

Liberty University School of Divinity

**An outreach model for Melville Mission Church: evangelizing the Mandarin community in
Markham North, Ontario, Canada**

A Thesis Project Submitted to
The Faculty of Liberty University School of Divinity
In Candidacy for the Degree of
Doctor of Ministry

by

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May 2016

Liberty University School of Divinity

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ABSTRACT

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MMC is a conservative, traditional Cantonese-speaking immigrant church that has had stagnant growth since its relocation to the rural area of Markham North, Ontario, Canada in 2009. The purpose of this project was to propose a new outreach model to enable MMC to more effectively evangelize the Mandarin-speaking community in Markham. The proposed new outreach model is a refined version of Alan Hirsch's Missional-Incarnational Model which mobilized the church membership to engage with the unchurched community for the Gospel. The research for this project was accomplished through studying the Chinese demographics in Markham, and through surveys of 158 mainland Chinese of their recreational needs. The results of the research would enable MMC's refined Missional-Incarnational Model to implement relevant bridge-building programs and activities to connect with the unchurched Mandarin community for Christ.

Abstract length: 132 words

Acknowledgements

I would like to thank my wife Vivian for believing in me; I could never have finished this thesis without her encouragement and love.

I would also like to thank my in-laws, my mother and my brothers and sisters for their encouragement and support for my studying at Liberty University.

I would also like to thank North Toronto Chinese Baptist Church and Melville Mission for giving me time off from my pastoral duties to study at Liberty University and to finish this thesis.

Finally, I would like to thank God for giving me this great opportunity to study at Liberty University where I learned from top notch professors who exemplify the selfless and tireless commitment to train champions for Christ. I also want to thank Dr. Pederson, my mentor who offered many valuable insights and suggestions to me so that this thesis can be presentable. I also want to thank Dr. Bishop, my reader who helped me with my writing style so that this paper is readable.

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List of Abbreviations

LBCYR	Logos Baptist Church of York Region (LBCYR)
MMC	Melville Mission Church
NIV	New International Version
NTCBC	North Toronto Chinese Baptist Church
RHMC	Richmond Hill Mission Church

Chapter One

Introduction

Brief History of Melville Mission Church

Melville Mission Church (MMC) was formerly called the Richmond Hill Mission Church (RHMC). In 1995, RHMC was planted as a mission church by the North Toronto Chinese Baptist Church (NTCBC) to meet the spiritual needs of the surging population of Chinese immigrants in Ontario's Richmond Hill County.¹ When Hong Kong ceased to be a British colony on June 30, 1997, the fear of the Communist regime drove many wealthy Hong Kong citizens to immigrate overseas.² During the period of 1991-2001, 118,385 people immigrated to Canada from Hong Kong.³ According to a research paper by Lo and Wang, "In 1996, Chinese immigrants accounted for more than 10% of the immigration population in Canada, and over 20% of all immigrants settled in the Canadian metropolitan areas."⁴ Vancouver and Toronto are the two distinct metropolises where immigrants prefer to settle.⁵ In 1996, there were 20,585⁶

¹ Richmond Hill County is located in the northern part of the Greater Toronto Area and is a preferred living area for wealthy immigrants.

² Hong Kong became a British Dependent Territory from 1841 to 1997 under the Nanking Treaty in 1842. This treaty allowed Britain to lease Hong Kong island and parts of the Kowloon Peninsula from the Chinese government for 99 years. All lands leased under this treaty were to be returned to the Chinese government by July 1, 1997.

³ Statistics Canada, "Canada's Ethnocultural Portrait: The Changing Mosaic", Statistics Canada, ISBN: 978-1-100-22197-7 (accessed February 15, 2014).

⁴ Lucia Lo and Shuguang Wang, "Settlement Patterns of Toronto's Chinese Immigrants: Convergence or Divergence?" *Canadian Journal of Regional Science* XX12 (Spring-Summer 1997): 49. <http://goo.gl/HgU8Qj> (accessed February 15, 2014).

⁵ Andrew Cardozo and Ravi Pendakur, "Canada's Visible Minority Population: 1967-2017", Metropolis British Columbia: Center of Excellence for Research on Immigration and Diversity, *Working Paper Series* No. 08-05, (August 2008):70.

⁶ Michael J. Doucet, "Toronto in Transition: Demographic Change in the Late Twentieth Century", Toronto: Joint Centre of Excellence for Research on Immigration and Settlement, *Ceris Working Paper No. 6* (May, 1999):33.

Chinese immigrants living in the Richmond Hill County, and by 2006, the total Chinese households residing in Richmond Hill Country rose to 28,830.⁷ Given the rising Chinese immigrant population in Richmond Hill County, NTCBC made the wise decision to plant a church in Richmond Hill County. As religious institutions are exempt from paying property taxes, the Richmond Hill County Municipal Office makes it difficult for land to be rezoned for religious purposes. As a result, RHMC was unable to find a plot of land to build neither a church nor a property that could be rezoned for religious institution. However, in 1995, NTCBC was able to buy a bungalow in Richmond Hill County and used that property as a church office for RHMC. From 1995 to 2008, RHMC rented community halls and elementary schools to hold their worship services and Sunday School classes. Church growth was slow and limited as the church office and the meeting locations were far from the areas where most Chinese immigrants lived.

Desperate for a permanent location for ministry, RHMC entered into a rental agreement with Logos Baptist Church of York Region (LBCYR) in June 2005 to use their church building for Sunday morning worship services and Sunday School classes from 9:00 a.m. to 1:00 p.m. This rental agreement allowed RHMC to finally hold their Sunday ministries in a church building. It was common belief among RHMC leaders and congregants that conducting meetings inside a formal church building rather than in a gymnasium or a community hall would make RHMC much more attractive to newcomers. However, the location of LBCYR was even further away from the areas heavily populated by Chinese immigrants. Thus, the opportunity for Chinese neighbors and newcomers to walk to church meetings was quite slim. The pressure to look for a church building that was closer or central to the Chinese immigrants mounted. Finally,

⁷ Statistics Canada, “2006 Census Topic-based Tabulations”, <http://goo.gl/uogi17> (accessed February 15, 2014).

in 2008, RHMC was able to purchase an old United Church building in the north end of Markham County and began to conduct ministries in that building in the fall of 2009. Since RHMC relocated from Richmond Hill County to Markham County, a unanimous decision was made to change the name of RHMC to “Melville Mission Church” (MMC) to reflect the church’s determination to continue the gospel ministry of the former dissolved congregation, Melville United Church.

Statement of the Problem

It seems natural to expect that a Chinese church will grow in attendance when more Chinese immigrants keep pouring into the City of Toronto, year after year. Markham County is a favorite place for new immigrants to settle as many top academic high schools are found in Markham North and newer homes have been built there than in other parts of Toronto. Yet, despite the number of Chinese immigrant families moving into Markham County, MMC shows minimal growth since its relocation to Markham County in 2009. The irony is that there is a high concentration of Chinese immigrant families in residential sub-divisions just four or five kilometers south of MMC. Yet, rarely does MMC find new immigrant neighbors walking into its Sunday meetings. It does not seem that MMC is able to attract new Chinese immigrants and other unchurched Chinese to its meetings. This poses important theological challenges for MMC. How effective is MMC in fulfilling its calling as a church of a missionary God? Would attractional programs be enough to entice unchurched Chinese immigrants to attend church meetings? If attractional programs do not work, what else can MMC do in order to be able to reach out to the unchurched community?

This paper examines the factors that prevent MMC from being effective in reaching out to unchurched Chinese in Markham North and proposes a new outreach model that will help MMC become missional and incarnational in its outreach to the unchurched members of the Chinese community.

Statement of Limitations

This thesis looks at the struggles behind the stagnant growth of MMC, an ethnic Chinese immigrant church in a suburb of the greater Toronto Area. Chapter 3 will discuss the challenges of Chinese immigrant churches in Toronto. In addition, problems confronting MMC may be different from other Chinese immigrant churches in other parts of the greater Toronto Area. This thesis does not intend to generalize the causes of stagnant growth of Chinese immigrant churches and provide a one-size-fits-all solution to solve the problems of church decline. Outreach is certainly not limited to the neighborhood of the church. The purpose of this thesis is to find an appropriate outreach model to specifically reach the unchurched Chinese population in Markham North where MMC is located.

Successfully reaching out to the unchurched does not necessarily mean the church is healthy. Increase in church membership through outreach does not equate with making disciples. The scope of this thesis does not allow the author to discuss issues of church health and discipleship in detail. There are other challenging elements that affect the growth of ethnic immigrant churches. For example, the language issue is a vital factor that affects both the health and continual growth of an immigrant church. Children of first generation immigrants who grow up speaking English primarily tend to experience difficulty attending church services regularly that are conducted in their parents' native tongue. When an immigrant church is not able to

provide bilingual (or, in some cases, trilingual) ministries to meet the needs of the first generation immigrants and their children, church growth will be inhibited.

This thesis is limited in its scope, as its primary focus is proposing a relevant outreach model for MMC to effectively reach the unchurched Mandarin community in Markham North. Some of the challenges discussed in this thesis are unique to MMC and may not be applicable to other churches. Further research is needed to explore other ministry models that can help Canadian Chinese churches to better meet the spiritual needs of their multi-cultural and inter-generational congregations. Although many Chinese churches in Canada are moving towards the trilingual ministry model, leadership structures, independent development of each congregation, and interdependence need to be explored and examined in greater scope before the trilingual model is able to sufficiently meet the spiritual interests of all three congregations.

Theoretical Basis

It is the missional nature of the church to reach people for Christ. The Bible makes it very clear that the church belongs to Jesus Christ. Jesus tells Peter, “and on this rock I will build My church, and the gates of Hades will not overcome it” (Matt. 16:18, NIV⁸). It is Jesus who builds the church. As the builder of the church, Jesus is the only head of the church. In Ephesians 5:23, Paul explains “as Christ is the head of the church, His body, of which He is the Savior.” Since Jesus is the head of the church, He has an agenda for His church. Before His ascension, Jesus commands the Great Commission to the disciples: “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and

⁸ Unless otherwise noted, all references from the Bible are quoted from the New International Version.

teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matt 28:19-20). The Great Commission indicates clearly the ongoing mission of proclaiming the Good News. Jesus chose twelve disciples in particular and spent the next three years in training them and equipping them so that “they might be with Him and that He might send them out to preach and to have authority to drive out demons” (Mark 3:14-15).

Jesus’ agenda of sending out His disciples to proclaim the Good News is consistent with His own mission from God. Jesus’ incarnation is the best evidence of the missional nature of God. In John 1:14, the Apostle John explains Jesus’ incarnation, “The Word became flesh and made His dwelling among us. We have seen His glory, the glory of the one and only Son, who came from the Father, full of grace and truth.” Jesus explains that the mission of His incarnation was to “do the will of Him who sent Me and to finish His work” (John 4:34). When challenged by teachers of the law concerning which is the greatest commandment, Jesus answers, “Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these” (Mark 12:30-31). Jesus makes it clear that when a person loves God, he or she must also love his or her neighbor. On another occasion, Jesus is asked to define who makes up a neighbor. Jesus uses the parable of the Good Samaritan to illustrate that anyone, including perceived enemies, are to be regarded as neighbors. In other words, Jesus asks us to love everyone, for He shows His love for us with His sacrificial death on the cross to pay the penalty of sin on behalf of all humanity. When Jesus asks His followers to make disciples of all nations and to love their neighbors, it means believers must go to all people of the earth to proclaim the Good News and love them like Jesus does. Therefore, the church must go to the unchurched

community to share the love of Christ with them in order to fulfill its missional and incarnational callings from Jesus Christ.

Statement of Methodology

This paper is divided into six chapters. Chapter 1 introduces and explains the rationale and scope of this research paper. It reviews some important books and scholarly works that have significant discussions on church growth as well as the missional and incarnational aspect of church. As mentioned earlier, Chapter 2 discusses the biblical mandate of the church to reach out to its neighborhoods, communities and the world. Chapter 3 looks at the challenges of Chinese immigrant churches in Toronto and how those challenges affect the growth of MMC. Chapter 4 examines the current outreach model of MMC. Chapter 5 reviews results of the surveys conducted on 201 Chinese residents in Markham County regarding felt needs in their lives. The interpretation of the surveys' results will provide valuable insight for MMC to understand the felt needs of the unchurched Chinese in the local church neighborhood. Chapter 6 proposes an outreach model to build "holy bridges" with the unchurched Chinese in Markham North that will eventually lead to growth of the church population. Chapter 7 summarizes and concludes this thesis with a clear calling for churches to become missional and incarnational in order to be faithful to the Great Commission of Jesus Christ.

Review of Literature

*Understanding Church Growth*⁹ is one of the most influential books written by Donald McGavran, who is an esteemed pioneer of the church growth movement and the starter of church growth institutes in America. McGavran points out that most churches take church growth for granted. “They neither pray earnestly for it nor work systematically at it. They assume it will take place automatically.”¹⁰ McGavran believes that church growth requires a proper understanding of the biblical mandate for the church as well as conscious efforts and plans to reach people for Christ. McGavran also believes “people like to become Christians without crossing racial, linguistic, or class barriers,”¹¹ and this is his famous homogeneous principle in church growth theory. Understanding the social structure of a particular region, such as the unique self-image of a particular society, people consciousness, marriage customs, their elite or power structure, land rights, and language enables church leaders to design better strategies for effective outreach. To McGavran, building bridges to the unreached is crucial pre-evangelistic work. Churches must find appropriate bridges and use them in evangelism. McGavran’s insights on responsibly planning and emphasizing the necessity to conduct research to understand social components are helpful to this thesis.

*Building a Contagious Church: Revolutionizing the Way We View and Do Evangelism*¹² is a practical book that teaches churches and their members how to be more effective in evangelism. The author argues that a “contagious” church must re-establish the redemptive mission of Jesus Christ, and such evangelistic values must permeate all levels of church ministry.

⁹ Donald A. McGavran, *Understanding Church Growth*, 3rd ed. (Grand Rapids, MI: William B. Eerdmann Pub. Company, 1990).

¹⁰ Ibid., xii.

¹¹ Ibid., 163.

¹² Mark Mittelberg, *Building a Contagious Church: Revolutionizing the Way We View and Do Evangelism* (Grand Rapids, MI: Zondervan Publishing House, 2000).

A contagious church must have a practical outreach strategy so that non-Christians will be connected and motivated to respond to the gospel and eventually become members of the church. The author introduces the “Six-Stage Process” to bring a church back to the biblical mandate of becoming missional and contagious. Church leaders must own and model evangelistic values in their lives and they must instill evangelistic values in their congregation. Church leaders also need to recruit an evangelistic point person in championing the evangelism cause in the church with them. In order to reach the unchurched community, church members need to be equipped and mobilized and have the liberty to use different approaches to reach all kinds of non-Christians. Additionally, the church needs to develop supplemental, high-impact outreach ministries and events to which church members can invite their non-Christian friends. Mittelberg believes that every believer can evangelize as there are many styles and approaches of evangelism. Each person needs to understand his/her communication style and finds the right approach to evangelism.

*Evangelism is: How to Share Jesus with Passion and Confidence*¹³ is another book addressing practical evangelism. This book is divided into four divisions. The first division discusses six motives of evangelism while the second division explains eight meanings of evangelism. The third division of the book addresses manner and evangelism, and the last division is devoted to methods in evangelism. The authors compile sample methods for sharing one’s faith in the appendix to encourage readers to use the most appropriate methods in evangelism. The insights of this book certainly enrich this dissertation with a comprehensive understanding of what evangelism can mean in modern-day context.

¹³ Dave Earley and David Wheeler, *Evangelism is: How to Share Jesus with Passion and Confidence* (Nashville, TN: B & H Academic Publishing Group, 2010).

*The Forgotten Ways: Reactivating the Missional Church*¹⁴ is a book about missional ecclesiology. The church needs to rediscover her missional calling and re-engage the amazing power that lies within it. Hirsch calls this power that is inherent in all of God's people the "Apostolic Genius" which is "the primal missional potencies of the Gospel and of God's people."¹⁵ In Section 1 of the book, Hirsch uses his own ministry and church-planting experiences in South Melbourne Church of Christ to illustrate how he came to understand the concept of the missional-incarnational church. In Section 2, Hirsch describes the six constituent and organic elements of the Apostolic Genius, which he calls the "DNA" of the church. These elements are: Jesus is Lord, disciple-making, missional-incarnational impulse, apostolic environment, organic systems, and *communitas*, not community. When all six constituent elements of the church DNA are in place, then "the potent gospel that has the power to both save and transform our world"¹⁶ enables the church to reproduce and multiply. The church can be effective in reaching out to the unchurched community only when it re-emerges as a missional and incarnational entity and displays the love and grace of Jesus Christ.

*11 Innovations in the Local Church: How Today's Leaders Can Learn, Discern and Move into the Future*¹⁷ is about eleven contemporary church models that use innovative approaches to reach specific types of people for Christ. Innovation implies a new way of doing things; and, it is the opposite of holding on to traditions and old methods. There are eleven chapters in the book and each chapter focuses on one specific innovative church expression. The innovative approaches include organic church, recovery church, multi-site church, ancient-future

¹⁴ Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids, MI: Brazos Press, 2006).

¹⁵ Ibid., 22.

¹⁶ Ibid., 245.

¹⁷ Elmer Towns, Ed Stetzer, and Warren Bird, *11 Innovations in The Local Church: How Today's Leaders Can Learn, Discern and Move into the Future* (Ventura, CA: Regal Books, 2007).

church, city-reaching church, community transformation church, cyber-enhanced church, Nickelodeon-style children-focused church, intentionally multicultural church, decision-journey church and attractional church. In the concluding chapter, the authors point out that despite numerous innovative approaches used by churches with the intention to be culturally relevant, “the culture is less reached and those who go to church are less committed.”¹⁸ The authors conclude that the biggest challenges for evangelicals in the next decade are ecclesiology and missiology, not church innovation. Ecclesiology helps people to understand the nature and functions of the church while missiology guides to relevant methods and effective ministries to reach communities. The authors make it very clear that methods can change over time, but principles do not. The innovative multi-site church model is helpful to this thesis as MMC can adopt such a growth strategy after it successfully develops several meeting places in the church neighborhood.

The next book, *Perimeters of Light: Biblical Boundaries for the Emerging Church*¹⁹, discusses the perimeters of biblical truth and how they determine whether an innovative approach in an Emerging Church helps to advance the cause of the gospel or whether such an approach compromises the gospel for cultural acceptance. The book begins with a parable of two missionaries and their experiences in the jungle to illustrate the challenges of the Emerging Church to use innovative methods to be culturally relevant. The authors use five non-negotiable elements to define the biblical perimeters which are used to evaluate the outreach approaches of the Emergent Church. These five non-negotiable elements are: the functions of the Church, worship, music, preaching, and evangelism. The authors exhort church leaders as follows:

¹⁸ Ibid., 237.

¹⁹ Elmer Towns and Ed Stetzer, *Perimeters of Light: Biblical Boundaries for the Emerging Church* (Chicago, MI: Moody Publishers, 2004).

“instead of ministering in the perimeter of light, we should attempt to serve as close to the light as possible. The light is the key – we are to let the light of Scripture and the illumination of the Holy Spirit guide us to determine what is the right method or approach.”²⁰ The authors point out the danger of compromising the gospel when the desire is set to reach the community at whatever cost. It is a good reminder to this thesis that contextualizing the gospel and being culturally relevant must be confined to the biblical perimeters defined by the Word of God.

In his book, *Organic Church: Growing Faith Where Life Happens*,²¹ Cole observes that many people in the United States are responsive to the gospel but reject the institution of church. In order to grow and multiply, the church must be organic and consist of the “spiritual DNA” which God intends. The “DNA” stands for divine truth of God (D), the nurturing relationships that exist in the spiritual community (N), and apostolic mission (A) for the church. Cole insists that every church meeting, ministry and disciple must have all three components of the DNA at the same time in order to generate potent power to grow and multiply. Every member is endowed with leadership authority from God to grow and multiply the church. An organic church emphasizes disciple making and leadership multiplication. An organic church values a simple life of following Christ and its empowerment of ordinary Christians to do the extraordinary work of starting and leading churches. In other words, all converts are the workers of the kingdom of God, and this is Jesus’ original plan to expand His kingdom. Cole offers valuable insights to this thesis concerning the biblical nature of the church. The church is meant to be organic and grows exponentially as each member of the church takes mission seriously.

²⁰ Ibid., 192.

²¹ Neil Cole, *Organic Church: Growing Faith Where Life Happens* (San Francisco, CA: Jossey-Bass, 2005).

*Deliberate Simplicity: How the Church Does More by Doing Less*²² is a book about a new paradigm to implement in the church. For conventional churches, heavy emphases are put on programming, and maintaining organizational infrastructure. Despite great efforts in conducting more ministries than ever with plenty of resources, many conventional churches do not experience the corresponding growth that they expect. Browning argues adding more ministries may not necessarily make the church grow. He uses the early-day biblical church as an example to explain how church should be simple and lay-driven, focusing on only the few important things that it must do. In his new paradigm, Browning proposes six components that keep the church simple yet true to its calling. The first component is minimality: that is, to keep the church simple. The church focuses on essential doctrines and allows diversity in non-essential ones. The second component is intentionality: to keep the church missional. Since the nature of the church is outreach, church members and church small groups must embrace the missional intention. The third component is reality: to keep the church real and authentic. The fourth component is multility, which means rapid church growth by replicating existing small groups through multiplying believers and leaders. The purpose is to keep small groups small in size yet with the commitment to reproduce more cell groups. In other words, a greater number of small groups is better than just a few larger cell groups. The fifth component is velocity. The church will go anywhere to reach any people and is not limited by geographic locations. The sixth component is scalability - that is, to keep the church expanding. As lay people are the ministers in the Deliberate Simple Church, everyone is deployed in the gospel ministry to grow the church. Having all church members embracing a missional and incarnational lifestyle is the best

²² Dave Browning, *Deliberate Simplicity: How the Church Does More by Doing Less* (Grand Rapids, MI: Zondervan, 2009).

approach to reach out to the unchurched community, and it is the desire of this thesis that MMC will become a missional and incarnational entity.

*A Peculiar People: the Church as Culture in a Post-Christian Society*²³ is a book that examines how the nature of church has been conditioned and changed over time. Before Christianity was decriminalized under Emperor Constantine in 313 A.D., the church was a distinct spiritual community that did not conform to the values and culture of its surrounding world. After Christianity became a state religion in the Roman Empire in 380 A.D., the distinction between the church and the outside world became blurry. A large percentage of people in Christendom were nominal Christians. Clapp believes it was during this time that the church became the “unchurch”²⁴ when Christians became worldly and were rendered useless in impacting the world for Christ. As time passed, faith came to be seen as a private and personal matter, and the church was reduced to a religious institution that met and facilitated the needs of spiritual consumers. The church, according to Clapp, has become useless and is not responding to its original calling. Clapp argues that the church needs to go back to its biblical mandate and live out its true identity as the biblical community which displays a distinct culture to the world. To rebuild the distinct Christian community, the church needs to reclaim its distinctive Christian language. The church must be bold to proclaim the gospel and invite the unchurched to become members of this new spiritual community. The purpose of this thesis is to help MMC to emerge as a distinct missional community and for each church member to be a living testimony of the gospel among the unchurched.

²³ Rodney R. Clapp, *A Peculiar People: the Church as Culture in a Post-Christian Society* (Downers Grove, IL: InterVarsity Press, 1996).

²⁴ Ibid.,16.

In *Future Faith Churches: Reconnecting with the Power of the Gospel for the 21st Century*,²⁵ Posterski and Nelson analyze the results of surveys and focus groups taken from fourteen churches in Canada. Their goal is to find out what makes these churches healthy and growing. The authors realize that many churches in Canada are torn between “soul care” and “social care.” Evangelical churches tend to focus more on “soul care” while mainline denominations tend to focus on “social care.” The authors believe the Bible charges the church with responsibilities for both “soul care” and “social care” and future faith churches must meet the challenge of integrating “soul care” and “social care” in their ministries. The fourteen churches surveyed include evangelical churches, mainline Protestant churches and Catholic churches. There are common characteristics among these fourteen faith churches: climate of acceptance, compassion, energy, positive and relevant ministries, balanced view of sin and grace, and desire to experience God’s activity and presence in their midst. The authors also discovered that many leaders of these fourteen churches tend to inspire their congregations rather than to persuade, enable instead of control, and consult rather than merely assigning tasks within their church’s structures. The authors also warn other churches not to copycat other successful churches wholesale but to model ministry that can help people connect with God through powerful worship, provide insight for the mind through teaching, provide helping hands with compassion through service, and provide meaning for the voice through witness.

In *Missional: Joining God in the Neighborhood*,²⁶ author Roxburgh appeals for a new “language house” for the church in order to understand and meet real challenges in the

²⁵ Don Posterski and Gary V. Nelson, *Future Faith Churches: Reconnecting with the Power of the Gospel for the 21st Century* (Winfield, BC: Wood Lake Books Inc., 1997).

²⁶ Alan J. Roxburgh, *Missional: Joining God in the Neighborhood* (Grand Rapids, MI: Baker Books, 2011).

postmodern world. As language “gives expression to our deepest needs of who we are,”²⁷ the church needs new language to express Christian faith in understandable ways to the postmodern culture. The existing church language house is for church improvement and its success, while the new language house is to understand the necessity for the people of God to join with what God is doing in the world. Roxburgh uses examples from Luke and Acts to support his arguments. Jesus sends out seventy disciples on a journey to live as strangers among the Jewish people in Israel in order to receive hospitality and proclaim the kingdom of God. By this, Jesus intends that the seventy should live intimately among unbelievers and learn to relate to them in their daily lives so that the gospel could be proclaimed and witnessed. In the same way, the church and the people of God must go to their own neighborhoods and communities to live out the gospel in their daily lives. Roxburgh believes this is the model of the New Testament church and it is a great model for the postmodern church to follow. In the same way, the proposed outreach model in this thesis intends to mobilize church members to go to their communities to share Christ instead of relying on church leaders to do evangelism.

*The Essence of the Church: A Community Created by the Spirit*²⁸ is a comprehensive book about the biblical mandate and essential ministry of the church. Chapters 1 and 2 look at the general concept of church and denominations in North America in the twenty-first century as well as the missional understanding of the church. Chapters 3 and 4 discuss the historical views of the church, and the author points out that the church is the redemptive reign of God when people receive the power of forgiveness in Jesus Christ and live under the redeemed life in Christ. In Chapter 5, the author describes the nature of the church as both holy and human, both

²⁷ Ibid., 61.

²⁸ Craig Van Gelder, *The Essence of the Church: A Community Created by the Spirit* (Grand Rapids, MI: Baker Books, 2000).

catholic and local, both one and many, both universal and contextual, and both foundational and missionary. Chapter 6 discusses the essential ministry of the church while chapter 7 addresses the organizational forms of the church. The intention of this book is to help readers understand how the church has steered away from its missional calling over the centuries. The purpose of this thesis is also to help MMC to steer back to its missional calling and to reach out to the unchurched community.

*Effective Evangelistic Churches: Successful Churches Reveal What Works and What Doesn't*²⁹ is a book about methods and approaches that help evangelistic growth, not just church population growth. The insights of the book are derived from studying the 576 most evangelistic churches in America. The churches' attendance numbers range from 60 to 6,000, and all these churches are passionate about reaching people for Christ. Rainer concludes preaching and conducting prayer ministries, Sunday School, relational evangelism, weekly outreach ministry, youth ministry and music ministry are still effective evangelistic tools. Leadership in effective evangelistic churches tend to understand evangelism as a process and not as a single event and it takes multiple encounters with the gospel before a person accepts Jesus Christ as Lord and Savior. In light of all the effective evangelistic tools, Rainer confirms that Sunday School is the key assimilation tool in the most successful and evangelistic churches. When evangelism is understood as a process, it is necessary for both the church and its members to build bridges and meaningful relationships with the unchurched and the proposed outreach model in this thesis is founded on such a belief.

²⁹ Thom Rainer, *Effective Evangelistic Churches: Successful Churches Reveal What Works and What Doesn't* (Nashville, TN: Broadman & Holman Publishers, 1996).

*Church Transfusion: Changing Your Church Organically From the Inside Out*³⁰ is a book about church revitalization. Neil Cole and Phil Helfer argue that the church has become secularized due to the over-application of business and management principles in local churches. Instead of being spiritual directors, church pastors take on the role of CEOs while church congregants behave like spiritual consumers. As a result, the church is reduced to a simple, physical organization and it taints the “spiritual DNA” of the church. To revitalize the spiritual health of the church, it needs a transfusion of the healthy DNA back into the life of individual disciples. Spiritual DNA is represented as follows: all believers are connected to Jesus who is the Head (D), nurturing relationships in the family of God (N), and the calling of each believer to a mission in this world (A). This transfusion of healthy DNA can be done in several ways. Each believer needs to die to him or herself every day in order to live again as a disciple who is empowered by the new life. Church leaders need to become healthy by finding security in Christ alone and influencing those who really want to follow Christ through meaningful personal interactions. Church leadership must focus on making disciples and initiate a “skunk works project”³¹ to empower church members to exercise liberty and autonomy to try new things. Such empowering will encourage members to be innovators, and their changed lives will be contagious and lead others to do the same over time. The secret of church revitalization lies in the spiritual DNA of the disciples themselves when they die to themselves and surrender to Jesus in full obedience. This will generate spiritual revitalization and such revitalization will spread to the rest of the church for generations. Anyone who is serious in living a missional and

³⁰ Neil Cole and Phil Helfer, *Church Transfusion: Changing Your Church Organically From the Inside Out* (San Francisco, CA: Jossey-Bass, 2012).

³¹ Ibid., 136.

incarnational life must surrender himself or herself to Christ in full obedience and this thesis believes this is the only way to be an effective agent for the gospel.

*Borderland Churches: A Congregation's Introduction to Missional Living*³² is a book about the missional nature of the church. The book addresses the struggles of Canadian churches as society has become secularized and postmodern in recent decades. Not only is the church looked upon as irrelevant by society, believers give priorities to church meetings and they seldom have time left to participate in events in their own neighborhoods and communities. Due to declining church attendance, some churches try to adapt a seeker-sensitive ministry model to attract the lost to their church meetings. The author argues that attractional ministry only works for a short period of time as newcomers will soon get used to the routines of this attractional ministry and will not find it attractive any more. This mindset of waiting for the unchurched to come to church must be replaced by the “go to” mind-set in the Great Commission of Jesus Christ. Ministry models must be “missional, relational and incarnational”³³ to reflect the “called out” nature of the faith community. The author addresses our secular, postmodern society as “borderland”³⁴ where those of faith and those without faith intersect. Believers must take the gospel and live it in their daily lives so that they can be witnesses to their neighbors, colleagues, friends and even strangers. The proposed outreach model for MMC in this thesis is missional-incarnational by nature and is in full accord with the biblical mandate of the church.

³² Gary V. Nelson, *Borderland Churches: A Congregation's Introduction to Missional Living* (St. Louis, MO: Chalice Press, 2008).

³³ *Ibid.*, 37.

³⁴ *Ibid.*, 143.

*The Shaping of Things to Come: Innovation and Mission for the 21st-Century Church*³⁵ is one of the most informative and thought-provoking books on the missional church. The authors appeal to the Western church to adopt a paradigm shift in today's postmodern culture. The church has already lost its influence in the postmodern era "unless the church recovers its role as a subversive, missionary movement"³⁶ to regain its influence in society. To combat church decline, many churches adopt the attractional model by producing fun and seeker-sensitive programs to attract non-Christians to church meetings. Yet the attractional approach is more like an "in-drag" than a genuine "out-reach."³⁷ The authors argue that the church needs to uphold its missional-incarnational stand which models after Christ's examples of reaching out to sinners and the poor in humility and authenticity. The authors believe that a missional church needs five types of leadership functions: apostolic, prophetic, evangelistic, shepherding, and teaching "in the equipping of the saints to do the work of ministry and in the maturity of the body."³⁸ The insights on how to become a missional-incarnational church enrich the content of this thesis as it seeks to build a missional-incarnational outreach model for MMC.

"*A Theological Critique of the Emerging, Postmodern Missional Church/Movement*"³⁹ is a journal article examining the contributions and concerns of the emerging postmodern missional church/movement from a theological perspective. There are three distinct contributions within the Emerging Movement (EM). The first one is cultural relevancy. The second one is its view of the gospel as being about community and creating community. The third one is its understanding

³⁵ Michael Frost and Alan Hirsch, *The Shaping of Things to Come: Innovation and Mission for the 21st-Century Church* (Grand Rapids, MI: BakerBooks, 2013).

³⁶ Ibid., 18.

³⁷ Ibid., 61.

³⁸ Ibid., 210.

³⁹ Eleanora Scott, "A Theological Critique of the Emerging, Postmodern Missional Church/Movement." *ERT* 34:4 (2010): 335-46.

of the church as missional. However, EM's cultural relevancy is not without concerns. The emphasis on relationship building that leads to the experience and discovery of spirituality can be dangerous since there is no ability to hear or understand God on our own unless God first reveals Himself in Christ. Emerging Churches tend to view authentic witness as the key primary message and that shortchanges the power of the gospel to convict and transform a non-believer. Another danger of striving to be culturally relevant is spiritual neutralization. When dialogue with those of other faiths is reduced to toleration, one encounters the danger of spiritual idolatry which neutralizes Christian spirituality. As Emerging Churches regard their own neighborhoods and communities as their mission fields, it may reduce their urgency to send missionary teams overseas to reach other unreached people groups.

*“The Multi-Site Church: Some of the strengths of this new life form”*⁴⁰ is a journal article that explains how a church can grow larger and smaller simultaneously, blending the strength that size offers with the comfort and convenience of smaller, closer venues. The multi-site church model is the paradoxical view of “AND” that allows you to pursue both A and B simultaneously. The author names eight advantages of the “AND” model. Firstly and secondly, it is both a trusted brand and new brand. Thirdly, this model maximizes the use of staff with gifts as generalists and specialists. Fourthly, it is less costly and produces greater impact. Fifthly, second sites can boast a new church vibe and big church punch. The sixth advantage is the ability for older churches to move to a new location yet keeping the old site for a new type of outreach ministry targeting the original community. The seventh advantage is the serving opportunities in the new site creates a vacuum that challenges more people to step in to serve in voluntary leadership roles. Lastly, it creates opportunities for more outreach and more maturity for church

⁴⁰ Dave Ferguson, “The Multi-Site Church: Some of the strengths of this new life form.” *Leadership* 24 no.2 (Spring 2003): 81-84.

members. The long term plan for MMC is to plant multi-site worship centers in the Mandarin-speaking community in Markham North; and, this article offers valuable insights for furthering the ministries of MMC.

*“How Churches Become Missional”*⁴¹ is an article on reimagining the missional calling of the church. The author believes the transition from a consumer model of a church to become missional is often precipitated by a crisis. When the church responds to the crisis with a spirit of humility and discovery, it creates an environment in which missional culture change can take place. Such missional culture change is expressed in services to the community and a different way of worshipping as a community. The author lists nine types of crises that propel a church’s leaders into greater leadership effectiveness and move the church toward missional. The crises include spiritual crisis, cultural crisis, midlife crises, interpersonal crises, moral crises or potential moral crises, situational crisis, health crises, managed crises and learning crises. According to the author, church leaders should never be discouraged when faced with a crisis as it can lead to revitalization of the church. The proposed outreach model in this thesis is a response to the decline in church attendance of MMC and its inability to reach out to the unchurched Chinese immigrants in the church’s neighborhood. The new outreach model will enable MMC to become missional and stay faithful to the biblical mandate of the church.

*Pursuing the Pearl: A Comprehensive Resource for Multi-Asian Ministry*⁴² is the growth story of Evergreen Baptist Church of Los Angeles (EBCLA) in Rosemead, California. EBCLA was originally called Evergreen Baptist Church (EBC) and was planted in 1925 as a Japanese immigrant church to cater to the needs of the first-generation Japanese immigrants in America.

⁴¹ W. Rodman MacIrvine III, “How Churches Become Missional.” *Bibliotheca Sacra* 167 (April-June 2010): 216-233.

⁴² Ken Uyeda Fong, *Pursuing the Pearl: A Comprehensive Resource for Multi-Asian Ministry* (Valley Forge, PA: Judson Press, 1999).

As time went on, EBC was unable to meet the spiritual needs of their second and third-generation Americanized Japanese children as church management and leadership firmly remained in the hands of older immigrant pastors and leaders. When the intergenerational conflicts became too much to bear, EBC made a painful decision to split into two churches: one as a traditional Japanese ministry while the other became an English-only Japanese-American ministry. The current EBCLA evolved from this English-only Japanese-American ministry. In time, EBCLA expanded from an English-speaking Japanese-American church to become a multi-Asian church including second and third-generation Chinese as well as other Asian groups. The author argues that it is inevitable for Asian immigrant churches to become English-speaking multi-Asian churches as acculturation and Americanization of immigrant children take place faster than expected. The cultural and language issues have become hot topics of debate for Asian immigrant churches. Chapter 3 of this thesis will deal with this complex issue of culture and language in Chinese immigrant churches.

*Growing Healthy Asian American Churches: Ministry Insights from Groundbreaking Congregations*⁴³ is a collective writing of communal reflections and discussions of a group of Asian-American pastors and leaders. The authors point out eight characteristics and guidelines of growing and healthy Asian-American churches. First, Asian-Americans churches ought to move away from traditional Confucian shame-based cultural values to grace-oriented ministries. Second, a healthy church must not allow culture to take priority over truth-telling. Third, it is important for leadership to model Jesus' humility instead of maintaining a hierarchical, Confucian style of authoritarian leadership. Fourth, churches must be open to change in order to meet the spiritual needs of future generations of American-born Asians. Fifth, conversion is

⁴³ Peter Cha et al., *Growing Healthy Asian American Churches: Ministry Insights From Groundbreaking Congregations*, ed. Peter Cha, S. Steve Kang and Helen Lee (Downers Grove, IL: IVP Books, 2006).

understood as a journey of coming to know Christ rather than as a singular moment of decision to accept Christ. Building personal authentic relationships with the unchurched is the most effective way to lead to conversion. Sixth, it is necessary for Asian-American churches to build healthy intergenerational ties instead of splitting churches when intergenerational conflicts arise. Seventh, equality between genders, races and classes needs to be respected in order to build healthy American churches. Finally, Asian-American churches ought to get involved in social justice and social cares. The discussions in this book are very helpful in helping immigrant churches (like MMC) to develop a long range plan to meet the needs of their younger generations.

*Faithful Generations: Race and New Asian American Churches*⁴⁴ discusses the emergence and institutionalization of Asian-American churches. The author studied fifty Asian churches in the San Francisco Bay Area for causes that lead to the development of the Asian-American churches. First, the cultural similarities between Japanese and Chinese make it easier for the Japanese-Americans and Chinese-Americans to cross their ethnic distinctions to form Asian-American churches. Second, intergenerational and cultural conflicts between overseas-born leaders and local-born Asians lead to the exodus of the latter group which indicates the need for a new type of church. Third, InterVarsity-organized Asian Christian Fellowships on campuses across the nation also help the forming of the Asian-American group. Fourth, state institutions and denominational offices treat Chinese- and Japanese-Americans as a new combined category of citizens – the Asian-Americans. Such racial labelling and marginalization of both Japanese Americans and Chinese Americans promote bonding among Japanese-

⁴⁴ Russell Jeung, *Faithful Generations: Race and New Asian American Churches* (New Jersey: Rutgers University Press, 2005).

Americans and Chinese- Americans. Fifth, it is necessary for Japanese-Americans and Chinese-Americans to form strong coalition in order to integrate into political parties to make their voices heard at different levels of governments. As a result, the emergence and institutionalization of Asian-American churches are natural responses to cultural, spiritual, racial and political challenges on Asian-Americans. The cultural, social and political climate in Canada is different than in America, and this thesis will address how Chinese-Canadian immigrant churches handle the language challenge differently than the American Asian churches.

Dao Wei Di Jiao Kuai: “Liang Wen San Yu” Jiao Kuai Fa Zhan Gui Ji Di Yi Ge Chen Kao [Positioneering Church: an option for the development of the triplex churches]⁴⁵ is a book that explains the growth history of Edmonton Christian Community Church (ECCC) in Alberta, Canada. The author creates a new word “positioneering” to refer to the adjusting of a church’s *position* in order to be directional and stay focused, and the necessity to “*engineer*” a new leadership structure to sustain church growth. ECCC evolved to become a “positioneering” church when it developed a trilingual ministry with three separate congregations. ECCC began as a Chinese immigrant church primarily ministering to the Cantonese-speaking immigrants in 1983. As the children of the congregants grew older, the church *repositioned* itself to adopt a bilingual focus and resources were allocated to build an English-speaking congregation. As many mainland Chinese immigrants began to settle in Edmonton in the 1990s, ECCC began to reposition its ministry from a bilingual focus (Cantonese and English) to become a trilingual one as Mandarin-speaking service was added in 1998 to evangelize to the Mandarin-speaking immigrants. To promote a healthy environment for all three congregations to grow independently and to actualize the need for interdependence as a unified church, ECCC *re-engineered* its

⁴⁵ Johnny Wong, *Dao Wei Di Jiao Kuai: “Liang Wen San Yu” Jiao Kuai Fa Zhan Gui Ji Di Yi Ge Chen Kao* [Positioneering Church: an option for the development of the triplex churches] (Edmonton, AB: Gao Su Publishing, 2013). Wong has been the senior pastor and visionary leader of ECCC since 1992.

leadership to a four-tier structure: a Deacon Board elected by each congregation, a unified Executive Board consisting of representatives from each deacon board and more representatives from each congregation, an Elders Board consisting of elders from each congregation, and at the top, the Pastoral Team who provides vision and leadership to the overall church. This *re-engineered* leadership structure allows ample room for independent development for each congregation and at the same time promotes an interdependent spirit among the three to build up the body of Christ. The concept of *positioneering* church is a big challenge for Asian immigrant churches and is also the focus of this thesis.

*Growing Chinese Boomer Churches in Toronto*⁴⁶ discusses the essential keys for a successful “boomer ministry” for Chinese immigrant churches in Toronto. The author argues that the church needs to nurture a family atmosphere and have the desire to build a community within and outside the church. As boomers have need for self-actualization, the church must develop their lay ministry in such a way to help boomers to use their gifts in different areas of ministry. Visionary leadership is needed to reach out to the boomers as they look for pastoral leaders who can communicate the vision clearly to them. Integrated children’s ministry is also critical to attract boomers as they prefer a church that can provide proper religious education and nurturing for their children. Creative, upbeat and exciting worship appeal to boomers, and together with the proper teaching of the Bible and evangelistic outreach, more boomers will be reached and built up in Christ. The determination to reorganize its ministries to meet the felt needs of the boomers enables the author’s church to reach a large population of boomers in Toronto⁴⁷. Such

⁴⁶ Samuel Sum-Yee Chan, “Growing Chinese Boomer Churches in Toronto” (D.Min diss., Fuller Theological Seminary, 1991).

⁴⁷ The average Sunday attendance for this church in 2015 is over 3,000 and it is the largest “boomers” church in Toronto.

determination to reorganize the church ministries to meet the felt needs of the unchurched is also the focus of this thesis.

*A Study of Effective Strategies for Evangelism Applied to Richmond Korean Central Presbyterian Church*⁴⁸ is a dissertation by Kon Tae Kim on studying the evangelism strategies of eight different Korean churches (five of them are in America, two are in Korea, and the other one is in Indonesia) and how their effective strategies can be applied to Richmond Korean Central Presbyterian Church in Richmond, Virginia. Kim believes the leadership of the senior pastor is most critical in leading churches in evangelism and sets a good example for the congregation to follow. An effective strategy for evangelism requires church members to bring unbelievers to church so that the unchurched can know more about Christianity and eventually be saved through church ministries. Assimilating new members into the church community is also an important part of evangelism, and the church must help newcomers find a sense of belonging in the church. Assigning “care people” to take care of the newcomers on a one-on-one basis is an important part of the strategy. Because evangelism is understood as a journey instead of a single event, the church must provide comprehensive discipleship programs to help newcomers to become believers and mature disciples. The thesis is in agreement that evangelism is better defined as a process or a journey rather than a singular event.

*The Korean-American Church in the 21st Century: A How to Model For Church Growth*⁴⁹ is a dissertation by Dongsik Kim on the case study of the Lord Jesus Korean Church in Richmond, Virginia. Kim also uses the church models of Antioch Church in the New Testament,

⁴⁸ Kon Tae Kim, “A Study of Effective Strategies for Evangelism Applied to Richmond Korean Central Presbyterian Church” (D.Min diss., Liberty Theological Seminary, 2010).

⁴⁹ Dongsik Kim, “The Korean-American Church in the 21st Century; A How to Model For Church Growth” (D.Min diss., Liberty Theological Seminary, 2012).

Jeon-Ju Antioch Church in South Korea and the Church of the Savior in Washington, D.C. to illustrate how these four churches can be exemplary models to the Korean-American churches in the millennium. To keep Korean-American churches healthy, God must be the center of the church and the church must understand itself as a social mission. Ministries in the church must be allowed to develop independently to reach full potentials while at the same time a spirit for interdependence must be cultivated in order to maintain a unified body of Christ. Disciple training programs are crucial in producing healthy church members who are capable of fulfilling the Great Commission of Christ. As Korean-American churches are ethnic immigrant churches, intergenerational conflicts must be dealt with properly so that a unified spirit can become a reality between the Korean-speaking congregation and the English-speaking congregation. Kim points out that interpersonal conflicts can be resolved and congregations can be united only when church members experience regeneration. Kim also believes that the Korean-American churches should reach out to all people both locally and globally. Since Korean-American churches and Chinese-Canadian churches go through similar cultural and social struggles, Kim's observations are very helpful to the writing of this thesis.

*Combating Church Tradition: Freeing the Church to Reach Their Community For Christ*⁵⁰ is a dissertation by David Reid on studying how church tradition affects a church's potential to reach the community for Christ. Reid reports that many American churches are in the decline and become sick as their ministries have become irrelevant to the needs of their unchurched community. For the declining and sick churches, church health measurement tools can help pastors discover their strengths and weaknesses and find remedies to turn sick churches back to healthy state. Reid uses the Church Health Assessment & Mobilization Planning Strategy

⁵⁰ David Reid, "Combating Church Tradition: Freeing the Church to Reach Their Community for Christ" (D.Min diss., Liberty Theological Seminary, 2014).

(CHAMPS) on his church and finds this tool very helpful in identifying the strengths and weaknesses of his church in six critical areas. Moreover, the CHAMPS not only provides post-survey consultation, it also involves the church membership by offering suggestions and encouraging commitments to improve church health. The author argues that in order for a church to regain its irresistible influence in the community, the church must create a culture of confession among one and other, and to allow the church to change its tradition so that the church can move forward to reach out to the unchurched community. Most churches over-rely on traditions and are resistant to change. Creating a culture for change is what this thesis hopes for with respect to the Melville Mission Church and the unchurched Chinese in Markham North.

Chapter Two

The Missional-Incarnational Approach to Outreach

Introduction

The church's first and foremost mission is to fulfill the Great Commission. As observed in recent decades, Western churches have suffered sharp declines in church attendance, triggering new reflections and dialogues among church planters and pastors on how churches might better conduct ministries. As Melville Mission Church has battled steady decline in church attendance in the past ten years, there is an urgent need for MMC's leadership to learn from the recent church growth dialogues in order to find an effective outreach approach that will reverse the church decline. Among the church growth dialogues is Alan Hirsch who argues that the traditional church model has lost potent force in transforming the world with the Gospel because the church has moved away from its missional-incarnational stance. A missional-incarnational church is a "community of God's people that defines itself, and organizes its life around its real purpose of being an agent of God's mission to the world"⁵¹ and "exercises a genuine identification and affinity with those [they] are attempting to reach."⁵² According to Hirsch, the Church is capable of multiplying indigenous disciples, churches and movements only when the Church returns to its ancient missional-incarnational stance. To Hirsch, Christ's incarnation demonstrates God's presence, proximity, powerlessness and proclamation to the lost, and the Church should reach the world with these same distinctions. Hirsch's appeal to missional-incarnational stance is commendable in a time when passivity of the modern-day Church and its lack of identification and affinity with the very communities and neighborhoods it aims to reach

⁵¹ Alan Hirsch, *The Forgotten Way*, 82.

⁵² Ibid., 133.

poses critical issues for the future of the Western Christian Church. While the author sees many of Hirsch's conclusions as valid and applicable in mobilizing church members to engage the unchurched community, Hirsch as a whole should be critiqued, as the meaning of "incarnational stance" is too fluid and his arguments for the Church to take on an incarnational approach lack exegetical support from biblical texts. The incarnation was a singular event in world history and is not meant to be repeatable or modeled after. Hirsch's incarnational impulse is active in the lifestyle and practices of both the Church and its believers as they learn from the example of Christ to live out the Great Commission. Therefore, the author intends to hold Hirsch's work up to the light of Luke and Acts in order to correct, affirm, and refine the role that missional-incarnational should play in the church and in the lives of believers.

Critique of Hirsch's Missional-Incarnational Approach

In his book, *The Forgotten Ways: Reactivating the Missional Church*, Hirsch argues that because Incarnation was the method by which God chose to reach the world in Jesus, both the Church as an institution and individual Christians must do the same, by living an incarnational lifestyle in order to reach those outside the faith.⁵³ Hirsch lays out four aspects of Incarnation that the Church and believers should model after: presence, proximity, powerlessness and proclamation. The author intends to critique Hirsch's understanding and applications of these four aspects from the exegetical perspective of Luke and Acts.

⁵³ Hirsch, *The Forgotten Way*, 127.

Presence

After citing Scripture, specifically from John 1:1-15 and Colossians 2:9, Hirsch argues that “God was in the Nazarene neighborhood for thirty years and no one noticed should be profoundly disturbing to our normal ways of engaging in mission...says something about the timing as well as the relative anonymity of incarnational ways of engaging in mission.”⁵⁴ To accomplish God’s mission, Hirsch believes the Church and believers should learn from Christ’s incarnational example by making their presence “anonymous” in targeted neighborhood. As demonstrated by Jesus, Christians should “become part of the very fabric of a community and to engage in the humanity of all”⁵⁵ just as Christ’s Incarnation. As stated in last section, the term “Incarnation” refers to a specific event when the Second Person of the Trinity took on a human body and nature and became both man and God, and such event is not meant to be repeatable in other persons. The purpose of Christ’s Incarnation was not for Christ to become a human being solely for the purpose of identifying with those He created; the idea of Incarnation is closely associated with Christ’s mission of redemption and revelation of His glory. In the birth narrative in Luke 2, the angels announced the good news to the shepherds: “Today in the town of David a Savior has been born to you; he is the Messiah, the Lord” (Luke 2:11). Jesus’ Incarnation and his role as the Messiah cannot be separated. The angels announced the Incarnation together with the role that Jesus plays: that is, as Savior and Messiah. John Nolland points out, “here for the first and only time in the Gospel σωτήρ, “savior,” is used of Jesus.”⁵⁶ In other words, the Incarnation should be understood in light of Christ’s crucifixion, redemption and salvation, and the

⁵⁴ Ibid., 133.

⁵⁵ Ibid.

⁵⁶ John Nolland, *Luke 1:1-9:20*, vol. 35a of *Word Biblical Commentary* (Dallas, Tx: Words Book Publisher, 1989), 107.

significance of identification and relationships with humanity is the result and not the reason for Incarnation.

Secondly, Jesus' reaching out to humanity is always a reflection of His mission of salvation for mankind. In the story of Zachaeus in Luke 19:10, Jesus makes it clear that His mission is to "seek and save the lost." According to Geerhardus Vos, "His entering into a house [of Zachaeus] could be for no other purpose than to introduce salvation there!"⁵⁷ For Jesus says to Zachaeus, "today salvation has come to this house, because this man, too, is a son of Abraham" (Luke 19:9). Jesus' staying at Zacchaeus' house was never meant to be just relationship building with a despised tax-collector at the expense of His own reputation as a rabbi. Therefore, the prime significance of Jesus' Incarnation is not merely for affinity with mankind's frailty, but for the redemption of their sins for He is the Savior of the world.

Thirdly, Jesus sent out the twelve disciples on world-wide missions to proclaim the Kingdom of God instead of allowing them to be with familiar people at home to impress them with signs and wonder. Before sending out the disciples, He "gave them power and authority to drive out all demons and to cure diseases" (Luke 9:1). The disciples obeyed Jesus' instruction by going "from village to village, proclaiming the good news and healing people everywhere" (Luke 9:6). Jesus' instruction to the disciples was very clear: proclaim the Kingdom of God wherever possible.

Fourthly, it is true that existing relationships with members of an unbelieving audience can smooth tensions as they listen to the gospel. Yet existing relationship is not a pre-requisite nor a necessary platform one needs before proclaiming the gospel to non-believers. Stan Stowers points out "most scholars would agree that the synagogue plays an important part in Luke's

⁵⁷ Geerhardus Vos, "Seeking and Saving the Lost," *The Journal of North West Theological Seminary* 7, no.1 (May 1992): 3.

depiction of the church's early expansion."⁵⁸ Paul and Barnabas found the synagogue as a key platform to proclaim the Gospel to both the Jews and Gentiles during their missionary trips in Asia. Stan Stowers further explains:

besides the Jewish people proper there is another important group in Luke's synagogues. These are *ethnè* who have to some degree associated themselves with Judaism...*sebomenoi* and *phoboumenoi* are never really technical terms for a class of semi-Jews. All of the references in both the New Testament and Jewish literature could be interpreted simply as devout worshippers. That this is true for Luke is shown by the fact that he also uses these terms to describe devout proselytes.⁵⁹

Stan Stowers' assertion is evident in Acts 13:43 "when the congregation was dismissed, many of the Jews and devout converts to Judaism followed Paul and Barnabas, who talked with them and urged them to continue in the grace of God."⁶⁰

Fifthly, without a clear definition of what "incarnational" life means, applying the term "incarnational" to ministry and/or outreach approach only leads to further misunderstanding of biblical, theological implications of Incarnation. Jesus never tasks His followers of "becoming incarnate" and "being Jesus" to the people they teach."⁶¹ Instead, Jesus demands radical discipleship from His followers when He says "whoever wants to be my disciple must deny themselves and take up their cross daily and follow me" (Luke 9:23). Joel B. Green explains that Jesus uses "a description of his own fate [to move] directly to the comparable life of the disciple... As dreadful as his destiny as Son of Man might be, those who choose to follow him may expect nothing other than the opposition that will become his trademark by the end of the

⁵⁸ Stan Stowers, "The Synagogue in the Theology of Acts," *Restoration Quarterly* 17, no.3 (1974): 129.

⁵⁹ *Ibid.*, 132.

⁶⁰ Other passages in Acts showing this evidence: 13:16, 13:26, 17:4, 17:17, 18:17.

⁶¹ J. Todd Billings, "The Problem with 'Incarnational Ministry,'" *Christianity Today* (July/August 2012): 59.

narrative.”⁶² Jesus demands radical discipleship from believers instead of them becoming “little” Jesus. After a lame man was healed in Lystra through the power words spoken by Paul (Acts 14:8), Paul and Barnabas were mistaken for gods by the residents of Lystra. F. F. Bruce points out:

For the Lystrans, seeing the instantaneous cure performed on the lame man, concluded that they were being favored with a divine visitation. Local legend told of earlier occasions when the gods came down to them in the likeness of human beings—in particular, the two gods known to the Greeks as Zeus (father of gods and men) and Hermes (his son by Maia, and messenger of the gods)⁶³

Paul and Barnabas refused the sacrifice offered to them by the Lystrans. Bruce comments: “they protested that they were no gods, not even “divine men,” but ordinary human beings, who had come to them as messengers bringing them news of the one true God.”⁶⁴ It is clear that Paul and Barnabas understood themselves simply as “human just like the Lystrans” (Acts 14:15) and were not meant to be incarnated “little Jesuses” to the Lystrans.

Proximity

Hirsch states that “Jesus mixed with people from every level of society...if we are to follow in his footsteps, his people will need to be directly and actively involved in the lives of the people we are seeking to reach.”⁶⁵ Hirsch’s emphasis of engagement begins with local communities and neighborhoods: “genuine availability, which will involve spontaneity as well as regularity in the friendships and communities we inhabit.”⁶⁶ Although Hirsch does not provide

⁶² Joel B. Green, *The Gospel of Luke*, of *NICNT* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1997), 371.

⁶³ F. F. Bruce, *The Book of Acts*, of *NICNT* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1988), 274.

⁶⁴ *Ibid.*, 276.

⁶⁵ Hirsch, *The Forgotten Ways*, 134.

⁶⁶ *Ibid.*

biblical support for proximity, it is evident in Luke that Jesus began His public ministry at the synagogue in Nazareth where He grew up as a child (Luke 4:16-30). To Hirsch, believers need to initiate friendship with the unchurched so that mission opportunity will thus be created. He claims: “in this way, mission becomes something that “fits” seamlessly into the ordinary rhythms of life, friendships, and community and is thus thoroughly contextualized.”⁶⁷ However, Jesus’ missional experience at the Nazareth synagogue did not lead to a friendly discussion of the Kingdom of God but rather incited the crowd’s hostility towards Him. John Nolland argues that the rejection narrative in Luke 4 shows the “evidence (witness) for the authenticity of this Christ and his message precisely because they are about to be revealed as implacably opposed to Jesus.”⁶⁸ David Hill further argues that the intent of this rejection narrative is to show that the Gospel would reach the Gentiles beyond the proximity of Judea and Galilee.⁶⁹ When Jesus sent the twelve disciples from town to town to proclaim the good news, He foretold that they would encounter reception as well as rejection by people: “Whatever house you enter, stay there until you leave that town. If people do not welcome you, leave their town and shake the dust off your feet as a testimony against them” (Luke 9:4-5). And in Luke 10:1-12, Jesus sent seventy two disciples to proclaim the Kingdom of God with the same reminder to not take any provision for themselves. In “Hospitality and Incarnational Vulnerability in Luke 10.1-12,”⁷⁰ Geoffrey Burn argues that Jesus stresses the importance of providing hospitality for the messengers of the Kingdom in order to receive the Kingdom while the disciples need to learn vulnerability as their

⁶⁷ Ibid., 135.

⁶⁸ John Nolland, “Impressed unbelievers as witnesses to Christ (Luke 4:22a),” *Journal of Biblical Literature* 98 no. 2 (September, 1979): 219.

⁶⁹ David Hill, “The Rejection of Jesus at Nazareth (Luke iv 16-30),” *Novum Testamentum* 13 no. 3 (July, 1971): 178.

⁷⁰ Geoffrey Burn, “Hospitality and Incarnational Vulnerability in Luke 10.1-12,” *Theology* 103 no. 8 (16 N-D 2000): 445-446.

faith is tested. Reiling and Swellengrebel argue that “the clause *hosoi an mē dechōntai humas* [*people do not welcome you*] does not refer to the negative reactions of individuals but to the population of a certain town, or, towns, as a whole”⁷¹ The disciples were warned by Jesus that they might encounter great oppositions when they traveled as Kingdom messengers. Accordingly, one needs to be prepared for the reality that evangelism does not always lead to positive result, as Jesus warned. Therefore, believers should in fact prepare for rejection while operating as Kingdom messengers. Expecting a harmonious and non-offensive audience while proclaiming the gospel is unrealistic according to Jesus. As demonstrated in the Capernaum narrative in Luke 4:16-30, confrontation is actually one of the approaches used by Jesus in evangelism. While preaching the good news from Isaiah 61:1-2a on God showing favor on His people, Jesus confronted the hardening of hearts of the people who were offended by His speech. Another example is found in Luke 6:6-11 when Jesus had a confrontation with the scribes and Pharisees while teaching the crowd in a synagogue during Sabbath. The scribes and the Pharisees wanted to find out whether Jesus would break their law by healing the man with a shriveled hand on Sabbath. As Jesus challenged them that it was lawful to save life on Sabbath, He healed the man with a shriveled hand and the scribes and Pharisees began to plot to kill Him. In Acts 9, Ananias of Damascus was ordered by God in a vision to meet and pray for Saul who had persecuted and arrested Christians. After Ananias expressed his negative view of Saul, God told Ananias: “[Saul] is my chosen instrument to proclaim my name to the Gentiles and their kings and to the people of Israel. I will show him how much he must suffer for my name” (Acts 9:15-16). Paul’s sufferings as a missionary exemplifies that the process of proclaiming the good news may not

⁷¹ J. Reiling and J. L. Swellengrebel, *A Translator’s Handbook on the Gospel of Luke* (New York: United Bible Societies, 1993), 365.

always be comfortable, peaceful and free from harm as implied by Hirsch's incarnational practice.

Hirsch's appeal in reaching local communities and neighborhoods is commendable. Under normal conditions, we should be looking at our communities and neighborhoods as outreach targets. However, ethnicity and cultural background of any given church may limit its scope of outreach to those who are different. There are linguistic, cultural and missional issues that need to be resolved before cross-cultural outreach can be effectively accomplished. Even though Jesus' proclamation ministry was primarily targeted at the Jews, "Gentile inclusion and the Gentile mission stand functionally prior to the Jewish mission"⁷² as implied by Jesus in the Capernaum narrative in Luke 4:16-30. In Luke 4:25-27, Jesus says

I assure you that there were many widows in Israel in Elijah's time, when the sky was shut for three and a half years and there was a severe famine throughout the land. Yet Elijah was not sent to any of them, but to a widow in Zarephath in the region of Sidon. And there were many in Israel with leprosy in the time of Elisha the prophet, yet not one of them was cleansed—only Naaman the Syrian.

In the beginning of his preaching ministry, Jesus already revealed that the Jewish people were not the only recipients of the Kingdom of God. Jeffrey S. Siker explains:

The Gentile mission is not first grounded in the Cornelius story of Acts 10... Rather, Luke ironically grounds the Gentile mission in the story of Jesus preaching the gospel message in his home town of Nazareth on a Sabbath in a synagogue with a reading from Isaiah. Luke thus reads his contemporary situation with its focus on the Gentile mission back into the ministry of Jesus and into this programmatic sermon of Jesus in Nazareth.⁷³

Yet this inclusion of the Gentiles in the Kingdom life could not be comprehended by most Jewish Christians and only after the great debate at the Jerusalem Council when Jewish believers

⁷² Jeffrey S. Siker, "First to the Gentiles': A literary analysis of Luke 4:16-30", *Journal of Biblical Literature* 111/1 (1992), 89.

⁷³ Ibid., 74.

were finally made clear that “God evidently made no distinction between believing Gentiles and believing Jews”⁷⁴ as seen in the case of Cornelius and his household in Acts 11:1-18. Once the debate of Gentile inclusion and Gentile mission were resolved at the Jerusalem Council (Acts 15:1-29), Luke began to describe the missionary outreach to the Gentiles from Acts 16 and onward. Evidence is consistent in Luke and Acts that Christian churches should not limit themselves in reaching only their own local community. The world at large is the harvest field, and evangelistic zeal must transcend locality and ethnicity. Hirsch needs to augment his views on proximity by advocating overseas missions and cross-cultural identification. Examples of cross-cultural evangelism and missions overseas are abundant in both Luke and Acts. Both the church and individual believers need to be challenged and readied to move out of their comfort zones to engage unchurched communities, whether they are local and/or abroad.

Powerlessness

Hirsch argues that Christ takes the form of a servant when He became the incarnated Son of God and “he shuns all normal notions of coercive power and demonstrates for us how love and humility (powerlessness) reflect the true nature of God and are the key means to transform human society.”⁷⁵ Hirsch’s notion of “powerlessness” and Christ’s “humility” are incomparable; humility is not the same as powerlessness. That Christ took the image of a servant does not mean Christ is powerless. When His own villagers planned to throw Him off a cliff, Jesus did not use any force to resist but in a display of power and authority “walked right through the crowd and went on his way” (Luke 4:30). In the exorcism narrative in Luke 5, villagers marveled at Jesus’ ability to exorcise demons and said, “What words these are! With authority and power he gives

⁷⁴ F. F. Bruce, *The Book of the Acts*, 222.

⁷⁵ Hirsch, *The Forgotten Way*, 132.

orders to impure spirits and they come out” (Luke 4:36). Jesus displayed both divine power and authority in healing, exorcising and teaching. Similarly, according to events in Acts, the disciples were empowered to speak in tongues, performed miraculous healings and exorcisms and spoke powerful sermons. Such events reveal that even followers of Christ were not powerless. On the contrary, they were empowered by the Holy Spirit to perform great things for the Gospel. Jesus tells His disciples before His ascension, “I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high” (Luke 24:49). At this point, the disciples are empowered by the Holy Spirit, but Jesus takes pains to remind His disciples that “the greatest among you should be like the youngest, and the one who rules like the one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves” (Luke 24:26-27). It is clear that Jesus intends His disciples “to turn from their obsession with their own status to a comparable attentiveness to the needs of others.”⁷⁶ In his farewell speech to the leaders of the Miletus church, Paul explains that he “served the Lord with great humility and with tears and in the midst of severe testing” (Acts 20:19). Stelian Tofana points out: “Humility and tears are components of [Paul’s] mission. However, Paul wept not for the wounds and bruises he received as a servant of Christ. His tears expressed his personal concerns for his converts.”⁷⁷ Hirsch is correct when he says that Christ’s example of humility should “commit us to servanthood and humility in our relationships with each other and the world.”⁷⁸ Such servanthood and humility should be reflected in “our understanding of church, leadership, and mission.”⁷⁹

⁷⁶ Joel B. Green, *The Gospel of Luke*, 769.

⁷⁷ Stelian Tofana, “Paul’s Discourse in Miletus to the Ephesian Presbyteroi (Acts 20:17-35): A Teaching Pattern for a Successful Mission,” *Swedish Missiological Themes* 99 no. 3 (2011): 328.

⁷⁸ Hirsch, *The Forgotten Way*, 134.

⁷⁹ *Ibid.*

Proclamation

Hirsch points out correctly that “a genuinely missional form of church will seek to understand from the inside the issues that a people group faces: what excites them, what turns them off.”⁸⁰ However, Hirsh’s argument that “communities of faith that form an actual part of the culture they inhabit”⁸¹ and that they “take the shape of the cultural group [they are] trying to reach”⁸² risks syncretism as it is certainly unbiblical to “identify with another culture rather than to testify to the life, death, and resurrection of Jesus.”⁸³ As seen in preceding section, Jesus offended His own neighbors and villagers at the Nazareth synagogue when He addressed their hard-heartedness towards the gospel (Luke 4:16-30). Jesus never identified with the cultural practices that contradicted biblical teaching. Paul’s famous speech at Areopagus directly addresses the demise of idol worship and superiority of the Christian faith (Acts 17:16-34).

Joshua Jipp offers that Paul’s speech consists of:

critique of Greco-Roman religiosity, anti-idolatry polemic, and its theologically exclusive claims; and ... to exalt the Christian movement as comprising the best features of Greco-Roman philosophical sensibilities and therefore as a superior philosophy. The speech, is, then, simultaneously both radical and conventional...⁸⁴

Paul was never afraid to confront the pagan culture that associated with idolatry and he was not hesitant to offer Christ as the best alternative to a declining life. Hirsch’s non-offensive approach in evangelism poses danger of syncretism and white-washing the tenets of the Gospel.

The second weakness of Hirsch’s incarnational ministry in proclamation is its tendency to neglect the role of the Holy Spirit in conversion. Incarnational ministry emphasizes relationship

⁸⁰ Ibid., 140.

⁸¹ Ibid., 138-139.

⁸² Ibid., 144.

⁸³ Billings, “The problem with ‘Incarnational Ministry’,” 60.

⁸⁴ Joshua W. Jipp, “Paul’s Areopagus Speech of Acts 17:16-34 as *Both Critique and Propaganda*,” *Journal of Biblical Literature* 131 no. 3 (2012): 568.

building with the unchurched and identification with the host culture. Hirsch argues that “only in [the incarnational] way can the church actually become part of the cultural fabric and social rhythms of the host community. Once it has achieved this, it can therefore influence from within.”⁸⁵ Books of Luke and Acts insist that the Gospel must be proclaimed in evangelism. Not only did Jesus preach the Gospel but He also sent His disciples out to “proclaim the coming of the Kingdom” (Luke 9:1-6; 10:1-16). The instruction to preach the Gospel elevated to a higher plane when Jesus told his disciples, “I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high” (Luke 24:49). Luke further explains how this “power from on high” phenomenon takes place in Acts 1:18: “...after believers receive power from the Holy Spirit, they will be able to become Jesus’ witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” Power of proclamation is the result of the Holy Spirit empowering those “who makes our witness effective.”⁸⁶ In his model of incarnational ministry, Hirsch assumes that believers “model the pattern of humanity set up in the Incarnation”⁸⁷ and “often assumes that [believers] – rather than the Holy Spirit – make Christ present in the world.”⁸⁸ It is dangerous to claim: “you and I may be the only Jesus that others will ever meet”⁸⁹ as Hirsch asserts. Instead of boldly proclaiming the Gospel, one may be led to choose “to live the Good News rather than preach the Good News.”⁹⁰

Hirsch’s incarnational proclamation has a third weakness, which is its tendency to downplay the importance of teaching God’s Word to seekers. Joel Green argues that “by way of

⁸⁵ Hirsch, *The Forgotten Way*, 144.

⁸⁶ Billings, “The Problem with ‘Incarnational Ministry,’” 60.

⁸⁷ Hirsch, *The Forgotten Way*, 135.

⁸⁸ Billings, “The Problem with ‘Incarnational Ministry,’” 60.

⁸⁹ Ibid.

⁹⁰ Ibid.

identifying [Jesus'] ministry, Luke draws special attention to Jesus as teacher.”⁹¹ The Greek word διδάσκω as a prolonged (causative) form of a primary verb δάω occurs 97 times in the New Testament⁹² and 33 of those occurrences appear in Luke and Acts. Table 1 in Appendix A shows how διδάσκω is used in Luke and Acts. There are 17 occurrences of διδάσκω in Luke alone and 15 of them refer to Jesus teaching the Scripture to the crowds as was expected of a rabbi. διδάσκω appears 16 times in Acts and all are related to the teaching of Jewish scriptures and three of the passages they appear in discuss “preaching Christ” (Acts 5:42, 15:35, 28:31). The evidence in Luke and Acts is overwhelming: the Word of God must be taught and preached during evangelism and discipleship of converts. Incarnational lifestyle can never be a substitute for directly allowing the power of God’s Word to transform lives. Incarnational lifestyle is hailed as a non-offensive form of proclamation, but is it sufficient for a believer to claim one can simply serve incarnationally because Jesus lives in and through her/him? The fact is our “good” behaviors are never good enough to display the incarnational life of Christ in us. If we reduce the proclamation to mere Christian living and witnessing, it might give a false impression that salvation is by works and not by grace alone. In addition, it is not reasonable to assume that sharing our faith quietly with our deeds would lead seekers to see Christ instead of seeing us being morally good people. The focus of outreach and evangelism is sharing Christ first and foremost, not our own lives ahead of Him. Therefore, Hirsch needs to re-emphasize the importance of the Word of God in contexts of church ministry and relationship with unbelievers.

⁹¹ Joel B. Green, *The Gospel of Luke*, of NICNT (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1997), 205.

⁹² Gerhard Kittel and Gerhard Friedrich, *Theological Dictionary of the New Testament Vol 2* (Grand Rapids, MI: Eerdmans Publishing Co., 1964), 135.

Applications of Missional-Incarnational Approach to Outreach

Despite a fluid notion of “incarnational ministry” and weak exegetical support from biblical text, some aspects of the missional-incarnational stance proposed by Hirsch can be applied in the church and in the lives of believers. First of all, the importance of missions must permeate every level of activities of the church. If missions are reduced to intermittent programs or series of outreach strategies in which only certain gifted individuals are meant to participate, the majority of the church membership would become passive observers of the Great Commission of Christ. As the spirit of missions permeates every level of church activities from Sunday School to small group meetings, every member of the church is mobilized to serve in missions. When this happens, everyday life becomes missional living. Mission is indeed for every follower of Christ as intended by Christ: “But you are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of him who called you out of darkness into his wonderful light” (1 Peter 2:9).

Secondly, missions are not temporary activities that are limited to church programs taking place inside the church building. Traditional churches fully expected non-believers themselves to voluntarily attend church in order to hear the Gospel. As a result of centuries of adhering to this passive tradition, evangelistic meetings and attractional programs are planned in order to attract non-believers to come to church, rather than the church making plans to go out to the communities. In today’s postmodern culture, the unchurched is not interested in going to church to be saved due in part to the postmodernist tendency to be suspicious of established institutions. The church should learn from the missional-incarnational practice to actively take the church to the community instead of passively hoping for increase in church interest and attendance. Going out to the communities does not necessarily mean to relocate the church to a

certain spot in an established community, but rather it requires a new determination and fresh ideas to take the Gospel to where the people are.

To many traditional churches and believers, mission is understood as a secondary ministry. Often, mission becomes a viable ministry only when a church becomes financially secure and has the extra resources to participate in the mission field. When the primary focus of a church is set on anything but mission, the church can easily forget the primary reasons for its very existence. God is *missioin dei* as He is the God of mission. Hirsch is right when he argues that “church must follow mission”⁹³ and not the other way round.

Fourthly, mission should also be understood as a process which leads to church multiplication.⁹⁴ Churches may become content and complacent when they have fill maximum seating capacities and therefore lose desire to engage in evangelism and outreach. The missional-incarnational model understands church growth as:

organic systems reproduce and procreate themselves...each unit of church can be conceived as a pod filled with seeds: each church ‘pregnant’ with other churches. And it is in following this impulse that the apostolic church extends itself.”⁹⁵

When mission is looked upon as a movement, there can be no end to the missional endeavor of the church and believers.

Fifthly, the missional-incarnational model demands each believer to live a “Christ-centered” lifestyle. Being “Christ-centered” means allowing the Holy Spirit to conform us to be like Christ, but not to become incarnated “little” Jesus as argued by Hirsch. In Philippians 2:5-8, Paul explains this Christ-centered life as:

In your relationships with one another, have the same mindset as Christ

⁹³ Hirsch, *The Forgotten Way*, 143.

⁹⁴ Ibid., 139.

⁹⁵ Hirsch, *The Forgotten Way*, 139.

Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death - even death on a cross!

Faith and personal life cannot be separated, and by following the incarnational model, one is reminded of the importance of living an authentic Christian life. Such determination can only compels believers to engage communities and neighborhoods, and building relationships with the unchurched and growing involvement in society becomes a natural inclination rather than tasks born out of obligation. The missional-incarnational model satisfactorily exemplifies the passion and humility of Christ to reach the world with the Gospel.

Lastly, the desire to engage the unchurched community should be reflected in the church's willingness to build meaningful bridges with the target groups. Mark Mittelberg points out the mistake most churches make in reaching out to the unchurched:

countless outreach services and events have been presented in churches around the world – but nobody came. Why? Because almost no one built bridges of trust to unchurched people and personally invited them to come. We're all tempted to latch on to programs and methods without building the kinds of foundations and structures that can sustain them.⁹⁶

Building meaningful bridges with the unchurched helps remove the barriers that keep the unsaved from knowing Christ. There are many ways to build bridges of trust with the unchurched community and the church needs to understand the felt needs of the unsaved before launching any outreach actions and plans. The felt needs are indications of the kinds of activities and programs that the church can use to build relational bridges with the unchurched. Successful “holy bridges” help the local church

to connect with and reach people... When people experience the love of God within a genuine, caring, and biblical community of believers, they're

⁹⁶ Mittelberg, *Building a Contagious Church*, 70-71.

more likely to connect not only with the church family, but also with the Lord of the church.⁹⁷

With suitable ministries that address those felt needs of the unchurched, it becomes easier to help them with their real need for the Gospel. The missional-incarnational model can inspire the church to build “holy bridges” and connect meaningfully with the unchurched community.

Summary

When the ministry of the church becomes increasingly irrelevant to the needs of the secular community, deep reflections are necessary in order to evaluate what may have gone wrong and what needs to be done to bring the church back to its original missional stance. The missional-incarnational model is one such option which aims to close the gap between the unchurched community and the institutional church in the postmodern era. Despite its lack in exegetical inference, the missional-incarnational model offers valuable insights and applications for both the church and individual believers to help restore their missional stance. What the missional-incarnational model needs is a redefinition of “incarnational” to mean “to be Christ-centered” in humility and service to others, instead of becoming “little” incarnated” Jesus. Overall, the missional-incarnational model is a helpful tool in restoring passion for mission to all areas of the church ministry while encouraging authentic lifestyle from all believers. Mission is not an activity restricted to church programming; it is living a Christ-centered life to engage the world with the hope offered by the Gospel of Christ.

⁹⁷ Ed. Stetzer and Mike Dodson, *Comeback Churches: How 300 Churches Turned Around and Yours Can Too* (Nashville, TN: B & H Publishing Group, 2007), 115.

Chapter Three

Challenges for Canadian Chinese Immigrant Churches in Toronto

Introduction

Canada is a country of immigrants. In 1871, the estimated total population in Canada was 3,689,000⁹⁸, consisting of about 102,358 aboriginals⁹⁹ and 3,586,642 non-aboriginal population.¹⁰⁰ Non-aboriginals were either foreign-born immigrants or progeny of immigrants. Figure 3.1¹⁰¹ shows the percentage of foreign-born population in Canada from 1871 to 2011, and as is evident from the chart, immigrant population has been a significant portion of the Canadian population. Immigrant population continues to rise, and by 2011, one in five Canadians was foreign-born. According to Statistics Canada, Canada “had the highest proportion of foreign-born population among the G8 countries.”¹⁰²

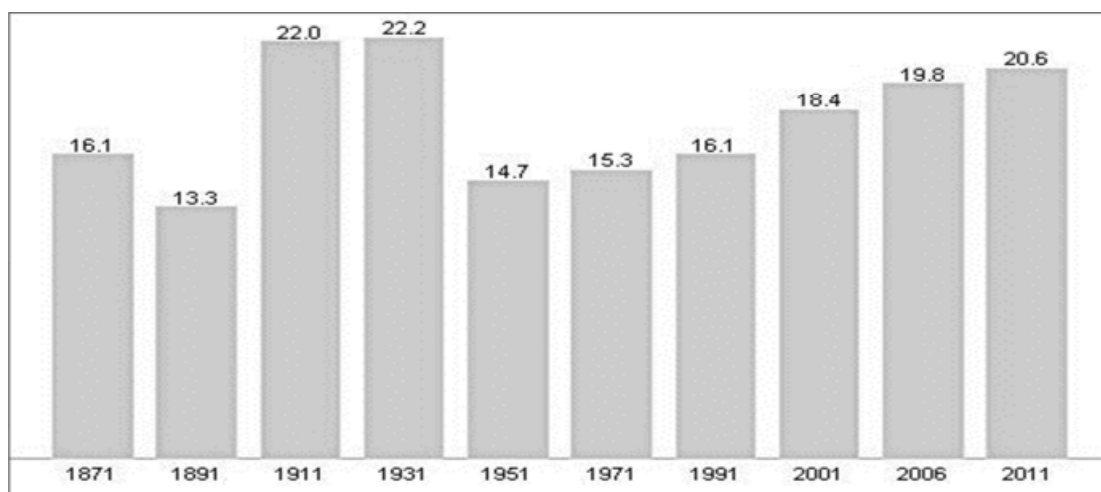
⁹⁸ Statistics Canada, “Estimated Population of Canada, 1605 to present,” catalogue no. 98-187-X. <http://goo.gl/v8NY1d> (accessed Feb 1, 2015).

⁹⁹ Statistics Canada, “Table of the Aboriginal Population of Canada, 1871.” <http://goo.gl/1oz9W9> (accessed Feb 1, 2015).

¹⁰⁰ Statistics Canada, “Estimated Population of Canada, 1605 to present,” catalogue no. 98-187-X. <http://goo.gl/v8NY1d> (accessed Feb 1, 2015).

¹⁰¹ Employment and Social Development Canada, “Canadians in Context-Immigration,” <http://goo.gl/4GtCys> (accessed Feb 1, 2015).

¹⁰² Statistics Canada, “Immigration and Ethno-cultural Diversity in Canada,” <http://goo.gl/7ccGs2> (accessed Feb 1, 2015).



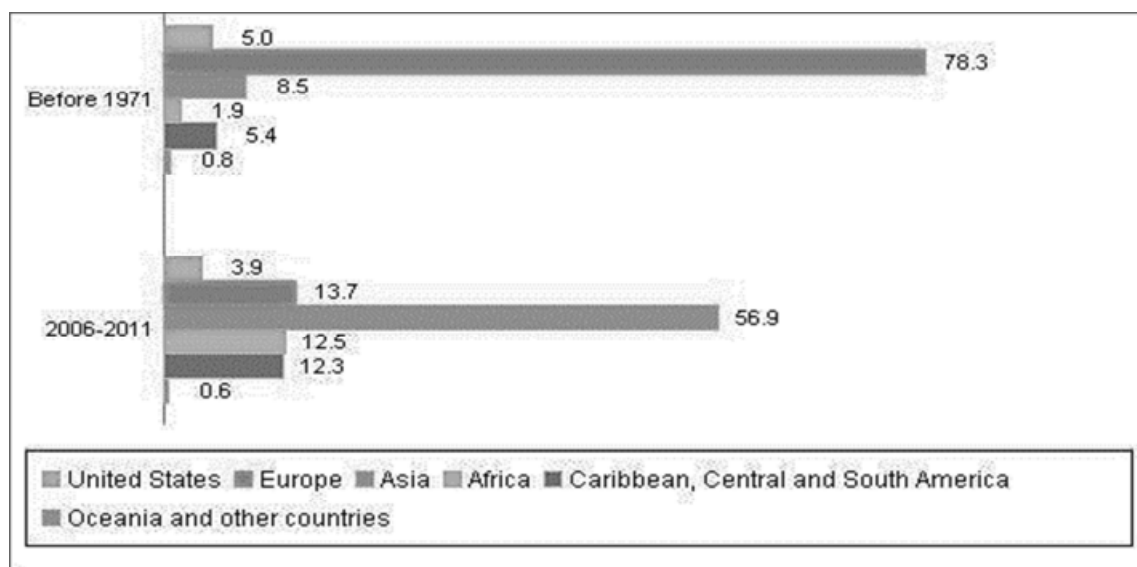
Source: Statistics Canada, reproduced with permission.

Figure 3.1. Foreign-born population, Canada, selected years, 1871-2011 (percent).

Figure 3.2 compares the place of birth of immigrants before 1971 and between 2006 and 2011.¹⁰³ Prior to 1971, most immigrants came from Europe, but thirty years later, the statistics changed drastically. According to Statistics Canada, “among the recent immigrants who arrived between 2006 and 2011, the largest share, 56.9% or about 661,600 individuals, came from Asia (including the Middle East). In contrast, immigrants born in this region accounted for 8.5% of the foreign-born population who settled in Canada prior to the 1970s.”¹⁰⁴ Thus new immigrants to Canada are more likely to be visible minorities and Canada has become more ethnically diverse than ever before in its history. Politicians would need support from visible minorities for their election campaigns, and new immigrants and their young families create additional needs for social and educational services in local communities.

¹⁰³ Employment and Social Development Canada, “Place of Birth,” <http://goo.gl/agXH1i> (accessed Feb 1, 2015).

¹⁰⁴ Statistics Canada, “2011 National Household Survey: Immigration, place of birth, citizenship, ethnic origin, visible minorities, language and religion,” <http://goo.gl/Ta4nxk> (accessed Feb 1, 2015).



Source: Statistics Canada, reproduced with permission.

Figure 3.2. Place of birth of immigrants, Canada, before 1971 and between 2006 and 2011 (percent).

Many immigrants who come from Asia also bring Eastern religions with them. Mosques and Eastern temples are frequent landmarks in areas where high concentrations of Asian population are found. The introduction of Eastern religions in Canada apply drastic changes to the religious landscape of the nation, and these new religious establishments have become competitors to traditional Western churches that target to convert immigrants and their progeny. In 2011, there were 1.48 million Chinese in Canada¹⁰⁵ and such a large demographic has posed both great challenges and opportunities for Canadian-Chinese churches to reach them with the Gospel.

¹⁰⁵ Statistics Canada, "NHS Profile, 2011," <http://goo.gl/VCSX23> (accessed Feb 1, 2015).

More Churches Needed

Known as a prospering business and ethnically diverse city, Toronto has become home to many Chinese immigrants and the Chinese immigrant population continues to rise over the years. Table 3.1 shows the steady and continuing increase of Chinese population in Toronto from 1971 to 2011.¹⁰⁶ By 1996, the Chinese population in Toronto was 321,120 which is 12.4 times the size it was in 1971.

Table 3.1. Chinese population in Toronto 1971-2011.

	1971	1981	1986	1991	1996	2001	2006	2011
Chinese	25,730	89,260	125,910	231,840	321,120	391,405	486,300	532,266

Source: Statistics Canada, reproduced with permission.

There were 32 Chinese churches in Toronto in 1985, and several Christian denominations and Christian associations¹⁰⁷ joined efforts in planting churches to meet the spiritual needs of the mounting number of Chinese immigrants in Toronto. By 1996, the number of Chinese churches in Toronto had climbed to 114 with a total Sunday attendance of 20,900 people,¹⁰⁸ which represented approximately 6.5% of the total Chinese population in Toronto at the time. Given that 93.5% of the Chinese population in Toronto remained unchurched, conscious church-planting activities were continued by Christian denominations and associations. By 2006, the

¹⁰⁶ Data compiled from Michael Ornstein's "Ethno-Racial Groups in Toronto, 1971-2001: A Demographic and Socio-Economic Profile" and Statistics Canada's 2006 & 2011 Canada Census.

¹⁰⁷ The Christian and Missionary Alliance, the Canadian Baptist of Ontario & Quebec, and the Association of Chinese Evangelism Ministry were among those who were eager to plant churches throughout the 1980s and 1990s.

¹⁰⁸ Data collected by Chinese Coordination Center of World Evangelism (Canada). The Chinese population in Toronto at that time was 321,120.

number of Chinese churches in Toronto had risen to 150¹⁰⁹ and total Sunday church attendance grew to 30,000 which represented 6.2% of the total Chinese population of Toronto at that time.¹¹⁰ Despite the efforts in church-planting, the percentage of the unchurched Chinese population climbed slightly higher to 93.8%. From 1996 to 2006, the Chinese population in Toronto had grown by 51% from 321,120 to 486,300, yet the number of Chinese churches had grown by an addition of only 36 new churches over a period of ten years. It seems that the most aggressive church-planting period took place during the 1990s and began to slow down in the 2000s. With a Chinese population of close to half a million, it is unrealistic to expect only 150 Chinese churches to provide spiritual care for their existing church members and at the same time reallocate resources to meet the challenges of the unchurched Chinese community in Toronto. Many Chinese churches are aware of the vast harvest fields in their communities as well as the competitive spirit between other Christian denominations and associations in local church-planting and evangelistic outreach. In order to reach the 93% of the unchurched Chinese population, these Christian denominations and associations need to develop a strategy to plant churches consistently in areas where there is a high concentration of Chinese population. To be effective in church planting and to minimize the spirit of competition, better coordination among different Christian denominations and associations will prevent duplicating efforts and resources when new churches are planted very closely from each other. The needs of the unchurched Chinese community are great and a large number of new Chinese churches need to be planted in order for Chinese churches to make its “presence” known in local community to meet the spiritual needs of the unchurched.

¹⁰⁹ Ibid.

¹¹⁰ Toronto had a total population of 2,615,060 in 2011, <http://goo.gl/j5bs6D> (accessed Feb 1, 2015).

Aging Immigrant Congregation

The majority of Chinese churches that were planted in Toronto during the 1980s and 1990s were Cantonese-speaking churches meeting the needs of recent immigrants who primarily spoke Cantonese. As the number of Hong Kong immigrants to Canada began to diminish in the 2000s, many Cantonese-speaking churches began to change tactics from reaching out to new immigrants to instead working to better meet the needs of their existing congregants.¹¹¹ When the priority of reaching out to the unchurched community was replaced by serving local congregations, the “presence” of the churches among the unchurched Chinese community was greatly marginalized and the churches were unable to fulfill the “proclamation” role as messenger of God. The number of new members joining churches declined as efforts to reach newly arrived Cantonese-speaking immigrants waned. One immediately visible consequence to a church that does not grow with the addition of new members is an aging congregation. Another significant challenge for such Cantonese-speaking churches is that their acculturated and Canadianized progeny do not have proficiency in Cantonese. As a result, the second-generation and third-generation children of immigrants are not able to worship with their Cantonese-speaking parents and grandparents in Cantonese-speaking worship services. With the passing of many first-generation immigrants, there is simply a lack of replenishment of membership without new member recruitment. In those Chinese churches planted in the 1980s and 1990s, the majority of the Cantonese-speaking congregants are now in their 50s or older, and few Cantonese-speaking youth and young adults (who are in their twenties) attend Cantonese-speaking services today in Chinese churches in Toronto. Given the aging of the

¹¹¹ The total number of Chinese immigrants that came to Canada did not diminish but increased during the 2000s and were mainly the Mandarin-speaking Chinese from mainland China. The author will discuss the challenges of the Mandarin-speaking ministry in latter section of this chapter.

Cantonese-speaking congregation and the decline in church attendance, many Chinese churches do not seize the opportunities for growth within their English-speaking congregation because Cantonese-speaking ministry is always looked upon as the foundation. As this attitude and dominance prevail, existing Chinese church leadership are faced with grave questions. Who will lead the immigrant church for the future? What will be the fate of the Cantonese-speaking ministry? Will the Chinese immigrant churches be replaced by English-speaking ethnic “Chinese” churches? These are the critical issues clouding Chinese immigrant churches in Canada today.

The Language Divide

As iterated earlier, most Chinese immigrant churches in Toronto began as purely Cantonese-speaking churches. All Chinese immigrant churches in Toronto, at one time or another, will wrestle with (or have already wrestled with) the difficult decision to start up an English-speaking worship service for their children. It is inevitable that English-speaking immigrant children need worship services and ministries that are expressed and conducted in a language and culture that they are comfortable with. It is a difficult decision for the foreign-born church leaders to start English worship services as some fear this move will make their children more “Caucasian” and less “Chinese.” Some of those first-generation leaders with traditional upbringing delight in making the church both an ethnic enclave and spiritual haven for their children. The author of this thesis had such experience while serving as an English ministry pastor in a Chinese-Canadian church when the senior pastor rallied first-generation parents to encourage their English-speaking children to attend Cantonese worship for cultural benefits. The English ministry was looked upon as a rebel ministry and a reason for breaking

up spiritual unity of God's household. Some traditional church leaders and immigrant parents fear the English-speaking service would further strengthen the acculturation of their local-born children. In *Pursuing the Pearl: A Comprehensive Resource for Multi-Asian Ministry*, Ken Fong explains why immigrant parents are fearful of the impacts of acculturation on their children:¹¹²

This is too threatening, for acculturation strikes at one of the fundamental tenets of Asian-cultured people: the protection and perpetuation of the extended family's unity. When your grandchildren cannot speak to you in your heart language, when your family's heritage is being diluted and engulfed daily, when your entire family can no longer attend the same church [service], you may begin to wonder if coming to America was worth it. In many cases the Asian church in America that is heavily influenced by overseas elements is seen as one of the last bastions of one's essential heritage and culture.

Some Chinese immigrant churches prefer to make their children attend bilingual worship services (pastor preaches in Cantonese while another person translates the message in English simultaneously) which they believe has two benefits: translating in English will help their children to understand the biblical message while at the same time the service becomes a Cantonese cultural classroom. Such practice is called the "integrated" ministry model by some traditional foreign-born pastors: when Canadian-born children are purposely placed in a Cantonese-speaking environment to learn spiritual truth. Eventually, church leaders realized their Canadian-born children became unwilling to attend church at all in silent protest, and efforts were then quickly made to start English-speaking worship services to keep the next generation in church. Establishing separate English ministries can become a painful experience to some traditional immigrant parents as they experience anxiety at the thought of losing parental supervision, and that loss of control can heighten their desire to exert direct influence over how the English Ministry is conducted in the church. Such overprotective mindset often leads to more conflicts and suspicions between the Cantonese-speaking and English-speaking

¹¹² Fong, *Pursuing the Pearl*, 12.

congregations. Almost all Cantonese-speaking churches in Toronto now have separate English-speaking ministries, but the main struggle in communication has now transitioned from simple language issues to a social and cultural clash between two distinct people groups and in some cases, triggers the exodus of many second-generation away from their parents' church. The loss of the "presence" of the second-generation in the Chinese churches poses great risk for the continuity of the mission of the church.

The Cultural Clash

Given the big cultural divide between the immigrant leaders and the second- and third-generation, Ken Fong points out that the future of the ethnic Asian-American immigrant churches is fatal if the church leadership overlooks the spiritual needs of their immigrant children and impact of acculturation and Americanization on their younger generations.¹¹³ According to Ken Fong, providing English-speaking ministry to second and third-generations does not bridge a massive cultural divide between foreign-born leaders and American-born generations.¹¹⁴ As many foreign-born church leaders do not recognize the unique personhood of their Canadian-born children, traditional Chinese values are unnecessarily imposed on their English-speaking acculturated children. Jeung, in his book *Faithful Generations: Race and New Asian American Churches*, quotes a Chinese-American minister commenting on the traditional Chinese values imposed on the progeny of immigrants:¹¹⁵

I see it being a real strong family orientation. In fact, family is probably why the congregation stays together. So when you come to the body, you're treated as one of the family. The older people become uncles and aunties. This kind of thing goes on. That's probably what it means to be Chinese. You have family

¹¹³ Ibid., 8-14.

¹¹⁴ Ibid., 22-23.

¹¹⁵ Jeung, *Faithful Generations*, 33.

orientation, you have people that look like you, you have people that have been brought up like you, probably the same values and parental experiences growing up.

Immigrant children are imprinted with such messages to keep unity and harmony in the church (which is looked upon as an extended family), and they are taught to always submit to the authority of parents and older church leaders.¹¹⁶ In his paper titled “Sociological Foundation for English Ministry” submitted to Consultation for English Ministry in the Canadian Chinese Churches Compendium 1995, William Wong bluntly points out “CBCs [Canadian-born Chinese] are often being treated as a minority group...They are like teen-agers, growing up in a large extended household, being accepted, tolerated to be seen but not to be heard by the majority of the congregation who are mainly Cantonese-speaking.”¹¹⁷ It is no wonder many second-generation and third-generation Canadian-born Chinese Christians feel marginalized in their own church. What, then, are the different cultural outlooks between Canadian-born Chinese and foreign-born Chinese? Table 3.2¹¹⁸ below outlines the following cultural distinctions between the two groups:

¹¹⁶ Ibid.

¹¹⁷ William Wong, “Sociological Foundation for English Ministry”, a paper submitted to the Consultation for English Ministry in the Canadian Chinese Churches Compendium 1995.

¹¹⁸ Victor Lee, “Developmental Stages in the Chinese Church”, a paper submitted to the Consultation for English Ministry in the Canadian Chinese Churches Compendium 1995.

Table 3.2. Cultural distinctions between foreign-born and Canadian-born Chinese

Canadian-born		Foreign-born	
1	Emphasis on “doing”	1	Emphasis on “being”
2	Oriented towards action	2	Oriented towards “harmony keeping”
3	Prefer efficiency and ready for change	3	Prefer stability and structure
4	Decision-making process is democratic	4	Decision-making is autocratic
5	Competition is seen as healthy	5	Interaction is seen as healthy
6	Goal is winning (at all cost)	6	Goal is participation and harmony
7	Relationships of equality	7	Relationships of hierarchy
8	Egalitarian and democratic	8	Traditional and authoritative
9	Respect is seeking opinions of all	9	Respect is obedience and submission
10	Direct and confrontational communication	10	Indirect middle person
11	Love = quality of time together	11	Love = provision of necessities
12	Need to be liked	12	Need to be included
13	Concern for right versus wrong	13	Concern for “saving face”
14	“me-ism” mentality	14	“we-ism” mentality
15	Identity in achievement	15	Identity in the family
16	Responsible for self (self-reliant)	16	Responsible for clan (clan-reliant)
17	Children desire self-identity	17	Children represent family name

Source: Adapted from Victor Lee’s “Developmental Stages in the Chinese Church”, a paper submitted to the Consultation for English Ministry in the Canadian Chinese Churches Compendium 1995. Reproduced with permission.

Canadian-born Chinese embrace a Western cultural mindset while most of the foreign-born Chinese still hold on to the Confucian shame-based ethics without fully realizing it. Russell Jeung explains how growing up with this Confucian shame-based mentality affects the American-born generation:

The group-oriented, Confucian ethic that Chinese and Japanese American parents wish to preserve and transmit at times contrasts with the individualistic and egalitarian values rewarded in the United States. While the younger generations appreciate “distilled” ethnic values such as family, hard work, and education, they [American-born Chinese] react against the severe guilt and shame employed by their elders to raise them. For example, Chinese and Japanese American parents often negatively compare their children with those who receive straight A’s, win music competitions, or have other notable achievements. They expect their children to respond by trying harder and to save the “face,” or the group reputation, of their families.¹¹⁹

Actions stemming from this shame-based mentality are often visible in Chinese church leaderships’ engagement with their churches. Jeung points out even church ministers “use ethnic cultural traits to mobilize people around church activities. By appealing to members’ sense of responsibility to the group, ministers can even rely on guilt and shame to encourage church participation.”¹²⁰

Despite the fact that by now almost all Chinese churches are equipped with English ministries, the dominant Chinese culture may exert unbiblical elements upon how such ministries for the younger generations are conducted. Using the Asian-American ethnic church as example, Jeung points out “the Chinese culture is more hierarchical and traditional...there is such a sense of being quiet and reverent before God. So that it is really hard to loosen up during worship...the sermon is oftentimes more intellectual, not as personal...singing and

¹¹⁹ Jeung, 54.

¹²⁰ Ibid., 41.

prayers...tend to be reverential and subdued."¹²¹ That is why heart-breaking confrontations between foreign-born and local-born leaders frequently occur over the contemporary worship style and even the dress code for Sunday. To traditional leaders, it is their duty to protect reverence in worship, and loud musical instruments are simply not suitable for use in worship¹²². Dress code is an important issue to traditional leaders and they insist that the pastors and all who serve in the worship service need to dress up for the occasion in suits and ties. Church traditions become unwritten rules, and for example, the second-generation are discouraged to express their emotions during worship service by raising their hands or praying out loud because such actions would be wrongly interpreted as charismatic manifestations. Most traditional Chinese pastors in Toronto disapprove of the Charismatic movement because they believe tongues speaking, prophecies and miraculous healings could only occur during the apostolic times in the first century.

The value of culture of any given ethnic group should be affirmed, but cultural values should never take precedence over biblical values and truth. When ethnic Asian churches (whether they are Chinese or not) place more emphasis on their ethnic values than biblical values, it reduces the churches to more of a cultural center than a household of God. Such move always takes a heavy toll on the spirituality of the younger generation and as a result, many second-generation immigrant children leave their parents' church to attend non-Asian churches and such exodus further reduces the "presence" of Chinese evangelicals in the unchurched Chinese community. In his doctoral dissertation "'How Am I Going to Grow Up?': An Exploration of Congregational Transition Among Second-Generation Chinese Canadian

¹²¹ Ibid., 36.

¹²² In one of the traditional Chinese churches that the author previously served as pastor, the drum was looked upon as satanic and unholy, and church leaders turned down the request from the English congregation to purchase drums for the English service.

Evangelicals and Servant-Leadership,” Enoch Wong points out the frustrations and disillusionment of the second-generation in the immigrant church:

Being held back by, and trapped in, the traditional Chinese immigrant culture, the second-generation Chinese Canadian Evangelicals found themselves experiencing stagnation and spiritual dryness, complaining that the ethnic church fostered command and control leadership practices that were both disempowering and encouraging of a “permissioning” culture ...Never treated as equals and not content to play second fiddle at the immigrant church, the second-generation Chinese Canadian Evangelicals wanted to distant themselves from an environment that was ethnic-centric in creating a boundary against non-Chinese, on that second-generation Chinese Canadian Evangelicals believed to be fraught with unacceptable ethnic values and stifling practices.¹²³

Cultural values and ethnic preferences must be regarded from the right perspective so that immigrant children learn to appreciate their heritage without that heritage turning into barriers in pursuit of spiritual excellence. Only when first-generation leaders and parents learn to balance cultural and ethnic values with biblical teachings can the Canadian-born ministry explore and learn its style of worship and exercise God-given freedom to find its path of spirituality that addresses all aspects of their lives.

The Leadership Development

The leadership style of a traditional Chinese immigrant church emphasizes hierarchy and patriarchy, according to Helen Lee. “...There is a distinct leadership structure defining who is above whom; that is, those who are younger serve those who are older, and women serve men.”¹²⁴ And it is not unusual that older male pastors are “elevated to an unhealthy role of

¹²³ Enoch Kin On Wong, ““How Am I Going to Grow Up?”: An Exploration of Congregational Transition Among Second-Generation Chinese Canadian Evangelicals and Servant-Leadership” (PhD diss., Gonzaga University, 2015), 558.

¹²⁴ Helen Lee, “Healthy Leaders, Healthy Households 1: Challenges and Models” in *Growing Healthy Asian American Churches: Ministry Insights From Groundbreaking Congregations*, ed. Peter Cha, Steve Kang and Helen Lee (Downers Grove, IL: InterVarsity Press, 2006), 61.

father figure...given the Asian tendency toward authoritarianism, members...may not feel the freedom to disagree with pastoral leaders or even may be discouraged from doing so by their leader(s)”¹²⁵ This traditional Chinese leadership structure is derived from Confucian values, but our current socio-economic and political infrastructures are drastically different from Confucian ethic when it was first practiced. Practicing the Confucian type of authoritarian leadership in modern day churches does not work well, nor is it effective in developing and preparing younger leaders who value independent thinking and creativity more than quiet submission. The authoritarian style of leadership does not foster trusting relationships between the older generation and the younger generation as elements of mutual trust and understanding are absent in a top-down or hierarchical relation. In order to become future church leaders, Canadian-born Chinese Christians need to be mentored and taught by positive role models who demonstrate authenticity and humility.

False humility is another cultural inheritance that traditional Chinese leaders absorbed from their Confucian based upbringing.¹²⁶ According to Helen Lee, false humility occurs when “a person knows deep within that they are competent and able to handle a proffered job but refuses the offer under the guise of humility, or when a person chooses not to make his or her opinions known to avoid potential conflict or embarrassment.”¹²⁷ False humility neither promotes volunteerism in church nor encourages active participation, as such behaviors can be interpreted as “a display of pride, not humility.”¹²⁸ As a result, church leadership is often occupied by a few first-generation immigrants since younger congregants are not considered

¹²⁵ Ibid., 62.

¹²⁶ Ibid.

¹²⁷ Ibid., 62-63.

¹²⁸ Ibid., 64.

“humble” enough and their Canadianized outlook can be looked upon as a threat to the traditional Chinese values these older generation leaders fiercely protect. Such false humility is the opposite of “powerlessness” in the Missional-Incarnational approach which models after the servanthood of Jesus. The lack of vision on grooming second-generation leaders is another drag that prevents traditional Chinese immigrant churches from preparing the English congregants to be missional and incarnational in carrying out the Great Commission of Christ. It is most often than not that the most capable leaders are put to care for the Cantonese-speaking ministry, and many traditional first-generation Chinese pastors are unwilling to release their best leaders for discipling young English-speaking congregations. Without mature and humble leaders to nurture and set proper examples during their formative years, it is difficult for Canadian-born generations to grow up to take up active leadership roles from their Cantonese predecessors. In many Chinese churches, the lack of mature second-generation leaders is a huge deterrent to the growth of their English-speaking ministries and it reduces their more potential to make missional and incarnational impacts on the unchurched community.

In short, the challenges faced by leaders in Canadian-Chinese churches are three-fold. Firstly, traditional hierarchical structures must be altered to a more democratic team ministry format when younger leaders are invited to meetings and partake in decision-making. Secondly, Chinese church leaders should turn away from unhelpful cultural habits such as false humility and allow a spirit of authenticity and openness in the household of God. When older leaders display authenticity and grace-based attitude, younger congregants can only benefit and be encouraged to grow gracefully and freely in the Spirit of God. Thirdly, church resources should be shared and specifically allocated for the growth and development of next generation of leaders. By providing the best pastoral leadership together with sufficient resources being used

to train and nurture the Canadian-born church members, these younger congregants will grow to become missional-incarnational followers of Jesus Christ. The church is never in shortage of missional and incarnational followers of Jesus Christ when current leaders sow generously in the lives of the younger congregants who will bear much fruit for the kingdom of God.

Finding the Right Church Model

There are many church models for Canadian Chinese churches to consider given their dual congregational structures. The parental (father/son) model allows the first generation leaders to enforce a hierarchical leadership and management structure which will only produce negative reactions against church leadership as the younger generation come of age. The parental church model seems to be effective only in the pioneering stage of the immigrant church. The other alternative is the parallel model, when English-speaking members are allowed to have separate English worship service and other ministries cater to the needs of the second-generation as well as the first. At first glance, this model seems ideal because English ministry is affirmed; but in many instances, decision-making powers remain under services of the first-generation leaders due to the relative shortage of experienced and capable English-speaking leaders. There is no separate ministry board for the English congregation and their interests are expressed through the Chinese ministry board. Creativity and innovation are rare as the English ministry is conducted and supervised by older immigrant leaders. Such is the result of a one-tier leadership structure overseeing multiple congregations. As the Chinese-speaking congregation is the larger congregation, it always has better representation and a stronger voice with which to pursue their interests at the expense of the smaller English congregation. The parallel model seems to be the prevailing structure for churches that have a

growing second-generation ministry. A third model is the “partnership model of ministry.” Each congregation elects its own leaders to form a leadership board as the lower level of the leadership structure. Above this first tier is another leadership board which includes representatives from the first tier. It is this second board of leadership that has the power to set the direction and vision of the church. Such a partnership model does not favor one congregation over another as each board understands the notion of partnership as an equal, faithful stewardship to the Lord. For each congregation, there is ample room to find its own expressions to grow and develop its own ministry and at the same time realize the importance of inter-dependence. Competition between congregations is reduced because multi-congregations are looked upon as one holistic household of God. In other words, the partnership model allows diversity while maintaining unity in Christ. One of the challenges of this model, however, is the unequal size of each congregation. As stated in the preceding section, the Cantonese-speaking congregation in some churches is going through the aging stage as the size of the congregation is dwindling while the English-speaking congregation is growing. Would the partnership model ensure equality when one particular congregation is declining or growing exponentially? It is natural to think the larger congregation commands more resources and has more influence on policy making than a smaller congregation; but this acts contrary to the ideology of the partnership model. The partnership model does not guarantee equal development and growth among different congregations; it only provides a healthy, non-competitive environment for each congregation to grow. The growth and development of each congregation also depends on many factors, and one of them is the demographics of the congregants and the targeted outreached community. If congregants do not live near to the church while the targeted unchurched community is close to the church, it poses

challenges for the congregation to make their “presence” meaningful and relevant to the unchurched community given their infrequent availability to mingle with local unchurched families. Such a challenge would hamper the numeric growth that comes from reaching the unchurched families in the church neighborhood. Each model has its pros and cons. Church leaders need to weigh each model carefully and have a thorough knowledge of each one to apply the proper model.

The Mandarin Ministry Challenge

Because almost all Chinese immigrant churches in Toronto were first established as Cantonese-speaking churches, there has been a lack of effort by Chinese churches to reach out to the Mandarin-speaking community in Toronto. Many Cantonese pastors were not confident enough to reach out to the unchurched Mandarin community given their lack of proficiency in Mandarin as well as the difficulty in finding cultural affinity. As many immigrants from Hong Kong came to settle in Toronto, the primary focus was on establishing Cantonese-speaking churches to reach Cantonese-speaking immigrants. In revisiting the immigration statistics of 1980-2000 in Table 3.3,¹²⁹ it is alarming to discover that the total population of Mandarin-speaking immigrants who settled in Toronto during the period of 1980-2000 was 89,653, slightly more than half of the 162,361 Hong Kong immigrants who also settled in Toronto during the same period of time.

¹²⁹ Lucia Lo and Shuguang Wang, “Chinese Immigrants in Canada: Their Changing Composition and Economic Performance” *Ceris Working* paper No.20 (Ryerson University, 2004), table 1. <http://goo.gl/RCAIsl> (accessed February 15, 2014).

Table 3.3. Chinese Immigrants in Canada by Origin and Intended Destination, 1980-2000

Intended Destination	Origin								Total Chinese	
	Mainland China		Hong Kong		Taiwan		Viet Nam			
	No.	%	No.	%	No.	%	No.	%	No.	%
Toronto	89,653	41.3	162,361	45.1	19,932	21.4	11,195	28.4	311,929	39.7

Source: Adapted from Table 1 from Shuguang Wang and Lucia Lo's "Chinese Immigrants in Canada: Their Changing Composition and Economic Performance" *Ceris Working paper No.20* (Ryerson University, 2004). Reproduced with permission.

According to a survey done by the Chinese Coordination Center of World Evangelism (Canada), there were 210 Cantonese-speaking pastors in the province of Ontario in 2000, but the number of Mandarin-speaking pastors were only 52, which was three times less than that of the Cantonese. It was also incredibly difficult to find out the total number of Mandarin-speaking pastors in the 1980s as no statistical records tracked Mandarin-speaking ministry developments. By 2000, the influx of Cantonese-speaking immigrants had declined significantly. Table 3.4 below details the country of origins of Chinese immigrants from 2003 to 2012.¹³⁰

¹³⁰ Numbers were composed from Statistics Canada's data and was presented at the Trilingual Church Development Seminar on 2014-1-29, organized by the Chinese Coordination Center of World Evangelization (Canada).

Table 3.4. Summary of Chinese Immigrants from 2003-2012

	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	Total
China	36,251	36,429	42,292	33,078	27,013	29,338	29,050	30,196	28,695	33,018	325,360
Taiwan	2,126	1,991	3,092	2,823	2,778	2,971	2,543	2,761	1,894	1,163	24,142
Hong Kong	1,471	1,547	1,783	1,489	1,131	1,324	924	790	820	1,093	12,372
Macao	36	38	33	56	14	19	26	40	29	50	341

Source: Adapted from the table that was presented at the Trilingual Church Development Seminar on 2014-1-29, organized by the Chinese Coordination Center of World Evangelization (Canada). Reproduced with permission.

It must be pointed out that the total immigration population from mainland China during 2003 to 2013 amounted to 325,360 while the total immigration population from Hong Kong was only 12,372. It seems that the Chinese immigration trend has been reversed from Hong Kong-focused to become China-focused since 2003. As Canadian Chinese churches caught onto this new trend of immigration, efforts were made to establish Mandarin-speaking ministries in their churches; and some churches even moved toward trilingual ministry models to accommodate all three groups. In recent years, Markham County in the northern suburb of Toronto has become home to many Mandarin-speaking immigrant families due to the presence of many top-ranking public schools. According to the 2011 Canadian census, 118,875 Markham residents identified their ethnic origin as Chinese and this number accounted for 40% of the total population of Markham County.¹³¹ This means that in 2011, four out of ten Markham residents were ethnic Chinese, with 45,515 Chinese relying on Mandarin as their first language¹³² for a total of 38% of the entire Chinese population in Markham County being fluent in Mandarin. Again, the Chinese church must adjust for and even welcome change. The continued growth of

¹³¹ Statistics Canada, "NHS Profile, Markham, T, Ontario, 2011" <http://goo.gl/ZfMsOi> (accessed Feb 1, 2015).

¹³² Ibid.

mainland Chinese immigrants settling in Markham County poses great challenges as well as opportunities for the churches in the area.

In addition to recognizing the need to nurture the needs of their younger English-speaking congregants, Canadian-Chinese churches in Markham County should also be aware of the spiritual needs of the surging Mandarin population in their neighborhood and community if the Chinese churches desire to reach the Mandarin community for Christ. It is surreal to expect the unchurched Chinese from local Mandarin community eager to visit the Chinese churches except the Chinese churches take up the initiatives to reach out to them. One of the effective ways for the faith community to connect with the unchurched Mandarin community is through building relational bridges with the unchurched locals. Relational bridges can be built between the unchurched community and the faith community when the church offers non-intimidating activities such as sports, leisure, recreational and cultural programs to the unchurched. Through these social and relational activities, friendships can be built between the church members and the unchurched Chinese in a non-threatening manner. As friendship and trust grow over time, they provide opportunities for the faith community to share the Gospel with the unchurched. In similar ways, MMC needs such relational bridges in order to connect with the Mandarin-speaking unchurched Chinese in Markham North. The author will present his findings on the felt needs of unchurched Chinese in Markham North in Chapter 5 and these felt needs are indicators of what type of relational bridges MMC can use in order to connect. Chapter 6 will propose a refined Missional-Incarnational model to enable MMC effectively reach out to the unchurched Chinese community in Markham North.

Chapter Four

The Outreach Model of Melville Mission Church

Introduction

The word “outreach” conveys a concept broader than “evangelism.” Evangelism is often understood strictly as: “proclaiming the good news of salvation to men and women with a view to their conversion to Christ and incorporation into his church.”¹³³ It is usually associated with a gospel event organized by church or a moment when “Christians... share the good news of Jesus Christ [with a non-believer].”¹³⁴ This sort of evangelism involves three elements: presence, proclamation and persuasion,¹³⁵ and it is always looked upon as a single event rather than treated as a process or journey.¹³⁶ However, the term “outreach” is usually preferred to “evangelism” in today’s postmodern culture when “outreach” is regarded as a process that:

encompasses all the loving expressions we extend, from giving someone a cup of cold water to personally sharing our faith in Jesus. Outreach can include evangelism, but it is far broader. It includes all our outgoing actions of love toward those who have not yet received Christ. Outreach is every attempt on our part to love the lost.¹³⁷

In other words, outreach includes all words and deeds which pertain to the expression of the Gospel to non-believers. Like many churches, MMC has a limited “outreach” strategy, as the majority of MMC’s congregation are not involved in personal evangelism nor participating in

¹³³ Michael Green, *Evangelism in the Early Church* (Suffolk: Hodder and Stoughton Ltd, 1984), 8.

¹³⁴ Lee, *Growing Healthy Asian American Churches*, 123.

¹³⁵ Wagner, *Frontiers in Missionary Strategy*, 132.

¹³⁶ Stetzer and Towns, *Perimeters of Light*, 141. Towns in particular argues that evangelism needs to be understood as process, not an event.

¹³⁷ Browning, *Deliberate Simplicity*, 80.

church evangelistic programs. The following sections examine the characteristics and challenges of MMC's current outreach model.

Evangelism Not Top Priority at MMC

MMC's top priorities are providing sound Christian education and building a closely-knitted church family. In his symposium paper submitted to the Consultation for English Ministry in the Canadian Chinese Churches in 1995, William Wong finds similarities between Jewish and Chinese cultures on education: "...they both have a long history of civilization. They both possess well established values, languages, cultures and traditions. They both emphasize close family ties and place great value in education."¹³⁸ Traditional Chinese Christians place great emphasis on Christian education; learning the right biblical doctrines is of prime importance. The degree of high emphasis placed on Christian education in traditional Chinese churches is reflected in MMC's annual departmental budgets. Table 4.1 and Table 4.2 show MMC's four main departmental budgets from years 1996 through 2014.

Table 4.1. Annual departmental budgets of MMC from 1996-2005

	2005	2004	2003	2002	2001	2000	1999	1998	1997	1996
Sunday School	4500	4500	4600	4200	2000	2000	1400	1400	1000	700
Evangelism	800	800	800	800	800	800	800	800	800	800
Fellowship	3600	3200	2500	800	800	800	800	600	600	300
Music	1600	1600	1600	1500	1500	1500	1500	200	-	-

Source: Table created by author.

¹³⁸ Wong, "Sociological Foundation for English Ministry," 48.

Table 4.2. Annual departmental budgets of MMC from 2006-2014

	2014	2013	2012	2011	2010	2009	2008	2007	2006
Sunday School	3700	2200	2200	2200	2200	3000	3000	4500	3000
Evangelism	8000	4000	3000	2000	2500	2400	1200	1200	1000
Fellowship	4000	1500	3400	2200	5800	3500	6300	3200	3600
Music	2000	2000	2000	3000	3500	2000	1500	1000	1600

Source: Table created by author.

From 1996 to 2005, the budgets for Sunday School consistently increased and reached its highest amount of \$4,500 in 2005 while the budgets for the Evangelism Department remained the same at \$800 per year. This is a clear indication of the way in which MMC members and leaders valued Christian education above other ministries since MMC's establishment in 1995. From 2006 to 2014, the budgets for Sunday School began to decrease when some of the keener advocates for Sunday School ministries left MMC and the Sunday School ministry began to experience a decline. Fewer church members attended Sunday School due to the departure of their favorite Sunday School teachers who left a void of gifted educators. One of these keener Sunday School advocates that left the church was a worship song leader and choir conductor who did not believe the church should use the overhead projector during worship service as he preferred the congregants to sing with their hymnals and to read the Scripture from their Bibles. Another keener Sunday School advocate who left the church believed his own interpretation of the Bible was the most accurate one that other peoples' expositions of the Bible were either deem as inadequate or inaccurate.

The Fellowship Department also commands a larger budget than the Evangelism Department, as traditional Chinese churches consider relationship-building between their members to be of prime importance. MMC strongly encourages all of its members to attend the

annual summer retreat, and this event is a highlight for the community and crucial to strengthening relationships. During the early years of MMC, its members tended to attend summer retreats of NTCBC (the mother church) as MMC did not have enough manpower to plan its own annual summer retreat. When MMC began to organize its own summer retreats in 2003, it even offered financial subsidies to those who could not afford the full fare to better encourage retreat attendance. Such subsidies contributed to the Fellowship Department's budget growth since 2003.

Another reason behind a growing budget for the Fellowship Department was efforts were made to prevent additional church members from leaving MMC for other churches. There had been a number of church members left MMC since MMC decided not to renew the contract with its former senior pastor in 2004. As a result, MMC recognized the urgency to put in more resources to help church members build closer bond with one another in order to put a stop to membership drain. In addition, several families left MMC to seek haven in other churches because of the dismantling of their marriage.

There are four fellowship groups under the Fellowship Departments: English-speaking youth group, English-speaking college group, Cantonese-speaking adults group and Cantonese-speaking seniors group. Each group was given an annual budget of \$300 since 2003 and the combined budgets of these group were higher than the total amount budgeted for the Evangelism Department between 2003 and 2006. In other words, the Fellowship ministry has a higher priority than the Evangelism ministry at MMC. The budgeted amount allotted to each ministry reflects their priority of importance in MMC's ministries.

After the author became the pastor of MMC in 2005, he encouraged the Evangelism Department to broaden its scope of ministry as well as increasing its annual budget to include

Evangelism Explosion training and hobby classes outreach programs. As a result, the budgets for groups under the Evangelism Department began to increase steadily since 2006. Another reason for this rise in budget was due to the relocation of MMC from the Richmond Hill County to Markham North County in the fall of 2009 when MMC needed to prepare a larger budget to meet new challenges in the new location. The annual budget for Evangelism Department received a dramatic increase in 2013 when the author proposed to rent a school gymnasium in Markham North to invite local unchurched Chinese residents to play badminton. In spite of strong opposition, after much persuasion, the proposal to rent a school gymnasium for badminton outreach was approved by the membership as a trial project. In the following year, the author and a few leaders organized gospel events in the school gymnasium during special holidays, and those social gatherings were well attended by the same people who regularly came out to the badminton events. The extra cost of renting additional hours for these gospel events in the school gymnasium led to a doubling of the annual budget of the Evangelism Department in 2014 over the preceding year. Such a dramatic increase in the budget faced strong opposition, as many people felt that priority should be placed in improving relationships among church members given the low morale in the church. Even though the Evangelism Department was given an all-time high budget in 2014, it is the church membership who will determine the continuity of the community outreach based on how successful the outreaches become. In other words, outreach programs must lead to conversions and increase in church membership if they are to gain continuous support and approval. However, the purpose of the badminton outreach is to build a bridge with the unchurched community and it does not always lead to immediate conversion or an increase in church membership over a short period of time. The overall mentality of MMC is to place a priority on internal activities such as doctrinal education for its members and

fellowship between members rather than on developing better strategies for how the church can reach out to the unchurched community.

Evangelistic Focus is on Cantonese-Speaking Chinese

MMC was planted by the North Toronto Chinese Baptist Church (NTCBC) in 1995 to meet the spiritual needs of the rising number of Cantonese-speaking immigrants in Richmond Hill County. According to Statistics Canada, there were 17,990 Cantonese-speaking Chinese and 2,595 Mandarin-speaking Chinese living in Richmond Hill County by 1996.¹³⁹ It was a reasonable move for MMC to set the large number of Cantonese-speaking immigrants as its target group back in the 1990s. However, MMC introduced English translation into its Cantonese service in 2001 because many of the English-speaking second-generation members were not able to understand Cantonese sermons. Yet the main focus of MMC's ministry remained on the Cantonese-speaking immigrants. The minimal English-speaking ministries that MMC ran were simply in place to keep the children from leaving the church. After the author became the pastor of MMC in 2005, he introduced a separate English worship for the English-speaking youths in 2006, and a contemporary worship style was adopted for the second-generation. As a result, to the current day, MMC has two separate worship services on Sundays: one conducted in Cantonese and the other in English. The English-speaking congregation is much smaller and has not been growing due to the lack of experienced leaders to nurture the youths. Almost all of the capable leaders are currently serving in the Cantonese-speaking ministry. The lack of a long term discipleship plan to nurture the youth and the passivity of the English congregants to invite their friends to church are the other reasons behind the slow development of the English ministry. In

¹³⁹ Statistics Canada, "1996 Census of Population," <https://goo.gl/cQ1WDc> (accessed February 1, 2015).

2014, the English-speaking congregation consisted of only 27 individuals, and accordingly, MMC assigned a small budget for the English Ministry as shown in Table 4.2 below.

Table 4.2. MMC's budgets for English Ministry, 2010-2014.

<u>2014</u>	<u>2013</u>	<u>2012</u>	<u>2011</u>	<u>2010</u>
\$300	\$500	\$500	\$500	\$500

Source: Table created by author.

Prior to 2010, the English Ministry did not even have a budget since it had so few members. After a prayerful consideration, MMC called a pastor in 2013 to minister solely to the English congregation. However, this pastor was unable to cast a vision for the English Ministry and he left MMC in the beginning of 2015. From 2010 to 2013, the budget for the English Ministry was only \$500 per year, and subsequently the budget was reduced to \$300 due to the lack of any specific plan to grow the congregation. As a result, the only area where MMC expects to see growth is in the Cantonese-speaking ministry. Yet the potential growth for the Cantonese Ministry is not as promising as it was a decade ago; most of the Chinese who live near the church now are Mandarin-speaking. It is extremely difficult for a Mandarin-speaking visitor to attend MMC, as the church is primarily Cantonese-focused and not particularly eager to engage with the Mandarin-speaking community. Table 4.3 shows the total number of newcomers to Sunday services as well as additions to the church membership from years 2006 to 2014. The total number of new visitors attending Sunday worship services has been on a decline, and there were only 12 Cantonese-speaking visitors who joined the church membership between 2009 and 2014. However, 11 Mandarin-speaking visitors joined the church membership between 2012 to

2014 when MMC introduced Mandarin translations to its Cantonese-speaking service in 2012. Despite this high growth potential for Mandarin-speaking members, MMC still prefers to focus its primary attention on the Cantonese-speaking ministry given its cultural relevancy and affinity. Crossing cultural barriers to reach non-Cantonese-speaking people groups is not a preference or priority for many members of MMC.

Table 4.3. Newcomers and new membership to MMC, 2006-2014.

	2006	2007	2008	2009	2010	2011	2012	2013	2014
New visitors	50	39	28	39	21	18	41	27	27
New membership:	4	0	0	5	5	4	11	3	2
Mandarin-speaking	0	0	0	0	0	0	8	1	2
Cantonese-speaking	4	0	0	3	5	2	1	0	1
English-speaking	0	0	0	2	0	2	2	2	0

Source: Table created by author.

Evangelism is Program/Event-Driven

In traditional churches, evangelism is often “building-centered” and believers want to invite people into their church building to hear the gospel.¹⁴⁰ MMC members are accustomed to this “building-centered evangelism” and they feel comfortable holding evangelistic meetings at the same place where their Sunday worship is conducted. Before MMC purchased its own building in 2009, MMC held worship services in school gymnasiums and recreational arenas for a number of years. During the 1990s, MMC frequently organized gospel events in such venues, and these meetings were well attended by newcomers. According to “The Changing Face of

¹⁴⁰ Elmer Towns, *What's Right with the Church* (Ventura, CA: Regal, 2009), 193-194.

Chinese Immigrants in Canada” by Guo and DeVoretz, a total of 81,516 Hong Kong immigrants came to settle in Toronto during 1991-2001.¹⁴¹ As people who needed help settling in a foreign land, the Hong Kong immigrants were open to invitations from churches and their Christian friends, and these newfound friendships and communities became important to them. Moreover, early immigrants with whom MMC had approached were mainly from Hong Kong; friendships were easier to build as church members and new immigrants shared a similar cultural background. Because of this past success with the event-driven approach, most MMC members and lay leaders prefer to organize building-centered evangelistic events rather than employ a bridge-building approach to reach the unchurched community. With more government agencies and non-profit organizations offering assistance to new immigrants in recent years, immigrants are not as eager to interact with churches as in the last decade when similar help came from churches and Christian institutions.

After purchasing the current church building back in 2009, most MMC members prefer that evangelistic events be held inside the church, considering it a sacred place for proclamation and conversion to occur. This reverence for the church building as the “gospel center” hinders the church’s deliberate efforts to organize outreach activities in the community. Every summer since 2010, MMC has been participating in weekly community outreach by giving out balloon animals to children in a nearby park and socializing with the Chinese neighbors. Such bridge-building activities in the community are harshly criticized by some MMC members as wasting church resources and efforts because they do not always lead to gospel proclamation, immediate conversion or increase in MMC’s worship attendance. Such outreach activities are labelled by some factions of MMC as mere social activities which do not convey spiritual significance.

¹⁴¹ Shibao Guo and Don J. DeVoretz, “The Changing Face of Chinese Immigrants in Canada” (Discussion paper no. 3018, August, 2007, The Institute for the Study of Labor), appendix 3 & 4. The data was from landed Immigration Data System.

MMC's badminton outreach ministry is criticized in the same manner. To ensure that gospel proclamation and conversion may occur, some MMC members and leaders demand that the Evangelism Department minimize resources spent on community outreach and conduct more traditional meetings within the church walls.

Another recent challenge for MMC is the declining numbers of new immigrants from Hong Kong. Table 4.4 below shows the total number of immigrants by place of birth and periods of immigration.

Table 4.4. Immigrant population by place of birth and period of immigration (2006 Census).

	Total - Immigrant population ¹	Period of immigration			
		Before 1991	1991 to 1995	1996 to 2000	2001 to 2006
		number			
Total - place of birth	6,186,950	3,408,415	823,925	844,625	1,109,980
United Kingdom ³	579,620	515,135	20,630	18,200	25,655
China, People's Republic of	466,940	133,910	69,635	108,285	155,105
India	443,690	156,830	67,825	89,890	129,140
Philippines	303,195	107,765	65,485	52,060	77,880
Italy	296,850	289,820	2,540	2,225	2,270
United States of America	250,535	168,840	18,770	24,155	38,770
Hong Kong, Special Administrative Region	215,430	107,925	66,570	33,505	7,430

Source: Statistics Canada, 2006 Census. Reproduced with permission.

The total number of new immigrants arriving from Hong Kong to Canada during 2001 to 2006 was only 7,430 while 33,505 arrived between 1996 and 2000. As there are fewer new immigrants from Hong Kong, it is difficult for MMC members to invite recent immigrants from Hong Kong to MMC's gospel meetings. In 2014, no newcomers came to either MMC's October Thanksgiving Gospel Sunday or Christmas Gospel Sunday. As shown in Table 4.3, there is a gradual and steady decline of new visitors to MMC's Sunday services in recent years. It is

evident that the traditional approach to invite non-believers to gospel events or church services is increasingly ineffective in the postmodern era.

Evangelism is Not a Lifestyle

Many Christians view evangelism as a single specific event when the gospel is proclaimed to a non-believer in a one-to-one personal encounter or when the gospel is preached to a group of non-believers in a church-led evangelistic meeting. One-to-one personal evangelism can be effective in some circumstances, but it does not guarantee that a non-believer is able to make an immediate or firm decision to accept or reject the Gospel after hearing it for the first time or even after a few times. Such a false understanding of personal evangelism produces too much pressure for both Christians and non-believers. It is likely to create a feeling of failure for the Christian if the witnessing opportunity does not result in conversion.¹⁴² Ken Fong points out in his book that such an approach may generate unnecessary pressure, especially on unbelievers with an Asian background:

if unconvinced [Asians] take a long time to make important decisions, it must seem to them that we Christians are contradicting ourselves when we say things like, “becoming a Christian is the most important commitment you will ever make – it may even end up costing you your life! Now take ten minutes to go through this little pamphlet with me, and then I want to lead you in a prayer of confession and commitment.” This approach is entirely too confrontational with many people with Asian background...unnecessary of obligating someone/or causing another to lose face.¹⁴³

The fear of failure and skills required to generate a conversion may prompt many Christians to think that evangelism and witnessing should be left to those endowed with the gift of evangelism or church leaders who are responsible for church growth and expansion. With evangelism being

¹⁴² Towns, *Perimeters of Light*, 140.

¹⁴³ Fong, *Pursuing the Pearl*, 105.

viewed as church-led evangelistic outreach, MMC members feel that their responsibility is to invite non-believers to evangelistic meetings and leave the proclamation to gifted speakers. Most MMC members do not believe they are gifted in evangelism, which explains why only a few members participated in Evangelism Explosion trainings. Most people simply do not believe they can be effective witnesses. Other MMC members do not participate in evangelism training because of their busy work schedule or other recreational commitments. When Christians are not willing to be equipped or prepared to become a better witness for Christ, they are generally not active participants in the Gospel ministry. When the burden of evangelism rests on only a few church members of MMC, it reduces the church's presence and effectiveness in reaching out to the unchurched Chinese community in Markham North. It is true God calls certain individuals to become gifted evangelists. But God calls everyone to be His witness: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). Therefore, neither a busy daily schedule nor a lack of spiritual gifts should not deter one from getting involved in evangelism and witnessing to friends.

On the contrary, every Christian can be an effective witness if one understands the important role of friendship in evangelism. Towns points out "friendship is an effective means of making people receptive and responsive to the Gospel."¹⁴⁴ Evangelizing or witnessing is not "work." It is simply testifying to the experience of receiving and knowing Christ's power of the forgiveness and beginning a new life in Christ. The desire to testify comes from the joyous overflow of one's exciting new life in Christ and a natural willingness to share this new hope with others. In other words, evangelism is a lifestyle. A Christian who is truly thankful for new

¹⁴⁴ Elmer Towns, *Winning the Winnable: Friendship Evangelism* (Lynchburg, VA: Church Leadership Institute, 1986), 2.

life received from Christ simply cannot keep quiet about the transformation that has been taking place. When Christians embrace evangelism as a lifestyle, witnessing, proclamations and conversions will occur naturally.

Summary

MMC was planted by NTCBC as a mission church in Richmond Hill County to reach the neighborhood's Cantonese-speaking immigrants. Like a typical, traditional Chinese immigrant church, MMC places high priorities on teaching the right doctrines and building a closely-knitted cultural and spiritual community within church membership. As a result, a large portion of church resources are allocated in education ministries and activities focused on internal social activities. Belief in the same biblical doctrines naturally leads to the solidarity of a spiritual family. When church members develop intimate relationships with one another, it promotes harmony within the community. Both solidarity and harmony are important values in the Chinese culture. As a result, evangelism and outreach have lower priority at MMC.

MMC's growth strategy is to build a homogeneous community with church members who share a similar cultural background. Such anticipation encourages the mono focus of developing the Cantonese-speaking ministry at the expense of other ministries, due to MMC's origin as a Cantonese-speaking congregation. Insulation and comfort within the Cantonese culture can actually be a hindrance for MMC to cross cultural barriers to reach non-Cantonese Chinese immigrants. Most unchurched Chinese immigrants who live in the church vicinity are Mandarin-speaking and MMC is not eager to reach out despite sharing many similarities in the immigration experience and Asian heritage. The main reasons for MMC's inaction are inability to speak Mandarin and a lack of understanding of Mandarin culture. Also, fewer number of

immigrants from Hong Kong settling in Markham in recent years increases difficulty for MMC to specifically target Cantonese-speakers for evangelism.

During the 1990s, MMC organized many gospel events and crusades to reach new immigrants from Hong Kong. Those events were well attended as most MMC congregants were eager to invite their new immigrant friends to church. Because of its past successes in holding evangelistic meetings to reach this specific demographic of non-believers, MMC still believes the same tactics from 1990s are the most effective means of bringing the Gospel to the unchurched Chinese community. For MMC's congregants, inviting non-believers or their neighbors to church has become more difficult as most of MMC members do not live near to the church which is located in the northern part of Markham. The eagerness to invite unchurched friends to church has also decreased over the years as seen in the low number of newcomers on Sundays. At the same time, it is also rare for a newcomer to visit the church on his/her own accord. The program/event-driven or attractional approach in evangelism is evidently less effective today. To wait passively for newcomers to come to church is definitely not missional and it only reduce its "presence" and missional impacts on the unchurched community.

Coupled with a decline in visitor attendance, MMC suffers from a lack of understanding about the nature of evangelism. Members understand evangelism to be a single event or an encounter when the gospel is proclaimed and conversion takes place. Proclamation involves the presentation of the Gospel and, at times, also apologetics. Due to fear of rejection and level of biblical knowledge people think they need to master in evangelism, most MMC members believe they do not have the gift of evangelism. While it is true that not everyone is endowed with the specific gift of evangelism, Jesus calls every Christian to be His witness. As many people also don't consider their lives to be visible proof of "powerful transformation" so it lessens the

pressure if evangelism is conveyed as simply sharing what has taken place in their lives instead of adding elaborate modifiers to make stories sound enticing. In short: evangelism is both testimony and lifestyle. When church members delegate evangelism to others, it is difficult for their church to grow in quantity and prosper in quality. When Christians accept evangelism as a lifestyle, they become active participants in sharing Christ in all places and at all times. The unchurched will be able to encounter the Gospel in places that are comfortable to them and become more open to hear the good news if Christians are willing to engage the unchurched community and live a missional calling for Jesus. Congregants of MMC need to recapture the calling of being missional and incarnational before they are able to make significant impacts on the unchurched Chinese community in Markham North.

In order to reach the unchurched Chinese community in Markham North, MMC needs to understand the felt needs of the unchurched Chinese before implementing programs to build social bridges to connect with them. Chapter 5 discusses the results of the survey-questionnaires conducted on 203 Chinese in four different shopping centers in Markham. The data obtained from these survey-questionnaires determine the priorities of implementing different outreach activities.

Chapter Five

Survey of the Needs of the Unchurched Chinese in Markham North

Introduction

Based on a review of MMC's record of newcomers, several realities were evident. First, most of the newcomers were brought to church by church members. Second, there were very few "walk-in" newcomers from the local community. If church members do not take the initiative to invite newcomers to church, it is rare for newcomers from the local community to walk in to our worship service on Sunday. Since MMC's relocation to Markham North from Richmond Hill, there were only four newcomers who just walked in to our Sunday service and they were already Christians who were looking for a new home church to commit to. Unchurched Chinese families are unlikely to visit when they do not see how their felt needs can be met in church.

As a result, it was necessary to conduct a survey to determine the felt needs of the unchurched Chinese in Markham North in order to better serve them.¹⁴⁵ An examination of the survey results not only helps MMC understand the felt needs of the unchurched Chinese in Markham North but also enables MMC to plan specific and meaningful outreach programs and activities in order to build a relational bridge with them.

Data Collection

The contents of the survey were designed by the author. The survey consisted of six sections: sections one and two focused on the demographic information of the respondents. In section

¹⁴⁵ The survey instrument is found in Appendix B.

three, respondents were asked to rate the level of importance on different felt needs. Sections four to six listed different type of classes and activities aimed at meeting those felt needs.

The survey was conducted on four separate Saturdays in May 2014 at four different shopping centers in Markham County.¹⁴⁶ The four shopping malls were chosen due to their Asian affinity and popularity. More than 300 Chinese were approached and 203 people accepted the invitation to participate in the survey. Table 5.1 shows the religious backgrounds of the 203 participants. Of the 203 respondents, 131 were non-Christians, 27 respondents identified themselves as Christians but did not attend any church, whereas 43 respondents were Christians and church-goers. Because the purpose of this survey was to find out the felt needs of the unchurched Chinese, the 43 respondents who identified themselves as Christians and church goers were not included in the study. As a result, the analysis of the survey was based on 158 participants: 131 non-Christians and 27 Christians who did not attend any church service.

Table 5.1 Religious background of the 203 participants

Non-Christians	131
Christians but do not go to church	27
Christians and go to church	43
Total participants	203

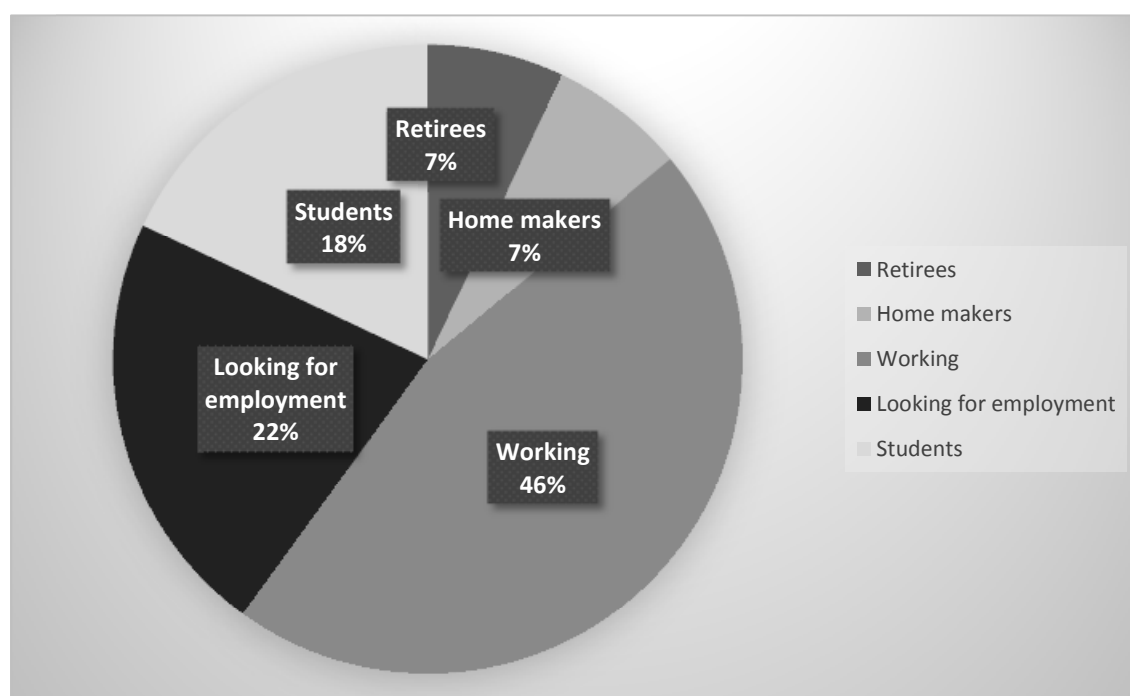
Source: Table created by author.

¹⁴⁶ The four shopping malls were: First Markham Place, Markville Mall, Pacific Mall-Market Village, and New MongKok Plaza. These malls were identified as Asian shopping centers where most Asians would do their shopping. Except Markville Mall, the shopping centers have Chinese grocery stores, where one of their busiest time is Saturday morning.

Survey Results

Demographics

Figure 5.1 shows the demographic profile of the 158 unchurched participants. Close to half (46%) of the respondents were working, 22% were looking for employment, almost one out of five (18%) of total respondents were students, and the remaining 14% were homemakers and retirees. During the survey, the author held casual conversations with the respondents and, astoundingly, all were recent immigrants from China.¹⁴⁷ The combination of 46% of those who were working and the 22% who were looking for employment, for a total of 68%, is regarded as part of the labor force by Statistics Canada.¹⁴⁸



Source: Diagrams created by author.

Figure 5.1. Demographic information of the respondents

¹⁴⁷ The “recent” referred to respondents’ immigration to Canada within the last ten years.

¹⁴⁸ Statistics Canada, definition of “labor force,” <http://goo.gl/bhyRoF> (accessed January 8, 2016).

Felt needs of the respondents

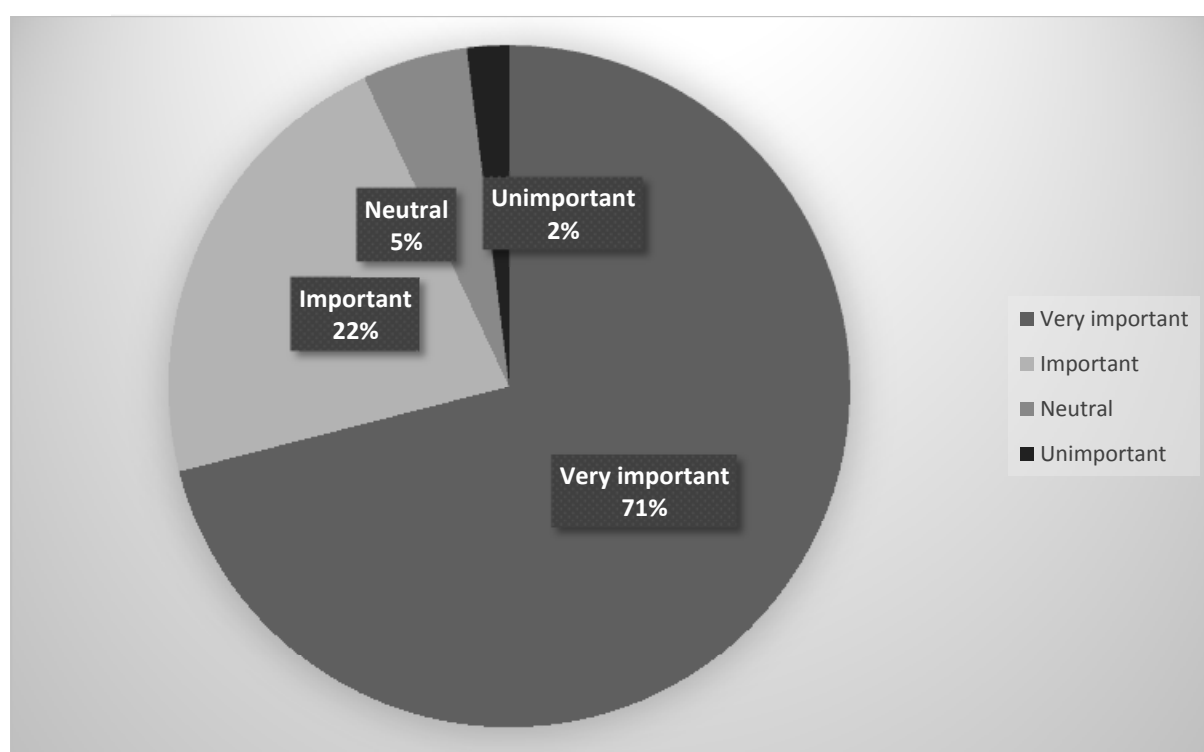
In section three of the survey, the respondents were asked to rank the specified six concerns from not important to very important. Even though all six concerns are important concerns in life, such ranking will show the priorities of the respondents and such priorities will guide the author and MMC to plan and implement relevant programs accordingly. The six areas were: health, finance, parenting, career, recreational/leisure, and others. If there were concerns other than the five, respondents were encouraged to write out specific concerns under “others.” Figure 5.2 shows the importance of health to the participants. 71% of the participants viewed health as very important and another 22% believed that health issue was an important concern to them, although not the most important. As medical and health care information are more accessible to consumers than previous decades, people are more conscious of the need to improve their health. This response is consistent with Barna’s findings that “85% of the unchurched believe that having good physical health is most desirable for their future.”¹⁴⁹ The main goal of Barna’s research is to help the traditional church to understand rankings the unchurched view their priorities in life.¹⁵⁰ One of the blind spots of the traditional church is the oversight of the felt needs of the unchurched and the wrong assumption that the unchurched will come to church meetings if the church organizes attractive and creative programs for them. The traditional church perceives “itself as central to society and hence operated in the attractional mode. In this situation people come to church to hear the gospel, to be taught in the faith, and to partake of the sacraments.”¹⁵¹ However, the unchurched do not come church as they do not find church programs relevant to their felt needs. Therefore, knowing what is important to the

¹⁴⁹ George Barna, *Grow Your Church from the Outside In* (Ventura, CA: Regal, 2002), 61.

¹⁵⁰ Ibid., 13.

¹⁵¹ Hirsch, *The Forgotten Ways*, 65.

unchurched will guide the church in finding better ways to build relational bridges with the unchurched community. Such relational bridges are most helpful in building trust and understanding between the unchurched and the faith community when a non-threatening environment is created for sharing lives and faith. Since health is valued as high priority for the unchurched Chinese in Markham North, it is wise for the church to plan health-related programs or informational sessions to help the unchurched Chinese to seek a healthy lifestyle.

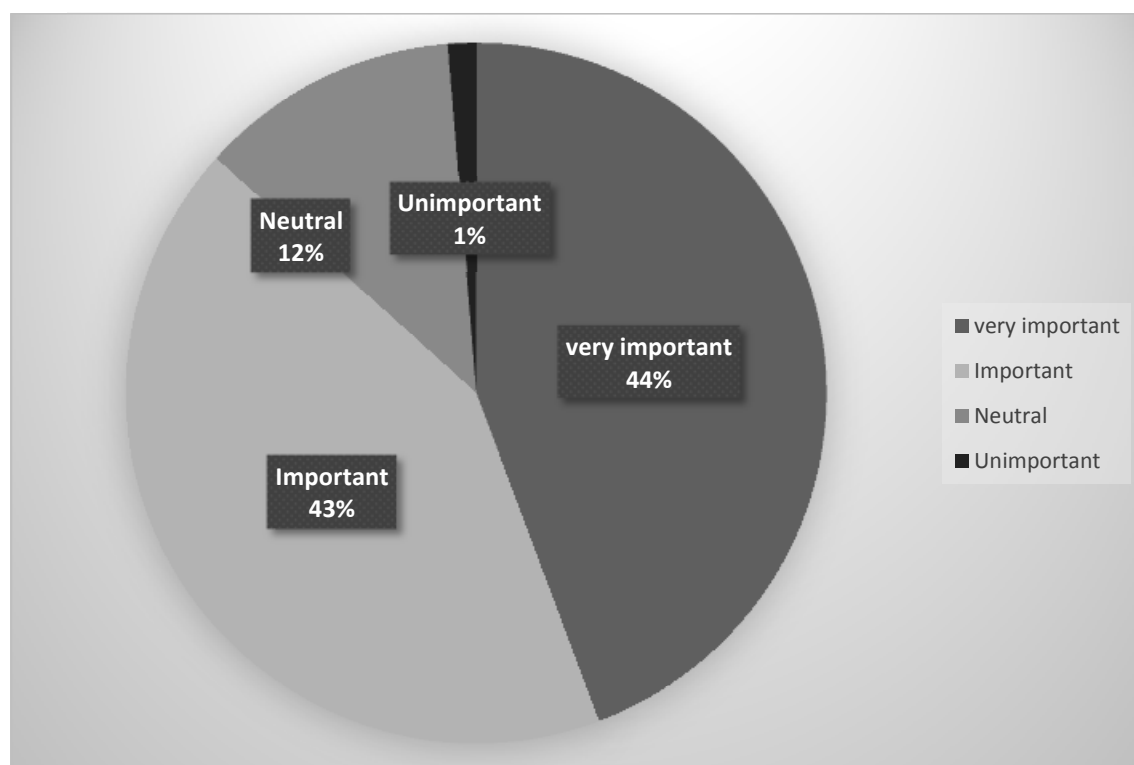


Source: Diagram created by author.

Figure 5.2. Level of importance of health to the participants

The second most important area of concerns for the participants of the survey was finance. Figure 5.3 below shows the level of importance of finances to the respondents. Almost half (44.3%) of the respondents expressed that finances were very important to them. This finding is consistent with the fact that 68% of total respondents were in the labor force and

money matters are a major concern to their families. The majority of the respondents immigrated to Canada within the last ten years, and 22% of them are actively seeking employment. It is understandable that financial needs are important to immigrant families, and given their felt needs in finances, workshops aimed at teaching people how to manage personal finance would be of utmost help to the new Chinese immigrant families.

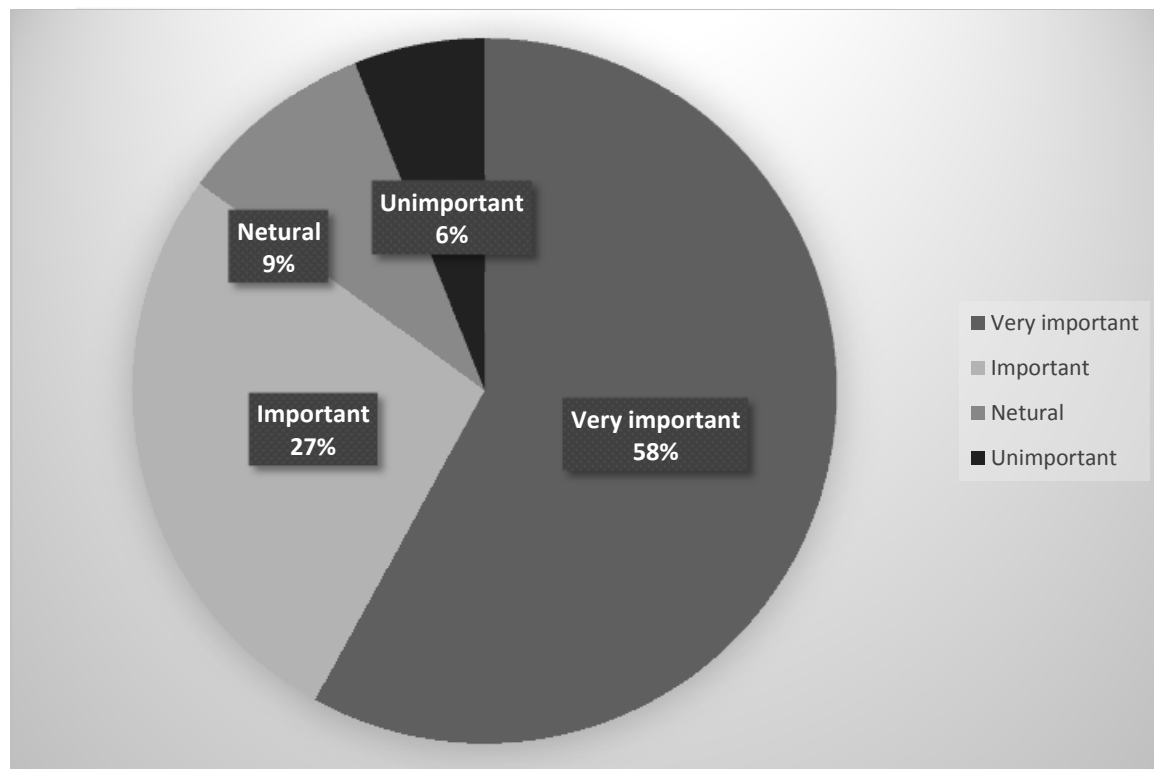


Source: Diagram created by author.

Figure 5.3. Level of importance of finance to the respondents

The third area of concern was parenting. Slightly more than half (58%) of total respondents believed that parenting was very important to them. Another 27% of all the respondents also expressed that parenting was important. That means 85% of all the respondents had parenting needs. This was also consistent with MMC's outreach experiences in Markham

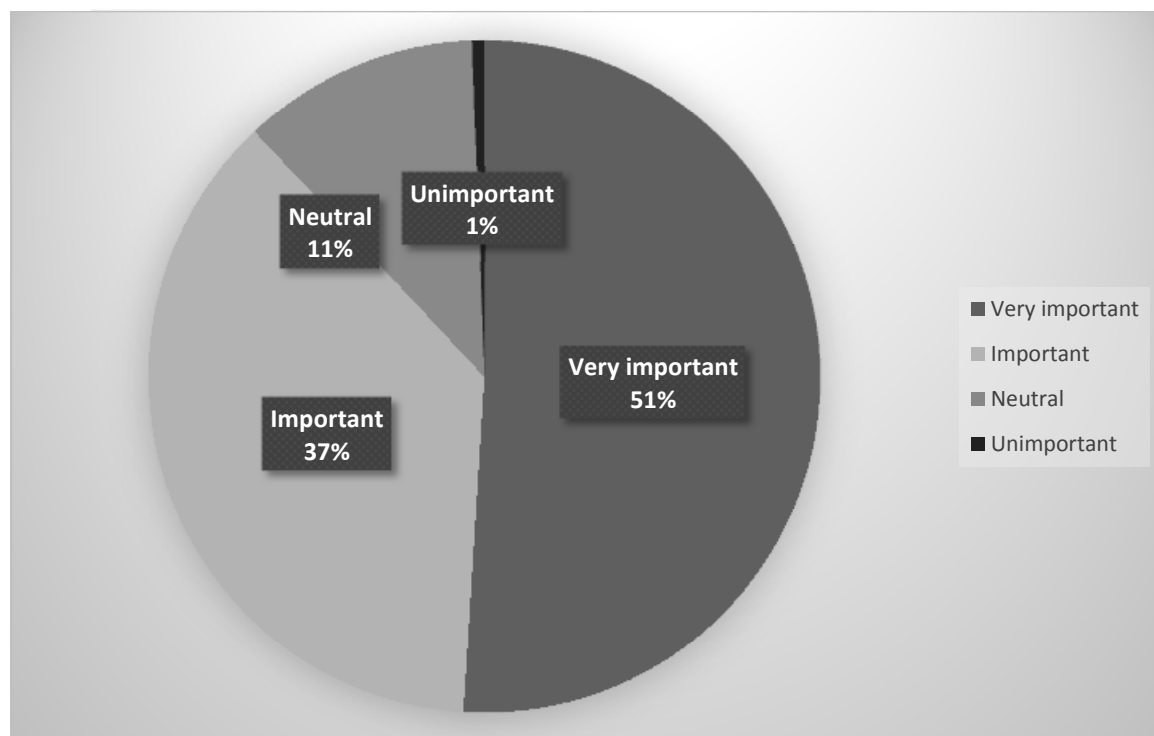
North where most of the unchurched Chinese who came to the outreach activities were families with young children. Figure 5.4 shows the ratings of the importance of parenting to the respondents. Given such urgent needs of parenting among Chinese immigrant families, MMC could provide parental workshops and support groups to help the immigrant parents.



Source: Diagram created by author.

Figure 5.4. Level of importance of parenting to the respondents

The fourth area examined was careers. Immigrants do have the need to re-establish their careers and to build financial security in a foreign land. Figure 5.5 shows the responses of the participants on careers.



Source: Diagram created by author.

Figure 5.5. Level of importance of career to the respondents

Slightly more than half of all the respondents expressed that a career was very important to them and another 37% of the respondents viewed a career as important. This is consistent with the fact that 68% of all the participants were in the labor force and it was important to have a career to establish financial security in order to provide for one's family. Re-establishing one's career in a foreign land is certainly not an easy task. One of the key hindrances for Asian immigrants finding jobs in Canada is the language barrier. MMC can provide great assistance by making ESL classes¹⁵² available to them.

The fifth pressing need posted for the respondents was recreational and leisure activities. "[The] Chinese notion of "leisure" does not only include natural philosophy, personal

¹⁵² ESL stands for "English as second language."

cultivation, aesthetic taste, art and literature ... [it also includes other recreational activities such as] Tai Ji, Qi Gong, Chinese Kungfu.”¹⁵³ Figure 5.6 shows the level of importance of recreation and leisure to the respondents. This was interesting in that Chinese immigrants viewed recreation and leisure as important to them. More than one third (38%) of total respondents expressed that recreation and leisure was very important and another 45% said it was important. Such an observation seems to indicate that there was a cultural trait in mainland Chinese that recreational and leisure activities were deemed as important. In “Social Transformation: The Value of Traditional Leisure Culture of China Revisited,” Ma confirms such cultural trait of leisure:

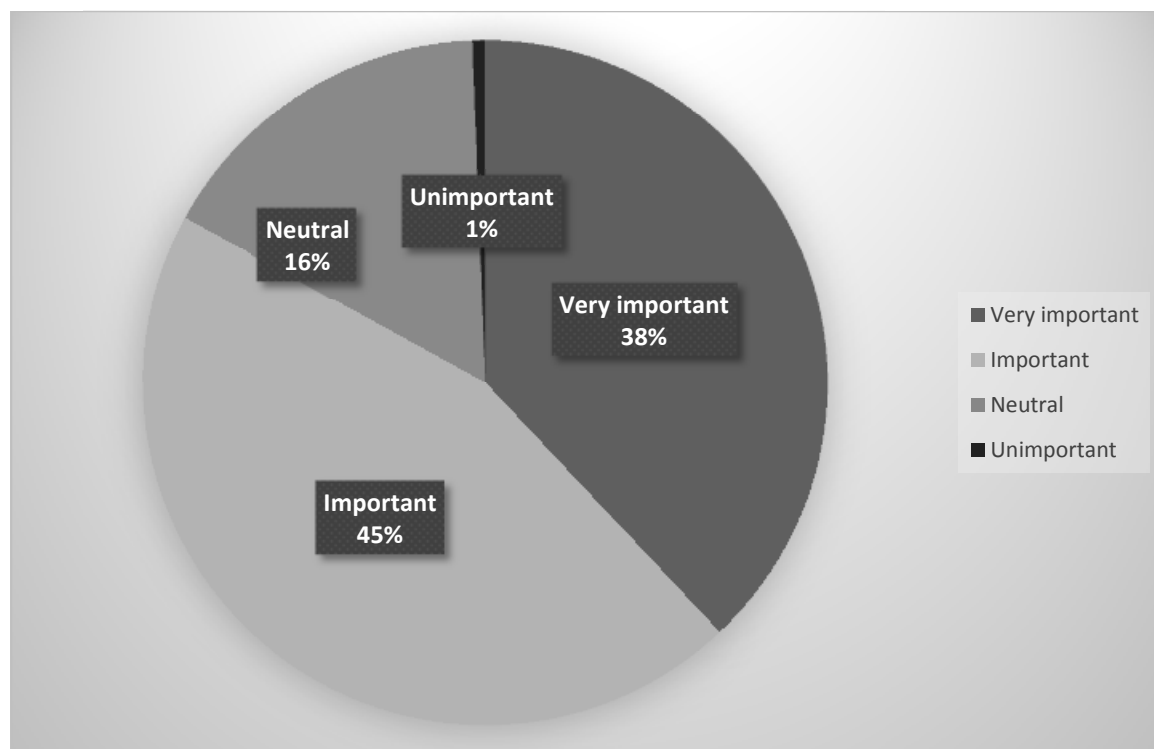
from ancient time to the present day, leisure, as a special cultural form, has often permeated people’s lifestyles and behavioral patterns widely as a force that is direct, intimate, free, sentimental, and humanizing. Not only has leisure aided human beings in a biological sense, helping them to recover their physical strength and energy, but through meaningful leisure activities people have brought forth many beautiful fruits – spiritual sublimation and the release of humanistic concern and creativity.¹⁵⁴

Another study on the role of leisure for Chinese immigrants shows that “leisure is shown as an essential component to the life ... It is evident that Chinese [immigrants]...place great value on health and understand the health-related benefits of leisure...and how leisure provided a way to learn and practice more about their culture [since living in Canada].”¹⁵⁵

¹⁵³ Huidi Ma, “Social Transformation: The Value of Traditional Leisure Culture of China Revisited,” *World Leisure*, no. 1 (2009), <http://goo.gl/TclaUz> (accessed February 15, 2016).

¹⁵⁴ Ibid.

¹⁵⁵ Yvonne Wing-Yan Ng, “The Role of Leisure for Chinese Immigrants at the *First Chinese Senior Association of Vaughan*” (master’s thesis, University of Waterloo, 2011), 104.



Source: Diagram created by author.

Figure 5.6. Level of importance of recreation and leisure to the participants

The survey labelled the sixth pressing need as “others” and the respondents were encouraged to write down other pressing needs which were not mentioned in the survey for clarification. However, none of the respondents wrote anything under this “Other” category.

In summary, Table 5.2 shows the level of importance for each of the five pressing concerns. The figures show that each pressing needs had over 80% of cumulative ratings and it is clear that these five pressing concerns were actual felt needs in their lives.

Table 5.2. Summary of how the respondents viewed the five pressing needs

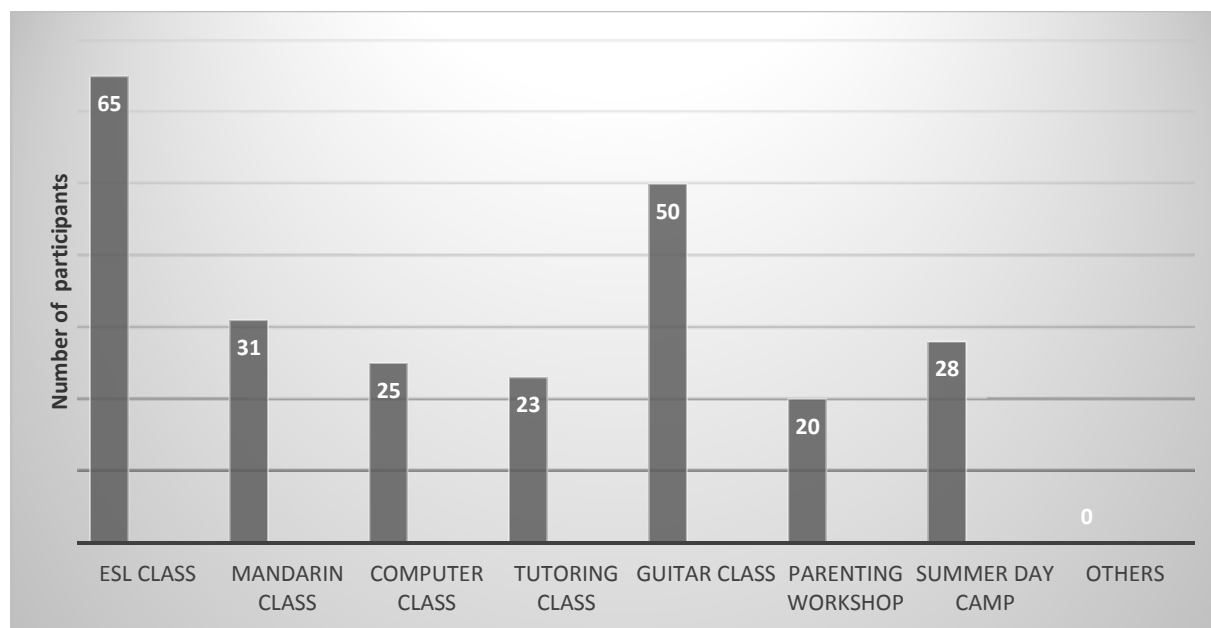
	Very important	Important	Cumulative
Health	71%	22%	93%
Finance	44.3%	42.4%	86.7%
Parenting	58%	27%	85%
Career	51%	37%	88%
Recreational/leisure	38%	45%	83%
Others	-	-	-

Source: Table created by author.

Meeting the Needs

Sections four to six of the survey laid out popular programs and activities that aim to meet the felt needs of the unchurched. MMC cannot possibly provide all these programs and activities at once. MMC needs to prioritize the implementation of these programs and activities based on survey findings given the limited resources at MMC.

In section four, the participants were asked whether they would like to attend the following: ESL class, Mandarin class, computer class, student tutoring class, guitar class, parenting workshop, and children's summer day camp. Figure 5.7 reveals their interest level in joining these classes.



Source: Diagrams created by author.

Figure 5.7. Level of interest in attending nourishment classes

ESL class tops the list with 65 respondents showing their interest in attending. This was mainly due to the fact that many Chinese in Markham North were recent immigrants from China. The ESL class was deemed desirable and beneficial in helping them to integrate into the mainstream society.

The second most desirable activity is guitar class. 50 participants (32% of all the respondents) showed great interest in attending the guitar class. MMC has qualified members to teach guitar classes and this ministry would attract many unchurched Chinese to the church.

In section three of the survey, 58% of the respondents viewed parenting as very important to them. Yet, when it came to actually committing to a parenting class, only 13% of the respondents said they would attend. This means even though the respondents acknowledge parenting needs, they would rather not seek outside help when it comes to raising their children.

Traditional Chinese values are heavily influenced by Confucian teachings which emphasizes parental authority. According to Paul Tokunaga, “children must honor and obey parents, putting their parents’ comfort, interest and wishes above their own.”¹⁵⁶ Tokunaga points out an important tendency in immigrants: “closer to the immigrant experience, the stronger pull to retain the value of the homeland.”¹⁵⁷ As most of the unchurched Chinese in Markham North were recent immigrants from mainland China,

retaining the language and culture of a former way of life frequently threatens to jeopardize their relationship with the second- ...generation Canadian-born young Chinese, who have become thoroughly familiar with the English language and Canadian culture through school and work, and who often wish to shed an exclusively Chinese ethnicity.¹⁵⁸

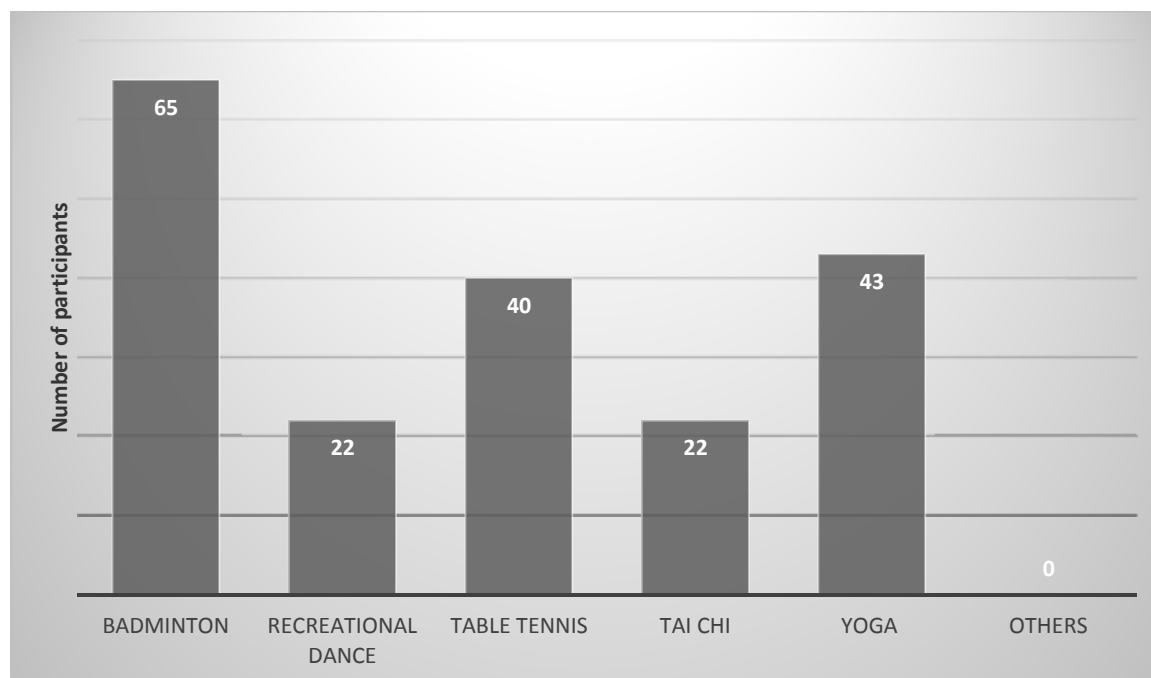
One can imagine the cultural battles that exist between the first generation immigrant parents and the second generation children when immigrant parents insist their homeland values and culture be strongly enforced at home. Given their Confucian influence, immigrant parents do not usually seek external help in order to avoid vulnerability and lose face in front of others in environments such as parenting classes. Apart from the ESL and guitar class, respondents showed little interest in other classes listed in the survey.

In section five, respondents were asked which recreational or leisure activities they would like to participate in, as demonstrated in Figure 5.8:

¹⁵⁶ Paul Tokunaga, “Pressure, Perfectionism and Performance” in *Following Jesus Without Dishonoring Your Parents*, ed. Jeanette Yep, Peter Cha, Susan Cho Van Riesen, Greg Jao and Paul Tokunaga (Downers Grove, IL: InterVarsity Press, 1998), 21.

¹⁵⁷ Ibid., 20.

¹⁵⁸ Bruce L. Guenther, “Ethnicity and Evangelical Protestants in Canada” in *Christianity and Ethnicity in Canada*, ed. Paul Bramadat and David Seljak (Toronto, ON: University of Toronto Press, 2008), 382.



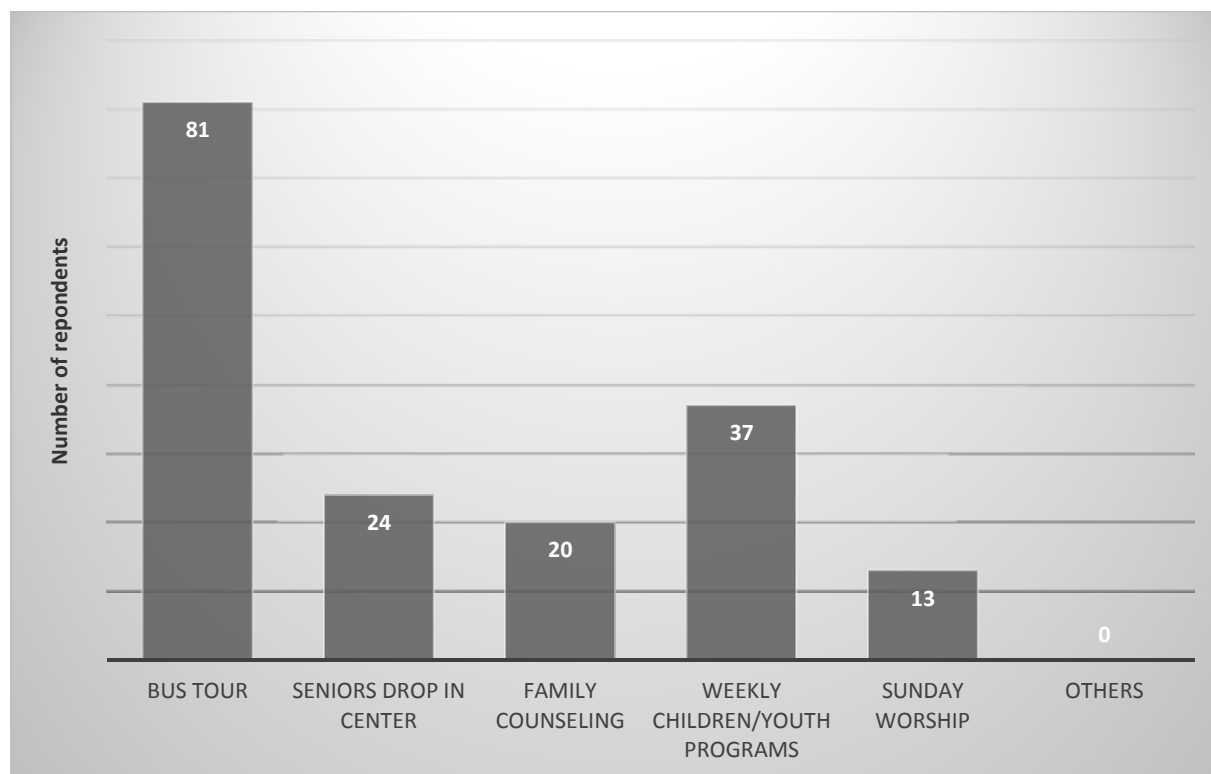
Source: Diagram created by author.

Figure 5.8. Level of interest in recreational/leisure activities

It is interesting to note that badminton was the most favored recreational activity by the respondents as more than half (54%) of all the respondents said they were interested in it. MMC does not have a gymnasium and is therefore unable to host badminton activities on the church premises. The only way to provide badminton activities is by renting a school gymnasium.

The next popular recreational activity is yoga. MMC does not have a qualified yoga teacher from its congregation. In order to provide a yoga ministry, MMC would need to hire external help to facilitate this ministry.

In the last section of the survey, respondents were asked whether they would be interested in attending programs organized by church. Figure 5.9 shows the responses of the participants. More than half (51%) of total respondents expressed their keen interest in participating in bus tours organized by the church.



Source: Diagram created by author.

Figure 5.9. Level of interest in church programs

One of the possible reasons for such eagerness in bus tours is that the cost can be less expensive than other travel alternatives. Bus tours are also a convenient way for new immigrants to enjoy hassle-free holidays, as organizers would take care of all the administrative arrangements on their behalf. On the other hand, respondents showed low interest in the church's other programs such as the weekly children and youth activities. Such low interest in attending church's weekly children and youth program was consistent with the feedbacks MMC received during its summer outreach events in neighborhood parks when the unchurched Chinese were invited to bring their children to weekly children and youth program in MMC. Most unchurched Chinese parents prefer to register their children for secular interests and academic improvement classes throughout the week because they believe such activities will benefit their children more.

Unfortunately, spiritual nourishment for children is not a priority for immigrant parents. There was also low interest in attending Sunday service (8%) and family counseling service (13%).

Summary

The respondents showed a clear picture of what their felt needs were and how the church could meet some of these needs. As all of the respondents were recent immigrants, establishing their families in a foreign land with a western outlook posed many challenges for them. Health is looked upon as foremost concern. Advancement in medicine and easy access to vast amount of information make people more aware of their health needs. Finance and career are also viewed as very important to immigrant families, as they are essential to build future security. The language factor hinders most immigrants from re-establishing their homeland career in Canada, because professional credentials are sometimes not recognized by equivalent Canadian professional societies, as well as the fact that inability to speak fluent English immediately disqualifies them as eligible candidates for certain jobs. Providing ESL classes would address an immediate and critical need.

Parenting is another big concern for immigrant families. The survey shows that more than half of the respondents believed that parenting was very important to them, and yet they were not ready to seek parenting help and family counseling service from external sources unless major crisis occurs. Typical immigrant parents are concerned with sending their children to academic improvement classes and other secular activities. However, they are not interested in sending children to church for spiritual nourishment.

For recreational and leisure activities, unchurched immigrants expressed their eagerness to participate in badminton matches, yoga class, and guitar class. Given these results, MMC

needs a strategy to provide ministries that can meet some of these felt needs in order to build meaningful bridges with the unchurched immigrant families in Markham North. Without such “holy bridges,” it is unrealistic to expect new families to walk into our church services simply because they want to or out of curiosity. In conclusion, Chapter 6 will discuss the proposed refined Missional and Incarnational outreach model for MMC in order for MMC to effectively reach the unchurched Chinese in Markham North.

Chapter Six

Refined Missional-Incarnational Model for MMC

Introduction

Many literatures on church growth point out that the traditional approach to evangelism does not work well in postmodernity. Neil Coles, one of the advocates of the Organic Church Movement, explains the problems of the traditional approach on evangelism as follows:

...whenever the local church does attempt to engage the world in evangelism, it most often employs a “y’all come” type of outreach. The church, in effect, throws some type of party and expects the world to come to it...we spend much time thinking up ways to make this sacred hour on Sundays relevant to them so that they will want to come...do we really think that they will actually be impressed by our performance and that this will lead them to want to be among the churched?¹⁵⁹

Even though the unchurched are not eager to come to church, it does not mean they are not interested in spiritual matters. In *Building A Contagious Church: Revolutionizing The Way We View And Do Evangelism*, Mark Mittelberg points out:

spiritual interest is at a high level in our culture but so is bewilderment about what to believe and whom to trust... the question is, are we prepared to help them? Are we becoming the kind of people – and are we building the kind of churches – that will be able to assist them in embarking on spiritual journeys that will eventually bring them to Christ?¹⁶⁰

When it comes to evangelizing, one of the biggest challenges is finding the right approach to connect the people with the gospel. MMC has not been successful in reaching the unchurched Chinese community for Christ in Markham North due to the passivity of its church membership on evangelism and reliance on the traditional approach of evangelism. In order for MMC to

¹⁵⁹ Neil Cole, *Organic Church: Growing Faith Where Life Happens* (San Francisco, CA: Jossey-Bass, 2005), xxix-xxv.

¹⁶⁰ Mark Mittelberg, *Building a Contagious Church: Revolutionizing the Way We View and Do Evangelism* (Grand Rapids: MI: Zondervan Publishing House, 2000), 19-20.

change this situation and to achieve numeric growth, the author proposes to replace the traditional approach of evangelism with the refined Missional-Incarnational Model which is capable of mobilizing the membership in the business of “saving souls” in a shifting cultural and social environments. On the other hand, implementing a new ministry model often triggers resistance and divisions, as some church members reminisce that the traditional evangelism model worked effectively in the past. Elmer Towns, a seminary professor and an expert on church growth explains the need for a shifting strategy thusly:

...because God meets people where they are, let's not be surprised if God uses different methods today. He works differently today than He did in the past age... as a matter of fact, our traditional methods will not be as effective in the future, as they have been in the past. No one method of communicating the gospel will always be the most effective.¹⁶¹

The refined Missional-Incarnational Model emphasizes the necessity of living missionally for Christ. When Christians realize their primary calling is to glorify Christ by reaching others for Him, evangelism becomes their lifestyle instead of participating in an outreach program for a specific time and place. There is a genuine passion and joy in reaching out to the unchurched community when one rejoices in seeing others get to know Christ. Six essential elements compose this refined model: presence, proximity, building relational bridges, prayer, proclamation, and multi-site church.

Presence

God's way to redeem the world was through the incarnation of Christ, and world evangelization can be achieved through obedience to the Great Commission: “And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end

¹⁶¹ Elmer Towns and Ed. Stetzer, *Perimeters of Light: Biblical Boundaries for the Emerging Church* (Chicago, MI: Moody Publishers, 2004), 138-139.

will come.” (Matthew 24:14). Ministry of reaching the lost for Christ is clearly not restricted only to church leaders, pastoral staff, and a few gifted individuals but to include everyone who are genuine followers of Christ. In order for the gospel to be preached in the whole world, the entire church body needs to be mobilized to become the “presence” of the gospel army. Three requirements must be met before MMC can mobilize its membership in outreach. Firstly, it is necessary to create a welcoming and accepting atmosphere at all levels of church ministry in order to help newcomers and non-believers feel comfortable. So often the ministries of MMC are geared solely towards meeting the spiritual needs of its existing membership and those who are already Christians, thus making it difficult for newcomers to participate and feel welcome. In addition, church members only consider bringing their non-believing friends to church when there is an evangelistic meeting or gospel event which is scheduled only a few times a year. Such infrequent invitations to non-believers are not indicative of a missional lifestyle. To correct this passivity in reaching out to the unchurched, the spirit of mission and outreach needs to permeate all levels of church ministry. All church activities and programs need to be deliberately planned and conducted in ways that are “suitable” for both Christians and newcomers. Implementing such a change may give a false impression that MMC is adopting the “attractional” model, heavily criticized as the “outreach and in-drag” approach,¹⁶² incapable of contributing to long term numeric growth. There is a big difference between “suitable” and “attractional.” Ministry in its plain form (stripped of intentional packaging) is suitable to meet the needs of everyone (Christians and non-Christians alike) as is reflected in 2 Timothy 3:16-17: “Every part of Scripture is God-breathed and useful one way or another - showing us truth, exposing our rebellion, correcting our mistakes, training us to live God’s way. Through the Word we are put

¹⁶² Hirsch, *The Forgotten Ways*, 34.

together and shaped up for the tasks God has for us” (The Message). On the other hand, the attractional approach deliberately makes ministry more entertaining and appealing in order to impress the audience. It is true that some people may be impressed by the “attractional” programs. But the impression will die down quickly if the “attractional” model cannot come up with meatier content. The “attractional” model always requires a large team of helpers to brainstorm and to implement programs, and such a grand approach is not practical with smaller churches like MMC. On the contrary, when every ministry is readily suitable for non-believing friends, inviting non-Christians to church meetings can become habitual and eventually a lifestyle. Whether it is the worship service or a cell group meeting, those who are involved in leading the meeting need to understand that their particular ministry is suitable for people from different walks in life. Table 6.1 summarizes the specific changes that MMC needs to implement in order to make all ministries suitable for both Christians and non-Christians.

Table 6.1. Proposed implementation of changes to MMC’s ministries

Ministry	Changes
Worship	<ul style="list-style-type: none"> • More songs relevant to non-believers • Less traditional routines, more spontaneity, creativity • More specific prayers for the lost and community • More evangelistic sermons • More conversion testimonies • Planting a Mandarin worship service
Sunday School	<ul style="list-style-type: none"> • Create seekers class (e.g., faith, apologetics, etc.) • Provide evangelism training workshops • Invite missionaries to teach Sunday School classes on mission and evangelism
Cell Groups	<ul style="list-style-type: none"> • Purposes of the cell group should be experiential and application-based rather than intellectual and educational • Evangelistic bible study instead of doctrinal study • Build authentic, caring relationships • Invite unchurched friends • Pray for the lost, and the unchurched community

	<ul style="list-style-type: none"> • Participate in local neighborhood outreach regularly
Children	<ul style="list-style-type: none"> • Evangelistic outlook • Creative and interactive teachings instead of baby-sitting • Combining the Children worship with the Children Sunday School to become one compact inspiring program • Improve quality of ministry by actively training new workers and re-training existing workers
Evangelism	<ul style="list-style-type: none"> • Mobilize church members to get involved in outreach ministry through quarterly evangelism campaigns • Weekly outreach in neighborhood parks • Weekly “bridges” programs in local community (e.g., badminton and other programs)
Deacon Board and Pastors	<ul style="list-style-type: none"> • Active leaders of short-term mission teams • Active leaders of community outreach • Prayer warriors for lost souls and the unchurched community • Planning for the off-site ministry centers in the unchurched community • Hiring a Mandarin ministry worker

Source: Table created by author.

Secondly, MMC must change its ministry model from a bilingual church to become a trilingual church to accommodate the Mandarin-speaking community in Markham North. MMC successfully transitioned from a monolingual church to a bilingual church through the provision of a separate English worship to meet the spiritual needs of the second-generation. The transition from monolingual ministry to bilingual ministry required sacrifices from the first-generation immigrant congregation. The capable bilingual immigrant leaders needed to serve in the English ministry, in addition to the Chinese ministry, in order to help grow and nurture the younger congregation. As it usually takes time for all new ministries to grow, one can imagine how much resources (both human and financial) are involved during the growing process. It is inconvenient for the Mandarin-speaking visitors to listen to a translated message when they come to MMC's Cantonese-speaking service. At the present moment, there are seven Mandarin-speaking

members at MMC and the translated worship service is not the best way to nourish the spiritual well-being of both the Cantonese and Mandarin groups in the long run as meanings may be lost in translation when preachers address subject matters only a particular congregation can understand. Before MMC introduced the Mandarin translation in its Cantonese service, several Mandarin-speaking visitors who came to the Cantonese service were turned away and told to go to other churches that had a Mandarin worship service. A separate Mandarin worship service for MMC is a definite advantage to retaining Mandarin-speaking newcomers and is spiritually beneficial to the Mandarin-speaking members at MMC. The absence of a Mandarin-speaking worship service cripples the development of the Mandarin-speaking ministry and consequently a small, stagnant Mandarin-speaking congregation may not be able to exert much presence and impact on the large unchurched Chinese community in Markham North.

Thirdly, MMC needs to hire an additional full-time worker to develop the Mandarin-speaking ministry. Due to the small size of the Mandarin group at MMC, hiring an additional full-time pastor may seem unnecessary. But the huge mainland Chinese population in Markham explains the necessity for MMC to hire an additional full-time worker in advance to reach this unchurched mainland Chinese population for Christ. According to Markham Demographics 2011, there were 42,225 Markham Chinese residents who were originally from mainland China.¹⁶³ If MMC desires to be faithful to its missional calling to reach the unchurched for Christ, it is necessary to hire a full-time Mandarin ministry worker to evangelize with focus and understanding to the Mandarin-speaking community in Markham North.

¹⁶³ City of Markham, "Markham Demographics 2011: Quick Facts", <https://goo.gl/c3kpkS> (accessed March 2, 2016).

Proximity

The value of having all church ministries suitable for Christians and non-Christians alike helps to cultivate a missional mindset for MMC membership to invite their friends to church more frequently. Missional possibilities are not limited to activities taking place inside the church but can take place beyond its physical location into the neighborhood of the unchurched. MMC is located in the rural area of Markham North, and the nearest Chinese community is about five kilometers south. MMC cannot wait for the unchurched Chinese immigrants to come knock on the church door to attend its “suitable” programs and activities. On the contrary, MMC needs to be proactive in taking the church to the unchurched community and to engage meaningfully with non-believers. Alan Hirsch argues similarly:

to act incarnationally therefore will mean in part that in our mission to those outside of the faith we will need to exercise a genuine identification and affinity with those we are attempting to reach. At the very least, it will probably mean moving into common geography/space and so set up a real and abiding presence among the group.¹⁶⁴

It is difficult to imagine a local church that does not have the passion to reach its neighboring community for Christ. But it is also understandable that it takes different types of churches to reach all types of people. As MMC is an ethnic Chinese church, it would be easier for MMC to connect with their clansmen from China. Yet for MMC to reach out to mainland Chinese is not without challenges. The first challenge is the language barrier as previously explained. The second obstacle is the great cultural diversity even among mainland Chinese, as different parts of China have unique local dialects and cultural distinctions. As a result, it requires a cross-cultural mindset for MMC to reach the mainland Chinese. However, encouraging determination to reach the world for Christ together with the empowering of the Holy Spirit would enable MMC to reach out to the Mandarin-speaking unchurch community in Markham North. The author

¹⁶⁴ Hirsch, *The Forgotten Ways*, 133.

believes that it was God's plan to relocate MMC from Richmond Hill County to its current Markham location in order to specifically reach the unchurched Mandarin-community for Christ.

How can MMC bring its presence to the unchurched Chinese community in Markham? The first step is to make local Chinese immigrant families aware of MMC's physical presence in their community. In order to do so, MMC has been conducting outdoor park outreach during the summer months. One of the cultural distinctions of mainland Chinese families is bringing their family to neighborhood park for relaxation and recreation in the evening when the weather is warm and nice.¹⁶⁵ Mainland Chinese adults like engaging in group "exercise dance", *Qi Gong* (a form of kung fu), opera singing, and many other leisure and recreational activities in neighborhood park while their younger children or grandchildren play with one another in the vicinity. One of MMC's park outreach strategy is to befriend the children through different activities such as face painting, handing out animal balloons, puppet show, sports programs, intentional Bible story telling while teaching the children to do crafts. Some families were overwhelmed by gifts given to their children and a few adults showed interest in knowing more about MMC. The park outreach also provides open opportunities for the outreach team to invite unchurched Chinese families to MMC's bridge-building activities in a nearby school, which the author will discuss in the next section.

However, the park outreach is not without challenges. One challenge is the weather. Cold, windy, and rainy days discourage people from going to the park. The park outreach ministry can only take place during the warmer months. The second challenge is crowd control in the park. Children tend to run around and seldom stay in one area, making it difficult for the outreach team to gather them at one spot for activities. The third challenge is distraction.

¹⁶⁵ Immigrants from Hong Kong do not share this cultural trait, as they prefer to stay home with their children instead.

Anything unpredictable that goes on in the park can become a distraction to the children and the outreach team. Nevertheless, the park outreach team managed to build friendships with a few children and their families, and some of them have become regular participants in the badminton outreach activities.

MMC took this phenomenal step of going into the Markham North community to work on park outreach five years ago, but there is a general lack of support and participation from the church membership; the park outreach is discounted as social work, which does not lead to conversion or adding to church attendance. However, congregants' enthusiasm and participation in community outreach will increase when they realize MMC is "a missional church [that] mobilizes all its members to be sent into the community"¹⁶⁶ and it is also "a *going* church, a movement of God through his people, sent to bring healing to a broken world".¹⁶⁷ The park outreach is the first step MMC has taken to bring the presence of MMC into the unchurched Chinese community. The next step is to build relational bridges with the unchurched so that proclamation of the gospel can take place under the atmosphere of trust and respect.

Building Relational Bridges

The purpose of ministry and outreach is "connecting with people...and reach people... when people experience the love of God within a genuine, caring, and biblical community of believers, they're more likely to connect not only with the church family, but also with the Lord of the Church."¹⁶⁸ The best way to connect with people is through relational bridges through which people build trust and friendship, such as over common interests, hobbies, and activities.

¹⁶⁶ Hirsch, *The Forgotten Ways*, 45.

¹⁶⁷ Ibid., 34.

¹⁶⁸ Ed. Stetzer and Mike Dobson, *Comeback Churches: How 300 Churches Turned Around and Yours Can Too* (Nashville, TN: B & H Publishing Group, 2007), 115.

Before MMC is able to build relational bridges with the unchurched Chinese community in Markham North, MMC must recognize the felt needs of the unchurched Chinese, as those felt needs are indications of the kinds of activities and programs that MMC should use to build relational bridges. For this purpose, the author conducted the survey summarized in the previous chapter, with over two hundred unchurched Chinese in Markham. The survey results are to guide MMC on prioritizing the implementation of different relational bridges to address the specific felt needs of the unchurched. Table 6.2 below shows the summary rankings on five pressing concerns and the top five demands for activities and programs listed on the survey-questionnaires.

Table 6.2. Summary of rankings on concerns and top five demand for activities and programs

Ranking in descending order	Cumulative importance	Activities and programs
1	Health	Bus tour
2	Career	ESL, Badminton
3	Finance	Guitar class
4	Parenting	Yoga
5	Recreational/leisure	Table tennis

Source: Table created by author.

Of the five areas of concerns, health is number one. MMC does not have any health care professionals in its congregation and would need to pay health care specialists to conduct seminars for the Chinese immigrants. Conducting frequent health care seminars means incurring high costs, but infrequent seminars may not be enough to build the relationships between MMC and the Chinese immigrants. As a result, MMC is not able to offer any relational-bridge program

in this area. The second highest ranking in cumulative importance is career. As governmental agencies and other social organizations regularly hold job fairs and seminars for the new immigrants, it does not seem productive for MMC to invest resources in building a relational bridge with new immigrants in the area of career. Similarly, it is not suggested for MMC to build a relational bridge with immigrant families in the area of finance as banking and financial institutions can provide better services than MMC. On the other hand, MMC can provide parental workshops and counseling services for the Chinese immigrant families, but unfortunately most Chinese families are reluctant to seek help unless a serious crisis occurs. Therefore, a regular parental support group or counseling service may not be well-attended by local Chinese immigrant families.

Even though the area of recreational/leisure ranked lowest among the five areas of concerns, it is the most feasible area for MMC to build relational bridges. A bus tour tops the list of the most wanted activities of the Chinese immigrants. As durations of bus tours vary from one day to entire weeks, such trips would allow MMC members to get to know the Chinese immigrant families through staying together throughout tours. MMC can organize bus tours for the unchurched Chinese immigrant families during school holidays without creating a financial burden on the church, as tour costs can be shared by the participants. Also, organizing bus tours does not require a lot of manpower.

The survey also revealed a high demand for ESL classes and badminton activities. With good badminton players and a qualified ESL teacher and eager ESL teaching assistants in the congregation, MMC has been able to meet these two particular needs. In 2013, the author proposed that MMC start a trial badminton outreach by renting the gymnasium of a local school in the center of the unchurched Chinese community in Markham North. Forty-two local Chinese

registered for this badminton event and fifteen players still come regularly to the weekly badminton activity. On a few occasions, MMC badminton team members invited non-member badminton players to their homes for meals and received personal invitations in return. Friendships and relationships are building over time between MMC members and local badminton players. Instead of treating badminton outreach as a trial project, MMC should continue to make the badminton project as a key “bridge-building” ministry with the unchurched Chinese community.

The survey also indicated that there was a high demand for ESL classes. In response, in November 2015, MMC started a two-hour ESL class at the church on Sunday afternoons. Four seniors from the local Chinese community came to this ESL class: two were Christians from another church while the other two were non-Christians. The two non-Christian women have stopped coming to the ESL class because they were not able to get a ride to go to church on Sunday afternoons. We were told by a few potential ESL students that Sunday afternoon was not a convenient time as Sunday was usually reserved for family time. It is necessary for MMC to consider changing the time and place of the ESL class to accommodate more students who can come at their ease and convenience. The school where MMC has been renting for badminton outreach is a convenient location in the local Chinese community and MMC can consider renting week nights and Saturday morning to expand its bridge-building ministry. The weekly ESL ministry provides a safe and non-threatening environment where friendship and trust can easily be built over time.

Almost one-third of the survey respondents expressed interest in the guitar class. MMC had experiences in conducting a guitar class as an outreach ministry before relocating from Richmond Hill. The guitar outreach ministry was able to reach a few Chinese families who

eventually converted to Christianity and became church members. Given the previous experience, it would not be difficult for MMC to organize a weekly guitar class for the local Chinese community. Again, MMC needs to choose a convenient time and location for this class in order to maximize the number of students. A convenient location for the guitar outreach is the same school where the badminton outreach takes place.

Yoga is another recreational activity that was in high demand. MMC does not have a qualified yoga teacher in its congregation, but it is possible to hire a Christian yoga teacher to teach the weekly two-hour yoga class. Students can pay a minimum fee to keep the cost down in order to make such classes feasible. There are many types (or branches) of yoga and some are heavily connected to eastern mysticism and meditation. MMC needs to cautiously choose the yoga practice that is limited only to physical exercises without any religious components. Yoga can be a very effective bridge-building ministry, as weekly meetings in classroom settings help nurture friendship. As yoga ministry needs a yoga teacher to lead the activity, this ministry does not require many helpers from the outreach team to take active leadership role during the program. And the cost of renting a classroom to hold the weekly yoga class is relatively inexpensive compared to renting the gymnasium for badminton.

Many survey respondents also expressed interest in playing table-tennis. Table-tennis requires a big room with a high ceiling as well as bulky tables. MMC does not have such a room to accommodate table-tennis activities. On the other hand, the school gymnasium seems to be an ideal place for the table-tennis ministry. However, the school board does not allow renters to store their bulky ping pong tables in the gymnasium's storage room. It is impossible to transport the bulky ping pong tables to the school gymnasium for the weekly ping pong activity. In order to launch the table-tennis ministry, MMC would need to rent a conveniently located facility in

the community and purchase the necessary equipment. The costs can be very high but is workable in the long run when MMC implements the “multi-site” vision of church planting, which will be discussed in the last section of this chapter. As it is not feasible to hold the table – tennis ministry in school gymnasium, the ping pong ministry has low priority for its implementation in the short run. Table 6.3 below summarizes the bridge-building ministry plan under the refined Missional-Incarnational Model:

Table 6.3. Implementation plan of relational-bridge ministries

Implementation Date	Bridge Ministry	Resources Needed	Cost per Year
September 2013	Badminton	School gymnasium	\$4000
May 2016	ESL class	School Classroom	\$1200
September 2016	Guitar class	School Classroom	\$1200
March and August 2017	Bus tours	Bus tours	-
January 2017	Yoga class	School Classroom Yoga teacher	\$1200 (\$2400 will be covered by user fees)

Source: Table created by author.

MMC does not charge the badminton players user fees for coming to the badminton activities, and as a result, the \$4000 for renting the school gymnasium becomes a part of the operating budget of MMC’s Evangelism Department. To relocate the ESL ministry from the church to the school and to start the guitar ministry, MMC needs to add an extra \$2,400 to its annual budget. The bus tours do not add extra cost since the costs will be shared by participants. Similarly, the yoga class will need to pay the school \$1200 for rental and another \$2400 for the teacher per year. If user fees for yoga class can cover the costs of the teacher, that means MMC will need to

pay only the remaining \$1200 to cover the school rental. The additional costs to the church budget for implementing ESL and guitar classes are \$1,200 for 2016.¹⁶⁹ The extra budget required to implement all the prioritized bridge-building ministry in 2017 will be \$7,600. Despite the high financial cost, it is through these bridge-building ministry that MMC members can

be directly involved in the lives of the people [they] are seeking to reach. This assumes not only presence but also genuine availability, which will involve spontaneity as well as regularity in the friendships and communities [they] inhabit.¹⁷⁰

It is impossible for MMC to engage the unchurched Chinese community at an evangelistic level if a trusting relationship cannot be established.

Prayer

Despite many winning points, a major weakness with Hirsch's Incarnational-Missional Model is his oversight of the power of prayer in evangelization. Under the Missional-Incarnational Model, "our very lives are [looked upon as] our messages."¹⁷¹ Serving humbly and gracefully among the unchurched community does not necessarily convict non-believers of their sins and lead to conversion. Prayer plays the central role of conviction as Christ reminds his disciples "when [the Holy Spirit] comes, he will prove the world to be in the wrong about sin ...because people do not believe in me" (John 16:8-9). Paul asks fellow Christians to pray for him and his team so that they can preach the gospel without any hindrance: "and pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ" (Colossians 4:3). Before his ascension, Jesus asked his disciples to wait in Jerusalem until they were filled by the on the Pentecost. And on the day of the Pentecost, the disciples were filled by

¹⁶⁹ The ESL ministry will begin using the class from May to December (\$800) and the guitar ministry will begin from September to December (\$400). Thus the total costs are \$1,200.

¹⁷⁰ Hirsch, *The Forgotten Way*, 134.

¹⁷¹ Ibid.

the Holy Spirit and they were empowered to speak the Word of God and people were convicted and converted by the Holy Spirit. The Bible teaches very clearly that conversion is the work of the Holy Spirit and believers are used as the Spirit's instruments in proclaiming the gospel. As a result, believers need to pray to be empowered by the Holy Spirit to preach the gospel to the unchurched. It is extremely important to pray for the salvation of the unchurched community as well as to go to the community to quietly share our faith with our deeds. Prayer is vital in outreach ministry for "our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Ephesians 6:12). If MMC determines to bring the gospel to the unchurched Chinese community in Markham North, it is equivalent to saying MMC intends to invade the stronghold of the dark force. The only way for MMC to break down the stronghold of the dark force which has a grip on the unchurched Chinese community is through fervent prayers. MMC needs to mobilize the entire church membership to pray for the salvation of this community so that the door to proclaiming the gospel will be opened and the unchurched will come to know Christ.

Under the refined Missional-Incarnational Model, MMC will have a designated prayer time during both Chinese and English services, specifically for the salvation of the unreached Chinese community in Markham North. In addition, there will be quarterly fast and prayer meetings for this cause. A monthly prayer insert will be published to remind every member of MMC to pray for the unchurched Chinese community. All outreach activities and planning must be held up through prayers.

Proclamation

Another major weaknesses of the Missional-Incarnational Model is its non-offensive form of the gospel. Hirsch believes the Missional-Incarnational Model

takes the shape of the cultural group it is trying to reach. Mission in the incarnation mode is highly sensitive to the cultural forms and rhythms of a people group.¹⁷²

In the process of identifying with the targeted people group, believers are working hard to build relationships instead of preaching the Word of God intentionally. In other words, Hirsch's Missional-Incarnational Model simply leaves it to the deeds of the believers to be the proclamation. On the other hand, the refined Missional-Incarnational Model includes intentional plans to preach the Word of God to the unchurched community in its outreach endeavors. As the purpose of bridge-building ministry is to provide a platform to proclaim the gospel, the badminton outreach ministry organizes different celebration banquets to invite badminton players, their friends and the elderly ladies whom the outreach team became acquainted with during the park outreach. Locals were invited to perform their cultural dance and songs and the gospel was also preached during the celebration banquets. Table 6.4 summarizes the celebration banquets that the badminton outreach team has organized since 2014:

Table 6.4. Summary of Celebration Banquets of Badminton Outreach, 2014-2015

Date	Event	Location	Attendance
2014 June	BBQ	MMC	25
2014 December	Christmas celebration	School	79
2015 May	Mother's Day	School	120
2015 December	Christmas celebration	School	132

Source: Table created by author.

¹⁷² Ibid., 144.

The excitement of the celebration banquets was not only about its good attendance record but rather due to the fact that the gospel was preached during the banquet. It was difficult to evaluate the effectiveness of the gospel preached in the banquet as there was no conversion nor an increase in MMC's attendance. The author believes it is God who makes the church grow (1 Corinthians 3:7) and MMC's calling is to be faithful in sowing the seeds of the gospel in the unchurched community. The intentional proclamation of the gospel is the core value of MMC's outreach ministry. All bridge-building ministry will prepare for a time when the unchurched will be gathered to hear the gospel. It is also interesting to note that when the 2014 badminton BBQ was held at the church, people from the unchurched community were not eager to come. But when the celebration banquets were held in the school where badminton activities were held, many of the unchurched flocked to the meetings. There were two reasons for the good attendance of the celebration banquets. Firstly, the location of the school was convenient to the local Chinese as it was within walking distance from their houses. Secondly, the elderly ladies whom we invited to perform cultural dances and other performances in the banquets were eager to invite their own family members and their friends to come watch their performances. As a matter of fact, the overwhelming majority of the people who came to the banquets were either friends or family friends of these elderly ladies. As some of these elderly ladies were also parents of the unchurched badminton players, the park outreach team was able to befriend some of them when they were practicing cultural dances and exercise in the park. Since the Christmas celebration banquet in 2014, these elderly ladies volunteered to perform in our future celebration and their eagerness to invite their families and friends contributed to a great attendance of the banquets. The purposes of the bridge-building ministry have been realized: relationships with the

unchurched Chinese are in building and more people from the unchurched Chinese community in Markham North have heard the gospel.

Multi-site Church

The original goal of reaching out to the unchurched Chinese community was to bring the unchurched Chinese to MMC so that they would become converted and eventually become members of MMC. The well-attended badminton celebration banquets and the poorly attended ESL class gave evidence that where MMC's outreach ministry was held did make a big difference on the attendance. Generally it was difficult to invite the unchurched Chinese immigrants to come to outreach activities held at MMC. If the outreach activity was held in their community, the unchurched Chinese were more eager to participate. Such insights offer directional guidance for MMC in its long-term evangelization plan for the unchurched Chinese community in Markham North. It would be better and more effective to set up a "multi-site" or "satellite" church in Markham North if MMC desires to reach the unchurched Chinese in that community. There are many elderly Chinese living in that community and setting up a "multi-site" church in that area allows easy access for them. Both the park outreach and the badminton banquets revealed that the elderly are the important link to invite other Chinese from the community to attend MMC's outreach events.

In order to realize this plan of setting up a "multi-site" church to evangelize to the Mandarin-speaking Chinese in Markham North, MMC needs to organize all of its outreach events in the community where the unchurched Chinese are. The badminton outreach events, the ESL, the yoga class, guitar class and even the table-tennis ministry should find a local venue in the unchurched community. The school where MMC has been renting for its badminton

outreached is not available during weekdays when the school is in session. The school is also not available for rental during the summer holidays. Such limitations reduce MMC's flexibility to organize its bridge-building activities. Because the badminton events need to take place in a school gymnasium, MMC needs to consider the option of buying or renting a commercial unit in the local community for conducting the other bridge-building activities. When most of the bridge-building activities are done in the same locale accessible to people from the local community, it is easier to build familiarity and affiliation. Though the costs are much higher, MMC needs to develop a long-term plan to plant a "multi-site" church in Markham North which will help MMC beyond its boxed-in limit to effectively reach the unchurched. In *Beyond the Box: Innovative Churches that Work*, Esaum and Travis explain the benefits of a "multi-site" approach in mission:

within the box, church leaders think location; beyond the box, they think mission . These leaders aren't tethered to one place. They are developing an untethered church... For these congregations, space is never a limitation. Mission, rather than space, determines the agenda.¹⁷³

The "multi-site" ministry offers true proximity to the local unchurched Chinese community and provides a wider scope of ministry in the same locale accessible to locals. When some of the unchurched Chinese become converted, the ministry of the "multi-site" church will no longer be restricted to outreach or preparatory work for conversion; the ministry will also include worship service, cell groups, and other nourishing ministries aiming to disciple the new believers to become disciplers as well. The "multi-site" church does not need to follow the ministry pattern of the mother church. On the other hand, this "multi-site" church plant has flexibility in determining when and how the ministries are conducted in order to meet the needs

¹⁷³ Bill Easum and Dave Travis, *Beyond the Box: Innovative Churches that Work* (Loveland, CO: Group Publishing, 2003), 85.

of the targeted unchurched community. In other words, the “multi-site” church in Markham North can determine to have a worship service on Saturday night or Sunday afternoon in order to meet the convenience and availability of the local Chinese. The other strength of a “multi-site” church approach allows the sharing of resources between the mother church and the satellite church. As mentioned in the preceding section, hiring a Mandarin ministry pastor is necessary if this “multi-site” model is to be fully implemented in Markham North. The new Mandarin ministry pastor will be responsible for the development of this “multi-site” mission in Markham North and at the same time to look after the growth and development of the Mandarin ministry at MMC. In *11 Innovations in the Local Church: How Today’s Leaders Can Learn, Discern and Move into the Future*, the authors point out the strengths of the “multi-site” approach as “low cost, low amount of administration, and low drain on the sponsoring church.”¹⁷⁴ It is difficult to imagine that a small-size church like MMC will be able to plant a “satellite” church in Markham North. But God has revealed to the author and the leaders of MMC that the gospel must be preached to the unchurched Chinese in Markham North. The most direct and effective method to reach the Mandarin-speaking community in Markham North with the gospel is to bring the church to their community without expecting the unchurched community to come to MMC. Planting the satellite church in the unchurched community in Markham North seems to be the most sensible long-term plan that appeals to MMC.

Summary

To combat declining attendance and to effectively reach the unchurched community for Christ, MMC needs to change its ministry paradigm. Both the church and its membership need to

¹⁷⁴ Elmer Towns, Ed Stetzer and Warren Bird, *11 Innovations in the Local Church: How Today’s Leaders Can Learn, Discern and Move into the Future* (Ventura, CA: Regal, 2007), 67.

embrace a missional spirit to actively engage with non-believers. The traditional outreach approach needs to be replaced with the refined Missional-Incarnational Model which aims at mobilizing the entire membership of MMC to get involved in mission and personal evangelism. Church members need to know that bringing friends to church meetings are not only for few evangelistic meetings or gospel Sundays. Inviting non-believing friends to church should become a habitual practice and lifestyle because “the most winnable people are those who are closely related to us, friends, relatives, associates, and neighbors.”¹⁷⁵ In order to encourage church members to bring their friends to church, all church meetings need to be deliberately planned and conducted in ways that are suitable for both Christians and non-believers. As MMC aims to evangelize the Mandarin community in Markham North, it is necessary for MMC to hire a Mandarin-speaking pastor who would take up active leadership in reaching the unchurched community for Christ. Hiring a Mandarin pastor would also help MMC to transition from a bilingual ministry to a trilingual model.

The refined Missional-Incarnational Model also requires MMC to bring the church to the unchurched community instead of waiting passively for the unchurched to come to church. In order to bring the church to the unchurched Mandarin community in Markham North, MMC needs to conduct ministries and activities in the community to make its physical presence known to the locals. MMC has been conducting outdoor park outreach during the past five summers and has succeeded in building friendships and relationships with some children and their parents. Friendship and trust need to be in place before the gospel team can earn the right to share the gospel with the locals. In addition to outdoor park outreach, MMC needs other programs and activities to build multiple “relational bridges” with the unchurched. Programs that make good

¹⁷⁵ Elmer Towns, *Winning the Winnable: Friendship Evangelism* (Lynchburg, VA: Church Leadership Institute, 1986), ii.

“relational bridges” are activities that can address the felt needs of the unchurched. Given the limited human and financial resources of MMC, the feasible “bridge” programs that can be implemented are badminton, ESL classes, guitar classes, bus tours, yoga classes, and table-tennis. Some of these programs will incur additional costs on MMC’s budget, but it is necessary to implement these programs in order to build relational ties with the locals. When friendship and trust are in the building, the “bridge” ministry can provide a platform where the gospel is preached to the unchurched in a non-threatening manner. This method was shown to be successful from the badminton banquets previously held at a local school in the community, resulting in a large number of locals attending celebration meetings where the gospel was preached. Through badminton activities and ESL classes, MMC learned that the local Chinese were eager to participate in activities conducted in their community rather than in the church premise. Therefore, it is better for MMC to conduct as many of its “bridge” programs and activities in the local community to maximize attendance and impact. When “bridge” programs are conducted in local community, it provides familiarity and accessibility as many local Chinese that the outreach team has contact with are seniors and children.

Similarly, MMC needs to consider a long-term outreach plan in Markham North if MMC wants to exert continual spiritual influence in the local Mandarin community. The best way to bring the church to the community is by planting a church amidst the unchurched locals. As mentioned in the previous paragraph, a local ministry center would promote familiarity and accessibility. When the church is “around the corner,” its physical presence could express its commitment and engagement for the local community. If MMC is able to rent or purchase a local facility where most of the “bridge” activities are held instead of holding the activities in different facilities, such centralized location would promote familiarity and affinity for the locals.

As this centralized facility is also used as ministry center, it can remain open to the community seven days a week and allow more engagement with the locals. The setting up of the “multi-site” ministry center will involve much deliberation and investment, but it is the most direct approach to reach the locals.

Lastly, it is the power of the Holy Spirit that leads a person to Christ. The church and its believers are instruments whom God calls to proclaim his Good News. Therefore, the church and its members need to pray fervently for the empowerment of the Holy Spirit upon them so that all evangelistic work can be effective. Bringing the gospel to the unchurched community is indeed a spiritual battle, and it requires unceasing prayers and trust in the power of the Holy Spirit. As a result, there will be designated prayer time for MMC congregants to pray for the salvation of the local community during the Chinese and English worship services every Sunday. MMC will also hold quarterly fasts and prayer meetings to specifically pray for the community and non-believers among our acquaintances. In addition, bi-monthly prayer inserts will be distributed for church members so that they are encouraged to pray for the salvation of the local community and the locals whom the outreach team has contacted. When MMC and its members are ignited with the passion to reach the lost for Christ and to pray for the Holy Spirit for empowerment, many locals from the Chinese community in Markham North will come to know the saving grace of Jesus Christ.

When MMC and its members are ignited with the passion to reach the lost for Christ and to pray for the Holy Spirit for empowerment, many locals from the Chinese community in Markham North will come to know the saving grace of Jesus Christ.

Conclusion

The purpose of this project is to propose a new outreach model for MMC to recapture its missional passion to reach unchurched locals for Christ. The missional calling is neither alien nor new for the Church and its members in the shifting social and spiritual environments of postmodern times. Alan Hirsch puts this well, that the missional calling is “the primal roots of Christian mission and church, we uncover something long forgotten and only vaguely remembered in our myths...”¹⁷⁶ The essence or nature of the church is mission. When the church loses its missional calling, it is reduced to a mere religious institution, which does not mirror God’s passion to see all people saved. Excitingly, much of the literature on church growth urges churches to return to their missional stance and to exert spiritual influence on their community for Christ. Some Christians may decide they are not fit for this very intentional act of reaching the lost for Christ. But the Bible offers encouraging insights, that all followers of Christ are called and are enabled to reach the lost for Christ. When Jesus calls Peter and Andrew to become his disciples, Jesus tells them, “I will make you fishers of men” (Matthew 4:19). It is Jesus who “makes” all of His followers to be “fishers of men”. That means Jesus enables and empowers all of His followers to fulfill the missional calling to be “fishers of men.” Jesus, who enables us to reach the lost for Him, removes all worries and fears about evangelism. The refined Missional-Incarnational Model encourages all followers of Christ to embrace the missional calling and to actively engage in reaching out to non-believers. When the entire church membership is mobilized in evangelism, the church begins to “abandon its role as a static institution and

¹⁷⁶ Hirsch, *The Forgotten Way*, 243.

[embraces] its initial calling to be a missionary movement” in reaching the unchurched community.¹⁷⁷

Another powerful impact of the refined Missional-Incarnational Model on evangelism is actively taking the church to the unchurched community instead of waiting passively for the unchurched to come to church, which might be rare. Such proactive efforts in bringing the church to the unchurched community happens when the church members are willing to cross social and cultural barriers to bring the Gospel to the unchurched. One effective way to bring the church to the community is through bridge-building programs and activities that meet the felt needs of the locals. Through the various “bridge” programs taking place in local communities, friendships and trust can be built over time between the faith community and the locals. Often the proclamation of the Gospel is perceived as a task performed on non-believers when less attention is given to build lasting friendship with the unchurched. Therefore, it is crucial to first build trust and friendship with non-believers before earning the opportunity to share the Gospel in words and in deeds. In *Borderland Churches: A Congregation’s Introduction to Missional Living*, Gary Nelson points out the impacts of missional living as:

gentle and kind ways [of believers] seem to be open to the possibility of sharing their lives, including their homes...Service to others and welcoming hospitality are the foundations of missional attitude to a world that has come to their neighborhood.”¹⁷⁸

After bringing the church ministry to the local community, the next step is to establish a multi-site ministry center where meaningful contacts with the locals can be maintained. Renting or purchasing local facility as its ministry location does not only bring familiarity and accessibility to the locals, it also helps remove the unnecessary stereotype or skepticism that the

¹⁷⁷ Michael Frost and Alan Hirsch, *The Shaping of things to come: Innovation and Mission for the 21st-Century Church*, 2 eds. (Grand Rapids, MI: Baker Books, 2013), 30.

¹⁷⁸ Nelson, *Borderland Churches*, 133.

locals may hold against institutional churches. As locals lower their defense mechanism towards the ministry at the multi-site center, connection and trust are built. Another powerful attribute of the multi-site church planting strategy is its evangelistic zeal does not stop when its current seating-attendance has reached maximum capacity.¹⁷⁹ For a typical institutional church, evangelistic zeal is likely to die down when all the pews are filled and further expansion of its physical facility is impossible. On the contrary, with the multi-site strategy, the passion to reach people for Christ ignites the continual plan to plant other multi-site ministry centers in local and far-away community.¹⁸⁰ Such an untiring spirit of reaching the community for Christ models the primal missional calling for the redeemed and “sees a prevailing, multilocation church emerge that will transform the spiritual landscape. The church ... with worship centers strategically located in every community.”¹⁸¹

The intention of this thesis has been about bringing to light the missional calling that has lain hidden at the very heart of God’s people for much too long. The missional calling of Christ defines the purpose and lifestyle of God’s people and it compels God’s children to leave their comfort zone to reach the world with the Gospel. May the words of Paulo Coelho reminds God’s children of their purpose and mission in life: “The ship is safest when it’s in port. But that’s not what ships were made for.”¹⁸²

¹⁷⁹ Elmer Towns, Ed Stetzer and Warren Bird, *11 Innovations in the Local Church*, 73.

¹⁸⁰ Ibid., 74.

¹⁸¹ Browning, *Deliberate Simplicity*, 201.

¹⁸² Paulo Coelho, *The Pilgrimage* (New York, NY: HarperCollins, 1999), 22.

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Appendix A: The use of διδάσκω in Luke/Acts

Passage	How διδάσκω is used in the text
LUKE (17 occurrences)	
4:15,31; 6:6,13:10	Jesus' Teaching in synagogue
5:3	Jesus taught by the Lake of Gennesaret
5:17	Jesus taught the Pharisees (place unknown)
11:1	Disciples asked Jesus to teach prayer
12:12	The Spirit teaches one what to say
13:22,26	Jesus taught in towns and villagers
19:47	Jesus taught in the Temple court
20:1	Taught and proclaiming the gospel in Temple
20:21	Scribes and Pharisees challenged Jesus' teaching
21:37	Jesus answered the challenging question
23:5	Accuser reported Jesus taught the people
ACTS (16 occurrences)	
1:1	Luke refers to Jesus' teaching
4:2; 5:21,25	Apostles teaching the crowd at Solomon Colonnades
4:18; 5:28	Priests commanded apostles not to teach in Jesus' name at priest's tribunal
5:42	Apostles taught in Temple, homes, preaching Christ is Messiah
11:26	Christians learning together
15:1	Jewish Christians from Judea came to teach (argue with Paul and Barnabas regarding Gentiles ought to observe Mosaic laws)
15:35	Paul and Barnabas taught in Antioch, and preached the gospel
18:11	Paul stayed in Corinth for one year 6 months to teach the Word of God to Corinthians
18:25	Describing Apollos as one who could teach the Bible
20:20	In Miletus, Paul shared with church leaders of how he tried his best to teach others
21:21	Jerusalem Christians said Paul was misunderstood to teach all the Jews who live among the Gentiles to turn away from Moses by not observing circumcision or live according to Jewish customs
21:28	Jews from Asia saw Paul in the Temple and accused him of teaching others to violate Jewish laws
28:31	Paul proclaimed the kingdom of God and taught about the Lord Jesus Christ

Appendix B: Needs of the Unchurched Chinese in Markham Survey Instrument

For questions 1-3 please circle the response that most applies to you

1. You are

Retired	Home Maker	Working	Looking for job	Other: _____
---------	------------	---------	-----------------	--------------

2. You are

Non-Christian	Christian and attending church	Christian but not attending church
---------------	--------------------------------	------------------------------------

3. Your pressing concerns on

Health	Very important	Important	Neutral	Unimportant
Finance	Very important	Important	Neutral	Unimportant
Parenting	Very important	Important	Neutral	Unimportant
Career	Very important	Important	Neutral	Unimportant
Recreational/leisure	Very important	Important	Neutral	Unimportant
Others: _____	Very important	Important	Neutral	Unimportant

For questions 4-6, circle the responses that apply to you:

4. You /your family would be interested in the following classes:

ESL class	Mandarin class	Computer class	Student tutoring
Guitar class	Parenting class	Children summer day camp	Others: _____

5. You /your family would be interested in the following recreational activities:

Badminton	Recreational dance	Table tennis	Tai Chi
Yoga	Others: _____		

6. You /your family would be interested in the following church programs:

Bus tour	Drop in center for seniors	Family counselling service
Weekly children/youth programs	Sunday worship	Others: _____

万锦市北没有参加教会聚会的华人需要问卷调查

问题 1-3, 请圈上适当的答案

1. 您是

已经退休	全职照顾家人	出外工作	正寻找工作	其它建议: _____
------	--------	------	-------	-------------

2. 您是

非基督徒	基督徒并恒常参加教会聚会	基督徒但没有参加教会聚会
------	--------------	--------------

3. 您对这些需要的关注程度

健康	十分重要	重要	一般	不重要
财务	十分重要	重要	一般	不重要
教养儿女	十分重要	重要	一般	不重要
工作事业	十分重要	重要	一般	不重要
运动/消闲	十分重要	重要	一般	不重要
其它建议: _____	十分重要	重要	一般	不重要

问题 4-6, 请圈上适当的答案, 可作多项选择

4. 您或您的家人愿意参加那些研习班:

英文班	普通话班	电脑入门班	学生补习班
吉他班	亲子班	儿童暑期夏令营	其它建议: _____

5. 您或您的家人愿意参加那些消闲/运动:

羽毛球	健康舞	乒乓球	太极	瑜珈	其它建议: _____
-----	-----	-----	----	----	-------------

6. 您或您的家人愿意参加那教会活动:

巴士旅行团	长者消闲中心	家庭辅导解务	每周儿童/青少年聚会	主日崇拜	其它建议
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Appendix C: Verbal statement used to approach potential participants

Name: Benjamin Li

Student number: L24723443

Verbal statement used to approach potential participants

Survey on the needs of the unchurched Chinese in Markham North, Ontario, Canada

Hi, my name is Benjamin Li. I am a student with the Liberty Theological Seminary working on my thesis of “An outreach model for Melville Mission Church” for my Doctor of Ministry program. My thesis requires me to do a survey on the needs of the unchurched Chinese in Markham North.

I would certainly hope that you can help me with my survey by becoming one of my voluntary participants. Your participation is absolutely voluntary and at any time while doing the survey if you feel uncomfortable, you can terminate your participation. The information collected from this survey is for my research only and will not be disclosed to any business agency. No personal, identifiable information will be collected from you through the survey. All the information collected will be securely stored and will be destroyed three years later by myself. This survey contains six questions and it would probably take you three minutes to complete. Would you consider being a voluntary participant for my research?

名字: Benjamin Li

學生證編號: L24723443

接觸自願者對象時的對話

調查加拿大安省萬錦市北沒有參加教會聚會的華人的需要

您好，我的名字叫 Benjamin Li. 我是 Liberty Theological Seminary 的學生，現在正寫我牧學博士的畢業論文“美恩堂的外展計劃”。我的論文需要我向萬錦市北的一些沒有參加教會聚會的華人作出問卷調查。

我很希望您幫我的忙能成為我其中一個自願被訪者，您的參與絕對是自願的，倘若在問卷期間您感覺不舒服時，您是隨時可以終止這個問卷訪問的。在調查訪問中所得的資料只會用作我的研究，並不會向任何商業機透露的。這問卷並不需要獲取您個人和別人能識別您的個人資料，所有調查的資料將會被保密收藏三年後才會被我銷毀。

這個問卷包括六條問題，也許只需要您三分鐘的時間來完成。

您是否願意成為我問卷研究的自願者呢？

Appendix D: Consent to Participate in Research

Name: Benjamin Li

Student Number: L24723443

Consent to Participate in Research

Survey on the needs of the Unchurched Chinese in Markham North, Ontario, Canada

Benjamin Li

Liberty University

Doctor of Ministry Program

You are invited to be in a research study of the needs of the unchurched Chinese in Markham North. You were selected as a possible participant because of your ethnicity. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

This study is being conducted by Benjamin Li who is currently in the Doctor of Ministry Program of Liberty University.

Background Information:

The purpose of this study is to find out the needs of the unchurched Chinese in Markham North. The research results will help Melville Church to plan relevant programs in the future to meet some of those needs.

Procedures:

If you agree to be in this study, I would ask you to do the following things:

1. Answer the survey questions and circle the responses that apply to you.
2. It will probably take you three minutes to finish this survey.

Risks and Benefits of being in the Study:

1. The risks of this study are no more than you would encounter in everyday life. It involves disclosing some of your general needs to the research investigator.
2. Even though the information collected from you is anonymous, the information will be kept by the investigator for three years before the information is destroyed.

The benefits to participation are:

Though you may not receive direct benefits from participating in this research, it will help Melville Church to have relevant programs in the future in order to meet some of the needs of the unchurched Chinese in Markham North.

Confidentiality:

The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely in a locked cabinet in my home, and I am the only person will have access to the records. The research records will be kept for three years before they will be shredded and disposed of by me personally.

Voluntary Nature of the Study:

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free not to answer any question or withdraw at any time without affecting those relationships.

Contacts and Questions:

The researcher conducting this study is Benjamin Li. You may ask any questions you have now.

If you have questions later, **you are encouraged** to contact him at 416-301-6273 or the researcher's faculty mentor Dr. Charles Nathan Davidson at 1-434-592-4241 or email Dr. Davidson at cdavidson@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24515 or email at irb@liberty.edu

You will be given a copy of this information to keep for your records.

姓名: Benjamin Li

學生證編號: L24723443

同意參與問卷調查書

調查加拿大安省萬錦市北沒有參加教會聚會的華人的需要

Benjamin Li

Liberty University

教牧學博士課程

閣下被邀請參加一項調查萬錦市北沒有參加教會聚會的華人的需要。因為您的種族背景原故，所以邀請閣下能成為我們一個被訪問的對象。我要求您閱讀這同意書，和在接受邀請前可以提問任何的問題。

這項問卷調查是由 Liberty University 教牧學博士課程的 Benjamin Li 策劃的。

背景資料:

這項問卷調查目的是要找出萬錦市北沒有參加教會聚會的華人的需要，調查結果會幫助美恩福音堂在未來可以策劃事工來滿足一些相關的需要。

步驟:

若您同意參與這問卷調查，我會要求您作如下的事情：

1. 回答問卷的問題，把正確的答案圈上。
2. 這個問卷調查只需用閣下三分鐘的時間來完成。

這問卷調查或引致的危險和好處:

1. 這問卷調查或引致的危險不會超越每天您也許遇到的危險。這危險包括您向調查員透露您的一些普通的需要。

2. 雖然從您那裡獲得的資料是不記名的，但那些資料會由調查員保管三年後才會被完摧毀。

對參與調查者的好處：

雖然您沒有直接從這個問卷調查得到好處，但這個調查會幫助美恩堂在未來能策劃相關的事工來滿足沒有參加教會聚會的萬錦市北華人的一些需要。

保密：

這個調查的資料會是由我私人保管，當我需要公佈調查結果時，我亦不會包括任何調查資料可讓別人從中能得知被訪者的身份。調查資料將會安全儲存在我家中一個上鎖的文件箱中，而我是唯一一個可以接觸這些資料的人。這些調查資料將會由我保管三年後才會用碎紙機摧毀。

問卷調查的自願性質：

參與這個問卷調查完全是自願的，您參與這個調查與否不會影響你現時或將來跟 Liberty University 的關係。若您決定參與，您可以自由地選擇不回答其中任何的問題或在任何時間下可以退出這個問卷調查而又不影響以上所提到您與 Liberty University 的關係。

聯絡和問題：

策劃這個問卷調查的是 Benjamin Li. 您現在可以向他提出任何的詢問。如果未來日子有提問的話，我**鼓勵**您致電 416-301-6273 與他聯絡，或致電 1-434-592-4241 與他學院的導師 Charles Nathan Davidson 教授聯絡，又或電郵 cdavidson@liberty.edu 給 Davidson 教授。

若果您對這個調查有任何的關注，和盼望與調查員以外的人表達時，我**鼓勵**您聯絡學院研究工作審核局，地址是 1971 University Blvd, Suite 1837, Lynchburg, VA 24515 或電郵 irb@liberty.edu

您會獲得這同意書的一個副本以作為您的記錄

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Figure 3.1. Foreign-born population, Canada, selected years, 1871-2011 (%);

Figure 3.2. Place of birth of immigrants, Canada, before 1971 and between 2006 and 2011 (%);

Table 3.1. Chinese population in Toronto 1971-2011;

Table 3.4. Summary of Chinese Immigrants from 2003-2012;

Table 4.4. Immigrant population by place of birth and period of immigration (2006 Census).

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(2) Permission of reproducing Table 3.2 Cultural distinctions between foreign-born and Canadian-born Chinese (author: Victor Lee)

From: Victor Lee <victor.lee@mcbb.com>
To: Benjamin Li <pastorbenbenli@yahoo.ca>
Sent: Wednesday, March 23, 2016 5:51 PM
Subject: Re: Asking for permission

Hey Ben, nice to hear from you & yes, absolutely, use whatever you would like. Keep me posted and let me know how it goes. Many blessings,
 Vic.

On Wed, Mar 23, 2016 at 5:40 PM, Benjamin Li <pastorbenbenli@yahoo.ca> wrote:

Hi Victor,

This is Benjamin, and I am writing my thesis on Chinese immigrant churches in Toronto. I would like to ask your permission to reproduce your table on Chinese and American cultural distinctives (which was part of the paper you presented at 1995's English Ministry in the Canadian Chinese Churches Compendium) for my thesis and this paper will be published at Liberty University's Digital Common and Proquest database?

Sincerely,
 Benjamin

(3) Permission of reproducing Table 3.3. Chinese Immigrants in Canada by Origin and Intended Destination, 1980-2000 (Authors: Shuguang Wang & Lucia Lo)

Shuguang Wang <swang@GEOGRAPHY.Ryerson.Ca>

Aug 16 at 8:14 PM

To Tung Li

Hello, Benjamin,

I give you permission to use the data for publication of your dissertation as a research monograph.

Best wishes.

Shuguang Wang

Sent from my iPhone

▼ Hide original message

On Aug 16, 2016, at 6:25 AM, Tung Li <tung3443@yahoo.ca> wrote:

Hi Dr. Wang,

My name is Benjamin and I emailed you to ask your permission (March 23) to use one row of data from Table 1 "Chinese immigrants in Canada by origin and intended destination, 1980-2000" from your article : Wang, S. and Lo, L. 2005. Chinese Immigrants in Canada: their changing composition and economic performance. *International Migration*, 43(3): 35-71.

You have given me permission (so was Dr. Wang) to use it for my dissertation paper for Liberty University, VA.

Since then I have successfully defended my thesis and is about to submit it for publication in the Liberty University open-access institutional repository, the Digital Commons, and the Proquest thesis and dissertation subscription research database. I am asking your permission to allow such data (one row of data from Table 1 "Chinese immigrants in Canada by origin and intended destination, 1980-2000" from your article : Wang, S. and Lo, L. 2005. Chinese Immigrants in Canada: their changing composition and economic performance. *International Migration*, 43(3): 35-71) be published in my thesis?

Thank you Dr. Lo for your attention on this matter.

Lucia Lo <lucialo@yorku.ca>

Aug 15 at 7:42 PM

To Tung Li

Hi Benjamin,

Congratulations on successfully defending your thesis!

My response is same as before, as long as it's acknowledged and cited.

Lucia Lo

On 8/15/2016 6:18 PM, Tung Li wrote:

▼ Hide original message

Hi Dr. Lo,

My name is Benjamin and I emailed you to ask your permission (March 24) to use one row of data from Table 1 "Chinese immigrants in Canada by origin and intended destination, 1980-2000" from your article : Wang, S. and Lo, L. 2005. Chinese Immigrants in Canada: their changing composition and economic performance. *International Migration*, 43(3): 35-71. You have given me permission (so was Dr. Wang) to use it for my dissertation paper for Liberty University, VA.

Since then I have successfully defended my thesis and is about to submit it for publication in the Liberty University open-access institutional repository, the Digital Commons, and the Proquest thesis and dissertation subscription research database. I am asking your permission to allow such data (one row of data from Table 1 "Chinese immigrants in Canada by origin and intended destination, 1980-2000" from your article : Wang, S. and Lo, L. 2005. Chinese Immigrants in Canada: their changing composition and economic performance. *International Migration*, 43(3): 35-71) be published in my thesis? Thank you Dr. Lo for your attention on this matter.

sincerely,
Benjamin Li

IRB Approval

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

March 11, 2014

Benjamin Li

IRB Exemption 1785.031114: The Needs of the Unchurched Chinese in Markham North, Ontario, Canada

Dear Benjamin,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and that no further IRB oversight is required.

Your study falls under exemption category 46.101 (b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:

- (2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:
 - (i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and that any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption, or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

Fernando Garzon, Psy.D.
Professor, IRB Chair
Counseling

(434) 592-4054

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