

Facilitating the theological education of leaders for the rapidly growing Asian-Canadian Church.
Encouraging their prophetic contribution to the Presbyterian Church in Canada



ASIAN CENTRE UPDATE

MAY 2005



Centre For Asian-Canadian Theology and Ministry

CROSSING CULTURES TOGETHER

BEYOND TOLERANCE TOWARD DIALOGUE WITH "OTHERS"

by Rev. Dr. Paul McLean



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On May 16th Knox College and its Centre for Asian-Canadian Theology & Ministry held a one day seminar to explore the topic, "Crossing Cultures Together: Beyond Tolerance Toward Dialogue with 'Others'." Through worship, a lecture, panels, small group discussions, dinner and an open forum, over 60 ministers, elders and lay people from diverse ethnic backgrounds within the Presbyterian Church in Canada (PCC) shared with one another as they tried to think theologically and develop strategies for future action.

Three ministers with roots in the politically charged region of Taiwan and China led opening worship, which became a testimony to the oneness we all share through our common faith in Jesus Christ who can reconcile peoples of diverse cultural origins. Rev. Pei-kang Dai proclaimed that we are the fruit of God's unconditional love and faithfulness revealed in Jesus Christ made known by pioneer missionaries and partner churches over-

seas. He challenged us to see the needs of waves of refugees and new immigrants who have settled in and around Toronto, and to respond in "colour-blind unconditional love in action." He posed the question, can churches in the PCC join hands to win people for Christ, break any systems that oppress new immigrants and, empowered by God's Spirit, create a multi-cultural city and country that is pleasing to God?

Dr. Alexandra Johnston (of Victoria University in the UofT and an elder at Rosedale PC) helped us consider some of the cultural baggage we all carry that can inadvertently trip us up and make the crossing of cultures bumpy or difficult. She raised the question of Gospel and culture, which is as old as the Book of Acts (does one need to adopt Jewish customs before becoming a Christian?) and as new as a major issue in the 20th century, does one need to adopt European customs in becoming a Christian? She also asked, how

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ASIAN-CANADIAN CENTRE OPEN HOUSE

by Rev. Dr. Robert Anderson



Friends drop in for the Asian-Canadian Centre open house. The full wall banner reads:

農者天下之大本

"Farmers are the great foundation under Heaven"

The Asian-Canadian Centre is intended for the use of all students, and it is hoped that it will provide a place for both Asian and non-Asians to have fellowship and cultural exchange.

When visitors came to Knox College's Asian-Canadian Centre Open House on March 17th, they found that the Centre had undergone a massive facelift. The last open house was held in the quarters in the basement, down a long cheerless corridor. The new location on the main floor next to the faculty room is large, bright and cheerful.

Several dozen students and friends attended the event. They discovered a decidedly Asian décor. The wall on the east side carries a theme of Chinese letters and an ancient Chinese coin, painted by the artist Jae Jin Shin. The north wall has a theme of an Asian rural house. The furniture was re-arranged for the occasion, but is chosen for comfort and fellowship.

On this occasion a large buffet table containing food of several nations – Asian and western – invited the guests to sample and enjoy. Western sandwiches were offered beside plates of Japanese o-mochi (soft rice cakes) and "sushi." As they arrived, guests were greeted by the director, Prof. Nam Soon Song, and her assistant Ms. Sumi Jeung a graduate student. Principal Dorcas Gordon spoke a few words of welcome.

The Asian-Canadian Centre is intended for the use of all students, and it is hoped that it will provide a place for both Asian and non-Asians to have fellowship and cultural exchange. A small but growing library offers books, video tapes and CD's on Asian subjects.

A BURIED SEED

by Paul Wu (2nd year M.Div.)



My experience of study at Knox in the M.Div program has been an absolute joy. It has been a challenging but safe environment for me to explore my understanding of the Scriptures, of faith and of myself. I remember an instance that occurred during one of the earlier classes I attended at Knox. The professor inquired about the existing problems of Christian education that students face in church. Most of us contributed by naming these problems eagerly, but one particular student stood up and angrily denounced the rest for blowing these problems out of proportion. I felt intimidated because I was fairly new to theological study. Sensing the atmosphere of unease, by the next class, the professor urged all the students to make room for others to speak their mind. And if we happen to disagree, we can still disagree in love. Her exhortation set the tone for the rest of the class, and I would soon realize this mark of toleration and acceptance is shared by the faculty and students alike.

Looking back over the past year and a half of studying, I am amazed at the amount of growth that I have experienced. This growth is not only limited to knowledge (although it constitutes a substantial portion), it is also in the form of my sense of calling personally and as part of a caring community. The Wednesday chapel service and community lunch have helped me to treasure this tight-knit Presbyterian family. It also helps me to appreciate a common vision and common challenges that we all face in our future ministry.

Perhaps the best way to describe my experience at Knox is to compare myself to a buried seed. Seeds that are not buried can be food for a few birds. But a buried seed has the potential to grow and bloom, thus becoming a blessing for many, not just for the covenantal community. For this, I thank God for leading me here.

...I would soon realize this mark of toleration and acceptance is shared by the faculty and students alike.

INTRODUCING THE REV. JIN XI-PING (ANGELA) A TH.D. STUDENT FROM CHINA

The thriving prospects of the Chinese church have been deeply affecting me so that I cannot ignore its future needs.

I would like to express my deep appreciation for studying in Toronto, at Knox College. At the same time, I am humbled to be present with other graduate students and learn from everyone. I am grateful to God for giving me the opportunity to share with you a few of my experiences.

I graduated from Nanjing Southeast University with the B.A. degree several years ago. Then in July last year, I also graduated from Nanjing Union Theological Seminary with a M.Th. degree. The thriving prospects of the Chinese church have been

deeply affecting me so that I cannot ignore its future needs.

In the past, believers in Chinese churches were generally elderly men and women; most of them were illiterate or semi-illiterate. Their faith was very simple, even sometimes superstitious. In some cases the reason that they became believers was to drive out evil and illness. So except for this, they had no other belief. Nowadays, however, the Chinese churches have changed greatly. There are many intellectuals and youth who participate in the Chinese churches. With their own faith, thoughts, and questions, they go to church to seek spiritual guidance, which is a great challenge to the Chinese pastors. In order to cater for these literate Christians, the pastors of the Chinese churches must improve their own skills and knowledge. The

seminaries are naturally given the task of fostering highly knowledgeable pastors.

For this reason I dreamt of continuing my studies after graduating from Nanjing



Theological Union Seminary. This seminary is the best equipped in China and the only one that can confer the M.Th. degree. However, the professors qualified to teach at the master's level are few and some of these are long overdue to receive retirement. So the seminary cannot offer a Ph.D. degree program due to a shortage of

professors. Therefore, it was necessary to study overseas.

Now my dream is being fulfilled. I am pursuing this dream and my Ph.D. degree in New Testament studies at Knox College. The reason I came to study at Knox College is that it has the most excellent New Testament professors and the most helpful staff. Because Knox College includes so many fine teachers with their own specialties, I will be able to study in many different fields.

During my postgraduate studies, I developed a deep interest in the New Testament. So my goal for studying at Knox College is to further improve my knowledge in the fields of theology and New Testament.

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By studying at Knox College I hope to write and speak English more fluently and understand better what is expected in academic work. I would like to study fresh thoughts suitable for the Chinese context. I am called

by God to contribute towards Chinese theological education, so that the number of Chinese theological teachers can be increased and there will be more pastors to serve our Chinese churches.

能够来到多伦多 (Toronto) 的诺克斯 (Knox) 学院学习, 我感到非常的高兴。同时也为自己能来到大家的中间, 向大家学习而感到万分的荣幸。感谢神今天给我这个机会, 能跟大家分享我个人的一点经历。

我几年前毕业于南京的东南大学, 并且获得了文学学士学位。而后在去年的七月, 我又从南京金陵协和神学院毕业, 获得神学硕士学位。中国教会日夜兴旺的景象深深感染着我, 使得我不能不去注意它的未来需求和美好发展。

过去, 中国教会的信徒一般都是老年人占多数, 并且其中很多人是文盲或半文盲。他们的信仰很简单, 甚至有时候是迷信的。有的人成为信徒的理由就是想驱除厄运和病灾。除此以外, 他们毫无别的信仰和追求。然而现在, 中国教会的情况发生了很大的变化。有很多知识分子和青年融入了教会。他们带着自己的信仰, 思想和问题来到教会寻求灵性上的指导, 这对中国教会的牧道人员是一个很大的挑战。为了迎合这一群有着高层次文化修养, 高素质的基督徒, 中国教会的牧道人员必须提高自身的素质和知识水平。而这一培养任务自然而然就落到了各大神学院的身上。

因此, 我一直有个梦想: 我想从金陵协和神学院毕业后还能有机会继续深造和学习。金陵协和神学院是中国装备最完善的神学院, 而且也是中国唯一一所能够颁发神学硕士学位的神学院。但是, 由于师资的缺乏, 金陵协和神学院始终不能

实行博士学位的施教。而且很多年迈的老教授, 因为学院缺少合格的教职人员, 到了退休年龄还得继续在教学岗位上工作。所以, 到国外继续深造学习就成了必然的趋势。

现在我的梦想实行了, 我正在诺克斯 (Knox) 学院追寻我的梦想, 攻读我的新约博士学位。我之所以选择来诺克斯 (Knox) 学院学习的理由是因为诺克斯 (Knox) 学院有着最优秀的新约教授, 有着最完备的师资力量以及最得力的部门人员。因为诺克斯 (Knox) 学院有着如此美好的教师队伍, 他们各自有着自己的专长, 所以我一定能从不同的老师那里学到他们各自领域的知识。

在我攻读神学硕士学位期间, 我就已经对新约产生了浓厚的兴趣。所以我这次来诺克斯 (Knox) 学院学习的目的就是进一步提高我在神学和新约方面的知识。通过在诺克斯 (Knox) 学院的学习, 我可以更流畅地使用英语, 也可以更好的去理解学术的内涵。我喜欢学习新鲜的, 适合中国处境的思想。并且我是蒙神的呼召, 来装备中国的神学教育, 让中国的神学师资力量能不断的增长以便让更多的牧道人员来为中国教会服务。

我希望我在诺克斯 (Knox) 学院所接受的这五年或更多年的造就, 能让我在思想上, 知识上和灵性上都得到升华。如此, 等我学成回国, 我就可以更好的帮助中国的基督徒, 让他们能更好的侍奉中国的教会, 更深的扎根于我们主耶稣的博爱之中。



INTRODUCING THE REV. PIL-SOON KIM

金必順

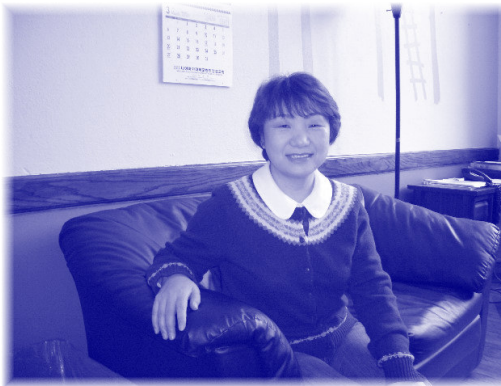
Rather, I aim to mediate grace through worship, including orders of service, sermons, music and active participation of the congregation.

Greetings from the Korean Christian Church in Japan (KCCJ). I am a third generation Korean in Japan. Our KCCJ has only 6,000 members and is the smallest denomination in the world. Approximately 650,000 Koreans live in Japan. More than 85% are second, third and fourth generations who almost cannot understand Korean language.

I came to faith in God through my grandmother and mother. My faith was fostered in the Sunday school of the Japanese church near my house and also the Christian school. I cannot say my family was a Christian family, for my father strongly resisted the church. The Japanese church and school were not enough to develop my faith as a Korean. Those days, my dream was to become Japanese. I could not accept myself being Korean. Living as a Korean risks disadvantages, especially in fundamental human rights and dignity. Therefore, about 10,000 Koreans per year apply to become naturalized Japanese citizens.

God gave me a thought to go to a Korean church when I was a high school student, at the occasion of being baptized. The Korean church played an important part in helping me to identify myself as a Korean. I felt so free when I began to use my original Korean name. Because of my Korean name, everybody can recognize me as a Korean. It is important to me to realize my real identity. While my looks are the same as Japanese people, my situation is different from theirs. We Koreans in Japan are not recognized as citizens; we are still aliens, even my children and grandchildren too. Many younger generation Koreans are frustrated when they try to get jobs after they graduate from high-schools or colleges. At that time, they find

that they are not equal to Japanese. Their dreams can be diminished or abandoned. You can imagine how this discouragement influences not only the minds and lives of the young but also all our society.



I was ordained in May 2002, after a two year internship. Although our KCCJ has been proclaiming the Gospel, we should more strongly and more definitely proclaim the grace of our Lord who accomplishes salvation through our unpleasant situation and can liberate us from our dismay. Our churches

have been placing a special emphasis on sermons. It seems to me, according to my long experience as an organist and a layperson, a sermon largely depends on the preacher's character and capacity. Rather, I aim to mediate grace through worship, including orders of service, sermons, music and active participation of the congregation. I am seeking new possibilities for worship through my studies at TST, as well as through attending worship services of other denominations. That is why I came to Toronto.

The Presbyterian Church in Canada has been helping our KCCJ since 1927. The PCC sent many devout missionaries to our KCCJ, besides inviting many pastors to study in Canada. This time, the PCC focused on women. I have benefited from this concern and am very grateful to God for giving me this precious opportunity. I am enjoying studying and have learned many new things in spite of struggling with English. Someone advised me, "Try something new!" Yes, sure! I hope to expand my experiences and perspective through studies and activities, as well as meeting with people.

새로운 예배의 가능성 개발을 위해-

김필순(金必順)목사님: 석사과정 (캐나다장로교회 장학생)

일본에 한인교회로부터 여러분들에게 인사를 드립니다. 저는 재일교포 3세입니다. 일본의 한인교인수는 단지 6천명정도로 세계에서 가장 작은 교단입니다. 일본에 한인은 약 6만5천명이며 그 중에 85%이상이 제2세 3세 또는 4세로 한국어를 이해할 수 없습니다.

저는 저의 할머니와 어머니로부터 기독교 신앙을 받게 되었습니다. 또 저의 신앙은 저의 집근처 교회의 교회학교와 기독교학교로부터 양육되어졌습니다. 저의 가정은 기독교가정이었다고는 할 수가 없습니다. 왜냐하면 저의 아버지는 교회를 강하게 반대하셨기 때문이죠. 일본교회와 학교는 한국인으로서의 저의 신념을 키우기에는 충분하지 않았습니 다. 그 시기에 저의 꿈은 일본인이 되는 것이었습니다. 저는 한국인으로서의 저 자신을 받아들일 수 없었습니다. 한국인으로서 사는 것은 참으로 모험이었으며, 특별히 인간의 기본권리와 존엄성에서 많은 불이익을 당해야했습니다. 그러므로 일년에 약 만명의 한국인이 일본시민으로 귀화를 신청합니다. .

하나님께서서는 제가 고등학교시절 세례를 받을 때 저에게 한인교회로 가도록 하는 생각을 주셨습니다. 한인교회는 제가 저 자신을 한인으로서 정체성을 찾는것을 도와주었습니다. 제가 저의 본래의 한국이름을 사용하기 시작할 때 저는 비로소 자유함을 느꼈습니다. 왜냐하면 저의 한국 이름때문에 모든 사람들이 제가 한국인임을 알 수 있었기 때문이죠. 또 이는 저 자신에게 저의 바른 정체성을 갖게하는데 중요합니다. 제 모습은 일본사람들과 비슷하지만 저의 삶의 상황은 그들과 다릅니다. 일본의 한인들은 시민으로 인정되지 않습니다. 제 아이들이나 또는 손자 손녀도 일본시민이 아닌 이방인과 같은 외국인입니다. 많은 젊은 한인들은 그들이 고등학교나 대학을 졸업하고 취직을 하려할 때 많이 좌절을 하게됩니다. 그때에 그들은 자신

들이 일본사람들과 동등하지 않다는 것을 알게 됩니다. 그때 그들의 꿈은 산산조각이 나 버리고 마는 것입니다. 여러분들은 이러한 좌절이 젊은이들의 마음과 삶뿐만 아니라 우리 사회에 어떤 영향을 미칠지 상상을 할 수 있을 것입니다.

저는 2년의 인턴쉽을 마치고 2002년에 안수를 받았습니다. 물론 지금까지 일본의 한인교회들이 복음을 전해왔지만, 우리의 이러한 불행한 상황에서 구원을 성취하시는 주님의 은총과 그리고 우리의 이러한 절망적인 상황에서 우리를 자유케 하실 수 있는 주님의 은총을 더 강하고 분명하게 선포해야합니다. 우리의 교회는 설교를 특별히 강조해왔습니다. 교회 반주자와 평신도로서의 저의 오랜 경험에 의하면 설교는 설교자의 성격과 자질에 많이 의존되는 것 같습니다. 그래서 저는 오히려 예배의 모든 순서를 통해, 즉 설교와 음악 그리고 평신도들의 활발한 참여를 통해 하나님의 은혜를 전달할 수 있길 바랍니다. 저는 여기 토론토(TST)에서 예배에 관한 공부와 다른 교단들의 예배의 참여를 통해 예배의 새로운 가능성을 찾기를 바라고 있습니다. 그것을 위해 저는 토론토에 왔습니다.

캐나다장로교회는 1927년부터 일본의 한인교회(KCCJ)를 도와오고 있습니다. 캐나다장로교회는 일본교회에 많은 헌신적인 선교사들을 보내왔고 또 많은 일본의 한인목사님들에게 캐나다에서 공부하도록 초청을 해 주셨습니다. 이번에 캐나다장로교회는 여성에 관심을 갖게되었고 그 덕으로 제가 여기에 오게 되었습니다. 저는 이 귀한 기회를 저에게 주신 하나님께 참으로 감사합니다. 저는 영어 때문에 고생을 하면서도 아주 재미있게 공부하며 또 많은 새로운 것들을 배우고 있습니다. 어떤분이 저에게 “새로운 어떤 것을 해봐라”고 말씀하셨습니다. 예, 정말 그렇게 할 것입니다. 저는 학문 연구와 여러활동들, 그리고 만나는 사람들을 통해 저의 경험과 생각의 폭을 넓혀가기 바라고 있습니다.



AS I GRADUATE FROM KNOX COLLEGE...

by Hye Kyung Heo

At this moment as I look back over the last four years at Knox, I cannot help praising God, my Ebenezer, who has led me thus far.

as a “bridge builder” between two different cultures, and between first and second generation Koreans.

I have a pastoral role as a “bridge builder” between two different cultures, and between first and second generation Koreans.

I have many names, more than just a Korean name and an English name. I have collected many names from some of my friends I met at school, and my relatives who immigrated to Canada earlier than me. I also have variations of my Korean names, which have been given by my kind friends who tried so hard to pronounce my Korean name. One day, I made a very wise decision to unify the variations into one. I began to introduce myself as “Hye” for the sake of convenience for all the people I have met and will meet. From then on, I was set free from the complication and everybody was happy to call me by this name with no hesitation. This explains a lot about my identity as a 1.5 generation Korean-Canadian who lives in between two different cultures.

As many names as I have, I also have many roles to play. I experience role conflicts as a pastor’s wife, a mother of two children, a youth pastor for second generation people, and a student. All of these roles are equally important, so I cannot neglect any of them. Consequently, I find myself in conflict between them with time and concern. Nevertheless, I see that I gain from them more than I give in them. My husband, my children and the EM members of my church have been my very strength and motivation of my life.

I began the third phase of my life at Knox in 2001, thanks to my husband who helped me to resume my academic pursuit. As soon as my husband had finished his doctoral studies at Knox, he encouraged me to “dig out the long buried wings” and put them on. Knox has taught me many valuable things. Especially, I came to identify my pastoral image theologically as a “bridge builder.” Just as Christ Jesus has become a “bridge builder” for us between our Father God and humankind, I have a pastoral role

Knox also has broadened my theological perspectives. Through Knox I have been given hermeneutical keys to accept humbly the challenges rising from our context, and to struggle to find answers based on the theology of the cross. The theologians I have met in books and the professors at Knox have inspired me to question, “What does it mean to live as a disciple of Jesus Christ in my life situation?” “What is the ideal church for the 21st century, and in what direction should we as pastors lead the immigrant church today?” In this sense, Knox has taught me to live as a disciple of Jesus Christ with social consciousness based on the compassionate heart of God.



Knox also has taught me the important meaning of reconciliation and the absolute need for it by people who live in this multi-cultural and multi-racial society in this postmodern age. The ecumenical spirit of Knox has guided me to acknowledge the God of compassion and mercy for all humankind,

who “causes the sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous” (Matthew 5:45). The ministry of reconciliation we must carry on begins with our open-mindedness and efforts to have dialogue with our neighbours who have different racial, cultural, and religious backgrounds.

Lastly, my vision for the future is not different from what I have been doing. It is just the continuation of what I have been doing as a pastor’s wife, the mother of two sons who are my pride and joy, my co-workers in Christ, and as a pastor of my EM members of the Church of the Word. I came to have a greater dream for my EM ministry to develop it into a multicultural congregation. I will also continue on with what Knox has given me as a gift, the great desire to pursue further theological studies in the Th.D. program at TST through Knox.

Knox 칼리지, 목회학석사 과정 (M.Div)을 졸업을 하며...

허혜경

졸업을 하며 우선 여기까지 인도하신 “에베넷셀 되신 하나님을 고백합니다.

제게는 허혜경이란 정식의 한국이름도 있지만, 캐나다에 산다는 이유로 설볼리 이렇게 저렇게 친구들과 먼저와서 정착한 친지로 부터 받은 영어 이름과 이곳 캐나다인 친구들이 내 본이름을 잘 못 발음해 생긴 것 까지 해서 여러개의 이름이 있습니다. 그래서 자기 소개 때마다 나는 내 이름을 무엇으로 소개할까 고민해야 하는 어려움이 있습니다. 이것은 1.5세의 이민자인 내 존재를 조금은 설명해주는 것이라 생각합니다. 두문화권 틈바구니 속에서 존재하는 나에게 내 이름 아닌 이름이 주어졌습니다. 내 의사와 관계없이 생긴 일이지만 나는 그 이름을 기쁨으로 받아드리기로 했고 그때부터 자유함을 얻게 되었습니다. 그때부터 나는 “My name is Hye” 로 소개하게 되었으며 모든 사람들이 서스름 없이 내이름을 부르며 친근하게 대해 주기 시작했습니다.

제게는 이름만큼이나 많은 역할이 있습니다. 한 목회자의 부인이자 두 아이들의 엄마, 영어권 담당 전도사, 그리고 신학생으로 역할에 대한 갈등사이를 오갈때도 많이 있습니다. 어느 하나도 다 소중하기에 관심과 시간 사이에 갈등합니다. 그러나 남편도, 아이들도 그리고 말씀의교회 영어권 학생 청년들 모두 다 내가 주는 것보다 더 많이 나에게 용기와 힘이 되어 주는 내 삶의 원동력이며 능력이 되어 주었습니다.

어린 학창시절을 지나 결혼을하고 두 아이들을 낳아 기르며 아이들과 함께 성장해가는 엄마로 그리고 목회자의 부인으로 또 영어 목회자로 살고 있던 중, 남편은 낙스에서 박사학위를 마치자 오

랫동안 물어 놓았던 학업에 대한 나의 꿈을 다시 펼치도록 도와 주었습니다. 그래서 나는 2001년 낙스학생이 되어 제3의 인생을 살게 되었습니다. 4년간의 학업은 나에게 너무 값진 것이었습니다. 낙스의 학업을 통해 우선 “bridge builder”로서의 목회자 이미지를 정립하게 되었습니다. 예수그리스도께서 우리와 하나님 사이의 “bridge builder”가 되어 주신 것처럼 내게는 다문화 사회에 일찌감치 이민 와 사는 1.5 세 Korean-Canadian으로 두 문화권을 이어 주는 그리고 1세대와 2세의 사이에서 함께 고민하며 해결해가는 “bridge builder”로서의 역할이 있다는 것을 깊이 신학적으로 정립하게 되었습니다.

낙스는 나로 하여금 신학적인 사고의 깊이와 넓이를 더해 주었습니다. 보수적인 신학의 배경을 가지고 있던 나에게 는 더 없는 신선한 충격이자 생각의 전환이 이루어진 곳이기도 합니다. 시대적 비판없이 답습하는 교리적 신앙이 아닌 시대가 주는 도전을 심각하게 받아 들이며 그리스도안에서 해답을 찾으려는 피나는 노력을 겸손한 십자가의 정신으로 해가는 현대의 신학자들과 교수님들의 순수한 신앙을 체험하게 되었습니다. 낙스는 나에게 시대와 나의 처한 삶의 자리에서 어떻게 그리스도의 제자로 믿음을 실천하며 살아야 하는가? 그리고 어떤 교회가 21세기에 합당한 교회인가, 그리고 이민교회의 목회자로 우리의 방향은 어떤 것이어야 하는가? 와 같은 실제적인 문제를 가지고 성경말씀과 포스트 모던 시대의 실상 사이에서 해답을 위해 고민하게 해 주었다. 더 이상 안일한 신앙이 아닌 이 세상을 믿는 자로 십자가의 도를 살아가는 예수의 제자된 삶을 살것이며 그러한 목회자로 고민할 것입니다.

또한 낙스의 신학을 통해 이 시대에 가장 요청되는 화해의 의미와 절실함을 다시 한번 더 생각하게 되었습니다. 우리는 multi-cultural (다 문화), multi-racial (다 민족) 사회에서 살면서도 여전히 “우리” 만을 강조하며 배타적 사고로 다른 것 또는 다른 사람들의 존재조차 인정하지 않거나 나와 다르기 때문에 정죄하는 태도를 가지고 있을 때가 많습니다. 그러한 태도는 여지 없이 자녀들에게 들리게되고 비난 받게 되기도 합니다. 낙스의 에큐메니칼 정신은 나로 하여금 선한자와 악한자들에게 동일하게 햇빛과 비를 주시는 사랑의 하나님임을 다시 한번 생각하게 했고 이웃을 향한 열린 마음, 더불어 살아 가는 마음을, 그리고 그리스도의 사랑으로 타종교의 사람들과 민족들과도 대화를 할 수 있는 화해자로서의 삶이 절실함을 깨닫게 해 주었다.

마지막으로 미래에 대한 꿈을 이야기한다면, 그것은 지금까지 살아온 나의 삶과 공부의 연속일 뿐 다른 것이 아닐 것입니다. 나는 이민 목회자의 부인으로, 곧 사춘기로 접어들 나의 동역자들인 사랑하는 두아들들의 엄마로, 그리고 제2세들의 목회자로 살아 갈 것입니다. 그러나 나는 이제 좀더 더 열심으로 2세 목회를 다민족 교회로 발전시키고 싶은 마음이며 낙스가 나에게 갖다준 신학에 대한 열정을 계속 Th.D과정을 통해 실천해 보려고 합니다.



PROFILES OF ASIAN-CANADIAN CHURCHES IN THE GTA

VAUGHAN COMMUNITY CHURCH

by Rev. Peter Han

The real highlight of the pastoral team meeting is a trip to a local restaurant for our favorite dish, "Noodles with Black Bean Sauce", affectionately known as "Jaw-chang-myun".

Hello, and greetings to you from the beautiful city of Vaughan – "A City above Toronto". We would like to introduce you to Vaughan Community Church (formerly East Toronto Korean Presbyterian Church) located near Dufferin and Hwy 407.



In order to support, equip and encourage cell group leaders, weekly cell group leaders meetings are held, as well as programs for their personal growth such as prayer retreats and welcome ministry workshops.

To serve the needs of our growing congregation, a 9 member pastoral team has been formed, consisting of 4 full time and 5 part time staff. Pastoral ministry is carried out very much as a team, led by former graduates of Knox College – the Rev. Peter Han, Senior Pastor, the Rev. Jinsook Ko, Christian Education Minister, and the Rev. Kevin Lee, English Speaking Minister. Other pastoral team members come from different traditions and theological and educational backgrounds reflecting the diversity of the congregation. Although each member of the pastoral team has their own unique responsibilities, weekly meetings are held to go over events, programs, to share pastoral concerns, personal issues, and the all important fellowship and prayer with one another. The real highlight of the pastoral team meeting is a trip to a local restaurant for our favorite dish, "Noodles with Black Bean Sauce", affectionately known as "Jaw-chang-myun".

One of the marks of our congregation is in the area of evangelism or reaching out to the community with the Gospel message. One program among many that we do in the area of evangelism is the Alpha program. Currently, our Alpha program is in its 7th term with 75 non-believers signed up. Over 30 volunteers help cook, lead the small groups and provide hospitality. People who come to faith through programs such as Alpha are encouraged to join one of over 60 adult cell groups where they will experience Christian community, prayer, Bible study, fellowship and service. As each cell experiences growth, it is divided into two cells with a new leader in place for further growth and develop-

ment. In order to support, equip and encourage cell group leaders, weekly cell group leaders meetings are held, as well as programs for their personal growth such as prayer retreats and welcome ministry workshops.

Vaughan Community Church is also very mission minded with a clear sense of call to minister to "un-reached people groups" throughout the world. The Rev. Joseph Hwang, a graduate from Knox College in 2004, is currently serving in China working with university students, along with three other full time missionaries our congregation supports. The group of people we feel called to serve in China is the "Yao" people who are considered by many to be one of the least exposed people groups to the Gospel. One other Knox College connection we are very proud to mention is the Rev. Billy Park, a former graduate of Knox, who was our first fulltime missionary to Haiti, serving there two years. The congregation also partners with over 15 other mission agencies throughout the world, one of which is in South Africa. This year we are planning short term mission trips to China and South Africa; in addition, many congregational members are heading overseas through various mission agencies.

During the past five years the congregation has grown from 400 average Sunday attendance to over 850 members. Growth during this period necessitated a move from Toronto (Christie & Dupont) to Vaughan. We constructed a brand new 33,000 sq. ft. building on five acres of land with a total first phase cost of just over 6 million dollars. Our prayer is that each member of our community will grow in Christ, bear much fruit in the lives of people, and that with the blessings God has given us we may be good servants in the Kingdom of God and bless others. Our website is: www.vccc.ca.



Paul McLean with panelists (L-R): Lily Lee, Olga Mecsei, Doreen Murray, and Jasper Gohri.

(Continued from page 1)

can we extend cross-cultural sharing and dialogue in our PCC churches beyond food and festivals? For people of diverse cultures to have effective dialogue, to work together, or if necessary to seek reconciliation, all parties need to be aware of their own roots and cultural traditions as well as seek to understand who the "other" is. We could explore the way fundamental metaphors shape our thinking (e.g. the values different cultures give to colour terms like 'black' and 'white'). Another area worth exploring is how we Presbyterians from different cultural backgrounds interpret the scriptures (possibly written in different languages). The way we read scripture using different cultural lenses could enrich our understanding and contribute to more effective service in our multi-cultural context in the GTA. As someone said, each person needs to sing their own tune before we can sing together in harmony.

The first panel consisted of four elders with many years of service in PCC churches in Toronto, Thornhill and Welland. They came from very diverse backgrounds: a Hakka-Chinese woman born into a Buddhist family in Calcutta who immigrated to Canada 25 years ago; a bookkeeper who celebrates the richness of her Hungarian traditions after 30 years in Canada; a retired school teacher who emigrated from England 40 years ago; and an engineer who emigrated from Pakistan 20 years ago who serves in both English and Urdu speaking congregations. As the panellists and subsequent small groups shared personal stories, other issues arose. For example, experiences of racism; worshiping and serving in a multi-

cultural English-speaking PCC congregation, or in a congregation with one dominant ethnic group which speaks the language of the "old country" and some English; hanging on to cherished traditions from one's "homeland" especially by 1st generation immigrants, while adopting Canadian traditions by succeeding generations; how to reclaim lost traditions by 4th and 5th generation immigrants; how to share the gifts God has given strong ethnic churches with weakening congregations, for example in Toronto's inner-city.

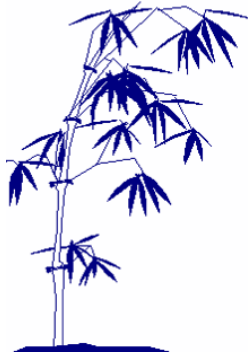
The second panel consisted of the Revs. Paulette Brown (University PC), In Kee Kim (St. Timothy PC) and Mary Bowes (Wexford PC). They helped us explore the topic, "Theological Reflection on Dialogue with 'Others'." Everyone noted the diverse cultural backgrounds within our churches, hence the potential complexities for cross-cultural dialogue. Who is the "other" partner in dialogue, and what particular aspect of "otherness" do people want to discuss (e.g. racial/ethnic distinctions or something else)? Some spoke of an ethnic congregation's inward search for security where people long to be empowered to be themselves, along with an outward search for ways to share or dialogue with others, but not always knowing where to start. We acknowledged the dynamic and complex nature of ethnicity as experienced by 1st, 2nd and 3rd generation Canadians. We were reminded of the importance of promoting unity, whether within a multi-ethnic congregation or among congregations of different ethnicity, where as members of the PCC we are all created in the image of God, bap-

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NEWS FROM THE DIRECTOR

DR. NAM SOON SONG



1. 31 Korean Lay Education students (Certificate of Christian Faith & Life) and 7 Korean M.Div. students graduated on May 11, 2005. In recognition of their achievement, the Korean Friends of Knox College donated 8 new chairs for the A-Ca Centre (亞加中心).
2. Anyone willing to donate new or used theological resources written in Korean, Chinese or Japanese, is welcome to contact the Centre.
3. The first term of the 2005 Korean Lay Education program with 28 students finished on April 25th. The second term begins on Sept. 26, 2005.
4. The welcome party for new students from Asian or Asian-Canadian background is set tentatively for Sept. 27, 5:00pm.
5. The Centre's Celebration Thanksgiving service with several church choirs and a drama group will be held at Knox Presbyterian Church (on Spadina) Oct. 16, 7:00pm.

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tized with the same Christian baptism, nurtured at the same Lord's Table, and part of the same covenant community.

Summing up the day's discussions, all agreed it was valuable to get together through an event like this to begin to dialogue among members of various (multi-) ethnic congregations in the PCC. We were not so sure what the next step might be.

Some asked for a clearer theological framework to enable more effective dialogue on well defined issues. Perhaps an exploration of metaphors from scripture (e.g. 'sojourners') or metaphors from our various cultural backgrounds would help shape theological inquiry. Resources from the PCC's Canada Ministries were suggested. Some suggested a future event where people study several biblical texts

together, yet from our unique cultural perspectives. More young adults representing the 1.5 or 2nd generation would add another perspective. Anyone interested is invited to join a working group to prioritize some of these issues and plan for a future event. For more information, please contact Dr. Nam Soon Song or check the Knox College website where some of these strategies will be posted.



Members of the Asian Centre Council with guest lecturer Dr. Alexandra Johnston (back row centre).

Stay in touch!

by internet:

www.utoronto.ca/knox

by phone or fax:

416-978-0371

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