



Mission Study
of the
Mandarin-speaking Worshipping Community
of the
Presbyterian Church in Chinatown
(Presbyterian Church, USA)
San Francisco, California

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Introduction to the Structure of the Presbyterian Church in Chinatown

The Presbyterian Church in Chinatown (PCC) is one congregation with three language worshipping communities: Mandarin, English and Cantonese. Each of these worshipping communities nominates elders who are elected by the total congregation* and comprise one Session of the PCC. This unique structure gives equal responsibility to the language groups, with nine elders allotted to each language community. The elders meet monthly in their language groups as Commissions, planning for the life and programs of their respective language community and setting their community's budget. The Mandarin and the English-speaking communities elect deacons, who serve in support of the programs and operations of the church.

The Session meets quarterly to make decisions and plan for items which affect the life of the whole congregation (i.e., building issues, budget, combined programs), receives reports of activities from the Commissions and takes actions required by the Book of Order (i.e., constitute Mission Study). The Session has one budget which is funded by the Commissions allocating a per capita amount based on membership of the language communities. The Session has three standing committees: Building & Finance, Missions and Personnel. Each language Commission also establishes a budget for pastoral terms of call, and worship, program and mission activities.

We are sisters and brothers united in Christ, and as in all families, we have our differences. Because of our diverse cultural backgrounds and theological perspectives, our unity does not always mean we agree. Even when we have strong differences, we choose to be one church. For example, the English worshipping community welcomes and affirms LGBT people, whereas the Mandarin and Cantonese worshipping communities view homosexual behavior as sinful.* We do not anticipate coming to agreement on this issue due to deeply held convictions that come from interpretations of scriptures. We are committed to allowing and honoring differences, so, at this time, we agree to disagree and in Christ's love continue to work together as one church family.

This Mission Study is compiled by a combination of the three language's Mission Studies, with new updates as necessary: Mandarin, English, and Cantonese Mission Studies, all conducted within the past 13 years, as each of our language communities has had to call a pastor 10, 5, and 3 years respectively.

Our Church has a total member of 230, English taking on a majority in membership, while the Mandarin has been at a constant 30+/- % from the whole total, for the past 38 years since its initiation in 1976.

The Mandarin Commission structure:

9 Active Elders

7 Deacons (numbers as needed)

Clerk of Commission

Treasurer

Worship Committee

Christian Education Committee

Nurturing Committee

Personnel Committee (the entire Commission of active elders)

Various Programs and Fellowships, please see Current Programs page

Currently, Mission Study Committee

*At a recent All-church Congregational meeting in 2012, a vote passed for each Language Community to elect and install its own elders and deacons into office, as the Mandarin Commission does not condone and take part in installing into office elders of homosexual orientation whereas the English Commission does.

PCC History

Founded in 1853 as the Chinese Presbyterian Church, the church was renamed in 1958 as the Presbyterian Church in Chinatown. We are the oldest Asian congregation in North America. The church originally opened its doors to a Cantonese-speaking immigrant population which was marginalized in the broader society. The founding pastor, the Reverend Dr. William Speer, was an active advocate for the Chinese immigrants, opening a dispensary and a school at the church, publishing the first Chinese-English bilingual newspaper in the USA, and working for the repeal of an anti-Chinese mining tax.

This original emphasis on prophetic faith at work in society has established a long tradition of the PCC supporting social services, education, low-income housing, health services and youth programs while proclaiming the Gospel in worship, prayer, study, work and fellowship. The PCC has partnered in ministry for over a century with Donaldina Cameron House, a Presbyterian mission located two blocks away. The PCC is also the sponsor/owner of the Mei Lun Yuen, an affordable housing project in Chinatown.

To meet the changing needs, the PCC expanded beyond its Cantonese worship service to include one evening English worship service beginning in 1944, adding Mandarin and morning English services in 1954. In 1993, the two English worship services combined into one morning service under Pastor Calvin Chinn.

In 2003, the PCC completed major remodeling, retrofit and expansion of our almost 100 year-old building which was originally rebuilt after the 1906 earthquake. These upgrades and renovations allow us to better serve elderly and disabled worshippers and provide space for hospitality to the community.

The PCC has been one of the most active training grounds for Asian-American church leadership among mainline denominations. Over the past 50 years we have produced over fifty seminarians and church workers, and even greater numbers have gone into community leadership vocations or serve the church in volunteer lay leadership positions at all levels of the PCUSA. The PCC community continues to encourage members to be a voice for others and equips lay leaders to plan and coordinate efforts in community building and service.

Mandarin Commission History

We are a group of Chinese-Mandarin speaking Christians who came mostly from Mainland China, Hong Kong, Taiwan, and various parts of the Far East countries, enjoying Sunday Worship, Bible Study, and fellowship together. We uphold and strive to follow God's words. The Bible is our highest authority.

1976-1980

The Mandarin Commission was established in 1976. The original members consisted of several families of Chinese immigrants from Korea, Burma, and Taiwan. The inaugural ceremony of the Mandarin Congregation was conducted with a "candle-light" ceremony (symbolic and significant because the then Commission was named "Spiritual Light Committee".) At that time, the members were very close, especially our family fellowships, which gave us a chance to understand and care for one another. Also, due to the fact that it was mainly family oriented, children Sunday School program was strong and well attended.

1980 - 1990

During the 80's, our congregation grew, and consisted of immigrants from other Asian countries. Our Sunday school and youth fellowship blossomed, women's fellowship going strong, and Bible study meetings were well attended. At this time, a special Thanksgiving Offering Drive Campaign originated (to subsidize our income, as the Church split into 3 language worshipping communities, each community is financially independent from one another), and by God's grace, this campaign still continues today (25 years strong). As to develop leadership and understand the governing of the Church, Rev. Kao spent numerous hours teaching and training the active elders the Book of Order.

1990 - 2000

In 1990, there were some turnovers of Church membership: families gradually moved further way from San Francisco due to work or school. In their place, however, new immigrants from Mainland China and Hong Kong joined us. But the majority members belonged to the older generation. We established a Pastoral Center for senior citizens (consisting of approximately 50 members at its high point, as of 2001). The membership as a whole, are growing older. We experienced a shortage of Sunday school teacher, so for the English-speaking children, they joined the English Commission Sunday School.

2000 – 2002

The Reverend David Kao retired after serving for 24 years as the first full time called pastor by the Mandarin. During this time, our Commission board of 9 elders have taken up and divided the responsibilities of Worship, (contacting various retired pastors to supply the pulpit), Membership Nurturing, Christian Education, and other tasks as needed. The choir ministry remained strong with its 10 faithful members practicing every Sunday after worship. There are also other fellowships, such as the weekly Bible Study, monthly testimonial meeting, Ling Chuan family fellowship, Ling Hsiang middle-aged fellowship, and Ling Tsi women's fellowship that kept the community in unity.

2003 – 2013

The Reverend David Pan was called by the Mandarin. We knew his stay would not be long, as he was turning 60 when we called him. During this time, the Mandarin members enjoyed a flourishing wealth of Bible studies lead by Rev. Pan. We were blessed and indulged in his sermons. The Diathiki Center was established by Rev. Pan to equip leaders in the Bay Area churches into the 21st century, providing seminary school credits for those who apply. The Mandarin Pastoral Center for senior karaoke also re-opened its doors in 2006, when its founder returned to the Bay Area. And lastly, a fellowship reaching out to restaurant workers, providing them a chance to listen to the gospel Sunday evenings while they worked during the day was established. We just celebrated its 10th Anniversary.

We also saw the potential of the pastor's wife, the Reverend Phebe Shen, to help sustain and develop our Youth Fellowship, which we seem not be able to keep one going on our own. Under her leadership, the youth flourished in numbers, near 20 at its high point, each year, young adult baptism numbers increased, and so did our obligation to pay the per capita to the All-church fund, but slowly these numbers diminished, as we learned later, some of these young adults joined our church in order to attain VISAs by way of seeking religious asylum from Communist Chinese government.

2014 - Present

We feel better equipped, even though we still have almost the same leadership maintaining our programs. We have aged and are 13 years older. However, we have learned to be united, to be of one heart, and one mind, to work for His Kingdom, and His Will. We have also learned that we need to be more supportive of our future pastor, to communicate better, and to talk frankly, and openly with one another. We also need to share his/her concerns and to care for him/her (which is a challenge to traditional Chinese practices which taught people not to share openly.)

PCC Pastoral Leadership - History

For most of our history, PCC has called and paid for a Cantonese pastor until the vacancy in 2002, and, as a result of a successful Cantonese Ministries Fundraising campaign, the Cantonese-speaking community called its own full-time pastor in 2011. In 1947 an evening service began for English-speaking youth, predominately from the Donaldina Cameron House youth program. The Mandarin worship service was organized in 1954. Recognizing the need to minister to a growing Mandarin-speaking population, the Mandarin worshipping community was able to call the Reverend David Kao as its own pastor in 1976.

From 1947 until 1990, the English-speaking community relied on pastoral leadership from the clergy staff of Donaldina Cameron House (DCH). The pastors from DCH were accepted in PCC as part of a collegial pastorate. Their salaries were paid by DCH but PCC often provided some funding for staff benefits. Many pastors from DCH staff rotated preaching responsibilities for the English worship services and fulfilled other pastoral needs in addition to their full-time work at DCH. Their teaching and role-modeling helped to develop a growing and strong lay leadership. But the English realized in hindsight, that they really didn't have one to call their own.

During the 1980's there were changes in the dynamics of the leadership and relationship of the Chinese-speaking and English-speaking members in the church. Previously unspoken feelings of perceived oppression came to light and accusation began to be expressed in long and difficult Session meetings. The new building fund-raising efforts became a source of arguments and accusations that the English were not supportive of it and were oppressing those who wanted a new building. After months of heated and exhaustive Session meetings it was evident that the pastors as well as the elders could no longer function productively together in a single governing body.

In June 1985, the Session called on the San Francisco Presbytery's Committee on Ministry to help work things out with the pastors. For several months things cooled down but erupted again in 1986, during a congregational meeting. In 1987 a special task force committee appointed by the Administrative Commission from the SF Presbytery conducted an investigation of the dissent, which resulted in asking the Rev. Calvin Wong, pastor to the Cantonese, to resign. He left with $\frac{3}{4}$ of the Cantonese worshipping group to form another church. Not too long after that, the PCC had to settle disputes by giving that group a large portion of the building fund monies that had been raised in the prior years.

The Reverend Robert McKenzie was designated head-of-staff in 1987 by the Administrative Commission to restore the peace and unity of the church. Collaboratively, a new structure (3 commissions under 1 Session) allowing each language worshipping group more flexibility in its own programming was designed. This unique form of governance is still in operation. This alleviated tension and conflict as they are no longer administratively involved in each other's worship management while working together on whole church governance in areas such as building mutual understanding, collective activities and building maintenance, etc.

In March 1990, the Reverend Calvin Chinn was installed as the first called pastor to the English speaking commission and to be a member of the Session leadership team.

While Pastor Chinn was leading the English-speaking community, there were changes taking place in the Cantonese and Mandarin leadership teams. In 1995, the Cantonese pastor, Reverend Peter Wang retired after six years of service. In 1996, the Reverend Alfred Chan was called to lead

the Cantonese, but declining membership and congregational financial difficulties led to his resignation in 2002. Meanwhile, the Rev. David Kao retired from 24 years of pastoral leadership of the Mandarin Commission in 2000 and was granted Pastor Emeritus status. Pastor Chinn was the stabilizing pastor for the PCC Session from about 2001 until his retirement in June 2006. He consistently offered his leadership when necessary to the Mandarin and Cantonese language Commissions during our periods when we were without a called pastor.

In 2003, the Reverend David Pan was called to the Mandarin worshipping community. And in April, 2007, the English Commission contracted pastor David Mote as interim pastor. In successive years, the English speaking worshipping community called the Reverend Kimberly Elliott in 2008 as its pastor, and the Cantonese speaking worshipping community called the Reverend Ronnie Kaan as its pastor in 2011.

Mandarin Commission Pastors

The Reverend David Y. Kao: 1976-2000

At the time of our search for a pastor, the Commission felt there is a need to pastor the growing numbers of youth in the congregation. We wanted a younger pastor who could lead the youth. The Reverend David Kao answered this calling.

The Reverend David Y. Kao is a very genuine and honest person. Although it is hard for him to express love openly and outwardly, he shows his love and concern of people by helping the poor and needy in a quiet manner through practical means.

When our Commission was first established, even though we all spoke Mandarin, due to our multi-cultural background differences, we were unable to function according to the Presbyterian Book of Order. Rev. Kao has spent numerous hours teaching and training us to understand and follow the Book of Order in governing our Church.

Rev. Kao also spent many hours doing visitation and provided transportation to help members with various needs.

He is also fluent in English, Cantonese, and Mandarin. This has been a great asset in our Church, which consists of three different language Sunday worship service and three separate commissions, all governed by one Session. Rev. Kao is frequently sought to provide translation and facilitate better communications among the three worshipping communities.

He has lead the Mandarin Commission in growth to be faithful and knowledgeable of God's teachings.

The Reverend David Pan: 2003-2013

The Reverend David Pan originally came from Indonesia. He studied and received his doctorate at the San Francisco Theological Seminary.

Rev. Pan came to us at a time when we are hungry and thirsty spiritually, as we were without a pastor for 3 years. Under his leadership, the members were nourished, like never before, with the teachings of the Bible. He is extremely knowledgeable and well-versed in the Bible and Christianity history. His gifts from God also showed in his sermons. He also published many 'How to's' and "What to's" to facilitate our studies. Under his guidance, many members felt he filled their needs for such guidance, and he quenched their thirst for spiritual growth.

Our Membership Data and Finances Analyzed:

We continue to be at approximately 30% of the total membership of the entire church roster. At the same time, our income is also at a consistent 30% to the entire income of the church. We continue to fulfill our obligation in 'per capita allotment' towards the common expenses for the maintenance of our Church building, at \$260** per active member roll as at 2013. Out of the total PCC Church membership, we are at 65 members. We have taken about 10% off our active membership roster, as these members have not come to church worship service in the last year or two.

Our Members' Demographics:

Based on our recent study of the community demographics and its growth, we feel our services would be best served to outreach to the immediate Chinatown residents, the restaurant workers, and the growing students attending AAU on student VISAs within walking distance to our Church. It is evident (see chart), our current members do not live within the Chinatown community, but are long-term devoted members of this Church. These members will carry out the daily tasks in the functioning of our Church, while a designated ad-hop group can concentrate on the out-reach ministry.

(See attached chart, page I)

Finances

The Mandarin has never been wealthy in terms of money, but we have been able to provide for a full time pastor at the Presbytery's required minimum since 1987 (since the initiation of the split into 3 commissions under one Session, each commission independently responsible for its own finances). God has answered our prayers, just as one door closes, He opens up a window. We have firm belief that He will continue to provide for our ministry. Besides providing for a full time pastor, we also are obligated to pay 'per active member' to the Session into a Common Fund Expense to take care of the Church Building. We continue to make up 30% the All Church's expenses.

We will continue to have our annual Special Thanksgiving Drive (this is a pure envelope drive). Periodically, we have lunch fundraising (we are blessed with several former restaurant owners-chefs) to fund or subsidize certain programs. One year, we had the women fellowship fundraise by knitting scarves, that was a huge success.

We are planning a huge kick-off dinner gala fundraise once we are ready to extend our offer to a new pastor. If this dinner fundraise proves to be successful, we might want to incorporate having it to be an annual event.

With a newly called pastor, we believe our members will be rejuvenated once again, and be willing to commit to increase in their monetary donations. We need to excite our members once again, and not stay at this stagnant mode.

Also, with a new pastor, comes new enthusiasm, we believe there will be new energy, and with new creativity, we can look forward to many new "fun-raise" to be held, and at the same time, subsidize our monetary need.

(5 year Membership and Finances, see attached chart page II)

Current Programs

(See Attached chart, page III)

***Recent proposal by the Budget and Finance Committee, per membership will be \$280 annually as of 2015.*

Mission Statement

Who are we?

What is God calling us to do?

What is our approach to achieve our purpose?

The Church as a Whole:

The history and legacy of the Presbyterian Church in Chinatown has been one of evangelism, proclaiming the good news of Jesus Christ, and leading people to Christ and membership in the church family. Throughout our history, our service has been shaped by the particular needs of the community. So our historic mission is Evangelism and Service.

Mandarin Commission in Particular:

We uphold and strive to follow God's words. The Bible is our highest authority.

Matthew 28:19-20a teaches us:

"Go therefore and make disciples of all the nations, baptizing them in the Name of the Father and the Son and the Holy Spirit, 20teaching them to observe all that I commanded you;"

thus, our mission is to teach the truth about God and His Words according to the Bible, by reaching out to the Mandarin-speaking persons of all ages and families, new immigrants in particular, to assist them in their transitioning to this new country, by providing a loving and supportive community. We intend to nurture and strengthen their faith through worship, bible study, fellowship, and service to their needs.

We see ourselves to continue to be the first stop for many new immigrants, because of our location, SF Chinatown. We believe we are called by God to be good stewards of His church at PCC to uphold the truth, to bear witness to the community, and to spread the gospel within the Chinese community.

Our Structure:

Currently, this is our structure:

The Mandarin Commission's monthly meeting is currently moderated by the Cantonese Commission's pastor, with 9 active elders. We meet to discuss and report on church businesses, and programs.

We have three Committees with well-equipped active elders leading each.

Worship Committee: One elder who is solely to find and fill our pulpit supply
One elder does the weekly worship bulletins
One elder helps with the worship order of service
One elder conducts and directs our ever faithful and dedicated choir members every Sunday during worship and one hour of practice
A team works to coordinate the monthly Communion service

Praise Worship Team: One elder leads this team of 7 members.
Each Communion Sunday (1st Sunday of the month)
Lead the congregation in a slightly contemporary praise music style, and make sure we end the worship on time (in one hour, as PCC has 3 Sunday morning worship services, one after another, with a tight turn around time in – between.)

Nurturing Committee: Two elders and two deacons are assigned to this task. They recruit more manpower when needed.
We are visiting the lonely and elderly
Make phone calls to those who missed worship,
Follow up with new first-timers,
Encourage and direct each member to belong to an appropriate fellowship
Sunday mornings, we gather to pray before worship.
Annual Church Retreat

Christian Education Committee: A Few elders feel the call to see this one through:

For our Young Adult

We are especially concerned for our young adult fellowship:
We need to provide them with consistent Bible Study material and/or manpower, either as leadership roles or consult roles,
We need to equip them to be able to lead their fellowship on their own, (spiritual nourishment)
We feel the urgent need to keep this group of young adults together and remain enthused about their fellowship, in order for them to grow spiritually, and in numbers.
We need to find creative ways for them to grow.
We need to reach out to their peers
We need to have attractive programs
We need to have stability

We see them as the future leaders of our church.

Youth Program

We currently do not have youths, only young adults.

Sunday School for Children

We currently have 1 graduated going to college, and have 1 sibling who is 17 years old. He is a loner to start a youth program, yet we cannot neglect him, we need to have a Sunday school program for him.

This has been our struggle, not being able to provide a junior youth/youth fellowship.

Bible Study

We had originated a weekly Bible Study, but since the retirement of our pastor, this class is suspended until a new pastor is called. For the time being, we will have to leave Bible Study to each Fellowship, earnestly hoping each will have its own series and serious Bible Study times.

Outreach Program: under the direction of Nurturing Committee,

Restaurant Fellowship

Since the retirement of Rev. Pan, the Commission sees the importance of this outreach program, so has since answered the request of the committee to hire a part-time lay person to help with this program. This groups meets every Sunday evening.***

At the present, we are spread thin with our manpower, but we continue to be faithful servants of our Lord, knowing that by ourselves, we cannot accomplish a thing, but through Him, and with Him willing, we CAN accomplish what God has set forth for us to do!

Visioning

Many say the youth is the future of our churches, we say the youth **IS** the CURRENT church! They bring live to the church by their mere appearance. They bring laughter, care-freeness, fearless, worriless, yet they care for their peers...aren't these exact characteristics of a Christian?

We need to build a strong youth (young adult) fellowship, in which leadership can develop, so that they may lead our church.

We feel we are providing a loving and caring community to all ages. We aim to breathe, speak, and live-by God's Word. Genuinely love one-another, and truly care for one another, as brothers and sisters in Christ.

We would like to equip ourselves with a support group system to: provide assistance to our home-bound elderly, to our new immigrant families, housing assistance, job search opportunities, hospitality committee to cook or help with any families or singles in needs.

*** At the writing of this Mission Study, God has answered our prayers by providing a pastor to help with this program Sunday nights.

Our Vision

Our ideal church where everyone works towards one goal, with one heart, one mind: to proclaim God's Kingdom, spread the gospel, so in order for those who earnestly seek Him shall be saved. Everyone jumps at the opportunity, willingly and volunteering to work!

To have programs so we all work towards this common goal, so that we are no long Sunday worshippers, but to develop true friendship among ourselves; to genuinely care for one another.

To be that "home-away-from-home" warmth and welcoming environment, so the needy, the sick, the lonely can come and find peace within, joy throughout, and restore their hope again because of our love.

Our New Pastoral Leadership:

Not surprisingly, our search of the characteristics and personality of an ideal pastor stays about the same as 13 years ago. (See a copy dated 3-30-2001 of our Pastoral profile).

Our ideal pastor to lead us into the next phase of our ministry is generous with his time, self-giving and energetic to servicing the members, His sheep. He must practice what he preaches, and lead by example.

He needs to be open to communications, and share ideas and criticisms, as this is one major avenue we have learned that we, as commission elders will need to work on together with our new pastor. We need to open up our communications with one another.

Objectives and Goals:

During a recent activity with our members, we had a chart full of programs we asked the members what they feel is important to the Church's growth, and what programs they are likely to be involved with.

Firstly, in order for our leaders to help with any of the programs, we feel the need to review and fully understand and abide by the Book of Order.

They prioritize the top 3 programs:

Unanimously, what the members feel most important is first to strengthen our Christian Education, within this major topic, they then sub-prioritized the need for their personal spiritual growth, and then of equally importance are the different fellowship groups, and in particular, the young adult fellowship group. Secondly, we feel the need to strengthen our nurturing committee to care for our elderly and visitation. Thirdly, re-instill our Bible study.

We also break down the time frame of how we can attain these goals:

(In the meantime, we don't discount and forget about other programs, but will concentrate on what we feel is an urgent need.)

While without a pastor:

0-1 year: to equip our newly elected and installed elders and deacons with the study of the Book of Order, so that they can help carry out certain tasks.

0-1 year: training for our elders and deacons

0-1 year: we can begin with our own personal spiritual growth, at the same time, can have Bible Study in groups, or start a buddy system, to study the Bible.

0-1 year: we will continue to care for the sick.

With the Newly called pastor: (in addition to the above, add)

1-2 years: visitation to the elderly, nurture and comfort them. Care for them.

1-2 years: better structured Bible Study, with beginning class, and intermediate class.

1-2 years: strengthen our young adult fellowship to be able to attract and help the AAU students

With the New pastor: (in addition to the above, add)

2-3 years: take another look at our Mission Study, and prioritize again our needs.

2-3 years: what other programs can we start, re-assess, what is working, what needs improvement. (This is something we have not done: re-visit our Mission Study, and re-assess ourselves.)

2-3 years: develop an on-going training classes for new leaders

With the New pastor:

3-5 years: strategize for growth in numbers.

3-5 years: plan for evangelitical worship services for our community with music and testimonies.

3-5 years: start up community classes, i.e. teach English, Mandarin, etc.

With our pastor:

5-7 years: re-assess once again, our Mission. Discovery of what worked and what didn't work.

5-7 years: Outreach programs, brainstorming and actions

We will keep the following list, and will re-visit them periodically with our New Pastor:

Christian Education:

Young Adult Program/Fellowship

Sunday School Program (children)

Fellowships (Family, Middle-Age, Women)

Nurturing Committee:

Needs of the elderly

Visiting and praying for the sick

Visitation in general, all members

Train members to care for each other

Further sub-divide:

Caring by small groups set up to:

- 1) Help home-bound elderly?
- 2) Food service for the sick?
- 3) Spiritual re-assurance to the weak?
- 4) Weekly visitation, hymns, short message, sharing, listen to concerns
- 5) New infant “Monthly Aunties”
- 6) New immigrant welcoming committee/groceries, or needs
- 7) Really need to strengthen our nurturing committee by having trainings on how to care for members

Re-instill Past Program:

Bible Study (different levels: Brand New Beginners; Intermediate)

Prayer meetings

Family fellowship

Personal Needs:

How to serve

Polity and understanding the Book of Order

New Programs:

After School Program? This was our vision and goal 13 years ago, we never carried it through. Is it still a vision of ours?

- 1) Teach English to adults as well as children, spoken and written
- 2) Homework Club
- 3) Teach Mandarin-Chinese: spoken (Chinese school has the written) (MPC)
- 4) Maintaining our identity: our Chinese culture, or why we do things the way we do them? Fun for so many of us, the myths... (fellowship times!) (MPC)

Immediate Help at Church:

At Church, set up help line or help desk: where and how to's for brand new immigrants to get acquainted with the area.

On-Lok applications, how to qualify, etc...

Family gatherings/Deepen Fellowship among members (to instill fellowship):

- 1) Monthly or once every two months: sign ups to have fellowship time at someone's home
- 2) Church outings, fields trips quarterly
- 3) Annual Retreat
 - All Church retreat
 - Youth Retreat
 - Women's Retreat
 - Ling Feng (Middle Aged) Retreat

Conclusion and Our Wish

This is our history, and will continue to be a vital part of our existence: we continue to plant seeds, as the ‘gateway’ to Christianity, to proclaim His Kingdom and to continue to provide a warm and welcoming “home away from home” for people of all ages as they find comfort in their native language Mandarin Chinese, and in the love we share with them in Christ Jesus.

We have grown stronger spiritually, we also have learned to work united. There were many programs we have not even tried to further investigate. We will engage and encourage discussions, share with our new pastor our vision and or his/her vision with us.

We have learned

...to see the plank in our own eyes and not the splint in our brother’s eye.
...We have learned to wait on His time, not make our own timeline

We have learned

...to humble ourselves before our Lord, and are allowing Him to take charge

We trust our Lord wholeheartedly that He will provide.

He is the leader of this Church.

We are His stewards and we will do our part to follow His guidance.

We will no longer hide, but are willing to step up to God’s calling

We answer by saying, “Here I am Lord, I am willing!”

We are ready to fully support our new pastor

Our Faith is unwavering!

Members Residing in	Ages				Total Numbers
San Francisco:	< 30	31-50	50-65	>65	
Chinatown	1		6	6	13
Inner Richmond District			1	4	5
Outer Richmond District	1		3	1	5
Sunset District			5		5
Outer Mission District	1		8	8	17
Outside of S.F.:					
South of S.F. (Daly City, Millbrae, etc.)		2	2	2	6
North East Bay (Oakland, Richmond, Hercules,...)	2		2	3	7
South East Bay (Fremont)			1		1
Total:	5	2	28	24	59

5 Year Summary of Membership and Finances

as we are nearing the end of 2014, we will update 2014 information when it is available

	2009		2010		2011		2012		2013		2014
	Mandarin	PCC									
Active Members*	69	229	69	235	67	235	67	235	59	227	
Gains		5	2	8	0	0	0	0	0	2	
Losses		6	2	2	2	0	0	0	7	10	
Female		148		139		139	48	139		141	

* The breakdowns of our active members for the Mandarin and for the PCC church as a whole are to the best of our knowledge, as the Presbytery was not able to provide us with the information.

Finances**	Our Share	PCC	Our Share	PCC								
	@\$250/ Member		@\$250/ Member		@\$250/ Member		@\$250/ Member		@\$260/ Member		@\$260/ Member	
Annual Expenses	17,250	59,500	17,250	59,500	16,750	58,000	16,750	57,250	17,420	58,500	17,420	
Our contribution	29%		29%		28.90%		29.30%		29.80%			

** We share in common expenses for the care of the church building and maintenance.

Mandarin***	2009	2010	2011	2012	2013	2014
Income	59,278.00	56,777.00	61,423.00	67,690.00	67,668.00	
Special Thanksgiving Drive	13,185.00	22,000.00	15,740.00	15,045.00	14,170.00	
Expenses	(89,653.00)	(91,718.00)	(94,769.00)	(83,936.00)	(75,860.00)	
Total in Savings	105,163.00	88,914.00	65,928.00	42,584.00	41,016.00	
Net Total	87,973.00	75,973.00	63,973.00	56,016.00	46,010.00	

*** We need to better educate our members in the selfless of monetary giving. If we can each increase our pledge by 15%, we would not be in the red each year. We have been on a consistent decline, by ~\$15,000 each year. With our savings, back in 2003, we were able to sustain for 10 years, without encouraging our members to increase their pledge. We need to be better stewards of our Church, and take on the responsibility in the growth of our church and its membership, and have the financial stability

Current Programs

Day of the Week	# Xs/mo	Program/ Fellowship	Why Held?	Who Served?	Members
Mondays	2 Xs	Ling Mei	To know the gospel, fellowship, sing hymns	Nearby senior center, elderly	20-40
Saturdays	2 Xs	Ling Hsiang	Bible Study, topic discussion, fellowship, sharing, lunch together	Elderly, and families	10-15
Saturday	1 X	Ling Feng	Hymns, Bible Study, sharing, once a year outing	Middle Aged	10-14
Sundays	Every	Ling Ching	Devotion, Q&A, Bible Study, 2 outings per year	Young Adults	7-10
Sundays	1 X	Ling Tsi	Testimony sharing, hymns, fellowship, health activities	Women	15
Sundays	Every	Morning Prayer	Members come together to pray with one heart, one mind, one soul	All	7-10
Sundays	Every	Choir	Fellowship, practice anthems for Worship	Choir Members	15
Sundays	1 X	Praise Worship Team	Lead the congregation in more contemporary style praise songs	Praise Team Members	7
Sundays	Every	Ling Huo	Devotions, short sermon, songs, topic discussion, outreach, dinner	Church members, and non-believers/neighbors	10-20
3-4 Days	Annual	Retreat	Devotions, Bible study, Fellowship time, fun times with members	All welcomed	~50 attendees
Sunday, Thanksgiving	Annual	Lunch	Give Thanks with good food, programs	All welcomed	~80 attendees
Christmas Eve	Annual	Caroling	Good News to the Elderly, Senior Centers	Neighborhood Senior Centers; Homes	3 groups of 10 members each

Recently suspended Programs:

Saturday	1 x	Training Center	Equip leaders of Church skills and spiritual growth	Bay Area church leaders	25
Mondays	Every	Bible Study & Prayer Group	Spiritual Growth, deeper understanding of the Bible, and group prayer	Members	12-15
Saturdays	1 X	Mandarin Pastoral Center (MPC)	Outreach to non-Christians; contemporary songs via Kareoke for seniors	Originated for seniors, later, all ages	10-15
Sundays	1 X	Ling Kuang	Testimonials, learn and understand our members	Sunday worshippers	10-15

長老會國語堂使命計劃工作小組
Strategic Planning Task Force of the Mandarin Commission

牧師條件 -- PASTORAL PROFILE

資格；流利的國語，通英語，粵語為次。

Requirement: Fluent in Mandarin, Read & Understand English, Cantonese Optional.

1. 我們的牧師採納改革宗信仰的主要教條，作為表達本教會的信條，並為相信和實踐聖經為最高權威和可信賴的解釋，又藉著信條的指導帶領我們的會眾。

Our pastor possesses orthodoxed beliefs by "adopting the essential tenets of the Reformed faith as expressed in the Confessions of our Church as authentic and reliable expositions of what Scripture leads us to believe and do and will be instructed and led by those Confessions in leading the congregation."

2. 我們的牧師有美好和健康的靈性生命，有靈力去實踐公義，愛人以善，謙卑與上帝同行。

Our pastor has a good and healthy spiritual life and will be an inspiration as to what it means to do justice, to love kindness, and to walk humbly with God.

3. 我們的牧師有講道和教導的恩賜，並培養信徒領袖的才能，他將按會眾的需要作牧養，為社區的需要伸展服務。

Our pastor can preach and teach well and is skilled in identifying, training, developing new lay leadership who will tend to the needs of the congregation and reach out to the needs of the community. add sentence to show connect to immigrant to include pastor profile

4. 我們的牧師是友善，樂意接待，及主動關懷和愛護人們。

Our pastor is friendly, welcoming, and genuinely cares for and loves people.

5. 我們的牧師能與不同年齡人們和牧職同工們溝通和工作。

Our pastor is able to work with and communicate with all ages and with pastoral colleagues.

6. 我們的牧師能幫助我們作好負責的受托職份。

Our pastor helps us practice good and responsible stewardship.

3/30/01

Presbyterian Church in Chinatown
Mandarin Commission Mission Study
中華基督教長老會國語堂使命報告

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