

Church Sharing Meeting – October 25, 2015

Introduction – 1:34 pm

- Gary and Angela introductions
- History of BPGC, catering to Chinese immigrants
- Currently following a 1 church 2 ministries model
- Recently, the Deacon Board has been exploring different models

Where are we today? (Life cycle of church) – 1:37 pm

- Just celebrated 25th anniversary
- How has BPGC life compared to 25 years ago?
- Enoch Yim: Stages of Life Cycle of the Church
 - o Introduction of the Life Cycle of the Church
 - o To help us understand our church
 - o 4 factors: Vision, Relationship, Ministry, Structure
 - o Birth, Infancy, Childhood, Adolescence, Adulthood, Maturity, Empty Nest, Retirement, Old Age, Death
 - o We start with vision, grow relationship, ministry and structure, which reaches to adulthood. And then over time, vision, relationship and ministry decrease until death.
 - o Quick Poll, which life cycle is CM in right now? A lot of maturity and empty nest.
 - o Lawrence Lo: Thinks CM is in Maturity. But it depends on which fellowship you belong with. The programs are consistent, and there is a lot of structure, but we have lost the vision. We start a lot, but we hardly follow through. We address symptoms, but we have no long term solution.
 - o Quick Poll, Which life cycle is EM right now? most people voted for adolescence or childhood.
 - o Timo: We have ministry and relationship, but we are lacking vision a little bit. We are dependent on the pervious generation financially. We aren't in childhood, but still figuring things out.
 - o Enoch: EM may be adolescence, but the EM doesn't is lacking vision and structure, only copying CM. The EM leans on a lot of the CM for a lot of things that are going. And some of the challenges of the of ministry strategies is because there is no vision.

How have we been doing? (Church model) – 2:06 pm

- 6 milestones for every Chinese church
 - Chinese church is planted
 - EM ministry begins
 - Separate EM worship begins (overseen by CM)
 - Tension grows between CM and EM
 - Partnership of unity, vision, effectiveness and empowerment to fulfill great commission

- Partnership within dual church setting (CM & EM can fully develop independently within same church)
- Several models:
 - Model 1: Parental (Father / Son)
 - Predominant model of ministry in NA
 - Level 1 Attributes
 - Chinese culture
 - Line of authority established
 - Expectations for CBC to be submissive & Obedient
 - Level 2 Attributes
 - Translation of Chinese sermon to English
 - CBC develop more Canadian-ness, less Chinese-ness and identity crisis occurs
 - Model 2: Parallel Model
 - Most common model with 2nd generation CBC
 - More flexible and innovative
 - Progressive obcs opt for this model when they observe children out of church
 - Level 3 Attributes
 - English service run by OBC leadership, and all decisions passed by deacon board obc
 - Level 4 Attributes
 - CBC's given more responsibilities, and increased involvement in church leadership and board
- Do we relate to some of these challenges? How may they be the same / different for BPGC?
 - *Jason*: Let's see what people from EM say first
 - *Gary*: I'll talk about positives first. The EM Worship service has a lot of autonomy and freedom, and beyond that, it's hard to see that autonomy and freedom in other ministries. For example, there are programs in cm, which they want to extend to Em, but em doesn't see the reason
 - *Julianna*: Some of the things we do, there isn't any explanation and that we aren't encouraged to ask questions.
 - *Ivy*: There is confusion as to who we need to talk to if I have an idea, or what is the structure of the church? There seems to be less information to EM members in the bulletin.
 - *Timo*: CM and EM are respectful of each other, but there are stronger opinions from the cm. we are learning to work with each other more.
 - *Valerie*: EM members have different needs or opinions, but they are not sure what is the best way to meet those needs. We are aware of the needs, but don't know how to meet them.

- *Winnia*: I see everyone has a heart, but we don't have a vision to strive for. It's hard to say we're good at something because we don't have a vision, we don't know.
- *Sam Lai*: I want to share something about the CM. The numbers in SS have been decreasing, and also the involvement from fathers in the cm side. CM is also a lot of challenges.
- *Louise*: Cm is more established. And cm has started everything. In our planning, the message gets trickled down to EM. Perhaps its because of the language barrier or cultural differences, or even because most of the leadership is from CM. There have been some improvement, but ultimately, we need a lot of work to improve our relationship between em and cm. Lately, we no longer have an English department, and now the department head has to look after both em and cm. The department head only knows how to see the problem from one direction, and just applies to em. Is there a way we can involve people from both ministries to come with a strategy?
- *David*: in our discussion with department head and deacon board, it's really hard to take care of both ministries. You just don't know what's going on. Do we need 12 department heads on em and cm? We currently plug in people into department head positions, but is that really necessary if these people have no passion or vision for their department?
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- What is required to move beyond this to level 5 & 6?
- Now that we have examined Father / Son model and parallel model of ministry, what is the next step?

What might be next? (Discussion on future steps) – 3:05 pm

- There are limitations in the Parallel model
 - The em is usually at different stage of growth than Chinese counterpart (but yet, cm and em are forced to share the same model structure)
 - Number of qualified em leader may be low due to its newness of ministry
- Model 3: Partnership model
 - An executive church board oversees the church, and they overlook 2 ministries: Chinese ministry Committee, and English Ministry Committee
 - Each ministry committee has autonomy to make decisions
 - Both in the same building, so there is an executive church board to oversee church
 - Role of ministry Committees:
 - Responsible for smooth operation of ther congregation (Functions as a deacon board)
 - Various departments are based on particular needs ot congregation (so this may differ between cm and em for example)
 - Enoch: church structure is like a car. When you're young couple, you drive a sports car, but as you get older and have children, the car needs to change.

- We could stick with our current model: one deacon board but EM and CM could still have some autonomy
- Another model: a joint executive deacon board with a separate Chinese and English deacon board that oversees the individual ministries.
 - But could this work for BPGC? Are we big enough to sustain this model? And our budget might be larger.
- Another mode: independent model. CM and EM separate totally
 - But we lose the vision, so this model may not be suitable for our church.
- Model 3: Partnership Model
 - Level 5 attributes: 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.
 - Achieving effective stage 5 requires all leaders to be on the same page.
 - Level 6 Attributes; if financially able and spiritually ready, can have different buildings for each language group, but on same church property.

Closing Q &A

- *Lawrence Lo*: is encouraged by the growth in the EM, especially in Laundry and seeing that our church is following less and less the father/son model and leading to a more friendship model with open communication. Wants to take advantage in working with Laundry now because Laundry is bilingual enough because in 10 years it may be harder and the EM may not be as fluent in Chinese. He wonders if the CM will be able to support the EM in their future endeavors.
- *Ken Yeung*: Suggests that EM can have their own training department as he's experienced difficulties in being able to support both EM and CM. Perhaps EM doesn't need a leader to tell them where to get training, rather they can seek it out on their own accord and ask for reimbursement instead. Of 9 people claiming from training department, 7 are from CM and 2 from EM.
- *Valeria Lai*: How does children's ministry fit into the new model if it were to be split or more autonomous? Please consider it.