

TOWARD A THEOLOGICAL FOUNDATION FOR ENGLISH MINISTRY
IN THE CANADIAN CHINESE CHURCHES

By Daniel L. Wong

Preface:

The essence of this paper was presented at the Consultation for English Ministry in the Canadian Chinese Churches on September 25, 1995 at Fair Havens Retreat and Conference Centre, Beaverton, Ontario. Based on formal and informal responses plus my own additional reflection, the product is the edited paper contained here. It is published in Consultation for English Ministry in the Canadian Chinese Churches Compendium by the Chinese Co-ordination Centre of World Evangelization - Canada, 1995.

Abstract:

This paper attempts to set forth some of the foundational areas for English Ministry in Canadian Chinese churches. It first establishes the scope of ministry. Then it addresses the issue of a rationale for Chinese churches and then for English ministry. The specific foundational areas delineated are family, outreach, discipleship, partnership, self-image and workers.

There are a number of warnings that should be given to any novice to church or parachurch business meetings. One red flag is to be cautious of what you suggest. Guess who gets to carry it out? Now you know the origin of this paper, "Toward a Theological Foundation of English Ministry in the Canadian Chinese Churches."

In one of the early planning meeting for this consultation, I inadvertently expressed the paucity of writing which witnessed much biblical reflection about this important ministry which is near and dear to each of us. Too much said and written rushes to pragmatism for the sake of ministry. This paper is an attempt to approach the subject from the Bible and then to see its practical relevance.

The context is Canadian Chinese churches. This ethnic group, Chinese, has proliferated numerous churches, particularly in metropolitan centres.¹ Most of these churches were established to reach immigrants. By saying Canadian, this is to distinguish it from other locales, particularly the United States. More than

once I have heard it said that Canadian Chinese churches will follow U.S. Chinese churches in about ten years. The context is unique in Canada and differs from places like the United States. I will address the Canadian situation.²

English ministry is often construed to be the Canadian-born Chinese (CBC) or the next or second generation Chinese. While all these are included, the category is broader. English ministry includes the Canadian-born, but also the Canadian-raised, non-Chinese, in fact all those that come to the English worship service. The English worship service is usually considered the largest forum for English ministry. People have chosen to be part of the English ministry by not attending the Chinese worship. Granted, the most central aspect of this ministry is those who do not have the option to attend the Chinese service. They are not bilingual nor culturally attuned so that they can understand the Chinese language worship service.

Let us not forget those who use English and by way of age may not be at entry level to attend the English worship service. These are the younger children. In many cases, they may be grade six and younger. Most Sunday schools, except some pre-school classes, use English. So we can understand English ministry as that ministry conducted in English.

In cases where there is no entirely English language worship service, it is more difficult to identify the scope of English ministry. Certainly part of the bilingual worship service is included. If there is no bilingual service, then one would look at what is in English--the Junior Church, Sunday School, English fellowships, etc. In these churches without an English service and usually no English worker (part-time or full time), English ministry is primarily to children of the Chinese-speaking. Beyond that is to their friends or some others who need and/or desire ministry in English.

The bilinguals are an important dimension of English ministry. While they may not consider themselves English-speaking, many do attend the English Worship service. They are often the "bridges" between the Chinese-speaking and English-speaking. John Tung calls himself "a bridge for God" (Tung 1993) as an American-raised Chinese pastor in a Chinese church. The difficulty about bridges is that they get stepped on from both directions. It takes a very wise person with much sensitivity to people to do well in fulfilling this bridging role.

Writing a theological foundation for this specific ministry is difficult because references to this subject are not explicitly found in Scripture. However, biblical principles have application as one views this ministry in the light of the Bible. A number of other ministries are looked upon in this way such as Christian education (Richards 1975) and youth ministry (Black 1991, 13-19).

The best route is not to impose the categories of systematic

theology. It is better to draw out the themes of Scripture most pertinent to this ministry. In doing so there will not be uniform opinion. Each person's perspective will be different. Thus it is "a" theology and not "the" theology.

In regard to "a" theology versus "the" theology of a particular subject, I agree with the perspective of Larry Richards. He explains:

This book is written as a theology of Christian education, not *the* theology of Christian education. It is exploratory. It often gives mere glances at themes that deserve book-length treatment in themselves. It is meant to be a seed bed--a source from which richer and fuller understandings can be developed by others (Richards 1975, 7).

The term "toward" is highly reminiscent of Walter Kaiser's trilogy, Toward Old Testament Theology (1978), Toward an Exegetical Theology (1981) and Toward Old Testament Ethics (1983). The word "toward" is chosen for good reason. Along with Kaiser (1983, xi)

I concur with his word choice:

I have again, for the third time, used the word 'toward' in the title of one of my monographs. This is more than a protective device against adventurous reviewers; it is an honest statement of my respect for the magnitude of the field, the complexity of the issues, and my frustration at finding all too few guides who have blazed the trail before me.

My approach is to provide a rationale for English ministry in Canadian Chinese churches and then propound some foundational areas which are most pertinent for this ministry. Some areas will be assumed such as using the Bible as the basis for ministry perspective, the Holy Spirit as the one empowering ministry and Christ as Lord for the centre of ministry.

It is my view that the unifying centre of biblical theology³ is the establishment of the kingdom of God. Eichrodt (1961, 26) expresses this centre as "the irruption of the Kingship of God into this world and its establishment here." It is important to set a biblical foundation of English ministry within the broader context of establishing the kingdom of God.

Reason for Being

In bilingual (English and French) Canada the phrase "raison d'etre" is used for "reason for living" or "reason for being,"

employed to provide substantiation for existence. There needs to be legitimacy for English ministry in the church. I have heard, "Why don't the English-speaking go to a Canadian church?" This is to imply that they can easily leave the Chinese church and go to a non-Chinese church. Before this area can be tackled, an even deeper issue must be addressed.

Rationale for Chinese Churches

An even more thorny issue is the rationale for Chinese churches and ethnic churches at all. Why not have general churches where all can attend?

The primary reason is that people need to hear biblical teaching in a language which they can understand. The miracle of Pentecost was a speaking in many tongues so the listener "heard them speaking in his own native language" (Acts 2:8).⁴ The miracle was not that each person understood the one vernacular language of the Jews, Aramaic, nor the common language of the Roman Empire, Greek. "Jews and converts to Judaism" (Acts 2:11) no doubt had capacity in various languages but they heard Spirit-led and empowered speech in their own language. It is certainly difficult to build a case on a historic incident but such incidents do give us clues to how to approach the subject.

The Apostle Paul had concerns about the lack of edification in the church when a person could not understand the language of another. In the context of the use and abuse of spiritual gifts, particularly speaking in tongues, he notes, "Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air" (1 Cor. 14:9). The NIV Study Bible (1985, 1753) explains that "speak intelligible words" means, "Speak in the vernacular language of the listeners rather than in a tongue (or else provide an interpretation)". Paul notes the alienation when communication is not understood, "If then I do not grasp the meaning of what someone is saying, I am a foreigner to the speaker, and he is a foreigner to me" (1 Cor. 14:11). Understanding the message in one's own language or at least through interpretation is important in the church.

Understanding the message from God was certainly important in Old Testament times. In Ezra's day, Levites were needed to convey the meaning of the Law to the people. Nehemiah 8:8 says, "They read from the Book of the Law of God, making it clear and giving the meaning so that the people could understand what was being read." The alternate reading for "making it clear" is given as "translating it". Fensham (1982, 217) explains his reasoning for opting for the alternate reading:

Much has been written on the term "m poras" in v. 8. We have translated it "translate," opting for the solution proposed by H. H. Schaefer. The root "prs" means "to break up" and this may refer to the breaking up of the language while it is translated. We must recognize that the Jews who spoke Aramaic needed someone to translate the Hebrew of the law for them in their own vernacular.

Most likely a dimension of translation was involved as well as some explanation.

Many point to Acts 6 as crucial to understanding ethnic ministry, with two groups in the church (Hopler 1981, 84-85; Nieves 1994, 31-32; Pazmino 1993, 279; Wagner 1979, 119-123). In the early Christian church two groups of Jewish believers were apparent. There were the Hebraistic Jews with strong Jewish culture and the Aramaic language; the other group was the Grecian Jews who had Greek culture and language. When complaint arose from the minority group (Nieves 1994, 31-32) concerning the neglect of their Hellenistic widows, the Apostles chose people to care for their needs with spiritual qualifications.

The resolution to the challenge facing the church was to appoint new leadership. All seven leaders had Greek names and were likely Grecian Jews. The leaders came from the concerned community. While the names themselves do not prove ethnic identification, it at least opens itself to that possibility. What is clear from the text is that one of the leaders, Nicolas, was "a convert to Judaism" (Acts 6:5). This means he was a Gentile and a proselyte to Judaism and then became a believer in Christ.

Language is an important issue in Acts 6 but so is culture. Since the Apostle Paul was a Grecian Jew but called himself "a Hebrew of Hebrews" (Phil. 3:5), the distinction must go beyond place of origin (outside Palestine) and use of language to culture (Stott 1990, 120).

This does not mean that Chinese churches should be bastions for cultural preservation. Christianity needs to critique culture. Ministry does need to be contextualized in culturally-appropriate forms. One of issues of the early church was whether Gentiles needed to be as Jews to become Christians. The heart of the issue was circumcision. The answer to cultural conformity to another was a resounding "no" (Acts 15). Certainly the essence of the gospel was at stake. Not cultural conformity but cultural respect for one another was encouraged.

For the sake of language and culture, specific ministries like Chinese churches are established. This is not against the principles of unity in the church (Eph. 2:11-22) as there can be fellowship and co-working within a church, within denominations and across denominations as witnessed by the recent Mission

Ontario with Billy Graham in Toronto.

Rationale for English Ministry

The rationale for English ministry in the Chinese church include the dimensions of ministry to family members and the necessity of outreach to English-speaking. These two areas will be the first ones discussed in the theological areas. They are both the reasons for English ministry as well as part of the theological foundation for English ministry.

Theological Areas

A number of areas are crucial to English ministry. They include the family, outreach, discipleship, partnership, self-image and workers.

Family

An important understanding of English ministry in the Chinese church is the family. It includes ministry to children of the language group in the same church. The group is often called "the next generation." Children that grow up in Canada from a young age will eventually use English as their primary language (it is yet to be seen if French will replace English as the primary language of Chinese children in Quebec and whether Quebec will remain part of Canada). While there are some (S. Chan 1983) who would advocate preservation of the Chinese language for local-born Chinese in the North American Chinese church, more people (Jue 1983; Yuen 1985) see the need of using English to enhance spiritual growth over concerns for using the Chinese language. As families are a crucial dimension of the church's ministry, ministry to children in the English language is essential.

The concept of the "next generation" is especially prominent is the thinking of the Chinese-speaking leaders of the Chinese church. Rev. Chadwin Mak expresses, "The Canadian-born Chinese ministry is an important issue that must never be ignored. We must formulate an effective model for ministering to the next generation" (Mak 1994, 4).

Following the Worldwide Ethnic Chinese Missions Seminar which took place in Thailand on October 16-20, 1989 and sponsored by the Chinese Coordination Centre of World Evangelism (CCCOWE), the compendium was published under the Chinese name, meaning "the next generation." The main purpose of this seminar was "to review Chinese church ministries among the younger

generation in various places (especially in Southeast Asia), to explore some related issues, and to help the CCCOWE district committees map out evangelization strategies and initial plans" ("Summary" 1990, 121). Delegates from Canada and the United States were part of this seminar.

Consistently in the summary of tentative plans for the various CCCOWE districts was the emphasis of starting with one's own family. This means to pass on the faith from one generation to the next. The church supports families in this endeavour (Sell 1995, 288-298).

A central passage on Scripture which speaks of the responsibility of parents to pass on the faith is Deuteronomy 6:4-9. God's commandments were to be impressed upon their children in the everyday walk of life. Queries about various laws of God were to be answered with the Exodus and deliverance experience of the parents (Deut. 6:20-25). This covenant of love by the faithful God would be kept to a thousand generations to those who love Him and keep his commandments (Deut. 7:9).

Christian educator Larry Richards highlights the necessity of passing on the faith in a tangible way:

Scripture must be communicated as a lived and livable reality! Its truths must be communicated by those who have integrated them into their personalities and who, in the shared experiences of life, talk of the Word and words of God with their children. The critical location for Bible teaching is not the classroom but rather the household; the walk, the sitting together on the porch, the snuggling into the warmth of bed, the joy of rising to a new day. It is in life itself, where Bible truths are to have meaning for us a whole persons, that their communications must center (Richards 1975, 193).

Parental duties are especially evident in the Bible. The book of Proverbs contains the classic passage on training children, Proverbs 22:6. Exhortations for spiritual training of children are seen in New Testament exhortations (Eph. 6:4 and Col. 3:20 where the father is addressed). A good example of faith passed on through three generations is the case of Timothy where faith came through his mother Eunice and grandmother Lois (2 Tim. 1:5).

The reciprocal dimension of raising children in the faith is the honouring of parents. Such attitude and action is articulated in the fifth commandment, "Honour your father and mother, so that you may live long in the land the Lord your God is giving you" (Exod. 20:12). The Chinese relate this to "filial piety" (Wan 1991, 2).

In my efforts to study this issue of honouring parents, I was

surprised to find little of substance for my master's thesis on "An Exegetical and Theological Study of the Fifth Commandment" (Wong 1981).⁵ I discovered that the carrying out of the fifth commandment was important for the continuity of the Mosaic covenant from one generation to the next. In fact the connection between God and parents is so close that the same terms toward each are used in the Old Testament, "honour" (often translated "glorify" with God as the object) and also "respect" (translated "fear" to God).

The fifth commandment is reiterated to the next generation (Deut. 5:16). The New Testament affirms the need to honour parents (Matt. 15:1-9; 19:16-22). In fact, pending other factors, a long life can be expected for those that carry this out (Eph. 6:1-3).

I was astonished that of the Strategy and Tentative Plan for North America in the Ethnic Chinese congress had as its aim, "reaching the second generation" ("Summary" 1990, 129). As a third generation American-born Chinese myself, my aim would include reaching the fourth generation, my children. That means the emphasis is on immigrant families whose children are second generation. Naturally, we as parents are concerned about our children, for their salvation and Christian growth. Yet I find it paternalistic and narrow to only look at the second generation or next generation. In actuality the English appears to be an improper translation from the Chinese which uses "next generation." Maybe there was a Freudian slip to translate it as "second generation." In the Chinese "the next generation" is used and referring to preaching the gospel to the next generation in the context of the Christian family.

What about a Christian child who is concerned for his/her parents? Should not the aim be for this one and others to reach the previous generation. It is conceivable that this one is the stronger Christian of the family and he/she needs to be the Christian example to influence his/her previous generation (similar to 1 Timothy 4:12 and related to 1 Peter 3:1). Lam (1994, 58) used Vacation Bible School for children to reach out to Chinese-speaking parents. Also a person needs to reach his peers which means to reach his/her present generation. "The next generation" is a place to begin because of its prominence in Scripture and its esteem in the Chinese church, but we must go beyond this.

Outreach

Another dimension of English ministry is outreach. The Bible does point to ministries primarily to certain groups of people. Paul is designated "the apostle to the Gentiles" (Romans 11:13)

while Peter was entrusted to preach the gospel to the Jews (Gal. 2:7). In both of these cases these men also crossed the line of designation to other ethnic groups but their primary area was given by God.

The controversial concept in regard to missions and evangelism is the "homogeneous unit principle" (McGavran 1970; Wagner 1979). The Lausanne Committee on World Evangelism defines it as ". . . a significantly large grouping of individuals who perceive themselves to have a common affinity for one another" (Fong 1990, 7-8). Relating to reaching people for Christ, Wagner's well-known conviction is that people ". . . like to become Christians without crossing racial, linguistic, or class barriers" (McGavran 1970, 223). Of course there are those who take issue with this principle due to their emphasis of unity in Christ as in Galatians 3:28 (Longenecker 1984, 46).

In reading the church growth literature I find a lot of conjecture based on limited biblical basis. A statement like ". . . the local congregations in Antioch were very likely established within particular homogeneous units" (Wagner 1979, 125) is an example. This concept must not be swallowed hook, line and sinker. There is specificity in ministry and the need for a broader unity in the body of Christ. The principle does help us to think about what strategy we are employing to reach different groups of people. In reality this principle works itself out in existing churches. You need to look for the major areas of commonality within the church people whether it be ethnicity, race, socio-economic level, or theological perspective, to name a few. It is also true that "we naturally attract people most like ourselves" (Fong 1990, 6).

In reaching the English-speaking it is important to realize that people in ethnic groups are along a dynamic-bicultural-continuum (Law 1986). This means that some will have affinity and some will have aversion to an ethnic church like a Chinese church. The group that the English ministry can reach in the context of the church is those that would feel comfortable in a Chinese church. Many CBCs are finding their roots and would be attracted to a Chinese church. They would still need ministry in English. Through friendship a number of non-Chinese are being reached. Yet they would still need to acculturate to the Chinese church. It is interesting to note that a number of churches are dropping the "Chinese" from their church name. However, this name may be alongside the name in Chinese characters and the composition of the church is primarily Chinese. It is a big step to make that move and make it more congenial to a broader range of people, particularly non-Chinese.

The church needs to explore various methods of evangelism. Personal evangelism is always primary (Matt. 28:19-20) along with reaching households (Acts 16:31; c.f. Getz 1979; Peters 1970).

Different means are being advanced. Seeker Services and special meetings are attracting unbelievers to the church. Contextualization for the community and church make-up are important (Hesselgrave 1978; Hesselgrave and Rommen 1979).

Different configurations of churches are being advanced to address the issue of outreach. The Chinese church has a sphere of ministry to the Chinese-speaking and the English-speaking. In recent years the American-born Chinese church has come into being (Woo 1988). A number of Asian churches have cropped up in the U.S. to reach those who identify themselves as Asians (Fong 1990).

My sense is that in Canada the multicultural church will arise from a number of Chinese churches in cooperation with Canadian churches (Wan 1989). The second and third generation Chinese interact with people of a broad background so the people that they reach are from various ethnic backgrounds. The term "multicultural" can be challenged on the basis that not many cultures are represented. Often what is meant is an English-speaking multi-ethnic church. Each of these churches can reach one spectrum of people, those who identify themselves in those particular categories.

Discipleship

The heart of the Great Commission is discipleship. "Make disciples" is the central command in Matthew 28:19.

I find too many of the English-speaking in the church are activistic. They do many things but have difficulty to settle down and have personal devotions. The spiritual disciplines must be learned and practised. We need personal models of lived out discipleship.

Mingho Song⁶ issues a call for "radical discipleship" (Song 1995, 11). Especially among second generation Chinese and second generation Christians, faith must be personally owned. Commitment must be preeminently to Christ and not to friends, family, to a church or to culture.

Different programs have been adopted to realize discipleship in the church. Along with material is personal relationship. In our church's English ministry we are exploring a mentoring approach to help believers to grow in Christ and help them to be all that the Lord wants them to be. Particularly this would help to address the issue of present and future leadership for the church.

Parents should be instrumental in discipling their own children. This is implicit in Deuteronomy 6.

Partnership

A number of descriptive terms are used to describe the English ministry in relationship to the Chinese ministry in the church. These include parallel ministry, chopsticks and partnership.

Parallel ministries is described by Peter Yuen (1985, 1): We have parallel ministries when the comprehensive work of the church is addressed to each of two or more groups. For the Chinese church in America, this generally involves OBC's [overseas-born Chinese] and ABCs [American-born Chinese]. To say that a program is to be effectively comprehensive denotes that worship, fellowship, discipleship, avenues of service, evangelism, and missions are addressed relevantly to the groups within the church. Furthermore, contrary to the common misconception that ABC work is directly only to young people, every level of life, every age group in the church is given full attention.

While the concern for significant ministry to both congregations is noted. The difficulty with the image is that parallel lines never cross. The ministries can grow independent of each other and without regard for each other.

Edwin Kong (1985-1986, 1) uses the image of "chopsticks" to represent ministry in the Chinese church. He explains this in contrast with Caucasian churches:

As Chinese, our cultural pattern is to eat with two chopsticks, while the caucasians eat with one fork. This analogy also applies to our church life. We find it is possible for the caucasian churches to minister with just one language in the longrun. I perceive that the Chinese Churches in Canada (even in the U.S.) will always be running a dual (chopsticks) ministry. Our healthy and steady growth is hinged upon how effectively the Chinese speaking and the English speaking complement one another in reaching and teaching the two different generations of Chinese through the local Church.

I like the imagery because a pair of chopsticks need to work together. One concern that I have is that there are only two sticks that compose chopsticks. There is indeed English ministry but there can be multiple varieties of Chinese in one church. There are churches that accommodate three ministries, English, Cantonese and Mandarin. In Canada there are also Taiwanese churches with their dialect. With the Hong Kong link, Cantonese is the dominant dialect in Canada.

Partnership is the best description. There can be multiple

parties. Partnership is reciprocal. It keeps in mind the interdependence we need to carry out ministry in one church (1 Cor. 12:12-31). To manifest the unity for which Jesus prayed (John 17), the various groups in the church need to work together.

Acts 6 can be seen as an example of partnership with a sharing of leadership (D. Wong 1992a, 11-12; V. Lee 1995, 9). While people can complain that most of the attention in Chinese churches is placed on new immigrants to the neglect of the English-speaking, there needs to be mutual support and understanding. Learning cultural differences helps to understand and appreciate others (Ling 1984a-1985b; Moy 1984; J. Ng 1985-1986b; Gudykunst 1994; D. Wong 1994a). Respect for culture while not compromising biblical principles is inherent in the Christian message (Acts 15:19-21).

Self-Image

Self-image is another theological dimension for the English ministry. The reality of marginality exists among visible minority groups (S. Lee 1987, 1995). Canadianized Chinese feel as a minority in the wider Canadian society. They may feel even ostracized by the overseas-born Chinese. Then in the Chinese church the English-speaking can feel like second-class citizens because they do not have fluency in Chinese. As a result these people may want to leave the church.

The English-speaking must find their identity in Christ (2 Cor. 5:17). By God's grace we are what we are (1 Cor. 15:10). Since Christ has accepted us we can accept ourselves and accept others (Rom. 15:7). Especially when one runs into a person who insensitively expresses, "You're Chinese, you should speak Chinese," does one question his or her personal identity.

Workers

There is a great need for full time and lay people to serve in English ministry. Just like every ministry, there needs to be resources called and deployed to help.

Finding appropriate pastors for English ministry in Chinese churches is no easy task. The churches have their list of requirements including background, education and experience. Very few people fit that bill to a tee. On the other hand, there are important considerations for the potential pastor. There is the dimension of ministering cross-culturally to the Chinese-speaking and English-speaking. There may not be many peers in the church to support him/her. The compatriots for ministry may be sparse.

Often churches seek someone of similar background to the English congregation, North American born or raised. This may not

be the ideal person. The church must look at their own church carefully. Possibly a more bilingual person would be appropriate. How about a non-Chinese? (a non-Jew in Acts 6:5 and people from a broader background for leadership in Acts 13:1).

While not working as directly with the Chinese-speaking in the church, language acquisition is a good direction to take (Wong 1992b, 9-11; Kong 1985-1986, 5-6; Louie 1985, 2-3). It is not to be the first priority for ministry. Yet as one understands the importance of family ministry and that one needs to minister to the whole church, Chinese should be picked up a little at a time.

I have talked with some ABC pastors who refuse to learn Chinese. It appears that they expect others to adapt to them rather than they adapt to others for the sake of the gospel (1 Cor. 9:19-22) so as to expand the kingdom of God.

The character of the person is so important. Is that person godly? How much of a servant is that person (Mark 10:45)? Can that person relate cross-culturally? Lingenfelter and Mayers (1986) use the paradigm of the incarnation as a model for ministry in a cross-cultural setting. This means to adapt to the host culture and yet affect biblical change.

A variety of lay people are necessary to assist in the English ministry. This includes Canadian-born and raised Chinese, non-Chinese and bilinguals including parents. Particularly bilingual people who have a real heart for the English-speaking are particularly effective. They need to be sure not to be condescending to teach the young ones something and be fully involved with their activities. Presence and modelling go a long way toward effective ministry.

Conclusion

The Bible as our textbook has much to instruct us in regard to English Ministry in Canadian Chinese Churches. A number of foundational areas for ministry have been explored. May we continue to think theologically about this ministry so we can carry out God's work in God's way. We will continue to see the expansion of God's kingdom on earth.

About the Author: Daniel L. Wong has served for the past 13 years in full-time English Ministry in Chinese churches in Canada. This was first at the Toronto Chinese Baptist Church and now at the Scarborough Chinese Baptist Church. He is ordained with the Baptist Convention of Ontario and Quebec. He is a third generation American-born Chinese. His wife, Flora, is from Taiwan while his son, Joshua, was born in Texas and his daughter, Tiffany, was born in Toronto. Educationally, Daniel L. Wong has a

B.A. from Moody Bible Institute (Foreign Missions), a Th.M. from Dallas Theological Seminary (Semitics and Old Testament Studies), a D.Min. from Trinity Evangelical Divinity School and is a Th.D. student at Knox College and the University of Toronto (Pastoral Theology-Homiletics).

Update: As of August 2000 Dr. Wong assumed the position of Assistant Professor of Christian Ministries at Tyndale University College & Seminary in Toronto where he is also Instructor Professor of Preaching at the Seminary. In his study he is a Th.D. candidate (ABD) in his Th.D. program. He is active in itinerant speaking and mentoring.

ENDNOTES

1. Rev. Chadwin Mak traces the historical development and reasons for rapid growth in his article, "The Growth of Chinese Churches in Canada", Chinese Around the World (April/May 1994), pp. 1-4.

2. I will use Canadian sources as much as possible. However, more literature is available from the United States on English ministry such as a regular publication, About FACE.

3. Grant R. Osborne in The Hermeneutical Spiral (Downer Grove: InterVarsity Press, 1991), pp. 282-285, delineates some of the complexities at identifying the unifying centre of biblical theology and lists some centres which have been propounded.

4. Scripture quotations, unless otherwise noted, are from The Holy Bible: New International Version, New York International Bible Society, 1978, published by Zondervan Bible Publishers, Grand Rapids, MI.

5. Chua Wee Hian later came out with a helpful book on this area entitled Dear Mum and Dad . . . How to Honour Your Parents, Leicester, England: Inter-Varsity Press, 1984, which does attempt to deal with the scriptural evidence for honouring parents.

6. I have enjoyed the interaction with Rev. Minho Song over the past few years. He is one of the pastors at Young-Nak Korean Presbyterian Church of Toronto and is currently studying toward a Ph.D. in Intercultural Studies at Trinity Evangelical Divinity School. I see many parallels with English Ministry in Chinese and Korean churches in Canada. I feel that Korean churches in general are more culturally entrenched than Chinese churches of which I am

acquainted and the denominational dominance of Presbyterian may add to the "top down" perspective. More interaction should be carried out with the two groups regarding English ministry. Particularly from the U.S. writing has arisen from Korean churches (see bibliography).

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ENDNOTES

1. Rev. Chadwin Mak traces the historical development and reasons for rapid growth in his article, "The Growth of Chinese Churches in Canada", Chinese Around the World (April/May 1994), pp. 1-4.
2. I will use Canadian sources as much as possible. However, more literature is available from the United States on English ministry such as a regular publication, About FACE.
3. Grant R. Osborne in The Hermeneutical Spiral (Downer Grove: InterVarsity Press, 1991), pp. 282-285, deliniates some of the complexities at identifying the unifying centre of biblical theology and lists some centres which have been propounded.
4. Scriptural quotations, unless otherwise noted, are from The Holy Bible: New International Version, New York International Bible Society, 1978, published by Zondervan Bible Publishers, Grand Rapids, MI.
5. Chua Wee Hian later came out with a helpful book on this area entitled Dear Mum and Dad . . . How to Honour Your Parents, Leicester, England: Inter-Varsity Press, 1984, which does attempt to deal with the scriptural evidence for honouring parents.
6. I have enjoyed the interaction with Rev. Minho Song over the past few years. He is one of the pastors at Young-Nak Korean Presbyterian Church of Toronto and is currently studying toward a Ph.D. in Intercultural Studies at Trinity Evangelical Divinity School. I see many parallels with English ministry in Chinese and Korean churches in Canada. I feel that Korean churches in general are more culturally entrenched than Chinese churches of which I am acquainted and the denominational dominance of Presbyterian may add to the "top down" perspective. More interaction should be carried out with the two groups regarding English ministry. Particularly from the U.S. writing has arisen from Korean churches (see bibliography).