

# 義雲音

通訊5期

2011年第二期



## The Five Core Values of CRRS: To Transform Lives through Service

Melvin Wong, Ph.D. Founder and Board Chairman

CRRSUSA was founded in 1996 with the passion and vision of Dr. Thomas In-Sing Leung 梁燕城博士 to serve China in the areas of leadership and integrity through morality development for the Chinese elites, academic support for the intellectuals, research as well as care for the masses. As the years went by, this vision has been more and more refined and I felt it is important to recapitulate this after fifteen years of ministries. I believe we have learned much and as we take inventory of what we did well, we will be able to be more effective in the future. Your prayers and financial support to us are so important and I would like to take this time to begin molding of a future outlook based on our past so we can continue to partner in the future for a better China. Our future passion should be: "From Good to Great" and "Great by Choice" (Jim Collins) as I believe we have to do our own intentional transformation processes first before we can expect our beneficiaries to feel and put into practice the powerful message of change.

Dr. Peter Zhao, 趙曉博士 spoke at the Global Leadership Summit in Chicago last year and he lamented over how there is no "Chinese Dream" (as compared to the ubiquitous familiarity with an "American Dream 美國夢"). I believe the Master does have a "Dream" for China. May I invite you to partner with us to make this "China Dream" a reality? Rev. Rick Warren of Saddleback Church said, "We are better together, in 40 Days of Community" and I have seen how effective leadership in partnership with you, our supporters,

have made a difference in the lives of the Chinese people that we served. Let's do more of that in the decades to come with more effectiveness, shall we?

CRRSUSA was founded to serve the local churches in the areas of evangelism, apologetics and outreach. These are the key elements of our mission as Dr. Leung is uniquely gifted and called by God in these areas. In partnership with local churches, we will continue to hold evangelistic meetings to reach lost souls as well as articulate an understanding and defense for Christianity by contextualizing this western thinking within a Chinese-Confucian framework. The Reverend Philip Teng 滕近輝牧師 has coined the term Cultural Mission (文化宣教) to describe the initial behavior of this endeavor.

I had the rare opportunity to team with Dr. Leung before and right after the founding of our organization in reaching the Chinese elites through academic cultural discussions on issues of integrity and morality development. As the government continued to trust our organization, more opportunities were opened to us; one of them was in the area of poverty alleviation in rural areas through education partnerships.

For example, CRRSUSA through your support has been sponsoring high school students so they can graduate without worries for tuition fees. The first cohort of students seven years ago have since graduated. Some finished college and some have already returned to their hometowns to serve

their own communities. My wife and I were very blessed to personally journey with two such students: one Han Chinese woman who has found a job as a technology officer at a village hospital while the other one, a Miao Chinese woman is an English teacher in a remote part of China near the Vietnamese border. We manage to see each other once a year.

We have restored several high school dropouts despite their truancy experiences and bad attitudes towards education. I have to thank our board member Esther for her faith and tenacity in hanging on to one boy for over three years while he went through his rebellious times 逃學飛龍. Now he is in school and we have close supervision of him and he is doing well now!

What accounts for this passion? It is not only the philosophy portrayed by the famous director Zhang Yimou 張藝謀 in his movie “Not One Less” 一個都不能少; but the Biblical mandate of service to everyone (as each person is worthy in God’s eye, created in His image), even the most wayward; as found in the parables of the “Lost Sheep” 迷失的羊 (Matthew 18:12-14) and the “Good Shepherd” 好牧人 (John 10:1-21). Through our ministries in China we seek to Transform these Lives one at a time through our personal experience of Change.

CRRUSA not only provides financial support for elite students 精英制教育, we care for those who are in need of the most care but present a challenge to care for: Like these “Lost Sheep” 迷失的羊. This mentality differentiates us from other

non-profit organizations serving China.

While we have so much more to learn, we subscribe to the follow five core values in our ministries.

1. We serve the local churches first by offering opportunities for evangelism, apologetics, and research and service projects in China as well as in the US. Our governing board is composed of pastors, elders, and deacons as well as lay leaders who have experience and are invested in transformational servant-leadership methodologies.

2. We serve the educational needs of Chinese students, as well as people from areas stricken by disasters of one kind or another. We are also concerned about their spiritual-moral transformations. “Our Mission is not only Education ... Transformed Life is!”

3. We Influence the Intellectuals, Elites, and Powerful people in high places by offering training resources in the areas of culture: Leadership 領袖文化, Academia 學術文化, and Morality development 關愛文化.

4. We join hands with all like-minded people in partnership locally and abroad because we believe we are able to serve “Better Together”. We gladly share our intellectual resources as well as our experience in helping one another in field.

5. We are accountable to all people beginning with our supporters and beneficiaries. We strive to exercise integrity in all of our financial operations.

## 五惟

何佑鈞

美雲音自2009年創刊至今連續出版五期，繼「三一」、「四盡」之後，願以「五惟」與各位重溫及共勉。五惟是：惟獨聖經、惟獨信心、惟獨恩典、惟獨基督、惟神得榮，乃基督教信仰之五大支柱。

### 惟獨聖經

聖經不是有神的話語、聖經全部都是神的話語。是神對人的完全啟示，乃基督教信仰的一切依據。惟獨聖經，聖經以外的一切著作、包括天主教的次經、回教的可蘭經、摩門經等、都不足信。

### 惟獨信心

人類始祖犯罪後、其後裔有原罪及本罪，需要相信、接受基督的救恩、方能蒙神稱為義、從而得著基督的義、行出自己新生命的義。天主教相信蒙神稱為義需要人的信心及義行、兩者並重。基督教堅持「因信稱義」。人稱義是因著信，所以稱義是惟獨信心，與人的行為無關，人的義行是蒙神稱義的後果。

### 惟獨恩典

「你們得救是本乎恩、也因著信、這並不是出於自己、乃是神所賜的，也不是出於行為、免得有人自誇。」人得著救恩是惟獨神的恩典。

### 惟獨基督

耶穌基督是神人之間唯一中保，「除他以外、別無拯救，因為在天下人間、沒有賜下別的名、我們可以靠著得救。」所以惟獨基督代罪的救恩能使人得救。更且信徒不需要經神父、牧師、教會、或其他中保、可以藉著耶穌基督、直接來到神前祈求、悔改、感恩、讚美。

### 惟神得榮

救恩出於神，聖子耶穌代替人類受苦、受死、復活，成就完全的救贖，聖靈在人心中動工、使人接受救恩，神人和好，惟獨神得著一切

榮耀。任何人包括聖母、天主教的聖人、及教皇等、都與救恩無關，不應得著絲毫榮耀。

今日的世代，充滿末日的徵兆，主耶穌再來的日子近了；但沒有人知道那日子、那時辰。所以信徒要

謹遵主耶穌的教訓，不要像那五個愚拙的童女，拿著燈去迎接新郎、卻不豫備油，他們徒有外表作基督徒，內心沒有聖靈，貪戀世俗、隨波逐流、假冒為善；以為可以自欺欺人、但卻不能瞞騙神，當主耶穌再來時、他們被拒於門外。我們要像那五個聰明童

女，拿著燈去迎接新郎、豫備油在器皿裏，順服心中聖靈的指引，「除去不敬虔的心、和世俗的情慾、在今世自守、公義、敬虔度日，」每日儆醒等候所盼望的福。當主耶穌再來時、與主一起共享永恆的福樂。

## My experience in serving English teachers in Jin Ping

Lawrence Fung

This is the fifth time I went to Jin Ping to help the English teachers in conversational English. Jin Ping is a remote County of China located at the mountain border with Vietnam. The road condition in this region is narrow and windy, which directly hindered the development of the economy in this area. There are 9 minority groups who made this mountain region as their home. Thirty some years ago, this region became the war zone during Sino-Vietnamese war, which totally devastated the livelihood of the people in this poor neighborhood. This region was declared by the Chinese government as one of the poorest counties in China. Thus, this region has been receiving a lot of financial assistance from the Chinese Government for improving their basic living conditions, medical facilities, and agricultural development, etc. However, many small village schools remained old, broken and to the point of un-repairable. Many teachers were assigned to teach in these school facilities, where students could hardly focus on learning.

English teachers are scarce in this school district. Most



of the so called “English teachers” in this region were being assigned by the Education Department to teach English, even though they were not trained in this specialty. Many good students who graduated from the local schools chose to move away whenever opportunity availed. They did not want to become teachers in this school district. If their English were good, they could easily find a job somewhere in a big city like Kunming. Both teachers and students in this region did not have much resources to develop their English speaking and listening skills. They have English textbooks and reading tapes to help the English teachers in pronunciation. Teachers had to spend long hours in preparing for each lessons by imitating the English reading from the tapes.

Since students in this region are primarily from minority groups, their mother tongues are their own tribal dialects. Therefore they have to first pick up Mandarin as their first foreign language in primary school before they learn English as their second foreign language in Junior High and above. From this latest trip, we were told that the Chinese government is starting to make English as a compulsory course from elementary level if not from kindergarten and up. With this kind of cultural dynamics, it is extremely difficult for English teachers to help the students from tribal groups to learn English, not to mention their own struggle in preparing English lessons. However, Chinese government requires English as part of the college entrance examination for all high school students. Thus, both teachers and students work extremely hard in preparing this college exam. Some students simply give up because it is too hard. The distinction between the “fast” learning class (students with better English skills) and the “slow” learning class (students with inferior English



skills) in any given high school in this district is too obvious. Students in the “fast” class can comprehend English much better than the “slow” class. Most of the time, English teachers in the slow class would simply read through the textbook without concerning whether or not their students were listening and understanding. This kind of helpless sentiment is very common among English teachers in this region.

The purpose of this English enrichment program hopes to encourage these English teachers to improve their English conversational skills and expose them to a new experiential approach of English education. The curriculum consists of many creative activities for phonics or pronunciation, reading, listening, and composition exercises. In order to create an environment for these teachers to actively participate in learning English, teachers in this program are not allowed to speak either their own dialects or Mandarin. They have to express themselves in English and use body language. This requirement was very difficult for both teachers and trainers, because many trainers were native English speakers from America, who spoke either very little Mandarin or no Mandarin at all. This policy forced the English teachers to think and express themselves in English, and the trainers to understand what the English teachers attempted to communicate.

By design, each class would have at least one bilingual trainer, who could understand the meaning of the “Chinglish” (broken English in Chinese grammar or expression) that the English teachers used. This arrangement helped facilitate the communication process between trainers and teachers. As a matter of fact, many English teachers appreciated this arrangement in comparing with other English training programs that were conducted without bilingual trainers.

During the opening ceremony of the program, the local government invited me to speak to the English teachers. I made a short presentation in appreciation of the teachers and the local government of their support. Afterward,



I asked the English teachers whether they understood what I had said or not. It was dead silent. Then, I tried to give a brief summary of my speech in a much slower pace, a few expressed that they understood some of my speech. Both the Party Leader and representative from the Chinese Foreign Ministry commented that it would be challenging for us to improve the English speaking and listening skill of these teachers.

However, at the closing ceremony, I was invited to speak to the teachers again. This time, a majority of the teachers had facial responses to my English speech. They were able to laugh at my jokes and even respond to my questions. The government officials were surprised by the improvement they saw in one week. The representative from the Foreign Ministry, who had accompanied us in this trip and participated in the learning experience of the teachers, highly appreciated our program. He even commented that this program was better than the expensive conversational English training that he went through in Beijing.

We are thankful for the opportunity to build friendships with the English teachers in Jin Ping through this program. Though the training program was short, we were able to get acquainted with these teachers by the assignments they wrote and the conversational exercises that they participated. The government officials and teachers knew that we were Christians. They saw that we did not drink nor smoke. And most importantly, they appreciated the fact that we enjoyed the volunteer work we did with a loving and servant attitude through this program. I believe that we are making an impact in the lives of these teachers through our services to them. A small note from one of the teachers really touched our hearts. She said, “From you, I learned a lot. Each one of you is very kind, talented and humorous. I think you are wonderful presents bestowed from God. I love you all forever...” It was always hard to say goodbye to our English teachers who are so precious to us. Our prayer is that they will experience the love of God through knowing Jesus one day from their Christian friends or some house churches in this region. Amen.



# 菲利蒙播道會宣教部 與美國文更 四川地震災區訪問團報告

Eric Ng



期待已久的，由美國文化更新會與菲利蒙播道會合辦的，四川綿竹教會感恩重建開幕禮拜與地震災區訪問團，終於帶興奮和戰兢的心情在五月二十三日到達成都而展開。興奮，是因為這是我有史以來第一次參加教會的宣教活動。戰兢，是因為我一無所長，只怕幫倒忙，添加麻煩於領隊。在領隊弟兄夫婦精心安排下，這六天的行程是輕鬆而緊的。真的很感謝他們體諒我們這些在美國養尊處優的老華僑。從到達當天起，我們不停地探訪當地的傳教士，主內同工，義工，學者和災民。希望讓他們感受到我們國外回來的，也同樣關心和支持他們。

這些傳教士當中，有從澳洲來的西人女傳教士和從台灣來的一對夫婦。他們都是四川大地震後到來提供心理情緒支援，及後來被神感動留在當地作長期的宣教。但因政治原因，他們都是以心理治療為名，宣教為實。但他們卻很認真和有計劃地投入心理治療工作，而藉此向別人傳福音。也有從星加坡來的一位牧師在當地經營一間西餐廳，而它常常被用作崇拜和團契之用，所以它已被全天候監視。還有一些外省來的主內同工，他們分別對年青人和災民很有負擔和使命感，真的被他們的熱誠和愛心感動。也認識到一位非基督徒的外省義工，他義無反顧盡心盡力地幫助一些在地震中失去孩子的父母，建立心理輔導系統，長線協助他們走出陰霾。他的情操與善行真使我們基督徒汗顏。與此同時認識了四川西南民族大學心理系院長，對文更與大學心理系的項目有初步的了解。最終目的是將福音帶給他們認識。藉此很榮幸認識了兩位香港文更幹事。我覺得她

們不單能幹，簡直是女中豪傑。她們常常離鄉別井孤身穿州過省地去作神的工。佩服！

接下來我們深入到北川雷鼓探訪一些災民。汶川大地震後，災區一幢幢簇新樓房拔地而起，外觀美輪美奐，使人讚歎不已；不過新房子並不是白送給災民。很多災民得到補貼，就算再借貸數萬元，仍不足以買到一個單位，被迫要再住回臨時板房，依舊做一個災民。有的買到新房子也不好過，災民要背負重建巨債。那些新的房子不會因災民購置不起而白白空置，而是會轉賣給其他人，所以並不會賠本的。這樣的話，其實只是重建+房地產項目+形象工程的混合體，變相也成了房地產買賣，三年後真正的災民還是無法安置，仍舊無法給回他們一個家！這會令當時人無法負擔而構成第二次傷害。但政府置之不顧，看見一些特困慘況，真是聞者心酸見者流淚。但興幸有一些主內同工對他們不離不棄地關心和支持。看到他們的愛心，很自然地在心底裡向他們致敬！

最後我們來到綿竹教會的舊址參觀，看到旁邊仍有一些門敗瓦和倒塌小屋，但是神的聖殿仍然屹立不倒，真令人激動。及後一些熱情的老姊妹給我們燒了一些愛心家常便飯作午膳，至今仍回味無窮。至翌日早上，到了今次行程最後和最重要一站。當我們來到新堂址時，看到一幢嶄新雄偉的禮拜堂屹立當中，而屋頂上的十字架被大大高舉，真要哈利路亞讚美感謝神。會堂當時已聚集了數百主內弟兄姊妹和國內同胞，當一起唱詩歌敬拜的時候，真是場面壯觀，興奮莫名。可惜因為飛機航班問題，

我們只有悄悄地提早離開，就此同時而結束了這次的行程。

這次行程真是令人感慨萬千和看到神的恩典。感慨，是因為今天中國，從政府官員嚴重的貪腐行為，到有毒食物，很多人埋沒良心，惘顧民眾安全，只求私利。因為大地震發生後所暴露豆腐渣工程殺人，當局不但未追究，反而對於追查豆腐渣工程的人和學生家長，諸多打壓。而重建樓房是否符合應付8級或以上大地震的要求，是一大懸念。地震捐款不知所終。很多災民為了還債或為了生計，撇下家人離鄉別井到外地工作，而做成很多家庭甚至社會問題。放眼今天中國社會，人們普遍以金錢掛帥和追逐物質受。個人成功與否都以多少身家來衡量。整個社會道德標準每況愈下，好像失去了靈魂。

但滿有恩典憐憫的神從來沒有撇下中國，相反祂不斷差派宣教士到中國和興起一些當地基督徒。感謝神，讓我看見祂的作為，認識很多很有愛心和忠心的基督徒。這次帶隊弟兄特別令人感動，有名有利及已空巢和登六的他，本可享受人生或簡單地以學者身份輕鬆地到中國做學術交流。可是他選擇了犧牲時間，病人和收入，常常千里迢迢來到中國及走到最前線，走進人群當中服事。但更令人感動的是他拋棄門戶之見，歡迎所有志同道合，齊心為主作工。所以很高興教會能與文更合作，因為很認同文更的理念。相信根治中國腐敗和道德問題的方法，只有透過更新他們的價值觀和靈性。而最有效的方法就讓他們認識我們的主耶穌！

願神繼續大大祝福保守他們和興起更多為主作工的精兵。

# English Enrichment Program

7/17/11 - 7/29/11



## A Journey of Love and Compassion

Alex Huang



Angie, Vivian, and I participated in Project W this year. I am very glad that we went there along with other volunteers and will go again in the future.

I first knew about CRRS when Dr. In-sing Leung 梁燕城 came to Dallas in 2005. At that time my family and I just started to go to local Chinese church and we were invited to attend that event. During the three- days event, I was deeply touched by Dr. Leung's sharing and missionary work. In 2009, Dr. Ho came to our church and shared CRRS USA missions in China. I made up my mind to take part in Project W some time in the future. For one easy reason, I want to volunteer in my home town. Kunming is my home town and the capital city of Yunnan province. Malipo is a border town in Yunnan province where the China vs. Vietnam War broke out in 1979 and 1984. When I studied in high school, several of my friends joined the army and fought in that war in 1984. It's a special place I always want to visit.

After almost six- month planning, my daughter Angie, my niece Vivian, and I finally made the trip. Special thank goes to Cindy and she is very patient and kind with us.

From the first day in Kunming, I was very impressed

about this program. The teaching materials were well prepared and class schedule was carefully arranged. We also prepared two skits for show and tell. Every one has well defined duty during the class. Each member is very kind to others. We even allocated time for Bible study in hotel room each day.

During the ten- days training class at Malipo, we used Bible stories to teach them the Christian values such as love, joy, peace, patience, etc. When we divided into small groups during the class, we let each trainee to talk about how they understand those Christian values and share their stories how they might practice those values in their life. Many trainees told us that sometimes they had to paypaid some expanses out of their own paocket when few some of their students can could not provide enough money by their familyfor some expenses. All trainees loved their own familiesy very much and wanted to provide financial support and help to their parents.

My favorite time was at lunch and dinner table. I shared my life in America and answered any questions they might have. After dinner, we walked in the park and shared our faith with them. Many of them accepted the Gospel of John booklet.

On the final day, we visited two CRRS USA sponsored student families. On behalf of CRRS USA, Dr Ho kindly provided some financial support to each family.

After we came back to Kunming from Malipo, we talked to my Christian friends about this project and their church in Kunming. Their church has over 300 people for Sunday worship and has full time pastor from abroad. Apparently, there are many believers in Kunming. They can be good resource in the future for Project W.





# 日記・奇遇

毛玉霞

## 7月13日晚上

『呀！我的US Passport呢！為何不見了呢？』

當時我實在非常徬徨。一來因為是在雲南英語培訓出發的前兩晚，二來因為我歷年來習慣把我所有的旅遊證件都放在一起，剎那間我真不知從何尋找。我努力地尋找了個多小時，但卻徒勞無功。我心一邊非常焦急、另一邊有聲音叫我冷靜。當我靜下來想一想，我懷疑把護照遺留在了公司。但當時已是深夜兩點鐘，我怎可以回公司呢？我突然想起去網站查詢補領的方法及時間。結果我發現有24小時補領的方法，我心才踏實一點。立時我想好一連串計劃如何解決我護照的問題。當晚我作了一個很長的禱告，祈求神幫助我能解決護照的問題順利參加英語培訓。

## 7月14日早上

按我計劃大清早起床，立刻梳洗準備返公司處理護照的問題。其間心裡有聲音提醒我上一次出國是甚麼時候，而我回美時用那一個手袋。心裡有聲音說：『護照會否留了在那手袋內呢？』立時我去找那手袋看一看。拉開鏈袋，一個、二個都找不著護照，最后拉開第三個鏈袋亦是最後一個，心想這是我最后的希望。結果……『嘩！我的US Passport呀！感謝神呀！』

## 7月17日早上（香港時間）

因在香港轉機到昆明有許個小時，所以我相約在香港的大姐到東涌喝茶小聚一番。我本計劃在10:30am前回到機場。但其間有許多延誤，結果我在11:15am才回到機場。我心想接乘2pm飛機到昆明應該沒有問題。因我在電子顯示板上找不到登機閘口，所以我便到航機櫃臺詢問。當時已經是11:30am。櫃臺職員對



我說航班時間由12pm延誤到1:30pm左右。現在可以到登機閘口等。『甚麼!?航班時間由12pm延誤到1:30pm左右!? …』我真是太冒失了竟誤以為乘2pm飛機，幸好航機剛好延誤個半小時，不然我便誤了大事，感謝神呀！

今年是我第三次參加英語培訓。因過往的經驗，我在許多細節的地方亦預先有計劃和安排。心想已經籌劃得很好。結果卻遇上我從未想過的事竟發生在我身上。這說明人的有限，神才是最高領袖、暗暗的保守祂的僕人成就祂喜悅的事。除了護照及航機的事，在整個培訓課程中，我們亦遇到許多出人意外的問題，上至遺留行李，下至沒有碟機播放電影。同時亦有神賜下出人意外的平安。在當中我學習到凡事只可藉著禱告倚靠神，神必帶領越過一切困難。

今年除了護照及航機的奇遇，我還有兩個奇遇 - 遇見神和遇見人。第一，在整個培訓課程中，藉著每日靈修，神的話語不斷指引，猶如神在身旁。第二，在培訓員和受訓員中我遇到許多舊人和新人，慢慢地新人又變成相熟的舊人，真是奇妙又溫馨。



## We Saw the Cross

Tony & Susan Tsoi

This was our second time in Malipo. It was great serving together again with those volunteers who went last year. It was also a joy to see some of the trainees whom we befriended last year.

At the Opening and Closing ceremonies, we looked up and saw the cross, above where the officials sat. It is precisely because of the cross that we have committed our time and effort to serve in the great land of China. Many have not heard about, or are indifferent to, the One and Only God. Yet the trainees in Project W appreciated the values of the fruit of the Spirit portrayed in the stories used daily for their listening and reading practices.

This training was different from others they had gone to, some trainees said. They saw the love, care, kindness and gentleness shown to them. "Help us with the pronunciation, grammar, and word usage!" "Train us in such a way we can better teach our students from day to day in our schools!" Yes, yes, we heard your requests.

Dear God, please enable us to go again, and to prepare and use materials and methods that are most relevant and effective for them. Bless the seeds that were, and continue to be, sown. Amen.



## 中國雲南短宣的感想

(3/12/2011 - 3/20/2011)

Tony Woo

匯點教會首次的中國短宣於2011年3月份，與美國文化更新研究中心到中國雲南考察。我們拜訪了二間三自教會（昆明市三一國際禮拜堂，聖約翰福音堂）；參觀了期腊小學，金水河（孟力）拉鄉，麻栗鎮牛滾塘小學、坪寨小學及麻栗鎮新建的聯合中學；這次的短宣使我對中國的三自教會，基督徒，中央及地方官員及老百姓的生活多了一點點的了解，對中國的發展多了認識。

這次短宣是透過文更與中國外交部扶貧小組合辦，所以行程有中國官員的參與，對了解鄉村中的扶助貧窮學生教育有更深的看法。我們到了金平，河口，麻栗坡等縣的小鎮。期腊小學較多少數民族的學生，他們大多來自貧窮



的家庭，父母到城市工作，小孩多由爺爺奶奶照顧。六歲至八歲的小孩要先學好普通話。他們大多星期一至五留宿在學校，在週末時，由爺爺奶奶帶著，要步行山路超過一小時才回到家。我拿起他們的課本，跟他們一起讀書；他們聲如洪鐘，充滿喜樂。他們對讀書的熱誠使我感動。起初他們有點害羞，但只是短短的數分鐘認識後，小孩子頑皮本色便顯露無遺。

牛滾塘小學及坪寨小學的學生多為漢族，小孩都以笑容歡迎我們。當地的老師很敬業樂業，除了要教書以外，還要照顧學生的起居飲食；包括煮飯打掃。校舍有養豬的地方，大約十個小孩雖然住在一個小小的房間，但能讀書



的喜樂遠把貧苦蓋過。他們的心靈如白紙，我們如何把天國的喜訊帶給我們中國的下一代？

在國家支持下，教育在不斷的發展改變中。我們到了麻栗坡的一所新興建的聯合中學。當地官員為我們安排座談會。眼前看到是一所很大，設備頗新的校舍。耳聽到的卻是一個個受資助學生的辛酸史。他們年紀約十四五歲，每個人的書桌上都疊著高高的課本，並已受著沉重的經濟及考試壓力。麻栗坡老百姓平均年收入約八百元到二千元人民幣。家人為孩子支付學費並不容易。再加上父母認為孩子要出頭只有考上著名大學。中國人多而學位少，競爭之大難以想像。在他們眼前的考試是生死戰，眼下看到的只有這一少片土地。再說下去，他們便流下眼淚了… 中國的經濟及物質生活在改變中，但下一代的心靈健康能追上嗎？

這次短宣是透過文更與中國外交部扶貧小組合辦，所以有官員接待。經過一星期的相處，使我對中國官員對國家的看法大大改觀。

官員的年齡還未到四十，年少時受國家栽培到國外，曾在當地外交部數年。回國後放棄更好的機會，加入扶貧



小組；他已經是第三次接待文更，所以有了基本的信任。起初我們跟他說話都是戰戰兢兢。但官員的透明度及親和力，對國民都有獨到的了解。他對我們分析老百姓的生活，學生的挑戰及壓力，及中國近年的經濟改變。正如梁燕城博士所說，中國是受過很多傷害的民族。近十幾年內的經濟起飛引致的民生巨變，官員認為人民為了適應環境所作出的改變。但適應力太強時；有一些改變及行為超過了道德的界限。如毒奶粉，假雞蛋等事件等，官員也認識到中國人是需要重新建立個人道德標準。

我這次短宣拜訪了二間三字教會，分別為三一國際禮



拜堂及昆明聖約翰福音堂。當地的教會規模很大，都是過千人聚會，可以想像昆明當地民眾對主的渴求。信徒的年齡層很廣，很多長者及年青人。在崇拜時，會眾高聲地敬拜讚美主，深深體會到在主的國度來到中國是多美好。三一國際禮拜堂的靖牧師分享了他的教會發展史，願主能透過這教會繼續造就人。

第二個星期，黃偉康博士夫婦與我及 Cherrie 到昆明聖約翰福音堂參加崇拜，張牧師及會眾在崇拜後與我們分享在中國事奉的喜樂與困難。牧者及事奉的信徒常常要替會眾解決日常生活的困難，而且感到各方面的裝備，由敬拜至聖經知識也感不足。其中一位弟兄在車內跟我分享信主的經過；及在中國大陸傳福音，以個人形式為主。

短宣回來後對團隊事奉，及對中國的想法及體會有了很大的改變。首先是我有機會認識到我們的團隊成員：黃偉康博士夫婦，Cindy，Esther一路上對我們的照顧，在他們身上學到事奉的熱誠及付出。Pastor Chiu，Aaron，Ah Ting，和 Cherrie 是我教會的牧者及弟兄姊妹。短宣使肢體更緊靠，更如家人一樣。

# 2010/2011財務簡報

## 2010年收入與支出

美國文更對各位在金錢上的支持，使美國文更得以實現助學助教等各項事工，深表謝意。

現提供2010年財務報告：該年之總收入為274,929元；總支出為321,253元，（其中金額130,400元于2011年送交中國駐舊金山及洛杉磯總領事館轉交內地相關機構，請參閱另文【栽培菁英】）。不敷金額為46,324元。

表1美國文更2010年財務報告

收入	金額	總數
籌款晚宴 (淨收入)	\$ 93,163	
其他捐款	\$181,539	
利息	\$ 227	
		\$274,929
支出		
事工	\$279,222	
營運	\$ 42,031	
		\$321,253
盈餘(不敷)		(46,324)

## 2011年一月至六月收入與支出

美國文更在2011年1月至6月之總收入為104,481元；總支出應為247,793元。不敷金額為143,312元。

表1美國文更2011年一月至六月財務報告

收入	金額	總數
捐款所得	\$104,376	
利息	\$ 105	
		\$104,481
應付支出		
事工	\$217,576	
營運	\$ 30,217	
		\$247,793
盈餘(不敷)		(143,312)

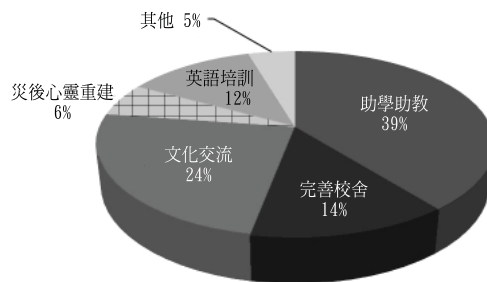
## 事工用途分配

我們今年之主要事工為資助特貧學生及老師；繼續四川地震災區心靈重建工程；前赴雲南考察；雲南英語培訓等。我們期盼各位熱心人士繼續支持本中心的事工，使更多人受惠，美國文更詳細事工請參閱另文。

## 事工用途分配

下圖顯示美國文更在2010年在中國各事工之分配百分比，百分之七十五籌得的捐款用于資助學生及教師、英語培訓，文化交流等教育事工上，合乎美國文更以人為本的宗旨。

事工用途分配



## 英語培訓需要義工

最能夠彰顯愛心的其中一項行動就是參與英語培訓，志願老師與學員相處十日，同住一間酒店，共進午餐晚餐，上學與課餘接觸機會很多，學員們都能深切感受到各老師對他們的關愛，實是極有意義的短期服事。教學相長，歡迎你來加入我們的行列。我們特別需要主任老師，即是具有教學經驗的成熟信徒。其他18歲以上的成熟信徒、歡迎你來作助教。

日期：2012年7月13日至28日（即7月15日抵昆明，7月28日離昆明）。

費用：自籌、含美國來回機票約二千美元。

歡迎與我們聯絡查詢

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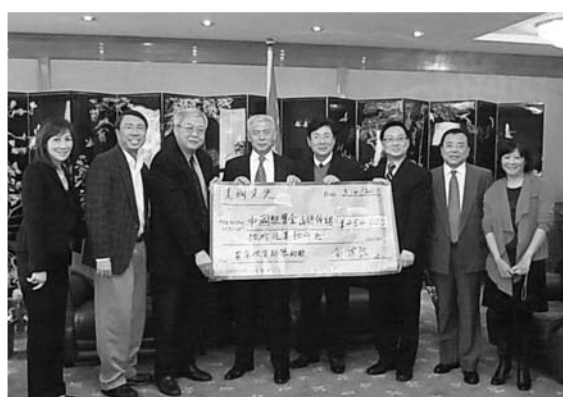
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# 培育菁英

中國實施九年免費教育，免除小學生及初中生學費，更提供補助款，使他們得以完成基本教育。

根據雲南省麻栗坡縣教育局提供的資料顯示：高中生每學年的學雜費、課本、生活等費用共須四千五百六十元人民幣，合七百美元。而大學生每學年的上述費用共須一萬二千八百至一萬七千五百元人民幣不等，即近二千至二千六百多美元，視乎其成績及院校的收費標準而定。這些費用，對於年收入不到一千美元的貧困農民無異於天文數字，根本無力負擔，孩子唯有離開學校找工作，停留在現時的生活水平。



我們相信脫貧最有效的方法是培育更多優秀高中及大學生，助其完成大學課程，提高個人及社會素質。因此我們將逐年遞減對小學生及初中生的資助，而增加對高中生及大學生的培育，美國文更現朝每年資助二百四十位高中生及八十位大學生的方向邁進。

今年三月四日，美國文更派出兩支代表、一支代表：董事會主席黃偉康博士、陳競鑫博士、馮永樑博士、彭浩先生、陳雪霞女士把善心人士捐出的六萬九千一百美元(人民幣四十六萬四千元)支票呈送中華人民共和國駐舊金山總領事館，委托陸文祥副總領事轉交外北京交部扶貧辦公室。另一支代表：美國文更董事兼執行委員會主席何佑鈞博士、吳秉維先生、袁妙玲女士、麥董致裘女士、郭玉霜女士把善心人士捐出的六萬一千三百美元(人民幣四十萬三千元)支票呈送中華人民共和國駐洛杉磯總領事館，委托總領事邱紹芳大使轉交外交部扶貧辦辦公室。兩筆款項皆作為在雲南省金平縣及麻栗坡縣資助貧困學生上學及教師進修費用。其中款項也包含完善校舍費用。



兩代表團獲邱紹芳大使及陸文祥副總領事熱情款待，親切慰問，氣氛溫馨，言談甚歡。

陸文祥副總領事代表外交部與雲南麻栗坡，金平兩縣政府和人民、衷心感謝文更在當地的助學、助教、培訓、建校事工，為兩縣擺脫教育事業落後面貌做出了積極貢獻。邱紹芳大使更感謝華僑對國內同胞的關愛，看到同胞的需要，發揮中國人的傳統愛心；同時亦感謝美國文更長期對教育事工的重視與堅持資助，符合國家〔百年樹人〕的精神，建設有文化、有希望的社會。

## 美國文化更新研究中心認獻表

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|---|---|-------------------------------|
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| <input type="checkbox"/> 教育資助 (每年每位學生及/或老師) |   |                               |
| <input type="checkbox"/> 初中                 | 300 美元 x _____ 人 = _____ 美元                                     |                               |
| <input type="checkbox"/> 高中                 | 500 美元 x _____ 人 = _____ 美元                                     |                               |
| <input type="checkbox"/> 大學/專上學院            | 900 美元 x _____ 人 = _____ 美元                                     |                               |
| <input type="checkbox"/> 老師                 | 200 美元 x _____ 人 = _____ 美元                                     |                               |
| <input type="checkbox"/> 建校                 | 100,000 美元 (可分10份, 每份10,000美元) = 10,000 美元 x _____ 份 = _____ 美元 |                               |
| <input type="checkbox"/> 基督教學術研究            | 20,000 美元 (可分20份, 每份1,000美元) = 1,000 美元 x _____ 份 = _____ 美元    |                               |

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