

Large Canadian Churches Draw an Estimated 300,000 Worshipers Each Week: Findings from a National Study

Brought to you by D.L. Deeks Insurance Services, Inc. and Pushpay

by Warren Bird in collaboration with a Canadian research team

For Canadians who attended a Protestant church last weekend, an estimated one in eight attended a church that draws 1,000 or more in weekly attendance.¹ These predominantly evangelical congregations are growing, reaching out, and focused on serving children and youth.

Terms like *megachurch*, *church growth*, *multiple services*, and *congregations with lots of young families* bring to mind countries like the United States (think Joel Osteen and Lakewood, or Rick Warren and Saddleback), Nigeria (with sanctuaries that seat over 50,000), Korea (home to the world's largest-attendance church) and other parts of the world² – but Canada too? Isn't church attendance on the decline across the 10 provinces and 3 territories?

Actually Canada has an estimated 150 churches that draw 1,000 or more to worship on a typical weekend, including an estimated 50 that fit the widely accepted definition of *megachurch*: an average of 2,000 or more adults and children in worship attendance. This reality of growing, large churches is an underreported but significant development, perhaps even an anomaly, especially when seen against the challenges of overall decline in Protestant religious involvement.³

These findings come from a first-ever effort to conduct a national study of the country's largest-attendance churches, an initiative sponsored by a large coalition of Canadian scholars and evangelical ministries, along with the U.S.-based Leadership Network, which does similar research in its country. Canadian sponsors

How Do U.S. and Canadian Churches Compare?

		
National Population	320 Million	36 Million
Protestant	150M (roughly 1/2)	9M (roughly 1/4)
Catholic	68M (roughly 1/5)	13M (roughly 1/3)
Number of Protestant Churches (estimated)	300,000	18,000
Protestant Churches 1,000 or more in attendance (estimated)	7,000	150



brought to you
by eChurch

For more information about
D.L. Deeks Insurance Services, Inc. and Pushpay,
see the final pages of this report.

include representatives from Acadia University, Alpha Ministries Canada, Ambrose University, Crandall University, The Evangelical Fellowship of Canada, Outreach Canada Ministries, Trinity Western University, Tyndale University College & Seminary, University of Lethbridge, University of Ottawa, and University of Waterloo. (See the end of this report for each researcher's name and contact information.)

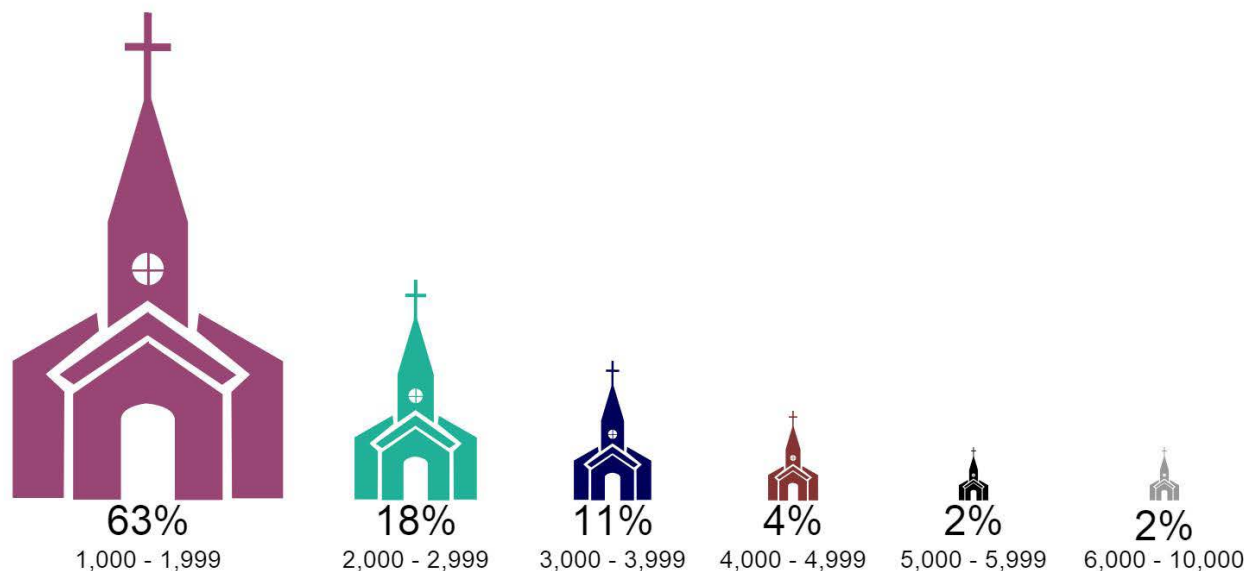
Of roughly 18,000⁴ Protestant churches in Canada, 55 of the largest individual congregations participated in our survey. The study's purpose was to understand the general demographics, staffing, programs and self-understandings of Canada's largest churches. The information in the study came from the churches themselves, as described in the research notes at the end of this report. Leaders from these churches self-reported their information, and this report reflects those numbers (which have not been independently corroborated

Large Churches Are Growing in Both Number and Size

Not only do Canada's largest-attendance churches draw roughly 300,000 worshippers each weekend (see Figure 1 for breakdown by church size), but the majority continue to grow. Between 2013 and 2014, 76% of the surveyed churches have increased in attendance, 5% have stayed the same, and 18% have declined.

When asked about their growth over the last five years, the results were similar: 79% said they were growing, 13% staying about the same, and 8% declining. This is unusual even among evangelical churches where the median attendance of evangelical churches in Canada is about 100 attendees, and less than half (45%) of those churches claim to be growing.⁵ Or, if the comparison is people rather than churches, in the spring of 2015, 35% of Canadians as a whole who were attending services at least once a month reported that their congregations have been growing in recent years, 42% that they have been staying about the same, and 23% that they have been declining.⁶

Canada's Largest Protestant Churches Range from 1,000 to Almost 10,000 in Weekly Worship Attendance



Source: 2015 Large Church Canadian Survey
Actual question: What is your current year-to-date average 2015 weekend worship attendance (not membership), adults and children? If multisite, include all geographic campuses.

Figure 1

These findings are in sharp contrast to what was reported in the 2015 book, *A Culture of Faith: Evangelical Congregations in Canada*⁷. Using different datasets, it shows that evangelical churches as a whole are no longer growing, perhaps beginning to follow the pattern of mainline Protestant church attendance in Canada, which has been declining for decades.⁸

While the oldest Protestant churches in Canada date back to the 1700s, starting in the Maritime Provinces, and the median evangelical Protestant church in Canada is 45 years old according to Reimer and Wilkinson,⁹ the advent of the large-attendance Protestant church is a relatively new development. The median church in the study group was founded in 1965, ranging from 1886 to 2010, and many took years to become very large.

These large-attendance churches are located in at least six different provinces—and perhaps in others that didn’t participate in the survey. The most are in Ontario (37%) followed by Alberta (29%), British Columbia (18%), Manitoba and Saskatchewan (tied at 6%) and Quebec (4%). This generally corresponds with the population in these provinces which is Ontario (39%), Quebec (23%), British Columbia (13%), Alberta (11%), Manitoba (4%) and Saskatchewan (3%). The biggest variation was Quebec which has few evangelical churches and the lowest overall church attendance.

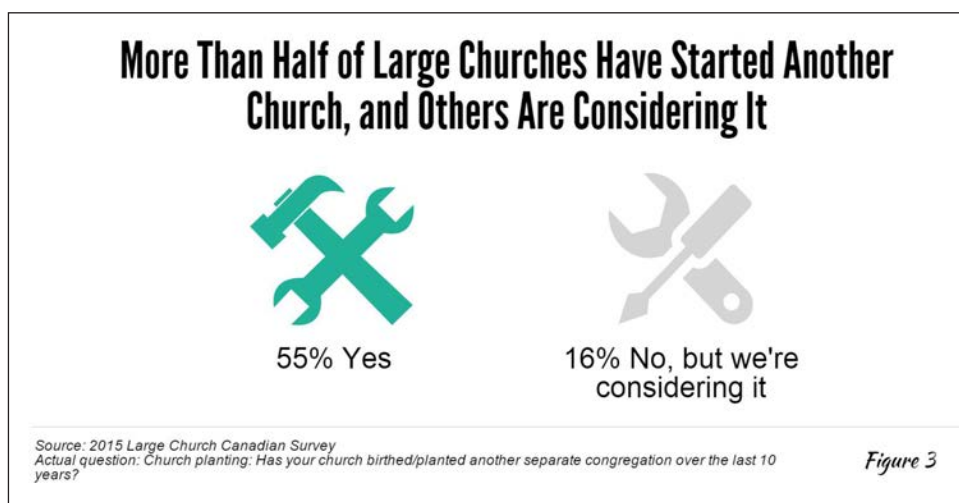
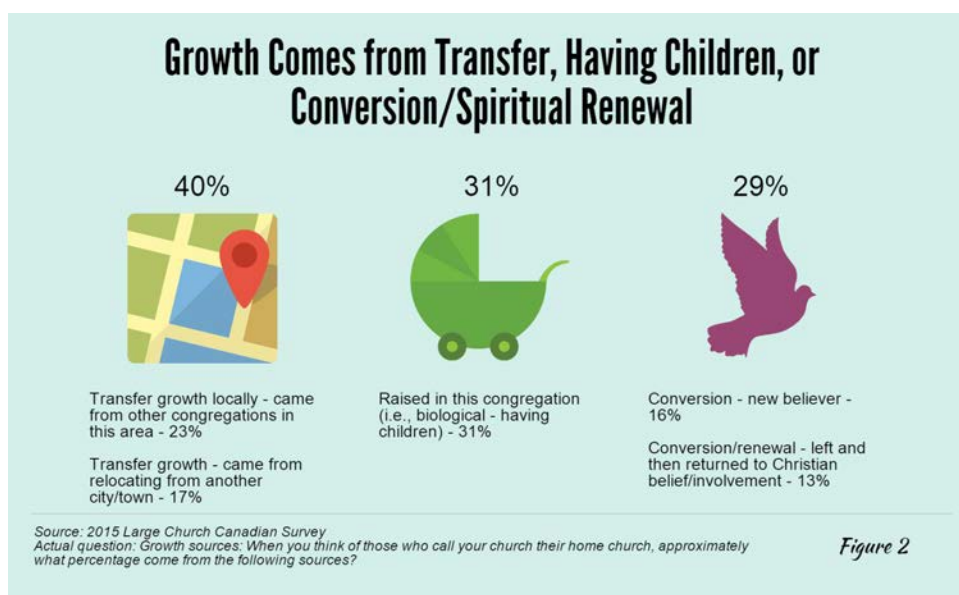
Types of Growth

What does growth look like? Where do all the people who attend Canada’s large churches come from? A mix of sources: About a third (31%) are raised in the congregation as children of members. Just under one quarter (23%) are transfer growth from other congregations in the area, and another 17% are Christians who transfer by relocating from another city or town. (See Figure 2.)

But according to church leaders who participated in the surveys, 3 out of 10 come either as new to the Christian faith (16%) or renewed in faith (13%) as they have returned to Christian belief/ involvement after dropping away from a childhood or earlier-in-life participation in Christianity. One example: annual in-house surveys at one prominent Canadian megachurch indicate between 5% and 14% of attendees have no previous Christian identity.¹⁰

The extent of actual “outreach” requires ongoing research, but at least in this example the percentage of growth from new

Christians is slightly higher than what Bibby¹¹ reported in his famous “circulation of the saints” research, where he found that only 10% of growth was from those outside the evangelical fold. In 2003 he concluded that



among conservative Protestant churches “their collective growth is attributable more to retention than out-reach.”¹² Bibby’s writings also remind readers that church leader reports tend to be optimistic, almost always exceeding actual data, not reflecting dishonesty but inaccurate perceptions or incomplete information.

Certainly Canada’s largest churches do more than hold worship services. One example: some 40% of the church’s adult weekly attenders participate in ongoing small groups where the meaning of the Bible for their lives is discussed.



Canada’s large churches not only grow by new attenders and members, but they also start other churches. Just over half (55%) have birthed or planted another separate congregation in the last 10 years, and another 16% are considering it. Only 29% have neither started a new church nor have thoughts of doing so. See Figure 3.

Four out of 10 (40%) respondents describe their church as multisite, meaning that they are one church but in two or more different geographic locations (see Figure 4) – akin to how a university may provide branch campuses in other parts of



town, or even other cities or provinces. Another quarter of these large churches (27%) are not multisite but are considering it. Multisite churches were historically rare until the last 20 years. Since then their frequency has mushroomed. In the United States some 8,000 churches are multisite today with the clear trend that the larger the church the more likely it is to be multisite.¹³

Evangelism and Outreach

What has led to such growth in these large churches? Many (55%) include “children’s and/or youth ministry” as a factor in growth, with just over half (51%) affirming “a strong vision and mission” often personified by “the passion and personality of our senior leader/pastor” (43%). Another commonly noted factor (35%) is an “emphasis on worship/music.” See Figure 5 for other factors the survey group indicated.

The focus of these churches is not limited to the already convinced. A large percent (83%) say they are “somewhat” or “very” effective in carrying out evangelism, as people invite others to consider faith in Jesus Christ (see Figure 6). By comparison, the average evangelical church does not put as high a priority on evangelism. According to Reimer and Wilkinson, “One would expect evangelical congregations in Canada to unanimously place very high priority on [evangelism]...[but] less than half (44.2%)...consider[ed] it a very high priority.”¹⁴

Specifically, survey participants were asked, “What percentage of your church’s congregants do you estimate are, in a typical month, inviting people to consider faith in Jesus Christ? (such as personal conversation, or invitation to Alpha, to Sunday service, or other evangelistic strategies).” A portion (15%) of large church leaders estimate that 50% or more of their congregation is doing so; another 9% think roughly 40% of the congregation is doing so; another 18% say 30% of their congregation is doing so; another 27% say 20% of their congregation is doing so; another 31% say 10% of their congregation is doing so; and none of the 55 churches surveyed said that 0% of their congregation is doing so.

The top-named strategies for evangelism (see Figure 7) begin with “children’s/family/youth ministries that positively impact the parents.” This is followed by “Alpha Course,” a discussion-based approach to core questions about practical topics like faith, the after-life, suffering, and the Holy Spirit.

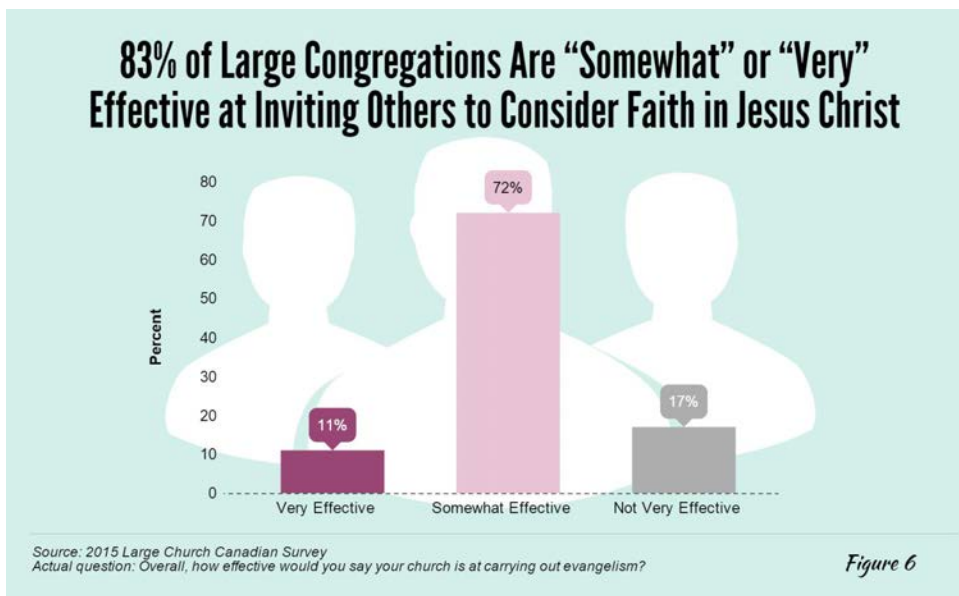


Figure 6

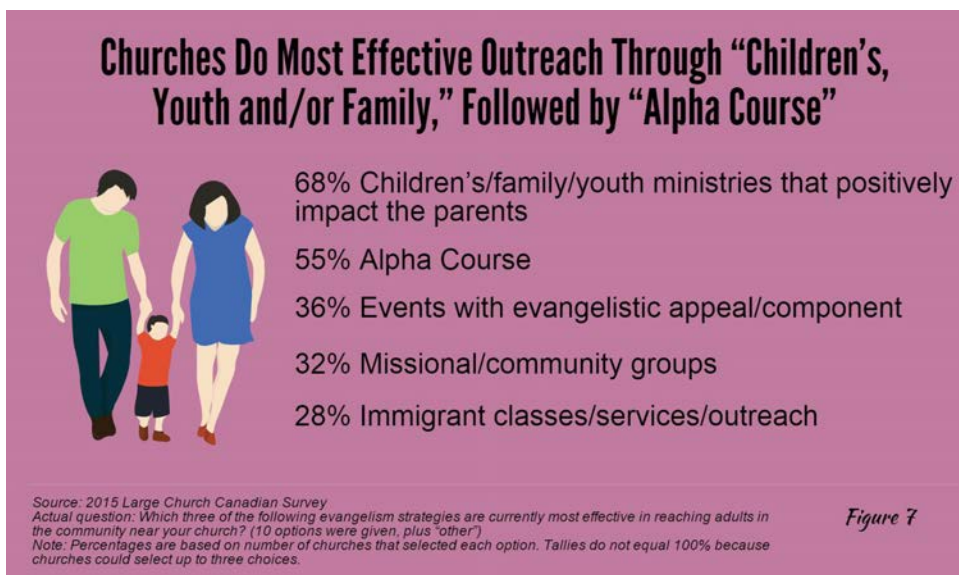


Figure 7

When asked, "What is your church's biggest challenge in evangelism?" the top choices of seven options offered were "complex or busy lives" (38%), "lack of confidence" (13%), "few nonbelievers as friends" (9%), "apathy" (9%), "fear of rejection" (8%) and "lack of training" (8%). The remainder of the selections went to "other."

Some of these findings are not that surprising given Joel Thiessen's findings in his forthcoming book, *The Meaning of Sunday: The Practice of Belief in a Secular Age* (release November 1, 2015).¹⁵ Many regular churchgoers are closest friends mainly with other churchgoers, and "most subconsciously subscribe to Canadian values of diversity, pluralism, and tolerance that yields a strong aversion to pushing one's religion on to another."¹⁶ Reimer and Wilkinson agree, noting that "evangelism accounts for relatively few new converts" in evangelical churches.¹⁷

Denominational Connections

Participating churches cover a wide range of denominations and non-denominational contexts, as Figure 8 depicts. Most (77%) identify with the word *evangelical*. More than a third (37%) are denominational. And just over a third (35%) are charismatic or Pentecostal. Other categories included "liberal" (2%).

When asked, "Which of the following best describes your church's relationship to your denomination/association?" almost half (48%) chose the highest option: "We have a close tie [to our denomination]." Another quarter (26%) chose

the second option: "We have a tie, but it's not very close." Only 14% chose the third option, "We tend to have closer ties with other large churches (than with our denomination/association)." Finally only 12% chose the final option, "We are non-denominational." In the United States, some one third (35%) of megachurches do not have ties to a denomination, association or network.¹⁸ Among U.S. Protestants in general, 1 in 5 attend churches having no denominational affiliation, a number that is on the rise.¹⁹

Who Attends These Large Churches?

Large churches have younger attendees, which bodes well for their future. Survey takers estimated the regular participants to be 19% "children up to age 13," 10% "young teens ages 14-17," 26% "young adults ages 18-40 adults," 31% "middle ages 41-65," and 14% "older adults over age 65." Reimer and Wilkinson found 21% under age 18 and 20% over 65 in their sample of evangelical churches.²⁰ In terms of marital status (among those over 17 years of age): 16% are never married, 56% married plus 11% remarried, 11% divorced and 6% widowed.

These congregations are also racially diverse. In terms of ethnicity, if multiethnic is defined as a church with no more than 80% of one race, then 62% of large Canadian churches are multiethnic.²¹ This level is considerably higher than among large churches in the United States. According to one study there, the larger the church, the more likely to be multiethnic, with 31% of megachurches being multiethnic.²² Megachurches also show "a considerable mix of economic groups spanning a range of household incomes from just above poverty ... to upper class."²³

Large Churches Are Evangelical and Denominational, and One Third Are Charismatic

- 77% - Evangelical
- 37% - Denominational
- 35% - Seeker-sensitive or seeker-driven
- 33% - Charismatic or Pentecostal
- 28% - Conservative
- 18% - Non-denominational
- 12% - Fundamentalist

Source: 2015 Large Church Canadian Survey
Actual question: Which of the following describe your church? (Check all that apply.)
Note: Tallies do not equal 100% because churches could select more than one option.

Figure 8

Who Leads These Large Churches?

The top person is most widely known by the title of senior pastor or lead pastor. These leaders have served their current church in that role for a median of 11 years. Their median age is 55 with 76% born in Canada. In terms of ethnicity, 93% of those surveyed are white, with 4% Chinese, 2% Japanese, and 1% Black.²⁴ While we cannot ascertain from a survey whether all these lead pastors are charismatic leaders in the sociological sense, Thumma and Travis report from American data that megachurch pastors are “visionary leaders who are often passionate about evangelism. They are also practical communicators. They are creative and inquisitive persons who are willing to take risks and make mistakes as they manage the organization and also spiritually lead the congregation.”²⁵ No studies to date profile Canadian large church leadership, but a Canadian case study of charismatic megachurch leadership—focusing on Pastor Bruxy Cavey of The Meeting House in Oakville, Ontario—engages the question of charismatic authority.²⁶

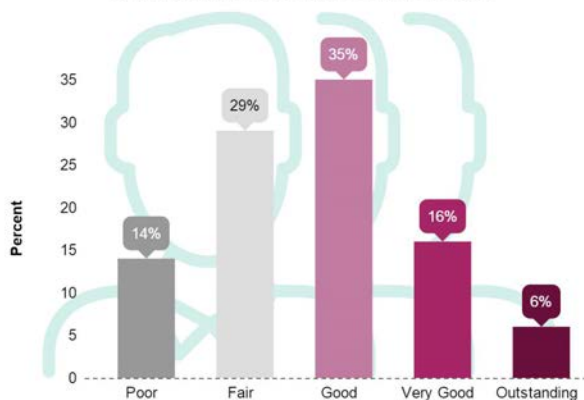
These pastors all oversee paid staff who in turn lead various aspects of ministry, with 46% of that staff hired from within the congregation.

At some point pastors will need to pass the leadership baton to a successor, a process that still needs more preparation, as Figure 9 demonstrates. Barely half (57%) of those who took the survey say that planning for the senior pastor’s eventual succession is “good” or better, relative to where they feel that planning should be at this point. The recent book *Next: Pastoral Succession that Works*²⁷, offers numerous examples and studies of pastors wishing they had started sooner on their succession preparations.

What Are Large Churches Best At Doing?

When asked what they see as the primary advantage of large churches, survey participants selected most the “ability to provide an enhanced quality of ministry.” This choice was followed by “opportunity to minister

Over Half of Large Churches Rate Preparation for Pastoral Succession as Good or Better



Source: 2015 Large Church Canadian Survey
Actual question: Pastoral succession: How would you rate efforts at planning for the senior pastor’s eventual succession from this church, relative to where you feel that planning should be at this point?

Figure 9

Quality of Ministry Outweighs Evangelistic Effectiveness as Primary Advantage of Large Church Size

- ★★★★★ Ability to provide an enhanced quality of ministry
- ★★★★★ Opportunity to minister to a diverse range of people
- ★★★★★ Ability to offer diverse forms of ministry
- ★★★★★ Opportunity to have more enhanced physical facilities
- ★★★★ Ability to do more things more effectively
- ★★★ Ability to have an improved level of financial stability
- ★ Opportunity to be more effective at evangelism

Source: 2015 Large Church Canadian Survey
Actual question: What do you see as the primary advantages of being a large church? Choose between “not much of an advantage,” “some advantage” and “significant advantage.”

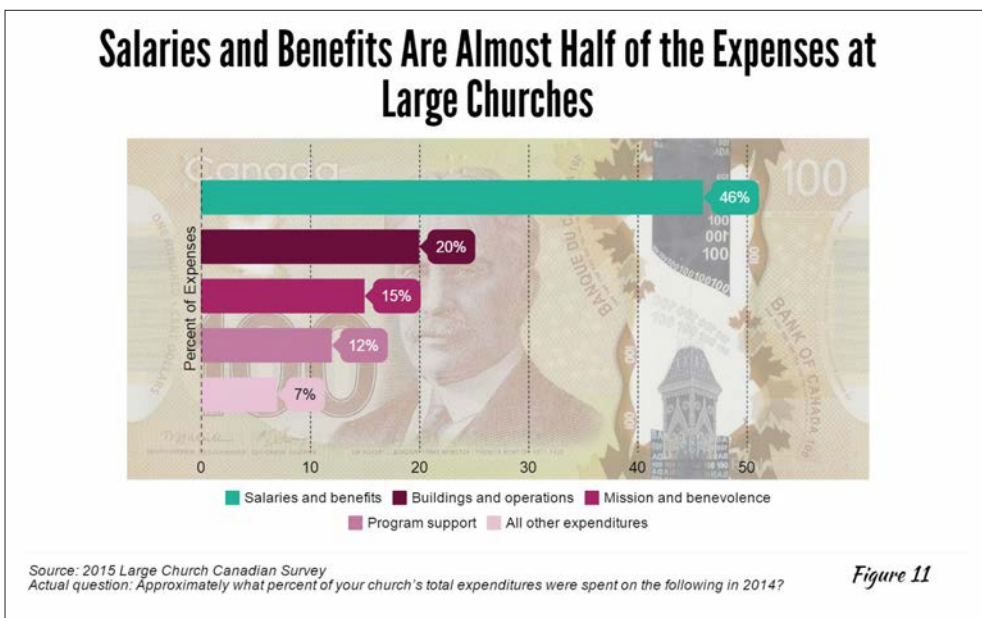
Figure 10

to a diverse range of people” and “ability to offer diverse forms of ministry.” Figure 10 shows these and other responses, ranked in the order selected.

This diversity is in keeping with Robert Putnam’s findings in the U.S., where he notes that megachurches successfully bridge racial divides by “the construction of religiously based identities that cut across (while not effacing) conventional racial identities.”²⁸ In megachurches, belief can provide an important bridge among people of different social, economic, and racial backgrounds. With an outward-looking evangelistic focus, megachurches are more likely to attract a diverse membership.²⁹ Interestingly, in a study of attenders across 25 U.S. megachurches, Thumma and Bird report that the senior pastor, along with the worship style and the reputation of the church, were the top three reasons for attending the church.³⁰

How Do They Use the Money They Receive?

Large churches prioritize their expenditures by putting just under half (46%) into staffing costs, one fifth (20%) to facility and operational costs, 15% to mission and benevolence, 12% to program support, and 7% to all other expenditures (see Figure 11). This is comparable to Canadian churches of other sizes. According to Rick Hiemstra’s analysis of Canada Revenue Agency data of 2010, total compensation (all paid staff) is 45% of total expenditures for evangelical churches, 49% mainline, and 31% for Catholic churches.³¹ This is also similar to U.S. Protestant churches, both megachurches analyzed by Leadership Network³² and churches of all other sizes analyzed by Faith Communities Today³³ and the U.S. Congregational Life Study.³⁴



Spending priorities are also influenced by the value churches place on various ministries. When asked about their church’s priorities, with 20 different options to rate, here is what survey participants selected as “very high priority” (the highest level), in order: 1) having meaningful worship service(s), 2) children’s programs, 3) supporting world missions, 4) good music, 5) Bible study, 6) providing a sense of community for members, 7) having activities for young people, 8) serving the needy, 9) strengthening family life, and 10) having good physical facilities.

What's Next?

In summary, Canadians may be surprised to discover that they have an increasing share of larger-attendance churches in their midst, with an estimated one out of every eight Protestants worshipping weekly in these congregations. These large churches appear to be an attractive and likely enduring option for Canadians seeking an experience of engaged and growing congregational life. Leaders of these churches report that they are evangelistically effective, are reaching a diverse ethnic population, and are expanding to multisite venues—all with high-quality ministry programs.

This report contains only the highlights of the 38-question large church survey. Over the coming months many of the scholars on the research team will drill down on various specific questions, comparisons and other ways of exploring the findings. Their discoveries and learnings will be published in a wide variety of ways.

To dialogue with the research team, contact any of the people involved:

Warren Bird, Ph.D., Leadership Network, warren.bird@leadnet.org, 845-368-4379 (Lead Researcher);

Reginald W. Bibby, Ph.D., University of Lethbridge, bibby@uleth.ca, 403-329-2558;

Peter Beyer, Ph.D., University of Ottawa, pbeyer@uottawa.ca, 613-562-5800 (1178);

Mark Chapman, Ph.D., Tyndale University College & Seminary, mchapman@tyndale.ca, 416-226-6620 ext. 2208;

Rick Hiemstra, The Evangelical Fellowship of Canada, hiemstrar@efc-canada.com, 613-233-9868 x332;

Lorne Hunter, Outreach Canada Ministries, lhunter@outreach.ca, 604-952-0050 ext. 300;

Stephen McMullin, Ph.D., Acadia University, stephen.mcmullin@acadiau.ca, 902-585-2210;

Sam Reimer, Ph.D., Crandall University, Sam.Reimer@crandallu.ca, 506-858-8970 ext. 139;

Joel Thiessen, Ph.D., Ambrose University, jathiessen@ambrose.edu, 403-410-2000 ext.2979;

Peter Schuurman, Ph.D., candidate, University of Waterloo, pschuurm@icloud.com, 519-822-7177;

Shaila Visser, Alpha Ministries Canada, shailavisser@alphacanada.org, 604 304 2082 ext. 123; and

Michael Wilkinson, Ph.D., Trinity Western University, michael.wilkinson@twu.ca, 604-888-7511 ext 3832. ✨

About Leadership Network

Leadership Network's role is to foster innovation movements that activate the church to greater impact for the glory of God's name. The nonprofit founded in 1984 now serves over 200,000 leaders all over the world. See leadnet.org.

About the Lead Author



Warren Bird, Ph.D., is Research Director at Leadership Network. With background as a pastor and seminary professor, he is author or co-author of 28 books for ministry leaders including *Teams that Thrive: Five Disciplines of Collaborative Church Leadership* with Ryan Hartwig, and *Next: Pastoral Succession that Works* with William Vanderbloemen. Follow him on Twitter [@warrenbird](https://twitter.com/warrenbird).

Additional Resources from Leadership Network

Want to find more resources like this one? For the most current listing of free and purchasable resources, including books, papers, videos, and podcasts, go to leadnet.org/downloads/. Also for a free subscription to Leadership Network Advance, our free email digest of ideas, trends and resources from growing, often larger churches, go to leadnet.org/advance/.

© 2015 Leadership Network www.leadnet.org

Research notes: The 38-question survey received 55 usable responses from Protestant churches in Canada with worship attendances of 1,000 and higher. It was launched 4/15/15 and closed 7/14/15. It was conducted by email only, with a different reminder sent every two weeks to churches that had not responded, often to a second or third person in the non-responding church if additional contact information was available. The first point of contact was the executive pastor or equivalent, if an email address could be obtained, and the second contact, if needed, was the senior pastor, if an email address could be obtained.

The total sample was obtained by compiling a list from many sources of Protestant churches suspected to have a weekly worship attendances of 1,000 and higher. Sources included churches: 1) whose previously known attendance was 1,000 and higher, 2) those with reputations to be large, 3) those with a large number of staff listed on their website, and/or 4) those with income reported to Revenue Canada Agency that suggested they might have large attendances. In total, 326 churches were contacted to inquire if their weekly worship attendance is 1,000 or higher, and if so, would they please participate in the survey. It is unknown how many of the non-responding churches are indeed 1,000 and higher.

All figures used, unless otherwise noted, are self-reported from the churches. They were not independently corroborated. In the various tables and graphics, the tallies were adjusted to total 100% even if rounding would otherwise cause them to total 99% or 101%.

Endnotes

- ¹ The 1:8 ratio comes from two numbers: 315,000 worshippers at large Protestant churches in relationship to 2,440,000 total Protestant worshippers. Our logic and calculation follow. (a) Large churches: We estimate Canada has 150 Protestant churches with worship attendance of 1,000 and higher. Our survey drew 55 such churches with a combined worship attendance of 105,400. We estimate that we received a 33% response rate at highest, thus roughly 100 other large churches did not participate in the survey. Why 33%? Many other church surveys that use the same methodology draw response rates of 10% to 25%. A high estimate of 33% creates a more cautious and conservative number of large churches that did NOT participate in the survey. (b) Total Protestant worshippers: Statistics Canada 2011 gives a total population of 33,476,668, and of those 27% are Protestant, thus 9,038,705. According to a 2010 Pew study 27% of those Protestants actually attend church at least once a month or more. We do not know of similar research on weekly attendance, but if the “once a month or more” and “weekly” numbers are somewhat similar, that makes 2,440,450 Protestants at church in a given weekend. We then rounded that number.
- ² For a current and sortable list of roughly 500 global megachurches, see www.leadnet.org/world.
- ³ One historian of religion in Canada says that minority religions get lots of attention but Protestants as a whole are “habitually overlooked.” He adds: “In spite of their historical dominance, they welcome invisibility, present an image of embarrassment, tolerate their belittlement by others, and quietly suffer neglect by scholars of religion.” C.T. MacIntire quoted in Scott, James S., editor (2012), *The Religions of Canadians*, Toronto, ON: University of Toronto Press, page 76. One published book exists on one of Canada’s larger congregations: Poloma, Margaret. *Main Street Mystics: The Toronto Blessing and Reviving Pentecostalism*. Altamira Press, 2003.
- ⁴ Source of estimate: Outreach Canada, (2010), <http://www.churchmap.ca/>.
- ⁵ Reimer, Sam and Wilkinson, Michael. (2015). *A Culture of Faith: Evangelical Congregations in Canada*, page 70.
- ⁶ Bibby, Reginald W. and Angus Reid. ARI 2015 Religion Survey. <http://angusreid.org/faith-in-canada>
- ⁷ Reimer, Sam and Wilkinson, Michael. (2015). *A Culture of Faith: Evangelical Congregations in Canada*.
- ⁸ See a listing of many books on this topic in Mark Noll (2015). “O Canada” *Books & Culture*. <http://www.booksandculture.com/articles/2015/sep/oct/o-canada.html?paging=off>
- ⁹ Reimer and Wilkinson, page 78.
- ¹⁰ Peter Schuurman, forthcoming 2016 dissertation.
- ¹¹ Bibby and Brinkerhoff, 1973; Bibby 1983, 1994.
- ¹² Bibby, Reginald (2003). *The Circulation of the Saints: One Final Look at How Conservative Churches Grow*, page 1
- ¹³ See “Leadership Network/Generis Multisite Church Scorecard” at leadnet.org or “Leadership Network/Vanderbloemen 2014 Large Church Salary Report” at leadnet.org/salary, both free downloads, and both authored by Warren Bird.
- ¹⁴ Reimer and Wilkinson, page 101. <http://www.reginaldbibby.com/images/circofsaints03.pdf>
- ¹⁵ Thiessen, Joel. 2015. *The Meaning of Sunday: The Practice of Belief in a Secular Age*. Montreal, QC: McGill-Queen’s University Press. <http://www.mqup.ca/meaning-of-sunday--the-products-9780773546271.php>

- ¹⁶ Thiessen, page 90.
- ¹⁷ Reimer and Wilkinson, page 69.
- ¹⁸ Thumma, Scott and Dave Travis (2007). *Beyond Megachurch Myths: What We Can Learn from America's Largest Churches*. San Francisco, CA: Jossey-Bass, page 26.
- ¹⁹ Mark Chaves (2011). *American Religion: Current Trends*. Princeton and Oxford, Princeton University Press, page 57.
- ²⁰ Reimer and Wilkinson, page 84.
- ²¹ By other definitions 40% are multiethnic—if multiethnic is defined as no more than 70% of one race; and 25% are multiethnic—if multiethnic is defined as no more than 60% of one race.
- ²² Thumma and Travis, page 140.
- ²³ Thumma and Travis, page 139.
- ²⁴ For commentary on the lack of Leadership opportunities for immigrants, see Janzen, Rich, Dilder, Yasir, and Araujo, Liliana (2010). "Beyond the Welcome: Churches Responding to the Immigrant Reality in Canada." See in particular pages 19, 24 and 27. http://www.communitybasedresearch.ca/Page/View/Churches_Responding_to_the_Immig.
- ²⁵ Thumma, Scott and Dave Travis (2007). *Beyond Megachurch Myths*, page 62.
- ²⁶ Peter Schuurman, forthcoming 2016 dissertation.
- ²⁷ Vanderbloemen, William and Warren Bird (2015). *Next: Pastoral Succession that Works*. Grand Rapids, MI: Baker, 2014.
- ²⁸ Putnam, Robert D. (2007). "E Pluribus Unum: Diversity and Community in the Twenty-first Century," *Scandinavian Political Studies* 30:2, 137-174.
- ²⁹ Putnam, Robert D. (2000). *Bowling Alone: The Collapse and Revival of American Community*. New York: Simon and Schuster.
- ³⁰ Thumma, Scott, and Warren Bird (2011). *The Other Eighty Percent: Turning Your Church's Spectators into Active Participants*. San Francisco: Jossey-Bass.
- ³¹ Reimer and Wilkinson, page 198. See also Hiemstra, Rick (July 2011). "Canadian Evangelical Congregational Full-time and Part-time Staffing Complements, 2003-2009." *Church & Faith Trends* 4:1, http://files.efc-canada.net/min/rc/cft/V04I01/Staffing_Complements_2003-2009.pdf; Hiemstra, Rick (July 2011). "Canadian Evangelical Congregational Staff Compensation, 2003-2009." *Church & Faith Trends* 4:1, http://files.efc-canada.net/min/rc/cft/V04I01/Staff_Compensation_2003-2009.pdf.
- ³² Bird, Warren (2014). "Leadership Network / Vanderbloemen Large Church Salary Report," online only at http://leadnet.org/wp-content/uploads/2014/09/2014-Salary-Report_082914_reduced-print1.pdf. See also Bird, Warren (2011). "Lean Staffing: Churches that Handle Staff Costs in Under 35% of Budget," online only at http://leadnet.org/wp-content/uploads/2015/04/Lean_Staffing_-_Churches_Spending_Less_than_35percent.pdf.
- ³³ <http://faithcommunitiestoday.org/>
- ³⁴ <http://www.uscongregations.org/>

About D.L. Deeks Insurance Services, Inc.



ARE YOU PAYING TOO MUCH FOR INSURANCE?



Special Insurance rates for those who are members of an Evangelical Church in Canada

If you are a member of an evangelical church in Canada, you may qualify for special rates on your AUTO, HOME, CONDO or TENANT insurance through The Evangelical Group Insurance Plan.

D.L. Deeks Insurance provides comprehensive COMMERCIAL, CHURCH, LIFE and LIVING benefits products.

We also have special packages for ordained pastors, whether they are serving in churches or other ministerial assignments.



For a quote please contact us
Alberta-Ontario-New Brunswick
1-800-240-5283
www.deeksinsurance.ca



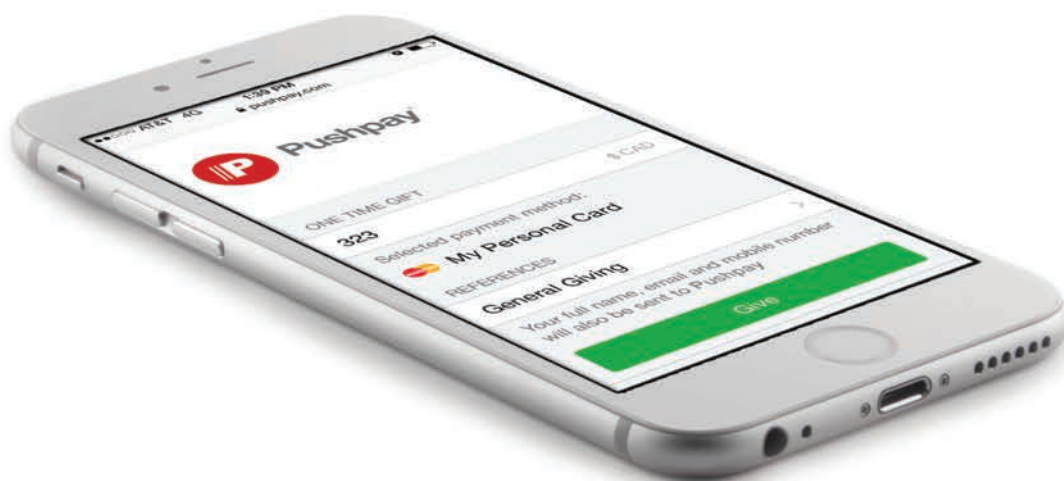
This program is a proud supporter of The Evangelical Fellowship of Canada

The automobile Insurance product is limited to provinces that don't operate under a Government System.

About Pushpay

FINALLY, CANADA.

Brand new digital giving **never before available** to churches in **Canada**



[Learn More](#) ►

Pushpay is a proud resource partner of Leadership Network.



brought to you
by **eChurch**

echurchgiving.com