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The Church's Global Mandate

*“Go into all the world . . .”*¹

CHINA'S URBAN CHRISTIANS ARE more likely than their rural counterparts to have traveled overseas, studied or worked with individuals from outside China (perhaps even joining a foreign company or organization), or to have learned another language. As such they are thus more cognizant of the larger world beyond China's borders. With the Christian community in China becoming increasingly global in its outlook and better connected relationally (if not organizationally) to the global church, its leaders are seriously considering their role in the task of world evangelization. This cross-cultural vision is not new, either for the Chinese church globally or for China's church; however, the resources, connections and capabilities of the urban church are now making possible the emergence of a new missions movement from within China.

ANTECEDENTS FOR MISSIONS INVOLVEMENT

The current vision for cross-cultural missions within China is often traced back to the “Back to Jerusalem” movement of the 1940s. As documented by Paul Hattaway and others,² several church leaders in various parts of

1. Mark 16:15.
2. Yun et al., *Back to Jerusalem*.

China, independently of one another, reported sensing a specific call to take the gospel westward into China's predominately Muslim areas, into Central Asia, and beyond. Eventually a number of evangelistic bands were formed for this task. Probably the best known, albeit not the largest, was led by Zhao Maijia (Mecca Zhao) and his wife, He Enzheng. Known in missionary circles and outside China as "The Back to Jerusalem Band," it was called in Chinese, literally, "The Preach Everywhere Gospel Band." By 1949 workers had been dispatched to Gansu, Ningxia, Qinghai, Tibet, and Xinjiang. However, the work, which had already started to stagnate amidst China's civil war, came to a halt in 1949 after the Communist government seized control of Xinjiang. Following the Cultural Revolution the members of the band returned to Xinjiang, where many would remain and serve the church for decades.³

Meanwhile, as Western missionary efforts turned from China itself to the Chinese diaspora, and as the Chinese church matured in Hong Kong, Taiwan, Southeast Asia, North America, and elsewhere, there emerged a growing interest in cross-cultural missions among overseas Chinese Christians. This interest coincided with, and was strengthened by, the worldwide Lausanne movement, birthed at the eponymous congress in Switzerland in 1974, which was hosted by the Rev. Billy Graham and drew together evangelical leaders from around the world. Diaspora church leaders participated in early Lausanne congresses and, in 1976, held the first Chinese Congress on World Evangelization, now recognized as the watershed event in launching the contemporary overseas Chinese missions movement. In 1978 the Chinese Coordination Center of World Evangelization (CC-COWE) was created as the Chinese representation of the Lausanne movement. CCCOWE founder Dr. Thomas Wang, originally from Beijing, where he had been a disciple of Wang Mingdao, went on to chair the worldwide Lausanne II Congress in Manila in 1989.

In the past three decades much of the overseas Chinese church's missions efforts have, understandably, been directed toward Mainland China, where overseas Chinese Christians have been instrumental not only in providing pastoral training and other resources, but have also served as a "bridge" for numerous non-Chinese churches and organizations undertaking a variety of activities in China. It is this latter "bridge" function that is now proving significant to the growth of the indigenous missions movement in China, as overseas Chinese Christians serving in international

3. "The Preach Everywhere Gospel Band."

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organizations become interpreters of culture for these organizations while at the same time conveying knowledge and skills from the international agencies to the church in China.

In the opinion of several overseas Chinese mission leaders interviewed for this book, the effectiveness of this diaspora missions effort has been mixed. On the one hand, as the outflow from greater China has resulted in Chinese going to nearly every country in the world, so the overseas Chinese church has been faithful to send workers to serve among these far-flung Chinese communities. In this sense it may be said that, at least geographically, overseas Chinese missionaries have managed to cross multiple barriers in an effort to spread the gospel. Along with existing denominational structures that included mission-sending functions, new specifically Chinese agencies and training institutions have been formed for this purpose. The resources of these entities and the collective experience of those sent out thus comprise a potential source of support for the cross-cultural missions movement emerging within China's urban church.

On the other hand, as most of the diaspora Chinese efforts have been directed toward other Chinese (one notable exception being work in the last couple decades among ethnic minorities in China), relatively few agencies and workers have actually undertaken the language and culture learning necessary for effective work in a completely foreign culture. Thus, while the overseas Chinese church may have much to offer in the way of training, organizational development, church relations, missions education, and care of workers and their families, the larger international Christian community may be more helpful to Christians in China in the area of cross-cultural preparation.⁴

A MANDATE FOR CHINA

An important factor in the genesis of the original "Preach Everywhere" band was the conviction that the Chinese church, having received the gospel from Western nations, owed a "gospel debt" to the rest of the world and thus had the responsibility to take the gospel to those places where it had yet to be received. This notion reemerged in the late 1990s as the "Back to Jerusalem" vision was rediscovered among churches (at that time primarily rural) in China. As this vision has been articulated in years since, it has often been stated as a unique mandate for the church in China: just as the

4. Kam, interview with the author, July 21, 2014.

Christian faith circumnavigated the globe from the Middle East to Europe, then to North America, and finally to Asia, now the baton has been passed to China to complete the journey back to Jerusalem. While Christians of various theological persuasions differ as to how literally to take this sense of divine mandate (and whether it in fact has any biblical basis), the idea that it is “our turn” animates the thinking of many in the contemporary church in China who promote the church’s role in cross-cultural missions, perhaps in a manner similar to the sense of destiny that characterized South Korea’s significant missions sending thrust in the 1980s.

Another impetus for missions was voiced by a pastor in a major city in China, who advised that an outward focus on extending the influence of the gospel to the ends of the earth was critical to the church’s future development. Without this, he said, Christianity in China would begin to die out, as it has in some Western nations: “We only know how to consider development from the point of view of the church’s own interests and needs, yet have failed to take into account that the mission of the church is evangelism: to take the gospel of Jesus Christ to the ends of the earth. To meet the church’s own needs, or to share the gospel: these are two completely different driving forces for development.”⁵

SMALL BEGINNINGS

The reality of current cross-cultural efforts emanating from within China’s church speaks of small beginnings inspired by big vision. One urban leader reasons that, since China in the past received a total of about 20,000 missionaries from abroad, Christians in China should be able to send out that many as well. Setting the year 2030 as the target for this goal to be reached, he recommends starting locally by working among ethnic groups within China’s borders while simultaneously preparing to send workers abroad. Although pastors from various parts of China have been meeting to discuss cross-cultural work for at least the past decade, one observer says there are currently only about a half dozen leaders who have emerged as champions of the cause. Contrary to some reports, well publicized in the West, that boast of upward of 100,000 missionaries being sent out of China, the current numbers are more likely in the hundreds. According to one mission leader within China, most of those who have been sent abroad have gone to

5. “Evangelism and Missions.”

Africa or South Asia. Very few of these have remained for longer than two years, for reasons that will be examined later in this chapter.⁶

Nonetheless, the small steps taken to date have been significant. These include launching indigenous agencies to recruit and send workers, establishing missionary training institutions, introducing missions-related courses in existing unofficial seminaries and Bible schools, collaboration among church congregations to train and send their members, conferences and missions education programs for churches, and starting businesses in ethnic minority areas or in other countries in order to support Christian outreach. Christian leaders from across China meet regularly on their own initiative to discuss ways of mobilizing missionaries from within China. A *Christian Times* article told of a church service in Anhui province where Chinese missionaries who had served in Laos, Pakistan, and Cambodia came together to share their experiences with the congregation. The couple serving in Laos were in their fifties and had, with no prior culinary training, opened a small restaurant as a means of maintaining a presence in the region. A young couple returning from Pakistan told of building homes for those who had been affected by a major flood. They challenged the congregation in Anhui, "The Chinese church does not lack people or money. What we lack is love."⁷

AN URBAN LAUNCHPAD

Although it was possible in the 1980s and 1990s for rural church leaders to "parachute" into cities or even locations abroad for brief meetings with their counterparts in other churches or networks, or with Christians outside China, for the most part these rural leaders were landlocked both geographically and culturally. China's cities (not to mention places outside China) were another world, and the entire frame of reference of these Christians was shaped by their experience as rural peasants (and in some cases further defined by their identification with a particular region having its own dialect and culturally distinct features). The urban transformation of these networks has made interaction with one another, and with Christians from outside China, commonplace, allowing for joint planning, mutual learning, and sharing of resources. With more relationships come more possibilities. Chinese Christians seeking to serve cross culturally are not

6. Kam, interview with the author, July 21, 2014.

7. "Overseas Missions."

limited just to opportunities offered within their immediate church circles but can weigh a variety of options before deciding where to get involved.

Meanwhile the emerging urban Christian community contains many highly educated believers who speak English and other languages, not a few of whom have studied or worked abroad. Their relational networks extend to other cities within China and to nations beyond, creating natural bridges for cooperation with international organizations involved in cross-cultural missions. More foreign China-based workers from these international organizations are found in the cities as opposed to the countryside. With the urbanization of the church have come greater opportunities for these workers to assist local Christian leaders in the area of cross-cultural equipping and sending. China's cities have taken on more of the cosmopolitan nature characteristic of similar cities in other parts of the world as China has urbanized, bringing China's Christians face to face with people of other ethnic backgrounds, be they migrants from China's minority areas or business people, professionals or students from other countries.

The increased mobility and diversity brought about through urbanization have also fostered internal changes that have served to better position the church for cross-cultural involvement. Formerly a resource-starved, largely marginalized peasant movement, the church now possesses considerable financial means thanks to the relatively well-off status of its urban members. The pastor mentioned earlier who formulated the "2030" vision listed China's economic growth as a key resource for the church's development of cross-cultural missions. As for human assets, the church has gone from having a fairly limited repertoire of ministry tools and approaches to possessing a variety of skills within its ranks. Those trained in media, for example, can use their talents to raise awareness and mobilize Christians for cross-cultural service. Publishers can likewise help educate and produce training materials. Entrepreneurs can create business platforms for those going abroad or into remote regions of China. Christians with organizational skills are able to contribute to the development of new entities created to recruit, train, and send workers. Believers trained in counseling can be involved in the screening and emotional preparation and care of workers. The shift away from a hierarchical, top-down church structure discussed in previous chapters means that these assets are available to be used by diverse Christian groups whose various efforts complement one another.

Finally, the increased mobility and connectedness of China's urban Christian community along with these internal transformations have

changed the way in which it relates to the larger Christian body outside China. Chinese Christians have moved from being largely dependent upon outside resources to being, in many respects, self-sustaining. International organizations have played and are playing a significant role in informal ways such as offering counsel, interacting with Chinese Christians in international conferences, and allowing existing missions-related training materials to be translated into Chinese. Foreign workers serving with these agencies in China may be mentors to Chinese Christians interested in cross-cultural work. More formal partnership comes through training conducted by the agencies, either inside China or elsewhere in Asia, through placement of Chinese workers in international teams working among ethnic groups in China or abroad, through coaching in areas such as mobilization or agency management, or through sponsorship of indigenous mission agencies. Outside involvement is less about financial support and more about sharing expertise.

One international organization, for example, is able to aid in the development of a local agency in China focused on sending workers to a particular ethnic group by providing mentoring and some limited financial support. As part of their training, personnel from the local agency are invited to serve for a period alongside their counterparts in the international organization. Together, the leadership from both entities decides what policies and procedures developed by the international organization might (or might not) be appropriate for use in China. Although the outside organization may see this agency somewhat as an extension of its own international work, the local agency maintains its autonomy. Rather than replicating itself in China, the international agency is collaborating with Christian leaders in China to create something new that is a unique extension of the Chinese church.

PERCEIVED CHALLENGES

In many ways, the urbanization of the church has made possible these advances in the area of cross-cultural missions. Yet Christian leaders in China would be quick to acknowledge the challenges that remain, both within the community and in how it relates externally. One challenge is simply a lack of understanding within the church of its responsibility in the area of cross-cultural mission. Despite the rhetoric among some pastors about

engaging in cross-cultural work, most congregations are more than fully occupied with their own immediate local concerns. Leaders, particularly those who have been Christians for a relatively short period of time, may not be equipped to articulate to their congregations the biblical basis for the church's cross-cultural mandate. One pastor, writing in the online Christian magazine *Church China*, remarked, "Some Chinese preachers are too narrow-minded and have no interest in mission, while others want to do it but don't know where to start. This reveals that the Chinese church is still very fragmented, lacking cohesion over the issue of missions."⁸ This pastor and others like him would thus see missions education as a primary task to be undertaken at the local church level, supplemented by activities such as citywide or regional conferences for missions awareness and mobilization.

Secondly, current cross-cultural efforts undertaken by China's urban Christians tend to be piecemeal. These may consist variously of sending short-term teams to ethnic groups within China or beyond China's borders, providing missions education within the church, supporting workers sent out, or establishing Christian-run businesses in a target area. All of these activities are necessary in the overall cross-cultural effort, but none is sufficient in and of itself. Lacking a comprehensive view of how these various pieces fit together to comprise the whole, individual congregations may spend considerable energy on one aspect of cross-cultural missions, only to find that their attempts flounder because they lack the complementary components required for success.

Training, for example, without the means to send workers out, results in members gaining knowledge and being infused with zeal, but with nowhere to go in order to put into practice what they have learned. Sending out workers without a proper support structure to sustain them once they reach their destination reduces the likelihood that they will be able to stay for any length of time. While it is true that different church congregations and other entities may have different roles to play, these component efforts need a degree of coordination if they are all to contribute toward a sustainable comprehensive effort. To this end urban Christian leaders from various cities have been intentionally meeting together to discuss how existing initiatives might be better coordinated and to identify gaps that have yet to be addressed.

Very few leaders within the urban church community have proven cross-cultural skills. Given that the majority of Christians are Han Chinese

8. "Evangelism and Missions."

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(or members of China's ethnic Korean minority), steeped in the predominant Han culture, with little opportunity or need to interact with others different than themselves, it is not surprising that they should lack cross-cultural experience. Up until recently some pastors in China would disregard work among China's ethnic minorities, ostensibly for the reason that they would not contribute to the growth of the Chinese church. The Chinese pastor quoted in *Church China*, above, called on his fellow Chinese Christians to "renew our thinking, destroying our Jonah-like nationalism, narrow individualism, and 'Sino-centrism.'"⁹

In her critique of contemporary missionary efforts, Gerda Wielander contrasts the work of Republican era Western missionaries, who elevated the status of minority peoples such as the Miao and Lisu by translating the Bible into their own languages, with that of contemporary Chinese missionaries, who use the Chinese Bible and preach in *Putonghua* (Mandarin). In Wielander's view, these missionary endeavors, rather than strengthening the minorities' ethnic identity, reinforce the Chinese government's own campaign to "liberate" minorities from cultural and economic backwardness.¹⁰

Missionary immersion in other cultures, whether inside or outside China, has been difficult since, even in these situations, it is easier to relate to other Chinese than to integrate into a new host culture. Chinese Christians' natural use of the Chinese language, traditional relational styles, culture, and habits (such as eating pork) can unwittingly become serious barriers to meaningful cross-cultural interaction unless deliberate attempts are made to put aside these default behaviors and become learners in a new environment.

INTERNATIONAL COLLABORATION: POSSIBILITIES AND OBSTACLES

Collaborating with international agencies may be helpful in overcoming this lack of cross-cultural experience. Currently a handful of urban church members are serving in internships with such agencies, where they encounter not only the challenge of working in new cross-cultural settings but also the added challenge of doing so as part of a team that is itself made up of people from a different culture or perhaps multiple cultures.

9. Ibid.

10. Wielander, "Researching Chinese Christianity."

Various models of relating to the international entity have been proposed, from joining the agency directly as individual members to forming an indigenous agency under the tutelage of the foreign counterpart and then, as the indigenous agency matures, collaborating as peers. Other individual congregations, networks, or fellowships of churches in China may choose to send their own members independently but then collaborate with workers from international agencies who are already serving in the host culture. Whatever the model, early attempts at collaboration have shown the difficulties in connecting with the international missions movement.

Given the relatively opaque nature of China's unregistered church, international organizations have found it difficult to know where to connect. Chinese representation at several high-profile international conferences in recent years has ostensibly helped to bring together those from within China who have a cross-cultural vision with those from abroad who are seeking to partner with them. At the same time, however, these attempts have exposed areas of division within the church in China. In the late 2000s a group of pastors from several cities along with recognized leaders of some of the larger rural unregistered church networks began making plans for some 200 Christian leaders from China to attend Cape Town 2010, an international Christian conference held in South Africa under the auspices of the Lausanne Movement. Endeavoring to gather a contingent that would represent the diversity of the unregistered church, the organizers in China sought to draw from four major categories: 1) traditional urban churches, 2) traditional rural networks, 3) newly emerged urban congregations (both among young professionals and migrant workers), and 4) Christian professionals in business, media, the arts and others sectors.¹¹ Significant funds were raised from churches and individual believers within China to enable these leaders to attend, as well as to provide scholarships for participants from other developing nations.

Although virtually all of those invited were, in the end, not allowed to leave China to attend the conference, organizers believed the process leading up to the gathering, which involved years of meeting quietly with Christian leaders from diverse backgrounds and theological persuasions, was as valuable, if not more valuable, than the benefit of participating in the conference itself. This process furthered significantly the development of a nationwide network comprising rural and urban, traditional and newly emerged, charismatic and Reformed Christians. (Other Christian leaders

11. Enoch Kim, interview with the author, November 22, 2014.

in China, however, did not agree with the selection process or with making participation in an international conference such a high-profile goal, and criticized the proceedings as being ultimately divisive.) Among those leaders who have participated in this network, and the groups they represent, continued interaction within China as well as through international forums has fostered not only communication and the exchange of resources but also practical collaboration in the area of Chinese cross-cultural missions involvement. Around 100 leaders who were not able to attend Cape Town 2010 did participate in a subsequent Lausanne-sponsored event in Seoul in 2013, where they joined to issue a statement affirming their commitment to “maintaining the unity of the Spirit in the bond of peace” and to “joining hands with the global church in world missions.”¹²

Although in 2010 the connection to a larger international movement helped foster unity within the Chinese church, the conspicuous absence of TSPM participation in what was billed as “the most representative gathering of the Christian church in history,” as well as the inability of the unregistered church invitees to attend, highlight the ongoing obstacles to inter-church and international cooperation posed by China's current religious policy. The Lausanne international leadership's official invitation to the TSPM leadership was refused, ostensibly because they were not willing to sign the Lausanne Covenant, a document affirming commitment to world evangelization with which all conference participants were expected to concur. As China's religious policy does not permit evangelism outside officially designated sites, the TSPM cannot agree with the Lausanne position on spreading the gospel. Lausanne leaders responded by offering “observer” status to TSPM representatives. However, the prospect of unregistered church leaders attending as full participants while they took a back seat at the conference was obviously not palatable to TSPM leaders, who saw Lausanne's compromise proposal as not only a loss of face but also a direct challenge to government policy. The opening night in Cape Town thus resembled the scene twenty years earlier at a previous Lausanne conference in Manila, where, in the wake of the Tiananmen tragedy, 200 empty seats signified the absence of delegates from China.¹³

International gatherings such as these invariably raise the question of who speaks for the church in China. The participants who are able to get to the venue, who are able to be heard by virtue of being more outspoken

12. “Seoul Commitment.”

13. Cresswell, “What Future?”

or having better English language ability, or who know the organizers of the meeting may not be those who are best prepared to interact with the international community in cross-cultural work. Some who may appear to the foreign community to be leaders may not have the support of the masses of Christians inside China. Participants from urban and rural backgrounds may approach cross-cultural work from very different perspectives (urban leaders, for example, taking a more methodological approach and giving close attention to matters such as obtaining visas, while rural leaders just want to get to the field).¹⁴ Building relationships takes time. Becoming acquainted in international gatherings may provide an entry point, but international organizations that are serious about pursuing long-term collaboration with cross-cultural workers in China will need to invest in building understanding and clarifying expectations, taking seriously the reality that working with the church in China is in itself a cross-cultural endeavor.

Even where international agencies have been able to form strong relationships with individuals committed to cross-cultural work, it is difficult for these agencies, unless they have a long history of China involvement, to understand the complex church backgrounds of those with whom they are working. While these individuals may themselves have a clear sense of purpose, the Christian communities to which they belong are juggling a host of internal challenges and domestic ministry commitments. Thus Christians from China may not be as committed to, or prepared for, cross-cultural work as the international agency expects them to be. Coming from a “managerial missions” perspective, the international agency may emphasize tangible results while downplaying attributes, such as a deep dependence on God and a willingness to suffer, which are at the core of the Chinese church’s identity.

On the other side, Chinese church leaders may expect the international agency to underwrite the cost of training, sending and supporting workers sent out from China, while agencies assume that the church in China will bear this responsibility. The financial relationship between churches in China and international organizations is fraught with pitfalls. In the words of one longtime observer, the fact that much of this early work has been funded by overseas organizations threatens to curtail the development of a truly indigenous missiology by perpetuating the false assumption that missions is the purview of the church outside China. Another leader involved in training workers in China remarked that some international agencies

14. Kam, interview with the author, July 21, 2014.

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have been accused of “cherry picking” the most talented leaders in China by offering them high salaries to join their teams.¹⁵

Despite the rapidly rising standard of living in urban China, economic disparity between the international organization and Chinese church can be a major sticking point in attempts to collaborate. The experience of international agencies tells them that sending and maintaining workers on the field is a complex and costly endeavor. Church leaders from China look at budget items such as medical insurance, tuition for children's education, and retirement funds and conclude that this foreign model does not fit their own situation. This disconnect may be accentuated by a martyr mentality among some Chinese Christians, who believe their role is simply to “go and die.”¹⁶ Even if items such as ensuring that their children receive a proper education are acknowledged as valid, the ways in which they approach these requirements may be very different from those of their international partners. In the areas of finance and organizational structure, international partnerships can provide guidance and helpful models, but China's urban Christian leaders must ultimately decide what actually fits their situation the best.

Leadership arrangements comprise another difficult area in collaboration between Chinese and foreign entities. Once workers get to the field, are they accountable to congregations back in China, to team members from international organizations with whom they serve, or to the international agency itself? The potential for conflicting loyalties is obvious. In one case, a worker from China working under international leadership received permission to purchase a used vehicle and the funds with which to do so. When his sending church in China also sent money he decided to buy a new vehicle instead, whereupon the international agency reprimanded him for not following instructions. The worker, in turn, took the car and struck out on his own.¹⁷ Such are the complications that can arise when Chinese *guanxi* relationships collide with foreign organizational procedures. The potential for similar conflicts exists in decisions about which requirements are necessary for workers to be accepted for cross-cultural service, where they are to be sent, the composition of teams, and who should play which roles on the team, among other areas.

In spite of the conflicts inherent in collaboration with international agencies, their years of experience are seen as valuable by Chinese

15. L. W., interview with the author, July 9, 2014.

16. Ibid.

17. W. T., interview with the author, July 23, 2014.

Christians who are pioneers in cross-cultural work. In the words of one of these pioneers, even bad experiences, if we can learn from them, are better than no experience at all.

The biggest obstacle, according to one urban Christian who has studied internationally and now leads a cross-cultural sending organization within China, is the inability of churches to cooperate, and of workers to get along with one another and with foreign partnering organizations. On the China side, denominational differences prevent some congregations or groups of congregations from working with others. This leader complained that pastors often ask about the denominational identity of his organization. Some, when they hear that his organization is interdenominational, refuse to work with him, and, of these, some have subsequently started similar agencies to serve only those within their denomination. When they reach the field, however, workers from various church backgrounds are forced to serve together. Without the blessing of their churches back home to do so, and with no prior experience in collaborating with people from other churches, their inability to cooperate becomes a major obstacle. In the experience of this particular leader, many of those sent out to work in teams eventually leave the team, and most of these eventually return home.¹⁸ This difficulty points up a key issue identified by many urban Christian leaders, which will be explored further in the following chapter.

RURAL LEGACY, URBAN RESOURCES

The Chinese church's vision for cross-cultural missions is not new, but the emergence of a new type of urban church may prove significant in making this desire a reality. Possessing a unique collection of connections, resources, experiences, and abilities, China's urban Christians bring to the cross-cultural task both a new way of thinking about and relating to the world, and the practical means of working cross-culturally. Still one may argue that the rural church, which has long been the torchbearer of China's evangelistic vision, possesses a missionary zeal that has yet to permeate the fabric of China's relatively young urban congregations. Lacking this intrinsic motivation and drawing (perhaps unconsciously) instead on a Confucian desire to succeed, the urban church may take on cross-cultural missions as yet another addition to its growing repertoire of programs, employing managerial techniques and well-funded initiatives but failing

18. W. T., interview with the author, July 23, 2014.

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to truly engage the hearts and minds of church members in the missions endeavor.¹⁹ Merely copying the operational procedures of international partners without fully grasping the rationale behind these practices could accentuate this tendency.

Hence the need for effective partnership between urban leaders, who are fast becoming the vanguard of China's church, and those rural leaders of a previous generation whose missionary zeal was born out of their experience of suffering and a life of simple devotion. This will require humility on the part of urban Christians, who, according to Gerda Wielander, demonstrate skepticism toward the faith healings, dreams and visions, and other "superstitious" traditions of their rural counterparts, viewing some rural groups as "backward, unenlightened and dangerous."²⁰ At the same time, rural leaders will need themselves to demonstrate humility toward the newer urban leadership, recognizing the unique resources that the urban church brings to the missionary task.

19. Enoch Kim, interview with the author, November 22, 2014.

20. Wielander, "Researching Chinese Christianity."