

English Ministry Briefing Pack: What happened in 2005?

Adopting the Parallel Model from HDGH 30, Forming the English Ministry Leadership Team, & Hiring a part-time staff for English Ministry

In this section:

- ⇒ 2007 cover letter (P.2)
- ⇒ **Summary of Muc Vu Thanh Nien from Bien Ban HDGH** up to 2004 (P.3-4, Vietnamese)
- ⇒ (Email 07/14/2005) **Report on English Ministry models from HDGH 30**; an analysis was given and a subcommittee was proposed to look at the issue. (P.5-8)
- ⇒ (Email 08/05/2005) Under direction of the pastors, a subcommittee was formed to discuss and make recommendation to the Pastor and the Church Board. A meeting was set for Sunday 09/25/05. (P.9-10, first 2 pages out of 9)
- ⇒ (Email 09/08/2005) Bumble emailed out a **“Discussion Starter”** in which he outlined the proposed Parallel Model from HDGH 30 as the future direction for Midway English Ministry (P.11-16)
- ⇒ The **EM-GuidelinesToHarmony** road map was included by Bumble with progress milestone for Midway EM. (P.17-21)
- ⇒ (Email 09/29/2005) After the subcommittee meeting, the **EM Transition to Parallel Model Recommendation** document was drafted for review. (P.22-23)
- ⇒ **Board Minutes 10/09/2005**: The recommendation was brought to the Church Board meeting. It was ratified on the meeting minute (item #6) (P.24-25, Vietnamese)

- ⇒ (Email 10/31/2005): One of the first tasks of the English Leadership Team was getting its staff. After a lot of meeting, we submitted a **“Letter of Intent for Connectional Coordinator for English Ministry”** (P.26-27)
- ⇒ The “ Letter of Intent ” is attached here (P.28-30, including salary correction)
- ⇒ **Board Minutes 10/09/2005**: An was hired into the pastoral staff (item #4) (P.31-32, Vietnamese)

The Appendix included the following researches (which mentioned in Bumble’s Discussion Starter)

1. **“Silent Exodus”** by Helen Lee Christianity Today Aug.12, 1996 (P.34-39)
2. **“The Transformation from a 1st Generation church to 2nd Generation/Bilingual church”** by Robert D. Goette, 1993 – This was adopted by the C&MA Intercultural Ministries per Joe Kong in 2003. (P.40-57)

Friday, October 12, 2007

Dear Muc Su and BCHHT (Board Elders),

Last month Muc Su Dai suggested to me to debrief the board on the English Ministry development to date. For best use of our meeting time, I am preparing here for you a briefing packet of the work on English Ministry two years ago in 2005 for your review and discussion.

This packet is only an accumulation of an important milestone within a much longer ministry development for the next generation:

- Summer 89: English Speaking Sunday School for 6 Jr. Highers
- 1989: Christmas Outreach Program by “Ban Thieu Nien” (30 kids then; today only 3 is still with the church, 3 more are transferred to other Vietnamese churches)
- 1991: Changing “Ban Thieu Nien” to English only
- 1995: No graduating high-schoolers would attend Vietnamese-speaking “Ban Thanh Nien”
- 1996: Starting English-Speaking College group in parallel with “Ban Thanh Nien 1”
- 1997: Starting English-Speaking Worship in fellowship hall, paralleling Vietnamese Worship Service
- 1998: Adopting SonLife ministry model from VAY
- 2000: English-Speaking High School ministry was staffed by EM
- 2002: English-Speaking Worship became English Speaking Congregation, meeting as 2nd Worship Service between two Vietnamese services; Jr. High Ministry was started and staffed by EM
- 2003: An Assistant Pastor for English Speaking Ministry appointed; the church relocated to Midway City
- 2004: Children Ministry was staffed by English-Speaking Ministry; started launching the Career home groups
- 2005: Start to move the ministry from an “Umbrella model” to a “Parallel model” in accordance with Hoi Dong Giao Hat’s guideline with the forming of a governing structure, the English Leadership Team (ELT); recruited a part-time paid staff for community follow-up; developed short-term Mission philosophy as annual program.
- 2006: Sent out the first short-term Mission team, experimented with synchronized home groups (twixters), financed a part-time paid-staff for follow-up, devised a congregational growth roadmap, implemented Ministry Evaluation process for staff, and experimented with a centralized membership database (F1).
- 2007: Second year short-term Mission program; re-task the part-time paid-staff with college ministry; ratified F1; developed financial stewardship process; experiment with “Super-Series”: 40 Days of Purpose’s synchronization of personal devotion + small group + worship service.
- 2008: Repeat the “Super-Series” twice a year for Galatians and Genesis; strengthen small group development; redeploy the short-term Mission program; additional follow-up staff; etc.

I would recommend that as a Church Leaders, in addition to prayers for EM, you may also want to:

- Go through the packet; understand the reasons behind the decisions. The appendices were also provided as basis for discussion. Please note any additional questions you have so that we could discuss more in depth.
- Review the “*Recommendation to support the Parallel Model for English Congregation*” (P-23). Even though there are still a few uncompleted items on that list, you can add additional recommendations to it for future discussion.
- Select a subcommittee of Elders to meet regularly with the English Ministry Leaders for dialogs, understanding, and resolutions (similar to what was done in 2005).

A hard-copy of this document will be provided to each of you at the meeting.

Thanks - Bumble

MỤC VỤ THANH NIÊN

1. Biên Bản BCHGH 05/2002/143 10/7/2002

BQ 1

Biểu quyết trình Hội Đồng Giáo Hạt lần thứ 27 đề nghị sau đây của Ban Chấp Hành Giáo Hạt: "Đề nghị mỗi Hội Thánh giới thiệu người tham dự vào chương trình huấn luyện người hầu việc Chúa chuyên biệt cho giới trẻ do Giáo Hạt tổ chức và thiết lập ngân khoản yểm trợ cho chương trình huấn luyện này."

2. Biên Bản Hội Đồng Giáo Hạt 27, 12-16/7/2002 Azusa

BQ 2

BQ giao cho Ban Chấp Hành Giáo Hạt nghiên cứu lại Bản Nội Qui của Đoàn Thanh Niên và trình cho Hội Đồng Giáo Hạt kỳ tới.

BQ 3

BQ thông qua các đề nghị sau đây: "Để đáp ứng nhu cầu phát triển của Hội Thánh cho tương lai, Giáo Hạt sẽ thiết lập Mục Vụ cho giới trẻ trong Hội Thánh bằng cách: a. Tổ chức chương trình đào tạo người hầu việc Chúa cho giới trẻ. b. Nhận nhận và bổ chức cho những người đã được huấn luyện vào trong cơ cấu của Giáo Hạt"

BQ 4

BQ thông qua đề nghị sau đây: "Đề nghị mỗi Hội Thánh giới thiệu người tham dự vào chương trình huấn luyện người hầu việc Chúa chuyên biệt cho giới trẻ do Giáo Hạt tổ chức và thiết lập ngân khoản yểm trợ cho chương trình này."

3. Biên Bản BCHGH 04/2003/150 9-0/7/2003

BQ 3

Biểu quyết đưa ra Hội Đồng Giáo hạt lần thứ 28 những đề nghị sau đây của Ban Chấp Hành Giáo Hạt:

- A. Các Hội Thánh địa phương phải thiết lập mục vụ giảng dạy bằng Anh ngữ. Ủy quyền Ban Chấp Hành Giáo Hạt kịp xúc tiến việc này.
- B. Tổ chức Mục Vụ Gia Đình Trẻ cho Giáo Hạt. Ủy quyền Ban Chấp Hành Giáo Hạt cử một Ủy Viên đặc trách Gia Đình Trẻ.
- C. Tu chính Nội Qui Giáo Hạt (xem bản đính kèm).

4. Biên Bản Hội Đồng Giáo Hạt 28, 11-15/7/2003, Tacoma, WA

BQ 1

Ngoài mục vụ hiện có bằng Việt ngữ, các Hội Thánh địa phương phải thiết lập thêm mục vụ giảng dạy bằng Anh ngữ. Ủy quyền Ban Chấp Hành Giáo Hạt kịp xúc tiến việc này.

BQ 2

Tổ chức mục vụ Gia Đình Trẻ cho Giáo hạt. Ủy quyền Ban Chấp Hành Giáo Hạt cử một Ủy Viên đặc trách Gia Đình Trẻ.

BQ 3

Hội Đồng thông qua Nội Quy của Đoàn Thanh Niên.

5. Biên Bản BCHGH 01/2004/152 2-4/2/2004

BQ 19

Biểu quyết chấp thuận chương trình Truyền Giáo Ngắn Hạn của Đoàn Thanh Niên nhằm tạo cơ hội cho các thanh niên phục vụ trong các hội thánh của Giáo Hạt.

Co Ho

From: Co Ho
Sent: Thursday, July 14, 2005 5:00 PM
To: David Van; Son Thai Nguyen; Lap Dac Nguyen
Cc: Wayne Bui; Nhuan Bui; Quynh Bui; An Le; daisies4u2luv@yahoo.com; gary_robinson@ahm.honda.com; haiyupham@netscape.net; yen@tnsa.net; Co Ho
Subject: English Ministry Report and Follow-up from HDGH 30 for Midway

English Ministry Report and Follow-up from HDGH 30 for Midway

At the HDGH 30 (Vietnamese District Conference 2005) the following was ratified into the District's By Law in regarding to English Speaking Ministry (the original Vietnamese version is on the left, the translated verbiage is provided on the right).

<p>Đề nghị mỗi hội thánh nhờ ơn Chúa xúc tiến việc thành lập chương trình thờ phượng bằng Anh ngữ theo một trong các mô hình sau đây:</p> <ol style="list-style-type: none"> 1. Mô hình dùm bọc nhau. (Umbrella model) <ol style="list-style-type: none"> a. Nhóm cùng nơi với hội thánh mẹ b. Mọi sinh hoạt phải được BCH hội thánh mẹ chấp thuận. c. Mọi khoản chi phải được BCH hội thánh mẹ chấp thuận. d. Vị Đặc trách là chức viên BCH hội thánh mẹ. e. Khai trình các sinh hoạt và đề nghị ngân sách hàng năm để được hỗ trợ. f. Các số dâng phải trao về hội thánh mẹ. g. Mục sư Quản Nhiệm và BCH/HT lựa chọn vị Đặc trách và xin Giáo Hạt bổ nhiệm. 2. Mô hình đồng hành (Parallel model) <ol style="list-style-type: none"> a. Có nơi họp riêng. Có thể cùng địa điểm với hội thánh bảo trợ hoặc một nơi khác được hội thánh bảo trợ chấp thuận. b. Có vị Đặc trách riêng: Mục sư cho Thanh niên do nhóm đề nghị lên BCH/HT bảo trợ chấp thuận và trình Giáo Hạt bổ nhiệm. c. Có ngân sách riêng. d. Có ban chấp hành riêng e. Các chức viên BCH được quyền họp với BCH hội thánh bảo trợ 	<p>It is suggested that each church - by God's grace - starts an English speaking worship program according to one the following models:</p> <ol style="list-style-type: none"> 1. The Umbrella Model: <ol style="list-style-type: none"> a. Worship at the same location with the mother church b. All activities must be approved by the mother church's governing board c. All expenses must be approved by the mother church's governing board d. The Director is a member of the mother church's governing board e. Report all activities and propose an annual budget to be supported f. Contribution income forwards to the mother church g. The senior pastor and governing board of the mother church select the Director and request for installation by the District 2. The Parallel Model: <ol style="list-style-type: none"> a. Has separate worship location. It could have the same location with the sponsoring church, or another location with the approval of the sponsoring church. b. Has its own Director. The Director is suggested by the group for the approval by the sponsoring church's board and request for installation by the District c. Has its own budget. d. Has its own governing board
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<p>3. Mô hình xen lẫn nhau (Co-operation)</p> <ol style="list-style-type: none"> Chương trình thờ phượng song ngữ. Bài giảng được phiên dịch, tóm lược, hay song hành (simultaneously) Vị Đặc trách là một thành viên của BCH/HT Số vị Đặc trách tùy theo tỉ lệ số tín hữu nói tiếng Anh. 	<p>e. Its governing board has the right to meet with the governing board of the sponsoring church.</p> <p>3. The Co-operation Model:</p> <ol style="list-style-type: none"> The worship is bilingual The sermon could be translated, summarized or simulcasted (simultaneously) The Director is a member of the board The number of director depends on the ratio of English speaking believer in the church.
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Further analysis from the conference proceeding:

At the business meeting, the following type of questions were raised and clarified:

1. Muc Su Phan Tran Dung (Kent) requested for a clarification from the accompanied slides about the models taken from the Inter-Cultural Ministry's materials. Muc Su Nguyen Anh Tai (District Superintendent) clarified that the slides are for reference and not binding, *the proposal in Vietnamese (above) is the official proposal for discussion.*
2. Muc Su Nguyen Tho Tuyen (Silicon Valley) raised a question about his church, an English speaking church plant target to the next generation, which was not included in the proposal. Muc Su Nguyen Anh Tai clarified that *the proposal was designed for most other Vietnamese speaking churches in the District and that it was not intend to be comprehensive* for exceptional cases such as Silicon Valley's church plant.
3. Muc Su Dinh The Quan (Santa Clara) raised a question about the current practice at his church, in which English speaking worship is implemented once a month and sermon summaries provided for the other weeks. This practice is not current described in the proposal. Muc Su Nguyen Thi (Orange) also reported from the floor that the English Speaking Ministry at his church currently implements a few points from the Umbrella Model and a few points from the Parallel Model. Muc Su Le Vinh Thach clarified that *the proposal intended to reflect a transition over time (from Co-op, to Umbrella, to Parallel), and therefore it should be flexible enough to allow for mix-and-match of items to fit the context.*
4. A delegate asked about item 2.e where the two governing boards would meet. Muc Su Le Vinh Thach clarified that *the intent of the proposal is build a harmonious working relationship and to avoid conflicts between the two congregations.*

Assessment of Midway Church:

By the grace of God, our church has been a pioneer in English Ministry. Using the above proposal as a benchmark, we can see that our Sunday English Worship Service has passed the Co-op stage and are in between the Umbrella and the Parallel stage:

The Umbrella Model:

- a. Worship at the same location with the mother church: *[yes]*
- b. All activities must be agreed by the mother church's governing board: *[Not sure about this since Sunday English Worship Service don't have any other activities except for Sunday service, but if we consider English Ministry as inclusive to High School and College Group activities then the church governing board generally approved all activities they are made aware of]*

- c. All expenses must be agreed by the mother church's governing board: *[Not sure about this since Sunday English Worship Service doesn't have its own budget. A few honorarium for guest speakers for Sunday English Service came from church budget for Thanh Nien, which is separate from Thanh Nien's own sub-account]*
 - d. The Director is a member of the mother church's governing board: *[May be, the Director is a member on the church pastoral staff]*
 - e. Report all activities and propose an annual budget to be supported: *[Yes]*
 - f. Contribution income forwards to the mother church: *[Not sure about this since offering collected on Sunday English Speaking Service goes to the church, while offering earmarked "Thanh Nien" goes to Thanh Nien's treasurer for record first in their sub-account before submitting to the church's treasurer.]*
 - g. The senior pastor and governing board of the mother church select the Director and request for installation by the District: *[Yes]*
2. The Parallel Model:
- a. Has separate worship location. It could have the same location with the sponsoring church, or another location with the agreement of the sponsoring church: *[Not sure, right now English Speaking Service technically is the 2nd service at Midway church]*
 - b. Has its own Director. The Director is suggested by the group for the approval by the sponsoring church's board and request for installation by the District: *[Technically no. There is no governing board of the English congregation, and therefore they cannot formally suggest anything "by the group"]*
 - c. Has its own budget: *[Technically no. The church has budget line item for Thanh Nien and Thieu Nien, and Thanh Nien has their own sub-account to collect offering for their group's operation, which also being used to cover for training and operating expenses for Thieu Nien and Jr. High as well]*
 - d. Has its own governing board: *[Technically no. Even though we has various leaders, there's no formal mechanism to make any binding decision]*
 - e. Its governing board has the right to meet with the governing board of the sponsoring church. *[Technically no, although we could vote a few representatives from 2nd service into the governing board of the church]*

Conclusion: What is our next step?

Back in the beginning of the year, I was talking to you about having a meeting among a few members of the Midway Board together with a few leaders of the English Speaking Ministry before we bring a recommendation back to the pastoral staff and the board. My proposed participants for this meeting are:

- Myself, TDTN on English Ministry
- Mr. Quan Bui, Secretary of the board
- Mr. Nhuan Bui, Treasurer of the board
- Mr. An Tran, member of the board
- Mr. Quynh Bui, member of the board
- Dr. Hai Pham, English Career ministry coordinator
- Mr. Gary Robinson, English College ministry coordinator
- Mr. Yen Pham, English High school ministry coordinator
- Ms. Niki Hoang, English Children ministry coordinator

Now with the proposed guideline from the District Conference, perhaps it's a good time for us to get started. However, with SportFest and VBS coming up soon, I think the good time to meet would probably be on Sunday night August 7. That way the briefing could be ready for the

Elder board meeting on August 14. Or another option would be devote a significant amount of time of the August 14 meeting for this issue and bring in the English Speaking leaders with the full pastoral staff. After all, the 9 people above were half of the leadership in both groups already.

But in the mean time, perhaps you should start praying and thinking about the direction of where we are heading in the future. I am looking forward to some brainstorming with you soon to build up the Kingdom of God among us.

Bumble

Co Ho

From: Co Ho
Sent: Friday, August 05, 2005 3:59 PM
To: Wayne Bui
Subject: RE: English Ministry Report and Follow-up from HDGH 30 for Midway

ok- I will push it back a week.

-----Original Message-----

From: Wayne Bui [mailto:wbui@yahoo.com]
Sent: Fri 8/5/2005 1:54 PM
To: Co Ho
Cc:
Subject: RE: English Ministry Report and Follow-up from HDGH 30 for Midway

Nghiep,

The 3rd Sunday of September is the Sunday School day. We are very busy on that day. Can it be on the 4th Sunday of September?

Thanks,
 Quan

Co Ho <CHo@fullcoll.edu> wrote:

It looks like many are taking summer vacations so this Sunday is not looking good. Let's do this then...

- 1) We can discuss some of the preliminary stuff over email.
- 2) We will meet on the 3rd Sunday of September (because 1st Sunday is still Labor Day, 2nd Sunday is Board Mtg.) The best time would be 1:30pm - 3:00pm (the time the Children Voice & Ensemble has practice...)

Can you send a reply back to me (not to all) and let me know if that's OK? Yea or Nea?

Bumble.

-----Original Message-----

From: Co Ho
Sent: Thu 8/4/2005 11:37 AM
To: Wayne Bui; Nhuan Bui; Quynh Bui; An Le; daisies4u2luv@yahoo.com; gary_robinson@ahm.honda.com; haiyupham@netscape.net; yen@tnsa.net
Cc: David Van; Son Thai Nguyen; Lap Dac Nguyen
Subject: RE: English Ministry Report and Follow-up from HDGH 30 for Midway

I talked with MS Dai two ! weeks ago to see if his preference was to have us meet first then meet with the pastors later, or have the meetings with the board & the pastors all at once, and he preferred that we go ahead first.

So far, I haven't heard from anyone on their availability for Sunday night Aug. 7 besides Gary. Since most of the people needed to be in the meeting are in the Anaheim Hills area, may I suggested that we meet at my house at 7pm

980 S Creekview Ln

Anaheim, CA 92808

Dr. Hai Pham won't make the meeting since he and his family is still in Hawaii, so the person who came the furthest would be A. Bui Quan, the Board Secretary from Irvine (I think).

Can you all make it? The good thing is MS Dai will be on vacation on the week of Aug. 14 so we won't need to be rushed to finalize anything for the board and the pastor until he comes back.

Please read the previous report to form the basis for the meeting. Please also! pray for us as we contemplating the following questions:

1. What would our church be like in ten years (2015), in five years (2010)?
2. What would our church be like next year (2006): From the Assessment of Midway Church section in the report below, what should we focus on as the next step? How are we going to implement it.

Thanks. Call my cell phone directly if you need anything else: (714) 402-2702

Bumble

PS: Since many of you didn't have the opportunity to "hang out" with

Co Ho

From: Co Ho
Sent: Thursday, September 08, 2005 8:25 PM
To: Co Ho; Wayne Bui; Nhuan Bui; Quynh Bui; An Le; daisies4u2luv@yahoo.com; gary_robinson@ahm.honda.com; haiyupham@netscape.net; yen@tnsa.net
Subject: Reminder: English Ministry Meeting to follow-up on HDGH 30 Report for Midway
Attachments: EnglishMinistryReportHDGH2005.doc; EM-GuidelinesToHarmony.doc

Greetings,

This is a reminder that we will be meeting on the 4th Sunday Sep. 25 from 1:30-3:00pm to discuss more about English Ministry. Before you jump in, please take some times to read the (attached) [EnglishMinistryReportHDGH2005.doc](#) file first since it will be the basis for the discussion below.

In the document, the question at the end of the analysis was “What is our next step?”

Since then, we haven’t had a chance to meet yet, and we decided to carry some of the discussion electronically first. I know that a lot of this discussion will be depending on “my take” of the situation. So I have been outlining some of my thoughts out here first (after a few days of musing on it) so that we can jump start the discussion.

1. Q: So Bumble, why don’t you tell us first, “what do you think should be our next step?”

A: First of all, it’s good to keep in mind that we ought to think everything in tentative terms: “**If it is the Lord’s will, we will live and do this or that**” [Ja.4:15]. I am not even certain that this should be our next step yet.

But let’s assume that all churches will shift over time from Co-op, Umbrella to Parallel models; the natural progression for us to take would be to examining the Parallel model.

Looking at the immediate future, I believe that the next steps in our natural progression would be working on the following items:

- a) Establishing a governing board for the English Ministry since it is needed by all items under the Parallel model above especially items d & e.
- b) Establishing its own budget. But this item would be easily dealt with once we have a governing structure in place. Therefore, I would suggest that we defer this item until after the first item is in place. Right now, all we need to do is to track 2nd service weekly offering and see if it could adequately funded for the expenses for Thanh Nien and Thieu Nien or not.

- 2. Q: Alright, so let's focus on that item then. Why don't we continue to use the existing governing structure then (vote people into the church Board to represent the 2nd service)?**

A: We could continue with the existing structure for a while more, but in the long run it won't work out very well. The proposed models from the District actually came from studying many other ethnic congregations, Chinese, Japanese, Korean, etc. Many studies have been written on this subject before. [Here are a few samples: 1) The 1996 watershed article "[Silent Exodus](#)" on Christianity Today; 2) The Transformation Study from Robert Goette [here](#); or 3) the recent book "Pursuing the Pearl: A Comprehensive Resource for Multi-Asian Ministry" by Ken Fong; preview it [here](#)].

One of the examples of potential conflict is the language. In our current board meetings, we communicate in Vietnamese, and leaders from the English Speaking service won't be able to function (like Kirk now, or people who was born and raise here). We could translate for them but that only defer the problem; and even with translation they are still handicapped.

Another example of potential conflict is the culture. In our current board, we seem to delineate between the spiritual side and administrative side. Board members mostly concern about the administrative side and leave the spiritual side for the pastoral staff. That's not the same culture of the next generation. Currently, many English Speaking leaders do not want to be on the board because they see it as administrative responsibility without spiritual authority.

I could cite more issues, but it won't be necessary since they are widely documented elsewhere.

- 3. Q: But then if we are having a separate governing board for the English Speaking now, isn't that the same thing as the church splits you talked about?**

A: Not really. Church split often is unintentional; while what we are doing is intentional. This is similar to kids leaving their home when they grow up. Some kids leave home without parents consent, and the whole ordeal could be very painful, especially with immature kids and/or over-controlling parents. But some other kids could leave home with parents' full support, and they continue to maintain a healthy relationship, especially when both parents and child communicating and heading toward the same goal together.

- 4. Q: So, you think that the English Speaking congregation will become independent from our church soon?**

A: No, I don't think it will happen any time "soon", but rather "sooner or later". It takes the legendary Evergreen Church in LA only twenty-five years to decide to minister in English. But it takes the Chinese Christian Union Church in Chicago one-hundred years to have the English-speaking pastor as Senior Pastor and the other Chinese-speaking pastors as Associated Pastor.

We are living in the heart of Little Saigon and so the Vietnamese-speaking believers will not be short-supplied any time soon. By the year 2030, twenty-five years from now, other Vietnamese Alliance churches back East would have to drop the word “Vietnamese” from their signage to survive (just like the Korean CM&A did two decades ago). But during that same time, we will continue to be the “Vietnamese Alliance Church at Midway City” here.

Of course God could change the rate of church growth. Let’s say if God were to bless us, and we explode with a thousand people per week in our English Speaking congregation, won’t we become independent faster?

But for now, I think the road we are heading down is an interdependence relationship between the Vietnamese and the English speaking congregations.

5. Q: Interdependency huh? What do you mean by that? Can you explain it a bit better?

A: What I meant is that both congregations will depend on one another for a while more. At this point for example, the 3rd service depends on the people from the 2nd service to take care of the Children Ministry, Jr. High, and High School ministries. On the other hand, the 2nd service depends on the Vietnamese services to cover for a lot of expenses for facility, utility, etc. (See more on that [here](#)).

This is similar to the situation when you have kids growing up at home. When they were small, the parents took care of everything. But when they grow older, they need to start to take care of some responsibilities around the house. And should they start working and have some income, they should also think about paying for their own car insurance, and even room and board.

Eventually the English speaking congregation should consider how to finance for their ministry, paying their share for church’s operating expenses, hiring their own pastors, etc. But for now, we need something transitional to get there.

6. Q: What are you suggesting for the transitional state then?

A: I would suggest that for 2006 we will continue to the process and vote two or three representatives of the 2nd service into the board. But those representatives also need to meet with the leaders of various segments in English Ministry and form a ministry team. Right now the leaders are Dr. Hai (Career/Couple), Gary (College), Yen (High School), Tim (Jr. High), Niki (Children), An (Outreach) and Kirk (Worship). It’s OK to have less people so if Kirk was already voted onto the board of deacons, then we won’t have to find another representative.

This ministry team will meet on a regular and informal basis to coordinate both administrative issues and plan for spiritual progress of the congregation.

I would also suggest that one or two members from the Ban Chap Hanh (Elders board) will be observers at the English Ministry team meeting so that we can maintain

open communication at all times too. (This observer could even be on a rotation of all the Elders as well). The English speaking deacons will continue to attend all the board meetings as we have been doing.

From there, we should start measuring the growth of the English congregation as well as their tithing and transfer more responsibility to them as they grow.

For example in the area of finance: The English ministry budget should continue to be kept together with the church treasurer as we have always been doing. But there should be a goal to shouldering facility and other expenses according to their portion. Let's say if their weekly attendance is 25% of the weekly attendance of the whole Midway church, then they should budget their expenses to plan for 25% of the church mortgage and so on. Of course, this may take a few years. Let's say the first year they can only meet 5%, but second year may be 7%, the third may be 15%, and so on.

But at least they should have a goal to strive for. This way, as the older generation disappears, the younger generation can continue to sustain the church in the next few decades.

In a couple of years, as the English ministry grows, the leadership team will gain more ministry experience. Probably by 2008 we might consider formalize the whole thing and turn the English Ministry Team into its own governing board, its own budget (item 2d and 2e on the District model) which is responsible for discerning God's vision for the ministry as well as implementing the administrative details with the consultation from the Vietnamese Elders (Ban Chap Hanh). Should the 2nd service ever grow larger than the 3rd service, then perhaps we should consider additional restructuring so that they could have more independent in their ministry as well.

7. Q: That all sounds good, but frankly I feel an easy about this. What if things go wrong...

A: Like we would split and form our own church, like what we have seen in many Vietnamese churches recently?

First, I would like to repeat the same commitment which I had said before in many occasions. That I am not called to start a church; I am called to continue *this* church among the next generation. If I was called to another place, I could have left with Muc Su Ha, or Muc Su Vu, or go to a more popular church like that of Pastor Dave Gibbons, or Pastor Sam Yun. But I am called to make this church my home, where I hang out with people, and journey toward God together with them. I submit myself to the authority of the church totally.

In the worst case scenario, I may be removed from ministry by this church, or I may resign. But I will not ripping the body of Christ apart by taking people out of the church.

8. Q: OK, what if the pastors and the church won't support the idea of a governing board for the English speaking generation?

A: Then we will continue to do what we do right now. What we have right now is good. And the only reason for this suggestion is to make what is good even better.

When I saw the ratification for English Ministry models at Hoi Dong Giao Hat (the District Conference), I was thinking that, *“perhaps this is the right timing for our church to take the next step in our English Speaking ministry.”* We are the biggest church in the District, and the forefront of English Ministry development. If we take the next step now, not only we will be benefited, but our experience will also be valuable to other Vietnamese churches in their English Ministry development as well. We can tell them, *“Look! It is possible to have a thriving Vietnamese congregation and a thriving English congregation under the same roof, just like a family.”*

But my assessment could be wrong. That’s why I want to discuss this issue with you all. I trust that **“plans are established by counsel” [Pr.20:18]** and your discernments will help guide our future.

If you see that this is not a good idea for now. I then will submit to the consensus of wise counsels. I will continue to serve in the same way and will continue to wait for the right timing. The only question I wonder is, *“What we would lose if we delay in taking this next inevitable step?”* If the answer is *“The next generation in a similar silent exodus”*, then the cost is just too high.

9. Q: But then what is the danger of taking that step?

A: The biggest danger is to lose the harmonious relationship between the congregations. But there are things we can do to prevent it from happening. I have been following some guidelines I got from the [Asian American Church Consulting](#) a few years ago to maintain that relationship so far. (See the attached file: [EM-GuidelinesToHarmony.doc](#)) At this point, we have a pretty good relationship between the two generations so far. And things could always be improved some more. According to that document, we should also move on to the next step of providing some leadership structure for the English Speaking congregation as well.

Some of the things we can do are: the pastoral staff could continue to meet often, make sure that the vision of the English Ministry would be biblically compatible and complimentary to the vision of the mother church, have governing board representatives to attend each other meetings, continue to the surrogated relationship with the first generation church, etc. Even my action of seeking your inputs right now in this matter is a part of making sure that we will have a good harmonious relationship later.

10. Q: So what do we do now?

A: Prayer always helpful.

Then you can response to this through Email. Raise more questions, making

comments, read more on the matters, thinking out loud, compare notes. The more we think through this ahead of time the better.

Finally we will have a face to face meeting on Sunday Sep. 25 from 1:30 – 3:00pm. We can always schedule for more time if we need to.

-----Original Message-----

From: Co Ho

Sent: Thu 8/4/2005 5:54 PM

To: Co Ho; Wayne Bui; Nhuan Bui; Quynh Bui; An Le; daisies4u2luv@yahoo.com; gary_robinson@ahm.honda.com; haiyupham@netscape.net; yen@tnsa.net

Cc: David Van; Son Thai Nguyen; Lap Dac Nguyen

Subject: RE: English Ministry Report and Follow-up from HDGH 30 for Midway

It looks like many are taking summer vacations so this Sunday is not looking good. Let's do this then...

- 1) We can discuss some of the preliminary stuff over email.
- 2) We will meet on the 4th Sunday of September (because 1st Sunday is still Labor Day, 2nd Sunday is Board Mtg., 3rd Sunday is Sunday School Sunday). The best time would be 1:30pm - 3:00pm (the time the Children Voice & Ensemble has practice...)

Can you send a reply back to me (not to all) and let me know if that's OK? Yea or Nea?

Bumble.

EM Guidelines for a Harmonious Working Relationshipⁱ

To facilitate the growth of next-generation Korean American churches, the authors are suggesting that instead of using a traditional management style of changing the second generation to fit the culture of the sponsoring church's culture, that the first generation church use "flex management" and accommodate to the basic assumptions, values and norms of the second generation as long as they are Biblical.

The following guidelines will not guarantee a successful English-speaking congregation, for there are a multitude of factors that contribute to the success of a church. However, if these guidelines are followed a first generation sponsoring church is much more likely to create an environment in which a new congregation can flourish.

Department Stage

From the very beginning of any kind of English-speaking ethnic ministry (even if they are just a collection of small Bible studies or Sunday school classes forming a department)...

1. View the English-speaking group as a different target group, not as essentially the same group, which should operate like the sponsoring church does.

Rationale: Even though most of the English-speaking congregation may be the same ethnically; culturally, linguistically, and generationally they maybe so different from the sponsoring church that a totally different style of church may be needed to reach them effectively.

Midway Status: – as of March 2005

2. Understand and accept their unique synthesis of two or more cultures.

Rationale: To require more Americanized Ethnic Americans to function in the culture of the sponsoring church is place a cultural "yoke," "making it difficult," or "burden" upon them that is similar to Jews placing the law upon the Gentile believers (Cf. Acts 15:10,19,28). Language carries a lot of culture with it, so the English-speaking pastor or congregation should not be expected to speak the 1st generation's ethnic language in the presence of other English-speaking members.

Midway Status:

3. Make sure they follow a similar doctrinal statement such as the Apostles Creed, a denominational statement of faith, etc.

Rationale: The sponsoring church has the responsibility to protect the English-speaking ministry from heresy or becoming a cult.

Midway Status: This has not been look at. There is no official doctrinal statement at our church. However, we had our doctrinal position stated on our web site at:

<http://www.tnsa.net/index.php?module=ContentExpress&func=display&bid=34&btittle=Menu&mid=3&ceid=2>

4. Acknowledge and understand the trend among some of the English-speaking department's members to evangelize, disciple, assimilate, and even share the leadership with those of a different ethnic background.

Rationale: Even though the English-speaking department's members will probably be able to evangelize their own ethnic group more effectively than anyone else, they do have the language skills and the cultural understanding to effectively evangelize beyond their ethnic group. Not to evangelize is to be sterile; not to disciple and assimilate new believers into your congregation is to abandon a baby at birth; and not to allow them to hold positions of leadership is to deny their use of the spiritual gifts God has given them. We need to be careful to give the same attention and respect to those of a different ethnic background (James 2:1-9; Gal. 3:26-28).

Midway Status: We had those with different ethnic background in our leadership

5. Acknowledge and understand the trend among some of the English-speaking congregation's members to date and marry those of a different ethnic background.

Rationale: For some it is very important to retain their ethnic heritage by marrying within their own ethnic group. But we understand that there will be those who intermarry. Still we must accept those who marry outside of their own ethnic group as a part of God's family.

Midway Status:

6. Have only one committee that meets bimonthly and deals with issues of joint interest, i.e., policies, scheduling, joint projects, joint meetings, etc.
Rationale: It is easy to keep our leadership so busy attending meetings that they do not have the necessary time for front line ministry.

Midway Status: This has not been look at until recently. We do not have a committee on this though.

7. Be the legal, accounting, and insurance umbrella for the department.
Comment: This means that a CCLI number should be obtained for all music used by the English-speaking department and all offerings received should be channeled through the books of the sponsoring church.

Midway Status: The church is currently paying for CCLI (copyright license to be used for worship songs) every year. All of our funds are being kept by the church treasurer.

8. The Korean-speaking congregation needs to develop and articulate their long-term vision for the English ministry. This will mean moving from short-term crisis management of the English ministry to long-term solutions. Terms used to describe the relationship between the Korean-speaking congregation and the English congregation (such as "independent," "autonomous," and "interdependent" should be clearly defined. The developmental stages of the English ministry with appropriate rites of passage should be determined.
Rationale: Clear expectations on both congregations' parts will greatly enhance trust and communication between the two.

Midway Status: The church has not been developed and articulated their long-term vision for the English ministry. However, our English ministry does have its long term vision though.

Congregation Stage: (Church within a Church Model)

When the English-speaking department has reached the point where they want to have a regular worship service for their college students and young adults (forming a congregation)...

9. Refer to the English-speaking congregation as such and not as "the youth group" or the "2nd generation" group.
Rationale: In American culture, generally "youth group" refers to grades 7-12. Those who are college age and up would probably liked to be referred to as young adults. (In the US, adulthood is supposed to occur between the age of 18 to 21.) To refer to the English-speaking congregation as the "2nd generation" congregation might also be a misnomer in that the congregation will probably include some people of various ethnic backgrounds who would not "2nd generation" at all.

Midway Status: English speaking service had formally become the 2nd worship service of the church since 2003

10. Avoid joint services at the regularly scheduled Sunday service times.
Rationale: Those English-speaking members not of the same ethnic background of the sponsoring church, will feel alienated on Sundays where a bilingual or trilingual service is their only option. Joint services should probably be held at picnics or on occasional Sunday evenings or on other special occasions such as Good Friday, Thanksgiving or Christmas Eve.

Midway Status: Attempts had been made but we had avoided joint services back in 2000

11. Avoid changing the time or place of the English-speaking congregation's worship service without first presenting the request to the liaison committee and getting approval for the change whether it is for a special event, temporary, or permanent. The same goes for any change in the use of the church's facilities. Generally, the larger the regular event, the more lead time that will be needed.
Rationale: To do so, is a cultural faux pas. English-speaking members would feel insulted and treated as a small child.

Midway Status: The church was very good at this when we first become 2nd service

12. If the English-speaking congregation is just beginning, please be patient concerning results.
Rationale: Everyone has high expectations, but even under the most favorable of conditions, vision will be interrupted by reality.

Midway Status:

13. Work with the English-speaking congregation in choosing, financially supporting and evaluating their pastoral leadership.
Rationale: The post-college members of the English-speaking congregation will feel like they are being treated as children if they do not have the opportunity to significantly influence the selection, financial support and evaluation of their pastoral leadership.

Midway Status: We had Bumble stepping up into leadership; and the church was supportive of him as well as Ti and Cau.

14. Allow the leadership of the English-speaking congregation to develop their own job descriptions and to live by them.
Rationale: More Americanized ethnic Americans feel much more comfortable working on a contractual basis than merely on a relational basis.

Midway Status:

15. Avoid inviting guest speakers to speak to the English-speaking congregation in any formal or informal setting unless requested by the English-speaking congregation.
Rationale: The leadership of the English-speaking congregation better understands which speakers might be able to communicate most effectively to them.

Midway Status: Since 2002 we have started moving on the book by book expository preaching format. Starting April 2005, English ministry is charting its own Sunday preaching schedule

16. Allow them to develop their own vision, ministry values, focus group, style, name, budget, organization, schedule and strategic plan in conjunction with the common vision shared by the sponsoring church and the English-speaking congregation.
Rationale: The leadership of the new congregation probably understands better the heart, mind set and potential of the English-speaking congregation. Since they are ministering in English, their vision will likely be larger than just their particular ethnic group. They will want to design a ministry style, name and plan to maximize their effectiveness in reaching their generation.

Midway Status: Please refer to the annual reports for the past five years.

17. Continue to serve as the legal, accounting, and insurance umbrella for the congregation before it constitutes as a church.
Comment: This means that before the English-speaking congregation constitutes, their business meeting minutes need to be submitted to and approved by the sponsoring church before they become binding decisions. The English-speaking congregation may have members that understand the legal (including copyright) standards, IRS standards, and insurance needs more clearly than the sponsoring church. They could certainly be used as resource people. We need to take seriously that fact that it is God who has established the governing authorities over us. (Cf. Rom. 13:1-2)

Midway Status: At this point, there is no legal mechanism to create binding decision similar to the main church's "minutes of the board"

18. Provide no more than 50% of the English-speaking congregation's budget initially. Help them plan to be completely off subsidy in three to five years. From the beginning, encourage the new congregation to give toward missions.
Rationale: It is easy for some English-speaking congregations to be too dependent upon the sponsoring church and neglectful of their responsibility before God to support their own staff. They can give much more than one might think they will give if they know the responsibility is theirs. If the congregation has a median age of 23 or more, they should be able to be self-supporting in three years.

Midway Status: Most of English speaking ministry budget and funding is already self-sustained. However there is no 3-5 years financial plan in place.

19. Encourage the pastoral staffs of both congregations to meet informally for fellowship monthly.
Rationale: Relationships are the glue that will hold the congregations together.

Midway Status: Starting this year Bumble is scheduled to meet with the pastoral staff once a month.

20. Encourage the sponsoring church's Sr. Pastor to initiate regular communication, a mentoring relationship, the adjustment of his style of leadership and proper recognition of the English-speaking pastor.

Rationale: In many ethnic cultures, if the 1st generation pastor is older, the younger English-speaking pastor is not at liberty to initiate a relationship with him. A trust relationship is incredibly important between the two pastors. With regular, direct communication (even if there is a communication problem), trust can be built. A person developing in the areas of competency and commitment needs a supervisor that can adjust his leadership style from directing, to coaching, to supporting, and then to delegating (Situational Leadership by Blanchard & Hersey). Watch out that the mentoring relationship doesn't become a controlling relationship. Accountability will need to be clearly defined. At the congregational stage, clear lines need to be drawn for the EM and sponsoring pastor concerning the following issues: baptism, marriage, communion, funerals, and other polity issues.

Midway Status: Bumble has good relationship with the Sr. Pastor

21. Encourage the English-speaking pastor to give attention to his own personal development.
Rationale: It is all too easy for the pastor to focus on the development of the church and neglect his own development including that of his family.

Midway Status:

22. Allow the English-speaking pastor the freedom not to regularly attend 1st generation committee meetings or worship services. He should not be expected to preach to the 1st generation in their language.

Rationale: Same as #6.

Midway Status:

23. Avoid changing any policies that have already been agreed upon by both congregations.
Rationale: The Americanized ethnic American is accustomed to policy decisions being firm until discussed by the general body and decided upon by them.

Midway Status: At this point there were no prior policies that had been agreed upon by both congregation

24. Encourage them to constitute as a separate but interdependent church when they become self-supporting.

Rationale: The paradigm needs to be two eyes working independently but so interdependently that together they provide depth perspective. Generally the two congregations will have greater freedom to function in their own language and cultural context, if we allow them to do so. The sponsoring church will often have an ethnic Christian heritage, occasional financial resources for special projects, godly wisdom, intercessory prayer support, etc. to share with the English-speaking congregation, and the English-speaking congregation will often have human resources for teaching the youth department (K-12) of the sponsoring church, missions personnel, intercessory prayer support, etc. to share.

Midway Status:

Church Stage: (Church Beside a Church Model)

When the English-speaking congregation has reached the point where they desire to constitute as a church...

25. Encourage the pastoral staffs of both churches to continue to meet informally for fellowship monthly.
Rationale: Same as #19.

Midway Status: We are not in this stage yet

26. Allow them to select, pay and dismiss their own leadership.
Rationale: Same as #13. If the sponsoring church would like to interview and approve the English-speaking pastor or pastoral staff, the same privilege might be given to the English-speaking church concerning a new pastor or pastoral staff for the sponsoring church. This would assure the hiring of staff that would maintain the cooperative relationship between the two churches.

Midway Status: We are not in this stage yet

27. Allow them to develop their own vision, ministry values, focus group, style, name, budget, organization, schedule and strategic plan.
Rationale: Same as #16.

Midway Status: We are not in this stage yet

28. At the church stage, the relationship between Sr. Pastors of the two churches should not be one of required accountability but one of fellowship and mutual cooperation.

Midway Status: We are not in this stage yet

ⁱ This guideline was from Asian American Church Consulting <http://www.aacconsulting.com>

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Appendix

