

**CREATING PEACEMAKING PRACTICES FOR THE
CHURCHES OF THE MACAU CHRISTIAN UNION**

By

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A Dissertation Presented to the
Faculty of the School of Intercultural Studies
FULLER THEOLOGICAL SEMINARY

In Partial Fulfillment of the
Requirements for the Degree
Doctor of Intercultural Studies

August 2014

Abstract

Veith, George Franz. 2014. “Creating Peacemaking Practices for the Churches of the Macau Christian Union.” Fuller Theological Seminary, School of Intercultural Studies. Doctor of Intercultural Studies. 182 pp.

Within the Chinese culture there is an emphasis on needing to establish harmony. This can be harmony with oneself, within the body, with nature, and in one’s personal relationships with others. The Bible, especially in the Old Testament, speaks of God’s Kingdom shalom, in which there is peace and wholeness on different levels of relationships and aspects of life. The concept of peace is also often spoken of in Chinese culture. Although the Chinese idea of harmony and peace is not identical to the Biblical shalom, there is some overlap. Despite the Chinese desire for harmony and peace, there is often conflict in the culture—conflict at all levels of relationships—as well as in the Chinese church. Given the importance of “saving face” and maintaining good relationships, the Chinese church must find a way to be sensitive to the culture as well as to the truths in Scripture as it seeks to resolve conflict and develop peacemaking practices, especially in the church.

This research seeks to address the issue of peace and peacemaking in the Protestant churches of the Macau Christian Union of Macau, China. After giving an introduction and outlining what is to be researched in chapter 1, chapter 2 deals with how peace, conflict and peacemaking is understood in the Chinese Culture, the Bible, the Church more generally, and the Chinese church in particular. Chapter 3 looks at the pre- and post-colonial contexts of Macau and the Protestant church there. Chapter 4 describes the research methods used. Chapter 5 outlines the findings of the research. Finally, along with developing a theological framework from which to begin thinking more about

reconciliation and relationships, Chapter 6 gives recommendations for the Macau Christian Union as to how its member churches might begin to develop peacemaking practices that help resolve conflict as well as create a culture of peace in the church.

Mentor: James R. Krabill

Word Count: 311

Dedication

To Tobia, who God has chosen for me and knitted us together to walk life's journey,

May our lives and our home always reflect God's presence and shalom.

To my sons, Matthew and Michael,

May you always, with grateful hearts, be seeking God's peace and guidance,

To my daughter, Marika

May Jesus' joy and peace always be your strength, for others to see in you also.

To all those who strive to be peacemakers,

May you be blessed to see many be reconciled to God and to each other,

And may your efforts cause God's kingdom to come in even greater fullness.

Acknowledgements

There are many different individuals who I want to acknowledge and who have helped me in different ways to reach this point in writing my research dissertation. I want to thank my wife, Tobia, for her unending support and encouragement during the entire process from start to finish. She saw this research as valuable and a good start in helping the Chinese church to think more about peacemaking in its context and what that might look like in practice.

I want to thank my supervisors, Dr. James R. Krabill and Dr. Wilbert R. Shenk, for their important questions about the research, questions that have helped me to clarify what this study is all about as well as their encouragement in seeing the importance of this study and pursuing it to completion.

Mennonite Church Canada Witness also deserves a special thank you. It was willing to finance half the cost of my tuition and also allowed me to spend a portion of my work schedule each week to work at the research and writing of this dissertation. Witness administrators agreed that the research topic had an important relationship with the ministry that I have been a part of while in Macau and the greater China region. I want to thank Gordon Janzen and Tim Froese for their encouragement and prayers.

Thanks to all of the pastors and church leaders of the Macau Christian Union who, during my 18 years of ministry in Macau, have become very dear to me. By their acknowledgement and affirmation of me as a coworker with them, they have made me feel less “foreign” and more “Chinese”. They have shared many things with me about their ministries and have helped me to better understand looking at the Gospel message of reconciliation through Chinese eyes. I am grateful to those within MCU who were willing

to be interviewed and have their congregants fill out the questionnaire. Special thanks to two of them, pastors Bailey Chow and Joshua Sin and also to Rev. Abraham Yeung, the former principal of Macau Bible Institute. They have caught the vision for peacemaking.

Thank you to Alan & Eleanor Kreider and Paulus Widjaja, whose book *A Culture of Peace* spurred me on in this journey of thinking about what a culture of peace might look like in a Chinese context. During a visit in the Kreiders' home, their words encouraged me to pursue this idea.

Lastly, I want to thank my Lord and Savior Jesus Christ, who has walked with me during this entire journey. He has opened many doors and given me much favor with my Macau and Hong Kong brothers and sisters. It is because of His grace, especially during the times of discouragement, uncertainty and weariness, that I have been able to complete this research. To God be the glory!

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Abbreviations

CCCM	Campus Crusade for Christ Macau church
FOMCIT	Fellowship of Mennonite Churches in Taiwan
MBI	Macau Bible Institute
MCU	Macau Christian Union
MMC	Macau Mennonite Church
MPC	Macau Protestant Churches

Chapter 1

Introduction

Chinese culture places a high emphasis on striving to achieve harmony or peace—with nature, with other persons, and with one’s self. Life consists of a continual struggle to restore and maintain this harmony in all of these life dimensions. Because harmony in relationships is very important, much effort is made at maintaining that harmony. A disruption of harmony in a relationship is considered a serious matter. The Bible also speaks of peace. God’s kingdom is a kingdom of peace in which there is wholeness, including in relationships. The Gospel is a gospel of peace (Ephesians 6:15) because it is the good news of Jesus making peace on the cross through His blood (Colossians 1:20), reconciling us to God. Christians have been given the ministry of being reconcilers and peacemakers. The theme of peace can be a significant bridge to the Chinese culture to communicate the gospel. Chinese Christians have the opportunity to be reconcilers and peacemakers in their churches, learning how to effectively deal with conflict. This is significant given the fact that Chinese culture tends to avoid dealing with conflict. The Chinese church also has the opportunity to creatively promote peacemaking, especially as it seeks to promote healthy relationships amongst its members and be a witness to the world.

The Old Testament word “shalom” is multi-faceted and describes a perfect state of wholeness between different aspects of life: caring for the physical body resulting in overall good health; having peaceful relationships with other individuals or nations resulting in security; relating to creation as good stewards resulting in prosperity; and, living in covenant relationship with God resulting in spiritual completeness.

The Bible speaks to us about relationships and what to do when they have been ruptured. Jesus calls us to be peacemakers. The apostle Paul tells us that we have been given the ministry of reconciliation. We turn to various Scriptures for guidance about how to restore broken relationships. The church is mandated to be God's reconciling agent in the world, using all appropriate means to promote restoration of broken relationships.

For the Chinese, knowing what the Scriptures say about this and contextualizing it into their cultural context is a task that they are also reflecting upon. What does it mean to practice peace as a Chinese Christian? This research hopes to begin to address that question for the Chinese Protestant church as well as for the individual Chinese believer in the context of Macau, China.

Background

My wife Tobia and I along with our three children lived and ministered with Mennonite Church Canada Witness in Hong Kong and Macau for the past 20 years. We planted the Macau Mennonite Church and I had been its pastor for the 15 years. Prior to our arrival in Macau in 1996 there was no Mennonite ministry in Macau. Most of the pastors did not know what a Mennonite or Anabaptist was.

It has always been important for us to preach and share about God's peace with those within and outside the church, as we believe peace is at the heart of God's kingdom message. In a North American context, we have found that those who minister in Jesus' name frequently do so either only to minister to the person's spiritual situation or to their physical, social, and emotional needs. Evangelism and social relief are often not emphasized as needing to be together so as to present the whole message of the Gospel. Peace with God and dealing with conflict are often seen as belonging to two different worlds.

In the Chinese context, there is a tremendous emphasis on needing to preach the Gospel. There is the awareness that this means being reconciled to God. However, there is less awareness that the Gospel is also about being reconciled with one another, that ministry is about dealing with conflict and that a Christian's task is also to be a peacemaker. This "fragmented" understanding of the gospel must be challenged. The gospel addresses the whole of human experience and need. Peace and peacemaking is not just an Anabaptist distinctive but also the core of Jesus' teaching.

The Chinese pastoral couple pastoring the Mennonite church in Macau at the time of this research also embraces this view. In our many years of service in Macau, we have seen little interest on the part of other churches in learning more about peace and especially dealing with conflict. Several Protestant churches in Macau, large and small, have had relationships between leaders and the congregation or amongst the leadership team that have soured and resulted in conflict. These conflicts were not dealt with or were dealt with incorrectly causing leaders to leave the church and congregations to be fractured. A major Christian training organization also experienced conflict amongst its leadership at the time of this research. Some within the Macau Christian Union therefore asked about how MCU might help churches and leaders deal with conflict. This research therefore comes at an opportune time so as to help the MCU meet this need.

The Mennonite churches in Taiwan are also asking how peace relates to the church, the family and society. Our mission board, Mennonite Church Canada Witness, through an invitation from the interdenominational Bible school in Macau, has asked me to teach about peace, justice, peacemaking, and conflict transformation.

Many pastors in Macau have shared with us the fact that dealing with conflict in the church is difficult and often avoided. We have also personally had to deal with conflict on our ministry team in Macau, in the Macau Mennonite Church, and in Chinese families and have felt ill equipped to deal with these different situations.

Peacemaking is not only about resolving inter-relational conflict. The ministry of reconciliation includes reconciliation with God, with oneself, with others and with creation. Peacemaking is multi-faceted. It is about speaking out and seeking to rectify unjust situations and practices in society. It is about personal inner healing and deliverance. It is about protecting and caring for the environment. It is about being restored to right relationship with God our Creator. We believe, therefore, that there is a need for a holistic model of peacemaking to be contextualized for the Chinese church.

In Chinese culture, relationship means everything. During our years of service in Macau I learned to know most of the Chinese pastors in the Macau Christian Union. I have good rapport with them and the Mennonite Church has a good name amongst the other churches. Having these relationships was important for me to be able to introduce the constructive possibility of peacemaking in the MCU churches. Peace is at the heart of the Gospel message. It was important to know these pastors and the Macau ministry context in order to begin to share about how peacemaking fits. Having these relationships stood me in good stead when gathering information through interviews and narrative analysis.

Being a foreigner, yet also an “insider,” gave me a valuable perspective in seeing the situation from two different cultural vantage points. I am also a church planter and helped to found a Cantonese-speaking Chinese church in Macau. I therefore understood some of the demands of everyday ministry that pastors and leaders in Chinese speaking congregations in Macau face. I know first-hand how conflict can arise in a Chinese church, the importance of preaching and teaching about peace and reconciliation in the congregation, and why helping church members cultivate healthy relationships with one another is vital to the overall health of the church. Despite having this knowledge and experience, I nevertheless had to work closely with my local coworkers in language, data analysis and model building.

Purpose

The purpose of this study was to present the Biblical concept of reconciliation as the rubric for peace and peacemaking to the church leaders of the Macau Christian Union to assist them in beginning to think about what peacemaking means and how it might be practiced within their church and ministry contexts. This research was carried out in hope that the Protestant churches of Macau can then equip their leadership and members in different aspects of peacemaking, including dealing with conflict in the church and in the family.

Goal

The goal of the research was to identify contextually appropriate peacemaking practices for the churches of the MCU, practices that could become part of the churches' life and ministry. It is also important for church leaders to be trained in those peacemaking practices, so as to use them effectively in their ministries and subsequently model and also train church members to practice peacemaking.

Significance

The research was significant in that it helps the Chinese churches in Macau in several ways. First, it provides them with additional tools and skills to use when dealing with conflict. Second, it furnishes a list of ideas for creating and nurturing a culture of peace in the church. Third, it develops a framework in which to develop peacemaking training materials for church leaders and members.

Central Research Issue

The central research issue was to identify a common Chinese Christian understanding of the biblical concept of peacemaking and to identify past and present peacemaking practices within select Christian churches of Macau.

Variables

The independent variable in this research was the culture of the Macau Chinese churches as well as the past and present peacemaking practices that they have been involved in. The dependent variable was the contextualized peacemaking and conflict resolution practices.

Research Questions

How do the Chinese churches understand peacemaking?

What peacemaking practices exist in the Chinese churches of Macau?

What issues exist in Chinese Macau culture that necessitates peacemaking?

What peacemaking practices have or have not been effective?

Assumptions

This study was based on several assumptions. First, peace is at the heart of the gospel message and theologically cannot be relegated to the periphery or simply thought of as a distinctive of a certain denomination. Second, peacemaking is a practice that is mandated by Jesus for all believers. Third, conflict in the life of the church as well as the individual is a normal part of life. However, it must be dealt with and cannot simply be left to solve itself.

Definitions

Peacemaking, as spoken of in this research, is the art of making, restoring, and maintaining peace between individuals in the church. Peacemaking includes not just resolving conflict but also creating a culture of peace within the church whereby positive relationships are nurtured.

The term Macau includes the three areas of Macau, Taipa, and Coloane as a part of the Macau Special Administrative Region. Effectiveness refers to the degree to which the peacemaking process has resolved the problem or the conflict.

Delimitations

For this study I selected certain Chinese Protestant churches in Macau that use Cantonese as their language of ministry. Mandarin-speaking or other ethnic Chinese churches such as Indonesian Chinese, Burmese Chinese, Fujian Chinese churches (which all exist in Macau) will not be included in this study. I also chose not to look at how the church might advocate for peacemaking in the secular community. Using mediation as an aspect of the judicial process for resolving disputes is occurring in Macau and is seen by the government in Macau as a legitimate and helpful tool. This research will focus on peacemaking in the church. The conflict resolution component of peacemaking will be limited to looking at how to help the church in its efforts at resolving disputes amongst its members.

Limitations

Pastors as well as members of a church may be unwilling to disclose any personal information about a conflict situation because of the pain or the confidentiality of it. To deal with this, I used questionnaires that are anonymous. When asking church leaders to share about certain conflict situations, I tried to limit the details so as to protect the

identity of those involved. Both church leaders and members were assured that all information disclosed would remain confidential.

Although I speak Cantonese fluently, there were times when I simply did not understand some things said. To deal with this I asked the person for more clarification, took note of, or recorded what was said and then asked my Chinese coworkers to explain later. Likewise, although I do have a fairly good grasp of the written Chinese, I needed to lean on my Chinese coworkers to help get the questionnaire from English into Chinese, especially to guarantee that the Chinese version did indeed mean what the English version intended it to mean.

Summary

As far as I am aware, the topic of peacemaking has not been part of the church's discussion in Macau. In my 20 years of living in Macau and Hong Kong, I have yet to speak with a church leader who feels confident in dealing with conflict or has a model that is being used by his or her church to deal with conflict. From my interviews with church leaders, I need not encounter one church where church members were being taught how to deal with conflict in a biblical way. Dealing with interpersonal conflict in the church or in the family is often avoided with the hope that, over time, the conflict will somehow dissolve. Besides dealing with conflict, the churches do not talk amongst themselves about other facets of peacemaking that might be possible for churches in Macau.

Reconciliation is the process of restoring relationships to a place where shalom can be experienced. It is hoped that the Chinese churches in Macau will begin to reflect more on the central place that peace should play in their theology and ecclesiology.

Chapter 2

Peace and Peacemaking

Chinese Culture and Peacemaking

The term “peacemaking” can have various meanings, one of them being “resolving differences, restoring, and building harmony in relationships.” (Love 2002, 5). In Chinese culture the word “harmony” is also used when speaking of peace. Establishing harmony involves all relationships of life as well as including such things as bodily health and cooking food. The terms “peace” and “harmony” are sometimes used interchangeably. Peace is still, even today, considered the root of Chinese cultural traditions and values (Wu 2007).

The Concepts of Peace and Harmony in Chinese Culture

The Chinese concept of peace has a broad meaning, somewhat similar to the broad meaning of “shalom” in the Hebrew language. First, the Chinese character for peace (*he* 和) is made up of two different radicals: 禾 representing “grain” and 口 representing “person.” The two radicals in the character stand facing each other in relationship. This is significant because together they show one meaning of peace 和 – namely, justice. For when grain is distributed so that each person has some to eat, there is justice (Takenaka 1986, 19).

This single character 和 is also used in the Chinese language to mean “and”—to be connecting two things together. Therefore the meaning of peace always stands in the context of relationship. Peace is what creates and sustains relationship.

Second, the character 和 is usually linked with a second Chinese character to make up a two-character combination that offers a different nuance from the broad meaning of peace. For example, the character 和 together with the character 好 meaning “good” results in the two-character word for reconciliation. Peace is also about individuals being reconciled to one another. The character 和 together with the character 平 meaning “equality” results in the word for peace between groups or nations. Peace involves peacemaking at the group or nation level. The character 和 together with the character 諧 meaning “congruency” results in the word for harmony. It is by combining different characters with the 和 character that one understands the broad meaning of peace in the Chinese culture.

Peace and harmony are viewed from both the macro and the micro level. Daoism thought of the universe and the natural world as the ultimate reality in which harmony existed or at least was trying to be brought about. Confucius’ understanding of history was cyclical. In remote antiquity there existed an age of universal peace. According to Confucius, history has moved through various ages of disorder and would eventually in the future again return to an age of universal peace (Bodde 1953, 35).

To the Chinese, the universe is a harmonious organism. It is a well-coordinated system in which all the parts are interdependent. There exist opposite forces such as good and evil; darkness and light; love and hatred; or, right and wrong. When these are in proper balance, there is harmony. There is no tension between opposite forces. Rather, both are needed. Each is only part of the whole and must exist so as to complement the other.

What we call “evil,” far from being a positive force trying to destroy the cosmic harmony, is, on the contrary, just as much a part of that harmony, and just as necessary for its functioning, as what we call “goodness.” (Bodde 1953, 40)

The Chinese way of looking at something is to accept both sides, which sometimes seem opposite to one another, and then try to reconcile them into a larger whole. There is a greater willingness by the Chinese mind to accept contradictions and to be more flexible. Chinese accept that there may be more than what is apparent and therefore seek to be accommodating. Some in the West have called it “fuzzy logic” (Lafayette de Mente 2009, 158).

In order to understand the Chinese view of peace and harmony, one must also understand the two-structure concept of Chinese culture. Throughout Chinese history, there has been a surface culture and a deep culture. Everyday Chinese habits and behaviors regarding harmony for example, adapt somewhat, given different circumstances. These habits and behaviors come from a surface culture that is somewhat flexible. At the surface culture level for example, the idea of *yin* 陰 and *yang* 陽, two basic life experiences that oppose and also condition one another, is used to explain personal relationships. Disharmony or conflict is seen as an imbalance of yin and yang and should therefore be avoided.

At the deeper culture level, relational conflict is but a manifestation of a part of the greater effort at restoring universal harmony. Conflict involves moderating one’s emotions and controlling their expression. Allowing small conflicts to exist helps people to see how to constructively establish true interpersonal harmony (Tan 1996, 54).

Because it is thought that any reality is made up of two opposites, having the proper amount of both brings about balance and harmony. Having too much of one type or the other causes an imbalance. This theory is applied to many aspects of life including the human body, the marriage relationship, nature, and science. At a deeper level, realities greater than human beings are explained by using human beings in the microcosm as an analogy for nature and the universe in the macrocosm (Tan 1996, 48).

Interpersonal harmony, therefore, is a way of perusing the magnification of universal harmony. Interpersonal harmony is not the end of the great harmony. In other words, the concept of harmony in the deep structural teaching of “yin-yang” is greater than what the surface structure expresses. We may say that the everyday life-habit of “yin-yang” stresses interpersonal harmony to encourage people to pursue the great harmony. (Tan 1996, 51)

It has always been the desire of Chinese Confucian philosophers, leaders and intellectuals to create harmony. Ideal societies were thought to be harmonious ones. Heaven and earth were to be in good communication; action and knowledge were to be in unity; and, humanity and creation were to be in a healthy and respectful response to one another.

Harmony in the universe is important because it is where history has come from and where it is headed. Harmony is important in society because it transforms conflict into an environment where people can live in prosperity, bringing about social stability and social development. The realization of peace and harmony in society, though a continuously sought after goal, has however always eluded the Chinese. In fact, some would argue that Chinese rulers in order to support their own causes have abused this ideal by controlling the masses through an oppressive feudal system.

In brief, the Chinese mentality may be characterized by the pursuit of harmony and unity. Most distinguished Chinese philosophers viewed reality positively and endeavored to transform the conflict-ridden societies in which they lived into harmonious communities. Although their ideals and doctrines did not bring about actual political changes, Chinese rulers used philosophical ideas as window dressing. For instance, the ideals of great harmony and supreme peace degenerated into emperors' reign-titles, and rulers called themselves the emperor or empress of Supreme Peace. Peasant revolts throughout history used “supreme peace” as a catchword for their righteous cause. (Tang 1991, 56)

Nowhere is harmony seen to be more important than in relationships between individuals. The objective in a relationship is always to create and maintain harmony. Chinese cultures in China, Taiwan, Hong Kong and Macau are modernizing very quickly, however their views on interpersonal relationships and how to manage them continue to

be governed by traditional Confucian values. The Chinese concept of relationship (*guan-xi* 關係) remains strong despite the mainland Chinese government's attempt to do away with what they would call "feudal" aspects of the culture (King 1991, 63). Confucianism sees sociological behaviors of individuals to be governed less by individual choice to act independently but rather more by the duties and obligations required by the relationships with others. Confucian thought is organized around five fundamental relationships.

These five relationships and their appropriate behavior are: between parent and child to be expressed by affection (*qing* 情); between ruler and subject to be expressed by righteousness (*yi* 義); between husband and wife to be expressed by distinction (*bie* 別); between older brother and younger brother to be expressed by order (*xu* 序); and between friends to be expressed by sincerity (*xin* 信) (King 1991, 66). The first four are preordained—the individual finds him or herself in the relationship without having chosen to do so.

Of the five relationships, three are family relationships while the other two are thought of in terms of family models. The ruler-subject relationship is similar to that of a father-son relationship while the friendship relationship is similar to the brother-to-brother relationship. Because of this idea, Confucian society thinks of itself as a large family (Ching 1977, 96). A subject owes allegiance to his or her ruler, as does a child allegiance to his or her parents in the form of filial piety. Filial piety is the greatest virtue in Confucian thought and in Chinese culture. When each person in their relationship acts properly, there will be harmony and peace in the larger societal family as well.

As well as these five, there are many different kinds of relationships with others. Differing relationships with others are part of a network that expands throughout the person's lifetime. Education, occupation, personal interests, and one's place of residence provide for many opportunities to begin and foster relationships that can and often do last a lifetime.

In contrast to the pattern in Western societies, especially the United States, these relationships persist long after the groups are dissolved or no longer have face-to-face interaction, forming lifelong, rich networks of *guan xi*. Western societies emphasize short-term, symmetrical reciprocation in exchange relationships while people in Confucian societies recognize that they are ‘in it for the long run’ and emphasize the extension of the relationship into the unforeseeable future. (Gabrenya, Jr. and Hwang 1996, 311-312)

Confucianism ideals have also regulated behavior in relationships. Again, their objective is to bring about and maintain social harmony and peace in relationships. The three ideals are: *ren* 仁 (benevolence); *yi* 義 (righteousness or justice); and, *li* 禮 (propriety or courtesy). Each of these three is seen as an obliged behavior towards the other person in the relationship.

The Chinese concept of “feeling” or “emotion” (*gan qing* 感情) governs all relationships. Although translated “feeling” or “emotion,” this is only an approximation since there is no real English equivalent for this concept. The concept has a wide variety of meanings, depending upon the type of relationship involved. It involves actions and feelings, interdependency, affection and concern, and usually reciprocity in the relationship. *Gan qing* is also usually experienced within a broader social context of relationships, not simply between two people isolated within their own relationship (Gao and Ting-Toomey 1998, 26)

The issue of peace and harmony in a relationship also is one aspect of *gan qing* and involves not only the immediate individuals but also those within the larger social context. Interdependency means that others benefit from the harmony or conversely, are drawn into any conflict that arises.

There is a distinction amongst Chinese between who is in the group and who is outside. This is important for the Chinese person’s understanding of where he or she is in relationship to the other person as well as understanding if their relationship is of the

“insider” or “outsider” type. Each type has its own set of rules and obligations of interaction in communication.

This two-type system can create problems for Chinese, especially when dealing with those with whom they do not know and would be considered strangers. Therefore, interactions with these “outsiders” require a third person that is known to both parties. This intermediary can reduce the level of unpredictability in the interaction (Gao and Ting-Toomey 1998, 49).

Chinese Culture and Conflict

Ironically, although Chinese culture values harmony, harmony has often been elusive. The Chinese people throughout history have experienced much suffering due to natural disasters as well as due to ruthless, authoritarian rulers who have suppressed the masses and done little to maintain public order through the rule of law. Throughout most of China’s history there has been infighting and civil war. Society has been anything but harmonious. Conflict on the large scale has always been present.

The founder of Daoism, Lao-Zi, believed that the way to avoid feudal conflict in the society was through passivism. There is unity in the natural world and people should attempt to realign with nature through “non-action.” Nature will take its course and correct the conflict or misalignment. People should become one with the natural forces that govern the universe.

There exists the idea of *yin* 陰 and *yang* 陽, two basic life forces that oppose and also condition one another. Everything in nature is either of yin or yang. Nature, in and of itself is a perfect blend of both of these two. However because of forces of yin that may be stronger or yang that may be stronger, an imbalance occurs and there is a disruption of harmony. Nature, if left to itself, will bring the elements of yin and yang into balance.

Relational conflict is but a manifestation of a part of the greater effort at restoring universal harmony. Conflict involves moderating one's emotions and controlling their expression. Allowing small conflicts to exist helps people to see how to constructively establish true interpersonal harmony (Tan 1996, 54). Non-confrontation is Daoism's solution to life's problems. The Chinese tendency to be non-confrontational and avoid dealing with conflict, in part, comes from this aspect of Daoism (P. Wang 2003, 89).

Confucianism, on the other hand, was somewhat more practical. Confucius thought that the way to minimize conflict was to behave properly toward the other person. He classified all relationships in the culture into five different types and a system of roles and obligations for each type was developed. Because of the insecurity in the country these roles and obligations could not be mandated through a system of laws. Therefore the family and clan became very important. Confucian education and family socialization became the method whereby people learned their relational obligations and roles. These obligations and roles were put into place so as to minimize relational conflict. These, in their basic form, continue to be emphasized in present day Chinese culture.

Although Chinese society is not experiencing the kind of warfare, chaos, feudalism, and so forth, that it experienced through out most of its history, there are still some aspects in the culture that pose a threat to societal and familial harmony. "The levels of threat, insecurity, rival familism, and lack of community have decreased but are still important features of most Chinese societies' social ecologies" (P. Wang 2003, 310). The continued existence of these factors in contributing to disharmony reinforces the need for strategies at resolving conflict in the Chinese culture.

The use of a third person in Chinese culture is especially important when dealing with conflict. The Chinese use mediators in solving disputes. Mediation as a dispute resolution mechanism goes back thousands of years in the Chinese culture. At present in the People's Republic of China as well as in Taiwan, the government has put in place

mediation as an alternate dispute-resolution mechanism. At present there were over a million government mediators in the PRC, one for about every one thousand people (Wall and Blum 1991, 8).

To the Chinese, mediation is a common activity of life and necessary because it restores harmony. The mediator is seen as helping to do that.

The mediator is present, in good times as in bad, seeking societal harmony. Today as in earlier times, the mediator is viewed as *shuo ho ti*, one who talks harmony. She (or he) feels the parties have a moral obligation to get along (they do not have the right to be adversaries) and the mediator serves as a persistent guide toward that harmony. She does not impose harmony, rather she fine-tunes it. (Wall and Blum 1991, 19)

Margaret Bruehl, writing about mediation, was a delegate representing the Alban Institute and spent three weeks in China looking at how the system works in dealing with conflict amongst families, in neighborhoods, and in the workplace. She hoped that there might be potential application for North American churches. She discovered that mediation had a long history in China; that it had become the preferred method for resolving disputes; and, that it was becoming more and more important as part of mainland China's legal system. By observing that Chinese mediators were trained as a work unit, she felt that mediation in churches could be seen as a ministry for resolving conflict and that a church mediation committee could be thought of as being similar to a mediation work unit, as they are known in China (Bruehl 2001, 156).

Harmony and peace, especially with "insiders"--those with whom one has a relationship--are very important. The level of love and intimacy is based upon the level of hierarchy in the relationship. These relationships can be classified into three groups:

Expressive ties, including those with close family members; mixed ties, such as those with friends and other kin; and instrumental ties, those with strangers or out-group members with whom there is no lasting relationship...Chinese make fundamental distinction among people who are *sheng* (生; 'raw', outsiders), *shu* (熟 'cooked', insiders), and *jia* (家; family). (Gabrenya, Jr. and Hwang 1996, 311)

The Chinese person will give a different conflict response towards a member of each different group. Belonging to the inner group would include the family as well as the “insiders”. If you were part of the inner group you would be tolerated and given a considerable amount of flexibility in the relationship. In the Chinese culture a somewhat conflict-avoidance atmosphere is maintained. Those who are “outsiders” would be shown more “aggressiveness” in conflict situations. Aggressive behavior is passive-aggressive. Minor things are taken with full seriousness and offences are never forgotten (Hung 2010).

Chinese culture is a collectivist culture in which the person defines their identity by being in relationship with others. For those who are considered insiders in a relationship, there is a need and desire to maintain the relationship. Face-saving behavior is one way of doing so and is highly valued. In their study of Hong Kong students and face-saving, Michael H. Bond and Peter W.H. Lee state that in a relationship,

a loss of face creates embarrassment and disrupts the smooth flow of the interaction...causing another to lose face is typically construed as an aggressive act by the person whose face has been discredited.... it is in the interests of all parties to avoid such an episode. Protecting another from losing face is an act of consideration... (Bond and Lee 1981, 291)

Face-saving is an action of consideration and one that is very much appreciated by the recipient. It is also one that protects group unity. Face-saving can be included as part of the Chinese concept of reciprocity (*bao* 報) in relationships. Reciprocating is a given in a relationship. There is a sense of indebtedness that all Chinese are taught and modeled from an early age.

Chinese use different indirect methods for criticizing—indirect, so as to not be directly confrontational and thereby seeming to keep harmony. Passive-aggressiveness manifests itself through communicating frustration, competition, lack of patience, and avoidance. Because Chinese need to manage different relationships on different levels,

they have developed skillful ways of showing dissatisfaction and criticism. These methods have been used by Chinese all throughout their history, even by government officials who used “clever language, involving metaphor, analogy, irony, and so on, to criticize higher officials (even the emperor) while protecting themselves from punishment or death” (Chang and Holt 1991, 31).

The intent is to punish the other with whom one has a conflict or disagreement. By indicating one’s disapproval, one exacts revenge. Instead of addressing issues directly, hinting is a way of discretely expressing feelings of anger, disappointment, disgust, and so forth. These feelings are concealed under a sense of continued cooperation so as to convene harmony yet at the same time satisfy the individual’s need to express dissatisfaction in some way. There are therefore various levels of communication, both verbal and non-verbal, going on in a situation involving conflict. It is therefore important to find a culturally appropriate way to deal with the conflict.

The Bible and Peacemaking

The Bible does not directly call God a peacemaker. However it is replete with examples of God at work in the world, implementing his plan of making peace. From the very beginning in Genesis, God already speaks of His way in which sin and its consequences would be dealt with. And in the book of Revelation, His peace or shalom is finally restored in all its fullness through the resurrection of all who belong to Him, the passing away of the present earth (21:1), and the ushering in of a new heaven and new earth, and the coming down of the New Jerusalem in which God again lives amongst His people, as had been the case before Adam and Eve sinned.

The Biblical Concept of Peace and Justice

In order to understand the idea of peacemaking, one must start with the Biblical understanding of peace. In the Old Testament, the Hebrew word *Shalom* is translated as peace. This word and its many derivatives appear in the Old Testament more than 350 times (Harris 1970, 14). *Shalom* has a very broad meaning. It can apply to the individual or to a group and affects the body, soul, and mind. Although it can mean an absence of conflict or tension, it is much more than that. “*Shalom* describes an entire state of well-being, health, happiness, material security, harmony with neighbors, justice, economic equality, and spiritual integrity” (Lederach and Price 1989, A-1). *Shalom* encompasses an individual’s material, physical, and relational spheres of life and describes those as being right or in their proper or correct state of being—as they should be. As well, these three cannot be separated but are rather interrelated. To have *Shalom* is also to have these three spheres in proper or correct relationship with one another (Yoder 1987, 16).

First, in Hebrew, both in Biblical times as well as today, the word “*shalom*” is spoken as a greeting when individuals greet one another and as a blessing when they part. As greeting, it is to ask about the other’s condition or situation—if the person is well or not. As parting, it is to bestow upon the other a peace as God would intend for the person. When it is used in the context of war or danger, there is the wishing of success in battle and the safety from being without threat, defeat, famine or disease. The Old Testament referral to *shalom* is more about a positive presence of things rather than an absence of negative ones, as the more common English usage of the word *peace* would mean. “This can result in a notion that peacemakers are passive, avoiding conflict and struggle. On the contrary, *shalom* making is being for something—for a new situation in which people are all right with their material needs being met” (Yoder 1987, 13). When people are not all right because their material needs are not being met, there is injustice. Having *shalom*

therefore also means having justice. Peace and justice are therefore linked because they both belong together under Shalom.

Second, shalom is used in the context of social relationships. Individuals who have shalom in their relationships with others are on good terms and there is no tension or conflict. Shalom as peace can mean the absence of conflict and war, at an individual, group, or national level. Making peace can therefore be resolving conflict at any one of these levels. Since shalom is more about the positive presence within a situation or relationship, it is more than simply being against war or conflict. “Shalom making is working for just and health giving relationships between people and nations” (Yoder 1987, 13).

Third, shalom has an ethical dimension. The “man of Shalom” referred to in Psalm 37 is one who is truthful and upright in character. Shalom, here, refers to a sense of honesty and integrity. There is no sense of deceit or guilt. To work for shalom means to try to eliminate deceit or hypocrisy that occurs when there is injustice. Therefore, again peace and justice are linked together. Promoting shalom means to promote integrity and straightforwardness (Yoder 1987, 15).

The Old Testament also gives shalom an eschatological meaning. The choosing of Israel as God’s own people involved a covenant, which at its heart, was a covenant of peace. God’s people would be a community of peace because God would be in their midst. With the establishment of an earthly kingdom with their own kings, such as David and Solomon, there was some sense of shalom. However, a true and eternal shalom was projected into the future by portraying the house of David as the lineage through which this peace would come (Harris 1970, 32). The concept of City of God also helped to project the idea of shalom into the future. Ultimately, the Messiah who is called “the Prince of Peace,” would fulfill all of Yahweh’s promises of peace in all its dimensions and bring righteousness to the earth at the close of the time.

God is the giver of shalom because it is part of His character and He desires to see shalom in and amongst His creation. In the Old Testament, shalom is what occurs because of God's activity in His covenant with His chosen people Israel. Peace occurs because of God's presence in the relationship as one party to the covenant. The priests of the line of Aaron and the Kings of the line of David are the representatives of the other party to the covenant. The covenant is therefore called a covenant of peace (Numbers 25:12; Isaiah 54:10). God speaks His peace to His people. In 1 Chronicles 2:9-10, God's promise of peace to David is spoken of as calmness, rest, and quietness. The priestly benediction in Numbers 6:24-26 is about pronouncing God's blessing, protection, and grace to those who receive it.

The word for "peace" in the New Testament is the Greek word *eirene*. It was the Hebrew word "shalom" and its equivalent in the other Semitic languages that influenced the Greeks to broaden the meaning of *eirene* to include the ideas of growth and prosperity (Von Rad 1965, 130).

The message of the New Testament is called the Gospel or good news. This Gospel is called a "gospel of peace" because its message is about a God who desires peace and carries out His plan to bring about that peace to the world. His vision is also for His church to be marked with this peace. As His body, the church should reflect this peace, given that its head is Jesus, who is the Prince of Peace. So central is peace to the core message of the gospel, it is rather unusual that very few New Testament theological books, systematic or biblical, have been written specifically on peace (Swartley 2006, 13).

In the Gospels, the story of Jesus' coming to earth and being born as a baby is heralded by the angels with the words "Peace on earth, good will to men" (Luke 1:10). Simeon, upon seeing the infant Jesus, felt blessed with God's promise of peace. Jesus proclaiming the Kingdom of God was done through teaching, healing and deliverance—

through the gospel of peace. Gospel, kingdom, and peace go together (Swartley 2006, 14). Jesus, in His ministry when healing individuals, often spoke of the person being “made whole.” Wholeness is basic to the biblical concept of peace” (Harris 1970, 40).

God is the giver of peace in the Old Testament and likewise in the New Testament. Jesus says to His disciples that He gives them a peace that is unlike any peace that the world can give them (John 14:27). His entry into Jerusalem upon a donkey also signifies that He is a King who is bringing peace, albeit different from the kind of peace that the crowd is longing for. So evident is it that Jesus is the author and bringer of peace, that Paul in Ephesians 2:14 states that “Jesus is our peace.” Jesus is the one who stands between God and us in order to act as the mediator so as to bring us peace (Hebrews 12:24).

As a community of faith, the church, guided by Jesus’ continued presence through the Holy Spirit, is to exhibit Jesus’ peace through its words, actions, and behaviors towards others, both inside and outside of His body. This was Paul’s admonition to believers through the many letters that he wrote to the different churches.

Peace is to prompt believers’ behavior in the different areas of relationships of one to another: interpersonal, legal and political. When being wronged by another, members of Christ’s body are not to physically retaliate (Matthew 5:39). When being sued or taken advantage of, they are to be generous to their enemy. And when being politically repressed, they are to even “go the extra mile.” Jesus’ teaching to His followers was to use peaceful and loving methods (Driver 1981, 117).

When Gentiles began coming to faith in Christ, it became clear to the apostle Paul that God’s work was one of not only reconciling them to Himself but also reconciling Jews to the new Gentile believers. In the case of Cornelius, God’s revelation was that He was creating one, new humanity, worshipping God together and having fellowship together. This was God’s mission (Kreider, Kreider and Widjaja 2005, 22).

As the Jews in the Old Testament did, the church also began using the word “peace” as a greeting and as a blessing. This may have been because many Jews chose to follow Christ and became part of the church. It would have seemed natural to incorporate the Jewish shalom greeting and blessing into the church. The apostle Paul, Himself being a Jew, ended many of His writings with the blessing of peace (Sande 2004, 44). The early church adopted a practice known as the “kiss of peace.” It was an action between two or more individuals to show their agape love for one another and that there was no conflict between them. It was also used on other occasions.

the kiss was used at points in Christian worship particularly associated with the action of the Holy Spirit: the ordination of a bishop, the reception of newly-baptized ones to Eucharistic fellowship; the “sealing of the prayers”; the expression of reconciliation between members, which was understood as the gracious work of the Holy Spirit. (Kreider 1987, 31)

Not only was the church practicing peace, an ethos of peace emerged. It is this culture of peace that is to be expressed as the church witnesses to God’s Kingdom. It is by learning and living out certain actions and skills that bring about peace, by emphasizing the importance of peace in worship and the workplace, by focusing the message of the Gospel around peace and reconciliation with God, others and creation, by working for justice in the community, by spreading the message of peace within the church and in the community, and by showing the importance of the church being a counter-cultural community to a world which advocates aggression and violence that the culture of peace will be established. In this way, “the rediscovery of peace will give new vitality to the life of the church” (Kreider, Kreider, and Widjaja 2005, 8).

Peace is something to be lived out and experienced within a communal context—in relation to others. “Shalom is therefore like the sphere in which an integral community lives” (Liedke and Duchrow 1987, 113). Peace is therefore to be the ethos in which the

church operates. Because much of shalom is about the state of relationships, peace is observed and practiced within those relationships.

The Biblical Concept of Reconciliation

In the New Testament, the Greek word for reconcile is “katalasso.” Only the apostle Paul uses it to describe the God-human relationship. It is not God who is reconciled but rather we are reconciled to God. In Colossians 1:20, the prefix “appo” is added to form “appokatalasso.” “The preposition in this compound has the meaning ‘back’ and implies a restitution to state from which one has fallen. The meaning is ‘to effect a thorough change back’” (Rienecker 1976, 568). The meaning then in Colossians is God’s plan of restoring the relationship between Himself and “all things” (verse 20) to the original state when the relationship was first established—namely, one of peace, harmony, and shalom. “The biblical stories affirm the sense of the human heart that peace is our original way of living. The human person is created for harmonious relationships and generous living” (Elsbernd 1989, 19).

Since this peace has been broken because of sin, God’s desire is that it be restored. God, in seeing the consequences of sin, sought to restore the broken peace between Himself and His creation. Peace is the status of a relationship that two parties have with each other when there is nothing between them that hinders or obstructs the relationship. The “all things” mentioned in Colossians 1:20 refers to all of creation having this relationship with the Creator. The church must return to the views of the early church which saw “the atonement of Jesus on the cross and his resurrection as renewal of the whole creation. The earliest understanding by the church sees the work of Christ as ‘recapitulation’ of God’s whole intention for creation” (Larsson 2004, 36).

Reconciling all things involves reconciling relationships on four basic levels: peace with God, peace with self, peace with others, and peace with creation (Pantoja

2009, 4). It is important to understand this from Scripture so as to then build upon it in practicing peace. Reconciliation is the key component to peacemaking. It begins with understanding the conflict or reasons for a lack of peace and moves through a process to reach the goal of an achieved peace (Pantoja 2009, 5). Peacemaking is about establishing peace, building peace, and maintaining peace.

The first reconciled relationship is the individual-to-God relationship. Second Corinthians 5 speaks of the results of this reconciliation. The individual upon being reconciled to God becomes a new person. The old self is removed and replaced with a new self. Not a new body but rather a new spirit—new on the inside. Christ also spoke of this as being born again. Reconciliation on this level means that the individual receives a new righteousness—Christ’s righteousness—that allows them to stand before God without any blockage. There is no longer sin obstructing the relationship.

The second relationship is the individual-to-self relationship. This is about the individual’s having peace with themselves, having an emotionally healthy perspective of who they are and being contented with this. Isaiah 53:5 says, “and by His stripes we are healed.” This healing does not necessarily refer to physical healing but rather emotional and spiritual healing. Jesus in his healing ministry also healed those who were afflicted in mind and spirit.

The apostle Paul says, “put off your old self and...put on your new self, created to be like God in true righteousness and holiness” (Ephesians 4:22, 24). To be reconciled to God is also to understand who the true self in the person is. An awareness of one’s self and one’s relationship with God is closely related (Scazzero 2006, 65). To have a healthy awareness is to have shalom and is to be reconciled with one’s self.

A third relationship, which in Scripture is closely tied to the first relationship, is that of the individual to other persons. Galatians speaks of there no longer being a separation between group-types of individuals. Because of Christ’s reconciling work on

the cross, “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus” (Galatians 3:28). Because of Christ’s reconciliation, Jews and Gentiles are no longer separated, as was the case in the Old Testament. They are one in Christ and therefore are to live at peace with one another.

The church is the community of peace in which reconciliation with one another is communicated to the world through word and example. The church is God’s agent for this.

As far as we know, Jesus did not write a book; he created a community. God’s work in history is the creation of a people for his Name. In Jesus, this people is a reconciled community. There is no other movement in the world so important as the church. (M. Augsburg 2000, 112-113)

Reconciliation or restoring peace has social dimensions. As we are restored into peaceful relationships, both with God and with others, old walls of discrimination are broken down. We are free to show grace to others rather than to coerce or control them. (Augsburger 2000, 191). Restoring peace results in graceful actions towards one another. This is what life is, or should be like in the reconciled community of the church.

Reconciliation implies a new form of existence and so it is therefore, that the reconciliation of the world in Christ calls people forth to live according to the new reality that has, once and for all, been accomplished. The fact that the world has been reconciled to God in Christ becomes apparent, that is to say, in a community of men and women who actually do live albeit in a not-yet-perfected form, in reconciled relationship with God and one another. (Rae, 2003: 94)

The church is the evidence that reconciliation has indeed taken place and that it does make a difference how the individual lives in relationship.

The last of the four relationships is the individual or individuals (humanity) to creation. When God placed Adam and Eve in the garden, he placed them in a relationship with their surrounding creation. Their task was to care for and nurture it. In turn, it would provide them with food and all other physical necessities. Their relationship was one of

shalom. Upon sin and subsequently death entering into their situation, they were banished from the garden. Their relationship with the earth also became fraught with hardship and toil (Genesis 3:17-18).

God's desire for the individual to be reconciled to creation must again happen first in the church—among His people, where those who have been reconciled to God and to one another are motivated and empowered by God's spirit to do so. The church has lost much of this emphasis and sometimes misinterpreted God's commandment to Adam and Eve to "fill the earth and subdue it" (Genesis 1:28) as meaning to dominate and take from it rather than manage and care for it, and thereby be blessed by its bounty.

Scripture says that all creation groans, waiting to be liberated from the effects of sin. The redeemed individual must also wait until Christ ushers in the new heaven and new earth before receiving a new, resurrected, immortal body. However, reconciliation with creation should begin with a forgotten awareness that God's intent for His people was and is to cherish and take care of it.

By reason of this incarnation of the Second Person of the Trinity, all creation is made holy. The early fathers liked to say that all waters of the earth had been sanctified by Jesus' baptism in the Jordan. This penetrating view of matter can be extended to all creation...Christianity calls us to return to our senses to see all living things as sharing in the splendor of the Incarnation. (Jegen 1987, 95-96)

God's intent in reconciling all things is not only ultimately for the physical and spiritual realities to be changed, but also to change how one looks at these realities. The "new" spoken of in 2 Corinthians 5 is not just about a new spirit, but also a new perspective on looking at the "old."

Instead of the familiar "if anyone is in Christ, he is a new creature" (or an equivalent rendering), a more accurate translation of verse 17 would read "therefore, if anyone is in Christ (there is a new creation)—the old has gone, behold the new has come." Through reconciliation in Christ, there is thus a whole new perspective, a whole new way of looking at the world. (Miller 2002, 64).

Our new life in Christ means we have a new way of thinking also. Having the mind of Christ (1 Corinthians 2:16) gives us a new perspective on reconciliation, especially regarding what God's mandate is for His people in relationship to creation.

Conflict and Peacemaking in the Bible

The Bible is full of stories about conflict and reconciliation. In each, God is at work sometimes in the background and other times in the foreground. Some stories such as the one involving Adam and Eve or Cain and Abel ended with disastrous consequences. Despite this, it is God who is the reconciler and promises in Genesis 3:15 that He will triumph in the end. By Jesus crushing the serpent's head, sin and death will be destroyed and all things will ultimately be restored to the way they were before sin entered into the world. This first act of reconciliation shows that God is the ultimate reconciler and from whom we learn how to do peacemaking.

There are two basic types of conflict in Scripture, each type also being of two varieties: personal conflict being either intrapersonal or interpersonal; and group conflict being either intragroup or intergroup conflict (Palmer 1990, 40-41). Intrapersonal conflict is about an inner struggle that the person has with him or herself. David and Paul struggled with sin in their lives. Jesus struggled internally because of feeling abandoned by His Father. Interpersonal conflict is about conflict between two individuals such as Abraham and Lot, Esau and Jacob, David and Saul, or Paul and Barnabas. Intragroup conflict involves conflict within the group such as Joseph and his brothers, Moses and the Israelites, or Paul and the believers at Caesarea. Intergroup conflict involves conflict between groups such as Elijah and the prophets of Baal or between groups such as those in the Corinthian church quarreling about leadership.

Many stories in the Old Testament involve peacemaking, where the individual works hard at making reconciliation happen. Jacob in Genesis 33, after deceiving his

brother Esau, achieved reconciliation with him. Abraham was adamant in not wanting strife to come between him and his nephew Lot and so let Lot choose first. The Old Testament gives many examples of the Hebrews coping with conflict (Craig 1999, 8).

In peacemaking, there is an emphasis on the value of righteousness, restitution, and reconciliation. These have been developed out of a biblical theology of restorative justice which is based on God's covenanting with His chosen people and with creation. The Ten Commandments refer to righteousness or "what recently has been called relational justice" (Craig 1999, 4). To some, they may simply seem like a list of do's and don'ts. The Ten Commandments, however, can be seen more positively in their meaning when taken in the context of other Old Testament commands that speak, for example, of loving one's neighbor (Lev. 19:18) (Craig 1999, 5).

Peacemaking involves justice with mercy and there are many Old Testament stories that show this. Although Hosea had a painful experience with a wife who was unfaithful, he was called to hold fast to love and justice and to wait on God (Hosea 12:6). Solomon, in mediating between two women who each claimed that a certain baby was theirs, showed mercy by carefully listening and then problem solving. Peacemaking also involves wisdom and delegation. It was Jethro who gave practical wisdom to Moses as to how to distribute the task of mediating cases to other able leaders under Moses' authority.

The New Testament teaching on peacemaking comes from both Jesus and Paul. Jesus, in the Sermon on the Mount discourse, says that those who are involved in making peace will be blessed (Matthew 5:9). Jesus' reference is to those who are involved in helping to bring about peace between two individuals. They are blessed because they are doing the kind of work that God is also doing, namely reconciliation (Barclay 1975, 110).

Peacemaking is a mark of the Christian and the vocation to which he or she has been called. Jesus even went so far as to call His followers to show peace towards their

enemies and love them. This command is unique to Jesus and not found in the teaching of the Torah (Swartley 2006, 58).

Jesus also gives another teaching regarding peacemaking. In Matthew 18, He teaches more specifically on how to engage with one to another when a sin has been committed. The most common verses quoted as a strategy for dealing with conflict are Matthew 18:15-17.

¹⁵If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over.
¹⁶But if he will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.'
¹⁷If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector.
(NIV)

Though many different conflict strategies have been developed, many have been inspired and guided by the principles from these verses.

First, go yourself to the individual with whom you are having a conflict or who has sinned against you. The action directed at you may not be intentional or the person's motive may not have been to hurt you. However the other person's action inevitably affects you as though you were sinned against. Therefore you must go and point this out to the person. If the person does not receive you or does not see their action as problematic, then find one or two others with you to speak to the person again. If he or she again does not receive you or is unwilling to listen to you, take the matter to a larger body, namely the church. If he or she does not listen to the church, treat them as a pagan or a tax collector.

Even then, following Jesus' example, one should continue to love and minister to those who will not confess their sin. Jesus was accused by the religious Jewish leaders of His day for associating with tax collectors and other sinners (Luke 15:2).

If he or she refuses to listen to the church, the church has then used what has been called excommunication. In the history of the church, especially when someone has had theological differences with the church, the Roman church used excommunication as a means of purging the church of what it called “heresy.” This would have been the case during the Reformation. This review of the literature only looks at what has been written about what to do up to the point that the individual is still willing to listen to the church.

The strategy of the Matthew 18 passage can be summed in 4 steps: glorify God; get the log out of your eye; gently restore; and go and be reconciled (Sande 2006, 7). As best as one is able, be reconciled to the other person.

For each of the “G’s”, the approach is to be God-centered. “When you focus on trusting, obeying, imitating, and acknowledging God, you will be less inclined to stumble in these ways” (Sande 2006, 33). Conflict provides opportunities to glorify God, serve others, and experience personal growth. Conflict is also about stewardship. Being involved in a conflict is a management opportunity from God. To be a good steward one needs to be motivated and informed about what God’s will is. One needs to know what Scripture says about dealing with problems that arise in daily living. Being faithful is also important as a steward. “Faithfulness is not a matter of results; it is a matter of dependent obedience. God knows that you cannot control other people, so he will hold you responsible for the ultimate outcome of a conflict” (2006, 40).

It is interesting to note that Jesus’ promise in Matthew 18:19 of His presence wherever two or three are gathered is meant for the context of a disagreement or conflict. Jesus will be amongst those who are in conflict with each other, helping them to resolve the conflict. This is in contrast to a different context in which this passage is set. Usually Jesus’ promise of His presence is explained as being any time or place where there are at least two Christians come together. Having Jesus give this promise in a conflict context adds greater support to the necessity of resolving conflict. Jesus’ presence by the Holy

Spirit also reiterates that true reconciliation can only come by an inner change brought about by the work of God.

Therefore, dealing with conflict is not simply following the principles of Matthew 18. It is about submitting to the Holy Spirit and allowing him to change each of us, and specifically those involved in a conflict. We cannot make reconciliation happen (Leas 1985). It is a gift from God. Reconciliation happens when the Holy Spirit is allowed to work to bring about brokenness in the person.

Brokenness before God and sensitivity to the Spirit is the necessary ingredient for all church efforts toward unity. In brokenness, we become pliable for change. No one can force another person to change. We only have control of ourselves. Matthew 18 can help in restoring fellowship, but without a change in our inner being, we will not experience true reconciliation. We must change even if others do not! (Peters 1997, 86)

“To succeed, all conflict resolution must be built on the brokenness of the peacemakers” (Peters 1997, 94).

Paul, in his teaching on peacemaking, echoes Jesus’ teaching. “Paul is not developing novel ideas here (in his teaching) but rather articulates teachings already familiar from the tradition of Jesus’ words recorded in Matthew 18” (Kraybill 1980, 13). Paul, in his writings, admonishes the believers to act in a spirit of grace, love, and mercy towards one another. In Galatians 5, he emphasizes the importance of the fruits of the Spirit to be evident in the believers’ relationships. In 1 Thessalonians 5, as final instructions, Paul reminds the brothers and sisters not to repay evil with evil. In Ephesians 4, he admonishes them to bear with one another in love. In many of Paul’s writings to the churches he speaks about the various ways in which believers can and should relate to each another. The New Testament, in total, has 28 different passages that use the phrase “one another,” indicating how their attitude towards, their commitment to, and their work with their fellow believers should be (Van Yperen 2002, 85).

Paul, in his many letters to various churches, gave teaching to them regarding how to make peace and how to deal with conflicts in the church. Paul, like Jesus, was more interested in the “spirit of the law” rather than the “letter of the law.” His intent was to have them do what Jesus would do—be fair, but also show grace and mercy.

Paul’s method of encouraging one party in the dispute to give up their position without negating their theological, socially, and politically legitimate arguments, on the one hand, and of caring for the weak without justifying their theologically illegitimate position, on the other hand, is very much needed by anyone called to mediate in any form of conflict in the church today...Paul’s counsel is not to resort to consensus, but to ask those who think that they have legitimate rights to do certain disputed actions based on legitimate reasons to refrain from doing so for the sake of “others” in the same community—whose opinion on the matter of discussion is thought to be based on unclear or even unjustified reasons, yet for whom Christ has died—and consequently for the sake of “themselves”. That act of refraining is entirely in imitation of Christ who dies for others, not because they are right but precisely because they are not righteous. (Butarbutar 2007, 238-239)

The Church and Peacemaking

In understanding and embracing the call to the ministry of reconciliation, the church has a two-fold task. It is to make peace and to mediate conflict. For the church, making peace is about reconciliation that brings shalom. Mediating conflict is about repairing what has been broken.

Conflict and the New Testament Church

Scripture is consistently honest and true-to-life in its depiction of human behavior and interaction. There is no varnishing over human weakness and fallibility. This reflects the profound awareness throughout Scripture of human frailty and sinfulness. Every one of us needs to be “saved” from our fallenness. Jesus’ teaching emphasizes the same theme. Even before the church was born Jesus addressed the proper procedure for setting

things right when human relationships break down (as they inevitably will do: Matt. 18). This is only to draw attention to the foundational materials contained in the Bible concerned with living God's shalom.

When looking at the New Testament, we often are led to believe that the early church was a model of unity in which God's presence was experienced by believers breaking bread together and having times of fellowship, worship, study and prayer. This is however not the case. There are several examples of conflicts within churches.

Even a superficial look at the New Testament shows that inner conflicts seem to have been not the exception but very much the rule. We find many conflicts referred to explicitly. Besides these explicitly mentioned conflicts we find many additional ones, which are mirrored in other letters of the New Testament. (Mayordomo 2004, 173)

Conflict situation examples in the New Testament arose because of forces from the culture in which the church found itself as well as forces from within the church due to differing attitudes, backgrounds, and situations amongst the members. Paul is portrayed as a mediator, mediating between church leaders, coworkers, and individuals in the churches. In the case of the Corinthian Christians, for example, Paul's method as mediator is to give advice to both the "strong" and the "weaker" in the faith, while reminding the more mature in the faith to show grace to the weaker brother (Mayordomo 2004, 175). This is a reminder for both those mediating and being mediating that we need to exercise grace and accept others just as Christ did of us.

The New Testament does give numerous examples in the churches in which conflict arose. Some times it was theological issues involving Gentiles coming to faith in Christ that caused divisions and conflicts amongst the disciples and early church leaders. The issue of circumcision was divisive but was resolved. Acts 15 gives a picture of the process in which the leaders used good communication and conciliation to bring about resolution. But, as is the case with life, sometimes success is followed by failure.

Although at the beginning of Acts 15 Paul and Barnabas were able to cooperate regarding the circumcision issue, they could not see eye to eye regarding John Mark and parted ways, as told at the end of Acts 15 (Craig 1999, 12).

When reading about these instances of conflict in the early church, one also realizes that they were also opportunities for learning and growth. James and John's mother asked Jesus to give her sons privileged positions in His kingdom. The ensuing conflict became an opportunity for Jesus' to teach about servanthood. The conflict that arose around the Jerusalem church and the widows resulted in better organization for the church as well as a way for these widows' needs to be met.

The Church and a Culture of Peace

A culture of peace in the church is about creating an atmosphere in which reconciliation is emphasized in its various dimensions as has been expounded through Colossians 1 and practiced through a maintaining of right relationships. When conflicts are successfully mediated so that relationships between those in the church are healthy and vibrant, shalom happens. When the church operates in this ethos, a culture of peace begins to develop. Having a culture of peace in a church helps the church to be proactive in peacemaking. Some would more narrowly define a culture of peace in the church as an ethos in which conflict is dealt with according to biblical principles (Sande 2006).

When it is defined this way, a culture of peace has eight characteristics. One, a culture of peace has a vision to glorify God by demonstrating His reconciling love through peacemaking in the life of the church. Two, it deliberately trains individuals to biblically deal with conflict. Three, it provides other helps to those who cannot themselves resolve their own conflict, even involving financial, legal or other matters. Four, it perseveres even in difficult marriage or legal situations. Five, it uses the Matthew 18 principles of accountability to leadership should the individual not listen to

“the one first going to his brother with the issue”. Six, it gladly accepts the repentance and seeks to restore the individual to full fellowship again. Seven, it sees the importance of the church community as the “spiritual family”. And lastly, it equips and encourages church members to be involved in peacemaking and to see it also as a way of evangelism (Sande 2006, 292).

Creating a culture of peace in a church is a process of cultural transformation. The transforming process involves moving through five stages, each having its own “culture” or ethos. Sande likens the process to the growth stages of a tree. A church that believes it can do nothing to help individuals resolve their conflict and does not practically train individuals to resolve conflict is a church that is in stage one. A beginning of understanding of the biblical mandate for peacemaking is a sign of a church in stage two. Church members wanting to resolve conflict in biblical rather than worldly ways is a sign of a church in stage three. A church actively involved in resolving conflict and reconciling relationships is at stage four. And peacemaking being promoted and embraced by others in the church are characteristics of a stage five church (Sande 2006, 291).

Others also see the mandate of a culture of peace, regarding peace and conflict, having a wider scope of addressing conflict beyond the interpersonal level within the church to include issues outside the church such as conflict between churches. Peacemaking is about addressing issues of hatred, violence, and discrimination—unfortunately sometimes between Christian groups. A culture of peace that has a broader understanding of peacemaking also engages in larger, societal issues where there is no peace and where there needs to be shalom. “It applies especially to those caught up in bitter long traditions of hatred and anger, as in the religious and political warmaking of Northern Ireland” (Craig 1999, 26).

War and global violence are manifestations of conflict that has gotten out of control. Conflict at this level involves individuals who are in relational conflict with each other. Peacemaking must include addressing issues of war such as the proliferation of nuclear weapons and the many unjust practices that happen as a result of war. The church's campaign for global peace is also a part of the peacemaking mandate.

A culture of peace is more than just a culture concerned with conflict and peace. A culture of peace makes it a point to emphasize certain truths of Scripture. In a culture of peace, authentic worship is about emphasizing the allegiance that Christians have to Jesus. Songs that speak of Jesus as Lord are understood as worshipful statements of the fact that Christians are citizens of God's Kingdom and not of this world's kingdoms. Because Jesus is King, His words are authoritative for Christians' lives. "So when a church that is becoming a culture of peace worships, it engages in discernment. As members, we seek the perspective of our Lord" (Kreider, Kreider, Widjaja 2005, 101).

Celebrations of Passover, the Lord's Supper, or Pentecost for example should reiterate the fact that Christians, despite their differing ethnic and theological backgrounds, are one body united by God's Spirit. And because we are one body, Christ's body, we need to think about what that means in our relationship to each other. How we help meet each other's needs, how we deal with our differences, how we respond to our unique contexts—these are all issues that should be remembered whenever we celebrate as believers. Giving awareness to the greater church—the global church, the church throughout history, the remnant—is part of the culture of peace's mandate.

Celebrating the Lord's Supper or communion is the place at which we are to be reminded that we must first be reconciled to one another before coming to the table. This affects how the church observes communion. The forgiveness we receive from God we celebrate at communion. We must first, however, ask forgiveness of those whom we have sinned against.

So when we take the bread and wine in communion, we are actually reminded of those people whose bodies are broken and whose blood is shed because of our sin. It is to them that we should come in humility and ask for forgiveness. Churches that are becoming cultures of peace will find in the communion meal many ways to keep us filled with, and in tune with, our peacemaking Lord. (Kreider, Kreider, Widjaja 2005, 116)

There are those who suffer as a result of our sin, with whom we have no personal relationship, who suffer injustice. A culture of peace in the church also reminds one in the celebration of communion that peacemaking is also about seeking justice for these.

Emphasizing remembering God's story is important as well. Not just choosing God's story as the main one to guide our lives, but also encouraging the telling of our own story as well as the stories of others as a part of God's greater story is part of the culture of peace's mandate to emphasize biblical truths. This means giving time, in large worship or small group settings, to tell the stories of others. Telling the stories of individuals doing acts of peace is important and can be very formative, especially for children (Lehn 1980). Encouraging individuals to share their own stories and making time for this is also part of a culture of peace.

A culture of peace is about the church encouraging creativity in worship and an expression of the variety of gifts and talents in its midst, especially in the area of music. This is another way of telling the story—in song.

Churches that are becoming cultures of peace need to draw upon the artistic fruits of God's Creator Spirit, both across the centuries and in the present. They need to "bring out of their treasure what is new and what is old" (Matthew 13:52). They must draw upon those contemporary songwriters who, inspired by the vision of *shalom*, give poetic and musical expression to the theology and experience of a peace church. Cultures of peace will pray for the emergence of new songwriters in their midst. (Kreider, Kreider, and Widjaja 2005, 116-117).

A culture of peace in the church not only affects the world of the church but also should affect the world outside the church. The Christian sees God both at work in the church and in the world. He or she sees the world with new ideas and this begins to

stimulate ideas about how peacemaking can happen in different contexts. Those who are part of a church that is becoming a culture of peace are “less likely than most people to sit back and be conventional. So a peacemaking imagination can transform our work, altering the boundaries of the possible and inspiring us to try precarious new things” (Kreider, Kreider, and Widjaja 2005, 125-126).

Many examples worldwide of imaginative peacemaking efforts can be cited: the Victim Offender Reconciliation Program (VORP), the swords-to-ploughshares sculpture for Judiciary Square in Washington, D.C., the Reconciliation with Justice Project (ERJ) in South Africa, the Christians in the Parades Commission in Northern Ireland, and the Study and Promotion of Peace Center of Duta Wacana Christian University in Indonesia are examples of imaginary peacemaking (2005, 128). Peacebuilders Community in Mindanao in the Philippines and their activities in conflict transformation and their Coffee for Peace business are other examples of this.

Christians shaped by a culture of peace in their church begin to ask critical questions of their workplace and their world. Questions involving ethics and justice such as: Does the company use ethical practices in its running of the business? Are its workers being treated justly? Does it foster *shalom* in the community? Is its acquiring of needed resources done fairly and what effect does it have in other places? The meaning of peace is broad and therefore has a broad scope of interest in what goes on in the world.

Justice issues are peace issues. In looking at justice issues, one must look at both addressing the physical situation that is causing the injustice as well as the underlying power that supports it. Walter Wink argues that all of reality has both a physical and a spiritual component. The physical is what we see and the spiritual is invisible even though it is there. World systems and structures have a visible exterior but also an invisible interior or spiritual component that are governed by principalities and powers, as they are called in the book of Ephesians.

Wink says that these powers are good, have fallen, and must be redeemed. Only by exposing them for what they are can we engage them so as to redeem them.

This aims not to destroy power, which was originally a God-given organizing force, but to *redeem* it from a “fallen” or degraded state. Wink sees nonviolence as central to this task. If violence is used to combat what he calls the “domination system” of oppression it will ultimately fail, because the domination system actually feeds on violence. More violence is how violence clones itself. (McIntosh 2004, 223)

Non-violence as a part of peacemaking should be used to combat the domination system. Seeking justice in issues of oppression, abuse, and deceit is peacemaking. Therefore issues of hunger, poverty, human and drug trafficking are issues to which reconciliation needs to be brought.

Often Christians dichotomize the Gospel message into one emphasizing salvation-focused needs or one emphasizing social-physical needs. Being shaped by a culture of peace brings a holistic view in which both are important and emphasized as a part of the good news of love and reconciliation in God’s Kingdom.

A culture of peace in the church must translate into peace in the home. It is important that children see models of biblical ways of managing conflict in the home. Marriages, first, need to be places where conflicts are managed biblically so that out of harmonious relationships peacemaking behavior amongst adults and children can happen. If children see and experience models of how to be peacemakers, they will grow up to be peacemakers.

In short, peacemaking equips children for life. If you want your children to glorify God, have fulfilling and enduring marriages, be fruitful in their careers, and contribute to their churches and the building of God’s kingdom, teach them to be peacemakers! (Sande 2002, 115-116)

Peacemaking involves the church and the home, both individual and marital relationships, both teaching and action. Developing a culture of peace for the Protestant

churches of Macau must therefore see such things as parenting skills as a part of marital counseling.

Stewardship, creation care, media violence, discrimination, and sexism are issues that come under the rubric of peacemaking. James and Kathleen McGinnis' book *Parenting for Peace and Justice* is full of ideas for families. It is important for families to be involved in social action because it provides children with an opportunity to see and do what is part of peacemaking. "If social action is integrated into the routine of family living, if it is experienced as an integral part of life, then it can be that 'constitutive dimension of the preaching of the Gospel' and of Christian living" (Sande 2002, 92-93).

Although secular society and the government have begun to implement recycling, for example, the church needs to remember that it has a responsibility for creation care—this is part of Kingdom work. Other issues such as violence on television, in entertainment, and in the media, for example, have received little attention and the church must learn that peacemaking also needs to address these.

Because peacemaking includes many things, churches and homes must be places where real stories of peacemaking can be shared. If children are to become peacemakers they must be encouraged by the efforts of others. And stories capture peoples' attention far better than any other form.

There is no scarcity of war heroes! But what of peace heroes? Children learn by observing *living* examples of peacemakers. They also learn by *hearing* stories of people who lived the way of peace. (Lehn 1980, 7)

The church is not simply a community that responds to peace issues through peacemaking. It models what a transformed-with-peace community should look like in all aspects, including lifestyle choices. Being community means having a responsible lifestyle. Duchrow and Liedke in *Shalom: Biblical Perspectives on Creation, Justice and Peace* give a list of suggestions for this, based on the experience of Ron Sider (1989, 159).

Because there is so much disharmony and lack of shalom in the world, in relationships of all kinds, the peacemaking mandate of the church is very broad and includes making peace and resolving conflict at the individual, group, societal, national and international levels.

Peacemaking ministry needs to address the full scope of human conflict. We need to minister peace to the wars between nations and spouses. We need to bring the ministry of reconciliation to the ethnic groups in our communities and conflicted nationalities around the world. We need to speak God's word to the powers that rule the nations and the powers that rule our own hearts. Such peacemaking ministry will touch our inner lives, our close relationships, our lives in our communities, our nation, and our world. (Buttry 1995, xxi)

The Anabaptists and Peace/Peacemaking

Anabaptism sprang up in different locations in Europe after 1525. Despite these different locations having little contact with one another, most Anabaptist groups held to a literal interpretation of Jesus' teaching, especially regarding nonresistance and loving one's enemy. As well as drawing from Jesus' Sermon on the Mount discourse, Anabaptist also saw the writings of Paul, especially Romans 12, as advocating for Christians' non-involvement in violence. "Anchored on these and other Scriptures, nonresistance became the Mennonite mode, par excellence, of coping with evil. Rejected were revenge, retaliation, coercion, physical force, and of course participation in military service" (Driedger and Kraybill 1994, 23).

The early Anabaptists also took much of their interpretation of Scripture from the first 200-year history of the early church. Because a Christian should not return evil for evil, becoming a soldier and therefore being called to the physical use of violence against an enemy was something that the early church was opposed to.

Apart from Cornelius and the one or two soldiers who may have been baptized with him by Peter at Caesarea (?40 A.D.) and the gaoler baptized

by Paul at Philippi (circa A.D. 49), we have no direct or reliable evidence for the existence of a single Christian soldier until after 170 A.D. (Cadoux 1982, 97)

The Anabaptists, therefore, refused to join the military, a position that still exists amongst many Anabaptist groups today. It could be said that the Anabaptists, through their beliefs and actions of nonresistance towards their persecutors, especially during the Reformation, were the most important group at that time that advocated for peace.

Groups that originated from the early Anabaptists, such as Mennonites, Amish, Hutterites, and Brethren in Christ, always continued to have peace and peacemaking as core tenants. “Nonresistance” was a symbolic code word that was synonymous with peace. Different Anabaptist groups used this word to refer to the gospel as centered on peace, Jesus being the Prince of Peace, His kingdom as a kingdom of peace, and the message of salvation about peace (Driedger and Kraybill 1994, 28).

For the last hundred years or so, Mennonites have been very prolific at producing a wide array of literature promoting peace and peacemaking. “The tide of peace literature rose as Mennonites became more literate and vigorous in their peacemaking efforts.” (Driedger and Kraybill 1994, 31).

According to Anabaptists, peace is a gift from God who calls us to engage in peacemaking—resisting and loving the enemy and working for peace—something that we need God’s grace to help us do. The term “nonresistance” has in the last several decades been a less preferred use in Mennonite circles. It has tended to imply a passive stance towards evil. Those who have suffered violence to themselves have said that using the term “nonresistance” implies giving in to or allowing the violence to happen.

In recent decades this term has been used less, because it implies that Christian peacemaking is a primarily a negative thing; that is, it more about saying NO to something (e.g. military service), rather than saying YES to something else (positive alternatives to violence). Additionally, victims of sexual and domestic violence argue convincingly that a theology of nonresistance has “permitted” sexual and family violence to occur. As long as church leaders preach “nonresistance” and “turning to

other cheek,” they argue, victims feel like they have no choice but to suffer in silence and accept their abuse. (as quoted in Epp-Thiessen 2002, 26)

Using a rigorous exegesis of scripture, in the late 20th century Anabaptists have arrived at a more discerning understanding of Matthew 5:39. When Jesus tells His disciples not to resist evil, He instructs them not to react passively when someone is behaving violently. Anabaptists (and Mennonites) have now preferred to use the terms “redemptive nonresistance” or “nonviolent resistance” (Epp-Thiessen 2002, 27).

This more “active” approach to peacemaking also allows for the addressing of justice issues and is more in line with the true concept of peace and justice being held together. There is a realization that violence and hostility in the world contribute to injustice. Injustice occurs when there is violence and abuse. Working for social and economic justice is to bring peace and create shalom (Epp-Thiessen 2002, 30).

The Chinese Church and Peacemaking

The lack of any significant theological study by Biblical scholars of the theme of peace in Scripture (Swartley) has also resulted in a significant lack of emphasis on peace by missionaries sent out, in this case, to the Chinese world. As a result, a holistic understanding of peace/shalom and peacemaking has been lacking in Chinese churches and amongst Chinese believers. Although the Chinese understanding of peace is somewhat different from how the Bible describes it, is an nevertheless an important concept in Chinese culture.

The Chinese Church and a Culture of Peace

For the church to develop a culture of peace involves empowering individuals in the church and empowering structures of the church (Kreider, Kreider and Widjaja 2005, 92). Peace education, worship, preaching, relational covenants—all of these are a part of

peacemaking. The Korean church, as it deals with how to respond to a country divided and very militaristic towards its northern neighbor, is asking questions regarding the church as a peace builder and mediator (Lee 2004, 212). The Indonesian church, as it formulates how to relate to its country's Muslim majority, is also asking questions about peace. Both churches have begun to produce local literature and do research on their involvement in peacemaking.

In contrast to the amount that has been written by the western church on the broad aspect of peacemaking, very little has been written from the Chinese church's perspective, specifically regarding peacemaking as a broad topic.

Most Chinese Mennonite Churches, especially in North America, have developed very few Chinese-language resources regarding peacemaking or even had much discussion about how it applies to their context. The Fellowship of Mennonite Churches in Taiwan (FOMCIT) is the exception. It very much sees itself as a peace church and has been trying to implement practical ways in which the church can do peacemaking. These include such things as: petitioning the Taiwan government to allow youth to do alternate military service with approved service organizations; being involved in social justice ministry such as handicapped individuals and providing shelter for women experiencing domestic violence; calling for a peaceful solution to the political tensions between China and Taiwan; and, issuing a mission statement emphasizing the Gospel as a gospel of peace (Sawatzky 2010, 2).

Paul Chan Hau-Chee's doctoral dissertation seems to be one of very few that addresses the topic of the Chinese church and a culture of peace, although he does not use the phrase. Rather, he speaks of the need for *shalom* in the church community. There is a relationship between conflict and spiritual formation and therefore a need to build a holistic view of conflict (Chan 1995, 1). Because conflict does not foster shalom, it is important to understand conflict and how and where it goes against a culture of peace.

According to Chan, conflict has three dimensions. The first dimension is relational and external. Different types of styles of conflict management are associated with different levels of assertiveness and cooperativeness towards the other in conflict. A second dimension is to understand the forces that produce and shape conflict. Power, face, shame and guilt all play into this. The third level of conflict involves the spiritual formation out of which comes the response to conflict.

Chan's initial comments on a solution to dealing with conflict are less practical and more theoretical or spiritual.

If we can actualize shalom, the fruit of the Holy Spirit, and the essence of God in our lives, we may solve our conflict with others more efficiently. ... When one has the richness (shalom) of life overflowing from his/her heart, the harmony of the interpersonal relationship is possible, and the stress and tension of conflict can be released. If a city has shalom, conflict would be less in the personal and community dimensions, and the grace and hope of God, and the work of the Holy Spirit would be more possible. In order to transform one's life through personal struggles and conflict with others, a Christian should be a man or woman of shalom. The Church should be a community of shalom. Shalom should be one of the principal (sic) Christian ministries in Hong Kong. (1995, 191-192)

It is important to link the spiritual formation of shalom or peacemaking, both individually and corporately, with conflict. Being reconciled with others can only happen in a healthy way once we begin to be reconciled to ourselves—receive healing for our own brokenness. Christians, through spiritual formation, need to grow closer to God and thereby closer to themselves also, so as get in touch with themselves and their stresses and find His peace. In discipling believers, the church needs to teach and model how to release individual worries and thereby stress, through prayer, meditation, fasting, and other spiritual disciplines. Corporately, Chinese churches need to be better equipped with advisory teams, conflict trainings, and peace and reconciliation education through various forms of media (Chan 1995, 193).

The Chinese Church and Dealing with Conflict

The Chinese church does not use the term “peacemaking” per se, although it is familiar with the word “peacemaker”, as Jesus presents it in Matthew 5. There, the passage refers to making peace between two individuals or two parties. This is also how the Chinese Bible has translated it from the original Greek. Being a peacemaker is therefore understood as resolving or mediating conflict.

Western ways of dealing with conflict are too individual-based and stress more of a direct face-to-face approach. Although Chinese Christians hold to the Bible’s teaching, they are still deeply influenced by Confucian thought. Chinese are more aware of their networks of relationships and the duties and obligations they have to those relationships. Giving “face” to and losing “face” from someone that is in relationship with, is much more important to Chinese than to westerners (Choy 1995, 144).

Some Asian Christians suggest using the analogy of acupuncture in developing a less invasive method of dealing with a conflict situation. As surgery can risk trauma to the body, acupuncture is gentler and less evasive. A third party person can be working “in the background” to move the parties along in resolving the conflict (Choy 1995, 146). Even Asian Americans are subtle, indirect and non-confrontational in their behavior towards others. They will likely refuse most western styles of conflict management that involve face-to-face encounter with the other person as well as personal disclosure of information in public or to a counselor/mediator “stranger.”

Chinese pastors themselves are well aware of the difficulty of addressing conflict when it occurs in Chinese churches. Keeping harmony at all cost is the objective. Concealing it rather than exposing it is erroneously thought to present a picture, at least on the outside, of what appears to be harmony. Consequently, resolving the conflict that has now gone “underground” becomes more difficult. Honest acknowledgement of conflict is the first step toward resolving conflict.

Sadly, as Paul had to say to the Cretans concerning their laziness, I think that this saying concerning the Chinese tendency for internal fighting is also often true (Titus 1:12). The Chinese people, and unfortunately the Chinese church, are noted for internal conflict. (Fu 2001, 6)

In preventing conflict, the character of Chinese people and how certain ways of thinking affect behavior are impediments that need reforming. Maintaining “face” is often an obstacle that prevents Chinese believers from expressing the kind of humility that Scripture speaks of. Being ambiguous and being reluctant to express one’s true opinion in order to avoid public debate with others who might differ often results in frustration, misunderstanding and conflict (2001, 9).

The Judeo-Christian idea of forgiveness as a concept is foreign to the Chinese culture. It understands the concept of forbearance (*shu* 恕) and tolerance (*ren* 忍). However, these two are not equivalent to forgiveness (Hanson 2005, 3). Chinese Christians must learn to be forgiving and encouragement is important. “We criticize too much, and encourage too little” (2995, 10).

Chinese church leaders must not ignore the problem but deal with it directly, something that is counter-intuitive to a culture that advocates not wanting to cause offense. There are many gifts and talents, strategies and programs, and people of all types in the church. Yet there is great urgency in the Chinese church to deal with conflict. The Chinese church needs to see conflict and conflict resolution for the individual as well as for the church as not only a way to bring healing to the church but also a way to grow and mature.

The Chinese church also includes Chinese churches outside of greater China (China, Taiwan, Hong Kong, and Macau). These churches typically are comprised of different types of Chinese groups (from parts of China) who are able to speak Mandarin Chinese but usually are more comfortable in their mother dialect (Cantonese, Taiwanese, Shanghainese, Chiu Chou, etc.). The different groups, because of their different

backgrounds, also view things somewhat differently and do things differently. This diversity often causes conflict in the church. It is because old Confucian ways creep back into the church—old ways of indirect communication that result in manipulative messages in criticizing others when dealing with conflict.

While this all makes a kind of sense within the Confucian world-view, it's inappropriate for Chinese Christians to employ such methods. Rather than humiliating and punishing our opponents, and rather than merely expressing our own disapproval – even if done in a plausibly deniable way – we are to do things in a Matthew 18 way. Our response to hurt must *not* be to cleverly attack back – but to show the other person their fault (Matt 15:15), and offer forgiveness (Matt 15:21-22). As people who know the astounding forgiveness of the Lord Jesus Christ, we are to be a people who forgive – as the Lord has forgiven us (Col 3:13)! (Hong 2010)

Chinese have a different conflict response than do westerners. Rather than finding the strong point in his or her own position or the weak point of the other person's argument, Chinese will attack the other's personality. As a result, when conflict arises in a Chinese church, the conflict response will be to attack the other person's spiritual life. (Yu 1996, 59).

Church leaders in Chinese Christian churches need to be equipped to deal with conflict because of the Chinese tendency to suppress personal feelings and never bring the conflict out to the place where it can be dealt with. Chinese Christians also believe that it is sinful to be in conflict and therefore, even more so, will not deal with it.

many Chinese Christians regard conflict as something entirely irrelevant and even sinful. Quite often in my ministry of counseling, I detected that many Chinese Christians consider that conflict with pastors would be insubordination, and to disagree with leaders would be inappropriate in the family of God. They try to conceal bad feelings from one another to avoid conflict. Yet these feelings are never gone, but rather accumulate. When they come to a point where they think they are losing their honor and cannot contain their feelings any longer, they bring all the frustrations of the past into one situation and the relationship is blown apart. Conflict management is extremely essential in today's Chinese churches, and it has to be appropriately contextualized. (Yu 1996, 61)

Chapter 3

Research Context

In an attempt to research the topic, one must collect the opinions and views of those involved as well as understand that context in which they live. It is important to understand how the Macau Protestant Church came into being and what factors have shaped it into what it is today. It is within this milieu that church leaders as well as congregants minister and try to be faithful in how they understand what following Jesus means. The city and culture of Macau is also their context and so it is also important to understand something of how the city came to be and how its culture has been shaped. Finally, it is the leadership of the Macau Protestant Church and specifically the Macau Christian Union that will, hopefully, will more fully understand peacemaking as an essential part of the Gospel as well as begin to embrace peacemaking practices in their ministry. This chapter, therefore, seeks to briefly describe these three components of the context of this research.

Religious Profile of the Macau Cantonese

Macau has always been home to a variety of religions, even prior to the Portuguese bringing Catholicism to the former colony. There is evidence that Macau was first settled some 6,000 years ago. The Chinese, especially southern Chinese, have always combined Confucianism, Taoism, Buddhism, and ancestor worship into a “fusion” set of beliefs that have been practiced for hundreds of years. Even today, although the majority

of Macau people would consider themselves Buddhist (90%), their religious practices would be a combination of all of the religions mentioned above.

There is something called Taoism, with certain tradition and religious specialists and books associated with it; and it is Chinese. There is also something called Buddhism, with certain traditions, religious specialists and books. It is different from Taoism, but in most ways it is equally Chinese. There is in addition to these two traditions, with their specialists and their books, a corpus of beliefs and practices, the folk religion, which has variously been described as Confucian (which it is not), as animistic, and as popular. All three of these strains, Taoism, Buddhism, and folk religion, have contributed heavily to Chinese religious life, and their interpenetration is so extensive as to prevent a thoroughgoing sorting of the elements one might associate with each in its “primal” state. (Jordan 1969, 27)

Today in Macau, there are 40 temples of various sizes dedicated to different gods. Chinese temples are important landmarks in that they are places of worship for the local Chinese and are especially busy on auspicious days when locals come to acquire good fortune, seek advice, or ask the gods and ancestors for protection against a certain danger.

The A-Ma temple was constructed in 1488 during the Ming dynasty. It commemorates Matsu, the sacred goddess of the sea who protects fishermen. The Portuguese first arrived on the shores of Macau, very close to the A-Ma temple. Probably not hearing the name quite correctly, they erroneously christened this new found place, “Macau.” The Buddhist temple dedicated to the goddess Guan Yin was founded in the 13th Century and the present buildings date back to 1627. In total Macau has 8 temple structures dedicated to various gods and goddess who are believed to protect in times of danger, fire, childbirth, and other matters.

Chinese culture contains many customs and superstitions such as fortune telling and divination (Hok Tey 1988, 99). It is these that govern much of what the Chinese believe about how circumstances in life unfold—either for the good or for the not so good. There is a cause and effect for everything. Therefore if something turns out badly

and no visible reason for it doing so can be found, a cause in the spirit world must be attributed to it. Gods and spirit ancestors who have been provoked or not adequately taken care of must have acted so as to produce negative consequences for the person in the physical world.

Although many people, and especially the elderly, engage in worship practices in their home or at the temple, these practices such as sacrifices of food, wine, and/or paper money usually only occur when the person is in need of something such as good luck or good fortune for things such as childbirth, writing an exam, gambling, or opening a business. In my conversations with many 20-40 year old adults over the past 18 years in Macau, most have told me that they will perform these rituals out of habit or obligation to the older generation and not because they truly believe them to produce results.

According to a recent survey conducted by the local Catholic university, more than 50 percent of the respondents confess themselves as “atheists” or non-practitioners. Observers contest these findings based on the evidence that Chinese folk religions are extremely popular here and their practices are a daily feature in a city dominated by superstitions related to longevity, business and gambling. (Coutinho 2012, 5)

During the time of the Cultural Revolution in China, religion was banned, churches closed, and Christians persecuted. “During the Cultural Revolution (1966-76) religion was almost completely annihilated” (Leung 1998, 19). The ban affected all religions. It managed to effectively wipe out all religious practices and sought to convert everyone to an atheist mindset. Although in the villages especially, Chinese folk religion and ancestor worship was not completely wiped out, up until the last 20 years, Chinese living in larger towns and cities basically had no religious belief and held to the Communist line of there being no God or spiritual realities.

I personally know of several examples of Mainland Chinese families who, only upon moving to Macau, began to engage in Chinese folk religious practices such as worshipping ancestors or making sacrifices in the temples. Because certain family issues

came up and they were shared with a local neighbor, that neighbor encouraged the family to go to the temple to make sacrifices to help solve the problem. Only upon coming to Macau did they set up a god shelf in their home. While living in China they did not engage in these practices.

Communism's atheistic philosophy has a disdain for any kind of religion, calling religion "an opiate of the people". However, because Macau continued to remain under Portuguese control during and after the establishment of the People's Republic of China, Macau residents were not persecuted for their religious beliefs. There were no "re-education camps" in Macau during the time in which the Cultural Revolution took place across the border in China. Macau people were able to continue practicing their traditional Chinese religions. This has made traditional Chinese religious views and practices even more entrenched in the local culture. Macau residents' resistance to the Gospel is thus stronger than on the mainland.

The Christian population in Macau is divided into Catholic and Protestant. The Catholic Church has been a dominant part of the Macau landscape, physically, politically and socially. Physically, "During Macau's Catholic heyday (in the 1600's)...Macau was said to have more churches per square mile than Vatican City" (OMF 2014). Even today, architecturally, Macau's three Catholic cathedrals and 18 other freestanding churches attract many tourists interested in the history of a bygone era. UNESCO has declared the entire downtown area of Macau, with its Catholic churches and other splendid examples of Portuguese architecture, a world heritage site. The Catholic Church has had, up until Macau's handover to China in 1999, significant influence in the government and Catholic Church leaders were given much decision-making power, especially as intermediaries in helping locals deal with the Portuguese administrative bureaucracy. Socially, the Catholic Church has been in charge of much of the social welfare and education work that goes on in the city.

Macao Catholic Diocesan statistics show that, in the 2011-2012 school year, it managed and maintained 31 educational institutions with 29,510 students, 1,934 of whom were in tertiary education, 12,670 in secondary schools, 9,802 in primary schools and 5,104 in kindergartens. The Catholic Church also operates 23 social service agencies, including seven child-care centres, six convalescent homes for the elderly and sick, four rehabilitation homes for the physically and mentally handicapped, and six residential homes for students from single-parent families and/or who experienced personal problems. (Macao Yearbook 2013, 406)

In addition, there is also a Portuguese Catholic university known as St. Joseph University.

Although Catholicism was brought to Macau by the Portuguese more than 450 years ago, it makes up only about 5 to 15 per cent of Macau’s population, depending upon which sources one refers to. Many within the Catholic community belong to the Macanese subgroup, which are the offspring of Portuguese and Chinese intermarriages. There is also a large Pilipino community in Macau working as domestic helpers, security guards, and in the restaurant and hotel industries. The majority of them attends the Catholic Church and would be considered part of the Catholic community.

Table 1: Macau Christian Community¹

Denomination	Members	Affiliated*	Membership as % of total Macau pop.
Catholic	29,296	N/A	5.37
Campus Crusade for Christ Church	1,400	3,500	0.25
Baptist	400	800	0.07
Anglican	300	500	0.05
All Other Protestant denominations	3,284	5,871	0.60
All Protestant denominations	5,384	10,671	0.97

¹ Source: Operation World, 2010

*Affiliated means full members plus their children plus other participants

Despite the fact that the Protestant church also has over a one hundred year history, the Protestant numbers in total are around 1 or 2 per cent, also based on different sources.

Historical Profile of the Macau Protestant Church

Macau culture is a unique blend of local characteristics, Chinese history and culture, and 450 years of Portuguese rule. These have contributed to the present church situation, both Catholic and Protestant, and to the leadership dynamic within the churches.

Macau was the first point in China to which the Gospel came, brought by Jesuit missionaries in 1552, as the Portuguese came to establish a foothold in China. The Catholic Church in Macau was not interested in mission to the local population but focused on China and Japan. Only Portuguese-speaking priests were allowed to minister in Macau. Chinese-speaking ones were sent to the mainland. (Lawrence, 1991:10. Over the next four centuries, the Catholic Church continued to be aligned with the Portuguese administered government.

The Macau Protestant Church (MPC) began in 1807 with the coming of Robert Morrison, the first Protestant missionary to China. He arrived from England and worked as a translator for the East India Company. He was the first Protestant to translate the Bible into Chinese. Nine years after his arrival in Macau, Morrison baptized his first convert, Choi Gou. Morrison baptized only ten local Chinese during his 27 years in Macau. Following the Treaty of Nanking in 1842, which finalized the first opium war between China and Great Britain, Hong Kong was given to the British as a colony and soon eclipsed Macau in importance. Missionaries in Macau soon began moving to Hong Kong where evangelistic work was easier and more plentiful (Hung 1995, 65).

It was not until after 1900 that the Protestant church would seem to begin again. The Baptists arrived in Macau in 1904 followed by a Chinese pastor from Hong Kong in

1906 who established the Church of Christ in China church. The first Anglican Church was founded in 1940; the Presbyterians started a ministry to fisherman in 1949; and the Canadian Assembly of God mission established work in 1954 (Hung 1995, 66). This was the beginning of the several large Protestant churches that exist in Macau today.

During the time following the two world wars and after the unsettled time in China of the nationalists fighting the communists, many refugees streamed into Macau. The Macau Protestant churches responded with much relief work in attempting to meet the refugees' needs.

The greatest setback for the Macau Protestant churches was the "123 event" that took place in Macau on December 3, 1966. Riots and chaos broke out in the streets of Macau over a minor incident that led to a group denouncing Portuguese colonial rule and carrying Chairman Mao's little red book. The situation got very serious leaving eight dead and many injured. Chinese troops were stationed on the China side of the border gate and on Macau's surrounding island, ready to invade if necessary (Wank and Lamas 1998, 107).

Denouncing Portuguese colonial rule became a cry against anything foreign including Protestant churches whose origins were seen as being in Europe and America. As a result of this incident, many wealthy Chinese emigrated and many uncommitted Protestant Christians lost their faith. The church experienced a drastic decline in membership and larger numbers of church leaders left Macau. "It took more than a decade or longer for the MPC to recuperate from this catastrophic event" (Hung 1995, 67).

The 1970's saw little growth in numbers in the MPC. This was due to a lack of long-range planning for growth as well as a lack of training of leaders. The period beginning about 1981 saw better growth, albeit it leaving the Protestant church still at less than 1% of Macau's population (Hung 1995, 68).

Macau Bible Institute (MBI) was established in 1982. It is the only interdenominational training institution in Macau. Its purpose is to provide theological and practical ministry training for pastors, church workers and missionaries. MBI was established to help the many small churches in Macau who would otherwise not have the resources to training their own leaders or to provide them with a local option for training rather than having to send their people to Hong Kong, Singapore, or even further afield.

It offers a 4-year Bachelor of Theology degree in theology, ministry or missions as well as other diploma programs in Christian studies and Christian ministry. MBI also is keen on training laity and therefore offers evening courses, seminars, workshops, and other types of educational opportunities that help to facilitate spiritual growth. Additionally, Macau Bible Institute also “conducts statistical research, liaises with local and overseas organizations, provides consultation on a need basis, and assists churches in furthering their ministries” (MBI 2012, 2).

The school has gone through several changes, all related to the changing needs of the churches in Macau. There is a shortage of church leaders to pastor the Protestant churches in Macau. MBI has gone from being a very structured institution, offering programs of study similar to the academic programs of other traditional Bible colleges and seminaries in North America and Asia, to offering more modular and evening courses that better suit individuals who are not full-time ministry workers but rather working and want to minister in the church. At the time of this research, MBI is again reflecting on how to structure itself given some of the new dynamics within the Macau Protestant churches. In this regard, MBI as a part of MCU and perhaps MCU as a whole desires to be flexible to the needs of its constituency.

Most of the graduates of MBI are in full-time pastoral or Christian ministries primarily in Macau or Hong Kong. In 2012, about 1/3 of the Protestant churches in

Macau were pastored by MBI alumni. MBI alumni are also serving in America, Australia, and mission fields such as Indonesia, Myanmar, and the Middle East (MBI 2012, 2).

Since 1995, the Hong Kong Association of Christian Missions has been collaborating with Macau Bible Institute to host a bi-annual one-month cross-cultural ministry training program for Chinese Christians who have been called as missionaries to work cross-culturally. During the year it hosts many special speakers, both Chinese and non-Chinese to give lectures, workshops and seminars. It has also has developed several unique programs such as a Certificate of Market Place Theology and Ministry and a training for grassroots (blue-collar) mission and evangelism. As one can see, MBI is a significant resource for the Protestant churches in Macau.

Several of the larger Protestant churches in Macau such as the Campus Crusade church, the Baptists, and the Christian and Missionary Alliance have started their own in-house training centers for various reasons. Having their own centers gives them greater control over the input their own students receive. Each church can individually tailor the material to needs of the student and the ministry of their church. There has also been some dissatisfaction on the part of these churches towards MBI. MBI has therefore been primarily the training institution for the smaller Protestant churches of the other denominations.

Control of Macau returned to China in 1999, as did Hong Kong in 1997. Prior to their handovers, China signed an agreement with Britain and later Portugal guaranteeing that Hong Kong and Macau citizens would continue to have the same rights and freedoms after the two colonies were returned to China. This is known as the “One Country, Two Systems” policy. Regarding religious freedom, the Protestant and Catholic churches would continue to operate as usual and would be allowed to have relationships with their fraternal bodies in countries elsewhere without any government intervention or control.

For both Protestant and Catholic churches this has meant that they could continue to have the freedom to operate as denominations, invite religious workers from abroad, freely continue religious ceremonies (e.g. worship services, Sunday school, evangelistic meetings, etc.) in public if so desired, distribute Christian literature in public, and publicly share the Christian faith with children under 18 years of age. The government in Mainland China does not allow any of the above activities on the mainland. Even after Macau's handover to China in 1999 the church has continued to have these freedoms.

From the 1970's until the return of Macau to China in 1999 and beyond, the Macau Protestant church has continued to grow, albeit rather slowly. As the early missionaries who left Macau for Hong Kong after 1842 recognized, Macau has always been a hard place to establish a church. Today the Protestant presence still remains at less than 1% of Macau's total population. As of 2013, there were 41 different denominations within the Macau Protestant Church. These include overseas as well as local denominations.

The largest of these is a denomination started by a local Chinese leader who fled to Macau from China after 1949 and began a church, with the help of Campus Crusade for Christ (Hong Kong). Today it has branch churches in every district of Macau and has a total church membership equivalent to about half of the entire Macau Protestant membership. Syun Dou Tong, as it is known, however is very independent of the other denominations in Macau because of a break in relations in the past with the other Protestant churches, especially the Baptists. Only recently has this local denomination begun to have more interaction with the rest of the Macau Protestant community.

Many para-church organizations are involved in ministry with the local churches of Macau. These include organizations that minister to children, prison inmates and their families, hospital patients, orphans, and gambling addicts. Several organizations sponsor fellowship groups for Christian business folk, musicians and artists, university students,

and youth. Lastly, several other para-church organizations provide counseling services, educational retraining, mission opportunities, and tutoring services.

Macau has two small Protestant bookstores and a small Protestant monthly newspaper of about a dozen pages that features articles of interest, Christian community news, and is a venue for the churches and para-church organizations to announce meetings, special events, and training/educational opportunities. It would seem that there is a wide array of both church denominations and para-church organizations. Yet most churches are small, averaging about 30-50 attenders at a typical worship service. There is a need for leaders and about a fourth to a third of all pastors serving churches in Macau would originally have been from outside of Macau.

Hong Kong, which is about an hour's boat ride from Macau, has a much larger Christian population. The Hong Kong Protestant church makes up about 8% of a population of about 7 million. With a much larger base of Protestant believers, there is as a result a much larger base of church leadership, church resources, and para-church organizations. Protestant churches in Macau have strong affiliations with their counterpart denomination in Hong Kong, especially if the Macau church is a daughter church of a Hong Kong church. This is also the case for para-church organizations. Given this large Hong Kong base close by and the rather small size of the Macau Christian community of even just number of Christians, let alone human and other resources, there are almost no locally produced Protestant resources in Macau.

There are more locally produced resources by the Catholic Church in Macau, due to its significant influence in the community, especially prior to the handover. However, due to some suspicion of the Catholic Church by a part of the evangelical wing of the Macau Protestant Church, there is minimal contact between Protestants and Catholics in Macau. Those denominations belonging to the high church tradition such as Lutherans and Anglicans do have somewhat more interaction. There is, however, no exchange of

resources among Protestants and to use Catholic resources would not be acceptable by the Protestant church on theological grounds.

Cultural Profile of Macau People

When speaking of the cultural profile, one must keep in mind the influence that the Chinese culture and especially Confucian thinking and ideas have on the people of Macau. Although becoming a Christian means becoming a new creation, as 2 Cor. 5:17 states, one's cultural background and present surrounding still affect one's thinking and actions. Confucian thought often continues to govern how a Chinese views himself or herself, in relation to others, in spite of the Christian's new standing in Christ. In spite of the cultural profile of Macau Chinese being distinct from Chinese in other Chinese areas of the world such as Taiwan, Hong Kong, China, Singapore or Malaysia, certain characteristics such face-saving, maintaining harmony, and emphasizing the group over the individual are common to all Chinese cultures.

Maintaining good relations with another person is extremely important in Chinese culture. Keeping harmony and restoring it if it is broken is the prime directive. Conflict is avoided at all cost. Rather than working through conflict, which can sometimes be complicated and messy, the Chinese will tend to avoid and then suppress it. Because the appearance on the surface then seems to be one of peace, this is the preferred way to deal with conflict. Even though by suppressing it, the conflict is not solved and may bubble up at the later time in a worse form, not bringing the conflict out into the open where it becomes an obvious face issue is the preferred route. It is suppressed until it accumulates to a degree and then must be dealt with (Yu 1996, 43).

This is very often the dynamic that leaders in Chinese churches have to deal with. Traditional values are hard to break. Individuals involved in conflict with someone else most often resort to Confucian ways of avoidance and face saving. Traditional Chinese

ways tend to resurface (Yu 1996, 46). Peacemaking as a concept is thought by most Chinese to be about using western methods to deal with conflict, methods that Chinese would consider to be too direct and often too harsh. If and when peacemaking is attempted, usually a middle person is called in to help mediate the situation.

Therefore in this research, one must keep in mind that, although the Bible does spell out ways in which conflict can and should be dealt with, the Chinese Christians in Macau must themselves contextualize how peacemaking and conflict resolution is worked out in their culture and in their churches. The “dance” is then between how to suggest ideas and how to solicit ways in which those ideas might work in the local culture.

Family Dynamics

In Chinese culture, the family is the basic unit. For centuries it has been the pillar of the state. Confucius also said that filial piety is the one of the virtues of the individual. Relationship with one’s parents is very important—honoring, serving, and obeying them (Hok Tey 1988, 22). His teaching on filial piety was also extended to parents beyond this life and into the next. Although ancestor worship was introduced into China around 1000 B.C. at the beginning of the Chou dynasty, Confucius popularized it by incorporating it into filial piety (Chua 1982, 247). Worshipping ancestors, devotion to family relationships, and the individual being at the center are the three main concepts worth noting here.

Although Chinese culture has been shaped by Confucian ideas and was feudal for thousands of years, the last 200 years have seen the most change. Known as the modern period, it can roughly be divided into three periods. The first period (1840-1894) saw many western techniques and instruments introduced into China. Chinese ideology however did not change. The second period (1895-1911) saw change at an institutional

level. And the third period (1911-present) saw a change at the behavioral level in which Confucianism was questioned and rejected by some (Che Bin Tan 1986).

This last period saw changes to the nation, the institutions, the leadership, women, and the economy in China (including greater China—Taiwan, Hong Kong, and Macau). According to sociologists, much change has taken place—even change to the institution of the family (Che Bin Tan 1986, 5). The top ten changes are listed below because they have also had an effect on the church and how it does ministry.

1. The decline of the traditional extended family and the corresponding decrease in size of the nuclear family.
2. Family authority no longer lying with the father or husband but shared between father and mother or husband and wife; authority of the elders in the family diminishing.
3. Increase in the number of working women; thus, wives no longer dependent on husbands financially, but sharing the responsibility for family finance.
4. Decline of traditional family ethics; ancestral worship not as important as before.
5. The function of the family changing from general to particularistic: its primary function now seen as fulfilling the emotional needs of the family members while other traditional functions, education in particular, carried out by other social institutions.
6. Traditional filial piety less treasured; the center of the family no longer the parents, but children.
7. Husband and wife no longer bound by traditional ethics: marital relationship now based upon mutual love, with a resulting decrease in family stability and increase in family problems and divorce rate.
8. Less emphasis on the importance of a male heir; number of family members decreasing.
9. The role of parents becoming more important; ways of rearing children changing from a tough disciplinary stance to emphasis on the development of personal character; the purpose of rearing children no longer geared toward taking care of parents in their old age; equal educational opportunity for boys and girls and equal value for both in the eyes of the parents.
10. Family members spending less time together, resulting in the decrease in relationships, and increase in conflicts. (as quoted in Che Bin Tan 1986, 6)

Although Confucian values of face and shame in regards to emphasizing the group are still adhered to, a greater emphasis on individualism is beginning to find its way into Macau culture. Western ideas, especially amongst the younger generation, are being accepted more readily. The changing roles of members of the nuclear family from more Confucian to more western ones is causing some tension and conflict.

Husbands and wives, as they take on new roles in the family, are asking questions about how to parent, how to communicate, and how to relate to their children and to one another. The church can speak into these questions by teaching principles from Scripture and by modeling as a peace community, how to be good parents, how to rear children and how to have happy, stable marriages.

Political Allegiance

Macau has been less affected by western ideas than Hong Kong, even though it was administered by a western colonial power, namely Portugal, for over 450 years. One could say that Macau has been more reticent in allowing western ideas to filter into the culture, despite the Catholic Church's involvement in society and its close relationship with the government prior to 1999.

Macau has also always been closer to Mainland China in its political allegiance.

Facilitating the interpenetration between the Macao state and society is the political culture of the Macao people, who are traditionally more patriotic or pro-Beijing, less politically active or defiant, and more supportive of the government than their counterparts in the HKSAR (Hong Kong). (Lo 2007, 369)

This is in part because, even at the time of this writing, at least half of all Macau citizens were born on the mainland and many still have relatives living just across the border in Guangdong province. Most of these Macau citizens are also from a more rural background in China. Hong Kong is much different, being made up of a greater diversity

of Chinese who fled China and came to Hong Kong at the time of the Communists establishing the People's Republic of China. Rather than coming predominantly from a single and, at the time, more agrarian province of Guangdong (Canton), as was the case of immigrants fleeing China and coming to Macau, Hong Kong immigrants came from many different parts of China, including more urban areas such as Shanghai and Wuhan. Therefore Macau people in general come from a more agricultural background and have a more rural mentality.

Politically, Macau culture is changing because of the increase in contact with the west coming via the media, business, and technology. There is a greater awareness of political happenings in the region, especially regarding Hong Kong's continued struggle with the mainland government over its desire for universal suffrage and a truly democratically elected chief executive by the people of Hong Kong. Macau residents are, however, less vocal than their Hong Kong counterparts in calling for more democracy for the SAR. Even amongst the younger generation in Macau there is less of a willingness to challenge the authorities in Beijing.

Macau students are more traditional in outlook. They are less willing to participate in politics and more eager to have an omnipotent government that takes care of citizens' interests. This can be partly explained by the authoritarian Portuguese administration in Macau. Compared to its counterparts in Hong Kong and Taiwan, the Macau government is less benevolent to its citizens and more authoritarian in decision-making. It is thus understandable that Macau students long for a benign government and are reluctant to participate in politics. (Yee, 1996, 76)

This climate of being unwilling to challenge authorities also finds its way into the church. "Many Chinese Christians consider that conflict with pastors would be insubordination..." (Yu 1996, 61). Speaking on different occasions with pastors and leaders of different churches in Macau during my many years there, I often heard of stories in which church members were dissatisfied with those in leadership but were reluctant to bring up the matter, fearing that it would cause conflict or loss of face.

When differences of opinion are not vocalized, the tension and conflict go “underground” and the issue does not get resolved. When the pressure becomes too great, the conflict will then explode out into the open. This, in fact, occurred in several different churches.

Gambling

Gambling has a very long history in Chinese culture and is considered a popular form of entertainment.

The earliest documented accounts of gambling were recorded in China where “keno” was first played 3000 years ago to fund the building of the Great Wall. Gambling was very popular in ancient China and throughout Chinese history despite the fact that it was under strict legislative controls and banned. Despite being illegal in China (except in Macau where casino gambling is legalized), gambling remains popular among the Chinese around the world (i.e., Chinese Diaspora) due to the fact that it is an acceptable form of social activity throughout the community. In fact, social gambling is expressed as a form of entertainment, often occurring during festive seasons (e.g., Chinese New Year), birthday gatherings, or wedding celebrations. (Loo, Raylu and Oei 2008, 1152)

The casino industry in Macau dominates all other sectors of the economy and affects the lives of many local people in many ways. The temptation to gamble is great given the many opportunities to gamble in casinos found in hotels, resorts, and other locations in Macau. Once people begin to gamble, it can and does affect those around them. Macau residents themselves have said that problems such as family quarrels, borrowing money to gamble, losing interest in one’s job, and engaging in illegal activities can all result because of gambling (Kwan 2004, 274). Problem or addictive gambling further compounds these problems.

The spouses of problem gamblers are often faced with severe emotional, psychological, and financial stresses, and children grow up in a family environment that is typically one of parental neglect, which fosters the development of individuals who are at greater risks for addictive behaviors. (2004, 1152)

Several churches and para-church organizations specifically minister to those who are compulsive gamblers. In speaking with pastors in Macau, they have said that every church has at least someone or knows of someone whose family is dealing with a problem gambler. Often times, because of not wanting to lose face, the person will not openly disclose that there is a gambling issue in their family. Ministering to these families is a difficult and complex task for the church, especially in Macau where there is a chronic shortage of Christian counselors. Because of gambling issues, family conflicts occur. Macau church leaders need to be equipped to respond to these crises.

Employment Challenges

Given the amount of money that has flooded into Macau through real estate investment and speculation as well as casino-resort construction, the cost of living has gone up dramatically—especially the cost of renting or purchasing an apartment. Many families are finding it more and more difficult to keep up with the rise in prices. This has forced both husband and wife to have to work full-time in order to make ends meet, many constantly changing shifts, especially if they work in the casinos.

Many (dealers) pointed out that the land had appreciated enormously and the cost of living had risen considerably since gambling monopoly was abolished in 2002. They would not be able to cope with price rises and inflation without the relatively well-paid job at (sic) casino. (Wong and Lam 2013, 5-6)

Casinos, however, prefer to hire young adults. This has made it difficult for middle-aged individuals to find jobs that pay well and they are therefore forced to balance more than one job to keep up with the cost of living.

With the construction boom in Macau, construction jobs also pay well and employ many workers. Macau has seen a large influx of Mainland Chinese contract construction workers who have left families back home to come to Macau. Again, jobs that pay well

are taken by others, making it difficult for local middle-aged adults to find good employment.

The influx of employable workers and preference given to young adults to work in casinos, for example, have also resulted in a change in the retirement age, putting middle-aged adults in danger of struggling to find suitable employment in order to provide for their families. (Van Schalkwyk, Tran and Chang 2006, 8)

The stresses for families in Macau are many. Tensions build and conflicts arise. Many members in the churches in Macau experience these tensions. The church needs to be prepared to help its members deal with conflict as well as model peace as experienced in healthy relationships.

Shift-work is part of working for a casino. Casinos usually rotate their staff's hours, especially dealers. Much of Macau is therefore subject to constant changes in their work and this is very stressful, especially for those working as dealers in the casino. About 40% of all fathers in Macau work on rotating shifts and about 30% of all mothers likewise. This is causing tremendous disruption to relationships and family life.

Although most participants (dealers who participated in a research study) adapted to shift work, many experienced gradual breakdown of support networks because work shifts had hindered social gatherings and family activities. They regretted their relationship with family and friends was deteriorating. Their social circles gradually shrank. A young dealer said, "My friends have started excluding me from social functions...I am always working when they are off." The interviewees acknowledged the need to make time for family and friends but were frustrated for failing to do so. (Wong and Lam 2013, 7)

The difficulty for churches is many-fold. In general, many workers in Macau have to work long hours every day of the week because of their employers' drive for greater profits (Law 1982, 95). All security guards in Macau work 12-hour days, 7 days per week with only two days off per month. This leaves them with very little free time to be with their families. The church therefore finds it hard to accommodate its time to

reach them. Several churches have added additional worship services at 7:00 a.m. in the morning or after 11:00 p.m. in the evening.

Those who work in gambling casinos make up the largest portion of the Macau workforce and are also required to work Sundays, holidays, and different shifts. These individuals who enter the church or with whom the church makes contact come with a myriad of dysfunctional relationships, many caused by the stress of their work schedule and/or inadequate time to give to family and other relationships. As I have personally experienced and have also heard from other pastors and church leaders in Macau, ministering to these individuals requires a lot of time and energy to help them deal with their problems. Once these individuals become believers in Jesus and a part of the church, they grow rather slowly spiritually because of the emotional hurts and wounds they have received, especially from family and extended family members. To minister to someone with a lot of “baggage” takes a lot of time.

Several churches in Macau have worship services on other days besides Sunday or very early or late services on Sunday in order to accommodate casino workers who must work Sundays, most churches in Macau have their worship schedules set to Sunday. This greatly reduces the chance for casino workers to come to church, be nourished spiritually through worship, hear God’s word, or fellowship together with Christians.

The church as a whole in Macau frowns upon Christians working in casinos. In fact, many Macau residents themselves do not feel good about working in casinos. Interview research amongst casino workers has shown that some,

considered quitting their job partly due to conflicts of conscience. They were reluctant to promote casino gambling activities. Many felt sad and responsible for customers’ gambling-related problems (e.g. bankruptcies, divorce, nervous breakdown and suicide). Some were upset by weeping gamblers who lost money and threatened to kill themselves. An experienced dealer pointed out that “exhausted gamblers who have gambled day after day without sleep and eating often end up in a hospital.

It is sad! I feel terribly bad for their misfortunes although I have been working in the industry for such a long time.” (Wong and Lam 2013, 8)

Once casino workers become Christians, they may need to change jobs and this makes them reluctant to be committed Christians (Law 1982, 95). On the other side, I as well as other church leaders know Christians who, once they begin working in a casino but know the church does not approve, stop coming to church out of a loss of face and eventually leave the church altogether.

Christians in Macau, especially those from lower socio-economic backgrounds are often caught between having few options for a good paying job, especially given the rapidly rising cost of living and renting or purchasing an apartment, and being pressured by their family members into taking a job in a casino as a dealer. Young single adults, who in Chinese culture still pay attention to respecting their elders and who, in Macau are often living with their parents in small crowded apartments, are caught in this dilemma. One young man in our church was in this predicament and finally gave in and found a job as a dealer in a casino without first talking to the church pastors about making this decision.

The number of casinos in Macau continues to increase with several new resort complexes incorporating casinos scheduled to open in the next few years. Prior to 2012, casinos were hiring 18 year olds to work as card dealers. At that time many students were quitting school before they graduated from high school in order to work in these higher paying jobs in the casinos (Catholic News Service 2005, 2) Seeing that many were not finishing high school, the Macau government raised the minimum hiring age to 21 years. Although this has caused high school students to remain in school, many continue to find jobs in casinos as soon as they graduate without pursuing further tertiary education.

Although those who find work in casinos and receive training to become card dealers are well paid, their skill set is very limited. There is a concern on the part of some

in Macau that once these individuals reach middle-age, they will be replaced by younger staff and will then become unemployable because their skill set is not transferable to any other type of occupation. It is these types of dynamics that exist in the casino industry in Macau that makes for serious challenges for the church as it ministers to people.

Embracing of New Ideas

The younger Chinese generation in Macau is becoming more independent and less willing to abide by conservative values, something that has been alluded to by the general change in Chinese culture. This embracing of new ideas and the casting aside of a more conservative mindset is also being felt in the church. I have observed in my research, through interviewing pastors as well as being with various church small groups to talk about conflict and communication, that Western-style church principles are being embraced, as are new church and ministry models coming out of Hong Kong, Taiwan and Singapore.

The Protestant church in Macau has very few locally produced resources for use in the church, relying primarily on Chinese resources produced elsewhere. Any oral Cantonese materials such as teaching videos, music, or Christian movies are produced in Hong Kong or amongst the Chinese Diaspora. Printed Chinese materials are produced in Hong Kong, Taiwan, Singapore, or also amongst the Chinese Diaspora. Because these areas have either historically had more contact with the western Church or have larger Christian populations that are more in contact with the west, the Macau Protestant church is gaining access to more western ideas through resources produced elsewhere. The younger generation of church leaders in the Macau Christian Union are more open to new styles of worship, greater theological diversity, and more western concepts of “doing church.”

Because this research involves introducing a relatively new idea, namely peacemaking, the dynamics of traditional ways of thinking along side contemporary ways must be kept in mind. It is also important to take into consideration the age and background of each specific church leader as well as his or her theological training and ministry experience. Nevertheless, it is important to emphasize that peace and peacemaking are not new or western ideas but ones that are firmly grounded in Scripture.

Political Context of the Macau S.A.R.

After having been a Portuguese administered territory for 450 years, Macau was returned to China in 1999 and became a special administrative region. Portugal and China, prior to the handover, drafted the Basic Law that stipulates that Macau comes under the Chinese “one country, two systems” policy which will be effective for the next 50 years after the handover. This means that Macau belongs to China but also has a certain degree of autonomy.

Macau is responsible for its domestic affairs that include the judiciary and courts of last rites, immigration and customs, public finance, currencies and extradition. The Mainland Chinese government is responsible for diplomatic relations and defense. Macau citizens are not bound to be part of the People’s Liberation Army and therefore military conscription or military service is not an issue with Macau residents.

There has in the past also been little interest on the part of Macau residents to get involved in speaking out against certain issues or get politically involved. The church has likewise followed.

Under the gradually increasing political pressure from China both the Macau and Hong Kong churches are now trying to distance themselves from socio-political involvement and concentrate their activities within church circles, put emphasis on traditional pastoral endeavors such as organizing Bible study and prayer groups. These moves have been very

much influenced by the recent tightening-up of religious policy in China....
(Leung 1998, 27)

The church will have to find its voice in speaking out against violence and injustice, despite the consequences.

Economic Profile of Macau

Parallel to the tremendous economic growth in China has been the influx of large gambling companies to Macau and subsequent other investments. Gambling dates back to 1847 when the Portuguese allowed casinos to be built in Macau.

The action was taken because the neighboring enclave of Hong Kong was under siege by the British, which had a substantial impact on the economy of Macao. Introducing gambling was seen as a way to reduce that impact. The Chinese government and local Chinese leaders, however, became greatly concerned about the social vice of gambling. This led to the decision to monopolize the business through the granting of a government concession so that it could be controlled more easily. (Kwan 2004, 270)

In 1930, this concession was granted to several local Chinese families and then to two other local Chinese families in 1937. In 1962, Chinese business magnate Stanley Ho Hung San took over this concession and had a monopoly on all the gambling activity in Macau for the next 40 years. The Macau government removed the monopoly in 2002 and invited tenders for 3 gaming licenses. Two Las Vegas gambling moguls, Sheldon Adelson of Las Vegas Sands and Steve Wynn of Wynn Resorts, and a Hong Kong entertainment conglomerate Galaxy Entertainment, won the right to set up large casino-hotel resorts.

These licensees eventually were given the right to each sell a sub-license. As a result, 6 large gambling conglomerates in conjunction with other partners and mergers, including Stanley Ho's STDM empire, have established themselves in Macau. The gambling industry in Macau has so entrenched itself in the local economy that it has gone from providing more than 50% of the tax revenue for the Macau government in the

1990's to more than 60% in 2001 to about 80% at present (Kwan 2004, 270). The Macau government tax of about 35% on the casinos' total revenue means that local government is literally awash with money. For the last several years, every one of the 500,000 permanent residents of Macau has received a cash handout of over US\$1,000. The government has already said that this will continue every year into the future unless otherwise stated. In 2013, gambling revenues for all of the casinos in Macau were 8 times that of Las Vegas.

Around 60% of tourists that come to Macau come from Mainland China with another 30% coming from Hong Kong and the remainder coming from Taiwan and elsewhere in Asia. In 2013, over 28 million tourists came to Macau (Macau Yearbook 2013: 8), with the bulk of them coming strictly to gamble. This is somewhat different from Las Vegas, where tourists come more to take in the shows and entertainment

The city of Macau and its ethos have changed dramatically from even 10 years ago. Macau has become a world-class tourist destination and competes for Hong Kong for much of the tourist dollar. This has been both a good and a bad thing for the city. Macau citizens have many more opportunities to find higher paying jobs, especially in the casinos and much more investment is coming into the city.

It seems that the negative has outweighed the positive. Light industry that once existed in Macau has moved to China where the labor and land costs are cheaper. This has made the Macau economy almost completely dependent on the gambling and tourism industries. Casino companies have enticed many away from their jobs to work as dealers in casinos. In Macau there are shortages in many job sectors such as nursing and teaching, because a dealer can make as much or more money. There is a lack of qualified bus drivers in Macau because very many drivers that drove for the Macau public bus system have been lured away by the casino-resort operators to drive casino-resort shuttle buses between different points in Macau. There is also a shortage of clerks in stores because of

their taking higher paying jobs in the casinos. Many small businesses have been forced to close or go out of business, either because they cannot find staff or because they cannot pay rents that have been increasing rapidly.

Structural Profile of the Macau Christian Union

The Macau Christian Union is a loosely structured fellowship of Protestant churches, para-church organizations, Christian educational institutions, and Christian bookstores. The advantage for churches joining as members is that the MCU provides a larger umbrella, especially for small churches, giving them access to ministry resources and opportunities for ministry they might not be able to access if they were on their own. MCU also speaks with a larger voice than any smaller church could, especially when communicating with the government or when speaking on issues in society that pertain to the church.

Every year MCU also organizes several activities such as an Easter sunrise service, special deeper life meetings, a Christian festival, and an evangelistic Christmas outreach service at Macau's most famous location, the ruins of St. Paul. All Protestant churches and para-church organizations are well to join as members, as long as they are in agreement with MCU's basic tenets of the Christian faith.

Membership fees are paid annually and officers are elected at the annual general meeting. The president, vice-president, and secretary comprise the executive council. There is also an administrative council and a fiscal council. This structure of three councils is the basic structure that is mandated by the Macau government of all registered associations. Each member of the MCU is allotted one vote during the election of officers to the various positions of these three councils. MCU also has a constitution that outlines the structure and objectives of the organization.

MCU does not involve itself in dealing with intra-church crises such as leadership and congregational conflict. Churches themselves will deal with these matters, sometimes calling on higher authorities within their own denominational organizations. MCU will however speak into certain inter-church crises, if called upon, or will engage with a church regarding a situation if it spills over into the larger community.

Boleman and Deal point out that organizations that have structural frames need not be machinelike but can be flexible, participatory and qualitative (2003, 50). This can be said of the Macau Christian Union. Because of certain requirements by the Macau government of all associations, the MCU does have elected boards and positions of office as well as a constitution mandating what its function and responsibilities are. However because of the great diversity of denominations and theological backgrounds, the MCU is flexible in allowing for a wide range of ministry groups and theological orientations to join as members.

Speaking of the physical structure, because of the small size of Macau, all of its inhabitants live in apartments. Real estate is extremely expensive and for churches to own their own building is next to impossible. Several of the larger churches in Macau such as the Anglicans and Baptists, who have over a century of history in Macau, own their own buildings. By buildings, I am referring to large structures that are not simply apartment blocks or warehouse space that have been converted into church space. The Anglicans and Baptists purchased property early in their history upon which traditional church style buildings were built and so today have a “traditional” church building.

All other denominational churches in Macau today, except for the Campus Crusade main church, operate out of apartments that have been renovated for church use. Many of these smaller denominations that came to Macau in the 80’s and 90’s were not able to immediately buy property. This meant renting. Today, many find it very difficult

to keep up with rental prices and need to find ingenious ways of finding and using affordable meeting space.

The Macau Christian Union has never had a cooperative relationship with the Catholic Church in Macau. From this formation, the MCU has chosen as an organization not to cooperate with any Catholic events. There is also very limited contact between the MCU and the Catholic Church, even though the Catholics are very prominent across Macau in providing social services, running homes for the elderly, etc. If and when the Catholic Church organizes certain citywide ministry activities and invites the Protestants to join in, the MCU will discourage but not prohibit its members from being a part of these. Fortunately, because of the wide variety of denominations and theological understandings amongst the MCU's membership, respect is maintained even when there is theological disagreement.

This lack of cooperation with the Catholic Church is because of two reasons: first, when events such as the opening of public or government buildings or cultural activities occur, the tradition has been to invite Buddhists and Catholics to perform special ceremonies to invoke blessing. Buddhist monks are naturally invited as the Macau Chinese culture and the beliefs of most Chinese in Macau are predominately a mixture of Buddhism, Taoism, and ancestor worship. Catholics priests are also invited as the Catholics have had a long history in Macau and had a close relationship with the Portuguese-administered government prior to Macau's return to China.

The Protestant complaint is that the Catholic Church is willing to participate in these kinds of events, citing it as compromising and being syncretistic. Second, there is also the complaint that all Catholic cathedrals in Macau are dedicated to Mary and that a theology that advocates praying to Mary as the intercessor is totally unacceptable and not Scriptural.

MCU holds regular monthly meetings, rotating amongst the different locations of its members. These meetings are for the purpose of fellowship, exchanging of information and announcements, prayer, mutual encouragement and equipping. The equipping comes via a chosen topic where a special resource person is invited in to give teaching. Because church leaders are very busy, only about half or less than half of the membership churches/para-church organizations attend these meetings. However, these monthly meetings are still the best way in which to connect with the most leaders in one location at one time.

According to Boleman and Deal, in the structural frame, “Successful organizations employ a variety of methods to coordinate individual and group efforts and to link local initiatives with corporation-wide goals” (2003, 53). The MCU has been successful in its goal of providing ministry resources and opportunities for its member churches by coordinate efforts, often bringing in resources from and introducing ministries opportunities in Taiwan and Hong Kong.

It is at these monthly meetings that I have been able to connect with all of the church leaders involved in this research. These meetings have provided me with indirect information about how MCU is organized and what kind of interaction it has with its member churches. They have also given me opportunities to talk indirectly with various church leaders about their ministry contexts, theological backgrounds and opinions, as well as sharing with them my research studies.

Leadership Profile of the Macau Christian Union

The MCU’s leadership comes from the local Cantonese and Mandarin-speaking Protestant churches. Some Chinese leaders are locals; some are outsiders from Hong Kong, Taiwan, Singapore, or North American Chinese churches. Some speak only Cantonese, some only Mandarin, but the majority speaks both. Several Chinese church

leaders speak excellent English, having ministered or received training in Singapore or North America.

Those church leaders within the MCU who are from outside of Macau have been sent by Hong Kong Protestant churches to minister in Macau as either missionaries or local hire. In recent years, the number of locally born-and- raised leaders has increased, as more have received ministry training. Those from Hong Kong often erroneously assume that ministering in Macau is very much the same as ministering in Hong Kong because both places use Cantonese as the lingua franca. However, upon beginning to understand the unique dynamics of Macau culture and its churches, they quickly realize that the Macau context is very different and that ministry in Macau is much more difficult.

MCU's executive, administrative, and fiscal boards are all elected. Any church leader who is nominated can be elected to any board. The president and vice-president have the most visibility, as they represent MCU to the government, speak on behalf of MCU on matters relating to Macau Protestant churches, and have personal contact with MCU members' churches because of their roles.

I have a very good relationship with both the MCU president and vice-president and have found their sharing during my interviews with each of them to very helpful to this research. The present MCU's president and vice-president's theological outlooks, ministry experiences, and sets of relationships are unique to most Protestant church leaders in Macau.

The MCU president is a Chinese man in his early 50's with two adult children. He was a missionary in Brazil for many years and speaks fluent Portuguese as well as English, Cantonese and Mandarin. While in Brazil, he was exposed to and worked with many other denominations. He also related to many ecumenical churches, including Catholics. This makes him more open to working together on some things with the Catholics, something that many other church leaders in Macau are not. For the last

several years he has been a part of the organizing committee for the citywide “Pray for Macau” campaign that was spearheaded by the Catholic Church. Most Protestant churches continue to boycott this, as they see it as cozying up to the Catholics.

Some of the peace resources that have been developed by the Catholic Church in both Hong Kong and Macau are very useful. However it requires someone who is open to looking at these resources to be the one to introduce at least modified versions of them to church leaders of the MCU. Why develop new resources if modified ones can also be used?

The MCU president has a friendship relationship with the lead pastor of the Macau Campus Crusade for Christ Church. This is very significant. If there is to be any kind of continued cooperation between the MCU and the CCCC as well as any kind of reconciliation between the two groups in the future, the present MCU president is a key person. The reconciliation between Catholics and the MCU and CCCC and the MCU is, in and of itself, and an act of peacemaking. I very much see him as a man who is in the position of being a peacemaker.

I believe that the MCU president can be a significant person in helping to bring about possible changes that this research hopes for. His openness to other groups and the desire to see greater unity makes him a natural peacemaker. His position as president of the MCU, although not having authoritative power, gives him power to persuade, something that is significant in the Chinese way of managing relationships. The MCU president also has some healthy ideas of communication and dealing with conflict and has the example of his church to prove that his ideas do indeed work. I count it a privilege that I have a good relationship with him and hope that his help can bring about a greater awareness of the importance of peacemaking and the establishment of some peacemaking practices.

Added to this pool of leadership within the MCU are western missionaries. The majority has ministered in Macau for 20+ years. Other than two Cantonese-speaking churches whose main pastors are westerners, missionaries are not church leaders in the MCU. They are, however, because of their many years of ministry in Macau, their fluency of the Chinese language, and their dedication and good relationship with local Chinese leaders, well respected and their opinions and views are taken very seriously.

At the time of this research, the vice-president of the Macau Christian Union is a western missionary with 35 years of ministry experience in Hong Kong and Macau and has held the post of vice-president of the MCU for several terms. He has had much contact with Mennonites while ministering in Hong Kong, has been favorable to my idea of more peacemaking practices being implemented by churches in Macau and is therefore a key person in helping to bring about this kind of change.

In Chinese culture, working through relationships is the key to achieving the desired end result. A position of honor or high standing is also very important in order to have one's voice heard. I believe, because of excellent relationships with local Protestant church leaders, this western missionary's connectedness with them through his position as vice-president of the MCU and his high standing as vice-president, can help to persuade others about the importance of peace and peacemaking.

As has been pointed out, Chinese place a high importance on age and experience. These individuals are acknowledged and their opinions and ideas very respected. The pool of MCU church leaders is made up of leaders, both young and old. Apart from the positions of president and vice-president, there are various other church leaders who have many years of ministry experience and also sit on the boards of various para-church organizations in Macau and Hong Kong.

One of these is MCU's designate person in charge of networking. He is one such leader. This pastor has pastored several churches and is now a mentor to several younger

pastors. He also sits on several boards, giving counsel to various types of ministries. He has been my greatest advocate for the importance of learning more about peace and peacemaking. There are three or four other pastors in the MCU with whom I have good relationships and continue to relate to them regarding this research. I see them also as being key players in helping to bring about some of the change that this research hopes for.

This research targets the leaders of the MCU member churches and it is hoped that peace and peacemaking practices can be developed for the MCU. However a sample group of 16 churches from MCU has been chosen. It is by working with these 16 and having more interaction with their leaders do I hope that a greater understanding of the importance of the peace message and the development of some peacemaking practices can happen across the entire MCU. These 16 from a total of 70+ churches in the MCU were chosen for several reasons.

First, the Mennonite church that my wife and I started in Macau and are presently ministering at belongs to this group. I know most of these churches' leaders quite well and therefore already have established a level of trust with them. This makes for a greater willingness on their part to share ideas with me, bounce my own ideas off of them to get their feedback, and try out some ideas that might be less welcome in churches where I do not know the leader.

Second, these 16 churches are part of an informal network that cooperatively meets for prayer and organizes different evangelistic and training events for church members to be involved in. To have this collegial dynamic already there allows for a greater opportunity to dialogue together about this “new” idea of peacemaking as a part of the church’s mandate.

Third, the sample group of 16 represents a good cross section of the various different denominations amongst Protestant churches in Macau--traditional, evangelical,

and charismatic. It also includes small churches, medium-size, and large churches. It is important to have broad range of inputs so that changes that take place are relevant and helpful to all churches in the MCU.

Leadership Factors

Culture is a factor in shaping leaders. Although there is a considerable body of literature about Chinese leadership, much less is available in English, although this is changing. The Chinese classic, *The Art of War* by Sun Tzu has spawned many other books in the western business community, particularly how its principles relate to things such as management, marketing, and leadership. Its principles carry over into many different fields of study as well as different cultures.

Chinese leadership theory draws from Confucianism, Daoism, Legalism and the Art of War. While Western leadership advocates organization and management, the Confucian approach focuses primarily on the leader. Confucius and Mencius advocate for a leader who is benevolent towards the common people. Because of the belief that humans are intrinsically good, the leader should use education to develop and extend this goodness. Xunzi, a Confucianist, had a slightly different view. He agreed with Confucius but believed that humans were aggressive, violent and disorderly, behavior that came out of a hedonistic desire to meet their physical needs such as food and shelter (Chen and Lee 2008, 4).

Besides the theme of benevolence in Confucianism, there is also the theme of moral character in a leader. Leaders must exemplify a higher standard of morality, with those with higher ranks needing to be the most virtuous. Selflessness, a disinterest in material things, and the first priority being a regard for the other are signs of high moral character.

Daoism also believed humans to be intrinsically good. However because human desires were blockages in the way of being in harmony with the entire universe, including nature and other humans, conflict and disharmony occurred. The supreme state of affairs was the original natural state. Leadership needs to keep balance by maintaining the balance of “yin” and “yang,” two basic complementary forces in all things in the universe. Leadership is to allow humans the opportunity to emulate nature, balancing opposing forces, in order to return to that natural state and thereby return to harmony (Chen and Lee 2008, 6).

This is contrary to the Legalists who believed that humanity is primarily bad. Appealing to morality is useless. The only way to exert leadership and maintain order is with an iron fist. There are basically six different leadership approaches within the Chinese worldview (Chen and Lee 2008, 5).

Because of Daoism’s emphasis on balancing opposing forces through yin and yang, Chinese are more accustomed to holding two opposing ideas together. Another characteristic of Chinese leaders compared to western ones is the greater ability or at least custom of seeing both or multiple sides at one time.

Chinese leaders are more likely than their Western counterparts to adopt multiple, even conflicting, perspectives in the analysis of an issue, and to see more overlapping and complementary characteristics. In the case of incompatibility, Chinese leaders may be more inclined to compromise than to resolve it. A variant of the holistic approach is the contingency approach, namely, choosing to apply a particular perspective from a variety of perspectives only to a particular situation...The contingency approach gives the Chinese leader the freedom to deal with organizational complexities with flexibility rather than being overly concerned with consistency. (Chen and Lee 2008, 24)

Relationships are extremely important to the Chinese. Identity is found within and actions are tailored to the group. The community takes precedent over the individual. Chen and Lee point out that the increasing complexity of issues than Chinese leaders are

dealing with as well as the increasing contact they are making with the west, is making them more eclectic, resorting to adopt multiple approaches when providing leadership and making decisions.

The themes of benevolence, moral character and relationship are very significant in the culture and thus in the role of pastor. The church pastor, especially if he or she is elderly, often has the role and is seen as the benevolent father who takes care of his/her family. This may even be the case when the pastor is a woman. The Protestant churches in Macau, especially because many of them are small, have the feeling of a large family where everyone knows everyone else. The pastor is the one who knows everyone, cares for everyone, listens and counsels him or her when they are in difficulty, and prays with and for them. A pastor's role is seen as that of a shepherd. As someone who knows everyone and is trusted by the congregation, the pastor is called upon to resolve conflict. In these situations, he or she is the ideal one to be a peacemaker.

The pastor is expected to be of high moral standing. He or she models Christian character for others to see. Because small churches are like family, there is an automatic sense of community. It is from this standpoint that creating a culture of peace is appropriate. A culture of peace emphasizes good relationships between individuals. A culture of peace stresses the interdependence of its members. A culture of peace focuses on developing communication. And a culture of peace models for those inside and outside the community, the fruits of the Spirit—peace, patience, love, joy, etc. amongst the brothers and sisters. This makes the community attractive; a group that one would want to belong to.

The pastor's role is focusing on relationships and caring for others. This is the role of peacemaker as well. The emphasis is relationship building. In the Chinese context, at least in Hong Kong and Macau, a pastor is called to a church and the calling most often becomes a life-long commitment. Pastoral reviews as performance evaluations, as in a

western church, are virtually unheard of. A pastor leaving a church is almost always because he or she has chosen to, not because the congregation or review committee has deemed he or she not up to par. If there are indeed issues with the pastor, they will be worked at and hopefully worked out so that he or she can continue to minister in the church.

As pastor, developing peacemaking practices fits with the attributes of benevolence, moral character and a concern for others. Chinese church congregants give great authority to their leaders/pastors but also expect strong Christian character and high morality. By taking the lead in peacemaking, the Chinese church leader will have followers who will also see it in action and see the benefits of being a peacemaker.

The level of awareness of peace theology as well as the familiarity with the term “peacemaking” is another leadership factor. Chinese church leaders are familiar with the term “conflict.” However little training they receive in conflict resolution, they are made aware of it, usually as a part of counseling training. Chinese books on church management also speak about it. Peace and peacemaking however are terms not so familiar. Peace, as a theological concept, is taught very little in Chinese seminaries. Peacemaking is a term that is unfamiliar or somewhat unclear to many Chinese church leaders. In my interview with pastors, many were unaware of the term “peacemaking” although they were somewhat more familiar Jesus’ term “peacemaker” in Matthew 5.

“Peace” and “being a peacemaker” are concepts firmly grounded in Scripture. However, they are not so familiar concepts to most Christians outside of the traditional peace churches such as the Mennonites, Quakers, or Brethren. This being the case in North America, it is even more so the case in Asia where the peace churches are very, very small. Upon first coming to Macau, most Protestant pastors I encountered had never heard of Mennonites before. Several Chinese pastors asked me if Mennonites were

related to Mormons! Likewise, most Chinese church leaders are unfamiliar with or have never heard of the Anabaptists and their part in church history.

Given these realities amongst the Chinese Protestant (and Catholic churches for that matter) in Macau, one must begin by sharing and teaching about the peace witness and peace theology to Chinese church leaders. This, in part, goes along with the teaching about peacemaking and developing peacemaking practices. In my many years in Macau, this has been part of my mandate—to inform the other Chinese churches about Anabaptists and their peace witness. The peace witness in fact is a witness from Scripture, not necessarily from a particular denomination.

There is now a Mennonite church in Macau and, at the time of this writing, its leadership is fully committed to peace and peacemaking. In promoting peacemaking, the task is first to present peace from Scripture and then to show that peacemaking is also from Scripture. It is a task of developing what I would call a precursor to a community of practice. This is an important leadership factor.

The allowing of others to enter at the point at which they feel comfortable is another leadership factor. Once there are leaders who are convinced, one can move forward to the next step of having these convinced leaders talk about how to put peacemaking into practice. The process of interviewing pastors and sharing with them about my research has been as much about assessing their level of awareness of peacemaking and creating some curiosity to know more about it as it has been about collecting information for analysis. Fortunately I have been able to find several key Chinese church leaders from within the MCU who are very much on board with the idea of peacemaking. Some have already been mentioned earlier.

Because the message of peace and peacemaking is multi-faceted, it has applications in many areas. Peace can be about resolving conflict, whether between individuals, groups, or nations. Inner peace and peace with God are related with one's

personal spirituality. Good communication helps in peacemaking and relationship building, skills that also need to be learned. The importance of peace and peacemaking can therefore be promoted on different levels. There are therefore different entry points at which different church leaders can enter into the discussion about peacemaking practices. There is therefore a need also to evaluate each leader's situation and level of acceptance in order to bring them on board with the concept. Differing levels of acceptance of new ideas is governed by the individual's mindset and background and is a leadership factor to keep in mind in this research.

Chapter 4

Research Methodology

Participants

At the time of this research, Macau had 70+ Protestant churches with a combined total of about 4000 members. All but about 8 or 9 of these churches were Chinese-speaking. For this research, a sample group of 16 Protestant Cantonese-speaking Chinese churches was chosen for several reasons. First, Cantonese is the predominant language used in Macau and in all Chinese-speaking churches, both Catholic and Protestant.

Second, the research focused on Protestant churches. The Catholic Church has a long history and considerable impact on society in Macau. Prior to Macau's return to China in 1999, the Catholic Church had a strong relationship with the local government in carrying out social and educational programs in the community. However there has been little cooperation between Catholic and Protestant churches in Macau. Many Protestant church leaders feel that the Catholic church's presentation of the gospel has been too syncretistic, given the Catholics' veneration of the saints, the dedication of all Catholic churches in Macau to Mary. They would also argue that the Catholic Church has not taken a strong enough stance against Christians and the worship of ancestors and idols. Some Protestant groups have gone so far as to disallow their members from attending inter-denominational meetings or events where Catholics are involved.

The Catholic Church has also been reluctant to acknowledge the significance of the Protestant church's efforts in Macau, especially given the fact that Robert Morrison, the first-Protestant missionary to China, worked in Macau and was the first Protestant to

translate the Bible into Chinese. The situation is not helped by the fact that in the Chinese language, "Catholic" is translated as "Catholic" and "Protestant" as "Christian". Some Protestant believers in Macau have come from Catholic backgrounds and many believe that one can only come to salvation by leaving the Catholic Church so as to hear the "true" Gospel, which is presented in the Protestant church.

Although the Catholic Church in Macau has given more thought to the idea of peace as an integral part of the Gospel, the researcher chose only to research the Protestant church's situation. Because of certain strong negative feelings on the part of several major Protestant groups in Macau towards the Catholic Church, to have included the Catholics in this study would have jeopardized certain important relationships that the researcher has with certain Protestant leaders. Furthermore, for any subsequent thinking about peace and its place in the church to come about, it would need to be birthed from a Protestant viewpoint, not from one that included Catholics. Therefore, the researcher felt it appropriate to exclude Catholic churches and Catholic leaders from this study.

A third reason for choosing this sample group of 16 churches was that the researcher knew most of these churches' leaders quite well and therefore had already established a level of trust with them. This made for a greater willingness on their part to consent to being interviewed, distributing a questionnaire in their church, and spending time with their churches' small groups.

Fourth, 11 of these 16 churches were, and at the time of the writing of this dissertation still are, a part of an informal network that cooperatively meets for prayer and organizes different evangelistic and training events for church members to be involved in. Because of this cooperation amongst these churches, many of the members of the different churches know who the researcher is. This again made it easier for the researcher to be involved in meeting with the small groups as well as having church members be willing to complete the questionnaire.

Lastly, the sample group of the 16 churches represented a good cross section of the various different denominations amongst Protestant churches in Macau--traditional, evangelical, and charismatic. It also included small churches, medium-size, and large churches.

From these churches, I chose the theoretical sampling method for choosing the pastors to share their thoughts about peacemaking and being a peacemaker. Pastors can best contribute to the building of opening and axial coding of the theory (Creswell 2007, 128), in this case the building of awareness and practice of peacemaking in their congregations.

The pastor is theologically trained and is able to explain, especially those scriptures that relate to peacemaking and being a peacemaker. The extent to which the topic of peace is preached from the pulpit or taught in other ways determines the level of peace awareness. The level of awareness of peacemaking and being a peacemaker by the pastor is therefore related to the level of awareness in the church. The pastor makes decisions regarding such things as emphasizing reconciliation before communion, choosing to celebrate peace-related events, encouraging lay leaders and other members to receive training in peacemaking, or emphasizing the theme of peace when preaching from certain Bible stories that lend themselves to that theme.

Of the 16 churches, most of the pastors interviewed in this research were local born Chinese. Several are Chinese from outside of Macau (Singapore and Hong Kong) and several spoke fluent English and felt very comfortable doing the interview in English. Two church leaders in the group were western missionaries who pastored their church full-time and had been ministering in Macau for more than twenty-five years. Both spoke fluent Cantonese, were married to Chinese women, and were fully immersed in the Chinese culture. Although they might have come to the research with somewhat western

understandings, this research considered their opinions "Chinese" enough to be included in the study.

For the theoretical sampling method within these congregations, I also chose small group members. As pastors have told me and from my own experience pastoring a Chinese church in Macau, members of small groups are usually the ones more involved in the life of the church than average members. For this reason, their opinions about the church's "culture" and how it "feels" were important to hear.

Small group members also yielded important information about peace and peacemaking. Although they may not have theological training, as do pastors, their opinions were important in the coding process of the research. By discussing conflict through observing it in others' situations, they relayed what was important in dealing with conflict and what should be in place in the church, if it is not. The extent to which they gave input was a reflection of their awareness or lack of peacemaking and being peacemakers. The different aspects of peace that were mentioned in their sharing about conflict and how to deal with it could be coded into different components of a larger framework of different peace practices.

Not all of the 16 churches from which the data was collected had small groups that met on a regular basis. During the initial meeting with each pastor to explain my research and to ask for their consent to participate, I will asked whether or not the church had small groups that would be willing to participate in the third part of my research. Some churches had small groups and some did not. In explaining the research procedure with small groups, I relied on the pastors to inform me if there are groups in their church that they felt would be appropriate for me to meet with.

Based on this initial introduction with pastors and their subsequent response about being involved in the research, I determined that there were a total of 6 small groups from among the sixteen churches that the pastors had referred me to. These small groups were

made up of different types of people. Some groups were young post-college age individuals. Some groups included people of different ages and socio-economic backgrounds. I had limited this research to not more than one small group from within each of the churches in this research.

Procedure

The research examined the awareness of peacemaking and being a peacemaker with the objective of creating a peacemaking model consisting of practices, teachings, etc. that would contribute a culture of peace in the Protestant churches. A grounded theory approach in collecting the needed data to create this kind of model was most appropriate because the emphasis of the research was not in one category but rather in a collected network of categories that would come together to form the model that would be what a contextualized culture of peace would look like.

It was important that the various aspects of what peacemaking or culture of peace model for the church should be come from Macau Chinese Protestant church members and especially from Chinese church leaders and pastors rather than from what outsiders, such as myself would think would be best for the church, even though I had lived in the region for over twenty years and other Chinese church leaders valued my opinion. A grounded theory approach was best able to bring about this kind of a model because it emphasized looking for commonalities or categories in the data that could then form the basis for a model.

I collected enough data to develop, or as Creswell puts it, “saturate” the model (Creswell 2007, 66-67). For this reason I chose several different methods of data collection: two types of interviews with church individuals—a semi-structured interview with pastors and an observation-discussion time with small groups, a questionnaire, and physical trace.

I contacted the church pastors by telephone or met somewhere informally at a certain inter-church function in order to set up a time to meet with them at their church to introduce my research. The consent form was given to each pastor at the introduction meeting for him or her to read and for me to further explain any questions they might have.

During my time with pastors explaining my research topic and method of research, I was clear that the data collected would not be made public. In fact, at the time of initial first meetings with pastors, several of them were clear in pointing out to me that because of the small size of the Macau Protestant church as a whole and because of past conflicts between different denominations and churches, it was important that the data collected in this research not be made public for fear that churches would then have certain kinds of inside information about other churches. Although I kept a record of which data belonged to which specific church, the names of the churches researched in this study were coded so as to hide their identity. Churches however had access to the data that was collected in the questionnaire that was filled out by their own church members. It was also hoped that specific information gathered from each church would help at a further date in developing peacemaking resources, practices, trainings, etc. that would be tailored to the needs of the church as deduced from the findings in the questionnaire.

Interviews

Semi-structured Interviews with Pastors

In grounded theory, interviews are important in collecting data from which an in-depth theory is formulated. My data collection concentrated on two types of interaction. The first type was a semi-structured interview with the pastors of the congregations that

were a part of the sample group. The pastor sets the tone of the church's life and helps create its culture through teaching from Scripture about how the church should live out its mandate as God's people in the world, sharing Christ's life and living according to His kingdom principles and values. I therefore interviewed the pastor in order to learn how he/she understood the concepts of peacemaking and being a peacemaker.

The interview with pastors was semi-structured because a structured interview would not have been flexible enough to keep refining the research question (Li 1981, 45). Given that the research was also looking at awareness of peace and being a peacemaker, the questions needed to be modifiable. If the questions being asked in the interview were irrelevant or not connecting with the interviewee because of a lack of awareness or less thereof, the research needed to take that into account and also develop something that was relevant to the situation in the churches. I did have a set of questions to ask each pastor but was also willing to be flexible and ask about other peace-related themes that might have come up in the interview.

The interview began with some questions about how the pastor understood the meaning of various Old and New Testament scripture texts that spoke of peace and being a peacemaker. These questions helped in understanding what the pastor communicated to his/her congregation about what peace is and what being a peacemaker is all about.

Next, I asked about conflict. Peacemaking is not simply dealing with conflict. However dealing with conflict is a major part of being a peacemaker. I was interested to know how Chinese culture affects conflicts when they occur and how they are then dealt with. I was also interested in the pastor's opinion about conflict and how the church in general and his/her congregation specifically thought about dealing with conflict as an issue for the church to address.

Third, I asked various questions about the peacemaking praxis of the pastor's congregation. Questions such as whether or not peacemaking is preached from the pulpit,

talked about in small groups, or taught in the baptismal class, were asked. There was also an open question that asked if there might be other practices of the church that the pastor would consider to be peacemaking ones.

Finally, the interview dealt with the results of being a peacemaker. The pastor was asked to begin thinking about what the future should and could look like in terms of an increase in peacemaking activity in the church. These questions were asked to elicit suggestions for the future as well as possible outcomes or benefits for the church if being a peacemaker were given more of an emphasis.

Semi-structured Interviews with Small Groups

The second type of interaction that I used was a semi-structured group interview with small group members. Since pastors would be my key sources of information, I relied on them to direct me to the small groups in their congregations. These groups could have been Bible study groups, cell groups, or any other type of group that met regularly apart from the regular larger church worship service.

Church members who only attend the larger church worship service once a week have a weaker relational connection with others in the church as compared to church members who are part of a small group. Small group members would be more aware of the positive and negative impacts of various aspects of relationship dynamics in the church since they themselves are more intimately involved in those relationships. Also, small group members, by the fact of being in a small group, would have a greater number of closer relationships with others in the church than would once-a-week church attendees. Therefore having chosen to interview small group members seemed to fit better with theory-based sample as explained by Creswell (2007, 127).

In the interaction time with small group members, similar themes were explored with them as with the pastors. Because most of them had little theological training or

knowledge other than what they had learned from attending church and/or possibly a training class or seminar (i.e. sharing the Gospel with others, teaching children, baptism preparation classes, etc.), they were asked to give their understanding of only one or two Biblical passages about being a peacemaker, rather than a longer list of Scriptures that were given to pastors.

Initially it was thought that small group members should be asked about sharing from their own experiences about conflict—what caused the conflict, how the conflict was handled, how it affected the different parties involved. However, I felt small group members would be unwilling to share from their own experiences for several reasons.

Conflict is something that affects one deeply. One needs to be healed of the effects of the conflict before one is willing to share about it without bringing up any uncomfortable feelings or unresolved issues. Sharing about conflict is also a deeply personal matter and would likely be very uncomfortable for the individual to share within the small group, even though the relationships that the individual has with the other members of the small group might be very intimate. Finally, because conflict involves other individuals besides one's self, sharing about the conflict would likely be very uncomfortable because it would expose the words and actions of others who would not want their words and actions related to the conflict to be made public.

I therefore decided to explore the understanding and experience of conflict amongst the small group members by having them look at typical conflict situations of others, namely hypothetical ones that have been dramatized on video. I chose three short 5 to 7 minute videos produced by an American Christian para-church organization whose ministry is about teaching and training Christians to deal with conflict in a biblical way.

Small group members were shown three short DVD clips, each one showing an interaction between two or more individuals who have a conflict or at least some very strong opinions that differ. Each video clip emphasized a certain aspect pertaining to

conflict. The first clip was about gossip, the second about forgiveness, and the third about denial. Although these clips were in English, they also had Chinese subtitles and so were understandable by all, since Chinese in Macau are very used to following non-Chinese movies or television by reading the Chinese subtitles below the picture.

After watching each clip, there were a number of questions asked of the group regarding the responses of each of the individuals in the drama. The idea was to understand how they saw the situation in regards to each individual relationship to the conflict in the drama. The fact that the dramas were American scenarios with western actors was both negative and positive for the small group discussion. Because the three videos were American scenarios, there may have been somewhat of a disconnect for the audience. However, because of this disconnect, it forced the questions of how then a Chinese Christian might handle a situation like this or would this kind of scenario, in fact, even occur within a Chinese context. Because of the fact that there was a conflict scenario but that it might be somewhat different from a Chinese one forced the group to have to look at their own situation even more by comparing and contrasting.

Having discussed what makes up the dynamics of Chinese conflict, the small group was then asked questions about relational dynamics and conflict in the church. I was interested in knowing their opinions about what contributes to conflict amongst church members and leaders and what kinds of things might the church put in place that could help foster good relationships and communication so as to eliminate or at least minimize conflict from occurring. These things that the church has already or should put in place would be part of a model of this culture of peace that was being researched.

The small groups' feedback was collected, analyzed to look for similar themes and ideas, coded into categories and then added to the data collected from the interview with pastors. As has been mentioned, this was a part of the data used to build a model of peacemaking or a culture of peace within the church.

Questionnaire

A questionnaire for church members to fill out was also be a part of the research. The questionnaire was in Chinese and covered five different aspects of peace and being a peacemaker. The first part looked at common perceptions about conflict and asked if the respondent agreed or disagreed with these perceptions. Part two asked questions regarding the respondent's personal understanding of being a peacemaker as well as how he/she had seen, heard of, or was taught about peacemaking in the church. Part three dealt with the respondent's opinion on what effect more peacemaking in the church might have on the church as well as its members. It also looked at conflict and violence and asked if and how the church should address this. Part four had questions concerning the role of the church in equipping its members in dealing with conflict. Lastly, part five examined what experience each respondent had in being in a conflict, seeing others in conflict, and possibly helping others deal with conflict. This experience was asked about both in the church and in non-church settings.

The questionnaire at the end also asked questions about the respondent's gender, age, marital status, birthplace, level of education, and number of years attending their church. I did not want the respondent to give their name. Keeping the questionnaire anonymous protected the respondent as well as hopefully made them more willing to fill out the questionnaire honestly and without the fear of divulging what they might not have wanted others to know about them.

After much deliberation, I narrowed the questionnaire down to 38 questions, taking up three double-sided pages. I felt that any more questions would have made the questionnaire feel overwhelming for participants to fill out. I did a pre-test to gauge if the questions were clear, if they were indeed giving me the information I was looking for, if they were too many, and how long it took to complete the questionnaire.

Devising questions and knowing how many to ask is an art and, as I came to realize, takes practice. Although some researchers advocate including “more questions than necessary in the survey questionnaire to ensure that sufficient materials are available for analyses” (Li 1981, 82), it is difficult to know where the balance should be between too many questions and thus burdening the respondents with a lot of time needed to answer and not enough questions and as a result having data that has only limited usefulness.

I made copies of as many questionnaires as were needed rather than sending a master copy to each church and asking the church to make copies. This was more convenient for the church. Also, rather than sending the questionnaire to the churches being researched, I personally gave them to the pastor either immediately after the initial introduction meeting or after the semi-structured interview. I decided to do it this way for several reasons.

First, by giving the questionnaire to the pastor, I could explain the reason for asking the various questions, clarify any questions that the pastor may have about the questionnaire, and again explain the purpose of the research. This way the pastor felt adequately prepared to hand out the questionnaire to his members and answer any questions they may have had. This way I also did not have to be at each church when the questionnaire was being distributed.

Second, because I did not know the congregation like the pastor did, I relied on him/her to best know how and when to administer the questionnaire as well as how many questionnaires were needed or were willing to be filled out by the congregation. My instructions to the pastor were that the questionnaire would hopefully be distributed to a cross-section of the church so as to represent the church as a whole.

Third, because I had hoped to have good support from the pastor in cooperating with the research, I was expecting the pastor to find the best way to distribute the

questionnaire and encourage the members to fill it out. Having the pastor be this involved was better than simply sending the questionnaire to the church and hoping for a good response. I also asked the pastor to have church members answer the questionnaire during a “church” time rather than having them take it and answer it at home. Answering it at home would run the risk of one forgetting to do it or forgetting to bring it back to the church. This would result in a low response. I knew that in Chinese congregations, if the pastor asked the members to do this, they would comply. I was therefore hoping for a higher response.

Physical Trace

Because this study also researched how the church communicated the message of being a peacemaker, it was necessary to find examples of non-oral ways of doing that. I visit each church and, with the help of the pastor, looked for any evidence of physical displays of Scripture, art, or other media that spoke about the themes of peace, peacemaking, and/or reconciliation. The questionnaire given to church members also asked this question. Members might have remembered certain kinds of media in the church that they felt communicated the theme of peace. Having the existence of certain kinds of media in the church communicating the peace message was one indication of their awareness of the message as well as being a way of corroborating what knowledge the pastor had about there being peace media displayed in the church.

I also examined each church’s outreach tracts to see if any of those were communicating a message of peace and reconciliation in a conflict sense. My examination of the content went beyond the theme of peace or reconciliation between God. This theme is evident in every tract because the basic Gospel message is about humanity needing to be reconciled with God. I was interested in looking for tracts whose message spoke of reconciling conflict between people as well. A tract whose message

emphasized that God's peace also included this was one that more accurately communicated a holistic Gospel spoken of in Scripture and was more along the lines of what this research hoped to develop as a model for what it means to be a peacemaker and to have a culture of peace in the church.

Piloting Methods

Test Semi-Structured Pastoral Interview

The pastoral interview was piloted in one of the churches from the group of churches chosen to be researched. I deliberately chose not to pilot the interview in the Macau Mennonite church because of the pastors' familiarity with certain terms or phrases that would be familiar to those with an exposure to the Anabaptist emphasis on peace and peacemaking. Other pastors with less of an exposure to these ideas could immediately tell if something was unclear because of their unfamiliarity with the idea.

The pastor was given the list of questions just before the interview so as not to prepare answers ahead of time. The level of awareness of the topic of peacemaking and what constituted peacemaking practices was gauged by how easily the interview questions was answered, how much time the pastor needed to come with an answer, as well as the complexity of the answer itself. Had the pastor been given the questions ahead of time, he/she may have done extensive preparation and therefore their response would not have been a true reflection of their awareness of the subject.

I explained that the list of interview questions was simply a guide for myself in asking questions and that by having them, would guarantee that at least these questions would be asked of all the pastors. This was important to have results that could be compared to one other (Bernard 2001, 158). I also explained that I was interested in knowing about his/her theological understanding of peace as spoken of in Scripture,

personal ministry experience in dealing conflict, the church's peacemaking practices, what dynamics were important for a healthy church to minimize conflict from occurring, if and why they thought this topic was necessary for further discussion, and what possible benefits there might be to the church in promoting more peacemaking.

The interview was held in the pastor's office and lasted about one and half hours. A small digital recorder was placed between the pastor and myself so as to accurately record what was said and to also be able to go back and listen again to what was said. Also, as a part of the interview, I explained the idea of using different forms of media to communicate the topic of peace and peacemaking, be it to those within the church or to those outside the church. I also looked around each church's facility for two things: any objects such as Scripture scrolls, wall hangings, art, tracts that communicated the message of peace and/or reconciliation; and, any tracts used for outreach to non-believers, be it within or outside the church. I welcomed the pastor's feedback on this idea.

Test Semi-Structured Small Group Interview

Again, the semi-structured small group interview was piloted in this church. The church set up small groups so as to include different individuals of different rather than similar ages and socio-economic backgrounds in each group. I saw this as a way of getting a greater variety of responses to the conflict scenarios that would be watched on DVD as compared to small groups which were of the same generation, had similar values, probably faced similar life situations, and therefore would very likely have similar responses to see the videos and engaging in the discussion.

I met with the small group one evening in the sanctuary of the church. The group had 12 members and was larger than what I had thought might be ideal (6-8) but realized that group size could also become a variable that could be tested in this pilot. I also felt it important to have a variety of different individuals in the group from different socio-

economic levels so as to gauge the level of difficulty, if any, amongst the group in following the English conversation and reading the Chinese subscript.

I explained the basic outline of my research, what the different parts were all about and what I hoped to accomplish. I then explained that this meeting was the third part of that research but that it was a trial run and that their participation would be helpful in showing me how to best set up the interviews with subsequent small groups in the other churches. Finally I explained that I welcomed their feedback on what they thought of the format, the videos themselves, and the questions asked.

I began by reading the passage from the Bible from the beatitudes where Jesus talks about peacemakers being blessed. I did so to anchor the evenings' discussion in Scripture. I then asked the group questions about peace and peacemaking and what they thought Jesus' words meant. This was to get an idea of whether or not this concept was familiar to them. I asked several questions about learning about being a peacemaker and if this was something that they had ever talked about in their small groups. From there I moved on to the topic of conflict, to gauge if this was somewhat more of a topic that they were familiar with. It also led into an explanation of the three video vignettes that would be watched and discussed.

I had prepared a question guide from which to ask questions about what took place in the videos. The questions focused on the behavior of the individuals in each scenario. From the discussion about this, I then moved the conversation to application in their own situations and the church context. Each video was watched and discussed before moving on to the next one. The entire time was about two hours including about twenty minutes for sharing feedback.

Test Questionnaire

The initial questionnaire was also piloted in this same church. I wanted the final version of the questionnaire to be given to a church that typified the group of churches with whose pastors and small groups I met--namely not Anabaptist, Cantonese-speaking, and multi-generational. I also wanted to be physically present during the piloting of the questionnaire to observe several dynamics: the length of time difference between the quickest completion and the completion that took the longest; the types of individuals who were taking longer to complete the survey; and, the general reaction of those willing to stay and answer the questionnaire. These factors would be helpful in modifying the questionnaire to its final form.

I chose this particular church, for several reasons, realizing that by piloting the questionnaire here, it would eliminate this church from the list of churches to which the final draft questionnaire would be sent. I knew if the congregation answered this version, its members would be unwilling to go through the same process and answer a subsequent questionnaire a few weeks later.

First, this church was a medium-size church that had members from many different socio-economic levels and therefore would probably have a variety of different responses. Second, it was a church whose leadership I knew very well, who were willing to listen to the explanation of the piloting process, and who I knew would be willing to take the extra time needed to help explain any questions that members had during the process of answering the pilot questionnaire.

The questionnaire contained 38 questions, some of which were open-ended and required more than just choosing from several options. About three-quarters of the questions were multiple-choice type choosing one answer. The remaining questions were ranking order-type and choosing-several-answers-per-question type of questions.

The questionnaire was also given to one of my Chinese Mennonite coworkers from Hong Kong. This was done for several reasons as well. First, it was to get the opinion and feedback from someone in ministry who was from outside of the Macau. Second, I wanted to know from someone in ministry who was Chinese and had more exposure to the Anabaptist emphasis on peace whether or not the questionnaire seemed to cover the important aspects of peacemaking.

Data Analysis

I analyzed the data that I collected from the various methods using a grounded theory approach. Grounded theory is about developing a theory derived from looking for commonalities in data, linking these together into larger themes, and then linking these larger themes into a theoretical model. The process usually goes through three stages or phases of coding: open coding, axial coding, and selective coding (Creswell 2007, 160). Once the theoretical model has been developed, it is also important to display and validate it (Bernard 2011, 435).

I began by using open coding to identify categories that seemed to emerge that were related to the concept of a culture of peace. There were several basic categories related to this concept: relationships of people with each other in the church; the understanding of and practice of peacemaking; and the issue conflict. The questions that were developed for the pastoral and small interviews revolved around these three categories. Within these three categories I looked in the data for subcategories or elements of each (Creswell 2007, 159). Leedy and Ormrod call these “commonalities that reflect categories or themes” (2010, 143). During this first stage of open coding, I found as much data as I could that would fall under each subcategory. This was to saturate the category until no new data could be added to each category.

Next I used axial coding to find the relationships between the subcategories in each category and connected them. By linking the initial themes together, hopefully certain peacemaking practices that are related to these could be identified and developed if necessary. One can also determine which practices needed to be focused on initially and which ones had to come later—essentially developed a priority list. I then returned to the data and again saturated it, but this time my central focus was saturated with the data. A connection between the categories was made to pull the data together, or a coding paradigm that presented the theoretical model (Creswell 2007, 161).

Once the central focus or phenomenon was saturated with the data, the selective coding was started. This resulted in identifying peacemaking practices that were related to the data collected and was representative of it. Identifying peacemaking practices that are necessary and in what order they should be implemented become that starting point for developing a culture of peace for the Chinese Protestant church in Macau.

Chapter 5

Research Findings

Semi Structured Pastoral Interviews

After having interviewed 16 pastors from the 16 churches that were selected from the research and compiling the data, I began to better understand the situations in their churches and their understanding of peace and being a peacemaker. The first section of my questions related to the first research question of this study, namely “How do the Chinese churches understand peacemaking?”

I began by asking for their theological interpretation of several Scripture passages that refer to peace. This was done to understand the framework from which they taught, preached, and counseled about peace and being a peacemaker. Since there is not direct Chinese translated word for the English word “peacemaking,” I chose to use the phrase “being a peacemaker.” This word is familiar to church leaders and members because it comes from the Jesus’ teaching in the Beatitudes. In compiling all of theological responses, it became clear that three topics about their understanding of peace emerged. I have the three as three headings in the table below and the different understandings under each.

In defining what peace was, I was somewhat surprised by the breadth of answers. Seeing to the good of ones neighbor and helping each other grow were answers that one pastor gave. Although these answers might be included as part of the Jewish wider understanding of shalom, I did not hear this from others pastors and am therefore assumed it as a minority interpretation. I am pleased though that this understanding is out

there and I believe from the wide variety of answers, the Chinese church can arrive at a more comprehensive understanding of the Biblical idea of peace.

Table 2: Pastoral Responses to What Is Peace

Definition of Peace	Importance of Peace	Results of Peace
right relationship with God	all nations should live together peacefully	Christians can transform the world by living at peace
Christ is our peace	God is pleased when brothers live together in harmony	peace brings stability to one's surroundings
seeing to the good of your neighbor	it is commanded by God to love others	peace within the church is a good witness to the world
helping each other grow	peace is something everyone longs for	peace brings order from chaos
cordial relationships	peace is our inheritance	peace bring about prosperity
absence of conflict	peace is God's will	other things will fall in place when there is peace
right relationship with God and man	helping others to be at peace is everyone's business	peace is for our own good
Contentedness	eternal life is about good relationships	peace means health, both physically and spiritually
	reflection of spiritual maturity	when there is peace, things go smoother
	need to live peacefully with all peoples and nations	
	perfect peace is what exists in the Trinity relationship	
	reflects the Father	

When sharing about why they felt that peacemakers were blessed, as Jesus puts it in the Beatitudes, there were many different ideas also. Some pastors said that the

blessing was on account of what they did and what the consequence of their actions was. Others focused on the second half of the verse where Jesus calls the peacemakers “children of God.” They felt that the answer was obvious since Jesus says in the passage why they are blessed. The various responses are listed in the chart below. I again was encouraged to see the variety of interpretations of Jesus’ words. Again, this is something from which to build a fuller meaning of peace and peacemaking.

Table 3: Pastoral Responses to “Why Is a Peacemaker Blessed?”

Why is a Peacemaker Blessed?
is following what Jesus did
is blessed to see others reconciled
peacemakers have joy
he/she is doing God’s will
has the character of Jesus

The second research question or second part of the interview questions had to do with Chinese culture, its affect on conflict, and specifically how that looks in the Macau context. Pastors were quick to respond to describing Chinese culture regarding communication and relationships. Only one pastor described Chinese culture on the mainland and how some of that carries over into Macau culture. This is somewhat relevant because more than half all Macau residents over 50 years of age were born and grew up in China, migrating to Macau in the 1960’s and early 1970’s. Pastors often spoke of this group of Chinese as being conservative, less open to western ideas, and traditional. It is these who are also very staunch Buddhists/worshippers of their ancestors and very superstitious as well.

All pastors first spoke of the Chinese culture and way of thinking that was common to all Chinese regardless of where they were in the world. This is what the chart below outlines. The two points that refer to rising divorce rates and increases in job demands are more sociological than cultural factors. Nevertheless they also are relevant to Chinese everywhere because these dynamics are occurring everywhere.

Table 4: Chinese Culture and Conflict

What are the dynamics of Chinese culture?	How does this affect conflict & dealing with it?
emphasis on avoiding confrontation	conflict is not dealt with
communication, especially about uncomfortable things, is indirect	what is said can be misunderstood and can therefore cause conflict
saving face is important; losing face is to be avoided	unwillingness to admit fault hinders dealing with the conflict
the appearance of peace on the surface is preferred to discussing differing opinions or outstanding issues	differences are not worked out and stresses in relationships build, resulting in conflict
refugee mentality – working at all cost to provide for the family and get ahead	relationships lack love and time for communicating, often resulting in conflict
tremendous change in the culture results in great differences in values amongst the different generations	misunderstanding and a decrease in respect for elders results in tension and conflict
increasing numbers of single-parent families due to rising divorce rate	increase in dysfunctional family relationships results in increased stress and often conflict
emotion is usually not expressed in a physical way	expressions of emotion that could be helpful in the conflict resolution process are not forthcoming
increasing numbers of absent parent families due to job demands	increase in dysfunctional family relationships results in increases in conflict
family relationship system dictates that those in authority are not to be questioned	parent/child, husband/wife, boss/employee, family member relationships have no outlet for discussion resulting in conflict

It is only the last point on the chart that is unique to Macau. One pastor spoke of the influx of large numbers of Mainland Chinese who also bring their own unique set of cultural dynamics into Macau's culture. Because they are different, there is also the opportunity then for conflict to occur, especially as people are mixing with one another.

The third part of my interviews with pastors dealt with specific peacemaking practices found in their churches. These practices were ones listed in many books and other resources about peacemaking. My list was not extensive and I was aware that these ideas were coming from a western perspective. I chose several, hoping that by asking further probing questions, pastors might speak about other things that they were doing or were happening in the church or about things amongst the members that were contributing to making peace in the church.

Churches asked not to be identified in the study and so therefore the chart below simply lists them by a letter of the alphabet. The list, as I mentioned, is an inclusion of my ideas and practices that I became aware of, especially in the books *The Peacemaker* by Ken Sande and *A Culture of Peace* by Kreider, Kreider, and Widjaja. Pastors did not see their churches' practices of working at relationship building as necessarily peacemaking practices but simply as practices that contributed to the health of the church, one indicator of which I would say is peace.

Table 5: Peacemaking Practices Already Happening in Churches

	1	2	3	4	5	6	7	8	9	10
Practices of Peace-making, peace awareness or peace preparedness	stresses reconciling relationships every time serving communion	celebrates "peace Sunday"	small groups have specifically studied about being a peacemaker	pastor has specifically preached about being a peacemaker	baptismal class includes teaching about being a peacemaker	church has specific resources on being a peacemaker	church has leaders trained in being a peacemaker	church fosters strengthening relationships through small groups	church regularly has a meal together to foster stronger relationships	pastor teaches basic communication principles so as to minimize conflict
Church										
A									X	
B	X							X	X	
C	X							X		X
D	X							X	X	X
E	X							X		X
F	X							X		
G	X							X	X	
H	X							X		
I	X							X		X
J	X							X		X
K	X							X		X
L	X							X		
M	X							X		X
N	X							X		
O								X	X	
P	X							X		X

What becomes immediately obvious from looking at the above chart is that columns 2 to 7, which have categories that involve peacemaking preparedness, something that would be considered part of a culture of peace according to various books on the

subject in the west, are blank. I asked myself the question, “Why is this so?” One could ask the question, “Do the Chinese churches believe that preparing to deal with conflict is not necessary?” To get the answer to this question, I probed pastors about the need for preparation, namely to have training and resources available. All of them said that these are important. If there were ones available to the church, the church would make use of them. This would indicate that there is a desire for more teaching and training.

The columns 1, 8, 9 and 10 all have to do with relationship and are all marked with an “x.” This is no surprise since Chinese put all of their emphasis on relationships. The interest that the pastors expressed in peacemaking training and resources comes out of a context of wanting to fix broken relationships and strengthen good ones. Not having specific trainings and resources is not because of a lack of interest in them but rather a lack of awareness of being a peacemaker as a specific focus as well as a lack of realization that helpful resources exist.

One practice that does not happen in Macau, or at least is not occurring within this group of churches is the discussion around the issue of Christians and peace in regards to the military. In places like North America, Taiwan, and Korea where church members have been or are required to serve in the military, this topic is very relevant to the church and its discussion of peacemaking. I was, however, reminded by the pastors during the interviews that Macau has never required (it was neutral during World War II) or does not now require this of its people and therefore this is not an issue of discussion in the churches. I was also told that it would likely not be an issue in the foreseeable future.

After conducting the interviews, it became apparent that having good relationships and finding ways to nurture and strengthen those relationships was important to all pastors and I have included it in my recommendations as one of the important peacemaking practices for the church to engage in. By asking pastors to further elaborate on what their churches do to nurture and strengthen those relationships, many

said having small groups that met during the week or at another time apart from the Sunday worship service helped to nurture relationships and communication. Some churches had small groups that met immediately after the Sunday morning service to share and pray for one another. Others had groups that met one evening a week either at the church or in a member's home.

Several pastors also emphasized that they taught their members, especially those below 40 years of age whom they thought were more open and less traditional in their Chinese way of thinking (some pastors said the older ones had “a lot of baggage” that they carried into relationships), to talk directly to the other person when there was an issue of conflict; not to talk behind their back; and also share their feelings of how they felt. These strong suggestions indicated that those pastors were in fact teaching basic peacemaking principles to their members. I have therefore also included the teaching of these basic principles in the list of peacemaking practices that I have found in the churches.

I came to realize that what I had asked during the interviews was only the beginning of a list of practices that I had hoped would include other ones as well, such as the ones I have mentioned above. I am encouraged that, through further discussion and awareness building, the local Protestant churches in Macau will come up with their own set of what they consider to be peacemaking practices. Local Chinese church leaders may in fact not even call them peacemaking practices as such but will simply see these practices as important ones that contribute to the health of the church. This is what contextualization is all about and what this research hopes to foster.

Semi Structured Small Group Interviews

Of the six small groups that were interviewed, four were done in four different churches and two in the homes of church members of two other churches, homes where

the small group met. Two of the groups averaged 12 in size and the other four groups had ranged from 6 to 8 persons in the group. All groups met in the evening. Our time together lasted between 1 ½ and 2 hours. Each group began with their usual opening prayer, a short time of worship, and then the time was turned over to me. Three of the groups were made up of adults over the age of thirty. The other three groups were composed of young people, some just finishing high school while others were in their early to mid-20's. In each case, the pastor of the church also attended the groups. One of the groups I met with, were all small group or assistant small group leaders.

I set the context for my meeting with them by reading from the beatitudes where Jesus says that peacemakers are blessed. I then asked how they understood Jesus' words. This launched me into introducing my research. I felt that each group was comfortable in having me there, even though only some from each group knew me. Having the pastor join us during the time helped in the discussion and at no time did I feel that any of small group members were holding back from expressing their feelings or opinions because the pastor was present.

The three short video dramatizations were produced by the American Christian organization, Peacemakers Ministries and were in English with Chinese subtitles. After explaining the three short video vignettes and their relationship to peacemaking and conflict, the group watched the first one whose theme was gossip. As was the case with all three of the videos, all the small groups had no problem following the dialogue and understanding the story. After each video, we spent about 15 minutes discussing what happened and the relationship dynamics involved.

All of the small groups acknowledged that gossip, forgiveness, and denial were all issues that they could relate to and that personally had either experienced these or knew of situations in which these things occurred. I probed with some questions about the situation in the church or in their small groups. Each group acknowledged that these

things occurred in Chinese culture, however occurred less in the church in the relationships between Christians. It was clear that as Christians one should act differently. This was because of Jesus in the person's life and because of the church's role in teaching Biblical truths about relationships. I compiled a short of some their observations, some of which are similar to those mentioned by pastors in the interviews.

Table 6: Chinese Christian vs. Chinese Non-Christian Responses

As a non-Christian Chinese, what happens?	As a Christian, is it different?
gossip – Chinese love to gossip; happens all the time	Scripture tells us to watch what we say – the tongue has power
communication- Chinese tend to talk in a circle; not directly	we need to be sensitive when we talk to someone
forgiveness – Chinese never ask for forgiveness from someone else	we are sinners and we need to “say sorry”
conflict – there is conflict in Chinese society in many places (workplace, family)	we also have conflict but we pray to God for help
dealing with conflict – the non-believer has only his/her own self to draw from	as Christians we have the Holy Spirit's help; learn new things from Scripture
denial – Chinese, because of the issue of face, don't admit there is a problem	it is better to face up to a problem otherwise it will just get worse

As the information gleaned from interviews with pastors showed that the churches were involved in teaching and modeling how to have relationships, the information from the discussion times with these small groups showed that what church leaders are trying to do is making a difference in their contexts, at least in terms of making the members of these small groups (and I would also hope the other church members as well) aware that as Christians, one should not follow the many of the unhealthy patterns of their Chinese culture but rather follow scripture. In our discussion, I was also told that although one knows what Scripture says, there are times when one doesn't follow through.

Small group members agreed that despite knowing what some healthy relationship practices are, there is always room to learn more about how to better handle conflicts, especially with family members who are not Christians. This was the most difficult to handle because one was dealing with others who did not operate according to Christian principles. The group that was composed of small group and assistant small group leaders said although the pastor was there to help them if there was conflict in the group, learning more about one's self and also about relationships would be helpful.

Congregational Questionnaire

Based on the input and results obtained from the piloted questionnaire, the final version of the questionnaire contained 38 questions in three parts. Some of the questions in one part, however, did have some overlap with the topic of another part. Part one tested for the respondent's understanding and perception of what conflict was, how they understood Jesus as peacemaker, and how they came to learn this information. Part two presented different types of peacemaking practices and asked if they knew of or saw these within their own church. Part two also had a question asking about what they thought might be the result in their church if there was more awareness and practice of being a peacemaker amongst the members. Part 3 contained questions about violence in the media as well as questions asking about their own experience with conflict and whether they and/or the church should be more prepared to deal with conflict. The back page of the questionnaire also asked for the person gender, age, marital status, place of birth, level of education, and number of years attending this church. The questionnaire was to be anonymous.

I was able to distribute the questionnaire to 12 out of the 16 churches in this study. Several pastors were not willing or said that doing a questionnaire in their church was not feasible. When asking those in whose church the questionnaire could be done, I also

asked about doing it immediately after the Sunday morning service and explained that based on a test run, I believed it would take between 10 and 15 minutes to complete.

After asking the first few pastors about doing it this way, it became clear that with some, this might not work. For those with whom it did not work after the Sunday morning service, I allowed them to choose a time that would suit their church. They were willing themselves to find another time when it was convenient and would administer the questionnaire themselves, saying that it was not necessary for me to come and be a part of the process. I then asked how many questionnaires I would need to give them and they replied with a certain number.

When looking at the sample size, I calculated, based on information pastors gave me during the interview, that the 16 churches had a combined membership of about 830. This was an estimate. Some churches have what they call “open membership” where there is no membership list but numbers are roughly calculated based on regular attendance as well as several other factors. Other pastors who quoted me a number, gave a rounded figure, not sure of the exact number because the membership list was also in flux.

When pastors were asked how many questionnaires they needed, the total number was much less than the total membership or attendance numbers. The total number of questionnaires distributed was 320. Initially, 200 questionnaires were distributed. However, late into the research I was able to speak with several pastors again and they were willing to have questionnaires be completed in their churches.

Several weeks after the final batch of questionnaires were given to the pastors of the different churches, a total of 213 questionnaires were completed and returned to me. This means that of the total possible questionnaires that could be completed based on membership totals, the response was about 32%. This is a low number and is not

sufficient. Bernard says that at least 50% is needed to make some generalizations from the data.

If I reflect on this method of doing the questionnaire, I think that a higher response rate could have been achieved. It would have been more effective if I could have gone to each church and administered the questionnaire myself. There were two reasons why I did not go. First, I did not have the time to go for a minimum of 12 consecutive Sundays to the different churches. Second, the comments of some pastors made me wonder about any inconvenience or disruption that doing the questionnaire with the congregation on a Sunday might cause.

Chinese sometimes speak indirectly to avoid putting the other person in the negative. Several pastors had said to me that it was not necessary for me to come to the church to administer the questionnaire. However, I was unsure as to how to understand their meaning. Were they simply being polite and wanted to spare me the time and effort to come when they themselves could do it for me? Or did they not want me to come because it was an inconvenience for them but they nevertheless still wanted to help me with my research? It is because of not knowing the true meaning of their words that I was willing to accept their offer of administering the questionnaire for me.

It would seem that the willingness of and the convenience to the pastor for me to come and administer the pilot questionnaire after his church's worship service was maybe the exception and not the norm. This is one factor that I did not take into consideration and something that that pastor also did not think of when we debriefed after piloting the questionnaire in his church.

Based on other studies done using a questionnaire as well as being familiar with Macau Chinese culture and context, I do not believe that offering the questionnaire online would have been more effective at getting a higher response rate to this questionnaire.

The fact that the pastors were willing to take the questionnaires and administer them for me resulted in a higher number that were returned completed. I had also thought that this would be better. Because of the Chinese view of the pastor in the church as someone to be honored and obeyed, his or her asking a member to complete the questionnaire would be taken very seriously. This indeed was the case.

I compared the number of questionnaires distributed (320) to the number of completed questionnaires returned (213), the response was much higher, namely about 66%. I therefore believed that this number was adequate so as to make some observations. I compiled the results but did not do any particular quantitative analysis of the data other than making some generalizations. The chart below gives some statistical information about those who completed the questionnaire. There were a fair number in which either categories below were not indicated on the questionnaire even though the questions themselves were completed. This accounted for the discrepancies in the totals.

There were more women than men that completed the questionnaire. This is typical of the demographic of Macau churches, as sometimes women outnumber men several times to one. This ratio of men to women is not as great amongst younger people, as is the case with this study. Most in the survey were below 35 years of age. This is again typical of Macau. Young people tend to be the ones who are most willing to participate in surveys, even ones online. Although I am not certain, the percentage of members in churches in Macau above 35 years of age is probably higher than those in this survey. This survey would seem to reflect a higher percentage of young people.

Table 7: Demographics of Those Participating in the Questionnaire

churches	# polled	16
questionnaires distributed		320
returned		213 (66%)
gender	male	71 (38%)
female		114 (62%)
age	15-24	61 (31.8%)
	25-34	71 (37%)
	35-44	24 (12.5%)
	45-54	21 (10.9%)
	55-64	10 (5.2%)
	65+	5 (2.6%)
marital status	single	119 (60.7%)
	married	75 (38.3%)
	divorced	1 (0.5%)
	separated	1 (0.5%)
place of birth	Macau	112 (58%)
	Hong Kong	29 (15%)
	China	44 (22.8%)
	Other	8 (4.2%)
level of education	not finished high school	19 (9.9%)
	high school diploma	39 (20.4%)
	bachelor's/technical degree	119 (62.3%)
	master's degree	13 (6.8%)
	doctoral degree	1 (0.5%)

In tabulating the results, a few comments can be made regarding the effectiveness of the questions. Question 6 asked about the names of Jesus. This was to get an idea of how prominent Jesus' name "Prince of Peace" figured in the consciousness of the person—how much awareness was there of Jesus as having the role of the ultimate peacemaker, the Prince of Peace. However, the question results were not tabulated when it became clear that the numbering system was not doing what I had anticipated. The results were not a good indicator of awareness. I have therefore not considered them in the analysis of the data.

Question #9 regarding what method the person used to deal with their conflict and question #18 regarding possible outcomes of practicing more peacemaking methods in the church were both ones that involved ranking. Question #9's scale was 1-6 and question #18 used was for one of four choices and therefore 1-4. A larger scale of 1-7 or 1-10 may have been more helpful in getting more accurate results. I believe however that what has been collected and tabulated will still be helpful from which to make some generalizations.

When examining the results of the questions on the questionnaire, several important generalizations can be made. Two thirds of respondents disagreed or strongly disagreed that good Christians never have conflict. In other words, all Christians encounter conflict and it is not dependent upon being good or for that matter spiritually mature. In fact, in the small group interviews, I remember one person saying "Even Jesus had conflict." The issue is how one deals with it. However, one quarter of the respondents felt that good Christians never have conflict. I believe that there is still much teaching to be done about conflict and some of the myths surrounding conflict.

Over three quarters of all respondents agreed that conflict usually occurs as a result of miscommunication. This signals to me that one of the issues to address is how to improve communication and to work at communication skills as part of peacemaking.

The respondents' understanding of being a peacemaker (questions #7) seem to be fairly broad, given that not one of the four choices stands out in terms of percentage of respondents agreeing with it. Because Question #9 involved ranking, a number between 1 and 4 indicates the preference for each method. Simply adding up the values and dividing the total by the number of responses calculated the ranking values.

The chart below shows the priority order of methods used by respondents to deal with/resolve conflict. The lower the number, the greater likelihood that this method will be used or at least used first before other methods are then chosen.

Table 8: Method Used to Deal with Conflict

score*	type of method used
2.99	follow my own feelings
3.13	look to the Bible for Scriptural principles to deal with the conflict
3.16	listen to advice of friends
3.17	follow my past experience in dealing with other conflicts
3.34	follow my pastor's counsel
3.95	listen to the advice of family

* respondents were asked to rank each method – score is the average of all respondents (1 – strongly would; 2 – would; 3 – not sure; 4 – would not; 5 – definitely would not)

The results would seem to indicate that respondents' tended more to follow their instincts or gut feelings. There is, however, I hope, an attempt to use what principles they know from Scripture. Being a Christian, one would assume that "following one's feelings" is also about being sensitive to the Holy Spirit's leading. Sensitivity is something both pastors and small groups emphasized as being important in dealing with conflict. The highest number represented listening to the advice of family. It probably had the highest score, indicating the least favorable way to deal with conflict because of a distrust of the opinions of family members, many who would not be Christians. Their non-Christian values would not be relevant to a Christian trying to deal with conflict in a biblical way.

In spite of this, it was also very clear from the results of the questionnaire that there is a keen interest in learning more about being a peacemaker and many said that the church should be teaching more about being a peacemaker (question #30 - 85%), have more resources (question #31 - 81%), and teach more about how to deal with conflict (question #32 - 92%). A considerable majority (question #33 - 78%) said they would like to receive training in how to better deal with conflict or help others deal with their conflict. This is in spite of the fact that respondents have learned about being a

peacemaker from the pastor's sermon and in Sunday school or a small group Bible study as indicated in question #8.

There still however seemed to be some confusion about what constitutes peacemaking and being a peacemaker—at least in how the pastor and the respondents to the questionnaire see it. When interviewing pastors and asking them about the church having resources in peacemaking, I was told overwhelmingly that they had none or possibly one book at best. Yet when asking this question on the questionnaire, over a quarter of all respondents answered that their church had many resources on being a peacemaker. I believe that doing more teaching about peacemaking, the Biblical concept of peace, and the idea of a culture of peace will help to bring more clarity and understanding.

Likewise when doing the physical trace, I along with the pastor of each church, found few items of art that contained the Chinese words for peace and reconciliation. Yet when asked, respondents gave many examples of these items existing in their churches.

When ranking the different possible results that might occur if there was more awareness and practice of being a peacemaker in the church (question #18), I was encouraged to see that all of the results were values in the range of “possible” to “very possible”. To me this indicated that respondents believed that an increased awareness and practice of peacemaking could contribute positively to the church. Only one result, namely “reducing gossip”, had a value only slightly less than 3. There is probably some hesitation to believe that peacemaking can effectively address the problem of gossip in the church. The chart below gives the ranking value for each result.

Table 9: Benefits of Peacemaking Practices in the Church

score*	result for the church
2.96**	less gossiping amongst church members
3.05	attracting more new-comers to the church
3.05	a greater number of peacemaking resources available to members
3.08	the church establishes a peacemaking ministry
3.09	less conflict in the homes of church members
3.10	more opportunities to help others work through their conflict
3.11	greater cooperation amongst leaders in the church
3.14	less conflict between church members and church leadership
3.16	opportunities for members to receive conflict resolution training
3.18	less conflict amongst members in the church
3.25	a greater sense of unity amongst the church's brothers and sisters

*calculated average of the total responses

**1-absolutely not possible; 2-not possible; 3-no difference; 4-possible; 5-absolutely possible;

Several questions were also asked about violence in society. Two thirds of the respondents agreed that violence in the media is an issue that the church should address and over three-quarters said that the church should be equipping its members, especially parents on how to address the issue of violence in the media with their children. This mandate would come under directive of teaching about peace and creating a culture of peace.

When asked about how much conflict was a part of the respondents' environment, I was somewhat shocked to see how many instances of conflict that church members were either involved, knew about from others, or were trying to help others in dealing with their conflict. To me this says that conflict is definitely an issue that needs to be addressed because it is occurring far to often. As is shown by the numbers in question #36, almost 50 cases of conflict with another church member in the last 12 months have occurred, 13 cases with a church group, and 22 cases with a church leader. One question

that was not asked, which I now wish I would have asked is “how many of these are still unresolved?”

As is shown by the results of question #37, the overwhelming number of conflict cases occurred with family members. This should not be surprising given that the conflict probably involves Christian values coming up against non-Christian ones. When these specific results for question #37 were presented at the MCU monthly meeting to pastors, church leaders felt that the church might give more attention to helping its members in dealing with this.

Physical Trace in Congregations

In visiting the different churches that were included in this research, I did see different types of media in which certain themes from within Scripture are communicated. These included such themes as the attributes of God via banners and Scripture scrolls; the stories of Jesus via paintings; mandates from Scripture such as the Great Commission and Greatest Commandment via calligraphy art; and, Christian symbols such as the cross, the chalice, the table, and the towel and pitcher.

I only saw a few examples of a symbol, scripture or media artifact that had a connection to peace. In one church I was made aware that sometimes a poster portraying a lion and a lamb would be hung in the church in a fairly prominent place where people coming into the church could see it. When asked, the pastor said that no real emphasis was communicated to the congregation that this poster represented the future vision of peace in which the lion and the lamb would lie down together.

In several churches I saw a symbol of a dove. When asking the pastor about the significance of the symbol, each one told me that it represented the Holy Spirit. I agree that it rightfully does represent the Holy Spirit. However, no mention was made that it

was also the symbol of peace and I therefore assumed the congregation would thus not make this secondary connection either.

In one congregation I found the Scripture from 2 Cor. 5:17 posted on a wall in the church. This passage speaks of the old and the new man and how in Christ the old has passed away. Verses 19 and 20 of chapter 5 also connect this with Christ's reconciliation and that we have been given this ministry of reconciliation. However, both in English that I am familiar with and in Chinese, usually only verse 17 is displayed in any kind of non-Bible media art form. Therefore, people have less exposure to and awareness of the fact that peacemaking is a ministry God has entrusted to us. I did not ask that pastor about this dynamic, but I am quite certain that because verse 17 is isolated by itself and the greater context is not mentioned, there is no awareness of the reconciliation/peacemaking theme when seeing verse 17 of this Scripture.

When looking through evangelistic tracts or materials for communicating the message to non-Christians, all tracts contained the Chinese word 平安 which is the English equivalent for the word for peace with God. This is the standard term used when sharing the Gospel with a non-Christian because it refers to the peace that comes about after our sins have been forgiven and we have been reconciled with God. From the information I have gained from interviewing pastors, reconciliation between individuals is a second step—something made possible first by being in right relationship with God. In none of the tracts that I saw did I find the Gospel presentation portraying peace in this larger context, namely that it is also about restoring right relationships with others. I therefore deduced that the person who is sharing the Gospel, also does not think of his/her doing so as peacemaking.

Chapter 6

Recommendations for Practical Action

Peace is the stance from which the church community operates. It is the community of peace. The apostle Paul often begins or ends his letters to the various churches with the words “Grace and peace to you.” To understand these words and incorporate them into the context of the Protestant churches in Macau is to have a greater awareness of what peace means. It is not simply knowing more about peace but rather being more affected by it at the heart level. The act of peacemaking affects the ethos of the church. “...peacemaking must not be seen as an isolated activity, but one that enables all forms of moral excellence in the Church” (Hauerwas 2001, 318).

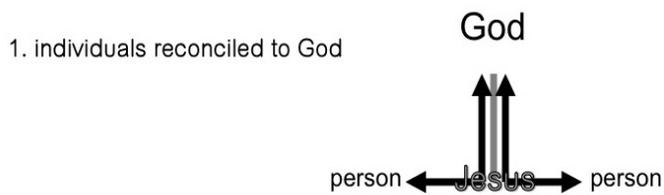
After collecting the information from interviews and other methods, the data was analyzed. Based on the findings, I will begin to outline some recommendations. Some are based on what I have observed and others come from recommendations from the church pastors and leaders themselves.

Biblical Framework for Peace and Reconciliation

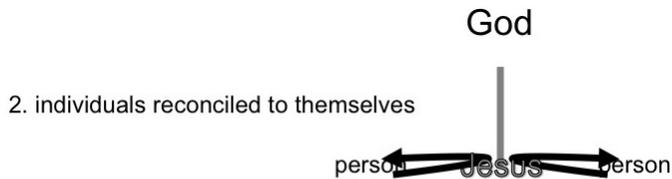
During my interviews with the pastors of the churches in the research group as well as my discussions with other pastors and church leaders at other times, such as MCU monthly gatherings, I became aware of the importance that Scripture was in giving guidance to the ministry issues that they faced. Their comments were often ones that were prefaced with “Scripture says....” My first recommendation would therefore be to give MCU leaders a Biblical framework of reconciliation as a foundation from which

different peacemaking practices might start to be discussed. The answers that Chinese pastors gave regarding the definition of peace were varied. Having a Biblical framework that could encompass their variety of answers is important. Also, Chinese pastors, being aware that they and the church exist in a culture that is not Christian, see even more how the church needs to be different from the culture around it. They therefore see speaking from the authority of Scripture says as being foundational in addressing issues such as reconciliation and conflict. Having a Biblical framework from which to start is therefore important.

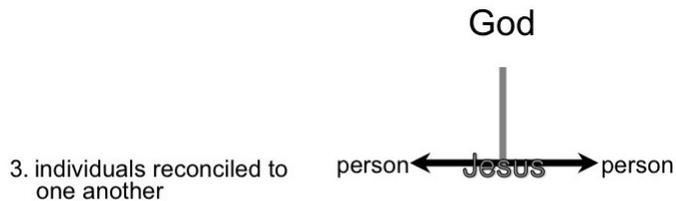
I therefore chose to give a presentation to the Macau Christian Union at one of their monthly pastors' meetings. This presentation took place in November of 2013, after the results from the research questionnaire had been tabulated and all of the research findings had been collected and analyzed. This presentation on the four relationships of reconciliation was presented in order to give pastors a foundation from which further discussion could be had. It was also to further promote the topic of peacemaking within the MCU, as some of those who attended were not pastors of the research group.



All this is from God, who reconciled us to Himself through Christ...
2 Cor. 5:18



...and by His wounds we are healed. Isaiah 53:5



Make every effort to keep the unity of the Spirit through the bond of peace. Eph. 4:3

Reconciliation - Reestablishing Shalom

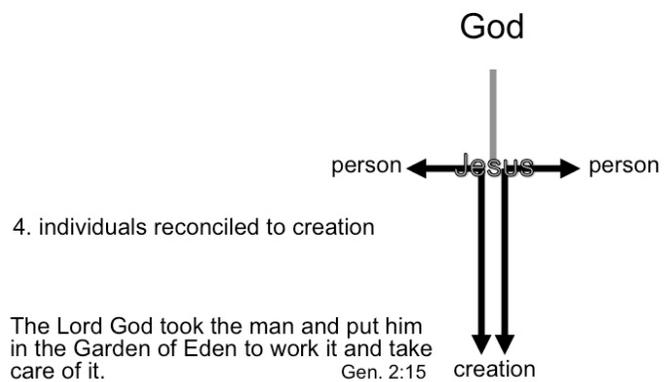


Figure 1: The 4 Relationships of Reconciliation

Reconciliation was the first part of the presentation. There was some good interaction between those who attended and questions were asked about further explanation of each relationship. It was noted by the leader of the MCU that the second relationship, namely “individual to him/herself” was very important. This seemed to be a new concept—to include this kind of reconciliation as also reconciliation. Yet, at the same time, this leader was willing to embrace the idea as a part of peacemaking.

Forum for Theological Reflection

I believe that there needs to be more theological reflection by the Chinese leaders of the MCU regarding peacemaking in all of its aspects. The above is a case in point. It is at these kinds of forums where there is exposure to the topic that allows for discussion and a greater understanding. This is important, especially given the fact that Macau pastors and church leaders are very busy and have little time for this kind of reflection.

To further emphasize this point, I was reminded of this by something that one of the attendees said at the presentation. The person mentioned that evangelism was the most important thing. For most Chinese churches, this is the number one priority and often other aspects of ministry are expected to automatically happen if evangelism happens. However, during the presentation, someone else reminded this person that dealing with conflict and bringing people to reconciliation with one another is a good witness and another aspect of evangelism.

The president of the MCU commented that the second relationship of reconciliation—the individual with him/herself—was very important. If a person had all kinds of emotional and psychological issues and was not healthy on the inside, it would be very difficult to try to reconcile with another person. The individual needs to begin to experience some inner healing and dealing with inner issues first before there could be reconciliation at the interpersonal level. Several attendees said that they had not thought

of the second relationship as one of reconciliation, but that it was correct to look at it this way.

It is these forums in which pastors and church leaders are able to come together that ideas are exchanged and further explored. This is part of the reflection process. Giving this presentation was therefore the first step of other forums that will hopefully happen and thereby help to broaden the understanding of peace and peacemaking. Points of convergence that exist between the Chinese cultural understanding of peace and the biblical understanding of shalom might be something else that might be further explored.

During my presentation to leaders of the MCU, I also asked them to identify what aspects of their ministry might fall under each of the four relationships. Figure 2 shows some of what they shared as well as what I contributed.

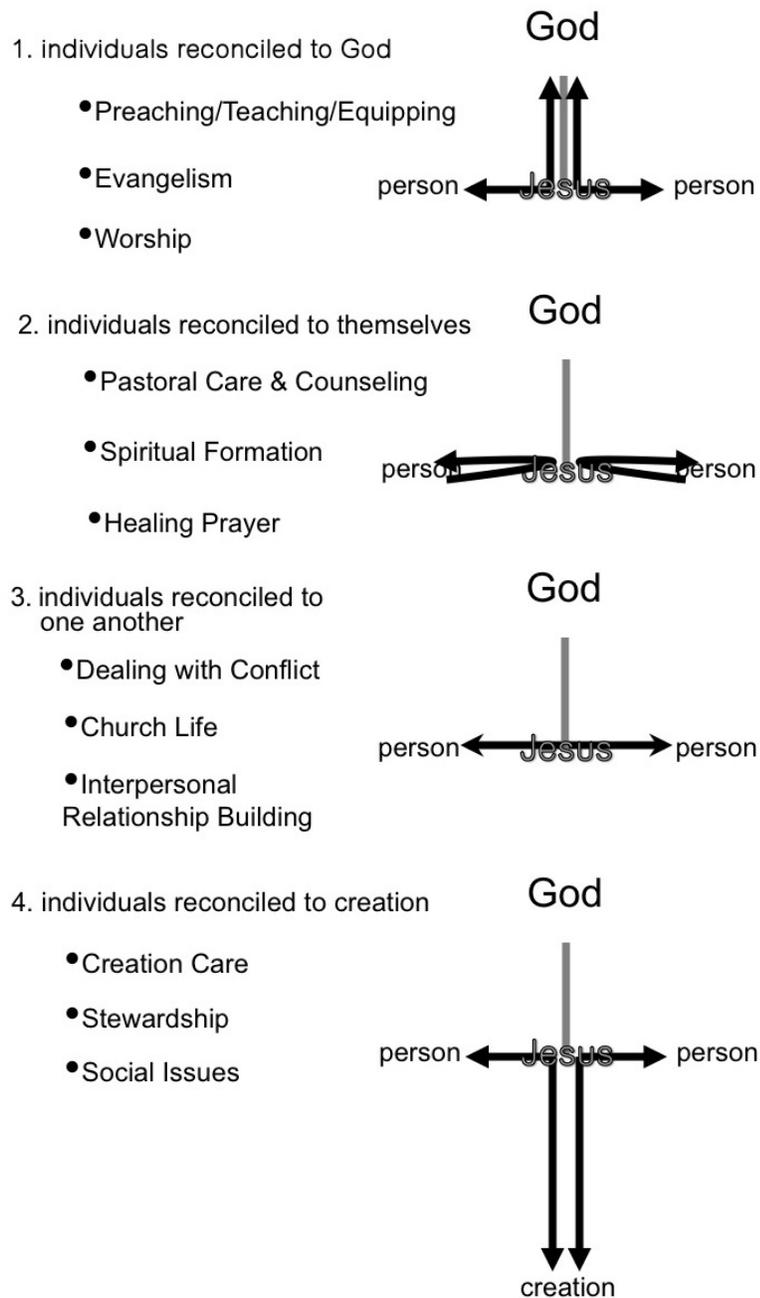


Figure 2: Peace and the Church’s Ministry

Having MCU leaders think about how their ministry relates to reconciliation and peace in a broader sense is another case in point for providing opportunities for

reflection. The past and now interim, and possibly again principal of the Macau Bible Institute has told me that he would welcome other speakers to come to Macau and present lectures, seminars, or workshops on different aspects of peacemaking. In my several interviews with him after I gave the presentation to the MCU, he used the language “we need to...” when speaking about peacemaking.

He has, himself, had more exposure to the topic of peace and peacemaking. While studying at Regent College for several years, he attended a Mennonite church in Vancouver. Several years ago, he and his family moved to Bethlehem, Palestine where he was the missionary-in-residence at the Bethlehem Bible College. It was there that he became more aware of the plight of the Palestinians and the issues they face. He was instrumental in bringing the principal of the Bethlehem Bible College to Hong Kong and Macau to share with the churches about the Israeli-Palestinian question and how this is a peacemaking issue.

MBI’s principal told me that another objective of inviting Bethlehem Bible College’s principal was to give the Macau churches another perspective. Chinese churches, especially in Hong Kong, Macau, and Taiwan, are very pro-Israel and are totally unaware of the other side’s situation. Therefore, I see the interim president of MBI has already embracing the importance of peacemaking and wanting it to also be on the agenda for the churches in Macau.

Although my wife and I will no longer be permanently stationed in Macau (we have been reassigned to ministry in Harbin, China), I will travel back to Macau at least once a year, if not more often. This is because the Macau Mennonite Church has asked me to be there advising pastor—somewhat of a similar role of bishop in the Mennonite Church. My mission agency has already agreed to this and sees this as important, not only to fill this role but to also be the liaison person between the Macau Mennonite

Church and the mission agency, given the fact that there are no longer missionaries serving in the Macau Mennonite Church.

In having this continued connection with Macau, one of the leaders of the MCU executive as well as the principal of MBI have asked me to help in facilitating the bringing of speakers and other individuals to Macau in speaking on peacemaking. I have shared the idea of inviting such individuals under the guise of something similar to the Canadian School of Peacebuilding that happens every year at CMU in Winnipeg. I am looking to the several Chinese individuals interested in this idea to help come up with a name.

There has been a real interest about this idea amongst some in the MCU and MBI leadership. Something such as this would mean an annual event of one or more lectures and/or workshops for pastors and church leaders in the MCU as well as for students at MBI and lay persons in the churches on some aspect of peacemaking. The first of these lectureships would begin this fall. I am already in discussion with some of the leadership in MCU about this. Their idea is that peacemaking and dealing with conflict is something that needs to be brought into the churches, into the family, and into the community. Again, an annual event would continue to broaden the understanding of peacemaking, teach some skills, and/or provide a platform for further reflection.

I also see that as this becomes an event that MBI has said that it would give its name to, I foresee more local leaders taking over the aspect of inviting speakers. I say this because of my conversation with one of the instructors at MBI who is a Taiwanese-born American who has been sent by his Baptist mission agency to minister at MBI. He has told me that he has connections with a greater pool of resource people through the Baptist network and that there might be possibilities of finding individuals to speak on the topic of peacemaking. In fact, one such individual, Daniel Buttry, has been contacted by MBI and he will be coming in November of this year to Hong Kong and Macau.

Conflict Resolution Training for Pastors

During my presentation to the MCU in November, 2013, I also shared about a Biblical way of looking at dealing with conflict. The emphasis was more on the opportunities for good and the positive results that dealing with conflict can have. There was also some lively discussion during the presentation about dealing with conflict. The presentation on conflict was part teaching and part listening to other leaders, outside of the research group, to also get their opinions on the need for and importance of dealing with conflict in the Chinese.

To begin with, I spoke of the Chinese characters for the word “conflict”, showing how it was made of the character for “conflict” and for “crisis.” Both are indeed present when there is a conflict, and the Chinese putting together of these two characters is a reminder of that.



Figure 3: Conflict as Both Danger and Opportunity

During the presentation, there was general agreement by those present that this is indeed the case.

Expounding on this was my own adaptation of the principles in Matthew 18 combined with the Chinese principle of “zhi mian.” Dr. Wang Xue Fu, a psychologist at the Zhi Mian Institute in Nanjing has taken the principle of “直面 zhi mian” (no real good English translation for this idea—the two Chinese characters mean “direct” and “face”) found in the Chinese classic literature and attributed to the Chinese writer Lu Xun. His most famous saying regarding Zhi Mian is, “The real warrior dares to face life directly as it is, no matter how gloomy it might be; and to look unflinchingly at one’s circumstances, no matter how blood drenched it might be” (as quoted in Wang 2011, 244). Dr. Wang has applied the idea of Zhi Mian to Chinese psychotherapy—counseling someone to help them face their difficulties.

Dr. Wang’s thesis is that too much of psychotherapy that happens in China uses western ideas and is based on theories of Western psychologists. There needs to be a more “home-grown” theory from which practical application can be drawn.

Zhi Mian is a form of indigenous existential psychotherapy reflecting our insight of and response to the psychological condition in which Chinese people experience suffering and trauma, emotional struggle and pursuit of values, sitting in a valley of fearfulness, and seeking ways to escape... Zhi Mian psychotherapy is about cultivating this same spirit: to help clients Zhi Mian themselves and Zhi Mian life. Life can be gloomy, even downright bloody at times. People who face such challenges with courage can be considered Zhi Mian warriors. Such warriors will be able to take on life’s various challenges and wrestle with their own inner fears. (Wang 2011, 243-244)

During the presentation I introduced Lu Xun and his quote, which all of the attendees were familiar with. I then presented the idea of using Zhi Mian as a way of

thinking about facing conflict and incorporating it with various Biblical principles, especially those found in Matthew 18.

Reconciliation Through Dealing With Conflict
和好：處理衝突

“直面” 方式 “Zhi Mian” approach ↓	原則 (Biblical principle)	機會 (opportunity)	危險 (danger - opportunity lost)
面對 - 神 face God	信靠神 順服神 trust & obey God	榮耀神 glorify God	靠自己 continued reliance on self
面對 - 自己 face yourself	除去眼 的樑木 get the log out of your eye	成長像基督 grow to be like Christ	無自由的心 a heart without freedom
面對 - 弟兄姊妹 face your Christian brother/sister	溫柔挽回 gently restore 前去和好 go and be reconciled	和好的關係 restored relationships	破壞的關係 continued broken relationships
面對 - 世界 face the world	為成市求平安 seek the welfare of the city	沙龍 shalom Peace, prosperity, blessing	暴力與濫用 continued violence & abuse (amongst humanity & towards creation)

Figure 4: Dealing with Conflict Using Zhi Mian and Matthew 18 Principles

One of the original objectives of the presentation was to share with the group of pastors and church leaders some of the tabulated results from the questionnaire that I distributed during my research stage, especially regarding the degree of interest on the part of respondents to the questionnaire wanting to learn more about how to resolve conflict and be willing to receive some training. Given the fact that several months prior to this presentation, several significant conflicts occurred within MCU churches and para-

church organizations, those at the presentation were well aware of this and agreed that conflict and an interest in dealing with it was a topic that could not be ignored.

Conflict and having to deal with it is usually the first thing that Chinese leaders think of regarding peacemaking. Along with becoming more aware of and teaching about peacemaking, there needs to be training in resolving conflict. This desire to receive training came across strong in my interviews with pastors and in the questionnaire to church members. Pastors deal with conflict and often feel ill equipped. Equipping pastors can be basic training or more specialized training, depending on the need for the context and the desire of the person. This training gives leaders confidence in dealing effectively with conflict, being trained as mediators to mediate both amongst church members themselves who are involved in conflict or between church members and their family members.

Having pastors or trained leaders willing to mediate beyond the church will make an impact on the church's outreach and visibility in the community. "This kind of practical ministry provides an excellent way to demonstrate the power of the gospel to unchurched or unsaved people who are in conflict, and it could draw them to your church as it helps them make peace" (Sande 2004, 296)

I foresee this as a real possibility in the Macau context. As has been pointed out, because of changes in the culture, families are experiencing more conflict. The church can help, and by doing so, provide an important function in society. Macau has several Christian organizations that are involved in counseling gamblers with gambling addictions. Problem gambling affects families and there is often conflict involved. To train leaders of these organizations to also know how to effectively deal with conflict is an added plus for them. I see in the future, trainings on conflict for a wide variety of different ministries.

As leaders are equipped, they equip members to take peacemaking into their everyday lives. Although Chinese pastors are seen as the experts who are called upon when difficulties arise, members who are reminded that bringing peace is the Gospel's message will naturally find opportunities in their interaction with friends and neighbors to be mediators. When they see conflict, they will ask God for grace and humility to respond. As word spreads, others may seek them out for help. This is also about witnessing to God's power (Sande 2004, 296).

One of the leaders of the MCU executive felt that, given the importance of dealing with conflict and that recent conflict situations had not been handled very well, he suggested that the MCU make conflict resolution one of the services that it could offer to churches to help mediate conflicts. Although MCU is a registered organization with the Macau government, nevertheless it is only a fellowship organization and has no power to mandate its members to action. Therefore this suggestion needs to be further explored. I have been in further contact with the MCU about this. This would be another recommendation I would make, based on my research as well as the feedback I have gotten from the MCU.

I have collected a number of books and other resources in Chinese that deal with conflict resolution and peace. These were presented at the presentation as well and many stopped to look at these. These will be given to the MCU as a resource, so that those who eventually become trained in dealing with conflict as well as others can use them.

I am happy to report that equipping leaders to deal with conflict has already begun and was, in part, prompted by my presentation and the increased awareness on the part of church leaders in the MCU. Whenever workshops or trainings for church leaders in the MCU take place, they are most often sponsored by and held at Macau Bible Institute so as to make them available to the entire church rather than being an in-house training for only a certain church.

In March of 2014, conflict transformation training was held at MBI. Unfortunately because of a time conflict, I was unable to attend. I have spoken with others who did attend and they felt it was very helpful; especially regarding looking at one's personality type and how this affects the way in which we are involved in conflict and approach resolving.

The instructor was from the Hong Kong Mediation Institute and developed his material specifically for the church context. The second part of this training was to have been held in May of this year but had to be rescheduled for August. This kind of training is a first for the Macau Protestant churches and is a sign to me that the beginnings of peacemaking practices for the Macau Christian Union have begun. It is important to keep this momentum going.

An advanced training in conflict transformation will be held at MBI in early November of this year. Rev. Dr. Daniel Buttry, a well known Baptist speaker and peacemaker will be the speaker. He is "the first full-time, global peace trainer and negotiator employed by a mainline denomination: American Baptist Churches (ABC)..." (Buttry 1995, ii). My hope is for him to connect with some of those interested in peacemaking to begin talking about how to continue the momentum. He will have his own ideas and I am encouraged that his coming is a further step along the road of implementing peacemaking practices for the churches of the Macau Christian Union. I hope to be able to speak with Dr. Buttry when he is in Hong Kong, a week prior to coming to Macau. I want to put him in touch with those I have been speaking with in Macau about the idea of an annual forum on peacemaking. I would like him to discuss with the Macau group what some possibilities might be.

I believe that training church leaders in conflict resolution is very important. The Chinese are a very pragmatic people. Learning about dealing with conflict is a good step

in showing the importance of peacemaking. This creates a continued interest to learn more about peace.

Seminary Education

A greater awareness comes about through further study and reflection. It is important to begin both at the basic level and at the academic level. Along with leaders receiving training in conflict resolution, up-and-coming church leaders attending seminary or Bible college need to study about peace theology and peacemaking. Several seminary professors with whom I have spoken have echoed this recommendation. In order for church members to be convinced of its importance, the church leadership needs to first be convinced. This can happen best while they are still receiving education to prepare for ministry.

Peace Curriculum

Based on the pastors I interviewed and the results I tabulated from the questionnaire, there exists no peace curriculum in Chinese for Sunday school use. The Presbyterians, Lutherans, and Mennonites in North America all have developed a peace curriculum for use at different levels of Sunday school. These have been very helpful in fostering amongst the churches the theme of peace. Several leaders in the MCU, one pastor in particular, has encouraged me to look into finding individuals to translate some of these. My hope is that, with the coming of Dr. Buttry in November, there will be more momentum for this. Dr. Buttry's affiliation with the Baptists and being a colleague of one of the instructors at MBI may help to draw from the larger pool of Chinese Baptist churches to find help with translating or even creating a Chinese peace curriculum.

Those in the MCU that I have spoken with that have an interest in peacemaking have asked me to ask a Chinese Mennonite professor whom all of us know to help with

translation or finding qualified translators to work on translating existing English materials. This may also be a project for the Chinese Anabaptist Network. The largest group within this network is the Taiwanese Mennonites who have done translation before of English Mennonite materials. In conjunction with available resources from the Hong Kong and Macau Mennonite churches, this would be quite doable as well as be something that would of interest to all parties since these Chinese Mennonite churches have been talking for years about having more Anabaptist materials in Chinese.

Conflict also occurs amongst children. Resolving conflict without resorting to violence are basic skills that can and should be taught to children. Bullying on the playground is unfortunately a common thing in many schools in Macau. There is a crying need to teach parents as well as children some basic skills about dealing with conflict. I believe the church has an important role to play in teaching about a way to deal with conflict that different and more effective than the world's way.

Why are we surprised that so many adults are conflict illiterate? Where were they supposed to learn about this vital subject? In school, peer conflict resolution courses are still rare. Even brief modules on conflict and negotiation are considered extracurricular. Many students learn nothing about communicating across differences. (If they do, it is often in a "debate club," which reinforces the pro/con, either/or way of experiencing differences). Faith-based educational programs offer little practical help beyond scriptural one-liners (such as "Do unto others..." and "Blessed be the peacemakers..."). And government and media offer young people more negative than positive examples. But what if all that changed? If a generation grew up conflict literate, their overall academic performance would be enhanced. Students would bring this knowledge back home and infuse it into family life. Parents and children would have a new set of skills for handling disputes,... (Gerzon 2006, 227)

In meeting with one of the MCU leaders several weeks after my presentation and talking about peacemaking, he enthusiastically said that peacemaking is something that should be done by the church but also be taken into the school and into the family.

Training in peacemaking goes beyond the church and can also be a part of the school's curriculum. Some North American school systems have incorporated teaching about peacemaking into their curriculums. How do children deal with bullying and violence on the playground? How does one get along with neighbors? How does one deal with conflict amongst siblings? Special teachings about peacemaking in schools have occurred in the past, taught by the Catholics. Because Macau has several large Protestant schools, I also foresee this kind of teaching in those places. Many Protestant churches in Macau have members who are either teachers, have worked closely with the Macau Education Department, or they themselves work in the government. This all comes under the mandate of peacemaking practices.

As has been mentioned before, the theme of peace and peacemaking in the Chinese church is a very new idea, the pace for implement peacemaking practices for the Chinese church will seem slow at the start. As I have heard someone say, "This will probably be a 5 to 10 year process," I realize that much can be hoped for at the beginning. However, one must also watch and wait and see what timing God has in mind for the process. Just as one cannot resolve conflict or bring about reconciliation without the Holy Spirit's involvement, the timing and momentum for implementing peacemaking practices is also dependent upon the Holy Spirit's timing.

Gospel Tracts

I have been told by several Chinese Christian theologians and church leaders that there are many points of commonality between Old Testament Jewish culture and traditional Chinese culture, a further reflection of the Old Testament idea of shalom by Chinese church leaders as it relates to peace would be a good bridge point for the Gospel of peace to the Chinese context. From the research's looking at Gospel tracts used by the churches, there is room for developing these kinds of tracts with this message of shalom.

As pastors and small group members have shared about their contexts and the broader Chinese cultural context in Macau and beyond, there are a number of things that cause conflict. Emphasizing the message of the Gospel as God's desire for reconciliation in the four relationships (as has already been mentioned) rather than the traditional emphasis of salvation (reconciliation with God) via tracts and other methods, is something, I believe, would be very effective and would communicate a holistic Gospel.

When presenting the Gospel, the fact that sin is the cause of world's and the individual's troubles and lack of peace and therefore needing forgiveness for sin and reconciliation with God—this message is clearly presented. I believe more can be said about people being able to be reconciled to one another through God's help. This relates the Gospel very clearly to family and other relationship issues that are so much the cause of conflict in the Chinese culture.

Interpersonal Roles and Communication Skills

In speaking with those who attended the first ever workshop on conflict transformation in March of this year at MBI, they felt that what was learned about oneself and how one gets into conflict and responds to conflict was very helpful. It is specifically this kind of help that is what is needed to foster healthy relationships amongst leaders, congregants and between leaders and congregants. It is this that helps contribute to what one church leader said while I was together with a small group from his church. He commented that if individuals had healthy relationships with one another, there would be less conflict. And if there was conflict, because relationships were basically healthy, the conflict could be worked out without too much effort. Being more in touch with one's self is an important part of learning to communicate well with others. The emphasis on "looking inside" the person also reiterates the importance of the individual being

reconciled to him or herself. It is essential that the Holy Spirit bring about at least some basic level of inner healing.

Often unhealthy relationships arise out of individuals who themselves are spiritually and emotionally unhealthy, or least carry baggage that affects having a healthy spiritual life. Spiritual formation is about a healthy spiritual life. By seeking communion with God, seeking forgiveness and healing, we become more and more whole. Our life, lived and controlled by the Holy Spirit, will exhibit more of the fruits of the Spirit—one being peace or shalom. Learning to deal with conflict or doing peacemaking practices is not so much about learning skills but rather comes from being at peace with ourselves and with God. “If we can actualize shalom, the fruit of the Holy Spirit, and the essence of God in our lives, we may solve our conflict with others more efficiently” (Chan 1995, 191).

Churches helping their members to continue to strive for greater communion with God and experience healing are in fact helping them experience shalom. I see this idea as a broad way in which peace and peacemaking affects every aspect. To help churches to have this awareness is also important. By doing so, it can bring a greater number of leaders on board to embrace the importance of peace and peacemaking. Making this connection is not to dilute the meaning of peacemaking to incorporate everything but rather a way to see that peace is central to the Gospel message.

Helping God’s people to be people of shalom results in churches becoming communities of shalom or peace, or as having what the Kreiders’ book is entitled, *A Culture of Peace*. Communities of peace can impact an entire city. “If a city has shalom, conflict would be less in the personal and community dimensions....The church should be a community of shalom. Shalom should be considered as one of the principal Christian ministries in Hong Kong” (2005, 192).

Several pastors stressed the importance of communicating more directly with one another when there is conflict and not deferring to the Chinese way of speaking indirectly or less directly. It is these pastors who advocate this that feel most confident about dealing with conflict. Communicating clearly seems to be an important aspect of dealing with conflict. I therefore believe that any conflict training needs to also include a component on communication and how to help with better communication.

Not all of the churches whose pastors I interviewed had small groups. Those that did however, felt that they were very important in helping with the communication amongst their members. Small group leaders were the ones who dealt with any conflict that arose. For this reason, encouraging churches to create small groups that meet regularly is another recommendation of this research. I realize that having small groups in the church is an issue of ecclesiology as well. Churches themselves need to decide how and when these groups would meet and what would be their purpose.

In reflecting on what was shared by pastors in the interviews, I believe that the concept of a leader's role, his or her expectations of that role, as well as that of the congregation's understanding of that role needs to be further explored to see how leaders in conflict behave vs. congregants in conflict. Pastors have talked about teaching their members to be humble and willing to put down their agenda in order to work out conflict. Yet once the person has a role and authority, the issue of face to a greater extent seems to affect the response of the leader when he or she is in conflict. I believe that understanding, teaching about and modeling servant leadership would be important. This then warrants further discussion with these pastors about how that might be helpful and how it might be done.

Peace and Justice

I realize that there is also a strong relationship between peace and justice, as many Biblical passages speak of them together. This research has limited itself to peace. However I believe more research needs to be done about the topic of justice because having an awareness of injustice issues and working for justice needs to be a part of the culture of peace. I believe a starting point in this is by including it in peace education. A peace curriculum and peace resources can include justice issues and thereby begin the first step of raising the awareness justice and its relationship to peace.

As pastors and church leaders are exposed to different aspects of peacemaking through forums or special speakers, as has already been mentioned, it is hoped that their horizon will be broadened to become more aware of the strong Biblical connection between peace and justice. It is for local pastors and church leaders to find where the injustices are taking place in Macau and how the church is to respond to these injustices.

Prostitution in Macau is illegal, however it is rampant. There are more prostitutes in Macau than Protestant Christians. Prostitution always involves the trafficking of women. A small group of Christians in Macau has, for the last 5 to 10 years, been ministering to these “ladies of the night.” The church does see this as a ministry. I believe that it is an issue of injustice as well.

The Macau government collects huge amounts of money from taxation on casinos. The large gaming corporations who have built huge casino resorts in Macau and employ thousands wield enormous influence with the government; many would say too great an influence. Large investments in casino-resort construction have created a boom that has further attracted moneys in purchasing real estate. As a result, real estate prices have skyrocketed and local Macau people find it extremely difficult to be able to afford to rent an apartment, let alone purchase one. There has been an outcry on the part of the public.

Casino-rich Macau announced a record handout of 9,000 patacas (about US\$1100) for each of its 570,000 permanent residents yesterday as part of

a basket of sweeteners that critics say are designed to head off growing public anger over bigger structural economic problems. Critics say Chui's package of direct financial handouts - which also includes a 7,000-pataca injection into the provident funds of eligible residents and a smaller (5,400 patacas) handout for non-permanent residents - mask his failure to come up with long-term solutions to labour and housing problems. (Lau 2013, 12)

There is also a significant number of local people in Macau who have gambling addictions. Despite creating jobs and wealth for the city, the casino industry has had a significant negative impact on Macau residents. Scripture teaches that we are to be concerned about the displaced, the disadvantaged, the poor and those who are being oppressed. Jeremiah 29:7 says, "Seek the welfare of the city." The church has a voice to speak into issues of injustice.

Stories of Peacemaking

Telling stories is an effective way of communicating about peace. Many Chinese leaders have told me that Chinese respond very well to stories. Mennonites, Baptists, and other denominations in North America have published books specifically about stories of peacemakers. Some of these stories come from Asian contexts (Lehn 1980). The Mennonites have one such book translated into Chinese. More of these books need to be translated from English into Chinese as a resource for Chinese churches. These could be included as part of a peace curriculum.

In Chinese history there are examples of individuals, although not Christian, who were peacemakers or examples of situations in which effective peacemaking strategies were used. I recommend that the Chinese churches find such examples from their own history from which to develop stories. Illustrating with these types of stories would be very effective in preaching, teaching, and training in the church.

I have encouraged pastors, during my interviews to think about and begin to collect stories from within a Chinese or an Asian setting that involve peacemaking. They

have agreed to be on the lookout for these kinds of stories. My hope is that a future date, there may be a way of collecting these and have them published, just as North Americans have published their own about North American examples of individuals or groups who were being peacemakers.

A collection of stories about Chinese and Asian peacemakers may be one of the most effective and quickest ways to bring leaders on board with the idea of peacemaking. These stories can be used with children of all ages, as sermon illustrations, and as encouragements to being a peacemaker.

Care for Creation

As the church comes to learn more about peacemaking, it will realize the connection between peace and justice. Humanity's abuse of the earth is a justice issue. Some 20 years ago when Taiwan began its recycling campaign, the churches spearheaded much of it. As Colossians points, God's desire is that all things in creation be reconciled. Our relationship with creation, as it was before the Fall, also needs to be restored. Though this may not be totally possible until Christ returns and restores all things, there is a need to be better stewards of the creation that God has entrusted to humanity. Scripture says from dust we came and to dust we return. It is this connection with creation that affects not only how we relate to it but perceive God and His relationship to His created order.

We need to learn again how to live in the garden: not the Eden we've lost, but the garden of the New Jerusalem toward which we are bound. When we garden well, we do not only grow food for our bodies and flowers for our tables; we share in and extend God's feeding, healing and sustaining ways with the word. (Bahnson and Wirzba 2012, 118)

The government in Macau already has specifically designated trash bins in many parts of the city for people to put in their plastic items, metal cans and containers, and

recyclable paper. Some high-rise buildings have also started providing these for their tenants. I believe in the future, as the church realize that caring for creation is also a peacemaking practice, it will make a point of teaching all of its members that this and other creation care activities are also part of the mandate to be peacemakers. In the urban jungle of concrete and steel, especially in Macau where no one has their own garden or backyard, one must be reminded of one's connection to creation. I believe there is great prospect for the church to be that voice.

“Peace” Sunday

Although the celebration of “Peace Sunday” in North America largely came about because of the church's response to the issues of war, peace, and the military, I believe there is a place for the idea of a “Peace Sunday” in the Chinese Protestant church's calendar year, even though pastors have said that war and the military is a non-issue for the Chinese churches in Macau. There are enough other issues such as reconciliation that would justify having this kind of emphasis at least once a year in the churches.

Many pastors have shared that Chinese have many very negative experiences and feelings around the issue of conflict, especially those over 50 years of age. Focusing on the positives of resolving conflict and sharing stories of successful outcomes to resolving conflict might be two starting places from which to further develop other ideas for a “Peace Sunday” in the Chinese churches. Because many pastors in the interviews have also spoken of God's work of reconciling all of creation, peace and creation might be another topic to be included in “Peace Sunday” celebration.

I have two specific peace resources that I would like have translated into Chinese to give to the churches for use: one is a yearly Bible reading plan in which there is a peace related topic for every two weeks; a second one is list of readings for Lent with the

theme of caring for the earth. Both of these resources would not simply be highlighted on a Peace Sunday but would continue the theme throughout the year.

All of these ideas come under the rubric of peace awareness and education, something that developing a peace curriculum would address. All of the pastors that I spoke with said their church had no Sunday School curriculum about peace. Just as several pastors shared that it was easier to teach youth about being more open and communicating more directly, the same can be said about creating an awareness of peace and being a peacemaker with younger people. I believe it is therefore important to have a peace curriculum in the Sunday school that begins to create awareness at an early age.

Certain recommendations I am making such as the fore-mentioned are things that must be tried and then evaluated by the local churches. It is difficult to make an evaluation of something that has never been tried before. But I believe the time to test some of these ideas is now. This opinion is based upon a conversation I had with the former principal of Macau Bible Institute. He felt that the churches of Macau needed more training and awareness in peace and peacemaking however were unaware that they needed this. I believe that the time for this is now.

A Peace Church

Mennonites, Quakers, Brethren and several other denominations belong to a group known as the Peace churches. The above-mentioned suggestions for peacemaking practices help to create awareness and learn certain skills. In order to operate in the spirit of peacemaking, one must come see peace as central to the Gospel and reconciliation as the operating principle in many stories in Scripture and theological statements by the apostle Paul, for example. It is important that the leadership in the church see things this way.

In my observation of the pastors and some of the leaders in the Macau Mennonite church, I am beginning to see this happen. This happened after my wife and I gave a teaching to the church members on reconciliation and conflict. Since then, the pastors of the church often use the phrase “four levels of reconciliation.” I have noticed that in the preaching, often times Biblical stories will be explained by emphasizing reconciliation and peace.

I have also noticed that during prayer meetings and other times, several members of the church have also talked about the need for reconciliation in their extended families. Prayers were prayed for reconciliation between certain members. In the last few months there have been several major instances in one member’s family in which there was reconciliation of a relationship that had been broken for a very long time.

Reconciliation - Reestablishing Shalom

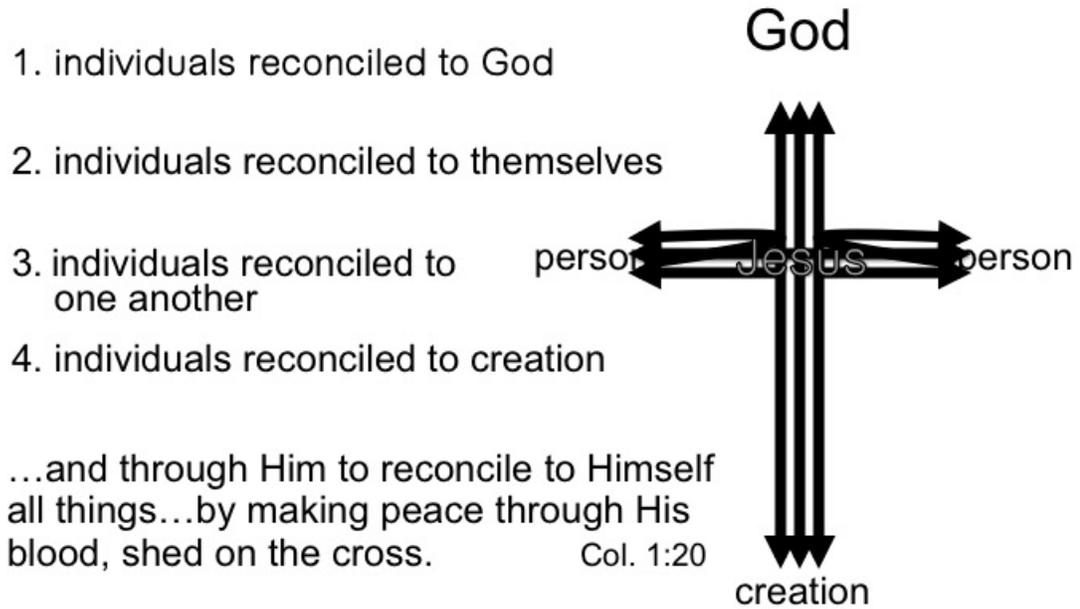


Figure 5: Peacemaking: Restoring Shalom in All Relationships

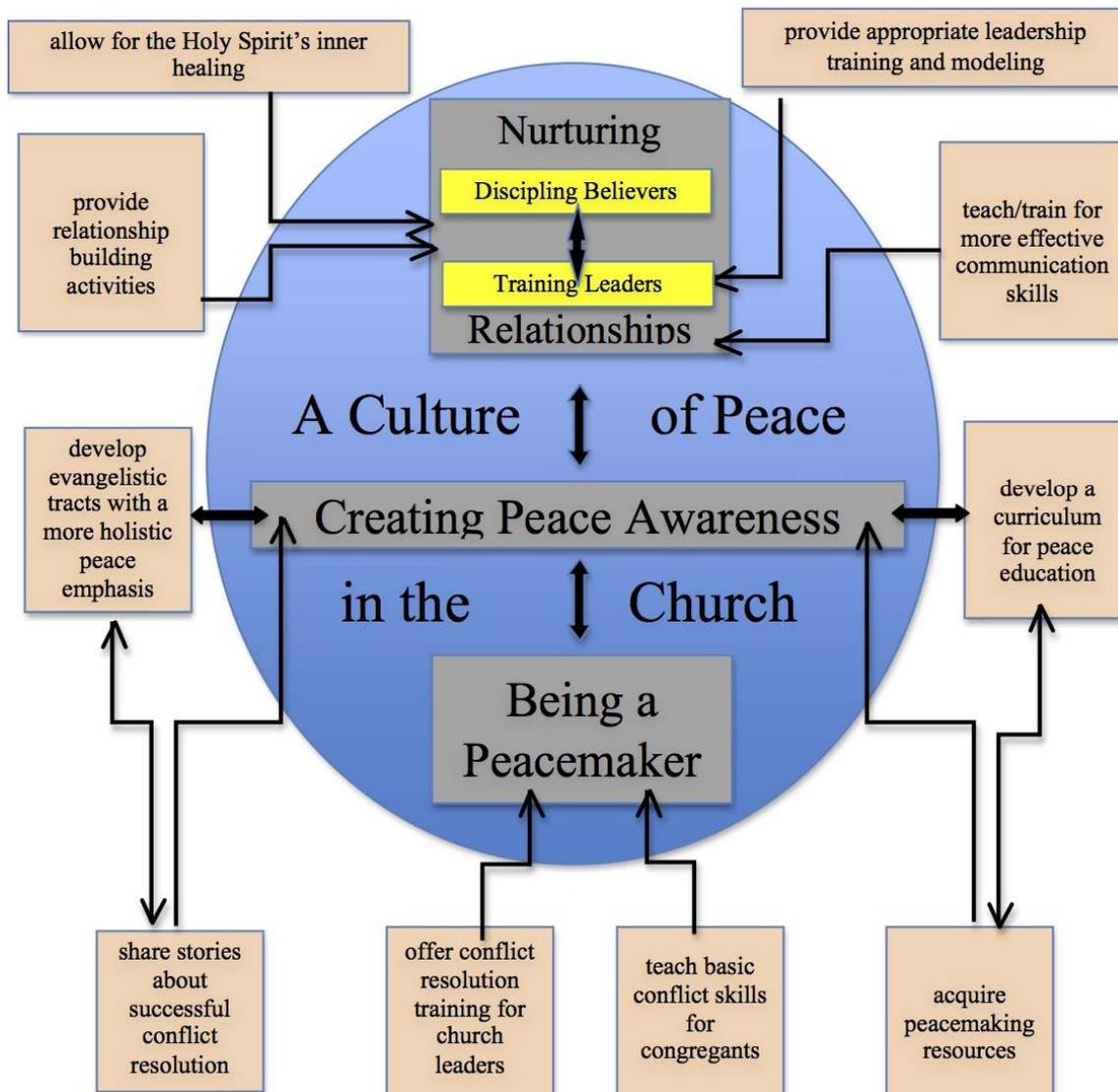


Figure 6: Peacemaking Practices for the Churches of the MCU

Appendix A

Letter of Consent to Participate in Research Study

Fuller School of Intercultural Studies

A Culture of Peace: A Study of the Understanding and Practice of Being a Peacemaker Amongst the Chinese Protestant Churches of Macau, China.

Peace to You _____,

I am doing research for an academic project at Fuller Theological Seminary and would very much like you to be a part of it. The purpose of the research project is to identify the role of the Biblical concept of peace in the theology and peacemaking practices in the churches in Macau. The research should help churches highlight the importance of peace in their own theology and develop peacemaking skills and practices to cultivate a culture of peace within their own congregational settings. My hope is that this research will also help pastors and church leaders teach about peace and peacemaking as well as help them deal with conflict situations. As church members become more informed about the church and peacemaking, hopefully they can also receive some basic training in dealing with conflict in their own personal situations.

My research involves three parts. First, I am interested in interviewing you about your ministry, your church's practices regarding peacemaking, and your experience in dealing with conflict. This interview would be recorded and the computer file would be password-protected. Only you and myself would have access to it. None of the interview would be made public.

A second part of my research involves collecting information from your church members about their understandings of peace and biblical peacemaking, as well as their experiences in dealing with conflict, either their own or helping others. This would be done in the form of an anonymous questionnaire for them to fill out. These questionnaires would be scanned and the computer files also be password-protected. The hard copies would then be destroyed.

A third part would be for me to spend an evening each with one or several small groups in your church. We would be looking at 4 different vignettes about conflict. I would then discuss each vignette with them to get their understanding of conflict and interpersonal relationships. This discussion would also be recorded and again, the computer files password-protected. None of what was discussed would be made public. All of this would be made known to them before our discussion.

Should you or any others involved in any part of this study feel the need to

withdraw, I would welcome you/them to do so at any time. If you feel you would be able to cooperate with me in this study, please sign below. If you have any other questions about this research project, please feel free to call me at 6647-4265. We could then also talk about how and when to begin. Thank you for taking time to consider my request. Blessings to you in Jesus!

Your fellow laborer in Christ,

Rev. George Veith
Macau Mennonite Church

Signed _____ Dated _____

Appendix B

Interview Questions

Guiding Interview Questions for Pastors

A. Understanding of Peace

1. In Mt. 5:9, Jesus says to His disciples, “Blessed are the peacemakers, for they shall be called the sons of God.” Why do you think Jesus connects being a peacemaker with being a son of God? How is being a son of God being blessed? What does it mean to be a peacemaker? What does that look like?
2. Jesus said to His disciples on many occasions (i.e. John 20:19-23) “Peace be with you.” What do you think that meant for His disciples?
3. The Bible speaks about God giving us the ministry of reconciliation (2 Cor. 5:18-19). What do you think that means for us?
4. What is most important to you about the Matthew 18 principles of dealing with conflict—when a brother sins against you?
5. Colossians 1:20 says that “...God in Christ was reconciling all things to Himself, whether on earth or in heaven...”. What do you understand “all” things to mean?

B. Understanding of Conflict

1. How does Chinese culture in Macau affect conflict arising and how to deal with it?
2. Might dealing with conflict situations have any benefits?
3. Most of the Macau Protestant churches are rather small? Are small churches more likely or less likely to have conflict? Why or why not?
4. Do you think it is important for the churches to talk about how to deal with conflict? Why or why not?
5. Do church leaders in Macau know how to effectively deal with conflict?
6. For you, what are some important elements in effectively dealing with conflict?
7. Managing conflict or resolving conflict – what is your opinion about each?
8. Are you familiar with the different conflict management styles?

C. Being a Peacemaker (doing peacemaking) in the Church

1. Does your church celebrate “Peace Sunday”?
2. Do your small groups or Sunday school classes ever study about what it means to be a peacemaker?
3. When observing the Lord’s Supper, do you speak about reconciling with your brother before taking communion?
4. Do you preach about peace and reconciliation or how to deal with conflict?

5. In your church's baptismal classes, do you teach about how to biblically deal with conflict?
6. Do you do any training of leaders in basic conflict resolution or do they receive any training elsewhere?
7. Does your church have any resources about being a peacemaker/dealing with conflict?
8. Should the church be helping parents in the area of dealing with conflict? how?
9. Where is the conflict in your church most visible? between church members; between church members and leaders; between leaders? why do you think that is?

D. Results of being a Peacemaker (doing peacemaking) in the Church.

1. Would it be helpful to teach more about being a peacemaker in your church? Why or why not?
2. How do you feel about your own efforts at dealing with conflict when you are in conflict with someone else? (can successfully solve it, have difficulty dealing with it, have much to learn about how to do it better, etc.)
3. What things are important / necessary in your church to be able to minimize conflict?
4. What do you think might be some of the possible results of practicing more peacemaking in your church?

Guiding Discussion Questions for Small Groups

1. Participants' Interpretation and Understanding of being a Peacemaker
 - a. What did Jesus mean by "being a peacemaker" (Mt. 5:9)
 - b. How is one blessed by being a "son of God"?

2. Observed Practices of Being a Peacemaker (Peacemaking) in Participant's Church
 - a. In baptismal class, did you learn about how to biblically deal with conflict?
 - b. Does the pastor talk about peace? reconciliation? when? where?

3. Possible Results of Practicing being a Peacemaker (Peacemaking) in the Participant's Church was More Emphasized.
 - a. If people gossiped less, how do you think that would affect the church?
 - b. If people spoke the truth in love, what affect would that have on the church?

4. Need for And Responsibility in Promoting Peacemaking in the Participant's Church
 - a. Is it important in your church? Why or why not?
 - b. Who should do it?

5. Extent of Conflict in the Participant's Church/Personal Life
 - a. what kind of conflict is there in the church?
 - b. is it a problem? is it something hidden? is it hard to talk about?

Conflict Vignette Questions

Video #1 "Forgiveness"

1. Why did Rick apologize? Is this difficult to do? What is your experience? With whom is it the most difficult? Do you think Chinese and Westerners are different in this regard?

Whose way should we follow, Western or Chinese?

2. Andrew responds, "No problem." Have you ever made this response? Is it really a problem for Andrew? Why does he then respond like that? Would a Chinese person respond the same way? How could he respond in a way that really means how he feels? Would this be difficult for a Chinese person? What should we do as Christians?

3. Rick asks for forgiveness. How does this make Andrew feel? What could Rick say to make it less uncomfortable for Andrew?

4. Then what does Andrew that night? What does this say about him forgiving Rick? What does Andrew's wife do (tells him to think about Rick's positive points.)

5. When Andrew returns to work the next day, what does he do in the coffee room? (first makes a nasty remark which he says is a joke) His mouth says so, but what does his heart say? (I hate you.) Then what does Andrew do? (complains to another coworker about Rick).

6. At the end Rick wants to have dinner with Andrew but Andrew says he's too busy. Is the conflict resolved?

7. What are some important principles we can learn from this situation that we can learn about dealing with conflict?

8. How can the church help brothers and sisters in their conflict?

9. What kind of environment, culture in the church would be helpful to minimize conflict and also help people in their conflict?

10. Would knowing some basic principles about conflict be helpful? What about for children? Why?

11. When you were being discipled and/or attending baptismal class, did you receive any teaching on how to deal with conflict?

Video #2 "Gossip"

1. The wife is talking on the phone to her friend about someone else. Is that right? Why or why not?

2. "Bless her heart"--These words have two meanings. "Speak of the devil". These phrases look down on others. What do they do to the person who utters them?

3. Then the person who leaves the message says that someone else is not happy about the wife's leadership. What is the problem here? (She shouldn't say this but rather encourage that unhappy person to speak directly to the wife).

4. The husband then talks to his wife about gossip. How does gossip break relationships? How does it affect the church?

5. How can the church deal with gossip (prevent it or at least minimize it)? What principles are important? What can church leaders do?

6. What would a culture of peace in the church do it minimize it?

Video #3 "Denial"

1. The daughter is concerned about how Janet treated her, but the mom plays it down. Why do you think the mother says what she does?

2. The mother says, “Things have a way of working themselves out.” Do you agree or disagree?
3. Is the daughter putting on too much pressure by again and again asking the mother to deal with the situation? What will likely happen if the mother doesn’t deal with the situation? How is the daughter being a peacemaker?
4. Have you ever had someone sin against you? Did you then approach that person about it? Why or why not? Would it have been helpful to have someone like the daughter in the story to help you deal with it?
5. How can the church be helpful in these kinds of situations? What can the church do to help its people in nurturing relationships? in creating a culture of peace?

Appendix C

Survey Questionnaire (With Tabulated Results)

Please circle the response that best represents your personal opinion.

1. A good Christian never has conflict. – 211 (100%)
 - 1.strongly agree - 9 (4.3%)
 2. agree - 45 (21.3%)
 3. no opinion – 17 (8.0%)
 4. disagree – 115 (54.6%)
 5. strongly disagree – 25 (11.8%)

2. Conflict is usually the result of miscommunication. – 211 (100%)
 - 1.strongly agree - 28 (13.3%)
 2. agree - 136 (64.5%)
 - 3.no opinion – 16 (7.6%)
 - 4.disagree - 29 (13.7%)
 5. strongly disagree – 2 (0.9%)

3. Being a peacemaker requires special skills. – 204 (100%)
 - 1.strongly agree – 16 (7.8%)
 2. agree – 76 (37.3%)
 - 3.no opinion – 41 (20.1%)
 - 4.disagree - 69 (33.8%)
 5. strongly disagree – 2 (1.0%)

4. Chinese people even more than western people avoid dealing with conflict.
– 212 (100%)
 - 1.strongly agree – 25 (11.8%)
 2. agree – 92 (43.4%)
 - 3.no opinion - 47 (22.2%)
 - 4.disagree - 46 (21.7%)
 5. strongly disagree – 2 (0.9%)

5. Chinese Christians are less likely to avoid dealing with conflict than non-Christian Chinese. – 212 (100%)
 - 1.strongly agree – 8 (3.8%)
 2. agree - 86 (40.8%)
 - 3.no opinion - 58 (27.5%)

- 4. disagree – 58 (27.5%)
- 5. strongly disagree – 1 (0.5%)

6. When you think of the names of Jesus, which ones are the most important to you? (Choose 4 names and write the rank # beside it, #1 is the most important, #4 is the least important).

_____ Saviour	_____ Lord	_____ Lamb of God
_____ King of Kings	_____ Messiah	_____ Prince of Peace
_____ Son of God	_____ Son of Man	_____ Redeemer

7. I believe being a peacemaker is about.... (choose as many as are applicable)

- _____ addressing global issues of war and peace. - 61
- _____ making peace between people in the church. - 105
- _____ making peace between Christians and other religions. - 72
- _____ making peace with one's enemies. - 165

8. I have learned about being a peacemaker from (choose as many as are applicable)

- _____ hearing it preached - 144
- _____ studying about it in Sunday school/small group Bible study - 78
- _____ reading about it in a book - 66
- _____ learning about it through watching (internet, TV, video) - 37
- _____ I have not learned about being a peacemaker - 39

9. When you are in conflict with someone else, what method do you use to deal with/resolve the conflict? (rank them 1 to 5 - #1 = most often; #5 = least often)

- _____ follow my own feelings - 2.99
- _____ listen to the advice of family - 3.95
- _____ listen to the advice of friends - 3.16
- _____ follow my pastor's counsel - 3.34
- _____ look into the Bible to find Scriptural principles to deal with the conflict - 3.13
- _____ follow my past experience in dealing with other conflicts - 3.17

10. Can you think of any hymns/songs that are sung in your church that talk about "peace"? – 208 (100%)

- _____ I can think of many - 18 (8.7%)
- _____ I can think of several - 112 (53.8%)

_____ I can think of only one - 46 (22.1%)

_____ I cannot think of any - 32 (15.4%)

11. What kind of art is there in your church that have the words “peace” or “reconciliation”? (write the number of how many in each group – #0 or more)

_____ painting / drawing - 40

_____ Chinese scroll containing Bible verse - 58

_____ plaque - 34

_____ poster - 50

_____ other - 15

12. Does your church have any resources on being a peacemaker? (please check one)

- 204 (100%)

_____ none - 31 (15.2%)

_____ one - 10 (4.9%)

_____ several - 52 (25.5%)

_____ many - 18 (8.8%)

_____ don't know - 93 (45.6%)

13. In the last 12 months, how often has your church's pastor/leader preached about being a peacemaker? - 182 (100%)

_____ 0 times - 30 (16.5%)

_____ 1 time - 47 (25.8%)

_____ 2 times - 38 (20.9%)

_____ 3 times - 21 (11.5%)

_____ more than 3 times - 46 (25.3%)

14. When your church celebrates communion, the pastor/leader will talk of (check as many as are applicable)

_____ Christ's body broken and blood shed for each sinner. - 178

_____ the need to have right relationships with others before taking communion. - 54

_____ communion as a celebration of unity within Christ's body, the church. - 77

_____ the need for personal repentance before taking communion. - 120

_____ the willingness to suffer as Christ's follower. - 44

15. Were you baptized into this church? – 195 (100%)

_____ Yes – 118 (60.5%) _____ No – 77 (39.5%)

16. Did the special, pre-baptismal classes have any teaching on conflict and how to deal with it biblically? 177 (100%)

_____ Yes - 51 (28.8%)

_____ No - 97 (54.8%)

_____ I didn't attend any pre-baptismal classes - 29 (16.4%)

17. While you have attended this church, has it offered any seminars/trainings/special teaching on how to deal with conflict? 197 (100%)

_____ Yes - 82 (41.6%) _____ No - 68 (34.5%) _____ Don't know - 47 (23.9%)

18. What results might occur if there was more awareness and practice of being a peacemaker in the church? (beside each possible result, mark the number that best indicates your opinion)

	very unlikely	unlikely	likely	very likely
	1	2	3	4
3.18 _____	less conflict amongst members in the church			
3.25 _____	a greater sense of unity amongst the brothers and sisters			
3.16 _____	opportunities for members to receive conflict resolution training			
3.09 _____	less conflict in the homes of church members			
3.05 _____	attracting more new-comers to the church			
3.05 _____	a greater number of peacemaking resources available to church members			
3.11 _____	greater cooperation amongst leaders in the church			
3.14 _____	less conflict between church members and church leadership			
3.10 _____	more opportunities to help others work through their conflict			
3.08 _____	the church establishes a peacemaking ministry			
2.96 _____	less gossiping among church members			

Please circle the response that best represents your personal opinion.

19. Being a peacemaker is the responsibility of every Christian. - 202 (100%)

1. strongly agree - 59 (29.2%)

2. agree - 127 (62.9%)

3. no opinion - 13 (6.4%)

4. disagree - 3 (1.5%)

5. strongly disagree - 0 (0%)

20. There is no need to seriously deal with a conflict situation because eventually things work themselves out. - 191 (100%)

1.strongly agree - 3 (1.6%)

2. agree - 18 (9.4%)

3.no opinion - 23 (12%)

- 4. disagree - 100 (52.4%)
- 5. strongly disagree - 47 (24.6%)

21. I think of myself as a peacemaker. 我覺得我自己是一個和睦使者。 - 206 (100%)

- 1. strongly agree - 7 (3.4%)
- 2. agree - 105 (51%)
- 3. no opinion - 64 (31%)
- 4. disagree - 21 (10.2%)
- 5. strongly disagree - 9 (4.4%)

22. Violence in the media (advertising, computer games, TV, movies, internet) is an issue that the church should address. - 201 (100%)

- 1. strongly agree - 21 (10.8%)
- 2. agree - 113 (56.4%)
- 3. no opinion - 54 (27.1%)
- 4. disagree - 11 (5.7%)
- 5. strongly disagree - 2 (0.1%)

23. Violence in the media (advertising, computer games, TV, movies, internet) is an issue that Christian parents should address with their children. - 201 (100%)

- 1. strongly agree - 42 (20.8%)
- 2. agree - 139 (69.2%)
- 3. no opinion - 16 (8%)
- 4. disagree - 3 (1.5%)
- 5. strongly disagree - 1 (0.5%)

24. The church should be doing more to equip its members on how to address the issue of violence in the media. - 206 (100%)

- 1. strongly agree - 17 (8.3%)
- 2. agree - 147 (71.4%)
- 3. no opinion - 39 (18.9%)
- 4. disagree - 3 (1.4%)
- 5. strongly disagree - 0 (0%)

25. The church should be doing more to equip Christian parents on how to address the issue of violence in the media with their children. - 213 (100%)

- 1. strongly agree - 23 (10.8%)
- 2. agree - 143 (67.1%)
- 3. no opinion - 25 (11.7%)
- 4. disagree - 21 (9.9%)
- 5. strongly disagree - 1 (0.5%)

26. Christian parents should not purchase war toys (guns, tanks, etc.) for their children. - 205 (100%)

- 1. strongly agree - 11 (5.4%)

- 2. agree - 63 (30.7%)
- 3.no opinion - 65 (31.7%)
- 4.disagree - 59 (28.8%)
- 5. strongly disagree - 7 (3.4%)

27. I have problem with my children watching violent movies on TV, the internet, computer, etc. - 199 (100%)

- 1.strongly agree - 2 (1%)
- 2. agree - 37 (18.6%)
- 3.no opinion - 56 (28.1%)
- 4.disagree - 66 (33.2%)
- 5. strongly disagree - 38 (19.1%)

28. Have you read any books about peacemakers? . - 202 (100%)

- _____ No - 149 (73.8%) (If “No”, skip to question #30)
- _____ Yes - 53 (26.2%) (If “Yes”, go to question #29)

29. What topic were these books about? (write the number of books in each blank)

- _39_ helping others make peace with God
- _34_ helping someone make peace with another person
- _12_ helping make peace between two countries

Please circle the number that best represents your personal opinion.

30. The church should be teaching more about how to be a peacemaker. . - 212 (100%)

- 1.strongly agree. - 27 (12.7%)
- 2. agree. - 153 (72.2%)
- 3.no opinion. - 31 (14.6%)
- 4.disagree. - 1 (0.5%)
- 5. strongly disagree. - 0 (0%)

31. The church should have Christian resources about being a peacemaker. .
- 205 (100%)

- 1.strongly agree. - 16 (7.8%)
- 2. agree. - 151 (73.7%)
- 3.no opinion. - 36 (17.6%)
- 4.disagree. - 2 (0.9%)
- 5. strongly disagree. - 0 (0%)

32. The church should be teaching more about how to deal with conflict. .
- 194 (100%)

- 1.strongly agree. - 35 (17.9%)
- 2. agree. - 144 (74%)
- 3.no opinion. - 15 (7.6%)
- 4.disagree. - 0 (0%)
- 5. strongly disagree. - 0 (0%)

33. I would be interested in receiving training in how to deal with/help others deal with conflict. . - 201 (100%)

_____ Yes. - 157 (78.1%) _____ No. - 44 (21.9%)

34. I am aware of unresolved conflicts (between members or between members and church leaders) in my church. . - 203 (100%)

_____ none. - 98 (48.3%)
_____ 1 case. - 36 (17.7%)
_____ 2 cases . - 26 (12.8%)
_____ 3 cases. - 16 (7.9%)
_____ 4 cases. - 2 (1%)
_____ more than 4 cases. - 25 (12.3%)

35. If there are unresolved conflicts in your church, who are they with? (check as many as are appropriate)

_____ church member with church member - 105
_____ church member with church leader -27
_____ church group with church member -73
_____ church group with church group -17
_____ church group with church leader -17

36. Church Conflict: In the last 12 months, I have been in conflict with (write the number of people in each category - #0 = none)

_____ church member - 48
_____ church group - 13
_____ church leader - 22

37. Non-church conflict: In the last 12 months, I have been in conflict with (write the number of people in each category - #0 = none)

_____ family member - 104
_____ relative - 14
_____ friend - 51
_____ coworker - 54
_____ neighbor - 6

38. In the last 12 months, how many different conflict situations have you helped someone else to try to resolve? . - 179 (100%)

- _____ none. - 66 (36.9%)
- _____ 1 situation. - 30 (16.8%)
- _____ 2 situations. - 32 (17.8%)
- _____ 3 situations. - 10 (5.6%)
- _____ more than 3 situations. - 41 (22.9%)

 Please circle the appropriate category:

- a. Gender : Male Female
- b. Age: 15-24 25-34 35-44 45-54 55-64 65+
- c. Marital status: single married divorced separated
- d. Birthplace: Macau Hong Kong China Other
- e. Level of Education:
- _____ not finished High School
 - _____ High School Diploma
 - _____ Bachelor's Degree/Technical Degree
 - _____ Master's Degree
 - _____ Doctoral Degree
- f. Number of years attending this church:
- _____ less than a year
 - _____ 1-2 yrs.
 - _____ 3- 5 years
 - _____ 5-10 years
 - _____ 10+ years

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