



Issachar Project

Understanding the times, Discerning our future
I Chron. 12:32

Broader Context

*“He changes the times and seasons.
He sets up kings and removes kings.
He gives wisdom to the wise and knowledge to the understanding.
He reveals deep and hidden things”*

- Daniel 2

Global complexity and
problems transcending
man’s wisdom &
resources



Unprecedented
opportunities for the
Church and the Gospel to
spread

New Breed of Leader

9 key characteristics that mark the new breed of leader

The Lord....

- ✓ Sets up kings
- ✓ Gives wisdom
- ✓ Gives understanding
- ✓ Gives knowledge
- ✓ Gives revelation



- Deep passion & Intimacy with Christ
- From understanding to knowing
- Wisdom, understanding & knowledge
- Live & lead within a divine order
- Understands the times. Knows what to do
- Collaborators & multipliers
- Perseverance, patience & endurance
- Faithful in small things. Entrusted with cities
- Unhurried and stillness



Project Purpose

“To ensure the effectiveness of the Western Canadian District (WCD) of the CMA in leading and serving its church leaders in ways that enable them to have the greatest kingdom impact in a post-Christian environment”



Project Need

Today the WCD of the CMA is highly engaged and motivated to serve churches and leaders. We are on mission, experiencing good to strong movement on our vision and the individual chosen action plans to get us there. We are in the final phases of a 2013 – 2019 endorsed Strategic Plan that is anchored to the national vision prayer. There are 10 Vision Focus Areas that are summarized in the “BIG THREE” (major initiatives) that guide the activities and strategies of the WCD staff and leadership.

It is at this place of “health & strength” that we feel it is appropriate to seek further renewal and direction for the future. As part of this project we are seeking clarity on the following through the Effectiveness Audit;

- ✓ *How effectively are we seeing movement in disciple making, spiritual renewal and reaching the least reached?*
- ✓ *What yearnings and longings is the Spirit of God placing in our hearts for something more?*
- ✓ *How do we serve our churches and leaders to help them understand their place and role as part of a broader Christian movement around the world?*
- ✓ *How do we serve our churches and leaders to have greater kingdom impact in a post-Christian environment?*
- ✓ *Are we clear enough on who we are serving and how effectively we are meeting their needs?*
- ✓ *Are our resources (staff & financial) allocated to what is most strategic and important?*
- ✓ *Are we structured effectively to accomplish our strategies and goals?*
- ✓ *Are we being effective in achieving our vision and mission through our defined strategies and activities?*
- ✓ *Is our stated WCD mission and mandate the right one for us and those we serve?*
- ✓ *Do we have the right “systems and tools” to track effectiveness? Do we have blind spots and are we missing “low hanging fruit”?*
- ✓ *How do converging technologies and societal movements impact how churches should function going forward?*
- ✓ *Alignment, impact and partnership with the Lord’s calling upon the CMA Canada.*



High-Level Project Deliverables

1. *WCD Mission*

Assess the stated mission for the WCD office/staff. Is it the 'right' mission for the WCD stakeholders. Are the strategies and markers of progress effectiveness the right ones?

2. *WCD Organizational & Staff Structure*

Assess the current organizational structure to determine if the structure, roles and competencies are effective to achieve the long-term mission and vision.

3. *Ministry Model Canvas*

Identify a renewed ministry model that ensures activities are aligned with the mission and vision. Do stated priorities meet the needs of the WCD stakeholders? Is there too much activity/complexity? Are resources allocated to the most strategic initiatives?

4. *Existing Realities*

Identify issues leaders are facing within the WCD's day to day realities that need to be addressed in the near-term.

5. *Future Direction*

In a post-Christian environment and digital age, what does the church need to be doing differently to have kingdom impact and to reach the unreached in Canada in the coming decades?

Project Outputs

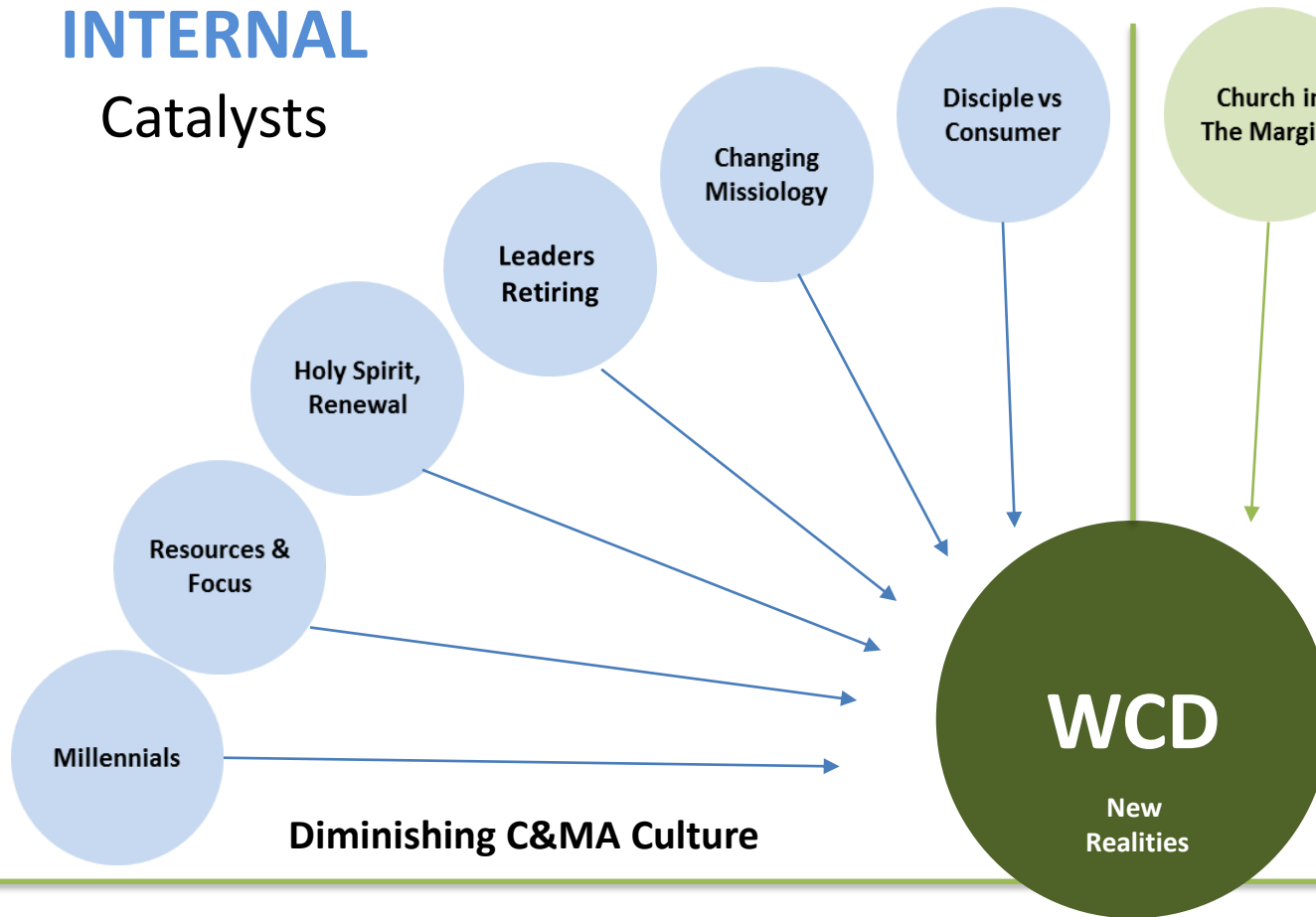
- ✓ 9 months of exploration work
- ✓ Thousands of pages of research
- ✓ 60 leader interviews (~ 100 hours of note taking)
- ✓ 169 page condensed report
- ✓ 39 Major observations
- ✓ 31 Recommendations

General Observations

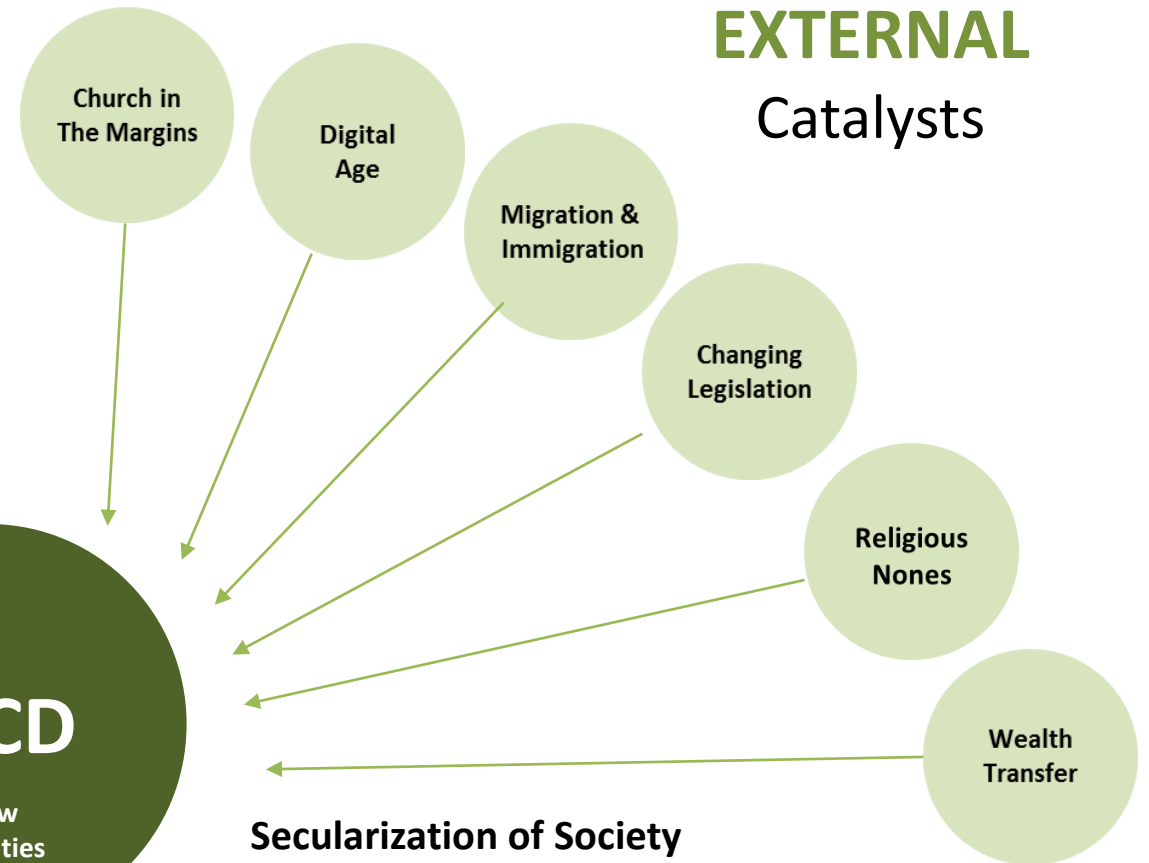
1. A call for spiritual renewal
2. A season of preparation
3. Greatest opportunities & risks
4. Deep relationships driving collaboration
5. Communicating in a digital world
6. Inflection point

Inflection Point

INTERNAL Catalysts



EXTERNAL Catalysts





Issachar Project

Understanding Our Times



What do we need to understand?

- ☐ Challenges Facing the Church
- ☐ Church in the margins
- ☐ Religious Nones & Secularization
- ☐ 4-14 Window
- ☐ Millennials
- ☐ Immigration and religious trends
- ☐ International Students
- ☐ Wealth transfer
- ☐ Leveraging technology

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”?



Challenges facing the church today

- ☐ Disciple making
- ☐ Entitlement, apathy
- ☐ Consumer mindset
- ☐ Secularization
- ☐ Leadership transition
- ☐ Theological changes
- ☐ Diversity of voices
- ☐ Biblical Truth
- ☐ Aging buildings



Thinking about in the next 3-5 years

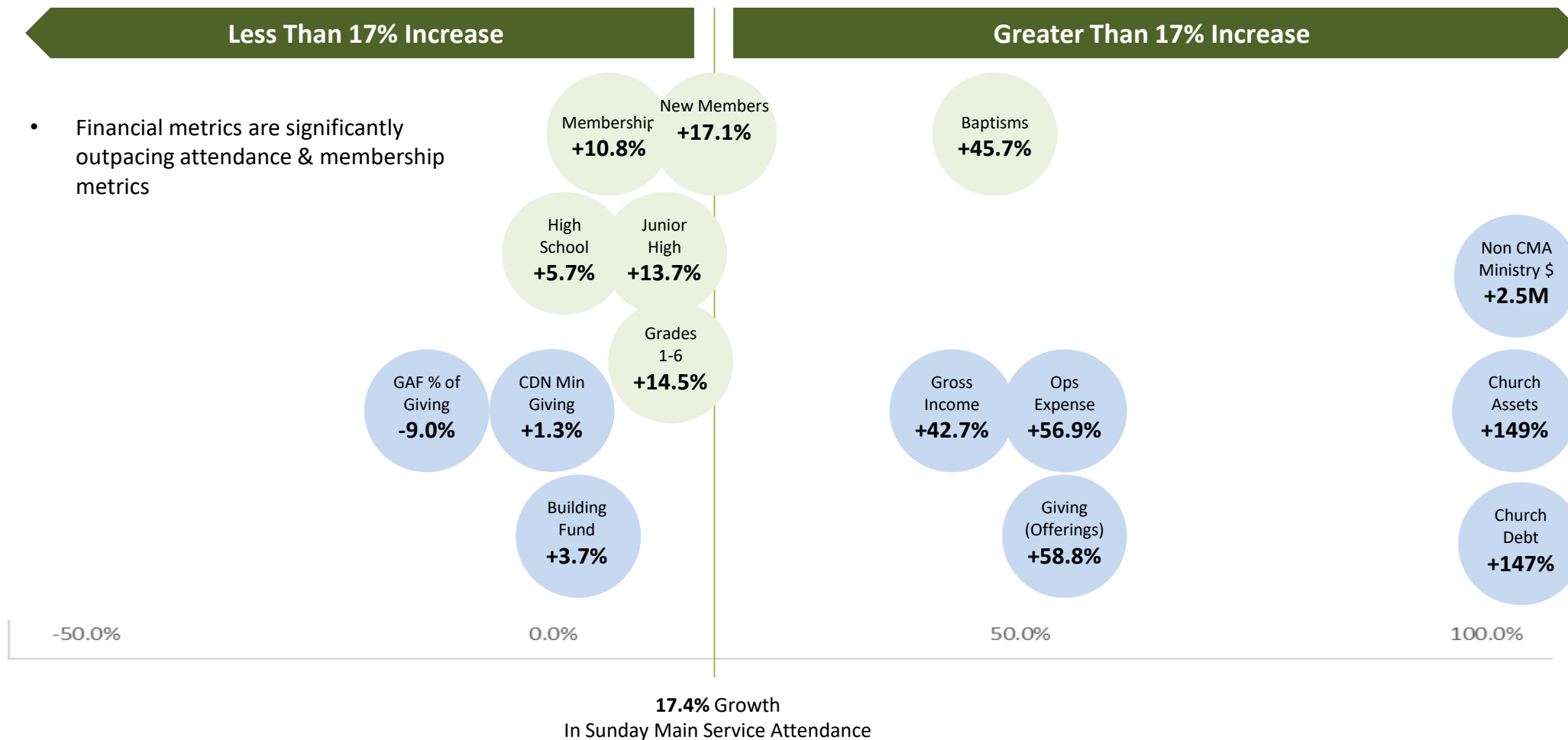
- ☐ Engaging Millennials
- ☐ Leadership Transition
- ☐ Leadership Development
- ☐ Women Leaders
- ☐ Thought Leadership
- ☐ Technology Expertise
- ☐ Multiplication
- ☐ Innovation
- ☐ Best Practice



Decadal Review

(2016 versus 2007)

Examining data changes in year 2016 versus 2007





Decadal Review

(2016 versus 2007)

Examining Growth Over Latest 10 Years – Total District

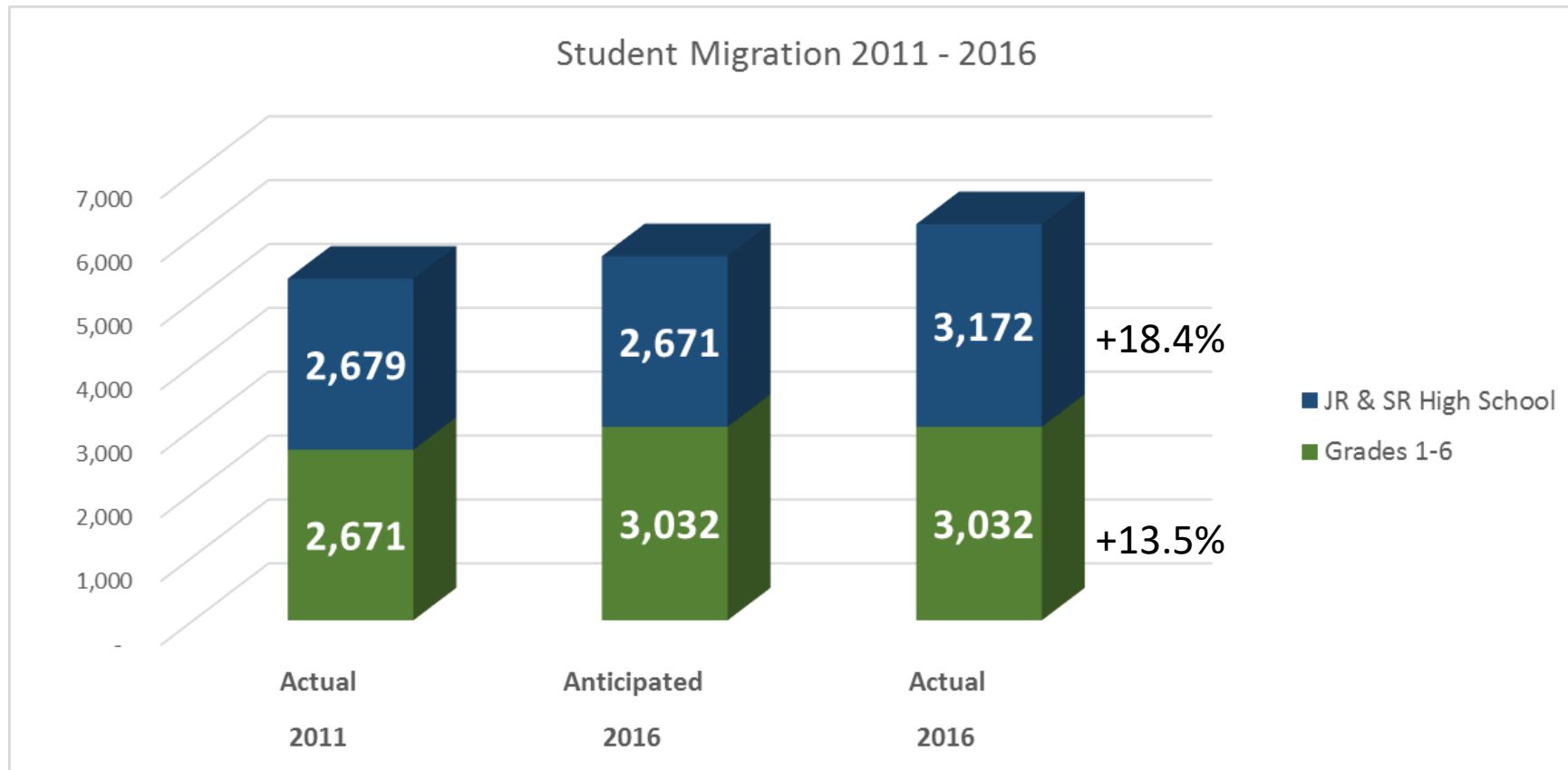
Churches added	11	Avg increase in attendance per year per church	4.3	<ul style="list-style-type: none">❑ Growth in number of churches as well as increase in main service attendance is marginal compared to increase in spending, assets and Alberta's population growth.❑ Significant number of people professing 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.
Increase in main service attendance (+17.4%)	4,856	Increase in annual operating (+56.9%)	\$26.9M	
Professions of faith	14,317	Baptisms (+45.7%)	10,446	
Avg increase in attendance per year	485	Increase in church assets (+149%)	\$228M	
Alberta Population Increase (+23.6%)	744K	Alberta immigrants 2011 - 2016	207K	



Student Migration

(2016 versus 2011)

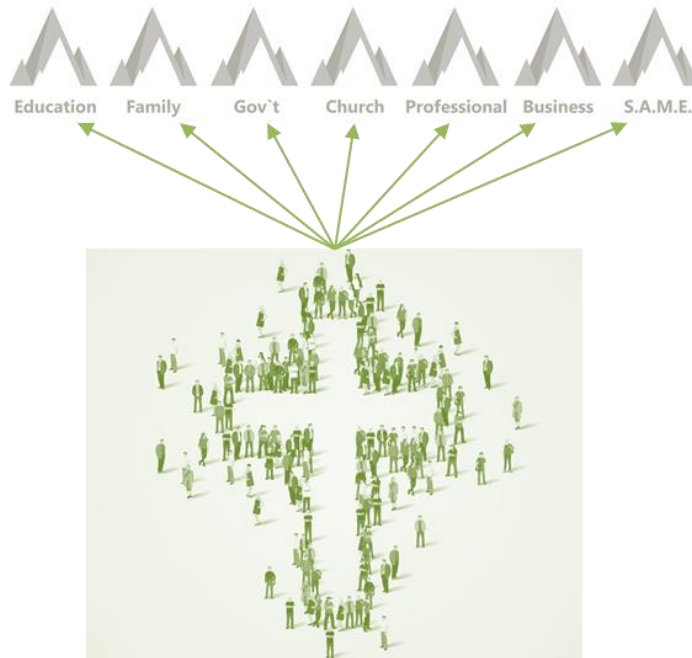
It appears that the WCD Church's Youth programs are attracting young people at all ages who are participating in weekly programs.



Church in the Margin

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

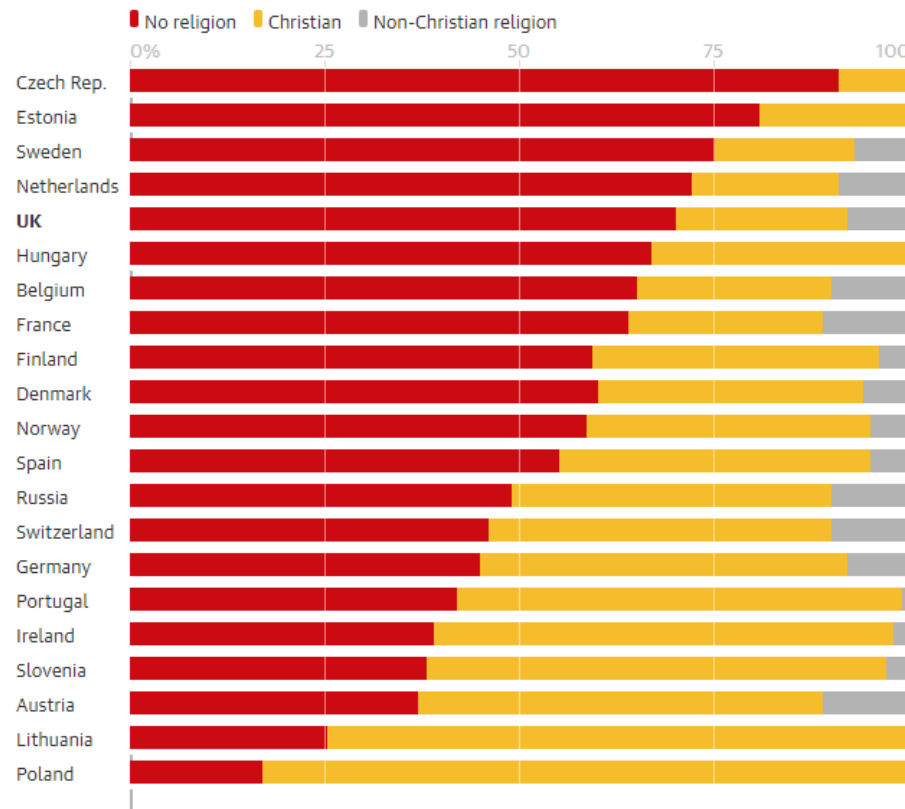
- Societal secularism is partially the catalyst for pushing the church to the margins. Societal secularism has been defined as the "shrinking relevance of the values institutionalized in church religion for the integration and legitimation of everyday life in modern society". That coupled with the church's 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)

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

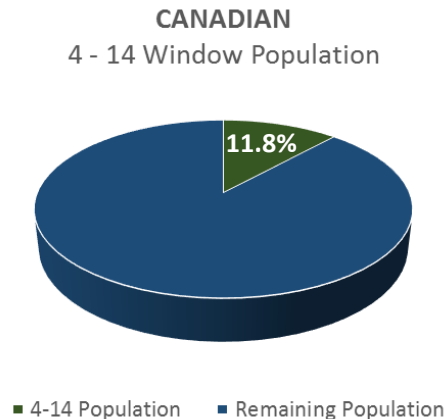
- "Canada is not as religiously diverse as the media, the state, and even some academics would have us believe. As Christian identification, belief and practice slides, it is not to other religions mainly (even though religious diversity is on the rise). Christianity is losing ground as religious nones 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".

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. In 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.



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)

4 – 14 Window

Re-defining marriage and family

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.

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.



- ☐ 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.

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.

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%

Canada: Least Reached

Four Focused 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)
207,000 in Alberta



International Students

495,000

Students in 2017
(26,255 in Alberta. 5%
of total population)



Religious Nones

24%

of Canada's Population
(31% of Alberta)



Millennials

9.1M

of Canada's Population
949,620 in Alberta (10.4% of
CDN 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%

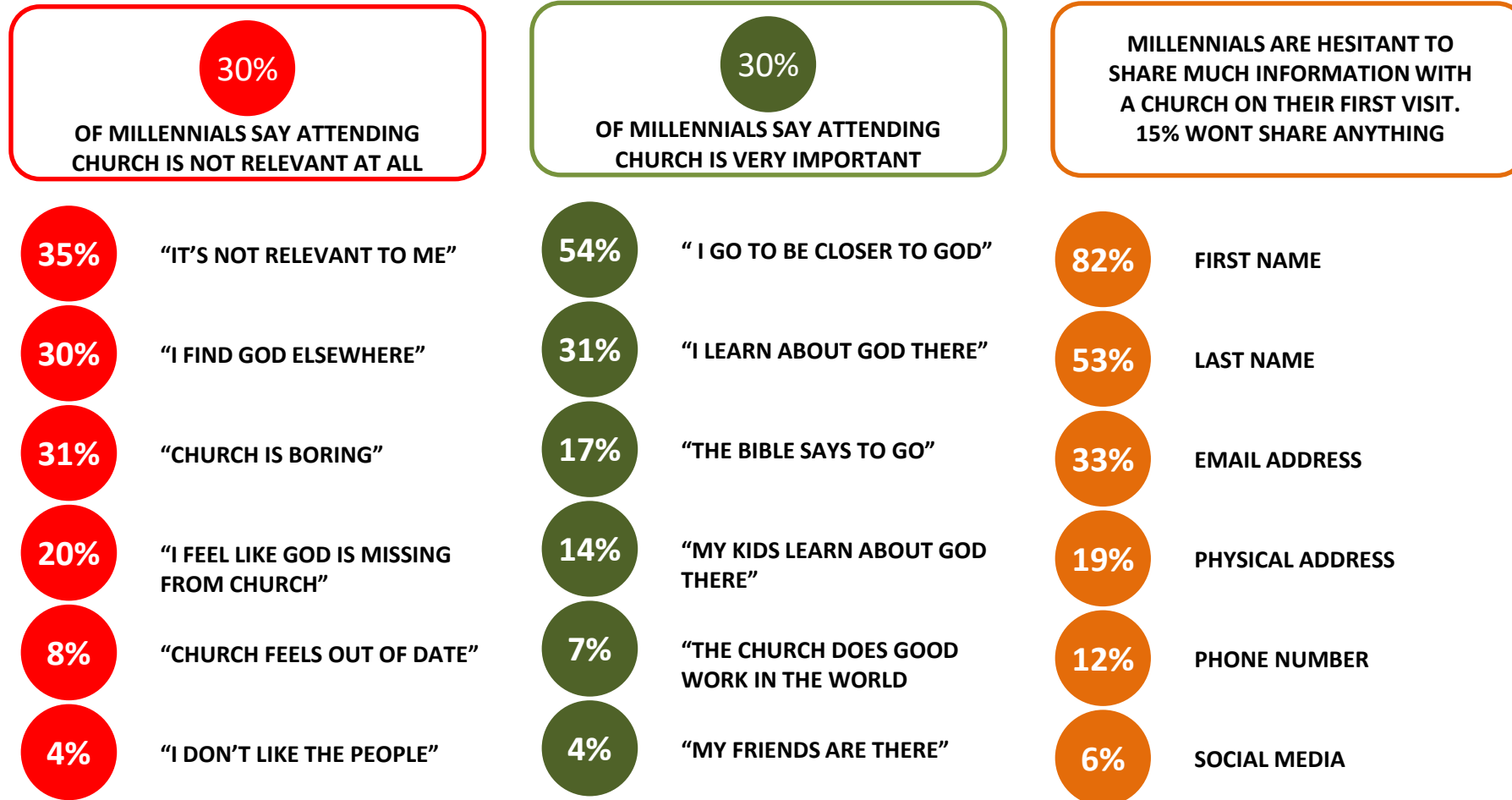


SOLITUDE
5%

- ❑ 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



New Canadians

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

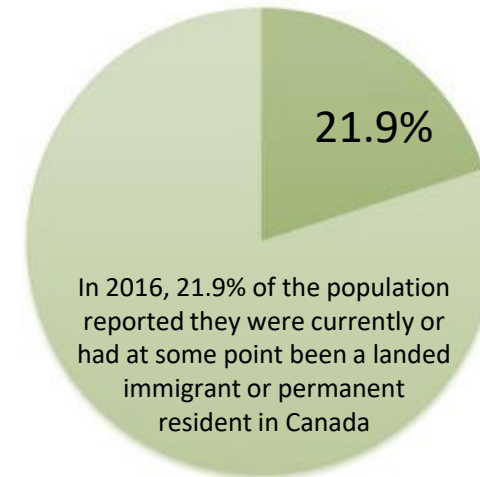
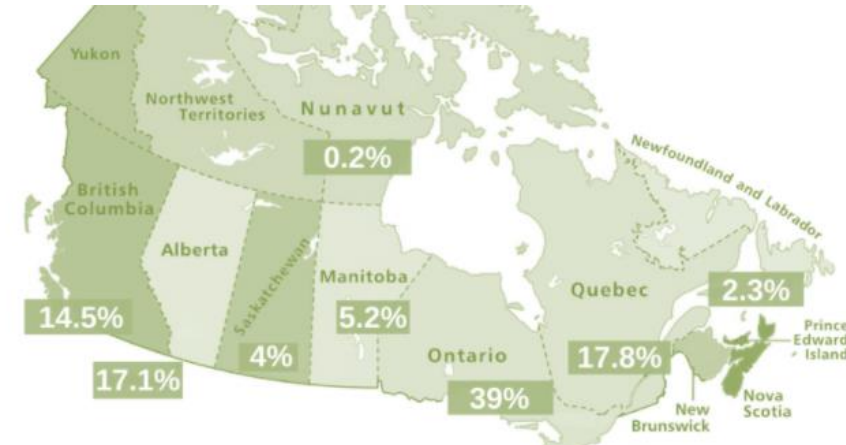


The top countries of birth for recent immigrants nation wide are

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

Distribution of Recent Immigrants (2011 – 2016)

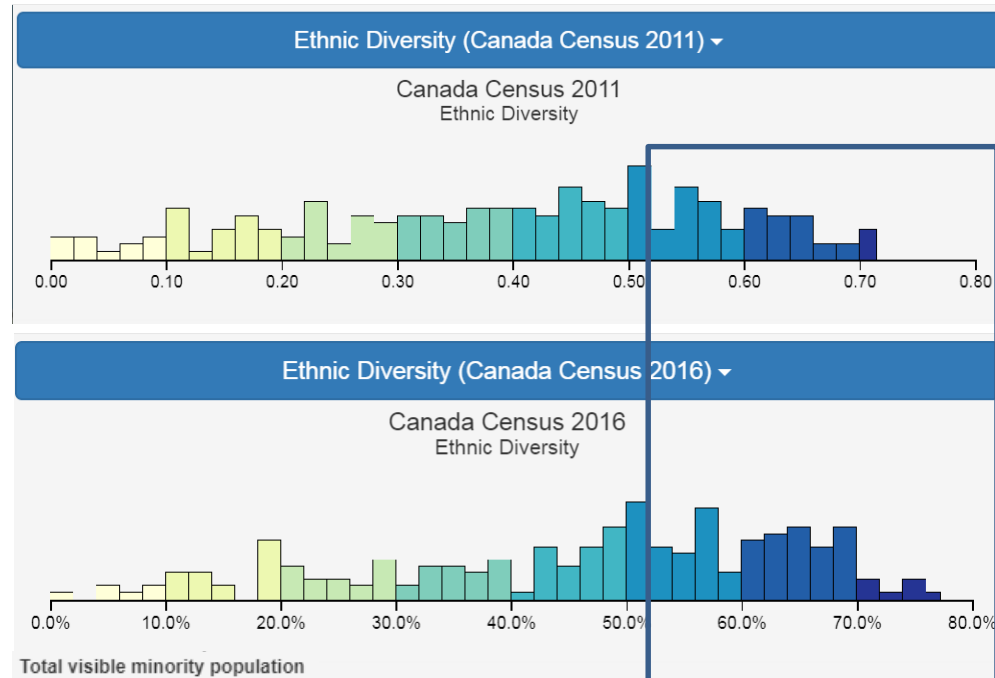
(1.2M new immigrants to Canada in the last 5 years. 3.5% of population)



Ethnic Diversity in Alberta

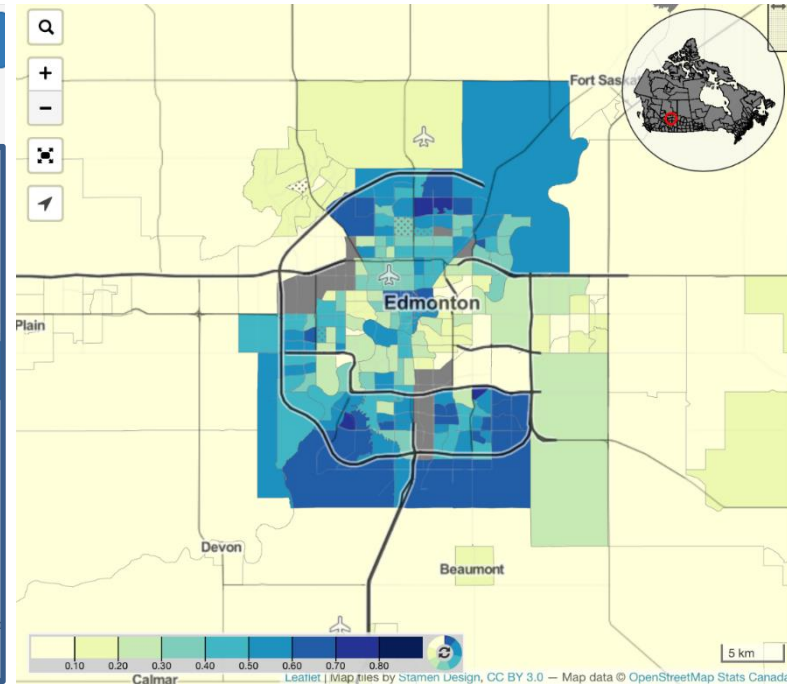
Changing neighborhoods in Alberta Cities

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

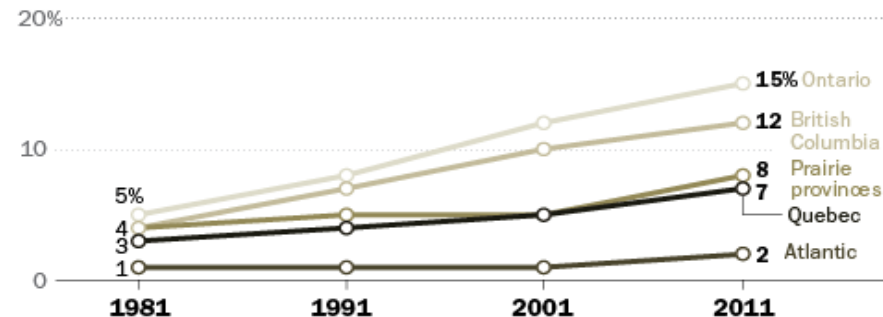
Immigration & Religious Trends

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

- 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**
- 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.

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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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%



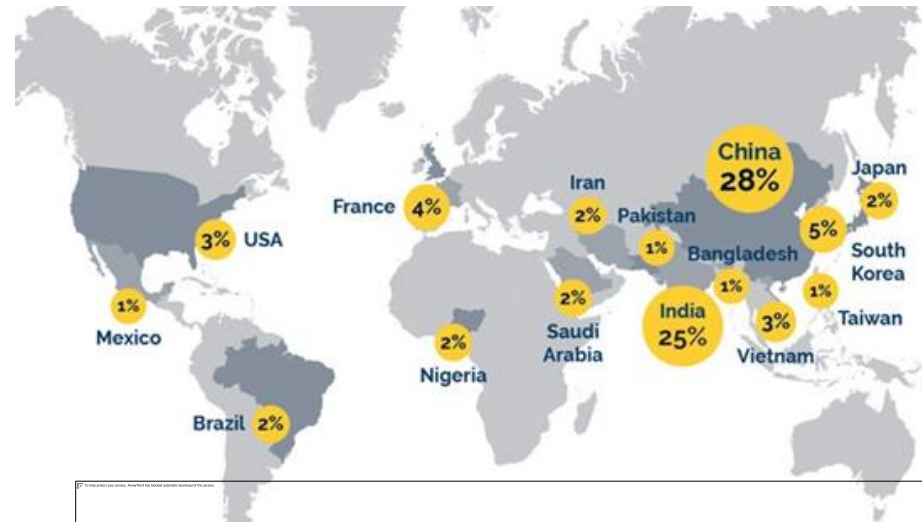
International Student Movement

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.

Muslim Background Belivers

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

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.

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.

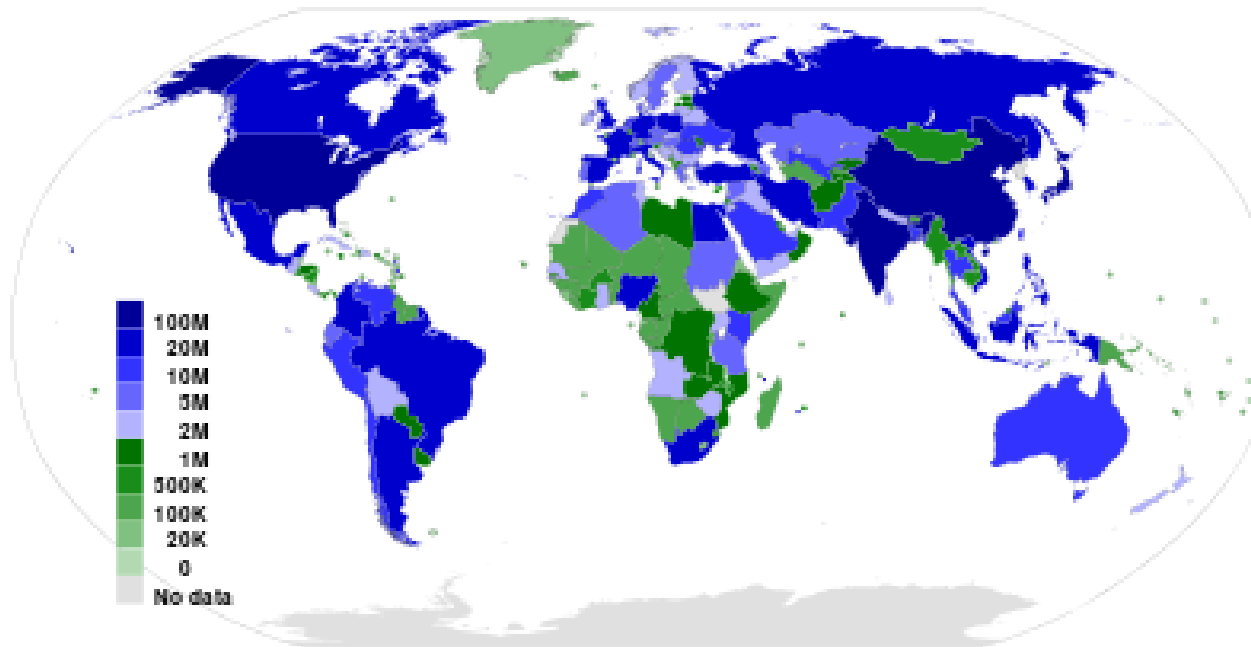
YEAR 2000

414

Million

6.8%

Of Population



YEAR 2017

4.1

Billion

54.6%

Of Population

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)

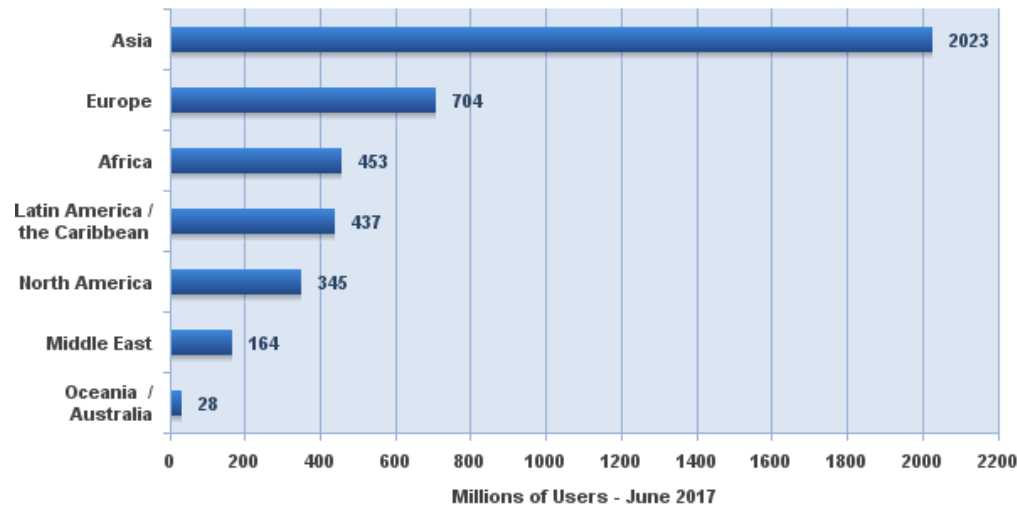
Facebook & Microsoft

160 Tbps submarine cable
Virginia to Spain
 (equivalent of 18,000 Netflix Movies every second)

Global Internet Users

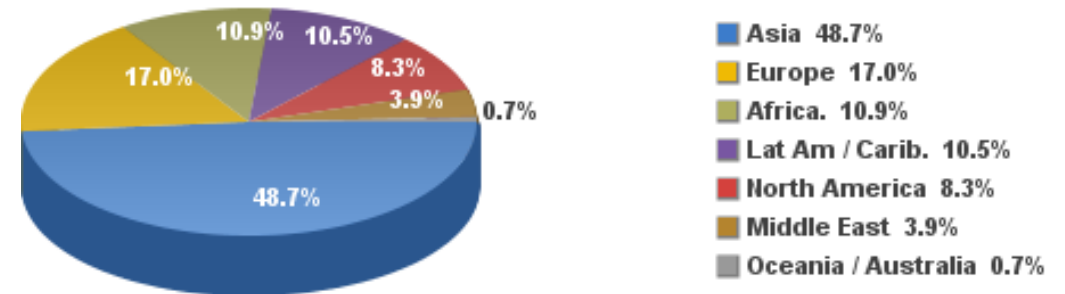
The following charts provide an overview of internet users by geographic region.

**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**

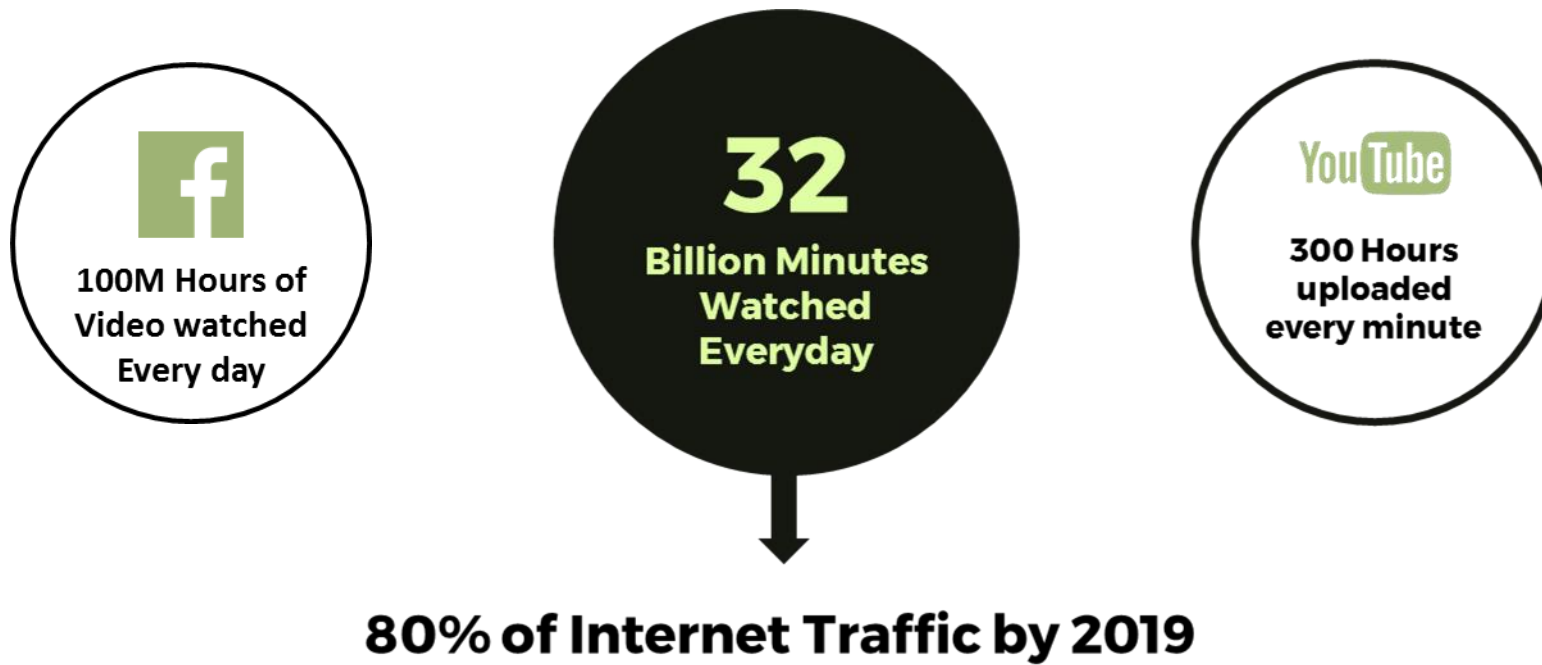


Source: Internet World Stats - www.internetworldstats.com/stats.htm
Basis: 4,156,932,140 Internet users in December 31, 2017
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Video...Communication Tool of Choice

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.

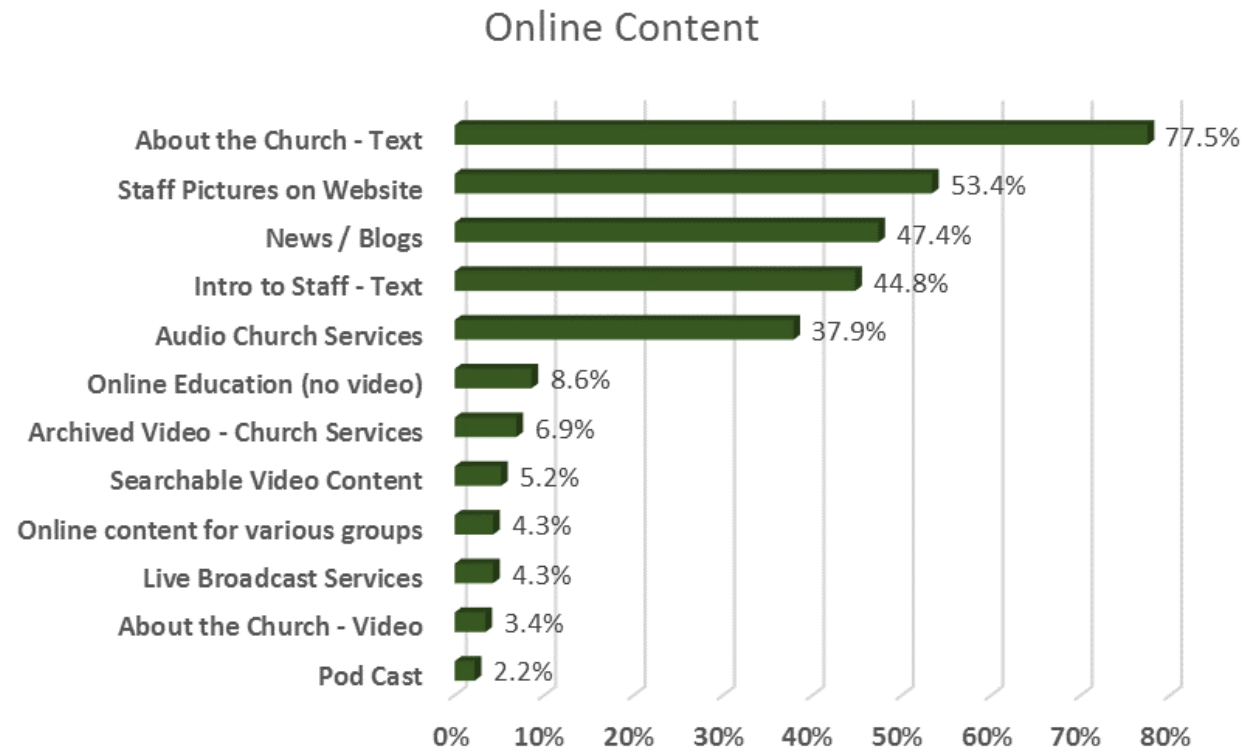


On Line Content

Digital Strategy

ONLINE CONTENT

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.



- ☐ 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.



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





QUESTIONS?