



National Denomination Survey Report

The Role of Churches in Immigrant Settlement and Integration

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September 2014

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The Role of Churches in Immigrant Settlement and Integration is a national research partnership intended to better equip church groups across Canada to help immigrants and refugees settle and integrate into Canadian society. This two-year project is funded by the **Social Sciences and Humanities Research Council of Canada (SSHRC)**.

Led by the Centre for Community Based Research (CCBR), the project has an interdenominational focus, with founding partners representing academics, denominational leaders, and interdenominational networks. More information about the project can be found at: www.communitybasedresearch.ca/Page/View/PDG

A national survey of Canadian denominations was one method carried out by research partners. Other methods included a literature review, national key informant interviews, and focus groups/cases studies held within the local study sites (Vancouver, Toronto, Montréal, Moncton, Halifax).

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Introduction

The following report describes the findings of a survey of Canadian Christian denominations conducted in 2014. The survey was one method in a larger two-year national research project exploring the role of churches in assisting refugees and immigrants to settle and integrate into Canadian society. The national survey consisted of 37 questions, attempting to answer the project's four main research questions:

- What short and mid-term changes in vision, structure and process would best enable church groups to be more effective in supporting immigrants to settle and integrate?
- How could the role of immigrant church leaders be maximized in order to advance these changes?
- What are the current research and knowledge capacities and gaps of church groups in addressing the needed changes?
- What promising practices, structures and partnerships currently exist?

Project partners from the Canadian Council of Churches (CCC), the Evangelical Fellowship of Canada (EFC), and Outreach Canada (OC) sent denominational leaders an invitation to participate in the on-line survey. All **59** denominations within the CCC and EFC networks were contacted. Another **141** smaller denominations within the Outreach Canada database were also contacted. Each denomination completed the survey only once, although in some cases multiple leaders within a single denomination provided information.

Key definitions for the survey included:

Immigrant: Anyone born outside of Canada (from all immigrant classes, including refugees, temporary foreign workers, and international students).

Refugee: A person who is forced to flee from persecution.

Settlement: Focuses on the shorter-term transitional issues upon first arrival in Canada.

Integration: Focuses on the longer-term process of belonging and becoming fully included within Canadian society.

Congregation: A group of Christians who regularly gather together at a designated location to worship, promote religious beliefs, and minister to each other as well as others.

Denomination: A network or organizational structure that oversees multiple congregations.

This report is organized according to the main sections of the survey. It begins with a description of the participating denominations. The next three sections outline survey findings according to three areas of change: i) vision; ii) structure; and iii) process. The report ends with recommendations to better equip churches to work together with immigrants to help them settle and integrate into Canadian society.

Description of Denominations

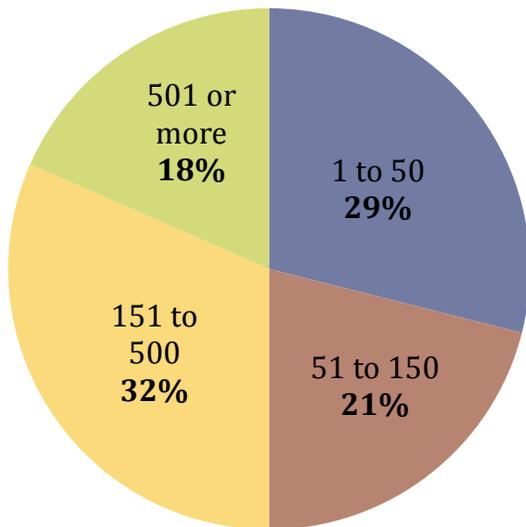
In total, 38 denominations completed the survey. Of these, 34 denominations (or 90% of the sample) affiliated either with the Canadian Council of Churches (CCC), the Evangelical Fellowship of Canada (EFC), or both. Four other denominations that completed the survey came from the Outreach Canada (OC) network. The response rate for CCC/EFC affiliated denominations was 58%.

The survey included eight questions that described the denominations. Some questions focused on general characteristics of the denomination as a whole. Other questions focused on demographics related to immigrants who affiliated with the denomination.

GENERAL CHARACTERISTICS

Survey respondents reflect a cross-section of major Canadian denominations. The majority of denominations that participated in the survey had a national scope (74%). The remaining denominations identified themselves as regional (6), bi-national (1), and multi-national (1). The denominations with regional scope were located in pockets throughout Canada, identifying Atlantic Canada, Western Canada, the Prairie Provinces, and Ontario and Quebec as areas of concentration.

Figure 1: Number of Congregations within Denomination
N=38



Participating denominations ranged in their size. Figure 1 shows that there was a relatively even distribution of denominations of different sizes (i.e., measured by the number of congregations). The sample included denominations having 1-25 congregations to denominations with over 2,500 congregations.

The range in denomination size was also reflected in the number of attendees. Responses again showed a relatively even distribution, ranging from denominations with 1-1,000 attendees to denominations with over 100,000 attendees. The largest concentration of size was found with denominations having 5,001-30,000 attendees (39%), more than 30,000 attendees (32%) and 1-5,000 attendees (29%).

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IMMIGRANT DEMOGRAPHICS

Denominational leaders were asked to estimate what percentage of their attendees were immigrants (i.e., people born outside of Canada). The majority of denominations (51%) indicated that between 11-35% of their attendees were immigrants. Although the majority of denominations did fall within this middle range, there were denominations located on both ends of the extremes (as seen in Figure 2).

There were fewer recent immigrants (i.e., immigrants who arrived within the past five years) found in denominations than immigrants who had been in Canada for an extended period of time. The majority of denominations (81%) had less than 10% of their attendees as recent immigrants. Figure 3 shows that only two denominations had more than 20% of their attendees arriving within the last five years (5%).

Denominations were also asked to identify the top three regions of the world from which immigrants originated. South-East Asia & Pacific, Africa, and Latin America were the most common regions. However, immigrants also originated from many other regions around the world.

Figure 2: Percentage of Immigrant Attendees
N=37

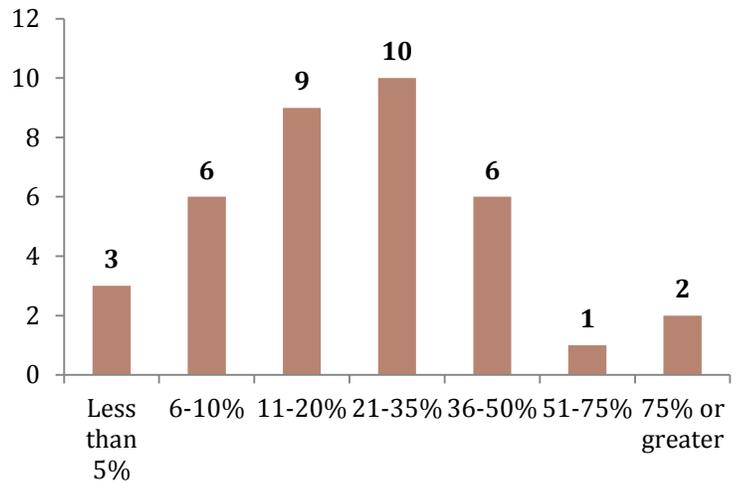
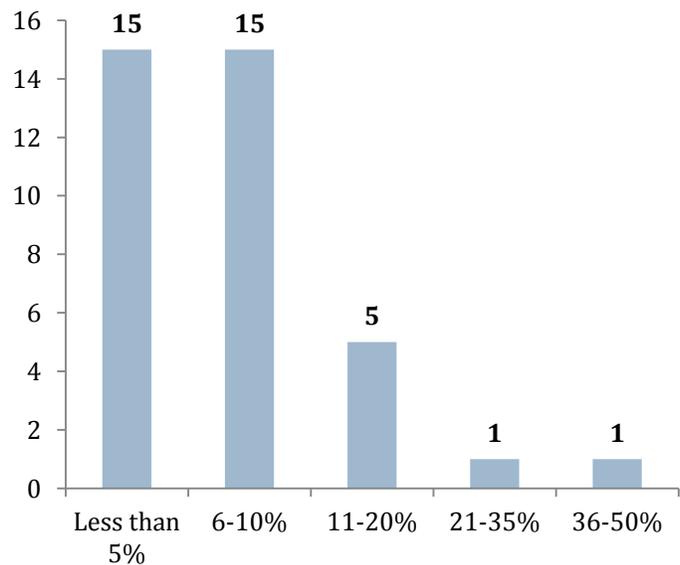


Figure 3: Percentage of Recent Immigrant Attendees
N=37



Vision: Encouraging denominations to work with immigrants and refugees

The research project identified vision as one important component in ensuring that churches are enabled to assist immigrants in making Canada their new home. For the purposes of this project, vision is defined as the values, attitudes, and beliefs that provide direction for churches in supporting immigrant settlement and integration.

There were ten questions related to vision in the survey. These questions focused on the priority of immigrant settlement within the denomination, as well as the formalization of this vision through a formal statement.

PRIORITY OF SETTLEMENT WITHIN DENOMINATION

Figure 4: Priority of Immigrant Settlement and Integration

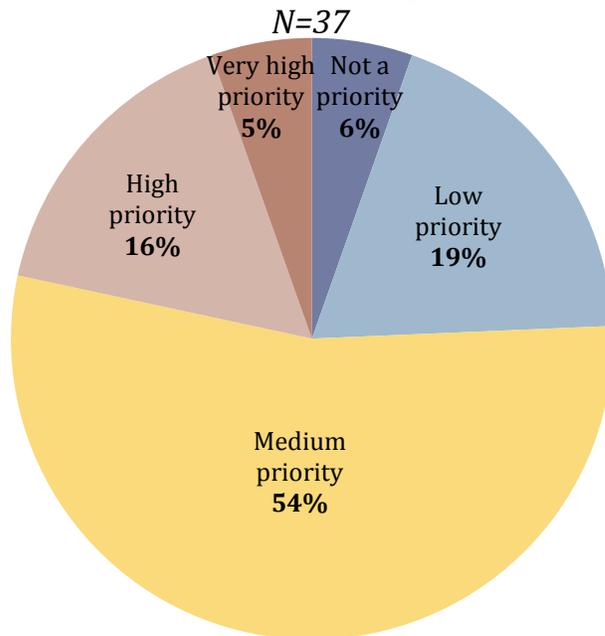


Figure 4 shows the varying degree to which immigrant settlement and integration is a priority in Canadian denominations. The majority of respondents (54%) indicated that it was a medium priority. When asked to explain their answer, the denominations who selected this medium priority typically acknowledged that there was a range of opinions within their denomination. While there were pockets of congregations that saw this issue as being of high priority, the majority of congregations saw this as a secondary priority, merely one among other issues.

One quarter (25%) of respondents said that supporting immigrants and refugees in their settlement and integration was not a priority or was of low priority. The primary reasons for this included that no special emphasis was given to any portion of the Canadian population, and that immigration

was but one of the many issues with which they were called to be involved. As such, these denominations did not see the need to have any targeted ministries or staff.

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On the other end of the spectrum were the 21% of denominations that acknowledged immigrant settlement and integration as either a high priority or a very high priority. Those who recognized the issue as a high priority indicated that their denominations were in an urban center or had a large number of individuals who spoke a language other than English.

When describing the priority level, some respondents described the peaks and valleys of support found in their denomination over the years. For some denominations, the issue of immigrants and refugees was an issue that was gaining support both within denominational offices and within congregations. One respondent wrote that “commitment and interest is increasing”. Another respondent described this increasing support as “raising consciousness”, which was hoped to result in gaining on-the-ground momentum. However, not all respondents found that support was increasing. Two respondents wrote about decreasing support, including examples of national-level programs that were discontinued because of lack of interest.

A few respondents discussed their denomination’s impetus for prioritizing immigrant issues. Some denominations described interest in immigrant issues coming directly from their individual congregations, with limited programs or support provided by denominational agencies. Other denominations found that the impetus came primarily from regional or national offices with little “ownership” felt in churches.

FORMAL STATEMENT

Participants were asked whether their denomination had a formal statement of some kind about working with immigrants/refugees (e.g., a mission, vision, mandate, goal, objective, and/or strategic priority). Fourteen respondents indicated that their denomination did have a formal statement. Figure 5 shows the process of how these formal statements were developed. Respondents further elaborated qualitatively. Several respondents cited a “council” or a “synod” or “committees” who took on the process of developing the formal statement as a response to the reality of diversity within their congregations. For one

Figure 5: Process of Developing Formal Statement



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denomination the statement was simply adopted from the United States, without much consideration of differences in contexts. For another denomination the formal statement was developed very generally, which was believed to allow individual congregations freedom in interpretation based on their unique contexts.

Figure 5 shows that an understanding of Scripture was the most frequently cited as informing the development of their formal statement (by 71% of respondents who had a formal statement). In fact, in written comments all but one respondent indicated there was theology or Biblical passages that were used to support this formal statement. The most commonly referenced Biblical passage was Matthew 25:35. Single references included Romans 13, Ephesians 1:8-9; Ephesians 2:13-22; Revelation 7:9; Job 31:31-32; Deuteronomy 24:14-22; Leviticus 24:22; Numbers 15:15-16; Deuteronomy 1:16; Deuteronomy 10:18-19; Deuteronomy 24:14; Deuteronomy 24:17-18; Ezekiel 22:6-7; Ezekiel 22:29; Zechariah 7:10; Malachi 3:5; Matthew 2:13-14; Philippians 3:20; Hebrews 13:2; 1 Peter 2:11-12; 1 Peter 2:13-14; and Galatians 3:28.

Short-term Settlement Assistance

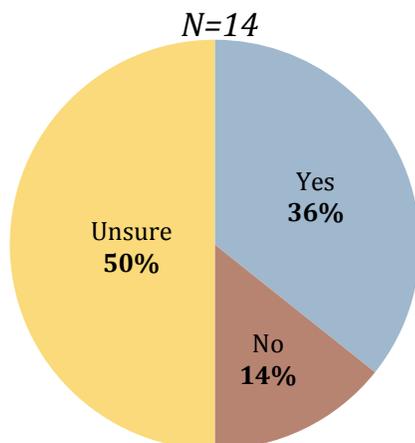
For those respondents who indicated they had a formal statement, 86% indicated this statement mentioned helping immigrants in their immediate settlement needs. Formally sponsoring refugees in partnership with the Canadian government was the most common expression of helping immigrants in their settlement. One respondent clarified why it was important as a denomination to facilitate refugee settlement: “We know that the world’s vulnerable uprooted people, refugees are a priority for the whole church”.

Long-term Integration Assistance

For those respondents who indicated they had a formal statement, 57% indicated this statement spoke about assisting immigrants in their longer-term integration to Canadian society. One respondent explained the importance, stating, “While welcoming the stranger is important at the time of arrival, it is pointed out

that we have to do everything to successfully integrate different migrants and it should be part of our daily life”.

Figure 6: Formal Statement Shape Denominational Priorities



Implications of a Formal Statement

For those respondents who indicated they had a formal statement, exactly half were unsure whether this statement actually shaped the priorities of the denomination. About one-third (36%) indicated that this formal statement did shape the priorities of their denomination.

Despite the self-reported ambivalence about whether a formal statement actually shaped denominational priorities, further data analysis of survey results found that a formal

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statement had some significantly positive impact. Those denominations who had a formal statement were significantly¹ more likely to provide staff resources to assist with the sponsorship of refugees and immigrants to Canada, significantly² more likely to partner with organizations or networks at the national or regional level, and significantly³ more likely to have a person or position at the national/regional level that encourages others to be more responsive to immigrants, refugees, and cultural diversity.

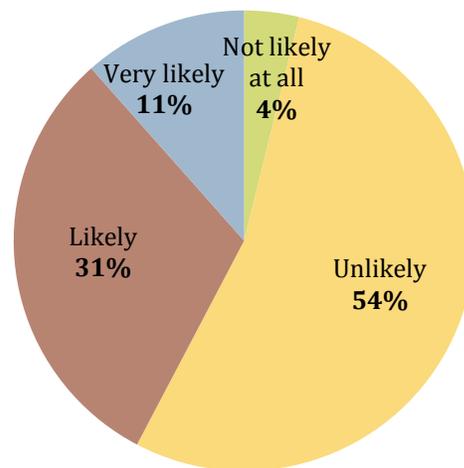
Absence of Formal Statement

As Figure 7 shows, for those respondents who indicated they did not have a formal statement, the majority (58%) indicated that developing a formal statement in the near future they would be “not likely”. Three indicated they would be “very likely” to develop such a statement (13%).

When asked why a formal statement had not been developed, there was a wide range of responses. The most common responses are listed below in order of frequency.

- Immigrants and refugees were not a priority for the denomination. This lack of priority resulted either because there were other issues identified as priorities or because the denomination tried not to emphasize any one area of ministry over another.
- Ministry to immigrants and refugees was organic and grassroots, and therefore no formalized statement had been developed. One respondent explained, “we tend to respond to situations and needs.” These respondents saw immigrants and refugees requiring an individualized response relevant to their unique contexts and needs.
- A formalized statement was currently in process with the denomination actively working towards a statement, either in the short- or medium-term.
- Although there was no formalized statement per se, a similar intention was reflected in other documents, such as theological and position papers.
- A “mixed reality” across the denomination, resulting in the belief that as regional activities should initiate such statements themselves.
- Immigrant and refugee issues have always been a priority. Therefore no formal statement is needed.

Figure 7: Likelihood of Developing Formal Statement
N=26



¹ $\chi^2(1, N=37) = 11.396 p=0.001$

² $\chi^2(1, N=38) = 9.731 p=0.002$

³ $\chi^2(1, N=37) = 6.414 p=0.011$

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- The denomination partners with other organizations to support immigrants, so it has not been deemed necessary to develop a formal statement of their own.
- No immigrants or refugees have been in decision-making positions either at the national or regional level, so immigrant issues have not been prioritized.

Structure: Organizing denominations to work with immigrants and refugees

The research project identified denominational structures as another important component in ensuring that churches are enabled to assist immigrants in the settlement and integration process. For the purposes of this project, structure is defined as settings, activities, and partnerships that facilitate churches in working with immigrants.

There were thirteen questions related to structure in the survey. These questions focused on the formalized activities of denominations and congregations, as well as denominational trends over time.

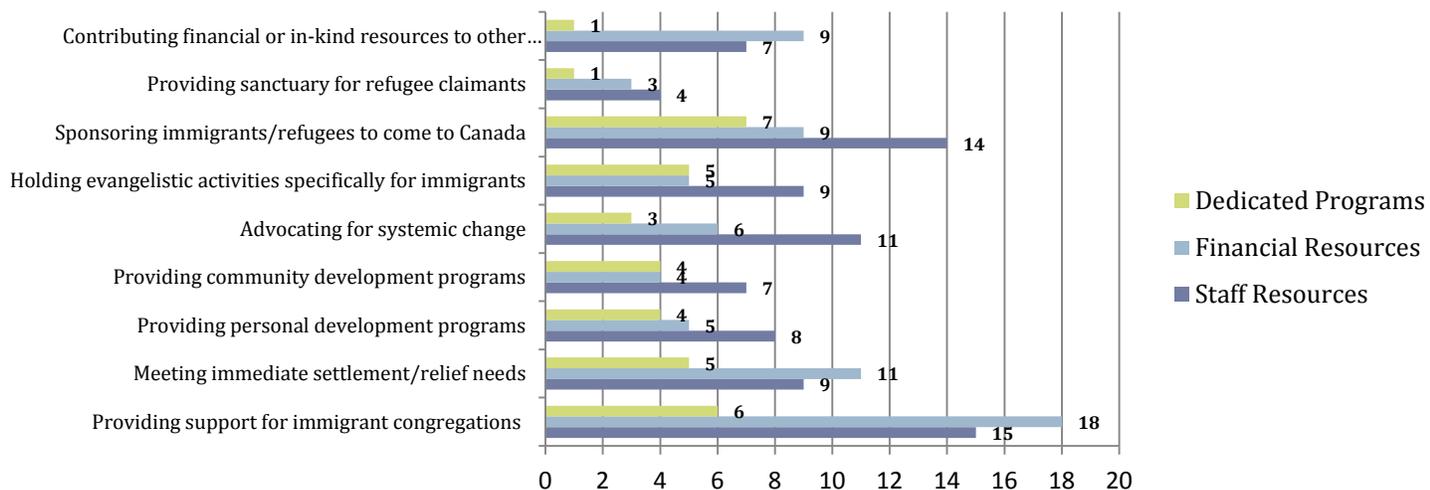
DENOMINATIONAL ACTIVITIES

Denominations were asked about how they resourced certain ministry areas, about their national and regional partnerships, and their denomination's relationship with immigrant congregations.

Resourcing Ministries

Figure 8 shows main areas of immigrant and refugee ministry. Denominations indicated to which of these ministry areas they allocated resources (via staffing, finances, and dedicated programs) at the national or regional level. The top four ministry areas that were most likely to be resourced included sponsoring refugees and/or immigrants to come to Canada, providing support for immigrant congregations, meeting immediate settlement and relief needs, and advocating for systemic change.

Figure 8: Denominations' Current Resourcing of Immigrant and Refugee Ministry Areas
N=29

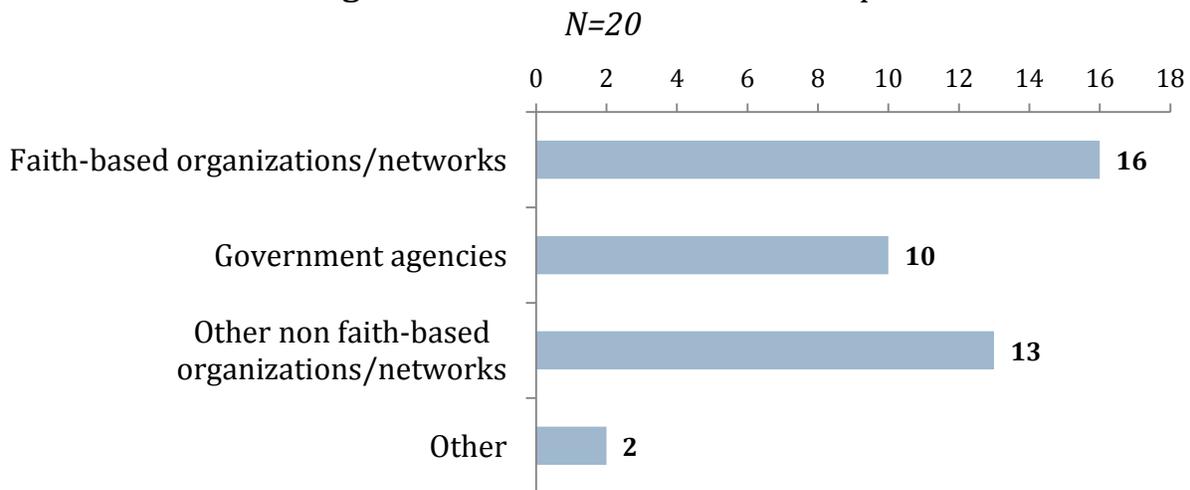


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Denominational Partnerships

Respondents were asked questions about various types of partnerships. Just over half of respondents indicated that they partnered with organizations or networks on immigrant and refugee issues at a national or regional level (53%). Of those respondents, just over half reported that they directly engage the Canadian government on immigrant and refugee policy (55%). The same percentage of those respondents indicated that they collaborate with immigrant-led church networks and associations (55%). Of those denominations who reported that they partnered with other organizations, 80% partnered with faith-based organizations, 65% partnered with non-faith-based organizations, and 50% partnered with government agencies (see Figure 8). Denominations that had more than 30,000 attendees were significantly⁴ more likely to form partnerships than smaller denominations.

Figure 9: Denominational Partnerships



When asked to give examples of specific partnerships, there were several similar organizations reported across respondents. The most common responses, in order of prevalence, were the Canadian Council of Refugees, Sponsorship Agreement Holder Association, Citizenship and Immigration Canada, KAIROS, and the Refugee Sponsorship Training Program. Responses only cited by a single respondent include United Nations High Commissioner for Refugees, Church Planting Ministries International, International Teams, Operation Mobilization Canada, Canadian Ecumenical Justice Initiatives, denominational refugee consortium, Ukrainian Canadian Congress, Mennonite Central Committee, War Resisters Support Campaign, Quaker United Nations Office, and the Canadian Baptist Network.

⁴ $\chi^2(2, N=38) = 9.776 p=0.008$

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There were a number of other interesting findings related to denominational partnerships:

- Those denominations who engaged the government around refugee policy were significantly more likely to also partner with other organizations⁵, especially those that were non-faith-based⁶, than denominations who did not.
- Partnerships with non-faith-based organizations seemed to increase a denomination's awareness of the complexity of issues facing immigrants and refugees within Canadian society. These partnerships resulted in significantly more staff resources for systemic advocacy⁷ and for sponsoring immigrants and refugees⁸.

For those respondents who indicated that they do not partner with other organizations on refugee issues, six indicated this was because it was not a priority (33%), and three indicated it was because there was a lack of time (17%). Through further explanation, several respondents indicated that their denomination did not see ministry with immigrants as a national mandate, but rather expected individual churches or regions to take the initiative in partnerships. A second explanation was that there was a general lack of awareness of both immigrant issues and about potential partners.

Immigrant Congregations

Twenty-four denominations (71%) indicated that they tangibly support the establishment of congregations for immigrants and refugees who are from a specific ethnic background. As for how immigrant congregations interact with denominational structures, all but one denomination indicated that immigrant congregations have the same status as would any other newly formed church or church plant (96%). As well, 87% of denominations indicated that immigrant congregations have the same status as any other established congregation.

CONGREGATIONAL ACTIVITIES

Denominations indicated that their congregations were most involved in the following ministries to immigrants/refugees in Canada: meeting immigrants' immediate settlement and relief needs such as food, clothing, housing and legal help (92%), providing personal development programs such as ESL classes, social clubs and host programs (79%), providing support and space for immigrant congregations (76%), and sponsoring immigrants and refugees to come to Canada (70%). When asked to explain these activities, the vast majority of respondents provided examples of one or two specific congregations who had been involved in a specific ministry. Some respondents indicated that "numerous" or "several" or "many" congregations were involved in immigrant ministries, but it was far more common for respondents to single out a particular congregation.

⁵ $\chi^2(1, N=37) = 9.805 p=0.002$

⁶ $\chi^2(1, N=34) = 9.404 p=0.002$

⁷ $\chi^2(1, N=26) = 5.850 p=0.016$

⁸ $\chi^2(1, N=26) = 5.571 p=0.018$

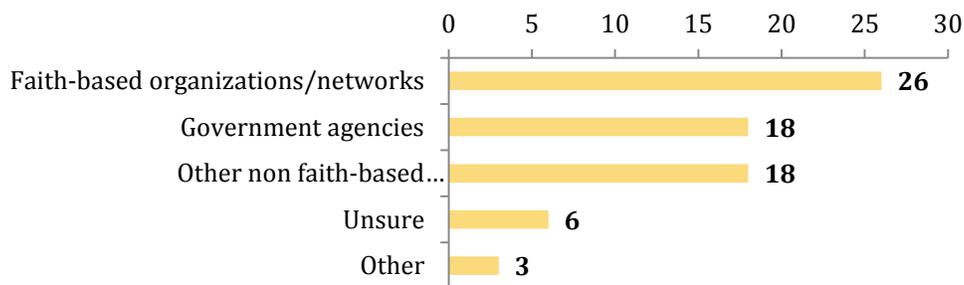
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Congregational Partnerships

The majority of respondents indicated that congregations within their denomination partnered with local organizations and networks (63%). Figure 9 shows the groups with which congregations partnered, with faith-based organizations (76%), government (53%), and non-faith-based organizations (53%) leading the way. Key partnerships mentioned by more than one denomination included: settlement agencies, Mennonite Central Committee, Mennonite Centers for Newcomers, ESL agencies, and the Calgary Catholic Immigration Society. Other single responses include International Teams, Citizenship and Immigration Canada, Canadian Council of Churches, Salvation Army, YMCA, Kairos, War Resisters Support Campaign, Community Volunteer Clinic, Community Connections for Newcomers, Christie Street Refugee Welcome Centre, Leamington Area Ecumenical Refugee Committee, Blended Visa Office Referred Refugee Cases, and provincial governments. Overall, respondents were able to identify more denominational partnerships than congregational partnerships.

Figure 10: Congregational Partnerships

N=34



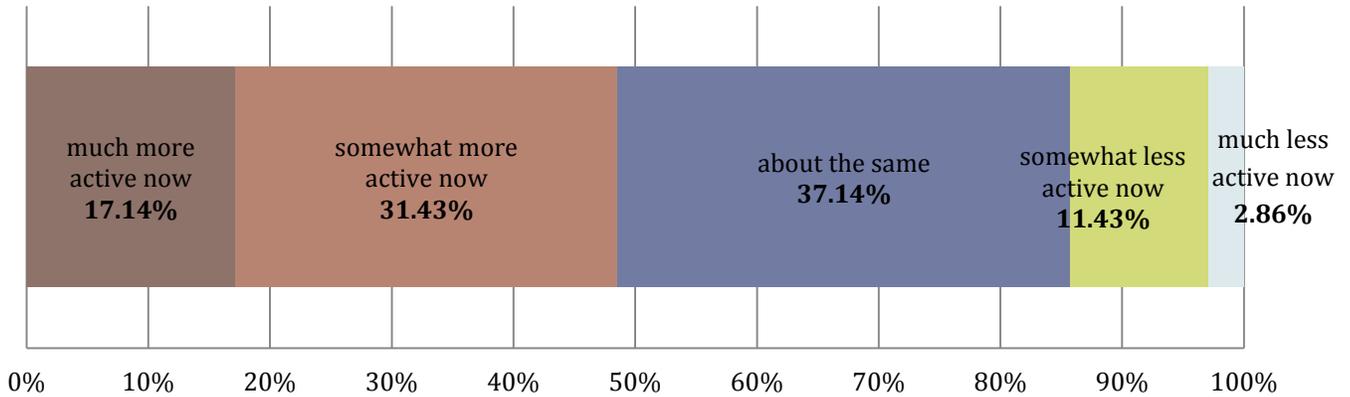
Three denominations mentioned that their congregations did not have any local immigrant-related partnerships. Reasons given included not seeing immigrant ministry as a priority, and not having the issue previously identified. In the words of one respondent: “No need to do this has been recognized, plus we are putting our energy into a different vision of ministry”.

TRENDS OVER TIME

More than a third of respondents (37%) indicated their work with refugees has stayed about the same over the past 20 years. As can be seen in Figure 10, almost half (49%) reported that they are either “somewhat more active” or “much more active” in their work with refugees now than they were during the past 20 years.

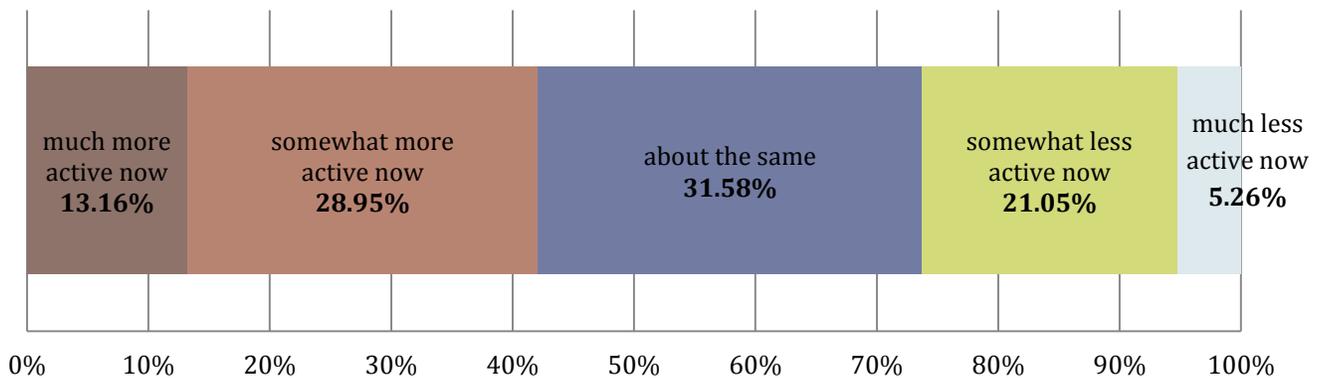
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Figure 11: Activity Level over 20 Years with Refugees
N=38



Similar to the trends in refugee work, almost a third of respondents (32%) indicated that their work with immigrants is about the same over the last twenty years. Figure 11 shows that almost half (42%) indicate their work with immigrants is either “somewhat more active” or “much more active” now than it was over the past 20 years.

Figure 12: Activity Level over 20 Years with Immigrants
N=35



These two figures (Figure 10 and 11) show that very few denominations are less active now than they have been in the past (only 14% for refugee work and 26% for immigrant work). To reinforce this point, almost half of respondents (49%) indicated that their denomination has had discussions about continuing to enhance work with immigrants and/or refugees. Respondents’ comments about changing trends showed two important factors: a changing context and changing congregant characteristics.

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Changing Policy

Denominations noted how the changing Canadian context, particularly related to government policy, influenced their involvement in immigrant ministry. For example, multiple respondents indicated that their decreased involvement in refugee sponsorship was a direct result of the Canadian government's policy decreasing the amount of refugees allowed into Canada each year. As such, those denominations who were formal agreement holders typically saw a decrease in their involvement with refugees. In contrast, one denomination who was not a formal agreement holder saw an increase in engagement with refugees. This denomination mentioned that refugees would approach their denomination and congregations for assistance because they were being turned away from other government-funded services.

Changing Demographics

Beyond policy, denominations also noted how the increasingly multicultural Canadian society was causing their denomination to be more responsive to immigrants and refugees. Some denominations reported that they were feeling "challenged" or "forced" to respond to this greater "opportunity/need". Others observed an increase in non-English-speaking congregations within their denomination and increased languages spoken across their congregations

Congregant characteristics were a second demographic variable that affected the engagement over time. Several respondents attributed their decreased involvement in immigrant and refugee issues to the fact that their congregants were becoming "more Canadian". As their own individual immigration stories became more removed, congregants showed less enthusiasm for assisting others in such a capacity. One respondent showed the opposite reality, stating that a large portion of congregants were recent refugees and thus, "have obviously welcomed [refugees and immigrants] with open arms". These congregations were "pro-active" towards immigrant and refugee issues.

Process: Equipping denominations to work with immigrants and refugees

Paying attention to denominational processes is a third important component in ensuring that churches are enabled to assist immigrants in their settlement and integration. For the purposes of this project, process is defined as actions that prepare and equip churches to meaningfully work with immigrants.

There were four questions related to processes in the survey. These questions tried to determine what denominations and congregations were currently doing to equip themselves through the four domains of leadership, training, planning, and evaluation.

Leadership

Developing leadership on immigrant and refugee issues was the process domain that was strongest across denominations. The majority of respondents indicated that they had leaders at the denominational level that work to promote inclusion and deal with cross-cultural conflict (76%). Just over half of the respondents reported that there were leaders at the denominational level that were immigrants (54%). As well, the majority of respondents (74%) agreed that their denomination encouraged congregations to involve immigrant and/or refugee leaders. One half (50%) of respondents indicated that immigrant church leaders were involved in the training of other church leaders.

About one half of respondents (49%) indicated that they had a person or position at the national or regional level whose role includes encouraging others to be more responsive to immigrants and/or refugees and cultural diversity. Having this person or position at the denominational level seemed to matter in further equipping denominations across the process domains. For example, this position was significantly associated with having a distinct budget provision⁹ for immigrant and refugee ministries and with providing various types of training, including on spiritual beliefs and traditions¹⁰, cross-cultural dialogue¹¹, and a better general understanding of how to work with immigrants and refugees¹². It was the larger denominations (i.e., having more than 30,000 attendees) who were significantly¹³ more likely to have such a person or position within their denomination.

Training

Training was a relative strength for denominations. As noted above, training was significantly more likely to happen when denominations had a position related to immigrant issues and cultural diversity. The most common type of training was to encourage healthy cross-cultural dialogue and mutual understanding, with almost half of respondents providing this training (47%). Just over a third (39%) indicated that they

⁹ $\chi^2(1, N=37) = 10.378 p=0.001$

¹⁰ $\chi^2(1, N=36) = 7.607 p=0.006$

¹¹ $\chi^2(1, N=36) = 11.056 p=0.001$

¹² $\chi^2(1, N=36) = 9.034 p=0.003$

¹³ $\chi^2(2, N=37) = 11.782 p=0.003$

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provided training and resources to help congregations learn how to better work with immigrants and/or refugees. Just under a third (31%) indicated that they provided training about the spiritual beliefs and traditions of relevant immigrant and/or refugee groups. Some denominations did specify that even though they did not provide this training in-house, they had connections to other trainers if there was interest.

Planning

Planning for immigrant and refugee ministry was typically not a priority for denominations. Only three denominations (8%) indicated that a needs assessment had been conducted at the denominational level to accurately plan and implement programs or ministries that respond to immigrants and/or refugees. As well, less than half of respondents (44%) indicated that they involved either immigrants or external resources in determining their denomination's role in working with immigrants and/or refugees. Just over half (52%) of denominations indicated that they did take into consideration what other groups did when clarifying their role in working with immigrants and refugees.

Evaluation

Evaluation was the weakest process domain for denominations. Only six respondents indicated that they evaluated or reviewed their national and/or regional efforts in working with immigrants and refugees at least every year. Despite the infrequency of evaluation among most respondents, fifteen denominations (41%) indicated that they made efforts to learn from immigrant church leaders when they do evaluate their immigrant and/or refugee ministries.

INTENTIONALITY AND PROCESS

As noted in the structure section, about one-half (49%) of denominations indicated that they had discussions about enhancing their work with immigrants. Having these discussions made it more likely for denominations to be active in equipping their denomination along a number of the process domains outlined above. For example, those denominations that had discussions about enhancing their work with immigrants were significantly more likely:

- to have a person or position at the national or regional level to encourage congregations to be more responsive to immigrants¹⁴ (*leadership domain*)
- to have a distinct budget provision for activities aimed at immigrants and refugees¹⁵ (*planning domain*)
- to provide training on beliefs and traditions of immigrants¹⁶, cross-cultural relationships¹⁷, and to learn to better work with immigrants¹⁸ (*training domain*)

¹⁴ $\chi^2(1, N=36) = 15.951 p=0.000$

¹⁵ $\chi^2(1, N=36) = 3.955 p=0.047$

¹⁶ $\chi^2(1, N=36) = 7.607 p=0.006$

¹⁷ $\chi^2(1, N=36) = 5.386 p=0.020$

¹⁸ $\chi^2(1, N=36) = 7.056 p=0.008$

NATIONAL SURVEY REPORT

LEARNINGS

Respondents were asked to describe what they had learned as a denomination throughout their experience working with immigrants and refugees. Their lessons fell into five broad categories related to resources, relationships, networking, leadership, and immigrants themselves. These categories are listed below including direct quotations from respondents.

On developing relevant resources....

<p>"There is a need for designated resources so that programs can develop their full potential."</p>	<p>"Without funds... and coordinaton... you cannot expect grassroots activities."</p>
<p>"Since resources [are limited], go slow as not to drain resources."</p>	<p>"The prime resource needed is time and energy"</p>



NATIONAL SURVEY REPORT

On leveraging the strengths already present in immigrant networks...

"It is worth the time to get to know the immigrant leaders personally – coaching leaders is better than providing money."

"Networking ethnic leaders is important for mutual support and encouragement. When these leaders come together, broader strategies are formed and momentum builds."



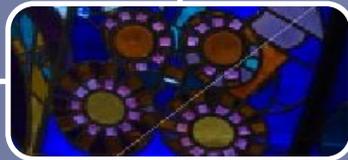
"We have learned that we need to support and encourage our ethnic churches to take the lead in reaching out to the immigrant populations."

"Introducing [immigrant leaders] to our networks is very valuable."

On creating partnerships and working together...

"Nothing happens for integration unless it is a vital goal that everyone is working towards."

"Relationship is two-way and requires work on all sides."



"Look for organizations that can help instead of living in isolation."

"[Refugee settlement] is very time consuming; so sharing responsibility is key."

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On finding the balance in leadership...

"There is a need for strong leadership to get people interested and involved."

"...it is important to network and learn from others."



"Members of the congregation need to be passionate and supportive of such initiatives, it cannot be pastor driven."

"There is a need for patience, understanding, a willingness to face challenges with humility..."

On understanding the new reality experienced by immigrants and refugees...

"Each wave of immigrants have their own characteristics and cannot be assumed to just fit in with the preceding wave of immigrants."

"Often people come from a tough place and it is tough to settle in a new country."



"It helps a great deal to try to understand the cultural differences, and the specific challenges that people face when they come to Canada."

"We learned that reaching out to immigrants is a key factor in helping them to... adjust."

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LOOKING TO THE FUTURE

The final question of the survey asked respondents to think about what would be the most helpful in assisting congregations when working with immigrants and refugees. The most common responses mirrored the leadership and training process domains outlined above. These and other responses are highlighted below.

Leadership development: The most helpful (mentioned by twelve respondents) was to develop leaders who could assist congregations in better working with immigrants and refugees. Many respondents did not explain what type of leadership training would be the most useful. However, those who did indicated that there needs to be an emphasis on enabling immigrant leadership. One respondent explained, “We need more diversity in our leadership. Not just for our congregations, but all the way up to our executive leaders.” Another respondent clarified that not only do immigrants need to be in leadership positions more often, but these leadership positions need to be accompanied with “access to decision-making bodies”.

Training: The second most frequent response was the need for training (cited by eleven respondents). In particular, training about intercultural competency was highlighted. In the words of one respondent, “cultural training for a predominant Western, white middle class existence of church leadership [is needed in order] to learn to listen and share power with immigrants and refugees. How does the Western church posture itself as a learning culture when inter-racial congregations continue to grow?”

Other areas that would be helpful: Having additional financial resources and networking with other groups working with immigrants were other areas that denominations would find helpful (each suggested by seven respondents). The only specific funding that respondents referenced was government funding. Another respondent believed that finding individual success stories would be the best way to gain traction.

“In my opinion, the best way to work with immigrants in a congregation is to be personally involved with one or 2 ‘success’ stories and then where you find these success stories are the ones who carry the passion and vision forward. It needs to be people driven rather than program driven. There is still an underlying suspicion in the minds of many conservative Christians towards immigration as a whole. There will always be the negative stories that make the headlines so when a congregation “sees” the result from within this is in one way a gift from God.”

Suggestions for established churches: Some responses related specifically to immigrant churches, reiterating that practical assistance is most helpful. As well, two responses related to the specific “models” for congregations, although only one gave further information as to what they believed this model should be.

“Existing churches, if their context allows, should always be willing to give space to immigrant ministries/congregations to get started. Churches ‘birthing’ churches can be much more effective than a district office funding a church plant. The existing churches could also consider having the immigrant pastor/leader on their staff as a new ministry begins.”

A couple of respondents took this last question as a time to reflect on the survey as a whole, as the survey itself was a learning process for them. One respondent said, “There is much more that could be done within the denomination. This requires that refugees and immigration be given a higher priority within the

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denomination; within the overall strategy and plan of the denomination.” A second respondent said, “This questionnaire has helped me to realize how much we are not doing.”

Conclusion

The above report describes the findings of a national denominational survey conducted in 2014. This report was organized according to the main sections of the survey. It described the participating denominations, and then outlined findings within the three areas of change: i) vision; ii) structure; and iii) process. The reports ended with recommendations from denominational respondents to better equip churches to work together with immigrants to help them settle and integrate into Canadian society.

This survey was one part of a larger research project titled The Role of Churches in Immigrant Settlement and Integration. This national research partnership intended to better equip church groups across Canada to help immigrants and refugees settle and integrate into Canadian society. More information about the project can be found at: www.communitybasedresearch.ca/Page/View/PDG

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Denominations who participated in the national survey:

Anglican Church of Canada
Apostolic Catholic Church Canada
Apostolic Church of Pentecost
Associated Gospel Churches of Canada
Baptist General Conference of Canada
Bible Presbyterian
Canadian Baptists of Ontario and Quebec
Canadian Baptists of Western Canada
Canadian Conference of Catholic Bishops
Canadian Conference of Mennonite Brethren Churches
Canadian Yearly Meeting of the Religious Society of Friends (Quakers)
Christian and Missionary Alliance in Canada
Christian Reformed Church in North America
Church of Pentecost
Church of the Nazarene
Churches of God
Congregation Churches of Canada
Convention of Atlantic Baptist Churches
Ethiopian Orthodox Tewahedo Church of Canada
Evangelical Free Church of Canada
Evangelical Lutheran Church in Canada
Evangelical Mennonite Conference
Evangelical Mennonite Mission Conference
Fellowship of Evangelical Baptist Churches in Canada
Fellowship of Evangelical Bible Churches
Foursquare Gospel Church of Canada
Grace Communion International, Canada (Formerly the World Wide Church of God)
Mennonite Church Canada
One Hope Church
Pentecostal Assemblies of Canada
Polish National Catholic Church of Canada
Presbyterian Church in Canada
Reformed Church in America (Regional Synod of Canada)
The Salvation Army Canada
The Wesleyan Church of Canada
Ukrainian Catholic Church
United Church of Canada
Vision Ministries*

*Not a formal denomination