

General Survey of the Chinese Churches in Canada (2019)

2019 加拿大華人教會普查

CCCOWE Canada &
Centre for Leadership Studies at
Canadian Chinese School of Theology

加拿大華福
與加拿大華人神學院領導學研究中心

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Foreword

How may the Canadian Chinese Church of tomorrow fulfill the Great Commission given by our Lord Jesus Christ (Matthew 28:19-20)? To answer this question, we first need to comprehensively understand the current state of the Canadian Chinese Church today. Under this premise, CCCOWE Canada and the Canadian Chinese School of Theology's Centre for Leadership Studies jointly commissioned this *General Survey of Chinese Churches in Canada (2019)*. Our hope is that this survey can help map out the way forward for the Canadian Chinese Church.

For the sake of the Canadian Chinese Church's future, CCCOWE Canada is striving to build a platform for ministry cooperation, for the sharing in the Great Commission of our Lord Jesus Christ, bringing the gospel to all nations and all people. In order to build "Our Tomorrow" of the Chinese Canadian Church, CCCOWE Canada is focusing in-depth investigations and implementations in two areas: first, the renewal of ministry strategies (Romans 12:2),

which means shifting from passive to active, from remote to close-up, from regional to local, from elders to youths; and second, the realization of partnerships (Acts 4:9-10), between local churches, para-church organizations, seminaries, lay leaders, and so on. The *General Survey (2019)* is not only a pioneering initiative, it is also timely to give orientation to our vision and direction.

As far back as 2003, CCCOWE Canada explored the state and trends of the Canadian Chinese Church in an issue of *Canadian Chinese Churches*, our publication aimed at church leaders. Since the 1960s, God has blessed the Canadian Chinese Church with sustained growth through various waves of immigration, multiplying to over 400 local churches and more than 120 para-church organizations. Many Chinese churches today are self-sufficient, with their own buildings and properties, developing Biliterate-Trilingual ministries, engaging in local evangelism, spearheading overseas missions, and carrying out community care. The Mandarin Church has also been aggressively church-planting, focusing their ministry on evangelism, small groups, and discipleship. Therefore, there is a tremendous need for a current research report, in order to strategically forecast and plan out the next decade of the Canadian Chinese Church, and to proactively respond to the new normal of the post-COVID world, where the church operates simultaneously online and offline.

Allow me to express my gratitude for Dr. Enoch Wong, my coworker and dear friend of many years. Graciously taking on this project as a cancer survivor, he has led the research team to complete this quality survey with an academic perspective. My thanks also to Dr. Wes Wong and Dr. Tommy Tsui of the research team for their contributions. Thanks to sister Amanda Song of CCST Press for typesetting, printing, and publishing coordination. Thanks also to

CCCOWE Canada's staff and volunteers, in particular brother David Lau for IT support, and brother Alex Cheung for the translation of this report.

May our Lord Jesus Christ greatly bless the use of this national survey in stimulating and strategizing the future growth of the Canadian Chinese Church!

Rev. Dr. Francis Tam
Executive Director,
CCCOWE Canada
July, 2020





The idea of conducting a survey to understand the basic profile and characteristics of the Chinese churches in Canada has been germinating for years¹. For decades, leaders in the Chinese churches across Canada, pastoral and lay, have been curious about what the composite picture of the churches may look like and at the same time lament the fact that none exists. Such an idea was put into action in the Fall of 2018 when the Chinese Coordination Centre of World Evangelism (CCCOWE) Canada under the leadership of Rev. Dr. Francis Tam and the Centre for Leadership Studies at Canadian Chinese School of Theology under the direction of Dr. Enoch Wong partnered together to initiate the *General Survey of the Chinese Churches in Canada (2019)* project with the objective of capturing

¹ Unless otherwise indicated, the term “Chinese churches in Canada” in this report refers to the ethnic Chinese immigrant churches in Canada

the landscape of these churches and baselining it for future surveys to come for spotting trends and emerging issues. This report is the fruit of the study and presents the data and the analysis of the survey. A research project with the size and complexity such as this one is never a result of one individual's effort. Many contributed to the success of the initiative. Some of them worked steadfastly from the start to the finish. Others contributed at different phases of the project. Specifically, I want to thank:

All the respondents for taking the time to complete the survey;
Wendy Ng for gathering contact information of the respondents;
Dr. Vivian Chan for helping shape the survey questionnaire;
David Lau for posing the survey questionnaire online and collecting the responses;
Ruby Szeto for distributing the survey online linkage via email and sending out the letter of invitation for participation.

More importantly, I am grateful to Dr. Wes Wong and Dr. Tommy Tsui for their commitment to this project. They did not just join in at the beginning but have persisted in collaboration in seeing the whole project through by contributing to the analysis of the data and the write up of parts of the report. Finally, my thanks go to Rev. Dr. Francis Tam and CCCOWE Canada for being a faithful partner in this undertaking. Though this research is a first step to profile the landscape and well-being of Chinese churches in Canada, it is an important one to establish the baseline and lay the foundation for more studies to come down the road. The longing of the research team is that the data collected, and the analysis provided through this study, would help the Chinese churches in Canada understand where they stand in their devotion in the furtherance of God's kingdom in Canada and beyond.

“To Him be the glory forever! Amen.” (Romans 11:36)²

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² Unless indicated otherwise, all quotations from the Scripture in this report is taken from the NIV



Chapter 1:

Introduction

Enoch Wong

Since the arrival of 3 Chinese settlers in 1858 in search of opportunity to mine gold in the Uptown Valley of British Columbia,³ many generations of Chinese migrants have come to Canada to seek stability and economic gains, to pursue their dreams and fulfill their aspiration, to search for a safe place away from their struggles, and to look for education and upward mobility for their family and their offspring. As immigrants move to their “new home”, they would inevitably encounter a disruption of their social network, a challenge

³ Henry Yu, “Refracting Pacific Canada: Seeing our uncommon past,” *BC Studies* 156 (Winter 2007): 5

of their own values and culture, and a questioning of their own identity. Amidst all the chaos and uncertainty, religious institutions such as the Christian churches have played a pivotal role of being a safe haven and a place of renewal of their hope and faith in Christ. Since the first Chinese church was inaugurated in 1899 in Victoria by the Presbyterian mission with a membership of fourteen,⁴ God has been showering His blessings upon the Chinese Canadian churches, expanding their footprint across the country. However, the growth of these congregations in many ways mirrors the ebb and flow of the population of Chinese in Canada in the last many decades. Though the Chinese Exclusion Act in 1923 prohibited admission of Chinese new comers with only eight emigrants being permitted to enter Canada between 1924 and 1946,⁵ it did not thwart the growth of the church organically, with Chinese Christians in Canada growing in the following decades (8,354 in 1931; 9,841, in 1941 and 16,231 in 1951).⁶ Once the Act was repealed in 1947 and Chinese migrants were allowed once again to settle in Canada, Chinese Canadian Christian population rose to 31,950 in 1961.⁷

The Chinese population in Canada went through a disruptive transformation as a fundamental shift of immigration policy was undertaken by the Government of Canada in 1967.⁸ In essence, the policy abandoned the admittance of immigrants formerly anchored upon a preference for the applicant's country of origin, especially

⁴ Jiwu Wang, "Organised Protestant Missions to Chinese Immigrants in Canada, 1885–1923," *Journal of Ecclesiastical History* 54 no. 4 (2003): 705. The church was inaugurated in 1899 though the mission was started in 1892. See also Victoria Chinese Presbyterian Church, *Home*, accessed July 9, 2020, <http://pccweb.ca/victoriachinese/>

⁵ Jin Tan and Patricia E. Roy, *The Chinese in Canada* (Ottawa: Canadian Historical Association, 1985), 13.

⁶ Francis C. Hardwick and Harry Johnson, *East meets West: a source book for the study of Chinese immigrants and their descendants in Canada* (Vancouver: Tantalus Research, 1975), 81–82; Peter S. Li, *The Chinese in Canada* (Toronto: Oxford University Press, 1998), 67 (table 5.2); Jiwu Wang, "His Dominion" and the "Yellow Peril": *Protestant Missions to the Chinese Immigrants in Canada, 1859–1967*. (Waterloo: Wilfrid Laurier University Press, 2006), 79–80, 85 (table 4.2 & 4.4)

⁷ Li, 67, table 5.2; Wang, 79–80, 85 (table 4.2 & 4.4)

⁸ Li, (1998)

Caucasian Europe, in favour of a set of screening metrics built upon an universal point system that assessed applicants on the basis of, among many other criteria, “education and training . . . adaptability, motivation, initiative . . . occupational demand and skill, age, arranged employment, knowledge of French and English, relatives in Canada, and employment opportunities in the area of destination.”⁹ The amendment of the Immigration Act raised the curtain which was formerly closed to many Chinese emigrants and led to a sharp rise in their arrival in the ensuing decades.¹⁰

Parallel to the rise of the Chinese immigrant population in Canada, Chinese churches also witnessed a rapid expansion in quantity, growing from 30 in the 1950s to 230 in the 1990s, and to more than 350 in the 2000s.¹¹ Today, more than 400 Chinese churches are believed to be active in Canada with more than 130 in the Greater Toronto Area, for example.¹² In addition, the National Household Survey 2011 identifies more than 150,000 of the Chinese Canadian population as evangelical Christians.¹³

How have the Chinese Churches in Canada been doing? What ministries have they been engaging in to fulfill their spiritual

⁹ William L. Mar, “Canadian Immigration Policies since 1962,” *Canadian Public Policy* 1, no. 2 (1975): 197

¹⁰ Peter Li, “The Chinese minority in Canada, 1858-1992: A quest for equality,” in *Chinese Canadians: Voices from a community*, ed. Evelyn Huang with Lawrence Jeffery (Vancouver: Douglas & McIntyre, 1992), 274.

¹¹ Bruce Guenther, “Ethnicity and evangelical Protestants in Canada,” in *Christianity and ethnicity in Canada*, ed. Paul Bramadat and David Seljak (Toronto, University of Toronto Press, 2008), 380

¹² Based on the directory obtained from the Toronto Chinese Evangelical Ministerial Fellowship, eliminating non independent congregations (either without their own church governance board that makes the claim to be independent Chinese church), multi-campus, or multi-ethnic or second-generation churches that may have Chinese pastoral staff. See Toronto Chinese Evangelical Ministerial Fellowship, *2019 Directory* (Public Edition: 2019.09). Toronto, TCEMF, 2019).

¹³ Statistics Canada, *2011 National Household Survey custom tabulation: EO2062 - Visible Minority/Immigrant Status and Period of Immigration/Generation Status and Age groups (97), Country of Birth (5), Selected Religions (15), and Sex (3), for Persons in private households of Canada, Provinces, Territories, and Selected Census Metropolitan Areas, 2011 National Household Survey* (Ottawa: Government of Canada, 2014). The file was purchased from Statistic Canada. Government of Canada probes religious affiliation only during the first census in the second year of a decade (e.g., 1991, 2001, etc.), and a second more general census would be conducted in the seventh year of the decade (e.g., 1996, 2006).

mandates? What challenges have they been facing as they move forward in advancing the Lord's agenda? While there can be many avenues to understand the well-being of a church, no comprehensive inventory on the essential DNA of each congregation of these Chinese churches (e.g., attendance, offerings, congregations, etc.) has been undertaken to date.¹⁴ To that end, the Chinese Coordination Centre of World Evangelism (CCCOWE) Canada and the Centre for Leadership Studies at Canadian Chinese School of Theology (CCST) have jointly commissioned a national survey with the objective of establishing a baseline for such an inventory. To achieve that goal, the questionnaire was designed with information gleaned from several resources and tailored to the needs of the Chinese churches in Canada.¹⁵ The survey was first launched in early 2019 via emails and letters to more than 470 email and physical addresses. The contact information was collected and assembled from numerous sources: CRA website; denominations; municipal ministerial fellowships; para church organizations and personal contacts. This list of addresses was further pruned to eliminate duplicates, invalid contacts, and congregations that may be Chinese but are not independent Chinese church entities (e.g., a Chinese congregation in a mainstream Canadian church that does not operate independently as a church). The list was then reduced to 394. Since the initial invitation was released in early 2019, a follow up invitation was sent out in early 2020. The survey was closed at the end of March 2020 with 106 valid responses (invalid responses including duplicate entries), representing an overall response rate of 27%. Table 1.1 shows the responses in detail province by province.

¹⁴ The latest was attempted by Henry P.H. Chow in survey with 54 responses. See "Religion, Immigration, and Ethnicity: A Survey of Chinese Evangelical Churches in Canada," *International Journal of Humanities Social Sciences and Education* 2, no. 6 (2015): 99-107.

¹⁵ See Appendix A.

Table 1.1 Survey Response Received by Province (n=106)

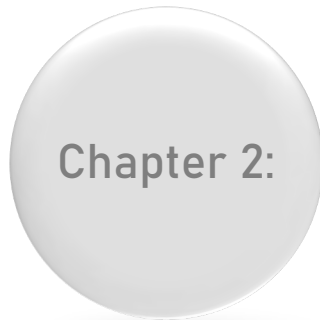
PROVINCE	SENT	RECEIVED	%
Alberta AB	57	22	39%
British Columbia BC	128	23	18%
Manitoba MB	6	3	50%
New Brunswick NB	1	0	0%
Newfoundland NL	2	0	0%
Nova Scotia NS	2	2	100%
Ontario ON	180	51	28%
Quebec QC	14	5	36%
Saskatchewan SK	4	0	0%
	394	106	27%

It is important to note that while it has been the project team's desire to draw conclusion on the overall landscape of the Chinese Churches across the nation from the findings of the survey, the number of responses received unfortunately does not allow us to do so, as it does not reach 95% of the confidence interval with a margin of error of 95%,¹⁶ a target that is widely accepted as the gold standard that allows researchers to draw representative or correlation conclusion in survey studies. To reach the 95% targeted confidence interval for this survey of a population size of 394 would have required at least 195 responses. For that reason, any conclusions/findings we draw in this report can only point to a correspondence relationship with the population and to the extent the phenomena that findings are trying to depict, they apply to the cohort of the churches the respondents represent. Be that as it may, the project team is confident that the

¹⁶ Ibid.

findings can still form a legitimate framework upon which a solid understanding of the Chinese churches in Canada can be established.

As the analysis of the responses was being conducted, it became clear that the best way to present the survey's result is to arrange it in the following categories, with a chapter devoted to addressing each topic: Introduction, Basic Profile, Ministers, Ministries, Issues facing the local churches and the Chinese Churches across Canada. The report is then completed with a chapter on Conclusion.



Basic Profile

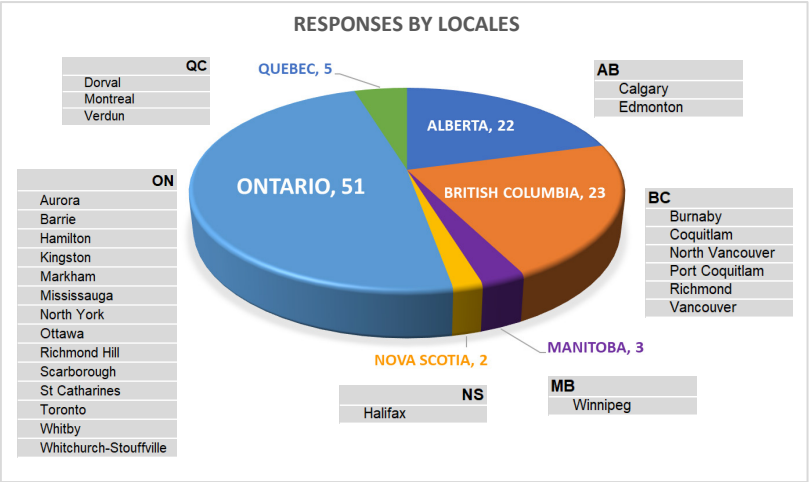
Wes Wong

This chapter provides further details on the survey data as it relates to the profiles of the churches it covered. As indicated in Chapter 1, the survey sample contains 106 responses,¹⁷ from churches located in 27 cities across six of the Canadian provinces.¹⁸ Chart 2.1 presents the geographical distribution of the respondents.

¹⁷ Refer to Table 1.1.

¹⁸ Alberta, British Columbia, Manitoba, Nova Scotia, Ontario, Quebec.

Chart 2.1 Survey Responses by Locations



Note that since the data does not identify specific churches, the analysis is based on their locations and respective denominations. Be that as it may, the responses were sliced and diced by the different data elements collected in the survey. Therefore, in addition to the respondents’ locales,¹⁹ the church data was analyzed by denomination, average attendance, age,²⁰ ministry, budget, pastoral staff, etc.

To that end, the following tables and charts describe various views of the responses. They provide the basic profiles for analysis and synthesis in the subsequent chapters. For example, Chart 2.2 summarizes the 106 responses by church denomination, and Table 2.1 summarizes the responses by church denomination in the provinces.

¹⁹ City and Province.
²⁰ Based on the year the church was established.

Chart 2.2 Survey Responses by Denomination

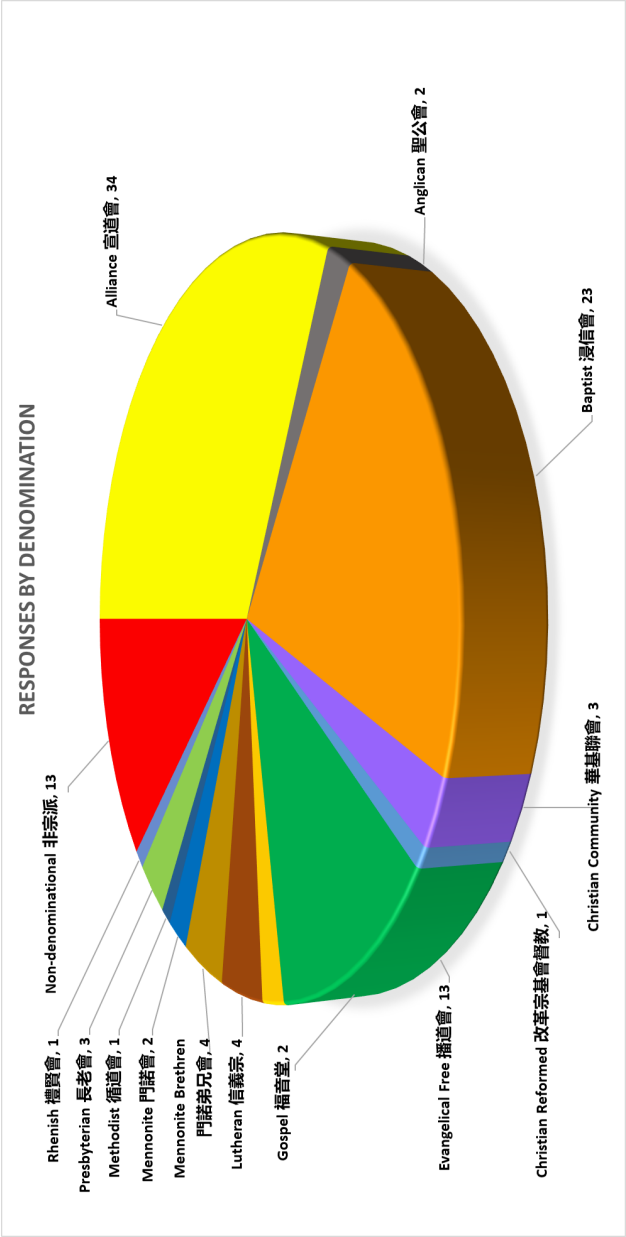


Table 2.1 Survey Responses by Denomination and Province

DENOMINATION	PROVINCE						Responses
	AB	BC	MB	NS	ON	QC	
Alliance 宣道會	7	4	1	1	18	3	34
Anglican 聖公會					2		2
Baptist 浸信會	7	3			11	2	23
Christian Community 華基聯會					3		3
Christian Reformed 改革宗基督教會		1					1
Evangelical Free 福音道會	4	5	1		3		13
Gospel 福音堂					2		2
Lutheran 信義宗	1	1			2		4
Mennonite Brethren 門諾弟兄會		3	1				4
Mennonite Church Eastern Canada MCEC					1		1
Mennonite 門諾會					1		1
Methodist 循道會					1		1
Presbyterian 長老會					3		3
Rhenish 禮賢會		1					1
Non-denominational 非宗派	3	5		1	4		13
By PROVINCE	22	23	3	2	51	5	106

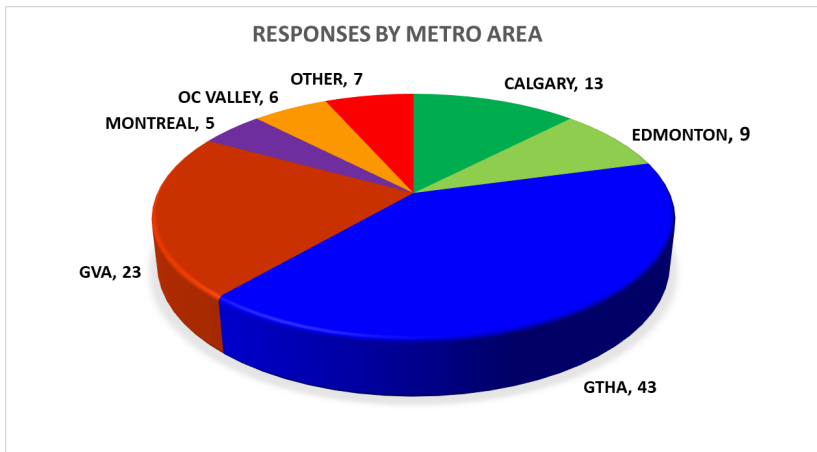
In light of the response rate and its distribution across denominations and locations, the data would not be representative of the total population of the Chinese churches from coast-to-coast-to-coast. For example, 34 responses were from the Alliance churches; but this does not mean there are only 34 Chinese Alliance churches in Canada.²¹ Note that 23 of the 106 responses came from the Baptist churches; but this does not imply that one-fifth of the Chinese churches in Canada are Baptist. The oldest church in the survey data, which was established in 1920, is Presbyterian; but this survey cannot draw any conclusion that the Presbyterian is the oldest denomination²². However, some observations can be derived.

²¹ According to the latest update (2020) of Canadian Chinese Alliance Churches Association, there are more than 100 Chinese Alliance churches in Canada.

²² Though as indicated in Chapter 1, the first Chinese Church was with the Presbyterian denomination.

Typically, the Chinese churches covered in this survey converged in major metropolitan areas while others were established in the suburban and rural locations. Six metro areas have been identified where these churches were located: GTHA (Greater Toronto Hamilton Area),²³ GVA (Greater Vancouver Area),²⁴ Montréal, Ottawa-Carleton Valley, Calgary and Edmonton. Chart 2.3 presents the distribution of the 106 church responses across these metro areas. Table 2.2 and Chart 2.4 summarize the denominational distribution by metro areas. Furthermore, Table 2.3 breaks down the respondent churches in these metro areas by their average attendance and the number of congregations.

Chart 2.3 Survey Responses by Metropolitan Area



²³ The GTHA is the region consisting of the Greater Toronto Area (GTA) and the city of Hamilton. The GTA includes the city of Toronto and the municipalities of Halton, Peel, York and Durham. The GTHA lies within the region of the Golden Horseshoe which accounts for over 1/2 of the population of Ontario and more than 1/5 of the population of Canada.

²⁴ Includes Lower Mainland.

Table 2.2 Survey Responses by Denomination and Metropolitan Area

DENOMINATION	METROPOLITAN AREAS							Responses
	CALGARY	EDMONTON	GTHA	GVA	MONTREAL	OC VALLEY	OTHER	
Alliance 宣道會	5	2	13	4	3	4	3	34
Anglican 聖公會			2					2
Baptist 浸信會	3	4	11	3	2			23
Christian Community 華基聯會			2				1	3
Christian Reformed 改革宗基督會				1				1
Evangelical Free 福音道會	4		2	5		1	1	13
Gospel 福音堂			2					2
Lutheran 信義宗		1	2	1				4
Mennonite Brethren 門諾弟兄會			1	3			1	5
Mennonite 門諾會			1					1
Methodist 循道會			1					1
Presbyterian 長老會			3					3
Rhenish 禮賢會				1				1
Non-denominational 非宗派	1	2	3	5		1	1	13
By METRO AREA	13	9	43	23	5	6	7	106

Chart 2.4 Survey Responses by Denomination and Metropolitan Area

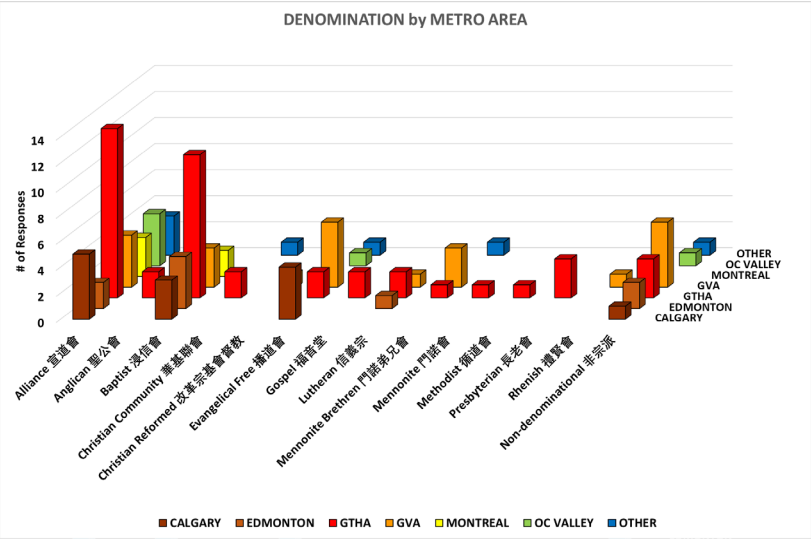


Table 2.3 Attendance and Number of congregations by Metro Area

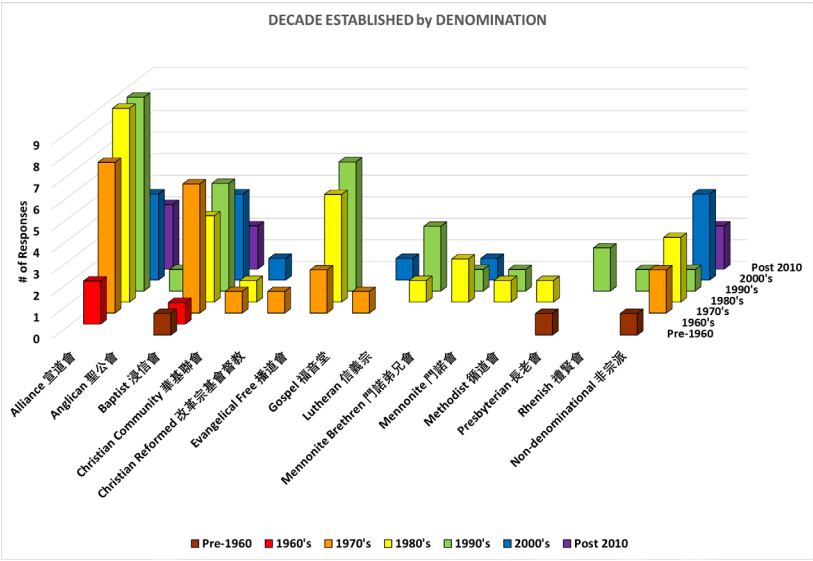
	METROPOLITAN AREAS							
AVERAGE ATTENDANCE	CALGARY	EDMONTON	GTHA	GVA	MONTREAL	OC VALLEY	OTHER	Responses
100 or less	5	3	12	5	2		4	31
100-250	4	1	14	6	2	3	2	32
251-500		3	8	6	1	2	1	21
501-750	2	1	4	3				10
751-1000	1			2		1		4
1000+	1	1	5	1				8
By METRO AREA	13	9	43	23	5	6	7	106
NUMBER of CONGREGATION	CALGARY	EDMONTON	GTHA	GVA	MONTREAL	OC VALLEY	OTHER	Responses
1	3	2	8		1	1	2	17
2	4	1	6	1	1	3	2	18
3	2	1	9	15	2			29
4	3	2	12	6	1	2	1	27
5	1	3	8	1			2	15
By METRO AREA	13	9	43	23	5	6	7	106

Although ethnic Chinese churches had been planted since the late 19th Century, the survey respondents represented churches that were established over the past 100 years. For example, two churches were established in 1920 and one in 1934. Table 2.4 and Chart 2.5 summarize the establishment of the churches based on decade.

Table 2.4 Age of Church by Denomination

	Decade Church was Established							
DENOMINATION	Pre-1960	1960's	1970's	1980's	1990's	2000's	Post 2010	Responses
Alliance 宣道會		2	7	9	9	4	3	34
Anglican 聖公會					1	1		2
Baptist 浸信會	1	1	6	4	5	4	2	23
Christian Community 華基聯會			1	1		1		3
Christian Reformed 改革宗基會督教			1					1
Evangelical Free 播道會			2	5	6			13
Gospel 福音堂			1			1		2
Lutheran 信義宗				1	3			4
Mennonite Brethren 門諾弟兄會				2	1	1		4
Mennonite 門諾會				1	1			2
Methodist 循道會				1				1
Presbyterian 長老會	1				2			3
Rhenish 禮賢會					1			1
Non-denominational 非宗派	1		2	3	1	4	2	13
By DECADE Established	3	3	20	27	30	16	7	106

Chart 2.5 Age of Church



Many churches have grown organically. Through evangelism, believers come to Christ and are baptized. However, increase of membership in some churches in this survey was also attributed to transferral of members from other churches. Altogether, these 106 churches reported 1,241 baptisms and 900 membership transfers for 2018.

Table 2.5 Baptisms and Membership Transfers by Denomination

DENOMINATION	貴教會有多少人於2018年受洗 Number of baptisms	貴教會有多少人於2018年轉會成為會友 Number of membership transfers	Responses
Alliance 宣道會	397	289	34
Anglican 聖公會	2	8	2
Baptist 浸信會	267	185	23
Christian Community 華基聯會	196	142	3
Christian Reformed 改革宗基會督教	20	0	1
Evangelical Free 播道會	91	125	13
Gospel 福音堂	32	35	2
Lutheran 信義宗	10	4	4
Mennonite Brethren 門諾弟兄會	19	25	4
Mennonite 門諾會	7	2	2
Methodist 循道會	10	11	1
Presbyterian 長老會	16	2	3
Rhenish 禮賢會	1	3	1
Non-denominational 非宗派	173	69	13
	1241	900	106

Table 2.6 Baptisms and Membership Transfers by Metropolitan Area

METROPOLITAN AREA	貴教會有多少人於2018年受洗 Number of baptisms	貴教會有多少人於2018年轉會成為會友 Number of membership transfers	Responses
CALGARY	130	102	13
EDMONTON	155	63	9
GTHA	574	386	43
GVA	198	225	23
MONTREAL	27	19	5
OC VALLEY	98	90	6
OTHER	59	15	7
	1241	900	106

Table 2.7 Baptisms and Membership Transfers by Church Age

DECADE ESTABLISHED	貴教會有多少人於2018年受洗 Number of baptisms	貴教會有多少人於2018年轉會成為會友 Number of membership transfers	Responses
Pre-1960	21	17	3
1960's	43	14	3
1970's	360	223	20
1980's	522	333	27
1990's	178	190	30
2000's	101	84	16
Post 2010	16	39	7
	1241	900	106

Table 2.8 Baptisms and Membership Transfers by Attendance Size

ATTENDANCE SIZE (RANGE)	貴教會有多少人於2018年受洗 Number of baptisms	貴教會有多少人於2018年轉會成為會友 Number of membership transfers	Responses
100 or less	82	85	31
100-250	237	144	32
251-500	265	236	21
500-750	143	134	10
751-1000	101	76	4
1000+	413	225	8
	1241	900	106

31 of the respondent churches indicated that they held worship services at multiple sites (i.e., campuses). 69 reported that they owned their church property. More than two-thirds of the respondent churches had multiple services based on language,²⁵ as well as those dedicated to the Youths and Children.

²⁵ Cantonese, Mandarin, and English.

Table 2.9 Worship Services by Denomination

DENOMINATION	粵語崇拜 Cantonese Worship	國語崇拜 Mandarin Worship	英語崇拜 English Worship	青年崇拜 Youth Worship	兒童崇拜 Children Worship	其他語言崇拜 Other Worship
Alliance 宣道會	20	25	24	13	21	1
Anglican 聖公會	2		1			
Baptist 浸信會	17	17	21	5	20	
Christian Community 華基聯會	3	3	2	2	3	
Christian Reformed 改革宗基會督教		1	1			1
Evangelical Free 播道會	10	5	12		9	
Gospel 福音堂	2	2	2		2	
Lutheran 信義宗	2	2	1		2	
Mennonite Brethren 門諾弟兄會	4	3	3		3	
Mennonite 門諾會	2	1	1	1	1	
Methodist 循道會	1	1	1		1	
Presbyterian 長老會	2	1	3			
Rhenish 禮賢會	1			1	1	
Non-denominational 非宗派	7	9	9	5	5	1
Grand Total	73	70	81	27	68	3

Most of the churches also had organized their ministries around Sunday School, fellowships, prayer meetings, cell groups (細胞小組) and small groups (小組), with others providing an additional variety of ministries. The following table enumerates the various ministries from the church sample.

Table 2.10 Church Ministries

Ministry	Responses
主日學 Sunday School	91
團契 Fellowship	85
每週祈禱會 Weekly Prayer	84
小組 Small Group	74
長者事工 Senior ministry	62
細胞小組 Cell Group	38
家庭小組 Family Group	36
Other	
Bible study and fellowship	
Brothers' Group	
Community Classes Outreaching Ministry	
Factory ministry	
Outreach programs - Tai Chi, Line Dance etc	
Sisters group	
Special Needs Family	
Table tennis, praise dance, Bible study	
various outreaching ministries. eg table tennis, Tai Chi	
各堂每月一次祈禱會	
外展事工	
姊妹事工, 金齡事工, 關顧事工, 傳道事工, 培育事工	
查經班	
門徒訓練 Discipleship training	

Moreover, churches are clearly focused on missions and evangelism, as about 80% of them indicated they had a Missions department, and over 70% had an Evangelism department.

Table 2.11 Churches with Specific Ministry Departments

DENOMINATION	宣敎事工 Mission.	福音事工 Evangelism.	門訓事工 Discipleship.	家庭事工 Family Ministry.
Alliance 宣道會	28	25	23	17
Anglican 聖公會	1	1	1	
Baptist 浸信會	20	17	14	6
Christian Community 華基聯會	2	3	2	1
Christian Reformed 改革宗基會督教	1	1		
Evangelical Free 播道會	12	10	3	3
Gospel 福音堂	2	1	1	
Lutheran 信義宗	1	3	4	3
Mennonite Brethren 門諾弟兄會	4	3	2	
Mennonite 門諾會	2	1		1
Methodist 循道會	1	1	1	
Presbyterian 長老會	3	2	2	1
Rhenish 禮賢會	1	1		
Non-denominational 非宗派	6	8	7	4
	84	77	60	36
% of 106 Responses	79.2%	72.6%	56.6%	34.0%

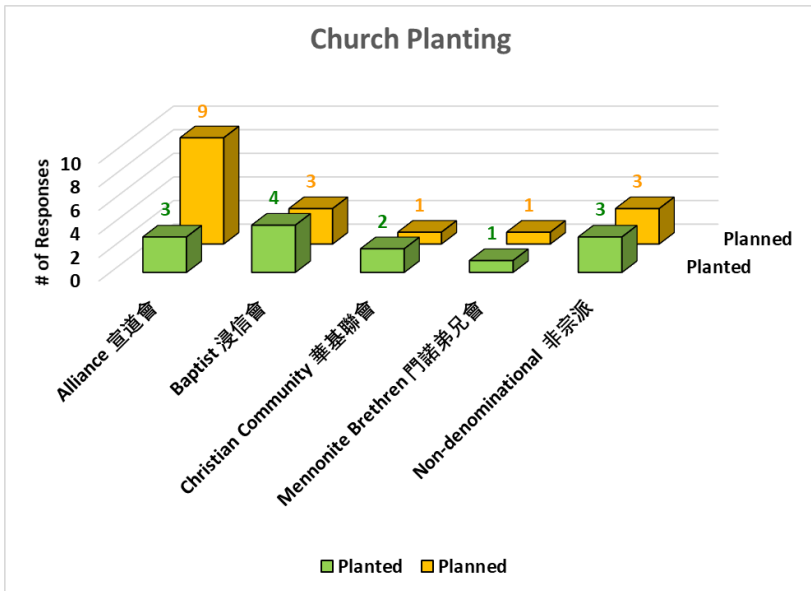
In addition, approximately half of the respondent churches set aside designated pastoral staff exclusively responsible for these ministries.

**Table 2.12 Churches with Pastoral Staff
exclusively responsible for Specific Ministry**

DENOMINATION	宣敎事工 Mission.	福音事工 Evangelism.	門訓事工 Discipleship.	家庭事工 Family Ministry.
Alliance 宣道會	10	14	18	17
Anglican 聖公會	1	1	1	1
Baptist 浸信會	13	13	14	8
Christian Community 華基聯會	3	3	3	2
Christian Reformed 改革宗基會督教				
Evangelical Free 播道會	8	7	6	5
Gospel 福音堂			2	
Lutheran 信義宗		3	4	2
Mennonite Brethren 門諾弟兄會	3	4	4	
Mennonite 門諾會	1	1	1	1
Methodist 循道會	1	1	1	
Presbyterian 長老會	2	3	3	1
Rhenish 禮賢會		1	1	1
Non-denominational 非宗派	6	6	6	3
	48	57	64	41
% of 106 Responses	45.3%	53.8%	60.4%	38.7%

When it comes to expansion initiatives, four denominations and three non-denominational churches reported that they had planted 13 churches in the past five years (i.e. 2014~2018), with an indication of an intention to plant 17 more in the next three years (i.e. 2019~2021).

**Chart 2.6 Churches Planted (2014-2018) and
Planned to Plant (2019-2021)**



Other aspects of the church planting data reveal some interesting perspectives on church planting and are shown in Table 2.13- 2.15.

Table 2.13 Church Planting by City

CITY by DENOMINATION	Planted	Planned
Alliance 宣道會	3	9
Calgary		1
Coquitlam		1
Hamilton		1
Mississauga	1	
Montreal	1	
North York		1
Ottawa		2
Scarborough	1	1
Toronto		1
Winnipeg		1
Baptist 浸信會	4	3
Calgary	1	
Edmonton	1	3
Toronto	1	
Vancouver	1	
Christian Community 華基聯會	2	1
Markham	1	
Richmond Hill	1	1
Mennonite Brethren 門諾弟兄會	1	1
Winnipeg	1	1
Non-denominational 非宗派	3	3
Edmonton	1	
Ottawa	1	1
Markham		1
North York		1
Port Coquitlam	1	
	13	17

Table 2.14 Church Planting by Attendance Size (Ranges)

DENOMINATION	Planted	Planned
Alliance 宣道會	3	9
100-250	1	1
251-500	1	4
751-1000		2
1000+	1	2
Baptist 浸信會	4	3
100-250	1	1
251-500	2	2
500-750	1	
Christian Community 華基聯會	2	1
1000+	2	1
Mennonite Brethren 門諾弟兄會	1	1
100 or less	1	1
Non-denominational 非宗派	3	3
100 or less	1	1
100-250	1	2
1000+	1	
	13	17

Table 2.15 Church Planting by Number of Congregations

	Planted	Planned
Alliance 宣道會	3	9
1	1	1
3		1
4	1	4
5	1	3
Baptist 浸信會	4	3
2	1	
3	1	1
4	2	2
Christian Community 華基聯會	2	1
4	1	
5	1	1
Mennonite Brethren 門諾弟兄會	1	1
2	1	1
Non-denominational 非宗派	3	3
1		1
2	1	1
4	1	1
5	1	
	13	17

With respect to managing finances at these churches, most established several funds dedicated to supporting various aspects of the ministries. These include the General Operating Fund, Building Fund and Mission Fund. The following tables summarize these three funds at the denominational level.

Table 2.16 General Fund (budget ranges) by Denomination

DENOMINATION	GENERAL FUND Budget Ranges						Responses
	\$0 ~ \$49,999	\$50,000 ~ \$199,999	\$200,000 ~ \$499,999	\$500,000 ~ \$999,999	\$1 million ~ \$2 million	\$2 million +	
Alliance 宣道會	2	12	9	8	2	1	34
Anglican 聖公會			2				2
Baptist 浸信會	1	5	9	4	4		23
Christian Community 華基聯會		1				2	3
Christian Reformed 改革宗基會督教				1			1
Evangelical Free 播道會	1	5	4	2	1		13
Gospel 福音堂				2			2
Lutheran 信義宗	1	3					4
Mennonite Brethren 門諾弟兄會		1	2	1			4
Mennonite 門諾會		2					2
Methodist 循道會			1				1
Presbyterian 長老會		1	2				3
Rhenish 禮賢會		1					1
Non-denominational 非宗派	1	8	1	1	2		13
	6	39	30	19	9	3	106

Table 2.17 Building Fund (budget ranges) by Denomination

DENOMINATION	BUILDING FUND Budget Ranges						Responses
	\$0 ~ \$4,999	\$5,000 ~ \$9,999	\$10,000 ~ \$49,999	\$50,000 ~ \$99,999	\$100,000 ~ \$300,000	\$300,000 +	
Alliance 宣道會	22	3	2	1	5	1	34
Anglican 聖公會		1	1				2
Baptist 浸信會	13	2	3	3	1	1	23
Christian Community 華基聯會	1					2	3
Christian Reformed 改革宗基會督教		1					1
Evangelical Free 播道會	5	3	3	1		1	13
Gospel 福音堂			2				2
Lutheran 信義宗	2		1	1			4
Mennonite Brethren 門諾弟兄會				3	1	1	4
Mennonite 門諾會					2		2
Methodist 循道會			1				1
Non-denominational 非宗派	6	3	1		1	2	13
Presbyterian 長老會	1	2					3
Rhenish 禮賢會			1				1
	50	15	15	9	10	8	106

Table 2.18 Mission Fund (budget ranges) by Denomination

DENOMINATION	MISSION FUND Budget Ranges						Responses
	\$0 ~ \$9,999	\$10,000 ~ \$19,999	\$20,000 ~ \$49,999	\$50,000 ~ \$99,999	\$100,000 ~ \$250,000	\$250,000 +	
Alliance 宣道會	9	7	4	2	9	3	34
Anglican 聖公會	1	1					2
Baptist 浸信會	5	3	7	4	3	1	23
Christian Community 華基聯會	1					2	3
Christian Reformed 改革宗基督會			1				1
Evangelical Free 福音道會	5	2	1	1	4		13
Gospel 福音堂			1	1			2
Lutheran 信義宗	4						4
Mennonite Brethren 門諾弟兄會	1		1	1	1		4
Mennonite 門諾會	1	1					2
Methodist 循道會			1				1
Non-denominational 非宗派	4	3	2	2	2		13
Presbyterian 長老會	1		2				3
Rhenish 禮賢會	1						1
	33	17	20	11	19	6	106

Other views of the financials include the Attendance (ranges) by the Metropolitan areas.

Table 2.19 General Fund budget by Attendance (ranges) and Metro Area

General Fund by Attendance	METROPOLITAN AREAS							Responses
	CALGARY	EDMONTON	GTHA	GVA	MONTREAL	OC VALLEY	OTHER	
100 or less	5	3	12	5	2		4	31
\$0 ~ \$49,999	1	1	2		1			5
\$50,000 ~ \$199,999	4	2	9	5	1		4	25
\$200,000 ~ \$499,999			1					1
100-250	4	1	14	6	2	3	2	32
\$50,000 ~ \$199,999	2		3	2	1	1	2	11
\$200,000 ~ \$499,999	2	1	11	2	1	2		19
\$500,000 ~ \$999,999				2				2
251-500		3	8	6	1	2	1	21
\$50,000 ~ \$199,999			2					2
\$200,000 ~ \$499,999		1	3	3	1	1	1	10
\$500,000 ~ \$999,999		2	3	3		1		9
500-750	2	1	4	3				10
\$500,000 ~ \$999,999	2		2	2				6
\$1 million ~ \$2 million		1	2	1				4
751-1000	1			2		1		4
\$0 ~ \$49,999				1				1
\$500,000 ~ \$999,999				1		1		2
\$1 million ~ \$2 million	1							1
1000+	1	1	5	1				8
\$50,000 ~ \$199,999				1				1
\$1 million ~ \$2 million	1	1	2					4
\$2 million +			3					3
	13	9	43	23	5	6	7	106

**Table 2.20 Building Fund budget
by Attendance (ranges) and Metro Area**

Building Fund by Attendance	METROPOLITAN AREAS							Responses
	CALGARY	EDMONTON	GTHA	GVA	MONTREAL	OC VALLEY	OTHER	
100 or less	5	3	12	5	2		4	31
\$0 ~ \$4,999	5	2	8	2	1		2	20
\$5,000 ~ \$9,999			1	1	1		1	4
\$10,000 ~ \$49,999			2	1				3
\$50,000 ~ \$99,999				1			1	2
\$100,000 ~ \$300,000		1	1					2
100-250	4	1	14	6	2	3	2	32
\$0 ~ \$4,999	4			5	4		1	15
\$5,000 ~ \$9,999		1	2	1	2		1	7
\$10,000 ~ \$49,999			4			2		6
\$50,000 ~ \$99,999			1					1
\$100,000 ~ \$300,000			2	1				3
251-500		3	8	6	1	2	1	21
\$0 ~ \$4,999		1	3	1	1	1		7
\$5,000 ~ \$9,999				1			1	2
\$10,000 ~ \$49,999			3	1				4
\$50,000 ~ \$99,999		2		3				5
\$100,000 ~ \$300,000			2					2
\$300,000 +						1		1
500-750	2	1	4	3				10
\$0 ~ \$4,999		1	3					4
\$5,000 ~ \$9,999				2				2
\$10,000 ~ \$49,999			1					1
\$50,000 ~ \$99,999				1				1
\$100,000 ~ \$300,000	2							2
751-1000	1			2		1		4
\$0 ~ \$4,999				1				1
\$10,000 ~ \$49,999	1							1
\$50,000 ~ \$99,999				1				1
\$100,000 ~ \$300,000						1		1
1000+	1	1	5	1				8
\$0 ~ \$4,999	1		1	1				3
\$100,000 ~ \$300,000			1					1
\$300,000 +		1	3					4
	13	9	43	23	5	6	7	106

**Table 2.21 Mission Fund budget by Attendance (ranges)
and Metro Area**

Mission Fund by Attendance	METROPOLITAN AREAS							Responses
	CALGARY	EDMONTON	GTHA	GVA	MONTREAL	OC VALLEY	OTHER	
100 or less	5	3	12	5	2		4	31
\$0 ~ \$9,999	5	3	10	3	1		2	24
\$10,000 ~ \$19,999			1	2	1		2	6
\$20,000 ~ \$49,999			1					1
100-250	4	1	14	6	2	3	2	32
\$0 ~ \$9,999	1		4	1	1			7
\$10,000 ~ \$19,999	1		3	2	1		2	9
\$20,000 ~ \$49,999	2	1	4	1		3		11
\$50,000 ~ \$99,999			1	2				3
\$100,000 ~ \$250,000			2					2
251-500		3	8	6	1	2	1	21
\$0 ~ \$9,999			1					1
\$10,000 ~ \$19,999			1					1
\$20,000 ~ \$49,999			1	2	1	1	1	6
\$50,000 ~ \$99,999		1	3	1				5
\$100,000 ~ \$250,000		1	2	3		1		7
\$250,000 +		1						1
500-750	2	1	4	3				10
\$10,000 ~ \$19,999			1					1
\$20,000 ~ \$49,999			1					1
\$50,000 ~ \$99,999				2				2
\$100,000 ~ \$250,000	2	1	1	1				5
\$250,000 +			1					1
751-1000	1			2		1		4
\$0 ~ \$9,999				1				1
\$100,000 ~ \$250,000	1			1		1		3
1000+	1	1	5	1				8
\$20,000 ~ \$49,999			1					1
\$50,000 ~ \$99,999			1					1
\$100,000 ~ \$250,000		1		1				2
\$250,000 +	1		3					4
Grand Total	13	9	43	23	5	6	7	106

In addition to the staff, church members according to this survey also engaged in the ministries. Some served in Sunday School, small groups, choir and worship, and others as lay leaders (deacons, elders). Of the 106 churches, 100 estimated that at least 20% of their members were involved in ministries, with 45 churches reporting 50% and above.

Chart 2.7 Percentage of Members in the Responding Churches involved in Serving

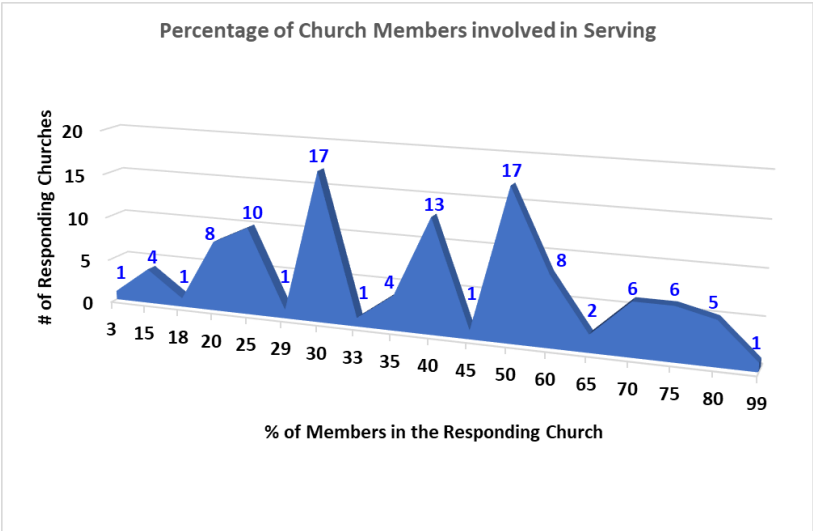


Table 2.22 Number of Churches by Percentage of Members Involved in Serving

DENOMINATION	貴教會參與事奉的人手 (如崇拜主席、主日學校師、小組組長、詩班及執事等) Estimate the percentage of members who are involved in serving (e.g. worship leading, Sunday School teachers, small group leaders, choir, deacons, etc.) in the church?																		Responses
	3	15	18	20	25	29	30	33	35	40	45	50	60	65	70	75	80	99	
Alliance 盟道會		1		5	3		3	1	3	4		3	5			3	2	1	34
Anglican 聖公會												1			1				2
Baptist 浸信會			1	1	3		5			3	1	4		1	2		2		23
Christian Community 華基聯會				1	1	1													3
Christian Reformed 改革宗基督會										1									1
Evangelical Free 福音道會		2		1	1		3		1	1		1	1	1			1		13
Gospel 福音堂		1					1												2
Lutheran 信義宗	1											2			1				4
Mennonite Brethren 門諾弟兄會					1		2			1									4
Mennonite 門諾會												1			1				2
Methodist 循道會													1						1
Presbyterian 長老會							1			2									3
Rhenish 禮儀會																1			1
Non-denominational 非宗派					1		2			1		5	1		2	1			13
	1	4	1	8	10	1	17	1	4	13	1	17	8	2	6	6	5	1	106



Chapter 3:

Ministers

Tommy Tsui

This chapter focuses on the ministers reported by churches that responded to our survey. Of the 106 respondents, 70 reported that they had a lead pastor (66%).²⁶ The phenomenon of lead pastor shortage appeared to be more severe in the Evangelical Free Churches and the Baptist Churches of the respondents as the number of churches with no lead pastor registered higher than those with a lead pastor in these two denominations. The demand for the lead pastor is high, especially for those with experience. Many Chinese churches have multiple congregations using different languages to

²⁶ In the survey the terms “Lead” and “Senior” were both used. In the report here they are used interchangeably to cover the broad application of the role

worship. To facilitate their ministries, churches often prefer to have a lead pastor fluent in all the languages used in the church (typically Cantonese, Mandarin and English). This preference makes it that much more difficult for churches to identify and engage a suitable lead pastor candidate.

Table 3.1 Number of Churches with or without a Lead Pastor

DENOMINATION	PRESENCE	ABSENCE
Alliance 宣道會	25	9
Anglican 聖公會	2	
Baptist 浸信會	12	11
Christian Community 華基聯會	2	1
Christian Reformed 改革宗基會督教	1	
Evangelical Free 播道會	2	11
Gospel 福音堂	2	
Lutheran 信義宗	2	2
Mennonite Brethren 門諾弟兄會	4	
Mennonite 門諾會	2	
Methodist 循道會	1	
Presbyterian 長老會	3	
Rhenish 禮賢會	1	
Non-denominational 非宗派	11	2
	70	36
% of 106 Responses	66.0%	34.0%

In this survey, 27 churches indicated that their lead pastors would retire within the next three years (i.e., 2019—2021). 13 of them reported that there was a successor preparing to take the baton of the lead pastor position when the incumbent retired. Out of the 70 churches that had a lead pastor, 46 of them had a succession plan/process in place. These responses showed that many churches had put an effort to plan proactively for their leadership succession.

Table 3.2 Pastoral Succession Plan

DENOMINATION	貴教會是否有確實的接班人以 接替即將退休的主任牧師? Is there a person preparing to take the lead pastor position should your lead pastor retire?	貴教會是否有繼任計劃在進行中? Do you have a succession plan/process in the working?
Alliance 宣道會	3	17
Baptist 浸信會	1	8
Christian Community 華基聯會	1	2
Evangelical Free 播道會		3
Gospel 福音堂	1	1
Lutheran 信義宗		2
Mennonite Brethren 門諾弟兄會	1	2
Methodist 循道會		1
Rhenish 禮賢會		1
Presbyterian 長老會	3	2
Non-denominational 非宗派	3	7
	13	46

According to the data collected, there were 440 pastoral staff at these 106 churches. More than 70% of the pastors acquired master's degrees, and almost 20% doctorates. In the increasingly secular culture such as the North America and in the context of Chinese immigrant churches, higher theological education is often perceived to be critical in pastoral ministries and valued by the congregants in shepherding them to navigate through the complexity of challenges they may face.

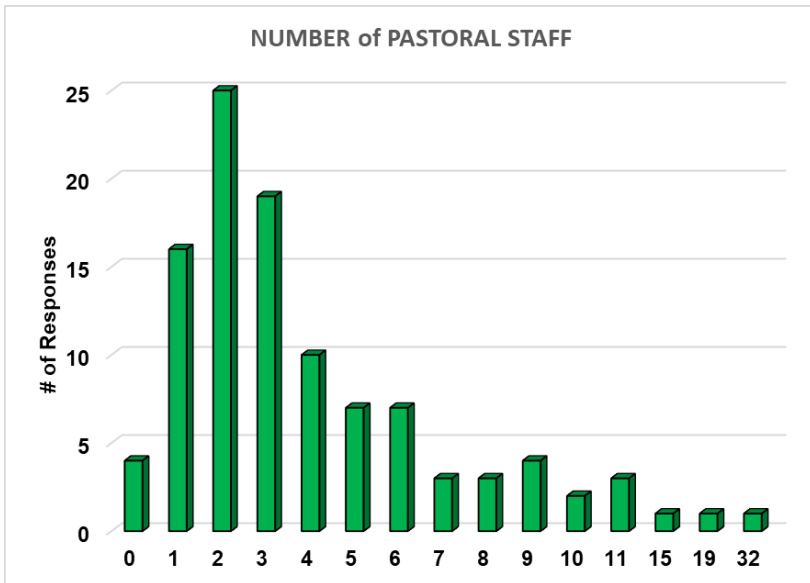
Table 3.3 Pastoral Staffing Profile²⁷

DENOMINATION	STAFFING PROFILE					Responses
	貴教會的現任牧牧同工數目 Number of pastoral staff	多少位牧牧同工擁有學士學位 (bachelor degree)?	多少位牧牧同工擁有碩士學位 (master degree)?	多少位牧牧同工擁有博士學位 (doctoral degree)?	貴教會是否有一位主任牧師帶領你的教會 (with Senior Pastor)?	
Alliance 宣道會	137	69	98	18	25	34
Anglican 聖公會	4	2	4	1	2	2
Baptist 浸信會	103	47	80	30	12	23
Christian Community 華基聯會	53	1	37	15	2	3
Christian Reformed 改革宗基督會	6	6	5	1	1	1
Evangelical Free 福音道會	40	17	32	4	2	13
Gospel 福音堂	10	2	7	0	2	2
Lutheran 信義宗	5	1	5	0	2	4
Mennonite Brethren 門諾弟兄會	14	5	8	2	4	4
Mennonite 門諾會	3	0	2	0	2	2
Methodist 循道會	4	4	4	2	1	1
Presbyterian 長老會	7	5	7	1	3	3
Rhenish 禮賢會	1	1	0	0	1	1
Non-denominational 非宗派	53	20	31	12	11	13
	440	180	320	86	70	106
	% of 440 pastors	40.9%	72.7%	19.5%		

²⁷ Those churches that have pastors with doctorates also counted them with other degrees (Bachelor’s and Master’s).

Although 34% of the respondents reported with no lead pastor being in place, only 4% reported that they had no pastoral staff at all. 61% of respondents had 3 staff or less. This indicates that most Chinese churches in this survey functioned with a relatively small number of staff. It is common for churches to have 2 or more staff as there are often multiple congregations worshiping in different languages. It would be very taxing for a solo pastor to take care of multiple congregations for an extended period of time.

Chart 3.1 Number of Staff in Churches



A number of churches indicated that they had experienced turnover in their pastoral staff for the past 5 years (i.e., 2014~2018). The most common reason reported is “Changing Ministerial Field” (57 churches), followed by “Retire[ment]” (32 churches). Other reasons are listed in Table 3.4.

Table 3.4 Reasons for Changes of Pastoral Staff

過去五年間(2014年至2018年) 教牧同工轉職情況之原因 Reasons for changes of the pastoral staff in the past 5 years (2014-2018)	教會數目 Number of Churches
轉換工場 Changing ministerial field	57
退休 Retire	32
被辭退 Let go	15
健康 Health	12
升學 Further Study	5
辭職 Resigned	3
合約結束 Term Completed	2



Chapter 4:

Ministries

Wes Wong

This chapter addresses the various ministries reported by respondents to the survey.²⁸ Since only 106 churches provided their feedback, the analysis below is not all-encompassing. There may be other ministries which are carried out in the several hundred Chinese churches across our home and native land. Thus, the ministries identified in this survey could be just the tip of the iceberg. Moreover, short of profiling churches by denomination, location (metro area) and generation (age), the analysis highlights some observations that may be insightful. While this is not statistically

²⁸ Chapter 2 summarizes the survey data. This chapter drills deeper into some of the corresponding variables.

significant as the study cannot draw conclusion for the entire cohort of the Chinese churches in Canada, the analysis is still relevant to getting a glimpse into the ministries of those churches which participated in the study. For example, metro areas such as the GTHA and GVA have more ethnic Chinese demographics. Intuitively, there would be more Chinese churches in the GTHA and GVA, and they would have larger average attendances and more congregations.²⁹ Furthermore, churches in the larger metro areas would have higher opportunities to plant churches.³⁰ Finally, larger churches tend to have higher budgets to support their ministries.³¹

As indicated in Chapter 1, the first ethnic Chinese church was inaugurated in the 1890's. Although this church did not provide a response to the survey, it is still ministering, to the Cantonese and English-speaking, as well as the Mandarin-speaking in its community³². Now, 130 years later, many Chinese churches have worship services in both Chinese dialects and in English. Some services are bi-lingual (e.g., in both Chinese and English [中英雙語崇拜]). Many services are unilingual (e.g., Cantonese, Mandarin, and even Hakka). Further to Table 2.9, the charts below paint a view of the language-specific worship services in the 106 survey respondents. These churches also ministered to different age groups, especially the Children.

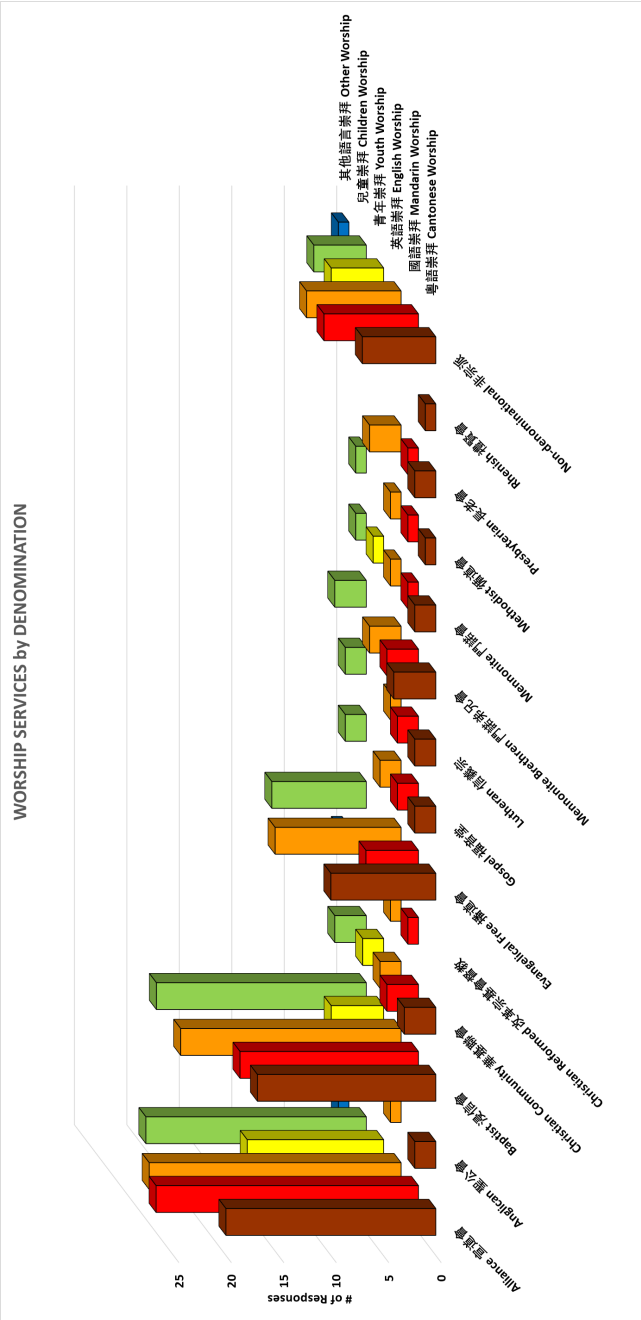
²⁹ Refer to Table 2.3 in Chapter 2.

³⁰ Refer to Table 2.13.

³¹ Refer to Tables 2.19, 2.20, and 2.21.

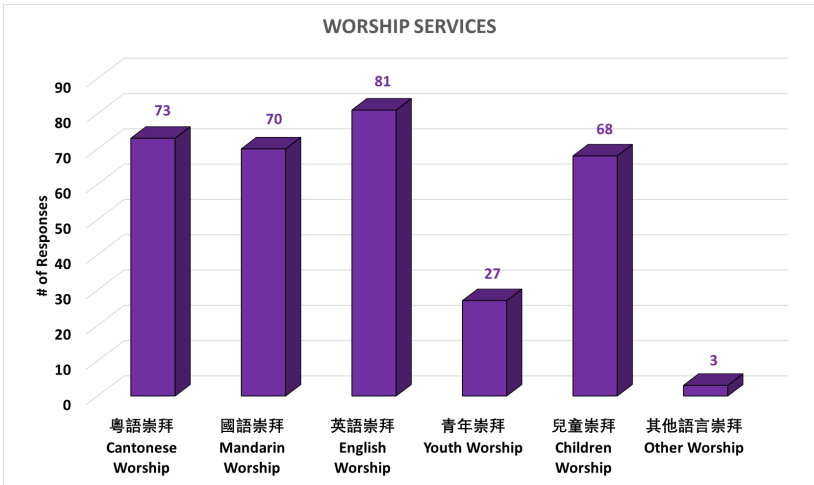
³² See Victoria Chinese Presbyterian Church, accessed June 5, 2020. <https://pccweb.ca/victoriachinese/worship-2/>

Chart 4.1 Worship Services by Denomination



In addition, churches have organized services catered to the needs of the young and the not-so-young. Other than the language and the age, many of the youths in our Chinese churches are locally born. The local-born Chinese have affectionately been referred to as CBC (Canadian-Born Chinese). Alas, they are also referred to as “2nd gen” suggesting that they are the cohort that came after the 1st generation immigrants. However, in the 21st Century, many who are born in Canada are post-2nd generation.³³ They are the children and grandchildren of the initial 2nd generation wave.

Chart 4.2 Worship Services



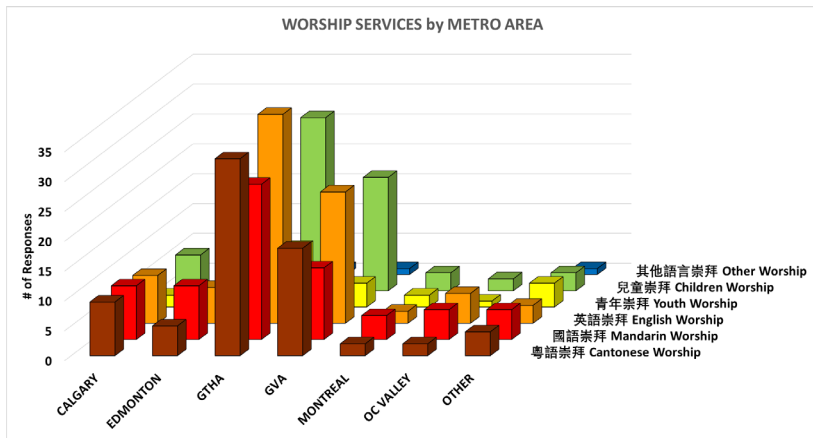
Churches in this survey did acknowledge the nuances among the children, the youths and the adults. There are intellectual, emotional, social, generational, and cultural differences which depend on the context. Builders, Boomers, Busters, and Bridgers have different

³³ 3rd generation and beyond. There were 34,945 2nd generation evangelical Chinese Christians versus 3,995 3rd (and later) generation according to 2011 National Household Survey (see Statistics Canada, 2011 *National Household Survey custom tabulation: E02062*)

needs and expectations.³⁴ Amidst the diversity, there still needs to be unity. However, this should not impose uniformity. A church would have a common purpose and vision, but it could have different means as to how to pursue that purpose and to realize the common vision. There is no one-size-fits-all method to minister to all the constituents in a church. There needs to be an intentional approach that depends on the context beyond just language and place of birth.

Churches across the land have multiple worship services. Most have English-speaking services, in addition to the Cantonese and Mandarin service.

Chart 4.3 Number of Worship Services by Metropolitan Area



³⁴ Statistics Canada group these generations based on birth year; e.g., Baby Boomers (1946—1965), Baby Busters (1966—1971), accessed July 10, 2020, https://www12.statcan.gc.ca/census-recensement/2011/as-sa/98-311-x/2011003/tbl/tbl3_2-1-eng.cfm. The Buster generation is also referred to as Generation X. The Builder generation is the pre-Boomer cohort of those born before 1946. The Bridger generation is the cohort that crossed the year 2000 threshold. These are also referred to as the Millennials, within which the Generation Y is the cohort born between 1972 and 1992, and Generation Z is the cohort born since 1993.

Based on the responses from each metropolitan area, Table 4.1 shows that churches which reported the different worship services had proportionately more English-speaking services than Cantonese services. For example, most of the GVA churches that responded to the survey had English-speaking services, and over 80% of the churches in the GTHA carried English-speaking worship services; in the Ottawa-Carleton Valley, over 80% of the respondents had English-speaking and Mandarin services, and only one-third of these churches carried Cantonese services. This could be attributed to the influx of Cantonese-speaking immigrants from Hong Kong in the late 1990's,³⁵ who now have children and grandchildren born in Canada and prefer to speak English in the Anglo regions of Canada.

However, this phenomenon could likely change as more immigrants may come to Canada from the Peoples' Republic of China as exemplified in Montréal and Ottawa. Regarding Montréal, there are relatively fewer churches with English-speaking services. One possibility could be that those who were born and grew up in Quebec would speak Chinese and French rather than English. It is also possible that many ethnic Chinese from Vietnam resettled in Montréal during the "Refugee Boat People" era in the latter part of the last century.

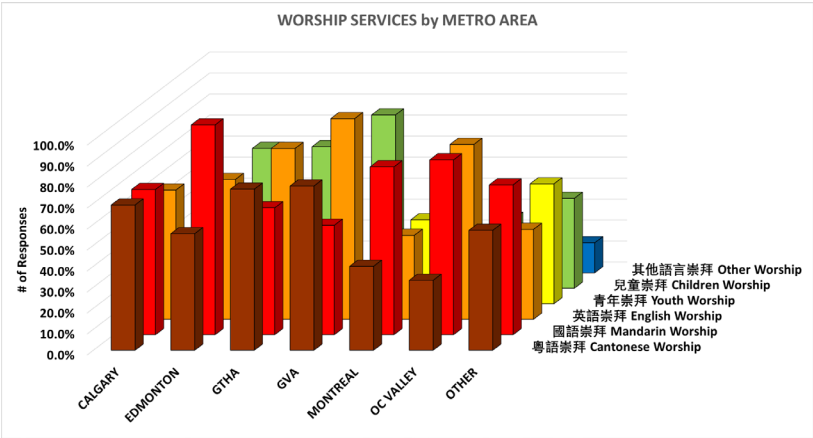
³⁵ Since the handover of Hong Kong to mainland China (July 1, 1997). An issue to be explored further in Chapter 5

Table 4.1 Worship Services by Metropolitan Area

METROPOLITAN AREA	粵語崇拜 Cantonese Worship	國語崇拜 Mandarin Worship	英語崇拜 English Worship	青年崇拜 Youth Worship	兒童崇拜 Children Worship	其他語言崇拜 Other Worship	Responses
CALGARY	69.2%	69.2%	61.5%	15.4%	46.2%	0.0%	13
EDMONTON	55.6%	100.0%	66.7%	44.4%	66.7%	0.0%	9
GTHA	76.7%	60.5%	81.4%	23.3%	67.4%	2.3%	43
GVA	78.3%	52.2%	95.7%	17.4%	82.6%	4.3%	23
MONTREAL	40.0%	80.0%	40.0%	40.0%	60.0%	0.0%	5
OC VALLEY	33.3%	83.3%	83.3%	16.7%	33.3%	0.0%	6
OTHER	57.1%	71.4%	42.9%	57.1%	42.9%	14.3%	7
							106

Chart 4.4 presents a graphical view of the data tabulated above.

Chart 4.4 Worship Services by Percentage of Metro Area Respondents



Another contributing factor to the different worship services is the size of the church. Chart 4.5 summarizes the distribution of the 106 church respondents by their average attendance. Table 4.2 describes the relationship between the attendance, the number and type of congregations. Note that most of the churches with 3 or more congregations had Cantonese, Mandarin, English-speaking and Children worship services. In particular, each of the 15 churches with 5 congregations had all these worship services. As illustrated in Chart 4.6, while the larger churches had multiple congregations, even the smaller churches also had multiple congregations.

Chart 4.5 Church Size and Number of Congregations

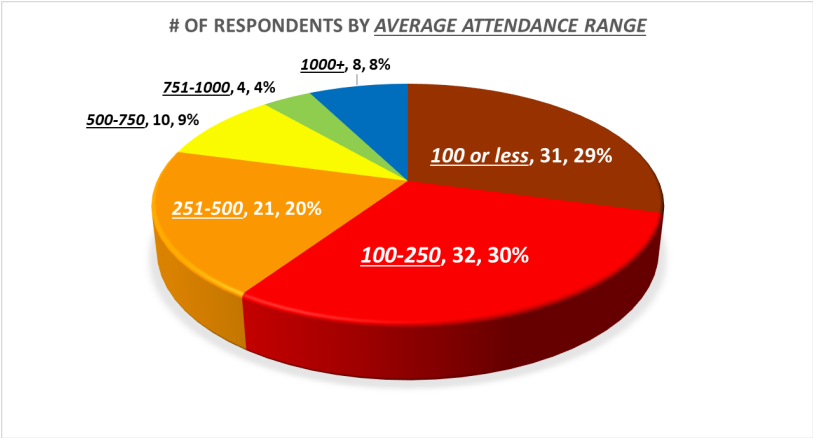


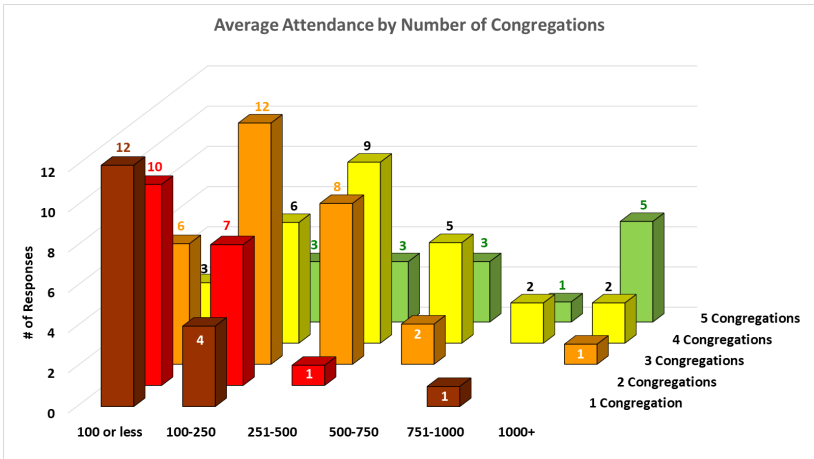
Table 4.2 Worship Services Demographics

AVERAGE ATTENDANCE	粵語崇拜 Cantonese Worship	國語崇拜 Mandarin Worship	英語崇拜 English Worship	青年崇拜 Youth Worship	兒童崇拜 Children Worship	其他語言崇拜 Other Worship
100 or less	16	16	10	7	12	
100-250	23	18	29	5	17	1
251-500	14	16	21	5	19	2
501-750	9	9	10	4	9	
751-1000	4	3	3	1	3	
1000+	7	8	8	5	8	
By Worship Services	73	70	81	27	68	3

NUMBER of CONGREGATIONS	粵語崇拜 Cantonese Worship	國語崇拜 Mandarin Worship	英語崇拜 English Worship	青年崇拜 Youth Worship	兒童崇拜 Children Worship	其他語言崇拜 Other Worship
1	7	7	2			
2	6	12	11	4	3	
3	22	10	27	3	24	1
4	23	26	26	5	27	1
5	15	15	15	15	14	1
By Worship Services	73	70	81	27	68	3

AVERAGE ATTENDANCE	1 Congregation	2 Congregations	3 Congregations	4 Congregations	5 Congregations	Responses
100 or less	12	10	6	3		31
100-250	4	7	12	6	3	32
251-500		1	8	9	3	21
501-750			2	5	3	10
751-1000	1			2	1	4
1000+			1	2	5	8
By Number of Congregations	17	18	29	27	15	106

Chart 4.6 Church Size and Number of Congregations



In addition to the worship services, many of the respondents had established Sunday School ministry, Fellowship and Small Groups, and weekly prayer meetings. More than one-half of the respondents did organize a ministry dedicated to Seniors.³⁶

Scripture records:

[T]he Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go. He told them, “The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.”³⁷

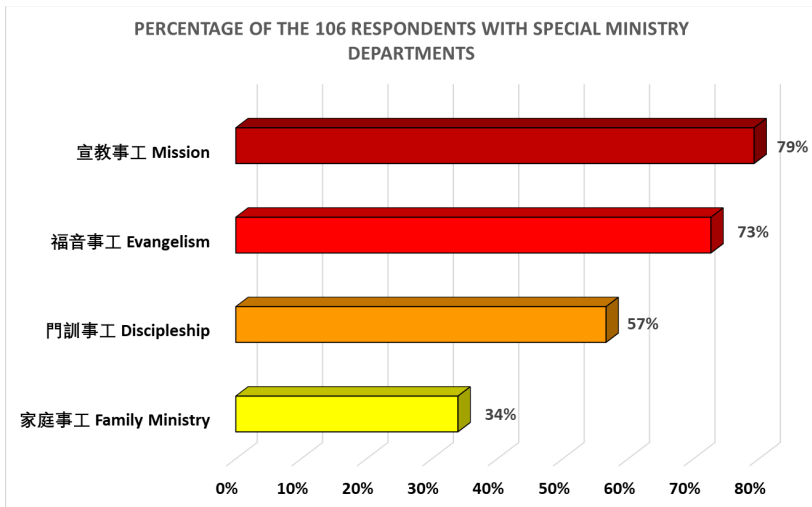
In the Great Commission, Jesus said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of

³⁶ Refer to Table 2.10.

³⁷ Luke 10:1—2.

all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”³⁸ Thence, many of the churches reported with ministries designated for mission, evangelism and discipleship,³⁹ with about one-half of the churches having pastoral staff exclusively responsible for them.⁴⁰ From Table 2.11, and illustrated in Chart 4.7, almost 4 in 5 churches had mission ministry, almost 3 in 4 churches had evangelism ministry, more than one-half of the respondents had discipleship ministry, and about one-third had family ministry.

Chart 4.7 Special Ministries



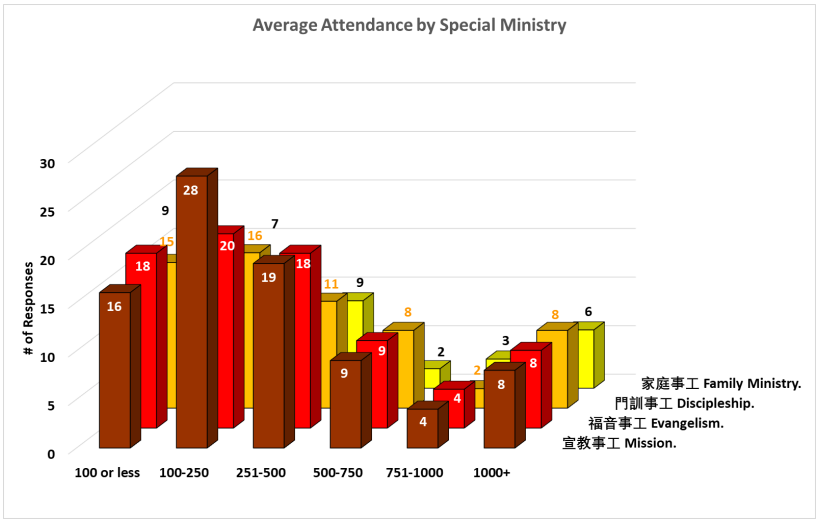
³⁸ Matthew 28:18–20.

³⁹ Refer to Table 2.11.

⁴⁰ Refer to Table 2.12.

Chart 4.8 shows that larger churches had all these special ministries. In particular, all 8 of the 1000+ size churches had mission, evangelism and discipleship ministries.

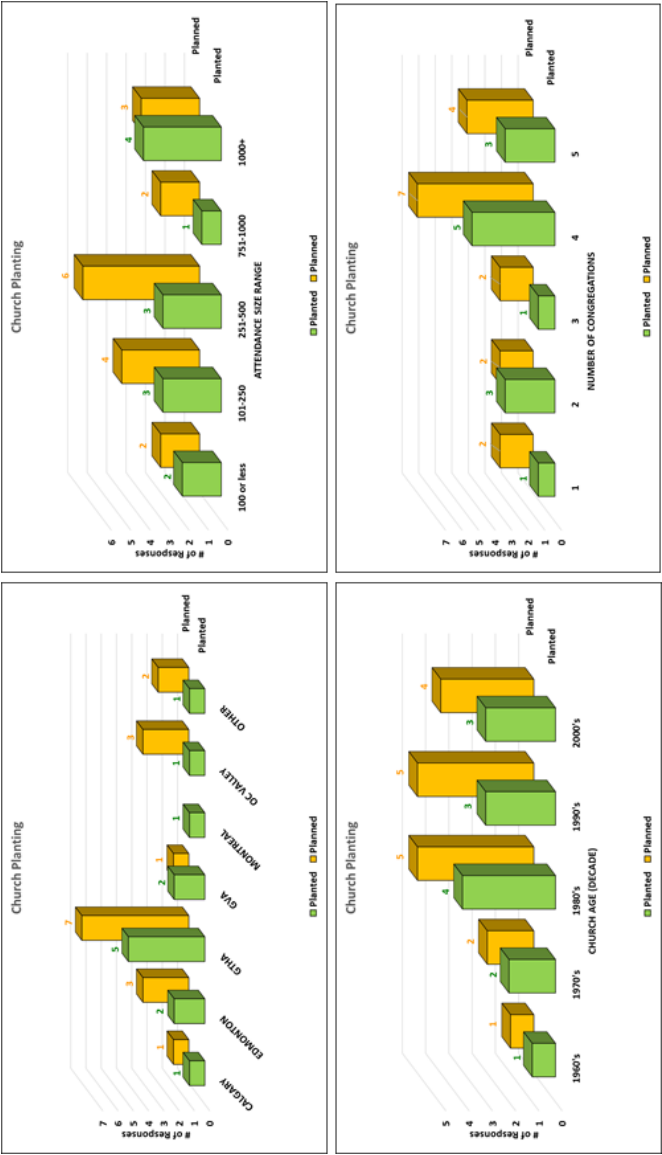
Chart 4.8 Church Size and Special Ministries



As churches carry out these dedicated ministries, they are blessed and grow, and they engage in church planting. Chart 2.6 summarizes Tables 2.13—2.15, and reports that 13 of the 106 respondents had planted in the 5-year period from 2014 to 2018. This begs the question of where the churches were planted and who planted them. Based on the survey data, churches were planted in the larger metropolitan areas. Note that in the GTHA, and in Calgary and Edmonton, churches had planted and indicated an intention to plant more churches. As indicated in Chart 4.9, there are several variables that drive church planting. These include the church age and size.

But, clearly, church planting reported in this survey was not limited to the large churches nor those with multiple congregations.

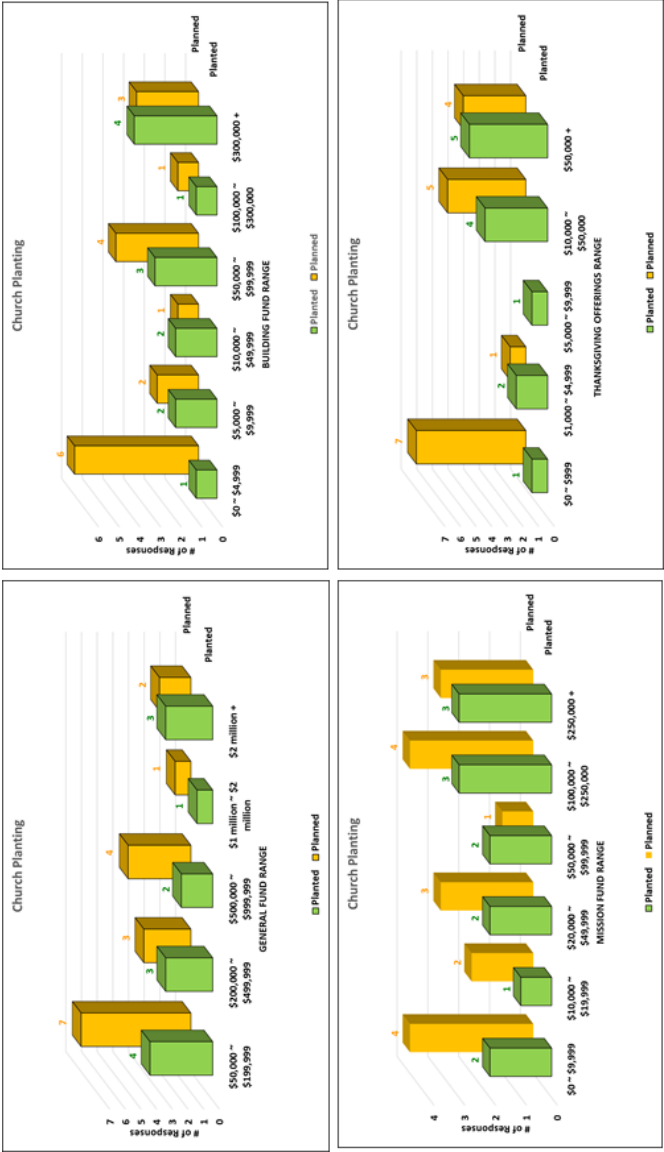
Chart 4.9 Church Planting Demographics



Other than the size of a church, one would expect that finance would be a contributing factor. It would be assumed that churches with

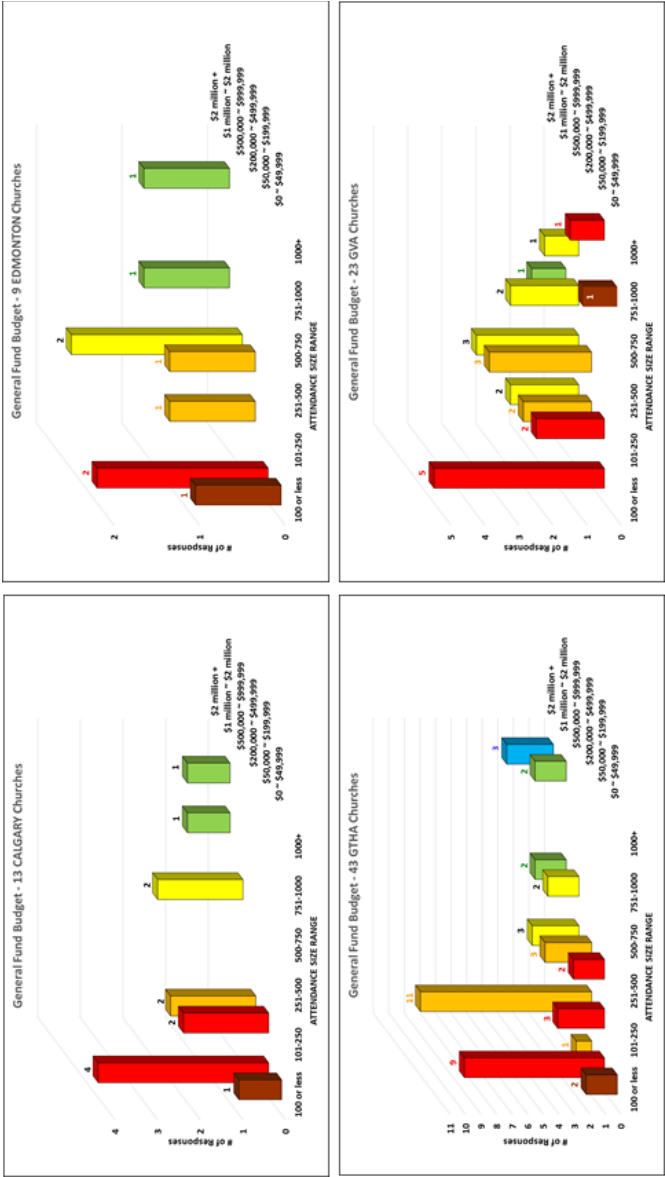
large budgets are church planters. Chart 4.10, however, indicates otherwise. Whereas churches with large General Funds do birth churches, so do those with much smaller budgets.

Chart 4.10 Church Planting by Financials



Below, the charts (4.12 - 4.14) summarize the various church funds by church size, for each metropolitan area.⁴²

Chart 4.12a General Fund by Attendance Ranges and Metropolitan Areas



⁴² GTHA, GVA, Montréal area, Ottawa-Carleton area, Calgary and Edmonton.

Note, however, that a large church in Richmond, BC, reported small budgets. A very large church in Burnaby, BC, reported a relatively small General Fund budget, yet its General Expenses were much higher. These anomalies could be due to errors in those churches’ data entry.

Chart 4.13a Building Fund by Attendance Ranges and Metropolitan Areas

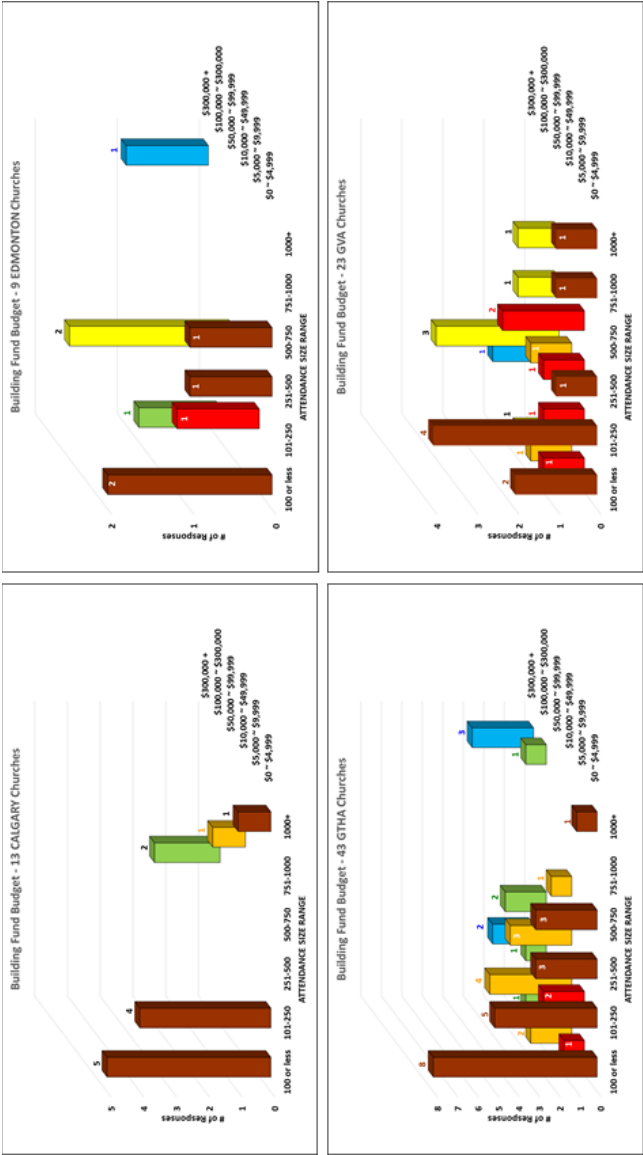
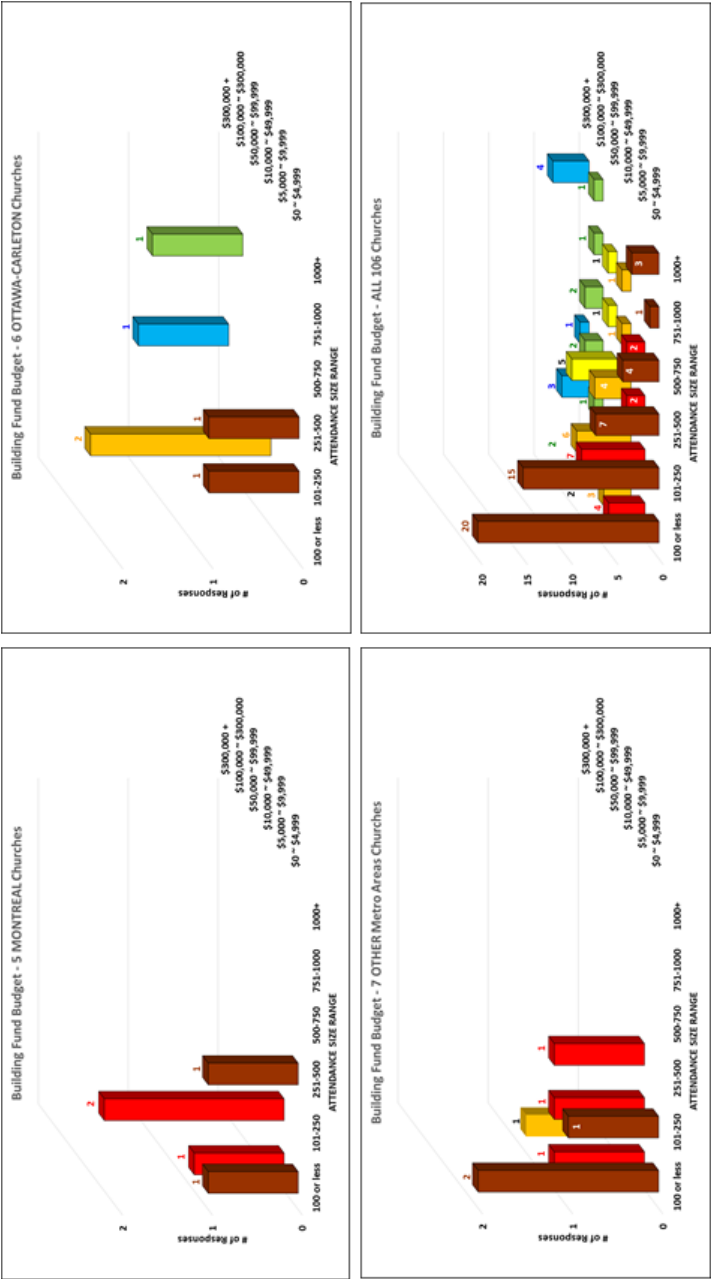


Chart 4.13b Building Fund by Attendance Ranges and Metropolitan Areas



Large churches in this survey did not have a monopoly in church building endeavours. It appears that smaller churches also had Building budgets, either accumulating for their building projects or paying off their mortgages.

Contrary to the popular aphorism, money is not the root of evil. Rather the biblical teaching is, “The love of money is a root of all kinds of evil.”⁴³ As Charts 4.14 and 4.15 indicate, the Chinese churches in this survey carried generous Mission Funds. At least two-thirds of the 106 respondents had \$10K+ Mission Funds.

⁴³ 1 Timothy 6:10.

Chart 4.14a Mission Fund by Attendance Ranges and Metropolitan Areas

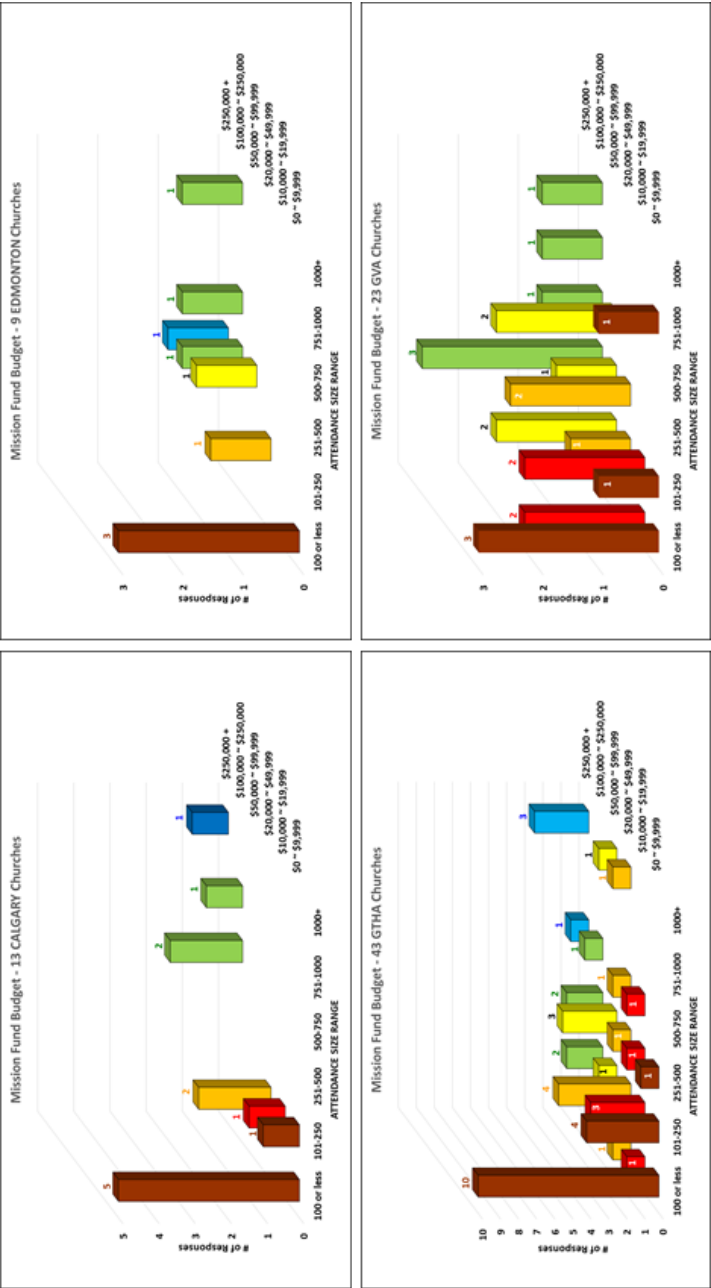


Chart 4.14b Mission Fund by Attendance Ranges and Metropolitan Areas

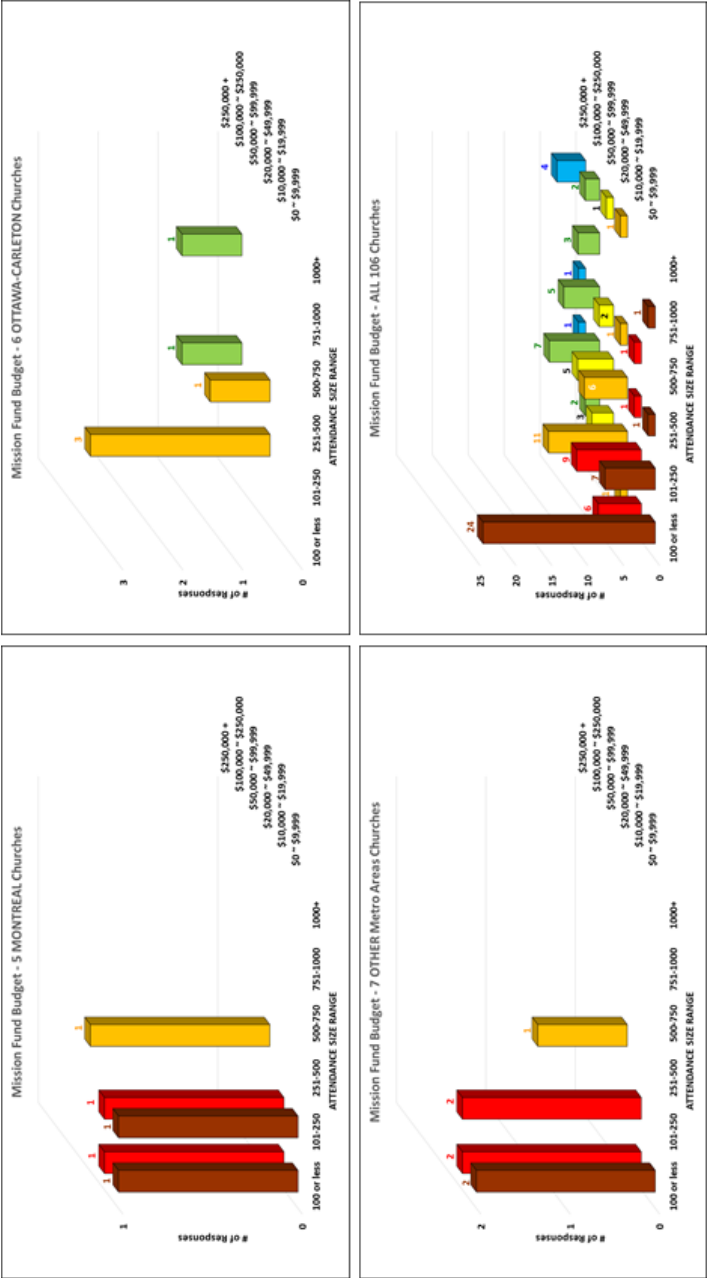
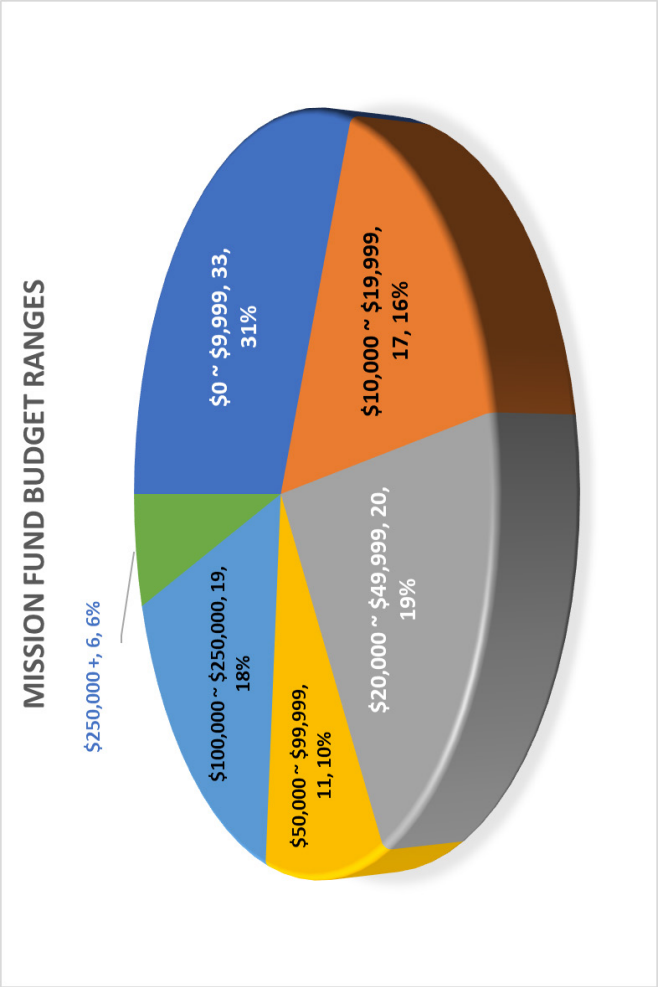


Chart 4.15 Mission Fund of the 106 Churches





Chapter 5:

Issues

Enoch Wong

The *General Survey of the Chinese Churches in Canada (2019)* was conducted with the intent to establish a baseline understanding of the landscape of the Chinese churches in Canada. Apart from collecting data pertaining to the basic measurements of the churches' well-being through a quantitative survey, two semi open-ended questions were included towards the end of the instrument. One was specifically designed to pinpoint the three “major challenges” that

each respondent was facing as a local church.⁴⁴ Another separate question was posed to understand how each respondent perceived to be the three “major challenges” that they believed the Chinese churches in Canada were collectively confronted with.⁴⁵ These two questions were followed by the last, an open-ended, question: “Is there anything not captured in the survey that you want to tell us?”⁴⁶ To further understand the concerns, this chapter provides an analysis to the responses to each of these questions.

As this report is being assembled, the global communities are plagued by the pandemic of COVID-19, which is creating an unprecedented havoc among populations around the world, and faith communities in Canada are not exempted. Unfortunately, the survey was closed in March of 2020 with most of the responses collected in 2019. As a result, no impact of the coronavirus was identified as an issue by the respondents. Hence, the report cannot give an account of how such a devastating disease has been wreaking its blunt forces on the well-being of both believers of Christ and His churches. However, the palpable impact is vividly seared in our mind, as worship venues are forbidden to open for quite sometime and social distancing⁴⁷ is to be strictly observed. Most, if not all, of the churches have been forced to administer much of its ministries through digital means, with Sunday services being delivered online, either pre-recorded or live-streamed. And many churches and para-church organizations are confronted with major financial shortfall, with a few perhaps even contemplating closures. This paradigm shift has no doubt raised many questions on the leaders’ mind. Yet however meaningful and pressing these concerns may have been,

⁴⁴ Question 28

⁴⁵ Question 29

⁴⁶ Question 30

⁴⁷ Also known as “physical distancing”

they would have to be addressed elsewhere, as it is a different course for a different horse. We turn our attention to the local church issues identified by the respondents in the next section.

CHALLENGES THE LOCAL CHURCHES ARE FACING

As noted in Appendix C, the survey received 106 responses, over 60% of which were completed by those who could be the proxy decision makers for the faith institutions they represented (e.g., 50 completed by senior pastors, and 14 by lay leaders). But when it comes to addressing to the question: “Three major challenges that you think your church is currently facing,”⁴⁸ 104 of 106 respondents did reply with 3 issues as requested and the remaining 2 respondents provided no input (1 completed by a church administration office, the other a senior pastor). And as anyone can imagine, each local church faces unique challenges depending upon a few contextualized influencing factors such as: where they are situated; the makeup of the congregants and different congregations, and where they are in terms of their church life cycle (e.g., church planting stage; growth, plateau or decline). The respondents’ answers, therefore, represented a wide range of challenges their churches were confronted with. However, after examining the entries and categorizing what may be common among them, the following ten themes are identified (see Table 5.1). These themes are the top-end summarization of groups of similar issues identified within those purviews and can be understood as broad phenomena. That said, only six are discussed in detail in this report as they represent responses that reflect roughly 20%, or higher, of the 104 responses noted earlier (See Table 5.2).

⁴⁸ Question 28.

**Table 5.1 The Ten Challenges Local Churches Are Facing
(n= 106; no entries=2)**

Challenges
Next Generation English-speaking Ministry
Laity Ministry (Discipling, Mobilization)
Aging Congregants/Pastors
Retirement/Absence/Succession of (Senior) Pastors
Lack of Resources (Facilities Finance)
Leadership (Vision, Strategy, Leadership Development)
Changing Demographics/Cultural Impacts
Evangelism/Missional Engagement/Mission
Inter-Congregational Issues
Lack of Spiritual Health/Growth

**Table 5.2 Top Six Challenges Local Churches Are Facing
(n= 106; no entries=2)**

Challenges	# of responses (%)
Next Generation English-speaking Ministry	40 (37.7%)
Laity Ministry (Discipling, Mobilization)	30 (28.3%)
Aging Congregants/Pastors	27 (25.5%)
Retirement/Absence/Succession of (Senior) Pastors	26 (24.5%)
Lack of Resources (Facilities, Finance)	23 (21.7%)
Leadership (Vision, Strategy, Leadership Development)	20 (18.9%)

That said, the report does not suggest that the other four should be dismissed as irrelevant. For example, though the theme of Evangelism, Missional Engagement and Mission Endeavor does not make itself to the top six, it is undoubtedly a core ministerial mandate right at the heart of any local evangelical church as it strives to fulfil the Great Commission of the Lord in discipling all ethnicities no matter where they are. The fact that as an issue Evangelism is ranked out of the top six, receiving only 12 responses (11.5%), could be due to a variety of reasons, not the least of which is that local churches these respondents represented might feel that by and large they were doing well in their evangelistic efforts and thus did not see it as an issue.

1. Next Generation English-speaking Ministry

The fact that the issue of Next Generation English-speaking Ministry is top of mind in 40 of 106 respondents (37.7%) should not come as any surprise to the Chinese churches in Canada. Be it the phenomenon of the “Silent Exodus” or raising up English-speaking leaders in the local church, this broad issue has been palpably felt at most of these churches. National studies of the local-born cohorts have been well pursued. For example, Enoch Wong addresses the issue of why the second-generation Chinese Evangelicals departed their parents’ church for non-immigrant congregations of their own choices through the lenses of ethnicity, faith and servant-leadership.⁴⁹ And Enoch Wong et al. examine what motivate some local-born Chinese Christians to continue to thrive in the immigrant churches, and why others disassociate themselves from their congregants with some in this cohort even jettisoning their faith

⁴⁹ Enoch Wong, “How am I going to grow up?” *An Exploration of Congregational Transition Among Second-Generation Chinese evangelicals and Servant-Leadership*. (Unpublished PhD dissertation) (Spokane: Gonzaga University, 2015)

altogether.⁵⁰ The issues grouped under the theme of Next Generation English-speaking Ministry are by no means homogeneous, and they touch upon such important areas as development of English-speaking leaders and division between the Chinese-speaking and English-speaking Congregations over the vision of the church. Be that as it may, how to mitigate the exodus of the local-born from the Chinese churches in Canada and the need to establish a thriving English-speaking ministry, how to sustain English ministry, raise up the children to be disciples are the prevalent concerns. Remarks such as the followings illustrate this critical issue as being top of mind in the respondents: “Losing membership in English congregation”; “英文堂年輕人的流失 (Exodus of youth in English Congregation)”; “2nd Generation Exodus”; “Intergenerational ministry”; “Young Generation Spiritual Growth.”

Though we cannot draw any correlation as the number of the respondents we collected does not reach the 95% confidence level as explained in Appendix A, the correspondence between this issues and the Chinese churches in Canada at large is quite clear: this theme appears to show up more prominently in the churches with congregation size less than 500, totaling about 72.5% of the responses (i.e., 29 out of 40). Specifically, 38.7% within churches whose size was <100 identify English ministry as one of the three key issues they faced, whereas 31.23% stated the same issues for churches within 100-250; and 33.33% from that of 251-500. In addition, many of these churches fell into the category of carrying a general budget of less than \$200,000 (45%). It appears that the stake was higher for these smaller churches with lower budgets than others

⁵⁰ Enoch Wong et al., *Listening to Their Voices: An Exploration of Faith Journeys of Canadian-born Chinese Christians*, Rev. Ed. (Toronto: CCCOWE Canada, 2019)

in facing the challenge of establishing a thriving English-speaking ministry in their churches.

2. Laity Ministry (Discipling, Mobilization)

Similar to the Next Generation English-speaking Ministry, the theme of Laity Mobilization is also a summation of multiple issues identified by the respondents that can be categorized under such a theme, as it was registered by 30 of 106 the respondents (28.3%). Of the issues pointed out by the respondents, two areas stand out: “discipleship (ranging from strategy to training to daily following of Christ)”; and “lack of laity participation in ministry”. The following remarks shed light on these issues: “參與事奉人少 (Lack of participation in ministry)”; “不足夠事奉人員 (Inadequate people to serve)”; “Emphasis on discipleship”. And the singular phrase “discipleship” and its associates (e.g., discipleship training) showed up in 13 responses out of 30.

One can surmise that these two concerns go hand in hand. Insufficient attention to discipling, or lack of commitment on the part of believers to follow Christ wholeheartedly in living out their faith conviction would likely lead to their lack of appetite in the involvement of church ministries. Looking at the discipleship issue from the perspective of what the churches in the survey did provide as either training or a focused approach in raising them to be intimate followers of Christ, 57% of the 106 respondents reported to have a special department for “門訓事工 or Discipleship” as part of their ministry.⁵¹ However, 1 out of 106 respondents named “discipleship training” as a dedicated service in that church.⁵² While

⁵¹ See Chart 4.7 & Question 6

⁵² See Question 7

emphasis on discipling can also be embedded in many of the ministries Chinese churches deploy in their own context, the presence of intentional, upfront explicit discipleship pursuit amongst the churches these respondents represented was keenly felt. But in the same breath, respondents who registered the issue of discipling (30 of 106) as a challenge were those with the core basic programs of “fellowship”; “small group”; and “Sunday school,” well entrenched in their churches (e.g., 83.4% of those who identified this issue also report “fellowship” as one of the key ministries their churches provided; 80% for “small group” and 83.4% for “Sunday school.”) These responses beg a key question: why would these “bread and butter” ministries at the Chinese churches not have a corresponding impact in raising disciples and helping believers to grow and be mature?

As to the issue of “lack of lay participation in ministry,” another sobering observation can be gleaned from the survey. In registering this issue, these respondents appeared to echo the Lord’s observation: “The harvest is plentiful, but the workers are few.”⁵³ Though overall survey responses indicated 45 churches reporting 50% of lay involvement in ministry⁵⁴, looking further into the correspondence between the issues of “lack of lay participation in ministry” and congregational size, it does not come as a surprise that it was registered higher by respondents from churches with less than 100 congregants (35.5%), compared to 25% to 28.6% from churches between 100 to 250 and 251-500 respectively. With respect to financial resources, or the lack of, 47% of these respondents came from churches with a budget of less than \$200,000. With these analyses in mind, though there appears to have been efforts in

⁵³ Matthew 9:37

⁵⁴ See Chart 2.7

focusing on discipling and motivating lay ministry in these churches, one can suggest that the lesser the wherewithal, both human and financial, the more the issues of Laity Participation and Discipleship tend to show up among them.

3. *Aging Congregants and Pastors*

The next top concern on the mind of the respondents is related to the overall theme of Aging, be it their pastors or the congregants, as it was reported by 27 of 106 responses (25.5%). Similar to the first two themes, this one also appears to be more prevalent in churches of smaller sizes. For instance, 16.3% of churches with less than 100 registered with this issue, 34.4% for churches with size 100 to 250; and 23.6 % for those from 251-500. When the issue points to the aging of congregants, 9 of the 27 respondents explicitly stated that it is related to the Cantonese congregations (e.g., “粵語堂會眾老化 [Aging of Cantonese Congregation]”; “Aging Cantonese community.”), while others simply noted aging as a challenge in general. This is further evident from the analysis of the survey data: within the roster of responses which reported currently having a vacancy of a Senior Pastor,⁵⁵ 33.3% viewed this to be a pressing issue, while 25.7% shared the same urgency with those respondents who had a Senior Pastor. Furthermore, the challenge lingered in those churches who anticipated the pastoral retirement to occur in the next 3 years (33.3%). Finally, this issue shows no favour when it comes to the financial resources available to the churches, as it shows up consistently across churches with budgets between \$50,000 to 2 million dollars (97 of 106) (i.e. 23% for churches with general budget from \$50,000 to \$199,999; 30% for those with \$200,000 to \$499,999; 21% for those with \$500,000 to \$999,999 and

⁵⁵ Question 18

33.3% for those with \$1 million to \$2 million). Simply put, the issue of aging has very little to do with the churches' financial health.

To a large degree, the issue of aging in the Cantonese congregations is merely reflecting an overall reality many Chinese churches in Canada are confronted with. Of the 106 responses the survey received, 47 churches were founded in the 1970s and 1980s,⁵⁶ with the first comers to these churches mostly being the believers originally emigrated from Hong Kong. Of the 43,945 Chinese Christian immigrants identifying Hong Kong as their place of origin, which is the most likely indicator of their mother tongues being Cantonese, according to 2011 National Household Survey, the latest census that Statistics Canada conducted religiosity in Canada, 38,800 came to the country between 1971 to 2,000 (88.3%), (compared 27,910 or 47.9% of 58,260 Chinese Christians from China).⁵⁷ While no age distribution has been obtained for this cohort, it is likely that they follow the aging pattern of Hong Kong immigrants in general. According to Census 2016, Hong Kong immigrants who came to Canada after 1980 amounts to 164,545, of which 69,810, or 42.4%, are over 55 (47,060 between 55 - 64; 22,750 over 65).⁵⁸ Adding to this group is another 46,805 who emigrated to Canada from Hong Kong before 1981.⁵⁹ Though the age breakdown of the latter cohort is also not readily available, one

⁵⁶ Question 3

⁵⁷ Statistics Canada, 2011 National Household Survey custom tabulation: EO2062.

⁵⁸ Statistics Canada, *2016 Census of Population, Statistics Canada Catalogue no. 98-400-X2016202*. (Ottawa: Government of Canada, 2019), accessed June 15, 2020, <https://www12.statcan.gc.ca/census-recensement/2016/dp-pd/dt-id/Rp-eng.cfm?APATH=3&DETAIL=0&DIM=0&FL=A&FREE=0&GC=0&GID=0&GK=0&GRP=1&LANG=E&PID=110558&PRID=10&PTYPE=109445&S=0&SHOWALL=0&SUB=0&THEME=120&Temporal=2016&VID=0&VNAMEE=&VNAMEF=>.

⁵⁹ *ibid.* Statistics Canada, *2016 Census of Population, Statistics Canada Catalogue no. 98-400-X2016189* (Ottawa: Government of Canada, 2019), accessed June 15, 2020, <https://www12.statcan.gc.ca/census-recensement/2016/dp-pd/dt-id/Rp-eng.cfm?APATH=3&DETAIL=0&DIM=0&FL=A&FREE=0&GC=0&GID=0&GK=0&GRP=1&LANG=E&PID=112450&PRID=10&PTYPE=109445&S=0&SHOWALL=0&SUB=0&THEME=120&Temporal=2016&VID=0&VNAMEE=&VNAMEF=>.

could surmise that as of the Census 2016, assuming 80% of this group (37,444) arrived in Canada with an average age of 25, this cohort is at least 65 and above as of 2020. In short, for the 211,350 immigrants from Hong Kong, 107,254 (37,444 from the pre-1981 cohort; 69,810 from the post 1980 cohort) are likely to be over 55, accounting for slightly more than half of the Hong Kong immigrants in Canada (50.7%).⁶⁰ This phenomenon of aging is further aggravated by a decline of Hong Kong immigrants in the 2000s and 2010s (i.e., 7,949 from Hong Kong compared to 286,937 from China from 2008 to 2017), thus reducing the population size for Cantonese congregations for evangelization, despite the ongoing devotion to the Lord's Great Commission by the Chinese churches.⁶¹

Whether there will be an upcoming influx of new Hong Kong emigrants or the returning of the 300,000 Canadian passport holders currently residing in Hong Kong back to Canada (assuming most are of the Chinese ancestry) as a result of the recent drastic shift of the political landscape in the former British colony remains to be seen. Over the last two years, if not longer, Hong Kong has faced traumatic disruption with mass demonstrations and protests being staged in opposition to the interference by the Chinese Government in the local political affairs which, one way or the other, has upset the stability and the somewhat democratic fabric of the Island. Irrespective of the implications on the demographics of Hong Kong immigrants in Canada or the returnees, there continues to be opportunities to evangelize the local Cantonese speaking Canadians from Hong Kong, Macau, and Quangdong Province of China here in Canada, especially in the major cities such as the Vancouver &

⁶⁰ Statistics Canada Catalogue no. 98-400-X2016189.

⁶¹ Government of Canada, "Canada - Permanent residents by source country", in *Facts and Figures 2017: Immigration Overview - Permanent Residents (2019)*, accessed June 15, 2020, <https://open.canada.ca/data/en/dataset/082f05ba-e333-4132-ba42-72828d95200b>

Toronto Census Metropolitan Areas (72,760 & 101,175 respectively according to 2016 Census).⁶² Though this cohort may be aging, their need for connection and searching for purpose in life ought to continue to be one of the priorities and opportunities for the Cantonese-speaking congregation to address.

4. Retirement/Absence/Succession of (Senior) Pastors.

Closely related to the theme of Aging in the responses to the major challenges the local churches were facing is the theme of Retirement/Absence/Succession of (Senior) Pastors (26 of 106 responses; 24.5%). Half of the responses described the conundrum with such terms as: “Succession”; “Find” or “Search” to reflect their angst of having to face the somewhat daunting challenges of finding pastors to labour in their vineyards. Similar to the theme of Aging, Retirement and Succession was reported consistently in the mid to small size churches (25.8% for churches less than 100; 18.7% in those with 100-250; and 38.1% for churches with 251-500). And understandably, this concern was registered higher in those churches which already had a vacancy of the senior pastor than those which did not: 33% vs. 20%. However, the scenario turns around when it is understood through the lens of anticipation of the retirement of pastors 29.6% of those churches who identified a pastor retirement in the next 3 years (i.e. 2019~2021) registered succession as a challenge, compared with 22.8% of those churches who did not anticipate such a situation to occur.

The theme of Retirement/Absence/Succession does cover a variety of issues in the vacancy of pastors in the churches that the respondents represented. For instance, overlapping with the English-

⁶² Statistics Canada, *2016 Census of Population, Statistics Canada Catalogue no. 98-400-X2016189*

speaking ministry (i.e., the first theme) is the challenges of finding English-speaking pastors. However, most of the responses carried a narrative corresponding to the theme of Aging and the Succession of the Senior Pastors (e.g. 9 of 26 explicitly spoke to the Senior pastors). In addition, of the 26 responses who remarked about pastoral succession in the narrative, 12 (46%) were from respondents who also identified vacancy of Senior Pastor elsewhere in the survey (i.e., the question: “Is there a Senior Pastor leading your church?”, with 36 answering “No”).⁶³ This has been a pressing issue for the churches in this survey for the last little while, as 32 of 106 (28%) cited “Retire(ment)” as the reason when asked the questions: “Reasons for changes of the pastoral staff in the past 5 years (2014~2018).”⁶⁴ For reasons stated in the previous discussion, many churches were founded in the 1970s and 1980s, and most of their founding pastors or pastors in Cantonese congregations are likely to have reached, or be near, retirement age.

Yet another stark reality shows up in another answer to the same question that points to the attrition of pastors, as 57 of 106 (53.8%) responses cited “Changing ministerial field” as the reason why changes in pastoral staff took place.⁶⁵ Understandably not all pastors are likely to stay put for a lifelong devotion to a single ministerial engagement with a local church. And on different occasions and for different reasons, pastors would leave their current roles either for shepherding in other churches or for involvement in parachurch organizations. Whether it is retirement or changing ministerial field, the attrition rate reported in this survey is somewhat alarming. As leaders depart from their role in the ministries or their organization,

⁶³ Question 18

⁶⁴ Question 17

⁶⁵ Question 17

successors are required to take over from the incumbents. At times, the circumstances of the leader's departure have often caught the Board by surprise with Board members having found themselves unprepared to address the succession challenge. Though not probed in this survey, this theme of Retirement and Succession raises several questions about the preparedness and the process to recruit successors (e.g., an open process through advertisement in appropriate media or a closed case in which the incumbent looks for his/her successor),⁶⁶ as well as whether churches are providing adequate resources to support the retirement of the pastors. These questions point to a deeper level of how decision of such a matter is being made: is succession determined by the incumbent alone? By a group of lay leaders? By a placement committee well represented by all the stakeholders in the church? Or through appointment by the denomination? While it appears that this issue may persist in the next little while in the Chinese churches in Canada, and while preparedness is easily said than done, the exercise of foresight is nonetheless necessary to be proactive in preparation for addressing this theme of issues.

5. *Lack of Resources (Facilities, Finance)*

Next on the list is related to Lack of Facilities and Finance that the respondents were facing in mobilizing their ministries (23 of 106, 21.7%). When it pertains to facilities, the narratives covered a few areas, ranging from inadequate parking space to space shortage for ministries, to renovation of existing facilities or new building project. And for the financial challenges, apart from the large financial obligation that the building and renovation initiatives typically place on the churches, a few respondents identified decline

⁶⁶ Another option is via pastoral pools or connected networks of pastoral resources

in offerings as a challenge they faced. The following comments highlight these concerns: “建堂 (New Building Initiative)”; “Church Building Project”; “Financial”; “Finance”; “Limited Resources”; “Church building and facility (including [the] parking lot) can't meet exceeding needs”

Not surprising, the theme of Lack of Resources was more evident in smaller churches (29% and 18.75% in churches with 100 or less and 100-250, respectively) than mid-size churches (9.52%). But it still begs the question on why that is the case. Could it be the ministry expansion of these smaller churches had outgrown their facilities faster than their mid-size counterpart? Yet interesting, from the perspective of the general budget such an issue showed up not only in churches with less resources (33.3% for churches with budget under \$50,000 and 25.64% with budget between \$50,000 and \$199,999), it was equally apparent in churches with a budget between \$500,000 to \$999,999 and in those between \$1 million to 2 million (26.32% and 44.4%). But taken as an aggregate without the breakdown of church size, 8 of these 23 (34.8%) respondents identified Laity Ministry as issues, highlighting the connection that might have existed between inadequate resources and mobilization of ministry in the churches they represented.

6. Leadership (Vision, Strategy, Leadership Development)

The last of the top six themes that the 104 respondents identified as a concern to their local churches has to do with the broad theme of Leadership, as 20 of 106 (18.9%) highlighting it explicitly in their response. Similar to the other themes, Leadership is a broad topic that includes such concerns as “lack of vision”, “absence of strategy” and the need for “leadership development” at these churches. Of all

the replies the respondents pointed to this critical issue, a singular comment best typifies this daunting challenge: “領袖荒(Leader shortage).” Of these 20 responses, 6 also identified Succession and/or Absence of Pastors as an issue. This theme showed up mostly and evenly in churches with a general budget ranging for \$50,000 to \$199,999 (4), \$200,000 to \$499,999 (7), \$500,000 to \$999,999 (6), and \$1million to \$2 million (2). But examined from the perspective of congregational size, the issues showed a reverse correspondence, as 12.9% identify this as a concern for congregations with size less than 100; 18.7% in those which is 100-250; 19% in 251-499; 35.7% 500-1,000.

As John C. Maxwell put it succinctly: “Everything rises and falls on leadership.”⁶⁷ The critical need for pastoral leadership cannot be underestimated or overlooked. As Christ laid down his life as a sacrificial model for servant-leadership for the church, so must we follow his example. Indeed, the conception of leadership can be very broad and for that reason, all previous five themes can in fact be part of the purview of leadership. Leadership foresight can in fact be required to address the issues of English-speaking ministry, Aging and Succession of Pastors. Stewardship, another key dimension of leadership practice, is appropriate for tackling the Resources and Facilities issue. Finally, shepherd leadership would be the right perspective to mitigate the concern for Lay Ministry, be it mobilization or discipleship.

Yet what comes as a surprise is the fact that the Leadership theme ranks at the bottom of the top six as a collective challenge for the

⁶⁷ John C. Maxwell, *The 21 Indispensable Qualities of a Leader: Becoming the Person Others Will Want to Follow*. (Nashville: Thomas Nelson, 1999), xi

local churches. While no further possible causes for this theme were solicited, one can surmise a speculation. By leadership, the focus of the respondents may very well be placed on leaders as a person as opposed to the contextual relationship between leaders, followers and the influences that exist between the two.⁶⁸ Little wonder, that only broad description was reported in this theme. For example, 6 out of 20 responses to this theme specifically evoked training and preparation of leaders as a problem, and 1 respondent stipulated leader's burnout as an issue, while other responses merely pointed to "leadership" as a concern. In the broader area of leadership, only one response clearly identified the lack of vision as a problem, and another one on the church leadership not being "strategic." Could it be that Chinese churches may talk about leadership but don't quite grasp what it completely entails (the need for establishing clear vision, enunciating crisp mandate, and rooting themselves firmly in the foundational biblical values); or could it be that though they know what these are, they are either not comfortable leading with these aspects of the key leadership dimensions, or simply pay lip service without complete "buy-in" of these practices. Irrespective of what the reasons might be, leadership in the Chinese churches continue to be an area of further study and research worthy of pursuit for the Lord's kingdom, lest they continue to find themselves "stuck in the middle," rather than "re-igniting the vision" for the Lord.⁶⁹

⁶⁸ Peter G. Northouse, *Leadership: Theory and Practice*. 6th Ed. (Thousand Oaks, SAGE, 2013), 5; Walter C. Wright. *Relational Leadership: A Biblical Model for Influence and Service*. (Colorado Springs, Paternoster, 2009), 8.

⁶⁹ Enoch Wong et al., (2019), 264-268

CHALLENGES THE CHINESE CANADIAN CHURCHES ARE FACING

As the attention is turned to the responses to the second semi open-ended question, “Indicate three major challenges you think the Chinese churches in Canada are currently facing,”⁷⁰ a striking similarity to their responses to the challenges the local churches were facing is evident. For this question, of the 106 responses received, 4 provided no answer with another one filled out by a church’s administrator specifically stating: “We don’t know.” Table 5.3 captures the top ten challenges from the responses to this question.

**Table. 5.3 Top Ten Challenges;
& Facing the Chinese Churches in Canada**

Challenges
Next Generation English-speaking Ministry
Cultural or Societal Engagement (e.g., Secular Culture Onslaught & Cultural Dialogue/Relevance of Church)
Aging Congregants/Pastors
Laity Ministry (Discipling, Mobilization)
Retirement/Absence/Succession of (Senior. Pastors)
Leadership (Vision, Strategy, Leadership Development)
Immigrant Church Culture
Inter-Congregational Challenges/Conflicts
Evangelism/Mission
Truth Matters (Preaching, Theology and Training)

⁷⁰ Question 29.

When the challenges are narrowed to the top six, five of the themes are identical to the challenges the local churches were facing. To the degree that there may be an exception, it is more a difference in degree than in kind. The only response, ranking second in the top 6, that is unique to this category can be framed as a theme of Cultural or Societal Engagement (e.g., Secular Culture Onslaught & Cultural Dialogue/Relevance of the Church). For this reason, comments on the overlapping five issues in this section will be focused more on the unique aspects of the responses specific to the Chinese churches in Canada that are not shared with that of the local churches. Table 5.4 provides the details of the responses.

Table 5.4 Top Six Challenges Chinese Canadian Churches Are (collectively) Facing (n = 106; no entries/ “We don’t know” = 5)

Challenges	# Of responses (%)
Next Generation English-speaking Ministry	57 (53.3%)
Cultural or Societal Engagement (e.g., Secular Culture Onslaught & Cultural Dialogue/Relevance of Church)	28 (26.4%)
Aging Congregants/Pastors	25 (23.6%)
Laity Ministry (Discipling, Mobilization)	21 (19.8%)
Retirement/Absence/Succession of (Senior. Pastors)	19 (17.9%)
Leadership (Vision, Strategy, Leadership Development)	18 (17.0%)

1. Next Generation English-speaking Ministry

The fact that Next Generation English-speaking Ministry emerges as the top issue comes as no surprise as more than half of the respondents reported this as critical (57 of 106; 53.3%). Of these respondents 24 (of 57; 42.1%) shared the same concern for the local

churches they represented. Yet what is catching the eyes is how prevalent it is in the mind of the respondents when they saw this theme as being more widespread for the Chinese churches in Canada as a whole (53.3%) than an issue for their local church (40 of 106; 37.7%). In addition, this theme was widely registered in these 57 churches irrespective of their congregational size and their financial strength as measured by their general budget. Examined from the perspective of the congregational size, for example, 48.4% identified this as a concern for churches with less than 100 attendance; 46.9% for those with attendance 100-250; 61.0% for 251-500; 60% for 500-750; 75% for 751-1,000; and 62.5 % for churches >1,000. Seen through the lens of the general budget, 51.3% registered this as a challenge in churches with budget of \$50,000-\$199,999; 53.3 for \$200,000-\$499,999; 57.9% for \$500,000-\$999,999; 66.7% for \$1 million - \$2 million and 100% for those with budget over \$2 million. Based on this analysis, a conclusion could be drawn that this was indeed a widespread challenge that the Chinese churches in this survey, and by extension, Chinese Canadian churches were facing. Just as discussed in the earlier section, the exodus of the local-born from the immigrant churches, leading the younger generation to either attend non-Chinese churches,⁷¹ or abandoning church affiliation and jettisoning their faith,⁷² continues here as a top challenge to the Chinese churches. The responses merely confirm that this concern continues to be prevalent in the ministerial priority of the Chinese churches. But the difference between the responses with respect to Next Generation English-speaking Ministry for the Chinese churches in Canada and for the local church is more than merely a difference in degree, as some new predicaments emerge. Responses such as: “Help the next generation to build a church that

⁷¹ Enoch Wong, (2015)

⁷² Enoch Wong et al., (2019)

suits them”; “Multiethnic church concept”; “Ministering to CBRs (Canadian born/raised)”; “Ministering to Millennials,” were unique to this roster when compared to that of the local churches. These comments seemed to point to the need for a more inclusionary approach in the ministries to the next generation.

2. Cultural or Societal Engagement (e.g., Secular Culture Onslaught & Cultural Dialogue/Relevance of church).

The next one on the list, which is unique to the top six themes identified by the respondents to be critical to the Chinese churches in Canada and not showcased in the local churches’ concern, is related to the theme of Cultural Engagement/Influences and Challenges that the churches in this survey were collectively confronted with (28/106, 26.4%). In general, respondents spoke about a few key issues here. First, they highlighted the cultural exclusionary nature of the Chinese churches in Canada. Comments such as “isolationism”; “ethnocentric approach of church ministry and outreach”; “Cultural gap trap[ped] in sustaining the ‘pride’ and ‘legacy’ of the church” represent this stance. Secondly, they pointed to the ongoing impact of secularism on the church as a whole. In this aspect, respondents talked about: “The secularization of social culture and identity”; “抵制世俗化 (Resisting secularism)”; “信徒世俗化 (Believers being secularized)”; or simply pointing to “Secularism,” “Cultural impact,” “Mainstream not accepting Christianity.” “教會被社會邊緣化 (Churches being marginalized).” And finally, some looked at the cultural or societal engagements as an opportunity to establish more “bridging capital”⁷³ to establish connections between the church and the broader society. To support

⁷³ Robert D. Putnam. *Bowling Alone: The Collapse and Revival of American Community*. (New York: Simon and Schuster, 2000), 22.

this position, replies such as the following illustrate the point: “Multi-ethnic church”; “Multiculturalism”; “Social responsibilities”; “Cross-cultural mission”; and “Shift of cultural dynamics.”

From the perspective of the congregational size, this theme appeared evenly across the spectrum 22.6% <100; 25% 100-250; 23.8% 251-750; 30% 500-750; 25% for 751-1,000 and 14.3% in >1,000), lending to the speculation that though the response to this theme was only half of that of Next Generation English-speaking Ministry (28 verse 57), the concern for cultural engagement as an overall issue was manifested in the Chinese churches across the board. Similarly, examined through the lens of the general budget, the concern for cultural engagement was also a clear and pressing issue for churches across different budget amount (28.2% \$50,000-\$199,999; 20% \$200,000-\$499,999; 26.3% for \$500,000-\$999,999; and the response rate rose to 50% in the churches with budget more than \$1million).

3. Aging Congregants

The third one on the list is related to Aging Congregants, as 25 of 106 specified this as a concern. (23.6%). Out of these respondents, 16 (of 25; 64%) also reported Aging as a concern for their respective local churches. In addition, the narrative is closely matched with those that manifest in the responses to the same issue reported in the local church question with the exception that it is almost exclusively about the usual suspect: either “Aging” or “Aging Cantonese congregation” was present in most if not all of the 25 responses.

This theme showed up slightly more in small to mid size churches (750 and lower) (26.2%) than larger churches (751 and higher) (25%). Yet the trend reversed itself from the perspective of the

general budget, as it appeared in churches with higher budgets (\$500,000 to \$2 Million) (29%) more so than lower (less than \$500,000) (21.3%), showing that the larger churches were not immune to this challenge.

4. Laity Ministry (Discipling, Mobilization)

The next challenge the Chinese churches in Canada are facing according to the respondents is about the Laity Ministry, with 21 of 106 (19.8%) mentioning this in their reply. Of these responses, 12 (of 21; 57.1%) highlighted the same theme as they faced at their local church. The common concern is also evident in the narrative. Like the responses to the same theme in the local church, descriptions on discipleship concern such as “Lack of preparing mature disciples”; “Healthy discipleship”; “Disciple making” continued to preoccupy the minds of the respondents. When it comes to understanding the relationship between the basic church ministry and discipleship and church ministry as a challenge, it manifested somewhat evenly in those respondents who have Sunday School (18.7% compared to those who do not, 26.67%); small group ministry (20.27% vs 18.7%) and fellowship ministry (18.8% compared to no such a ministry 23.8%). Be that as it may, the identification of discipleship and mobilization as an overall issue for the Chinese churches in Canada may not necessarily have much to do with whether or not it is the individual churches’ “bread and butter program,” as the remarks represented more of the respondents’ observation on the overall landscape of the Chinese churches in Canada. That said, similar to the same theme discussed in the local church, the responses appeared more within churches with less than 100 congregants (32.26%), compared to 18.7% to 14.3% from churches between 100 to 250 and 251-500.

When it comes to financial resources, or the lack of, 61.9% of these respondents represented churches with a budget of less than \$200,000. This is consistent with the responses to the same theme in the local churches

5. Retirement/Succession of (Senior Pastors)

Looking into the next set of issues identified in the responses to the challenges the Chinese churches in Canada are facing, the theme of Retirement and Succession of Pastors comes up as 19 of 106 (17.9%) identified this as a concern. Of these respondents, 7 (of 19; 36.8%) pinpointed retirement or succession as the challenge they faced at their local churches. Consistent with the responses to the same theme that the local churches were confronted with, this group of responses tends to focus on succession, in particular, of the Senior Pastor, as it is made clear by the following remarks: “退休計劃過晚開始，造成老牧師匆匆退休，教會找不到接班人 (Retirement plan was started too late, prompting the old pastor to enter retirement without a successor in place)”; “Succession of Senior Pastors and top leaders”; “Succession” or “Succession planning.” However, when examined from the perspective of church size, the trend was reversed from what was reported in the local churches, showing up less in the small to mid-size churches (12.9% within churches less than 100; 12.5% in 100 to 200; and 14.3% within those whose congregational size between 251-500). Table 5.5 further illustrates the comparison.

Table 5.5 Comparison of Responses to Retirement/Succession of (Sr.) Pastor within Church Size

	Local Church	Chinese churches in Canada
<100	25.8%	12.9%
100-250	18.7%	12.5%
251-500	38.1%	14.3%
501-700	11.1%	20%
751-1,000	25%	0%
1,000+	25%	75%

Yet interestingly, the reverse trend continued with congregational size of 1000+ as 75% of the respondents from these churches express the concern, compared to 25% in the local church.

6. Leadership (Vision, Strategy, Leadership Development)

Ironically, the last on the top six themes identified by the respondents to the question on what “challenges they see facing the Chinese churches in Canada” is identical to the ranking of the same issue (i.e., sixth on the list) they saw as a challenge to their own local churches: the broad theme of Leadership (18 of 106; 17%). Of these respondents, 7 (of 18; 38.9%) registered leadership or leadership functions explicitly as the challenge they faced in the local churches. The following remarks describe this predicament: “領袖荒 (Leadership shortage)”; “Slow to transition power and leadership”; 牧者的領袖作用 (Leadership and functions of pastors)”; “Unity + vision + spiritual grow”; “清楚的异象和帶領 (Clear direction and vision)”; “Unity ... leadership wellness.” When probed from the perspective of congregational size, this theme was more salient in the midsize cohort: 23.8% within the churches with

251-500, 30% for those with 501-750, 50% with 751-1,000. What is surprising, however, is that no respondents from churches above 1,000 congregants mentioned it as a concern when answering the question (i.e. Q 29). Could it be that larger churches from this survey tended to have more resources and their size might reflect their leadership effectiveness in ministries such that “leadership” was not something they saw as an issue on the horizon to be addressed? This speculation may be corroborated when looked at through the lens of the budget. Again, the issue clearly showed up in churches with general budget between \$50,000 and \$1 million (12.8% for churches within \$50,000 to \$199,999; 16.7% from \$200,000 to \$499,999; and 36.8% in \$500,000 to \$999,999). Yet it was seldom mentioned in churches with general budget more than \$1 million (11.1% for churches within \$1 million to \$2 million and no church with budget higher than \$2 million). When the theme is scrutinized from the perspective of the vacancy of Senior Pastor and the issue of aging, the correspondence is not strong. For example, for those churches without Senior Pastors, only 16.7% mentioned leadership as an issue vs 17.1% for those who had Senior Pastors. And 12% of those churches who identified aging as an issue specified leadership as a concern vs 14.1% for those who did not. A possible explanation perhaps can be found with the fact these issues had already been raised specifically as designated to be “Aging” and “Absence of Pastors.”

ISSUES NOT COVERED BY THIS SURVEY BUT ARE IMPORTANT

The last open-ended question the survey asks is concerned with issues or interests that the respondents thought the survey did not

cover.⁷⁴ 76 of the 106 respondents indicated no input nor provided any additional items they wanted the survey to cover. However, the remaining 30 entries did not have enough of aggregate responses to form any theme, as most of these responses stand out to represent unique perspectives. Table 5.6 captures ten remarks that could represent a sample of the respondents' interest in the responses to the question:

⁷⁴ Question 30

Table 5.6 Examples of Respondents' Remarks to Question 30

"Ministry to the marginalized population, e.g. Mentally challenged, people with addictions of various forms, homeless, chronically ill, palliative care"

"Hard to comprehend why Chinese churches branch into 3 languages (Cantonese, Mandarin, English) when they have a hard time developing just Cantonese + English ... why not focusing just on bilingual (Cantonese + English, or Mandarin + English)."

"为我们祷告 (Pray for us)"

"我們是一間較偏遠的植堂，發展了 10 多年仍不能自立，主要原因是缺少成熟基督徒，跟牧者一起作福音工作。而尋找合適資深的牧者也非常困難，因為比較遙遠，故此過去 2 年多沒有全職牧者，只依靠母堂差派牧者盡力的支援。"

(We are a remote church plant that has not been able to become independent after 10 years. The main challenge is that we lack mature Christians willing to carry out the gospel ministry. And placing a suitable seasoned pastor is also very difficult. Due to our locale, there has not been a lead pastor for the last 2 years and the plant is still very much dependent on the support of the mother church to send pastors to come over to support)"

"教會治理模式 Church Governance"

"神學立場 Theological Concept"

"教會觀 Whole Church View"

"Online Sunday Cantonese/Mandarin services to reach struggling small churches"

"We are learning to serve with local churches and organizations together - a joint testimony of unity and the gospel of Jesus Christ."

"Many church conflicts have separated churches"

"Precious experience in a church-run community centre journey that is worth sharing; cross-cultural outreach still very challenging & testing for church unity; discipleship/mentorship got to be intentional & emphasized."

"Good if you ask about lay leaders; length of pastoral service per pastor; theological institutions attended by pastors/laity; successful/failed ministry methods; country of birth of congregants."

As you can see from these responses, they reflect a garden variety of interests and concerns that respondents wanted to pursue. While no integration of these separate and disjointed concerns can be put together for analysis, it does not eliminate the need for further research on these topics of interest.

Summary

In this chapter, issues relative to both what the local churches were facing and what the respondents believed the Chinese churches in Canada were facing have been analysed. A clear suite of themes of challenges overlaps both categories: Next Generation English-speaking Ministry; Aging Population, Absence, Retirement & Succession of Pastors; Discipleship and Laity Mobilization; Leadership (Development, Vision & Strategy). Unique to the local church's challenges is the theme of Lack of Resources in finance and facilities, whereas Cultural Engagement is the one theme that emerged specific to the Chinese churches in Canada in general. Together, these challenges can form the basis for further studies and actions on how to address them for fostering church growth and expansion in a healthy manner. Local churches can complete their own Strength, Weakness, Opportunity and Threat Analysis (SWOT) in their own context to assess where they are at in their ministries. They are also encouraged to revisit their own *raison d'être* and reignite their vision to continue to be faithful in God's ministries for the sake of His kingdom and glory.



Chapter 6:

Conclusion

Enoch Wong

As it was pointed out in the Introduction, the *General Survey of the Chinese Churches in Canada (2019)* was launched with the objective of capturing the landscape of the Chinese churches across Canada. As the survey data and the analysis have shown, the Chinese churches in Canada as represented by the survey respondents are far from monolithic in their congregational makeup and ministries. Rather, the composite landscape of these churches is a palette of many colourful ingredients of congregational groups and

their respective subcultures and identities: immigrants from Hong Kong, China, Taiwan, Asia and other parts of the world and not the least, the Canadian-born children of these immigrants. With different languages, diverse cultural traditions and various denominational convictions, it remains central that the Chinese churches across Canada do unite in one single purpose in keeping the main thing the main thing: to go, disciple, baptize and teach where they must to all ethnicities in order to fulfill the Great Commission of the Lord (Matthew 28:19-20); and to love our neighbour as instructed by the Great Commandment (Luke 10:27). To that end, the growth of Christ's followers and new converts both in quantity and in quality reported in this survey represents a singular witness to this unwavering commitment to the Lord's mandate at these churches. To support and live out this commitment, local congregations studied in this survey implemented essential ministry practices (such as Sunday School and prayer meeting) to nurture their congregants, and in response, congregants did take part in active involvement of these ministries as discussed earlier in this report. In addition, most churches in this study maintained a clear focus of supporting mission worldwide through an establishment of Mission Fund.⁷⁵ This focus does not vary across all congregations irrespective of their size. And to further the kingdom of God, some planted churches as well (Chart 4.9 and Chart 4.10).

Yet the journeys of these churches are not without challenges. As discussed in Chapter 5, many identified the cultural changes, lay mobilization and discipling as their Achilles' heel. One can argue that while ministerial orientation of these churches was solid in putting in place the "bread and butter" programs such as Sunday

⁷⁵ See Table 2.18, Table 2.21, Chart 4.14 and Chart 4.15

School and Fellowship Groups. What is uncertain, however, is whether there has been a sharpened focus in pursuing discipleship, as it remains to be a concern indicated in the challenges both for local churches and the Chinese churches in Canada.⁷⁶ However, these concerns pale when compared to the top two issues: Next Generation English-speaking Ministry and Aging or absence of Pastors, especially Senior Pastors. Indeed, these are not net new concerns and have been well observed among different Chinese churches across Canada. Both issues point to a common direction for a possible solution: raising up the next generation, be they local-born or younger immigrants to be successors for church leadership with a focus on nurturing some of them to be full-time workers in the Lord's vineyard, with others as lay servant leaders of the churches.⁷⁷

But no matter what the challenges are, the recent breakout of the COVID-19 pandemic has pushed the conversations about what constitutes a church to the forefront, as many congregations are now carrying out their worship services online either through live streaming or pre-recorded videos. The debate of “bricks” or “clicks” is no longer centred merely around the need to make that choice, but about how much churches are required to adapt in the “new normal.” Church leaders are wrestling with the following questions and uncertain about what the answers may look like: How do churches provide pastoral care considering the need for physical distancing? How to maintain a sense of normalcy when church facilities are re-opened and how safety and hygiene can be maintained? Would the congregants prefer either staying online, or sampling services from other churches without worshipping where they used to before the

⁷⁶ See also Enoch Wong et al. (2019)

⁷⁷ Ibid. Wong et al. (2019) address this as part of the overall paradigm shift in ministry orientation and culture among the Chinese churches.

pandemic? Or will a new model of worship service that embraces both the digital means and in person attendance emerge? What about the financial well-being of churches in time of massive economic disruption? Would the congregants remain faithful in their tithing and offerings? Or some simply cannot do so as their employment and income suffer a severe dent due to the shutdown of economy locally and across the country? Undoubtedly, these and other challenges would preoccupy the minds of church leaders for quite some time to come, as they are called to respond with wisdom, clarity, and strength from the Lord. However, the data and the analysis of this survey have also identified pressing and longer-term challenges which Chinese churches, both local and across the nation, are also facing. Challenges such as Next Generation English-speaking Ministry, Aging Congregations;

Absence/Retirement/Succession of (Senior) Pastors, Laity Mobilization and Discipleship, and Leadership will continue to linger if unmitigated, in the season of pandemic or not. It, therefore, behooves the Chinese churches in Canada and their leaders to continue to be faithful in their labour in the vineyard. In so doing, leaders are advised to take on the three roles mentioned in Nehemiah Chapter 4. As it has been well studied, the legendary Nehemiah was leading the massive renovation project of rebuilding the wall around the holy city of Jerusalem. Chapter 4 describes how the Jewish people were deployed to complete the task especially in the face of danger of external attacks. Nehemiah exhorted his co-labourers to lean onto the Lord for strength and protection: “Don’t be afraid of them. Remember the Lord, who is great and awesome, and fight for your families, your sons and daughters, your wives and your homes” (4:14). As a result, half of them was deployed to work on the project and the other half to stand on guard, equipped with spears, shields, bows and armours (4:16). This episode reminds us that working in

the Lord's vineyard takes on two roles: (1) faithful labourers; and (2) fearless guardians. Church leaders are often preoccupied with the former, at times at the expense of the latter. Yet the intricate relationship of these two roles cannot be underestimated or neglected. So critical are they that C. H. Spurgeon was inspired to inaugurate a spiritual magazine *The Sword & Trowel* in 1865 to write about Christian ministry.⁷⁸ As important as these two roles must be, there is yet a third role mentioned in Nehemiah Chapter 4 that must not be overlooked. Staying with Nehemiah at all time during the work of labour and facing imminent dangers was "the man who sounded the trumpet" (4:18) The trumpeter's primary accountability is two-fold: (1) survey and detect potential dangers, (2) alert the community when any appears in the horizon or lures closer by blowing the trumpet. One can argue that to fulfil the first accountability the trumpeter is required to focus his attention not so much on what he is seeing close and near, but rather far and wide. He must be gifted with the ability to see things from a distance, or from a higher vantage point (e.g., a watch tower, see Habakkuk 2:1). Putting this role in the context of the Christian ministry, trumpeters are those who are gifted with foresight to see the trends as they loom, spot the dangers as they emerge, and alert the community to rise up for timely and relevant actions to address them. Together, these three roles: faithful labourers, fearless guardians, and watchful trumpeters, are what is required in the leadership facing not only the pandemic, but the pressing issues identified in this report.

In closing, the journey of understanding of the landscape Chinese churches in Canada in a holistic manner is just at its infancy. Though the responses to the survey are far from perfect (as discussed in

⁷⁸ Charles H. Spurgeon, *The Sword and the Trowel*. (UK: General Books, 2013)

Appendix A), the *General Survey of the Chinese Churches in Canada (2019)* has laid a solid foundation to form a baseline for future studies. To that end, it is but the first step along this journey with more surveys to come. The Lord willing, the next one will be conducted in the next 3 to 5 years to take an account of what that landscape may evolve into and how the issues identified in this report have been addressed. In the meantime, our singular desire is for the Lord to continue to shower his blessings upon His people so that His Church will continue to flourish and be steadfastly focused on her commitment to the furtherance of God's kingdom in Canada and beyond.

Finally, in times of turbulence and uncertainty such as the COVID-19 pandemic, the local churches are called to continue to be faithful to its mission. It is our hope that the profile of the churches, the state of the ministers and the description of the ministries, and the issues reported and analysed in this report can provide a context to inform the church with clarity and priorities in what need to be addressed in their own setting to fulfil her mission. The makeup of churches is like snowflakes, no two are alike. As each church is unique and different from others in terms of its congregational mix, geographical location, size and economic well-being, leadership at the local churches can leverage the findings of this report to gauge where they are at individually and examine the direction they may be heading to with foresight, take steps to advance their ministries with faith and divine discernment and to seek new and effective ways to present the Gospel of Jesus Christ in a manner that is relevant and timely. The need for taking proactive actions to change is no more clear and pressing than now as the world is plagued with the COVID-19 pandemic. Yet despite these differences among the churches, what has not changed is the core mandate, the *raison*

d'être, of the church universal: To fulfill the Great Commission as well as the Great commandment of the Lord, for the purpose of God's kingdom and His glory. To that end, it is the fondest desire of the research team that the *General Survey of the Chinese Churches in Canada (2019)* has made a small contribution in assisting the Chinese churches across the nation to continue their commitment to fulfill the Lord's mandate. To Him be the glory. Amen



Appendix A:

Methodology

Enoch Wong

This survey study was conducted based on a quantitative method of sampling by invitation. Since no official accurate baseline of how many Chinese Canadian churches exist in Canada, the research team solicited a variety of sources to form the sample with 470 email and physical addresses. These addresses were collected and assembled from numerous sources: Canada Revenue Agency website; denominations; municipal ministerial fellowships; parachurch organizations and personal contacts. This list of addresses was further pruned to eliminate duplicates, invalid contacts, and congregations that may be Chinese but are not independent Chinese church entities (e.g., a Chinese congregation in a mainstream

Canadian church that is not operating independently as a church). The list also did not include churches that were either founded, or led, or congregated by a majority of Canadian-born Chinese Christians as they are not immigrant churches. Consequently, the number of targeted churches was reduced to 394, which forms the proxy for the population size of the Chinese churches in Canada for this study. Emails and letters of invitation to participate in the survey with the linkage to the hyperlink and clearly expressed instructions to complete the survey was first distributed in early 2019. A second wave of emails and letters were sent out to solicit responses in early 2020 with the survey closed for access by the end of 2020. A total of 115 of responses were received and the final list of respondents was refined to 106 entries once duplicates were eliminated.

For a quantitative survey to reach the level of confidence that its result can in fact be representative of the population in which the research is conducted, 95% with a margin of error of 5% is most commonly regarded as the gold standard,⁷⁹ which implies a requirement of 195 responses for this survey. Not meeting this level restricts our findings to be applicable only to the cohort of the respondents, not the entire sample of 394. In other words, our findings present correspondence within the 106 respondents in terms of their effects rather than making claims for any correlation to the overall sample population of 394. Be that as it may, it is the conviction of the research team that the findings presented and issues identified in this report are not only relevant to the churches that responded to this survey, they also point to a broader reflection in the Chinese churches in Canada.

⁷⁹ Confidence levels are expressed as a percentage and indicate how frequently that percentage of the target population would give an answer that lies within the confidence interval.” See Gigi Devault, *Surveys Research: Confidence Intervals and Levels* (January 2, 2020). Retrieved on May 5, 2020 from <https://www.thebalancesmb.com/surveys-research-confidence-intervals-2297097>

Limitation of web-based survey method

As surveys were completed by respondents on a web-based instruments, accuracy of the input is based upon the good will and the best knowledge of the respondents and cannot be objectively verified or triangulated. In addition, as quantitative survey is primarily used for explorative studies and with options for answers tended to be pre-determined and with pre-organized data categories, other appropriate answers could have been missed.



Appendix B:

Survey Questionnaire

The questionnaire of this survey was informed and shaped by numerous sources: the research team's pastoral lived experience and observations; instrument from *Hong Kong Church Survey* by Church Renewal Movement; and from Chow's study.⁸⁰ The survey questions were then finalized by the research team based on what it believed to be the critical dimensions for this research that might help lay a baseline of what constitutes a local congregation that reflects the ministries of a Chinese church in Canada. The following is the survey instrument.

⁸⁰ Henry P.H. Chow "Religion, Immigration, and Ethnicity: A Survey of Chinese Evangelical Churches in Canada,"

1. 閣下的電子郵箱? Your E-Mail address?

2. 貴教會的宗派是? Denomination?
 - 宣道會 Alliance
 - 浸信會 Baptist
 - 華基聯會 Christian Community
 - 福音堂 Gospel
 - 門諾弟兄會 Mennonite Brethren
 - 播道會 Evangelical Free
 - 聖公會 Anglican
 - 信義宗 Lutheran
 - 長老會 Presbyterian
 - 聯合教會 United Church
 - 非宗派 Non-denominational

3. 貴教會是那一年年成立?
Year in which this church was established?

4. 貴教會是位於那個城市?
City in which this church is located?

5. 貴教會成立的源起 :
Your church was established by/from:
 - 宗派 Denomination
 - 教會 Church
 - 宣教機構 Missions agency
 - 基督教組織 Christian organization
 - 教育或社工組織 Education/Social Service organization
 - 基督徒或基督教團體 Individual Christian/Group of Christians

6. 貴教會（不包括其他分堂）每周崇拜的平均出席人數：
The average weekly worship attendance of your church (not including other branches):
- a) (粵語) 崇拜平均人數
Average worship attendance (Cantonese)
 - b) (國語) 崇拜平均人數
Average worship attendance (Mandarin)
 - c) (英語) 崇拜平均人數
Average worship attendance (English)
 - d) (兒童) 崇拜平均人數
Average worship attendance (Children)
 - e) (青年) 崇拜平均人數
Average worship attendance (Youth)
 - f) 其他 (請註明崇拜名稱及人數)
Other (please specify name of the worship service and attendance)
7. 那一種事工是貴教會目前提供的：
Check off the types of services that are currently at your church:
- 粵語崇拜 Cantonese Worship
 - 國語崇拜 Mandarin Worship
 - 英語崇拜 English Worship
 - 兒童崇拜 Children Worship
 - 青年崇拜 Youth Worship
 - 其他語言崇拜 Other Worship
 - 團契 Fellowship
 - 細胞小組 Cell Group
 - 小組 Small Group
 - 家庭小組 Family Group
 - 主日學 Sunday School
 - 每週祈禱會 Weekly Prayer
 - 長者事工 Senior ministry

8. 貴教會是否在各多個地點提供上述事工？
Does your church have the above services in campuses/multiple sites?
9. 貴教會有多少人於2018年受洗？ Number of baptisms in total for 2018
10. 貴教會有多少人於2018年轉會成為會友？
Number of membership transfers in total for 2018?
11. 貴教會是否擁有教會物業？
Does your church own the church property?
12. 貴教會上一財政年度的收入來源
Source(s) of income based on the last fiscal year
 - a) 常費 General Fund
 - \$0 ~ \$49,999
 - \$50,000 ~ \$199,999
 - \$200,000 ~ \$499,999
 - \$500,000 ~ \$999,999
 - \$1 million ~ \$2 million
 - \$2 million +
 - b) 建堂費 Building Fund
 - \$0 ~ \$4,999
 - \$5,000 ~ \$9,999
 - \$10,000 ~ \$49,999
 - \$50,000 ~ \$99,999
 - \$100,000 ~ \$300,000
 - \$300,000
 - c) 宣教費 Mission Fund
 - \$0 ~ \$9,999
 - \$10,000 ~ \$19,999
 - \$20,000 ~ \$49,999
 - \$50,000 ~ \$99,999
 - \$100,000 ~ \$250,000
 - \$250,000 +

- d) 感恩 Thanksgiving
 - \$0 ~ \$999
 - \$1,000 ~ \$4,999
 - \$5,000 ~ \$9,999
 - \$10,000 ~ \$50,000
 - \$50,000 +
- e) 其他 (請註明收入來源及數目)
Other (please specify source of income and the amount)

13. 貴教會上一財政年度的支出分佈
Expenditures based on the last fiscal year

- a) 經常費支出 General Expense
 - \$0 ~ \$49,999
 - \$50,000 ~ \$199,999
 - \$200,000 ~ \$499,999
 - \$500,000 ~ \$999,999
 - \$1 million ~ \$2 million
 - \$2 million +
- b) 建堂支出 Building
 - \$0 ~ \$4,999
 - \$5,000 ~ \$9,999
 - \$10,000 ~ \$49,999
 - \$50,000 ~ \$99,999
 - \$100,000 ~ \$300,000
 - \$300,000 +
- c) 宣教支出 Mission
 - \$0 ~ \$9,999
 - \$10,000 ~ \$19,999
 - \$20,000 ~ \$49,999
 - \$50,000 ~ \$99,999
 - \$100,000 ~ \$250,000
 - \$250,000 +
- d) 其他 (請註明支出項目及數目)
Other (please specify type of expenditure and the amount)

14. 貴教會的經費來源

The financial source(s) of your church

- 會眾捐獻 Offering from congregants
- 非會眾捐獻 Offering from non-congregants
- 總會支助 Support from headquarter
- 機構贊助 Agents or organizations
- 義賣籌款 Charity fundraising
- 政府支助 Government support
- 金融投資 Investment
- 物業買賣 Real Estate

15. 貴教會教牧同工的神學訓練

Theological training of pastoral staff

- a) 多少位教牧同工擁有博士學位？
How many pastoral staffs have doctoral degree?
- b) 多少位教牧同工擁有碩士學位？
How many pastoral staffs have master degree?
- c) 多少位教牧同工擁有學士學位？
How many pastoral staffs have bachelor degree?

16. 貴教會的現任教牧同工數目

The number of pastoral staff in your church

17. 貴教會於過去五年間（2014年至2018年）教牧同工轉職情況之原因

Reasons for changes of the pastoral staff
in the past 5 years(2014~2018):

- 退休 Retire
- 轉換工場 Changing ministerial field
- 被辭退 Let go

- 健康 Health
 - 升學 Further Study
18. 貴教會是否有一位主任牧師帶領你的教會？
Is there a Senior Pastor currently leading your church?
19. 貴教會的主任牧師會否於未來3年內 (2019年至2021年) 退休？
Will your lead pastor retire within 3 years (between 2019 and 2021)?
20. 貴教會是否有確實的接班人以接替即將退休的主任牧師？
Is there a person preparing to take the lead pastor position should your lead pastor retire?
21. 貴教會是否有繼任計劃在進行中？
Do you have a succession plan/process in the working?
22. 貴教會參與事奉的人手（如崇拜主席、主日學教師、小組組長、詩班及執事等）佔整體會眾人數的百分比(%)
Estimate the percentage of members who are involved in serving (e.g. worship leading, Sunday School teachers, small group leaders, choir, deacons, etc.) in the church?
23. 貴教會在過去五年間（2014年至2018年）曾否植堂？
Did your church plant another church in the past 5 years (2014~2018)?
24. 貴教會未來三年間（2019年至2021年）是否有植堂計劃？
Is there any plan for church planting for the next 3 years (2019~2021)?
25. 植堂的目的是建立
Is the church plant intended for...
- 純粵語會眾 Cantonese speaking only congregation
 - 下一代英語的會眾 Next-generation English speaking only congregation
 - 純國語會眾 Mandarin speaking only congregation
 - 多種語言的會眾 Multiple-language speaking congregation

26. 以下那一項事工是貴教會有部門專門負責的？

Is there a department for each of the following ministries?

- 宣教事工 Mission.
- 福音事工 Evangelism.
- 門訓事工 Discipleship.
- 家庭事工 Family Ministry.

27. 以下那一項事工是貴教會有教牧同工負責的？

Do you have pastoral staff exclusively responsible for the following ministries?

- 宣教事工 Mission.
- 福音事工 Evangelism.
- 門訓事工 Discipleship.
- 家庭事工 Family Ministry.

28. 請列出貴教會目前所面對的三個主要挑戰

Indicate three major challenges that you think your church is currently facing.

29. 請列出加拿大華人教會目前所面對的三個主要挑戰

Indicate three major challenges that you think Chinese churches in Canada are currently facing.

30. 調查中是否有任何未提及的內容是您要告訴我們？

Is there anything not captured in the survey that you want to tell us?

31. 閣下在教會的職位

Position in Church



Roles of Respondents

Of the 106 responses, near half of the survey was completed by Senior Pastors, with the rest being filled out mostly by pastors, lay leaders and church administrators.

Table C.1 Roles of the Respondents.

Completed by	# of Responses
Senior/Lead Pastor	50
Pastor & Assistant/Volunteer/Interim Pastor	15
Lay leaders (Elders, Deacons, Board)	14
Church administrators	14
Pastor - Chinese ministry	6
Pastor - English ministry	3
Others (e.g., pastor; Discipleship pastor; spouse of pastors, etc.)	4
Total	106

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中文翻譯: 張勁揚

General Survey of the Chinese Churches in Canada (2019)
加拿大華人教會普查 (2019)

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序

加拿大華人教會明天究竟如何才能履行耶穌基督所定下的大使命 (太 28:19-20)？要回答這個問題，我們需要先多方面了解今天加拿大華人教會的狀況。在這大前提之下，世界華福加拿大聯區便與加拿大華人神學院領導學研究中心共同策劃 2019 年加國華人教會普查。期盼這一個全國華人教會的調查，幫助釐定加國華人教會的發展方向。

為著加國華人教會的未來，加拿大華福正努力不懈地建立一個事工合作的平台，共同承擔耶穌基督的大使命，把福音傳給萬國萬民。為了建構加拿大華人教會之「我們的明天」，加拿大華福從兩方面深入探討實踐：第一，更新事工策略 (羅 12:2)，這包括了從被動到主動、從遠距到近距、從聯區到地區、從年長到年輕。第二，落實伙伴关系 (傳 4:9-10)，這包括了與教會、福音機構、神學院、信徒領袖等。2019 年的加拿大華人教會全國普查，不但是一個全新嘗試，也正適切地催生這異象與方向的定位。

事實上，2003 年世界華福加拿大聯區便以「華人教會新趨健」為題，在為加拿大華人教會領袖而編寫的刊物《加國華人教會》裡發表了加拿大華人教會現況一圖表。自 1960 年代起始，加拿大華人教會蒙神賜福，有持續的發展，經歷不同的移民潮，已有超過 400 間的教會及超過 120 間的非牟利基督教機構。時至今日，不少華人教會已自給自足擁有物業堂址，亦發展兩文三語事工，積極參與本地福音及開拓海外宣教，又落實社區關懷。國語教會亦不斷植堂，事工重點是在福音、小組、門訓中。故此，我們有極大需要這一個合時宜的調研報告，能策略性企劃下一個十年的加國華人教會聖工，並以行動回應新冠肺炎疫情影響下教會線上線下同運作的新常態。

在這裏，要特別感謝王健安博士不辭勞苦，他不但是我多年的同工好友，以一個癌病康復者的身份，從學術領域帶領研究團隊完成這高水平的加拿大華人教會全國普查。同樣多謝研究團隊中的黃祥舜博士及徐權能牧師博士的共同努力及寫作。感謝加拿大華人神學院印刷部同工宋夢雙姊妹在排版、印刷及出版上的協調。又要感謝加拿大華福眾同工及義工們的忠心參與，在資訊科技上，要多謝劉仲雄弟兄，在中、英文翻譯上，則要多謝張勁揚弟兄。

誠願 主耶穌基督大大使用這一個全國普查，激活及策進加拿大華人教會的發展路向！

譚文鈞牧師博士

世界華福加拿大聯區總幹事

2020 年 7 月





前言

為了解加拿大華人教會¹的概況與特徵而進行普查的想法已醞釀多年。數十年來，各省的華人教會牧者和領袖均好奇全國的華人教會全貌，可惜一直未能得窺全豹。這想法在譚文鈞牧師領導的加拿大華福與王健安博士主導的加拿大華人神學院領導學研究中心合作發起的《2019 加拿大華人教會普查》得以實踐，旨在捕捉加國華人教會的全貌，並以此作為未來調查的基線資料，以便發現新趨勢和新課題。此報告為研究的成果，呈現調查數據和分析。

如此規模和繁複的研究課題，絕非一人之力所能成就。此研究的成功，有賴多方在整個過程中的努力。以下特別鳴謝：

¹ 除非另有說明，本報告中的「加拿大華人教會」均指加拿大華裔移民教會。

所有回應者抽出寶貴時間參與問卷調查；
陳詠湘博士協助設計調查問卷；
吳雪瑩姊妹搜集研究對象的聯絡資料；
劉仲雄弟兄上載調查問卷及收集答覆；
及鄺麗卿姊妹電郵派發問卷並邀請函。

更重要的，感激黃祥舜博士和徐權能博士對此研究的委身。他們不但協力開創，更貫徹始終，參與資料分析與報告寫作。最後，感謝譚文鈞牧師及加拿大華福作為此研究上的忠實夥伴。雖然此研究只是鑑辨加國華人教會面貌與狀況的第一步，它將成為未來調查的重要基礎。我們研究組盼望，所收集的資料，並所作的分析，能夠幫助加拿大華人教會明白她在神的國度擴展上所處的現況。

「願榮耀歸給祂，直到永遠！阿們。」羅馬書十一 36²

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² 除非另有說明，本報告引用的經文均出自《和合本聖經》。



第一章：

引言

王健安博士

自 1858 年，三名華人到步卑詩省河谷淘金起³，一代又一代的華裔移民來到加拿大尋求安穩的生活環境、發展生意、追求夢想、實現理想、為下一代教育鋪路等。當移民到新的家園，無可避免地會面對社交圈子的瓦解、價值觀與文化衝擊及自我身分的困惑。在一片失衡與未知當中，宗教團體如基督教會就扮演了避風港與基督信仰及盼望的復興點等關鍵角色。

³ Henry Yu, “Refracting Pacific Canada: Seeing our uncommon past,” *BC Studies* 156 (Winter 2007): 5

自從第一間華人教會 1899 年由 14 位長老會信徒在維多利亞成立⁴，神就大大賜福加拿大華人教會，使他們足跡遍佈全國。但這些教會的增長，或多或少反映著加拿大華裔人口過去數十年的起跌。雖然 1923 年的《排華法》一度禁止了華裔新移民登陸，以致 1924 至 1946 年間僅八名華人獲准移民入境⁵，但教會的增長並未因此停滯；相反華人基督徒數字在這二十多年間倍增（31 年的 8,354 人；41 年的 9,841 人；及 51 年的 16,231 人）⁶。後來《排華法》在 1947 年被廢除，華人再次獲准移民加國，而加拿大華人基督徒的人數也上升至 1961 年的 31,950 人⁷。

1967 年，加拿大政府徹底改變了移民政策，使加國華裔人口經歷了歷史性的轉變⁸。新政策放棄了過往對移民申請者原生地的歐陸先決條件，採用基於申請者的「教育、培訓、適應性、積極性、自發性、職業需求與技能、年齡、僱傭安排、英語及法語能力、居加親屬、目的地區的就業機會」等的通用打分制為評定標準⁹。移民法的修改，為許多華人打開了移民之門。往後數十年，抵步加拿大的華裔移民人數大幅增加¹⁰。

⁴ Jiwu Wang, "Organised Protestant Missions to Chinese Immigrants in Canada, 1885-1923," *Journal of Ecclesiastical History* 54 no. 4 (2003): 705. 傳教所在 1892 開始，教會則在 1899 正式成立。See also Victoria Chinese Presbyterian Church, Home, accessed July 9, 2020, <http://pccweb.ca/victoriachinese/>

⁵ Jin Tan and Patricia E. Roy, *The Chinese in Canada* (Ottawa: Canadian Historical Association, 1985), 13.

⁶ Francis C. Hardwick and Harry Johnson, *East meets West: a source book for the study of Chinese immigrants and their descendants in Canada* (Vancouver: Tantalus Research, 1975), 81-82;

Peter S. Li, *The Chinese in Canada* (Toronto: Oxford University Press, 1998), 67 (table 5.2); Jiwu Wang, *"His Dominion" and the "Yellow Peril": Protestant Missions to the Chinese Immigrants in Canada, 1859-1967*. (Waterloo: Wilfrid Laurier University Press, 2006), 79-80, 85 (table 4.2 & 4.4)

⁷ Li, 67, table 5.2; Wang, 79-80, 85 (table 4.2 & 4.4)

⁸ Li, (1998)

⁹ William L. Mar, "Canadian Immigration Policies since 1962," *Canadian Public Policy* 1, no. 2 (1975): 197

¹⁰ Peter Li, "The Chinese minority in Canada, 1858-1992: A quest for equality," in *Chinese Canadians: Voices from a community*, ed. Evelyn Huang with Lawrence Jeffery (Vancouver: Douglas & McIntyre, 1992), 274.

與加拿大華裔移民人口上升的同時，華人教會也相應地快速增長，從五十年代的 30 間到九十年代的 230 間，以至二千年間已超過 350 間¹¹。今天，一般估計全國現有 400 間以上華人教會堂會聚會，單在大多市地區就有多於 130 間¹²。此外，據 2011 年的全國人口普查統計，超過十五萬加國華人自稱為福音派基督徒¹³。

加拿大華人教會近況如何呢？她們發展哪些事工來完成她們的屬靈使命呢？她們在履行主的託付上，又面對哪些挑戰？要了解教會的健康情況固然有很多途徑，但至今尚未有對這些華人教會各堂會的基要特徵（如：聚會人數、奉獻、會眾堂數等）作過詳細統計¹⁴。有見及此，加拿大華福與加拿大華人神學院領導學研究中心聯手進行一項全國調查，務求為此統計訂立基線。

調查問卷搜集來自多方資源的資料，為加拿大華人教會的需要度身定制¹⁵。調查首先在 2019 年初，以電郵及平郵方式，寄至超過 470 個電郵及實體地址。這些地址的來源包括：加拿大稅務局、各宗派聯會、各城市教牧同工會、福音機構及私人聯絡等。這地址名單再經刪減，排除重複、無效的聯絡，或非獨立華人堂會的會眾（如：在西人教會中聚會而非獨立運作的華人會眾）後，減至 394。初步邀請

¹¹ Bruce Guenther, "Ethnicity and evangelical Protestants in Canada," in *Christianity and ethnicity in Canada*, ed. Paul Bramadat and David Seljak (Toronto, University of Toronto Press, 2008), 380

¹² 此數字按多倫多華人福音同工團契所提供的名錄，減除了非獨立的會眾（沒有自己的長執會）、多堂址、有華人牧者的多族裔或第二代堂會等。詳看《2019 加拿大華人福音同工團契名錄》(Public Edition: 2019.09). Toronto, TCEMF, 2019。

¹³ Statistics Canada, *2011 National Household Survey custom tabulation: EO2062 - Visible Minority/Immigrant Status and Period of Immigration/Generation Status and Age groups (97), Country of Birth (5), Selected Religions (15), and Sex (3), for Persons in private households of Canada, Provinces, Territories, and Selected Census Metropolitan Areas, 2011 National Household Survey* (Ottawa: Government of Canada, 2014). 此檔案購自加拿大統計局。加拿大政府規定，有關宗教的統計僅十年一次，在每年代的第二年（如 1991、2001 等）的普查中進行。

¹⁴ 最近的嘗試為 Henry Chow 所作的調查，總計有 54 份回應。詳看 "Religion, Immigration, and Ethnicity: A Survey of Chinese Evangelical Churches in Canada," *International Journal of Humanities Social Sciences and Education* 2, no. 6 (2015): 99-107.

¹⁵ 詳看附錄甲。

於 2019 年初寄出後，翌年年初復寄出二度邀請。調查於 2020 年三月底結束，共收集 106 份有效問卷（重複回應算為無效），總回應率為 27%。表 1.1 顯示各省回應詳情。

表 1.1：調查回應按省份分佈

省份	寄出	收回	%
亞伯達	57	22	39%
英屬哥倫比亞	128	23	18%
緬省	6	3	50%
新伯倫瑞克	1	0	0%
紐芬蘭與拉布拉多	2	0	0%
諾瓦斯高沙	2	2	100%
安大略	180	51	28%
魁北克	14	5	36%
沙省	4	0	0%
	394	106	27%

儘管研究組一直希望能藉此調查就全國華人教會整體面貌得出結論，但可惜回應數字不足以達到正/負 5%誤差的 95%置信區間，未允許我們作出對全國華人教會有代表性的結論¹⁶。從統計學角度而言，從 394 間堂會的母群中，需要 195 份回應的樣本，方能達到 95%置信區間。因此，本報告所下的任何結論，只能指向與母群的相類關係；而結論所描述的現象，只能代表回應堂會群體。雖則如此，研究組依然相信調查結果足夠建構一個有助理解加拿大華人教會的合理框架。

¹⁶ Ibid.

回應分析的過程顯明了展示調查結果的最佳辦法，是按以下主題分類，逐章討論：引言、堂會概況、牧者、事工、課題。報告最後會由結論一章作總結。



第二章：

堂會概況

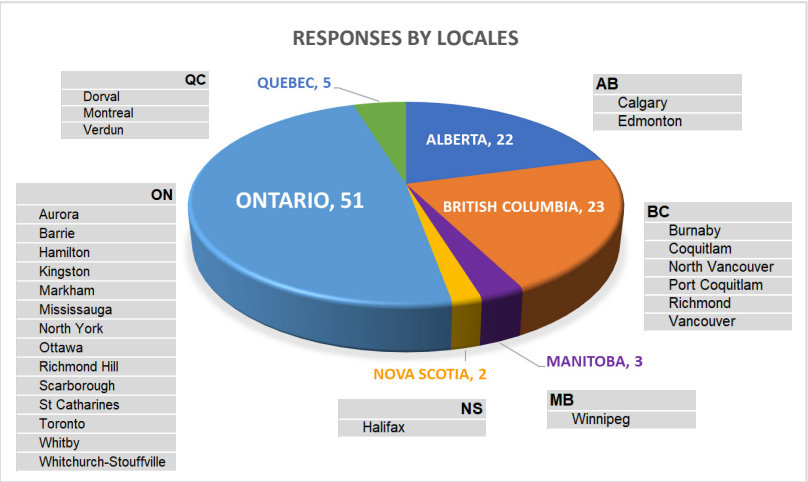
黃祥舜博士

本章提供有關回應堂會的詳盡調查數據。如前章所述，調查樣本共 106 份回應¹⁷，來自六省 27 座城市¹⁸。圖 2.1 展示回應堂會的地理分佈。

¹⁷ 詳看表 1.1。

¹⁸ 亞伯達、英屬哥倫比亞、緬省、諾瓦斯高沙、安大略、魁北克、沙省。

圖 2.1：回應堂會按地點分佈



由於數據並不識別個別堂會，分析整理主要以堂會所處地區及所屬宗派為根據。但在無法識別獨特個別堂會的情況下，回應數據也可從不同角度進行剖析。因此，除了地點¹⁹之外，本章將按宗派、平均聚會人數、年數²⁰、事工、財政預算、教牧同工等等方面分析堂會數據。

為此，以下圖表從不同角度顯示回應數據。它們描畫出可供下幾章作分析整理的基本概況。首先，圖 2.2 概括地按宗派劃分 106 間回應堂會，表 2.1 則顯示各省堂會及其宗派。

¹⁹ 省份與城市。
²⁰ 按堂會成立年份計算。

圖 2.2: 回應堂會按宗派分佈

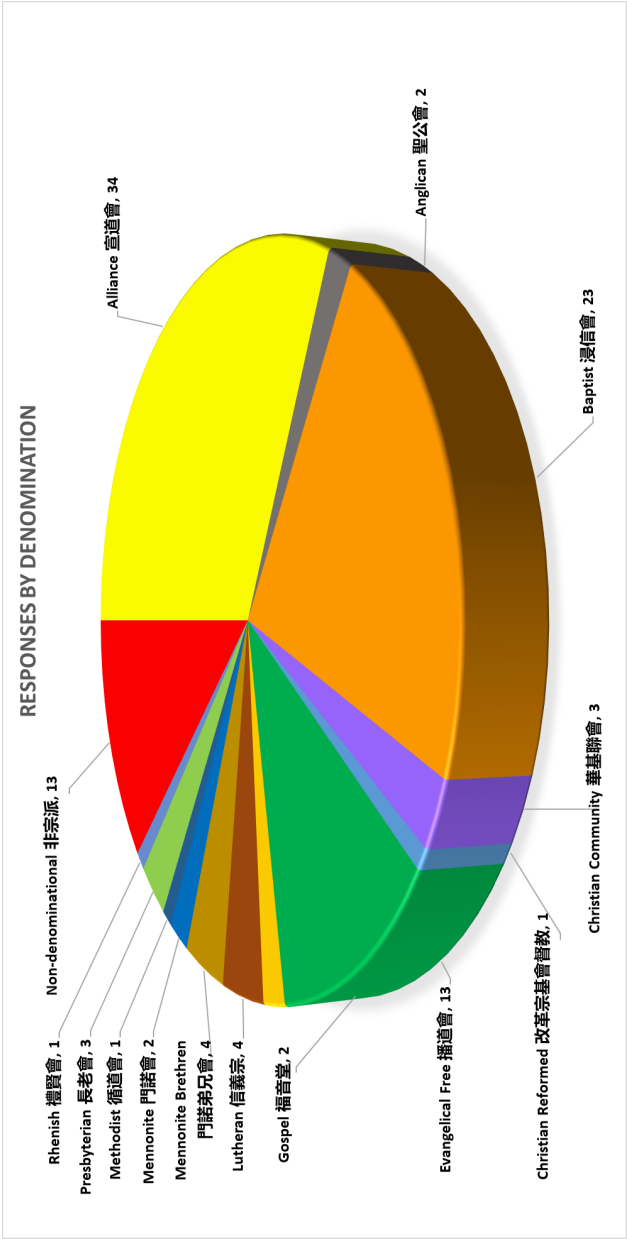


表 2.1：回應堂會按宗派及省份分佈

DENOMINATION	PROVINCE						Responses
	AB	BC	MB	NS	ON	QC	
Alliance 宣道會	7	4	1	1	18	3	34
Anglican 聖公會					2		2
Baptist 浸信會	7	3			11	2	23
Christian Community 華基聯會					3		3
Christian Reformed 改革宗基會督教		1					1
Evangelical Free 播道會	4	5	1		3		13
Gospel 福音堂					2		2
Lutheran 信義宗	1	1			2		4
Mennonite Brethren 門諾弟兄會		3	1				4
Mennonite Church Eastern Canada MCEC					1		1
Mennonite 門諾會					1		1
Methodist 循道會					1		1
Presbyterian 長老會					3		3
Rhenish 禮賢會		1					1
Non-denominational 非宗派	3	5		1	4		13
By PROVINCE	22	23	3	2	51	5	106

鑑於調查問卷的回應率與回應堂會的宗派和地區分佈，調查數據不足以對全國華人教會具代表性。譬如，有 34 分問卷回應來自宣道會堂會，但不代表全國只有 34 間宣道會堂會²¹。106 份回應中，有 23 份來自浸信會堂會，但不表示全國華人教會中有五分之一屬於浸信會。調查數據中，堂會年數最高的是一間創立於 1920 年的長老會堂會，但不能由此斷定長老會就是歷史最悠久的宗派²²。然而，仍可從數據中作出一些觀察。

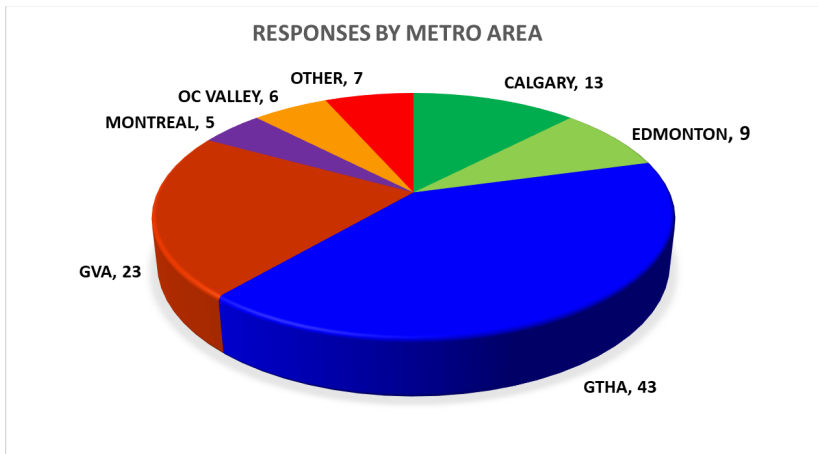
一般來說，調查範圍涵蓋的華人教會主要集中在幾個大都市，只有少數位於市郊或非人口稠密城鎮。這些堂會主要位於以下六個大都

²¹ 根據加拿大華人宣道會聯會 2020 年的最新資料，全國有超過一百件華人宣道會堂會。

²² 但正如第一章所述，加拿大第一間華人教會的確屬於長老會。

市區：大多倫多暨咸美頓地區²³、大溫哥華地區²⁴、滿地可、渥太華、卡加利與愛民頓。圖 2.3 顯示 106 間回覆堂會在這些大都市區的分佈；表 2.2 與圖 2.4 則加上宗派區分。表 2.3 按平均聚會人數及會眾堂數進一步劃分各大都市區的回應堂會。

圖 2.3：回應堂會按大都市區分佈



²³ Greater Toronto and Hamilton Area (GTHA)，範圍包括 Greater Toronto Area（GTA 大多倫多地區）與咸美頓市。大多倫多地區包括多倫多市及周邊荷頓、皮爾、約克、杜林四個地區。GTHA 位於佔安省人口半數、及佔全國人口兩成的「金馬蹄地區」之中。

²⁴ Greater Vancouver (GVA)，包括「低陸平原」。

表 2.2：回應堂會按宗派及大都市區分佈

DENOMINATION	METROPOLITAN AREAS							Responses
	CALGARY	EDMONTON	GTHA	GVA	MONTREAL	OC VALLEY	OTHER	
Alliance 宣道會	5	2	13	4	3	4	3	34
Anglican 聖公會			2					2
Baptist 浸信會	3	4	11	3	2			23
Christian Community 華基聯會			2				1	3
Christian Reformed 改革宗基會督教				1				1
Evangelical Free 福音道會	4		2	5		1	1	13
Gospel 福音堂			2					2
Lutheran 信義宗		1	2	1				4
Mennonite Brethren 門諾弟兄會			1	3			1	5
Mennonite 門諾會			1					1
Methodist 循道會			1					1
Presbyterian 長老會			3					3
Rhenish 禮賢會				1				1
Non-denominational 非宗派	1	2	3	5		1	1	13
By METRO AREA	13	9	43	23	5	6	7	106

圖 2.4：回應堂會按宗派及大都市區分佈

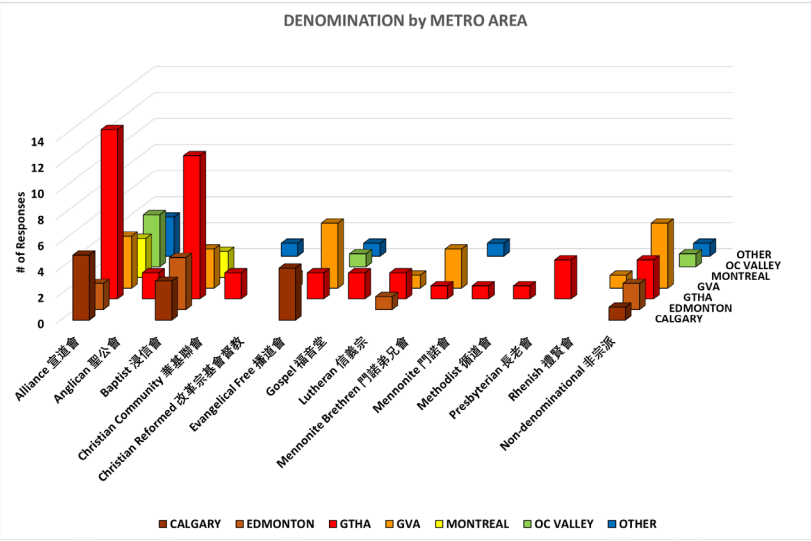


表 2.3：聚會人數及會眾堂數按大都市區分佈

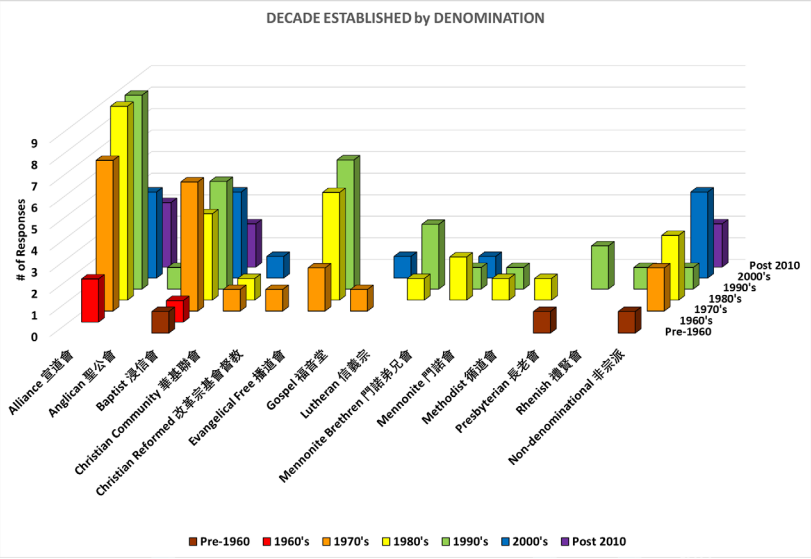
	METROPOLITAN AREAS							
AVERAGE ATTENDANCE	CALGARY	EDMONTON	GTHA	GVA	MONTREAL	OC VALLEY	OTHER	Responses
100 or less	5	3	12	5	2		4	31
100-250	4	1	14	6	2	3	2	32
251-500		3	8	6	1	2	1	21
501-750	2	1	4	3				10
751-1000	1			2		1		4
1000+	1	1	5	1				8
By METRO AREA	13	9	43	23	5	6	7	106
NUMBER of CONGREGATION	CALGARY	EDMONTON	GTHA	GVA	MONTREAL	OC VALLEY	OTHER	Responses
1	3	2	8		1	1	2	17
2	4	1	6	1	1	3	2	18
3	2	1	9	15	2			29
4	3	2	12	6	1	2	1	27
5	1	3	8	1			2	15
By METRO AREA	13	9	43	23	5	6	7	106

雖然早在十九世紀已有華人教會的建立，回應調查的堂會都是近一百年來成立的，有兩間分別於 1920 年與 1934 年成立。表 2.4 與圖 2.5 概述堂會成立年代。

表 2.4：堂會年數按宗派分佈

DENOMINATION	Decade Church was Established							Responses
	Pre-1960	1960's	1970's	1980's	1990's	2000's	Post 2010	
Alliance 宣道會		2	7	9	9	4	3	34
Anglican 聖公會					1	1		2
Baptist 浸信會	1	1	6	4	5	4	2	23
Christian Community 華基聯會			1	1		1		3
Christian Reformed 改革宗基督會			1					1
Evangelical Free 播道會			2	5	6			13
Gospel 福音堂			1			1		2
Lutheran 信義宗				1	3			4
Mennonite Brethren 門諾弟兄會				2	1	1		4
Mennonite 門諾會				1	1			2
Methodist 循道會				1				1
Presbyterian 長老會	1				2			3
Rhenish 禮賢會					1			1
Non-denominational 非宗派	1		2	3	1	4	2	13
By DECADE Established	3	3	20	27	30	16	7	106

圖 2.5：堂會年數



許多堂會透過福音佈道，使人信從基督並受洗，人數自然地增長。然而，某些堂會的會友數目增長亦源於其他堂會的信徒轉會。總計 106 間堂會在 2018 年記錄了 1241 宗洗禮與九百名會友轉會。

表 2.5：洗禮與轉會人數按宗派分佈

DENOMINATION	貴教會有多少人於2018年受洗 Number of baptisms	貴教會有多少人於2018年轉會成為會友 Number of membership transfers	Responses
Alliance 宣道會	397	289	34
Anglican 聖公會	2	8	2
Baptist 浸信會	267	185	23
Christian Community 華基聯會	196	142	3
Christian Reformed 改革宗基會督教	20	0	1
Evangelical Free 播道會	91	125	13
Gospel 福音堂	32	35	2
Lutheran 信義宗	10	4	4
Mennonite Brethren 門諾弟兄會	19	25	4
Mennonite 門諾會	7	2	2
Methodist 循道會	10	11	1
Presbyterian 長老會	16	2	3
Rhenish 禮賢會	1	3	1
Non-denominational 非宗派	173	69	13
	1241	900	106

表 2.6：洗禮與轉會人數按大都市區分佈

METROPOLITAN AREA	貴教會有多少人於2018年受洗 Number of baptisms	貴教會有多少人於2018年轉會成為會友 Number of membership transfers	Responses
CALGARY	130	102	13
EDMONTON	155	63	9
GTHA	574	386	43
GVA	198	225	23
MONTREAL	27	19	5
OC VALLEY	98	90	6
OTHER	59	15	7
	1241	900	106

表 2.7：洗禮與轉會人數按堂會年齡分佈

DECADE ESTABLISHED	貴教會有多少人於2018年受洗 Number of baptisms	貴教會有多少人於2018年轉會成為會友 Number of membership transfers	Responses
Pre-1960	21	17	3
1960's	43	14	3
1970's	360	223	20
1980's	522	333	27
1990's	178	190	30
2000's	101	84	16
Post 2010	16	39	7
	1241	900	106

表 2.8：洗禮與轉會人數按聚會人數分佈

ATTENDANCE SIZE (RANGE)	貴教會有多少人於2018年受洗 Number of baptisms	貴教會有多少人於2018年轉會成為會友 Number of membership transfers	Responses
100 or less	82	85	31
100-250	237	144	32
251-500	265	236	21
500-750	143	134	10
751-1000	101	76	4
1000+	413	225	8
	1241	900	106

有 31 間回應堂會表示他們有多處崇拜地點。有 69 間擁有教會物業。三分二以上的回應堂會有多堂不同語言的崇拜²⁵，亦有專為青少年和兒童而設的崇拜。

²⁵ 粵語、國語、英語。

表 2.9：崇拜類別按宗派分佈

DENOMINATION	粵語崇拜 Cantonese Worship	國語崇拜 Mandarin Worship	英語崇拜 English Worship	青年崇拜 Youth Worship	兒童崇拜 Children Worship	其他語言崇拜 Other Worship
Alliance 宣道會	20	25	24	13	21	1
Anglican 聖公會	2		1			
Baptist 浸信會	17	17	21	5	20	
Christian Community 華基聯會	3	3	2	2	3	
Christian Reformed 改革宗基會督教		1	1			1
Evangelical Free 播道會	10	5	12		9	
Gospel 福音堂	2	2	2		2	
Lutheran 信義宗	2	2	1		2	
Mennonite Brethren 門諾弟兄會	4	3	3		3	
Mennonite 門諾會	2	1	1	1	1	
Methodist 循道會	1	1	1		1	
Presbyterian 長老會	2	1	3			
Rhenish 禮賢會	1			1	1	
Non-denominational 非宗派	7	9	9	5	5	1
Grand Total	73	70	81	27	68	3

大部分堂會圍繞著主日學、團契、祈禱會、細胞小組、小組等來安排事工，亦有些提供更多種類的事工。下表詳列回應堂會的各種事工：

表 2:10：堂會事工類別

Ministry	Responses
主日學 Sunday School	91
團契 Fellowship	85
每週祈禱會 Weekly Prayer	84
小組 Small Group	74
長者事工 Senior ministry	62
細胞小組 Cell Group	38
家庭小組 Family Group	36
Other	
Bible study and fellowship	
Brothers' Group	
Community Classes Outreach Ministry	
Factory ministry	
Outreach programs - Tai Chi, Line Dance etc	
Sisters group	
Special Needs Family	
Table tennis, praise dance, Bible study	
various outreaching ministries. eg table tennis, Tai Chi	
各堂每月一次祈禱會	
外展事工	
姊妹事工, 金齡事工, 關顧事工, 傳道事工, 培育事工	
查經班	
門徒訓練 Discipleship training	

此外，堂會很明顯注重宣教與福音事工：約八成堂會設有宣教部，而七成以上設有福音部。

表 2.11：堂會按事工部門劃分

DENOMINATION	宣教事工 Mission.	福音事工 Evangelism.	門訓事工 Discipleship.	家庭事工 Family Ministry.
Alliance 宣道會	28	25	23	17
Anglican 聖公會	1	1	1	
Baptist 浸信會	20	17	14	6
Christian Community 華基聯會	2	3	2	1
Christian Reformed 改革宗基會督教	1	1		
Evangelical Free 播道會	12	10	3	3
Gospel 福音堂	2	1	1	
Lutheran 信義宗	1	3	4	3
Mennonite Brethren 門諾弟兄會	4	3	2	
Mennonite 門諾會	2	1		1
Methodist 循道會	1	1	1	
Presbyterian 長老會	3	2	2	1
Rhenish 禮賢會	1	1		
Non-denominational 非宗派	6	8	7	4
	84	77	60	36
% of 106 Responses	79.2%	72.6%	56.6%	34.0%

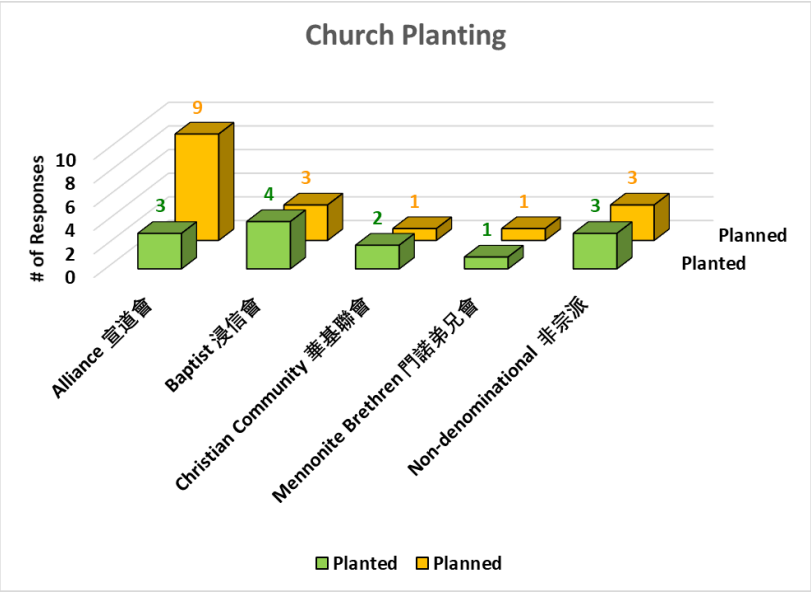
不但如此，約半數回應堂會有專門負責宣教或福音事工的教牧同工。

表 2.12：擁有教牧同工專門負責某特定事工的堂會

DENOMINATION	宣教事工 Mission.	福音事工 Evangelism.	門訓事工 Discipleship.	家庭事工 Family Ministry.
Alliance 宣道會	10	14	18	17
Anglican 聖公會	1	1	1	1
Baptist 浸信會	13	13	14	8
Christian Community 華基聯會	3	3	3	2
Christian Reformed 改革宗基會督教				
Evangelical Free 播道會	8	7	6	5
Gospel 福音堂			2	
Lutheran 信義宗		3	4	2
Mennonite Brethren 門諾弟兄會	3	4	4	
Mennonite 門諾會	1	1	1	1
Methodist 循道會	1	1	1	
Presbyterian 長老會	2	3	3	1
Rhenish 禮賢會		1	1	1
Non-denominational 非宗派	6	6	6	3
	48	57	64	41
% of 106 Responses	45.3%	53.8%	60.4%	38.7%

在擴展計劃上，有四個宗派和三間非宗派堂會表示他們在過去五年間（2014-18）合共植了十三間堂會，並且打算在未來三年內（2019-21）再植十七間新堂。

圖 2.6：過往五年（2014-18）已植堂會
及未來三年（2019-21）植堂計畫



其餘植堂數據顯示出一些值得深思的觀點，從以下三表可見一斑。

表 2.13：植堂按城市分佈

CITY by DENOMINATION	Planted	Planned
Alliance 宣道會	3	9
Calgary		1
Coquitlam		1
Hamilton		1
Mississauga	1	
Montreal	1	
North York		1
Ottawa		2
Scarborough	1	1
Toronto		1
Winnipeg		1
Baptist 浸信會	4	3
Calgary	1	
Edmonton	1	3
Toronto	1	
Vancouver	1	
Christian Community 華基聯會	2	1
Markham	1	
Richmond Hill	1	1
Mennonite Brethren 門諾弟兄會	1	1
Winnipeg	1	1
Non-denominational 非宗派	3	3
Edmonton	1	
Ottawa	1	1
Markham		1
North York		1
Port Coquitlam	1	
	13	17

表 2.14：植堂按聚會人數分佈

DENOMINATION	Planted	Planned
Alliance 宣道會	3	9
100-250	1	1
251-500	1	4
751-1000		2
1000+	1	2
Baptist 浸信會	4	3
100-250	1	1
251-500	2	2
500-750	1	
Christian Community 華基聯會	2	1
1000+	2	1
Mennonite Brethren 門諾弟兄會	1	1
100 or less	1	1
Non-denominational 非宗派	3	3
100 or less	1	1
100-250	1	2
1000+	1	
	13	17

表 2.15：植堂按會眾堂數分佈

	Planted	Planned
Alliance 宣道會	3	9
1	1	1
3		1
4	1	4
5	1	3
Baptist 浸信會	4	3
2	1	
3	1	1
4	2	2
Christian Community 華基聯會	2	1
4	1	
5	1	1
Mennonite Brethren 門諾弟兄會	1	1
2	1	1
Non-denominational 非宗派	3	3
1		1
2	1	1
4	1	1
5	1	
	13	17

有關這些堂會的財政管理，大多數有成立了不同的經費來應付各種事工的需要，包括常費、建堂經費、宣教經費等。以下三表按宗派列出三大經費預算數字。

表 2.16：堂會常費預算按宗派分佈

DENOMINATION	GENERAL FUND Budget Ranges						Responses
	\$0 ~ \$49,999	\$50,000 ~ \$199,999	\$200,000 ~ \$499,999	\$500,000 ~ \$999,999	\$1 million ~ \$2 million	\$2 million +	
Alliance 宣道會	2	12	9	8	2	1	34
Anglican 聖公會			2				2
Baptist 浸信會	1	5	9	4	4		23
Christian Community 華基聯會		1				2	3
Christian Reformed 改革宗基會督教				1			1
Evangelical Free 播道會	1	5	4	2	1		13
Gospel 福音堂				2			2
Lutheran 信義宗	1	3					4
Mennonite Brethren 門諾弟兄會		1	2	1			4
Mennonite 門諾會		2					2
Methodist 循道會			1				1
Presbyterian 長老會		1	2				3
Rhenish 禮賢會		1					1
Non-denominational 非宗派	1	8	1	1	2		13
	6	39	30	19	9	3	106

表 2.17：堂會建堂經費預算按宗派分佈

DENOMINATION	BUILDING FUND Budget Ranges						Responses
	\$0 ~ \$4,999	\$5,000 ~ \$9,999	\$10,000 ~ \$49,999	\$50,000 ~ \$99,999	\$100,000 ~ \$300,000	\$300,000 +	
Alliance 宣道會	22	3	2	1	5	1	34
Anglican 聖公會		1	1				2
Baptist 浸信會	13	2	3	3	1	1	23
Christian Community 華基聯會	1					2	3
Christian Reformed 改革宗基會督教		1					1
Evangelical Free 播道會	5	3	3	1		1	13
Gospel 福音堂			2				2
Lutheran 信義宗	2		1	1			4
Mennonite Brethren 門諾弟兄會				3	1	1	4
Mennonite 門諾會					2		2
Methodist 循道會			1				1
Non-denominational 非宗派	6	3	1		1	2	13
Presbyterian 長老會	1	2					3
Rhenish 禮賢會			1				1
	50	15	15	9	10	8	106

表 2.18：堂會宣教經費預算按宗派分佈

DENOMINATION	MISSION FUND Budget Ranges						Responses
	\$0 ~ \$9,999	\$10,000 ~ \$19,999	\$20,000 ~ \$49,999	\$50,000 ~ \$99,999	\$100,000 ~ \$250,000	\$250,000 +	
Alliance 宣道會	9	7	4	2	9	3	34
Anglican 聖公會	1	1					2
Baptist 浸信會	5	3	7	4	3	1	23
Christian Community 華基聯會	1					2	3
Christian Reformed 改革宗基會宣教			1				1
Evangelical Free 福音道會	5	2	1	1	4		13
Gospel 福音堂			1	1			2
Lutheran 信義宗	4						4
Mennonite Brethren 門諾弟兄會	1		1	1	1		4
Mennonite 門諾會	1	1					2
Methodist 循道會			1				1
Non-denominational 非宗派	4	3	2	2	2		13
Presbyterian 長老會	1		2				3
Rhenish 禮賢會	1						1
	33	17	20	11	19	6	106

另外，可以從聚會人數及地區兩方面劃分堂會三大經費預算。

表 2.19：堂會常費預算按聚會人數及地區分佈

General Fund by Attendance	METROPOLITAN AREAS							Responses
	CALGARY	EDMONTON	GTHA	GVA	MONTREAL	OC VALLEY	OTHER	
100 or less	5	3	12	5	2		4	31
\$0 ~ \$49,999	1	1	2		1			5
\$50,000 ~ \$199,999	4	2	9	5	1		4	25
\$200,000 ~ \$499,999			1					1
100-250	4	1	14	6	2	3	2	32
\$50,000 ~ \$199,999	2		3	2	1	1	2	11
\$200,000 ~ \$499,999	2	1	11	2	1	2		19
\$500,000 ~ \$999,999				2				2
251-500		3	8	6	1	2	1	21
\$50,000 ~ \$199,999			2					2
\$200,000 ~ \$499,999		1	3	3	1	1	1	10
\$500,000 ~ \$999,999		2	3	3		1		9
500-750	2	1	4	3				10
\$500,000 ~ \$999,999	2		2	2				6
\$1 million ~ \$2 million		1	2	1				4
751-1000	1			2		1		4
\$0 ~ \$49,999				1				1
\$500,000 ~ \$999,999				1		1		2
\$1 million ~ \$2 million	1							1
1000+	1	1	5	1				8
\$50,000 ~ \$199,999				1				1
\$1 million ~ \$2 million	1	1	2					4
\$2 million +			3					3
	13	9	43	23	5	6	7	106

表 2.20：堂會建堂經費預算按聚會人數及地區分佈

	METROPOLITAN AREAS							
Building Fund by Attendance	CALGARY	EDMONTON	GTHA	GVA	MONTREAL	OC VALLEY	OTHER	Responses
100 or less	5	3	12	5	2		4	31
\$0 ~ \$4,999	5	2	8	2	1		2	20
\$5,000 ~ \$9,999			1	1	1		1	4
\$10,000 ~ \$49,999			2	1				3
\$50,000 ~ \$99,999				1			1	2
\$100,000 ~ \$300,000		1	1					2
100-250	4	1	14	6	2	3	2	32
\$0 ~ \$4,999	4		5	4		1	1	15
\$5,000 ~ \$9,999		1	2	1	2		1	7
\$10,000 ~ \$49,999			4			2		6
\$100,000 ~ \$300,000			1					1
\$300,000 +			2	1				3
251-500		3	8	6	1	2	1	21
\$0 ~ \$4,999		1	3	1	1	1		7
\$5,000 ~ \$9,999				1			1	2
\$10,000 ~ \$49,999			3	1				4
\$50,000 ~ \$99,999		2		3				5
\$100,000 ~ \$300,000			2					2
\$300,000 +						1		1
500-750	2	1	4	3				10
\$0 ~ \$4,999		1	3					4
\$5,000 ~ \$9,999				2				2
\$10,000 ~ \$49,999			1					1
\$50,000 ~ \$99,999				1				1
\$100,000 ~ \$300,000	2							2
751-1000	1			2		1		4
\$0 ~ \$4,999				1				1
\$10,000 ~ \$49,999	1							1
\$50,000 ~ \$99,999				1				1
\$100,000 ~ \$300,000						1		1
1000+	1	1	5	1				8
\$0 ~ \$4,999	1		1	1				3
\$100,000 ~ \$300,000			1					1
\$300,000 +		1	3					4
	13	9	43	23	5	6	7	106

表 2.21：堂會宣教經費預算按聚會人數及地區分佈

Mission Fund by Attendance	METROPOLITAN AREAS							Responses
	CALGARY	EDMONTON	GTHA	GVA	MONTREAL	OC VALLEY	OTHER	
100 or less	5	3	12	5	2		4	31
\$0 ~ \$9,999	5	3	10	3	1		2	24
\$10,000 ~ \$19,999			1	2	1		2	6
\$20,000 ~ \$49,999			1					1
100-250	4	1	14	6	2	3	2	32
\$0 ~ \$9,999	1		4	1	1			7
\$10,000 ~ \$19,999	1		3	2	1		2	9
\$20,000 ~ \$49,999	2	1	4	1		3		11
\$50,000 ~ \$99,999			1	2				3
\$100,000 ~ \$250,000			2					2
251-500		3	8	6	1	2	1	21
\$0 ~ \$9,999			1					1
\$10,000 ~ \$19,999			1					1
\$20,000 ~ \$49,999			1	2	1	1	1	6
\$50,000 ~ \$99,999		1	3	1				5
\$100,000 ~ \$250,000		1	2	3		1		7
\$250,000 +		1						1
500-750	2	1	4	3				10
\$10,000 ~ \$19,999			1					1
\$20,000 ~ \$49,999			1					1
\$50,000 ~ \$99,999				2				2
\$100,000 ~ \$250,000	2	1	1	1				5
\$250,000 +			1					1
751-1000	1			2		1		4
\$0 ~ \$9,999				1				1
\$100,000 ~ \$250,000	1			1		1		3
1000+	1	1	5	1				8
\$20,000 ~ \$49,999			1					1
\$50,000 ~ \$99,999			1					1
\$100,000 ~ \$250,000		1		1				2
\$250,000 +	1		3					4
Grand Total	13	9	43	23	5	6	7	106

除了教牧同工之外，調查發現教會會友同樣有參與事工，包括主日學、小組、詩班、崇拜、長執等事奉崗位。在 106 間回應堂會中，有 100 間估計至少兩成會友參與事奉，其中 45 間估計半數或以上。

圖 2.7：事奉會友百分比

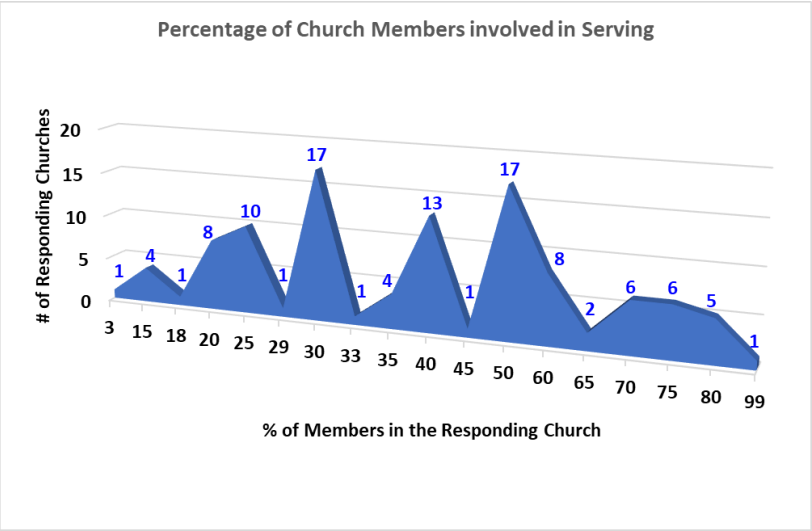


表 2.22：事奉會友百分比

貴教會參與事奉的人手（如崇拜主席、主日學校師、小組組長、詩班及執事等） 佔整個會眾人數的百分比(%)? Estimate the percentage of members who are involved in serving (e.g. worship leading, Sunday School teachers, small group leaders, choir, deacons, etc.) in the church?																			
DENOMINATION	3	15	18	20	25	29	30	33	35	40	45	50	60	65	70	75	80	99	Responses
Alliance 宣道會		1		5	3		3	1	3	4		3	5			3	2	1	34
Anglican 聖公會												1			1				2
Baptist 浸信會			1	1	3	5				3	1	4		1	2		2		23
Christian Community 華基聯會				1	1	1													3
Christian Reformed 改革宗基督教會										1									1
Evangelical Free 福音道會		2		1	1		3		1	1		1	1	1			1		13
Gospel 福音堂		1					1												2
Lutheran 信義宗	1											2			1				4
Mennonite Brethren 門諾弟兄會					1		2			1									4
Mennonite 門諾會												1				1			2
Methodist 衛理道會													1						1
Presbyterian 長老會							1			2									3
Rhenish 禮賢會																	1		1
Non-denominational 非宗派					1		2			1		5	1		2	1			13
	1	4	1	8	10	1	17	1	4	13	1	17	8	2	6	6	5	1	106



第三章：

牧者

徐權能博士

本章集中在回應堂會所報告的教牧現況。在 106 間回應堂會中，僅 70 間（三分之二）報稱有堂主任²⁶。主領牧師短缺的情況，在播道會與浸信會的堂會顯得尤其嚴重：此兩宗派的堂會，堂主任空缺者居多。可見，對主領牧師——特別是有經驗的牧者——有很大的需求。很多華人教會有多堂會眾，以不同語言敬拜，因此會期望堂主任能精通堂會內所有語言（一般指國、粵、英三語）。要物色及聘請一名合適的主領牧師人選，是難上加難。

²⁶ 在調查問卷的英文版本中，同時用了「主任」（senior）與「主領」（lead）兩字。在本報告中，「堂主任」、「主任牧師」、「主領牧師」將交替使用，來涵蓋此職位的廣泛應用。

表 3.1: 有/缺堂主任的堂會數目

DENOMINATION	PRESENCE	ABSENCE
Alliance 宣道會	25	9
Anglican 聖公會	2	
Baptist 浸信會	12	11
Christian Community 華基聯會	2	1
Christian Reformed 改革宗基會督教	1	
Evangelical Free 播道會	2	11
Gospel 福音堂	2	
Lutheran 信義宗	2	2
Mennonite Brethren 門諾弟兄會	4	
Mennonite 門諾會	2	
Methodist 循道會	1	
Presbyterian 長老會	3	
Rhenish 禮賢會	1	
Non-denominational 非宗派	11	2
	70	36
% of 106 Responses	66.0%	34.0%

在本調查中，27 間堂會表示他們預計現任堂主任將在未來三年（2019-21）退休。其中 13 間表示已有接班人選，預備繼任主任牧師之位。總計而言，在 70 間有主領牧師的堂會中，有 46 間表示已有繼任規劃就緒。可見，很多堂會在領導傳承上，以積極態度預備和安排。

表 3.2：教牧繼任規劃

DENOMINATION	貴教會是否有確實的接班人以 接替即將退休的主任牧師？ Is there a person preparing to take the lead pastor position should your lead pastor retire?	貴教會是否有繼任計劃在進行中？ Do you have a succession plan/process in the working?
Alliance 宣道會	3	17
Baptist 浸信會	1	8
Christian Community 華基聯會	1	2
Evangelical Free 播道會		3
Gospel 福音堂	1	1
Lutheran 信義宗		2
Mennonite Brethren 門諾弟兄會	1	2
Methodist 循道會		1
Rhenish 禮賢會		1
Presbyterian 長老會	3	2
Non-denominational 非宗派	3	7
	13	46

數據顯示，在 106 間堂會之間，合計有 440 名教牧同工，其中七成以上擁有碩士程度學位，近兩成更有博士頭銜。在北美世俗文化與華人移民教會背景下，高等神學教育往往被視為牧養事工中不可或缺的訓練，在牧者引領群羊面對生活和生命的挑戰中，為會眾所重視。

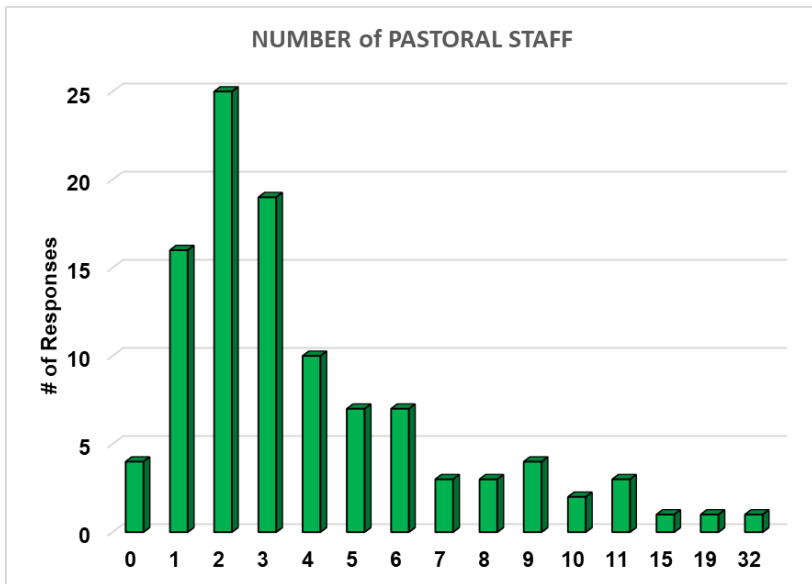
表 3.3：教牧同工概況²⁷

DENOMINATION	貴教會的現任牧牧同工數目 Number of pastoral staff	STAFFING PROFILE					貴教會是否有一位主任牧師帶領你的教會 (with Senior Pastor)?	Responses
		多少位牧牧同工擁有學士學位 (bachelor degree)?	多少位牧牧同工擁有碩士學位 (master degree)?	多少位牧牧同工擁有博士學位 (doctoral degree)?				
Alliance 宣道會	137	69	98	18			25	34
Anglican 聖公會	4	2	4	1			2	2
Baptist 浸信會	103	47	80	30			12	23
Christian Community 基督教會	53	1	37	15			2	3
Christian Reformed 改革宗基督教會	6	6	5	1			1	1
Evangelical Free 福音道會	40	17	32	4			2	13
Gospel 福音堂	10	2	7	0			2	2
Lutheran 信義宗	5	1	5	0			2	4
Mennonite Brethren 門諾弟兄會	14	5	8	2			4	4
Mennonite 門諾會	3	0	2	0			2	2
Methodist 循道會	4	4	4	2			1	1
Presbyterian 長老會	7	5	7	1			3	3
Rhenish 禮賢會	1	1	0	0			1	1
Non-denominational 非宗派	53	20	31	12			11	13
	440	180	320	86			70	106
	% of 440 pastors	40.9%	72.7%	19.5%				

²⁷ 有博士學位的牧者，同時被計算在其他學位（學士、碩士）數目之中。

雖然有三分之一的回應教會表示沒有主領牧師，但僅 4% 表示沒有任何教牧人員。六成回應堂會的教牧同工人數不超過三名。這顯示本調查中的華人堂會大部分靠相對少量的同工來運作。因多堂會眾以不同語言崇拜之故，堂會有兩名或以上的教牧同工乃常見現象。長期單獨服事多堂會眾勢必叫那些牧者感到非常吃力。

圖 3.1：堂會教牧同工人數



部分堂會表示過往五年內（2014-18）曾經歷教牧同工的更替，其中最常見的原因是「轉換工場」（57 間堂會），其次為「退休」（32 間）。其他原因詳列於下表。

表 3.4：教牧同工更替原因

過去五年間(2014年至2018年) 教牧同工轉職情況之原因 Reasons for changes of the pastoral staff in the past 5 years (2014-2018)	教會數目 Number of Churches
轉換工場 Changing ministerial field	57
退休 Retire	32
被辭退 Let go	15
健康 Health	12
升學 Further Study	5
辭職 Resigned	3
合約結束 Term Completed	2



第四章：

事工

黃祥舜博士

本章探討回應堂會所報告的各樣事工²⁸。由於只有 106 間堂會提供資料，以下的分析不能以偏概全；其它數百間加國華人教會所進行的事工，可能在本研究所識別的事工類別之外。因此，這批資料可能只是冰山一角。此外，除了按宗派、地區、年數等對堂會進行剖析外，以下分析亦可作出一些獨特的見解。雖然本調查不足以對加拿大華人教會整體下任何結論，分析依然有助於窺探樣本堂會的事工景況。例如，大都市區（如大多市暨咸美頓地區、大溫地區等）擁有較

²⁸ 第二章概述了調查數據。本章將深入探討其中的相關變數。

多的華裔人口，直覺判斷這些地區自然有較多華人堂會，而且規模普遍會較大²⁹。其次，大都市區的堂會有更多植堂的機會³⁰。最後，大教會通常有較豐厚的財政來支持他們的事工運作³¹。

如第一章所言，首間華裔教會在 1890 年代成立。雖然此堂會未有參與此研究統計，她今天仍然在牧養服事社區內三語的會眾³²。在 130 年後的今日，很多華人堂會都有國、粵、英語的崇拜，其中有中英雙語崇拜，也有粵語、國語甚至客家話的崇拜。除了表 2.9 之外，下圖描繪出 106 間回應堂會中不同語言的崇拜。這些堂會同時牧養不同年齡的群體，特別是兒童。

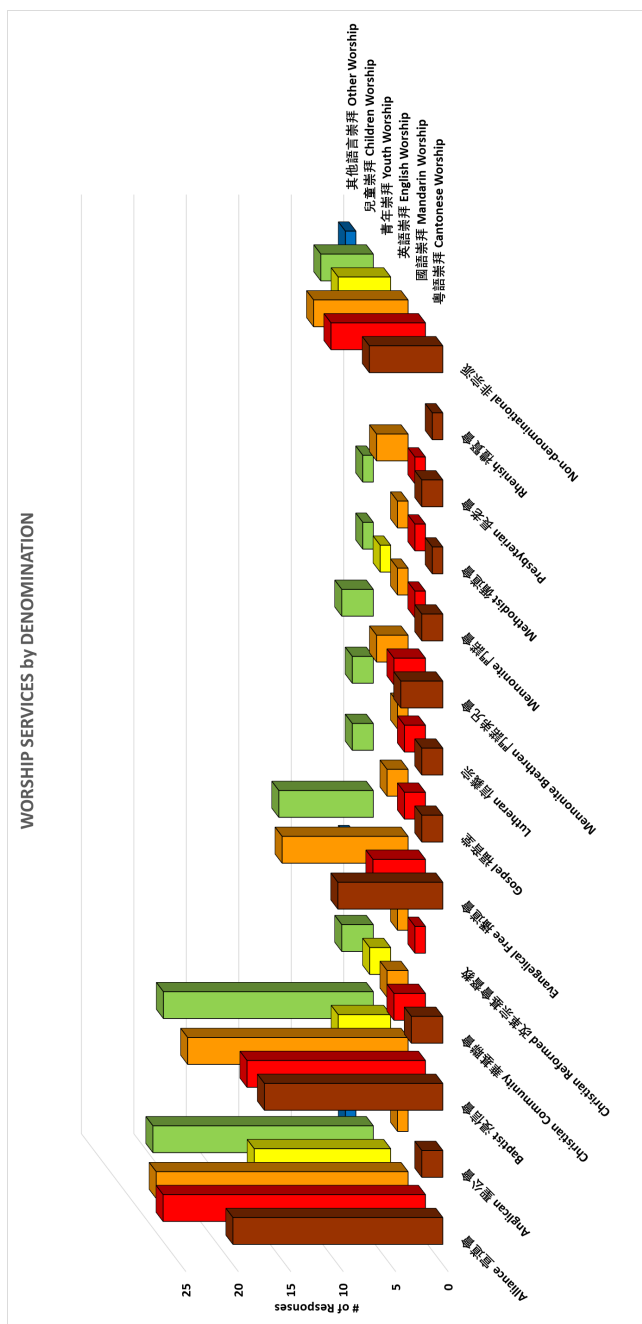
²⁹ 詳看表 2.3。

³⁰ 詳看表 2.13。

³¹ 詳看表 2.19-21。

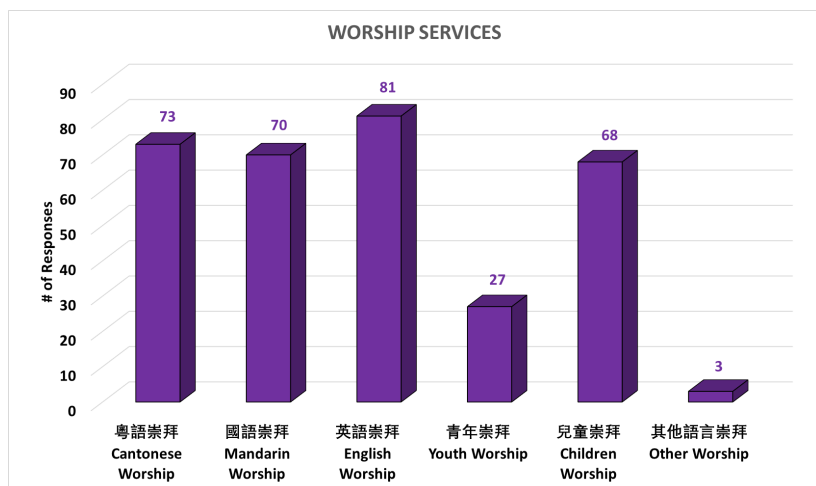
³² 詳看維多利亞中華基督教長老會教會。Accessed June 5, 2020.
<https://pccweb.ca/victoriachinese/worship-2/>

圖 4.1: 崇拜類別按宗派劃分



此外，很多堂會進行多堂崇拜來迎合年輕或年長人的需要。除了語言和年齡因素以外，華人教會內很多年輕人乃土生土長，昵稱為「CBC」的土生華人。他們有時也被稱為「第二代」，意味著他們是第一代移民後來的群體；然而，在二十一世紀生於加拿大的，很多是第二代移民的兒孫輩³³。

圖 4.2：崇拜類別



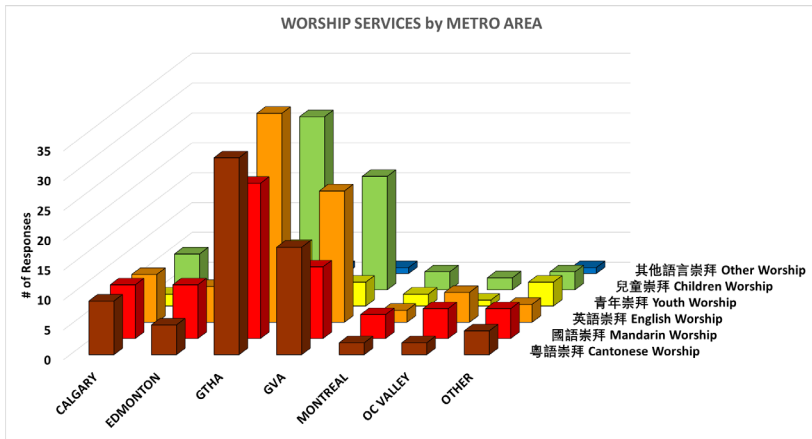
本調查中的堂會承認兒童、青少年、成人之間的確存在差別，包括在知識、情感、社交、代際、文化上，都存在處境性的差異。從戰前、嬰兒潮到 X、Y、Z 世代，每個世代的人都有不同的需要和期

³³ 第三代及以後。根據 2011 年人口普查，第二代福音派華人基督徒有 34,945 人，而第三代（及以後）則有 3,995 人。詳看 Statistics Canada, *2011 National Household Survey custom tabulation: E02062*.

望³⁴。在眾多差異之中，仍需保持合一性，但不能強加劃一性。教會有著共同目的和異象，但可以用不同的方法來達到目的和實現異象。在教會裡，並沒有「一刀切」的方法能牧養所有會眾，必須刻意地因人制宜，考慮的因素不能止於語言和出生地。

全國各地都有多堂崇拜聚會的堂會。大部分堂會有英文崇拜，另外也有粵語和國語崇拜。

圖 4.3：崇拜數目按大都市區劃分



根據各大都市區收集的回應，表 4.1 顯示舉行英語崇拜的堂會較舉行粵語崇拜的堂會為多。舉例，絕大部分的大溫地區回應堂會表示有英語崇拜，而大多市暨咸美頓地區則有八成以上。超過八成渥太華的堂會舉行英語及國語崇拜，而只有三分之一舉行粵語崇拜。這現象

³⁴ 加拿大統計局按出生年份劃分世代，如：嬰兒潮（1946-65），「嬰兒潮剋星」（1966-71，又稱 X 世代）。Accessed July 10, 2020, https://www12.statcan.gc.ca/census-recensement/2011/as-sa/98-311-x/2011003/tbl/tbl3_2-1-eng.cfm。戰前世代即 1946 年前出生的隊列。千禧世代（又稱 Y 世代）即 1972-92 年出生的隊列。Z 世代即 1993 年後出生的世代。

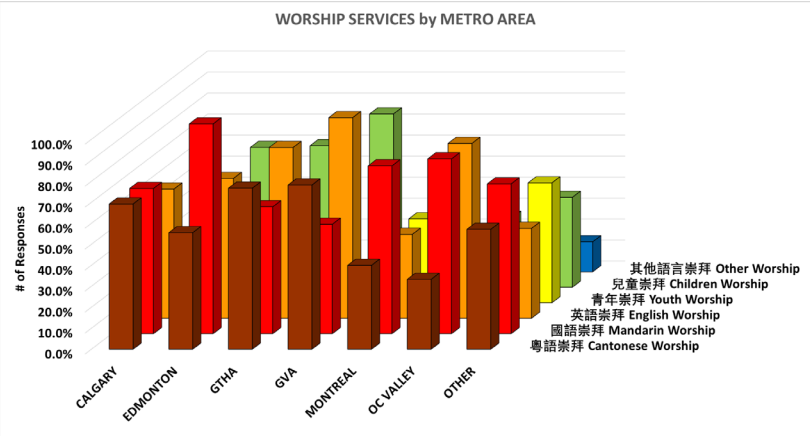
或可追溯到 1990 年代後期，來自香港的粵語移民³⁵，主要定居於英語地區，以致他們的兒孫熟稔英語，人口分佈亦同樣集中於英語地區。然而，以滿地可及渥太華為例，隨著中國移民人數上升，這現象可能隨之改變。至於滿地可相對少數的英語崇拜堂會，一個可能性是在魁省長大的土生華人較擅長中文及法語多於英語；亦有可能因為定居在滿地可的華裔較多是上世紀後期來自越南的船民。

表 4.1：崇拜類別按大都市區劃分

METROPOLITAN AREA	粵語崇拜 Cantonese Worship	國語崇拜 Mandarin Worship	英語崇拜 English Worship	青年崇拜 Youth Worship	兒童崇拜 Children Worship	其他語言崇拜 Other Worship	Responses
CALGARY	69.2%	69.2%	61.5%	15.4%	46.2%	0.0%	13
EDMONTON	55.6%	100.0%	66.7%	44.4%	66.7%	0.0%	9
GTHA	76.7%	60.5%	81.4%	23.3%	67.4%	2.3%	43
GVA	78.3%	52.2%	95.7%	17.4%	82.6%	4.3%	23
MONTREAL	40.0%	80.0%	40.0%	40.0%	60.0%	0.0%	5
OC VALLEY	33.3%	83.3%	83.3%	16.7%	33.3%	0.0%	6
OTHER	57.1%	71.4%	42.9%	57.1%	42.9%	14.3%	7
							106

下圖以圖像展示上表數據。

圖 4.4：崇拜類別按大都市區百分比劃分



³⁵ 源自香港 1997 年回歸中國。第五章將會更詳盡探討此課題。

堂會的規模是多堂崇拜的另一因素。從圖 4.5 可見眾回應堂會按平均出席人數分佈。表 4.2 概述人數與崇拜堂數及類別的關係。留意大部分有三堂會眾或以上的堂會，均設有國、粵、英語及兒童崇拜；而 15 間有五堂會眾的堂會則樣樣俱全，無一例外。如圖 4.6 所顯示，多堂會眾的現象並非大堂會獨有，規模較少的亦多數有多堂會眾。

圖 4.5：堂會規模與會眾堂數

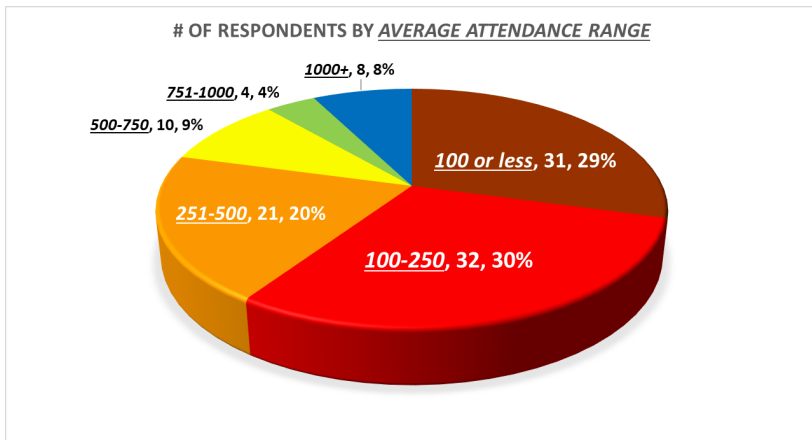
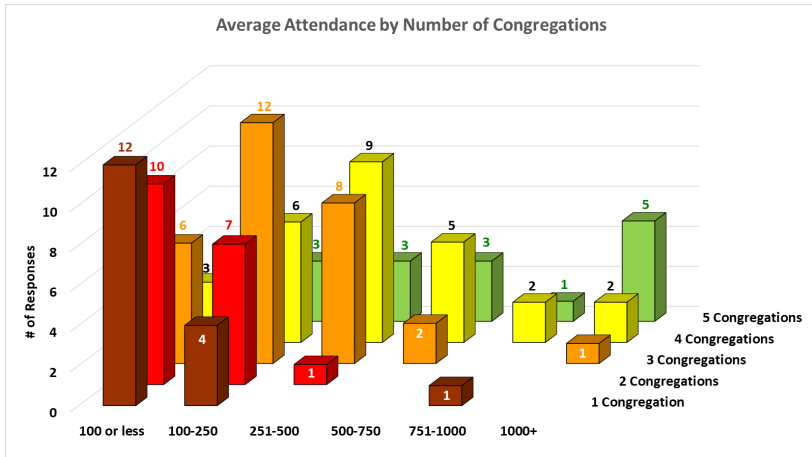


表 4.2：崇拜統計資料

AVERAGE ATTENDANCE	粵語崇拜 Cantonese Worship	國語崇拜 Mandarin Worship	英語崇拜 English Worship	青年崇拜 Youth Worship	兒童崇拜 Children Worship	其他語言崇拜 Other Worship
100 or less	16	16	10	7	12	
100-250	23	18	29	5	17	1
251-500	14	16	21	5	19	2
501-750	9	9	10	4	9	
751-1000	4	3	3	1	3	
1000+	7	8	8	5	8	
By Worship Services	73	70	81	27	68	3
NUMBER of CONGREGATIONS	粵語崇拜 Cantonese Worship	國語崇拜 Mandarin Worship	英語崇拜 English Worship	青年崇拜 Youth Worship	兒童崇拜 Children Worship	其他語言崇拜 Other Worship
1	7	7	2			
2	6	12	11	4	3	
3	22	10	27	3	24	1
4	23	26	26	5	27	1
5	15	15	15	15	14	1
By Worship Services	73	70	81	27	68	3
AVERAGE ATTENDANCE	1 Congregation	2 Congregations	3 Congregations	4 Congregations	5 Congregations	Responses
100 or less	12	10	6	3		31
100-250	4	7	12	6	3	32
251-500		1	8	9	3	21
501-750			2	5	3	10
751-1000	1			2	1	4
1000+			1	2	5	8
By Number of Congregations	17	18	29	27	15	106

圖 4.6：堂會規模與會眾堂數



除了崇拜之外，很多堂會也設有主日學、團契、小組、祈禱會等事工。設有長者事工的堂會也佔回應堂會過半數³⁶。

經上記著說：「這事以後，主又設立七十個人，差遣他們兩個兩個地在他前面，往自己所要到的各城各地方去。就對他們說：『要收的莊稼多，做工的人少。所以，你們當求莊稼的主，打發工人出去收他的莊稼。』」³⁷

主耶穌在頒布大使命時說：「天上地下所有的權柄都賜給我了。所以你們要去，使萬民做我的門徒，奉父、子、聖靈的名給他們施洗，凡我所吩咐你們的，都教訓他們遵守。我就常與你們同在，直到世界的末了。」³⁸故此，許多堂會推動宣教、佈道、門訓事工³⁹，約

³⁶ 詳看表 2.10。

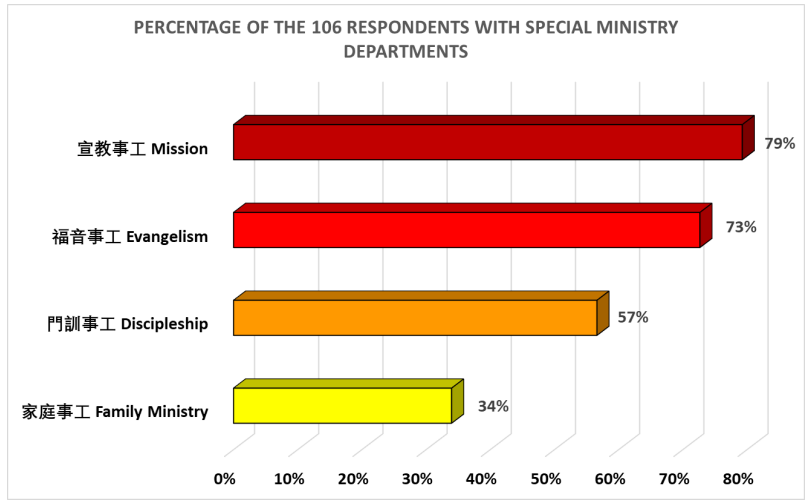
³⁷ 路加福音 10:1-2。

³⁸ 馬太福音 廿八 18-20。

³⁹ 詳看表 2.11。

有半數更委任教牧同工專門負責這些事工⁴⁰。從表 2.11 及圖 4.7 可見，近八成堂會有宣教事工，近七成半有福音事工，過半數有門訓事工，而約三分之一有家庭事工。

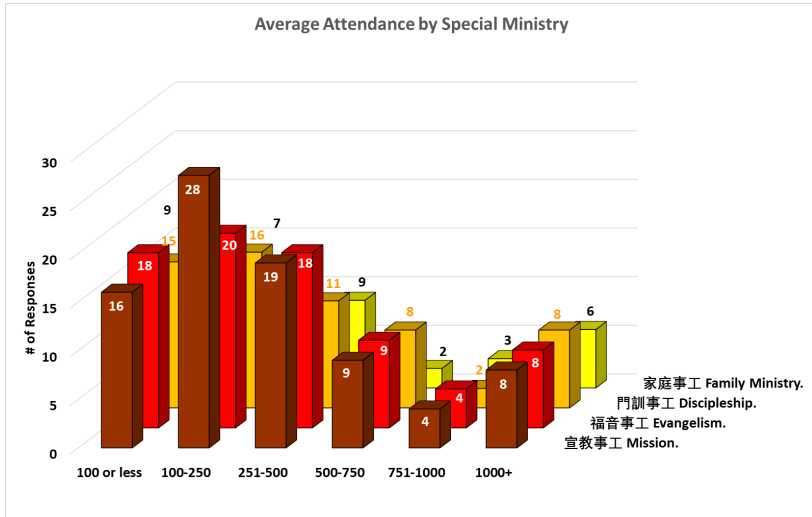
圖 4.7：事工類別



⁴⁰ 詳看表 2.12。

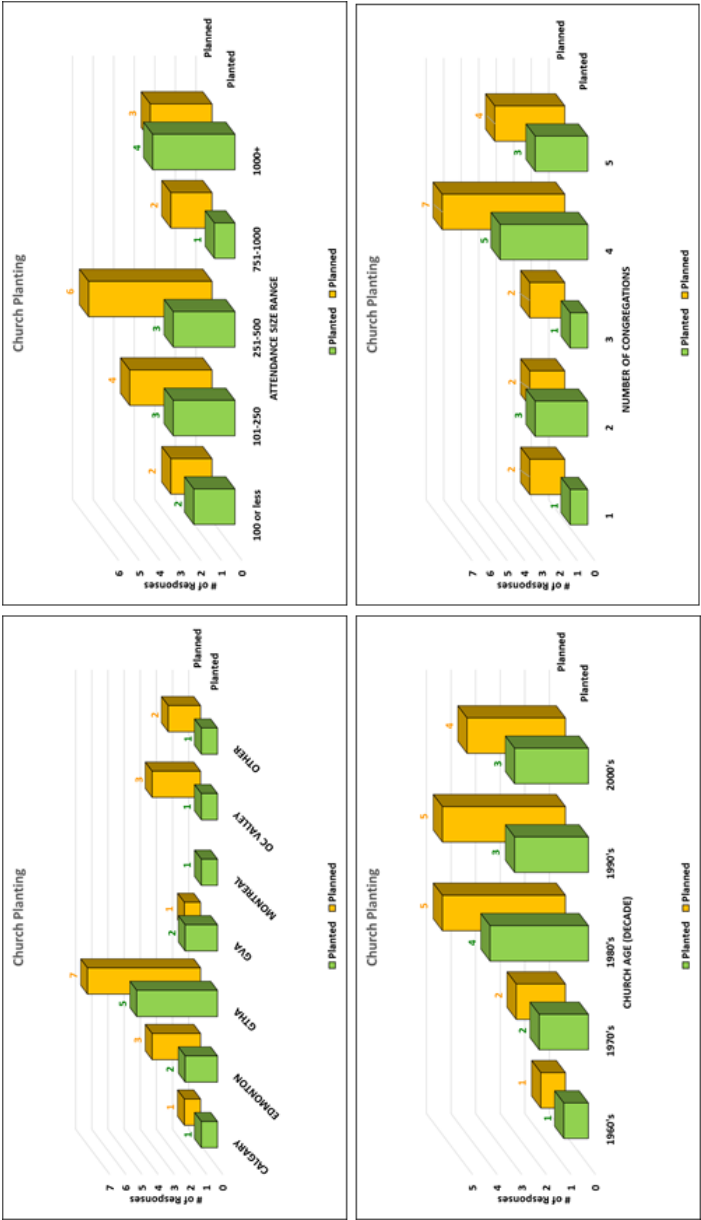
如圖 4.8 所示，大堂會普遍設有這些專門事工。值得留意，八間聚會人數過千的堂會，全都有宣教、福音及門訓事工。

圖 4.8：教會規模與特別事工



當教會推行這些專門事工时，她們就蒙福增長，開展植堂事工。圖 2.6 概括了表 2.13-15，顯示 106 間回應堂會中有 13 間在過去五年間 (2014-18) 曾植出分堂。接下來的問題就是這些新堂會植於何處、由誰所植。從調查資料看，植堂母會多數位於大都市區，如大多市暨咸美頓地區、卡加利、愛民頓等城市，並且在未來計畫繼續植堂。如圖 4.9 顯示，植堂背後有幾項因素推動，包括為堂會年齡及規模；但植堂事工顯然不限於大堂會或有多堂會眾的堂會。

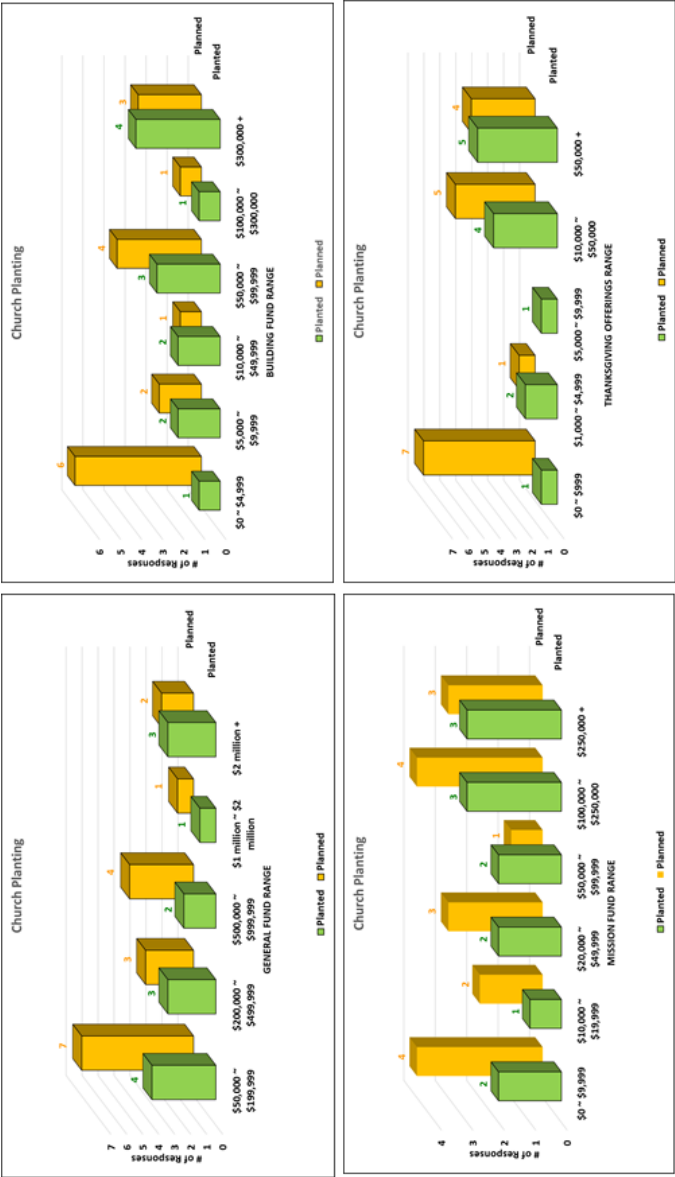
圖 4.9：植堂事工統計資料



除了堂會規模之外，或會預期堂會財政會是另一推動植堂的因素；一般會推斷植堂的堂會必定財政可觀。然而，圖 4.10 顯示這並

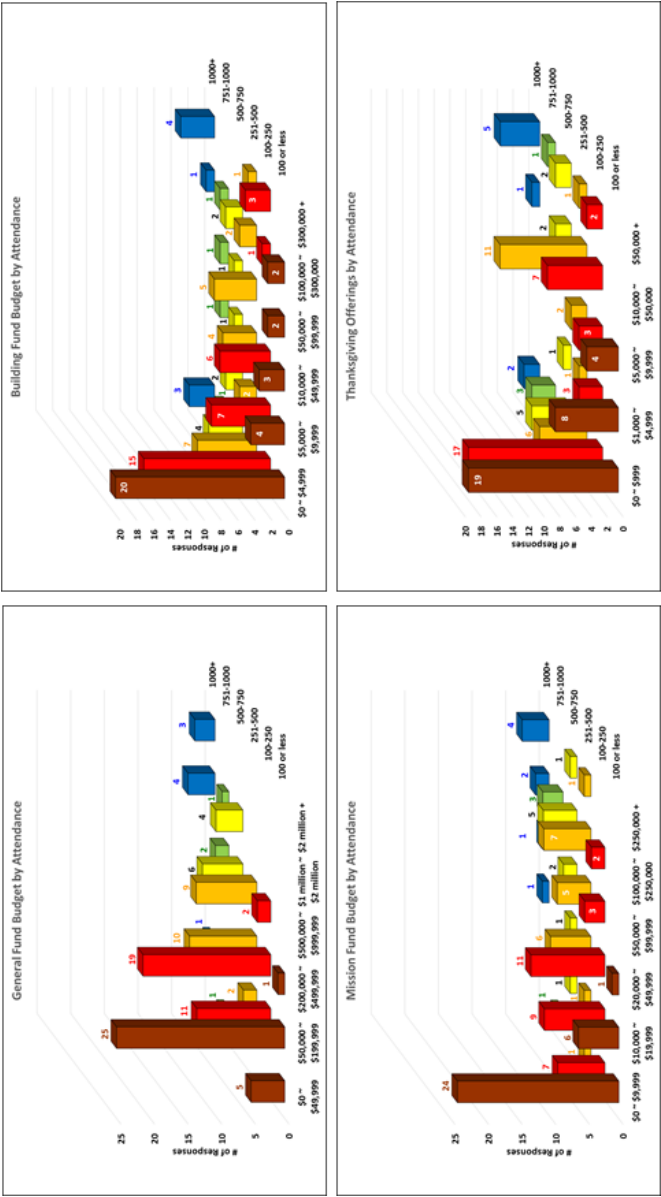
非實情：財政豐裕的堂會固然有參與植堂，但財政較緊絀的堂會也不例外。

圖 4.10：植堂事工按母會財政狀況分佈



關於財政，除了表 2.19-21⁴¹，圖 4.11 進一步按堂會規模展示堂會財務。一如預期，堂會財務預算數字與堂會規模成正比。

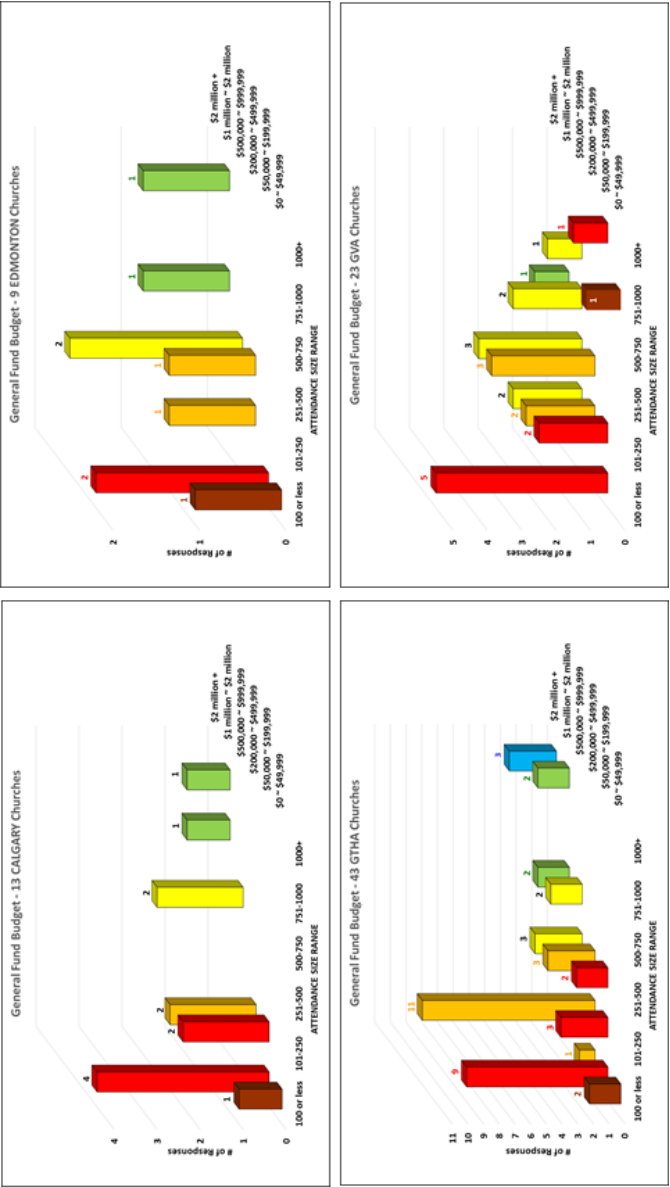
圖 4.11：堂會財政預算按聚會人數劃分



⁴¹ 財政預算按聚會人數及大都市地區劃分。

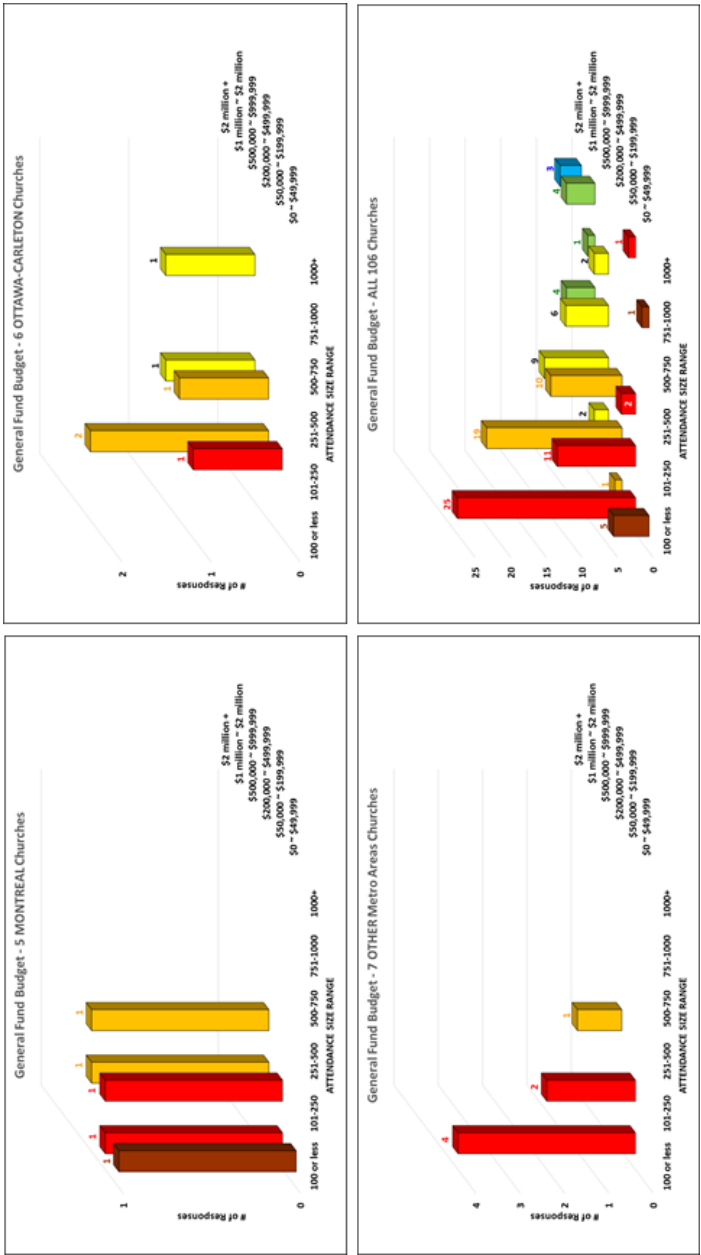
以下三圖（4.12-14）概述各大都市區⁴²內堂會各經費，按堂會規模分佈。

圖 4.12a：堂會常費按聚會人數及大都市區分佈



⁴² 大多市暨咸美頓地區、大溫地區、滿地可、渥太華、卡加利與愛民頓。

圖 4.12b：堂會常費按聚會人數及大都市區分佈



注意卑詩省列治文市一間大堂會匯報了相當小的財政預算；而卑詩省本拿比市一間規模龐大的堂會，所匯報的常費支出比匯報的常費預算高出很多。這些不尋常的數字，估計源於數據輸入時的謬誤。

圖 4.13a：堂會建築經費按聚會人數及大都市區分佈

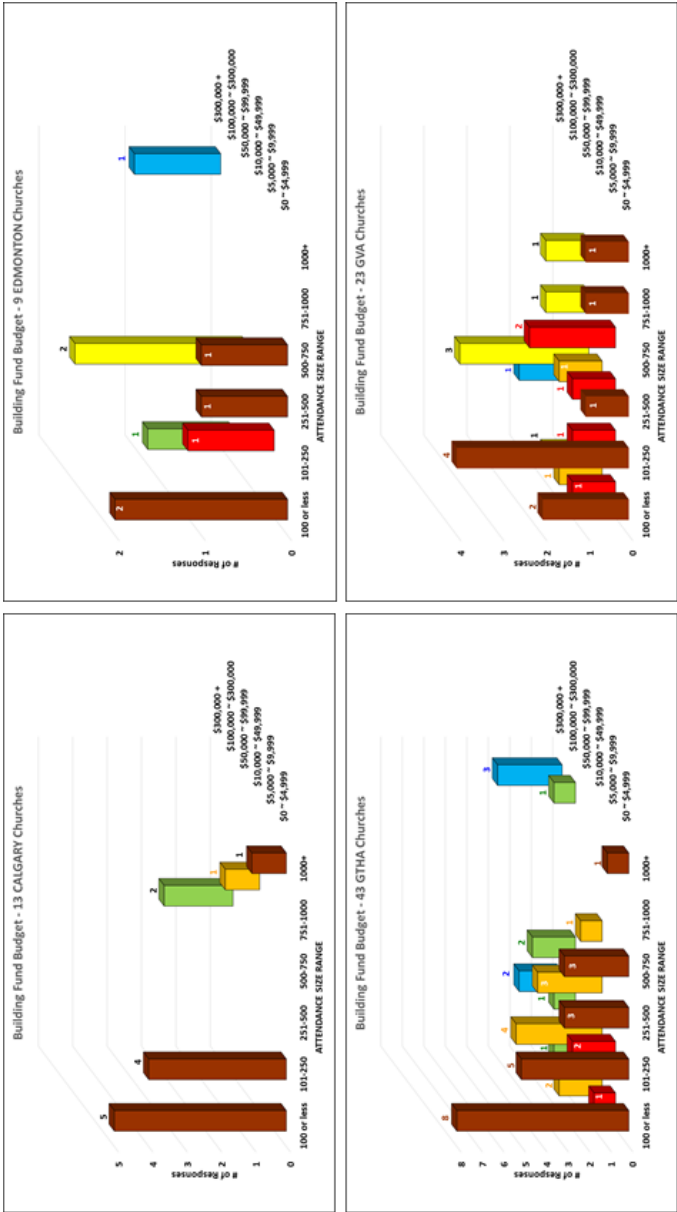
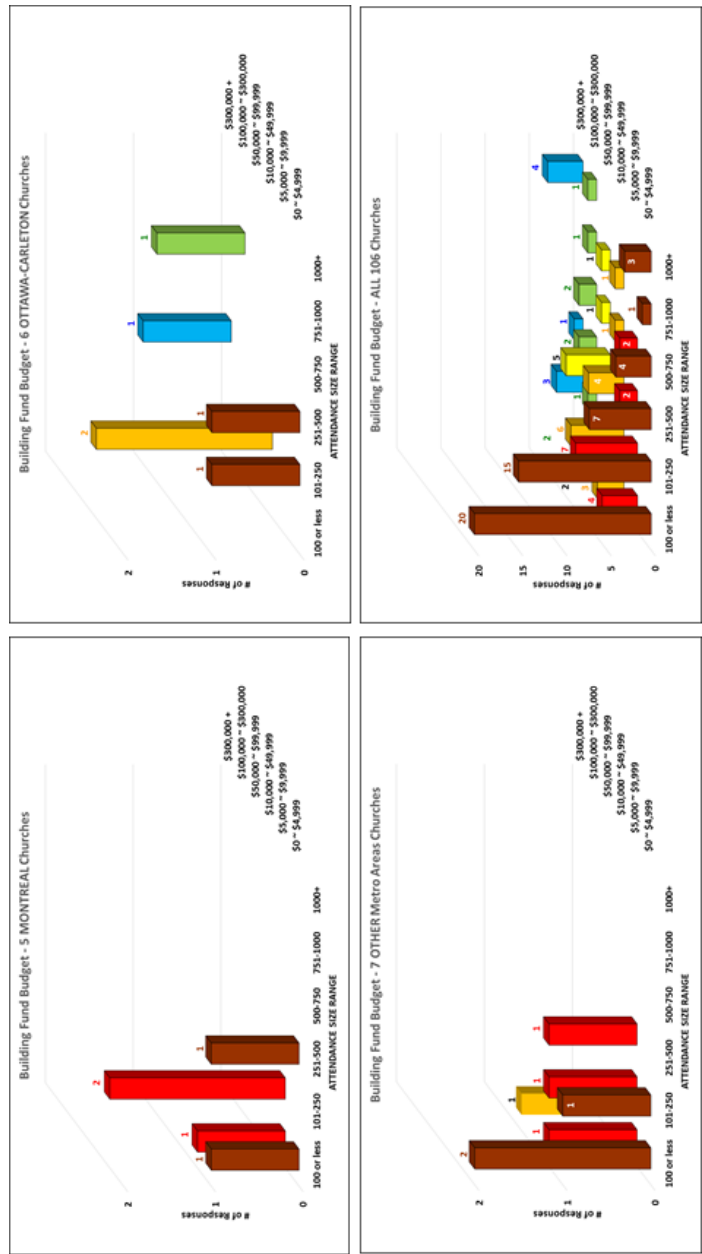


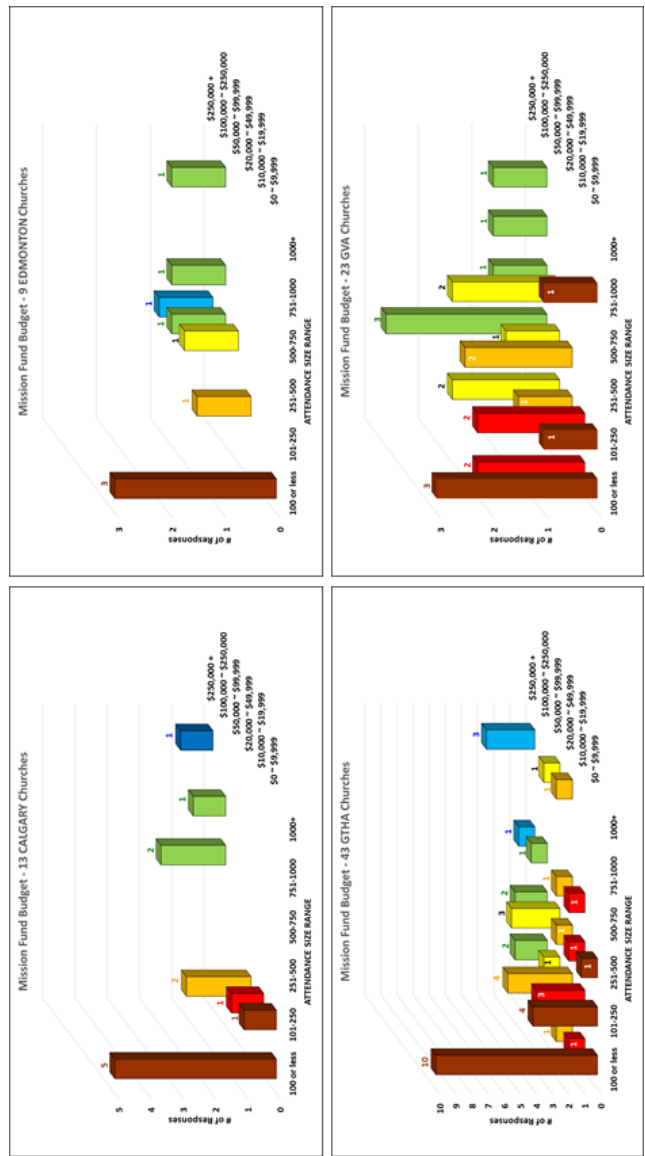
圖 4.13b：堂會建堂經費按聚會人數及大都市區分佈



建堂並非大堂會的專利；規模小的堂會，同樣可以有建堂經費，旨在為將來的建堂項目積蓄，或者還清抵押款項。

金錢並非流行格言所說的萬惡之源。正確的聖經教導是：「貪財是萬惡之根。」⁴³如下兩圖所示，此調查內的華人堂會設有很豐厚的宣教經費。106 間回應堂會中，超過三分之二設有一萬元以上的宣教經費。

圖 4.14a：堂會宣教經費按聚會人數及大都市區分佈



⁴³ 提摩太前書六 10。

圖 4.14b：堂會宣教經費按聚會人數及大都市區分佈

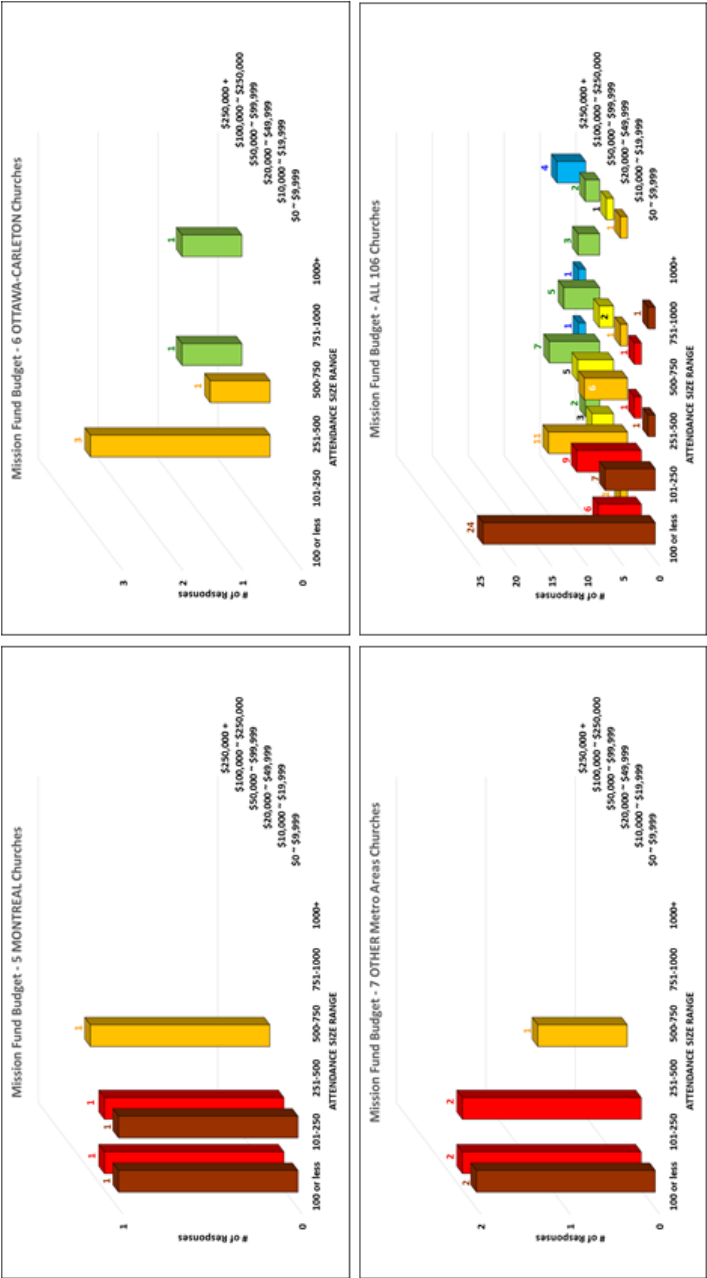
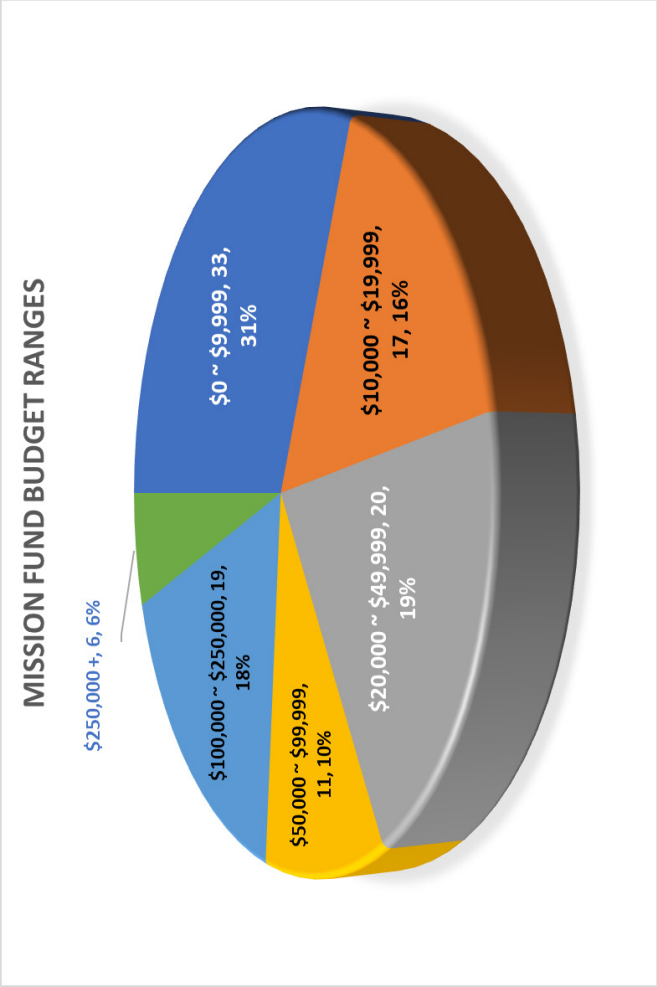


圖 4.15：回應堂會的宣教經費概覽





第五章:

課題

王健安博士

進行《2019 加拿大華人教會普查》，旨在制定加國華人教會面貌的基線認知。除了藉著量性調查收集有關教會健康指標的基本數據，問卷最後問了兩條半開放式問題：一條為針對該回應堂會所面對的三個重大挑戰⁴⁴，而另一條則為了解該回應者心目中，何為加拿大華人教會全體所面對的三個重大挑戰⁴⁵。隨後是最後一條開放式的問

⁴⁴ 調查問卷第 28 題。

⁴⁵ 調查問卷第 29 題。

題：「調查中是否有任何未提及的內容是您要告訴我們？」⁴⁶本章將分析這三條問題的回覆，以求理解回應者的顧慮。

本報告整理之時，正值新冠疫情肆虐全球，各地人民深受其害，加國的信徒群體也不能例外。可惜，本調查截於 2020 年三月，而大部分回覆於 2019 年已收回。故此，新冠病毒的衝擊，並未有在調查中被列為課題之一。因此，本報告未能就此惡疾對基督徒及教會造成的傷害作完整記述。然而，疫情的影響，從限聚令禁止實體崇拜聚會到社交距離⁴⁷規條的遵守，都歷歷在目。絕大部分的教會都被逼改在網上進行事工，譬如以預先錄影或現場直播的形式舉行主日崇拜。不少堂會及基督教機構都面對嚴重的財政短缺，以致少數更面臨倒閉的決定。這模式轉變無疑為眾教會領袖帶來許多困擾。但無論這些問題如何迫切及意義重大，無奈必須擱下容後再議。以下我們將把注意力集中在回應堂會所提出的地方堂會課題上。

地方堂會所面對的挑戰

如附錄丙所述，問卷調查收到了 106 份回應，其中六成以上由該堂會一決策人填妥（有堂主任 50 名，信徒領袖 14 名）。在回答「請列出貴教會目前所面對的三個主要挑戰」一題上⁴⁸，僅兩名回應者（包括一名堂會行政同工及一名堂主任）保持緘默，其他均提供了三項課題。而不意外地，各地方堂會所面對的挑戰各有不同，視乎各堂會背景及環境，例如：所處地區、會眾構造、堂會成長階段（如植堂、增長、平穩、衰退）等。因此整體而言，回應堂會的答案代表著各式各樣的挑戰。但在仔細考查其共通處後，可以分類為以下十項主

⁴⁶ 調查問卷第 30 題。

⁴⁷ 或作「身體距離」。

⁴⁸ 調查問卷第 28 題。

題。這些主題作為眾多課題的總括歸類，可被視為廣泛的現象。本報告將會詳細探討其中佔回應率高於約兩成的六項主題（參表 5.2）。

表 5.1：地方堂會所面對的十大挑戰
(n= 106; 沒有意見=2)

挑戰
下一代英語事工
信徒事工（門訓、動員）
會眾/教牧老化
（主任）牧者退休/空缺/繼任
資源短缺（設施/財政）
領導（異象、策略、領袖培訓）
人口變化/文化衝擊
福音/宣教
多堂會眾之間的問題
靈命缺乏健康成長

表 5.2：地方堂會所面對的六大挑戰
(n= 106; 沒有意見=2)

挑戰	回應堂會數目 (%)
下一代英語事工	40 (37.7%)
信徒事工（門訓、動員）	30 (28.3%)
會眾/教牧老化	27 (25.5%)
（主任）牧者退休/空缺/繼任	26 (24.5%)
資源短缺（設施/財政）	23 (21.7%)
領導（異象、策略、領袖培訓）	20 (18.9%)

當然，本報告並非暗示其餘四項挑戰微不足道。舉例說，雖然「福音/宣教」一項未有列入六大挑戰之列，但它作為任何一間福音派教會的核心使命，在實踐主的大使命託付上，是無可置疑的。因此，「福音/宣教」這課題只在 12 份回應上被提及，在十大挑戰中只名列第八，可能出於不同的原因，其中包括回應堂會或許認為他們的福音事工大致上已走上軌道，因此它並非急需解決的問題。

第一大挑戰：下一代英語事工

在 106 間回應堂會中，有 40 間（近四成）回應指「下一代英語事工」為重大挑戰，這數字對加拿大華人教會來說應該不感意外。無論是「沈默出走」（“Silent Exodus”）現象，或是在地方堂會栽培英語領袖一事上，大部分堂會都深感困擾。針對土生群體的全國性研究不乏先例；譬如，王健安探討過第二代福音派華人為何離開父母的堂會，基於族裔、信仰、僕人領導等因素而選擇非移民堂會⁴⁹。王健安等也探討了為何某些土生華人基督徒能在移民教會中繼續茁壯成長，而為何其他則選擇脫離移民堂會甚至離棄信仰⁵⁰。

「下一代英語事工」大題目下的課題，絕非千篇一律。它們涉及的範圍，包括英語領袖的栽培，和中文堂與英文堂會眾之間對聚會異象的分歧。普遍關注的問題有：如何補救土生出走的現象、維持甚至興旺英語事工的需要、兒童門訓事工等。以下評語足以顯出，此關鍵課題對回應堂會而言，乃當務之急：「英文堂會友數字下滑」；「英

⁴⁹ Enoch Wong, “How am I going to grow up?” *An Exploration of Congregational Transition Among Second-Generation Chinese evangelicals and Servant-Leadership*. (Unpublished PhD dissertation) (Spokane: Gonzaga University, 2015)

⁵⁰ Enoch Wong et al., *Listening to Their Voices: An Exploration of Faith Journeys of Canadian-born Chinese Christians*, Rev. Ed. (Toronto: CCCOWE Canada, 2019)

文堂年輕人的流失」；「第二代出走」；「跨代事工」；「年輕一代的靈命成長」。

雖然我們因回應樣本不達 95% 置信水平（如附錄甲所述）而不能斷言其相關性，這課題很明顯地對應加國華人教會整體：提出這主題的以會眾人數五百人以下的堂會居多，40 間中佔 29 間（超過七成）。具體而言，在會眾人數 100 人以下的堂會之間，以此為堂會三大挑戰之一者佔 38.7%；在會眾人數 100 至 250 人之間的堂會中，佔 31.2%；在人數 250 至 500 人之間的堂會中，佔 33.3%。此外，這些堂會很多常費預算低於二十萬元（45%）。似乎對規模較小、財政較緊絀的堂會而言，英語事工蓬勃發展的挑戰，利害意義更重大。

第二大挑戰：信徒事工（門訓、動員）

「信徒動員」一環亦是回應堂會多項課題綜合歸類而成，總計 106 間回應堂會之中有 30 間提出此類課題（佔 28.3%）。其中有兩方面特別明顯：「門徒訓練（包括策略、培訓、日常對主的跟從等）」和「信徒對事工缺乏參與」。以下評語闡明了此課題：「參與事奉人少」；「不足夠事奉人員」；「門訓的注重」。「門徒」一詞與其相關詞（如「門訓」）出現在 30 份回應中的 13 份。

可以推斷，「門訓」和「動員」兩者相輔相成。門訓被忽略，或者信徒對全人生活跟隨基督缺乏委身，都可能導致他們對教會事工參與不感興趣。從堂會所提供的門訓途徑這角度來看，106 間堂會中有近六成表示設有「門訓事工部」作為事工的一部份⁵¹。然而，106 間回應堂會中有一間設有「門訓訓練」⁵²。門訓的推行固然可以包括在

⁵¹ 詳看圖 4.7 與調查問卷第六題。

⁵² 調查問卷第 7 題。

華人教會各項事工之中，但回應堂會之間顯然刻意而明確地指出推行門訓事工這課題。但同時間，提出門訓這課題的回應堂會，多數已有成熟的「團契」、「小組」、「主日學」事工（提出此課題的堂會中，有 83%同時指出「團契」為堂會的主要事工之一；80%指出「小組」，並且 83%指出「主日學」為主要事工之一）。因此關鍵問題是：為何這些基本事工在華人教會中未能達到建立門徒，使信徒成長、成熟的果效？

至於「信徒對事工缺乏參與」方面，調查中可作出另一發人深省的觀察。提出此課題的回應堂會似乎和應著主的話：「要收的莊稼多，作工的人少。」⁵³雖然問卷回應整體顯示有 45 間堂會表示半數以上信徒參與事工⁵⁴，當更進一步探討「信徒對事工缺乏參與」與會眾人數的關係時，不出所料地此課題在小堂會中更普遍：會眾人數 100 人以下的堂會之間，佔 35.5%；相比於 100 人至 250 人的堂會（25%）與 250 至 500 人的堂會（28.6%）為多。從財政資源看，這些回應有 47%來自財政預算低於二十萬元的堂會。雖然這些堂會致力於門訓和動員上，但這些分析似乎意味著，人力和財政資源越缺乏，信徒參與和栽培就越容易出現問題。

第三大挑戰：會眾/教牧老化

接下來，回應堂會所關注的是「老化」的大題目，包括牧者和會眾的老化，在 106 份回應中佔 27 份（25.5%）。與前兩項課題相似，此項題目似乎在較小型的堂會更為普遍。會眾人數 100 人以下的堂會之間，以此為堂會三大挑戰之一者佔 16.3%；100 至 250 人之間

⁵³ 馬太福音九 37。

⁵⁴ 詳看圖 2.7。

的堂會中，佔 34.4%；250 至 500 人之間的堂會中，佔 23.6%。當談到「會眾老化」時，27 份回應中有九份坦白指出老化現象主要針對粵語堂（如：「粵語堂會眾老化」、「老化中的粵語群體」等），其餘則籠統地提到「老化」。從數據分析中亦可看見，在堂主任空缺的堂會之間⁵⁵，三分之一視老化現象為當務之急；相比，四分之一有堂主任的堂會有此同感。此外，預料牧者退休的堂會之間亦有三分之一表示「老化」現象為三大挑戰之一。最後，這挑戰對眾堂會不論貧富都一視同仁，財政預算五萬元到二百萬元的堂會之間都可見到此現象（常費介乎五萬到二十萬元之間的堂會，23%；介乎二十萬到五十萬元的堂會，30%；介乎五十萬到一百萬元的堂會，21%；一百萬到二百萬元的堂會，33%）。簡單的說，「老化」現象於堂會財政狀況並無直接關係。

粵語堂會眾老化的問題，很大程度上只是反映著許多加拿大華人教會所面對的實況。調查中的 106 間回應堂會中，47 間成立於七十年代⁵⁶，早期成員多為移民自香港的信徒。根據 2011 年最後一屆收集宗教性資料的全國人口普查，在 43,945 名來自香港的華裔基督徒移民當中，有 38,800 名（88.3%）在 1971 至 2000 年間來加；相比之下，同期有 27,910 名來自中國大陸的華裔基督徒，佔總數 58,260 名的 47.9%⁵⁷。雖然未能從政府獲取這群組的年齡分佈數據，他們很大機會依循香港移民人口總體上的老化範式。根據 2016 年的全國普查，1980 年後來加的香港移民總數 164,545 人，其中 69,810 人（42.4%）年齡高於 55（47,060 人介乎 55 與 64；22,750

⁵⁵ 調查問卷第 18 題。

⁵⁶ 調查問卷第 3 題。

⁵⁷ Statistics Canada, *2011 National Household Survey custom tabulation*: EO2062.

人年逾 65)⁵⁸。此外有 46,805 名在 1980 年前來加的香港移民⁵⁹；雖然同樣缺乏此群組的年齡分佈，假設這批人當中的八成 (37,444) 來加時的平均年齡為 25 歲，則在 40 年以後的今日，這群組至少已年逾 65。簡言之，在 211,350 名香港移民當中，估計有 107,254 名 (1980 前來加的 37,444 名；1980 年後來加的 69,810 名) 年齡已過 55 歲，佔加國內香港移民總人數剛好過半 (50.7%)⁶⁰。這老化的問題同時因 2000 年後香港移民數字銳減 (2008 至 2017 年間，7,949 人來自香港，相比 286,937 人來自中國大陸) 而加劇，減低了粵語堂的福音對象人數；儘管華人教會對主的大使命堅定不移，福音事工明顯受到限制⁶¹。

香港最近的政局會否引發新移民潮或回歸潮 (有三十萬加籍人士現居香港) 尚未可知。過往兩年 (甚至更久)，香港經歷了翻天覆地的轉變，大型的遊行示威，反對中國政府干預本地政治事務，破壞了社會穩定和民主結構。無論這些對加拿大的香港移民人口有何影響，來自香港、澳門、廣東的本地粵語居民福音機會依然存在，特別在大多市和大溫市 (分別為 72,760 及 101,175 人⁶²) 等主要城市。縱使

⁵⁸ Statistics Canada, *2016 Census of Population, Statistics Canada Catalogue no. 98-400-X2016202* (Ottawa: Government of Canada, 2019), accessed June 15, 2020, <https://www12.statcan.gc.ca/census-recensement/2016/dp-pd/dt-td/Rp-eng.cfm?APATH=3&DETAIL=0&DIM=0&FL=A&FREE=0&GC=0&GID=0&GK=0&GRP=1&LANG=E&PID=110558&PRID=10&PTYPE=109445&S=0&SHOWALL=0&SUB=0&THEME=120&Temporal=2016&VID=0&VNAMEE=&VNAMEF=>.

⁵⁹ *ibid.* Statistics Canada, *2016 Census of Population, Statistics Canada Catalogue no. 98-400-X2016189* (Ottawa: Government of Canada, 2019), accessed June 15, 2020, <https://www12.statcan.gc.ca/census-recensement/2016/dp-pd/dt-td/Rp-eng.cfm?APATH=3&DETAIL=0&DIM=0&FL=A&FREE=0&GC=0&GID=0&GK=0&GRP=1&LANG=E&PID=112450&PRID=10&PTYPE=109445&S=0&SHOWALL=0&SUB=0&THEME=120&Temporal=2016&VID=0&VNAMEE=&VNAMEF=>.

⁶⁰ Statistics Canada Catalogue no. 98-400-X2016189.

⁶¹ Government of Canada, “Canada - Permanent residents by source country”, in *Facts and Figures 2017: Immigration Overview - Permanent Residents (2019)*, accessed June 15, 2020, <https://open.canada.ca/data/en/dataset/082f05ba-e333-4132-ba42-72828d95200b>

⁶² Statistics Canada, *2016 Census of Population, Statistics Canada Catalogue no. 98-400-X2016189*

這群體正老化中，他們對人際關係和生命意義的渴求，仍是粵語堂的首要契機之一。

第四大挑戰：（主任）牧者退休/空缺/繼任

與上一項（老化）息息相關的，是「（主任）牧者退休/空缺/繼任」此項課題，106份回應中有26份提及（24.5%），其中有一半以「繼任」、「尋找」、「搜索」等字眼來形容尋找牧者這艱辛的挑戰。與「老化」相類，「牧者退休與繼任」一項在中小型堂會之間相對普遍（會眾人數100人以下的堂會之間，以此為堂會三大挑戰之一者佔25.8%；100至250人之間的堂會中，佔18.7%；250至500人之間的堂會中，佔38.1%）。而主任牧師已空缺的堂會特別關注這課題，是理所當然的（33%，相對於20%）。然而，在有現任堂主任的堂會當中，已預料牧者退休的堂會有三成也視繼任問題為挑戰，相對於未有預料此情況的堂會為高（22.8%）。

「退休/空缺/繼任」一項主題包含了回應堂會中各式各樣的問題。舉例，徵聘英語牧者的挑戰與「英語事工」（第一項）重疊。然而，大部分回應主要針對主任牧師老化和繼任的需要（26份回應中，有九份直接提及主任牧師）。此外，提到教牧繼任問題的26份回應當中，有12份（46%）來自主任牧師空缺的堂會（「貴教會是否有一位主任牧師帶領你的教會？」一題答「否」者36份）⁶³。106間回應堂會當中，有32間表示「退休」為「過去五年間教牧同工轉職之原因」之一⁶⁴，顯示這問題逼在眉睫。如前所述，很多堂會在七十及八十年代成立，因此大部分創堂牧者或粵語堂牧者很可能都已年屆退休年齡。

⁶³ 調查問卷第18題。

⁶⁴ 調查問卷第17題。

另外，從 57 間堂會表示「轉換工場」為「過去五年間教牧同工轉職之原因」之一⁶⁵可見，教牧同工的流失率是另一嚴峻的事實。當然，並非所有牧者都願意或能夠終生服事一間堂會，這是無可厚非的。牧者因不同原因離職，轉而牧養其他堂會或參與福音機構，也是常見。但無論「退休」或是「轉換工場」，本調查所發現的流失率令人憂心。當領袖離開事工上或組織上的崗位，自然需要後繼有人，填補空缺；但有時因為事出突然，長執會在毫無準備的情況下，難以應對。雖然本調查未有深入探討，「退休/繼任」這主題也提出了有關繼任準備、徵聘過程（如：堂會公開招募抑或現任者私下物色）⁶⁶、退休保障等問題。這些都指向更深層的問題：繼任過程的決定權應落於在任者？信徒領袖？聘牧委員會？抑或宗派區/聯會？既然這項課題在未來的日子將繼續困擾加國華人教會，而預備的功夫知易行難，教會必須有遠見地積極預備面對有關此主題的挑戰。

第五大挑戰：資源短缺（設施/財政）

接下來的主題，關乎在事工動員上設施與財政的短缺（106 間堂會中的 23 間，佔 21.7%）。關於設施方面，堂會的回應論述涵蓋了停車位、事工場地、裝修、新建築工程等。至於財政挑戰，除了建堂和裝修帶來昂貴的財政負擔以外，部份堂會更指出奉獻數字下滑。以下評語突顯這方面的憂慮：「建堂」、「教會建堂工程」、「財政」、「有限資源」、「教堂建築物及設施不敷應用」等。

不出所料，「資源短缺」這主題在小堂會更為顯著（佔 100 人以下堂會 29%，佔 100 至 250 人堂會 18.8%）。背後的起因，是否

⁶⁵ 調查問卷第 17 題。

⁶⁶ 或透過教牧資源庫或資源網絡。

因為小堂會的事工發展比起中型堂會的更快超越堂會設施？有趣的是，從堂會財政的角度來看，「資源短缺」現象不單是財政緊張的堂會獨有（佔預算五萬元以下堂會 33.3%，佔預算五萬元至二十萬元堂會 25.6%），在財政較豐裕的堂會之中同樣出現（佔預算五十萬至一百萬的堂會 26.3%，佔預算一百萬至二百萬的堂會 44.4%）。但若排除堂會規模的因素，23 間堂會之中有八間同時指「信徒事工」為堂會的挑戰，突顯出「資源缺乏」與「事工動員」之間的微妙關係。

第六大挑戰：領導（異象、策略、領袖培訓）

104 間回應堂會指為地方堂會六大挑戰中的最後一項為「領導」，有 20 間堂會（佔 106 間總樣本數的 18.9%）在回應中清楚表示。如其他主題般，「領導」範圍廣泛，包括了這些堂會中「缺乏異象」、「缺乏策略」、「領導培訓的需要」等各方面的問題。回應堂會指向此項主題的評語中，最一語中的者莫過於「領袖荒」三字。20 份回應中，同時有六份指「牧者繼任/空缺」為困難。這問題在各種財政狀況的堂會均有出現，包括四間常費預算五萬至二十萬元的堂會，七間二十萬至五十萬元的堂會，六間五十萬至一百萬元的堂會，以及兩間常費預算一百萬至兩百萬元的堂會。但從堂會規模的角度來看，則出現相反的關係，會眾人數 100 人以下的堂會僅 12.9% 提出此課題，100-250 人之間的堂會有 18.7%，250-500 人之間的堂會有 19%，而 500-1000 人之間的教會則有 35.7%。

約翰·C·麥斯威爾說得好：「領導力決定一切」⁶⁷，千萬不能低估或漠視牧者領導的需要。正如基督作為教會中僕人領導的犧牲典範，我們務須效法他的榜樣。的確，領導這概念可以很廣，因此前五

⁶⁷ John C. Maxwell, *The 21 Indispensable Qualities of a Leader: Becoming the Person Others Will Want to Follow* (Nashville: Thomas Nelson, 1999), xi

個主題都可視為領導的範疇之內。高瞻遠矚的領導力 (leadership foresight)，無論在「英語事工」、「老化」、「牧者繼任」等課題上，都起著舉足輕重的作用。而「管家職責」 (stewardship) 作為領導的一個層面，適合應付「資源短缺」的問題。最後，在化解「信徒門訓、動員」的問題上，「牧人領導」 (shepherd leadership) 正可提供正確的觀點。

令人意外的是，「領導」作為如此關鍵的課題，卻位居地方堂會六大挑戰之末。既然調查回應中未有更詳盡的說明，我們只能就此作出推測。對回應者而言，「領導」一詞所聯想到的可能只是一名領袖，而非領袖與跟隨者之間的處境性關係及相互的影響⁶⁸。難怪在這主題上，回應者少有確切的形容。舉例，20份回應之中，有六份特別提到領袖培訓和裝備；一名回應者指出領袖疲勞為一問題；其他的只籠統地指「領導」是個憂慮。在「領導」的範疇裡，只有一份回應清楚指出「缺乏異象」，另一份則認為教會領導沒有「策略性」。或許華人教會當談到領導時，其實並未掌握到其內涵要義（奠定清晰的異象，闡明明確的使命，紮根於聖經價值中）；又或許清楚其意義，卻不習慣或不願意運用這些領導力的關鍵層面，或只是掛在嘴邊而未有身體力行。不管什麼原因，華人教會的領導將繼續作為值得進一步研究的題目，免得他們「左右兩難」 (“stuck in the middle”) 而不能為主「重燃異象」 (“reigniting the vision”)⁶⁹。

⁶⁸ Peter G. Northouse, *Leadership: Theory and Practice*, 6th Ed. (Thousand Oaks, SAGE, 2013), 5; Walter C. Wright, *Relational Leadership: A Biblical Model for Influence and Service*. (Colorado Springs, Paternoster, 2009), 8.

⁶⁹ Enoch Wong et al., (2019), 264-268

加拿大華人教會所面對的挑戰

當把目光轉向第二條半開放式問題：「請列出加拿大華人教會目前所面對的三個主要挑戰」⁷⁰的回應時，我們留意到它們與上題針對地方堂會所面對挑戰顯著地相似。106 份回應之中，有四份未有提供答案，另有一份由堂會行政同工表達：「不清楚」。表 5.3 綜合此題的十大回應。

表 5.3：加拿大華人教會所面對的十大挑戰

挑戰
下一代英語事工
文化或社會的參與（如：世俗文化衝擊、文化對話、教會的相關性）
會眾/教牧老化
信徒事工（門訓、動員）
（主任）牧者退休/空缺/繼任
領導（異象、策略、領袖培訓）
移民教會文化
多堂會眾之間的挑戰/矛盾
福音/宣教
真理課題（講道/神學/培訓）

當集中在六大挑戰中，有五項與「地方堂會面對的挑戰」重覆，差異在於程度而非類別。此題唯一獨有的呼應，是排名第二的「文化或社會的參與（如：世俗文化衝擊、文化對話、教會的相關性）」。

⁷⁰ 調查問卷第 29 題。

因此，以下對重複的五項課題的評論，將會集中針對加國華人教會整體，與地方堂會不相同的方面。表 5.4 列出六大挑戰回應的詳情。

表 5.4：加拿大華人教會整體所面對的六大挑戰
(*n* = 106; 沒有意見/ “不知道” = 5)

挑戰	回應數目 (%)
下一代英語事工	57 (53.3%)
文化或社會的參與 (如：世俗文化衝擊、文化對話、教會的相關性)	28 (26.4%)
會眾/教牧老化	25 (23.6%)
信徒事工 (門訓、動員)	21 (19.8%)
(主任) 牧者退休/空缺/繼任	19 (17.9%)
領導 (異象、策略、領袖培訓)	18 (17.0%)

第一大挑戰：下一代英語事工

毫不意外地，「下一代英語事工」在眾課題中居首位，過半數的回應堂會視之為關鍵題目 (106 間堂會中佔 57 間，53.3%)。在這 57 間堂會中，有 24 間 (42%) 同時表達此為該堂會關心的課題。但引人注目的是，回應者多視此課題對加國華人教會整體的普遍性更甚於各自的堂會。此外，提出這課題的 57 間堂會，其中有各式各樣的堂會規模或財政狀況。從堂會規模而言，人數 100 人以下的堂會有 48.4% 提出此課題；100-250 人之間的堂會有 46.9%；250-500 人之間的堂會有 61%；500-750 人之間的堂會有 60%；750-1000 人之間的堂會有 75%；而 1000 人以上的堂會有 62.5%。從財政角度來看，常費預算五萬至二十萬元的堂會之間有 51.3% 指出此項挑戰；二

十萬至五十萬元之間的堂會有 53.3%；五十萬至一百萬元之間的堂會有 57.9%；一百萬至兩百萬元之間的堂會有 66.7%；兩百萬元以上的堂會有 100%。按此分析，可以總結「英語事工」的確是本調查中的堂會甚至加國華人教會整體所面對的挑戰。如前所述，土生華人離開移民教會，轉而參與非華人教會⁷¹，或停止教會生活甚至離棄信仰⁷²，仍是華人教會的首要挑戰。這些回應不過證實了「英語事工」在華人教會的各樣事工之中的首要地位。然而，有關「下一代英語事工」針對加拿大華人教會整體和地方堂會兩方面的回應，分別不單在程度上，更出現不同的困惑。「幫助下一代建立適合他們的教會」、「多種族教會概念」、「土生土長事工」、「服事千禧世代」這些意見，都指向在下一代事工上，需要一個更大包容性的路線。

第二大挑戰：文化或社會的參與

(如：世俗文化衝擊、文化對話、教會的相關性)

下一項課題關於回應堂會所共同面對著的「文化接觸/影響和挑戰」，在地方堂會的各樣關注中未有被提及，但在針對加拿大華人教會整體的問題中有 28 間堂會提到（佔 106 間回應堂會 26.4%）。總體上，回應者提出了幾個關鍵課題。首先，他們強調加國華人教會文化上的排他性：「孤立主義」、「教會事工及外展的族裔優越態度」、「維持教會『自豪』及『傳統』導致文化隔膜」等評語，都代表著這種立場。其次，他們指出世俗主義對教會整體的持續影響：「社會文化及身分的世俗化」、「抵制世俗化」、「信徒世俗化」，或直接指向「世俗主義」、「文化衝擊」、「主流社會不接納基督教」、「教會被社會邊緣化」等現象。最後，某些回應者視文化或社

⁷¹ Enoch Wong, (2015)

⁷² Enoch Wong et al., (2019)

會參與為建立教會與廣泛社會之間更多「連接本錢」⁷³的契機，並以以下評語支持此觀點：「多種族教會」、「多元文化」、「社會責任」、「跨文化宣教」、「文化動態的遷移」。

從堂會規模來看，提出此課題的回應均勻地分佈於各大小堂會之間：100 人以下的堂會中，有 22.6%；100 至 250 人的堂會中，有 25%；250 至 500 人的堂會中，有 23.8%；500 至 750 人的堂會中，有 30%；750 至 1000 人的堂會中，有 25%；而 1000 人以上的堂會，有 14.3%。可以說，雖然提出此課題的堂會數目只有提出「下一代英語事工」的堂會數目一半，「文化參與」同樣受到華人教會全面的關注。從常費預算的角度看，眾堂會不論財政狀況都一致視此為當務之急（常費預算五萬至二十萬元的堂會之間，有 28.2% 提出此課題；二十萬至五十萬元的堂會之間，有 20%；五十萬至一百萬元的堂會之間，有 26.3%；而一百萬元以上的堂會之間，更有 50%）。

第三大挑戰：會眾/教牧老化

有 25 間堂會表示「會眾老化」為加國華人教會的挑戰，佔 106 間回應堂會總數的 23.6%，排列第三。在這 25 間堂會中，有 16 間（64%）同時表示「老化」為該堂會的顧慮。此外，陳述內容大致與地方堂會的顧慮相似，而且矛頭直指粵語堂：絕大多數回應提到「老化」或「粵語堂的老化」。

這主題在中小型堂會（750 人以下，26.2%）之間相比大堂會（750 人以上，25%）稍為更普遍，但從財政角度看則相反：常費預

⁷³ Robert D. Putnam, *Bowling Alone: The Collapse and Revival of American Community*. (New York: Simon and Schuster, 2000), 22.

算較大（五十萬至兩百萬元）的堂會，比預算較小（五十萬元以下）的堂會更多提出此項，顯示大堂會亦難免此挑戰。

第四大挑戰：信徒事工（門訓、動員）

有 21 間堂會表示「信徒事工」為加國華人教會的挑戰，佔 106 間回應堂會總數的 19.8%，排列第四。在這 21 份回應中，有 12 份（57.1%）同時指「信徒事工」為該堂會的顧慮。陳述中同時顯出了類似的關注：「成熟門徒的裝備不足」、「健康的門訓」、「建立門徒」等，都是回應者所關心的。當談到基本教會事工與門訓的關係時，無論有主日學（18.7%，相對無此事工者 26.7%），有小組事工（20.3%，相對無此事工者 18.7%），或有團契事工者（18.8%，相對無此事工者 23.8%），都有相類比率的堂會視之為教會事工的挑戰。無論如何，門訓和動員作為加國華人教會整體的挑戰，未必與個別堂會有否列之為核心事工有直接關係，因為此題答案較為代表回應者對加國華人教會整體的觀察。

正如在地方堂會層面討論此課題時所說，小堂會似乎更關注此課題：在會眾人數 100 人以下的堂會之間，有 32.2% 提出此課題；相比之下，100 人至 250 人的堂會與 250 至 500 人的堂會之間分別只有 18.7% 和 14.3%。至於財政資源方面，提出此課題的 21 間堂會中，有 61.9% 常費預算在二十萬元以下，與討論地方堂會挑戰時的情況一致。

第五大挑戰：（主任）牧者退休/繼任

接下來，有 19 間堂會表示「（主任）牧者退休/繼任」為加國華人教會的挑戰，佔 106 間回應堂會總數的 17.9%，排列第五。在這 19 份回應中，有 7 份（36.8%）同時指「退休/繼任」為該堂會的顧慮。如地方堂會所面對的，從以下評語可清楚看見，繼任——特別是主任牧師的繼任——為這批回應的重點：「退休計劃過晚開始，造成老牧師匆匆退休，教會找不到接班人」、「主任牧者和高層領導的繼任」、「繼任」、「繼任規劃」等。從堂會規模來看，與討論地方堂會挑戰時相反，中小型堂會相對地少以此為華人教會整體的挑戰（會眾人數 100 人以下的堂會之間，佔 12.9%；100 至 250 人的堂會之間，佔 12.5%；250-500 人的堂會之間，佔 14.3%）。表 5.5 列明了兩者的比較。

表 5.5：按堂會規模比較「（主任）牧者退休/繼任」回應

	地方堂會	加拿大華人教會整體
<100	25.8%	12.9%
100-250	18.7%	12.5%
251-500	38.1%	14.3%
501-700	11.1%	20%
751-1,000	25%	0%
1,000+	25%	75%

而很有趣地，大堂會在華人教會整體的背景下非常關注此課題：1000 人以上的堂會之間，有 75% 表示關注。

第六大挑戰：領導（異象、策略、領袖培訓）

無獨有偶，「領導」這主題在加拿大華人教會十大挑戰中同樣名列第六，在 106 間回應堂會之間有 18 間提出（17%）。在這 18 份回應中，有 7 份（38.9%）同時指「領導」為該堂會的顧慮。以下的評論顯出了困境：「領袖荒」、「權力和領導交接過晚」、「牧者的領袖作用」、「合一、異象、屬靈成長」、「清楚的異象和帶領」、「合一...領導的健康」等。

從堂會規模來看，這主題似乎在中型堂會之間有更大共鳴：250 至 500 人之間的堂會中，有 23.8% 提出此課題；500 至 750 人之間的堂會中，有 30%；750 至 1000 人之間的堂會中，有 50%。但出人意料的是，1000 人以上的堂會中，沒有一間在回應此問題（第二十九題）時提到「領導」這課題。是否調查中的大堂會往往有更多資源，或者他們的規模反映著事工上的有效領導，以致「領導」對他們來說並非需要應付的課題？這推測可從財政的角度印證：這課題清楚地常在常費預算較低的堂會之間較多被提及（五萬至二十萬元之間的堂會中，佔 12.8%；二十萬至五十萬之間的堂會中，佔 16.7%；五十萬至一百萬之間的堂會中，佔 36.8%），但在較富裕的堂會之間則鮮有提及（一百萬至兩百萬元之間的堂會中，佔 11.1%；兩百萬元以上的堂會中，更全未提及）。

而從堂主任空缺及老化問題的角度來看時，關聯性並不大。譬如，堂主任空缺的堂會之間，只有 16.7% 指出「領導」這課題，相對於有堂主任的堂會有 17.1%，分別不大。指出「老化」問題的堂會中，則有 12% 同時指出「領導」這課題，相對沒有提出「老化」問題的堂會有 14.1%。或許「領導」上的問題，已被包含在「老化」和「牧者空缺」的課題中，這或可解釋關聯性不大的情況。

本報告未涵蓋的重要課題

調查問卷最後一條開放性的問題，嘗試收集回應者認為調查未有涵蓋的課題及關注⁷⁴。106 名回應者中，有 30 名提供了答案，其餘 76 名則未作回覆。回應的 30 份答案各有所指，未足以歸類為任何個別主題。表 5.6 列出了十條回應的例子，可作回應者對此題作答的參考樣本。

表 5.6：回應者對問卷中第 30 條的回覆例子

「邊緣事工，如：智障者、成癮者、無家者、長期病患、舒緩護理」
「發展粵英雙語已經很難，難以理解華人教會為何分為三種語言（粵、國、英），何不專注發展雙語（粵、英或國、英）？」
「為我們禱告」
「我們是一間較偏遠的植堂，發展了 10 多年仍不能自立，主要原因是缺少成熟基督徒，跟牧者一起作福音工作。而尋找合適資深的牧者也非常困難，因為比較遙遠，故此過去 2 年多沒有全職牧者，只依靠母堂差派牧者盡力的支援。」
「教會治理模式、神學立場、教會觀」
「網上主日崇拜（粵語或國語）來幫助掙扎求存的小堂會」
「我們在學習如何服事地方堂會與機構，共同見證耶穌基督合一的福音」
「很多教會紛爭導致分裂」
「教會經營社區中心的寶貴經驗，值得分享；跨文化的外展事工依然極具挑戰性，並考驗教會的合一；門訓督導必須刻意強調」
「提議調查統計以下項目：信徒領袖；牧者教會經驗年數；牧者/信徒神學訓練背景；成功與失敗的事工模式；會眾出生地等等」

⁷⁴ 調查問卷第 30 題。

由此可見，回應堂會關注各式各樣的事項，不勝枚舉。雖然這些個別的關注不容易綜合來分析，但並不能排除進一步研究這些題目的需要。

總結

本章分析了地方堂會所面對的課題，以及回應者認為加國華人教會所面對的課題。兩者共同的挑戰包括：下一代英語事工、會眾/教牧老化、（主任）牧者退休/空缺/繼任、信徒門訓與動員、領導（異象、策略、領袖培訓）。地方堂會面對財政與設施上的資源缺乏，而文化參與則為加國華人教會整體的挑戰。整體而言，這一系列的挑戰可以構成以後研究課題及應對行動的基礎，來促進教會的健康增長。地方堂會可以在各自的處境中進行「強弱危機分析 SWOT Analysis」，來評估各自在事工上的景況。同時亦鼓勵他們重尋各自的存在理由，為上帝的國度與榮耀重燃異象，繼續忠於祂的託付。



第六章：

結論

王健安博士

如引言中所言，發起今次《2019 加拿大華人教會普查》，旨在捕捉加拿大華人教會全貌。正如統計數據及分析顯示，加國華人教會在會眾組成及事工模式等方面並非一式一樣。相反，這些教會的綜合圖畫由不同會眾群體及其文化與身分所組成：來自香港、國內、台灣、亞洲及世界各地的移民，及這些移民在加拿大所生的子女。在不同語言、文化傳統、宗派信念等之間，加拿大華人教會依然有著合一的宗旨：去、建立門徒、施洗、教導他們，履行主的大使命（太廿八 19-20）；並且按大誡命愛我們的鄰舍（路十 27）。在這方面，本調查顯示基督信徒及初信者質量俱增，正見證著這些堂會對主的命令忠

心委身。為了活出這使命，參與調查的地方堂會落實基本事工（如主日學、祈禱會）來餵養會眾，而會眾隨之亦積極參與這些事工。此外，調查中的大部份堂會都成立了宣教經費來支持普世宣教⁷⁵。堂會無論規模大小，都一致重視宣教。同樣地，為了擴展神的國度，有些堂會也開展植堂事工（圖 4.9,10）。

但這些堂會的經歷並非一帆風順。如第五章所述，不少堂會指出她們在文化轉變、信徒動員、門徒訓練上積弱。可以說，這些堂會推動了主日學和團契小組等基本事工，似乎顯出了紮實的事工方向；但同時，既然調查發現門訓依然是地方堂會與加國華人教會整體關注的課題，則教會實際有否更注重門訓的追求尚未可知⁷⁶。然而，這些顧慮與頭兩個課題相比，猶如小巫見大巫。「下一代英語事工」與「牧者的老化或空缺」，兩者的確在全國各地堂會都屢見不鮮。兩個問題指向同一出路，就是興起下一代，不論是土生或年輕的新移民，來承接教會領導，栽培他們成為主葡萄園中的全職工人，或教會中的信徒僕人領袖⁷⁷。

但無論什麼挑戰，新冠肺炎的爆發使「何謂教會？」一躍成為熱門的討論。因疫情的緣故，許多堂會現正改在網上以現場直播或預先錄製的視頻舉行崇拜。實體和網上之爭（“bricks or clicks”）已非抉擇的問題，而是教會必須在新常態下作多大程度的適應、調整。教會領袖都在苦苦思索以下問題：教會如何在社交距離限制下繼續牧養？當教會設施重開時，如何確保衛生安全及避免違和感？會眾會否選擇繼續網上崇拜，或藉此機會嘗試不同堂會的崇拜？會否有能夠集實體及網上的優點於一身的新敬拜模式出現？堂會的財務在此重大經濟打擊

⁷⁵ 詳看表 2.18, 21，圖 4.14-15。

⁷⁶ 詳看 Enoch Wong et al. (2019)

⁷⁷ 同上。Enoch Wong et al. (2019) 嘗試以事工方向與華人教會文化的整體範式轉移作背景來處理。

之下，是否首當其衝？會眾會否繼續忠心奉獻？全國各地經濟停頓會否引致部份會眾因失業或收入受挫而無法繼續奉獻？無疑地，教會領袖在未來一段時間將忙於靠主的力量，以智慧明確地應付這些挑戰。但調查的數據與分析也指出了全國各地華人教會各自及整體所面對迫切及長遠的挑戰。若不加以應對，則無論疫情與否，其他挑戰如：下一代英語事工、教會會眾老化、（主任）牧師退休/空缺/繼任、信徒動員及門訓、教會領導等，也勢必繼續困擾教會。因此，加國華人教會及其中的領袖理應在葡萄園中的辛勞上警醒忠心。在此，領袖們可以從尼希米記四章所提及的三種角色得著啟發。

傳奇人物尼希米，當時在領導重建聖城耶路撒冷城牆的龐大工程。第四章描述猶太人如何在外敵林立的險境之中完成使命。尼希米呼籲他的同工們倚靠耶和華神的能力和保護：「不要怕他們，當記念主是大而可畏的，你們要為弟兄、兒女、妻子、家產爭戰。」（四 14）於是，他們一半人做工，另一半手持槍、盾、弓，身穿鎧甲站崗（四 16）。這段故事提醒我們，在主的園子裡作工，有兩種身分：一）忠心的工人，二）無畏的守衛。教會領袖往往偏重前者，卻忽略了後者；但兩者之間的緊密關係是不容輕看或忽視的。司布真就是受此啟發，在 1865 年創辦了《劍與鏟》（*The Sword and The Trowel*）雜誌，撰寫關於基督教事工的文章⁷⁸。

這兩個角色雖然重要，但在尼希米記第四章內尚有第三名角色是不容忽視的。在全民同工、四面受敵的環境下，時刻在尼希米的身旁的，是一名「吹角的人」（四 18）。此人有著雙重的責任：一）勘察潛在危險，二）當危險臨到時，以角聲發起警報。吹角者的職責非在近處，乃在遠方。他必須有銳利的目光，能看見遠方的事物，或登高眺遠（如哈巴谷書二 1 的「望樓」）。在事工背景下，吹角者就是那

⁷⁸ Charles H. Spurgeon, *The Sword and the Trowel*. (UK: General Books, 2013)

些具備遠見的人，能夠預見新趨勢，覺察新危險，並喚醒群眾起來，及時、適切地應對。面對疫情和本報告所提出的所有迫切課題，教會領導需要忠心的工人、無畏的守衛、警醒的角手各施所長，缺一不可。

總而言之，對加拿大華人教會作全面了解的路途才剛起步。雖然調查問卷的回應未如理想（參附錄甲），《2019 加拿大華人教會普查》為未來的研究奠定了可靠的基線。主若願意，下一屆普查期望可於三至五年後進行，來紀錄教會概貌的轉變，以及本調查指出的課題可有得到處理。現階段，我們祈求主繼續賜福祂的子民，興旺祂的教會，讓教會堅定不移地委身於神國在加拿大及以外的擴展。

最後，在新冠疫情動盪不安的時勢中，神正呼召地方堂會繼續忠心於她的使命。我們盼望，透過堂會概況、牧者現狀、事工描述、課題分析等，能提供足夠的背景，協助教會清楚有序地知悉在自己的處境中有何問題需要處理，來完成她的使命。每間堂會有自己獨特的會眾組合、地點、規模、財政狀況，地方堂會的領袖可借助本報告的發現來估量他們的堂會現況，高瞻遠矚地評估他們的方向，憑信心和神的眼光來發展事工，尋找新方法來有效地、適切地展現耶穌基督的福音。沒有比現今新冠疫情的世界更能明確、迫切地顯示積極改變的需要。儘管地方堂會各有不同，普世教會依然有一不變的核心使命，也是她的存在意義：為神的國度和榮耀，實踐主的大使命和大誡命。為此，本研究組誠願此普查在協助全國華人教會繼續履行主的託付上，略有貢獻。願榮耀歸主，阿們！



附錄甲：

研究方法

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本問卷調查以量性研究方法進行，以邀請參與問卷調查作資料蒐集。由於未有正式、準確的加拿大華人教會堂會總數，研究組透過不同渠道，整理出一個 470 個電郵及實體地址的樣本。這些地址從以下眾多來源搜集：加拿大稅務局網站、各宗派聯會、各城市教牧同工會、福音機構及私人聯絡等。這地址名單再經刪減，排除重複、無效的聯絡，或非獨立華人堂會的會眾（如：在西人教會中聚會而非獨立

運作的華人會眾)。名單亦不包括主要由土生華人成立、主領、聚會的堂會，因她們與移民堂會有別。因此，名單篩減至本調查中代表加拿大華人教會全體的 394 間堂會。邀請信首先在 2019 年初以電郵及信件寄出，內容包括了網上問卷的鏈接和完成問卷的指示。第二輪的邀請信在 2020 年初寄出；調查問卷在 2020 年三月底截止。總共收回 115 份回應，而排除重複回應後總數為 106 份。

在量性研究中，普遍接受正/負 5%誤差的 95%置信水平為尺規，來確認研究結果能否對研究對象的母群具代表性⁷⁹。本研究要達到此標準，則必須收回 195 份回應；否則，任何結論只能適用於回應群體，而非 394 間堂會整體。換言之，我們的研究結果顯示 106 間回應堂會之間相互對應的關係，而非對 394 間華人堂會整體作出任何斷言。雖則如此，研究組堅信本報告的發現和課題不但與回應堂會相關，亦廣泛反映著加拿大華人教會的現況。

網上調查方式的限制

由於調查由回應者填寫網上問卷，資料輸入的準確性有賴回應者的誠實和認識，不能客觀地核實。此外，因量化調查主要用於探索性研究，在答案上有一定的規限和預設，因此可能錯過了其他合適的答案。

⁷⁹ “Confidence levels (置信水平) are expressed as a percentage and indicate how frequently that percentage of the target population would give an answer that lies within the confidence interval (置信區間).” See Gigi Devault, *Surveys Research: Confidence Intervals and Levels* (January 2, 2020). Retrieved on May 5, 2020 from https://www.thebalancesmb.com/surveys-research-confidence-intervals-2297097_



附錄乙：

調查問卷

此問卷綜合多方資料搜集而成：研究組員本身的牧會經驗；香港教會更新運動進行的「香港教會普查」問卷；以及周博恆的研究⁸⁰。問卷題目最後由研究組，按照我們認為要為一間能充分反映加拿大華人教會事工的地方堂會奠定基線所需要的關鍵研究層面，作為準則來制定。以下為調查問卷全文：

⁸⁰ Henry P.H. Chow “Religion, Immigration, and Ethnicity: A Survey of Chinese Evangelical Churches in Canada,”

1. 閣下的電子郵箱? Your E-Mail address?
2. 貴教會的宗派是? Denomination?
 - 宣道會 Alliance
 - 浸信會 Baptist
 - 華基聯會 Christian Community
 - 福音堂 Gospel
 - 門諾弟兄會 Mennonite Brethren
 - 播道會 Evangelical Free
 - 聖公會 Anglican
 - 信義宗 Lutheran
 - 長老會 Presbyterian
 - 聯合教會 United Church
 - 非宗派 Non-denominational
3. 貴教會是那一年年成立?
Year in which this church was established?
4. 貴教會是位於那個城市?
City in which this church is located?
5. 貴教會成立的源起 :
Your church was established by/from:
 - 宗派 Denomination
 - 教會 Church
 - 宣教機構 Missions agency
 - 基督教組織 Christian organization
 - 教育或社工組織 Education/Social Service organization
 - 基督徒或基督教團體 Individual Christian/Group of Christians

6. 貴教會（不包括其他分堂）每周崇拜的平均出席人數：
The average weekly worship attendance of your church (not including other branches):
- a) (粵語) 崇拜平均人數
Average worship attendance (Cantonese)
 - b) (國語) 崇拜平均人數
Average worship attendance (Mandarin)
 - c) (英語) 崇拜平均人數
Average worship attendance (English)
 - d) (兒童) 崇拜平均人數
Average worship attendance (Children)
 - e) (青年) 崇拜平均人數
Average worship attendance (Youth)
 - f) 其他 (請註明崇拜名稱及人數)
Other (please specify name of the worship service and attendance)
7. 那一種事工是貴教會目前提供的：
Check off the types of services that are currently at your church:
- 粵語崇拜 Cantonese Worship
 - 國語崇拜 Mandarin Worship
 - 英語崇拜 English Worship
 - 兒童崇拜 Children Worship
 - 青年崇拜 Youth Worship
 - 其他語言崇拜 Other Worship
 - 團契 Fellowship
 - 細胞小組 Cell Group
 - 小組 Small Group
 - 家庭小組 Family Group
 - 主日學 Sunday School
 - 每週祈禱會 Weekly Prayer
 - 長者事工 Senior ministry

8. 貴教會是否在各多個地點提供上述事工？
Does your church have the above services in campuses/multiple sites?
9. 貴教會有多少人於2018年受洗？ Number of baptisms in total for 2018
10. 貴教會有多少人於2018年轉會成為會友？
Number of membership transfers in total for 2018?
11. 貴教會是否擁有教會物業？
Does your church own the church property?
12. 貴教會上一財政年度的收入來源
Source(s) of income based on the last fiscal year
 - a) 常費 General Fund
 - \$0 ~ \$49,999
 - \$50,000 ~ \$199,999
 - \$200,000 ~ \$499,999
 - \$500,000 ~ \$999,999
 - \$1 million ~ \$2 million
 - \$2 million +
 - b) 建堂費 Building Fund
 - \$0 ~ \$4,999
 - \$5,000 ~ \$9,999
 - \$10,000 ~ \$49,999
 - \$50,000 ~ \$99,999
 - \$100,000 ~ \$300,000
 - \$300,000
 - c) 宣教費 Mission Fund
 - \$0 ~ \$9,999
 - \$10,000 ~ \$19,999
 - \$20,000 ~ \$49,999
 - \$50,000 ~ \$99,999
 - \$100,000 ~ \$250,000
 - \$250,000 +

- d) 感恩 Thanksgiving
 - \$0 ~ \$999
 - \$1,000 ~ \$4,999
 - \$5,000 ~ \$9,999
 - \$10,000 ~ \$50,000
 - \$50,000 +
- e) 其他 (請註明收入來源及數目)
Other (please specify source of income and the amount)

13. 貴教會上一財政年度的支出分佈
Expenditures based on the last fiscal year

- a) 經常費支出 General Expense
 - \$0 ~ \$49,999
 - \$50,000 ~ \$199,999
 - \$200,000 ~ \$499,999
 - \$500,000 ~ \$999,999
 - \$1 million ~ \$2 million
 - \$2 million +
- b) 建堂支出 Building
 - \$0 ~ \$4,999
 - \$5,000 ~ \$9,999
 - \$10,000 ~ \$49,999
 - \$50,000 ~ \$99,999
 - \$100,000 ~ \$300,000
 - \$300,000 +
- c) 宣教支出 Mission
 - \$0 ~ \$9,999
 - \$10,000 ~ \$19,999
 - \$20,000 ~ \$49,999
 - \$50,000 ~ \$99,999
 - \$100,000 ~ \$250,000
 - \$250,000 +
- d) 其他 (請註明支出項目及數目)
Other (please specify type of expenditure and the amount)

14. 貴教會的經費來源

The financial source(s) of your church

- 會眾捐獻 Offering from congregants
- 非會眾捐獻 Offering from non-congregants
- 總會支助 Support from headquarter
- 機構贊助 Agents or organizations
- 義賣籌款 Charity fundraising
- 政府支助 Government support
- 金融投資 Investment
- 物業買賣 Real Estate

15. 貴教會教牧同工的神學訓練

Theological training of pastoral staff

- a) 多少位教牧同工擁有博士學位？
How many pastoral staffs have doctoral degree?
- b) 多少位教牧同工擁有碩士學位？
How many pastoral staffs have master degree?
- c) 多少位教牧同工擁有學士學位？
How many pastoral staffs have bachelor degree?

16. 貴教會的現任教牧同工數目

The number of pastoral staff in your church

17. 貴教會於過去五年間（2014年至2018年）教牧同工轉職情況之原因

Reasons for changes of the pastoral staff
in the past 5 years(2014~2018):

- 退休 Retire
- 轉換工場 Changing ministerial field
- 被辭退 Let go

- 健康 Health
 - 升學 FurtherStudy
18. 貴教會是否有一位主任牧師帶領你的教會？
Is there a Senior Pastor currently leading your church?
 19. 貴教會的主任牧師會否於未來3年內 (2019年至2021年) 退休？
Will your lead pastor retire within 3 years (between 2019 and 2021)?
 20. 貴教會是否有確實的接班人以接替即將退休的主任牧師？
Is there a person preparing to take the lead pastor position should your lead pastor retire?
 21. 貴教會是否有繼任計劃在進行中？
Do you have a succession plan/process in the working?
 22. 貴教會參與事奉的人手（如崇拜主席、主日學教師、小組組長、詩班及執事等）佔整體會眾人數的百分比(%)
Estimate the percentage of members who are involved in serving (e.g. worship leading, Sunday School teachers, small group leaders, choir, deacons, etc.) in the church?
 23. 貴教會在過去五年間（2014年至2018年）曾否植堂？
Did your church plant another church in the past 5 years (2014~2018)?
 24. 貴教會未來三年間（2019年至2021年）是否有植堂計劃？
Is there any plan for church planting for the next 3 years (2019~2021)?
 25. 植堂的目的是建立
Is the church plant intended for...
 - 純粵語會眾 Cantonese speaking only congregation
 - 下一代英語的會眾 Next-generation English speaking only congregation
 - 純國語會眾 Mandarin speaking only congregation
 - 多種語言的會眾 Multiple-language speaking congregation

26. 以下那一項事工是貴教會有部門專門負責的？

Is there a department for each of the following ministries?

- 宣教事工 Mission.
- 福音事工 Evangelism.
- 門訓事工 Discipleship.
- 家庭事工 Family Ministry.

27. 以下那一項事工是貴教會有教牧同工負責的？

Do you have pastoral staff exclusively responsible for the following ministries?

- 宣教事工 Mission.
- 福音事工 Evangelism.
- 門訓事工 Discipleship.
- 家庭事工 Family Ministry.

28. 請列出貴教會目前所面對的三個主要挑戰

Indicate three major challenges that you think your church is currently facing.

29. 請列出加拿大華人教會目前所面對的三個主要挑戰

Indicate three major challenges that you think Chinese churches in Canada are currently facing.

30. 調查中是否有任何未提及的內容是您要告訴我們？

Is there anything not captured in the survey that you want to tell us?

31. 閣下在教會的職位

Position in Church



回應者的角色

在 106 份問卷回應當中，近半數由主任牧師完成，其餘主要由教牧同工、信徒領袖、教會行政同工等填妥。

表 C.1：回應者角色

Completed by	回覆數目
堂主任/主領牧師	50
(粵、英、國語堂) 牧師或助理/義務/臨時牧者	15
信徒領袖 (長執或長議會)	14
教會行政同工	14
中文事工牧者	6
英文事工牧者	3
其他 (如：傳道；門訓牧師；牧者配偶等)	4
總數	106

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