

## **Chapter Three**

# **Church Planting: Key to Discipling Our Nation**

*Dr. Murray Moerman and Lorne Hunter*

**H**ow many new churches will be needed to disciple the nation of Canada, filling every neighborhood, apartment complex and people-group with the grace, presence and power of the Lord Jesus Christ incarnate in His people?

The suggestion of the need for 15,000 new cells of believers by the year 2020 will greatly challenge the vision of many church leaders. Yet such saturation is necessary for the completion of the Great Commission and is possible!

The Lord of the harvest seeks all those for whom He died (Luke 15:1-10) and will give us labourers for the task as we pray (Matthew 9:38).

### **How Christian is Canada?**

Bart could not understand why a new church plant was being proposed. “Canada is already Christian,” he protested. “Look at the census statistics. Besides, the way I see it, there are already enough churches in town. I travel in Canada a lot and I have never had any difficulty finding a good church in which to worship.”

Some will point to Statistics Canada's census data which indicates a majority of Canadians identify in some way with Christianity. According to 1991<sup>1</sup> census figures, 81.8% of a population of about 27 million identified with Christianity (categorized as shown in Table 2).

**Table 2  
Self-Reported  
Christians by Census  
(1991)**

Catholic	12,335,255
Mainline Prot	6,578,325
Evangelical	2,775,025
Orthodox	387,395
<b>Total</b>	<b>22,076,000</b>

If such self-reported identification with Christianity represented an impassioned love for Christ, commitment to the Kingdom of God and responsible membership in Christ's Church, we would be greatly encouraged. But unfortunately this is far from the case. Identification with Christianity by Canadians is nominal by most measurements.<sup>2</sup>

Of Canadians who claim to believe, only 21% participate in worship at least twice a month<sup>3</sup> or read the Bible regularly.<sup>4</sup> Eighty percent of Canadians are not participants in any Christian church, even nominally! The Gospel of Jesus Christ has made some significant inroads, but the discipling of Canada has a long way to go.

Table 3 indicates Census Metropolitan Areas (CMAs) with the largest percentage of non-Christian affiliation.

**Table 3<sup>5</sup>  
Non-Christian  
Affiliation by  
CMAs (1991)**

Vancouver	41%
Victoria	34%
Calgary	30%
Toronto	27%
Edmonton	27%
Winnipeg	22%

This table suggests western cities are generally home to the highest percentages of Canadians who share no identification with Biblical Christian beliefs. These are certainly not the only cities where fresh, focused, prayerful evangelism

and church planting efforts are needed, but certainly such efforts are greatly needed here.

Further detail of the breakdown of self-reported non-Christian groupings in Canada's 25 CMAs is provided in Appendix 1: "Non-Christian Religious Affiliation (1991)."

**Canadian Identification with Christianity is Declining**

Not only is Canadian identification with Christianity largely nominal, but it has been declining as cultural support for Christian values wane in government, education and media.

For example, whereas in 1991 approximately 82% of Canadians identified in some fashion with Christianity, this level of identification had fallen to 68% by 1996,<sup>6</sup> a decline of 2.8% annually over that period.

Those not identifying themselves with Christianity thought of themselves as shown in Table 4.

By region, the percentage of Canadians who identify themselves with Christianity are identified in Table 5.

**Table 4  
Non-Christian  
Religious Affiliation  
(1996)<sup>7</sup>**

Nothing in particular	16%
Agnostic	3%
Atheist	3%
Jewish	1%
Muslim	1%
Other non-Christian	1%
Something else	5%
Do not know	1%

**Table 5  
Self-Reported  
Christians by Region  
(1996)**

British Columbia	56%
Manitoba	61%
Saskatchewan & Manitoba	73%
Ontario	64%
Québec	79%
Maritimes	77%

A 14% decline in identification with Christianity over a five-year period is an extremely rapid rate of religious and social change. This turning away from Christianity has resulted in enormous cultural change in the moral values and laws of our land. The resulting cultural changes affect fundamental definitions, such as the value of human life and the nature of the family. The demand for “positive tolerance”<sup>8</sup> now opposes the very notion of the possibility of truth or the legitimacy of evangelism. These changes should drive every committed Christian to earnest prayer and birth in the heart of every believer, a renewed commitment to disciple our nation.

Dr. Brian Stiller, president of *Ontario Theological Seminary*, argues that Canada cannot technically be “reclaimed” for Christ because Canada has never been a Christian nation by the criteria of Scripture.<sup>9</sup>

Large numbers of new cells of believers need to be planted if we are to permeate Canadian culture with the presence of Christ—a culture that no longer understands or relates to the Gospel.

### ***New Canadians***

Canadian immigration legislation eliminated race and nationality regulations in 1967 (Bill C-55). In 1997 new refugee legislation (Bill C-84) was introduced. The passing of these Bills has brought the world’s mission fields to our land, particularly Canada’s port cities. In addition, thousands of international students come annually to Canada’s universities from coast to coast. Whereas immigration following World Wars I and II came largely from Europe, current immigration draws a larger proportion of Pacific Rim peoples.

Canada’s demographic landscape is rapidly changing. The number, size and variety of ethnic and religious groups in

Canada continue to grow. Canada is becoming a nation of smaller, self-aware ethnic groups—some assimilating, others choosing to hold to their own traditional values.

Further, the percentage of “New Canadians”—those who are first-generation immigrants to Canada—appears to be on the increase. According to the 1986 Canadian census, 3.9 million persons, or 15.4% of the national population, was composed of first-generation immigrants. By 1996 17.2% of the population were first-generation immigrants.

The resulting needs and opportunities for church planting among “new Canadians” are urgent, immense and growing. A 1997 *Vancouver Sun* report called for 300,000 new immigrants to enter Canada annually to finance the ailing Canada Pension Plan.<sup>10</sup> Such an immigration policy would require 300 new churches reaching out to immigrant populations to be planted annually.

The challenge and complexity of cross-cultural bridging into new languages and cultures is great, but the Church must and is rising to the task.<sup>11</sup> For example, the Christian and Missionary Alliance denomination, in the early 1980s planted one non-Anglo ethnic church for every eight Anglo congregations. By the 1990s, the Alliance was planting one non-Anglo ethnic church for each Anglo congregation. Today two non-Anglo ethnic churches are planted for each new Anglo congregation. Nearly 27% of Alliance congregations are non-Anglo, non-Caucasian. Evangelism and worship currently takes place in 13 languages.

### ***Unchurched Christians***

Biblically, the concept of “unchurched Christians” is unknown. In the Old Testament, exclusion from the covenant community was viewed as extreme punishment (Deuteronomy 23:1-6). Without being a part of the community, sharing in worship was impossible. In the New Testament

those who left the worshipping community were not considered disciples of Christ (1 John 2:19).

Yet masses of Canadians who may remember an aspect of their Christian heritage when the census taker comes to the door, or who may consider themselves nearer to Christianity than any other religion of which they are aware, remain unchurched. Are they Christians? While it is not within the scope of this chapter to explore this vital and urgent theological question, most will recognize Jesus did not seek affirmations of interest but fully devoted followers (Luke 9:57-62).

Nominal Christians are not yet, by Jesus' criteria, part of the harvest force, but rather the harvest field. The number of Canadians who are Christian "in name only" were nearly 7 million at the time of the 1991 census and probably over 7.6 million in 1997.

The good news, as Dr. Reginald Bibby points out,<sup>12</sup> is that unchurched Canadians who continue to see themselves as Christian, at least by their own definitions,<sup>13</sup> may be winnable into the Christian fold by congregations willing to change nonessential methods and styles for the sake of the harvest. New church plants in particular are most able to mold their philosophies of ministry to reach out to nominal Christians.

### ***Unchurched Evangelicals***

Nominal Christians are frequently "fuzzy" about the Biblical call and terms of response to the Gospel. Evangelical Christians, in contrast, are considered virtually by definition to understand and hold strong commitment to the authority of Scripture.

While an estimated 3.4 million Canadians were deemed to be evangelical<sup>14</sup> by a George Rawlyk/Angus Reid study,<sup>15</sup> it appears by comparing this figure with actual church

attendance that many of these evangelicals remain unchurched.

Two questions are raised by this inconsistency: "How many evangelicals are unchurched?" and "Why are they unchurched?"

If we subtract from a total of 3.4 million estimated evangelicals the 1.16 million members of evangelical denominations, an estimated 483,626 evangelicals worshipping in Roman Catholic congregations<sup>16</sup> and an estimated 105,497 evangelicals worshipping in mainline traditions,<sup>17</sup> 1.65 million "unchurched evangelicals" remain.

Why are these evangelicals unchurched? Additional study is warranted. Disaffected evangelicals may well need new churches with fresh "wineskins" of worship style. Perhaps the evangelistic message to which they initially responded was shallow. Perhaps care for these "new babes in Christ" lacked consistency. "Unchurched evangelicals" may desire congregations exhibiting equal concern for "soul care" and "social care."<sup>18</sup> Or they may need to be challenged with a more Biblical view of discipleship and life in Christ than they now possess.

It must be remembered that God does not seek nominal identification or even church attendance per se (Revelation 2-3), but fully devoted disciples of Christ (Matthew 16:24-25). "Unchurched Christian" is a Biblical oxymoron.

Efforts to enfold "unchurched evangelicals" into Christian communities (i.e., churches) are vitally important both to restoring such persons to growing Biblical relationship with Christ, and to our broader call to disciple our nation. As unchurched evangelicals are re-gathered to a vital relationship with Christ and responsible church membership, a great strengthening comes to the harvest force for the sake of the rest of Canadians and the world.

***The Macro: 24 Million Unchurched Canadians to Reach and Enfold***

As we surveyed the harvest field in 1997, unchurched Canadians were estimated to total in excess of 24 million persons. These are individuals for whom Christ calls us to “...leave the ninety-nine... and go after the lost sheep...” until they are found (Luke 15:4).

In a complex Canadian social system, these 24 million “lost sheep” participate in 100s or 1,000s of “people groups” (social networks), each of whom urgently need, in new and impassioned ways, to be permeated with the love, care, truth and power of our risen Lord.

***The Micro: How Many Unchurched Canadians Can One New Congregation Enfold?***

In developing a strategy to disciple a whole nation it is important to look at the micro as well as the macro. As new cells of believers are planted in every people group, neighbourhood, city block and apartment building with the presence of our incarnate Lord, we must ask, “How many people can each new church reach and enfold?”

The average size of an evangelical congregation in Canada appears to be approximately 135 persons. Some congregations grow larger, but most remain somewhat smaller.

Several reasons for this plateau in congregational size have been suggested:

- ✍ Some congregations lose their vision for local outreach and mission, striving instead for maintenance of existing budget and programs.<sup>19</sup>
- ✍ Some congregations inadvertently become “relationally saturated” at that size because they do not provide additional “cells” (Sunday School classes, home groups,

ministry teams, etc.) into which to incorporate newcomers.<sup>20</sup>

- ✍ The budget is being met and the congregation has lost motivation for reaching out to bring in those outside Christ.
- ✍ Many pastors are unaware that adding the next 100 persons to their existing congregation is more difficult than reaching 100 “lost sheep” by daughtering a new congregation and rebuilding the mother congregation.

At an average size of 135 worshippers, each congregation may have existing relational bridges with “lost sheep” to have influence for the Gospel with an average of approximately 500 persons. Some congregations shed the light of the Gospel onto a larger number of persons in their community; others are able to touch fewer persons.

**How Many Churches are Needed to Disciple the Nation?**

Let us raise the bar considerably by faith and entrust to each congregation the vision and calling to build relational bridges of love and trust to double that amount—1,000 persons—in its community. What a challenge this would be!<sup>21</sup> Not all will be enfolded into the active life of the congregation, but each church would maintain personal relational contact with 1,000 people, doing everything it could to influence each person to become a fully devoted follower of Christ. **This is a key element of the strategy God is giving to us to disciple our nation.**

Let us go further. If 1,000 persons could be relationally influenced by the average Canadian congregation and 24 million Canadians remain unchurched, 24,000 additional congregations will need to be planted to give the Canadian Church the potential to disciple the nation. A witnessing cell

of believers must exist in every neighbourhood, apartment building, people group and other sub-culture and community of 1,000 persons. Lower goals may be appropriate in the short term as Canadian congregations regain the skill of church planting, but the long-term vision for a nation saturated with cells of believers must remain if we are to disciple the nation.

Some smaller communities, particularly in certain rural Maritime and Prairie areas, already have established an average of one evangelical congregation for every 500 to 1,000 people. Congregations in these communities may be encouraged to renew their efforts to build relational bridges to every unchurched person in their community. They may be encouraged to assist sister congregations in other regions of the nation sponsoring new church plants in areas where they cannot reach out directly. The vast majority of Canada's cities and people groups, however, require many new cells of believers to achieve a ratio of even one congregation for every 2,000 people.

The issue is not whether non-Christians can physically reach a given gathering place of believers, but whether believers are relationally reaching non-Christians with tangible expressions of Christ's love. We cannot assume unchurched people will go to a church. New cells of believers must be established within the networks of those yet unchurched.

### ***What Kinds of Churches Are Needed?***

When we speak of a national corporate vision and strategy for the establishment of thousands of new cells of believers among Canada's millions of unchurched people, it will immediately be clear that we are not necessarily talking about the model of a congregation that requires "three acres and a steeple." We may not, in some Christian traditions, even be speaking of seminary-trained leadership.

***Church Planting Canada*** has suggested the following simple but essential definition of a *church* for the purposes of multiplication in discipling the nation: "*Any gathering of Christians meeting regularly for worship celebration, caring, teaching and prayer, and actively engaged in evangelism (with the intention of continuing to meet for these purposes indefinitely).*"

Roger Forster, of *Ichthus Fellowship* in England, emphasizes four essential characteristics for such new churches in our generation. "They must be informal and flexible, based on authentic relationships, culturally sensitive and relevant, purposeful and focused, deliberately yet naturally reproductive."<sup>22</sup> Such a model emphasizes the essential simplicity and organic nature of the Church. Such reproducing cells of new believers must be:

- ✍ Committed to Biblical truth.
- ✍ Living in dependence on prayer and the empowerment of our supernatural God.

Beyond such basic elements, the Holy Spirit must be given freedom to form the "*wineskins of the new creation*" (cf. Galatians 6:15b). Certainly the Christian Church, in most of its historic traditions, is currently seeking renewal to become more effective in our post-modern era.

### ***Where are Such New Cells of Believers Most Needed?***

We must now look at Canada through a series of lenses designed to enable us to see the task before us more clearly. Where specifically are new cells of believers most needed so that Christ's life-giving presence will become incarnate in every segment of Canadian society?

In one sense the answer is, "almost everywhere!" As Roger Forster states: "We need to plant out more and more churches, so that everywhere we go we trip over them. Not just one in

a town, but dozens of them all over the place—different shapes, different sizes—but so that wherever people go they find the Church, Jesus' Body and see Jesus."<sup>23</sup>

Canada and its cities and people groups may be viewed somewhat as Rubik's cube—made up of many smaller cubes, each of which contribute to the whole. In this context God's redemptive purpose remains thorough and unchanging. *"Not wanting anyone to perish, but everyone to come to repentance"* (2 Peter 3:9), God desires that all His lost sheep are found!

The purpose of research is to assist the Church in finding God's lost sheep. Research breaks down the nation and its teeming, complicated, multi-faceted cities into their constituent parts, each of which contains many lost sheep.

We must learn to look at discipling a nation from several perspectives:

- ✍ **Political boundaries**—national, regional, city, census divisions, census subdivisions and census tracts.
- ✍ **Ethno-linguistically**—people groups, as self-defined by language and ethnic distinctives.
- ✍ **Demographically**—classes of people, as defined by age, marital status, education, etc.
- ✍ **Religious and philosophical worldviews**—world religions and other faith groups.
- ✍ **Culturally**—socioeconomic, white and blue collar, etc.
- ✍ **Physical geography**—the valley, basin, mountain areas, etc.

We must look for people through each of these templates to ensure that every person of every class and kind has access to the incarnate Christ through a witnessing cell of believers where He is presented in all His love and grace and His message proclaimed in power. Such research is never

complete, but must be continually updated and refined to shed the clearest current light upon our task.

Please note: research and the tables which follow in later sections are not finally about numbers, but about perishing people with everlasting souls! Our "search-and-rescue" mission is too important to settle for generalizations about where those we are called to reach are located. We need facts concerning where new evangelizing churches are most needed. God cares about every individual.

### The Challenge of Narcissism

Since the idealism of the mid-20<sup>th</sup> century, North American culture has become increasingly narcissistic. Recent research has suggested that a majority of North Americans are now clinically narcissistic.<sup>24</sup>

This trend poses unique challenges requiring fresh approaches to Biblical evangelism and discipleship. The narcissistic personality is not only self-centered and inclined to interpret the Gospel solely in terms of potential personal benefits, but the narcissistic culture tends not to struggle with issues of guilt or responsibility, or to relate to any conscious sense of sin requiring forgiveness. The post-modern narcissistic personality struggles rather with anxiety, low self-esteem, lack of meaning and hopelessness. Felt needs include issues of acceptance and appreciation, a lack of worthy models and goals to idealize and emulate, and the need for a sense of belonging.

Fruitful pre-evangelism approaches will emphasize the doctrines of acceptance and approval in Christ, the worthiness of Christ as our "hero" and model, belonging to God and the Body of Christ as authentic family and the reality of the resurrection countering hopelessness. Since the inadequate sense of "self" in the narcissistic personality has resulted in large part from the fragmentation of the extended family by

mobility and the nuclear family by divorce and temporary common-law relationships, practical restorative pastoral ministry will attempt to resource contemporary marriage and family life as a means of enabling the next generation to be released from narcissistic emptiness.

**The Opportunity of Spirituality**

An unexpected opportunity is resulting from narcissistic emptiness, namely a renewed popular recognition of the essential spirituality of humans. Canadians frequently write off “institutional religion” as irrelevant, but view themselves as spiritual (in generally undefined ways) and interested in spiritual things. Denominational “brand name” loyalty is generally down, while interest in spiritual reality is up.

In this setting, church planters may choose to emphasize denominational affiliation with those “consumers” of religious rites of passage who value family denominational roots, while exploring growing spiritual interest among those who place no value upon denominational standards and affiliation.

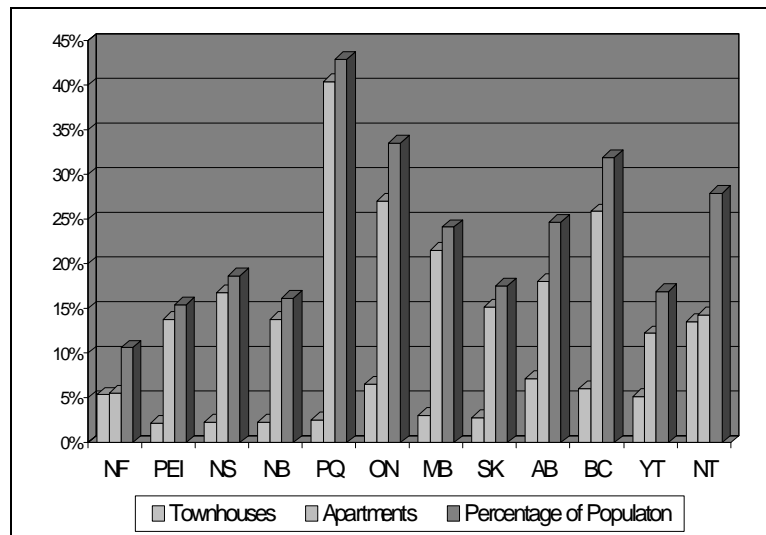
**“Hidden” Multi-Family Housing**

More than 9.5 million, or 33%, of Canada’s residents live in multi-family housing. This designation includes condominiums, apartments, townhouses and mobile-home communities. Figure 6 shows a comparatively high percentage of Québec residents living in apartments, followed by Ontario and British Columbia.

**Why Focus on Apartment Dwellers?**

Studies in the United States suggest only a small percentage (one-seventh) of apartment dwellers, compared to the national average, are being reached by the Christian community.<sup>26</sup> While we are presently unaware of similar studies in Canada, comparable challenges are likely to face the Canadian Church.

**Figure 6<sup>25</sup>  
Multi-Family Housing by Province**



Some Canadians choose apartment living for economic or security reasons. Others prefer to “cocoon” from the outside world. As a result, Canadians living in apartments, remain largely “hidden,” and perhaps inadvertently overlooked and unreached by the Church.

Another reason apartment dwellers are only one-seventh as “reached” by the Church compared to those in single-family homes, is the difficulty of outside access and traditional door-to-door efforts within these “gated communities.” Church bulk mailings frequently do not find their way into individual resident mailboxes in apartment buildings. For these and other reasons some church planters choose “easier ground.”

Yet one-third of all Canadians live in multi-family dwellings! New congregations must be planted in every multi-family complex. We must identify units of 1 to 2,000 persons in high-density housing and establish on-site congregations



there. Founding pastors will need to identify with those they are reaching out to by moving into the complexes. The resulting congregations will meet in living rooms, common rooms or other suitable locations.

The vision of “a church in every apartment complex” will require church planters, lay or clergy, to personally move into high-rises, apartments and gated townhouse communities to offer relevant ministries, establish support cells and begin new congregations.<sup>27</sup>

It is vital that we take up this uniquely urban challenge if we are to see “a gathering of Bible-believing Christians within practical, cultural and relational distance of every person in every class and kind of people, penetrating every neighbourhood with the saving love, care, truth and power of Jesus Christ.”

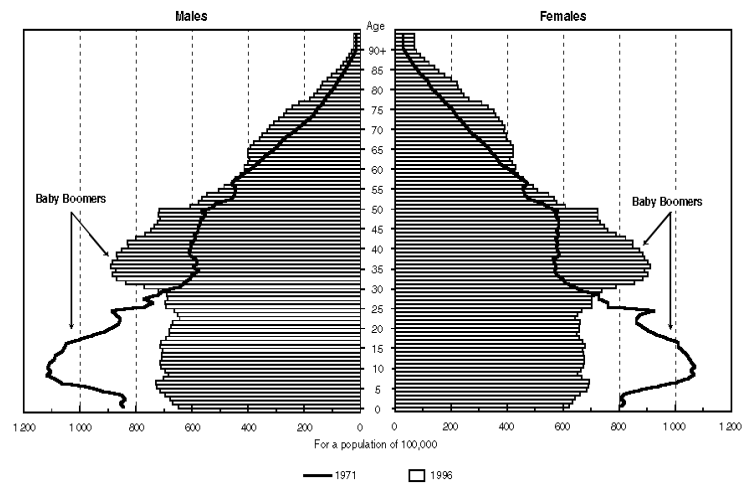
### Churches for Aging Canadians

Figure 7 shows the largest proportion of Canadians currently in the 30-to-50-year age range. This “bulge” in population will continue to age, with no younger population growth development yet in sight. What does this mean?

It has been recognized for some time that a majority of adult believers have come to faith while in their youth. For this reason most congregations give priority to youth ministries and Sunday School classes. This must continue, particularly as the majority of Canadian youth are growing up without a knowledge of the Gospel adequate to become disciples of the Lord Jesus Christ. Jesus’ heart has always been directed toward children and youth. Churches targeting the “Buster” generation must be culturally relevant in styles of music and community.

Yet aging Canadians are generally nearer their time of eternal reckoning than those younger. Aging Canadians are also conscious of needs relating to health issues, peer

**Figure 7**  
**Population Distribution of Canada by Age and Sex, 1971 & 1996**



community and the desire to be useful to others in early retirement or their declining years. Many new churches targeting the unique needs of the aging must be formed to reach this growing population with the hope of the Gospel.

### First Nations

Long before any Viking foot touched the shore of what has come to be called Canada, the land was settled by First Nation bands who, many years before, had presumably traveled east across the Bering Strait. These aboriginal peoples, comprised of hundreds of tribes, occupied the entire land. Today aboriginal peoples number approximately 2.8% of Canada’s population.<sup>28</sup>

Europeans, as the invading peoples, were linked with Christianity which, in turn, was understandably viewed as the “white” religion—resulting, despite some noble efforts and

some notable disasters on the part of Christians, in slowed progress of the Gospel among aboriginal peoples.

One all-aboriginal denomination, the *Native Evangelical Fellowship*, is growing well, supported by *Inter-Mission Cooperative Outreach* (IMCO) member mission agencies. The *Pentecostal Assemblies of Canada* and the *Christian and Missionary Alliance* also have strong and growing aboriginal divisions.

Despite these commendable efforts, great needs for the Gospel remain evident in the aboriginal community. Table 6 shows the number of new congregations needed to permeate Canada's aboriginal community with the healing grace of the Lord Jesus. In each of the following tables please compare "Population Per Church" as an indication of the comparative need for new church planting.

The challenge of church planting among Canadians of aboriginal origin is accentuated by a renewal of interest in "native spirituality" in many First Nation bands, as well as recent attention given to the abusive institution of residential schools historically endorsed by church and government.<sup>32</sup> Focused prayer for indigenous leadership as well as cross-cultural mission leaders to establish hundreds of new cells of believers is needed.

**Table 6**  
**Aboriginal Canada:**  
**Comparative Church Planting Needs**

Home Language	1996 Population	Known Evangelical Churches <sup>29</sup>	Current Pop. per Church	Number of New Congregations Needed	
				1:2000	1:1000
Aboriginal <sup>30</sup>	103,555	26	3,983	26	78
English or French <sup>31</sup>	695,455	162	4,293	186	533
Composite	799,010	188	4,250	212	611

**Founding Partners of Confederation**

Following the entry of Canada's First Nation peoples, Canada was settled by French and English peoples. As a modern nation-state, Canada was founded in 1867 by an uneasy partnership of these two language groups.

When *Reclaiming a Nation* was published in 1990, research at that time suggested the net number of new evangelical churches likely to be needed by the year 2000 in order to provide one evangelizing congregation for each 2,000 people of that language group.<sup>33</sup> A summary is reproduced in Table 7.

**Table 7**  
**English and French Canada:**  
**Comparative Church Planting Needs - 1989**

Language	Evangelical Churches 1989	Projected Population In 2000	Current Pop. per Church	Evangelical Churches Needed
English	6,567	20,649,981	2,694	3,758
French	334	6,811,143	17,470	3,072

While projected population figures for the end of the century have changed since 1989 and are not directly comparable with the following table, it is instructive to compare research results six years later in Table 8.

**Table 8**  
**English and French Canada:**  
**Comparative Church Planting Needs - 1995**

Language	Evangelical Churches 1995	Projected Population In 2001	Current Pop. per Church	Evangelical Churches Needed
English	7,493	20,202,251	2,540	2,608
French	457	6,611,912	13,916	2,849

The comparison is informative and generally encouraging. Research suggests English language church planting gained a net of 926 congregations (154 congregations per year), reducing the population-to-church ratio (a key indicator as we seek to disciple the nation) modestly from 2,694 to 2,540 persons.

Precise information from Biblically orthodox renewal groups in some mainline denominations is still being sought and will affect the picture further. French language church planting gained a net of 123 congregations across Canada (21 per year), reducing the population-to-church ratio from 17,470 to 13,916 persons.<sup>34</sup>

Significantly, the gap between the evangelization through church planting of English and French Canada remains enormous. Québec remains “culturally Catholic” but is increasingly secular. The need for new church planting in Québec is 555% greater, on a per capita basis, than in English Canada. French Canada is the largest unreached<sup>35</sup> people group in North America, with some six million people.

The Body of Christ must raise the need for new French-speaking churches in our priority for prayer, leadership and resources. Undoubtedly unique challenges face the growth of the Body of Christ in Québec. Yet reasons for encouragement remain. Residents of Québec believe in the existence of God,<sup>36</sup> life after death and the deity of Christ at rates approximately 10% higher than the national average.<sup>37</sup>

**European Immigration**

In Canada’s early years, particularly following World Wars I and II, peoples from many European ethnic backgrounds arrived, frequently from countries in which Christianity was established, at least nominally, as the state-supported religion. Table 9 overviews the comparative need for church planting among these people groups in Canada by “home

**Table 9**  
**Canada’s European Roots:**  
**Comparative Church Planting Needs**

Usual Home Language	1996 Population	Known Evangelical Churches	Current Pop. per Church	Number of New Congregations Needed	
				1:2000	1:1000
Polish	119,645	4	29,911	55	99
Croatian	24,200	0	24,200 <sup>38</sup>	12	24
Serbian	19,935	0	19,935	10	20
Serbo-Croatian	14,085	0	14,085	7	14
Italian	215,095	18	11,949	90	197
Russian	33,760	4	8,440	13	30
Greek	68,700	9	7,633	25	60
Hungarian	24,640	4	6,160	8	21
Portuguese	123,325	24	5,139	38	99
Armenian	19,530	5	3,906	5	15
Ukrainian	32,015	9	3,557	11	30
Romanian	20,880	6	3,480	4	15
German	114,080	58	1,967	0	56
Dutch	12,910	8	1,614	0	5
Spanish	141,645	132	1,073	0	10

language” in descending order of need as measured by “Current Population per Church.”

Even where “0” appears in the “Number of New Congregations Needed, 1:2000” column, significant numbers of unchurched individuals of this language group remain for one evangelizing church for each 1,000 persons to be provided. New churches remain the best way to reach these families with the incarnate presence of the risen Lord Jesus Christ.

It is encouraging to note, however, that the “church-to-population” rate of 1:2000 has been reached among three groups of Canadians normally speaking the indicated language at home. Congregations speaking these languages can now turn their energies to additional tasks:

1. *Discipling their own people group to its fringes.* Many unevangelized families and households within their language group, both speaking the language and those being assimilated into Canadian culture, remain to be reached and disciplined. New churches may well need to be planted to reach them all. Church-to-population ratios of 1:400 or less are frequently required.
2. *Engaging in church planting ministries in their countries of origin.* “Foreign” missions to their “mother country” will be a natural response to God’s call to disciple the nations.
3. *Engaging in church planting ministries among other people groups in Canada.* Church planting may now be initiated among those people groups with which they feel the most natural affinity or cross-culturally to other groups which the Lord of the harvest directs.

**Asian Immigration**

In more recent years, immigration to Canada has come in greater proportion from Asian nations, particularly Pacific Rim nations, relative to earlier European immigration. Table 10 suggests the comparative need for church planting among Canada’s more recent newcomer people groups in descending order of need as measured by “Current Population per Church.”

For language groups with stronger “Current Population per Church” rates, review the comments following Table 8.

**Church Planting Needs by Province/Territory**

When a composite of all languages is considered by total population, the Christian movement in four provinces and the Northwest Territories remains above a 1:2000 church planting ratio, yet no province has reached a 1:1500 church

**Table 10**  
**Canadians of Asian Origin:**  
**Comparative Church Planting Needs**

Usual Home Language	1996 Population	Known Evangelical Churches	Current Pop. per Church	Number of New Congregations Needed	
				1:2000	1:1000
<b>Punjabi</b>	154,480	3	51,493	74	151
<b>Urdu</b>	27,085	1	27,085	13	26
<b>Gujarati</b>	26,685	0	26,685	13	27
<b>Bengali</b>	11,820	0	11,820	6	12
<b>Hindi</b>	23,220	3	7,740	9	20
<b>Tamil</b>	55,670	16	3,479	12	40
<b>Vietnames</b>	93,765	28	3,349	19	66
<b>Chinese</b>	586,810	187	3,138	106	400
<b>Khmer</b>	11,305	4	2,826	2	7
<b>Japanese</b>	17,685	10	1,769	0	8
<b>Tagalog</b>	72,490	49	1,479	0	24
<b>Lao</b>	9,500	10	950	0	0
<b>Korean</b>	41,985	46	913	0	0

planting ratio. Table 11 shows the relative degree of discipling by province—both that which has taken place, and the task yet remaining. Particularly striking is the imbalance in “Current Population per Church” between provinces.

We note with gratitude the churches in some provinces and the Yukon have disciplined their regions to “church-to-population” ratios below 1:2000. We rejoice greatly in this commendable progress! May the churches in every province and among all people groups come to this place also—and quickly!

Yet masses of unchurched peoples remain. In no province or territory have churches come to provide an evangelizing congregation for every 1,500 people. We must carry the Great Commission further. The average congregation may be able

**Table 11**  
**Current Church Planting Needs by Province – 1997**

Province	July 1, 1997 Population	Known Evangelical Churches	Current Pop. per Church	Number of New Congregations Needed		
				1:2000	1:1000	1:500
Newfoundland	563,641	306	1,842	0	258	821
Prince Edward Is.	137,244	73	1,880	0	64	201
Nova Scotia	947,917	503	1,885	0	445	1,393
New Brunswick	762,049	485	1,571	0	277	1,039
Québec	7,419,890	636	11,667	3,074	6,784	14,204
Ontario	11,407,691	2,972	3,838	2,732	8,436	19,843
Manitoba	1,145,242	601	1,906	0	544	1,689
Saskatchewan	1,023,483	611	1,675	0	412	1,436
Alberta	2,847,006	1,211	2,351	213	1,636	4,483
British Columbia	3,933,273	1,439	2,733	528	2,494	6,428
Yukon Territory	31,632	16	1,977	0	16	47
N.W. Territories	67,528	25	2,701	9	43	110

to provide practical relational bridges for the presence of Christ into groups of 500 to perhaps even 1,000 individuals. Therefore we press on in faith—praying, planning and planting—in order to provide an evangelizing congregation for every 500 to 1,000 persons in every region and people group in Canada, so coming to a place where, in our life-time, we may disciple our nation.

**Church Planting Needs by Larger Cities**

Appendix 2 has been added to direct the discipling efforts of the Canadian Church in cities with populations over 100,000. This table shows the population of the seven largest language groups residing in the city, along with the degree of discipling having been accomplished in the city as measured by the permeation of cells of believers. Finally, the number of new cells of the Body of Christ needed if each church were to develop relational bridges for the Gospel to 2,000 individuals

is suggested as a guide for church planting. It must be remembered that most congregations are not strong enough to reach 2,000 people. Therefore many more churches will be needed. In all likelihood we should seek to provide a church for 1,000 or even 500 individuals of any given neighbourhood or language group.

**Church Planting Needs by Smaller Cities**

Cities and towns with populations of 2,000 or more are listed, by province, in a declining ratio of church planting need in Appendix 3. Please note that while the net number of new cells of believers required to disciple smaller cities to their fringes is usually less, many unchurched people remain unreached in smaller communities. Further, it is worthy to note that the relative ease with which congregations in smaller cities can cooperate in community-wide evangelistic activities is in fact greater.

**Church Planting Needs in Canada’s Largest Language Groups**

After English and French, Table 12 shows the need in descending order as of 1989<sup>39</sup> for new church planting among Canada’s 14 largest “unofficial language” groups. The “Evangelical Churches Needed” column is calculated on a 1:2000 church-to-population ratio.

Table 13 updates this picture with the best information we have as of the end of 1995 for purposes of comparison, celebrating progress and planning church planting strategy for the future. Table 13 is also calculated on a 1:2000 church-to-population ratio.

A number of observations are in order:

- ✍ Of Canada’s 15 largest “unofficial language” groups listed in Table 13, the Portuguese and Greek communities appear to have made the most notable progress in church

planting during the six-year period in view. Both population-to-church ratios and the number of evangelical churches needed (to provide a 1:2000 ratio) for these language groups have improved significantly.

- ✍ Vietnamese- and Portuguese-speaking congregations have more than tripled between 1989 and 1995. Arabic- and Chinese-speaking congregations have more than doubled in this period. Greek congregations have increased nine times while Polish-speaking churches have increased four times.

**Table 12**  
**Fourteen Language Groups Requiring Most New Churches - 1989**  
**(Canada's Largest "Unofficial Language" Groups)**

Language	Evangelical Churches 1989	Projected Population 2000	Current Population to Church Ratio	Evangelical Churches Needed
Italian	22	316,373	12,320	136
Chinese	73	267,907	3,144	61
Portuguese	7	122,660	15,011	54
Greek	0	84,250	84,250	42
Polish	0	63,379	63,379	32
Punjabi	3	55,604	15,878	25
German	46	129,255	2,407	19
Vietnamese	8	46,780	5,009	15
Ukrainian	3	27,192	7,765	11
Arabic	4	25,348	5,429	9
Inuktitut	1	20,375	17,455	9
Czech	0	10,179	10,179	5
Lithuanian	0	9,362	9,362	5
Urdu	0	9,478	9,478	5

- ✍ Though Italian appears to have dropped between 1989 and 1995 from first to fourth in number of new churches needed, the current Italian population-to-church ratio showed a slight decrease. The number of Italian-speaking congregations actually declined during this period. The primary change appears to be that larger numbers of Canadians of Italian background have begun speaking English or French, rather than Italian, at home.
- ✍ Despite commendable reductions in population-to-church ratios among the Chinese, Polish and Vietnamese

**Table 13**  
**Fifteen Language Groups Requiring Most New Churches - 1995**  
**(Canada's Largest "Unofficial Language" Groups)**

Language	Evangelical Churches 1995	Projected Population 2001	Current Population to Church Ratio	Evangelical Churches Needed
Chinese	187	730,226	3,138	178
Punjabi	3	197,200	51,493	96
Polish	4	151,932	29,911	72
Italian	18	173,033	11,950	69
Arabic	11	121,479	8,325	50
Portuguese	24	133,168	5,139	43
Vietnamese	28	119,221	3,349	32
Persian	2	62,868	22,250	29
Greek	9	66,168	7,633	24
Gujarti	0	30,995	26,685	15
Tamil	16	74,580	3,479	21
Cree	9	53,538	5,538	18
Urdu	1	33,741	27,085	16
Russian	4	39,664	8,440	16
Hindi	3	28,727	7,740	11

communities through successful church planting, many additional churches are needed.<sup>40</sup>

- ✍ The church planting needs for churches speaking Persian, Gujarati, Tamil, Cree, Russian and Hindi have replaced, in the order of the top 15 priorities, those churches that speak German, Ukrainian, Inuktitut, Czech and Lithuanian.
- ✍ No new Punjabi-speaking congregations are recorded as having been planted despite a projected population growth in this group of over 140,000 persons.

### Canada's Least-Reached Language Groups

Tables 12 and 13 focused on needs for church planting among the language groups in Canada requiring the *largest numbers* of new church plants to bring each group to a church for each 2,000 people speaking that language at home.<sup>41</sup>

Tables 14 and 15 draw our attention and prayers to people groups in Canada, regardless of numerical size, that currently have the highest ratios of population to churches. These groups urgently require major inroads in raising up indigenous churches. Many of these groups do not have adequate indigenous leadership to disciple the unchurched among their own people *without cross-cultural assistance*.

It is instructive to compare progress, or lack of it, between 1989 and 1995 (the date for which we have our most recent data).

- ✍ First Nation languages Inuktitut and Ojibway show a combined need of 16 new churches.
- ✍ Punjabi-speaking people are in greatest need of pioneer church planting. Their population-to-church ratio more than tripled between 1989 and 1995 and is now highest in Canada. Numerically, the need for new churches grew

nearly 400% and, given rapid immigration rates, in all probability the need for new cells of Punjabi believers is even higher. Most Punjabi-speaking people are, at least culturally, Sikh.

- ✍ There are no known Gujarati, Croatian, Serbo-Croatian, Ojibway or Macedonian congregations. These groups appear entirely unreached in Canada and require adoption for prayer and pioneer church planting efforts. Urdu and Czech-speaking peoples have only one reported church each. Urdu, Persian and Macedonian language groups have shown deterioration in population-to-church ratios between 1989 and 1995.
- ✍ It is important to note that many of the European languages included in Table 14 have been replaced by Asian languages in Table 15. Immigration changes, new church plants and changes in home language account for these differences.
- ✍ While those speaking Chinese do not appear in Tables 14 and 15, the total number (i.e., 178) of new churches needed is higher than any other “unofficial language” group.

In all this, we must not lose sight of the tremendous need among the two official language groups in Canada. Although there has been an increase in the number of churches (926 for English Canada and 123 for French Canada) between 1989 and 1995, the need for new congregations to disciple the nation is enormous. As has already been stated, French-speaking people remain the largest unreached people group in North America.

### Mapping the Land

When Joshua sent out a small advance team, he directed, “Go, look over the land” (Joshua 2:1). Accurate information is vital in warfare and in search-and-rescue missions. Both the

**Table 14**  
**Fourteen Language Groups Least Reached**  
**in Canada - 1989**  
**(By Current Population-to-Church Ratio)**

Language	Evangelical Churches 1989	Projected Population 2000	Current Population to Church Ratio	Evangelical Churches Needed
Greek	0	84,250	84,250	42
Inuktitut	1	20,375	17,455	9
Punjabi	3	55,604	15,878	25
Portuguese	7	122,660	15,011	54
Czech	0	10,179	10,179	5
Urdu	0	9,478	9,478	5
Lithuanian	0	9,362	9,362	5
Hindi	1	10,908	9,345	4
Persian	0	8,877	8,877	4
Macedonian	0	8,171	8,171	4
Thai	0	8,043	8,043	4
Hungarian	3	27,192	7,765	11
Yiddish	0	7,652	7,652	4
Romanian	1	6,858	5,875	2

big picture and its component parts are needed as we seek out God's lost sheep and plant churches to fill the land with the presence of the Lord.

The tables and appendices with this chapter can assist in locating the general area and language group for your next church plant. Computer mapping, while only two-dimensional, can be a valuable tool in finding the specific locations of people groups most in need of new cells of believers. Maps are produced by comparing information on the number of people speaking a given language in any area in Canada with existing congregations ministering in that language. Samples of such mapping can be found in Appendix 4. Additional field exploration and prayer will always be

**Table 15**  
**Fifteen Language Groups Least Reached**  
**in Canada - 1995**  
**(By Current Population-to-Church Ratio)**

Language	Evangelical Churches 1995	Projected Population 2001	Current Population to Church Ratio	Evangelical Churches Needed
Punjabi	3	197,200	51,493	96
Polish	4	151,932	29,911	72
Urdu	1	33,741	27,085	16
Gujarati	0	30,995	26,685	15
Croatian	0	25,173	24,200	13
Persian	2	62,868	22,250	29
Serbian	0	23,724	19,935	12
Serbo-Croatian	0	20,440	14,085	10
Italian	18	173,033	11,949	69
Bengali	0	14,072	11,820	7
Inuktitut	2	24,555	11,233	10
Ojibway	0	11,556	11,010	6
Macedonian	0	11,599	10,510	6
Czech	1	8,248	8,385	3

necessary. Custom maps showing comparative churches-per-capita ratios by census tract are available from *Outreach Canada*.<sup>42</sup>

**Our Great Calling and Opportunity**

The evangelistic establishment of new cells of believers and congregations within the social fabric of every neighbourhood, apartment block and people group in Canada is the primary task of those committed to the discipling of our nation for the glory of the One who died for all. Church planting is front-line spiritual work and warfare. Front-line spiritual work is never easy, but always worthwhile—for eternity!



*Action Points*

✍️ As Canada becomes less Christian and more pluralistic (“no religious preference” is the opinion growing most rapidly), a new generation is growing up without a clear understanding of the Gospel. Is this kind of culture, which is more like first-century culture than perhaps any previous Canadian generation, a disadvantage or an advantage to the work of the Great Commission? We cannot continue with “maintenance as usual.” How should your congregation change its approach to reaching a narcissistic, functionally secular or pagan Canadian community?

✍️ One-third of Canadians live in apartments or other high-density housing. How could your church birth new cells of believers in three to five such buildings in your community in the next two to three years?

✍️ Ask the Lord to lead your congregation to a language group in Canada, other than your own, to “adopt”—perhaps through your missions budget—to sponsor a new church plant.

✍️ How would the understanding of a “church” as, “*Any gathering of Christians meeting regularly for worship celebration, caring, teaching and prayer and actively engaged in evangelism*” affect your approach as you seek to mobilize church planting?

*Chapter Notes*

<sup>1</sup> Statistics Canada, *Religions in Canada*. Catalogue 93-319. The question of religious affiliation was not asked by Statistics Canada in 1996 and will not be asked again until 2001.

<sup>2</sup> Reginald Bibby. *There Must be More* (Wood Lake Books, 1995) suggests the Church must take immediate action to reach out to an increasingly secular generation still holding memories of a Christian background but with little connection to the Church, before this tenuous connection fades in the upcoming generation.

<sup>3</sup> Worship attendance reported by denominational leadership in another 1996 study was 19%. Lorne Hunter and Dr. Murray Moerman, *An Initial Survey of the “Harvest Field” and “Harvest Force” in Canada* (Richmond, BC: Outreach Canada, 1996).

<sup>4</sup> Worship attendance reported in an Angus Reid poll reported in *Maclean’s* magazine, November 4, 1996 included worship in non-Christian traditions.

<sup>5</sup> Statistics Canada, *Religions in Canada*. Catalogue 93-319.

<sup>6</sup> Angus Reid poll reported in *Maclean’s* magazine, November 4, 1996.

<sup>7</sup> *Maclean’s*, November 4, 1996, p.39.

<sup>8</sup> “Positive tolerance” demands not only the acceptance of *persons* embracing beliefs and lifestyles Christians believe destructive (a Biblical value Christians have always taught), but the embracing of these beliefs and lifestyles *themselves* as of equal “goodness” and “truth” as those which are their logical opposites (a Biblical impossibility).

<sup>9</sup> Brian Stiller. *Was Canada Ever Christian?* Faith Today Publications, 1996.

<sup>10</sup> *The Vancouver Sun*, Monday, August 18, 1997.

<sup>11</sup> Cf. for example two recent works: Brian Seim, editor. *Canada’s New Harvest: Helping Churches Touch Newcomers*, Scarborough, ON: SIM Canada, 1997, and Enoch Wan, editor, *Missions Within Reach: Intercultural Ministries in Canada*, Edmonton, AB: China Alliance Press, 1995.

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- <sup>12</sup> Reginald Bibby. *Fragmented Gods*, Irwin Publishing, Toronto, 1987.
- <sup>13</sup> These personal definitions of what constitutes a Christian vary greatly in popular culture, often are limited to a general theism (cf. James 2:19) and are too frequently non-Biblical in nature.
- <sup>14</sup> Evangelicalism in the following survey is defined as: (1) A focus on Christ's redeeming work as the heart of essential Christianity; (2) A reliance on the Bible as ultimate religious authority; (3) A stress on the new birth; and (4) An energetic individualistic approach to religious duties and social involvement. Such a definition is the minimum (and is perhaps even inadequate lacking reference to the deity of Christ) that might be considered for a person to be a member of the harvest force with the potential of leading others to personal commitment to Christ.
- <sup>15</sup> George Rawlyk/Angus Reid Survey, reported by Evangelical Fellowship of Canada in *Canada Watch*, Jan./Feb. 1996, Issue 1.
- <sup>16</sup> Dr. George Rawlyk estimated one-seventh, or 14%, of 3,454,574 Roman Catholic worship attendees to be evangelicals.
- <sup>17</sup> One seventh, or 14%, of 753,556 worship attendees reported by mainline denominations.
- <sup>18</sup> A balance advocated by Dr. Don Posterski in *World Vision's* "Praxis 97" conferences calling for "The Power of the Reconnected Gospel" to be shown by the broader Canadian church.
- <sup>19</sup> "Church in Transition" materials for congregational redevelopment are available from Outreach Canada, #16 - 12240 Horseshoe Way, Richmond, BC V7A 4X9, Phone 604-272-0732, Fax 272-2744, or E-mail [gkraft@outreach.ca](mailto:gkraft@outreach.ca).
- "ReFocusing" materials and coaching are available from CRM (Church Resources Ministries), Canada, 1066 - 48<sup>th</sup>, Delta, BC V4M 2N6, Phone: 604-943-2520. E-mail: [canada@crmnet.org](mailto:canada@crmnet.org).
- "Natural Church Development" materials are available from ChurchSmart Resources, 390 E. Saint Charles Road, Carol Stream, IL 60188. Phone 800-253-4276 or E-mail [churchsmart@compuserve.com](mailto:churchsmart@compuserve.com).

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- <sup>20</sup> "Meta-church" materials for assistance in overcoming this common challenge are available from International Centre for Leadership Development and Evangelism, Box 41083 RPO South, Winfield, BC V4V 1Z7, Phone 1-800-804-0777, Fax 250-766-0912, or E-mail [leadedge@netshop.net](mailto:leadedge@netshop.net).
- <sup>21</sup> For instance, the challenge might begin with each congregation developing community contacts—in a combination of its church directory and "prospect prayer lists"—with 1,000 persons, and continue with focused efforts to deepen relational contact with each person. When a congregation has discovered the 1,000 persons entrusted to it, a new church plant would be undertaken, all the while attempting to bring to be fully devoted followers of Christ each of the 1,000 persons entrusted to the mother congregation.
- <sup>22</sup> Roger T. Forster. *Models of Church Planting*. London: Ichthus Media Services. pp.7-13.
- <sup>23</sup> *Ibid.* p.11.
- <sup>24</sup> Donald Capps. *The Depleted Self* (Minneapolis: Fortress Press), 1993; and Christopher Lasch, *The Culture of Narcissism* (Northvale, N.J.: Jason Aronson), 1975.
- <sup>25</sup> Adapted from *Church Planting Canada Newsletter*, 2<sup>nd</sup> Quarter, 1997, p. 4.
- <sup>26</sup> David Bunch. Harvey Kneisel and Barara Oden, *Multihousing Congregations: How to Start and Grow Christian Congregations in Multihousing Communities*. Atlanta: Southern Baptist Mission Board, 1993.
- <sup>27</sup> The Home Mission Board of the Southern Baptist Convention has developed several valuable resources, including a vision overview publication to gain the support of multi-housing managers and owners and two recent paperbacks: (1) David Bunch, Harvey Kneisel, Barbara Oden, *Multihousing Congregations: How to Start and Grow Christian Congregations in Multihousing Communities*. Atlanta: Southern Baptist Mission Board, 1993. (2) Robert L. Perry. *Models of Multi-family Housing Ministry*. Atlanta: Southern Baptist Mission Board, 1989. You may order either from the Canadian Convention of Southern Baptists, Post Bag 300, Cochrane, AB T0L 0W0.

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- <sup>28</sup> 159 Indian Reservations refused enumeration in 1996.
- <sup>29</sup> In this and the following cases columns represent known evangelical churches (to the end of 1995) and needed evangelical churches ministering in the language indicated.
- <sup>30</sup> Over 100 aboriginal languages are recorded by Statistics Canada.
- <sup>31</sup> Those who speak English or French only, or English or French and an aboriginal language.
- <sup>32</sup> Cf. Len Cowan. "An Indigenous Church for Indigenous People," in *Faith Today*, July/August 1991, pp.23-26, for a helpful overview of the Christian movement among aboriginal peoples.
- <sup>33</sup> Arnell Motz, editor. *Reclaiming a Nation: The Challenge of Re-evangelizing Canada by the Year 2000*. Richmond, BC: Church Leadership Library, 1990. p.110.
- <sup>34</sup> A small portion of the improvement in English and French (and some other language groups which follow) population-to-church ratios during these six years may be due in part to improved denominational record keeping and continuing research. Research data is acknowledged never to be entirely complete. Nevertheless we are convinced that the Body of Christ in Canada has reason to be encouraged and affirmed in its task and progress.
- <sup>35</sup> "Unreached" people groups are defined by the Joshua Project of the *AD 2000 & Beyond Movement* as over 10,000 people in size with less than 2% evangelical believers.
- <sup>36</sup> The conception of God in popular culture throughout Canada varies greatly. Belief in "God" may refer to Jewish or Muslim monotheism, an undefined deism or theism (cf. James 2:19), a new age pantheism or other conception frequently non-Biblical in nature. Yet belief in God, however defined, may provide a bridge to the Creator who came to earth to be our Redeemer.
- <sup>37</sup> *Ensemble* magazine, C.P. 602, Succursale B, Montreal, Qc H3B 3K3, Vol. 19, no. 1, p.13.

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- <sup>38</sup> Technically no ratio can be calculated due to no reported evangelical churches in the specified language. In such incidents a ratio will be shown as if one evangelical church were ministering in the language group.
- <sup>39</sup> Arnell Motz. p.110.
- <sup>40</sup> Due to significant immigration growth in the Chinese, Polish and Vietnamese communities.
- <sup>41</sup> We must remember that many more new churches than listed in column 5 are actually needed to disciple these people groups. The numbers suggested reflect only a 1:2000 ratio. We must seek 1:1000 or 1:500 ratios.
- <sup>42</sup> Outreach Canada Research Department, #16 - 12240 Horseshoe Way, Richmond, BC V7A 4X9, Phone (604) 272-0732, Fax 272-2744, or E-mail lhunter@outreach.ca.

