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# 建立基督的身體：獻上靈祭，邁向 2020

主任牧師簡楊青

彼得前書 2:4-5 “主乃活石，固然是被人所棄的，卻是被神所揀選、所寶貴的。你們來到主面前，也就像活石，被建造成為靈宮，作聖潔的祭司，藉著耶穌基督奉獻神所悅納的靈祭。”

“建立基督的身體”是我們教會立案二十週年特刊的主題。今年(二零一四)教會的經文是“成全聖徒，各盡其職，建立基督的身體”(以弗所書 4:12)。教會是基督的身體(以弗所書 1:23)。神的家是永生神的教會(提摩太前書 3:15)。基督是教會的頭(以弗所書 5:23)，我們基督徒是神的兒女(約翰一書 3:1)。耶穌基督是這靈宮(身體)的活石。亦是房角石(詩 118:22; 彼得前書 2:7; 以弗所書 2:20)，我們基督徒來到主面前，也就像活石被建造成為靈宮。我們作聖潔的祭司因為主耶穌是永遠又完全的大祭司，為我們死的血，開了一條又新又活的路，使我們得以坦然無懼的進入至聖所(希伯來書 10:19-20)。我們基督徒作聖潔的祭司，來同心建立基督的身體。

讚美父神的愛，蒙基督的恩典和聖靈的引導，我們去年九月二十日買了新堂，教堂就好像電腦的硬體部份，有了美好的敬拜聚會地方，現在正需要建立完善的軟體，教會的目的和功能才能完全發揮。在獻新堂給榮耀的神，我願以謙卑和喜樂的心用彼得前書二章四到五節來分享，共勉獻上神所悅納的五個靈祭，邁向大家同心所定的 2020 展望：“到二零二零年，成為以基

督為中心，五百人以上，服事華人社區的教會”，竭力推進其中五大事工的目的：敬拜，團契，門訓，服務和傳福音。

第一，以頌讚為祭，獻給神：2020 展望敬拜的目標

希伯來書 13:15 “我們應當靠著耶穌，常常以頌讚為祭，獻給神，這就是那承認主名之人嘴唇的果子。”

一位名神僕曾說“那裏有基督徒一起敬拜神，就是有教會”。主耶穌曾說“因為無論在那裡，有兩三個人奉我的名聚會，那裡就有我在他們中間”(馬太福音 18:20)。當主耶穌昇天後，基督徒聚在一起敬拜(使徒行傳 2:42)都恆心遵守使徒的教訓，彼此交接、擘餅、祈禱。今天教會應恆切不住的禱告，獻上頌讚為祭，凡事謝恩，新堂五倍大的空間大可容更多人一起聚會，國語、英語、粵語、和校園的四個敬拜已見得救和敬拜的人數逐漸上增。教會興旺必需要靠同心禱告。禱告是教會動力的引擎。2020 展望的禱告會目標是 25% 的敬拜人數，我們目前只達到約一半敬拜人數的目標。呼籲更多的弟兄姊妹參加禮拜三晚上、主日清晨、和各團契的禱告會，以心靈和誠實來敬拜主，同時鼓勵個人，家裡每天獻上禱告的靈祭。

第二，以愛心關懷為神所收納所喜悅的祭物：2020 展望團契的目標

**腓立比書 4:18 “但我樣樣都有，並且有餘，我已經充足，因我從以巴弗提受了你們的餽送，當作極美的香氣，為神所收納所喜悅的祭物。”**

記得二十多年前，當我們搬到自己的第一個教堂（蘭尼莎舊堂），杭牧師和執事們開始了一個新的事工，由主日學發展出團契關懷小組，在週間以查經為主，彼此相愛（約翰一書 4:7），傳福音，並作為管道帶人進入教會。開始我們以聖靈的九個果子（加拉太書 5:22）為各團契的名字，感謝主，因人數的增長目前已有二十個團契（每團契平均約十家）。由不同的背景（譬如學生、年長、姊妹、語言和需要等等），在不同地區，家裡或教會相聚。但願我們本著主的大誠命（馬可福音 12:30-31 盡心、盡性、盡意、盡力、愛主你的神。並要愛人如己）獻上愛心的靈祭。

第三，將自己身體獻上當作活祭，獻給神：2020 展望門訓的目標

**羅馬書 12:1 “所以弟兄們，我以神的慈悲勸你們，將身體獻上，當作活祭，是聖潔的，是神所喜悅的，你們如此事奉，乃是理所當然的。”**

使萬人作主的門徒是主耶穌吩咐的大使命（馬太福音 28:19）。建造基督的身體必要訓練和塑造門徒。禱告和查考聖經是門訓的主要資源，美南浸信會有一系列極完備的主日學教材（五年查完新、舊約一次）。我們的教會在三十三年是由母會的中文主日學開始。我們很懷念當初主日學的出席率都超過敬拜人數（多過 100%）。我們 2020 的目標是由目前約 70%出席率長進，在二零一五年達到 90%，在二零二零年達到 100%的敬拜人數的出席律並準

時的參加。在一九九八年我們開始採用美南浸信會的門訓教材（塑造主生命），目前已有約三百人完成門訓，同時我們有傳福音的特別訓練，呼籲所有有心服事教會的同工都來參加門訓，成為基督精兵。最近我們教會成立中西華人聖經學院，鼓勵有心追求聖經和裝備為主的工人的會友或美、中區的基督徒，來進修並可同時得中西浸信神學院本科生的學分。這次建新堂，感謝弟兄姊妹犧牲的愛心奉獻，不需向銀行貸款，榮耀歸給神。目前教堂大空間的保養和更多事工的需要，相信藉聖靈的感動和我們的愛心回應，將自己身體全部獻上當作活祭，必足足有餘，福杯滿溢。

第四，將行善的事為祭，獻給神：2020 展望服務的目標

**來 13:16 “只是不可忘記行善，和捐輸的事。因為這樣的祭，是神所喜悅的”**

堪城是美國的心臟地，亦是廣大美、中地區華人的地理中心。當初我們有異像，在堪城建立一個明亮的金燈塔（啟示錄 4:5）。目前到堪城的華人和服務需要一直逐日漸增（每年約增 10%華人）。我們教會是社區的光和鹽，要有好行為，榮耀歸給神（馬太福音 5:16）。神預備目前這麼美好的地方，正是推行 2020 展望服務事工的良機，已開始的服務：如健康資訊，英文班，專業講座，關懷老人和病痛者，中文學校等等都可加強行善的服務項目，為福音事工或預工的原由，讓我們將善事獻給神為靈祭。

第五，將福音的果子為祭，獻給神：2020 展望傳福音的目標

**羅馬書 15:16 “使我為外邦人作基督耶穌的僕役，作神福音的祭司，叫所獻上**



的外邦人，因著聖靈，成為聖潔，可蒙悅納。”

傳福音作見證到地極是主耶穌升天前吩咐的大使命(使徒行傳 1:8; 馬太福音 28:19)。感謝神的恩典，我們過去和現在得救人數天天增多。過去二十年每年平均近二十位受浸，最近三年每年約有三十位。我們每年受浸目標是 7% 的會友人數。我們在本地亦在外地傳福音。本地每年多次的奮興會和傳福音訓練(無字書，屬靈四律和三福等等)將加強推進。目前短宣國內焦點是印地安人(亞歷桑那州)，國外宣教焦點是中國的中原地帶，我

們宣教要由奉獻金錢邁向差遣會友去長宣。宣教是教會的燈塔，盼望我們佈道和宣教事工預算可達到超過全教會總預算的半數。將福音的果子獻給神為靈祭。

今天我們願以頌讚和感恩的心慶賀教會立案二十週年並獻新堂給榮耀的主，勉勵弟兄姊妹獻上五個靈祭：禱告，愛心，身體，行善，和福音果子獻給主耶穌基督，齊心邁向 2020 展望的五大目的：敬拜，團契，門訓，服務和傳福音，同心來造立基督的身體。

## **To Build The Body Of Christ: Offer Spiritual Sacrifices And Toward Vision 2020**

**Senior Pastor Jerry Jean**

*I Peter 2:4-5 “As you come to him, the living Stone--rejected by men but chosen by God and precious to him—you also, like living stones, are being built into a spiritual house to be a holy priest-hood, offering spiritual sacrifices acceptable to God through Jesus Christ.”*

“To build the body of Christ “is our theme of this twentieth anniversary celebration and our verse in 2014 is “To equip His people for works of service, so that the body of Christ may be built up” (Ephesians 4:12). Church is the body of Christ (Ephesians 1:23) and the household of God is God’s church (I Timothy 3:15). We Christians gather together is the household of God/church (Hebrews 3:6). Christ is the head of church and we are

God’s children (Ephesians 5:23; I John 3:1). Jesus Christ is the living stone and the corner stone of the spiritual house/church (Psalm 118:22; I Peter 2:7; Ephesians 2:20) and we Christians are also as living stones built up as a spiritual house. We are holy priesthood because Jesus is the High Priest and through His sacrificing blood opened a living and new way for us to enter the sanctuary (Hebrews 10:19-20).

Praise the Father’s love, through Jesus’ grace and the Holy Spirit’s guidance, we bought this church building on September 20, 2013. Church building is just like the hardware part of a computer for us to gather and worship God together. It is time to build the software part so that the church could function well toward

church purposes. At this celebration and dedication time, I would like to share with you based on I Pet 2:4-5 to build the body of Christ by offering five spiritual sacrifices and to serve together toward five main purposes in VISION2020 (**To become a Christ centered church with five hundred-plus attendance at the regular worship by 2020, ministering primarily to the Chinese community**) i.e. worship, fellowship, discipleship, services, and witnessing the Gospel.

I. First, we offer a sacrifice of praise to God: Worship purpose of VISION2020.

*Hebrews 13:15 “Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name.”*

A famous pastor said “wherever there is worshiping God together, there is a church”. Jesus said in *Matthew 18:20* “*For where two or three have gathered together in My name, I am there in their midst.*” After Jesus ascended to the heaven, Christians gathered together and in Acts 2:42 they were continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer. Today, we should offer our prayers to praise and thank God all the time. Now we have a building with five times of more space than before to accommodate much more people in four worships: Mandarin, English, Cantonese, and campus. We have been experiencing God’s blessing in the increase of worship and salvation numbers. For church to grow, we must rely on prayer together because prayer is the engine of church power. In VISION2020, our cooperative prayer goal is 25% of church members. We are currently at about half-

way of this goal. I encourage that we come together to pray on Wednesday nights, Sunday mornings, and fellowship’s prayer meetings. At the same time, we offer individual and family prayers daily as a spiritual sacrifice to the Lord.

II. Second, we offer loving care as acceptable sacrifice to God: Fellowship purpose of VISION2020.

*Philippians 4:18 “But I have received everything in full and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, [n]a fragrant aroma, an acceptable sacrifice, well-pleasing to God”*

I remember over twenty years ago, after we moved into our first building (old building in Lenexa). Pastor Hunker and the deacons started a new ministry: from Sunday school classes, we established various fellowships which meet on weekdays at home or church. The purposes of fellowship are: to study the words of God, to love one another (I John 4:7), to share the Gospel and to be as a channel to bring people to the church. Initially we used the nine spiritual gifts (Galatians 5:22) as the names of fellowships. Praise the Lord, the fellowships have increased to twenty groups today. I encourage we continue and increase our commitment to the Lord’s Great Commandment to *love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength and love your neighbor as yourself (Mark 12:30-31)*. We offer our love as a spiritual sacrifice.

III. Third, we offer our bodies as a living sacrifice to God: Discipleship of VISION2020.



***Romans 12:1 “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, [a]acceptable to God, which is your spiritual service of worship”***

Being the Lord’s witnesses or sharing the Gospel to the remotest part of the earth is our Lord Jesus’ command as the Great Commission (Acts 1:8; Matthew 28:19-20). To build the body of Christ, we must make disciples. Prayers and God’s words are two essential resources for disciple training. We have been using the excellent Lifeway Bible Series materials for our Sunday school which completes a study cycle on the Old and New Testaments in five years. I remember at the beginning of this church when we started Sunday School at the mother church, our Sunday School attendance exceeded worship attendance (over 100%). Let us and the whole family all together come to Sunday School and strive from current level of about 70% to our goals in Sunday School attendance: 90%, and 100% of worship attendances by the year of 2015, and by the year of 2020, respectively. For disciple training, we have been blessed by using the Southern Baptist discipleship program “MasterLife I-IV” since 1998. We have trained about three hundred disciples through this program and I encourage those who have a heart to serve at this church, to join this disciples training as soon as possible to become a good soldier of Christ. Recently our church has established Midwestern Chinese Bible Institute which provides brothers and sisters inside and also outside ECBC to learn Bible and to prepare for the Gospel ministry. And at the same time one is able to earn undergraduate credits from Mid-

eastern Baptist Theological Seminary. In the recent building fund project, brothers and sisters’ exceeding sacrifice offering has made us to purchase this new building without needing a mortgage from outside, praise the Lord! Now it is time for us to keep up our loving sacrifices for the Gospel’s sake. With God’s grace and our faithful stewardship, let us offer our bodies as a spiritual sacrifice for His glory.

IV. Fourth, we offer **good works** as a spiritual sacrifice: **Services** purpose of VISION2020.

***Hebrews 13:16 “And do not neglect doing good and sharing, for with such sacrifices God is pleased.”***

Kansas City is the heart of America and is also the strategic location of widely dispersed Chinese in the Midwest. Our original vision at the beginning is to establish a church as a bright golden lampstand in the Kansas City area (Revelation 4:5). There is an on-going influx of Chinese (about 10% yearly) to Kansas City area and an increase of needing services. Our church is the light and the salt of the community and our good works testify them for God’s glory. God has prepared us a perfect place and it is the perfect time for us to do more good works. Let’s continue and enhance the on-going services, such as health information, English class, special workshops, caring for elderly and needy, Chinese School etc. We offer good works of services as a spiritual sacrifice for the Gospel and pre-Gospel purpose.

V. Fifth, we offer **the fruit of the Gospel** as a spiritual sacrifice: **Gospel** purpose of VISION2020.

***Romans 15:16 ” to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that my offering of the Gentiles may become acceptable, sanctified by the Holy Spirit.”***

The Great Commission from the Lord calls us to witness the Gospel to the end of the world (Acts 1:8; Matt 28:19-20). Thanks to the grace of God, our number of saved people has been increasing daily. During the past twenty years, we had an average of twenty baptisms per year and in the recent three years, it has reached to about thirty. Our goal of baptism per year is 7% of church members. We evangelize people both local and away from our church areas. Locally, let's continue and enhance the on-going revivals and evangelism trainings, such as wordless book, four spiritual law, and Evangelism Explosion etc. Currently, our short-term

home mission is focusing on Native Americans in Arizona and foreign missions in central east China. Our mission projects could be extended and grown from sending money and short mission's trips to sending long-term missionaries. We hope that one day our evangelism and mission budget would exceed a goal of 50% of our church overall budget. Let's offer the fruit of the Gospel to the Lord as a spiritual sacrifice.

Today at this special occasion of our 20th year celebration and dedication of new church building to the Almighty God, may we join in unity to praise and thank our Lord Jesus Christ and to offer five spiritual sacrifices: prayer, love, bodies, good works, and the fruit of the Gospel to the Lord Jesus Christ and work together toward the five purposes of the VISION2020: worship, fellowship, discipleship, services, and witness of the Gospel.





# To God Be The Glory

Pastor Emeritus Carl Hunker

Dear Brothers and Sisters in Christ,

My cup runs over with praise and thanksgiving for the God of our salvation and for this time of celebration for Emmanuel Chinese Baptist Church. How happy I am to write this message as we celebrate the 20<sup>th</sup> anniversary of the church as well as the dedication of this building which God has provided to further His Kingdom.

**CELEBRATION IS A TIME TO REMEMBER:** I have such happy memories of the beginning growth, development, and maturity of our church. What I wrote in October 1988 in a pastoral letter still applies today. "God has blessed us with a warm and meaningful fellowship in our church. We praise Him that we are a family to one another." At that time, we were Emmanuel Chinese Baptist Mission, and our fellowship grew from two adult Sunday School classes formed on September 13, 1981 at the mother church, Emmanuel Baptist Church in Overland Park. In those early years, meaningful church traditions began, such as Wednesday prayer meeting, regular fellowship dinners, choir and music ministries, the formation of care groups, spring and fall revivals, Sunday School classes for all age groups, church picnics, youth group activities with leaders, services to honor our graduates, attending the fall Mid-West Chinese Christian Summer Retreat over the Labor Day Weekend (then held at the Assembly of God Camp Grounds in Excelsior Springs), church Thanksgiving

dinners, offerings for missions, and the Christmas Eve service. By late 1990, we were able to purchase the building on Santa Fe Trail Drive. On October 7, 1990, we held a service of opening and entering the building together as a fellowship. Worship attendance at that time averaged 125. Our first baptism in the building was on January 27, 1991, and the first ordination service was on January 31, 1993. On October 9, 1994, our fellowship was constituted as a church. As noted in my pastoral letter on October 3, 1994, "During these years, ninety have been baptized, and perhaps more than three hundred blessed by the Lord's ministry in our midst. In oneness of heart and mind, we give glory to God, not to ourselves." Abundant fruit has been manifested through God's calling and leadership of first pastor Don Gardner, Senior Pastor George Hsu, current Senior Pastor Jerry Jean, Assistant Pastors Steve Tan, Henry Chen, and Timothy Qian, Interim Evangelist Thelma Qian, Youth Fellowship coworker Brian Tung and current Office Manager Eric Li. Through the years, God has blessed us over and over again with His presence, spiritual blessings, physical provisions, the dedicated service of church staff, co-workers, and church members, and the blessing of many new members to the family of God. "Praise the Lord! Oh give thanks to the Lord, for He is good. His unchanging loving kindness endures forever." (Psalm 106:1-2)

**CELEBRATION IS A TIME FOR PERSONAL COMMITMENT:** Each of us

can recall what Jesus has done for us in forgiving our sins, saving us, and giving us strength and power to live for Him. We remember not only our own experience of salvation, but how time and time again, God has been faithful and has blessed us in times of need. Today we join together in giving thanks and praise to the Lord for His marvelous works in our lives. With hearts of thanksgiving, we commit as a body to daily seek him and to rededicate our lives to His service. “God is ABLE to provide EVERY blessing in Abundance, so that in ALL things at ALL TIMES, having ALL you need, you will ABOUND in every good work.” (2 Corinthians 9:8).

**CELEBRATION IS A TIME FOR VISION:** The 20<sup>th</sup> anniversary is a time of remembrance and thanksgiving. The dedication of this wonderful building marks a time of looking to God for a new vision of the



future for what God desires for us individually and as a church. We can be encouraged by Paul’s words of “pressing on toward the goal for the prize of the upward call of God in Christ Jesus” (Philippians 3: 14). At this special time, we can also be reminded of the world that God wants us to have. In Revelation 11:15, John had a vision and saw the kingdoms of this world as belonging to Christ. “The kingdom of the world has become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever”. What a privilege and blessing that we as a church can be participants in this high calling. Already our church, by the grace of God, is launching new areas of ministries as part of Vision 2020. We face the future with strong hope and commitment. May God continue to give wisdom and power as Emmanuel Chinese Baptist Church seeks to be used of God in fulfilling His vision.

## 願榮耀歸給神

榮譽牧師杭克安

在基督裡親愛的弟兄和姐妹們，

在以馬內利華人浸信會喜慶的時刻，我的杯滿溢著對那賜我們救恩的神的讚美和感恩。我是多麼高興地來寫這信息，不單是慶祝教會二十周年，也是新堂的奉獻禮——神為著擴展祂的國度，供應了我們這棟新教堂。

**慶祝是懷念的時候：**我對我們的教會從一開始的成長、發展和直至成熟有著非常愉快的記憶。我在一九八八年十月牧者信函中寫的東西今天仍然適用。“神祝福我們，讓我們的教會擁有一個溫暖和有意義的團契。為著我們彼此是一家人，我們讚美祂。”那時，我們在奧克蘭只是個宣教點，團契成立于一九八一年九月十



三日，從兩班成人主日學開始成長。在那些早期的歲月裏，教會的雛形和一些有意義的傳統開始形成，譬如：週三的禱告會，定期的團契晚餐，唱詩班和音樂事工，關心小組的成立，春季和秋季的奮興會，各個年齡組的主日學班、教會野餐、和由負責人帶領的青少年團體活動，表揚我們的畢業生，參加秋季勞工節週末的中西中國基督徒退修會（當時在怡塞席爾泉神大會的營地舉行），教會感恩節晚餐，宣教奉獻，聖誕節前夕平安夜敬拜。到一九九零年年底，我們就能夠購買位於聖達菲拖車道的這座大樓。一九九零年十月七日，我們舉辦開放儀式，並且大家如同一個大團契，一起進入了那棟樓。在那時，出席敬拜的人平均約有一百二十五人。我們第一次的洗禮，是在一九九一年的一月二十七日，和第一次的按立敬拜是在一九九三年一月三十一日。而在一九九四年十月九日，我們的團契正式成立為一座教堂。正如在一九九四年十月三日，我在教牧信中寫：“在這些年裡，受洗的有九十人，在我們中間因為神的聖工而得到祝福的，也許超過三百人。在一心一意中，我們將榮耀歸給神，而不是我們自己。通過神的呼召和神所興起的許多領袖的帶領，教會展現了豐盛的果實。譬如：從第一任的簡國忠牧師，前任的徐肇基主任牧師，到當前的簡楊青主任牧師，陳瑞基、曾思機和錢志群助理牧師團，臨時傳道人錢鈞姊妹，青少年團契同工董翰容弟兄和當前的辦公室主任李二喜弟兄。這些年來，神一起與我們同在，賜給我們各樣屬靈的福氣，物質上的供應，教會職員、同工、成員們敬虔的服事以及許多新成員加入到神的家庭。”你們要讚美耶和華！要稱謝耶和華，因他本為善。他的慈愛永遠長存！（詩篇 106:1-2）。

**慶祝是個人重新委身的時候：**我們每個人都可以記得耶穌為我們成就的事——赦免我們的罪、拯救我們，給我們力量和權能為祂而活。我們不只記得我們自己得救的經歷，並且是一次又一次在我們需要的時候，神一直信實地供應和祝福了我們。今天我們共同獻上感恩和讚美給我們的神，感謝祂在我們生命生活中的奇妙作為。用感恩的心，我們如同一個身體委身獻上，每日尋求祂，再一次將我們的生命生活獻上來服事祂。“神能將各樣的恩惠多多地加給你們，使你們凡事常常充足，能多行各樣善事。”（哥林多後書 9:8）

**慶祝是新異象的時候：**二十周年紀念日是懷念和感恩的時候。在我們將這座奇妙極美的新教堂獻上的時候，它是一個標誌：尋求神賜給我們一個未來的新異象——而這個異象是神給我們個人的和教會整體的期望。我們可以被保羅的話語所激勵鼓舞：“向著標竿直跑，要得神在基督耶穌裏從上面召我來得的講賞。”（腓立比書 3:14）在這個特別的時候，我們也可以提醒這個世界神要我們去擁有的。在啟示錄 11 章 15 節，約翰有一個異象，並看見這個世界的王國是屬於基督的。“世上的國，成了我主和主基督的國，他要作王，直到永永遠遠。”這是何等的特權和祝福。作為一個教會，我們要義不容辭地參與這崇高的呼召。我們的教會，藉由神的恩典，在展望 2020 的目標中，已經推出了許多新領域的事工。我們要以堅強的希望和委身來面對未來。願神繼續地賜給我們智慧和能力，竭力在以馬內利華人浸信會實現神賦予我們的異象。

# 平凡與不平凡

榮譽牧師徐肇基

所以無論你吃或喝，無論作什麼，都要為榮耀神而行。(哥林多前書十章 31 節)

無論作什麼，或說話，或行事，都要奉主耶穌的名，藉著祂感謝父神。(歌羅西書三章 17 節)

這幾節經文中共同的單詞是“無論”。它意味著非特殊、一般的、甚或平常和普通的意思。若從“無論”這個詞的角度再看這些經文時，令人有點驚訝的是神竟然是如此地看重這些普通的東西。

在一個普通的星期天早晨，我和美玲第一次拜訪美國以馬內利浸信會(我們的母會，位於 101<sup>st</sup> 和梅特卡夫街的交口)裏的中文班(以馬內利華人浸信教會的前身)，我們見到了簡楊青弟兄、簡國忠牧師，和許多其他的弟兄和姊妹們。我們對中文班的印象既不覺得深刻，也不是不為所動。它只是一群一般的華人在周日的早晨聚集在一起，研讀聖經和敬拜神。

不久，麥先生、太太和他們的兒子志鵬和志駒，加入我們。當然，如同其他中國基督徒的聚會一般，許多人來了、也走了。我們當時也同時在考慮“大堪城華人基督教會”。我們感覺神要我們加入以馬內利。不久，我就被負責人安排去教主日學，然後成了核心同工的一部分。

我真的記不起太多特別的事情，但卻記得一個小團契中的親蜜和簡國忠牧師殷勤地與小組領袖同工配搭。

有一天當我到以馬內利浸信教會時，我聽到有人提到杭克安，一個我很久不曾聽到的名字。果然，坐在那裡和許多人話家常的人就是他。雖然他不記得我，但當我告訴他，在我小學四、五年級的時候在他所牧養的廈門街浸信會教堂參加聚會，他就突然變得極其興奮。

這顯然是神的時間。簡國忠牧師正要完成他的教牧博士學位，而他的太太也將從神學院的基督教碩士學位畢業；他們將在亞洲再開啟事工。那時杭克安博士正從將近四十年的宣教生涯和神學院院長職位退休。沒有大張旗鼓，他被一小群在美國教堂聚會的極少數中國基督徒邀請，擔起向華人社區外展的領導工作。

杭克安牧師帶領我們接觸了許多的中國家庭和學生。他也於一九九零年帶領這一小群人在蘭妮莎城建立了我們自己的教會。搬進去時，很多人都像我一樣，互相問道：“這麼大的地方，我們要拿來幹嘛?!”快到暑假時，另有一個重大的大決定是：“暑期聖經學校”該怎麼辦？很多人(包括我在內)想還是把孩子送回以馬內利浸信會母堂，等我們預備好自己後再來開辦。那時簡楊青弟兄不僅是以馬內利浸信會母堂的執事之一(也是我們當中的領導)，卻認為是我們該獨立的時候了。所

以，他自告奮勇的作了我們第一任的暑期聖經學校校長。如今回顧，他所作的決定是對的，我們得以建立美好的暑期聖經學校傳統，藉此接觸到許多的中國小孩。

有一件令我印象像深刻的事就是杭克安牧師堅持要我們透過合作專案，美南浸會的國聯會，州聯會與市聯會每年三個宣教的奉獻來作為我們對宣教事工的支持。我承認我是持懷疑態度的。首先，我們的奉獻幾乎僅僅足夠維持我們自己的開支，我們沒有多餘的錢可以給出去。何況，他想要我們給的金額是如此的微不足道，實在看不出給或不給會有甚麼舉足輕重的結果。然而他卻堅持如此。

我不記得我們曾特意作出任何決定來大幅增加我們的宣教預算，但如今我們所捐的款額在市聯會的會員教會中卻是有相當份量的。

讓故事往前撥快一點，當聘牧委員會聯絡我，要我考慮接任杭牧師的職位時，我是既吃驚又耽心。因為這鞋子太大了，是穿不來的。（事實上，他穿的鞋是十二號，我的是八號半！）在家人的支持和聖靈的引導之下，我們下了極大的決心才接受這呼召和挑戰。當我把以馬內利華人浸信會的棒子交給簡楊青牧師的時候，最令我感到安慰的是簡牧師不是來收拾殘局，而是要將主的教會帶到下一個新的階段。

這時我注意到，在以馬內利華人浸信教會的整個歷史當中平凡與非凡的對照。從一開始，神使用一小群平凡的華人基督徒在八零年代初做出不平凡的工作，使以馬內利華人浸信會成為二百英里半徑範圍內最大的華人教會。這有什麼了不起呢？

因為她是神透過許多平凡卻忠心的信徒們在過去三十多年裏，所成就的非比尋常的工作。

這一切不就是關乎我們的上帝嗎？祂來是為了所有的人，但特別是那些平凡的人；因為無論你走到哪裡，他們都是佔多數。當平凡的人被神拯救了，被祂的靈所充滿時，他們就可以成就非凡的事。

至於我自己，我在各方面都很平凡。在大部分的領域裏，我的表現都是平平與普通。我在學習與讀書方面向來有很大的掙扎，在一般的學校和神學院都是如此。不少人認為我多才多藝，但是他們不知道我是個"樣樣通，樣樣鬆"的人。我在每次準備講道的過程中都掙扎不已，直到站上講壇。然而神允許我十二年的特權來帶領祂自己的教會。我心裡不勝感激祂願意使用一個如此平凡的人去做祂那不平凡的工作——即使在今天——在華人與美國人當中分享祂的愛和的榮耀。

但願我能分享更多關於我們教會許多的故事，但我不能，因為我不知道細節。我只知道有許多不平凡的故事，有很多人幫助了許多需要幫助的人，但從來沒有被"暴露出來"讓人知道；因為他們可能並不認為是甚麼大不了的事，或者他們本來就存著為善不為人知的心。然而正是這些非凡的小事情，讓很多平凡的人經常地在會眾中親自目睹了，而吸引了他們來認識我們非凡的神。

談到非比尋常，我相信杭克安牧師絕對有資格被稱為是個非比尋常的人。當他離開家和父母，要把福音傳給中國人的時候，他學會了一種非常難學的語言。他回



應神呼召的結果，就是花了將近四十年時間，在各地的華人中服事。當他在臺北作神學院教授和校長的時候，他訓練了很多浸信會傳教士。即使在今天，在世界各地都還有許多他的學生，並且對他仍有美好的回憶。

然而，在一九八零年代後期他退休之後，他回應呼召來牧養這群三十多人羽翼未豐的會眾。他做了一切所有一個小教會的牧師都必須做的一切雜事。他卻仍然以非凡的忠心持續著。他開車去教堂每次單程就是四十五分鐘，用打字機詳細地記錄所有大小的事情、組織安排所有的活動、培訓執事和老師們、探望新來賓和家庭、參加年輕人的畢業典禮、為他們的需要禱告...等，然而卻拒絕報酬。

最後，我必須宣告我們的神是非凡的神在平凡的人群中作工。祂鼓勵那些願意參與祂王國事工的普通人，去成就改變生命的非凡工作而改變了社區。祂還使用非凡的人，成就普通的任務，以激勵普通的人為了祂的榮耀而做出不平凡的工作。這就是我們：一群被非凡的神所使用的平凡百姓，來完成祂王國中的非凡任務。在我們奉獻新堂的時候，也正值我們建立的教會第二十周年的年慶，我只能重複，我們是如此平凡卻又如此非凡——上帝真好。祂對我們是這麼好。

如果你認為自己是一個平凡的人，神正邀請你加入祂的行列。就像耶穌的門徒們，一群再平凡不過的人，卻成就了不平凡的使命；即，把世界翻轉過來了，或更恰當地說，把顛倒的世界轉正了。如果你認為自己是不平凡的，（不要害羞；我們的確是！怎麼不是呢？我們不都是照著祂

的形象被造的嗎!?) 來吧！讓我們一起加入耶穌所頒給我們的大使命。所有我們所需要做的，就是以非凡的努力做好每天平凡的事情。

什麼普通的事情？“無論”任何事！

*“無論”做甚麼，都要從心裏做，像是給主做的，不是給人做的。(歌羅西書三章23節)*

當你在做所謂的世俗工作的時候，若好像是為神做的，那工作就成為神聖的。當你愛並服事你的朋友和敵人，好像服侍主耶穌時，你的服事就成了聖潔的事工。當你在話語中或/和行動上分享了神的愛時，你就變得不平凡。

這樣，我們就會吸引世界的關注。他們將會看到一座非比尋常的教堂繼續被一群和自己一樣平凡的人轉變成為在世界的眼中不平凡的人。這就是所謂的“成為我的見證”的意義，見證就是從這裡開始，無論你在那裡。

大海是由無數極小又普通的水分子所形成的；而神非凡的軍隊正是由那些願意把自己交在祂的手裏，而去做成祂的工作的一大群普通又忠心的人所形成的。

*“世界尚未看到神藉著一個完全奉獻給祂的人所能成就的事情”。*這是一八七三年一位英國傳教士亨利·瓦利發出的聲言。這句話進入了一位平凡的鞋業銷售員的耳朵和心裡，他進而回應“藉由神的幫助，我立志要成為那人”。這人就是後來成為教會歷史上一個最不尋常的福音傳道人——德懷特·穆迪。

只有一個德懷特·穆迪。而你也只有一個。永遠不要低估神能藉著任何願意完

全為祂也單單為祂奉獻自己的人所能成就的事情。

# Being Ordinary and Extraordinary

Pastor Emeritus George Hsu

*So whether you eat or drink or whatever you do, do it all for the glory of God. (1 Corinthians 10:31)*

*And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through Him. (Colossians 3:17)*

The common word in these verses is “whatever.” It carries the nuance of non-special, regular, or even ordinary and common things. Looking at these verses through the lens of this word “whatever,” it’s somewhat surprising how much weight God actually placed on ordinary things.

When Mei-ling and I first visited the Chinese Language Group (predecessor of ECBC) of Emmanuel Baptist Church (EBC, our mother church at 101<sup>st</sup> and Metcalf) on one ordinary Sunday morning, we met brother Jerry Jean, Pastor Don Gardner, and many other brothers and sisters. We were neither very impressed nor unimpressed with the group. It was just an ordinary group of Chinese people who gathered to study the Bible and worship the Lord on Sunday morning.

Soon, Mr. & Mrs. Mak, Steven & Dennis joined us. Of course, many others came and went, just like any other Chinese Christian gathering. While we were exploring Greater Kansas City Chinese Christian Church at the same time, we sensed that the Lord wanted us to join this group of people. Soon, I was asked to teach Sunday School by the leadership and became part of the core group.

I can’t really remember too much of anything spectacular other than the closeness of a small fellowship and how hard Pastor Don Gardner worked with the leadership of the group.

Then, one day, I heard the name Hunker was mentioned as I went EBC, a name I have not heard of for soooo long. Sure enough, it was him sitting there chatting away with many. Though he didn’t remember me, he got very excited when I told him that I went to Amoy Street Baptist Church, the church he ministered, since I was a 4<sup>th</sup> or 5<sup>th</sup> grader.

That was obviously God’s timing. Pastor Gardner was finishing his Dr. of Ministry degree and Mrs. Gardner was finishing her Masters of Christian Education

pursuit, and they were about to be launched to the Orient again. Without fanfare, Dr. Hunker, a veteran missionary of almost 40 years and a retired seminary president, was asked to assume the leadership of this little group of very green Christians meeting in an American church, trying to reach out to the Chinese community.

Pastor Hunker led us through reaching out to many Chinese families and students. He also led this group to move to our Lenexa church building in 1990. Like me, many were wondering out loud: what are we going to do with so much room? Another big decision to be made in the then new building was: What about VBS? Many wanted to send our children back to EBC for a few more years until we are ready to do it on our own. Brother Jerry Jean, one of the deacons of EBC and our de facto leader, thought it's time for us to be on our own. So, he volunteered to be the very first Superintendent of our own VBS. Looking back, he made the right move in establishing a great VBS tradition of reaching out to many Chinese children.

One thing that sticks out from my mind is how insistent Pastor Hunker was for us to make missions contributions through both Cooperative Program and the three annual mission offerings of the SBC and KCKBA. I must confess that I was skeptical. First of all, our offerings were hardly enough for ECBC to survive, and we don't have extra money to give. Then the amount he wanted us to give was so insignificant that it served no purpose one way or the other. Yet, he insisted.

I don't remember that we had made any conscious decision to drastically increase our mission's budget, but it is a significant amount even among all other sister churches within our own KCKBA community.

Fast forward, when I was approached to become the next minister of ECBC to succeed Pastor Hunker, I was both very surprised and apprehensive. That was very BIG shoe to fill. (Literally, his size is 12, mine 8.5!) With the support of my family and the guidance of the Spirit, we made the big decision to accept this call and challenge. It was quite a relief to know that ECBC was not a wreck when I was allowed to turn over the baton to Pastor Jean.

I can't help to notice the contrast of ordinary and the extraordinary throughout the history of ECBC. From the very start, God used few ordinary people to go from the smallest group of Chinese Christians in the early 80s to do extraordinary work and become the largest Chinese church within a two-hundred miles radius. What's so extraordinary about that? It was done by God through much extraordinary work of many ordinary but faithful people throughout the past thirty some years.

Isn't that what our God is all about? He came for all the people, but especially the ordinary people; for they are the majority wherever you go. When ordinary people are saved by God and filled with His Spirit, they can do extraordinary things.

As for myself, I am very ordinary in many ways. I am plain and ordinary in most of the areas. I struggled greatly in the area of study, both in secular and seminary school. I've been called a "Renaissance Man" often, but they didn't know that I am "Jack of all trades but master of none." I struggle with every single sermon I prepare, even up to the time I step in the pulpit. Yet He allowed me the privilege of leading His own church for twelve years. I am more than grateful that He is willing to use someone so ordinary to do His extraordinary work — even today — in sharing His love and glory among Chinese people.

There are many stories I wish I could share about ECBC but I can't because I don't know the details. I only know there are many extraordinary things our people did in helping those in need but were never "exposed" because either they didn't think it was extraordinary, or they didn't want to make a big fuss about it. But it's these extraordinary little things that are going on regularly in a congregation that witnessed to many ordinary people and attracted them to our extraordinary God.

Speaking of extraordinary, I believe Pastor Hunker definitely qualifies as an extraordinary man. When he left his home and parents to take the gospel to the Chinese,

he learned a language that is extremely difficult to learn. He spent almost forty years among the Chinese as a result of his call. He trained so many Baptist preachers as seminary professors and president in Taipei, even today, there are many of his students all over the world who still have fond memories of him.



Yet, after his retirement in the late 1980s, he answered the call to pastor this fledgling congregation of a little over thirty people. He did all the ordinary things a pastor of a small congregation does under extraordinary faithfulness. He drove forty five minutes each way to the church, hand-typing all things in details, organized all events, training deacons and teachers, visiting visitors and families, attending graduations of the young people, prayed for their needs, ....etc. but refused remuneration.

In conclusion, I must declare that our God is an extraordinary God who works among ordinary people. HE encourages ordinary people who are willing to participate in His kingdom work to produce extraordinary work of changing lives, and therefore, communities. HE also uses extraordinary people to labor in ordinary tasks to inspire ordinary people to do extraordinary work for His glory. That's what we are: ordinary people used by an extraordinary God to accomplish extraordinary tasks for His kingdom. As we celebrate our 20<sup>th</sup> anniversary as a formal



church while dedicating our new building to our God, I can only repeat something so ordinary yet so extraordinary—God is good. HE is so good to us. HE is so good to us.

If you consider yourself an ordinary person, God is inviting you to join the rank. Just like Jesus' disciples, a group of ordinary men, to do extraordinary mission; i.e., to turn the world upside down, or more appropriately, to turn the world right side up. If you consider yourself extraordinary, (don't be shy; we are! how can we not be since we ARE made in His image?!) come and join the Great Commission that was given to us by Jesus. All we have to do is to do the daily ordinary things well with extraordinary effort.

What ordinary things? Whatever!

*"Whatever" you do, work at it with all your heart, as working for the Lord, not for men. (Colossians 3:23)*

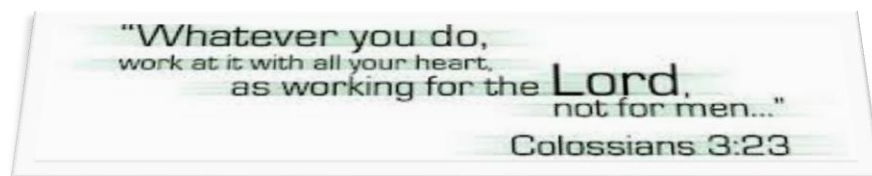
When doing your so called secular job as doing it for the Lord, it becomes sacred work. When you love and serve your friends and foes alike as if serving Jesus, your service becomes holy ministry. When you share God's love in either words or action or both, you become extraordinary.

In so doing, we will capture the attention of the world. They will see what an extraordinary church ECBC continues to become by turning a bunch of ordinary people like themselves into extraordinary people in the eyes of the world. THAT is what "to be MY witness" means, and it starts right here, or wherever you are.

The great ocean is formed by vast number of tiny ordinary water molecules. The extraordinary army of the Lord is formed by vast number of ordinary but faithful people who are willing to place themselves into the hand of the Lord to do His work.

*"The world has yet to see what God can do with a man fully consecrated to him."* This was the sentence uttered in 1873 by Henry Varley, an English evangelist. It went into the ears and heart of an ordinary shoe salesman who responded "By God's help, I aim to be that man." This man turned out to be one of the most extraordinary evangelists in church history—D. L. Moody.

There is only one D. L. Moody. There is only one you. Never underestimate what God can do with anyone who is willing to fully consecrate himself to HIM and HIM alone.



# Growing With The Youth Ministry In ECBC

**Assistant Pastor Steve Tan**

When I was called into the ministry in June 2006, I was so sure that the spiritual gifts and the seminary training I had were to minister Chinese speaking flocks. Youth ministry was the last thing that would come to my mind as part of my ministry.

However, in February 2007, the youth director resigned. Our senior pastor, Pastor Hsu, called me to his office and told me to take over the youth ministry. I was shocked by the news and did not think I was ready for the new assignment. I had many good reasons to reject: My main language is Chinese; I am not a Caucasian nor American born Chinese; I am not out-going; I was not familiar with youth ministry; I in fact was too old for it (in my mid-thirty) and did not see how I could relate with the youth. But I accepted it.

I prayed to God that since He has called me into this particular ministry, He would have to be responsible for the consequence. It would be His will if the youth end up with only three or four people under my care (Yes, I was very pessimistic). I promised Him to do my best though I cannot guarantee the outcome. I asked for wisdom and strength for this ministry, and till this day I still do.

Needless to say, the youth were not very happy and not convinced with my new role. I started a youth council and encouraged them to take ownership of the fellowship. It seemed to work out fine at first until one day the leaders told me that

they wanted to report to Pastor Hsu their opinion about me as their youth director.

My heart sank. But I offered to meet with them helping them organize their thought before their meeting with Pastor Hsu. God used this opportunity to make me understand their need. I began to see their spiritual hunger, their willingness to serve, their passion and gifts, while always confused with their identity and role at home, in church and in school. These little sheep sought for cares and guidance in their life. So, I promised them to spend more time with them by reducing my other responsibilities in church. Once they saw my commitment, they called off the meeting. Hallelujah!

Youth ministry, like many other ministries, is about relationship building. Once the relationship is established, they can be the tamest sheep. They are innocent, straightforward, obedient, energetic, passionate, moldable, and very gifted. My background which earlier I deemed disadvantage, now becomes benefit to this ministry. I play the role bridging the gap between parents and their teenagers because I understand both cultures and languages. God also blesses me so much and expands my ministry to youth camps and conferences in Kansas and Missouri area.

For sure, being in the youth ministry requires a lot of patience, flexibility, loving care, humility and encouragement. The youth do not want to be treated as children

but want to be respected and accepted. Their greatest struggle is their confused identity, being born in the US but having Asian parents. Most of them struggle between these two complicated cultures, both inside and outside home. Their parents have high expectations on their academic achievement and musical talents, putting a lot of pressure on them.

However, parents should prioritize their time spending with their teenagers because, in my opinion, parents are the greatest impact and influence to their own children, not pastors nor ministers whom they only meet once a week. Parents should make effort to understand and nurture their teenagers to meet their physical, emotional and spiritual needs.

Secondly, the ubiquitous temptations have caused our teenagers to be immature and irresponsible. Pornography and drug abuse are not strangers to them. They are not much safer within these church walls. Parents are to watch out for them. I once have our youth taking a study survey. 75% of young men and 35% of young ladies admitted to have access to pornography; 65% of young men and 30% of young ladies had in contact with drug. These numbers are alarming. I am so sad to see some of them being corrupted by pornography, and life ruined because of drug abuse.

Parents should take some responsibilities for not being good role models in their Christian walk. In the same study survey, most of our teenagers complained about their parents being spiritually incompetent, bearing no good testimony, and even living in a hypocritical

lifestyle. Parents should repent and lead a godly life for our younger generation.

Our society has been bombarded by the media, even taught in school, with worldviews and philosophies that do not honor God nor value life. Many churches seem to lose the battle in keeping young believers to stay in church. The same story happens in Chinese churches also. To cope with this issue, for the past few years, we have modeled our Sunday school lessons in such a way to teach Christian worldviews and basic theology in the 11<sup>th</sup> and 12<sup>th</sup> grade Sunday school class. These lessons challenge our young believers to re-examine their faith when confronted by different value or philosophy taught in school or from the media.

One of the great concerns for youth ministry in Chinese churches is that once they graduate from high school, many will lose their faith in college. Statistic shows only 10% would go to church in their college life. I praise God for many of our recent high school graduates are attending nearby colleges like Johnson County Community College and University of Kansas in Lawrence, Kansas. By God's grace, we started a college campus fellowship, the "Crossings" as they name it, in University of Kansas in 2012. They want to have weekly Friday fellowship and willingly commute to attend Sunday service in our church. When we have summer break or winter break, due to the returning students from other colleges, our college Sunday school class attendance may reach over twenty five people! We praise God and we are so encouraged to see them growing and serving in the Lord.

As for our youth in ECBC, Friday youth fellowship is basically run by youth council. The youth council comprises offices a chairman, a vice-chair, music coordinators, activity coordinators and a community service coordinator. They are elected annually and their term lasts only for one year. The goal is to let these young people to be role models for others in taking ownership of fellowship, and using their gifts to serve God and their peers. Their responsibility includes organizing and making plan for each fellowship meeting and other activities, such as picnics, outings and etc. We find these young leaders are capable in taking up serious responsibility to serve God. Through all these years, we have seen many great young leaders rising from within our church.

I thank God for His faithfulness. He added many faithful workers for me to serve with. Brian Tung was called to seminary study in 2012 and has been a great helper to me. He is now leading Friday youth fellowship and teaching one of our youth Sunday school classes. Rebecca Tsang has been teaching the younger youth Sunday school class for many years. Others like Angela Tsang, Christine Lang and Steven Mak have been wonderful co-workers with

me. They are the fruits from our earlier youth ministry and willing to be role models for their younger brothers and sisters.

As for me, my focus now is the college fellowship at University of Kansas. However, one thing I never feel shy to ask from brothers and sisters for prayers, unceasing prayers for the ministry of our younger generation. Prayer is the most powerful driving force for ministry to go on according to God's will. There is no greater joy than to see our young men and ladies growing up to be firm believers and followers of Christ. God is the one to take all the credit, glory and honor for the youth ministry in ECBC.

In conclusion for this testimony, God has always been faithful and merciful. He does not require us to serve Him with our own talents and strength. He will supply us when we have need. All that is required of us is to have an obedient and willing heart, following the Lord wherever He leads us, to raise a godly young generation for Him. Amen!

**Proverbs 22:6** Train up a child in the way he should go, even when he is old he will not depart from it.

## 与以马内利华人浸信会青年事工共同成长

助理牧师陈瑞基

当我在二零零六年被呼召做传道的时候，我非常确定我的属灵恩赐和我在神学院的培训就是去做讲中文的群体的事工，做青年事工可能是最后才会想到的事工。

但是，在二零零七年的二月，青年主任辞职了。我们的主任牧师徐牧师叫我到办公室，他叫我接管青年事工，我对新任务分配的消息感到吃惊而且不认为自己已



经预备好。我还有多很好的理由去推辞：我的主要是讲中文的；我不是白人也不是在美国长大的华人；我不是很外向；我对青年事工不熟悉；当时三十来岁的我也有点超龄了，我看不见自己跟青年有什么关系，但是我还是接受了。

我向神祷告祂既然呼召到这特定的事工，祂就得负责后果，如果我只有三、四个服侍对象也是祂的旨意（是的，我当时是很悲观）。我答应祂我会尽最大的努力，虽然我不能保证结果，我祈求祂给我智慧和能力，直到现在还是这样做。

不用说，青年们对于我新的角色没有表示高兴甚至不太信服。我发起了一个青年委员会并鼓励他们为团契作主。开始的时候好像运作的很好，直到有一天青年领袖们告诉我他们想向徐牧师汇报关于我做为青年主任的意见。

我的心沉了下来，我向他们建议在他们见徐牧师之前可不可以让我帮助他们组织一下思路。神用这个机会让我明白了他们的需要，我开始看到他们灵里的饥渴，他们愿意服侍的心，他们的热情和恩赐，与此同时他们对自己的身份、自己在家、在教会和在学校的角色感到困惑。这些小羊呼喊着重被关心和人生的指引。所以，我答应他们减少教会的其他职务而花更多时间跟他们在一起。他们看到了我对他们的委身，就决定取消跟徐牧师的会面。哈利路亚！

青年事工如其他事工，都是关系的建立。当关系建立好了，他们可能成为最驯服的羊。他们是那么天真，直接，顺服，那么有活力，有热情，那么可塑造并且充

满恩赐。我之前认为我背景的缺陷都变成这事工的优势了，我可以做为父母和他们青少年小孩的桥梁，因为我懂双方的文化和语言。神给我这事工大大的祝福，让我把事工申延到堪萨斯和密苏里青少年营会和研讨会的领域。

可以肯定的是，青年事工需要很多的耐心，弹性，关爱，谦卑和鼓励。青年人不要被当做小孩，而是希望得到尊重和接纳。他们最大的挣扎是混淆的身份，他们生在美国，但父母是亚州人，无论在家里还是外面，他们都在两种复杂的文化中挣扎，他们的父母对他们的学习成绩和音乐方面的天份有抱很高的期望，给他们很多的压力。

但是，父母应该优先考虑多跟他们的青少年孩子们多在一起，我个人意见是父母对他们孩子的影响是最大的，不是牧师或传道人，他们一般一个星期才见一次面。父母应努力去理解，教养他们的孩子和满足他们身体上、情感上、灵性上的需要。

第二，无处不在的诱惑使青少年不够成熟和不负责任。色情作品和滥药对他们来说一点也不陌生。在教会里也没有比较安全一点，父母一定要小心。我曾经对我们教会的青年人做调查研究。75%的男生和 35%的女生承认有接触过色情作品；65%的男生和 30%的女生接触过毒品。这些数字响起了警号。看到有些青年被色情作品荼毒，有些因滥药而摧残生命真让我感到伤心。

父母对于在孩子基督徒成长道路上没有成为一个属灵榜样这方面要付些责任，同一个调查也发现，很多青少年也投诉他

们的父母在灵性上不称职，没有好见证，甚至过着假冒伪善的生活。父母们当认罪悔改带领我们的青年人过圣洁的生活。

我们的社会已受到媒体的轰击，甚至在学校教导的世界观和思想观念上不荣耀神也不珍惜生命。在留住青年信徒这一役中，很多教会都输了，华人教会也一样。针对这个问题，在过去的几年中，我们把十一年级和十二年级的主日学内容改为教导基督的世界观和基要神学。这些课程都在挑战我们的青年人，在面临从学校和媒体而来的不同价值观或哲学观的情况下，重新检视他们的信仰。

华人教会的青年事工其中一个值得关注的问题是这些人在高中毕业后，一旦进入大学就失去了对信仰的追求。统计显示只有 10% 左右会在上大学后仍去教会。我很感谢神最近我们很多的高中毕业生都在附近的大学就读像强森县社区学院和在罗城的堪萨斯大学。在神的恩典下，二零一二年我们在堪萨斯大学开始了大学校园团契，他们把团契命名“十字路口”。除了每周五的团契以外，他们也愿意远途来参加我们教会的敬拜。在寒暑假的时候有很多其他大学的学生也会回来，我们主日学出席人数会超过二十五人！感谢神看到他们的成长和愿意服侍主我们感到非常鼓舞。

在我们教会每周五的青年团契基本上是由青年委员会负责。青年委员会成员包括一位主席、一位副主席、音乐协调员、活动协调员和一位社区服务协调员。他们每年举行选举而服务期限只能一年。这目的是让青年人透过负责团契而成为朋辈的楷模，和使用他们的恩赐去服侍神和他们

的朋辈。他们的责任包括组织和计划每次的团契和其他活动，像野餐、户外活动等等。我发现这些年青的领导能够担起重要的责任来服事神。经过这些年来，我看到我们教会兴起很多的青年领袖。

我感谢上帝的信实，他为我加添了很多忠诚的同工一同服侍。董翰容弟兄在二零一二年被呼召念神学，他一直是我的好帮手，他现在正带领周五的青年团契，也在教导我们其中一个青年主日学，吴月容姐妹教导主日学多年，其他的还有 Angela Tsang, Christine Lang 和 Steven Mak 一直是我很好的同工。他们都是我们早期青少年事工的结的果子，他们愿意成为年轻一些的弟兄姊妹的楷模。

而我现在的服事重点放在堪萨斯大学的团契，但是我从来不会不好意思去请求弟兄姊妹为我们祷告，不断的为我们青年一代事工祷告。祷告是让事工合神心意的最强大的驱动力量。没有什么比看到我们的青年男女成长为坚定的基督追随者有更大的喜乐了。神是唯一配得到我们以马内利华人浸信会青少年事工所有的赞美、荣誉和荣耀。

总结我的见证，神永远是那么的信实和慈爱，祂没有要求我们用自己的才华和能力去服侍祂。当我们需要的时候，祂会供应给我们，只要我们能有一颗愿意顺服的心，无论主带领我们到那儿，我们都跟随祂，为祂兴起敬虔的下一代。阿门！

**箴言 22 章 16 节** 教养孩童走他当行的路，就是到老，他也不会偏离。

# Christian Education at ECBC

Assistant Pastor Henry Chen

When I took a Christian Education (CE) course at the seminary many years ago, the professor gave each student a compass in the last day of class. He then told us that by knowing the foundation of Christian Education, we are like holding the little compass in our hands, it will keep our teaching ministry moving in the right course that God always intends for His church. In my observation, the ECBC leadership and congregation in the last two decades, have shared and passed on the precious heritage of three foundational pillars in CE. I call them the three T's of ECBC:

Transformational

Theological

Textual

The first educational pillar ECBC stands unshaken on is our shared understanding that CE is *transformational*. Through life-transforming teaching ministry, ECBC family becomes more Christ-like in our worldview, moral quality and behavior. For example, transformation takes place when during the Sunday school hour our people develop a concern for a different *kind* of benefits from a new job opportunity, "Am I required to work on Sunday morning when I suppose to be at the church?" "Does the job require me to work long hours that leave me little time to serve in the church?" "Does it put me in a situation that I might compromise my integrity?"

The second pillar ECBC builds its educational foundation with is that CE is *theological*. God is the divine agent ultimately responsible for all the changes. He transforms us through the redemptive work of Jesus Christ and the indwelling of the Holy Spirit. However, we must be cautious against going to the extreme of excluding human responsibility and participation. Human educators ought to employ various teaching methods to teach effectively. After all, why do we teach adults differently than we teach children? Teaching method matters because we are human!

The third pillar ECBC will never abandon is that CE is *textual*. God has chosen to reveal himself in *history* and preserve his revelation in a *written text* that we call Scripture. Therefore, we study the scriptural text as thoroughly as humanly possible. The historical background and textual features such as the word and grammar are God's revelation *about* and *within* the text for us to correctly understand His message. For this very reason, ECBC is committed to focusing on the text in our curriculum.

By the will of God, we shall continue to uphold this precious tradition of our Three T's in the many decades ahead: *Transformational, Theological, Textual*.

# 以馬內利華人浸信會的教學事工

助理牧師曾思機牧師

數年前我在神學院修讀一門有關基督教教育的課。在最後一堂課結束時，教授贈送小羅盤給每位學生，然後告訴我們："認識基督教教育的基礎，有如羅盤在手，確保我們行在神為教會的教導事工所設定的路向。"依我的觀察，以馬內利華人浸信會的領袖和會眾在過去廿年共同傳承著基督教教育中的三根基礎支柱。因它們的英文名稱的首個字母都是 T，我姑且稱為它們為以馬內利華人浸信會之基督教教育三 T：

Transformational (改變)

Theological (神工)

Textual (文字)

以馬內利華人浸信會穩站的第一根教育基礎支柱就是以馬內利大家庭有一個共識，即基督教教育改變人的生命(transformational)。透過改變生命的成人及兒童教育事工，以馬內利家庭成員在世界觀、道德及行為上經歷轉變，成為更有基督的樣式。如何知道我們的生命正在經歷改變？舉個例子。在主日學的學習中，當我們的學員成功地建立了來自聖經的價值觀，在面對一個新的工作機會時，開始關心另類的"福利"——"此工作是否負面影響我在主日的聚會？""這工作是否經常要求加班以致我沒有業餘時間在教會事奉？""新工作的性質是否會把我放在一種妥協正直道德品格的情況？"

以馬內利華人浸信會建設所在的第二根教育基礎支柱是基督教教育是神工(theological)。以馬內利大家庭深知改變人生命的終極神聖源頭是神自己。他藉耶穌基督的救贖及聖靈的內住來改變信徒的生命。不過，我們要同時避免走向一個極端以致偏低甚至否定人的責任和參與。教師和學生當竭盡所能尋求採用各種有效的教學法，以致教學相長。若教學方法無關重要，那為什麼我們教導成人與兒童在方法上會有所不同呢？教學法是必須的，因為教學的對象是人。

最後，以馬內利華人浸信會持守永不丟棄的第三根教育基礎支柱是基督教教育是文字性(textual)。一個不可否認的事實是神選擇在歷史中啟示他自己，並且用人的文字，即我們所說的聖經，來保存他的啟示。因此，我們當竭盡人的一切所能去研讀經文。若要正確明白神給人的信息，就要尊重神啟示的方法。所以我們必須努力學習與經文有關及存在經文內的歷史背景和文字特徵包括字句和文法。為此，以馬內利大家庭長期委身於學習聖經的教學課程上。

按神的旨意，願以馬內利大家庭在未來的歲月繼續傳承持守這寶貴的三 T 教育基礎支柱：生命改變(transformational)，神工(theological)，文字(textual)。



# 我们是福音的祭司

宣教牧师钱志群

父母远行时，一定会向孩子交待心里最放不下的事情。主耶稣升天前，就是把他最牵挂的事交待门徒们：“你们要去使万民作我的门徒，奉父、子、圣灵的名给他们施洗”（马太福音 28:19）。近两千多年，一代又一代门徒们，洒下无数血和泪，甚至舍家殉道，将福音的接力棒传到了我们手中。内马内利华人浸信会同样传承着神的使命。面对着越来越多的华人移民，到处都能见到陌生的面孔，求神不断地来增强我们的使命感，抢割抢收这熟了了的庄稼。

## 神赐美差：不以福音为耻

也许你会以为：我又不是执事，也不是传道人、宣教士、牧师，我还有这任务吗？我每周到教会敬拜一次，有时参加一下弟兄姊妹家的团契，偶尔在家读读经、祷告不就可以了？这其实是轻看基督徒的名份。要知道：“惟有你们是被拣选的族类，是有君尊的祭司，是圣洁的国度，是属神的子民，要叫你们宣扬那召你们出黑暗入奇妙光明者的美德”（彼得前书 2:9）。使徒保罗对此领受非常到位：“使我为外邦人作基督耶稣的仆役，作上帝福音的祭司，叫所献上的外邦人，因着圣灵成为圣洁，可蒙悦纳”（罗马书 15:16）。我们基督徒都是神圣的祭司，我们不仅要把自己当作活祭让神作主，还要藉着传福音把更多得救的果子献给神。

作祭司为何有君尊？因为传福音是在抢救人的灵魂。传迟了传少了，很多人离

世就与永生无缘，所以“报福音传喜信的人，他们的脚踪何等佳美”（罗马书 10:13-15）。

遗憾的是，我们不都是真的认识到自己在主眼里的宝贵价值。试问：你是不是勇敢和自豪地向人亮出你的基督徒身份？有没有得时不得时都愿传福音？我们在世上一升职、一有成就，恨不得第二天就去换个名片，左设计右推敲，逢人便散。可是一问你是不是基督徒，你就不愿意张扬了。甚至与人交往多年，对方都不知道你是个基督徒。真是如此，我们又谈何传福音的大使命呢？

## 神赐力量：福音本是神的大能

神赐我们使命，也赐给我们能力：“这福音本是神的大能”（罗马书 1:16）。福音的礼物是神预备的，我们只是礼物包裹的邮寄员。

### 一、用祷告开路。

在祷告中神帮助自己。神不但愿意我们在传福音的事工上与祂有份，还要我们代祷及忍耐等候中操练我们。人代祷，神作工。因为人心是骄傲的，我们靠自己的能力和口才，无法让人心服。神能监察人心，他总能用特别的钥匙开特别的心锁。再说传福音时，魔鬼不会善罢甘休。所以“你们要恒切祷告，在此儆醒感恩，也要为我们祷告，求神给我们开传道的门，能以讲基督的奥秘”（歌罗西书 4:2-3）。有位弟兄回忆说：“几年前，我凭自己的

一股热诚和滔滔不绝的口才，回国向父亲传福音，结果，大家不欢而散，我失意的回到美国。”事后，一位年长的姊妹问弟兄：“你有否每日为不信主的亲人恳求代祷呢？”后来，他和妻子每日为不信的母亲代祷。三年后，弟兄未信主的父亲顽石点头信主了。

## 二、用见证吸引。

没有见证就无法传福音，因很多人都说，那些信的还不如我们不信的。这就是我们的问题，有些人信了主，主崇高，他糟糕，把人拌跌倒。有一传道人到一个姊妹家中做客时，传福音给他的丈夫。她的丈夫说：“我才不去呢？在地上我就受够了气，还要我在天堂上受她的啊？她上天堂我宁愿下地狱！”所以，有传福音的心志就必须先活出主的见证，当别人看到我们的好行为，才能让人将荣耀归给我们的神，才能被吸引来追求我们的神。

## 神算总帐：不传福音便有祸

神交给我们使命，有一天他会验收。保罗说“我传福音原没有可夸的，因为我是不得已的；若不传福音，我便有祸了。我若甘心做这事，就有赏赐；若不甘心，责任却已经托付我了”（哥林多前书 9:16）。虽然我们很少有人敢像使徒保罗那样自信说“那美好的仗我已经打过了，当跑的路我已经跑尽了，所信的道我已经守住了。从此以后，有公义的冠冕为我存留”（提摩太后书 4:7-8），但还是要竭力追求这样的评语：“他息了自己的劳苦，

作工的果效也随着他”（启示录 14:13）。就怕我们见主面时，非但没得奖赏，一算还欠很多福音的债。

不传福音，就欠两个债，一是欠神的债，神用宝血换来我们的永生。祂“不愿意有一人沉沦，乃愿人人都悔改”（彼得后书 3:9）。二是欠人的债。有牧师在讲道之时问：“你得救是别人把福音传给你的，请举手。”举手一片。“有人得救是因你把福音传给他的，请举手。”只有几个。福音是接力棒，人传给你了，你不往下传，你没有责任？如果你连家人、朋友都没用心去传，你怎么不欠债？

巴勒斯坦有两个内海，一个海里面有各式各样生物，叫加利利海；另一个海里面却没有任何生物，叫死海。两者的差别在于，加利利海承接水源之后，又将水给了下游。而死海在纳入上游的水之后，却没有出口，因此水中累积大量盐分，没有生物能存活。因此，懂得分享，生命就像加利利海的活水一样，丰沛且充满活力。不要让我们的信仰成为“死海”，只进不出，空有才干与恩赐，却不能成就任何事情。

一个健康的教会，是一个懂得分享、传递主恩典的教会。不健康教会的病态之一就是“自恋症”：教会内的信徒们相亲相爱到一个地步，忘记了外面还有一个缺乏爱的世界。

（作者为本会宣教牧师，兼任《中信》和《传》编辑）

# **We Are Priests For The Gospel**

## **Mission Pastor Timothy Qian**

Before leaving for a long distance trip, parents will always instruct their children on matters that they are most concerned about. Likewise, before Jesus' ascension, He expounded on the most urgent message: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." (Mathew 28:19) Over the last almost 2000 years, generation after generation of disciples, through blood and tears and even martyrdoms, successfully spread the gospel to us. We Christians at Emmanuel Chinese Baptist Church also live by this great commission. Noticing the increasing number of unfamiliar Chinese faces amongst our midst, may God stir up our passion in sowing the seeds of good news and saving the lost souls.

### **A wonderful assignment from God: We are not ashamed of the gospel**

Maybe you are thinking: I am not a deacon, minister, evangelist, or pastor, so do I have this responsibility of spreading the gospel? Isn't it good enough for me to attend Sunday worship every week, occasionally participate in family fellowships and bible study classes, and read and pray at home? Actually, this is not taking our calling as Christians seriously. "But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light." 1 Peter 2:9. The apostle Paul understood this very well: He said "because of the grace God gave me to be a minister of

Christ Jesus to the Gentiles. He gave me the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit." (Romans 15:16). We all as Christians are holy priests. Not only must we offer ourselves as living sacrifices, we must also offer fruits of salvation to God.

So why is the priesthood royal? Since spreading the gospel is rescuing souls. Some people lose their souls eternally because when alive they did not have the opportunity or time to learn about God's plan for their salvation. That is why the scriptures say: "How beautiful are the feet of those who bring good news!" (Romans 10:15)

Unfortunately, not all of us appreciate how precious we are in God's sight. For example: Are you proud of the fact that you are a Christian and courageous enough to let others know about your faith? Are you willing to spread the gospel regardless of the circumstances? When we get promoted, we cannot wait to order new attractive business cards that reveal our new status and distribute them to everyone we know. However, when asked by others whether you are a Christian you may just brush aside the topic. Some people may not even know that you are a Christian after having known you for years. If that is the case, how can we fulfill the great commission?

### **God is our strength: The gospel is the power of God**

God not only gave us the great commission; He also gave us power to accomplish it. The gospel ... it is the power of God" (Romans 1:16). God prepares the gift of the gospel; we are only the messengers.

### 1. Prepare the way with prayers.

Ask God to equip us to spread the gospel. Not only does God want us to be a part of His salvation plan, He wants us to develop patience through endurance. Men petition but God accomplishes. Because the pride, we tend to trust our own intellect and verbal skills that cannot bring forth conviction of hearts. God sees people's hearts. He has special keys that can open in people's hearts. We need to be aware that Satan is never idle when someone is trying to preach the word of God. Therefore, "Devote yourselves to prayer, being watchful and thankful. And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains". (Colossians 4:2-3)

A brother gave this testimony: "Several years ago, relying on my passion and eloquent speech, I went back to China to preach to my parents. They were not convinced and our relationship turned sour so I felt very depressed when I came back to the United States." Later on, an elderly sister asked this brother, "Did you pray for your non-believing relatives every day?". So this brother and his wife started praying for his parents and after 3 years they finally accepted Christ.

### 2. Attract others to Christ with your testimony

Without testimony we cannot spread the gospel. When non-believers say "If so and so is a Christian I would rather not be one", then we have a problem. Some believers are spiritually proud and have this "holier than thou" attitude, belittling others and making them stumbling blocks to non-believers. An evangelist once visited a sister's home and took the opportunity to preach to her husband. Her husband's response was "I have had enough of her in this world. I would rather go to hell than face her forever in heaven". Therefore, we must "walk the talk", so when others see the changes and good works in our lives, they will be attracted to the gospel.

### **We are accountable to God: Woe to those who do not preach the gospel**

One day, God will evaluate our works according to the commission He has given us. According to the apostle Paul, "For when I preach the gospel, I cannot boast, since I am compelled to preach. Woe to me if I do not preach the gospel! If I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me." (1 Corinthians 9:16-17). 4:7-8) like Paul, we must take that as our goal. "They will rest from their labor, for their deeds will follow them." (Revelations 14:13). Beware: Not only may we not be Although most of us dare not state that "I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness" (2 Timothy rewarded; we may end up guilty of not spreading the gospel.

If we do not spread the gospel, we may incur two kinds of debts. The first one is

toward God because He bought us with His blood. He “not wanting anyone to perish, but everyone to come to repentance” (2 Peter 3:9). The second debt is towards other human beings. When a pastor asked a congregation how many of them were saved because they heard the gospel from a friend or relative, many raised their hands. When asked whether anyone in the congregation was directly involved in another person’s salvation, very few people raised their hands. Spreading the gospel is like a relay race. If you do not pass the baton, you have to bear the responsibility. If you don’t even tell your family the good news of Jesus, will you not be indebted to them?

In Palestine there are two inland seas. One is the Sea of Galilee that supports many forms of sea life. The other one is the Dead Sea that does not support life. The difference

between them is: Water flows in and out of the Sea of Galilee whereas there is no outlet for water inside the Dead Sea causing high levels of salt to accumulate, thus inhibiting life. Through sharing, life becomes vibrant like the Sea of Galilee. Some believers may be blessed with a lot of talents but if they don’t share they will be like the “Dead Sea”.

A healthy church is one that knows how to share the amazing grace of God. One sign of an unhealthy church is Narcissism or self-love, that’s when brothers and sisters love each other inside the church but is oblivious to the outside world, which desperately needs God’s love.

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# 回顧以馬內利三十三年

簡楊青牧師/梅珊婷師母

以馬內利就是神與我們同在的意思(馬太福音 1:23)。今年是堪城以馬內利華人浸信會(ECBC)成立為一個獨立華人教會的二十週年。我們教會是在三十三年前(一九八一年)在母會以馬內利浸信會(EBC)由中文主日學班開始的。讚美神的大能,恩典和帶領,我們教會已經過四個階段的發展:(一)一九八一年,中文主日學;(二)一九八四年,中文部;(三)一九八七年,中文佈道所;(四)一九九四年,立案成為獨立的華人教會。我們聚會的教堂亦經歷三處:(一)一九八一年至一九九零年在奧夫蘭市的母會;(二)一九九零年至二零一三年在蘭妮莎市的舊堂;(三)二零一三年至現在奧夫蘭市的新堂。這三十三年大家同心建立基督的身體(以弗所書 4:12-13),竭力遵行主耶穌的大誡命(馬可福音 12:29-31)和大使命(馬太福音 28:18-20)。以下是我們個人回顧以馬內利三十三年的十二項重大事件(如有錯漏,敬請包容和原諒)。

## I. 一九八一年:由中文學校到中文主日學

從七、八十年代開始,堪城華人數量漸增(約一至二千人左右),堪城區華人家庭已開始在在奧夫蘭市的以馬內利浸信會(EBC,101<sup>st</sup> St/Metcalf Av, 簡稱母會)禮拜六早辦一個有約有五、六十個小孩的中文學校。母會的雷西(W. Lacey)主任牧師每週六常來關心華人。當時我們的二個兒女亦參加中文學校,雷西牧師看到這麼多華人就有感動,盼望在母會禮拜日有華人聚會。一九八一年初,他開始邀請華人

基督徒參加母會的英文禮拜。接著那個暑假,他邀請我們四對參加英文禮拜的華人到他家,並分享對華人傳福音的負擔和使命,立刻引起了我們的共鳴。經多次的禱告和交通後,一九八一年九月在母會開始了一個中文主日學班,孩童青少年參加母會的主日學,華人一起參加英文主日崇拜,並同時用耳機翻譯成中國語。母會特別愛華人,記得把我們的座位都放在前三排。

## II. 一九八四年:由中文主日學到中文部

中文主日學成長為二班。中文分堂崇拜的需要漸漸日增。神預備了從香港回美的宣教士並在中西神學院就讀的簡國忠(Don Gardner)來參加華人事工。母會欣然同意支持他成為第一任全職的中文牧師。師母楊淑華是台灣人。中文部成為母會的一個分堂。在母會的大教室聚會和敬拜。當時接任母會的主任牧師是格雷特(Carl Garret),他對華人亦很有心,邀請並按立好幾位華人為執事,一同在母會學習和服事。中文主日學升為中文部。

## III. 一九八七年:由中文部到中文佈道所

三年後簡國忠夫婦完成神學進修,被呼召派回香港做美南浸信會的宣教士。感謝神,由台灣浸信神學院退修的杭克安院長回到堪城,母會熱誠地在一九八八年初呼召他接任為中文部第二位牧師。在一九四六年到一九八六年間,他以美南浸信會宣教士的身份先到中國大陸,然後大部分

時間在台灣牧會、教學和服事華人。中文部升為中文佈道所。

#### IV. 一九九零年：建立在堪城華人的第一個教堂

在一九九零年夏末，我們得知蘭妮莎市（Lenexa）的各各他浸信會已搬遷，其教堂正在出售。在母會內的中文部弟兄姊妹，由杭牧師帶領，開始募款，並由母會作擔保，向堪薩斯內布拉斯加州美南浸信基金會借十萬美元貸款，購買了在蘭妮莎市的這個教堂（可坐約二百五十人）。一九九零年十月，本會搬入在堪城華人的第一個教堂，第一次聚會超過一百人。

#### V. 一九九四年：由中文佈道所成為以馬內利華人浸信會

在三年內，經華人會友的努力和愛心，一九九三年底我們就完全付清買教堂的貸款。一九九四年秋，在母會的祝福下，以聖經的信仰和美南浸信會（SBC）的教義為基楚，正式成立以馬內利華人浸信會（ECBC），並開始增設英文崇拜。

#### VI. 一九九九年：以馬內利華人浸信會呼召第一任華人牧師

隨著教會的成長，教會的需要，加上杭牧師的盼望，在一九九六年中期，神呼召徐肇基全職事奉。他放棄世俗的成功事業，進入中西浸信神學院學習，同時在本會服事，全職當傳道人。一九九九年五月二十二日，他獲得了道學碩士學位，就被按立為本教會第一任華人牧師。杭牧師成為榮譽牧師。

#### VII. 二零零七/二零零八年：成立兩個佈道所（分堂）

由於教會人數的增長，加上禮拜堂空間的限制，為廣傳福音，在二零零七和二零零八年間，本會在堪城南部（南堂）和密蘇里大學堪城校園（校園堂）分別成立兩個佈道所（分堂）。南堂在二零一零年獨立，後又在二零一四合併本會；校園堂現仍由本會扶持並購買遊子棧為聚會處。

#### VIII. 二零零九年：按立兩位年青的牧師

由於教會的成長和事工的需要，在二零零九年十月二十五日，本會分別按立陳瑞基為助理牧師和曾思機為校園堂牧師（二零一三年轉任本會助理牧師）。

#### IX. 二零一一年：二零二零展望和呼召主任牧師

二零一一年八月一日，本會呼召宣教牧師簡楊青（二零零三年在本會按立）為主任牧師。徐牧師成為榮譽牧師。經一年多方的禱告和計劃，在二零一一年十月，大家同心制定新目標，開始推行二零二零展望：“到二零二零年，成為以基督為中心，五百人以上，服事華人社區的教會”。

#### X. 二零一二/二零一三年：校園和粵語事工

由於粵語事工的成長和需要，曾思機牧師由校園堂回到本會，被呼召為助理牧師，校園事工由徐牧師暫代牧養至二零一四年六月，今由錢牧師接任牧養校園堂。

#### XI. 二零一三年：第二次建造教堂

為建立基督的身體，廣傳福音，邁向二零二零展望，我們需要一個更大的教堂。經兩年多的禱告、尋求、準備、和籌劃，二零一三年七月，神賜給我們在奧夫蘭市華人集中區的前慕迪小學。蒙神的恩典加上弟兄姊妹的忠心、愛心、和努力，本會

順利買成新教堂，並在十二月二十九日搬進新堂（可容超過五百人）。感謝神的帶領，舊禮拜堂很快的順利賣出，並約同時全還清五十萬元的銀行貸款。

神帶領我們開始了一連串的新事工：一月二十六日本會開始第一次粵語敬拜；二月一日城南教會合併本會，並邀請錢志群為宣教牧師和錢鈞為女傳道，整合資源，同心齊力，廣傳福音，邁向二零二零。

## XII. 二零一四年：邁向二零二零年



1981-1990 at Mother church (EBC, 101 St. and Metcalf, Overland Park) and brothers/sisters 在母會聚會



1990-2013 at our first own church building (ECBC, 13800 Santa Fe Trail Dr., Lenexa) and brothers/sisters 在第一個自己的教堂聚會



2013 December 29 - Present at new church building (ECBC, 10101 England Dr., Overland Park) and brothers/sisters 在新的教堂聚會

# Thirty-Three Years' Reflections Of Emmanuel Chinese Baptist Church

**Pastor Jerry Jean and Mrs. Sandy Jean**

Emmanuel means God is with us (Matthew 1:23). This year is our twentieth anniversary for Emmanuel Chinese Baptist Church (ECBC) since she was instituted as an independent Chinese church in 1994. Thirty-three years ago (1981) in September, Senior Pastor Lacey of Emmanuel Baptist Church (EBC) in Overland Park started a Chinese Sunday School by gathering four Chinese families. Praise the Lord for His power, grace, and guidance, we have gone through four stages of development and growth: (1) 1981, as Chinese Sunday School at EBC; (2) 1984, as Chinese Ministry; (3) 1987, as Chinese Mission; (4) 1994, as independent Southern Baptist Church. We have gathered and worshiped at three places: (1) 1981-1990, at mother church in Overland Park; (2) 1990-2013, at our first church building in Lenexa; and (3) 2013-now, at our new building in Overland Park. During those 33 years, we have united to build the body of Christ (Ephesians 4:12-13), obey the Great Commandment (Mark 12:29-31) and the Great Commission (Matthew 28:18-20). Below are our thirty-three years' reflections of Emmanuel Chinese Baptist Church in twelve major events (Please forgive us if there is any omission or inaccuracy).

## **I. 1981: From Chinese School to Chinese Sunday School**

During 70 to 80's, there is an increasing trend of Chinese population in the great Kansas City area (about 1,000-2,000

Chinese). In Overland Park, at EBC (101st Street and Metcalf Avenue), there was a Chinese School which met on Saturday morning with about fifty to sixty kids. Pastor Lacey of EBC cared about Chinese and often came on Saturday. Two of our children also attended the Chinese School. When he saw many Chinese, he was moved and had a hope to share the Gospel to Chinese at EBC. In early 1981, he started to invite Chinese Christians to worship at EBC and in summer 1981, he invited four Chinese couples to his home and shared the burden on Chinese at EBC. We immediately echoed the vision. In September 1981, the first Chinese Sunday School at EBC was started while Chinese children joined EBC programs. Chinese joined English worship by hearing translation through earphones. EBC put Chinese at the top priority. We remember that we always sat on the front three rows at worship.

## **II. 1984 : From Chinese Sunday School to Chinese Ministry**

At EBC, we grew to two Chinese Sunday School classes. In 1984 a returned missionary Don Gardner joined us and at the same time attended Midwestern Baptist Theological Seminary (MBTS). Soon EBC decided to call him as the first Chinese Pastor to start Chinese worship. Mrs. Gardner (Sue) was from Taiwan. We met at a large classroom for Mandarin worship. The next EBC senior Pastor Carl Garret loved Chinese in his heart. EBC ordained

Chinese deacons to learn and serve together. Chinese Sunday School was advanced to Chinese Ministry at EBC.

### **III. 1987 : From Chinese Ministry to Chinese Mission**

Three years later, Pastor Gardner's family was called back to Hong Kong as missionaries after they completed MBTS studies. Thank God, Pastor Carl Hunker retired from Dean of Taiwan Baptist Theological Seminary, returning to Kansas City. EBC delightedly called him as the second Chinese Pastor. Pastor Hunker went to China as a SBC missionary in 1946, then he spent the most of time to serve as a church planter, the pastor, and the dean of Seminary to Chinese in Taiwan until 1986. The Chinese Ministry at EBC was advanced to Chinese Mission.

### **IV. 1990 : Build the First Chinese Church Building in Kansas City Area**

Late 1990, we heard that Calvary Baptist Church moved and their building in Lenexa was for sale. Under Pastor Hunker's leadership, building fund was launched and we borrowed \$100,000 from Baptist Foundation with EBC's underwriting. We moved into the building in Oct. 1990 and the first service exceeded 100 Chinese.

### **V. 1994 : From Chinese Mission to Emmanuel Chinese Baptist Church (ECBC)**

Within three years, Chinese brothers and sisters faithfully served and paid off all the loans. In 1994 with the mother church EBC's blessing, ECBC was instituted as an independent Southern Baptist church. Soon, we also added English worship at ECBC.

### **VI. 1999 : ECBC Called the First Chinese Pastor, Pastor Hsu**

Due to the growth and the need of the church, also per Pastor Hunker's wish, in 1996, ECBC called George Hsu as full-time Evangelist and he also attended MBTS at the same time. He gave up a successful secular career and completed as Master of Divinity degree in May 1999. Then he was ordained as ECBC senior pastor and Pastor Hunker became Pastor Emeritus.

### **VII. 2007/8 : Established Two Missions**

ECBC continued to grow, but had space limitations (twenty hundred and fifty of capacities). In 2007 and 2008, ECBC established two missions, the south mission in Olathe and campus mission at University of Missouri-Kansas City (UMKC). The south mission became independent in 2010 but merged back to ECBC in 2014. The campus mission remains part of ECBC and met at our own campus house near UMKC.

### **VIII. 2009 : Ordained Two Young Pastors**

The need of ministry grew, ECBC ordained Steve Tan as Assistant Pastor and Henry Chen as Campus Minister in October 2009 (in 2013 became Assistant Pastor at ECBC).

### **IX. 2011 : ECBC called Senior Pastor Jean and Launched Vision 2020**

On August 1, 2011, ECBC called Mission Pastor Jerry Jean (ordained at ECBC in 2003) as Senior Pastor to succeed Pastor Hsu when he became Pastor Emeritus. After over one year's earnest prayer, meetings and planning, in October 2011, ECBC formulated and launched a new goal



VISION2020: *“To become a Christ centered church with 500 plus regular worship attendance by 2020, ministering primarily to the Chinese community.”*

#### **X. 2012/2013: Campus and Cantonese Ministries**

Due to the need and growth of Cantonese and campus ministry, Pastor Chen was called as Assistant Pastor at ECBC. Emeritus Pastor Hsu was called as Interim Campus Minister until June, 2014. Now Pastor Qian is serving campus ministry.

#### **XI. 2013: The Second Church Building of ECBC**

To press toward VISION 2020, after two years of prayers, search, and planning, God graciously provided us the former Dorothy

Moody elementary school in Overland Park as our new building (capacity over five hundred). We moved in and had the first worship and meeting there on December 29, 2013. Thank God, with His mercy, we quickly sold the old building and paid off all \$500,000 bank loans about the same time.

#### **XII. 2014: Toward VISION 2020**

Since we moved to the new building, God has given us many new ministries and opportunities toward VISION2020, such as on January 26, Cantonese worship started, South church merged into ECBC on February 1, and we called Interim Mission Pastor Timothy Qian and Evangelist Thelma Qian to join the staff for ministering the Gospel. Glory to Jesus Christ.





# 神賜給我們一座新教堂

宋逢源

以弗所書 3:20-21 “神照著運行在我們心裡的大力，充充足足的成就一切超過我們所求所想的，但願祂在教會中，並在基督耶穌裡，得著榮耀，直到世世代代，永永遠遠。阿們”

以馬內利華人浸信會自一九九零年開始，在位於蘭妮莎的教會聚會的時候，會友僅有六十人。經過杭克安牧師及續任的徐肇基牧師的全心牧養，教會成長迅速，在二零零三年聚會人數已經達到二百人。每次中、英文合堂敬拜的主日，或特別節日的聚會，敬拜堂總是擁擠不堪，停車場更是不敷使用，有些人可能因為無處停車，就離開了，這對我們教會的繼續成長是極大的障礙，因此我們開始尋找更大的教堂。經過斷斷續續幾次的努力尋覓，我們發現市場待售的房產有幾種類別，第一類是辦公室，通常建築物內部需要大幅度的重新裝修，才能有一個夠大的敬拜堂，購置成本較高，裝修成本也不少，其停車場大多需要擴建，能列入我們考慮的辦公室售價至少是三百萬。第二類是倉庫型建築物，購買成本較低，內部需要增加隔間，但最大的問題是停車位非常少，而且一般倉庫都缺乏空地，完全無法增建所需要的停車場。第三類是待售的教堂，這一類的建築物售價二百萬以下的都難以列入考慮，能符合我們教會需要的，至少三至四百萬。此時我以房地產經紀人的思考邏輯來判斷，教會若無法籌到三、四百萬的話，那麼要買一

間我們適用的新教堂，豈非緣木求魚？由於我不認為我們教會有這等財力，因此在我心底，找新教堂的熱情逐漸消退。

二零零七年一些有拓展城南地區福音負擔的弟兄姐妹提出植堂之議，在教會支援下，他們展開了南堂的事工。後來因為各種原因，他們成立了城南教會而與母會分離。之後我們的人數略減，空間不足的壓力也稍緩。然而不數年，教會繼續的成長，特別是在我們教會有了二零二零年大使命的異象後，建堂有了絕對的必要性。

二零一一年八月間，曾慶耀弟兄路過我們教會旁，鐵路對面的“邦究”小學，看到插著待售招牌，詢問後發現這所關閉的小學，雖然縣府估價值達三百萬以上，但可能只需要一百多萬就可以買下來，於是立刻通知牧師及弟兄姐妹去看一看。看了後，大家都覺得非常理想，有足夠的使用空間及廣大的空地，可做停車場，最吸引人的是它的價格是我們絕對可以承擔的。正當大家興沖沖的準備按照教會的程序展開購買的行動時，賣方通知我們“邦究”小學已經賣掉了，而且成交價僅僅一百二十萬。這個晴天霹靂的消息真叫人扼腕不已，之後學區的承辦人告訴我們另外還有一間小學“慕迪”，將在二零一二年五月關閉後，一兩個月內應該會上市，其縣府估價值也是三百多萬；換句話說，成交價也可能是一百多萬。隨後我們去參觀了這所

小學，與“邦究”小學相比，它的建築物較新，整修成本小，佔地面積雖只有一半，但大小卻更適合我們教會的需要，且仍有餘地可供未來擴建之需，地點則更為適中。如此結論使我們大感振奮，由於錯失“邦究”小學的前車之鑑，我們決意做好準備，務必把握住這難得的好機會。經過檢討之後，我們知道在購買房產的時候，遇到好的目標，就需要立即出價，並且在隨後的談判中能夠當機立斷作出決定，否則就會失去機會。既有的教會運作模式，在作這些決定時，顯然無法滿足時效性的要求，因此我們立即成立建堂委員會，成員有劉大喜、曾慶耀、周俊雅、羅鑑榮、胡潔娟、游新盛、唐延國和宋逢源等八位，由大喜弟兄任主委。簡楊青牧師雖然不是委員，但以主任牧師的身分，在會議上有投票權，另外有兩位建堂粉絲周千文、錢聚華自願擔任觀察員，可以參與討論，可以拉票，就是不能自己投票。委員會開會後，決定當務之急要立刻展開募款行動，同時要作各項可行性分析，包括這學校是否可以作教堂用，可能需要做多大幅度的整修及所需成本，將來的使用及維護費用，教會未來財務狀況分析等等。我們擬定行動計畫，分配任務，每週六開會檢討進度，緊鑼密鼓地為了慕迪小學上市作準備，然而過了七月卻一點消息都沒有，幾經探詢，承辦人卻說學區委員正考慮將小學另作他用，須再等幾個月才能定奪，這真澆了我們一大盆冷水，然而希望猶存，我們只好繼續等待，同時迫切向神祈求別讓學區委員改變出售校舍的初衷。此時能做的事不多，每週開會即改為月會，直至二零一三年初，學區承辦人仍不能給我們任何具体消息，建委會考慮到校舍若真的不賣了，則我們在這唯一的標的

上，癡守經年，卻落得一場空，屆時何以向教會會眾交代？因此我們開始研討兩個替代方案，以備萬一：其一是在我們教會的原址進行擴建，其次是買一塊地，僱用建商用最經濟的方式建造。這時建築師高姐妹為我們找熟識包商，以最低的費用，為這兩個方案進行成本估算。

二零一三年五月二十八日，學區承辦人突然通知我們，小學將在一個月內上市，待收到他們的競標文件後，就可以出價。這真是令人振奮的好消息，我們立即開會討論對策，首先檢討我們的募款狀況，當時會眾承諾的現金奉獻和無息貸款，僅達七十萬，與我們需要的一百五十萬預算相距甚遠。我們勢須向銀行貸款，並且要儘快得到一份銀行的貸款同意書。其次，我們決意在提出競標單時，附上一封給學區委員的信，讓他們更了解我們教會及我們購買校舍的目的，因為我們在財力上難以和某些買家較量，唯有讓學區委員們認同我們的理想及對社區的貢獻，讓他們願以我們能負擔的價格，將小學賣給我們。會後大家分頭準備，六月二十六日收到承辦人的競標文件，聲明七月十六日為截標日期，最低標價為一百一十萬。由於有意者眾（二十八個機構），他特別安排了四個時段，開放校舍供人參觀。六月二十九日我們開會時，高姐妹已完成兩個替代方案的成本估算：其一，教會原址擴建，由於牽涉到老舊設施必須按新的建築法規作大幅度更新，總成本要二百萬，而且停車場不足的問題，仍然無法解決。其二，買地自建，成本至少是二百五十萬。如此看來，慕迪小學的確是我們的最佳且是唯一選擇，因此大家決定在七月九日提出競標單，以教會授

權的上限一百三十萬為我們的標競價。

七月三日下午我們再度參觀小學後，傍晚我們就得到承辦人的訊息，說他們得到了一個不錯的買家競標單，因此學區委員有意儘快完成這筆交易。這個消息真的讓我們的神經緊繃到了極點，因為我們不知道他所謂“不錯的價格”到底是多少？經過再三討論，我們還是只能出到一百三十萬，唯有迫切的向神祈禱，讓我們能夠買到這份房產。我們在七月八日將我們的競標單及給學區委員的信送去給承辦人，沒想到次日承辦人電郵告知他們的律師會與我們聯繫有關買賣合約簽定事宜，我們真是半信半疑。截標日期未至，難不成承辦單位就這麼決標了？直到和律師見面，才確知我們真的被承辦單位選定，並將送請學區委員會在七月二十二日確認我們的買賣合約。此時我們也得知另一個買家的出價為一百二十萬，由於距離學區委員會議還有九天，因此我們向全會眾宣佈這一重大訊息，請弟兄姐妹同心向神祈禱，希望二十二日之前，不會有其他買家出高價競標。七月十七日得到銀行的貸款承諾書，立刻送交學區承辦單位。二十二日晚上七點，我們列席學區委員會議旁聽，當聽到承辦主管報告說第一個買家當天決定追加十五萬，也就是買價成為一百三十五萬的時候，我們都驚呆了。但就在下一秒鐘，他接著說，由於他們要求延長可行性調查的時間，承辦單位評估後，仍然建議將小學賣給我們教會。聽到這裡，我們的心律才又恢復正常，之後委員們問了兩個問題，即投票批准這筆交易，這時我們都在心底不住地高喊著“哈利路亞”。會後，委員會主席當場簽了買賣合約，我們趨前向委員們及承

辦單位致意，委員們也恭賀我們的成功。出了會議室，我們一同祈禱，感謝神，並將這得勝的榮耀歸給祂。

合約生效之後，我們必須在四十天之內完成可行性調查，同時在六十天之內，也就是九月二十日，付清房屋價款，完成過戶手續。可行性調查包含房屋的各項檢查（如結構，地基，屋頂，水，電及空調）及確認在市政府的相關要求之下，我們仍可以使用這片房產作教堂。由於時間緊迫，我們立即安排不同專業人員作檢查並且對各項必需的修理工作報價，同時配合建築師多次和市政府相關部門討論教堂啟用前必須作的更新。在四十五天期限之前，我們蒐集了所需要的各項報告及資訊，評估之後，確認沒有必須取消這筆交易的任何問題。另一方面，在八月中旬，買堂自備款的籌集已達八十萬，加上五十萬銀行貸款，雖有了一百三十萬房屋價款，但除此之外我們還需支付貸款手續費、各項修理費、搬遷、設備購置及停車場擴建等費用約二十萬。雖然我們可以要求銀行多貸款二十萬，但那將使教會財務負擔過重，我們向會眾宣佈這項需求，並且將籌款目標訂在一百萬，希望能夠在九月中旬達成目標。感謝主！讓我們的弟兄姐妹有足夠的能力及愛主的心懷，我們如期達成目標，九月二十日簡牧師與周千文弟兄代表教會完成過戶手續。神真的賜給我們一座新教堂了。

感謝主！神讓我們在與祂同工的時候，經歷了祂的大能，以下是我們的見證：

一、神一直在垂聽我們需要新堂的祈求，當我們信心滿足的時候，祂知道我們買不起一般的商業房產，神在適合的地區

為我們安排兩所一年內先後關閉的小學，由於校舍非私人產業，學區在售賣校舍時，利潤並不是唯一的考量，因此才可能物超所值（保險公司估算重建這個校舍的成本為四百七十萬），成為我們的好機會。小學可不是隨隨便便就關閉的，還得在適合我們需要的地區，這機率極小，這必是神的作為。箴言 16:9 說“人心籌算自己的道路，惟耶和華指引他的腳步。”

二、神看到我們完全沒有作好購買新堂的準備，因此他用次好的“邦究”小學給我們一個大教訓，之後又給我們足足一年半的時間，為慕迪小學的上市作好萬全的準備。

三、當慕迪小學上市的時候，雖然有意思的買家不少，然而顯然只有我們和另一位買家做好了準備，符合賣方的規定參加競標。感謝神給我們智慧，讓我們在策略上（1. 以最大的誠意出價；2. 寫信讓學區委員及承辦單位了解我們教會及對社區的益處；3. 部份可行性調查已先期完成，故能符合賣方的期限要求）勝過另一買家，即使他們最後出價比我們多出五萬，亦為時晚矣。

四、神為我們教會預備了信心堅定的牧者及眾多愛主的弟兄姐妹同心在買堂及新堂的準備上，一同完成下列的事工（達成一百萬的籌款目標，影音系統安裝，圖書館改裝成中文敬拜堂，獻樹計劃，愛心便當及點心籌款，通風口，地毯及其餘房舍內部的清潔，市府公聽會前準備工作，自國內批購桌椅，房舍內外的維修搬遷作業，停車場擴建工程發包統管等等）。我看到許多弟兄

姐妹奉獻金錢、時間、心力，完成了相當專業的或龐雜的任務，為教會省下可觀的費用，不論他們是表現突出或是僕實參與，均令人感佩，限於篇幅，無法在此具名作詳盡報導。與神同工，或許不為人所知，但神必清楚並要顧念。

五、舊堂上市前，我們從兩位熟悉教堂買賣的經紀人那裡了解到，一般教堂多半在市場上六至十二個月可賣掉，有時也可能要花一至二年，且常有買家最後不能履行合約的狀況，因為來買的教會往往很火熱，認為神會供應他們資金，結果卻無法籌足價款。建委會有個共識，我們希望盡快脫手，以便還掉銀行貸款，減輕教會的財務負擔，因此我們訂了一個不至於把所有買家嚇跑的高價，並準備在碰到合適買家時，在價格談判上保持適度的彈性，因為若舊堂無法在一年內賣掉，不但教會的財務壓力大增，舊堂的賣價也將大打折扣。上市後不久，有兩個買家分別出價四十萬及三十萬，毫無誠意。接下來的教會買家卻極具誠意，雙方很順利地簽定買賣合約，雖然他們無法從第一家銀行貸到足夠的錢，想向我們借十二萬，但我們建議他們再作努力並換一家銀行試試，最後我們只需要提供一筆小額貸款，雙方完成交易，皆大歡喜。六個月內賣掉舊堂，我們還清銀行貸款，還多出八萬可補停車場擴建經費之不足。這真是超乎預期的成果，雖然經紀人和主其事的弟兄們都有稱職的表現，然而若不是神安排了這麼位好買家，我們縱有一身本事，又能成就什麼？詩篇 127:1 “若不是耶和華建造房屋、建造的人就枉然勞力；若不是耶和華看守城池、看守的人就枉然儆醒。”

# God Blesses Us With A New Church Building

Tony Song

**Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen. (Ephesians 3:20-21)**

When Emmanuel Chinese Baptist Church was formed in 1990 at Lenexa, we had sixty members. Under the shepherding of Rev. Carl Hunker and George Hsu, the church grew to two hundred memberships in 2003. The sanctuary became too crowded in the combined Chinese and English worship service. Parking space was not large enough. Some left because they could not find parking. To avoid it becoming a hindrance to the growth of our church, we started looking for a bigger building. After years of searching we learned that the real estate on market is of different kinds: (1) office building. It typically needs remodeling, costs more and its parking lot needs expansion. The estimated cost is about three million. (2) Warehouse. It can cost less but needs much internal reconstruction. The biggest issue is there is just not additional room for parking expansion. (3) An existing church building that meets our needs. It can cost three to four million. All these kinds of buildings made me to think it was impossible to find one based on our church's limited financial resources. So my zeal gradually faded away.

In 2007 a proposal to plant a south mission point was adopted and eventually the south mission became independent. The

pressure for a bigger sanctuary was temporarily relieved. But the pressure returned as ECBC continued to grow. A new building became necessary with the Vision 2020.

In 2011 August, Heng Tsang noticed the Bonjour elementary school next to our church was on sale. The appraisal value was above three million. But the real price tag was estimated about one million. Our pastors and congregation were informed and a tour was arranged. Everybody liked it: the space, the parking and the price. As we were getting excited about it, we were notified of its sale to a buyer for 1.2 million. While we were feeling disappointed, we were informed that the Moody school would be closed in May 2012. The appraisal value was about three million, and was estimated to be sold around one million. The building is newer. Remodeling costs less. It has less space, but more fitting for our church. It also has room for expansion. Great location! We got excited. Learning from the past, we wanted to be prepared for it. So we immediately formed a building expansion committee (Kenny Liu, Heng Tsang, John Zhou, Alfred Lo, Mandy Hu, Patrick Yu, George Tang, and Tony Song), chaired by Kenny. Senior Pastor Jerry Jean automatically could vote on it. Chien-Wen Chou and Warren Chyan volunteered to participate in the discussion but they could not vote on the decision. The committee decided to raise funds and do more analysis on the building. We planned and met every Saturday to prepare for the day Moody school was put on the market. July

approached but Moody was still not on the market for sale. We then found out the school board was considering other options and was delaying the sale. We were disappointed, but still hopeful. We prayed earnestly to God and we met monthly instead of weekly. Until 2013, the building was still not for sale. We felt our labor was in vain and wondered how to face the congregation. We discussed two alternative plans. One was we expanded the current building. The other was to purchase land and build a new church on it. As our architect was working on it, we received news about the sale of Moody on May 28, 2013 and it would be on the market in a month. We were excited and had more meetings about building funds. We had 0.7 million pledge from the congregation but were far from our goal of 1.5 million. We worked with the bank and the bid process. Money-wise, we were not in a favorable position so we knew we must present our case so that the school board could see our contribution to the community. On June 16 we received the bid package to find out that the lowest bid was 1.1 million. Twenty entities showed interest. Four time slots were opened for public showing. On June 29, we met and were informed by our architect that 1) expanding our current building would cost around two million. Parking was still an issue; 2) purchasing a land and building on it costs at least 2.5 million. So, it is obvious that Moody is our only option. We decided to bid on it with 1.3 million, the price approved by the congregation earlier.

In July 3, we met at the school to find out that the board had just received a good bid. The board was eager to complete the sale. We were nervous because we did not know how much "good bid" was. After more discussion we prayed earnestly to God.

On July 8 we offered our bid. The next day we received an email about a meeting with their attorney about a sale contract. We were skeptical until we met with the attorney. The sale was confirmed by the attorney and officially confirmed by the board with a contract on July 22. Then we found out the other bid was 1.2 million. We announced to the congregation and asked for prayer. We prayed that no party would give a higher bid before July 22. On July 17, we gave bank loan approval to the board. We were present at the school board meeting on July 22. When we heard the first party increased its bid to 1.35 million we were stunned. But after they asked to extend the inspection period, the board decided to sell it to us. The school board asked two more questions and then voted to approve the sale. Hearing the news, we were screaming "Hallelujah!" in our hearts. Coming out from the meeting room we prayed and gave thanks to God. Glory to Him.

We needed to complete the inspection in 40 days and many other mandatory requirements by September 20. We worked hard to have all documents ready and procedures complete in 45 days. We also collected 0.8 million by mid-August and together with the 0.5 million bank loan we had enough funds. But we still needed additional 0.2 million for closing, repair, moving and parking. We decided not to get a loan from the bank but raised our goal to 1 million. Thank God, the congregation responded to the challenge and we reached the goal. On September 20, Pastor Jean and Deacon Chou completed the sale on behalf of our church. God truly gave us a new building.

Thank God! God allows us to be his coworkers, and experience His mighty power. Here are our testimonies:



First, God listened to our prayer. He knew we could not afford a commercial estate so He gave us the opportunities of buying two closing school properties. Because a school building is non-profit property and profit making is not their sole concern, we had a fairly good chance to purchase it. Closing a school did not happen much, not to mention one in a district that meets all our needs. This must be divine work. "In his hearts a man plans his course, but the LORD determines his steps." (Proverbs 16:9)

Second, God knew we were not totally prepared for purchasing a new building. So He allowed the first opportunity to slip from our hands so that we learned a lesson. He then gave us 18 months to prepare for Moody elementary.

Third, When Moody elementary was on the market, and many parties showed interest, yet it was obvious that only we and another party were ready to bid. Thank God for giving us the wisdom so that we strategically, 1) gave our most sincere offer, 2) wrote to the board about our potential contribution to the community, 3) had inspection partially done, which the other party was unmatched even though they gave a higher bid.

Fourth, God prepared pastors of faith and congregation of love so that we were united in the purchase and completing many tasks (one million fund, audio-visual equipment, turning a school library into a sanctuary, tree planting project, lunch box project, carpet, cleaning, city hearing, furniture, moving and repair, parking expansion project, etc.) I saw the congregation give their money, time, labor to finish professional jobs and save the

church some great expenses. I was impressed by their labor and participation. I cannot name them one by one here. However, God knows who they are and will bless them.

Fifth, when the old building was put on the market for sale, we were informed most churches took six to twelve months to have their buildings sold. Some took up to two years. Some buyers were unable to complete the purchase because they were unable to collect enough fund. So the building committee agreed we wanted a quick sale to avoid more debt on the church. We set an affordable price and remained flexible in negotiation. We figured if we could not sell the old building in a year, not only would our church carried more burden, the sale price would have to be reduced. Two buyers offered 0.4 million and 0.5 million respectively. We ignored them. The next buyer was very sincere. We had a contract but the buyer was unable to get a sufficient loan from the first bank. They wanted to loan from us 0.12 million. We responded by asking them to try harder to raise funds or get a loan from another bank. At the end we only needed to give them a small loan. So the deal went through and both rejoiced in it. In six months we sold the old building and paid off the bank loan. We still had extra 80K to pay for our parking expansion project. This is beyond our anticipation. Although our agent and brothers did a good job, what could we have accomplished if God has not already prepared us a perfect buyer? For Psalm 127:1 says, "Unless the LORD builds the house, its builders labor in vain. Unless the LORD watches over the city, the watchmen stand guard in vain."

# 新堂記事回顧

劉大喜

首先感謝主的恩典及教會眾弟兄姊妹們的愛心、熱心、同心。經歷了一年半曲折起伏的買堂過程，我們終於在二零一三年十二月二十八日遷入了敬拜神的新堂。近五萬呎空間的建築物座落在七公頃的土地上，當以馬內利華人浸信會的招牌立起來時，我們的心情除了感恩外，也充滿了振奮。二零二零年五百人教會的展望終於邁出了一大步。

初始，閒置了一年半的公立小學內部陳放的桌椅傢俱書架及地板都蒙上了薄紗般的一層灰塵。九月二十日清點交接後，進入裏頭面對空空曠曠的許多教室，感覺一切千頭萬緒。但弟兄姊妹們憑著對主的信心，在主的恩賜裏發揮了每個人的專業特長如電工、水工、木工、清掃、廚房、安全醫護、園藝、服務、宣傳、義賣、音樂詩班等等，不及一一詳述。在每個不同的領域事工中，教會的每一位弟兄姊妹們在人力財力物力各方面都全力支持著我們的新會堂。這時刻才發覺到今天我們大家能夠同聚一堂就是靠著 三個字：" 信、望、愛 "

**信 - 堅持著對 主的信心。**

**望 - 堅持著對 永生的盼望。**

**愛 - 堅持著對 主的愛。**

遷入新堂後，不能說彼此之間沒有意見的分歧，但憑著神賜予我們的智慧，經由溝通交流，使我們瞭解到什麼是弟兄姊

妹之間的關懷與體諒。

首先面對我們的是龐大財務支出的挑戰。當時舊會堂尚未出售，新會堂月貸已開始，除了稟著信心禱告還是禱告。因為我們知道神加在我們身上的負擔絕不會超過我們能承受的。感謝主！祂真是一位聽禱告的神。在二零一四年二月十三日終於將舊教堂順利轉售，而我們財務負擔也少了一大半。但因新堂維修費用非常可觀，執事會、同工會有了共識，就是一切保養維修儘量由我們自己來動手。目前的會堂清掃保養工作，都是許多弟兄姊妹們的無償事奉獻出他們的時間勞力，使教會能維持正常的運作。

大家都知道我們的教會是一個多族羣多元化的大家庭、雖然教會的正式稱號是"以馬內利華人浸信會"，但卻熔合了來自中國、台灣、香港及世界各地的華人及中外聯婚、領養的家庭。在主日崇拜時，各位可以看到弟兄姊妹們汲汲奔走於通道上到他們所愛的敬拜所—— 中文會堂、英文會堂、廣東會堂。大家最終的目的就是靠近神、仰望神、敬拜神。

在新堂修建期間，我們卻不分彼此合而為一，大家都同心一意在基督的房角石上，堆砌著每個人的心血磚頭為新堂作事工。這其間弟兄姊妹們放下自我，彼此合作，大大顯出了在基督的愛心裏—— 十字架橫向的彼此相親相愛。我們都是蒙福



的一家人，自己也已能身為其中的一員，感受到神的恩慈顯現在教會裏了。

如今，教會的硬體設施已漸漸成形，但我們不應忘記教會建立最基本的是每位弟兄姊妹們心靈的建造。我們若要教會聖

潔，就必須先求每個人心靈聖潔。要求教會成長，必須先求每個人屬靈成長。我們不能因為有新堂而漠視屬靈的成長。主耶穌基督是教會的基礎，任何教會如果基礎不穩固、不健全，它就會倒塌。

感謝神，因為我們所相信所依靠所事奉的不是別人，而是主耶穌基督。我們的

根基是永不動搖的。求我們的主看顧我們全新的"以馬內利華人浸信會"，使我們的教會能帶給大堪薩斯市的每位華人家庭一個充滿主榮耀的光與鹽的教會、使它成為發光發亮的福音中心。

## New ECBC Church Building - A Memoir

Kenny Liu

First and foremost, thank God for His grace and brothers and sisters for their love, enthusiasm and unity in the church relocation process. It was quite a complicated process that last for a year and a half but we finally made it to the new church building and started our worship there on December 28, 2013.

Our new church building is about 50,000 square feet located on a lot of land of 7 acre. My heart is filled with thanksgiving and thrill as this is a great stride to achieve our VISION 2020— building a church with

500 people. Our new church building used to be a public elementary school which was abandoned for about a year and a half. When we first set our feet on the campus on September 20, 2013, the date of title transfer, we just did not know where to start. All we saw were furniture and fixture covered with dust. However, brothers and sisters who were encouraged by their trust in God contributed their skills in all kind of areas: electricity, plumbing, carpentry, janitorial, culinary, safety/ medical, gardening, services, promotion, choir, to name but a few. Through brothers and sisters physical

and financial support in each and every aspect of the relocation process, I got to realize a church is built upon “faith, hope, love”.

**Faith – Hold on to our trust in God.**

**Hope – Hold on to our hope in eternal life.**

**Love – Hold on to our love of God.**

At times we have disagreements among ourselves; however we learned brotherly love, care and understanding through using God’s wisdom and effective communication.

The first challenge facing us was the huge financial need. When the new church building was first handed over to us, we took on a mortgage as our original church building was yet to be sold. We could not do anything but pray, and pray harder. We believe that He who began a good work in us will carry it on to completion. He will provide a way out. Thanks to the Lord! He answered our prayers. We successfully sold our original church building on February 13, 2014 to ease our financial burden. Having said that, the deacons and coworkers reached consensus to maintain and renovate the new church building on our own as much as possible in order to cut down on the huge maintenance and renovation costs. Currently, brothers and sisters selflessly sacrificed their time and effort to clean up and maintain the church, making it fit for our daily uses.

As many of you may already know, ECBC is made up of families of diversified background. Church members are from mainland China, Taiwan, Hong Kong as well as Chinese-speaking individuals from any part of the world. We have families

formed by intercultural marriages as well as child adoption. As such, our Sunday worship are divided into Chinese congregation, English congregation as well as Cantonese congregation. Yet, campus congregation we all shared the same purpose – to come close to God, to lift up our cares as well as to worship Him.

During the church relocation process, we achieved unity among ourselves. We shared the same goal: to contribute our effort in building a church that has Christ Jesus as the cornerstone. Our selfless, seamless cooperation also reflects Christ’s love, the kind of horizontal fellowship among brothers and sisters that His Cross reminded us to do. Being a member of this blessed church family helps me realize God’s grace and kindness shown to church.

Until now, our new church facilities are gradually being made complete. However, we should never forget each and every brothers’ and sisters’ spiritual life is the building block of the church. In order to keep our church holy, we shall seek to be holy ourselves. In order to grow our church, we should seek our own spiritual growth. We should never lose sight of spiritual growth as well as treating Jesus as our chief foundation. Without such a foundation, any church would fall apart.

Praise God, as we can put our trust in Christ Jesus, the one we serve. Our Foundation is unshakable. May our Lord bless this new ECBC and let its light shine in the Greater Kansas City vicinity, sowing seeds of the Gospel and allowing the community to know Jesus, to trust in Jesus and to follow Jesus.

# 出与入，都蒙福——南堂回母会有感

天仆

二零零七年十月，母会以马内利华人浸信会差派八个家庭在堪城南片地区建立了一个新福音聚点，简称南堂。二零一零年四月十七日，经过母会的帮助和祝福，南堂正式成立为一个独立教会，命名为“城南以马内利华人教会”（简称城南教会）。二零一一年十二月十七日在大学全职上班并在《中信》杂志作远程编辑的钱志群弟兄响应神呼召，全家从外地搬来Overland Park，在南堂担任传道。二零一二年一月，钱钧姊妹顺服神的带领，从母会校园堂来南堂担任传道。二零一三年九月十五日钱志群传道被按立为牧师。二零一四年二月一日，南堂与母会合并。

七年多年，南堂的路是一条神带领的路、人蒙恩的路。在起初没有牧者时，在母会牧师不遗余力的帮助下，八个发起家庭忠心开垦，教会在正道上火热兴旺，神将得救的人数不断加增。在其中六个家庭因搬迁等原因离开后，神呼召和感动钱志群全家和钱钧全家凭着信心加入了南堂事

奉。不到半年，另一个教会发起家庭因儿女教育方面的需要离开南堂。我们在困境中仰望信实的主。

回首过往，神实在是教会的头，他掌管一切，一直在南堂做工。很多慕道朋友特别是从国内来探亲的老人们，成为我们做工的主要禾场。他们被主拣选、蒙恩得救回国后，把福音的种子也带向各地。仅就与母会合并前的十个月里，南堂先后就有十四位决志（十二位受洗）。南堂成员虽然是老少两头多、中年人少，事工是锅多盖少，所以主内弟兄姊妹几乎人人肩上有担子，压着担子在成长。在事奉中，虽苦犹甜，亲如一家。在同工不多、后来又要支付牧者工薪的情况下，神也藉着奉献操练信心。神是供应的神，不仅是月月有余，在教会合并时仍有十余万美元的奉献结余。

在神为南堂敞开与母会合并的祷告之初，南堂不少同工、甚至牧者和主要同工



从感情上不赞成合并，有的为此而流泪祷告。但是经过一段时间的仰望神，会众们渐渐看到了神的道路。神藉着母会新堂的祝福和二零二零年异象，让南堂当初因为母会建筑容量小、位置离堪城南片较远等独立设点的理由已不复存在，倒是资源整合、同心聚力的福音负担越来越成为南堂会众共同的看见。感谢神，会众们最终放下面子等自我想法，在神面前俯伏：“不要照我的意思，只要照你的意思”（马太福音 26:39）。更感谢神，母会从牧者到会众也凭着神的感动，慷慨地积极做各项迎接合并的准备。南堂经过三次执事会、三次同工会，“凡事都要规规矩矩按着次

序行”（哥林多前书 14:40），最终参会的同工们全票赞成合并。二零一四年一月南堂在册的八十人（四十六位肢体会员、十二位慕道友和二十二位儿童），回到母会大家庭。

南堂的七年路程，是神在为母会预备大新堂和大异象之前一个外展事工历程，满含神的智慧和美意。藉着顺服，神恩典的应许存在当中：“你出你入，耶和華要保护你”（诗篇 121:8）；“你出也蒙福，入也蒙福。”（申命记 28:6）

愿所有的荣耀、颂赞都归给神！

## **Blessed Be Your Coming And Going**

### **....Reflections On Rejoining The Mother Church**

#### **Pastor Timothy Qian**

In October of 2007, Emmanuel Chinese Baptist Church (Mother Church) sent eight Christian families to the southern part of Kansas City to start a satellite church (The South Church) to further the gospel. With the help and blessings of the mother church, the South Church became an independent church on April 17<sup>th</sup>, 2010. Responding to God's calling, Timothy Qian, the editor of "Chinese Today", who was also working full time at a University, moved to Overland Park to pastor the South Church on December 17<sup>th</sup>, 2011. Sister Thelma Qian also obeyed God's leadership to join the South Church as an evangelist in January of 2012. On September 15<sup>th</sup> 2013, Timothy Qian was ordained as a pastor. On February 1<sup>st</sup>, The South Church merged with the mother church.

During the last seven years, God blessed

the path taken by the South Church. Before Pastor Qian joined the South Church the eight families, with assistance from the mother church, served the Lord passionately. Through God's grace, the number of saved souls increased significantly. However, because of various reasons, six of the original families had to move out of the area. Pastor Timothy Qian and evangelist Thelma Qian, through acts of faith decided to take the challenge to join the South Church. Six months later, another starter family had to leave because of their kid's educational needs. Throughout all these difficulties we put our hopes on our God's faithfulness.

Looking back, God is really the head of the church and everything is under His control. A lot of elderly people who attended the South church are here from Mainland China to visit their children (and



grandchildren). They are thirsty for the word of God and after accepting Christ here in the United States they help spread the gospel to other people in Mainland China when they leave. Just ten months before the merging of the South Church with the mother church, fourteen persons came to know the Lord and twelve of them got baptized. Since most church members are either young or elderly, a heavy burden falls on the middle-aged. They served faithfully and diligently, tasting the sweetness of God even when facing adversities. They are also generous with their offerings so much so that there is a surplus of over \$100,000 after all expenditures including salaries for the administrative staff.

During the early stages of negotiations between the South Church and the mother church, there were initially some differences in opinion among the church members. However, after incessant prayers and faith in God's guidance the congregation realized that their vision of spreading the gospel actually coincides with the mother church's "Vision 2020". Suddenly, the initial reasons for South Church's separation from the mother church in 2007 no longer exist and all agreed that at this time a merger is the best solution. Praise the Lord for influencing

members of the South church to let go of their pride and be obedient to God's plan. "Yet not as I will, but as you will". (Matthew 26:39) With praise and thanksgiving, the staff and congregation at the mother church worked hard to prepare for the merger. After three deacon's meeting and three co-worker's meeting (But all things must be done decently and in order. 1 Corinthians 14:40), a final motion was passed approving of the merger. According to the registrar at the South Church in January of 2014, eighty church attendees (forty six members, twelve truth seekers, and twenty two children) returned to the mother church family.

During the past seven years, God revealed His plan for the mother church through the implementation of "Vision 2020" and acquisition of a new church site at England Drive. It also gave time for the congregation at the South Church to experience the grace, wisdom, and promise of God. "the Lord will watch over your coming and going"(Psalm 121:8) "You will be blessed when you come in and when you go out." (Deuteronomy 28:6)

May all the glory and praises be to our God!

