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Anglican Network Church of the Good Shepherd

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Rector: Rt. Rev. Stephen Leung

Parish Profile (2024)



Jesus Christ is Lord

Parish Vision

Connecting, Growing, Serving together in Christ

Our Core Beliefs & Values

To establish, maintain and support a house of worship with services conducted in accordance with the tenets and doctrines of the Christian faith worshipping in the Anglican orthodox evangelical tradition.

The exercise of faith and activities of the church will be based on the continuity and development of orthodox Anglican faith, as chartered by the supreme authority of Scripture revealed in the salvation of Jesus Christ alone and his moral and ethical teachings to the holy church; the truthful teachings of the four Ecumenical Councils (the Council of Nicaea 325 AD, the first Council of Constantinople 381 AD, the Council of Ephesus 431 AD, and the Council of Chalcedon 451 AD) and the confession of faith in the three historic creeds (Apostle's Creed, Nicene Creed and Athanasius Creed) as pointer to the rule of faith of the one holy catholic and apostolic Church, particularly in areas of the Trinitarian nature of God and the divine and human nature of Jesus Christ, the sacramental and liturgical worship in Book of Common Prayer 1662, including the Thirty-Nine articles of Religion, the Anglican Church in North America Book of Common Prayer 2019, as expressing the reformed faith of Anglicanism, and the upholding of God's calling of bishops, priests, and deacons in ecclesiastical succession and order, the classical Anglican Ordinal, in order to equip all the people of God for the ministry and mission to the world. Based on the reformed tradition, the church is a biblical, evangelical and liturgical church.



Who We Are

Our Vision

1. Connecting:

Goals – (a) To welcome newcomers, including non-believers, seekers and Christians looking for a church home, through celebrations, interest activities (such as cooking classes), outreach groups and events (such as Evangelistic Bible Study, house groups, topical seminars); (b) To strengthen Christian fellowship, through age-specific fellowships and house groups; (c) To build up a church community, across generations, language ministries, or fellowship/house groups

Past and Ongoing – (a) Age-specific ministries: children (Sunday school and AWANA), youth (Sunday school and youth fellowship), young adults (fellowship group), seniors (fellowship group) (b) Adults ministry: preferred-language house groups (families with children or mixed adults groups including single persons and couples).

At the height of the house group ministry, non-Christians (new friends and family members of parishioners) came to Christ through house groups. 80% of adult parishioners were members of a house group. Much of Christian nurture, pastoral care and mobilization to serve could be effectively done through house groups. Whole families could be engaged in a supportive network. With this momentum, children and youth ministries were also thriving.

Present – GSV was once quite successful to build up a supportive community, with the well-established house group and fellowship ministry. Right now, with the additional impact from Covid-19, parish community life has been weakened (as reflected in weakened participation in Easter or Christmas celebrations). Many senior people are isolated (fearful to come back to in-person Sunday worship, no senior's fellowship); English congregation and Chinese congregation are not as close as before. In contrast, the core group of key leaders (50-60 people) is strengthened through the pandemic.

2. Growing:

Goals – (a) Expository preaching and annual parish Bible study series; (b) Christian education – Sunday school for children and youth (conducted in English); adult Christian education courses (in preferred languages) taught by clergy and approved leaders, as well as courses from approved institutions; (c) Discipleship and spiritual formation – regular parish prayer meeting and leaders' training, annual staff retreat, annual silent retreat with a small group; parish summer camp every two years; (d) Christian initiation and Confirmation – baptism classes, catechism and confirmation classes; (e) Training for specific ministries – e.g. lay readers, servers, scripture readers, praise and worship leaders, Bible study leaders; (f) Growth in Christian commitment – serving, tithing; (g) Growth in membership number – the goal is to grow to 500 in Average Sunday Attendance (350 Chinese congregation, 150 English congregation)

Past and ongoing – GSV people have been diligent in the teaching and learning of God’s Word, though there is much room for improvement, and there is a pitfall of “running programs” without effective personal engagement or follow-up work.

Present – In terms of average Sunday attendance, we are not growing, if not declining (for Sunday worship, 20-30% of parishioners either not attending in person or just attending once a month). In terms of spiritual growth, those attending Asian & Multicultural Ministries in Canada (AMMiC) training courses are the key group of people growing in faith.

3. Serving:

Goals – Serving in all capacities, to all age groups, within the local parish and beyond; serving the needy and missionary involvement on the parish level as well as individual parishioners’ level

Past and ongoing – Our hospitality and high mobilization in serving has been much appreciated by the Diocese and Province; ongoing financial support of third world needs (such as Karen refugees in Thailand border, International China Concern orphanages), missionaries and refugee family sponsorship

Present – Most of the GSV people are serving one way or the other. But almost half of the serving group is moving towards 60-80 in age and a relatively small number of the group is in the 20-55 age group. We need more young adults and middle-aged people to get involved.

4. Ethnic and Bilingual:

Please refer to the Appendix for an article written by the Bishop about ethnic and bilingual ministry.

5. Anglican:

GSV is featured as Low Church Anglican, evangelical in liturgy and theology. We are not high church oriented but many traditional parishioners, mostly from Hong Kong, are used to Hong Kong Anglican traditions in liturgical expression. We started contemporary Praise & Worship (vs. Traditional Hymns) in 1994 and currently, we are open to have alternative forms of worship.

In terms of outreach, GSV has been transformed into a missional church, putting outreach evangelism in priority. For some years, adult conversion to Christ has been the fruit of our labour; but recently we have weakened, particularly among youth outreach. While the Chinese congregation is aging, the English congregation, though younger, has not been growing in number either until recently because of transfer growth from recent immigrants from Hong Kong. GSV also has a small and steady Mandarin congregation but its growth has been challenging. Nevertheless, GSV now has a missional tradition such that there is no need to question whether pastoral care should be prioritized above outreach evangelism. What we need to do is to revitalize and grow the Chinese congregation to 350 and the English congregation to 150 average Sunday attendance (ASA).

The Past - Where we came from:

- 1860 Missionaries began teaching English to Chinese men living in Vancouver.
- 1889 The first Rector of Christ Church in Vancouver opened a mission to work amongst the Chinese.
- 1903 A Chinese mission named the Good Shepherd Mission opened at 666 Homer Street, Vancouver.
- 1940-1960 Attendance at services began to dwindle from 40 to 10 because many of the families moved away from the parish area and began worshipping at locations nearer to their new places of residence.
- 1967 With the relaxation of the Canadian Immigration Law, new immigrants began to come from Hong Kong. Among these immigrants were faithful Anglicans who joined the Good Shepherd Church. Membership steadily increased and larger facilities had to be sought.
- 1984 Due to the prayers and faithful effort of all parishioners, a larger church building with a hall was purchased at 808 E. 19th Avenue, Vancouver. Good Shepherd Mission then became an incorporated parish.
- 1985 The Church of the Good Shepherd was dedicated.
- 1991 Rev. Stephen Leung came to be Rector of Good Shepherd Church.
- 1993 The Vestry approved the planting of a church at 390 E. 61st Avenue, Vancouver. From April, English and Chinese services were held concurrently at both locations.
- The Church Committee approved that the mission church at 390 E. 61st Avenue, Vancouver would be independent by October 1993.
- 1994 An English service was started at Good Shepherd Church catering to the English speaking section of the congregation.
- 1996 In partnership with the Diocese of New Westminster, Good Shepherd played a significant role in planting a Chinese church in Richmond (Richmond Emmanuel Church).
- 1996 The Church Committee identified the need to construct or purchase a church with a seating capacity of 400 and other facilities.
- 1999 The passing of Motion 9 at the Synod, which requests the bishop to authorize the blessing of same-sex union, created a significant adverse impact on the parish even though the bishop had not given the consent to implement such blessing at that time.
- 2002 Synod Delegates attended the Synod in June. Eight parishes walked out of the Synod on the morning of June 15 in light of the Bishop allowing same sex blessings. The Anglican Communion in New Westminster (ACiNW) was established on the afternoon of the same day to work together against the passing of the motion and to propose Alternative Episcopal Oversight.

- The Church sent a mission team to Sabah, China and Hong Kong.
- 2004 Moved to the present premises at 189 West 11th Avenue, Vancouver on rental agreement with Metropolitan Tabernacle Church. First services were held at the new premises.
- 2008 February 24 Vestry Meeting resolved that The Church of Good Shepherd accepted the Primatial oversight of Archbishop Gregory Venables of the Province of the Southern Cone on an emergency and pastoral basis through Bishop Donald Harvey, moderator of Anglican Network in Canada (ANiC).
- April 25-26: Anglican Network in Canada (ANiC) National Conference; During the Service of Celebration, Commissioning and Eucharist, Rev. Stephen Leung and all other ANiC Clergy received clergy licences from Archbishop Gregory Venables.
- June 1: Rev. Stephen and Mrs. Nona Leung wrote a booklet “Never been on this road before” with an accompanying DVD to recount the story of Good Shepherd’s journey over the past six years and to explain our present identity. The publications were widely circulated among Anglican churches, other denominations, including the Roman Catholic Church, and some theological colleges, and were used to reach out across Canada, to the United States, Hong Kong and South East Asia.
https://ancgoodshepherd.org/wp-content/uploads/2025/09/GSC_WebBooklet_V2_EN.pdf
- 2009 Purchase of the church property at 189 West 11th Avenue, Vancouver by the Anglican Network Church of the Good Shepherd was completed on January 28, 2009.
- Three ANiC Bishops (Bishop Don Harvey, Bishop Malcolm Harding and Bishop Ron Ferris) were present to celebrate our 120th Anniversary, the purchase of the new church building and to dedicate said Church for the worship of Almighty God, according to the rites and uses of the Anglican Network in Canada.
- The Asian & Multicultural Ministries in Canada (AMMiC) was launched. The chairperson of the AMMiC Board of Directors is the Rector of the ANiC Church of the Good Shepherd Vancouver.
- 2010 Our Rector Rev. Stephen Leung was consecrated as Bishop of Anglican Network in Canada.
- The church plant Good Shepherd Richmond was officially launched.
- 2011 The Church sent two mission teams: One to Singapore/Thailand to visit Karen refugees in Mae Sot Camp at the Thai/Myanmar border, and the second to China to visit the abandoned disabled orphans and assist in running a kids' summer camp in the welfare centre run by International China Concern (ICC).
- 2013 The church plant Good Shepherd Calgary was officially launched.
- The Church sent a second mission team to China visit Sanmenxia, China, again to serve the disabled and abandoned orphans in the welfare centre run by International China Concern (ICC).

- 2018 The Church sponsored a Syrian refugee family to Vancouver.
- 2020 The Church began livestreaming Sunday Services and other church functions, fellowships, house group gatherings, prayer meetings and church meetings moved online when the government suspended religious in-person gatherings during the pandemic.
- When parts of the COVID-19 restrictions were lifted in BC, GSV immediately restarted in-person services, which were livestreamed concurrently. The Commercial Kitchen Renovation Project was completed.
- 2021 The Annual Vestry was held through Zoom for the first time in Good Shepherd Vancouver’s history.
- Drive-Thru Holy Communion services were carried out on Easter Sunday and Pentecost Sunday. We transformed the church parking lot into a special cul-de-sac for this purpose. Parishioners were encouraged to come receive the Holy Communion in a social-distanced and safe environment.
- 2022 The church plant Good Shepherd Burnaby officially launched.
- 2024 ANiC changed the diocese name to Anglican Diocese of Canada (ADOC) after meeting at Annual Synod. <https://dioceseofcanada.ca/> ADOC is under the Anglican province of Anglican Church of North America (ACNA).

The Present – Where are we now

1. Boundary

The church is situated in a residential area near City Hall of Vancouver with people of mixed nationalities and religion. Our church has no rigid parish boundary and some church members live in Burnaby, Richmond, Coquitlam, Surrey and other parts of the Lower Mainland. Refer to Appendix A for more details on the community we are serving in.

2. Enrolment and Attendance

Service/Ministry	Average Enrolment or Attendance	
	2019 (Pre-COVID)	2024
Sunday English Service at 09:00 am	48	47
Sunday Chinese Service at 11:00 am	146	141
Sunday School	20	23
Taste of Life Ministry	23	16
Wednesday Noon Holy Communion	9	10
Baptism	3	25
Confirmation	2	-
Wedding	-	-
Funeral/Memorial Service	8	9

3. **Liturgy**

a. Book in use

Our three services primarily use the liturgy from the Book of Common Prayer (published in 2019 by the Anglican Liturgy Press). AMMiC has translated texts of the major services for use in our Chinese services. Our pew hymnal is Hymns of Universal Praise.

b. Services

- i. 9:00 am English service with Holy Communion service on alternate Sundays.
 - ii. 11:00 am Cantonese services with Holy Communion services on alternate Sundays.
 - iii. 11:00 am Mandarin services with Holy Communion services on the first Sunday of each month, and join the Cantonese Holy Communion service on the third Sunday.
- c. Lay people serve as lay readers and assist with the chalice at the Holy Communion service.

4. **Facilities**

- a. The main worship area (“Church Hall”) in the church building can seat 400 people.
- b. The basement hall (“Parish Hall”) can accommodate 300 people. The Sunday School and many fellowships groups meet in this hall.
- c. The adjacent parking lot can park 40 vehicles.

5. **House Groups and Fellowships**

The purpose of house group and fellowship ministry is to carry out Christ’s Great Commission of disciple-making (Matthew 28:18-20) through house groups and fellowships in developing family ministry of the parish. The ministry of a house group or fellowship is 4-fold: Worship, Word, Fellowship and Outreach. In 2024, there were seven fellowships and twelve house groups established in our Church.

6. **Mission Ministries**

- Sunday school – children ministry for nursery aged to Grade 7 children to know God on every Sunday
- AWANA @ GSC is a children ministry for kindergarten to Grade 6 children on every Friday night (Sep to May during the school year)
- Youth Ministry – weekly youth fellowship for high-school aged youth meeting on Saturday evenings
- Grass-root Restaurant Ministry “Taste of Life Fellowship” 「美味人生」團契 – fellowship for restaurant workers meeting late on Tuesday nights after restaurants are closed
- Mandarin Ministry

- Cooking and Food Ministry “Cook for Love Series” 「為愛而煮」烹飪系列 – regularly occurring cooking classes covering multiple age groups to reach out to friends outside the church with an interest in cooking
- Family Ministry (Children, Youth and Parents)
 - “Little Shepherds Choir” 「牧童合唱團」 for children aged 5 to 15 years old
 - “Little Shepherds Chinese Reading Theatre” 「牧童中文閱讀劇場」 for children aged 2-6 years old
 - “Little Shepherds Chinese Musical Theatre” 「牧童中文音樂劇團」 for children aged 7 to 15 years old
 - Dodgebee 「躲避盤」 Training & Game
 - Family Kung-Fu Training 「友凝·有型」功夫班 for parents & children

7. Activities

- Parish Summer Conference
- Retreats for specific groups such as youth fellowship
- Vacation Bible School
- Revival and Evangelistic Meetings
- Short term mission
- Social and cultural festivities connected to Christmas, Easter, Chinese New Year

Our Pastoral Team

Rector: Rt. Rev. Stephen Leung

Assistant Priests: Rev. John Ngai (Cantonese Service), Rev. Paul Shen (Mandarin Service), Rev. Allan Tan (English Service)

Vocational Deacons: Alvin Ng, Anita Wong

Youth Ministry Evangelists: Mr. Matthew Chung, Mr. Ray Kwok

“Taste of Life” Fellowship Evangelist: Ms. Selina Ho

Worship & Ministry Technology Coordinator: Connie Poon

Church Secretaries: Ms. Louisa Yan

Functions of Church Committee and Executive

In addition to the Rector, the Associate Priest and the Pastoral team, there are 10 members on the Board of Directors elected by the Vestry, which form the Church Committee. Members of the Board of Directors have 1 year term of service and may seek re-election if they wish. The Church Committee shall meet regularly. Its duties shall be to assist the Ministers and the Wardens elected among the Board of Directors in the general business of the parish in fulfilling its purposes among its own members, in the community at large, and as a part of the church as a whole, and to recommend such steps as will further these ends.

The Wardens meet regularly with the Rector to discuss confidential issues, staff issues and make time sensitive decisions.

We are Looking for an Associate Priest to Join the Good Shepherd Family

Who are we looking for?

- The Associate should be fully committed to the sacrificial love and gospel of grace in our Lord Jesus Christ. The Associate should possess sound work ethics and understands he/she is accountable to God (c.f. the parable of stewardship Mt. 25:14-30), to the Rector and the lay leaders of GSV. He/she manages his/her work time diligently and executes the ministry fruitfully and effectively.
- The Associate should acknowledge and appreciate the history of Good Shepherd in the past 30 years, and accept its vision and mission of outreaching to Chinese immigrants and local born Chinese-Canadians. The Lord has worked through our church to nurture generations of mature and faithful leaders who became pillars of our faith community and provided stability and continuity for the church's vision and mission. Currently, we are building a Mandarin-speaking congregation and raising up leaders in their midst. (Please refer to our vision in the previous section "Who we are")
- The Associate is the Associate priest of Good Shepherd, a parish of ADOC, a diocese of ACNA. The Associate needs to commit to the Anglican Articles of Faith, and the Canons and Constitution of ADOC and ACNA.
- The Associate is a full-time position, mainly responsible for the Cantonese-speaking congregation. The Rector of GSV is also a regional/suffragan bishop of the Asian & Multicultural Ministries in Canada (AMMiC), a ministry of ADOC. As such, the Associate would need to work under minimal supervision but is expected to supervise the church's on-going ministries, while the Rector focuses on overseeing the parish vision, chairing the church committee, financial committee & vestry, and supporting the pastoral team and lay leaders. The Associate's major role for the 3-year term is to:
 - 1) Support the Rector by taking part in the Rector's role in supervising the pastoral team and church staff,
 - 2) Strive to assure the outreach, nurture and pastoral ministries are carried effectively and fruitfully, and
 - 3) Embrace the church's vision and mission statements.

Note: The church will provide an evaluation to the Associate at the conclusion of the 3-year term; we also encourage the Associate to apply for the Rector position, should it become available.

1) Basic Qualifications:

- i. **Preaching and teaching:** the Associate needs to demonstrate the power of preaching the gospel and edifying the congregation in Christian faith through his/her teaching ministry. In Anglicanism, we put the Word of God in the highest authority, which is the foundation of all aspects of ministries and ministerial decision-making. Our mission is to disciple all people into

the Word of God and hence we emphasize preaching from the Word of God (not just based on emotion).

- ii. **Holiness, a life led by the Holy Spirit:** God's servant is called by God in his grace, as a humble servant to be led and to lead. Personal holiness and his/her family commitment to Christ, who call them into church ministry, is the hallmark of a God's servant. (c.f. 1Tim 3) A commitment to personal devotional life, sacramental worship life, and devoted family life (if married) is mandatory.
- iii. **Collaborative skills in team work spirit:** the Associate should collaboratively work to bring the pastoral team and lay leaders together into unity and cultivate an effective team spirit. The Associate should be able to resolve conflicts among our staff and lay leaders, to coordinate among many church ministries (i.e. Taste of Life ministry for the chef and restaurant workers, house groups & youth/young adult fellowship groups, AWANA/Sunday school, English speaking and Chinese speaking house and fellowship groups, etc.), and to direct ministries in a direction that is consistent with the church vision and mission, thus avoiding fragmentation and self-interested motivation in order to preserve the unity in GSV. He/she should lead by example in team work and collaboration (not simply being a team player)

2) **Specific Requests:**

- i. **Passion and experience in church growth:** GSV is a missional church. From the past 30 years, we directly sponsored 6 church plants and other visible minority church-plants. (c.f. The Anglican Network in Canada, pp. 259-281.) However, in the last 10 years, we encountered declining numbers in GSV congregations due to a combination of different factors. We are currently experiencing a decline in numbers in the age group from 20-45. We are keen to revitalize and launch different projects (Vacation Bible School, cooking ministry, Youth outreaching project etc.) in outreach and evangelism. Our target growth by 2030 is to reach an Average Sunday Attendance (ASA) of 350 in the Cantonese congregation and 150 in the English congregation. Therefore, we need the Associate to have the passion and experience in church growth, both growing numerically and spiritually. The Associate needs to have insights and power of engagement in past outreach work, reflected and evidently shown from his/her past serving ministry and demonstrating confidence in Spirit-led expansion of ministry.
- ii. **Passion and burden to Chinese immigrants and local born Chinese Canadians:** GSV has a long 135 years of history in Vancouver, Canada. GSV is the first Chinese Anglican mission in Canada. God called Canadian missionaries, pastors and lay leaders to build up this Chinese mission in Canada. God still calls GSV to be the spiritual home to the Chinese immigrants from Asia and local born Chinese Canadians, who are learning to welcome all Canadians into the house of Christ. The Associate should align with this called ministry and vision casted by God to GSV, throughout every generation in GSV history. GSV represents our Diocese in reaching out to Asian and multi-ethnic groups. We therefore expect the Associate to have the same call as the GSV vision and conviction, and commit himself/herself to the GSV community and her unity. We see both English and Chinese congregations are one, a manifestation of Christian families in a Christian community.
- iii. **Discipleship:** In line with the GSV vision, the Associate will devote time to do discipleship, bringing up a new generation of leadership. Obviously, the goal is to build up the disciples in Christ, but we have different layers of contexts. The first layer is to build up a committed

Christian obedient to Christ in Canada. The second layer is to build up a devoted Christian in a Christian Community, not in the realm of individualism as propagated by the secular culture. The third layer is to raise up Asian leaders in the context of ADOC and ACNA in North America. We expect the Associate to disciple-train our people (mostly Asians) into committed, devoted Christians who will eventually be leaders in GSV and the Diocese of ADOC.

3) Education and Experience:

- The applicant should have theological training, with Master of Divinity. Advanced degree in academic training would be an asset. (e.g. D.Min., Th.M., or Ph.D.)
- The applicant should have 10 to 20 years of ministry experience, particularly in areas of outreach and evangelism, with respect to church growth in the local parish.
- The applicant preferably, should be an Anglican ordained priest recognized by ACNA. However, we welcome qualified applicants with non-Anglican ordination. In such case, the applicant is encouraged to consider committing to Anglicanism and seeking ordination to an Anglican priest. The process involves studying the Anglican Faith (39 Articles) and Liturgy before the ordination takes place in year's timeframe in a typical scenario.
- The applicant should be fluent in Cantonese and English; fluency in Mandarin would be an asset.

Remuneration

Salary Package: Competitive (including Benefits/Allowance/Vacation/Study Leave); details to be discussed with the Rector and church wardens.

Tell us About Yourself

Written responses to the following questions:

How would you describe your relationship with Jesus Christ?

What attracts you to this position?

How are you being called to this Ministry? How has God been preparing you?

What particular gifts do you bring to the role of Associate Priest at the Anglican Network Church of the Good Shepherd?

About the Community in which we serve God

Introduction

This section provides factual information about the community in which the Lord has called the Anglican Network Church of the Good Shepherd to serve Him. It gives a demographic context within which the ministry and spiritual aspirations of our church can be understood.

The City of Vancouver

Vancouver is a coastal city located in the Lower Mainland of British Columbia, Canada. It is named after Captain George Vancouver, who explored the area in the 1790's. It is the largest metropolitan area in Western Canada and ranks third largest city in the country. According to the 2011 census Vancouver has a population of over 640,000 and its Metropolitan Area exceeds 2.3 million people. According to business magazine assessments, Vancouver has ranked highly in worldwide "liveable city" rankings for more than a decade. The 2010 Winter Olympics and 2010 Winter Paralympics were held in Vancouver and nearby Whistler, a resort community 125 km north of the city.

Demographics

Vancouver has been called a "city of neighbourhoods", each with a distinct character and ethnic mix. People of British origin were historically the largest ethnic group in the city. Currently, those of Chinese descent are by far the largest visible minority group in the city and Vancouver has one of the most diverse Chinese speaking communities, with several Chinese dialects represented including Cantonese and Mandarin. There are also many distinct ethnic commercial areas such as the Punjabi Market, Little Italy, Greek town and Japan town. There is also a sizable aboriginal community in Vancouver.

Chinese in Greater Vancouver

In the 1980's, an influx of immigrants from Hong Kong in anticipation of its transfer from the United Kingdom to China, combined with an increase in immigrants from Mainland China, Taiwan, Singapore and Malaysia, created in Vancouver one of the highest concentrations of ethnic Chinese in North America. According to Statistics Canada, the Lower Mainland has a Chinese population of more than 350,000 which represents about 17% of the total population of 2.1 million people in the Metropolitan Area. Although a visible minority, they play a significant social, political and economic role of the community. Vancouver's Chinatown with its carved and gilded shops which sell a variety of oriental merchandise, is the second largest in North America. The Anglican Network Church of the Good Shepherd, St. Matthias and St. Luke's Church, Richmond Emmanuel Church and the newly formed Anglican Network Church of the Good Shepherd, Richmond are Chinese speaking Anglican churches which serve the Chinese community.

Climate

Vancouver's climate is unusually temperate by Canadian standards. It is the warmest major city in Canada during the winter. Summer months are usually sunny and the temperatures moderate, with the daily maximum averaging 22 degree Celsius in July and August. Springs and autumns are generally rainy and cool. Rainfall is frequent in winter. Snow occurs in the surrounding mountains but rarely at sea level. Vancouver typically has one or two light snowfalls per winter.

Amenities

Airport: Located in Richmond, Vancouver International Airport (YVR) is the principal international airport in western Canada and is the second busiest in the nation. As the premier gateway to Asia, it hosts many airlines' regional offices and there are flights daily to Asia, Europe, and the United States. Vancouver is the closest air-link to Asia from Canada.

Education: The Vancouver School Board Schools enrol more than 100,000 students in its elementary, secondary, and post secondary institutions, making it the second largest school district in the province. Elementary schools include kindergarten through Grade 7, and Vancouver Secondary schools enrol students in Grades 8 through Grade 12.

Greater Vancouver is home to two major public universities, the University of British Columbia (UBC) and Simon Fraser University (SFU), where more than 107,000 undergraduates, graduates, and professional students were enrolled in 2024.

Medical Facilities:

Vancouver General Hospital is the province's largest hospital and offers a wide range of specialized and tertiary services. The hospital also serves as a teaching facility for the University of British Columbia and is home to one of Canada's largest research institutes.

BC Women's Hospital, the only facility of its kind in the province, is focused entirely on women's health and is one of Canada's maternity centres.

BC Children's Hospital provides expert care for the province's most seriously ill or injured children, adolescents and newborns.

Vancouver Cancer Centre is one of the five regional facilities that provide assessment and diagnostic services, chemotherapy, radiation therapy, and supportive care for cancer illnesses.

Shopping: Many of the major malls and neighbourhoods are accessible by sky train. For instance, Metrotown is one of North America's largest shopping malls, while malls in Richmond will provide a distinctive Asian feel.

Sports & recreation:

The mild climate of the city and close proximity to ocean, mountains, rivers and lakes make the area a popular destination for outdoor recreation. Vancouver has many parks, of which, Stanley Park is the largest. The city has several largest beaches, many adjacent

to one another, including Second and Third Beaches in Stanley Park, English Bay, Sunset, Kitsilano Beach, Jericho and Spanish Banks.

Within a 20 to 30 minute drive from downtown Vancouver are the North Shore Mountains, with three ski areas: Cypress Mountain, Grouse Mountain, and Mount Seymour. The Whistler-Blackcomb Resort, 125 km north of Vancouver, is among the most popular skiing resort in North America and was the site of the downhill events of the 2010 Winter Olympics.

Travel: TransLink is responsible for roads and public transportation within Metro Vancouver. It provides a bus service, including the B-line rapid bus service, a foot passenger and bicycle ferry service (SeaBus), and automated rapid transit service (Sky Train), and West Coast Express commuter rail. Vancouver’s Sky Train system is currently running on three lines: the Millennium Line, the Expo Line and the Canada Line.

Housing: Vancouver has a broad mix of condominium, town houses and single family housing. House prices in Vancouver vary according to areas and conditions and are general higher than those in other Metropolitan areas. Average home price in 2024 are as follows:

	Vancouver Westside	Vancouver Eastside
Single Family House	\$3,000,000+	\$1,892,600
Townhouse	\$1,480,000	\$1,000,000
Apartment	\$810,300	\$400,000

What is One Holy Catholic Apostolic Church with respect to two generations ministry in the Chinese (ethnic) Canadian Church?

Rt. Rev. Stephen Leung

“Sanctify them by the truth; your word is truth. As you sent me into the world, I have sent them into the world. For them I sanctify myself, that they too may be truly sanctified.” (John 17:17-19 NIV)

I. Preamble – Chinese Church: a call for unity and mission

For several years, we have come together to brainstorm and explore the future of the Chinese Canadian Church (ethnic church) with respect to a bilingual ministry (Cantonese and English). Obviously, we can extend our discussion to a trilingual mission, if we include Mandarin ministry. Yet, we begin with this vantage point, a Chinese Canadian Church with bilingual ministry, because the Vancouver Chinese churches have largely been undergoing and struggling for the past 20-30 years already, and quite a number of churches are now going through the reality of severe pains and, in some cases, serious brokenness within their church communities (the so-called exodus of the second generation). We need to deal with the present challenge of our bilingual ministry with no delay.

I believe that if we can find a path to get past the devastating oppositions on the inside, by casting an agreed vision of a transformed church (recognizing the fact that the two generations are mutually called to serve two different target groups, namely the Chinese-speaking and the English-speaking), this will help the congregation at large to know that God will continue to bless the church and her mission to the Chinese, as well as the mission to multi-ethnics, that is to say, outreaching to all Canadians. These two missions are not separated, isolated, or unrelated, since God’s call is not just a one-time call in history/bible, but in fact also a continuous call being revealed progressively and with more clarity through time (like the covenant of salvation through Abraham to Jeremiah, revealed in both continuity and development). In other words, if a church plant begins by serving new immigrants, as time goes by, with a grown-up second generation, the church then is called to serve a wider circle of both immigrants and local-born (that is all Canadians). The church needs to raise up local-born leadership to respond to the divine call of God, to take up the mandate of bringing the gospel to all nations, both locally (for a multi-ethnic demographics) and globally. Possibly, leaders of two generations can serve together in partnership in outreaching the immigrant family of two generations, giving a witness of unity in serving in one church.

With this understanding, I name this vision as **“Chinese Church: a call to bring the gospel to all nations.”** God is inviting Chinese (Asian) Canadians to his new era of mission plan in Canada. I have to insist that this mission should be under one church with respect to government and supervision, though under the

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church committee (or elder/deacon board) there can be different ministry departments (English or Chinese ministry departments). It has to be in one church such that all church leaders need to be nurtured in this vision, with no intention of splitting the church. Whoever joins this church, particularly serving as leaders, need to serve in unity and mutual submission. In the guidance of the Holy Spirit, they are continuously nurtured, educated, and empowered in Scripture, tradition, and mission. When the church is blessed by continued growth in number and spirituality on both sides of the mission (outreaching to immigrants, local and global mission), the church will be enriched in this new vision and gives witness to the congregation and the world a gospel through Chinese Canadians to all nations.

No doubt, at this historical juncture, we are called to find this path. Once we are on the path, we will be able to share the break-through in bilingual ministry to the Mandarin mission for reference. In my view, Mandarin mission is in fact facing an even larger extent of cultural gap between the East and the West among the two generations (compared with the case of Cantonese-English Hong Kong immigrant congregations). The Mandarin mission very soon will meet the same challenge and, if no break-through route referenced, will repeat the same tragedy of the exodus of the second generation in the Cantonese Chinese Church. Therefore, finding the new path is pressing and urgent for any Chinese Canadian church (or any ethnic church as well). A Vancouver research shows that in 2011 over 50 percent of churches in the city of Vancouver are ethnic churches, which are not English speaking. I am sure that with a changing scenario in 2017 the number will be even higher due to the continuous immigrant flow in the past six years.

Having served in Vancouver for over 26 years, I believe that there is a path to lead us out of the apparent deadlock. On the one hand, we need to learn how to climb up to the mountain top, where we can have a viewpoint from the top and a panoramic view of the distant, that will take us beyond the scope of one generation in understanding God's plan of salvation unfolding in Canada (which is where the afore-discussed new vision begins).

But on the other hand, I also hear many wrongly interpreted issues and misread conflicting situations among two generations, which blind us from seeing clearly: What is primary and what is secondary in the gospel of salvation, and subsequently what can be tolerated and what cannot be tolerated? How important is the unity of the church over against splitting of the church, in our being witnesses to the gospel of reconciliation in Jesus Christ? Where are the faith, love and hope of the gospel when we despair of finding immediate solution? Where is the power of love in the Christian Community? If we fail to keep first thing first, we only fall into endless fight. St. Augustine said **"In essentials unity, in nonessentials liberty, in all things charity."** I thus find bad theology leading to wrongly fought issues, poor spirituality causing endless fleshly rivals.

All these struggles bring me to ask: what is the basic confession of faith when we consider this ethnic ministry of two generations? And perhaps, one fundamental question is: what is the Church? What do we believe in ecclesiology? What kind of commitment we are making to the Church? Until we have pledged our commitment to Christ and are convinced in our commitment to Christ's community, we can then know how to deal with agreement and disagreement, and how to reach agreement out of disagreement. In this regard, we can have the spiritual and theological capacity to do deeper reflection in order to deal with much more conflicting issues.

This short paper seeks to place "One Holy Catholic Apostolic Church" as the confession of faith and ecclesiology under the headship of Christ with reference to the search of the future outlook of the two

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generations in the Chinese Church (ethnic church). In this respect, I strongly believe that the Chinese Church (ethnic church) is not destined only for one generation ministry (the immigrant generation). The Chinese Church has a call to bring the gospel to all nations in Canada as well as in North America.

II. What is the Church?

To begin with, I find it necessary to set our discussion on biblical ground, looking at what the Church is in Scripture.

First of all, obviously, the church in essence is not a building nor about a building, but a **Christian community**. The Greek word *ecclesia*, translated into church, means “calling out from darkness into light.” As St. Peter exhorted, “**but you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.**” (1 Pet. 2:9) Therefore, those who are called out from darkness into light are Christians who make up the Christian community. We name them the Church.

Secondly, the church is not many individuals, but a **community of many**. Essentially, the church is not seen as an organization to provide a body of programs in religious and pastoral services in order to attract volumes of many individuals, as some of the mega-churches in North America are doing. The church is not commissioned to run a business of “give and take” in religious economics, operated by a central governing body with different departments. If so, the church would become very businesslike and hierarchical. The church then may have a congregation of many, but do not have a congregation in community.

Or, in another extreme, under the influence of North American therapeutic culture and with the rise of self-interest individualism, there are increasing pressure and demands on the church to provide services catering to personal needs in the post-modern era. Gradually, personal need, not God’s command, becomes the center of focus. The church is seduced to pay lip service to God, but at heart we are enslaved by our own personal interests and agenda. In the old days, we submitted to the decision of church leadership in leading the church; but right now my submission, if I still do so, totally depends on my personal favour and my personal agenda. In this regard, on the one hand, few Christians are willing to integrate into the life of the parish community. On the other hand, the authority of leadership, and their confidence as well, becomes weakened and doubtful. As a result, church life becomes fragmented, people in isolation, with a weakened sense of community.

How then can we glue many individuals into a community of many? What kind of glue is able to unite us?

Indeed, there are now many kinds of glue for sale in the religious market. Currently, some most popular ones are *Alpha program*, *Christianity Explored*, small group ministry, *Purpose Driven Life*, and so on. Yet,

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no matter how effective these programs are with respect to mentoring, nurturing, and friendship cultivating, they are not the primary reason that holds us together in mutual acceptance and forgiveness. They merely serve as instruments, not the essence itself. They enhance deeper relationship, but not the reason to engage in such a relationship. Their very programmatic thrust can only engender secondary or extrinsic values for a true community.

The only glue that is able to hold many individuals into a community is none else but our Lord Jesus Christ. He is the promise in the covenant given by God to humankind. It is only the Spirit of Christ who can hold us together such that we can live out a community of many.

In the Old Testament, the social binding of many Israelites into one people (community) is by “the Covenant of Yahweh,” whereas each individual in the covenant is called “the covenanted self” (in Walter Brueggemann’s term). In this covenantal relationship, everyone is not to focus on “I” but to shift to “we”. That is to say: I am no longer just my individual self. I now belong to the community. In community, there are always others involved in my life. Who are the others? They are both God and my neighbours. Therefore, when we love God, the love for God also includes the love for our neighbours, and the love for myself includes the love for people around us. Love is not self-love, but self-giving and self-sacrificial love. It incurs mutuality.

In such an understanding, we are a community of covenantal selves. This understanding of who we are helps us to go back to the intrinsic or primary essence of our identity and how we are to relate to one another in Christ. In baptism we are given this new identity of the covenantal self. It is this new identity that helps us resist the perversion of self-love in western individualism, and the Spirit of Christ glues us into a community of Christian love. This determination of togetherness in Christ, reflecting in the fellowship of Holy Communion, helps us seek reconciliation and healing from our inevitable conflicts and hurts among the two generations. On this basis, we call ourselves One Holy Catholic Apostolic Church.

III. What is One Holy Catholic Apostolic Church? Where does it come from?

A quick answer is that the term “one holy catholic and apostolic church” usually appears in two places, namely the Apostles’ Creed and the Nicene Creed, through which we confess our faith. It is therefore true to say that these four marks of the church originally came from the creedal confessions put forth by the patristic fathers in the early church. But where did the patristic fathers get this idea from? The answer is: the gospel in the Scripture. Since the patristic fathers, One, Holy, Catholic and Apostolic become the four distinct characteristics of a church. But please note: they are not about the functions of a church, but they are the intrinsic nature of a church, the true identity of the Christian community in Christ.

What is One Holy Catholic Apostolic Church? Rowan Williams, Archbishop of Canterbury, rightly says that these four marks are all about Jesus Christ. “The Church is one because Jesus Christ is one; the Church is

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holy because Jesus Christ is holy; the Church is catholic because Jesus Christ is the saviour of all; and the Church is apostolic because, as the Father has sent Jesus, so Jesus sends us." If we meditate on Jesus' prayer for his disciples in John 17, we can trace these four marks from his prayer.

1) **"One"** means that the church is called into being around one Lord, and the ground of unity lies in the confession of Christ as Lord. Like Jesus prays, ***"all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one."***(vv.21-22)

We are one because our Trinitarian God is one. That oneness belongs to God, so that we are also in oneness. In this understanding, there should be no independent churches or separate denominations as such. We are all part of the body of Christ. Based on the ground of unity in confession of Jesus as one Lord and Saviour, we are asked to come together in ecumenism so as to give expression to the common acknowledgement of one Lord. This can be manifested in the sacrament of Holy Communion, that we welcome all who are baptized in Jesus Christ our Saviour – Baptists, Mennonites, Eastern Orthodox, Roman Catholics, Lutherans, Free Church Christians, etc. – to partake of the Holy Communion to manifest the spiritual reality of our oneness in Christ. That is why even as we discuss the relationship between the ethnic Asian church and mainstream Canadian church, Asian native-speaking church and English-speaking church, Asian immigrant church and European Anglo-Caucasian church, we are never segregated into different categories, but always one church in Christ.

2) **"Holy"** indicates primarily the presence of God in the midst of his people through the salvation of Christ. ***"Make them holy in the truth,"*** says Jesus in the prayer, ***"your word is the truth."*** Make them holy in the truth, that is holy in Jesus because he is the word and the truth. Jesus said, "I am the way, the truth, and the life." And in v.19, ***"for their sake, I am making myself holy, so that they may be made holy in truth."*** Again, it is about our Lord Jesus Christ, who is holy. In the Scripture, the understanding of salvation by God is the dwelling of God among his people in perfect harmony and fellowship. So, the mark of holiness is a witness and sign that God dwells among his people.

Furthermore, for Christians, holiness is living under the cross of Jesus, where Jesus shed his blood to atone our sins. As a result, we are made holy. This redeemed holiness is based on the atonement on the cross, such that God be praised and men in repentance. Holiness is not an achievement, though it involves effort in sanctification through the work of the Holy Spirit. It is a gift from God through the cross of Christ. Thus, a holy person is found not among the righteous but among sinners, not among the healthy but among the sick, lest we turn to self-righteousness. In this regard, we need to know that the Church is a sinful Church because it is made up of members who are sinners. Therefore, the Church in its daily living is still in constant need of forgiveness of sins and in constant need of reform and renewal (here church discipline and order applied). Above all, the Church is holy, here and now, by the promise and grace of God, and it looks forward in trust and hope to the full manifestation as the Bride of Christ "without spot or wrinkle."

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(Eph. 5:27) St. Peter concludes, ***“Just as Christ who called you is holy, so be holy in all you do; for it is written, ‘Be holy, for I am holy.’”***(1 Pet. 1:15-16)

3) **“Catholic”** implies membership in the church universal, open to everyone in history and in the world. There is no more racial restrictions, like in the Old Testament. Instead, Christ has commissioned his disciples to go out for the proclamation of the gospel to all nations. ***“Go and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.”*** (Mt. 28:19-20) The church becomes universal in membership, i.e. in the kingdom of heaven there is no distinction of membership in the people of God. In the Holy Communion, every communicant is equal in Christ, regardless of colour, financial status, and gender. Paul rightly said, ***“for all of you who are baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.”***(Gal. 3:27-28)

However, a catholic church is not a church that demands uniform global culture. Unity of the church does not mean uniformity in culture and language. It is a mistake that the western missionaries in history proclaimed the gospel along with cultural imposition to the East. Catholicity also means whole, meaning a holistic gospel. Here is where indigenization takes place. A Chinese does not need to learn English in order to become a Christian. In the same manner, a Canadian-born Chinese does not need to know Chinese in order to be a Christian. Thus, the catholic church honours the dignity of every person with respect to the language and culture he/she is brought up in, since both are gifts of creation from God.

4) **“Apostolic”** indicates adherence to the proclamation of apostolic faith. This gives us a great sense of mission, implying action to be taken. But what mission? We can find it from Peter’s answer to Jesus’ question. Jesus asked, ***“Who do you say I am?”*** Peter replied, ***“You are the Christ (messiah), the Son of the living God.”*** (Mt.16:16) On hearing Peter’s reply, Jesus declared to found the church on Peter’s confession. ***“And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.”***(v.18) In Acts 2, Peter delivered his first sermon, centered on the message of Jesus as Christ, and 3000 men were converted to Christ. Ever since, Christians in history proclaim the same good news of Jesus as Christ, they are passing on the apostolic faith from generation to generation.

In prayer, Jesus said that the Father has sent him into the world and he now sends the apostles. After resurrection, Jesus also said, ***“As the Father has sent me, I send you.”*** In Anglicanism, a bishop is to be a guardian of what has been delivered by the saints. What it means is not just to guard the gospel by mouth and ideas, but also to take action in outreach and evangelism, as Paul’s example of a missionary to the Gentiles. Apostolic church is a church that goes out for mission and evangelism. Therefore, the ethnic church should also be an apostolic church, wherein Christ’s mission holds the two generations in unity and partnership.

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As the Chinese (ethnic) Canadian church is a part in the one holy catholic apostolic church, sharing the same mission of Christ, we have to remember what our Lord Jesus always prays for us, even today: "Sanctify them by the truth; your word is truth. As you sent me into the world, I have sent them into the world. For them I sanctify myself, that they too may be truly sanctified." Amen.