

June 4, 2005

To: Brother Titus Chu
3186 Warren Rd.
Cleveland, Ohio 44111

From: The undersigned co-workers in the Lord's recovery, most of whom met for blending fellowship in Anaheim, California, on April 4-7, 2005, before the International Elders and Responsible Ones Training held on April 9-11.

Dear Brother Titus,

We wanted to have this very weighty fellowship with you as a result of several times of fellowship among the co-workers who regularly gather together for the sake of the Lord's recovery on this earth, and most especially as a result of our most recent time this April. As you know, Brother Lee believed and desired that such blending fellowship among the co-workers who were perfected through his ministry would be the way for the Lord's recovery to continue to move forward to fulfill the vision and practical outworking of the ministry that Watchman Nee and he had received—to minister the riches of Christ into God's chosen ones for the building up of the Body of Christ, which is expressed in many local churches and which consummates, first through the overcomers and then through all the saints, in the New Jerusalem as the mutual dwelling place, marriage, and mingling of God and man for eternity. This glorious and weighty commission has passed through a particular history of over seventy years among us. Through such a history Brother Lee realized and exhorted us concerning the absolute need for the blending of the co-workers in the ministry and work of the Lord's recovery, as well as the blending of the churches with the saints for the oneness and purity of the testimony of the unique recovery of the Lord on the earth. This letter is a fellowship in the realm of the Lord's ministry and work as shared among all the co-workers today. Although both the churches and the saints are affected by our work, the matters at hand concern only the ministry, the work, and the workers.

We have missed you at many of the regular times of fellowship among the co-workers in the Lord's recovery in these past years, and in particular at the international co-workers' fellowship in April 2005. A number of very crucial issues were addressed at that time, and extensive and very frank fellowship was offered from over forty brothers who represented most parts of the earth. Although you were not present, we were thankful that brothers Bill Barker and Paul Neider attended those meetings. They also gave their perspective on the issues discussed, and we believe they have shared the substance of that fellowship with you. However, since the fellowship in those days was overwhelmingly strong and clear, we feel compelled to follow up that time with this further fellowship, since your ministry and publications were one of the main subjects addressed. We hope this letter will resolve some of the issues that have troubled the Lord's recovery in these past years and give us all a clearer view of what steps should be taken for our future together in the Lord's recovery.

As you probably know, we addressed two main subjects with the co-workers in our three days together: 1) we read together some portions of Brother Lee's fellowship on the regions of the one work in the Lord's recovery, and 2) we read and had fellowship about a draft of a statement on one publication work in the Lord's recovery according to the pattern

and teaching of both Watchman Nee and Witness Lee. The ministry material we read resulted in much heartfelt fellowship from the greater part of the co-workers, mostly related to the frustration they feel over the many difficult situations today in the Lord's recovery that have arisen because of different works, and especially because of different publications. This fellowship referred mainly to your work, Brother Titus, and to that of Brother Dong in Brazil. From our reading and fellowship we worked to develop a statement on the one publication work that reflects the teaching and practice of our brothers Watchman Nee and Witness Lee on this matter. Copies of what we had drafted were sent for comment to a number of brothers who were absent, and most of the brothers replied with their own comments. Our time ended without finalizing the form of such a statement, in part because the brothers who have expressed disagreement with Brother Lee's teaching and practice on this matter were not present in those meetings. However, it was clear from all the fellowship that the vast majority of the brothers do not want to deviate from the teaching and practice of Brother Nee and Brother Lee on the matter of one publication work in the Lord's recovery. Therefore, the need for further corporate fellowship is minimal. The basic frustration in this matter is the few co-workers who think differently from the common feeling that was expressed among us. In fact, it was suggested by the co-workers present that we need to fellowship with those absent co-workers who are the real focus of the problem. In particular, the feeling was strongly asserted by Bill Barker that we should not characterize this as a "Midwest problem," since the real problem being expressed was with your publications as well as Brother Dong's. We believe a final form of a statement reaffirming Brother Lee's very clear views on the matter of being limited to one publication work will be completed in the near future. The present problem is how to help the discordant co-workers who have generated a second and third speaking in the Lord's recovery today.

We must stress again that there were very strong testimonies from the co-workers concerning the problems that are increasing among the churches and in the work of the Lord's recovery on every continent due to the confusion brought in by the multiple publications among us. Many brothers shared strong feelings of dissatisfaction with this situation and were eager to see a resolution. There has never been a co-workers' fellowship so frank and full of feeling since the time Brother Lee left us. As you know, many of the co-workers have tried to minimize the differences brought in by multiple publications and have tried to calm various local problems. This approach is simply not working, since the intrinsic problem is the existence and use of other speaking and publications in a way of rivalry to the general ministry in the Lord's recovery since Brother Lee's departure. You may object to the word *rivalry*, but that is what the saints feel and taste. Titus, your ministry conveys a different emphasis and has resulted in a caution toward or sometimes outright prohibition against Brother Lee's ministry as it is used in a general way by the rest of the Lord's recovery. We acknowledge the many genuine local churches with the dear saints that have been under your care over the years. We know that the co-workers and the saints love and respect the ministry of Watchman Nee and Witness Lee—this is undeniable. Unfortunately, it is also undeniable that there is a flavor and an atmosphere produced by your ministry that many, many saints cannot agree with. Thus, the more you publish, the more problems come out. These problems are now multiplying all over the earth. It has been suggested that the problems stem from rumors or from comments made from the platform during conferences and trainings. However, to say this depreciates the

intrinsic sense of life and spiritual discernment within the saints. A feeling has also been expressed by some that there is a conspiracy against you. We hope that you do not feel that way and that you can see beyond these unreasonable explanations and any personal sensitivities to consider the real differences that exist and the problems that they cause.

We all acknowledge that Brother Lee's ministry is the ministry of the age. Therefore, we should also all acknowledge and follow what Brother Lee advocated—the practice of the co-workers blending together after his departure as the way to carry out the ministry in the Lord's recovery. By taking this way we can speak with one blended voice in the furtherance of the ministry that the Lord has entrusted to us corporately. The fellowship of the blending co-workers also allows us to enter into the Lord's mind concerning the direction of the Lord's work for the one testimony of His one recovery on the whole earth. By the Lord's mercy this way of blending has been carried out to supply the saints with the rich re-speaking of Brother Nee and Brother Lee's ministry, with an emphasis and application appropriate to the present situation in the Lord's recovery. Those who receive the present speaking in the recovery testify that it has the same stress, taste, and anointing as Brother Nee and Brother Lee's ministry. In addition, the fellowship of the blending co-workers has brought the churches in the Lord's recovery on for these past eight years in oneness and blending fellowship among the churches, the saints, and the co-workers in many parts of the earth.

Brother Titus, we should frankly review our history to realize how the present crisis has come about. As you have heard before and know, while Brother Lee was still among us, he knew of the discordant views and the different works that were the seed forms of the things that trouble us today. He expressed his displeasure with and criticism of those discordant views and different works in strong and clear language to many brothers, including you and Brother Dong. On the other hand, he tolerated and occasionally expressed appreciation for your work in the Lord's recovery. It must also be acknowledged that while Brother Lee was here, you brothers were less bold to express your different views. Toward the end of his life, Brother Lee made an attempt to blend a number of the younger co-workers who were close to you by inviting them to be more directly under his ministry and to blend with the co-workers who were directly under his perfecting in Southern California. He invited you also to come to be blended with those co-workers; however, Brother Lee never invited you to speak or take the lead in any aspect of his work. He only wanted you to blend with the other brothers. This action, along with his direct critical speaking, left a very strong impression on those co-workers under his perfecting in the last years of his life. We believe you understand that this was his loving care not only for you but also for those related to you. Brother Lee truly hoped that such blending would negate the differences among us. A number of the brothers have spoken of this together with you face to face and would spare you further details, but you know that much more could be said in detail on this matter if you choose to dispute these facts.

After Brother Lee's passing away, all the co-workers made a strong reaffirmation of their desire to follow Brother Lee's ministry closely and to take the way of blending and the keeping of the seven feasts that Brother Lee bequeathed to the Lord's recovery in his death. Thus, concerning the teaching in the Lord's recovery, we decided to re-speak Brother Nee and Brother Lee's ministry as much as possible. Concerning the practice of the leadership

in the Lord's recovery, the group of blended brothers was opened widely to include brothers from all parts of the world. Since you and others related to your service expressed a desire to participate, you too were welcomed. The brothers who had been under Brother Lee's perfecting of course knew of the troubles that had existed when Brother Lee was alive. Nevertheless, a number of those co-workers made a deliberate decision to try to blend those situations into the Body, with the hope that the brothers and their situations would be healed and preserved for the Lord's recovery. The effort to blend included not only the seven annual feasts but also a number of times in smaller groups of co-workers in London, Cleveland, California, and Phoenix, among many other times of fellowship. A number of your co-workers, Titus, were even invited to share in the burden for the ministry overseas. The churches as a whole celebrated some of the annual feasts and conferences in Chicago and Cleveland. You yourself were also included as one of the blending speakers in some of the seven feasts. After listening to your speaking and considering Brother Lee's strong words in the past and the example set by him, many of the co-workers were not peaceful to have you speak representing Brother Lee's ministry. In addition, you went further and, among other things, you referred to the blending co-workers as "Rome" and compared going to Anaheim with the Muslim ritual of going to "Mecca."

Titus, you attended many of the times of fellowship with the blending brothers, but it seemed you were more often absent. The efforts to blend away differing views culminated in a multi-day fellowship in Phoenix in February 2003. That fellowship demonstrated that there were still deep disagreements among us, not only on the matter of publications but also on matters as basic as what we mean by oneness and the ministry. Nevertheless, all who attended signed a statement that reflected the maximum that we could agree upon. Although that statement did not touch many serious issues, it did include a principle that: "We acknowledge Watchman Nee and Witness Lee as our spiritual fathers in the Lord whose ministries constitute the basis for the teaching and leading in the recovery today." After the time in Phoenix, our signed statement was misused to imply more than it said. It was used to imply the agreement of the blending brothers with your work, particularly in China. In addition, your continued publication work in the face of Brother Nee's and Brother Lee's clear "teaching and leading" concerning one publication work demonstrated that, at most, you only follow their teaching and leading selectively. These two facts became a great discouragement to a number of co-workers against further such efforts, and some other co-workers were not at all happy that a few co-workers had taken that step.

In these past eight years, Brother Titus, very little of your speaking or work has been known to the other co-workers, even though we were attempting to blend with you. You continued your own work, apparently largely unaffected by our efforts at blending. For years you have known Brother Lee's and our feeling on the matter of multiple publications becoming multiple trumpets in the ministry of the Lord's recovery. Nevertheless, you accelerated the rate and distribution of your own publications. We were shocked to find out that you have published at least ten books in English since the year 2000. In addition to these books, over 300 articles bearing your name have been published in *Fellowship Journal* and on the church in Cleveland's website. All this writing is available worldwide and is even promoted through standing orders in some places. While the blending brothers remained true to their pledge of only re-speaking Brother Lee's ministry, you have increasingly published your own work. Does this not have every appearance of a rival

ministry to the general ministry being carried out through the blending brothers for the benefit of all the churches? In addition to questions about the content of your publications as expressed below, we do not recognize your work as in any way representing the blending co-workers in the Lord's recovery today.

In contrast to our efforts to blend more with you and your co-workers, we see a declining effort on your part to come forward to participate in this process. Brother Titus, you must realize that a co-worker of your stature must take special care to lead those who are under your care into the new realm of blending for the sake of all the churches in the Lord's recovery. Only your unswerving pattern and leadership into a practical oneness with the rest of the Lord's recovery could have such a healing and uniting effect on those who have historically been under your special care. After one of the past turmoils among us, a question was asked to Brother Lee about how the gifted brothers involved in the turmoil could have been preserved along with the work they had done. Brother Lee answered that the only way was for the gifted brothers to join Brother Lee in his work with no special region or task, and for them to simply work for the ministry in any way assigned to them, as he had done with Watchman Nee. In our present case, it would mean that you would join yourself and those co-workers loyal to you to the blending co-workers, with the continuation of your previous work left to the fellowship of their coordinated oversight. Instead of doing this, you have continued to build up your own work with your own co-workers. This has developed to the extent that the churches under your ministry now have their own migrations, work, and expressions in Africa, and your particular influence is spreading to other continents. There is no denying that very many of the saints in the areas under your care love the ministry of Watchman Nee and Witness Lee as well as the fellowship with the other churches. A good number do come to the semi-annual trainings and feasts. But we are concerned because you and your co-workers are still building up a special though related testimony. You have said that your co-workers do not have the appetite to come forward to take the blending way with the other co-workers. Your speaking of "Rome" and "Mecca" while having no change in your speaking or practice from the past can influence your co-workers in only one way—away from the way of blending.

Even more serious than your English publications are your speaking and publishing to the Chinese-speaking world. To date we are aware of at least 16 books and over 200 other publications released by you in the Chinese language. Titus, you initiated and have carried out a work in mainland China completely apart from the fellowship and principles given to us by Brother Lee and from any fellowship of the blending brothers who are taking the lead in the rest of the Lord's recovery around the world. You have a rival ministry in China and have caused confusion and parties in the land where Brother Nee and Brother Lee labored for many years and in which Brother Nee died as a martyr. How can you do this? Yet this has been carried out for years at the same time you repeatedly came to sit with the blending brothers, giving others the appearance that we knew and approved of your work. We never did. The churches in Taiwan are now rejecting your publications, but there is still confusion over two ministries in China. We cannot understand how any brother can presume to affect the Lord's move in the complicated and delicate situation of China without fellowship. Fellowship means to stop your own work and be limited by others. This you have not done.

This brief history explains what has changed in the atmosphere and activity in the Lord's recovery since our Brother Lee's departure. Today we deeply regret that we have let things develop to this extent.

Titus, we also ask you to reexamine the content of what you are publishing. Brother Lee disagreed with and discouraged the work of brothers who repeat his ministry while adding their own color and taste. This would be a charitable interpretation of your work. We feel that your publications do not strengthen the general and up-to-date ministry in the Lord's recovery. Rather, your writings tend to give your own version of certain truths in the Lord's ministry. For example, Brother Lee wrote voluminously concerning the subject of the divine stream, yet you have published a book entitled *The Reality of the Divine Stream*. Do you not agree that the "reality" of the divine stream has already been more than adequately defined and revealed in Witness Lee's writings? Your book by that title then begins with a warning that the word *flow* has been misused by some to control the saints, just as the communist Chinese used the word *people* to control the country under their rule. Whom do you mean to compare to the communist Chinese government? You could only be slandering your fellow co-workers in the Lord's recovery. In addition, this kind of writing sows suspicion and fear into the hearts of the unlearned. When they read or hear about the wonderful flow of the Triune God, they will think that someone may have a motive to control them. Does this build up the church or the oneness of the Lord's Body? Your books have a recurring theme of delivering the innocent from such "dangers" in the Lord's recovery.

In *The Reality of the Divine Stream*, the same book in which you warn against other leaders controlling the saints, on page 9 you suggest that the saints should be "very open" to the idea that the Lord may raise up another oracle like Witness Lee before He returns, "to supply yet more riches, more light, and more encouragement, and to raise the tide of the flow of life to a higher level than we have thus far experienced." On the one hand, you suggest as your idea something that would be welcomed by all in the recovery—the raising up of such an oracle. On the other hand, you never mention the fact that Witness Lee took definite steps for the future of the Lord's recovery by establishing the matter of blending among the co-workers whom he perfected as the means to continue to bring "more riches, more light, and more encouragement, and to raise the tide of the flow of life to a higher level than we have thus far experienced." Thus, there is a subtle negation of Brother Lee's way by the suggestion of the need of another oracle like Witness Lee to rescue the recovery. This suggestion was apparently not lost on all those under your ministry. Recently, one of the members of the church in Pittsburgh wrote an email addressed "Dear Blended Brothers," in which he stated, "I can testify that Brother Witness Lee and Brother Titus Chu are both ministers of the age and of this one ministry." We, among many other blending co-workers in the Lord's recovery, would not agree with that brother's statement.

This is not an isolated example. There is a theme that runs through your writings, namely that the recovery is in peril of becoming formal, routine, and dead and that somehow you have the remedy for the present situation by helping your readers into the "reality" of the spiritual things others only talk about. In keeping with this theme, you have now published *The Reality of the Divine and Mystical Realm in Fellowship Journal* and have also posted it on www.Clevelandonline.org and Chicagobiblesandbooks.com. Yet it seems ironic that

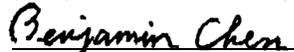
while using the new terms of Witness Lee, you do not take the new definitions that would bring the real rescue to the saints. We reject the false underlying assumption that to closely follow the ministry leads to formalism and death. We feel quite the opposite. It is a safety and a glory to “continue in the things which [we] have learned and have been assured of, knowing from which ones [we] have learned them” Brother Titus, to us much of your writing seems the opposite of speaking “the same thing”; rather, you redefine terms commonly used in the Lord’s recovery, often in the context of what was taught decades ago. Accordingly, you have published a book entitled *The Oneness and the One Accord* and another two volumes entitled *Being One with the Ministry to Speak the Healthy Words*. Frankly, these books use the spiritual language of the Lord’s recovery but add your own kind of understanding of these matters, saying that the one accord among the churches is in the receiving of the saints and teaching that the ultimate responsibility of the leadership of any local church is to meet its own local need. This ignores and contradicts all the ministry and fellowship on the oneness of the Body of Christ that was released by Brother Lee as a result of the overemphasis on the autonomy of the churches in the 1987 rebellion. Your reinterpretation of the seven churches in Revelation on pages 92-93 of *The Oneness and the One Accord* is also contradictory to Brother Lee’s teaching and leads toward the same view, justifying and promoting the differences and independence of the local churches from one another. This direction troubles us regarding the future of the oneness of the Body of Christ expressed through the recovered oneness of the local churches. There are other details that could be presented concerning the problems in your publications, but this is not the purpose of this letter. It suffices for now to make it clear that we feel that your writings by no means represent the ministry in the Lord’s recovery.

To refocus on the purpose of this letter, we repeat again that the feeling expressed in the international co-workers’ fellowship of this April is that the multiple publications among us are causing many problems. We are not challenging the validity of the churches or the sincerity of the co-workers. We are exhorting you, Titus, as the only one who can solve this problem, to take the action needed. For the sake of the oneness in the Lord’s recovery, we appeal to you to stop your publications in all languages. Perhaps you could open to some of the other senior co-workers concerning the difficulties your publications present. Most of all, we hope you could lead the other co-workers and the saints under your influence back to a peaceful pursuit of Brother Lee’s ministry with the other churches and saints, including attending the seven feasts. Then we hope you could have a turn from your previous independence to a real commitment to building up the oneness among the churches in the Lord’s recovery. We have the sincere hope that you and your co-workers would have a new resolve to work out that oneness through the fellowship of the blending co-workers and the churches and saints in the Lord’s recovery. We hope you can return to the fellowship of the co-workers with a determination to be blended with them and to be limited by them in a real way. We love you, Titus, as a fellow servant in the Lord who shares a special bond with us through our precious heritage in the Lord’s unique recovery. We are open to your fellowship toward a true resolution and restoration of our testimony of oneness as the primary item in the Lord’s recovery today.

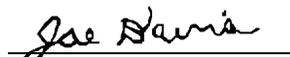
We pray that your ministry and service to the Lord would have a glorious conclusion. We brothers, representing Africa, Asia, Australasia, Europe and North America, hope that the outcome of this fellowship will give the Lord a fresh way to bless His recovery. May the Lord have mercy on us all and on His recovery, which is so dear to all of us.

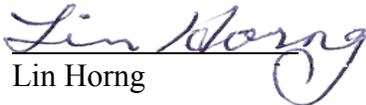
Your brothers and fellow servants in the Lord's recovery,

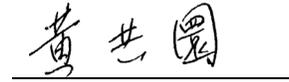

Francis Ball


Benjamin Chen

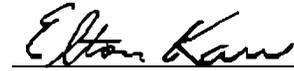

Minoru Chen

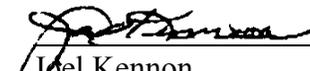

Joe Davis


Lin Horng

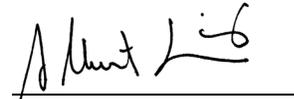

Kung-Huan Huang


Ron Kangas


Elton Karr


Joel Kennon


James Lee


Albert Lim

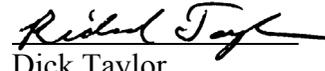

David Lutz

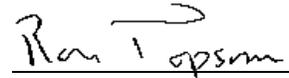

Ray MacNee


Ed Marks

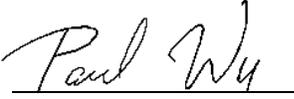

Benson Phillips

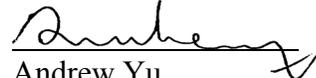

Liu Suey


Dick Taylor


Ron Topsom


Dan Towle


Paul Wu


Andrew Yu