

**Adapting with the Times — The Path of CCL Ministries in China**

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Establishing local workers, and walking with the workers of mainland churches, these have been the principles that CCL has abode by since its founding. Under this principle, we walk closely with mainland church workers, adjusting our ministry strategies to reflect the needs of the churches in China according to these church workers, and adapting with the changes of the times.

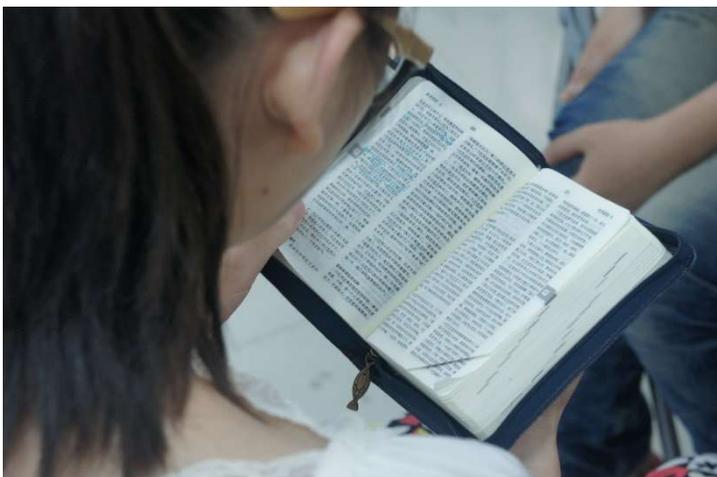


Year	Social Background	The Needs of Church	Key Responses of CCL
1970s	During the Cultural Revolution, Bibles were confiscated and churches were closed. Church buildings were expropriated by the government.	No feasible activities. Believers could only pray and teach their children secretly at home. Some believers fled to the hills to pray and congregate.	Research and Prayer: published <i>Pray for China</i> , organized prayer meetings and topical seminars to allow believers to understand more about the situation of churches in the mainland.
1980s	The Chinese Economic Reform began. Churches reopened. Foreign capital entered China.	The churches were without Bibles and Christian literature, but believers increased in number day by day. Churches were extremely old but full every week.	Published and printed Gospel tracts in Simplified Chinese. Encouraged believers to give away books and Bibles in Simplified Chinese as gifts.

Year	Social Background	The Needs of Church	Key Responses of CCL
1990s	<p>The economy continued to develop. Social inequality slowly started to exert negative effects. A string of natural disasters brought many external organizations to help. Christianity began to have influence in cultural circles. Christianity became a hot topic for study in universities.</p>	<p>The churches continued to grow, but there was a phenomenon of too many sheep to too few shepherds, especially poorer regions such as Henan, Anhui and Northeast China. Village churches thrived. Pastors ordained before the Cultural Revolution started to age, thus there was an urgent need to train more church workers.</p>	<p>CCL concentrated on training pastoral staff, publishing training materials and gifting reference books to small libraries. At the same time, CCL explored opportunities to publish Christian books in the mainland. CCL also strengthened cooperation with evangelical broadcasting organizations, gifting recordings of sermons and trainings to mainland churches for the purpose of training pastoral staff.</p>
2000s	<p>After joining the World Trade Organization, the Chinese economy developed further. With the development of the World Wide Web, society as a whole was able to access outside information more widely and comprehensively.</p>	<p>The torch was passed on to a new generation of church workers. With more exposure to the outside, ministries took a trend towards diversification. The older generation perceived that there was a deficiency in foundational Biblical knowledge in the newer generation. There was a serious problem of lack of Bible content in the preaching of younger pastors where Scripture was not correctly quoted or interpreted.</p>	<p>CCL promoted Bible teaching ministries, focusing on teaching the Bible through systematic Bible studies and research. CCL emphasized the importance of appropriate teaching in different age groups. Apart from publishing children Bible stories and Sunday school material continuously, CCL began an adult Bible teaching ministry based on “Living Word”.</p>

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2010 to present	A soaring economy brings makes China into an emerging power. Overseas students and migration increases the visibility of Chinese people worldwide.	There are more opportunities for church workers to receive theological training overseas. Basic theological training reaches a satisfactory level. There is a lack of leaders in the church to fulfill the needs of developments in a diversified church.	A ten-year leadership training scheme is proposed to cultivate lay leaders holistically in physical and spiritual health. E-publishing is developed; allowing church workers in different regions to easily access needed Christian literature.

How have the needs of the churches in China changed in the 40 years since the Chinese Economic Reform? The development of the mainland churches has had a close relationship with that of the Chinese society, especially with the tightening or loosening of politics and economics. Just because a ministry was feasible in the past does not mean it will be so tomorrow. Today, Christian churches in China are by and large able to operate openly, but that does not mean there are no restrictions. It's just that they are merely less obvious than they had been in the past.



The cross removal incidences in Zhejiang Province over the previous two years have given many church workers a pause to reflect, if the right to congregate openly is lost, what is the direction of the church? The most important part of a church is not the building, but the people. At this moment, workers appreciate more deeply the effects that the quality of a church leader's spiritual life has on the efficacy of his leadership. Thus, future developments will not only focus on raising the quality of pastoral staff, but

stress the cultivation of lay leaders so that they can have a better witness in the marketplace and exert a positive influence on society through Christian moral values. The church should develop small groups, and continue to root itself in Biblical teaching to strengthen spiritual cultivation. Simultaneously, churches can diversify its ministries by opening it up to laypeople through community services and commercial activities

CCL will continue pioneering and strengthening leadership training. In the future, more emphasis will be placed on marketplace ministry and mission training, so that lay leaders in the mainland will be able to be a good witness of Christ whether in church or at work. In the foreseeable future, as the trend of globalization continues and more and more mainlanders emigrate or conduct business overseas, their networks will extend throughout the world. CCL will be vigorously exploring how to this worldwide network can be leveraged for the ministry of global evangelism. This shall be a key direction and strategy of the 5<sup>th</sup> decade of CCL ministries.



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## **Building the Church on the Word**

### **Rev. Wang (A Mainland Pastor)**

#### **From Learning the “Living Word” to Grooming Small Group Leaders**

I first came to know Mr. Leung, a trainer of CCL, in the summer of 2000. He brought along a copy of the first few lessons of the “Living Word” on the Book of Genesis, which is not yet published. I was very busy then and did not have the chance to read it thoroughly. In September 2013, I went to Hong Kong to study, and it was then that I read in detail the published teaching materials of the “Living Word” on the Book of Genesis. In the same year,

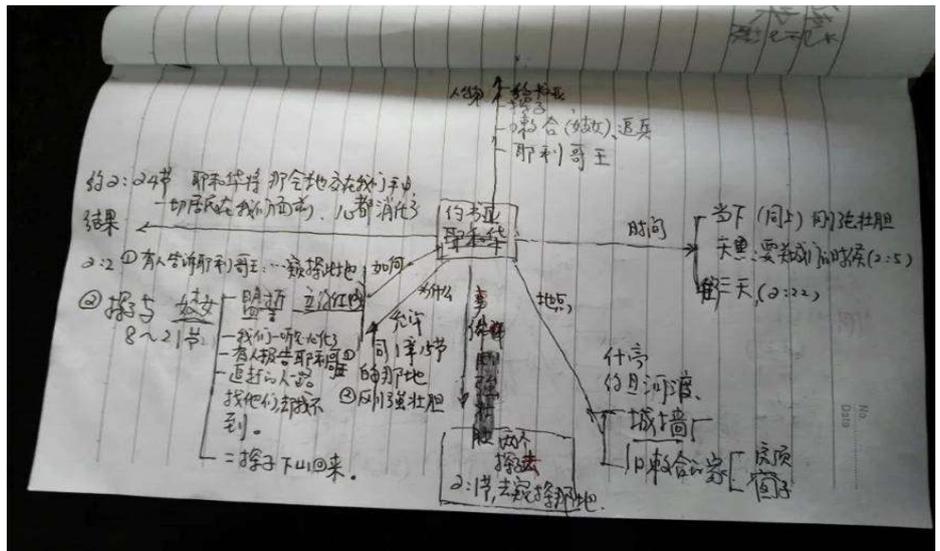


I had the opportunity to learn the “Living Word” taught by Mr. Leung when I took some lessons together with mainland pastors in a Guangdong church, and found that this set of teaching materials compiled particularly for Chinese Bible study groups is very suited to the needs of mainland churches.

Later, I thoroughly read through the materials again, and learned that it adopts the same exegesis approach, the inductive Bible study (also known as “OIA”), which I taught in the mainland. I was excited! I invited four co-workers from my home church to join the training in Guangdong. After the three-day training course, they immediately set up the “Living Word” study groups in our church. As soon as I returned to Hong Kong, I joined the “Living

Word” ministry team of a church. We started preparing for a leadership training course on the “Living Word” for my home church in Northwest China. In April 2015, our team of seven went to Northwest China and conducted a three-day training course for 32 church workers and students of a Bible school. We used the materials on *John & John’s Letters*. Our team members served as observers in each small group and helped the group members learn.

From my observations on the above two training programs, I found that the “Living Word” materials have broken away from the western way of thinking. Instead, a simple exegesis approach is used, catering to the needs of every believer, irrespective of whether he has undergone theological training or not. I tried to consolidate various learning approaches and made use of the questions raised by the group members in my home church in Northwest China in an effort to explore how to study the Bible and ventured into the process of drawing a mind map.



Explain how to draw a mind map

### Applying What is Learned to Build the Church

In September 2015, in teaching the “Living Word” materials, I tried to include the explanation of what hermeneutics was and explore the relationship between hermeneutics, sermon, teaching the Bible, and learning the Bible. I conducted an intensive and in-depth course for pastors who have studied the “Living Word” for a year. In February 2016, I went to churches in Northwest China for the second time and hosted training on the “Living Word” materials for 150 pastors from one district and six counties. In addition to teaching subjects like basic principles in hermeneutics, the inductive Bible study (OIA), what the “Living Word” curriculum was about and exercises for “Living Word” small groups, I also picked ten pastors who had received the “Living Word” training to serve as group leaders. This training course set a solid foundation for newcomers and helped group leaders identify their deficiencies in leading small groups.

I found that group leaders who had received the “Living Word” training could independently lead Bible study groups, refraining from interpreting the Bible in just whatever way they like.

They emphasize the authority of the Bible, and their performance in delivering sermons has also been enhanced. A special feature of the “Living Word” study is for group members to get insights and reflect upon themselves through small group interactions, dialogues, and reading the Bible. Learning about the stories of the characters in the Bible also helps them reflect upon their own lives. As leaders, we are also reminded to act as role models for others. All in all, if a church is built upon teachings of the Bible and uses a 7-year cycle in studying all the books in the Bible, the church will be able to develop steadily. The spiritual life of church leaders and believers will also grow, enabling the church to resist penetration by cults.

## Support the “Living Word” Campaign

An additional 12 “Living Word” Bible camps will be organized starting from 2016. Moreover, another 14 volumes\* of the curriculum will be completed in 4 years to provide the training materials for church leaders to teach the Bible.

### Funds needed for 2016: US\$326,000

If you would like to make an offering, please contact us for details, thank you.

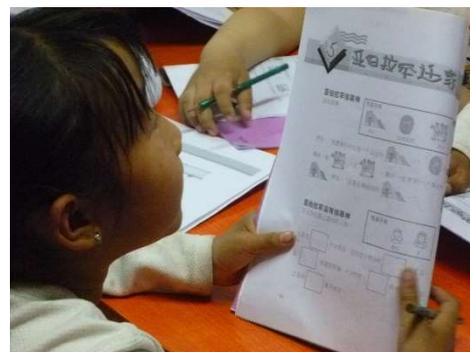
\*These 14 volumes include *Isaiah*, *Ezekiel*, *Job*, *Psalms*, *Song of Songs*, *Ruth*, *Lamentations*, *Ecclesiastes*, *Esther*, etc.

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## Prayers

### 1. Children Ministries in the Mainland

Mainland seminaries rarely offer courses on Christian education. For children Sunday school teachers, although quite a lot of them have experience in early childhood education, their foundation in Biblical knowledge is not strong. Churches in China have invested more in buildings than children ministries.



**May the Lord help mainland seminaries and churches see the importance of children ministries, nurture Sunday school teachers and put resources into equipping these teachers to serve the next generation.**

## 2. Training for Mainland Church Leaders



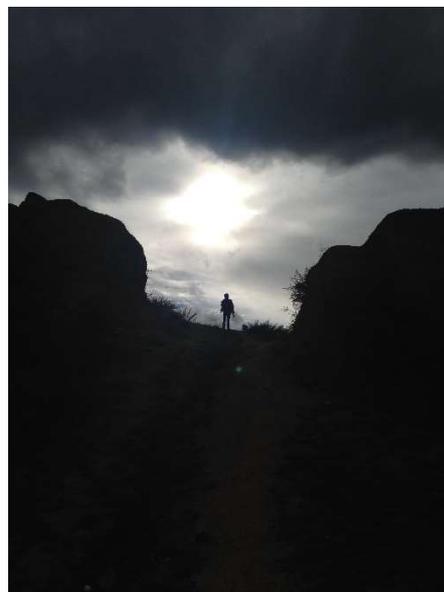
Loaded with various duties, mainland pastors can hardly afford the time to pursue further education. There is also a lack of training opportunities for mainland church leaders, many of whom go to Hong Kong for leadership training instead.

**May the Lord guide Hong Kong churches and organizations in offering leadership training, and let mainland pastors have more chances for further training and exchanges with fellow workers.**

## 3. Personal Sustainability for Mainland Pastors

Quite many mainland church workers have mentioned the heavy pressure caused by busy ministry work. Especially for those pastors with children, their limited time spent with their families has affected their own emotional and spiritual health greatly.

**May the Lord lead mainland pastors in developing a balanced life and having a regular quiet time with the Lord. May the Lord feed them with nourishing Christian materials to help them “lead from the heart” so that they can wield their influence with their own lives.**



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