B2 Williams said that some Christians will keep their distance if there is no follow-up when something happened to them. Constant follow-up can resolve indifferent Christians’ estrangement. Follow-up creates close relationships between the pastor and people, especially new student Christians.

Third, potlucks are a very useful and helpful method in pastoral care. Chinese people have a conviction that relationships can be changed at potlucks. Mainland Chinese Christian scholars are no exception. Moreover, some Chinese scholars are newcomers to the United States; they love to have Chinese food to remind them of home while in the church.
Fourth and fifth, children and youth programs were mentioned by other interviewees, but it is worthwhile to stress that good children and youth programs are a strong attraction to mainland Chinese Christian scholars due to their children's ethical and academic education. Related to this point, good program leaders are needed. If programs attract children and youth, parents will be attracted to the church sooner or later.

Interviewee C2 Jessica gave some pastoral suggestions to the researcher. It seems that her suggestions are much related to one's spiritual needs and growth. She suggests: prayers, Bible study, a pastor's example, doctrine focusing on grace and not judging too quickly.

First, C2 Jessica believed that prayer is the first thing before starting any ministry. She said it sounds like a twice-told tale, but the truth is that nothing will go smoothly without first having prayers. Pastoral care includes prayers for the congregation and some who need special prayers.

Bible study, in C2 Jessica's view, is the second important thing for a pastor to offer the congregation. The Bible is the Word of God. Anyone who wants to know God, understand God and listen to God, must begin with Bible study. God's words are the best strength for pastoral care. When a pastor pays most of his attention to the material needs of the congregation instead of their spiritual needs, the pastor cannot satisfy them. The pastor needs the Word of God, not the word of human beings, the word of a society, or the word of a community, but the exact Word of God, the Bible.

Third, C2 Jessica emphasizes a pastor's example. She said that Chinese people, especially mainland Chinese scholars, want to follow an example in their hearts. Chinese
people can hardly stand those who only teach, but cannot practice what they teach. A pastor must be a good example for the congregation to follow. If the pastor sets a good example to the whole congregation, the pastoral care work is fairly easy to do.

Fourth, C2 Jessica said that teachings focusing on God's grace is a good method of pastoral care. Lutherans emphasize the grace of God in their preaching. Martin Luther emphasized *Sola Gratia*. C2 Jessica said: “*Sola Gratia* means ‘by Divine Grace alone’. That means that people cannot 'earn' their way into heaven by 'good works' but are entirely dependent on the generosity and grace of God for it.”

Last, in C2 Jessica's view, judging others too quickly is a thing to avoid in the congregation. She said: “I know that Chinese people tend to judge others everywhere. In the Chinese church, Chinese Christian scholars are no exception. But a pastor needs to remind his congregation not to judge others according to his or her criteria.” She restated that not judging is a hard-to-learn lesson for Chinese congregations. To provide pastoral care to Chinese congregations is to provide the truth of the Bible to them. C2 Jessica believed that only God's Word can satisfy the inner needs of a Christian.

Group 4: The views on pastoral care of interviewees who infrequently come to church

In this group 4, two interviewees expressed their views on pastoral care among the Chinese congregations. They admitted that to pastor Chinese congregations is not an easy thing. Chinese scholars definitely have their own ideas on everything. Even on

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33 Interview with lay leader interviewee C2 Jessica.

34 Ibid.
spiritual things, it is not easy for them to accept a pastor’s spiritual authority. These two interviewees have their own perspectives to better the pastoral care in a church.

Table 18: Pastoral Care in the Opinions of Those Who Infrequently Come to Church

<table>
<thead>
<tr>
<th>A4</th>
<th>B4</th>
<th>C4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strengthen communication between the pastor and the lay leaders and congregation</td>
<td>Continual care in both spiritual and physical life</td>
<td>X</td>
</tr>
<tr>
<td>Stress follow-up after baptism</td>
<td>Mind fellow Christians’ situation</td>
<td>X</td>
</tr>
<tr>
<td>Long-term vision</td>
<td>Establish teamwork in pastoral care ministry</td>
<td>X</td>
</tr>
<tr>
<td>Be an example of Christians</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In the above table, the researcher sees different views on pastoral care that respondents wish to occur in the two churches. In church A, the interviewee A4 Lydia provided four priorities in pastoral care through her eyes: strengthening communication between the pastor and lay leaders and the congregation, follow up after baptism, long-term vision, and being an example of Christians.

First, A4 Lydia said that the communication between the pastor and lay leader and the congregation is the most important work. If communication is overlooked, the relationships among the three parties will go astray. The church itself will be in disorder, let alone the pastoral care. The church needs to unite into one body before providing pastoral care to others.

Second, A4 Lydia emphasized follow-up after baptism. This is to accompany the new Christians and to walk along with them for a while. New Christians tend to compare pastoral care before and after their baptism. Being without follow-up after baptism is like being a newborn baby without parental care. Without follow-up after baptism, new
Christians may think that the only reason for pastors to baptize them is to add members to the church.

Third, A4 Lydia thinks that long-term vision in pastoral care is a goal for a pastor. Like the Bible says “without a vision, the people will perish,” a long-term vision is a goal for the whole congregation to work on. A vision can focus the energy of the whole congregation. The pastor in a long-term vision plays the role of director or an observer of the congregation. The pastor needs to know where the problem is and address it.

Finally, A4 Lydia said that the pastor must be an example for other Christians. It doesn’t matter what a pastor teaches, but it does matter that a pastor practices what he preaches. A4 Lydia shares the view with C2 Jessica, to emphasize the role of a pastor as an example for the congregation.

Interviewee B4 Joshua thinks that good pastoral care provided by the pastor includes three things: continual care in both the spiritual and physical life of a congregation, being mindful of fellow Christians’ situation, and establishing a team in pastoral care ministry.

First, Joshua said continual care of a congregation means no break at all. The congregation is impatient with off-and-on pastoral care. Continual pastoral care is like the spring rain to the crops; neither a flood nor a drought. Too intensive pastoral care makes Christians unsure how to follow, while intermittent pastoral care makes Christians feel uncomfortable.

Secondly, Joshua’s view on pastoral care is being mindful of fellow Christians’ situations. A pastor should know his congregation well. The size of the congregation is
not the problem. To know the congregation means the pastor has the congregation in his heart. Of course, to pastor a big congregation alone is hard work for any pastor. However, providing good pastoral care to a congregation and how to do this are different things. The former is an aim or a goal for the pastor, and the latter is a method to discuss and to research.

Third, Joshua thinks that establishing a team in pastoral care ministry serves both the aim and the method. Providing pastoral care to a big congregation is a difficult task, and whatever the pastor does may not satisfy the congregation. From the pastor’s side, he did his best. From the congregation’s side, their spiritual needs have not been met. Establishing a team in pastoral care may solve this paradox. If a team of pastoral care givers besides the pastor works on this goal, it is better than if a pastor works alone on it.

Group 5: the view of pastoral care of interviewees who are seemingly totally lost to the church

In this group 5, interviewees provide different views on pastoral care to the congregation from a pastor. B5 Charles admitted that he is a non-Christian now. Therefore, the researcher will code his perspectives on pastoral care.

Table 19: Pastoral Care for Those Who Are Seemingly Totally Lost to the Church

<table>
<thead>
<tr>
<th></th>
<th>A5</th>
<th>B5</th>
<th>C5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stress the Word of God</td>
<td>Care for God’s people with a patient and gentle heart</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>Set up a long vision before the pastor and the congregation</td>
<td>Understand and sympathize with fellow Christians</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>Focus both on the quality and quantity of the congregation</td>
<td>Stress biblical teachings concerning suffering</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>Be an example for Christians</td>
<td>Respect others</td>
<td>X</td>
<td></td>
</tr>
</tbody>
</table>

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A5 Amy is still a Christian and only changed the church she attends, so the researcher will not code her here. B5 Charles is reluctant to respond to the pastoral care issues because he does not care about the church and other Christians. At the researcher’s request, he said that he believes four things are worthwhile to try in terms of pastoral care to the Chinese Christian scholars: care for God’s people with a patient and gentle heart, do your best to understand and sympathize with fellow Christians, stress biblical teachings concerning suffering, and respect others.

First, B5 Charles said that the pastor needs to care for the congregation with a patient and gentle heart. A pastor cannot blame or be impatient with Chinese Christian scholars when they raise questions concerning Christian faith. And don’t just say “you are a Christian, so what you need to do is just to believe.” These two attitudes may hurt them, not shepherd them. The one characteristic of Chinese scholars is to question everything they do not understand or accept by knowledge. Being patient with them will be rewarding.

Second, doing one’s best to understand and sympathize with the congregation is a proper pastoral care attitude. If the congregation consists of Chinese scholars, the pastor needs to understand their background and their cultural influences. To understand them is to talk with and be accessible to them. Most Chinese scholars came to the United States by their own effort. So they appear stubborn in their opinions. Understanding them and sympathizing with them with a pastor’s heart, will help them sense that heart.
Third, stressing biblical teachings on suffering is another concern. B5 Charles said that most pastors intended to preach the blessing of believing in the Christian faith. But few pastors tell Christians that they will encounter suffering even when they believe in Christ. Chinese scholars emphasize the blessings, but avoid talking about the suffering in a human life. Lack of preparation for suffering will confuse the new Christians. When they encounter the suffering, they will lose their Christian faith because they will say that Christian faith does not work. Chinese Christian scholars in the United States will meet many difficulties and problems. Teaching about suffering may be a precaution in order that they will not forsake their faith when hardship knocks at the door.

B5 Charles said that respecting others, including somebody like him, is a good way to treat those who left the church. The pastor is a good mentor of fellow Christians, but also a friend of those who left the church. Everyone who left the church has her or his own reasons, but they may go back to church someday if they change their minds. If the pastor views them as enemies, they will probably never return to the church.

**Summary of This Chapter**

This chapter talks about several things concerning the research. First of all, the researcher introduced the data collection process. The churches and five groups of interviewees were selected and the process of interviews as well as the method to collect data was established.

Second, the researcher introduced the general situations of these three sample churches, the proportions of mainland Chinese Christians scholars, the number of baptized scholars in the last four years and the statistics of mainland Chinese Christian scholars leaving the church.
Third, the researcher reported the findings about mainland Chinese scholars joining the church. From five groups of interviewees, the researcher compared and analyzed the findings of each group and learned the common and special reasons for mainland Chinese scholars joining the church. This is very closely related to the reasons why they left the church after a period of time.

Fourth, the researcher reported the findings—the reasons for mainland Chinese Christian scholars leaving the church. In the five groups of interviewees, they revealed some similar reasons and some unusual reasons that triggered their leaving.

Fifth, the researcher reported the findings—the relationship between pastoral care and their leaving. Some reasons revealed this relationship clearly and some reasons are closely related to pastoral care.

Out of these interview data, the researcher planned to draw some conclusions from this research, the limitations of this research, significance and further research in the next chapter.
CHAPTER 6

SUMMARY AND CONCLUSIONS

“’I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak’” (Eze 34:16 NRSV).

“’I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father’” (Jn 10:14-15 NRSV).

Because of this many of his disciples turned back and no longer went about with him. So Jesus asked the twelve, “Do you also with to go away?” Simon Peter answered him, “Lord, to whom can we go? You have the words of eternal life. We have come to believe and know that you are the Holy One of God” (John 6:66-69 NRSV).

The previous chapter reported all the findings from five groups of interviewees concerning three categories: the reasons the mainland Chinese scholars joined the church, the reasons for mainland Chinese Christian scholars leaving the church, and the different perspectives on pastoral care to mainland Chinese Christian scholars after their baptism. This chapter will answer some theological and pastoral concerns from the findings in the previous chapter.

Summary of Findings

According to the findings of the data and the purpose of this research, the researcher can now draw some conclusions for this research as to why mainland Chinese Christian scholars are leaving the church.
Reasons for Mainland Chinese Scholars Joining the Church

Concerning the reasons mainland Chinese scholars joined the church after their coming to the United States, the researcher found three main reasons: love of Christ shown in the church, Bible study and culture.

Love Shown in the Church

Love is the key reason for mainland Chinese scholars joining the church as surmised from five groups of interviewees. No one can deny that love is the best answer for attracting people, not only Chinese scholars, but also other people to the church. There are many kinds of love: the love of Christ, the love of brothers and sisters, and selfless love. All these can be accounted for in the love of Christ. The Bible says: “No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us” (1 John 4:12 NRSV). Indeed, the love overflowing from the church is the main thing that attracts mainland Chinese scholars to the church and to consider Christianity and to reconsider their atheistic stand. Many interviewees shared their reflections on the love they received from the church. These reflections reminded them of their past experiences and teachings about love in China. Their conclusion is very similar, that Christian love is pure and true. Love is the first reason to draw mainland Chinese scholars to become Christians.

Bible Study Groups

Bible study made mainland Chinese scholars understand what the Christian faith is. They know that Christian love comes from God and is written about in the Bible and the Bible urges Christians to love all people. They began to recognize the Bible as truth.
This is totally different from their education on religions in China, that all religions are artificial and unbelievable. Their atheistic thoughts began to break down.

**Cultural Effect**

The cultural effect simply means that the high percentage of Christians among the American population is persuasive to Chinese scholars. Concerning religious faith, most mainland Chinese scholars assumed that the United States is an atheistic country, because their education told them that the more developed the country, the less people believe in God. The fact is different from what they thought. To their surprise, a large percentage of Americans are Christians. This impacted them greatly in their conversion to Christianity.

Therefore, love shown in the church was the first tangible feeling when they became acquainted with the church and Christians. Bible study gave them a theoretical recognition of Christianity and the cultural reason broke down all their stereotypes.

**Reasons for Mainland Chinese Christian Scholars Leaving the Church**

This section was the priority for the researcher to conclude this research. In the last section the researcher drew conclusions about the reasons for mainland Chinese scholars joining the church. Why do they leave the church? Do they not feel Christ’s love anymore? What about the truth of the Bible? Why didn’t the American cultural context support them in their faith?

From the four groups of interviewees, except the group of newly baptized Christians, the reasons for the mainland Chinese Christian scholars leaving the church are mainly as follows: pastoral care issues, material temptation, and personal reasons.
**Pastoral Care Issues**

First of all, pastoral care issues are the main reasons for mainland Chinese Christian scholars leaving the church. From the interviews with the pastoral interviewees, lay leader interviewees, as well as groups 4 and 5 interviewees, the researcher drew the conclusion that the lack of pastoral care is the first reason cited for scholars leaving the church.

Pastoral care issues include lack of pastoral care for the members, no long-term vision in the church, no main point in sermons, and no pastoral care team, as well as difficult relationships between the pastor and the congregation. Lack of pastoral care means both that the pastor overlooked pastoral care after their baptism and there were not enough resources for pastoral care, so some new Christians complained that they were neglected by the church or the pastor after baptism. They felt that the love of the church decreased, so they were disappointed in the church. No long-term vision of a church means that the church did not present persuasive steps or specific plans in pastoring and training Christians in their spiritual growth. They felt they were blind when it comes to vision for the future, so they lost strength and courage. No targeting in sermons means that the pastor cannot satisfy Christians’ spiritual needs every week, so they felt they did not receive systematic shepherding in their Christian lives. They tended to think that baptism is the final step in being a Christian. No pastoral care team means that the church’s development utterly depends on a pastor’s pastoral care and work. A pastor cannot provide all of the pastoral care in a church alone. Even though the pastor is willing, the limitations of a pastor are obvious. The pastoral team can assist the pastor with pastoral care.
Material Temptations

Second, material temptations can be regarded as another important reason for mainland Chinese Christian scholars leaving the church. Most Chinese scholars lived in a situation and a society that was comparatively lacking in material wealth when they were in China. Here in America, they realized their dreams of getting a degree, finding a good-paying job and owning their homes in the United States. They have the idea that they will enjoy their lives from that moment on. Most of them were told that they moved into the middle-class. So they will take advantage of their time to enjoy their material lives. This is the reality that the Chinese church and Chinese Christian scholars face. When Chinese scholars were still in their process of study, they usually did not have the time to enjoy their material lives, so they maintained lukewarm relationships with the church. When they were scholars, especially those student Christians in the last stages of finishing their dissertations, defenses, and lab results, as well as job applications and interviews; they had no time at all to devote to the church. This was usually the demarcation line for them to keep their distance from the church. Once they settled down, they began to live their busy lives focused on housing, educating children, and personal hobbies.

The temptation of pursuing material things resulted in some of the mainland Chinese Christian scholars leaving the church. They became gradually indifferent to the church and Christian faith, and eventually felt that they were not interested in the Christian faith and became church deserters.

Personal Reasons

Personal reasons come in different forms, such as their interest in other religions or community activities, their poor family relationships and their life hardships. There
were many cases mentioned by interviewees that some mainland Chinese Christian scholars were interested in Falun Gong and other religions, and social associations, as well as some sports, such as tennis, golf, volleyball and skiing.

Poor family relationships between husbands and wives, between parents and children, and between parents-in-law and children-in-law, made mainland Chinese Christian scholars leave the church. Family violence, infidelity, and conflicts between daughters-in-law and parents-in-law were also cited. All these different family relationships caused them to leave the church.

Life's hardships can drive mainland Chinese Christian scholars to leave the church. The hardships include chronic illness, unemployment, death of a significant family member and divorce. In these life hardships, some mainland Chinese Christian scholars did not see the blessings, peace, and joy from God. This was different from what they heard from the beginning when they came to the church, from the teachings and from their wishes to join the church. Therefore they tended to become church desiers when they encountered hardships in their lives.

The researcher will seek the theological meaning of the “mission of the church” in the Chinese churches in the American context. Behind the phenomenon of the Christian scholars leaving the church, the researcher will attempt to explain some of the essential theological and pastoral issues it presents to the Chinese ministers and churches.

Comparison of the Reasons for Leaving in Literature Reviews

In the literature review concerning dropouts from churches, there are several articles that revealed reasons for people leaving the church. The researcher found many similar reasons that cause people to leave the church.
The researcher will list some reasons that were provided in books and in the articles, "Mastering Pastoral Care" written by Bruce Larson and Paul Anderson, "Who Is Escaping from the Church," "Are You a Potential Church Dropout," "In Through the Out Door: Why People Are Leaving the Church," "No One Left Behind—Facing the Problem of Christian Loss," and "The Challenge of Mandarin Ministry in Canada."

There are six similar points in pastoral care reasons: the pastor’s sermon, disappointment with the teachings in the church, burnout, incomplete training, the lack of follow-up pastoral care and unsatisfied needs. All these similar pastoral reasons can be found for the leaving of mainland Chinese Christian scholars in the Chinese churches.

There are three similarities in personal reasons: loss of interest, busy with work and study and marriage crisis. These three personal reasons are similar reasons for mainland Chinese scholars leaving the church.

The concern for being tempted by materialism was not noted in the above cited articles as a factor for Chinese scholars leaving the church. Material temptation reason is not the only reason for mainland Chinese scholars leaving the church in the Chinese churches in the American context.

Suggestions to the Chinese Churches

From the interviews with four groups of interviewees, the researcher found out what pastoral methods the churches have already done, or are going to do, and the effects in these three churches. In this section, the researcher draws a conclusion that pastoral care is crucial to the Chinese churches in maintaining mainland Chinese Christian scholars in the church. What pastoral care methods should the church adopt in maintaining them? Based on four groups of interviewees, methods may include
strengthening pastoral connections, lay leadership, Bible study groups, and fortifying children and youth programs, as well as pastors being examples to their congregations.

**Strengthening Pastoral Connections**

Strengthening pastoral connections means to keep close relationships between the pastors and lay leaders and congregation, through follow-ups after baptisms, visitations in special need or church events.

Both pastor interviewees and other interviewees agree that strengthening pastoral connections will benefit the church. Close relationships between pastors and lay leaders and the congregation help the church to run smoothly. The church will run the risk of losing people if this relationship becomes rocky. Visions, goals, and specific steps may become clear when good communication is adopted. Meetings, personal talks, prayers and letters are also ways to strengthen the relationships.

Follow-ups after baptism means continual pastoral care to those baptized Christians. Follow ups may take place in home visits, e-mails, phone calls and greeting cards. The newly baptized Christians need to be accompanied in their spiritual lives.

Visitations in special needs and cases mean the pastor needs to give current pastoral care when a Christian member is hospitalized, has marriage problems, unemployment, or experiences the death of a family member. All these cases need urgent pastoral care. If pastoral care is delayed or not given in such situations, the new Christian may feel disappointed. But timely pastoral care in such cases may keep them supported in their lives.
Lay Leadership

Lay leadership can be useful in both running the daily affairs of a church and in pastoral care and counseling. Usually, Chinese churches in the Twin Cities have no more than a hundred members, except the Twin Cities Chinese Christian Church (T4C). The pastors provide pastoral care on their own to the congregations or to individual Christians as the paradigm of the direct pastoral care stated in the literature review. This paradigm of pastoral care gives the pastors an overwhelming task in their ministries. Pastors cannot provide ample pastoral care to the congregation alone. They need helpers in their pastoral care ministries. Training lay leaders to provide pastoral care is a good way to lessen the pressure of intensive pastoral care. Given the fact that Chinese scholar churches are so pastor centered, or into the paradigm of “direct” pastoral care, congregational members need to be guided to accept the “indirect” pastoral care through the lay care giving.

Bible Study Groups

Pastor interviewees and lay leader interviewees realized that strengthening Bible study groups is a basic way to attract mainland Chinese Christian scholars to deepen their faith in Christ. Studying the Bible and reading the Bible can strengthen the personal relationship between a Christian and God. Their faith will be solidified by studying and reading the Bible, as Paul said: “For I am convinced that neither death, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord” (Rom 8: 38, 39 NRSV).

Fortifying the Children and Youth Programs

Children’s and youth programs are very important ministries being frequently mentioned in interviews. They seem to have no apparent relationship with pastoral care.
However, children’s and youth programs are very closely related to pastoral care for mainland Chinese Christian scholars because these programs can influence the children’s parents. In fact, well-run children’s and youth programs can attract the parents so that they join the church and that stabilizes them as Christian parents.

**Pastors Being Examples**

In Chinese churches, the pastor’s example is always emphasized significantly by both the lay leaders and the whole congregation. A pastor’s example may mean the pastor’s personality, the practice of what one preaches, and her role in a church.

Chinese people have admired and listened to those who practice what they preached faithfully since ancient times. This characteristic of Chinese people demands that a pastor in a Chinese church be a person of one’s word. That particularly means the pastor should be an example in both her teachings and practice. A good example is a good resource for pastoral care. In the interviews, there are many interviewees who expressed their views on pastors being examples to the congregation.

The pastor’s personality must be pleasing as well. If a pastor is impatient, or tells a lie, or breaks her promise, or has a bad relationship with her spouse; it is hard for the pastor to win the confidence of the congregation, let alone to set a tone for the church. Basically, to be a pastor in a Chinese church is to be a good human being.

**Conclusion of the Findings**

Based on the data collected from the interviewees of five groups in three sample Chinese churches, the researcher came to five important conclusions. The first conclusion is that mainland Chinese Christian scholars leaving the church has little relationship to their reasons for joining the church. The second conclusion is that mainland Chinese
Christian scholars leaving the church has nothing to do with particular theological points of view. The third conclusion is that mainland Chinese Christian scholars leaving the church has a significant relationship with pastoral care concerns. The fourth conclusion is that mainland Chinese Christian scholars leave the church often for their own personal reasons. The fifth conclusion is that some mainland Chinese Christian scholars leave to go to different churches.

First of all, from the interviewees, the researcher found no hint to indicate that mainland Chinese Christian scholars leaving the church is related to their joining the church. That means they left the church not because the factors that attracted them to join the church do not exist or have changed. The three attractive factors, love, Bible study, and the cultural factor, are still there, perhaps even more fortified. However they left the church one by one. What does this mean? It means they changed their minds after they joined the church.

Second, from all perspectives of the interviewees, the researcher found no reason to think that mainland Chinese Christian scholars are leaving the church because of theological factors. That means they left the church not due to theological issues, such as the view of baptism, different opinions on the Trinity, evangelical or liberal theological views, belief about miracles, the doctrine of the church, or the view of salvation, or the particularity of denominations. No clue or reason was given by interviewees indicating that their leaving was because of the very conservative theology they were taught. The interviewees did not even consider theology as a factor in their leaving the church.

Third, based on the interviewees, the researcher found that mainland Chinese Christians scholars leaving the church has much to do with pastoral care in the church,
but pastoral care is not the only reason to explain their leaving the church. Interview data showed that pastoral care is a main reason to trigger their leaving because of the personality, sermons, and leadership style of the pastor, the lack of follow-up after baptism, and lack of long-term visions for the congregation. All these reasons suggest that the pastoral care pattern and effort needs to change and be strengthened. There is a big pastoral gap between the actual pastoral care and the expectation of pastoral care from the congregation. This gap needs to be met in pastoral care. In the Bible, there are some teachings concerning pastoral care, for instance, here are two images of good shepherds found in the Bible. One is in the Old Testament prophet Ezekiel who said: “I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak” (Ezek 34:16 NRSV), and the other is in the New Testament; Jesus said: “I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father” (John 10:14-15NRSV). These two images of good shepherds tell us two things: the giving heart of the shepherd and the good relationship between the shepherd and the sheep are the two most vital factors.. Compared with these two images, pastors need to improve their pastoral care. To give good pastoral care may minimize the loss of mainland Chinese Christian scholars.

Fourth, the paradigm that current Chinese churches in the Twin Cities apply is mainly the paradigm of direct pastoral care. This means that the pastor is the main provider of pastoral care in a congregation and the congregation does expect the pastor to exercise his full time and energy. The expectation of sufficient pastoral supply in a congregation welcomes a shift in the pastoral paradigm. This is to say that the paradigm of indirect pastoral care and the E-generation pastoral paradigm, mentioned in the
literature review chapter, can be introduced to these congregations in order to strengthen pastoral care in these Chinese churches. These two pastoral paradigms need the involvement of lay or volunteer leaders. The involvement of the lay leaders or the whole congregation in pastoral care can help strengthen this care in the congregation.

Fifth, the conclusion that the researcher found is that mainland Chinese Christian scholars leaving the church has only to do with their own reasons, such as temptations outside the church, family relationships or loss of interest. This means that no matter how intensive the pastoral care provided, how harmonious the church atmosphere is, and how warmly the congregation greets each other, they still may choose to leave. This has nothing to do with the church, the pastor, the congregation, but it has only to do with the person’s own reasons.

This reminds the researcher that Jesus met the same problem in preaching the kingdom of heaven to the crowd of followers. The Bible states: “From that time many of His disciples went back and walked with Him no more” (John 6:66 NKJV). When those disciples went back or walked with Him no more, what did Jesus do to them to keep them? Nothing! Jesus could do nothing if they chose to leave him. The context of Chinese churches in America today is very similar to the situation that Jesus faced in his time. Or like Demas in 2 Timothy, the author of this letter says: “For Demas has forsaken me, having loved this present world, and has departed for Thessalonica” (2 Tim 4:10 NKJV). According to the Bible, Demas once was an active co-worker of the author of 2 Timothy. But Demas left him and went to Thessalonica because of loving the present world.
At the same time, the parable of the sower suggests the same explanation: what kind of soil are we? The seed that fell on the path, the seed that fell on rocky ground, the seed that fell among thorns or the seed that fell into good soil. The first three types of soil symbolize the Christians who do not bear fruit. They leave the church or the body of Christ sooner or later. In such a case, the pastor and congregation are not to blame.

Sixth, according to the interviewees, some mainland Chinese Christian scholars did not leave the church, but chose another church to attend. There is no specific number to illustrate this, but this did happen to many Chinese churches as A1 and B1 stated in the interviews. That means they chose the church they favor, because of the pastor and the message they preach, the atmosphere they enjoy, the activities they want to be involved in, or the program where their children may benefit. It is understandable that these Christian scholars chose their favorite church to go to, either a Chinese church or an American church.

Mainland Chinese Christian scholars who leave the church due to moving to other states or cities are large in number in every Chinese church. The data from interviews with both pastoral interviewees and lay leader interviewees showed that it is hard to count them as church deserters. Some are still active and ardently attending a church, according to updated news from some interviewees, such as A1 and C1.

**The Features and Contribution of This Research**

This research mainly contributes to both the scholarship and the study of Chinese churches in the American context. Particularly, it suggests options for applying pastoral care to a specific group of people: mainland Chinese Christian scholars in the Twin Cities, especially to the exploration of the reasons why there are so many dropouts from
Chinese churches in the American context. From this specific data, Chinese churches in the American context can have some current reference concerning pastoring mainland Chinese Christian scholars. This study enriches the resource and scholarship in dealing with church dropouts from the pastoral perspective.

First of all, this research focuses on the phenomenon of mainland Chinese Christian scholars leaving the church. The researcher began to make clear the origin and course of its development. In order to clarify their reasons for leaving the church, the researcher began with the reasons they joined the church, and then moved on to investigate their reasons for leaving. Then the researcher explored the relationship between their leaving and pastoral care. This research analyzed the reasons for mainland Chinese Christian scholars leaving the church. Second, this research overview was limited to existing material on the Christian dropouts from church.

Third, this research engaged in analyzing the current pastoral care paradigm mainly applied in the Chinese churches. This research also analyzed the possible application of pastoral care paradigms in mainland Chinese scholar churches in the Twin Cities.

Fourth, this research pointed out the importance of pastoral care in the Chinese churches in maintaining Chinese Christian scholars, because the lack of pastoral theory and pastoral practice led the mainland Chinese Christian scholars to go in the front door and leave from the back door. This research provides some insights from interviewees in strengthening pastoral care to Chinese congregations.

Fifth, this research serves as a good portrayal of current Chinese churches in the Twin Cities. From the data collection, the researcher got in touch with five groups of
interviewees who may be viewed as the representatives of the current churches in the Twin Cities. From these interviews, the researcher got to know the true voice of the people regarding the church. The voices revealed their true situation in church life and faith concerning their joining the church, pastoral care patterns and their leaving the church.

**Limitations of This Research and Suggestions for Future Research**

This research obviously has some limitations. First of all, this research is limited in time and finance. The time limitation means that the researcher had only a short time to deeply investigate the Chinese churches in the Twin Cities. So the selection of sample churches and data collection were mainly through the suggestions of pastors who are currently shepherding the churches. Time limitation also meant that the researcher had a limited time to finish his research. This gave the researcher little time to interview more people to obtain more precise findings.

The financial limitation means that the researcher would have needed more money to become more familiar with the interviewees, such as inviting them to have a cup of coffee or a lunch at a Chinese buffet, or a small gift for each of the interviewees. The better the researcher knew the interviewee, the more solid the data the researcher obtained.

Thus, the researcher suggests that further research may consider a longer period of time in selecting sample churches and interviewees. The researcher would more easily find interviewees on his or her own. This would give the further researcher ample time to interview and to collect data. Plus, the researcher may have sufficient time to analyze the data and to interpret the significance of the data.
The second limitation was the methodology. Based on the limitation of time and finance, the methodology was simplified. If time and finances were sufficient, the researcher would adopt a mixed methodology in this research: qualitative and quantitative approaches. Qualitative research is sufficient to generate theories via the grounded theory method. But the addition of a quantitative dimension would double-check the results of this research. Sending massive amounts of questionnaires may generate more data to support the qualitative results. Also, the methodology may add documents and observational methods to the qualitative research.

The researcher suggests that further research should adopt a mixed methodology to get the data in order to assure the accuracy of the findings and results as well as the generation of theories.

Third, the limit of samples is another limitation for the researcher. While the researcher contacted the pastor interviewees, it was suggested that he add the quantitative method into this research, but the pastor interviewees rejected this suggestion at once because they knew the congregations were small. It would be very difficult to collect enough questionnaires to analyze and interpret.

The researcher suggests that further research may require a bigger metropolitan city with many Chinese churches, such as New York City, Los Angeles, Chicago, or Houston, to do the research. There must be enough Chinese congregations to select and enough questionnaire possibilities so that the research may be more persuasive than the study in the comparatively small metropolis with fewer Chinese churches.

The fourth is the limitation of literature. The literature, especially the updated literature in Chinese is limited, and the literature concerning Chinese churches in the
American context is even less available. The literature concerning dropouts and pastoral care of Chinese churches is scarcely found. So this limited literature may define the research at a certain level.

The researcher suggests that further research may contact directly with some well-known mainland Chinese scholar pastors and some periodicals in order to get direct information and updated data concerning Chinese churches in the American context.

Fifth, the limitation of the research topic gave the researcher a limited study area. This is a dissertation research, so it cannot extend far enough to cover all the causes and effects of the phenomenon of mainland Chinese Christian scholars leaving the church. This research only tries to explore the reasons why they left. Actually, there is a series of related things to research. Due to this dissertation’s purpose, many related topics cannot be involved in this research.

The researcher suggests that further research may focus on why mainland Chinese scholars are joining the church, where they go when they leave the church and what happens to those Christian scholars when they move to other states or cities. Research on the loss and maintenance of American-born Chinese (ABC) in the Chinese churches is needed. Were they lost or did they join the local churches? How do Chinese churches help younger-generation mainland Chinese students who study in the senior high schools in the United States? All these research topics may be woven together to cover the Chinese churches in the American context.

**Final Words**

Considering the dissertation work until now, the researcher clearly knows that this research is hard work, but it definitely will benefit Chinese churches in the American
context in the Twin Cities. Even though the shortage of literature concerning this research is great, the researcher would like to insist on finishing this study in order to contribute original scholarship to the Chinese churches in the American context.

Throughout the process of this study, the researcher gained insight on pastoring mainland Chinese Christians in the American context, both theoretically and practically. The researcher views this study as a breakthrough in finding breaches that Chinese churches have, while all the churches and their pastors are working hard on evangelization. For the researcher, this study was a chance to sharpen his scholastic capacity when teaching in a seminary in China, or to gain pastoral insights when pastoring a church anywhere.

This topic is worthy of study; since in the last two decades, the growth of the Chinese churches in the America has tended to plateau. The massive conversion of the mainland Chinese scholars to Christianity was like waves into the Chinese churches. However, the passion and intensity has passed, because the loss of mainland Chinese Christian scholars was great.

The research is an attempt to find out the reasons behind the phenomenon of their loss. The conclusions may both give some explanations to this current phenomenon and give some insight theoretically to the pastors who faithfully work in the pastures of God. This dissertation helps the researcher to finish a phase of study and begin a new stage of life. Thus, the researcher endeavors to go on to another goal of life as Paul said: “Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press
toward the goal for the prize of the upward call of God in Christ Jesus” (Phil 3:13, 14 NKJV).
APPENDIX A

QUALITATIVE INTERVIEWS QUESTIONS

To Pastor Interviewees

1. What is the ratio of the mainland Chinese Christians scholars in your church compared to the whole congregation?
2. How many mainland Chinese scholar seekers were baptized in the past four years? And how many are no longer seen in the church?
3. How do you understand the meaning of baptism for Christians?
4. What reasons caused them to join the church, from your pastoral experiences?
5. What reasons caused some mainland Christian scholars to leave the church, in your opinion?
6. Facing the loss of mainland Chinese scholar Christians, what do you think the church can do to avoid such loss?
7. Is there any relationship between pastoral care and their leaving in your opinion?

To the Lay Leader Interviewees

1. In your opinion, what reasons cause a mainland Chinese scholar to join the church and become a Christian?
2. What causes them to make a decision to leave this church, in your opinion?
3. Are there any Christians with whom you are familiar who left the church after baptism?
4. What can this church do to help mainland Chinese Christian scholars through their faith journey?

5. What is the main problem for those mainland Chinese Christian scholars to overcome in order to avoid falling away from their faith?

6. Do you think that their leaving has something to do with pastoral care?

**To the Newly Baptized Christians**

1. When were you baptized?

2. Tell me what factors drew you to come to this church and become baptized?

3. How do you understand baptism?

4. How did you feel after you were baptized?

**To the Christian Scholars Who Come Infrequently**

1. Tell me what factors drew you to come to this church and be baptized?

2. Is there anything that you don’t feel comfortable about in this church?

3. Have you suggested something to the pastor and she did not meet your expectation?

4. Have any unexpected things happened to you after which you did not receive pastoral care?

5. Do you have any suggestions for the pastor or church or fellow Christians in this church?

6. Is there something more you want to tell me?
To Scholar Christians Seemingly Totally Lost to the Church

1. Tell me what factors drew you to come to this church and be baptized?
2. What does baptism mean to you?
3. What are the reasons for your leaving the church?
4. Have you experienced good fellowship with fellow Christians in the church?
5. Did you reveal your intention of leaving the church to the pastor?
6. What did the church do when they knew you were about to leave?
7. What did you expect the church to do to change your intention to leave, but that did not happen?
8. In what case might you go back to the church?
9. If you have any suggestions, what would you say to the church?
APPENDIX B

INFORMED CONSENT FORM

This form is an agreement that you are cordially invited to participate in a research study. Your help and commitment are appreciated. Please feel free to contact me, should you have any questions or concerns. I am a Ph.D. candidate in Pastoral Care and Counseling program at Luther Seminary, and can be reached by phone: 651-644-4376 (home) and 651-399-2928 (cell); or by email: zyu@luthersem.edu. You may also contact my adviser, Prof. Dr. Robert Albers at 651-641-3481; or ralbers@luthersem.edu.

Your participation is to be interviewed for a couple of hours. You will be asked some questions prepared beforehand. The conversation will be recorded in order that our conversation may help the research. A second interview may be added if it seems necessary after the first interview.

The purpose of this research is to help ministers study the current situation of Chinese churches in American context in pastoring mainland Chinese Christian scholars. Your experiences, insight, advice and suggestion will be a good resource and great help in this study.

To protect your privacy, I, as a researcher, promise you:

1. Your participation in this project is entirely voluntary. You have the right to refuse to answer any questions and to discontinue your involvement in this project at any time, with or without giving any reasons.

2. You may receive a hardcopy of our conversation, and you will be able to make any changes you want and your change or correction will be respected.
3. Your name will not appear in my dissertation or in any journal articles or books based on this research unless you specially request to have it included.

4. The materials will never be used other than this study and will be shared with my dissertation committee only if needed. The final copy of my dissertation will be published in hard copy and microfiche.

5. All results of your participation, including our conversation, tape, transcripts of our conversation, will be kept confidential for five years. I will destroy all the materials five years later and I will inform you by phone, letter, or e-mail.

I, as a participant, have read the above information and have had the opportunity to ask any questions. I acknowledge my right to privacy in this study. I sign below to express my willingness to participate in this research project.

Print Name________________________ Signature____________________________________

Date__________________________________________

Address: _____________________________________________________________________

Phone: ____________(Home); ____________(work); ____________(Cell)

E-mail: ____________________________________________
English References


Chinese References


Website References


