



ISSACHAR REVEAL

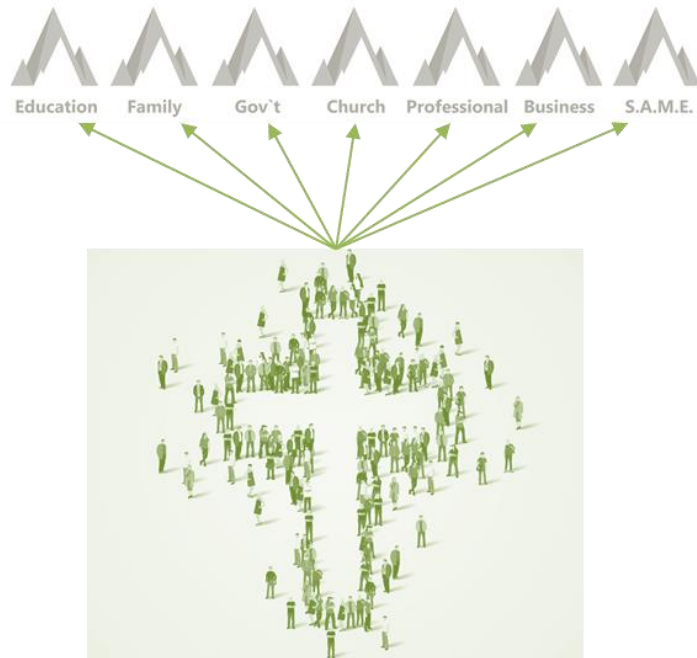
VIDEO – Future Direction

May 10, 2019

Church in the Margins

It's a common thought that the Christian Church has been "pushed" to the margins of society and no longer plays a moral or spiritual voice in mainstream spheres of influence; family, religion, education, government, media, SAME (sports, arts, media & entertainment), business, professional (medical/legal). That is evident in the context of church as institution and organized religion and the role the church plays as a representative organization in the spheres of influence. It is not true of the Body of Christ that is not bound. God has called and placed fully devoted Christ followers in all spheres of influence to demonstrate the kingdom of God with power, grace, authenticity and redeeming love.

Christians in Influence



Church in the Margins

- Societal secularism is partially the catalyst for pushing the church to the margins. Societal secularism has been defined as the "shrinking relevance of the values institutionalized in church religion for the integration and legitimation of everyday life in modern society". That coupled with the church's focus on programs and institutionalism versus making disciples who demonstrate the kingdom of God in all major spheres of influence has pushed the church to the margins.
- "This is the challenge of the post-Christian Church. There is no longer an assumption of any shared common values. The inevitable outcome is a constitutional commitment to personal rights as the highest arbiter of truth without a sense of responsibility to the good of others" - Dr. Marv Penner
- "Until the 1960s religious leaders and organizations played a major role in providing education, health care and social services frequently lobbying political leaders on issues of interest to religious groups. Religion's public presence became less influential as Canada modernized and institutions such as education, health care or the family specialized and functioned apart from religious control. At the same time Canadians became distrustful of religious leaders and organizations and many did not believe that religion should make much of a difference in one's life or Canadian Society". (Joel Thiessen, "Meaning of Sunday" 2015)
- "When religion plays a diminishing role in key social institutions it is only a matter of time before individuals look on the world through a lens that does not include much religion". (Joel Thiessen, "Meaning of Sunday" 2015)

Societal Secularism

Canada following Europe

It can be argued that the societal secularism of Canada is following a decade and a half behind Europe and more specifically the UK. "The premise of secularization theory, largely supported among European scholars, is that societies and individuals are less religious today than in past because of social structural shifts associated with modern society, including structural and societal differentiation, rationalization, pluralism and individualism. Secularization proponents are careful to point out that secularization unfolds differently across time and space, depending on a range of historical, social and cultural factors in local societies. Further, secularization is not inevitable, straight forward or irreversible in modern society". (Joel Thiessen, "Meaning of Sunday" 2015)

Reflections of Canada in Europe

In November 2004, a leading contender to become the next Pope launched a fierce attack on the forces of secularism arguing that they were fostering intolerance in Europe and forcing Christianity underground. Cardinal Joseph Ratzinger, 77, one of the Vatican's most powerful figures, issued a rallying cry to the faithful, saying that the liberal consensus had now evolved into a "worrying and aggressive" ideology. As a result, "Catholic and Christian religion" had been pushed out of the public debate and was being "driven into the margins". The following are excerpts from an interview with the Cardinal;

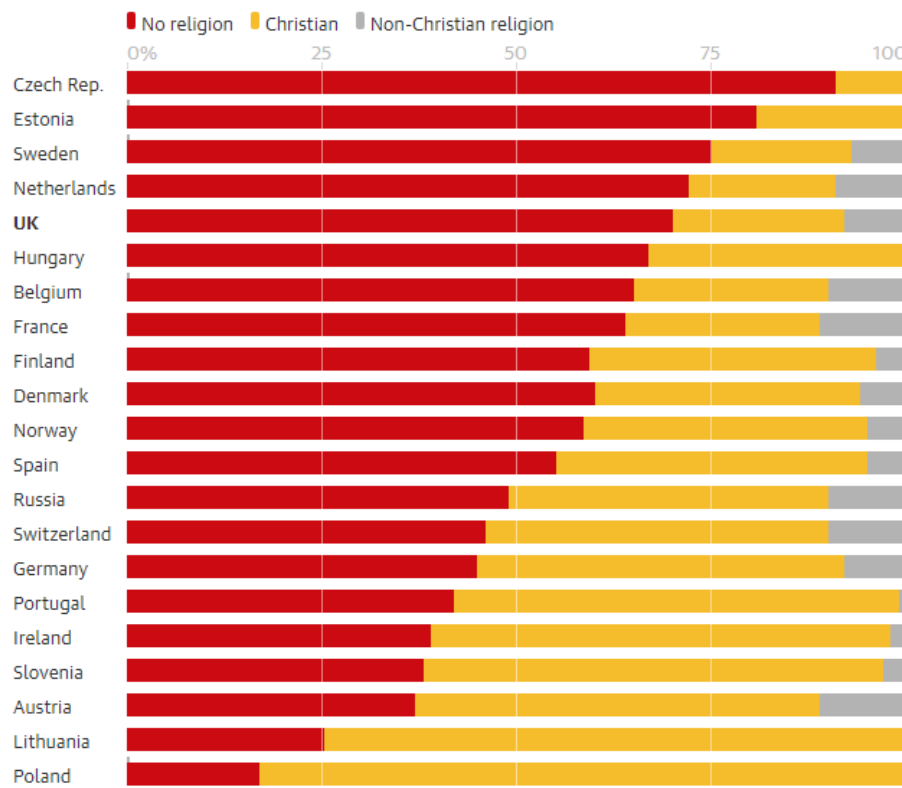
- "Negative birth rates and immigration are changing Europe's ethnic make-up. Above all we've gone from being a Christian culture to one of aggressive secularism which at times is intolerant".
- Describing the development of a "secular ideological aggression" across the continent as "cause for concern," the cardinal said: "In Sweden, a Protestant minister who preached about homosexuality on the basis of an excerpt from the scriptures was put in jail for a month".
- "Secularism is no longer that element of neutrality, which opens up space for freedom for all. It is beginning to change into an ideology which, through politics, is being imposed".
- "It concedes no public space to the Catholic and Christian vision, which as a result runs the risk of turning into a purely private matter, so that deep down it is no longer the same".
- "In this sense a struggle exists and so we must defend religious freedom against an ideology which is held up as if it were the only voice of rationality, when instead it is only an expression of a 'certain' rationalism."
- In contemporary society, said the cardinal, who is the Prefect of the Congregation for the Doctrine of the Faith, God had been pushed "very much into the margins".
- "In politics, it seems to be almost indecent to speak about God, almost as it were an attack on the freedom of someone who doesn't believe," he said.

Religious “Nones”

Canada Following Europe versus USA

Religious “Nones” are the fastest growing group in Canadian society. While still behind the Europe data, Canada is strongly trending in line with the UK. The following are some data points on where the UK has evolved to religiously.

How 16- to 29-year-olds self-identify, %



Guardian Graphic | Source: St Mary's University, Twickenham

- Those who identify as ‘No religion’ (i.e., Nones, the nonreligious) are 48.6% of the British adult population versus 24% in Canada
- For every one person brought up with No religion who has become a Christian, twenty-six people brought up as Christians now identify as Nones.
- 60% of Nones say that they were brought up with a religious identity. Fewer than 10% of those brought up non-religiously now identify with a religion.
- 43% of Nones described themselves as being ‘Not at all religious’. 75% never attend religious services. 76% never pray.
- Nones are younger than average: 35% are under 35, compared to 29% of all British adults.
- British Nones are predominantly white (95%) and male (55%). Nevertheless, there are 10.9 million nonreligious women. Among 18-34s, men and women are equally likely to be Nones

Secularization – Canadian Style

In Joel Thiessen's book "meaning of Sunday", he references Bibby's interpretation of secularization as a hybrid of his secularization and revitalization theses, a conclusion that supports a polarization narrative; "Solid cores of people are either involved or not involved in religious groups, either identify with traditions or do not identify with any, and are either theists or atheists. As some Canadians in the 'ambivalent middle' have moved toward religion, observers - including myself – have suggested that a measure of 'renaissance' and 'revitalization' might be taking place. As others in the 'ambivalent middle' have moved away from religion, we have suggested that we are witnessing the latest manifestations of secularization. More accurately what has been emerging is polarization – two dominant postures towards religion.

Canadian Adults

- 31% attended weekly services in 1975 versus 25% in 2005
- 18% never attended in 1975 versus 23% in 2005
- 91% identified with a religion in 1975 versus 85% in 2005
- 9% did not identify with a religion in 1975 versus 15% in 2005
- 61% claimed to believe in God in 1975 versus 49% in 2005

Canadian Teens

- 23% attended weekly services in 1984 versus 21% in 2008
- 28% never attended in 1984 versus 47% in 2008
- 88% identified with a religion in 1984 versus 68% in 2008
- 12% did not identify with a religion in 1984 versus 32% in 2008
- 54% claimed to believe in God in 1984 versus 37% in 2008

Canadian Religious "Nones"

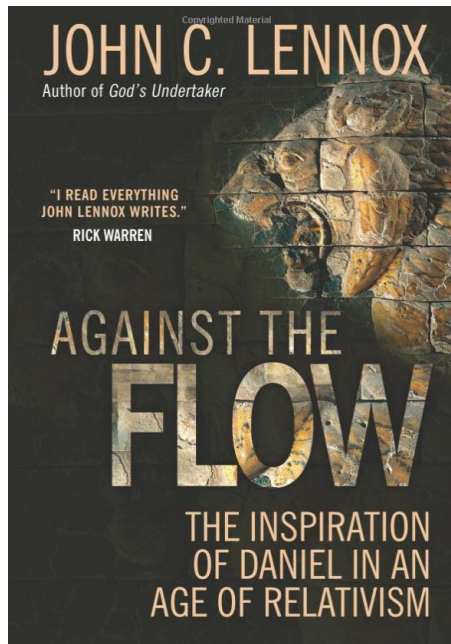
- Fastest growing "religious" group in Canada; 2011 (24%), 2001 (16%), 1991 (12%), 1971 (4%).
- 50% of nones identify themselves as atheists.
- Predominantly male, young, politically left-leaning and increasingly found among immigrants to North America.
- Not a homogeneous secular group. Some believe in God, in miracles, in afterlife and attend religious services and prayer.
- Limited research on Canadian nones versus American nones



Canadian Distinctives

- "Canada is not as religiously diverse as the media, the state, and even some academics would have us believe. As Christian identification, belief and practice slides, it is not to other religions mainly (even though religious diversity is on the rise). Christianity is losing ground as religious nones rapidly increase – the second largest 'religious' category in all of Canada".
- [Canadian] awareness that many religious options exist sets the stage for religion to be perceived as a subjective and relativized world view in contrast to a set of objective and absolute beliefs and practices".
- "These sentiments are embedded in a Canadian societal climate that celebrates multiculturalism and immigration from non-Western countries where many identify with non-Christian religions such as Islam, Buddhism and Hinduism".

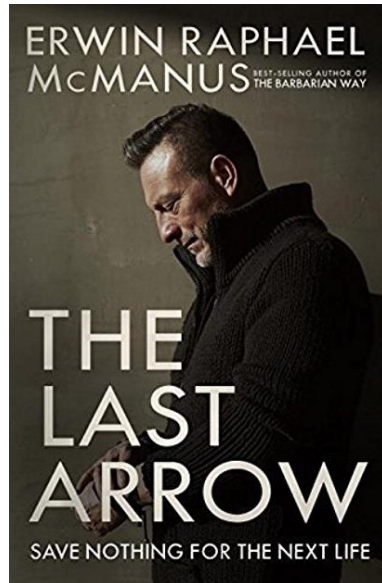
Western Society Towards the Church



- [The Church is called to maintain] a “public witness in a pluralistic society that has become increasingly antagonistic to its faith”.
- “Strong currents of pluralism and secularism in contemporary Western society, reinforced by a paralysing political correctness, increasingly push expression of faith in God to the margins, confining it if possible to the private sphere”.
- “It is becoming less and less the done thing to mention God in public, let alone to confess to believing in anything exclusive and absolute, such as the uniqueness of Jesus Christ as Son of God and Saviour”.
- “Society tolerates the practice of the Christian faith in private devotions and in church services, but it increasingly deprecates public witness”.
- “To the relativist and secularist, public witness to faith in God smacks too much of proselytizing and fundamentalist extremism. They therefore regard it more and more as a threat to social stability and human freedom”.
- [The Church must have] “the strength and conviction to be prepared, often at great risk, to swim against the flow in their society and give unequivocal, courageous public expression to what they believe”.
- Paul’s words call us to this in Ephesians 6: 19-20 “Pray also for me, that whenever I speak, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should”.

Fighting for the Future

“The Last Arrow”



Defining a future of hope

“It could be argued that the [Canadian church] has become an institution that fights to preserve that past and fears the future. We have given up our cities and moved to the suburbs. We have become more of a reflection of what we are running from than what we are running to. No wonder the church has lost its magnetism to a world searching for hope. We are seen as the guardians of tradition. The church has become known for fighting the future rather than creating the future that humanity desperately needs”.

Canada: Least Reached

Four Focus Areas of Understanding

The Issachar project looked at four areas of least reached; new Canadians, international students, religious nones and millennials. It is noted that there are other groups that fall into the category of least reached such as indigenous Canadians and other marginalized people groups. In the pages that follow are summaries of research to create clarity on each of these groups.



New
Canadians

1.2M

In last 5 years (2011-16)



International
Students

495,000

Students in 2017



Religious
Nones

24%

of Canada's Population



Millennials

9.1M

of Canada's Population

Millennials & Faith

Defining Millennials

Defined as those born between 1984 and 1998
Also known as Gen Y, Nintendo Gen, Internet Gen



- Institutions (government, university, church)
- Relying on old standards
- Old school customer service
- Feigned charity & insincere social conscience
- Traditional buying experiences



- Buying online including cars
- Organic, local foods
- Fast casual dining
- Nostalgia
- Free wifi in restaurants

Characteristics of Millennials

- ❑ Largest living generation in the USA; 83.1 million (24% of population), Canada 9.1 million (27% of population)
- ❑ Millennials were ***born with technology***. Significant proportion of our daily communication takes place via touchscreens and keyboard instead of face-to-face conversation
- ❑ Millennials are the ***most ethnically diverse generation***. This inherent diversity leads to tolerance; Millennials give much less focus on demographics but on unique experience and different opinions emerging from it
- ❑ Increasingly ***breaking away from traditional cultural narratives***. Growing distrust of institutions like government, universities and the church resulting in declining church attendance.
- ❑ In 2000, 58% of Millennials ***attended church***. By 2015 this number dropped to 46%. A decrease of 12%.
- ❑ Millennial ***Christians fall into two categories***. The first are those non church attending who refer to themselves as "Spiritual but not religious". Their mantra is "forget the church, follow Jesus". The second group are "Practicing Christian Millennials who attend church". Their mantra is "faith is very important in my life".

Millennials & Faith

Beliefs and Spiritual Disciplines

Practicing Christian Millennials (PCM) say that Bible reading is more important than any other spiritual discipline. However when asked which spiritual disciplines they practiced in the last month, Bible reading came in third.



PRAYER
67%



SERVICE
11%



WORSHIP
37%



EVANGELISM
10%



BIBLE
30%



SOLITUDE
5%

- ❑ Such a distinct preference for Bible reading amongst PCMs indicates a church-wide emphasis on Bible reading as the primary means of connecting to God and growing in faith.
- ❑ 39% of PCMs state that the Bible is the greatest source for absolute moral truth. 46% of PCMs believe that the Bible is the actual word of God and should be taken literally.

Millennials & Faith

Millennials Are Looking for More from Church

30%

OF MILLENNIALS SAY ATTENDING CHURCH IS NOT RELEVANT AT ALL

35%

"IT'S NOT RELEVANT TO ME"

30%

"I FIND GOD ELSEWHERE"

31%

"CHURCH IS BORING"

20%

"I FEEL LIKE GOD IS MISSING FROM CHURCH"

8%

"CHURCH FEELS OUT OF DATE"

4%

"I DON'T LIKE THE PEOPLE"

30%

OF MILLENNIALS SAY ATTENDING CHURCH IS VERY IMPORTANT

54%

"I GO TO BE CLOSER TO GOD"

31%

"I LEARN ABOUT GOD THERE"

17%

"THE BIBLE SAYS TO GO"

14%

"MY KIDS LEARN ABOUT GOD THERE"

7%

"THE CHURCH DOES GOOD WORK IN THE WORLD"

4%

"MY FRIENDS ARE THERE"

MILLENNIALS ARE HESITANT TO SHARE MUCH INFORMATION WITH A CHURCH ON THEIR FIRST VISIT. 15% WONT SHARE ANYTHING

82%

FIRST NAME

53%

LAST NAME

33%

EMAIL ADDRESS

19%

PHYSICAL ADDRESS

12%

PHONE NUMBER

6%

SOCIAL MEDIA

Canadian Population Growth

According to preliminary estimates, Canada's population was 37,067,011 on April 1, 2018. It took two years and two months for the Canadian population to increase from 36 million to more than 37 million. This is the shortest length of time ever observed for an increase of this magnitude. In the first quarter of the year Canada's population growth rate was 0.3%, up 103,157 compared with January 1, 2018. Canada's growth is fueled largely by immigration. In fact, relative to its size, Canada is the largest importer of human capital in the Group of Eight (G8), attracting even more immigrants per capita than the USA. Natural population growth, by contrast, accounts for only around one-tenth of Canada's overall population increase each year. Worldwide, Canada is 9th in crude net migration rate, and nearly 22% of Canadians identify as immigrants.

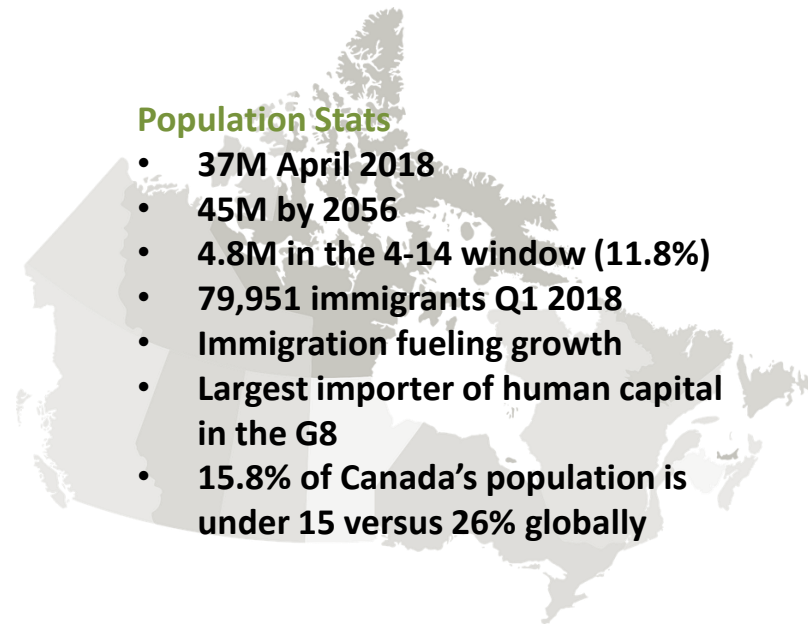
For the past twenty years, net international migration has been Canada's main source of growth, responsible for 2/3 of its growth between 2012 and 2013, and there is no indication this will change. From January 1 to April 1, 2018, international migratory increase was 88,120, the highest level ever for a first quarter. Canada received 79,951 immigrants, while the number of non-permanent residents rose by 22,283. The increase in the number of non-permanent residents was attributable to an increase in the number of work permit holders and refugee claimants.

It's estimated that this predictable growth will continue, and Canada may have 45 million residents by 2056, although it is expected to fall off a bit due to declines in natural population increases. It's also predicted that deaths will outpace births by 2030, which means immigration will become the only growth factor for the country

According to data collected by Statistics Canada in 2017, 4,318,175 youth ages 4-14 live in Canada. According to Statista, globally, about 26% of the world is under 15 years of age versus 15.8% in Canada.

Population Stats

- **37M April 2018**
- **45M by 2056**
- **4.8M in the 4-14 window (11.8%)**
- **79,951 immigrants Q1 2018**
- **Immigration fueling growth**
- **Largest importer of human capital in the G8**
- **15.8% of Canada's population is under 15 versus 26% globally**



New Canadians

As of 2016, 22.3% of the Canadian population is a visible minority, or about 1 in 5 Canadians

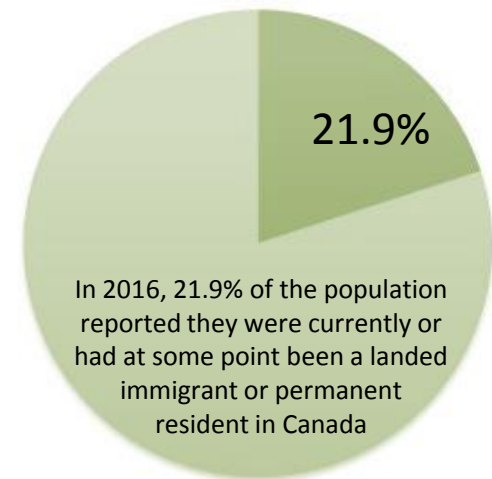
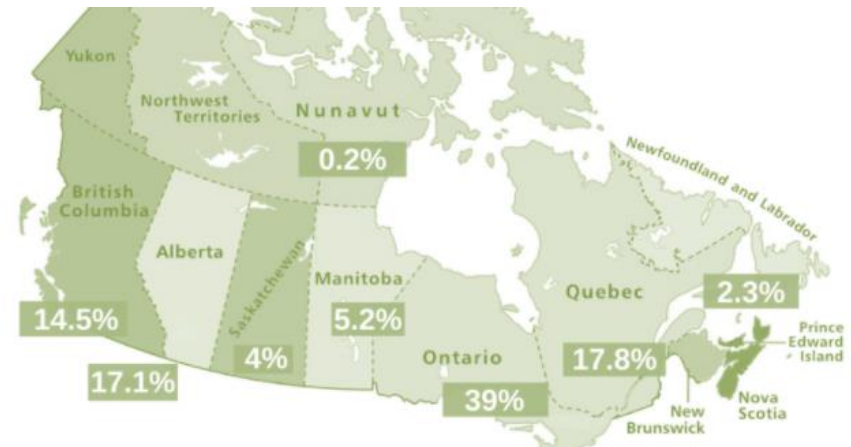


The top countries of birth for recent immigrants nation wide are

Philippines, India, China, Iran, Pakistan, United States, Syria, United Kingdom, France and South Korea

Distribution of Recent Immigrants (2011 – 2016)

(1.2M new immigrants to Canada in the last 5 years. 3.5% of population)



Canadian Trends

Visible Minorities

The median age of Calgarians is a young 36.8 years (Annual Demographic Estimates, Statistics Canada, 2017). According to Census 2016 results, Calgary has the youngest population of major cities in Canada with 70.2 per cent of the population between the ages of 15 to 64. As the city's population grows over the next few years, the proportion of toddlers and preschoolers is expected to stay about the same, teenagers will decline slightly, while the ratio of seniors is set to increase. Calgary is home to more than 240 different ethnic origins, and is ranked third in proportion of visible minorities in Canada.



Visible Minorities in Calgary

1959

1
Out of
350

2015

1
Out of
5

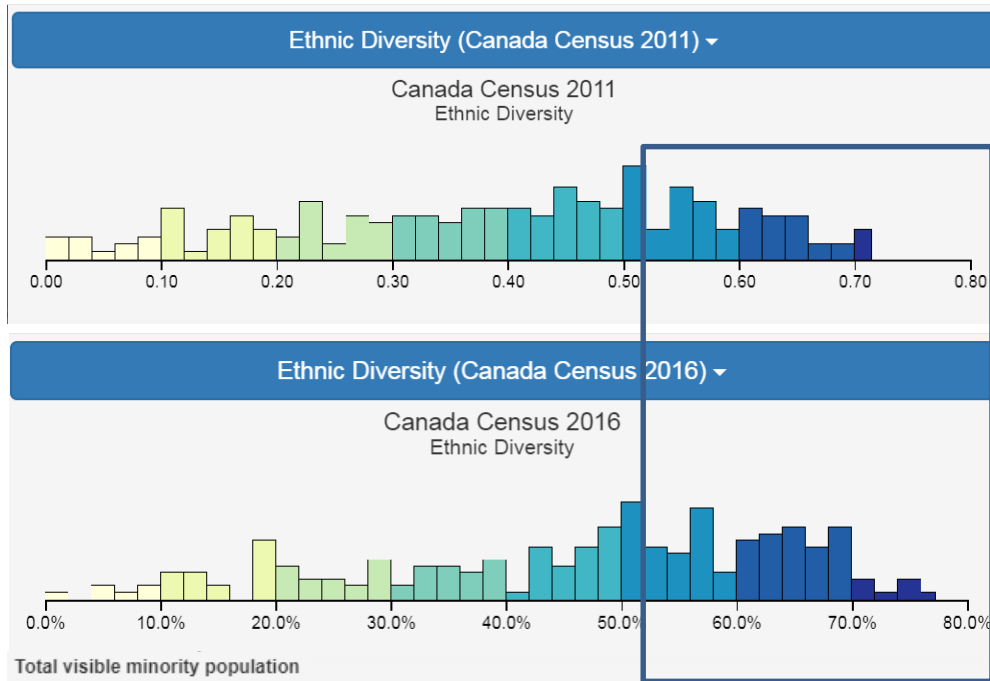
2020

500,000
Total Immigration
Population out of
1.5 million. That
equals 1 out of
every 3 Calgarians

Ethnic Diversity In Alberta

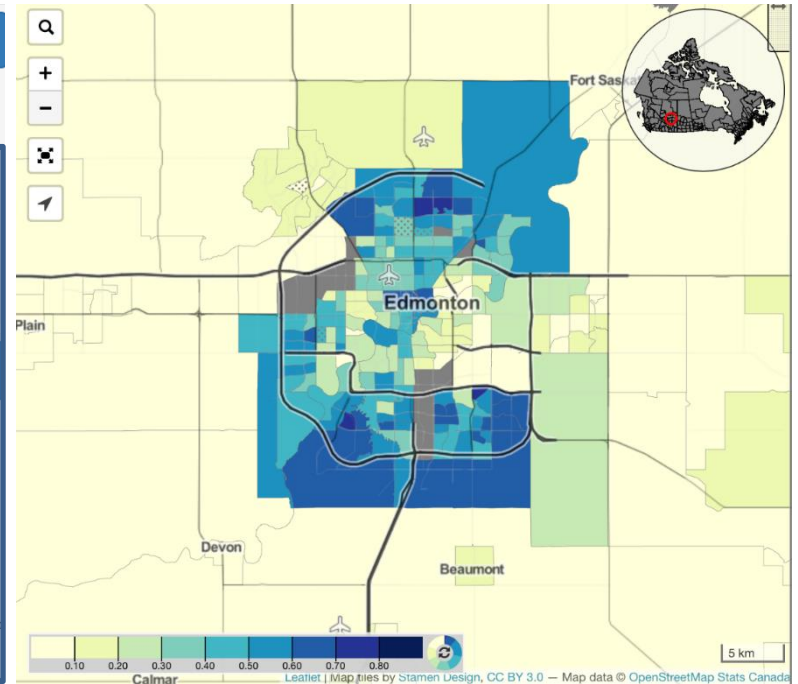
Changing neighbourhoods in Alberta cities

The following census charts show the common shifts taking place in major city centers in Alberta like Edmonton over the last 5 years. In the map below a diversity index of “0” means that all people in the neighbourhood belong to the same ethnic group. The highest possible index of 0.93 corresponds to a perfect mix of ethnic groups, with equal proportions of each ethnic group in the region. The consensus maps show a dramatic increase in ethnic diversity in neighbourhoods over the last 5 years and a decrease in the number of mono-ethnic neighbourhoods. The nations are moving into our neighbourhoods creating great opportunity for the gospel.



Total visible minority population

- South Asian
- Chinese
- Black
- Filipino
- Latin American
- Arab
- Southeast Asian
- West Asian
- Korean
- Japanese



Alberta Immigration

The following research provides an overview of immigration in Alberta.

% Immigrants in Major Albertan Cities - 2016

Edmonton	Calgary	Lethbridge
23.8% ¹⁴	29.4% ¹⁵	13.5% ¹⁶

Top 10 Sources of Immigration by City

Edmonton 2011-2016 ¹⁷		Lethbridge 2011-2016 ¹⁸		Calgary 2011-2016 ¹⁹	
Total Pop: 1,321,426		Total Pop: 87,572		Total Pop: 1,392,609	
Philippines	21,500	Philippines	720	Philippines	21,960
India	13,565	Nepal	310	India	13,050
China	3,685	Syria	135	China	6,265
Pakistan	1,980	United Kingdom	95	Pakistan	4,400
United Kingdom	1,855	India	95	Nigeria	3,910
Nigeria	1,565	Ethiopia	70	UK	2,880
South Korea	1,500	Nigeria	70	Iran	2,245
United States	1,485	United States	65	United States	2,055
Somalia	1,390	China	65	Mexico	1,970
Syria	1,390	Eritrea	55	South Korea	1,910

*Edmonton and Calgary data is for the Census Metropolitan Area (CMA)

- 68% of immigrants coming to Alberta between 2011 and 2016 were admitted as economic immigrants, meaning skilled workers, entrepreneurs, investors, live-in caregivers and people who were “nominated” by the province because of their skills and training and because they met an economic need.
- The number of economic immigrants to Alberta **increased by 57%** over the number admitted between 2006-2010, a substantial increase.
- In Alberta, the top countries of birth are similar to Canada as a whole with some key differences in **bold**: the Philippines, India, China, United Kingdom, Pakistan, United States, **Nigeria**, South Korea, **Mexico** and Iran.
- The top four industries employing immigrants in Alberta are: health care and social assistance; retail and wholesale; accommodation and food services; and professionals, scientific, and technical services

Future Direction

New Canadians

The WCD is active in reaching out to “New Canadians” through their churches as well as through partnerships.

SERVING NEW CANADIANS

Encompass Partnerships

Reaching the most marginalized communities in Calgary.

Refugees Sponsorship

CMA churches nationally have sponsored over 340 refugees from 4 different countries.

Milbourne Community Life Centre

Making a positive impact in Edmonton communities by meeting physical, emotional, relational and spiritual needs.

PALM Ministries

Providing practical services for immigrants and equipping people to love their neighbours who are coming from least reached people groups of the world.

Love New Canadians

Equipping local churches to serve new Canadians in their neighbourhoods and to be intentionally welcoming for immigrants.

Languages of Alberta

Overall, the percentage of the Albertan population reporting English as the sole language spoken at home is decreasing. In the chart below these numbers are broken out by various cities and towns in Alberta and indicates the rising trend across the province. These numbers may have implications for evangelism in ethnic minority communities and in approaches to multi-ethnic church models.

Table 1: Number of Allophones With No Official Language Knowledge

		2016	2011	2006
Medicine Hat	CA	395	390	240
Lethbridge	CMA	1120	755	510
Brooks	CA	445	340	290
Okotoks	CA	45	25	0
High River	CA	50	65	-
Calgary	CMA	29485	25415	20300
Strathmore	CA	30	15	-
Canmore	CA	35	25	30
Red Deer	CA	755	485	375
Sylvan Lake	CA	5	5	-
Lacombe	CA	45	25	-
Camrose	CA	30	30	0
Edmonton	CMA	20120	16060	14000
Lloydminster	CA	65	30	15
Cold Lake	CA	25	15	0
Grande Prairie	CA	225	155	180
Wood Buffalo ³	CA	595	365	165
Wetaskwin	CA	30	25	0

CA = Census Area, CMA = Census Metropolitan Area

- As of 2016, 23% of the total population of Alberta reports a mother tongue other than French or English
- The national proportion of people with mother tongues other than English or French is 22.3%.
- Top non-official languages spoken in Alberta are Tagalog, German, French, Punjabi, Cantonese, Spanish, Mandarin, Arabic, Urdu and Vietnamese.
- It should also be noted that “between 2011 and 2016, the number of people in Alberta who had a non-official language as a sole mother tongue and could not converse in an official **language increased by 19.7%...making up 1.4% of the total population** and are concentrated among those under 15 and over 65 years old and in the urban centres of Calgary and Edmonton”.
- Significantly, Calgary has seen a **16% increase since 2011 in the population of those who cannot speak either official language** while Edmonton has seen a **25.3% increase**.

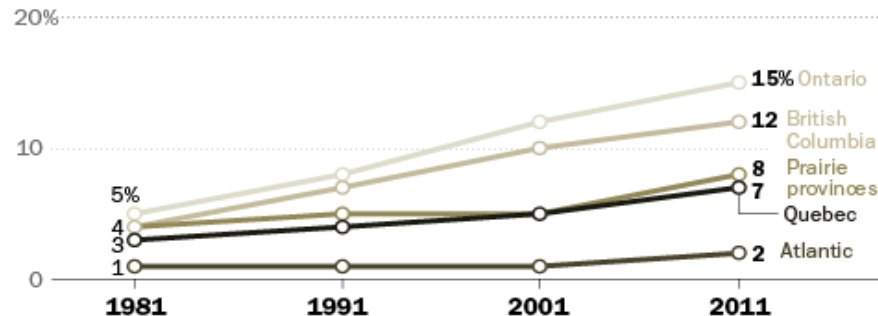
Immigration & Religious Trends

Looking at immigration trends in Canada there has been a definite shift in the religious background of immigrants coming to Canada more recently

- Prior to 1971 “those reporting Muslim, Hindu, Sikh and Buddhist made up 2.9% of immigrants” compared to 78.4% of pre-1971 immigrants who identified as Christian.
- The other share that has grown is the proportion of immigrants identifying as ‘no religious affiliation’ which grew from 16% of immigrants prior to 1971 up to 19.5% of immigrants who arrived between 2011-2016.
- Notably the top source country for those reporting no religious affiliation was China.
- Lastly, the percentage of immigrants identifying as Muslim, Hindu, Sikh and Buddhist increased from 2.9% pre-1971 to 33% of those who came between 2001 and 2011

Share of Canadians Belonging to Other Religions, by Region

% of population in each region that identifies with faiths other than Protestantism and Catholicism

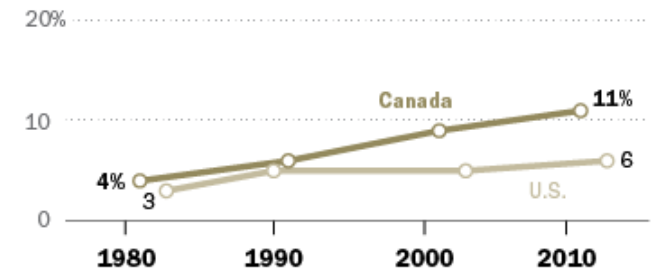


Sources: 1971-2001 Canada census; 2011 National Household Survey

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Growth of Religions Other Than Protestantism and Catholicism in Canada and the U.S.

% of population that identifies as something other than Catholic or Protestant



Sources: U.S. General Social Survey 1972-2012; 1971-2001 Canada census; 2011 National Household Survey. Figures for the U.S. are for adults only (ages 18 years and older); figures for Canada include adults and children.

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Canadian Values

Canadian born versus New Canadians

The following aims to highlight what the current social, political and religious views of Canadians are and what, if any, differences exist between Canadian-born Canadians and New Canadians as well as to identify predicted future trends

- Firstly, the 2016 Environics Institute Survey, which has recorded Canadian opinions on immigration since the 1980s, concluded that Canadians overwhelmingly view immigration in a positive light. Where doubt surfaces, it pertains mostly to concern over how Canada will support incoming immigrants and refugees and not concern over integration or security risks.
- However, there is a small minority that believes Canada is taking in too many immigrants and this minority perspective seems to be concentrated in the Prairie provinces, including Alberta.
- Also higher in Alberta at 37% is the belief that “immigration increases crime” and at 57% the agreement that there are too many immigrants coming into Canada who are not adopting Canadian values. This is an interesting statistic as other survey reports seem to indicate that the values of new immigrants are quite closely aligned with majority Canadian values.
- A 2013 Broadbent Institute survey of Canadians (both Canadian and foreign-born) across various political topics measured the degree of agreement between these groups. 1,731 people were surveyed by telephone on topics varying from the respondents’ views on taxes, to healthcare, to climate change. While the survey was largely political in nature, the trend that can be seen in this survey is notable. Across the vast majority of topics polled there was very little, if any, statistical difference in the views of Canadian-born respondents versus foreign-born respondents. Furthermore, the survey results suggest that any differences existing between these groups largely diminish over time, even within 10 years of residence in Canada. The survey also concludes that: “Despite some recent claims regarding the conservatism of recent immigrants, what this shows is that they are actually more progressive than older immigrants or people who are Canadian-born. Notable also is that recent immigrants are less socially progressive on issues like marijuana decriminalization and same sex marriage, but after 10 years their opinions shift more closely to the Canadian average. Also notable is that children of immigrants have the exact same socially progressive views as everyone else.”
- While this is just one study, it certainly gives an interesting view toward the values of recent immigrants and how they align with the values of majority Canadians.

Religious Affiliation

As already stated under Issachar Report section “Current Realities”, Canada is not as religiously diverse as the media, the state, and even some academics would have us believe. As Christian identification, belief and practice slides, it is not to other religions mainly (even though religious diversity is on the rise). Christianity is losing ground as religious nones rapidly increase – the second largest ‘religious’ category in all of Canada. Alberta has a significantly higher percentage of their population that identify as religious nones (31%) versus Canada (24%)

**Breakdown of Religious Affiliation Canada vs. Alberta
2011 Census Data**

Canada Wide ³⁰			Alberta ³¹	
Religion	Total Population	% of pop	Total Population	% of pop
	32,852,320		3,645,257	
Buddhist	366,830	1%	44,410	1.2%
Christian	22,102,745	67%	2,152,205	59%
Anglican	1,631,845		140,665	
Baptist	635,840		66,630	
Catholic	12,810,706		866,305	
Christian Orthodox	55,690		51,335	
Lutheran	478,185		119,340	
Pentecostal	478,705		60,960	
Presbyterian	472,385		36,760	
United Church	2,007,610		268,675	
Other Christian	3,036,780		541,515	
Hindu	497,965	1.5%	36,845	1%
Jewish	329,495	1%	10,905	.3%
Muslim	1,053,945	3.2%	113,445	3.1%
Sikh	454,965	1.4%	52,335	1.4%
Traditional (Aboriginal) Spirituality	64,935	0.2%	15,100	.4%
Other religions	130,835	0.4%	16,600	.5%
No religious affiliation	7,850,605	23.9%	1,126,130	30.9%

Canadian Trends

2011 Population

Immigrants

2031

Muslims, Buddhist,
Hindus, Sikhs

2.3M

1.6M

5.4M

No Religion

7.8M

1.3M

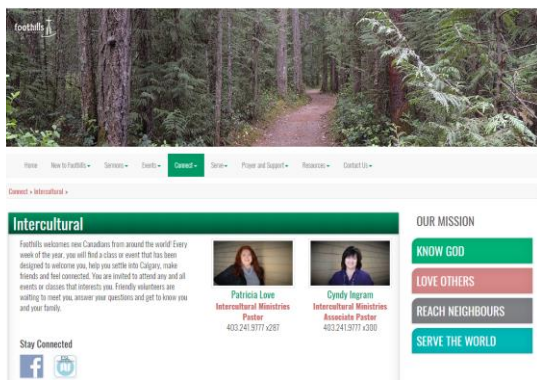
8.8M

Churches Reaching the Nations Locally

The Issachar Project explored church leaders awareness of the nations that are moving into their neighbourhoods and the opportunity it is creating to reach the nations locally. The general finding is that there is limited informed awareness across churches of the opportunity that exists in the province. Some churches who find themselves in neighbourhoods that have become highly multi-ethnic are engaged in active ministry. The Issachar project did not find any churches that had a well informed view of the opportunity. Below are the findings.

Awareness & Action

- ☐ Awareness of who is in your “backyard” varies widely across churches. Some churches have good awareness of immediate opportunities and are responding.
- ☐ Churches like Foothills Alliance have a section of their website devoted to Intercultural Ministries
- ☐ A number of churches are engaging with International Students. This is an area where there is good local thought leadership in Alberta to assist churches.
- ☐ Churches engaged in refugee sponsorships such as Heartland and First Alliance. Southview collaborates with First on refugees.
- ☐ Some ethnic Christian groups have approached WCD churches to have a church services in their building but have declined allowing them to use the church space



Barriers to Awareness and Action

- ☐ Often viewed as the responsibility of those called/gifted to reach the nations even locally
- ☐ That’s the role of Encompass
- ☐ Lack of resources / expertise to train pastors and churches on various cultures / cultural sensitivities and how to engage them.
- ☐ Capacity. Don’t have the staff capacity to start another ministry. Hard to get church members to engage.
- ☐ Lack of time/resource/expertise to “study” the trends around them and what it will look like in the next ten years.
- ☐ Segregate versus integrate. Some older church attenders have a “hostile” attitude to new Canadians and see them as a threat to their Canadian lifestyle. Rather than engage them they put up walls.
- ☐ Lack of ethnic diversity in the WCD’s own leadership structure
- ☐ Dismiss their neighbourhoods as still largely Caucasian. Minister to the majority not the minority.
- ☐ The majority of church websites are not structured to encourage intercultural engagement. Structured to cater to a “white, Anglo-Saxon, western” church member.

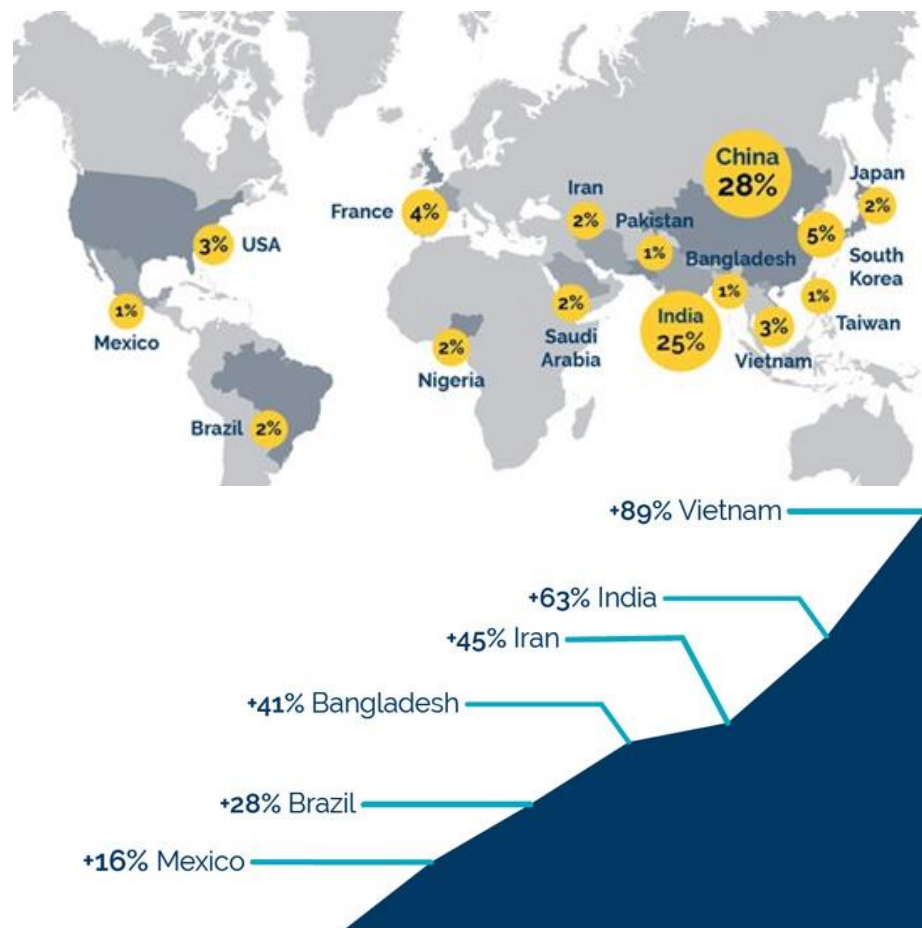
International Student Movement

Canadian Landscape

International Students who come to Canada to study are one of the greatest missional opportunities the Canadian church has to reach the world for Christ. Driven by continuing strong numbers from China and a notable expansion of Indian enrolments, Canada hosted a record 495,000 foreign students in 2017.

This represents 20% growth over the year before, and a 41% increase since 2015. It also means that the country has met its goal to host 450,000 students by 2022 several years ahead of schedule. Taking a longer view, the number of international students in Canada has increased by just under 120% between 2010 and 2017, and by 41% between 2015 and 2017 alone.

Canada now holds the fourth highest spot as receiver of post-secondary international students after the US, UK, and China, surpassing Australia and France. Research shows that international students choose Canada because of the quality of the Canadian education system and our reputation as a safe and tolerant country. This reputation is especially attractive now, given a changing global climate. Canada's fastest-growing markets in 2017 were Vietnam (+89%), India (+63%), and Iran (+45%). India, however, is the big story as its 63% growth comes off an already large base of just over 76,000 students in 2016. There are now nearly 124,000 Indian students enrolled in Canada, up from 48,500 in 2015. Vietnam continues to show strong growth as well, with nearly 15,000 students in the country in 2017, which represents a near-tripling of enrolment over the three years from 2015. There are other notable growth areas as well, including Iran and Bangladesh. While promising for the future, many of these are on relatively small base enrolments from 2015 and 2016.



International Student Movement

Canadian Landscape

International Students by % of Student Body Population by Universities in Alberta Fall 2016

University	Undergraduate	Graduate
University of Alberta	16.6%	40%
University of Calgary	7.1%	28.9%
University of Lethbridge	5.2%	Not available

Measuring economic impact

Global Affairs Canada (GAC) estimates that international students spent CDN\$15.5 billion on tuition, accommodation, and discretionary spending in 2016, as compared to an estimated CDN\$12.8 billion in overall spending the year before. This more or less tracks with the 17.5% increase in international enrolment in Canada over those two years. A simple extension of the 2016 estimate would suggest that the direct economic impact of international students in Canada was likely in the area of CDN\$18.5 billion in 2017. This point is reinforced by the GAC study, which notes that, “A 10% increase or decrease in spending by international students results in an approximately 10-11% change in economic impacts.”

This level of spending supported nearly 170,000 jobs across the country in 2016, and total spending by international students is now equivalent to nearly 15% of all of Canada’s service exports.

This means in turn that education is now the fourth largest export sector in the Canadian economy, after only auto manufacturing, oil, and gold mining. “Canada is known for its exports from resource sectors like oil, natural gas, logging and forestry,” notes the report. “Few people realise that international student spending also makes a substantial contribution. In 2016, the total amount of international student spending surpassed the value of Canada’s exports in lumber, liquefied petroleum or hydrocarbon gases, aerospace, and wheat.”



Active Ministry to International Students

Today the WCD does not have a “formal” strategy to engage international students as part of their overall district missions focus. However they are in active conversations with partner organizations like Power to Change who have a strong framework for engaging international students through their “Home Away From Home” program. In addition some of the larger urban churches like Foothills Alliance have developed their own programs for engaging international students.

From the chart above it is clear that international graduate students make up to 40% of the graduate students working on their Masters and PhDs at the UofA. In other words the future international thought leaders from some hard to access countries are right here in Alberta on the Church’s doorstep. The cost and complexity of sending workers overseas to reach these international students in their home countries would be substantial. Data from Power to Change would suggest that international students are wanting to engage with Canadian families.

4 Major Global Movements

The Issachar Project also looked at four major global movements that have been taking place since the year 2000 and are creating opportunity for the Church here in Canada including Alberta. Note that migration, immigration and international students were discussed in the previous slides under “least reached” groups. The following data slides will focus on technology, global resources and Muslim Background Believers.



1. Global Resources & Wealth Transfer



2. Technology Advancements



3. Migration, Immigration & International Students



4. Muslim Background Believers

Global Resources

How Well Resourced is the Global Church?

2017

2.371 Billion
Christians
(33.0%)

342 Million
Evangelicals
(4.6%)

47,000
Denominations

\$53 Trillion
In Personal Income

\$900 Billion
Giving (1.69%)

2000

1.887 Billion
Christians
(33.4%)

239 Million
Evangelicals
(3.9%)

34,200
Denominations

\$18 Trillion
In Personal Income

\$320 Billion
Giving (1.78%)



The Great Wealth Transfer

The largest generational wealth transfer in the history of the world is occurring from now through to 2050. Economists and financial observers have dubbed this significant intergenerational passing of wealth the "great wealth transfer," the price tag of which is estimated at \$30 trillion. Baby boomers, the wealthiest generation in history, may be worth \$30 trillion, but as they live longer it is unclear how much of this wealth will be spent on themselves. Regardless, a significant amount of funds will pass to the following generations.



How Evangelicals Give

- ✓ Christians Earn over \$4 Trillion annually, give 2% (\$80 Billion)
- ✓ 82% to local church, 12% para church, 6% global causes
- ✓ Typically emotional givers versus strategic/informed
- ✓ Tithe versus generosity



Transfer of Wealth

- ✓ Estimated over \$30 Trillion will transfer by 2050
- ✓ 80% of recipients have not consulted an advisor
- ✓ Focused on tax planning versus wealth management
- ✓ Moving from givers to "brick & mortar" to cause givers
- ✓ Lack of Biblical teaching on managing wealth

The Great Wealth Transfer

Gen X and Gen Y do not have the same view on giving as the Baby Boom generation. They give less to institutions such as the local church and more to movements and causes such as justice and poverty.

Priority Cause (by Generation)

	GEN Y	GEN X	BOOMERS	CIVICS
Health Charities	45% ↓	50%	50%	55%
Local Social Service	21%	31%	31% ↓	36% ↓
Children's Charities	32%	40%	38% ↓	28% ↓
Place of Worship	18%	25%	23%	40%
Animal Rescue / Protection	15%	17%	17%	14% ↓
Emergency Relief	12% ↓	14% ↓	11% ↓	14% ↓
Education	10%	8%	6%	10%
Human Rights / International Development	13%	8%	6%	9%
Environmental / Conservation	6%	8%	8%	10%
Arts / Arts-Related	3%	3%	7%	10%
Victims of Crime or Abuse	6%	5%	6%	4%
Election Campaigns	2%	3%	2% ↓	6%
First Responders	4%	4%	3%	4%
Troops / Veterans	2%	3%	2%	7%
Advocacy	3% ↓	4%	2% ↓	3%
Trade Unions	0%	–	0%	–

Bolding indicates statistical significance among audiences. Arrows indicate statistical significance between 2010 and 2013.

State of the Great Commission

Finishing the Task is a movement focused on completing the work of the Great Commission <https://www.finishingthetask.com/>. They track the remaining unreached people groups and activity across the “10 missional elements” of the Great Commission and are a catalyst along with the Issachar Initiative <https://issacharinitiative.org/> to align resources to the least reached.

SINCE
2005
(12 Years)

2,252

Groups Engaged by 3,772 teams

24,502

Full time workers sent by 352 engaging ministries

68,473

Bi-vocational and part-time workers

104,560

Churches planted

2,659,187

Reported believers

Muslim Background Believers

There are over 80 major movements taking place in the world where Muslims are coming to faith in Jesus Christ!



Conversions from Islam to Christianity

- First 1,200 years (610AD – 1800): 0 conversions
- Next 100 years (1800 – 1900): 2 movements
- Next 100 years (1900 – 2000): 11 movements
- Next 17 years (2000 – 2017): 69 movements
- Total 82 movements

Definition: a **movement** of Muslims to **Christ** to be at least 100 new churches started or 1000 baptised believers, all of whom have come to **Christ** over the past two decades

Digital Strategy

What the Church Needs to Know

The WCD seeks to serve its churches and leaders in a digital age. In turn, churches are seeking to make disciples, pursue spiritual renewal and reach the lost in a digital age. Individuals are increasingly engaging with the church digitally and it is often the first point of contact for those seeking. It is critical that the WCD and the local church have a digital strategy and platform in addition to having a physical platform (building, stage, education space).

As part of the Issachar project an audit was conducted to look at the “digital footprint” of the WCD churches. Four areas were audited; Online presence, online content, social media, other digital tools. The following slides outline the findings of the audit.



Online Presence

Website
YouTube Channel
Vimeo Channel



Online Content

Website
YouTube Channel
Vimeo Channel
Podcasts



Social Media

Facebook
LinkedIn
Twitter
Instagram



Other Digital Tools

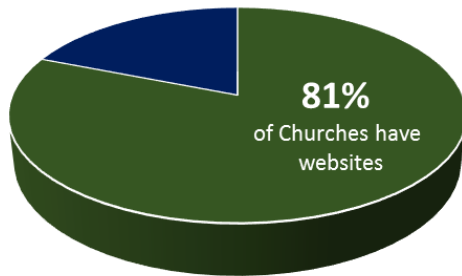
Church App
Online Giving
Right Now Media

On Line Presence

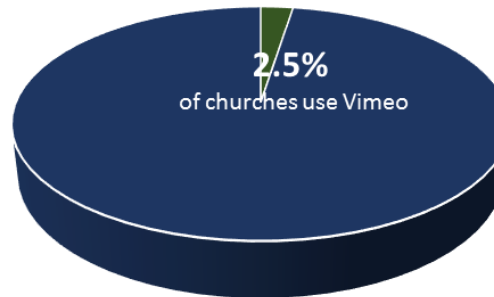
Digital Strategy

The audit looked at what WCD churches are doing online through websites and other content delivery platforms such as YouTube and Vimeo. The following are the findings of the audit.

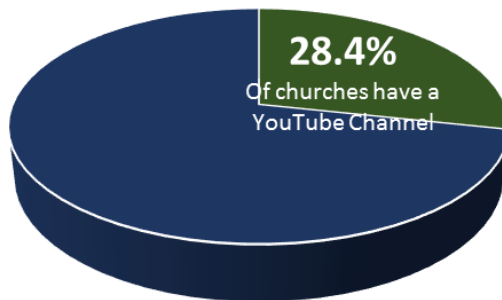
Website



Vimeo Channel



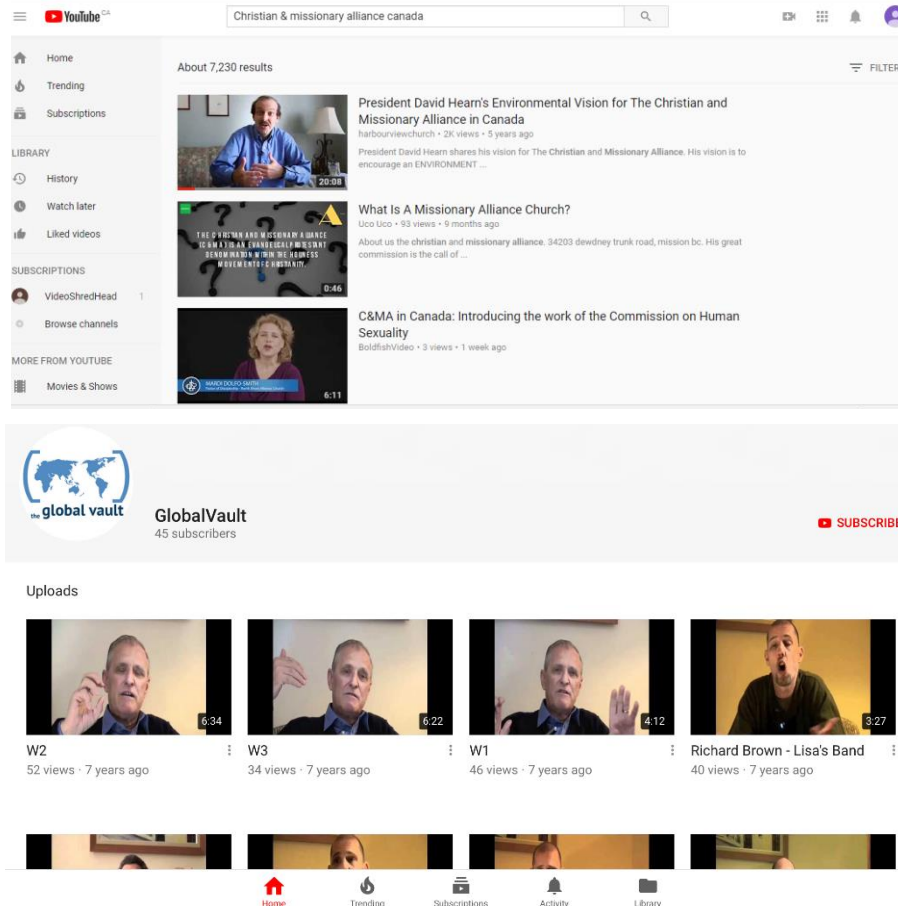
YouTube Channel



- ❑ The majority of churches have websites (81%) but almost 20% do not. This is a high number in a digital age. Rather than a website some churches provide online information under an association such as Canadian Chinese Alliance Churches Association.
- ❑ YouTube. The use of churches YouTube channels are very limited ranging from churches having 1 subscriber up the largest with 467 subscribers. The average number of subscribers is 41 per church channel. Amount of content being consumed is also limited with the largest channel only having 26 views per year per subscriber.
- ❑ Vimeo. Only 2.5% of churches have a Vimeo channel and a total of 9.5% of churches use Vimeo as a video management tool. Number of subscribers to those Vimeo channels ranges from 1 to the highest being 35 (on of WCD's largest churches). The data would suggest that very few people are watching WCD churches content on Vimeo.

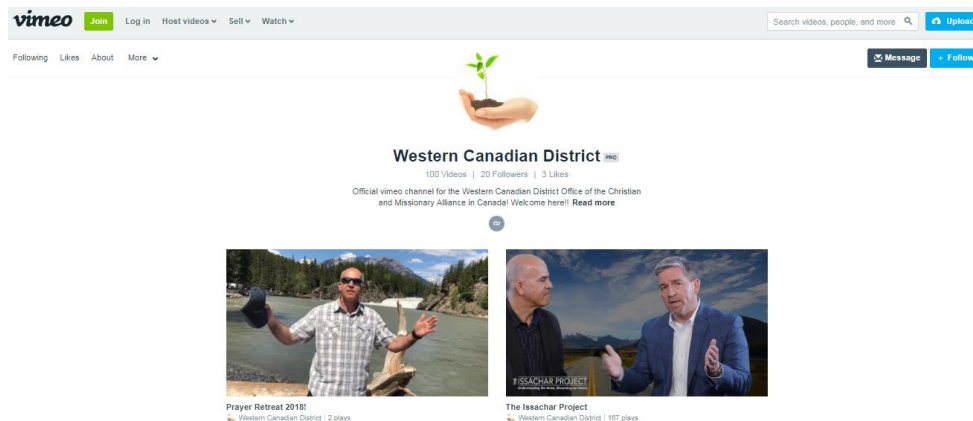
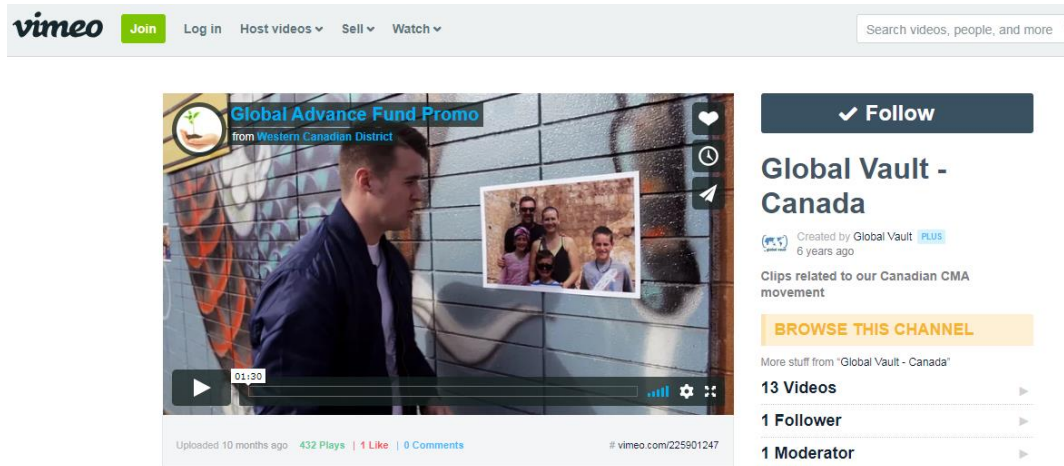
WCD's YouTube Channel

Engagement



- ❑ Neither the WCD C&MA or the C&MA Canada appear to have a channel on YouTube. However, there is a fair amount of video content on YouTube about the C&MA posted by a variety of “publishers”. It is not clear on what content is accurately representing the C&MA brand, theology and values.
- ❑ In contrast, the C&MA USA has a YouTube channel with only 269 subscribers and 60 videos. The channel has been active for 7 years with only 60 videos and low viewership per video.
- ❑ The Global Vault has a YouTube channel that has been active since 2009 with 181 videos and 45 subscribers. The average view per video is low at under 100 views.
- ❑ YouTube is an effective tool for content that you want to go “viral to the masses”. It is not an effective tool for content that is designed to drive engagement and build community in a controlled environment.
- ❑ When using YouTube, organizations need to consider costly risk factors such as loss of control of brand, content and other video content that gets associated with your organizations content.

WCD's Vimeo Channel Engagement



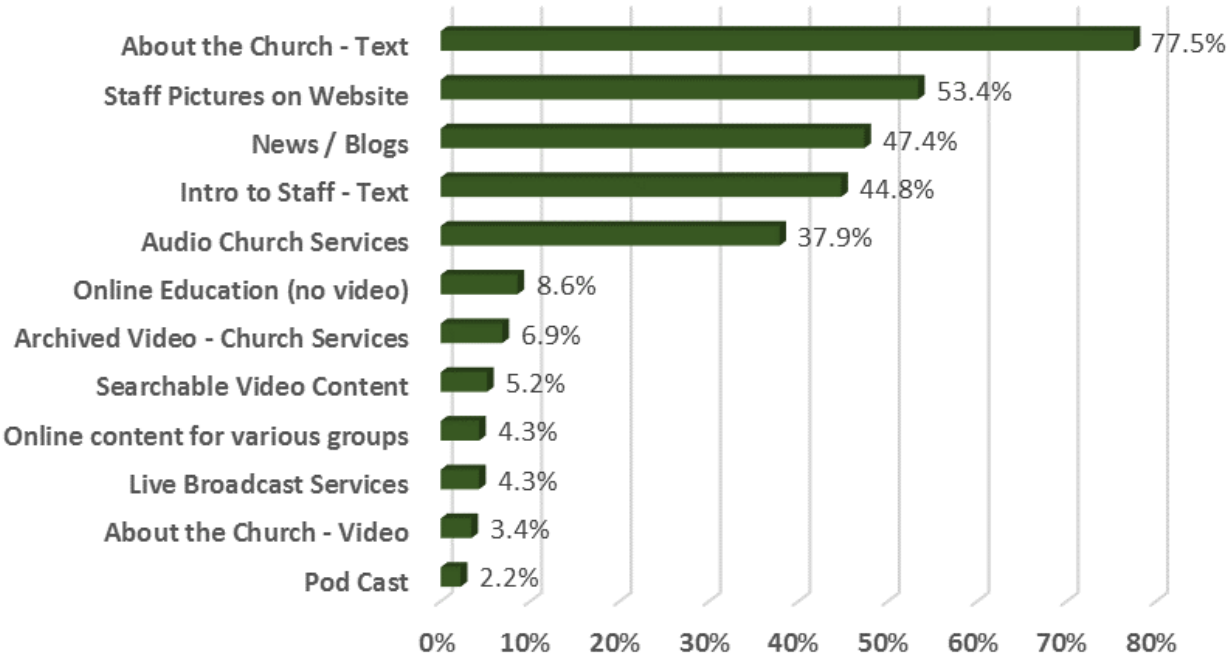
- ❑ Today the WCD uses multiple platforms to provide resources to their targeted audiences. This requires users to be able to find their way across these platforms.
- ❑ The WCD's Vimeo Channel has 100 videos and 20 followers. The average video is viewed less than 100 times. There are some videos that have over 400 views and is an indicator of what people are interested in.
- ❑ Usage is low on platforms such as Global Vault (GV) on Vimeo; GV International Workers has 20 videos and 1 follower, GV Canada (established 6 years ago) has 13 videos and 1 follower. Average views per video are less than 100 over a 5 – 6 year period.
- ❑ Summary Thought. This is a Vimeo branded platform not a WCD platform. The content is not organized intuitively around the WCD mission and is difficult to search, organize and control on Vimeo.

On Line Content

Digital Strategy

The audit looked at what content WCD churches had available online. It did not audit quality or quantity of content. The following are the findings of the audit.

Online Content



- ❑ The majority of WCD churches have very limited online content and are not utilizing digital tools to allow communities to engage with them. This further pushes the church to (or outside) the margins of society.
- ❑ Less than 50% of churches provide information about the church staff
- ❑ Less than 5% live broadcast their worship services and less than 7% make church services available online via video on demand.

Social Media

Digital Strategy

The audit looked at how many WCD churches are using social media tools such as Facebook and Twitter . It did not audit quality or effectiveness of the churchs' social media strategies and tactics. The following are the findings of the audit.



87.0%

Of churches have a Facebook page



22.4%

Of churches are using Twitter



11.2%

Of churches have a LinkedIn profile



25.8%

Of churches are using Instagram

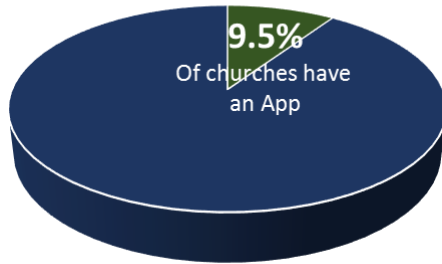
- ❑ Facebook is still the leading social media tool of choice with over 1.15 billion active daily users. 88% of 18-29 year olds, 84% of 30 – 49, 72% of 50 - 64 are Facebook users. Both college educated (79%) and non-college educated (77%) use this tool.
- ❑ Instagram has over 600 million active users and is one of the fastest growing social media tools. Adoption is much lower than Facebook with 59% of 18-29 year olds, 33% of 30 – 49, 18% of 50 - 64 using Instagram. College educated (33%) and non-college educated (27%) use this tool.
- ❑ Twitter has 330 million monthly active users growing at 4% year on year. Twitter supports 40 languages with 79% of users coming from outside the USA. 36% of North Americans between the ages of 18 – 29 use Twitter. Twitter serves more than two billion search queries per day.
- ❑ LinkedIn has over 500 million users with 250 million active on a monthly basis and 200 million that use it daily. 13% of Millennials use LinkedIn. 40 million students and recent college graduates use LinkedIn. 70% of users are from outside of the USA. 28% of male & 27% of female internet users have LinkedIn profiles.

Other Digital Tools

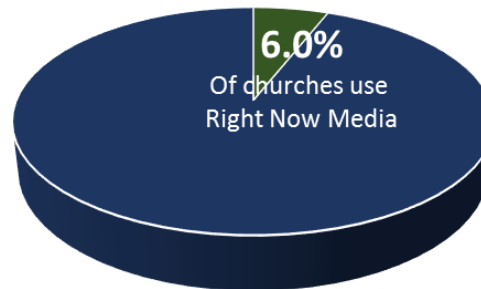
Digital Strategy

The audit looked at how many WCD churches are using other digital tools such as online giving, church apps and Right Now Media. It did not audit the effectiveness of these digital tools. The findings of the audit were as follows:

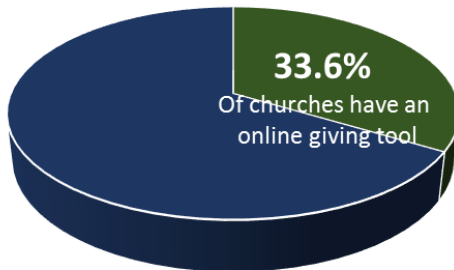
Church App



Right Now Media



Online Giving Tool



- ❑ Churches should have a defined digital strategy based on their missional priorities. The digital strategy should define what tools make sense for a church to use. The more tools used the more complexity, cost associated to update them.
- ❑ In the absence of denominational media platform churches look to other platforms such as Right Now Media to access teaching and training.
- ❑ Mobile apps may be giving way in the near future to responsive web portals. Consumers are getting tired of the number of apps that they have to maintain on their phones. Responsive web portals are giving great user functionality and never have to be updated by the mobile user.

Block Chain Technology

What is It?

Block Chain is a fast emerging technology in today's society. The Issachar Project explored some basic insights for the purpose of this report. Blockchain is an emerging technology that will continue to evolve and needs to be tracked on going by the district's digital strategy lead.



Blockchain is an open, distributed ledger that can efficiently record transactions between two parties in a verifiable, permanent way. Blockchain is the technology at the heart of bitcoin and other cryptocurrencies.

Contracts, transactions, and the records of them have long played a crucial role in every organization. Instead of requiring intermediaries, blockchain technology would allow individuals, organizations, machines, and algorithms to interact freely with one another.

The blockchain is a distributed ledger that embeds contracts and transactions in digital code. This digital code – and the record of these transactions – is stored in a transparent, shared database. This database is decentralized, which means it's held by people ("nodes") all over the world. This decentralized system protects the blockchain from tampering, deletion, and revision.

Using the blockchain, everything we do has a digital record. That means every process, transaction, task, and payment has a digital record. Each record can also be traced back to an individual: it has a signature that can be identified, validated, stored, and shared.

Ultimately, this allows organizations or individuals to conduct business in a more efficient way. For churches it is anticipated that blockchain technology will be used for storing church records, managing donations, paying taxes and e-notary.

Global Internet Users

Global internet users have increased substantially in the last 17 years going from under 7% of the global population having access to the internet to over 54% by the end of 2017. Internet users have grown significantly through infrastructure expansion in the developing world as well as the commoditization and affordability of technology. It is important to note that only 8.3% of internet users are in North America with almost 50% in Asia and 4% in the Middle East. This creates a global opportunity for local churches to reach the world by creating content for various ethnics groups in their church as well as their families back in their home country. One Alberta organization comprising 17 colleges has built an online network that broadcasts 70 - 80 events per weekend with a viewing audience of 70,000 people per weekend across 97 countries. The church has the opportunity to be local but act global.

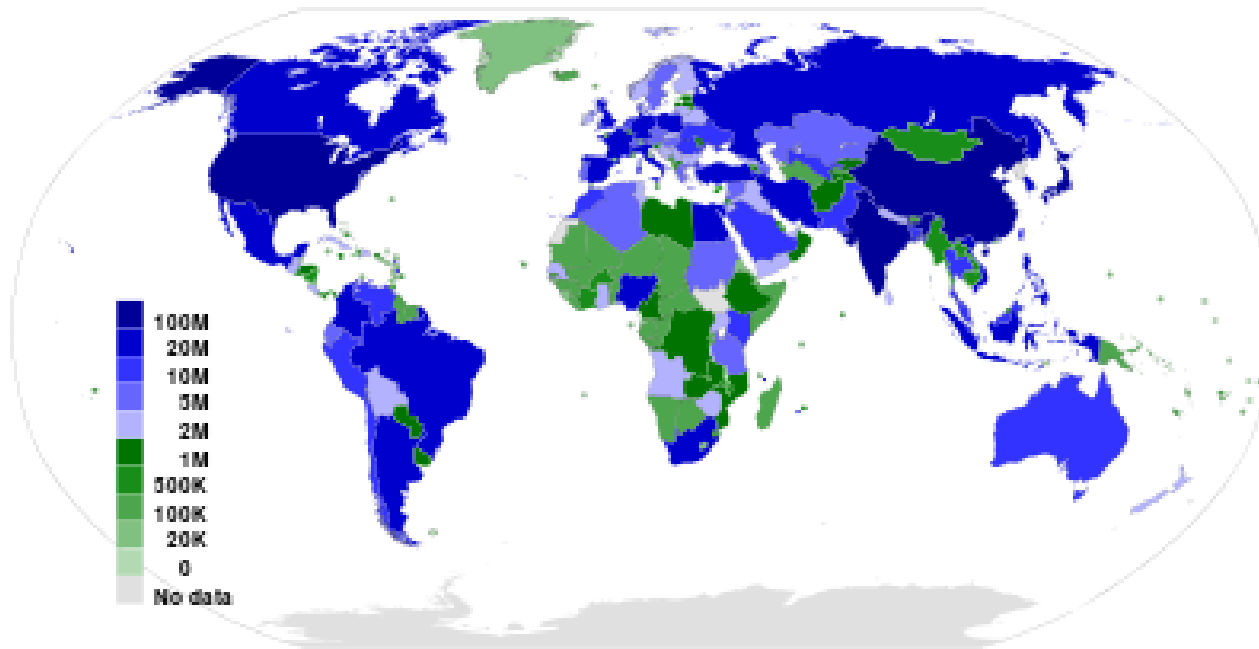
YEAR 2000

414

Million

6.8%

Of Population



YEAR 2017

4.1

Billion

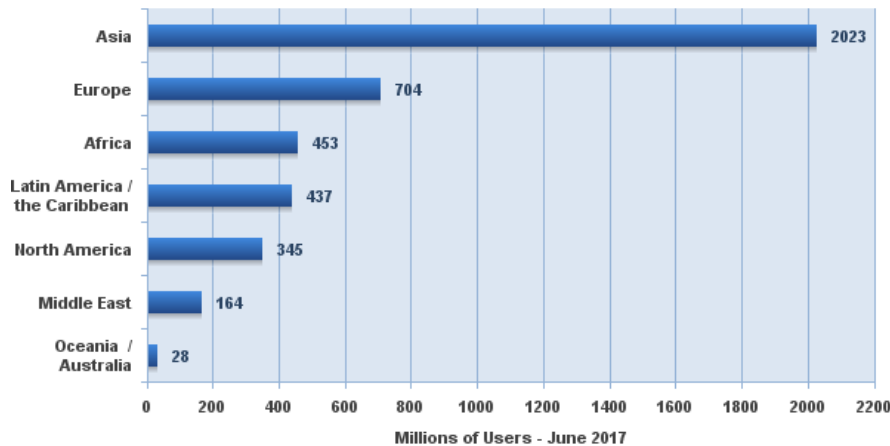
54.6%

Of Population

Global Internet Users

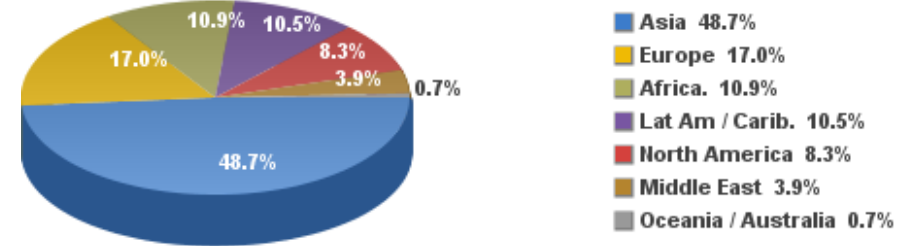
The following charts provide an overview of internet users by geographic region.

**Internet Users in the World
by Geographic Regions - December 31, 2017**



Source: Internet World Stats - www.internetworldstats.com/stats.htm
 Basis: 4,156,932,140 Internet users estimated in December 31, 2017
 Copyright © 2018, Miniwatts Marketing Group

**Internet Users in the World
by Regions - December 31, 2017**



Source: Internet World Stats - www.internetworldstats.com/stats.htm
 Basis: 4,156,932,140 Internet users in December 31, 2017
 Copyright © 2018, Miniwatts Marketing Group

Who is Connecting the World?

If the church pays attention to the “smart money” and where they are investing, it often will point to trends that create opportunity for the global church. Google, Facebook and Microsoft are all collaborating to “wire up the world” with high speed fiber and wireless networks that connect the continents. The driver for this is to create a highway for online commerce. These same global highways create an opportunity for digital access to the gospel if the church will drive on the highway! It is estimated that 97% of the world’s population now live within proximity of a cell phone tower. 5 Billion of the world’s population have mobile phone subscriptions. By 2020 it is estimated that 75% of the world’s population will have mobile phone subscriptions, many of those smart phones.



Google & Facebook

120 Tbps submarine cable

Los Angeles to Hong Kong

(equivalent of 13,000 Netflix Movies every second)

Facebook & Microsoft

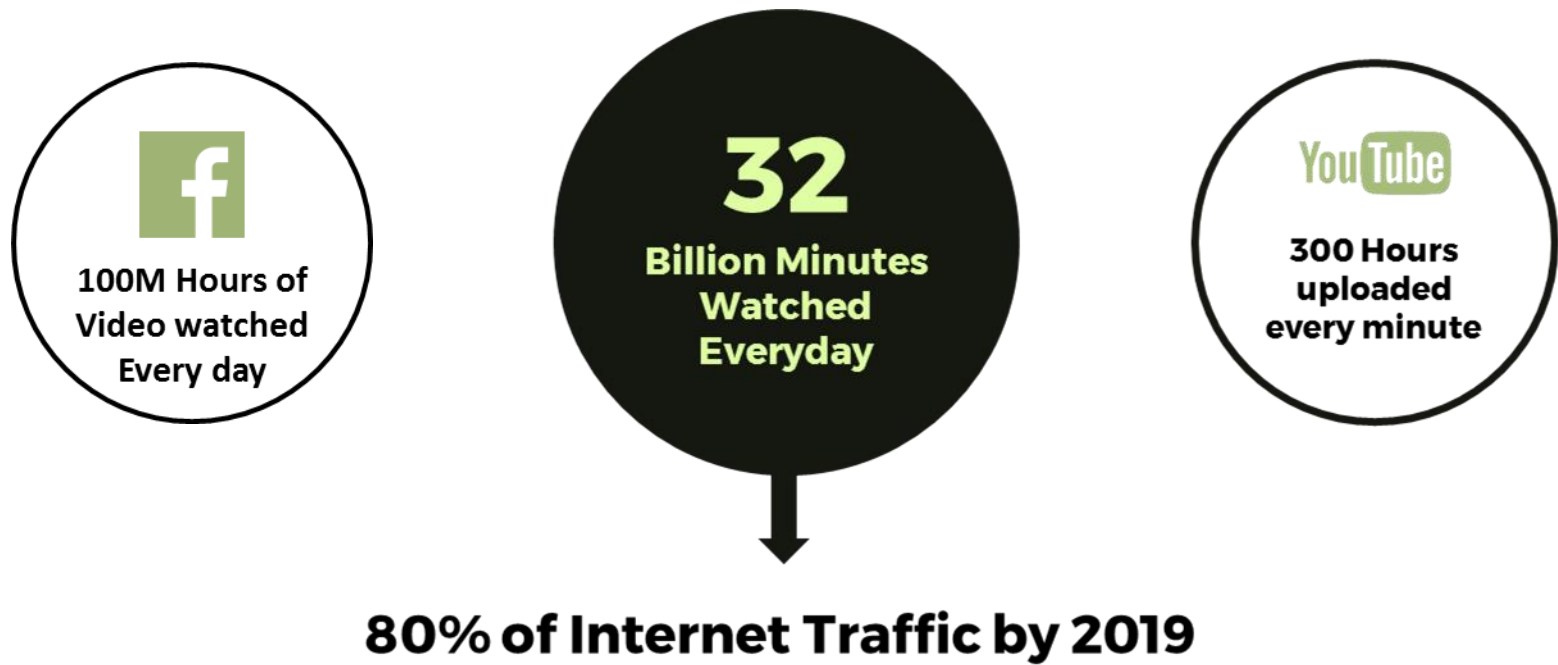
160 Tbps submarine cable

Virginia to Spain

(equivalent of 18,000 Netflix Movies every second)

Video...Communication Tool of Choice

Video is the most powerful communication tool of choice today. 95% of what is viewed is retained versus 10% by text. It is also estimated that 1 minute of video equals 1.6 million words. Millennials prefer to learn by watching video versus reading by 2.7x's. 70% of people turn to video to solve a problem they have. In the WCD 20% of churches don't have websites. Of the 80% that do only 6.9% of churches have church services available online. Only 3.4% of churches have a video introducing the church to seekers. In a digital age the WCD churches make it difficult for people to engage with them unless they are willing to come to a physical platform.



Accessing Scripture Digitally

The YouVersion Bible App is a strong indicator that the church needs to have a strong digital strategy and digital platform in order to effectively communicate the gospel and to make disciples. Here is a video worth watching regarding the 10th anniversary of the YouVersion Bible App <http://blog.youversion.com/2018/07/%F0%9F%8E%89-bible-app-turns-10-today/>

STATE OF THE GREAT COMMISSION YOUVERSION BIBLE APP

313,871,575

DOWNLOADS

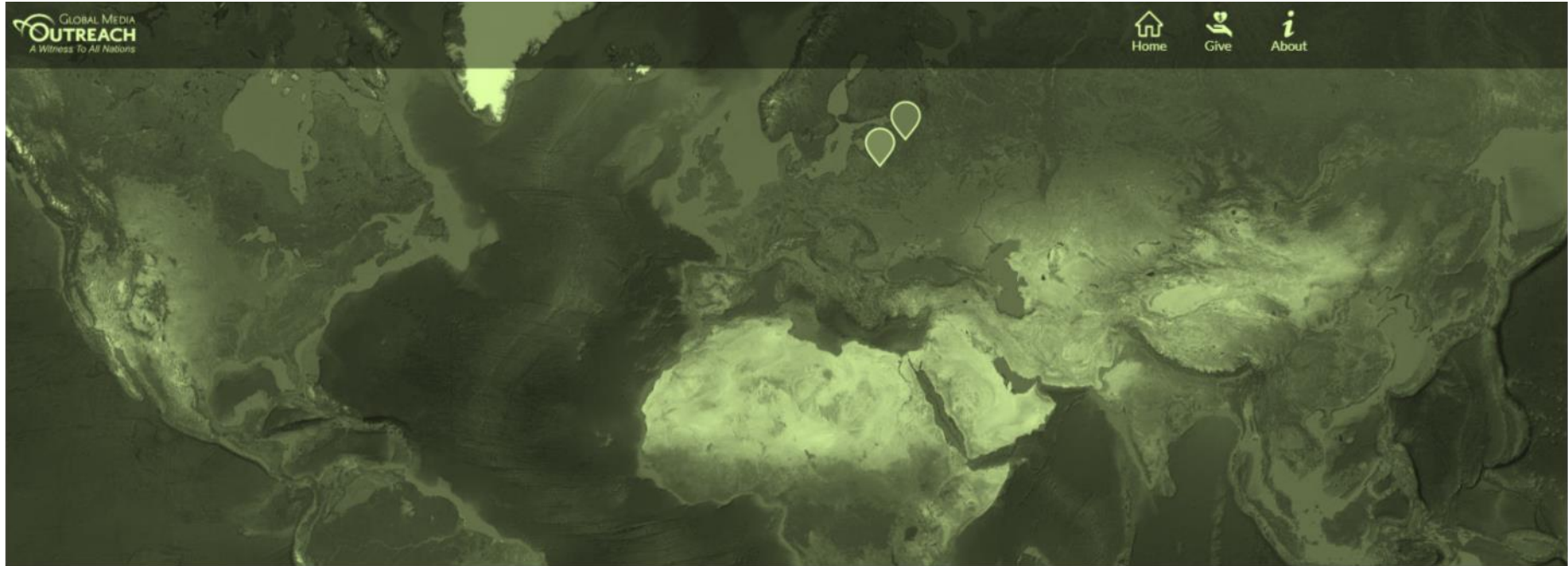
March 8th, 2018 at 1pm MST



1,588
Bible
Versions

1,134
Languages

Online Missionaries



Since the ministry began in 2004...

📍 Gospel Visits
1,725,357,112

📍 Indicated Decisions
188,525,504

📍 Discipleship
156,849,164