

**Submission regarding the “Letter of Quarantine” dated October 1, 2006.**

Dear Brothers,

Thank you for the opportunity to fellowship with you regarding the help I have received from our dear brother Titus Chu and to offer some related thoughts and considerations as you determine how to respond to the October 1, 2006 quarantine letter. I have structured my submission as follows – I will begin with some of my personal experiences with Brother Titus and then offer some fellowship on some of the broader issues that have arisen.

I have known Brother Titus and some of his co-workers since I entered the church life in September 1996. They have helped establish me and have provided an atmosphere where I have been able to grow in the Lord. During the late 1990s I had the opportunity to attend several of Brother Titus’ college trainings and conferences while I was a university student. I received much light during these times (although, as I was a young believer, much of the content was over my head) and learned a number of important spiritual principles (e.g. experiencing the Lord’s supply as a result of putting His interest first). These times, as well as times with Brother Titus’ co-workers caused me to grow and begin to serve the college saints, a service which continued until graduation.

After attending a live LSM training in California in winter 1999, I began to serve the young people. It was through this service that I began to understand the need for further growth in order to better shepherd the young people that I served. I prayed concerning attending the FTTA but, before the Lord, I did not feel to go. In 2003, another opportunity arose – a “ten month labour” with Brother Titus. After much consideration, prayer and fellowship, I took time off from my job and my studies to attend the “labour.” I feel this time was quite rich and served to constitute me with many riches from Brother Titus and his co-workers.

Brother Titus’ heartfelt care for the churches and saints in this area is undeniable. During the course of the “10-month labour,” Brother Titus was constantly searching for the best way to raise up the “labourers” (many of whom were in the 20 to 35 age range) who gave valuable time to the Lord. By working to raise up the labourers, Brother Titus was focused on meeting not only the needs of the individual, but also meeting the needs of the local church. Mid-way through, the focus of the labour changed in order to build a solid foundation for this group of young people. The “10-month labour” was broken into five areas:

1. Church history (so we could understand the source of key truths that the Lord has recovered in the last 500 years),
2. The New Testament (acquiring broad understanding of the NT as a whole and memorizing key sections),
3. The Old Testament (acquiring broad understanding of the OT),
4. The ministry of brothers Nee and Lee (so we knew key sections of the ministry) and
5. Our Serving (serving others in the gospel and in the Church).

These five areas were carried by a number of Brother Titus' co-workers, and the labourers benefited from the rich portions of brothers Nigel Tomes, Del Martin, Vern Yoder and Norm Minahan, among others. We also received nourishing from the Ministry of Brother Titus twice daily in the book of Philippians, messages that have been reprinted in the *Fellowship Journal*. There was also a significant focus on the practical labour ("so also faith, if it does not have works, is dead in itself" – James 2:17).

This "labour," under the watchful eye and careful, prayerful guidance of Brother Titus, benefited the saints from Toronto who participated (and, by extension, the church life in Toronto) and has given us all a strong, firm base for our continued labour in Toronto.

I feel that, as a result of Brother Titus and the co-workers, I have a proper foundational constitution in the Word and in the truth upon which the Lord can continue to build. Through his ministering (both past and present), Brother Titus' focus has been to bring us into a love of Christ, His church and His Word. I appreciate his focus on the foundational matters (though that is not his sole focus) and his practical approach to serving the Lord. I feel that many would suffer if this crucial function and ministry would be excluded from the saints.

I have to admit that I am quite puzzled by the assertions made by certain others that Brother Titus is "divisive" and has introduced confusion among the saints. My experience is quite the opposite – the focus of Brother Titus' ministry has been on building up and establishing the saints in the Word and in truth. As I mentioned above, the ministry of Brother Titus that I have received has brought me to love the Lord, His Body, the Church, His Word, and to appreciate the various ministers that the Lord has given to His Body. Our brother's focus has been on producing solid pillars that can support the church, not merely those that can memorize and recite outline points without necessarily appreciating their meaning. Brother Titus' ministry may be misunderstood or misinterpreted, or simply not according to some saints' taste, but it would do a great disservice to the saints in Toronto to exclude his ministry because it does not match the natural preferences of some members.

The fruit of Brother Titus' labours can best be seen among both the Chinese-speaking saints and the young people (which is not to deny that he has produced fruit among other groups of saints). As I serve the young people and not the Chinese-speaking saints, I will constrain myself to comment only on the situation of the young people. The young people's work in the Great Lakes area, while not conventional by our historical church "standards", has been richly blessed by the Lord. As a result of Titus' perfecting and the freedom in the Spirit that Titus has given to his co-workers and the serving ones, many young people have been revived and have risen up to function in the church life.

The church in Toronto has reaped many benefits in the last few years – many local young people have been revived, encouraged to grow in the Lord, and have begun to serve their peers and those younger than them. I reiterate – Brother Titus' ministry has been beneficial to the Lord and the church would suffer if the saints were prevented from receiving it. To be clear, I do not mean to suggest that the ministry of our dear brother Titus should be mandatory for all the saints, but rather I wish to highlight the loss that would be incurred if the saints were denied access to his ministry.

Again, I do not understand why this issue is being forced by a company of workers largely based in southern California. As far as I am aware, no biblical basis has been

articulated for the charges levelled against our dear brother: the issues that have been raised in the quarantine letter are neither heretical, nor are they sinful. Neither are these issues related to the matters of the “common faith” (i.e. the Bible, God, Christ, the work of Christ, salvation or the church). Rather, the issues raised pertain to non-essential beliefs or practices. Permit me to quote from Brother Benson Phillip’s introduction to the book The Speciality, Generality and Practicality of the Church Life:

“This faith [the common faith] is unique and is the ground of all the believer’s genuine oneness. When the Body of Christ is divided, it loses everything; yet it has been divided again and again, mainly due to the over-emphasis of certain beliefs other than those comprising the faith...”

I do not believe that Titus’ ministry has produced division – at most, his ministry has produced a group of discerning believers that are rooted in the truth. I use the term discerning in the sense that is articulated in 1 Cor. 14:29 and Acts 17:11 – examining the Word to confirm the contents of all ministry (not just some ministry) against the Word, a practice consistent with Brother Nee’s focus on the Bible as our only standard.

It seems to me that the oneness being demanded by those seeking to quarantine our brother is not true oneness but rather a oneness of uniformity. This situation is quite perplexing and causes me to ask – is our oneness in the Lord so fragile that it requires absolute practical uniformity to maintain it? I believe that such a requirement would be an affront to the Lord! The Lord needs many ministers and ministries in order to reach and gain the myriad types of individuals that comprise His Body, so that His multifarious wisdom may be made known.

In summary, I believe that Brother Titus’ ministry has been a significant help to the saints in the Great Lakes area, and to the church in Toronto in particular. The charges levelled against our brother seem to be without support, in that the Lord has richly blessed the young people’s work in this area. If Brother Titus’ ministry was indeed divisive, the Bible indicates (and church history confirms) that the Lord will not pour out his blessing in such circumstances. Many saints have received, and continue to receive, much help from our brother’s ministry, and loss would indeed be incurred if saints (including myself and my family) would be unable to receive from this ministry.

May the Lord grant you much grace and wisdom in the coming days as you grapple with this complex issue.

In Him,

J. Maurier