1. **By looking back at your work, family and life experience, how do you see God preparing you for the upcoming role, if you would have been selected as a senior pastor for CBC? or any other church.**

AS the first response to the first question, I am sending you some pictures and documents (names blocked for confidentiality) so that you may know that I am experienced in handling most of the administrative responsibilities of a senior pastor. I was the only pastor in the Chinese Presbyterian Church after I was ordained, so I became the moderator and had to lead the whole board of elders to manage the whole church. I wrote the meeting agenda and the minutes and other reports. The building was old and we needed to replace the furnace, the fence (to keep homeless people away) and even the whole roof. I think these are real-life examples.

As the second response to the first questions, I am sending some pictures and documents to show that for two years I had served as the chairperson of the PACE (Portland Association of Chinese Evangelicals). I had to chair the meetings attended by pastors of seven Chinese churches of different denominations in Greater Portland Area so as to organize joint activities for the area. Therefore, I am also experienced in interacting with other pastors as a chairperson. I believe those experiences will help me perform better if God calls me to be the senior pastor of a church where I need to interact with associate pastors as a chairperson.

If I have been chosen to be the senior pastor of a church, I need to have the welfare of my congregation always on my mind though I need to do the right thing in the Eye of God.

*As the third response to the first question, I want to share with you what I learned from my experience back in 2006-2011. Back then in Portland Oregon, there was no nursing home that was capable of taking proper care of Chinese long term care residents. I became a developer to build such a service. I started working with a mainstream nursing* home to develop one section of the facility into an Asian influenced long term care unit. I helped them hire Chinese nurse assistants and social worker and cook. I introduced the service to the Chinese community. In about six months, there were about ten residents under my care. I interacted closely with their family members and it was like I was the head of a congregation of about 40 members.

Somehow the owner lowered the quality of service to make bigger profit. I disagreed with them and stopped working with them. I promised my congregation that I would figure out something and get them to a better place. By the Grace of God, miraculously in about two months I started working with another mainstream facility formerly known as Harbor Care Reedwood. My whole congregation was transferred to there.

Over the last 15 years, it has been the only Asian influenced nursing home facility in Oregon capable of properly taking care of Asian residents especially Chinese and Vietnamese ones. It has been awarded with 5-star service recognition by Medicare for many years. Now it is known as Prestige Care and Rehabilitation Center of Reedwood. All along I have been serving as the voluntary chaplain of the facility.

A senior pastor should be responsible for helping the whole congregation, like his own family members old and young, restore and maintain an intimate relationship with God. However, if a person does not try to fulfill this responsibility with his own earthly family members, how can he possibly do well to fulfill this responsibility with his congregation!

As the fourth response to the first question, I want to share with you how Father God has mercifully used me over the last forty years to bring the extended families of me and my wife closer to God.

I believe the kind of faith and love in this regard will enable me to do better in this area if I have to serve as the senior pastor of a church.

There are forty members in our extended families. Thirty of them have been baptized into Christ. My wife and I were the first ones in our families to come to Christ. Father God started calling them to become Christians after our conversion.

My older brother died at the age of 37. During the last two years as a cancer patient, he followed my example and became a very prayerful person. He had to be on his knees leaning on God even when drinking a bowl of soup because the fluid hurt his mouth very much.

The last five years when my mother was in the nursing home facility where I served, every time when I prayed with her, she placed her hand on her heart. Nobody taught her to do that.

My oldest brother decided to let me trash all the idols which he had worshipped for forty five years. All together they weighed a hundred pounds. It was because the Spirit kept prompting him and he saw that Christ had really changed me from an angry but timid person into a gentle but courageous one.

My father in law decided to get baptized into Christ at the age of 90 because I kept massaging his feet and praying for him when he was physically weaker and he wanted to be where his wife and children would be after death.

My oldest sister in law truly became a Christian after I prayed with her six hundred nights when she was in severe pain due to cancer.

My younger sister became even a stronger Christian after we prayed together many times when she was suffering from anxiety attacks in 2019 in the middle of the political and social restlessness in Hong Kong.

My brother in law once lost active faith in Christ. Then he suffered from severe liver cancer and half of his liver was removed. He went into deep depression and anxiety knowing not when he would die. I then did intensive bible study with him for 4-5 years on a weekly basis. His faith in Jesus and his health were restored. Very thankful to God!

There have been many more incidents of grace like these. My wife and I both agree that our merciful Father God has indeed made me the pastor of our extended families. Now, wherever God will call me to be the pastor, I know what it means to be a pastor who loves and serves the congregation like his own family.

2. **What do you enjoy most and least about being a pastor?**

My first response to the second question is that it is difficult for me to answer this one.

I am a mental health therapist. The team leader of our staff has a catch statement posted on her cubicle which is just next to mine, saying like 'whatever you enjoy doing, do more'. She practices this herself and teaches her clients about that, hoping to help them get over depression.

Almost every time I looked at that, I would pray, 'God please save her soul'. I know clearly that Jesus teaches us otherwise. Under my breath, I would say to myself, 'what we enjoy doing may be wrong!'.

One time she just talked aloud in her cubicle venting off her anger after some exchanges with a difficult client. I asked her if she was okay. She said I could ignore her, but I said, 'I can never ignore you! As a matter of fact, I prayed for you every time I walked past your cubicle.' She was surprised and told me to not stop praying for her because she started feeling something about God that she had never felt before. She told other coworkers that my presence was a calm force in the team.

So, if you ask me if I enjoy having her sitting next to me, how should I answer! Difficult to answer, is it not?

I enjoy doing the things that God has called me to do even though I may not enjoy them otherwise. Jesus told us to rejoice even though we may suffer when obeying Him to do the right thing. I found that I can indeed rejoice in the Spirit when I obey Him to do the things that I do not normally enjoy.

As a pastor, under the umbrella of EPC, I need to regularly attend presbytery meetings where pastors and elders of 20-30 churches come together to discuss serious businesses. As the only Asian pastor among a hundred of Caucasian leaders, I usually feel a bit out of place. English is not my native tongue and they often use slangs or jokes I do not even understand.

I often pray under my breath that Father God will give me strength to do what I need to do, especially when it is my turn to lead a prayer or share my perspectives and when nobody is interested in hanging out with me during a break time. However, sometimes when I can have deeper fellowship with one or two fellow members, I am very thankful and satisfied.

Many people think that it is very important to find a job that they are good at and enjoy doing. In other words, they seek to have their dream career come true. However, I do not believe this is what the scripture teaches us.

Jesus taught us to obey the Will of our Father. In the most difficult hour, He prayed, "Father, if possible, please let this cup pass from me. Nevertheless, may Your Will, not my will, be done!"

Therefore, I believe all the jobs that a pastor should do belong to one whole piece. I cannot say I enjoy this part but I hate that part. For example, I cannot say I love preaching on the pulpit but I do not like waiting on God for messages to form the sermon script. Both jobs belong to one whole piece.

3. **How would you resolve different ministry philosophies among the pastors**?

Ephesians chapter 4 and many other scriptural texts clearly warn Christians that they should not let different winds of teaching, opinions, perspectives, philosophies undermine their unity in the Body of Christ, in His Spirit, and in His Word.

I was ordained as a pastor in Evangelical Presbyterian Church which emphasizes unity in essential beliefs, liberty in non-essential elements and charity in all things. Based on the teachings of Acts chapter 15, I will facilitate the process of resolution of conflicts between ministry philosophies through these bottom lines:

1. Allowing sufficient time for all pastors to present their perspectives and life experiences,

2. Encouraging all pastors to patiently listen to others without hastily over-reacting to disagreements,

3. Requesting pastors to support their views by as many scriptural texts as possible,

4. Facilitating the processing of scriptural support, making sure that the meanings of texts have not been twisted or taken out of context,

5. encouraging pastors to take time to do deliberation, interactions, prayers, intensive studies and be willing to meet as many times as needed without rushing to a resolution which may undermine unity,

6. Only after the above process should the senior pastor make conclusive statements of conflict resolution supported by the majority of pastors,

7. All pastors are requested to respect and follow the final agreement.

When I was taking the Discipleship Class in the seminary, something happened which can demonstrate how I resolve theological differences with believers.

All students in the class needed to present their favorite model of discipleship. After I listened to the presentation of one classmate, I asked him if he could give scriptural texts to support one part of his model. He struggled and could not do so. He said it was logical to assume ... but I said that part actually was not in line with the scripture. The professor cut in and said, 'Can we not talk about scripture now?' I answered, 'Sir, we are a seminary. If we do not talk about scripture here, where are we supposed to talk about it?' He said, ''I mean we do not have enough time now." I said, "I see. Can I schedule a time to talk with you? "

Long story short, I used a couple of weeks to think clearly regarding my points and came up with a list of opinions to communicate with the professor. We sat down and talked for about 30 minutes and quite peacefully resolved our disagreements to a certain extent. Before I left, he asked, "Are we still friends?" I said, "Of course!" with a smile.

In 2015 when I became the chairperson of PACE, Portland Association of Chinese Evangelicals, I tried to help resolve relationship issues between some pastors.

We came from different denominations: four free evangelical churches, one Lutheran, one Methodist, one Missionary Alliance, two Sothern Baptist, one Presbyterian, one Bread of Life and a few Christian groups.

Four pastors had not renewed their membership with PACE and had not attended meetings for years before I started my role as the chairperson. They felt uncomfortable interacting with some pastors because of some differences in ministry perspectives.

I started sending out messages based on essential scriptural texts and Christian testimonies of the Grace of God in town. Those pastors started communicating with me and one by one became members again. We did have good fellowship and cooperation for two years before I stepped down.

4. **How can CBC attract young career adults to our church?**

My first response to this question is "think about my son ".

My son has been living in New York City as a young career adult for 3-4 years. During the first year he went to different churches and sent me sermons of different churches  to review in order to find one to join.

He found one after many prayers, a baptist church, with a Caucasian senior pastor and an African American associate pastor and many young professionals of different ethnic backgrounds.

There were a combination of factors that caused him to decide to join that church: the preaching was biblical, they focused on biblical counseling; he felt comfortable in fellowship gatherings; he enjoyed hanging out with young people of different ethnic backgrounds; and he felt comfortable expressing different perspectives of theological, political and social issues.

I visited him twice and found that their topics of conversation included theological views, voting choices, same sex marriage, abortion right, racial discrimination, where to travel, finding life partner, finding the right city to stay, etc..

To attract more young career adults, I think first we need to make our church content attractive to young career adult Christians who are eager to find a church like the one my son finally joined. Such a group of young serious Christians will be able, by His Mercy and Grace, evangelize their friends and coworkers who want to come and find out why their lives are so attractive.

I know many Chinese Baptist Churches are losing young career Christians. I really do not know exactly how to establish a group of serious young career Christians as the foundation of the church. Only God can do it. I believe the Holy Spirit is finding people who humble themselves in helplessness in this regard so as to fill their hearts with the spirit of supplication. If we whole-heartedly pray according to His Will, miracles will happen; some young professionals will be called to be ministers, many young professionals will be convicted and repent and join the Body of Christ.

I think we can expect that the following strategies will be reasonably effective though we know God may do things His Way surpassing our expectations.

Firstly, the minister who is charged with this ministry is preferably a young professional who has been called by God to this ministry.

Secondly, the minister is preferably a person who is familiar with internet social networking platforms popular among young career adults.

Thirdly, to attract serious young Christian professionals, the online introduction of our goals should be very specific so that serious young people may expect that they can come to receive solid biblical teachings; and seek the guidance of the Spirit together in discussing contemporary controversial sensitive issues; and have genuine fellowship with serious Christians in various young-people favorite activities; and even meet their future godly spouse; and process together whether or not Houston Texas is where they should stay put.

5. **How will you build unity in our church staff?**

I do not think I can build unity in church staff because I understand how different people are. If all staff members are born again Christians, we have inside of us the seed, the root, the foundation of unity in the Spirit and Word. I will urge the staff to guard against idolizing individual differences which will undermine the Unity.

The Scripture told us to try our best to keep the Unity in Christ, in the Spirit and in His Word. I will have staff gatherings daily to share our needs, pray in the Spirit and read His Word so as to grow, to enlarge and enrich our unity in Him. These gatherings are not business meetings. They are much more important than business meetings because Jesus said if we are divided, we will cease to be His Disciples, and whatever ministries we do will not be relevant to His Kingdom.

At least three teachings of Jesus are needed for our unity to grow. I will encourage staff members to share their experiences in these areas during staff daily gatherings whenever they feel comfortable doing so.

First, love is long suffering. Be patient with brothers and sisters even if it will take years to repair relationship and even though we have already been hurt multiple times. Forgive them whenever they ask for forgiveness!

It took five years for one of my church elders to stop being hostile to me after realizing that I did not want him to leave church though other members did.

It had taken ten years for one of my coworkers to put down her prejudice against me and talk with me again with respect. She even forgot why back then she started disliking me.

Secondly, leave judgement to God because we may have many blind spots and we may accuse people wrongly. When I dislike somebody, I will talk with God on that and confess that I may have misunderstood the person and pray that HE will open my mind to see what HE wants me to see.

Thirdly, love those we do not like; pray for them and help them when they need help. Love is a command which requires actions, not feeling. God has not charged us to like everybody but HE commanded us to love everyone, praying for their souls and helping meet their physical needs.

For many years God has used me to help students, student teachers, fellow coworkers, friends, family members, church members and mental health clients over relationship issues. I believe God can use me to help keep the Unity of the staff by spending more time talking with them one on one.

One time God prompted me to say a bible verse to a church elder. "Love is long suffering". After hearing that, he called his younger brother to say hi, which took his brother by surprise because he had not talked with him for years after some conflicts.

6. **How will you reconcile the differences in organization, worship services, and beliefs between Presbyterian and Southern Baptist?**

I have preached in churches of different denominations in Portland, Southern Baptist, Missionary Alliance, Bread of Life, Community Evangelical, Lutheran and Presbyterian. I often tell brothers and sisters that there is only one universal Church of Jesus Christ and all who believe the teachings of Jesus Christ belong to this same church.

When I preach, I focus on the teachings of Jesus. The whole Bible helps me teach the Word directly spoken from His mouth. One very important teaching of Jesus is that we should never teach traditional practices and beliefs as the Word of God.

I had interacted with the pastoral search team of a Chinese Baptist Church for months early this year. We met in person and they were positive about having me as their associate pastor pastoring their Cantonese congregation. As the final step of the process, I had an indepth interaction with the senior pastor. He told me he had just led a whole year long Bible Study using the Systematic Theology with special emphasis on five point Calvinism.

I told him I would never do Bible study like this because there was no life in the Systematic Theology. Even worse, I believe, it would even distort, twist, pollute, contaminate, and adulterate the pure Word of God. He asked me how I would do bible study. I said I would study the bible from book to book, using different translations and commentaries and internal cross references as much as needed, and trying to understand a text from the perspective of the whole bible. After the exchanges, the senior pastor decided that I was not a good match.

I am careful not to idolize the Presbyterian way of managing a church and administering ordinances. I am also careful not to fill my mind with theological statements. On the contrary. I read the scripture over and over again with lots of prayers in the Spirit to make sure that I am filled with the Spirit of the Truth. Theological statements, no matter how orderly and wise and beautiful, are not the Bread of Life, not life giving. Those who worship theological statements or traditional practices will lose both the Word and our Savior because He is the Word.

I believe immersion is the original and the most meaningful mode of doing baptism according to the Bible, but when we technically cannot do immersion, sprinkling water is also good. I do not dogmatize the mode of baptism.

I sprinkled water to baptize some people who clearly displayed true faith in our Savior before they died in the nursing home. My brother was baptized with His Spirit when praying in the Name of Jesus amidst severe pain on multiple body parts, but he planned to wait until he was able to go to church to receive water baptism. However, God took him home in the hospital before he could step into a local church.

I am not dogmatic about infant baptism. Thirty years ago, we dedicated our baby son to God in church with a prayer that by His Grace our son will grow up with abundant promptings and teachings from the Spirit and His Word.

One day when he was a high-schooler, he realized that he could not live without God though many of his friends could. He asked me to baptize him that night when he was feeling very sick. I did it by sprinkling water on him. After that he threw up some ugly stuff onto his personal Bible all of a sudden. He then felt better. I cleansed his Bible with alcohol and told him he was cleansed by His Blood and born again.

When he decided to join the Baptist Church in New York, they could not accept sprinkling baptism. I encouraged him to obey the pastor and receive immersion baptism to consolidate his faith of salvation and commitment of fully joining the Body of Christ.

The Presbyterian Church is using the connectional governing model to manage church organizations. Actually the United States Congress is using this Presbyterian Model. The Baptist Church is using the congregational model which is much simpler and flexible.

As I am focusing on the guidelines in the scripture, I do not have the feeling that I must serve in a church with a certain governing model. The bottom lines according the Bible are clear.

Firstly, the church workers must have the blessing of the majority of the congregation and they should meet the biblical standards in character.

Secondly, God is the One who ultimately decides who are in office. Those who truly believe in Christ should humbly pray for the active intervention of God in the selection process so that His Will be done on His people.

Thirdly, members should respect the church workers, knowing that God will hold them accountable and He may remove a worker anytime He wants.