

BPGC Sharing Meeting

本立比頌恩堂分享會

Oct 25, 2015 (2015年10月25日)

Meeting Agenda 議程

- Introduction 引言
- Reflection Topics 主題:
 - A. Where are we today? (Life cycle of church)
今天我們在那裏? (教會的生命週期) [1:30pm]
 - B. How have we been doing ministry? (Church model)
我們的事工做得怎樣了? (教會模式) [2:00pm]
 - C. What might be next? (Discussion on future steps)
下一步該如何? (討論將來的步伐) [2:30pm]
- Closing and Q & A 結束及問答時間 [3:10pm]

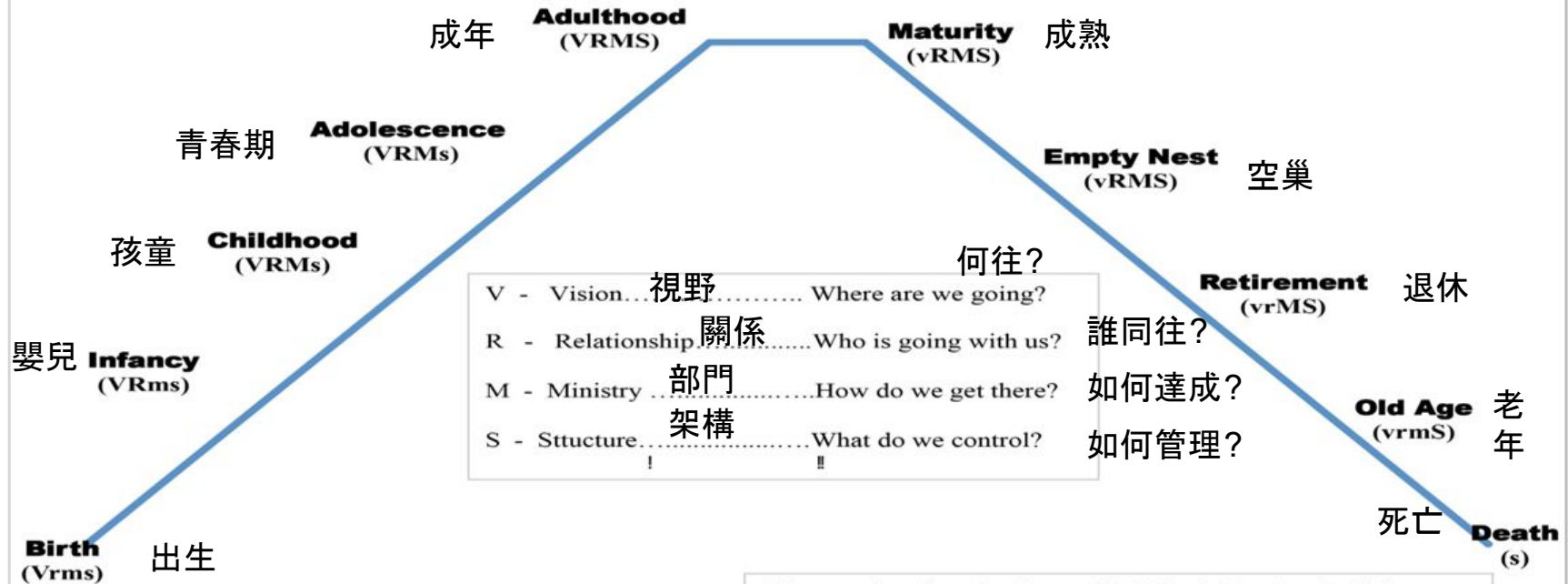
A. Where are we today?

今天我們在那裏？

A. Where are we today? 我們今天在那裏?

- BPGC just celebrated our 25th year anniversary
本立比頌恩堂剛剛過了25歲生日
 - How is BPGC like today, compared to 25 years ago?
今天的本立比頌恩與25年前有什麼不同?
- Stages of development 發展階段
 - Churches follow stages of development: 教會成長階段
 - Birth, Infancy, Childhood, etc. 出生, 嬰兒, 孩童

Life Cycle of the Church 教會的生命週期



This was taken from Jr., George W. Bullard, Pursuing the Full Kingdom Potential of Your Congregation (TCP Leadership Series, St. Louis: Chalice Press), 2006.

A. Where are we today? 今天我們在那裏?

- Some questions to think about: 一些思想的問題:
 - Which life cycle stage is BPGC at today for CM?
本立比頌恩堂 **中文事工** 正處於什麼生命週期?
 - What makes you think so? 什麼令你有這樣想法?
 - Which life cycle stage is BPGC at today for EM?
本立比頌恩堂 **英文事工** 正處於什麼生命週期?
 - What makes you think so? 什麼令你有這樣想法?

Organizational Life-Cycle

組織的生命週期

Growth Level

發展

起步
Start-Up

Growth

成長期

Plateauing

穩定期

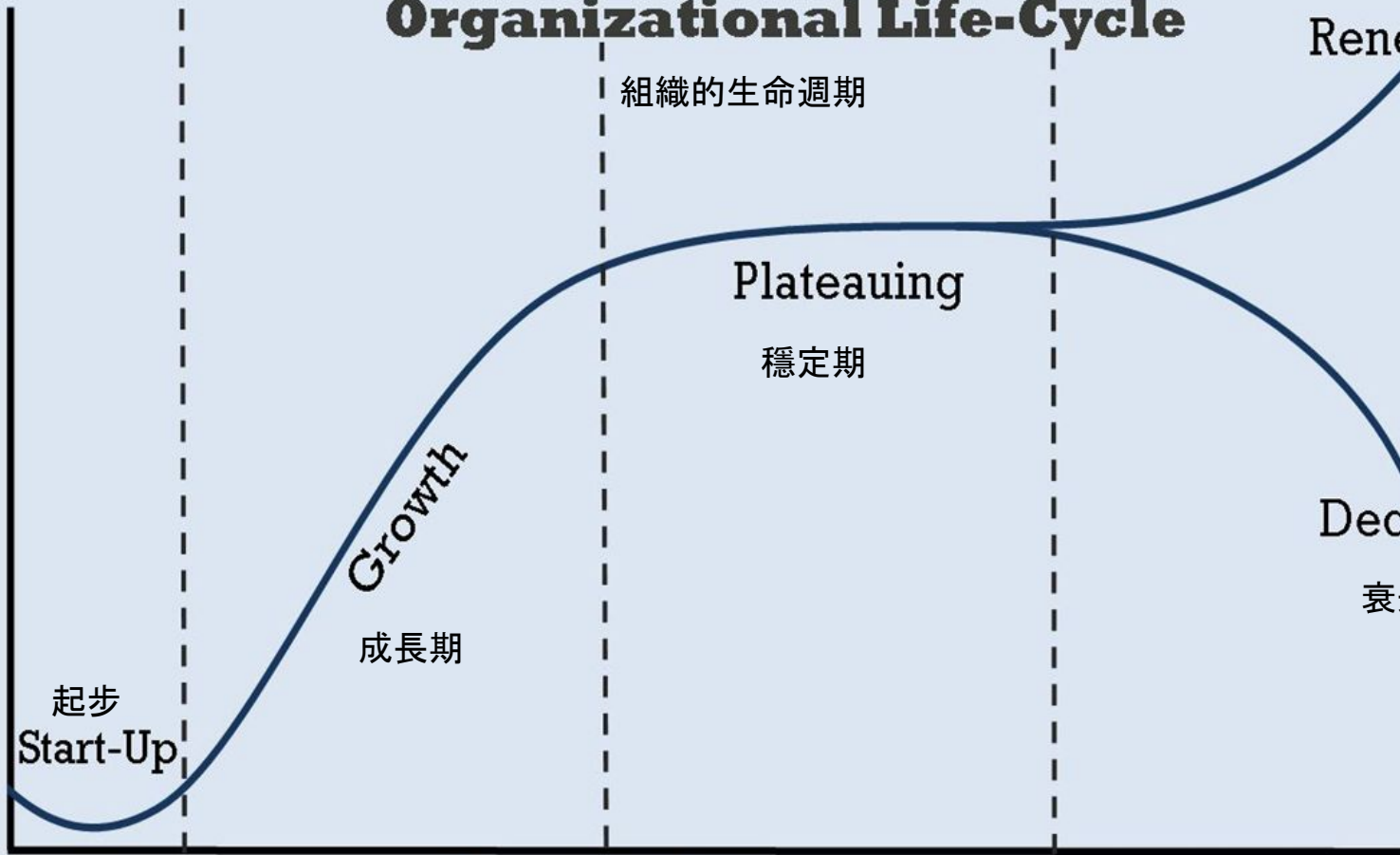
Renewal

更新

Decline

衰退

Length of Time 時間



B. How have we been doing ministry?

我們的事工做得怎樣？

(教會模式)

B. How have we been doing ministry? 我們的事工做得怎樣?

As Chinese Churches grow in development, they often reach these milestone levels (Rev. Victor Lee, 2003):

眾中文教會在發展中增長, 她們通常達到這些里程

1. Chinese church is planted with Cantonese / Mandarin as language & culture of church 華人教會以粵語/普通話 並雙關文化建立
2. EM ministry begins (e.g. Side by side translation of Chinese sermon into English) 開展英語事工(例: 將中文證道傳譯英語)
3. Separate EM worship service begins (typically overseen by Chinese Adults / Parents) 開始分開英語崇拜 (被中文事工成年/家長監察)

B. How have we been doing ministry? 我們的事工做得怎樣?

As Chinese Churches grow in development, they often reach these milestone levels (Rev. Victor Lee, 2003): 眾中文教會在發展中增長, 它們通常達到這些里程碑

4. Tension grows between CM & EM (due to different language, culture, leadership styles & structure) 華語與英語群體的張力增加(基於語言,文化,領導模式和架構的不同)
5. Partnership of unity, vision, effectiveness, & empowerment to fulfill Great Commission (CM & EM sees value/differences of each other's ministry) 在合一,視野上,效率,完成大使命授權上 (華語和英語群體對彼此價值/在每一事工上的不同)

B. How have we been doing ministry? 我們的事工做得怎樣?

As Chinese Churches grow in development, they often reach these milestone levels (Rev. Victor Lee, 2003): 眾中文教會在發展中增長, 它們通常達到這些里程

6. Partnership within dual church setting (CM & EM can fully develop independently within same church) 雙教會環境下相互合作 (在同一教會中 — 中文事工和英文事工能獨立而充份地發展)

Now, let's examine common church models used that take us thru these levels... 現在, 讓我們檢測一般教會正在使用的模式...

Model 1: Parental (Father/Son)

模式一: 父子模式

Parental (Father/son) model of ministry 父子模式

- Predominate model of ministry in Chinese churches throughout North America
在北美的中文教會比較常見
 - OBC (Overseas Born Chinese) run church the same way as they run family
OBC (海外出生華人) 以家庭運作型式營運教會
- Level 1 Attributes 第一階段的特質
 - Culture in church is Chinese. Church constitution & bylaws are formed.
華人教會文化. 教會的憲法和細則成形.
 - Line of authority and ways of doing things established (from Chinese cultural perspective)
權力綫 和 處事方式被建立 (從華人文化觀點)
 - Expectation upon CBC (Canadian Born Chinese) is to be submissive & obedient
對CBC(加拿大出生華人)的期待: 順服的 和 孝順的

Parental (Father/son) model of ministry 父子模式

- Level 2 Attributes 第二階段的特質
 - Translation of Chinese sermon to English 華語證道內容翻譯成英語
 - CBCs develop more Canadian-ness, less Chinese-ness, and identity crisis occurs 加拿大出生華人發展加拿大化, 減少中國化, 身份危機出現

Parental (Father/son) model of ministry 父子模式

- What are the challenges encountered in this model? 有什麼挑戰?
 - Growing dissatisfaction of CBCs (especially in college & career years)
CBC(加拿大出生華人) 產生不滿 (特別是 大學生 和 就業青年)
 - Leads to high “drop-out” rates, which are seldom followed up and may go unnoticed 引致高"離開教會"率, 通常很少被跟進, 他們離開不一定通知教會

Parental (Father/son) model of ministry 父子模式

- What typically happens? 有什麼令人不滿的事發生?
 - Leaders often opt to start separate English worship service & assign bilingual elder/deacon to oversee it 領袖們時常選擇展開獨立英語崇拜及指派 雙語長老/執事從中監察.
 - Leaders acknowledge that EM has grown up, and push towards a more parallel model of ministry... 領袖們承認英語事工弟兄姊妹已經成長, 朝向推動一個更平衡的事工模式...

Model 2: Parallel Model 平衡模式

Parallel model of ministry 平衡模式

- Most common model with 2nd generation CBCs 在第二代CBCS最常見的模式
 - Chinese churches here tend to be more open, flexible, & innovative
本地華人教會趨向更開放, 更富彈性 和 更創新
 - Progressive OBCs opt for this model when they observe children dropping out of church
當觀察到兒童們離開教會時, 進步的第一代(海外出生華人)選擇這模式
- Level 3 Attributes 第三階段的特質
 - English service run by OBC leadership, and all decisions passed by deacon board OBC
(海外出生華人)領袖經營英語事工, 由執事會通過所有決定
 - Cultural expectations lessened, but still expect CBCs to be submissive & obedient 較少從文化角度的期待, 但仍然期望CBC (加拿大出生華人) 順服和孝順
 - English service must respect all traditions of church 英語事工必須尊重教會的所有傳統

Parallel model of ministry 平衡模式

- Level 4 Attributes 第四階段的特質
 - CBCs given more responsibilities, and increased involvement in church leadership and board
CBCs 被給于更多責任, 及增加在教會領袖層面的參與, 包括執事會
 - Great desire to develop unity between CM and EM groups
在華語和英語群體中, 發展合一是個大需求

Parallel model of ministry 平衡模式

- What are the challenges encountered in this model? 有什麼挑戰?
 - Tension & conflict continues to develop, and little ownership/belonging felt by CBC 張力與衝突持續發展, CBC 只感受到小小所有權/歸屬感
 - Why do we [EM] have to do everything their way?
我們[EM]為什麼做任何事都要依照他們的路綫?
 - Why do we [EM] have to get their permission to do ministry?
我們[EM]為什麼在事工上要得到他們的允許?
 - CBCs demand more autonomy, and OBC feel threatened to relinquish decision making power
CBCs 要求更多自治, 而OBC 感到受到威嚇若他們在決策權上放手
 - High drop out rate, especially with college students who go off to another city
高離開率, 特別是大學生到別的城市就讀

Parallel model of ministry 平衡模式

- Do we relate to some of these challenges? How may they be the same / different for BPGC? 我們有沒有與某些挑戰有關? BPGC 的情況有沒有相同/不同之處?
- What is required to move beyond this to Level 5 & 6? 如何達到第五&第六階段?

Now that we have examined the Father-Son model and the Parallel model of ministry, what is the next step?

我們已經檢測了事工的"父子模式"和"平衡模式", 下一步如何?

C. What might be next?

下一步該如何？

C. What might be next? 下一步該如何?

- There are limitations to the Parallel model: 平衡樣式的限制
 - The EM ministry is usually at different stage of growth than Chinese counterpart (but yet, CM and EM are forced to share the same model structure)
英語與華語事工通常在不同的成長階段但兩個事工卻被迫分享相同的結構模式)
 - Number of qualified EM leaders may be low due to its newness of ministry
新事工合資格的EM領袖人數可能不足

C. What might be next? 下一步該如何?

- To achieve Level 5 and beyond will require the following:
要完成第五階段及以上需要如下:
 - Diversity is encouraged with intentional plan to foster unity of faith, mission, community, purpose, commitment, and practice
蓄意計劃, 允許差異, 為要培養合一的信心, 差傳心, 團體, 意志, 委身和實踐
 - New perspective and mutual empowerment as partners in the Gospel ministry (culture sensitivity) 新的遠景和在福音事工上相互認可(文化上敏感)

Proposing the Partnership model of ministry... 建議事工合作模式

Model 3: Partnership Model 模式三: 合作模式

Model 3: Partnership Model 合作模式

THE EXECUTIVE CHURCH BOARD

執行教會理事會

CHINESE MINISTRY COMMITTEE

中文事工委員會

Various Departments & sub-committees

各種部門 & 委員會

ENGLISH MINISTRY COMMITTEE

英文事工委員會

Various Departments & sub-committees

各種部門 & 委員會

Model 3: Partnership Model 合作模式

- Role of Executive Church Board (執行教會理事會的職責):
 - Set general direction of church & develop policies that affect whole church
規劃會影響全教會的整體方向和發展政策
 - Deal with issues & make decisions that affect whole church
處理影響全教會的問題和做決定
 - Consist of leaders from each Ministry Committee proportional to weekly adult worship attendance, along with pastoral staff 由部門成員按比例,每星期的成人崇拜執勤與教牧組成的領袖團

Model 3: Partnership Model 合作模式

- Role of Ministry Committees (中/英文事工委員會的職責):
 - Responsible for smooth operation of their congregation (functions as a deacon board)
在他們的會眾裏,負責暢順運作(好像一個執事會)
 - Various departments are based on particular needs of congregation (so this may differ between CM & EM, for example)
基於會眾的實質需要設立不同部門(例: CM和EM的部門架構可能有別)
 - Chairperson of Ministry Committee also acts as representative on Executive Church Board 部門部長同時成為中/英文事工委員會的代表

BPGC

Deacon Board 執事會

Chinese
中文

English
英文

BPGC

Joint Executive Deacon Board

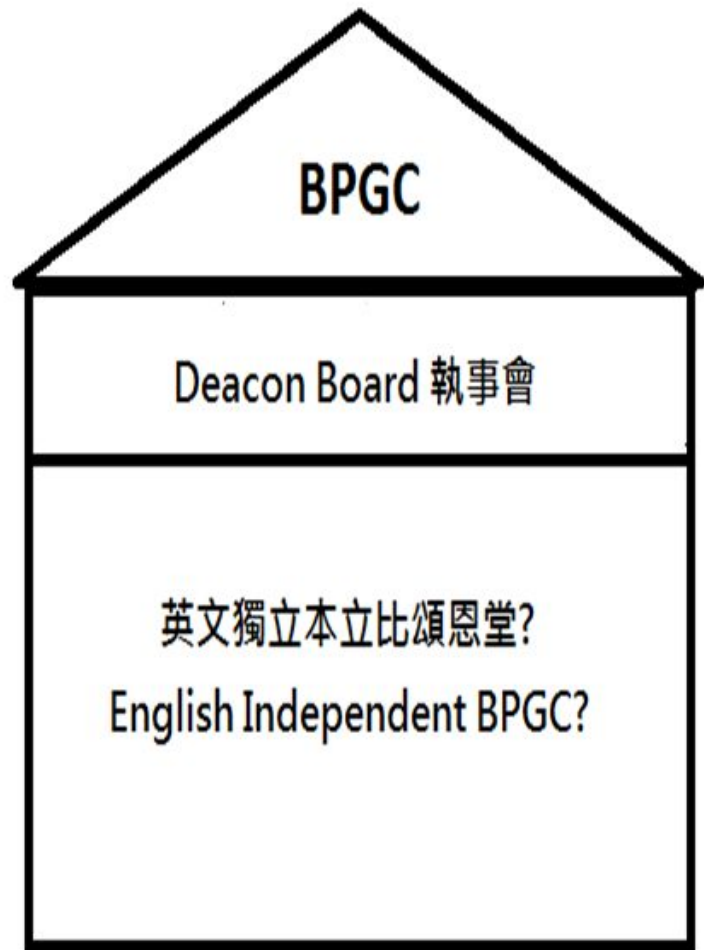
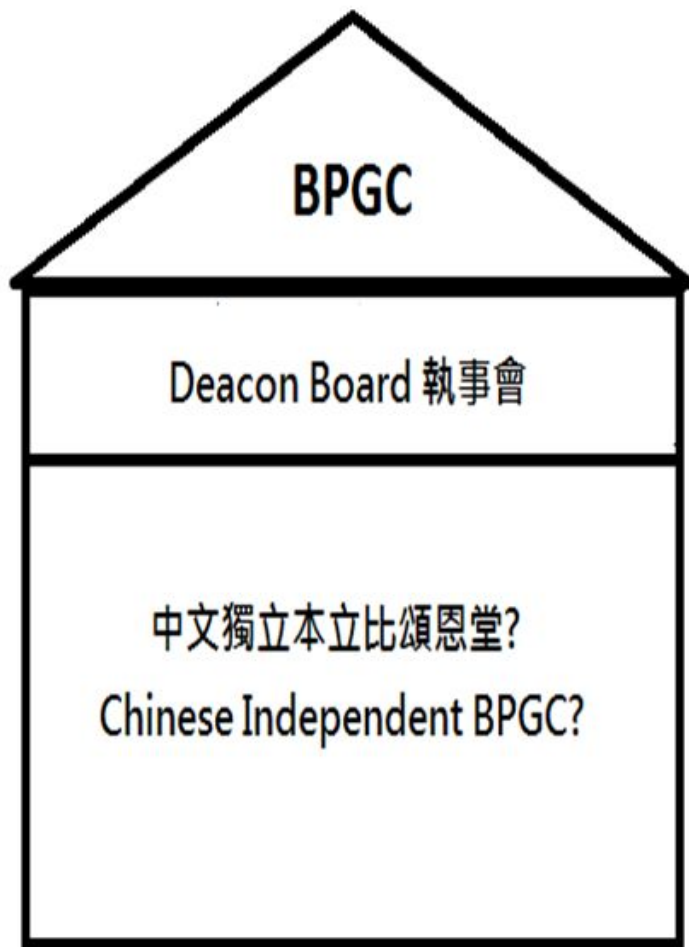
聯合執行執事會

Chinese Deacon
Board 中文執事會

English Deacon
Board 英文執事會

Chinese
中文

English
英文



Model 3: Partnership Model 合作模式

- Level 5 Attributes 第五階段的特質

- Most workable when there is only one CM and one EM congregation of similar size. Otherwise input of smaller congregation may be diminished, or bigger congregation may become self-serving. 當CM和EM會眾人數相若時最為可行. 否則人數較少的會眾輸入變少. 或較多人數的會眾可能變成自利.
- Achieving effective stage 5 requires all leaders to be on same page 成全有效的第五階段需要所有領袖的步伐一致

Model 3: Partnership Model 合作模式

- Level 6 Attributes 第六階段的特質
 - If financially able and spiritually ready, can have different buildings for each language group (but on same church property)
若財政許可, 靈命準備好, 在同一屋簷下, 不同語言群體使用不同的建築物
 - Each language group can plan & determine building and sanctuary size
各語言群體可以計劃和決定建築物和聖殿的大小

Where God is leading us in the future: 神將領我何往:

Our Vision

We envision a growing, caring, adventurous community of worshippers, enriched by multiple generations and cultures who are deepening in their love for Christ and teaming together with passion to reach and serve our friends, neighbours and world.

我們的異象

我們看見
一群揉合多個年代及不同文化的信眾，
深化其對基督的愛，彼此結連，
懷着關愛，勇於冒險，帶著熱誠，
去接觸並服事他人。

Closing and Q & A 結束 & 問答時間