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Pastor-at-Large of the
Cornerstone Christian
Community Church

Intentionally Multicultural –

BREAKING DOWN WALLS OF SEPARATION

Cornerstone Christian Community Church was started with an intentionally multicultural mandate. Launched in June 1996 with a core group of 35 (2nd Gen English-speaking) adults and my own two children. Of the original 35 members, 33 were of Chinese descent and only two were of European descent. Despite this initial lack of diversity, the mandate remained (and still is) "intentionally multicultural" with the aim to reach beyond our ethnic and cultural comfort zone.

Cornerstone became an independent church in 1998; and in this 30-year journey, it has shifted from a primarily mono-ethnic start to a diverse, intercultural/multi-ethnic congregation of approximately 1,250 attendees from 50 different countries of origins. What began as a small, predominantly Chinese-descent church plant has evolved into a diverse intercultural and intergenerational congregation. Allow me to share how my own personal faith journey serves as the foundational "aspiration" behind Cornerstone's vision and mission.

I came to Canada as a foreign student when I was 15 years old. In response to God's call to full-time ministry in a revival

meeting the night before I turned 16, I attended Bible college immediately after high school with the intent to become a "bi-cultural bridge pastor" between first and second-generation Chinese immigrants. My

preparation for pastoral ministry was extended by another three years spent at Regent College in Vancouver.

In a lecture on evangelism by Dr. J.I. Packer we were given an assignment to consider the theological basis of the Homogeneous Unit Principle (HUP) – popularized by Donald McGavran and the Church Growth Movement – and to assess whether it aligns with the Gospel. HUP was a prevailing evangelism and church-growth strategy focusing on reaching people of similar backgrounds or social groups, asserting that people become Christians faster when they do not have to cross racial, linguistic, social or class boundaries. The weighty critique of HUP as a pragmatic, sociological approach lacking a robust theological basis catalyzed a crucial theological shift in my understanding of missions, evangelism, and church ministry.

The Lord opened the door for me to further my postgrad

studies in New Testament at the University of Aberdeen, after four and a half years in pastoral ministry with the English congregation at my home church.

During our time in Aberdeen, my wife and I attended a vibrant, growing congregation composed of diverse nationalities and ethnic groups worshipping together. Multicultural worship is viewed not just as a preference, but as a primary identity marker used by God to share the good news of the kingdom. Participating in a diverse small group and involving in occasional preaching solidified my growing conviction that an intercultural congregation reflects the glory of God and His world restoring mission. My research in NT Christology consolidated the theological framework that the Gospel is intended to break down walls of separation rather than reinforce cultural silos. The 5-year Scottish adventure was pivotal and served as the "final seal" in my heart, aligning my academic research with a lived experience of the biblical vision where "every nation and tribe and people and language" worships together and fulfills in unity God's redemptive purposes.

Upon returning to Toronto in pastoral ministry at my home church in 1993, I preached about evangelism and church growth in the book of Acts; an opportunity to propose an intentionally multicultural church plant was accepted by the board, supported by the English leadership, affirmed by

congregation, and endorsed by the Executive Council of the Association. While 90 people initially expressed interest, the group narrowed to 35 committed adults and two children after three months of vision-casting. In addition to regular Sunday worship, this core group gathered twice a month for training and strategic planning over a year before launching out in June 1996. This all happened before Markham became the most diverse city in Canada, as reflected in the past three national censuses.

In summary, the intentional multicultural vision of Cornerstone is rooted in an "Incarnational Ministry Model." My own theological shift was catalyzed by academic critique at Regent College, my post-grad research and experiential proof in Aberdeen, Scotland. Cornerstone serves as a case study in biblical vision over sociological pragmatism. My personal theological development has shaped the Cornerstone journey; it traces a shift from a "homogeneous unit" ministry model to an intercultural vision rooted in the biblical imagery of kingdom worship found in John's vision (Rev. 5:9-10; 7:9-10) and Paul's teaching (Gal. 3:28; Eph. 2:11-22; Col. 3:11).

In this post-modern, post-pandemic environment that is constantly grappling with identity politics, cancel culture, ethnic tension, loneliness, and social fragmentation as well as inter-/intra-personal brokenness, it's not an exaggeration to say that the Canadian mosaic is splintered in need of "the Gospel of Shalom." For churches that seek to do effective ministry in the many culturally diverse communities across Canada, God's people are challenged to be "Shalom-makers" who break down walls of separation, created to do good work, to be a sign-post and working model of God's cosmic redemptive work, serving as intercultural God-image bearers of a kingdom-mosaic.

拆毀 隔斷的牆

定意邁向多元文化

劉羽義牧師

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Community Church 特約牧師
(Pastor-at-Large)

Cornerstone Christian Community Church 創立之初，便確立了跨越多元文化的清晰使命。教會於 1996 年 6 月成立，當時的核心成員包括 35 位成年人（母語以英語為主的移民二代）以及我自己的兩個孩子。在這 35 位創會成員中，有 33 位是華裔，只有兩位是歐裔。儘管創會初期，教會缺乏種族多元性，但教會的使命至今依然堅持「定意邁向多元文化」（intentionally multicultural），旨在跨越我們固有族群與文化的「舒適圈」。

Cornerstone Christian Community Church於 1998 年成為獨立教會。在這近 30 年的旅程中，教會已由最初以單一族群為主的團體，演變為一個多元化、跨文化及多種族的群體，每週聚會人數約 1,250 人，來自 50 個不同的國家與地區。這間當初由只有幾十名華裔組成的微小植堂，如今已蛻變成一個能包容不同文化與世代的群體。容我分享自己的信仰歷程，如何成為Cornerstone Christian Community Church異象與使命背後的核心抱負。

我 15 歲時以留學生身分來到加拿大，在 16 歲生日前的那個晚上，我在奮興會中回應神對我全職事奉的呼召。中學畢業後，我立即進入神學院讀書，希望成為第一代華人移民與第二代之間的「雙文化橋樑牧師」(bi-cultural bridge pastor)。隨後，我前往溫哥華的維真神學院進修三年，為牧職事奉作更深入的準備。

在J.I. Packer博士的一堂佈道學課程中，我們要完成一份功課，反思由Donald McGavran 及教會增長運動推行的「同質單元原則」(Homogeneous Unit Principle, HUP)的神學基礎，並評估它是否符合福音。該原則是當時盛行的佈道與教會增長策略，主張著重於接觸背景或社會階層相近的人群，認為當人們無須跨越種族、語言、社會或階級界限時，會更容易信主。然而，HUP 備受強烈批評，認為這是一種缺乏堅實神學基礎的實用主義社會學方法。這些嚴正的批評，促使我對宣教、傳福音和教會事工的理解發生了重要的神學轉變。

當我於母會英文部事奉了四年半後，上主為我開路，讓我可以前往蘇格蘭阿伯丁大學深造新約聖經。大學期間，我和妻子參加了一間充滿活力且不斷成長的教會，當中與來自不同國籍與族群的弟兄姊妹一同敬拜。跨文化的崇拜不僅是個人偏好，更是神用來宣揚天國福音的核心身分標誌。我當時參與一個擁有多元文化背景的小組，以及偶爾講道，這些都進一步鞏固了我內心的信念：一個跨文化的會眾群體，更能反映神的榮耀及其重修世界的使命。我在新約基督論的研究中，奠定了「福音旨在拆毀隔斷的牆，而非鞏固文化藩籬」的神學框架。這段為期五年的蘇格蘭歷程對我至關重要，成為我心中的「最終

印記」，將我的學術研究與真實生活經驗結合，實踐了聖經中「各國家、各部落、各民族、各語言」一同敬拜、並在合一中成就神救贖旨意的異象。

1993 年，我返回多倫多並於母會繼續牧職事奉。期間我宣講了使徒行傳中有關佈道與教會增長的信息，並藉此機會提出創立一項「定意跨越多元文化」的植堂計劃。這建議獲得長執會通過、英語堂領袖支持、會眾認同，並得到宗派執行委員會的批准。雖然最初有 90 人表示對此有興趣，但在經過三個月的異象分享後，團隊篩選出 35 位委身的核心成年人及兩名孩童。除了常規的主日崇拜外，這支核心團隊在 1996 年 6 月正式開堂前的一年間，每月有兩次聚會，進行相關訓練與策略規劃。而這一切，都在萬錦市於過去三次全國人口普查中成為全加拿大最具多元文化特色的城市之前發生。

總括而言，Cornerstone Christian Community Church「定意多元文化」的異象是根植於「道成肉身的事工模式」(Incarnational Ministry Model)。我個人的神學轉變，始於維真神學院的學術反思，並在蘇格蘭阿伯丁大學的研究與親身體會中得到印證。Cornerstone Christian Community Church可說是一個以聖經異象超越社會學功利主義的例子。我個人的神學思路發展塑造了房角石教會的歷程：它展現了教會從「同質單元」的事工模式，轉向跨文化的異象，而這些都是植根於約翰的異象(啟五 9~10；七 9~10)與保羅的教導(加三 28；弗二 11~22；歌三 11)所描繪的天國敬拜之中。

我們身處於這個面對身分政治、取消文化(cancel culture)、種族緊張、孤獨感、社會碎片化以及人際與內心撕裂的後現代及後疫情的時代，可以毫不誇張地說，加拿大的「多元文化拼圖」(mosaic)正在破碎，極度需要「平安(Shalom)的福音」。對於渴望在加拿大各個多元文化社區中，想有效開展事工的教會而言，神的子民被挑戰，去成為「締造平安(Shalom)的人」，我們要去拆毀隔斷的牆，我們被造是為了行善，是上主的宇宙救贖之工的路標與範例。而在這幅天國拼圖中，神的子民是帶著上主跨越文化形象的承載者。

(本文中文版譯自英文原文。)

News and Prayer Requests 消息及代禱

■ President Dr Bernard Wong's Visit to North America

President Dr Bernard Wong will be visiting North America in early November for a series of theological education and ministry engagements. On November 7, he will speak at the public lecture "Love Can Be Theological" at North York Chinese Baptist Church in Toronto. Please pray for God's protection and guidance over President Wong and the team throughout their travels and ministry. May God use this visit to encourage and bless churches and brothers and sisters in Christ across North America.

■ 黃國維院長到訪北美

黃國維院長將於11月初到訪北美，展開一系列神學教育工作，並於11月7日假多倫多北約華人浸信會主講公開講座「戀愛可以很神學」。求上主保守院長及同工團隊的行程與服事，並使用是次北美之行，祝福眾教會及弟兄姊妹。

■ Q4 Lay Theological Education (LTE) Courses and Public Lecture

Please pray that God will use the public lecture "1997-2026: Reflecting on Social Changes Through Hong Kong Movies" to be held on October 11, and the LTE course "Looking at Our Society through Movies" beginning October 31 at Toronto Christian Community Church, to inspire participants to reflect on their faith through cultural and societal lens.

■ 2027 LTE Course Planning

Planning for the 2027 LTE courses is now underway. We thank God for providing suitable instructors and pray for His guidance in course development and scheduling. May these courses help more overseas students explore theology from different perspectives and apply their faith to everyday life.

■ Global Chinese Church Research Underway

We thank God for His guidance in the initial preparation of this research. Surveys are now being distributed to Chinese churches in Canada, the US, the UK, and Australia. Please pray for meaningful collaboration with our partner churches. May the research reflect the contexts and challenges Chinese churches are facing and help inform their future ministries.

If you wish to learn more about the Centre for Global Chinese Church Research (CGCCR), please email cgccr@cgst.edu.

■ 第四季信徒神學課程 (LTE) 及公開講座

請為今季信徒神學教育事工代禱，求上主使用於10月11日假多倫多華人基督教會舉行的公開講座「那些年，我們一起追看的香港：1997-2026電影中的時代倒影」，以及10月31日開課的課程「從電影看社會百態」，使學員能從文化及社會角度反思信仰。

■ 下年度LTE課程編制

2027年度LTE課程編制正在籌備中，感謝上主預備合適的講師，求神保守課程內容規劃，並帶領課表編排，使更多海外學員能以多角度思考神學，並在生活中實踐信仰。

■ 世界華人教會研究開展

感謝上主帶領研究計劃前期籌備工作，現已陸續向加拿大、美國、英國及澳洲的華人教會發放研究問卷。求上主保守團隊與夥伴教會的聯繫與協作，使研究結果真實反映當今華人教會的處境和挑戰，協助教會規劃未來事工。

如欲了解研究中心更多資訊，請電郵至 cgccr@cgst.edu。

2026 Financial Needs 2026 財政需要

To respond to the pastoral needs of Chinese churches worldwide, CGST Toronto is fully committed to planning several key initiatives. These include a research project addressing the unique challenges faced by overseas Chinese churches, the development of a networking and support platform for pastors, the design of a Doctor of Ministry program tailored for overseas Chinese church leaders, and the launch of a series of accessible theological education courses. The projected budget for 2026 is CAD 600,000. We warmly invite brothers and sisters to lift this financial need in prayer and to consider supporting the ministry through your offerings, partnering together to bless Chinese churches across the globe.

為回應普世華人教會在牧養上的需求，中神多倫多正全力規劃多項事工，具體包含針對海外華人教會獨特牧養挑戰的研究計劃、創建教牧人員互動交流的平台、設計專為海外華人牧者開設的教牧學博士課程，以及推廣一系列普及神學教育課程。2026年預計經費為加幣60萬元，懇請各位弟兄姊妹在禱告中記念此項財務需要，並考慮以奉獻支持，共同祝福全球華人教會。

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