

六.四歷史的傷口—華人教會當如何面對

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二十年前的六月四日，北京城傳出了槍聲。一場奪去數百和平請願民眾生命的流血慘案，震驚了全世界，也從此永遠改變了當代（包括筆者在內）許多中國人的生命狀態和生活方式。

二十年來，政府當局對六四的態度發生了轉變：從一開始高調定性六四為反革命暴亂，到後來改稱其為「一場政治風波」，如今則是全面封殺有關六四的任何資訊與評論，當它不存在。而這二十年來，生活在自由世界的海外華人，對六四的態度也發生了轉變：從當初毫無保留地同情支持廣場上請願的學生，以及對政府血腥鎮壓的無比震驚與悲憤，轉變為目前對六四逐漸的淡忘與麻木。其中一個原因在於：近年來隨著中國經濟實力的增長，尤其因著成功舉辦奧運所帶給國人的民族自豪感，大眾對六四的態度越來越模糊曖昧，海外主流的華人媒體對六四的話題也多半敬而遠之。更不可思議的是，海外社會竟冒出不少「六四鎮壓有理」的論調，當年為六四流血事件而慷慨激昂上街遊行的留學生，今天卻為專制曲意辯護，甚至自嘲當年的道德勇氣只是少不更事的衝動而已。

在六四事件上，政府與民運是對立的兩方。世人會傾向哪一方表態呢？誠然，這二十年來世界局勢的變動很大，人們的立場也因此出現了「此一時也、彼一時也」的巨大落差。但我們是基督徒，我們的主只有一位，就是三一真神，「在祂並沒有改變，也沒有轉動的影兒」（雅一17）。在所有的事務上，包括政治，我們都只能忠於這位從昨日今日直到永遠，都不改變的主，而不可為任何一方搖旗吶喊，更不可成為兩面倒的牆頭草。我們既是天上國民，同時也是地上公民，在入世而不屬世的張力中，基督徒所能作、所應作的，就是凡事在世人面前表明自己天國子民的身份，六四事件也不例外。那麼，究竟華人教會，特別是海外能享受信仰自由的華人教會，當如何從真理的屬靈眼光來領受、來表達呢？

首先，我們看出，神藉著六四悲劇，為福音在中國大地的廣傳預備了人心。這可從三個層面來說：

第一層，六四悲劇的發生，摧毀了國人長期對共產偶像信仰的最後一絲希望。政府屠殺百姓的行為，將人治極權的殘暴性揭露無遺，使共產宣傳中的一切自我標榜不攻自破，更將原本堅貞信奉共產主義的黨員置於人性基本良知的自我拷問下。

第二層，六四悲劇的發生，打擊了中國傳統以來知識菁英的自負盲點。中國的青年學生運動，一直被當局神話為社會先鋒的角色。從五四以降，到一二九救亡運動，到文革初期的紅衛兵運動，學生都被捧為社會進步的天之驕子。但八九年天安門學生請願的場面是那麼波瀾壯闊，使以往的任何一次學運都黯然失色，六四以後海外

留學生的聲援支持又是那麼氣勢磅礴，令全世界為之動容。但這都無法持久，也都無濟於事。國內的學潮因流血鎮壓而戛然終止，海外的抗議則因取得綠卡而漸次平息，「是非成敗轉頭空」，徒留浩嘆。

第三層，六四及其後民運的衰落，迫使人們在更深的層次裡反省：中華民族苦難的根源究竟何在？過去大家相信「有壓迫就有反抗」、「人民的眼睛是雪亮的」，但事實教育了我們：這種世俗的正義觀是經不起考驗的。在極權鎮壓的威勢之下，人們的表現是怯懦、麻木、背叛、內訌。人的盡頭正是神的開頭，許多人開始明白：自己一無可誇，惟有來到上帝的施恩寶座前歸向祂，此外再無出路。

其次，我們更發現，這二十年來，神也藉著六四興起教會、檢驗教會、裝備教會。一，神是怎樣藉著六四興起教會的呢？因著六四，國內的家庭教會得到轉型的契機。六四之後，全國校園瀰漫在消極頹廢、茫無出路之際，原來以農村為主的家庭教會，得到了向城市型與知識型的家庭教會過渡的最好機會。而在海外，原本以港台移民為主的華人教會與查經班，在六四之後也終於開始大膽地、熱情地向大陸留學生表達關愛、宣講福音，不再擔心遭到嚴詞拒絕。也因此九零年代後，海外興起了大陸學生的歸主熱潮。

二，神是怎樣藉著六四檢驗教會的呢？神化咒詛為祝福，祂藉著六四悲劇，給了海內外華人教會這樣的恩典與醫治。但我們還是遺憾地看到，這二十年來，當民間抗議聲浪漸次消退之後，華人教會也同步地逃避這個攸關公義的議題。華人教會敢於譴責社會中同居、雜交等等道德罪惡；但若犯罪者是政府（特別是中國政府）的話，則幾無例外的一概噤若寒蟬；華人教會樂於同情遭受苦難的人，但這苦難若是因得罪政府而起的話，那就不在關懷之列。這現象背後的原因，難道不值得我們深思嗎？長期以來，多數華人牧者長執以「教會不應當搞政治」為由，讓教會躲在一個與社會罪惡無關、與政治苦難隔絕的環境中，過著自義、舒適、安全的「屬靈」生活。華人教會可以抽象地為執政掌權者禱告，也可以具體地為奧運禱告，不認為這是在搞政治；可是若有人提起也為六四受苦難的同胞，為那些在天安門廣場失去了兒女的父母們禱告，他們就認為是在搞政治。這究竟是屬靈還是偽善呢？由此，神也檢驗我們是不是將福音使命狹隘地理解為僅僅傳福音，久而久之，基督徒也習於僅僅在教堂中作基督徒。華人教會的良知，在面對政治罪孽時受到了嚴峻的考驗。

教會本當發出先知的聲音。在舊約時代，眾先知對抗的都是君王與強權，如哈巴谷說「以人血建城、以罪孽立邑的有禍了」（哈 2:12），以賽亞說「禍哉！那些設立不義之律例的和記錄奸詐之判語的」（賽 10:1），阿摩司說「惟願公平如大水滾滾，使公義如江河滔滔」（摩 5:24）等。這是聖經給普世基督徒的真理傳承，華人教會沒有理由自外於這個職守。

舊約先知用強烈的語氣斥責政治罪惡，目的當然不是洩憤，而是呼喚罪人回轉。我們若以為那是自義無情的批評論斷，而不是出於從神而來的愛，那麼我們對真理的認識恐怕就有偏差，沒有把握神那既公義又慈愛的屬性。難道那位恩慈地說「我也不定你的罪，去吧，從此不要再犯罪了」的耶穌，不也曾在盛怒中推翻聖殿商販的桌子、又以「毒蛇的種類」痛斥法利賽人嗎？我們怎麼來理解我們的主是恨惡罪惡、深愛罪人的神，並照著去行呢？

教會不但承擔先知的職分，也當承擔祭司的職分。如果沒有先知出來斥責罪惡、催促人悔改、並且傳講罪人惟有藉著接受主耶穌的代贖之恩得蒙赦免，那麼不知罪、不認罪的人，祭司為他又有何祭可獻呢？更嚴重的是，教會傳福音，若不談罪而只講愛，一味地要求受迫害的人學習饒恕與遺忘，而對加害者所犯的罪卻不置一詞，我們是不是在傳廉價的福音呢？

三，神要怎樣藉著六四裝備祂的教會呢？簡言之，神要裝備祂的教會成為對真理的領會全備而深入的教會，祂要祂的子民能夠同時承擔福音使命與文化使命。華人教會向來秉持著「聖俗兩分」的傳統，對所謂「政教分離」的認識卻停留在短淺的層面上。真正的政教分離，不是在談及政治時，將真理的價值觀從我們的信仰中拿走，更不是對政治保持沉默與淡漠，而是政府與教會在分工上必須有所不同。可惜幾十年下來，保守的、敬虔的華人基要派卻主動自絕於公共領域之外，其作法等於是跟那些世俗的、堅決要將宗教從公共領域中趕走的西方左派一唱一和。這詭異的現象，難道不值得深思嗎？

二次世界大戰時，希特勒政權大肆迫害猶太人，天主教自始至終不曾發表過一個字的譴責，這成為歷史上無法抹滅的污點。殷鑑不遠，在關乎公義的大是大非上，華人教會不可對罪惡抱持無關痛癢的態度，而自絕於廣大同胞的苦難之外。面對六四這歷史的傷口，我們最低限度是表達立場，這是基督徒眾多文化使命中的一項。有人為此切切代禱，有人私下關懷受害者，有人出面譴責「不肯認罪」的罪，表達方式儘管不同，一樣都是出於神的愛，一樣都是承擔了文化使命。

那麼，當教會中某些弟兄姊妹對文化使命的表達方式牽動了當局敏感的政治神經時，我們是欣賞、接納，還是疑心、恐懼，生怕教會此舉恰好讓政府有了打壓基督徒的口實呢？如果是後者，我們是否忘了，教會不是靠著迎合政府、得到政府理解來得到保障，而是靠著向主至死忠心來得主獎賞的。

在彎曲背謬的世代中，教會是神在地上設立的明燈。願主親自帶領保守我們，無論是面對六四還是其他公共事務，都不在權勢面前軟弱卑屈，而顯出先知在面對掌權者時應有的骨氣與勇敢！

華人基督徒關於六四 20 周年的宣告

我們是一群華人基督徒。我們領受了上帝的救恩大愛，被呼召來實行「愛人如己」的神聖誠命。

正是這樣的愛，使我們無法忘記發生在 1989 年的六四慘案。這是一場由中共少數當權者動用軍隊，對和平請願民眾的屠殺；這場殺戮將專制制度的殘暴和虛偽，以及人心最深處的罪孽和黑暗，赤裸裸地呈現在上帝和世人面前。但是，時至今日，這一慘案的真相仍被政府刻意隱瞞著，許多受害人依舊處於被逼迫的困境中。而中國人二十年來持續地活在一個由強權維系的謊言之下，以至於在年輕人的心中，這一歷史已經被扭曲、甚至完全忘卻。

我們認為，無論這二十年來財富的積累和擴展如何鼎盛而喧嘩，關於六四悲劇的記憶、控制和遺忘，仍然壓迫並扭曲著中國人的心靈。從失魂喪魄的生命狀態、到淡漠麻木的道德意識；從官場上無法遏制的貪污腐敗、到社會中急劇分化的貧富差距，凡此種種，都無不與二十年前的這一場血案息息相關。尤可痛切的是，二十年來官方的謊言與遮蓋，以及我們在這謊言下的苟且與沉默，導致了生長於六四之後的一代中國青少年，也喪失了作人起碼當有的正直，誠實，仁愛與勇敢。這怎不令人心膽俱寒！

再也不能這樣下去了！我們不能再沉默！我們必須說出上帝要基督徒們發出的正義之聲。

我們謹向二十年來為這一事件尋求真相與正義、並付出各種努力和代價的人們致以崇高的敬意；我們對“天安門母親”等六四受難者家屬群體、及為此遭受政治與司法迫害的人們表示深切的同情。

我們認為，六四作為政治罪惡的一個丑陋標志，其意義不只是向中國人指明了一個更好的社會政治模式之必要；更向中國人指明，任何建立在罪惡人性與短暫塵世的社會理想，都是不完全的，都不可能承載人生的意義和價值。一切基於人本、將神排除在外的理想，即使看來再好，都不過是金玉其外、敗絮其中。國人一百多年來在尋求民族自強的路上一再付出的慘重代價，就是明證。

我們中間一些出身中國大陸的學人，今天之所以成為基督徒，其尋求信仰的歷程，多與六四事件密切相關。一方面，它激起了我們作為知識分子的社會正義感，民族、國家的苦難使我們痛心疾首，專制暴力的罪孽更粉碎了我們在人間尋找天堂的夢想。另一方面，這一悲劇也震撼了我們的靈魂，使我們看見自己並不是站在這一罪孽和悲劇之外的全然無辜者。一切社會層面上的苦難，雖然往往被歸結於制度與政治的丑惡，然而，究其根本，它無不源於人心中根深蒂固的罪性。就這一罪性而言，我們與殺戮的決定者、指揮者和執行者，並無根本的不同。感謝主，我們雖同為罪人，卻蒙了從上帝而來的奇異恩典，悔改認罪，接受耶穌為主，從而成為上帝的兒女。

我們認為，信仰基督，不但意味著領受個人的救恩，更意味著相信上帝的愛和公義掌管著人類歷史。基督徒靠著上帝的恩典與真理，不但領受傳揚福音的使命，也領受愛人如己、作光作鹽、治理這地的社會文化使命。我們相信，社會生活的每一個領域都屬於上帝，都應該充滿從上帝而來的聖潔、公義、慈愛、憐憫。我們認為，持守聖經真理，在每一個時代和族群中關懷公義、看顧弱者、指責罪惡、饒恕敵人，這些都是基督徒不可逃避的社會責任。

我們特別為自己的罪在上帝面前憂傷痛悔。我們身為基督徒，甚至奉獻成為牧師、傳道人，有些卻因著偏頗的神學立場，將聖俗斷然兩分，把自己禁錮在一個與世上的苦難和罪惡隔離的自義國度中；有些則因著懦弱、麻木的良心，膽怯地活在骨肉同胞的政治苦難之外。我們不敢行公義、好憐憫；我們不敢向著無辜坐監的人伸出援助之手，不敢在一個黑暗的世代指責罪惡，以至於事實上我們成了偽善的基督徒，默認並且縱容了不義者。

在六四二十周年之際，我們願意深刻反省，並懷著悔改的心及殷切的期待，向全球華人教會發出呼吁：懇請海內外華人教會從 2009 年 5 月 12 日四川大地震紀念日，到 6 月 4 日六四血案紀念日之間，為國人的靈魂得救、社會公義與民族前途懇切禱告；將 5 月 12 日和 6 月 4 日定為華人教會為中國的禱告日，並在 5.12 和 6.4 期間舉行“為中國禱告會”。

我們相信，惟有在真相得以還原、正義得以伸張的基礎上，和解才有其意義與價值。因此，我們向全球華人基督徒呼吁：

一，承認、並且求上帝赦免我們面對六四血案中所犯下的怯懦、麻木、偽善、隱瞞、遺忘和沉默的罪。

二，尋求並揭開六四的真相，包括：

- 1.就我們所知，在家人、同事、朋友或客戶面前，說出六四真相，並在能力所及的範圍內，公開表明基督徒對這一事件的立場；
- 2.關心並且幫助我們身邊那些因六四而遭受迫害和傷害的個人與群體，也鼓勵知道真相的人勇敢站出來。

三，為當時和現在中國執政掌權者的悔改禱告。一方面我們尊重政府當有的治理權柄，因為這權柄是上帝設立的；另一方面因著這權柄是來自上帝，所以也必將在上帝面前交賬。為此我們敦促政府釐行下列步驟，使正義得以伸張，社會達成和解。

1. 面對歷史，公布真相；
- 2.認罪糾錯，追查元凶；
- 3.記念六四血案的受難者，賠償、撫恤受難者家屬；
- 4.給予因六四事件而流亡的人士自由歸國的權利。

願彰顯公義的榮耀歸與至高之上帝，地上的平安及和睦歸與祂喜悅的人！

The Historical Wound Left by the June 4 Incident----- -----How the Chinese Churches Should Face It

---Pastor Hong Yujian's speech at the June 4, 2009 solemn assembly in Washington, DC,

"Repentance, Reconciliation, Re-formation: Recommissioned After Twenty Years."

On June 4 twenty years ago, gunshots were heard in the city of Beijing. A bloodshed that claimed the lives of several hundred peaceful petitioners shocked the world and has forever changed the status of life and way of life of many Chinese, including me, the author of this article.

During the past 20 years, the attitude of the authorities regarding the massacre has seen a transformation. At first, it was officially labeled the "June 4 Counter-Revolutionary Riot." Later, it was called "a political unrest." Today, any information and comments on the June 4 Incident are totally banned by the government – as if the massacre never happened. During the past 20 years, there has also been a change in the attitude of overseas Chinese towards the June 4 Incident. At first, they unreservedly sympathized with and supported the petitioning students in the Square, and they were shocked and angry at the government's bloody crackdown. Today, they have become oblivious, benumbed and indifferent about the June 4 Incident. One of the reasons is that the growth of China's economic power in recent years and the sense of national pride, increased by the success in the Olympic Games, has made people in China ambiguous and vague in their attitudes toward the June 4 Incident. In the meantime, most overseas mainstream Chinese media also politely keep themselves aloof from the subject of the June 4 Incident. What is more inconceivable is quite a few arguments have popped up in the overseas Chinese communities that the "crackdown on June 4 was right." Overseas students who went to demonstrate in the streets against the bloodshed in the June 4 Incident are now indicting themselves in defending the dictatorship. They even ridicule themselves, saying that the moral courage they had 20 years ago was nothing but the impulse of a young and inexperienced person.

During the June 4 Incident, the government and the pro-democracy activists were on opposite sides of each other. Which side should we the people lean toward? It is true that great changes have taken place in the world situation in the past 20 years, and the stance of the people has also experienced a great change. As the saying goes: "Times change, and what was old is not necessarily the new." However, we are Christians, and we only have one Lord. He is the true God of Trinity, "with Whom is no variableness, neither shadow of turning." (James 1:17).

In all matters, including politics, we should only be loyal to the Lord of yesterday, today and eternity, the Lord who never changes. We should not support any one side, and we should all the more avoid being the “double-dealing grass on the wall that sways with wind.” We are both subjects in our heavenly kingdom and citizens here on earth. Wedged between the tension of being on earth and the tension of not belonging to earth, what Christians can do and should do is to show before the world our identity of being the subjects of the heavenly kingdom and the June 4 Incident is no exception. Then, how can the Chinese churches, especially the overseas Chinese churches who enjoy freedom of belief, accept and express this from the spiritual perspective of truth?

First of all, we see that through the June 4 tragedy, God prepared the hearts of the people for the widespread dissemination of the Gospel in the vast expanse of land that is China. This can be presented in three aspects.

First, the June 4 tragedy destroyed the last sense of hope the Chinese people had in the idol of communism. The massacre of ordinary people by the government fully exposed the barbarity of a totalitarian government under rule of man, destroying all the self-adulation in the propaganda of the Communists and placing the Party members who originally firmly believed in communism, under self-examination by the basic conscience in human nature.

Second, the tragedy on June 4 was a blow to the blind spot of self-conceit of intellectual elites in the Chinese tradition. The student movements in Chinese history had always been mystified by the authorities as the social vanguards. In the May 4 Movement, December 9 National Salvation Movement and the Red Guards Movement in the early stage of the Cultural Revolution, the students had all been exalted as people specially favored by heaven in promoting social progress. However, the scene of the petitioning students in Tiananmen Square in 1989 was so spectacular that it eclipsed all the previous student movements. Besides, the support for the students’ movement by the overseas Chinese students was so powerful and grandiose that the whole world was moved. Yet, it couldn’t last long and didn’t produce any effect. The student unrest suddenly stopped due to the bloody crackdown, and the protests overseas gradually quieted down as the students obtained their green cards. As the lines in the poem go: “Right and wrong, successes and failures turn out to be the same in nothingness.” What is left are only sighs.

Third, the decline of the student movements and the pro-democracy movement forced us to reflect on a deeper level: what is really the root of all the miseries in the Chinese nation? In the past, we believed that “Where there is oppression, there is resistance” and “People’s eyes are keen and sharp.” However, facts have told us that these secular concepts of righteousness can’t stand the test. Under the mighty power of the crackdown by the totalitarian authorities, people have demonstrated cowardice, numbness, betrayal and factional conflicts. The end of human efforts is the beginning of God. Many people

are beginning to realize that they in themselves have nothing praiseworthy. The only way out is coming to the throne of grace of God and surrendering to Him.

The other thing we have found is that in the past 20 years, God has founded, tested and equipped the church through the June 4 Incident,.

1. How has God founded the church by using the June 4 Incident? Because of the June 4 Incident, the house churches in China had an opportunity to make a transition. After the June 4 Incident, a sense of passiveness, depravity and loss permeated campuses throughout China. The house churches that were mainly in the countryside before gained a great opportunity to spread to urban areas and into intellectuals circles. Overseas, Chinese churches and Bible classes that were previously mostly attended by immigrants from Hong Kong and Taiwan began to show their care and love bravely and enthusiastically to students from mainland China. They preached the Gospel to them without having to worry that the students would reject them with harsh words. As a result, there was an upsurge for God among the students from mainland China after 1990.

2. How did God test the church by means of the June 4 Incident? God turned curses into blessings and bestowed such a grace and treatment to the Chinese churches both in China and abroad by means of the June 4 Incident. However, we are still sorry to see that in the past 20 years as the waves of protests among the ordinary people have gradually subsided, the Chinese churches are evading this topic of righteousness. The Chinese churches dare to denounce the moral evils in the society such as cohabitation and promiscuity. Yet, when the sinner is a government (especially the Chinese government), the churches, without an exception, keep silent on the issue out of fear. The Chinese churches love to sympathize with people in misery. However, if the misery is caused because of having offended the government, then the people in misery would not be in their care. Shouldn't we reflect on the reasons for this phenomenon?

For a long time, most Chinese pastors and ministers let their churches hide in an environment shielded from social evils and political tribulations and live a spiritual life in self-righteousness, comfort and safety. The Chinese churches can abstractly pray for the rulers and can also concretely pray for the Olympic Games, and they don't think it's an engagement in politics. However, if people propose also to pray for our compatriots who are suffering because of the June 4 Incident and for those parents who lost their sons and daughters in Tiananmen Square, they would think it's engaging in politics. Is this a spiritual pursuit or hypocrisy? In this, God also tests us, as to whether we narrowly interpret the mission of Gospel as merely spreading the Gospel. As time passes, Christians have become used to being Christians in churches. The conscience of the Chinese churches is undergoing a rigorous test in face of the political evil.

The church should in the first place be the voice of a prophet. In the times of Old Testament, the prophets confronted kings and mighty powers. For example, Habakkuk said: "Woe to him that buildeth a town with blood, and establisheth a city by iniquity!"

(Habakkuk 2:12). Isaiah said: “Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed.” Amos said: “But let judgment run down as waters, and righteousness as a mighty stream.” (Amos 5:24), etc. These are the inheritance of truth the Bible gives to Christians all over the world and the Chinese churches have no right to place themselves outside this duty.

The prophets in the Old Testament denounced political evils with strong words and their purpose was certainly not to vent their anger. Instead, they wanted to call on sinners to turn around. If we think that is a ruthless criticism and judgment out of self-righteousness instead of out of love from God, then our understanding of truth has gone astray and this proves we don't understand God's nature of being both righteous and loving. Wasn't it Jesus who kindly said “Neither do I condemn thee: go, and sin no more?” Didn't He also overturn the tables of the peddlers in the holy temple and denounce the Pharisees as “generation of vipers?” How do we approach our Lord as the God who hates sins but loves the sinner and how do we follow His instructions?

The church should not only perform the duty of a prophet, it should also perform the duty of a priest. If no prophets come out to denounce evils, urge people to repent and preach that the only way for the sinners to gain grace and to be forgiven is through the redemption of Jesus, then what sacrifices can the priest offer for the people who don't know their sins and who don't admit their sins? What is more serious than this is that if the church does not talk about sin and only talks about love while spreading the Gospel, and only demands that the victims learn forgiveness and oblivion and does not talk about the sin committed by the perpetrators -- would the church be spreading a cheap version of the Gospel?

3. How did God equip His church by means of the June 4 Incident? In simple words, God wants to equip His church and make it become a church that has fully and deeply grasped and loves the truth. He wants His subjects to be able to undertake both Gospel missions and cultural missions.

The Chinese churches have always held onto the tradition of “separation between the sacred and the secular” and their understanding of the “separation between the church and the state” stays on a shallow basis. The true separation between the state and the church does not mean we should take away from our faith the values of truth when we discuss politics, let alone keeping silent and apathetic on politics. Instead, it means the government and the church must be separate in division of labor. Unfortunately, in the past few decades, the conservative and the pious Chinese fundamentalists, by their own freewill, have placed themselves outside the public realm. Their practice echoes the secular leftists in the West who are determined to drive out religion from the public realm. Shouldn't we examine this strange phenomenon?

During the Second World War when Hitler's regime persecuted the Jews on a grand scale and from the beginning till the very end, the Catholic Church did not utter a single word

of denunciation. This has become the stain on its history that it can never wipe out. One need not look far back for a warning: On the great question in principle of right and wrong, Chinese churches must not hold an apathetic attitude and place themselves outside the tribulation of our compatriots. In face of the historical wound of June 4, the very least we should do is express our stance. This is one of the items in many of our cultural missions. Some people pray profoundly for this and some show their care and concern for the victims in private. Others stand up to denounce the sin of “not willing to admit guilt.” Though the ways they express themselves are different, they are all out of God’s love and they are all undertaking cultural missions.

Then, when the ways of expression in cultural missions of some brothers and sisters stir up the sensitive political nerves of the authorities, should we appreciate and accept or doubt and fear that this would provide the government with an excuse to suppress the Christians? If the answer is the latter, we might have forgotten that the church does not get its protection by catering to the taste of the government and by winning the understanding of the government. Instead, it gets its rewards by being loyal to the Lord. In this twisted and absurd era, the church is a beacon set up on earth by God. May God lead us and bless us so that we don’t assume the posture of the weak or servile before the powerful and the influential, whether it is on the issue of the June 4 Incident or in other public matters. Instead, may He make us show our strength of character and bravery that the prophets showed when facing the rulers!