

與全球客家（HAKKA）大使命同工 Partner with us in the Great Commission Among the Hakka people



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壹、認識華人中的客家人

客家人是自晉朝到宋初，因避戰亂從中原黃河流域南遷的漢人。歷經多次遷徙，主要分佈在中國的廣東東部（粵東）、福建西部（閩西）以及江西南部（贛南），至今已遷移到台灣、印尼等世界各地了。

1924 年，美國耶魯大學教授韓廷敦著《種族的品性》一書，提及：「客家人要不是因為荒年的困苦和外族的壓迫，大概也不會離開北方的老家的。」

相對於說閩南、閩北、廣州等方言的移民言，說客語的移民是較晚南遷的，因此以「客」稱之。

客家人的認定除了較先進的 DNA 研究外，最重要的便是有別於其他方言的客家話了。最明顯的就是「我」的發音為「偃」（ngai 讀音為帶有鼻音的奶），在有「世界客都」之稱的梅州市的客家博物館，在進門處便凸顯此字，並特別賦與客家精神的意涵。

A. Getting to Know the Hakka Chinese

The Hakka are the Han Chinese who originated from today's central China near the Huanghe (Yellow River) and migrated to the South due to attacks throughout the Jin (265-420A.D.) to early Song Dynasty (宋初). In a series of migrations, the Hakkas moved and settled mainly east of the Guan Dong Province, west of the Fu Jian Province, and south of the Jiang Xi Province. They already migrated to Taiwan, Indonesia, and all over the world.

Ellsworth Huntington, Professor at Yale University, suspected if it wasn't because of the poverty or oppression from other ethnic groups, the Hakkas would have stayed in their origins in the North. (The Character of Races, 1924)

In comparison to other dialogues spoken by the immigrants from Mingnan, Mingbei, Guan Zhou, the immigrants who speak Hakka Chinese migrated to the South at a later time, thus were referred to as "guests."

In addition to advanced DNA tests, the most important method to identify the Hakka people is through their distinct Hakka dialect. Especially the word "I" in Hakka is pronounced as "Ngai," sounding similar to the word "milk" in Chinese with a nasal sound. The written form is similar to the word 「偃」, except the left side needs to be replaced by the character of "Person," instead of "Water". This character is featured at the entrance of the Hakka Museum in Meizhou City, also known as the center of Hakka culture, and signifies the Hakka's spirit.

B. Getting to Know Hakka Characters and Roles in the Great Commission

1. The widespread Hakkas are not limited by geographical boundary.

Unlike the people in Guan Dong or Fu Jian who are largely identified by location, the Hakkas prefer

貳、認識客家的特性與宣教意涵

一、客家是不受地域限制的廣大族群

客家人不像廣東人、福建人一樣地以地域稱呼自己而已，他更會說他是哪裡的客家人。因此，客家是超乎地域的認同，客家人也是漢人中人口數一數二的族群，估計分佈全世界的客家人超過八千萬（佔全球七十億人口的 1%），大陸有六、七千萬（佔大陸十三億五千萬的 5%），台灣四百萬、印尼八百萬、馬來西亞一百五十萬、泰國一百萬、新加坡二十萬……因此說：「有華人的地方就有客家人」，誠非虛言。

因此，客家族群是極大且全球化的宣教對象，值得全球宣教團體的關注。

二、客家是漢人中最有族群意識的

客家好比中國的少數族群，有很強的族群認同與情感。1971 年起，由香港發起的「世界客屬懇親大會」至今已舉辦了二十六屆，最近一屆 2013 年於印尼雅加達舉行，有六千多位來自世界各國數百的客家社團代表聚集。這是很特別的凝聚力量，訴說著「客家人一家人、客家人自家人」的情感。

客家基督徒也自 1978 年於台灣成立了全球客家福音協會（目前由八個地區的十一位代表成立董事會，每兩年舉辦全球客家福音大會，2013 年 9 月於東馬古晉舉行，近九百位參加），至今已有三十五年，這也是華人教會中唯一以族群為訴求的協會，以「得到客家，傳到地極」的異象，成為全球客家大使的平台。

因此，以群體歸主的高度來擬定得著客家族群的策略是很值得並富有挑戰性的。

三、客家是華人中最受探討的族群

客家學（Hakkaology）是熱門研究的學問之一，在 GOOGLE 搜尋「客家」，出現超過一千

to be identified as the Hakka People. The term Hakka is beyond geography. The Hakkas make up a unique ethnicity among the Chinese and their population exceeds 80 million around the world and accounts to 1% of the world population. It is estimated that there are 60 to 70 million Hakkas in China, which accounts for 5% of the 1.35 billion Chinese population, 4 million in Taiwan, 8 million in Indonesia, 1.5 million in Malaysia, 1 million in Thailand, and 0.2 million in Singapore. It is true that the presence of Hakka can be traced to wherever the Chinese are present. Thus, the Hakka group is a global target of the Great Commission and should not be neglected by any missionary organization in the world.

2. The Hakkas are the Most Conscious, Self-Identified Group

Similar to other minority ethnic groups in China, the Hakkas have a strong recognition and emotional attachment to their identity. 26 years have passed since the first assembly of the World Hakka Reunion established in 1971 in Hong Kong. In the latest 2013 World Hakka Reunion, more than 6 thousand delegates from hundreds of Hakka organizations around the globe gathered at Jakarta, Indonesia. It is a unique bond that demonstrates that “all Hakka is one family; all Hakka is our family.”

Hakka Christians in Taiwan founded the Global Hakka Evangelical Association in 1978. Currently 11 delegates from 8 districts are board members who host a global Hakka Evangelical event every 2 years. 900 people attended the latest semi-annual event in Kuching, East Malaysia in September, 2013. Since 35 years ago, this has become the only missionary association who targets a specific ethnic group with the vision to “gain the Hakkas to the ends of the earth,” and to become the platform to accomplish the Great Commission to the Hakkas around the world.

Therefore, to strategically convert the Hakka group to the Lord is meaningful and challenging.

3. The Hakka is The Most Widely-Discussed Ethnic Group

Hakkaology is one of the popular studies nowadays. If one searches the word “Hakka” on Google, over ten of millions of result will appear. Dozens of universities have established centers and departments to study the Hakka in China and Taiwan, including National Taiwan University and National Chiao Tung University. Seminars that focus on Hakka topics are held constantly.

使萬民作主門徒 To Make Disciples of All Nations

萬筆的資料。包含台大、交大在內的大陸與台灣的數十間大學先後設立客家研究中心及客家學院，經常舉辦客家學術研討會，客家學儼然已成海峽兩岸顯學。

綜觀時代潮流及聖靈水流，客家宣教是否也應成為全球宣教的熱門話題之一呢？

四、客家人在華人中有東方猶太人之稱

客家人與猶太人有許多相近之處，如看重族譜、作客情懷、受壓悲情、注重教育、講究衛生、勤勞節儉、固執硬頸等。高宗熹著的「客家人——東方的猶太人」及日籍教授高木桂藏的「日本人筆下的客家」皆提到此，還有牧者直指客家人具有猶太人的血統。

猶太人是神的選民，我們是否也可以選民意識來看待客家人，喚醒客家人要回應神的選召，履行神的使命？

五、客家人在近代的革命改革中占有重要地位

差點推翻清朝的洪秀全及他的客家軍、建立亞洲第一民主共和國的孫中山及革命先烈（黃花崗七十二烈士中，1/2 以上是客家人）、中國紅軍中的鄧小平、葉劍英、朱德，據統計中國紅軍中客家人貢獻卓著，中國人民解放軍 1955~1965 年間授將軍銜 1604 個，客家人佔 1/3 以上……。建立新加坡的李光耀、吳作棟家族，台灣抗日的英雄：羅福星、姜紹祖、吳湯興、林少貓等皆為客家之光。

客家既有此改革開創，勇於犧牲的精神，豈不應為開展神國，抵抗黑暗權勢效力？

參、全球客家福音的歷史與現況

一、中國與香港——

歐洲的巴色會於 1847 年開始向香港及廣東的客家人傳福音，於 1924 年改名崇真會，1948 年崇真會共有二十五個區會，一百六十七間堂會

Hakka has obviously become a practical study for scholars from the Cross-Strait.

If we review the trends, the development on a timeline, and the wave of the Holy Spirit, should the mission to the Hakkas become one of the popular topics in Global Mission?

4. The Hakkas Are Referred to as the Eastern Jews

Many similarities can be found between the Hakkas and the Jews. For example, the 2 groups value genealogy, show hospitality, were oppressed, value education, hygiene, diligence, and they are both stubborn. These similarities can be found in the book “Hakkas—the Jews of the East” written by Gao, Zongxi (高宗熹) and in “Hakka ハツカ” written by Japanese professor Takagi Keizo (高木桂藏). Some pastors point out that the kinship of Hakkas can be traced directly to the Jews.

Jews are the chosen people of God. Should we perceive the Hakkas as God’s chosen people and remind them to answer the calling and demand from God?

5. The Roles of Hakkas in the Recent Revolution

Hong Xiuquan overturned the Manchurian regime with a group of Hakkas. Dr. Sun Yat-sen established the first democratic republic in Asia. (50% are Hakka out of the 72 Martyrs of Huanghuagang.) Red Army leaders Deng Xiao Ping, Ye Jian Ying, Zhu De are a few of the Hakka with extraordinary achievements. 1/3 of the 1604 leaders promoted to general positions during 1955 to 1965 by The People's Liberation Army are Hakkas. Honorary Hakkas include Harry Lee Kuan Yew, the founding father of Singapore, the family of Wu Zuo Dong in Singapore, and Taiwanese heroes who fought against Japan such as Luo Fu Xin, Jian Shao Zhu, Wu Tang Xin, Lin Shao Mao, etc.

Since Hakkas possess the spirit of revolution and sacrifice, shouldn't they serve in expanding God's Kingdom and fight against the dark power?

C. The History and The Current Missions Development of Hakka in The World

1. China and Hong Kong

The Basel Mission from Europe started its focus to spread the Gospel to the Hakkas in Hong Kong and Guan Dong Province in 1847. Starting from 1924, Basel Mission, called Tsung Tsin Mission, expanded its

及宣道所，會友人數達二萬人。目前香港崇真會有二十二間堂會，信徒八千七百人；而中國客家地區信主比例估計未超過 1%。

二、馬來西亞沙巴——

因著 130 年前華人移民潮中，是以基督徒為主，因此沙巴四十萬客家人有 40% 信主，是全球客家信主比例最高的地區。

三、印尼——

印尼華人超過一千七百萬，客家人佔一半以上，雖然印尼特殊的宗教政策，1966 年起人民必需要有宗教信仰，但客家人信主比例應不高於 10%。但可喜的是在大都市的年青人卻有三成的基督徒。

四、台灣——

更正教在台灣近 150 年的宣教歷史，主力在佔台灣人數最多（七成以上）的閩南族群身上，之後原住民及隨國民政府撤退的外省族群都得到許多的宣教資源，唯獨客家長期被忽略，至今四百萬的客家人信主比例不超過千分之五（台灣整體比例逾 5%）。

五、其他地區

全球其他地區的客家人信主比例雖未有資料，相信仍是福音要得之民。

肆、全球客家大使命的意義

一、實現全球客家群體歸主的願景

大使命是使萬民做主的門徒，全球八千萬的客家未得之民是大使命要得著的很重要的萬民之一，呼籲全球眾差會善用客家強烈的族群意識及潛在的選民意識，帶領客家群體歸主，履行客家族群的天命。

二、挑戰客家實現族群的三大使命

得著客家族群歸主不是目的，乃是要挑戰客家回應上帝千百年來培育客家的用心與美意。基本上，客家可在以下三方面來回應主的大使命。

size to 25 districts, 167 congregations, and 20 thousand members by the year 1948. Currently the Tsung Tsin Mission in Hong Kong has 22 chapters and 8,700 members. The population of Hakka Christians in China is estimated to be less than 1%.

2. Sabah in Malaysia

Because Christians are the majority among the Chinese who immigrated to Malaysia 130 years ago, 40% of the 400,000 Hakkas in Sabah are Christians. This is currently the most populated area of Hakka Christians.

3. Indonesia

The Chinese population in Indonesia is over 17 million; Hakkas constitute half of the Chinese population there. Due to the unique religious policy in Indonesia, all citizens are required to have a religious belief. The Hakka Christians couldn't make up to 10%; however, 30% of the young adults in the metropolitan area are Christian.

4. Taiwan

The history of the Protestant Church in Taiwan began 150 years ago. The majority (70%) is the Min-nan Minority who received the most attention, followed by aboriginal Taiwanese and former residents of Mainland China. Hakkas were neglected and lacked missions attention for a long period of time. Less than 0.5% Christians are found among the 4 million Hakkas in Taiwan. (The total Christian population is over 5% in Taiwan).

5. Other Area

The data of Hakka Christians in other regions of the world are unavailable. However, Hakkas is a targeted group for the Great Commission.

D. The Meaning of a Global Hakka Great Commission

1. Accomplish the Vision of Turning Hakkas to the Lord

The Great Commission calls all nations to be the disciples of the Lord. The unbelieving 80 million Hakkas are one of the important nations in the Great Commission. I encourage missionaries around the world to have a strong Hakka identification and to see the potential identification of God's chosen ones and to lead the turning of Hakkas toward the Lord, in accordance to the calling of the Hakka group and the fulfillment of Hakkas' destiny.

（一）轉化華人祭祖文化

祭祖與信主的張力一直是華人教會面對的課題，台灣的客家教會這些年來發展出以敬祖代替祭祖的模式，將祭祖的宗教成份歸予上帝，保留追思懷念的孝道成份，在清明敬祖禮拜與追思告別禮拜中鼓勵以追思三禮（倒水禮——飲水思源；獻花禮——祖德流芳；點燭禮——光宗耀祖）來表達對神的敬拜與對故人的追思。並鼓勵家庭懸掛精美的世代傳襲表，以鮮花、鞠躬、追思禮拜方式積極參與未信的家族掃墓及喪禮。

透過這些努力讓信主的顧慮減少，讓「基督徒不要祖先」的控告消弭，轉阻力為助力，化高牆為橋樑，建立與未信家族的對話平台，傳遞「飲水思源至根源、慎終追遠到永遠」的祭祖真諦。

客家宣教神學院溫永生院長的華神博士論文即針對此，過去這些年客福與眾教會曾舉辦過數次大型的敬祖大典，皆對台灣社會與教會帶出很正面的影響。

相信以敬祖取代祭祖的方式是在不違背獨一真神信仰下，對華人所看重的祭祖孝道文化具體的肯定與尊重。從客家教會開始要祝福全世界的華人教會。

（二）祝福穆斯林的世界

不論西方或東方世界的宣教師要「跨文化」地去引領穆斯林歸主，所要投資的成本龐大且功效未必很好。然而在東南亞的印尼、馬來西亞、新加坡等地卻有近千萬的客家人世代與穆斯林成為鄰舍，熟悉他們的語言文化，若能先得著這些客家人，挑戰裝備他們去向他們的穆斯林朋友宣教，一定有事半功倍的果效。

不僅是挑戰西方的差會，也挑戰華人的教會，更挑戰全球的客家教會一起與東南亞的客家教會成為宣教夥伴，讓東南亞的千萬客家人成為向穆斯林宣教的先鋒，豈不是最好的宣教策略麼？

2. Challenge Hakkas to Achieve 3 Main Goals

The goal is not to lead Hakkas to believe in Christ, but to challenge Hakkas to respond to God's purpose and beautiful plan of nurturing Hakkas for thousands of years. Basically, Hakkas can respond to the Great Commission in 3 major ways:

(1). To Transform the Culture of Worshiping Ancestors

The tension between ancestor worship and believing the Lord has always been an issue for the Chinese churches. Recently the Hakka Churches in Taiwan have developed a new ritual routine to respect the ancestors and not to worship them. They preserve the element of piety in memorial of ancestors, but redirect the religious element to worship God. During the events on the Tomb Sweeping Day and memorial services, the congregation is encouraged to observe 3 Rituals – Water-pouring Ritual, Floor-giving Ritual, Candle-lighting Ritual, to express worship to God and in memorial of the ancestors. They are also encouraged to frame the well-decorated genealogy of their families on the wall and to actively attend tomb sweeping events, funerals, with substitution of flowers and bows, and memorial services.

Use these efforts to reduce their doubt in believing in the Lord. Eliminate the misconception that “Christians are against ancestors.” Transform the roadblock into facilitator. Take down the high wall and turn it into a bridge. Establish a discussion forum for the non-believing family members. To convey the true meaning of ancestral worship, which is to be grateful for the resource of water and to observe the origins of their ancestors forever.

The Dean of Christian Hakka Seminary Wen Yong-sheng has focused this view in his doctoral dissertation at China Evangelical Seminary. In the past few years, Christian Hakka Evangelical Association coordinated many ancestral-memorial events with several churches. It has brought a very positive impact to the society and churches in Taiwan.

It is believed that the memorial events in lieu of the worship of ancestors still fulfill filial piety which is greatly valued in Chinese culture, and affirms the belief of one true God. Starting from Hakka churches, the blessing will flow to all Chinese churches in the world.

(2) To Bless the Muslim

Missionaries from the East and West attempt to cross cultural boundaries to turn Muslims to the

感謝主！由埃及裔的戴冕恩牧師（David Demian）在華人教會中所推動的華人回家運動，即是一先知性的領受：聯結華人的教會去向他的穆斯林家人宣教。客家的大使命不也是這樣的看見麼？

（三）引領地上萬族回家

「天上地上的各家，都是從祂得名」（弗 3:15），「客家」不也是從神得名麼？「客家」族群在地上的使命豈不就是要向地上萬族宣稱一個事實：「人人皆為『客』旅，當尋找回『家』之路」。

而客家的英文：「HAKKA」與「hug God」發音接近，為此客家就是被揀選命定是「擁抱上帝」的選民，如以色列民一樣，要成為「屬神的子民、祭司的國度」。因此，四散全球的客家人都負有天命要成為向當地宣揚「回家」福音的宣教師。願客家基督徒如此承擔天命，全地的教會也起來呼召八千萬的客家人起來回應天父的心意，先回到家並引領地上的萬族回家。

伍、台灣在客家大使命的角色

一、客家在台灣社會的地位

進入二十一世紀，因著總統直選，台灣進入更大的民主化進程，客家族群的選票往往有關鍵性的作用，客家的權益與訴求各政黨皆不敢輕忽，因此在以華人為主體的台灣社會中，客家是被尊榮與強調的。在台灣有全球華人社會中唯一的中央部會的「客家委員會」及地方的客家事務單位、唯一的客家電視台、唯一保障客家文化語言的「客家基本法」、唯一的客家事務的公務人員考試、唯一的客語能力認證。在馬英九總統執政下，親口表示要打造台灣為全球客家文化中心，讓台灣成為全球的「客家新都」。客委會這兩年舉辦的「全球客家懇親大會」（有與舉辦多年的世界客屬懇親大會爭取客家發言權的用意），今年打出的標語：「四海為客，台灣是家」就顯出台灣的企圖心。

Lord. Nevertheless, the enormous investment may not necessarily be effective. Millions upon millions of Hakka have been neighbors of Muslims like centuries in Indonesia, Malaysia, and Singapore in South-East Asia. They are familiar with the language and the culture of Muslims. If Hakkas can first be saved and equipped to share the Gospel to their Muslims friends, they can yield twice the result with half the effort.

The goal not only challenges missions from the West, but also challenges Chinese churches. It even challenges Hakka churches around the world to become missionary partners with Hakka churches from the South East. Isn't it the best strategy to let the many millions of Hakka from the South East to be the pioneer of Muslims Missions?

Praise the Lord! David Demina, an Egyptian pastor, has been promoting the movement of bringing back the Chinese to Chinese churches. His prophetic vision is to synchronize the Chinese churches and to spread the Gospel among his Muslims families. Isn't that the same vision for the Hakka Great Commission?

(3) To Lead All Nations Home

“...from whom every family in heaven and on earth derives its name” (Ephesians 3:15). Didn't Hakka also derive their name from God? The destiny of Hakka is to declare the fact to all nations – All men are a “guest” in this world, seeking the way “home” in this journey.

The pronunciation of “Hakka” sounds similar to “hug God.” As a result, Hakka are the people chosen to “embrace God.” Similar to the Israelites, they will become “the children of God, the priesthood nation.” Therefore, Hakkas around the world should answer the heavenly duty and partake of the mission to proclaim the gospel of “returning home,” May Hakka Christians accept the responsibility from Heaven. All churches around the world should call for the 80 million Hakkas to respond to the will of our Heavenly Father, by returning home first and then leading all nations home.

E. The Role of Taiwan in Hakka Great Commission

1. The Social Status of Hakka in Taiwan

In the 21st century, the presidential election is open to all citizens. Taiwan has progressed in its democracy. The votes from the Hakka groups are crucial. All parties cannot afford to overlook the rights and pleas of the Hakkas. Thus, Hakkas are still valued and

二、客家教會在台灣教會的地位

由於早期宣教「重閩輕客」及客家相對封閉保守的民風，導致台灣客家教會長久的積弱不振，客家信主比例在四大族群中是最低的。透過客福的成立，不斷強調客家福音的需要，也得到海內外眾多教會的回應，這四十年來有近百位宣教師來到客庄，目前還有十餘個單位；國台語的教會也陸續到客庄建立教會，甚至南投原住民的教會也向客家人宣教，建立教會。

因著聖靈的工作，台灣眾教會這些年更加追求合一相愛，客家也被聯結在內，受到尊榮關注，客家得以在合一的平台被看見、被聽見，客家基督徒對客家的認同也大大被激發喚醒。

這些年來，在客家教會的努力與眾教會的支持下，2000年客福成立了「客家宣教神學院」、同年長老會成立了「客家宣教中會」、2012年全本新舊約客語聖經出版、配合客家十年倍加運動，客福從2013年起在全台各縣市推動「客家回家一倍加幸福環島列車」，凝聚帶領客家鄉親回天父家的力量。

三、台灣客家在客家大使命的地位

（一）台灣是客家強有力的發聲平台

因著台灣客家長期處於被忽略的局面，以及台灣民主化對少數弱勢尊重與看重，造就了無論是在台灣社會或教會界都可以大聲地強調與呼籲客家得到應有的權益，這是其它華人地區所沒有的現象與機會。

「台灣！妳有最強的客家意識，妳要為客家發聲！」

（二）台灣是「全球客家福音協會」的發源地
三十五年前，全球客家基督徒代表在台灣當時所謂的「復興基地」，先知性地成立全球唯一的「全球客家福音協會」。這可說是台灣客家長久積弱下的力圖振作，「時勢造英雄」的創

highlighted in a society which focuses on Chinese people. In Taiwan, the Hakka Affairs Council is the world's only government office founded for Hakka administrative duties and local affairs. There is a must-carry TV Channel dedicated to the Hakka in Taiwan. The Hakka Fundamental Law is there to preserve the language and culture. A mandatory national exam is in place for the officials who wish to manage Hakka affairs. A test is available to certify one's proficiency of the Hakka dialect. The administration office of President Ma Ying-Jiu has promised to build a Global Hakka Cultural Center, which will allow Taiwan to become the New City of Hakka. The Hakka Affairs Council has assembled the Global Hakka General Association, (which has competed for a louder voice with the World Hakka General Association for many years). The key message of this year's assembly: "GUESTS from the world find HOME their in Taiwan," shows the ambition of Taiwan.

2.The Status of Hakka Churches in Taiwan Church History

In the early age of mission activities, the Min-nan group was the center of attention. Hakka people were overlooked. Hakkas were reserved and not opened to outsiders. Due to this, Hakka churches in Taiwan have been weak. Hakkas make up the lowest percentage of Christians among the 4 Chinese ethnic groups. The establishment of Christian Hakka Evangelical Association has endlessly expressed the need of Gospel work for the Hakkas. Many churches overseas have answered the need by sending hundreds of missionaries in the past 40 years. Currently, a dozen aboriginal churches and churches that speak Mandarin and Taiwanese have established churches in Hakka villages. Even the aboriginal churches in Nan-Tao turned their attention toward Hakkas and established a new church.

As a result of the work from the Holy Spirit, churches in Taiwan have grown in love and pursued unity in recent years. Hakkas are included in the team work and have received honorable attention. Hakkas have thus been seen and heard on a unified platform. The identification of Hakkas is greatly stirred by the Hakka Christians.

During the past few years, under the effort of Hakka churches and the support from various churches, the Christian Hakka Evangelical Association established

舉。相信台灣仍將在全球客家大使命上扮演重要角色，盡上當盡心力。

陸、全球眾教會如何與客家大使命同工

主耶穌說：「所以，你們要去使萬民做主的門徒。」這是主給基督教會的大使命，而萬民一定包括全球八千萬這特別的客家族群，他們信主比例也應該不到 1%，是廣大的未得之民。若認同上述客家族群有其關鍵性的角色，那全球眾教會當如何與客家大使命同工？

一、更多了解客家族群的歷史文化，特別對客家族群的天賦使命的認同。

二、更多禱告求問，是要求主打發其它人去向客家宣教，還是有從聖靈來的感動呼召，要貴差會／教會將客家大使命列入優先次序？

台灣信義會于金堂牧師因著從神領受「去向客家人傳福音」的呼召，因而積極向客家宣教，求主為客家興起更多的于牧師。

三、與全球或台灣客家福音協會聯結，成為宣教夥伴，積極熱情地傳遞客家大使命的異象。

四、鼓勵教會內的客家基督徒及有客家負擔的兄弟成立客家小組或團契，甚或發展成崇拜，讓客家宣教有主體性。

五、鼓勵在教會或教派內成立客家宣教部門。東馬古晉以福州人為主的衛理公會領受向客家宣教的負擔，在其東西教區各成立客家事工小組。期待有更多的教派師法之。

六、差派短宣至全球客庄宣教體驗，加深對客家宣教的印證與負擔。

七、差派長宣至全球客庄，參與客家大使命。

the Christian Hakka Seminary in 2000. Within the same year, the Presbyterian Church established the Hakka Mission Presbytery. In 2012, a brand new edition of the Bible in Hakka was published. In line with the Double Movement of the Hakka Decade, the Christian Hakka Evangelical Association led a series of events starting from 2013, called “Bring Hakka Home – Double the Blessing Tour”, which has gathered the strength to call all Hakkas to come home to our Heavenly Father.

3. The Position of Taiwanese Hakka in the Hakka Great Commission

(1). Taiwan Has A Strong & A Powerful Voice for Hakkas

Because the Taiwanese Hakka were neglected for a long period of time and because democracy in Taiwan emphasizes and respects the minority, the rights of Hakka can now be expressed loudly, both in Taiwanese society and churches. This phenomenon cannot be found in any other Chinese region.

“Taiwan, you possess the strongest awareness! You must make a voice for Hakkas!”

(2). Taiwan Is The Origin of the Global Hakka Evangelical Association

35 years ago, all Hakka Christians around the world gathered in Taiwan, which was then called “The Revolution Fortress,” and prophetically established the world’s only Global Hakka Evangelical Association. It was a great turning point to end the long-term weakening Hakka era in Taiwan and to create a heroic era. It is believed that Taiwan will continue to play an important role in the Hakka Great Commission and to fulfill its responsibilities.

F. How Will Churches around the World Join the Hakka Great Commission?

Jesus commanded: “Go and make disciples of all nations.” This is the Great Commission given to Christ’s church by the Lord. All nations must include the 80 million in the Hakka group. The Christian in Hakka population is estimated to be under 1%, which shows a great need for the Gospel. If you agree with the key roles of the Hakkas mentioned in the previous paragraphs, how can the churches around the world work together for the Hakka Great Commission?

1. Understand more of the history and culture of the Hakka, especially the godly mission and the identity of the Hakka people.

結語

有云：「21 世紀是華人的世紀」，21 世紀豈不也是客家興起的世紀？就求上帝為客家大發熱心，客家有志之士也更多領受全球客家大使命的異象，憑著信心勇敢築夢，自立自強，同心合意，並呼籲眾教會與客家同行，幫助客家實現命定，為神國做出最大的貢獻。阿們！

最敬愛的同工們：敬請參閱 廣為使用 慶榮

2. Ask and pray more. Should we ask the Lord to send other workers to preach to the Hakka, or pray that the Holy Spirit asks all missions or churches to prioritize Hakka in the Great Commission?

Pastor Yu from Lutheran Taiwan Good Shepherd Church answered the calling to "spread the Gospel to Hakkas" from God and proactively preaches to Hakkas. Pray to the Lord to bring more Pastor Yu for Hakkas.

3. Synchronize the Taiwan Christian Hakka Evangelical Association with other associations in the world and to form mission partnerships. Proactively deliver the vision of the Hakka Great Commission with passion.

4. Encourage the Hakka Christians and brothers and sisters who have a heart for Hakka to form Hakka small groups or fellowships, even developing a Hakka Worship Service to focus on Hakka Missions.

5. Encourage all churches and denominations to establish a Hakka Missions Team.

The Fu-zhou Chinese from the Methodology church in Kuching East Malaysia have answered the call to share the Gospel to Hakkas and established missions teams to serve Hakka in its East and West regions.

6. Send short-term missions teams to Hakka villages around the world to experience and enhance the vision for Hakka Missions

7. Send long-term missionaries to live in Hakka villages to participate in the Hakka Great Commission.

Conclusion

It is said that the 21st Century is the Century of the Chinese. Shouldn't the 21st Century also be the Century of the rising Hakkas? Pray that God will send fervent servants to the Hakkas and to receive a greater vision for the global Hakka Great Commission. To fulfill the dream with bravery and by faith. Be independent and strong. Pray and work in unity. I hereby call all churches to walk with the Hakkas and to help Hakkas accomplish their destiny and great purpose for God's Kingdom. Amen!

To my dear colleague, please adapt and distribute at your discretion. From Chin Rong