ISSACHAR REVEAL
VIDEO – Existing Realities
May 10, 2019

Leadership Development & Transition
Relational Equity in the WCD

The WCD benefits greatly today from high capacity leaders who enjoy long standing relationships, many of those formed back in the Canadian Bible College days in Regina, Saskatchewan. These relationship were formed within a CBC/CTS training environment that focused on equipping leaders for fulltime Christian ministry within the distinctives of Christian & Missionary Alliance. These longstanding relationships often provide the "fuel" for collaboration and new venture activities and have contributed to shaping the DNA of what the WCD is today. The downside (if it can be viewed as such) of these long standing relationships is that they create a great "tail wind" (positive) for the entire district but in ways that are not within a sustainable framework for the generation of leaders after them. In short, these leaders can pick up the phone and make things happen together without thinking through what the sustainability of the activity should look like after they are gone. In addition, these relationships can and do feel exclusive to some pastors who have not come from the same background. A large number of these high capacity leaders are leading the larger churches within the WCD and will begin to retire in the next 5 to 8 years, some sooner. With those retirements, this unique level of collaboration and innovation will also retire.

During the interview process of the Issachar Project, senior leaders consistently expressed concern over three main areas. The first is the lack of leaders being intentionally developed/groomed to fill the lead pastor positions created through upcoming retirement. The second was they did not see Ambrose as the primary institution for training up the next generation of C&MA church leaders as they did with CBC/CTS. Next generation of church leaders would be raised up across a number of post secondary training institutions and would not necessarily come into churches with a strong understanding of the C&MA history or distinctives. The third was that Millennial generation leaders would have less interest in leading within the traditional "brick & mortar" church model. They have less interest in leading multi-million dollar enterprises with buildings, building programs, debt, internal programs. They have greater focus on engaging the culture and the marginalized where they are at and seeing resources focused less on property and more on frontline ministry.

1941		2003	2018	2025	2045
Canadian Bible College / CTS (62 years)			Ambrose (15 years)		

First graduates starting to retire ~1984	Graduates from ~1982 starting to retire ~2025

Last CBC/CTS Grads Retire ~2045

Challenges Facing the Church
From Interviews With Church Leaders

During the interview process, leaders were asked "what is the greatest challenge facing the local church today"?

- Making disciples is #1. The WCD raises the flag on the importance of discipleship but there is not a common understanding of what discipleship means or how to disciple someone.

- Succession Planning. What is the strategy around buildings. Some are falling apart. Do Millennials want to pay for the building. As senior pastors are sun setting so are church building's life span. Need to re-think buildings being multi-purpose (i.e. Food bank, etc).

- Our unwillingness to go into a messy world and bring truth to it. We are doubling down on certainty of our traditions, how we have always done things, remaining black and white versus going to the marginalized.

- People still want the full service church (worships, teaching, youth ministry). Consumer mindset is the biggest challenge. Consumer versus disciple. Self denial, pick up your cross versus I can have whatever I want whenever I want. Sense of entitlement. I deserve a break today.

- A large diversity of voices and theology at National Assembly

- Moving from the center of culture to the margins of culture. That move is accelerating and could move the church beyond the margins to a moving out of culture.

- Next generation of pastors will not pastor with the same freedom that that the present generation of senior Lead Pastors have have pastored with. (i.e. no tax exemption, sexuality). Are we preparing this generation of leaders.

- Acceptance with a very casual experience of faith that is not transformative. Where are we truly encountering God in our lives instead of living out of some 20 year old commitment?

- Keep people anchored to the scriptures. Proclaim truth and let people decide if they will follow
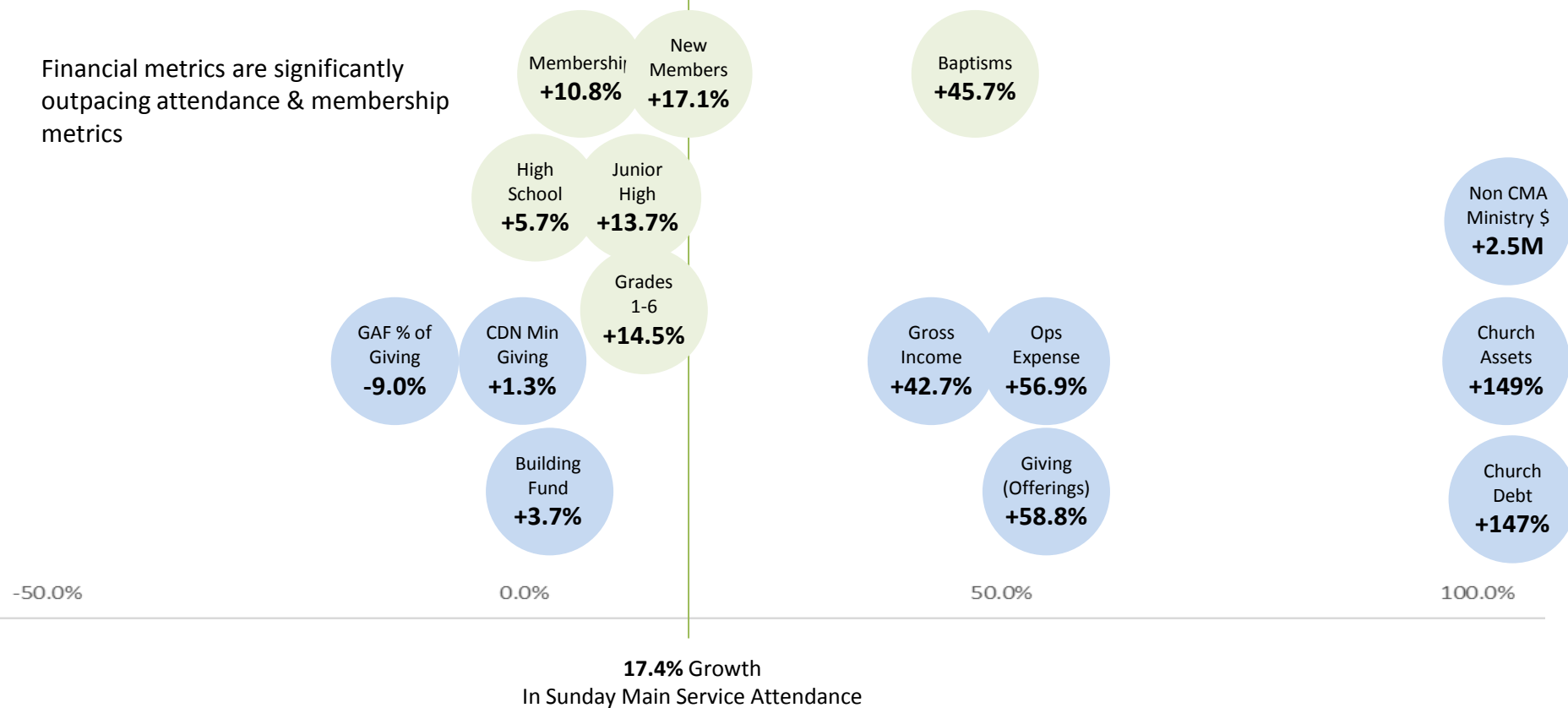
☐ **Discipleship making**

☐ **Leadership transition**

☐ **Theological changes**

☐ **Entitlement, apathy**

☐ **Secularization**

☐ **Aging buildings**

☐ **Consumer mindset**

☐ **Diversity of voices**

☐ **Biblical Truth**

Decadal Review

(2016 versus 2007)

Western Canadian District of The C&MA — TRANSFORM

Examining data changes in year 2016 versus 2007

Less Than 17% Increase	Greater Than 17% Increase

- Financial metrics are significantly outpacing attendance & membership metrics

Membership **+10.8%**

New Members **+17.1%**

Baptisms **+45.7%**

High School **+5.7%**

Junior High **+13.7%**

Non CMA Ministry $ **+2.5M**

Grades 1-6 **+14.5%**

GAF % of Giving **-9.0%**

CDN Min Giving **+1.3%**

Gross Income **+42.7%**

Ops Expense **+56.9%**

Church Assets **+149%**

Building Fund **+3.7%**

Giving (Offerings) **+58.8%**

Church Debt **+147%**

-50.0%   0.0%   50.0%   100.0%

17.4% Growth
In Sunday Main Service Attendance

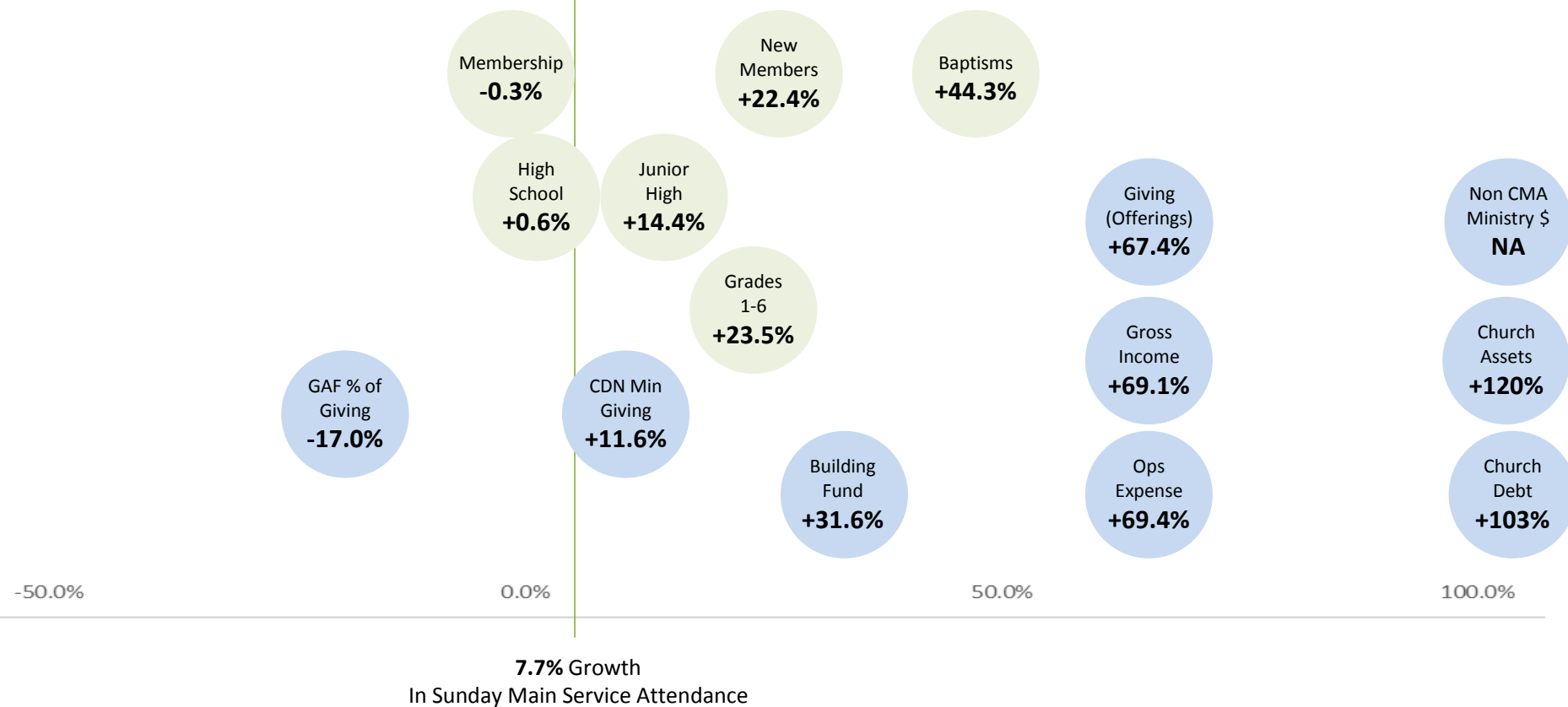Source: WCD Church Stats Spreadsheet

Decadal Review (minus Big 6)
(2016 versus 2007)

Examining data changes in year 2007 versus 2016

Less Than 8% Increase　　　　**Greater Than 8% Increase**

Membership
-0.3%

High School
+0.6%

Junior High
+14.4%

New Members
+22.4%

Baptisms
+44.3%

Giving (Offerings)
+67.4%

Non CMA Ministry $
NA

Grades 1-6
+23.5%

Gross Income
+69.1%

Church Assets
+120%

GAF % of Giving
-17.0%

CDN Min Giving
+11.6%

Building Fund
+31.6%

Ops Expense
+69.4%

Church Debt
+103%

-50.0%　　　0.0%　　　50.0%　　　100.0%

7.7% Growth
In Sunday Main Service Attendance

Source: WCD Church Stats Spreadsheet

Decadal Review

(2016 versus 2007)

Examining Growth Over Latest 10 Years – Total District

Churches added	**11**	Avg increase in attendance per year per church	**4.3**
Increase in main service attendance	**4,856**	Increase in annual operating	**$26.9M**
Professions of faith	**14,317**	Baptisms	**10,446**
Avg increase in attendance per year	**485**	Increase in church assets	**$228M**
Alberta Population Increase	**744K**	Alberta immigrants 2011 - 2016	**207K**

- ❑ Growth in number of churches as well as increase in main service attendance is marginal compared to increase in spending, assets and Alberta's population growth.

- ❑ Significant number of people professing faith in Christ and being baptized over the last 10 years.

- ❑ Professions of faith and baptisms significantly outpace growth in attendance which might suggest "seekers" are attending church services, making commitments to Christ and being baptized.

Source: WCD Church Stats Spreadsheet; Alberta Population Projection - Alberta and Census Divisions, 2017-2041 - Highlights (June 30, 2017)
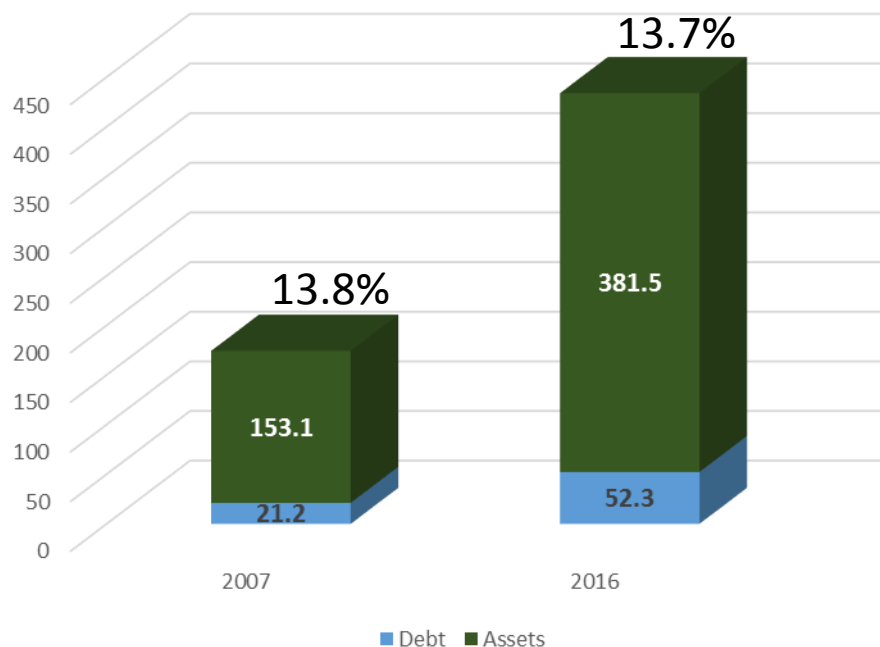
Student Migration

(2016 versus 2011)

It appears that the WCD Church's Youth programs are attracting young people at all ages who are participating in weekly programs.

Student Migration 2011 - 2016

	Actual 2011	Anticipated 2016	Actual 2016	
JR & SR High School	2,679	2,671	3,172	+18.4%
Grades 1-6	2,671	3,032	3,032	+13.5%

Source: WCD Church Stats Spreadsheet
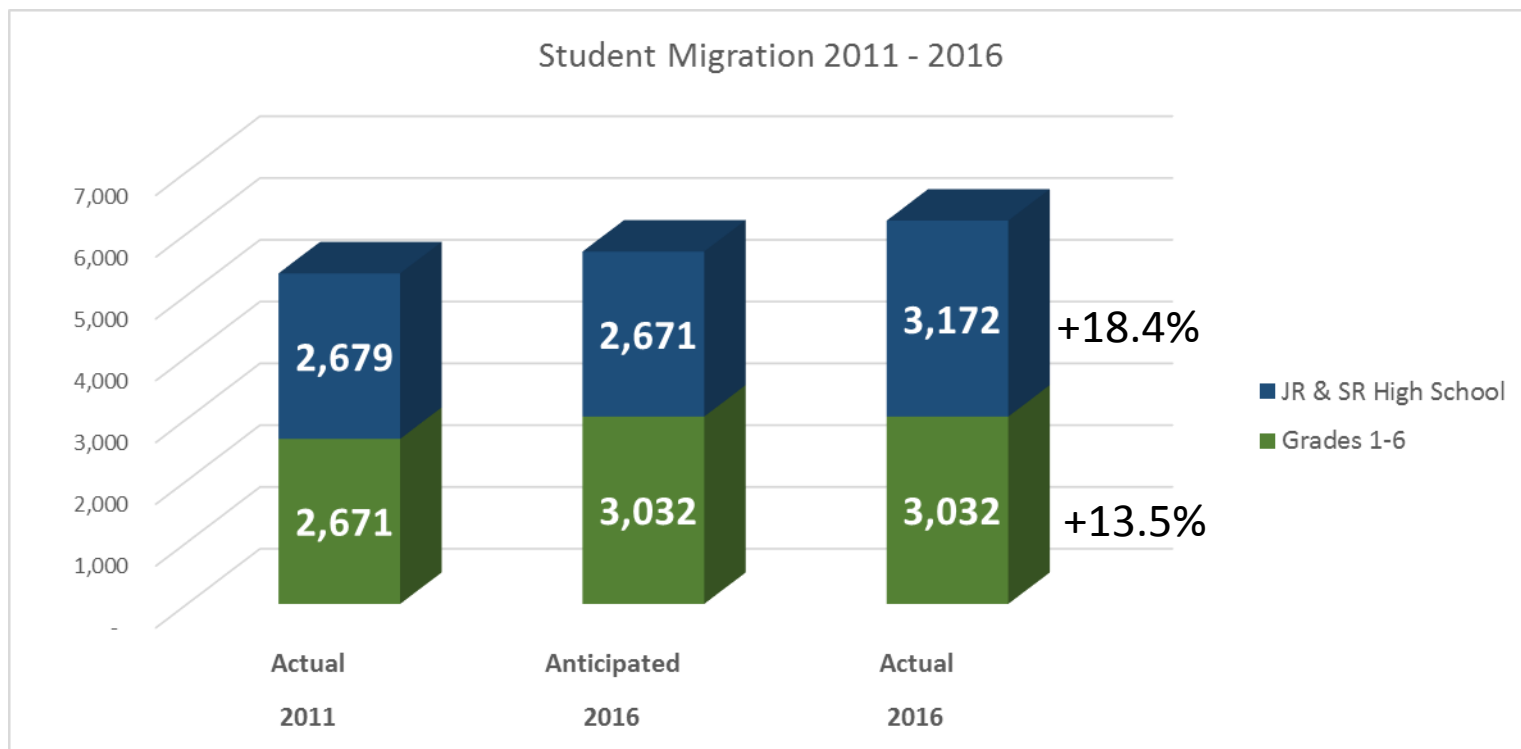
Debt to Asset Ratio

(2016 versus 2007)

- ❏ Debt as a % of assets has remained consistent over the last 10 years at under 14%.

- ❏ Assets have grown $228 million while debt has grown $31.1 million.

- ❏ The WCD of the C&MA is in a strong position with a strong balance sheet of assets

- ❏ The 6 largest churches currently hold 68% of the district church debt and 34% of the district gross income.

- ❏ The 6 largest church's debt to asset ratio is 18.8%

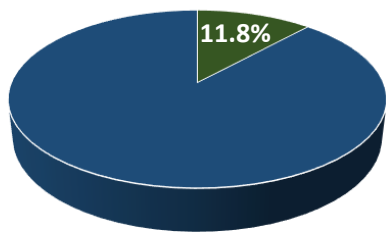Source: WCD Church Stats Spreadsheet

4 – 14 Window
Definition and statistics

What is the 4-14 Window?

The 4-14 Window is a global Christian mission movement focused on evangelizing children between the ages of 4 – 14. The child evangelism movement dates back to 1937 but has received more intense focus in recent years. n 2003 Barna Research published research showing that children are the most important population segment to minister to because of their spiritual teachability and developmental vulnerability. In April 1994, Christian children's ministry leaders from 54 organizations gathered for a two-day conference hosted by Awana Clubs International which focused on ways to evangelize children between the ages of 4 and 14. In 2004, at the Lausanne Committee for World Evangelism in Thailand, a group of Christian evangelists examined the state of evangelism among children. The Lausanne committee published a paper arguing that evangelists should target children under 14 in the global South for conversion, and created the Aim Lower movement.

CANADIAN
4 - 14 Window Population

11.8%

- 4-14 Population
- Remaining Population

Age at conversion (1996)	
Before age 6	6%
Ages 6–9	24%
Ages 10–12	26%
Ages 13–14	15%
Ages 15–19	10%
Ages 20 and over	19%

- ❑ **4,318,175** Children are in the 4-14 window (~ 11.8% of Canada's population in 2017)
- ❑ **48.7%** are female and **51.3%** are male
- ❑ Cumulative average growth rate for this window 2013 – 2017 is **1.0%** versus **1.10%** for the remaining population
- ❑ A Southern Baptist study found that **71%** of Christians in the US converted before the age of 14.
- ❑ Children who make a commitment to Christ during this window are more likely to hold onto their faith
- ❑ **3%** of church resources are typically focused on this window
- ❑ Children between the ages of 5-13 have a **32%** probability of accepting Jesus (Barna Research)

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Source: Jocelyn Freeman - Mochar International Issachar Project research paper on the 4-14 window - July 2018 (on file with noted data sources)

Demographics of families in Canada

Family demographics have been changing rapidly over the past 50+ years. A census published in 2012 by Statistics Canada during the period of 1961 and 2011 measured the changes. It states the following. "During the 50-year period from 1961 to 2011 which corresponded with the censuses of population, considerable social and economic changes occurred in Canada that influenced evolving family dynamics. The early 1960s was near the end of the baby-boom period (1946 to 1965), when many people married at a fairly young age and had relatively large families. By the end of the 1960s, events such as the legalization of the birth control pill, the introduction of 'no fault' divorce, as well as the growing participation of women in higher education and in the paid labour force may have contributed to delayed family formation, smaller family size and an increased diversity of family structures."

- In 1961 traditional married couples accounted for 91.6% of census families. By 2011 this percentage dropped to 67.0%

- The same sex law passed in 2006 and with it came additional changes. 73,000 same-sex couples were counted in the 2016 Census, 12% of whom are raising children

- In 2011, lone-parent families represented 16.3% of all census families. This was almost double the share of 8.4% in 1961 when relatively more childbearing took place within marriage and divorce rates were lower. In 1961, the majority of lone parents (61.5%) were widowed. By 2011, the most common legal marital status for lone parents was divorced or separated (50.8%), followed by a more than ten-fold increase for those who were never married (31.5%), while 17.7% of all lone parents were widowed

- In 2011, households consisting of one person accounted for 27.6% of all households; about a three-fold increase from 9.3% in 1961. During the same period, the share of large households comprised of five people or more decreased from 32.3% in 1961 to 8.4% in 2011. In 2016, the fastest growing type of household in Canada since 2001 (+38%) was the multi-generational household. There are nearly 404,000 multi-generational households in Canada

TIMELINES
Changes to laws in Canada around the classification of family

1981
First year data are available for common-law unions
2001
Same-sex common-law couples are first counted
2006
Same-sex married couples are first counted, following the legalization of same-sex marriage across Canada in 2005.
2011
Couples with children can be classified as intact families or stepfamilies.

Source: Jocelyn Freeman - Mochar International Issachar Project research paper on the 4-14 window - July 2018 (on file with noted data sources)

4 – 14 Window
Canadian children and technology

What are youth doing in regards to technology?

Canadian kids spend an average of 7.5 hours in front of screens each day. That's about as much time as most adults spend at work each day. The response to this statistic is often disbelief. People repeatedly wonder how it is even possible that a child could spend that much time in front of TVs, cell phones, tablets or video games every single day. However, according to the latest research, it is possible and this is becoming the 'new norm' in today's society. A society where kids as young as 10 years old have a smartphone, where the TV is used as a form of babysitting, and where the tablet has replaced an actual, real-life.

7.5 hours
Per day in front
of screens

❑ 45% of teens are using the internet constantly
❑ Additional 44% say they go online several times per day
❑ 50% of teenage girls are near constant online users versus 39% of boys
❑ 95% of teens report having a smart phone or access to one
❑ Canadian school supply lists now commonly include a computer
❑ Kids are expected to come to school with a laptop
❑ Youth are increasingly engaging in online communities such as Instagram, Snapchat, Facebook, YouTube and Twitter

SOCIAL MEDIA IMPACT

In an interview by Pew Research Centre, teens explained that social media has both negative and positive effects. It has helped them to feel connected to others and less lonely, they can access information quickly without trips to the library, and enables them to make new friends and express their opinions freely. On the negative side, they are more susceptible to bullying and spreading of rumours, it can harm relationships due to a lack of personal connection, it gives unrealistic views of others lives, causes distractions and addictions, causes mental health issues (suicidal thoughts, depression and self harm) and a lack of sleep.

Source: Jocelyn Freeman - Mochar International Issachar Project research paper on the 4-14 window - July 2018 (on file with noted data sources)

4 – 14 Window
Discipleship by parents

What are parents doing in regards to discipleship?
The 4-14 Window research looked briefly at whose responsibility is it to reach and teach the children? According to Deuteronomy 6:7-9, the parents are to play the primary role. In partnership with Canterbury Christ Church University, ComRes conducted research called "Passing on Faith research" in the UK. Using this study and additional academic research, the following are some important insights. As Canada is following closely behind UK trends on religion and faith, it is fair to assume that the research findings are worth noting for our Canadian context.

The research concludes the following…
1. Foundations for faith are laid in childhood.
2. The role and responsibility of the family is central in faith transmission (a theological assertion as well as an observation of child development theory).
3. Enduring adolescent and adult believers are largely the product of caring supportive, stable homes, where faith is seen, heard and experienced.
4. Modelling is key: parents need to 'be' and 'do' what they want their child to become.

Other Insights…
- The role of faith commitment of both parents, and the integrity, consistency and unity of parents' beliefs, practices and relationships are all shown to be key influencers on whether believing children become believing adults.
- Insights from psychology show that children have a natural propensity towards 'belief' of some kind.
- Almost a third (30%) of Christian parents say that they never read Bible stories to their children. 50% of parents included in the study say that they do not go to church at all and only 8% said that they attend one or more times every week.
- The lack of child church going is problematic because if a religious identity is to develop into something personal and meaningful beyond socially ascribed affiliations, young people need to engage with a worshipping community. It appears that parents were successful in transmitting a sense of the significance and authenticity of their religious tradition, but were less so in communicating the precise meaning of its various core doctrines and practices.
- The study also asked parents about their own beliefs and raises the question of whether or not we are concentrating too much on discipling the children and if we should shift our focus back onto equipping the parents. It seems as though the parents have lost their "footing" when it comes to their faith and passing their beliefs to their children.

Source: https://www.theosthinktank.co.uk/research/2016/10/31/passing-on-faith

4 – 14 Window
Churches discipling parents and youth

What are churches doing to equip parents and youth?

Although it is easy to pass all responsibility onto the parents when it comes to discipling their children, it is important to remember that parents need encouragement and support. The church should be one of the most relevant and supportive places for parents to turn to. Its purpose is to come alongside parents to provide teaching on biblical theology, as well as helping them navigate our current cultural context with a biblical paradigm. This in turn could translate into parents feeling empowered and … to bring faith into the household in a new way.

A study was published in December 2016 by **YouthScape Centre for Research** and One Hope called "Losing Heart". In it, they surveyed over **2054 churches** in England, Scotland and Wales on the effectiveness of children and youth ministry, topics being discussed, and discipleship. It would be interesting to see how our Canadian churches would fare in comparison. A couple of their findings are listed below:

1. Most churches, no matter the size, offered children's classes but many of the smaller churches did not have any support or classes for the youth.
2. "An overwhelming majority of respondents from large churches believed their children's work to be effective (91.8%), while a good proportion - 75.6% - believed their work to be effective. In contrast, just over two-fifths of the respondents from small churches (41.4%) believed their youth work to be ineffective, and only 29.1% believed their youth work to be effective
3. Only 50.2% of churches surveyed "often discussed the basic beliefs of Christian faith with young people."
4. 17.6% admitted to never talking about personal Bible reading.
5. 54% of churches never talk about other world faiths.
6. 49.8% never talk about discipling others.

When youth were asked what topics they felt were relevant to them, the majority responded by saying that they desired to talk about mental health and self esteem, how to share their faith with their friends, sex and relationships, opportunities to take leadership roles, and same sex attraction. Sadly, those topics were not being discussed by a large amount of churches that were surveyed. The findings were as follows

Churches - Topics Discussed	Often	Occassional	Never
Mental health and self esteem	**11.7%**	46.4%	**42.0%**
How to share their faith	**21.7%**	49.5%	**28.8%**
Sex and relationships	**8.9%**	49.4%	**41.7%**
Opportunities to take leadership roles	**21.7%**	49.5%	**28.8%**
Same sex attraction	**3.6%**	34.0%	**62.4%**

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Emerging Adulthood
Data from Renegotiating Faith Report

"A new life stage called *emerging adulthood* has opened up as young adult identity formation and its accompanying shift into adulthood has been delayed by 5 to 7 years since the 1980s. Emerging adulthood is characterized by identity exploration, instability, self-focus, feeling in between and a focus on possibilities. This stage can be described as a psychosocial development moratorium in that the development of social roles and personal identity is temporarily suspended. Emerging adulthood is a time when prior commitments are up for renegotiation".

- Emerging adulthood works against young adults staying engaged in their faith and the life of the Church because it disrupts young adults' access to Christian communities and makes it difficult for them to negotiate meaningful roles in Christian communities

- Identity formation ushers in adulthood, bringing with it the capacity to make commitments, including faith commitments. The delay in identity formation that comes with emerging adulthood means it is after high school, when young adults are in their twenties, that most of them are forming their identities and making their faith commitments

- Emerging adulthood often finds young adults living away from family, their home church and other Christian communities at the point in life where they are negotiating these roles. This means they are unlikely to negotiate a role in a Christian community

- A job market that demands ever greater levels of postsecondary education means that young adults are spending more time in postsecondary studies, delaying entry into the job market, and, in many cases, remaining dependent on their parents into their twenties. Continuing parental dependence makes forming an identity apart from one's family of origin (differentiation) more difficult. In some cases, young adults who do not have access to traditional differentiators of place, marriage and profession are differentiating themselves from their parents by rejecting their parents' faith.

- Young adults often find non-confrontational ways to exit the church: even when they reject their parents' faith, they often find ambiguous ways to express their disagreement, so that parents can plausibly figure their children still share their beliefs

Continuing on in a Faith Community
To continue on in a faith community, young adults need to renegotiate their childhood roles as adult roles. Three things that help renegotiating:

Mentors
Mentors can help with this renegotiation by reintroducing young adults to a church community currently familiar with them in their childhood roles framed by their family of origin. Through this reintroduction, mentors use their status in the community to help young adults forge new roles, and in so doing they provide a means of differentiation *within* the church community.

Youth Groups & Christian Camps
Provide avenues for differentiation within the faith and reduce the likelihood that religion will be the territory on which young adults choose to stake out an identity that is different from their parents'.
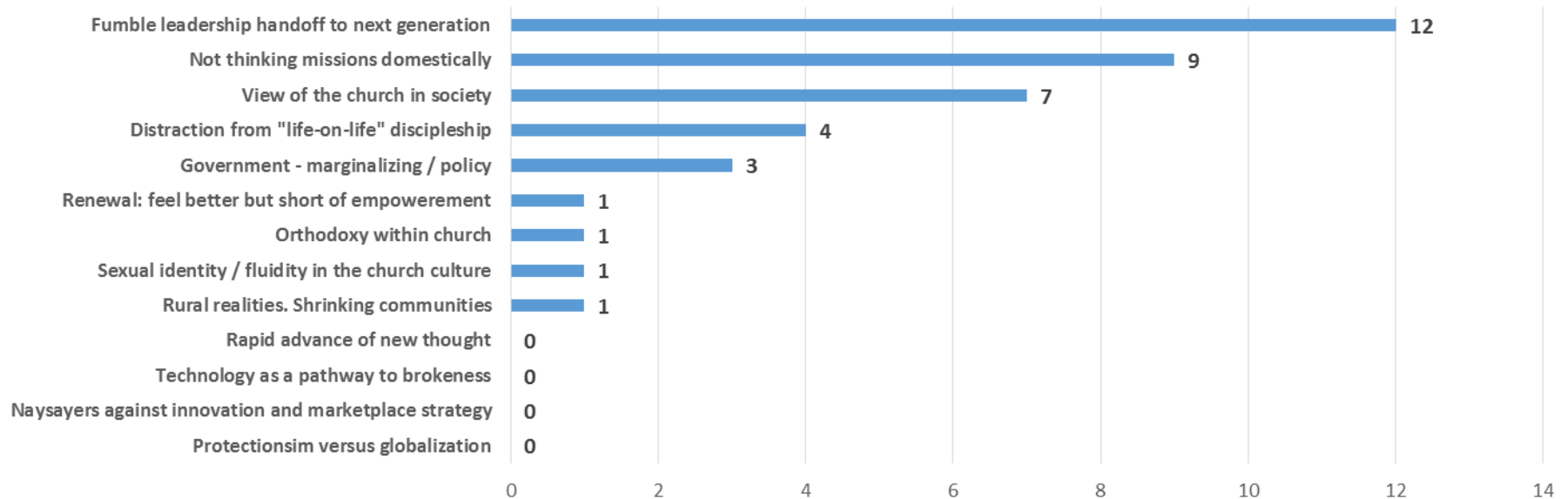
Gap Year
Those who took a gap year, sometimes understood to be a one-year discipleship program, between high school and postsecondary studies were more likely to attend religious services as an adult, to have had a home church mentor, to connect with a new church after moving out of their parents' home and to connect with a Christian campus group.

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During the April 2018 Dexcom meeting the team received a presentation on early observations from the Issachar Project which included a decadel review of the WCD, major global shifts taking place that are impacting the church and a look at Millennials and how they are engaging with faith. In addition, the team looked at 7 mega trends shaping 21st century missions as well as an overview of the Transformational Tracker findings. From these data points the team identified a number of opportunities and threats for the churches within the WCD. Each team member was asked to check off their top picks for both threats and opportunities. The highest possible score was 12. The following are the results

13 Identified Threats to the Church

Threat	Score
Fumble leadership handoff to next generation	12
Not thinking missions domestically	9
View of the church in society	7
Distraction from "life-on-life" discipleship	4
Government - marginalizing / policy	3
Renewal: feel better but short of empowerement	1
Orthodoxy within church	1
Sexual identity / fluidity in the church culture	1
Rural realities. Shrinking communities	1
Rapid advance of new thought	0
Technology as a pathway to brokeness	0
Naysayers against innovation and marketplace strategy	0
Protectionsim versus globalization	0

The team identified a total of 17 major opportunities for the church. Opportunities without a score remain legitimate but are ranked lower from a priority of focus and resource allocation.

17 Identified Opportunities for the Church

Opportunity	Score
Leverage technology	12
World coming to Alberta / Canada	10
Engage more entrepreneurial leaders - innovate	8
Utilizing the next generation (i.e. Millennials)	8
Greater evangelism - take the gospel to the street in power	5
Growing spiritual hunger across all demographics	5
Grow smaller churches - fast multiplication	4
WCD - become the platform for best in class strategies	3
Provide training for societal brokeness (i.e. marriages)	3
Societal fear - demonstrate truth and peace	2
Tethering struggling churches to healthy ones	2
Re-think how we do Global Advance as a denomination	2
Diversity in District leadership - ethnic & millennials	1
Expansion of influence to a global audience	1
Viability of new ideas - proliferation of the gospel	0
"Legislative" persecusion - refining the church	0
Cross denomination collaboration	0