

## **Religion, Immigration, and Ethnicity: A Survey of Chinese Evangelical Churches in Canada**

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**Abstract:** *Ethnic churches have always been a vital dynamic in the lives of immigrants as they provide an anchor for individuals undergoing the process of resettlement in a foreign land. This paper reports the findings from a survey of Chinese evangelical churches in Canada. A total of 54 churches in the cities of Calgary, Edmonton, Montreal, Regina, Toronto, Vancouver, and Winnipeg participated in the study and provided information regarding (a) socio-demographic characteristics of church members; (b) regular church programs and activities; (c) programs, activities, and services organized for new immigrants; (d) theological training and ministerial experiences of church pastors; and (e) challenges being faced by ethnic churches in Canada.*

**Keywords:** *Religion, Ethnicity, Immigration, Chinese-Canadian, Church.*

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### **1. INTRODUCTION**

Chinese immigrants and their offspring make up a sizable proportion of the Canadian population. According to Statistics Canada (2011, 2009a, 2009b), the number of individuals who identified themselves as Chinese increased from 1,346,510 in 2006 to 1,487, 580 in 2011 (see Table 1). Chinese people made up the second largest visible minority group, forming 21.1 per cent of the visible minority population and 4 per cent of Canada's total population.

Immigrants typically face a bewildering array of needs and challenges. Smith (1978) contends that immigration itself is often a "theologizing experience" because religion offers an ethical slant and valuable resources that nourish the immigrants' outlook as they react to the confusion, disorientation, and alienation that result from their uprooting experiences. In fact, religious institutions have always been a vital dynamic in the lives of immigrants as they provide an anchor for individuals undergoing the process of resettlement in a foreign land.

Studies have shown that immigrant churches, in particular, are not merely places where religious doctrines are promulgated, but also sites where minority identities and ethnic languages are maintained, where individual and social services are provided, where social capital can be accumulated, and where relationships to the mainstream society are negotiated (Bankston & Zhou, 1996; Breton, 2012; Ebaugh & Chafetz, 2000; Hurh & Kim, 1990; Ley, 2008; Ng, 2002; Min, 1992; Reitz et al., 2009; World Vision, 2014).

As noted by Guenther (2008), the first Chinese church was formed in 1892 in Canada (see also Mak, 2001). By the end of the twentieth century, the Chinese became a rapid growing and dynamic component of the increasingly diverse world of evangelical Protestantism in this country. Approximately 26 per cent of the Chinese in Canada identified themselves with some form of Christianity. Notably, a recent survey of Chinese-Canadians in the Greater Toronto Area using a random sample also revealed that 22% of the Chinese residents professed to be Protestants (Chow, 2008).

This paper reports the findings from a survey of Chinese evangelical churches which was undertaken in seven Census Metropolitan Centres in Canada, including Calgary, Edmonton, Montreal, Regina, Toronto, Vancouver, and Winnipeg (Chow, 2009), with a particular focus on (a) socio-demographic characteristics of the church members; (b) regular church programs and activities; (c) programs, activities, and services organized especially for new immigrants; (d) theological training and

ministerial experiences of church pastors; and (e) challenges being faced by ethnic churches. The seven participating cities, according to the 2011 Census (Statistics Canada, 2011), reported a population of ethnic Chinese ranging from 8,460 (Regina) to 594,735 (Toronto) (see Table 2).

**Table1.** Chinese Population in Canada, by Province and Territory, 2006 and 2011 (Single and Multiple Ethnic Origin Responses)

	2006	2011
1. Alberta	137,600	155,960
2. British Columbia	432,435	464,805
3. Manitoba	17,930	22,600
4. New Brunswick	2,895	2,945
5. Newfoundland and Labrador	1,650	1,970
6. Northwest Territories	470	510
7. Nova Scotia	5,140	7,065
8. Nunavut	80	90
9. Ontario	644,460	713,245
10. Prince Edward Island	300	1,920
11. Quebec	91,900	101,875
12. Saskatchewan	11,100	13,990
13. Yukon	540	600
<b>Canada</b>	<b>1,346,510</b>	<b>1,487,580</b>

**Table2.** Chinese Population in Canada, by Selected Census Metropolitan Area (CMA), 2006 and 2011 (Single and Multiple Ethnic Origin Responses)

	2006	2011
1. Calgary	75,410	86,205
2. Edmonton	53,665	60,715
3. Regina	3,865	8,460
4. Toronto	537,060	594,735
5. Vancouver	402,000	432,680
6. Winnipeg	16,695	20,405
7. Montreal	82,665	91,785

## 2. METHOD

A total of 236 Chinese evangelical churches in Calgary, Edmonton, Montreal, Regina, Toronto, Vancouver, and Winnipeg were invited to participate in this survey. A mailing list was compiled using the telephone directories of the Toronto Chinese Evangelical Ministerial Fellowship, the Vancouver Chinese Evangelical Ministerial Fellowship, and the Calgary Chinese Evangelical Ministerial Fellowship. For the cities of Edmonton, Montreal, and Winnipeg, a thorough search of Chinese evangelical churches using major Chinese Christian periodicals (e.g., *The Herald*) was undertaken. Data collection was carried out from 2001 to 2003. A copy of the bi-lingual (Chinese and English) self-administered questionnaire and introductory letter was sent to all the Chinese evangelical churches in these cities. A postage-paid return envelope was also enclosed. This study was approved by the Research Ethics Board of the University of Regina.

The final sample included 54 churches. The response rates for the churches in each city are as follows: Calgary ( $n = 3$ , 17.65%), Vancouver ( $n = 17$ , 19.10%), Toronto ( $n = 22$ , 22.92%), Edmonton ( $n = 4$ , 30.78%), Winnipeg ( $n = 2$ , 33.33%), Montreal ( $n = 1$ , 11.11%), and Regina ( $n = 1$ , 100.0%). The average participation rate was 22.88%. It should be noted that a single church might have provided information for several churches. More specifically, a “parent” church might have provided information for multiple “branch” churches by completing only one copy of the research instrument. The actual response rates are therefore higher than the statistics presented in Table 3.

An overwhelming majority of the respondents ( $n = 48$ , 88.89%) were church pastors. Others were lay leaders ( $n = 4$ , 7.41%) or church administrators ( $n = 2$ , 3.7%). The sample consisted of 46 (85.2%) male and 8 (14.8%) female respondents, ranging in age from 31 to 76 years, with a mean of 47.92 years ( $SD = 8.93$ ). An overwhelming majority held a graduate degree. Respondents indicated that they had become a Christian for an extended period of time, ranging from 11 to 60 years.

**Table3.** *Response Rate*

	Number of Questionnaires Sent	Number of Questionnaires Returned	Response Rate
1. Calgary	17	4	23.53%
2. Regina	1	1	100.0%
3. Edmonton	13	7	53.85%
4. Montreal	9	1	11.11%
5. Toronto	99	22	22.92% *
6. Vancouver	91	17	18.68% **
7. Winnipeg	6	2	33.33%
Total	236	54	22.88%

\*Based on a total of 96 churches as 3 questionnaires were returned due to wrong addresses

\*\* Based on a total of 89 churches as 2 questionnaires were returned due to wrong addresses

### 3. MAJOR FINDINGS

#### 3.1. Church Establishment and Denomination

A majority of the churches were established during the 1990s ( $n = 25, 47.17\%$ ) and the 1980s ( $n = 13, 24.53\%$ ). A wide array of denominations was represented in the sample. The three major categories included Christian & Missionary Alliance ( $n = 13, 24.54\%$ ), Baptist ( $n = 8, 15.09\%$ ), and non-denominational evangelical churches ( $n = 6, 11.32\%$ ).

#### 3.2. Church Membership

Official church membership ranged between 6 and 1,405. Three-fifths of the churches reported a total number of members under 100 ( $n = 18, 34.0\%$ ) or 101 to 200 ( $n = 14, 26.4\%$ ). As well, it is worth noting that females made up at least half of the membership (i.e.,  $\geq 50\%$ ) in nearly all participating churches ( $n = 45, 91.84\%$ ).

#### 3.3. Pastoral Staff

##### 3.3.1. Full-time Pastoral Staff

Nearly three-fifths of the church had one ( $n = 21, 38.9\%$ ) or two ( $n = 11, 20.4\%$ ) full-time pastoral staff members. Two churches reported not having a full-time pastor. With respect to sex distribution, slightly more than three-fifths of the sample had one ( $n = 25, 46.3\%$ ) or two ( $n = 9, 16.7\%$ ) male full-time pastoral staff. Only slightly more than one-third of the sample reported having a female full-time pastor ( $n = 19, 35.2\%$ ).

##### 3.3.2. Part-time Pastoral Staff

About two-fifths of the sample ( $n = 22, 40.7\%$ ) reported having one ( $n = 18, 33.3\%$ ), two ( $n = 2, 3.7\%$ ), or three ( $n = 2, 3.7\%$ ) part-time pastoral staff. Regarding sex distribution, slightly more than one-fifth of the sample had one ( $n = 17, 31.5\%$ ), two ( $n = 1, 1.9\%$ ), or three ( $n = 1, 1.9\%$ ) male part-time pastors. Only slightly more than one-tenth of the sample reported having a female part-time pastor ( $n = 6, 11.1\%$ ).

##### 3.3.3. Theological Training and Credentials

Slightly more than four-fifths of the pastors ( $n = 117, 81.23\%$ ) completed a master's (e.g., M.Div., Th.M., M.R.E., M.T.S., M.Miss.) or doctoral degree (e.g., D.Min., D.Miss., Ph.D.) in theological studies, ministry, divinity, counselling, missiology, or religious education. A great majority ( $n = 132, 88.59\%$ ) received their theological training in either Canada or the United States and most ( $n = 121, 85.21\%$ ) completed the highest degree they held in North America (i.e., Canada or USA). Only about one-tenth ( $n = 13, 9.15\%$ ) received their training at a theological school or Bible college in Hong Kong.

##### 3.3.4. Ordination and Pastoral Experience.

Of the 149 church pastors, over half ( $n = 80, 53.69\%$ ) were ordained. A similar number ( $n = 74, 53.62\%$ ) reported having pastoral experience in North America prior to taking up their present position.

### 3.4. Clerical Staff

#### 3.4.1. Full-Time Clerical Staff

A majority of the churches ( $n = 34$ , 83.0%) did not have any full-time clerical staff. More than one-third ( $n = 20$ , 37.1%) reported having one ( $n = 16$ , 29.6%), two ( $n = 3$ , 5.6%), or four ( $n = 1$ , 1.9%) full-time clerical staff. In terms of sex distribution, while eight churches had one ( $n = 6$ , 11.1%) or two ( $n = 2$ , 3.7%) full-time male clerical staff, fourteen reported having one ( $n = 12$ , 22.2%) or two ( $n = 2$ , 3.7%) full-time female clerical staff.

#### 3.4.2. Part-time Clerical Staff

Over three-fifths of the churches ( $n = 34$ , 63.0%) did not have any part-time clerical staff. More than one-third ( $n = 20$ , 37.0%) reported having one ( $n = 16$ , 29.6%), two ( $n = 2$ , 3.7%), or three ( $n = 2$ , 3.7%) part-time clerical staff members. Concerning sex distribution, while only five churches had one ( $n = 5$ , 9.4%) part-time clerical staff, fourteen reported having one ( $n = 11$ , 20.8%), two ( $n = 1$ , 1.9%), or three ( $n = 2$ , 3.8%) part-time female clerical staff.

### 3.5. Worship Services

The number and percentage of the weekly unilingual and bilingual worship services conducted by the churches are summarized below: (1) Cantonese ( $n = 35$ , 64.81%); (2) Mandarin ( $n = 22$ , 40.74%); (3) English ( $n = 42$ , 77.78%); (4) Cantonese & Mandarin ( $n = 6$ , 11.11%); (5) Mandarin & English ( $n = 2$ , 3.70%); and (6) Cantonese & English ( $n = 1$ , 1.85%). It should also be noted that one church (1.85%) conducted a weekly seeker service in Cantonese and five churches (9.26%) conducted weekly children's worship in English. As well, one church conducted 2 bilingual services in Cantonese and Mandarin and 2 bilingual services in English and Mandarin each month.

### 3.6. Worship Service Attendance

#### 3.6.1. Cantonese Worship Service

Nearly four-fifths of the churches reported a weekly attendance within the ranges of "100 or under" ( $n = 8$ , 23.53%), "101 to 200" ( $n = 10$ , 29.41), or "201 to 300" ( $n = 9$ , 26.7%).

#### 3.6.2. Mandarin Worship Service

Twenty-two churches provided information regarding the number of attendees at their Mandarin weekly worship services. A majority of the churches ( $n = 15$ , 68.18%) reported a weekly attendance of "100 or below".

#### 3.6.3. English Worship Service

Forty churches provided information regarding the number of attendees at their English weekly worship services. A majority of the churches ( $n = 30$ , 75.0%) reported a weekly attendance of "100 or below".

#### 3.6.4. Other Worship Services

The weekly attendance at bilingual, seeker, and children's services are summarized below:

- Of the six churches that conducted bilingual services in Mandarin and Cantonese, two reported an attendance of 130-140 and the other four churches had a weekly attendance between 17 and 50.
- A weekly attendance of 100 was reported by the church that conducted a bilingual service in Cantonese and English.
- A weekly attendance of 70 was reported by the church that conducted a bilingual service in Mandarin and English.
- A weekly attendance of 45 was reported by the church that conducted a seeker service in Cantonese.
- A weekly attendance between 70 and 200 was reported by the five churches that conducted children's worship services in English.

### **3.7. Age Profile of Church Congregations**

- Children (i.e., aged 12 or below) made up “20% or below” of the total congregation in an overwhelming majority of the churches ( $n = 45, 88.2\%$ ).
- Students (high school and university students) made up “20% or below” of the total congregation in a majority of the churches ( $n = 36, 70.6\%$ ).
- Adults (i.e., individuals aged 18-64, excluding students) made up nearly two-thirds of the churches ( $n = 33, 64.7\%$ ).
- Seniors made up “20% or less” of the total congregation in most of the churches ( $n = 45, 88.0\%$ ).

### **3.8. Fellowship Groups**

Fellowship groups (or cell groups) were commonly organized by churches to meet the diverse spiritual and practical needs of a heterogeneous church membership and non-membership (e.g., children, youth, seniors, young married couples with or without children, young adults, students, single parents, “astronaut” or “absent-father” families, non-believers). Only one church reported not having organized any fellowship group. Nearly two-fifths of the churches ( $n = 21, 39.62\%$ ) reported having “1 to 5” groups and another 35.85% ( $n = 19$ ) reported having “6 to 10” groups.

### **3.9. Ownership of Church Property**

Slightly more than two-thirds of the respondents ( $n = 36, 66.7\%$ ) reported the ownership of church property by their church. Churches that did not have their own property used various venues to hold worship services, including other churches ( $n = 7$ ), school ( $n = 4$ ), or business premises ( $n = 4$ ), or community centre ( $n = 1$ ).

### **3.10. Sources of Funding**

An overwhelming majority of the churches ( $n = 41, 75.9\%$ ) reported that they received 100% of their financial support from their membership. Other sources of funding included funds from church’s denomination, rental income (e.g., renting out church space or parking space), investment, as well as donations from overseas/external donors.

### **3.11. Views on Church Functions and Church-related Issues**

Respondents expressed their degree of agreement or disagreement with statements dealing with the functions of ethnic churches and church-related issues on a five-point scale (1 = strongly disagree to 5 = strongly agree). The percentage and number of respondents who “agreed” or “strongly agreed” with each statement are summarized below (see Table 4):

- “Chinese churches play an important role in preserving the Chinese culture and maintaining the Chinese language” ( $n = 40, 75.4\%$ ).
- “Chinese churches should provide services to help new Chinese immigrants adapt to life in Canada” ( $n = 42, 79.3\%$ ).
- “Chinese churches should operate Chinese language schools so that the Chinese culture be preserved and that the Chinese language be maintained” ( $n = 13, 24.5\%$ ).
- “It is better for Canadian-born Chinese Christians to attend non-Chinese (i.e., Caucasian) churches” ( $n = 5, 9.5\%$ ).
- “Chinese churches should encourage Chinese Christians to actively integrate into the mainstream society” ( $n = 45, 84.9\%$ ).
- “Chinese churches should take a more active role in evangelizing to non-Chinese in Canada” ( $n = 42, 79.2\%$ ).
- “Chinese churches play an important role in the adaptation of new Chinese immigrants to Canadian society” ( $n = 45, 86.5\%$ ).
- “Chinese Christians enjoy a high degree of religious freedom in Canada” ( $n = 48, 90.6\%$ ).
- “I am very satisfied with the present rate of Chinese church growth in Canada” ( $n = 14, 26.5\%$ ).

**Table4.** Views on Church Functions and Church-related Issues

	1	2	3	4	5
	n (%)	n (%)	n (%)	n (%)	n (%)
a. Chinese churches play an important role in preserving the Chinese culture and maintaining the Chinese language	2 (3.8)	8 (15.1)	3 (5.7)	27 (50.9)	13 (24.5)
b. Chinese churches should provide services to help new Chinese immigrants adapt to life in Canada	1 (1.9)	3 (5.7)	7 (13.2)	33 (62.3)	9 (17.0)
c. Chinese churches should operate Chinese language schools so that the Chinese culture be preserved and that the Chinese language be maintained	6 (11.3)	12 (22.6)	22 (41.5)	13 (24.5)	-
d. It is better for Canadian-born Chinese Christians to attend non-Chinese (i.e., Caucasian) churches	5 (9.4)	33 (62.3)	10 (18.9)	3 (5.7)	2 (3.8)
e. Chinese churches should encourage Chinese Christians to actively integrate into the mainstream society	1 (1.9)	2 (3.8)	5 (9.4)	22 (41.5)	23 (43.4)
f. Chinese churches should take a more active role in evangelizing to non-Chinese in Canada	1 (1.9)	1 (1.9)	9 (17.0)	23 (43.4)	19 (35.8)
g. Chinese churches play an important role in the adaptation of new Chinese immigrants to Canadian society	1 (1.9)	3 (5.8)	3 (5.8)	32 (61.5)	13 (25.0)
h. Chinese Christians enjoy a high degree of religious freedom in Canada	2 (3.8)	2 (3.8)	1 (1.9)	14 (26.4)	34 (64.2)
i. I am very satisfied with the present rate of Chinese church growth in Canada	4 (7.5)	24 (45.3)	11 (20.8)	11 (20.8)	3 (5.7)

(1 = strongly disagree to 5 = strongly agree)

### 3.12. Satisfaction with Church Ministries

**Table5.** Satisfaction with Church Ministries

	M	SD	N
a. Liturgy/Worship service	3.55	.93	53
b. Choir/Church music	3.32	.98	53
c. Prayer	2.70	1.10	53
d. Children Christian education	3.26	1.06	53
e. Youth Christian education	3.04	1.04	51
f. Adult Christian education	3.35	.98	51
g. Seniors' Christian education	3.17	1.16	46
h. Youth fellowship	3.24	1.00	50
i. Student fellowship	3.17	1.06	48
j. Career fellowship	3.26	1.03	50
k. Couples' fellowship	3.66	1.01	47
l. Seniors' fellowship	3.63	.94	48
m. Discipleship/Leadership training	2.82	1.05	51
n. Sunday school teacher training	2.62	.97	52
o. Visitation	3.08	1.01	52
p. Caring for church members	3.38	1.08	53
q. Caring for local community	2.53	.90	51
r. Local evangelism	3.04	1.08	51
s. Support for overseas missionary work	3.28	1.13	53

Respondents expressed their degree of satisfaction or dissatisfaction with various church ministries on a five-point scale (1 = strongly dissatisfied to 5 = strongly satisfied). The five areas of ministry that the respondents were least satisfied were (see Table 5): (1) Caring for local community ( $M = 2.53$ ); (2) Sunday school teacher training ( $M = 2.62$ ); (3) Prayer ( $M = 2.70$ ); (4) Discipleship/leadership training ( $M = 2.82$ ); (5) Local evangelism ( $M = 3.04$ ) and Youth Christian education ( $M = 3.04$ ). On the contrary, the five areas of ministry that the respondents were most satisfied were: (1) Couples' fellowship ( $M = 3.66$ ); (2) Senior's fellowship ( $M = 3.63$ ); (3) Liturgy/worship service ( $M = 3.55$ ); (4) Caring for church members ( $M = 3.38$ ); and (5) Adult Christian education ( $M = 3.35$ ).

### **3.13. Outreach Programs**

Respondents provided information concerning the programs and activities that their churches had organized in an attempt to reach out to non-believers and new immigrants. The various programs, services, and activities could be broadly categorized into the following three areas: (1) Religious Programs /Activities (i.e., Evangelistic meetings, Worship services, Alpha courses, Fellowship groups, Bible study groups, Gospel camps, and Elderly programs); (2) Educational Activities/Programs (Workshops or seminars (e.g., parenting, marriage); ESL classes; Citizenship classes; and Heritage language classes (Chinese schools); and (3) Recreational/Sports Programs and Service (Recreation and sports; Interest groups (e.g., art & crafts); Movie/drama nights; Income tax filing; Home visits; Nursery/day care; Meals (potluck supper, BBQ, picnic).

### **3.14. Church Facilities Requiring Improvement**

Respondents identified a few major areas where improvement would be required: (1) Physical space (classrooms for Sunday school/meetings; larger auditorium to accommodate growth of congregation; more parking spots); (2) Audio and visual equipment; (3) Computer system and software; and (4) Facilities for social and recreational purposes (e.g., gym) and physically challenged individuals.

### **3.15. Church Planting Plans**

Respondents were asked whether or not their church would plant another new church within the next three years. Slightly more than a quarter of the respondents ( $n = 14$ , 26.4%) indicated that their church had such an intention. Among major reasons given for church planting included the lack of parking space, the need for a permanent church site, the growth of the Mandarin congregation, the lack of physical space, and the desire to reach unchurched people.

### **3.16. Major Challenges Facing Church**

Respondents were also asked to identify three of the major challenges that were facing Chinese churches in Canada. Below is a summary of the most frequently mentioned (i.e.,  $n \geq 4$ ) challenges that respondents considered Chinese churches in Canada were facing at the time of the survey: (1) Mandarin ministry ( $n = 13$ ); (2) Need for committed ministerial staff and spiritual leaders ( $n = 10$ ); (3) Evangelism/outreach ( $n = 10$ ); (4) Spiritual needs of second-generation Chinese-Canadians ( $n = 8$ ); (5) Co-ordination between Chinese and English congregations ( $n = 7$ ); (6) Role of Chinese churches in broader society ( $n = 7$ ); (7) Believers' lack of strong commitment to their faith ( $n = 6$ ); (8) Intergenerational conflicts ( $n = 6$ ); (9) English ministry/development of multicultural ministry ( $n = 6$ ); (10) Believers' application of biblical principles in daily lives ( $n = 5$ ); (11) Language diversity within the church ( $n = 5$ ); (12) Partnership/communication among Chinese churches ( $n = 5$ ); (13) Discipleship ( $n = 4$ ); (14) Need for English pastors and spiritual leaders ( $n = 4$ ); (15) Influence of post-modern/mainstream culture ( $n = 4$ ); and (16) Local missions ( $n = 4$ ).

### **3.17. Major Challenges Facing Chinese Churches in Canada**

Respondents were also asked to identify three of the major challenges that were facing Chinese churches in Canada. Below is a summary of the most frequently mentioned (i.e.,  $n \geq 4$ ) challenges that respondents considered Chinese churches in Canada were facing at the time of the survey: (1) Mandarin ministry ( $n = 13$ ); (2) Need for committed ministerial staff and spiritual leaders ( $n = 10$ ); (3) Evangelism/outreach ( $n = 10$ ); (4) Spiritual needs of second-generation Chinese-Canadians ( $n = 8$ ); (5) Co-ordination between Chinese and English congregations ( $n = 7$ ); (6) Role of Chinese churches in broader society ( $n = 7$ ); (7) Believers' lack of strong commitment to their faith ( $n = 6$ ); (8) Intergenerational conflicts ( $n = 6$ ); (9) English ministry/development of multicultural ministry ( $n = 6$ ); (10) Believers' application of biblical principles in daily lives ( $n = 5$ ); (11) Language diversity within the church ( $n = 5$ ); (12) Partnership/communication among Chinese churches ( $n = 5$ ); (13) Discipleship ( $n = 4$ ); (14) Need for English pastors and spiritual leaders ( $n = 4$ ); (15) Influence of post-modern/mainstream culture ( $n = 4$ ); and (16) Local missions ( $n = 4$ ).

## **4. CONCLUSION**

Religion has doubtlessly played a pivotal role in Canadian immigration history as a map of meaning for interpreting immigration experiences and as a resource for immigrants' socio-cultural adaptation. This study of Chinese evangelical churches fills a lacuna in the present literature on the Chinese religious communities in Canada, makes a contribution to the research scholarship on ethnic studies

and the sociology of religion, and provides insights into the present structure and future development of Chinese evangelical churches in Canada. In light of the continual influx of Chinese immigrants to this country and the rapid growth of Chinese evangelical churches in various Canadian cities, research topics that are worthy of future investigation include (1) Chinese-Canadians' religiosity and religious participation within the evangelical Christian community; (2) Major determinants of spirituality/religiosity and religious involvement among Chinese-Canadians; (3) The social functions and social organization of Chinese churches and their role in the processes of immigrant integration; (4) The role of ethnic churches in the construction of ethnic identity and boundary among second generation Chinese-Canadians; and (5) The "conflicts" that may exist among different linguistic congregations (i.e., Cantonese-speaking, Mandarin-speaking, and English-speaking) and between different generations (first generation vs. second generation).

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**AUTHOR'S BIOGRAPHY**



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