

A Perspective on Cultural Diversity in an Anglican Setting

by

Sonia Sandra Juanita Hinds

A thesis submitted to the Faculty of Trinity College of the Toronto School of Theology
in partial fulfillment of the requirements for the degree of Doctor of Ministry awarded by
Trinity College and the University of Toronto

© Copyright by Sonia Sandra Juanita Hinds 2013

A Perspective on Cultural Diversity in an Anglican Setting

Sonia Sandra Juanita Hinds

Trinity College and the University of Toronto

2013

ABSTRACT

This thesis discusses how an ethnically and racially diverse Anglican congregation practises worship in a multicultural setting. It uses three worshipping practices, (1) sharing meals, (2) singing during Sunday liturgy, and (3) exercising leadership, to discuss this phenomenon. The methodology adopted is a phenomenological approach using participant observation, a questionnaire, and two group interviews.

An analysis of the interviews yields the participants' own meanings that complicate and sometimes even challenge two widely held assumptions about the Church and immigration: (1) the concept of multiculturalism is settled; and (2) ethnic and racial diversity are accepted as the norm in the Anglican parish.

As a comprehensive analysis of the experience of a single parish, this study contributes to the conversation on multiculturalism in the Anglican Church and to future research on worshipping practices in similar Anglican parishes in Toronto and beyond. The discussion and larger study have implications for the Anglican Church in Canada and its policies of multiculturalism at a time when it is re-examining the impact of ethnic, racial, and cultural diversity on its membership.

Chapter 1 introduces the thesis. Chapter 2 explores the background and context of my engagement in ministry. I identify three areas, (1) the parish of Christ Church Scarborough Village, (2) the demographics of Toronto, and (3) Canadian multiculturalism, as important for the setting of the study. Chapter 3 outlines my theology of ministry and highlights the importance of hospitality as a core concept in my understanding of parish ministry. I also provide a review of the literature as I discuss some fundamental biblical, theological, and social science theories for the study. This chapter ends with theological, pastoral, and sociological assumptions operative in the study. Chapter 4 addresses the Action in Ministry and explains the qualitative research methodology employed in this work and lays out the process and procedure. Chapter 5 presents the collection of the data and analyses, providing a dialogue among the three worshipping practices and three cluster themes. Chapter 6 synthesizes the findings and offers evaluation and contributions of the study. Chapter 7 concludes with the contributions of the study. Also in this concluding chapter, I challenge the notion of a multicultural church and recommend the move from a multicultural church to a *just* multicultural church where welcoming differences is critical for the integration of racial, ethnic, and cultural groups in a congregation with a long tradition of Anglicanism. I also share personal reflections and suggest areas for further research before summarizing and concluding the study.

AUTOBIOGRAPHICAL STATEMENT

As a result of marriage to a Canadian citizen, I emigrated from Barbados to Canada in 2001 and six months later began pastoral duties at Christ Church Scarborough Village. This migration to Canada was on a path in the Anglican Church that began a few months after my birth in the Diocese of Barbados, in the Caribbean Province of West Indies. On the journey, I was always treated as being on the “inside yet outside” of the Anglican Church. This was reflected in the manner in which I was initiated into the Christian Church by way of the Anglican Church. My christening was celebrated at the baptismal font of the Anglican cathedral parish of St. Michael and All Angels in the Diocese of Barbados on a weekday because of my mother’s marital status and the policies of the Anglican Church in the Diocese of Barbados. Yet, it was in this denomination that I was nurtured in the Sunday School, other youth ministries, and in many liturgical and leadership roles and where God spoke to me in so many ways.

One such way occurred in my early 20’s where I was again to be rejected by the Anglican Church. I had a desire to be ordained as a priest in a denomination that had nurtured and formed me. However, when I found the courage to articulate this, I was told that the Sacrament of Ordination was reserved for males and the vote for women to be ordained was still being considered by the Caribbean Province. However, this did not deter me and again I continued to be an active member where I attended Codrington College. During the twelve years while I waited, I completed two other courses of studies—Masters in Sacred Theology and a Certificate in Social Work at University of West Indies. In 1994 and 1996 I was ordained to the diaconate and to the priesthood respectively.

As a Black woman from the Caribbean, I had a strong sense that God had placed me in the Diocese of Toronto for a special mission in the Anglican Church. Though the ethnic and racial composition of the Anglican Church in Barbados was different from the multicultural milieu of Toronto, the history of the Diocese of Barbados is closely intertwined with the colonial missionary enterprise of England. Thus ethnicity, race, and gender have always intersected in my life as an Anglican.

By the time I arrived in Canada, Anglican women in Canada had already enjoyed twenty years of ordination and one had been consecrated as a bishop. Yet, when I learned that I was categorized as a *visible minority* because I was neither ‘White nor Aboriginal,’ I sensed strongly that the ministry with the congregation of Christ Church was a significant point on my faith journey. For it was in this multicultural context that my questions about immigration, ethnicity, race, multiculturalism, and God’s grace converged. A new journey was being prompted and new ways of experiencing God in the Anglican Church were being opened. The study has been another step on an exciting journey.

DEDICATION

My mother, Audrey Elaine Hinds

1935-2911

This thesis is dedicated to my mother, the late Audrey Elaine Hinds, a woman of grace, faith in God, and deep love for her children. It was in her arms two months after birth that I was taken to the font of the Anglican cathedral of St. Michael and All Angels in the Diocese of Barbados and where my relationship with the Anglican Church began.

My mother instilled in me many positive values such as discipline, the importance of doing one's best, determination, and hard work to achieve success. Her death while I was completing this thesis was made lighter because of the way her spirit inspired me.

My dad, Lionel Hinds, who taught me to value education for “where it can take you.”

1923–2002

My sister, Heather Elaine Hinds, who taught me the Christian lesson of how to die before one dies.

1963–2005

The Rev. Dr. Romney Moseley

His spirit lives on in the work that he began

1948–1992

A Tribute to Professor Wenh-In Ng

I have found my voice
I thought that it was hidden, no . . . lost
That it was some deep, other place, in a galaxy. . . cyberspace
That that grand man, the Church, had taken her away
and replaced her with “Thou art just a woman”
and “Thou must obey”

I thought that he had divorced me from reality
My true self
My inner voice.

But now I rise up
In-stead
My voice has been re-focused
Re-sharpened
Re-imagined
Re-invented

For
in comes
Wenh-in
To re- store my confidence in claiming voice,
To remind me of the lost and forgotten
Of the possibility of a New Voice
In my head, in my heart

This New Voice offers hope for re-search
So the re-searcher is re-searched,
Re-sought
Re-stored
Books and authors are re-authored
And my story is no long *his* story
But has become *her* story

For so long, my story seemed like a fairy tale
Was lost, hidden
Is now found at last
Was silenced
But is now
shaken to speak
For now “Go tell “ is the command,
Is the call of The New voice I hear

There may be
other crises in confidence
in days to come

But now
It is celestial opportunities of The New Voice
For now
The New Voice
Is the real Sony, no phony:
Created anew
Re-creating
Re-authoring
Re-searching
Re-stor(y)-ing.

Thank you, Professor Wenh-In

© Sonia Hinds

2011-09-20 and 2013-02-14

ACKNOWLEDGEMENTS

On this exciting journey, many angels sent by God visited to make my burden easier to bear. I offer thanks to God for guidance and inspiration that came from all who assisted with their prayers and support. Those persons included three outstanding professors of the Toronto School of Theology who supervised me in the process:

Professor Abraham Khan stepped on the journey in the early stages and provided encouragement and support in his professional and compassionate way.

Professor Thomas Reynolds, who had recently arrived from Chicago, kindly offered his hand to assist me. I appreciated that he often pointed me in the right direction in his focused and gentle manner.

Professor Greer Anne Wenh-In Ng, who entered at a critical stage of my journey, became the midwife for the delivery of the thesis. She unfailingly encouraged me during those times when I felt that it was too an arduous journey that needed more steps than I was able to take. Her challenging demands for clarity and for attention to detail were always tempered with words of reassurance, all of which I needed. Along the way, Professor Ng became a trusted companion and a mentor.

Also assisting on this journey was my friend, the Rev. Dr. Jean-Martin Maboza, whose proof-reading skills and insightful comments assisted me greatly.

This journey started with a conversation with Dean David Neelands. I thank him for his encouraging words. In 2006 four peers that made up the Collaborative Learning Group (Michael Clarke, Daisy Radigan, Robin Wardlaw, and Ruth Copland) accompanied me on the journey. I also thank Dr. Dorothy McDougall and Dr. Andrew Irvine and all the professors who taught me at the Toronto School of Theology.

The parishioners of Christ Church Scarborough were often a great source of inspiration. It was as rector of the parish of this congregation that the vision was born that ethnic, racial, and cultural diversity must be embraced in the Anglican Church of Canada. I am fully indebted to all of the parishioners and I thank them for providing the room for me to hear God speak through them for this study.

Also from this parish, I thank members who made up the Ministry Base Group and those who offered moral and spiritual support—Dr. Edith Wambayi, Mrs. Beverley Baird, Mrs. Joan Lewis, Mr. Howard Cyrus, Mr. Anthony Thomas, Ms. Rebecca Thomas, Ms. Joanna Thomas, Ms. Namita Jeyakumar, Leonora Benjamin, Mrs. Junie Alleyne, Ms. Margaret Bovell, and Mr. Brian Carr. Along with them some friends also shared the vision—the Rev. Claire Goodrich-Dyer, the Rev. Derek Stapleton, Archdeacon Peter Fenty, the Rev. Canon Brad Lennon, and Mr. Deo Moreno, former Multicultural Consultant in the Diocese of Toronto.

My sojourn at two Anglican parishes while completing this project was also enriching. The congregations of the Anglican parishes of St. Monica, Toronto and St. John, Whitby taught me that embracing ethnic, racial, and cultural diversity is indeed critical for the spiritual growth of the Anglican denomination in Canada.

On the way, I stopped and drank from the cool springs of wonderful and inspiring friendships in Barbados: I thank Antonia O’Neale-Dorne, Sheila Stuart, Joy Workman, Eudine Barriteau, Margaret Gill, and Diane Cummins. In addition, from my friends in Canada, their faith in God kept me believing that my life in a “foreign land” is part of God’s plan for me. These friends include Jennifer Clarke, and my adopted parents Georgina and Patterson Mudereri.

To Dr. Elizabeth Best and Ms. Joanna Gill, my editors, I give thanks. Their love for God was coupled with their passion for the Christian Church and allowed them to perform their tasks admirably; I give thanks for their friendship and professionalism.

My siblings continue to be a source of strength particularly since it was during the study that our mother and sister died. The love of my four sisters—Muriel, Beverley, Wendy, and Shernel— and of my brother Emmerson and extended family continues to nourish and sustain me in all of my endeavours.

Although it is difficult to list the names of everyone, throughout the period of this study I was aware of the prayers being offered on my behalf and that showered me with God’s grace, a grace that was always sufficient.

TABLE OF CONTENTS

ABSTRACT	i
AUTOBIOGRAPHICAL STATEMENT.....	ii
DEDICATION.....	iii
ACKNOWLEDGEMENTS.....	vi
TABLE OF CONTENTS.....	viii
LIST OF TABLES.....	xv

CHAPTER 1

INTRODUCTION

1.1 Introduction	1
1.2 Reasons for Study.....	4
1.3 Thesis Statement.....	9
1.4 Working Definitions of Key Terms.....	9
1.5 Summary of Research Methodology.....	15
1.6 Scope of Study.....	15
1.7 Perspective of Study	17
1.8 Objective and Goals.....	18
1.9 Overview of Chapters.....	18

CHAPTER 2

BACKGROUND AND CONTEXT OF RESEARCH

2.1 Introduction	20
2.2 The Parish Context	20
2.3 Christ Church Scarborough Village: A Building for God's People	22
2.4 The Parish's Early Congregants and Settlers in Scarborough Village	26

2.5	The Parish’s Ministries and Worshipping Practices	27
2.6	The Diocesan and the National Church Context	31
2.7	Recent Demographic Shifts in the Parish and Toronto	33
2.8	Multiculturalism in Canada and in the Anglican Church of Canada	36

CHAPTER 3

THEOLOGY OF MINISTRY AND REVIEW OF LITERATURE

3.1	Introduction	41
3.2	Theology of Ministry: The Model of <i>Hospitality Minister</i>	41
3.3	Engaging the Biblical and Theological with Social Sciences Theories	47
3.4	Ecclesiology	48
3.5	The Church as the <i>people of God</i> and the <i>body of Christ</i>	50
3.6	The Church as the <i>Church in the Round</i> , <i>Difference</i> , and <i>Just Hospitality</i>	56
3.7	Inclusion, Grace, and <i>Gracism</i>	61
3.8	Race, Ethnicity, and Culture	65
3.9	Racialization and Multiculturalism	71
3.10	Inculturation and Incarnation	72
3.11	Immigration and the Exodus	74
3.12	Assumptions Operative in the Study	79

CHAPTER 4

ACTION IN MINISTRY

4.1	Introduction	83
4.2	Methodology	84
4.3	Preliminary Gathering	88
4.4	Location, Timeline Considerations, and Sequence of Events	89
4.4.1	Preparation for and Activities of First Group Interview.....	89

4.4.2	Written Mailed Questionnaire.....	96
4.4.3	Second Group Interview	98
4.4.4	Observations on Two Individual Interviews	101
4.4.5	Reflecting with Research Assistant	102
4.4.6	Researcher’s Journaling	102
4.4.7	Critical Moments in the Research	103
4.4.8	Participants’ Background Data	106
4.4.9	Summary of Participants’ Demographic Data	108
4.4.10	Summary and Conclusions	108

CHAPTER 5

DATA COLLECTION AND ANALYSIS

5.1	Introduction	110
5.1.1	Significant Statements from Participants	114
5.2	Three Worshipping Practices and Three Cluster Concepts	119
5.2.1	The Sharing of Meals, Multiculturalism, Culture, and Integration.....	119
5.2.2	The Sharing of Meals: Culture and Cultural Diversity	123
5.2.3	The Sharing Of Meals: Integration and Inculturation	128
5.2.4	Theological Reflection on the Sharing of Meals	132
5.3	Exercising of Leadership: Migration and Multiculturalism	136
5.3.1	Exercising of Leadership: Culture and Cultural Diversity.....	142
5.3.2	Exercising of Leadership: Integration and Incarnation.....	149
5.3.3	Theological Reflection on the Exercising of Leadership.....	151
5.4	Singing during Sunday Liturgy: Migration, Multiculturalism, and Culture....	155
5.4.1	Singing during Sunday liturgy: Integration and Incarnation.....	162
5.4.2	Theological Reflection on Singing during Sunday liturgy.....	163
5.4.3	Concluding Remarks on the Three Worshipping Practices.....	167

5.5	Composite Description of an Anglican Parish Where Cultural Diversity Is Recognized.....	168
-----	---	-----

CHAPTER 6

FINDINGS, SIGNIFICANCE, AND EVALUATION

6.1	Introduction.....	170
6.2	The Metaphor of a Path with a <i>U-turn</i>	172
	Footstep 1.....	174
	Footstep 2.....	176
	Footstep 3.....	178
	Footstep 4.....	180
	Footstep 5.....	181
6.3	Significance of the Study.....	184
6.3.1	Significance of the Study for the Church.....	184
6.3.2	Significance of the Study for Canadian Society.....	186
6.3.3	Significance of the Study for Those in Similar Ministries.....	188
6.4	Evaluation.....	189
6.4.1	Risks and Limitations of the Study.....	189
6.4.2	Validity and Reliability.....	190

CHAPTER 7

CONCLUSIONS AND RECOMMENDATIONS

7.1	Introduction.....	192
7.2	The U-turn: Moving to a <i>Just</i> Multicultural Church.....	192
7.3	Areas for further study.....	201
7.3.1	Theological Education and Training.....	201
7.3.2	Qualitative Research into Worshipping Practices in the Anglican Church.....	204

7.3.3 Ecumenism, Interreligious Dialogue, and Action.....	205
7.3.4 Developing a <i>Just</i> Multicultural Spirituality	207
7.4 The Contributions of the Study.....	210
7.5 Personal Reflections	212
7.6 Summary and Conclusion	213

BIBLIOGRAPHY.....	217
-------------------	-----

APPENDICES.....	229
-----------------	-----

A The Thesis Proposal.....	230
B Boundaries of the Parish of Christ Church Scarborough Village	257
C Ethics Review Approval Letter.....	258
D Information Letter	259
E First Letter of Consent	261
F Thank You Letters (1 & 2) to Participants.....	262
G First Group Interview Guide.....	264
H Questionnaire.....	265
I Amendment Request Form.....	269
J Second Letter to Participants.....	274
K Second Letter of Consent.....	276
L Second Group Interview Guide.....	277
M Diagram: Moving from Multicultural Church to <i>Just</i> Multicultural Church.....	278
N Executive Summary of Ethnic Ministry Report.....	279
O Recommendations of the Romney Moseley Report.....	282
P Agenda and Letter of Invitation: Validation Meeting.....	283

Q A Charter for Racial Justice in the Anglican Church of Canada	285
R Case Study on the Church of the Nativity.....	288
S Carl James' Diagram: Culture and Its Interrelationships.....	292

LIST OF TABLES

1. Population in Toronto and percentage of immigrants within the population over a 10-year period	34
2. Annual statistics for the Anglican parish of Christ Church Scarborough Village	36
3. Overview of discussion	79
4. Participants by sex and age range	91
5. Participants by ethnicity and race	92
6. Participants' length of time in congregation	92
7. Principal language spoken	93
8. Participants with children in parish	94
9. Significant statements about experiences of the three worshipping practices	115
10. Significant statements related to cluster concepts (culture, cultural diversity, and multiculturalism)	116
11. Participation in meals according to ethnic/racial group	129

CHAPTER 1

INTRODUCTION

1.1 Introduction

In our contemporary world, as never before, those who follow Jesus are found across a wide range of settings: multicultural, postcolonial, politically oppressive, affluent and economically deprived, to name a few. The concept *global city*, a term that encapsulates the spirit of cultural diversity, probably can describe Toronto, as well as other North American, European, Asian and African cities. It is a concept that reminds us that migration is becoming increasingly an answer to the social and economic challenges that many people face. Thus the present social, demographic, and ecclesiastical realities are less tidy than those that might have been proposed by Christianity more than a century ago.

While there can be no Church without human beings, there can be no human beings who are not shaped and conditioned by their cultures. Neither can there be any church that will not be instinctively influenced by nor benefit from the different cultures where Christian ministry is practised. While the study is limited to one city in Canada, my experiences as a migrant and those of ten participants illustrate well what is taking place in a multicultural setting among Anglicans who are migrants from different parts of the Anglican Communion.

The starting point for developing a perspective of cultural diversity in an Anglican setting, therefore, might be the Pentecost experience as recorded in the Acts of the Apostles. Here the Spirit enabled the speaking of different languages. What an affirmation of cultural diversity! For the Christian Church, however, it can go further back—the story of the call of Abraham and Sarah to migrate. This biblical narrative could be used by the Christian religion as

the basis of the belief that God calls people to move from their countries of birth to other countries. Consequently, migration is central to cultural diversity since Christians believe, by faith, that God still extends that invitation in today's world. So strong is this perspective of God calling people to migrate that the three Abrahamic religions—Judaism, Christianity, and Islam—have embraced this notion. In Abraham's call to migrate, these religions seemed to recognize a signal from God that migration was part of a divine will. And although migration can be affected by social and political influences, this religious overtone provided a context for the three religions. For them, God affirms migration and thus cultural diversity.

In the situation of the Anglican Church of Canada in the multicultural setting of Toronto, however, migration for diverse Anglicans could be a challenge, given the name, Anglicanism.

Kevin Ward, in *History of Global Anglicanism*, warns that

[Although] the Anglican Communion describes itself as a *fellowship* or *communion* of autonomous Christian churches, united by a common history, confessing a common faith and, traditionally, a common liturgy, Anglicanism is commonly seen as incorrigibly English, a hangover of the British Empire, an anachronism. Its very name seems to proclaim its limitations. The Anglican Communion seems peculiarly unfortunate in being saddled with what appears to be either a specific place or a particular ethnic group. Anglican is, after all, simply another word for *English*. How can a communion be truly worldwide with such a parochial name? How can it be truly local in Ghana or Uganda, Barbados or Brazil?¹

Similar questions can be asked in the context of Canada and of other Christian denominations. As a former British colony, Canada's ties with the British Empire places it in a peculiar position when Anglicanism is expressed among diverse members in one congregation, many of whom, like Anglicans in Canada, lived in former British colonies. One Caribbean Anglican cleric and theologian captures this context when he points out that "the Gospel came to us [Caribbean peoples] on the back of colonialism whose assumptions concerning the colonized,

¹ Kevin Ward, *History of Global Anglicanism* (Cambridge, UK: Cambridge University Press, 2006), 1 [italics in original].

their potential and their destiny and value system have penetrated and often perverted the Gospel. What was produced in the process was a colonized church.”² A similar point is made by Wendy Fletcher when she reflects on Canadian Anglicanism. She notes that “The Canadian Church developed...from the colonial activity of the British Crown, which sought to disseminate this uniquely English religion, along with English economic, political, and cultural power around the world.”³ This often meant that the Anglican Church and the State were allies and had similar ideologies. This probably led to the prejudicial treatment of Black Loyalists who fled inhumane treatment in the United States of America and sought spiritual refuge in the Anglican Church in Nova Scotia in the eighteenth century. According to Denise Gillard,

When the Black Loyalists arrived in Nova Scotia in 1783, the Church of England, the established church, was immediately fortified with the arrival of White Anglican Loyalists. As with their secular experience, the Loyal Black settlers (who were predominantly Anglican, Methodist and Baptist) found themselves relegated to a distinctly second-class status in the church.⁴

Given the contemporary Canadian multicultural landscape, however, and the recognition of the diverse ethnic, racial, and cultural groups and the gifts that they share in Anglican parishes, it is important to explore the lived experiences of those who migrated to the Anglican Church in Canada, and for this study, specifically to Toronto. As they worship in a multicultural milieu, integration into the Anglican Church and society could be an important part of shaping their new identities as migrants and as Anglicans. Like the Israelite migrants described in the Hebrew Scriptures, Anglicans who migrate to Canada might assume that one of the reasons that

² Leslie Lett, “Social Experience as a New Hermeneutic of the Scriptures: Cultural Re-interpretation of the Gospel,” a paper presented to the Caribbean Conference of Churches Conference on Evangelism, Trinidad and Tobago, 6–13 September 1975.

³ Wendy Fletcher, “Canadian Anglicanism and Ethnicity,” in *Christianity and Ethnicity in Canada*, ed. Paul Bramadat and David Seljak (Toronto: University of Toronto Press, 2008), 138.

⁴ Denise Gillard, “The Black Church in Canada,” <http://www/mcmaster.ca/mjtm/1-5htm> (accessed March 22, 2012).

they migrated is that the God of Abraham and Sarah, and the God who delivered the Israelites from Pharaoh, also invited them to leave their homelands and to go to a new country.

As they settle into a different culture, they are likely to reflect on their Christian faith. In their worshipping practices, they might even be led to sing the aching lament of the psalmist when he wrote: “How could we sing the Lord’s song in a foreign land?”⁵ If singing is used as a metaphor for all the worshipping practices that are examined in this study—sharing meals, singing during Sunday liturgy, and exercising of leadership—their experiences might be similar to the religious experiences of the Israelites and might assist Anglicans in the Diocese of Toronto to experience the benefits of integration in a worshipping community that has a long tradition of Anglicanism. Given the legal framework of multiculturalism in Canada, Anglicans in the contemporary Canadian context who are from diverse cultural backgrounds are worshipping together and are challenging each other to construct new ways of recognizing each other’s gifts in their worshipping practices. Therefore, Anglicans in Toronto are likely to wrestle with questions of faith, culture, and migration as they live out the Christian faith in this multicultural city. These are reflections that hinge on the broader issues of cultural diversity and Anglican worshipping practices.

1.2 Reasons for the Study

My reasons for embarking on this venture are threefold: personal, ecclesial, and political. My personal reason for the study centres on my long interest in the intersection of culture, migration, theology, and pastoral ministry. I was baptized two months after my birth in the Anglican cathedral in the Diocese of Barbados and grew up actively involved in the Anglican Church in

⁵ Psalm 137:4. All the biblical quotations are taken from the New Revised Standard Version Bible, (Nashville, TN: Division of Christian Education of the National Council of the Churches of Christ in the USA, 1989).

that diocese. During my teenage years, I became aware of the history of the Anglican Church's role in the enslavement of Black Africans and the colonization process in the Caribbean. As I lived out the Christian experience as an Anglican in Barbados and as a descendent of enslaved Africans (who were initially forbidden from worshipping in the Anglican Church), the story the Anglican Church of England and its involvement in the Caribbean history caused me to ask questions about migration, culture, and being Anglican. In addition, I was concerned about the exclusionary practice of a Christian institution, and this was exacerbated when I sought ordination to the priesthood and initially was barred by the Caribbean Province of the West Indies because I was a woman. At the time, the Caribbean province had not decided that women could be ordained to the priesthood, as was the practice in the Church of England. Subsequently, however, the Caribbean Province of the West Indies decided to ordain women to the diaconate in 1992; and in July, 1994, the dioceses of Jamaica and Barbados ordained women as deacons. I was one of the two women in Barbados. One year later, the province made the decision to ordain women as priests, and in May, 1996, I was one of the two women ordained as priests. It was a historic occasion for the Diocese of Barbados and for the Caribbean Province of the West Indies.

Also, by 2001 in Canada, two trajectories converged and made the issue of culture, migration, theology, and pastoral ministry more pressing for my life. The first trajectory was my migration from Barbados to Canada as a result of my marriage to a Canadian citizen. Having been part of the first wave of female ordination in the Caribbean Anglican Church in 1994, I spent three years prior to leaving for Canada as a parish priest, that is, rector, in rural Barbados. That experience provided me with the opportunity to share ministry among persons whose race, ethnicity, and culture were similar to my own—Black, African descent and Caribbean.

The second trajectory emerged in my role of Anglican priest in a multicultural setting in Toronto. Six months after arriving in Canada, I became the parish priest of the Anglican parish of Christ Church Scarborough Village and soon discovered that my role as a parish priest in a multicultural setting meant that the formation in the Caribbean for the priesthood was inadequate, for it did not prepare me for parish ministry among a culturally diverse congregation. In the congregation at Christ Church Scarborough were persons from India, three African countries, a number of Caribbean countries, and many from Anglo-Canadian backgrounds, some of whom were descendants of English, Irish, and Scottish families.

The second reason—ecclesial—is linked with a group that I joined soon after becoming rector of the Anglican parish of Christ Church; it was called No Longer Strangers. I was encouraged by the enthusiasm of the members as they discussed issues of race, ethnicity, and culture in the Anglican Church of Canada. I soon discovered that the No Longer Strangers group had emerged after a study was undertaken by the Rev. Dr. Romney Mosley, a Black Barbadian Anglican priest who was a professor at Trinity College in Toronto. I learned that in the 1980s, Professor Moseley passionately defended the idea that culture was not to be a divisive factor in the life of the Anglican Church of Canada. Then, after two years of work, he submitted a report. The report was accepted at the 1994 General Synod of the Anglican Church of Canada, two years after he died while celebrating the Sacrament of Holy Eucharist at the parish of St. Michael and All Angels in Toronto. The report, later entitled *The Moseley Report*, after its author, called on the Anglican Church of Canada to take seriously its rich heritage of cultural diversity, and to regard its multiculturalism as “a unique opportunity to recover fundamental images of the

Church that are relevant to the contemporary world.”⁶ One of its recommendations was that the Anglican Church of Canada

should adopt a clear policy about multiculturalism and racism, based on moral, theological, and biblical foundations; it should encourage the nurture of ethnically distinct congregations and the spiritual gifts they bring; it should diversify the cultural mix of its leadership at work and worship; and it should put its money and programmes where it put its mouth in resolutions. Above all, its links with the global Anglican Communion should be more actively reflected in common life and climate.⁷

However, as I observed and participated in the group and in the Diocese of Toronto, it seemed as if Moseley’s vision was yet to be realized. In addition, two years after joining No Longer Strangers, the group went out of existence, and this was followed by the curtailment of the position of the diocesan multicultural consultant.

Yet, during the short time that I spent in the group, I had begun to re-examine my understanding of God and culture in the same way that I had earlier learned to examine the other ideas I had been taught in other areas of my life, particularly about my gender and my relationship to God while remaining in the Anglican Church. In this group composed of Anglicans from different ethnic, racial, and cultural groups (although by the time I joined it was mainly Black persons of Caribbean descent), I experienced God’s will as embracing all cultures and that cultural diversity was a gift of God. In addition, reading the Moseley Report further convinced me that there was a risk to be taken and a risk that those of us who are ministers in the multicultural setting of the Diocese of Toronto needed to take—to continue to explore the impact of cultural diversity in the Anglican Church of Canada. This ecclesial reason led to the political reason.

⁶ Romney Moseley, *No Longer Strangers: Ministry in a Multicultural Society; A Report to the Anglican Church of Canada, with Recommendations and a Study Guide* (Toronto: Anglican Book Centre, 1993), 4.

⁷ *Ibid.*, 46.

With the convergence of the two trajectories in my life—my migration status and my role as an Anglican parish priest in a multicultural parish—the political reason for the study emerged. Given the multicultural context of Canada, where cultural diversity is embedded in the legal fabric of the country, there seemed to be room for reflection and action by the Anglican Diocese of Toronto and for Anglicans in Toronto to be in dialogue with the government in order to respond to the needs of its constituents who worship and live in a multicultural society. In observing the congregants at Christ Church Scarborough Village, it did not take me long to become aware of gaps in the worshipping practices in the parish. I observed the lack of involvement during worship by some congregants, and it was a cause of concern to me as the parish priest. Another gap was the absence of some parishioners at the coffee hour. It is during this time of fellowship – coffee hour – that congregants socialize. It could be an occasion for them to learn about the cultures of each other.

With the parish of Christ Church Scarborough Village being considered one of the culturally diverse parishes in the Diocese of Toronto, I was impressed when, in 2002, I learned that there was a diocesan policy on multiculturalism and a staff position of Multicultural Consultant. Part of the policy states that “the diocese intends to create ministries that respond to, and reflect the racial and ethnic diversity.”⁸ In addition, the diocesan bishop asks parishes, “to be more open to the diversity of the diocese.”⁹ With the official multiculturalism policy in place and as I ministered in Toronto, I soon discovered that the Anglican Church of Canada can no longer assume that congregants of different ethnic, racial, and cultural backgrounds are comfortable

⁸ Diocese of Toronto – Anglican Church of Canada, [http:// www.toronto.anglican.ca](http://www.toronto.anglican.ca). (accessed March 4, 2007).

⁹ This was at one of the parish hall meetings hosted by the diocesan bishop during 2005.

with the worshipping practices and even with the use of the term “multicultural” to describe some of its parishes.

As I recognized the parallels in their lives with my personal experiences as a migrant and an Anglican, the problem of how diverse congregations worship in a multicultural setting emerged, and it seemed that competing cultural understandings of worshipping practices created a problem as to which worship practices to adopt. Thus, in this study, the following question is proposed: How does a worshipping community that is ethnically, racially, and culturally diverse and that has a long Anglican tradition, integrate in a multicultural setting? I paid close attention to three worshipping practices. With each ethnic, racial, and cultural group having different expectations of what constitutes worshipping practices, there were different expectations that could lead to competitiveness and divisiveness. A thesis statement, therefore, became apparent.

1.3 Thesis Statement

The recognition of racial, ethnic, and cultural diversity in the worshipping practices of an Anglican setting in a multicultural parish is critical for integration in a worshipping community.

1.4 Working Definitions of Key Terms

Cultural Diversity and Multiculturalism

The concept *cultural diversity* is central to this study and is used interchangeably with multiculturalism. Parekh Bikhu argues that in writing about multiculturalism, the concept *diversity* refers to “culturally derived differences”¹⁰ and maintains that “multiculturalism, then, is

¹⁰ Parekh Bikhu, *Rethinking Multiculturalism: Cultural Diversity and Political Theory* (Cambridge, MA: Harvard University Press, 2000), 3.

about cultural diversity or culturally derived differences.”¹¹ In addition, in defining multiculturalism in Canada, government official Michael Dewing states that “multiculturalism refers to the presence and persistence of diverse racial and ethnic minorities who define themselves as different and who wish to remain so.”¹² With this approach, Dewing describes a multicultural society as “one that included two or more cultural communities,”¹³ a definition that fits in with the research. The researcher used the term to identify a congregation if its membership is made up of persons from two or more different cultures.

This approach also helps as I discovered a lack of vocabulary and clarity in the way language can be used regarding “ethnic and racial diversity.” Given that the thesis was changed from “Immigration and God’s Grace: Embracing Ethnic and Racial Diversity in an Anglican Parish” to “A Perspective of Cultural Diversity in an Anglican Setting,” I had found myself, at times, using “cultural diversity” to capture the sense of “ethnic and racial diversity” and to avoid being too wordy. However, in chapter 4, I will explain further the use of these terms.

Parish and Congregation

The terms *parish* and *congregation* will be used interchangeably. Within the Anglican tradition, the *parish* is a geographical location with boundaries and is usually defined as an ecclesiastical district having its own church and member of the clergy (see Appendix B for the boundaries of Christ Church Scarborough Village). However, it is not uncommon to refer to parishes as

¹¹ Parekh Bikhu, *Rethinking Multiculturalism: Cultural Diversity and Political Theory* (Cambridge, MA: Harvard University Press, 2000), 3.

¹² Michael Dewing, *Canadian Multiculturalism*, Social Affairs Division, Parliamentary Information Research Service. Revised 15 September 2009, <http://www.parl.gc.ca/Content/LOP/ResearchPublications/prb0920-e.pdf> (accessed March 20, 2012).

¹³ *Ibid.*, 5.

congregations. According to Charles Foster, “Congregations...embody—give form and shape to—historic beliefs, communal practices, and shared perspectives or ways of viewing life and the world.”¹⁴ Yet it is Simon Chan who captures most closely the intention of this study when he states, “to be church is to be the worshipping community...the church’s most basic identity is to be found in its act of worship.”¹⁵ He maintains that “Christian hospitality grows out of the Christian understanding of life as essentially communion—which is grounded in the triune God in eternity and the triune God’s sharing of his own life with his creatures in the economy of salvation.”¹⁶

Black, African-descent; Anglo-Saxon, White, Anglo-Canadian

In this study, the terms Black and African-descent are used interchangeably; the term Anglo-Saxon is used interchangeably with White to describe persons of English or European descent and to identify them as the dominant culture. Although Carl James points out that “The tendency to use terms such as Anglo-Saxon or Anglo-Celtic to identify the basis of the mainstream and assert the invisibility of Canadian culture misses the fact that Aboriginal people lived in this territory for hundreds of years before Europeans, Africans, Asians, and South Asians came,”¹⁷ I argue for its usage in the study because here it is limited to the context of the Anglican Church in Canada. James’ position, though tenable, is acceptable when the wider context of Canadian

¹⁴ Charles Foster, *Embracing Diversity: Leadership in Multicultural Congregations* (Bethesda, MD: Alban Institute, 1997), 22.

¹⁵ Simon Chan, *Liturgical Theology: The Church as Worshipping Community* (Downers Grove, IL: InterVarsity Press Academia, 2006), 42.

¹⁶ *Ibid.*, 52.

¹⁷ Carl James, *Seeing Ourselves: Exploring Race, Ethnicity and Culture*, 4th ed. (Toronto, ON: Thompson Educational Publishing, 2010), 41.

society is the focus. Nevertheless, the categories need to be seen as the beginning of conversation about identity rather than the climax or conclusion of such a discussion. They are fluid, and thus it is important to be able to move beyond them to ask persons what they mean when they describe themselves with reference to one of the categories, something that was not done in the study.

Worshipping Practice

According to Dorothy Bass, “Worship practices are the things worshippers do together over time and so it can be assumed that they shape a way of life for congregations.” Bass further states that “practices grow out of who they are as a worshipping community.”¹⁸ In this study, three worshipping practices are identified. What I mean by naming sharing of meals, singing during Sunday liturgy, and exercising of leadership as worshipping practices is similar to Bass’s understanding of worship practices and to what Elizabeth Newman means when she describes hospitality as a practice in *Untamed Hospitality: Welcoming God and Other Strangers*. She contends that “to learn a practice is to learn a tradition, one sustained by many people over a long stretch of time.”¹⁹ Newman quotes Christian educator Craig Dykstra who defines a practice as “participation in a cooperatively formed pattern of activity that emerges out of a complex tradition of interactions among many people sustained over a long period of time.”²⁰ She concludes that “In any given practice, we are participating in something much larger than

¹⁸ Religion online Claremont School of Theology, <http://www.religion-online.org/showarticle.asp?title=2957> (accessed October 26, 2009).

¹⁹ Elizabeth Newman, *Untamed Hospitality: Welcoming God and Other Strangers* (Grand Rapids, MI: Brazos Press, 2007), 19.

²⁰ *Ibid.*, 20–21.

ourselves.”²¹ I see the three practices that I have identified for the research as part of the Anglican tradition (sustained over a long stretch of time), and, like Dykstra, view what members of the Anglican congregation participate in as a corporate endeavour. For Anglican congregants who share meals, sing during Sunday liturgy, and exercise leadership, these three worshipping practices are essential ways that Anglicans apply faith to their practices when they are in a worshipping community.

I also see worshipping practices enabling Christians to publicly rehearse lived experiences that range from their attitudes toward persons of other cultures to their intimate relationships. They should provide ritual reminders of how these lived experiences can be distinctively rooted in their Christian faith. As congregants respond to God’s powerful presence and sanction for certain attitudes and behaviours that is liturgically invoked, Christian worshipping practices also reinforce or challenge cultural norms of our society. This tradition of ritually representing cultural behaviours and attitudes as endorsed by God makes the public venue of Christian worshipping practices so critical for those who live in multicultural societies. The three areas are highlighted because it can be argued that in the context of Anglicanism, they form important aspects of worshipping practices in the Anglican tradition.

Integration

I am using the word “integration” interchangeably with inclusion. According to the *Canadian Oxford Dictionary*, to integrate is “to combine (parts) into a whole or bring or come into equal

²¹ Elizabeth Newman, *Untamed Hospitality: Welcoming God and Other Strangers* (Grand Rapids, MI: Brazo Press, 2007), 22.

participation in or membership of society, a school, etc.”²² It is with this meaning that the word is used for the purposes of this study. In other words, I use integration to refer to a process of inclusion that enables all congregants to participate in the worship and governance of the church. In this way inclusion and integration are used synonymously. Congregants who experience integration or inclusion will be involved liturgically and experience the richness of their culture and the richness of the cultures of other congregants in the context of Anglican worship in the Diocese of Toronto specifically, and in the Anglican Church of Canada in general. Diversity and difference will be celebrated.

This way of defining integration gains support from Carl James and Peter Li. Integration, according to James, “is a process by which individuals and groups are able to fully participate in society’s political, cultural, economic, and social life.”²³ Quoted in James, Peter Li contends that “integration relies on society being open to immigrants on an institutional, community, and individual level. This openness would require policy-makers, immigration critics, and academics to abandon an ethnocentric complacency, and to start evaluating how Canada as a nation does on the two-way street of integrating immigrants.” Adds James, “successful integration can’t happen without Canadians being willing to make some changes as well. In this regard, Canadians will need to recognize that culture is not static—just as Canadian culture without immigration would change with time, so too will it change with new people participating in it.”²⁴

Eric Law also wrestles with the term “inclusion” as he tries to use a word that speaks to integration. While he finds over sixteen words in the English language that define exclusion, and over twenty-six that define to exclude, there are only three words which also mean inclusion:

²² *Canadian Oxford Dictionary* (Toronto, ON: Oxford University Press, 2001).

²³ James, *Seeing Ourselves*, 166.

²⁴ *Ibid.*, 208.

addition, insertion, and enclosure. Yet, he discovers that these three refer to objects and not people. His working definition of inclusion also helps this research to understand integration:

Inclusion is a discipline of extending our boundary to take into consideration another's needs, interests, experience, and perspectives, which will lead to clearer understanding of ourselves and others, fuller description of the issue at hand, and possibly a newly negotiated boundary of the community to which we belong.²⁵

For the study, therefore, I am using the word integration to mean (1) inclusion; and (2) a sense of belonging, where congregants do not feel they belong or are treated as outsiders.

1.5 Summary of Research Methodology

The research uses a qualitative research approach and relies on the hermeneutic-phenomenological model proposed by Susan Lavery²⁶ who suggests that the researcher can be immersed in the history and language of the phenomena being studied in order to interpret and make new horizons and understandings possible. More specifically, the phenomenological approach is employed primarily with a group of ten parishioners who explored their *lived experiences* as members of a multicultural parish. The parish register, though limited, is used as a source of data. Two group interviews and a questionnaire were used as the instruments to gather information.

1.6 Scope of the Study

Within the range of the Doctor of Ministry program, the study attempts to present a snapshot of the lived experiences of ten ethnically, racially, and culturally diverse congregants of Christ

²⁵ Eric Law, *Inclusion: Making Room for Grace* (St. Louis, MO: Chalice Press, 2000), xii.

²⁶ Susan Lavery, "Hermeneutic Phenomenology and Phenomenology: A Comparison of Historical and Methodological Considerations," *International Journal of Qualitative Methods* (2003), http://www.ualberta.ca/~iiqm/backissues/2_3final/pdf/lavery.pdf (accessed December 8, 2008).

Church Scarborough Village and how they express important features of three worshipping practices. The attempt to limit the discussion to three worshipping practices is not implying that other Anglican practices are not important, but to respect the allocation of time for the completion of the project.

As it is brought forth in the following chapter, the underlying premise is that the demographics in Toronto have impacted the membership in the Anglican parishes, and this impact is reflected in the worshipping practices that are central to Anglican worship and life.

Another consideration is that the research is limited to Scarborough, an area of Toronto that was previously the township of Scarborough but in 1997 was amalgamated with other townships and boroughs and the then existing City of Toronto into what is currently designated as Toronto. As the parish was established in 1846, however, its existence at a time when the area was a township means that the early congregants reflected the ethnic, racial, and cultural complexion of the immediate neighbourhood. It was those early members who arrived from England who set the ethos of the worshipping practices in the parish.

Furthermore, the reader is cautioned that the parish is considered by the diocese to be a multicultural parish in the Diocese of Toronto because of the presence of three dominant ethnic and racial groups—Caribbean, South Asian, and Anglo-Canadian. Although it is this limited understanding that some participants challenged, this research assumes that the parish is a multicultural parish because of the presence of the three diverse groups.

In addition, the unavailability of parish statistics regarding the ethnic, racial, and cultural background of members also limits the scope of the study. While statistics are available for such areas as church attendance, finances, burials, marriages, and baptisms, there is no record of the different cultural groups that are in the congregation.

Another important consideration is the limited writing on multicultural ministry in the Anglican Church of Canada. The report by Romney Moseley is the primary resource. Recommendations that arose from the study—*Recommendations for Multicultural Mission and Ministry in the Diocese of Toronto 2004*—also complemented this exploratory study. In addition, the recently completed report and recommendations of the Ethnic Ministry Committee shed further light on the study.

Finally, the study is limited to the period of 2002-2010. This is the period that I was in the parish as parish priest.

1.7 Perspective of the Study

The perspective of the study is one that I describe as pastoral-theological, that is, the study uses both theological and pastoral viewpoints in the research. It is an approach that helps me to think theologically, and as the authors in *How to Think Theologically* assert, “Christians already have a theological viewpoint, an angle of vision on the world that is part and parcel of their faith in the Christian message. To view things theologically is to identify, correlate, and assess their meaning in light of their relationship to that message.”²⁷ In a contribution to the fields of practice of ministry and theological education, this pastoral-theological perspective is presented as a way of conceptualizing the theory and practice of theology in developing ministry leaders for spiritual growth and social transformation in multicultural congregations. It is my hope that the combined approach may produce something new or at least something that will generate a new enthusiasm in those of us who pastor multicultural congregations and who are among the church’s representatives in the changing world.

²⁷ Howard Stone and James Duke, *How to Think Theologically* (Minneapolis: Fortress Press, 2006), 1.

1.8 Objective and Goals

The main objective of the study is to explore how a diverse worshipping community, with over 160 years of Anglican tradition, can be transformed into an integrated worshipping community.

The specific goals are:

- (1) To explore how the racial, ethnic, and cultural composition affect the worshipping practices of the multicultural parish of Christ Church Scarborough Village;
- (2) To discover the lived experiences of the parishioners in Christ Church Scarborough Village;
- (3) To use the data to inform a practical response to the research question.

1.9 Overview of Chapters

Chapter 2 describes the background and context for pursuing this research; chapter 3 sets out my theology of ministry and presents the theoretical framework before it ends with assumptions of the study. Chapter 4 explains the qualitative research methodology employed in this work and lays out the process and procedure. Chapter 5 presents the collection of the data and analyses, providing a dialogue between the three worshipping practices and cluster themes with each other. Chapter 6 synthesizes the findings and offers evaluation and contributions of the study. Chapter 7, the concluding chapter, outlines the significance of the study and recommends a move from the multicultural church to becoming a *just-multicultural church*. Also in this concluding chapter, I share personal reflections and suggest areas for further research before summarizing and concluding the study.

It is hoped that the study will add meaningfully to the conversation in the diocese concerning the increasingly diverse racial and ethnic composition of the parishes, particularly in

the York-Scarborough Episcopal Area, and thus be able to affect positively the implementation of policies and practices that will create opportunities for the celebration of the gifts of all its members.

CHAPTER 2

BACKGROUND AND CONTEXT OF RESEARCH

2.1 Introduction

The context of my research is a worshipping community that is an Anglican parish located in Scarborough, Toronto. It provides the background and context of the research as an important starting point for the study because it demonstrates how the parish setting is ideal for the research. Like some of the neighbouring Anglican parishes, this parish's congregants are of three dominant ethnic, racial, and cultural groups: South Asian, African/Caribbean, and Anglo-Canadian. In this chapter, therefore, I provide a brief description of this ministry base (including the diocesan and national context) and include relevant geographical and social characteristics before I indicate my own responsibilities in the parish. Given that the parish is located in Toronto, however, the Canadian multicultural context will also be included in this chapter. Thus, the three foci—parish, demographics, and Canadian multiculturalism—form the backdrop of the research and are critical for the recognition of the ethnic, racial, and cultural diversity in the worshipping practices of an Anglican parish in a multicultural setting.

2.2 The Parish Context

While there is no church record of why the Diocese of Toronto chose the name Christ Church for the parish, there is, according to the Wikipedia website, a reason why the area Scarborough Village was so called. It was named after Scarborough, North Yorkshire, England by Elizabeth Simcoe, the wife of John Graves Simcoe, the first Lieutenant Governor of Upper Canada.

With the Anglican Communion's tradition of using the parish as its primary source of ministry, the Anglican parish has always played a critical role in Christian mission and ministry.

For example, in writing about Anglican parishes in Australia, Julie Manville points out, “The institutional church, via the rector, teaches that, in order to fulfill the gospel, parishes should be a community. Consequently, the parishioners consciously attempt to develop a community which is a fellowship of believers.”²⁸ The parish is, therefore, used as a vehicle for the church to be engaged in the social situations thus making the Anglican Church at the local level a vital partner in the society. As such, the Anglican clergyperson is often called the parish priest, for originally the responsibilities of the priest included responding to the social and spiritual needs of those within the geographical area called the parish (see Appendix B for the boundaries of Christ Church Scarborough Village).

According to William Rademacher, John Weber, and David McNeill, Jr., however, the ecclesiastical parish has a biblical base. The authors point out that the word *parish* comes from the Greek verb *paroikeo* meaning “to dwell by, beside, or near; to dwell as a stranger or alien without citizenship. It refers to the people’s temporary sojourn in this life.”²⁹ They submit that “the noun *paroikos* (sojourner), which is used forty times in the Old Testament, refers to ‘immigrant, the alien, the exile.’” Thus, they argue “Abraham is a *paroikos* or foreigner in Egypt (Gen. 17:10); Lot is a *paroikos* in Sodom (Gen. 19:9); Isaac is a *paroikos* in Canaan... [and] in the New Testament, parish (or its derivatives) is rarely used... However, when it is used, it retains its Old Testament meaning of aliens dwelling in a foreign land.”³⁰ The biblical root of the term is important since the study concentrates on migration, a notion that William Rademacher, John Weber, and David McNeill, Jr. highlight.

²⁸ Julie Manville, “The Gendered Organization of an Australian Anglican Parish,” *Journal of the Sociology of Religion* 58, no. 1 (1997): 25.

²⁹ William Rademacher, John Weber, and David McNeill, Jr., eds., *Understanding Today’s Catholic Parish* (New London, CT: Twenty-Third Publications, 2007), 5.

³⁰ *Ibid.*, 7.

It is in the Anglican parish that ministries such as reconciliation, teaching, preaching, social justice initiatives, marriage, burial, and baptism are carried out regularly by many Anglican clergy and laity in congregations across the globe, no less than in Christ Church Scarborough in Toronto. Traditionally, therefore, it was within the ecclesiastical parish (the geographically designated area) that Anglicans lived out their faith as they interfaced with each other, their neighbours, and the world. Although many Anglicans currently live outside the geographical boundaries of the ecclesiastical parish they attend, the concept plays an important role in the history of the Anglican Communion and carries the story of how the worshipping practices were shaped by English ethos. Despite not being originally used as a theological concept, the ecclesiastical parish in the Anglican tradition has allowed the church building and the surrounding geographical areas to be sacred spaces where the messages of Jesus' love for the world were re-enacted. This is true of the parish of Christ Church Scarborough Village.

2.3 Christ Church Scarborough Village: A Building for God's People

The parish of Christ Church Scarborough Village is considered to be one of the oldest of the Anglican congregations in the Diocese of Toronto because of its 1846 commencement (only one other Anglican parish in Scarborough was built earlier), and it is one of eighty parishes in the Episcopal Area of York-Scarborough. On its website, the York-Scarborough Area (one of four episcopal areas that make up the Diocese of Toronto and span suburban and rural parts of Canada), is described as “a multicultural area and has a number of different language and culture parishes.”³¹

³¹ Diocese of Toronto - Anglican Church of Toronto – Episcopal Area of York-Scarborough, <http://www.toronto.anglican.ca> (accessed March 20, 2012).

As stated by former rector, Arnold Hancock,³² “it was built during the years 1845 and 1846 as a framed structure with bell tower and stately spire.” Hancock reports that “It was a landmark for Scarborough stagecoach travelers. For many years, Christ Church was the center of life and worship for the Anglicans of the surrounding county.”³³ However, when a fire on Christmas morning 1921 destroyed the building, a new \$14,000 red brick church was completed on the same site as the original building.

In Hancock’s account, the spire of the Anglican Church continued to be a landmark for south Scarborough for fifteen more years, and the foundations of that church building could be seen on the hill just above the centre of the steel retaining wall on the north side of Kingston Road, where a small subdivision is currently located. By 1936, a growing population necessitated better highways, so work began to widen and level the old Kingston Road to create a four-lane highway. This encroachment upon the church property forced yet another change. It was decided to dismantle the building and rebuild on Markham Road, about a mile to the west. While this occurred, services were held each week in No. 9 School, Scarborough Village.

This zeal of the early congregants of Christ Church Scarborough Village was likely to have reflected the confidence of Anglicans in Toronto, for according to Elwood Jones, during the period between 1841 and 1871, “Across the province, 22.5 percent of the population was Anglican, but the Church was even stronger in the areas that became the modern diocese of Toronto. Nearly half the population of Toronto claimed to be Anglican.”³⁴

³² Arnold Hancock, *An Introduction to Christ Church* (Toronto, ON: n.p., 1985), 2.

³³ *Ibid.*, 3.

³⁴ Elwood Jones, “Reaching Out for Two Hundred Years: Church Growth and Church Extension 1780–1989,” in *By Grace Co-workers: Building the Anglican Diocese of Toronto 1780–1789*, ed. Alan Hayes (Toronto: Anglican Book Centre, 1989), 148.

The rebuilt third Christ Church Scarborough Village, the present building, which was opened in December 1937, is architecturally similar to its predecessors and holds a resemblance to any Anglican church building in England. The parish hall and connecting stairways were added in 1955 and the two offices built in 1976. On the walls within the physical structure of Christ Church Scarborough Village, many memorials and plaques recall the dedication of past members while the stained glass windows reflect images of Jesus and other biblical characters who are all depicted as being of Anglo-Saxon origin. I believe that as the gifts of more persons of different ethnic, racial, and cultural groups are recognized in the parish this will be reflected in the gifts that they will offer to adorn the church building. British writer A.G. Hebert made a connection between the church building and the liturgical ornaments and liturgical acts. He stated, “the church building and the liturgical acts performed there express something about Christianity which the preacher’s words can never give.”³⁵ I believe that new visual images from congregants from the other cultures will show a parish that reflects the diverse membership since 1846.

In the 1950s, additional buildings that included the parish hall and the two administrative offices reflected the new pastoral context that was emerging. Elwood Jones proposes two main reasons for this trend:

The great growth of the urban population, coupled with a vigorous interest in church-going, offered great opportunities, and the Church pursued active extension policies. The diocese centralized its work in the synod office, improved its organization, and adopted administrative techniques that had been developed over the half-century in the experience of the Church in this diocese, and other Christian communities in Canada and abroad.³⁶

³⁵ A.G. Herbert, quoted in Patricia Bays, *Anglican Diversity: Challenges for the 21st Century*, (Toronto, ON: Anglican Book Centre, 2001), 49.

³⁶ Jones, “Reaching Out for Two Hundred Years,” 148.

The publication of the new Anglican hymnal *Common Praise* in 1998, (adopted by Christ Church in 2000) followed a time of liturgical renewal that was sweeping through the mainline Christian Church bodies, including the Anglican Communion and its Diocese of Toronto. During this period, the parish made another bold move by changing the position of the altar which allowed the priest to face the congregation instead of having his back to the congregation during the celebration of the Sacrament of Holy Communion. Again, this did not cause any challenges to the membership, as was relayed by a long-standing member, Participant B.

Israel Galindo claims that it is in “the local church [the parish] where the theology of the Body of Christ is most incarnate today”³⁷ and suggests that “persons attend congregations because there, through their membership and participation, they find a sustaining community of faith, receive affirmation and care, and experience love as well as challenge.”³⁸

The brief historical overview highlights the importance that the early congregants placed on preserving this place of prayer and witness in the community of Scarborough. Although one can argue that the faith of the parish is more important than the place where it congregates, William Rademacher, John Weber, and David McNeill, Jr. offer the following reminder:

Nevertheless, the place of the assembly gives us some insight into the congregation’s self-understanding. The Jerusalem community, for instance, gathers for prayer and word services in three different places: in the temple (Acts 2:4), indicating considerable continuity with Israel; in one house after the other, for the breaking of bread; and on the porch of Solomon’s temple (Acts 5:12).³⁹

³⁷ Israel Galindo, *The Hidden Lives of Congregations: Understanding Congregational Dynamics* (Hemdon, VA: The Alban Institute, 2004), 2.

³⁸ Ibid.

³⁹ Rademacher, Weber, and McNeill, Jr., *Understanding Today’s Catholic Parish*, 7.

2.4 The Parish's Early Congregants and Settlers in Scarborough Village

Although the first congregants of the parish were from the British Isles, Myrvold reminds us that the first peoples of Scarborough were not immigrants:

For over 10,000 years, humans have occupied the area that is now Scarborough. And for 97 percent of that time, the First Nations were in sole possession of the region, with a long succession of different aboriginal groups living there. Only in the last 400 years or so (known as the post-European contact period) has there been a non-Native presence.⁴⁰

She mentions that the early immigrants to Scarborough had a different world view from the original inhabitants and points out the “horror that local Natives must have had about the activities of the white settlers who arrived on their land, coming first as a trickle and then by the thousands.”⁴¹ She mentions that the “Ojibwe had a reverence for the land, for it furnished them with the plants and animals that allowed them to survive. They seldom cut down trees.”⁴² The newcomers, on the other hand, “viewed the primeval forest as an enemy to be exterminated as quickly as possible, and they spent most of their early years here clearing their bush lots, felling trees, burning the stumps, and then harrowing and sowing the ground.”⁴³ She maintains that this approach to settling in Scarborough suggests that the immigrants had meant to stay.

Myrvold mentions that between 1796 and 1815 “many of the Scarborough residents were of English origin. Some had been born in England”⁴⁴ It is likely, therefore, that the early English immigrants had previous membership in the Church of England which provided them with a natural transition into membership in the Anglican Church of Canada, a church that was up to

⁴⁰ Barbara Myrvold, *The People of Scarborough: A History* (Scarborough, ON: City of Toronto Public Library Board, 1997), 1.

⁴¹ *Ibid.*, 48

⁴² *Ibid.*

⁴³ *Ibid.*

⁴⁴ *Ibid.*, 43.

1955 called “the Church of England in the Dominion of Canada.”⁴⁵ According to church records, the first rector was a Scot and of the twenty-two male clergy that ministered in the parish over the past one hundred and sixty-three years, all except one was of British descent.

Elwood Jones points out that the early Anglicans in Scarborough, as a result of their numbers, were in an advantageous position in society. He notes that “Adherents of the Church of England comprised the largest denomination in Upper Canada in 1841, when the first religious census in the province’s history was taken.”⁴⁶ Canadian Anglican author Wendy Fletcher reminds us that “When Anglican clergy and lay people crossed the Atlantic to make new lives for themselves in the New World, they brought with them a religion, the privilege of which was both assumed by adherents and protected by the state.” It was within this context that the various ministries and the worshipping practices established the English ethos.

2.5 The Parish’s Ministries and Worshipping Practices

The early congregants relied on the *Book of Common Prayer* that was used by the members of the Church of England. The ministries of the word, music, and sacraments were the same for the members of Christ Church Scarborough as for Anglican congregations in England. This continued until the twentieth century. However, contrary to the experience of some Anglican congregations, the shift from the *Book of Common Prayer* to the *Book of Alternative Services* (a Canadian revision of the *Book of Common Prayer*), and a Canadian hymnal (1998), did not cause any serious challenges to the membership of the parish. About eight families joined nearby parishes because of the former and there was no similar response for the latter.

⁴⁵ Retrieved from The Anglican Church of Canada, http://www.en.wikipedia.org/wiki/Anglican_Church_of_Canada (accessed March 20, 2012).

⁴⁶ Jones, “Reaching Out for Two Hundred Years,” 148.

As the parish continued to respond to the liturgical and theological challenges, the change in lay leadership was also affected. During the mid-1990s, for the first time in the history of the parish, a Black female was elected as warden, a senior lay position in the parish; and at the beginning of the next decade, the lay leadership of the parish began to reflect the ethnic, racial, and cultural diversity of the parish. In 2001, when it was time to select a new parish priest, the selection committee of eight persons that included two persons considered by the *Canadian Employment Equity Act* to be members of *visible minorities* was, for the first time, not entirely of Anglo-Canadian ethnicity.

This ethnic, racial, and cultural diversity continued throughout my incumbency, and between 2004 and 2006, four lay readers (those who read the Scripture during worship) were trained by me and were also licensed by the bishop as communion administrators.⁴⁷ The four members represented the three dominant groups in the church—South Asian, Caribbean, and Anglo-Canadian. Prior to my incumbency, the lay readers and chalice administrators were all Anglo-Canadians. The training of representatives from each group was intentional as it gave visibility during Sunday worship to the different ethnic, racial, and cultural mosaic of the parish. Since their roles can be perceived as leadership roles, their gifts were also recognized.

There was also paid part-time ministry at Christ Church Scarborough Village that included those of the secretary-office administrator and music director, who was also the organist. A vocational deacon was also part of the staff, and she carried out mainly liturgical and preaching duties on Sundays, but she assisted with liturgical duties to the residents in the community's retirement homes. As parish priest, I was responsible for worship, administration, and all that is associated with Word and Sacrament ministry. Those ministries included baptism,

⁴⁷ Lay readers and communion assistants are two important roles in the Sunday worship services in the Anglican denomination.

confirmation, and marriage (including preparation for these rites), planning and officiating at funerals, preaching, and designing the curriculum for the various liturgical seasons. Yet, there were also implicit expectations that expanded the pastoral office and included other duties and expressions such as community group member, police chaplain, resource person, counsellor, advocate, writer for quarterly parish newsletter, mentor, and ministry partner with community groups that use the church building. I was also a member of the local ecumenical ministerial group and a member of the local Anglican clericus.

As part of the governance of the Anglican parish in the diocese, the Corporation, made up of the wardens and me, is mainly responsible for the financial administration of the parish. With the appointed treasurer, there were monthly meetings to carry out the financial proposals agreed on at the annual general meeting; this meeting is called the vestry. The Parish Advisory Board, which is made up of representatives of the various parish organizations, also meets monthly, and both meetings are critical to the growth and development of the parish. The leaders from such groups as youth, health, ushers, Sunday School, fellowship, finance, outreach and social justice, and the women's groups share their concerns and advise the Corporation of parish matters.

As the parish continues to respond to change in its membership, its ministries and worshipping practices are shaped to reflect this change. As the ordained leader, I play a key role in this change. For example, at the Sacrament of Holy Confirmation in 2006, I encouraged candidates and other members of the parish to participate actively in the parish. As a result, twelve languages were used: Scripture lessons were read in languages other than English (however, the bulletin was printed in English), and parents and other well-wishers were invited to wear their national and traditional attire. I composed special intercessory prayers that reflected the multicultural nature of the parish that were used for this occasion. In the Christian

educational programs such as Bible discussions, congregants were encouraged to share their own understanding and experiences of the Bible stories. I made an argument for a change in name for a committee called Social and Outreach Programs, and it was renamed Social Justice and Advocacy Committee. This was in an effort to respond to refugees who resided in the nearby government-funded community housing project and to the increase of the needy in the community.

As incumbent, I initiated a change in the composition of the lay leadership in order that the ethnic, racial, and cultural diversity be reflected. South Asians, Africans, and Caribbean persons were encouraged to become members of and to lead various committees. I trained and received episcopal approval for the licensing of lay readers and chalice assistants from different ethnic and racial groups to give visibility, particularly during Sunday worship, to the gifts of the various cultures represented in the parish family. There is no doubt that the demographic shift in Toronto contributed to these developments and my initiatives.

Yet, change was not always an easy transition for some parishioners. When, in 2005, I used the opportunity to introduce samosas (a South Asian pastry) to the annual Shrove Tuesday Pancake Supper; it was initially met with some resistance from some White members. Since the traditional Shrove Tuesday event is an English custom that views the day before the Lenten season begins (Shrove Tuesday) as the day to eat pancakes, it is celebrated in many Anglican churches with the custom called Pancake Supper. Thus, eating samosas and pancakes was considered a novelty in the parish, and some Anglo-Saxon congregants were reluctant. Also, the advertisement on the church's outdoor bulletin board attracted a local television and radio station crew who arrived on the evening of the event for interviews and photographs. The event was

later televised on a local station. This initiative encouraged many South Asians from the neighbourhood to attend the supper.

2.6 The Diocesan and the National Church Context

Because the parish of Christ Church Scarborough Village is in the Diocese of Toronto, it is under the pastoral care and jurisdiction of a diocesan bishop who, with four suffragan bishops, make up the College of Bishops. The Diocese of Toronto was founded in 1839 and, according to its website, is the most populous of the thirty dioceses in the Anglican Church of Canada. With 250 congregations in 210 parishes, it is the fifth most populous diocese in North America with a population of 2.5 million. The website also claims that it has the largest population of aboriginal people in the country. Of the 5 million people who live within the diocesan boundaries, 376,000 identify themselves as Anglicans with 80,000 on the parish registers. The website also offers the following breakdown of represented cultures:

The Diocese is home to many culturally diverse and language-based congregations, including Chinese, Filipino, French, Hispanic, Japanese, and Tamil. There are many congregations with parishioners from Africa, the Caribbean, Europe, India, Middle East, Pakistan, Sri Lanka, and many other parts of the world. The most recent addition to the Diocese is the Sudanese Community Church.⁴⁸

In the Diocese of Toronto, four of the five bishops are of Anglo-Saxon descent, and the fifth, of Asian descent and consecrated in 2006, was born in Hong Kong but spent most of his life in Canada. This composition suggests that the ethnic, racial, and cultural diversity is not yet reflected in an important decision-making body in the Anglican Church of Canada. This situation is similar south of the Canadian border and reflects the following assertion made in a 1979 U.S. Roman Catholic document *Brothers and Sisters to Us*:

⁴⁸ Anglican Church of Canada – Profile of the Diocese of Toronto, <http://www.toronto.anglican.ca/about-the-diocese/profile-of-the-diocese> (accessed November 5, 2011).

All too often in the very places where blacks [sic], Hispanics, Native Americans, and Asians are numerous, the Church's officials and representatives, both clerical and lay, are predominantly white.⁴⁹

As to the national context, the Anglican Church of Canada comprises thirty dioceses across Canada, each under the jurisdiction and pastoral care of a diocesan bishop. Although the first members of the Anglican Church of Canada began with a racial group that consisted of English, Scottish, and Welsh who were not distinguishable if one just looked at them, it is now claiming itself as multicultural as is promoted on its website:

The Anglican Church of Canada is an independent, self-governing church in communion with the other 44 churches of the worldwide Anglican Communion. It includes more than 500,000 members in 1,700 parishes, and like Canada, the church has become culturally diverse. On any given Sunday the tradition of common prayer is expressed across Canada in many languages, including Inuktitut, French, Spanish, and Cree.⁵⁰

Dioceses are organized into districts called ecclesiastical provinces, to allow them to gather and function regionally. Canada has four provinces, each headed by a metropolitan (called archbishop) and the Diocese of Toronto is in the Province of Ontario. General Synod consists of elected lay and clerical members and the bishops from across Canada. The Primate is the chair of the proceedings of General Synod. Council of General Synod is the body that oversees the implementation of General Synod decisions and exercises executive powers of Synod between sessions. It includes an elected representative (episcopal, clerical, or lay) member from each of the dioceses, members-at-large, officers of General Synod, and partners.⁵¹

⁴⁹ Laurie Cassidy and Alex Mikulich, eds., *Interrupting White Privilege: Black Theologies Break the Silence* (Maryknoll, NY: Orbis Books, 2007), 134.

⁵⁰ The Anglican Church of Canada – A Brief History, <http://www.anglican.ca/about/history/> (accessed November 4, 2011).

⁵¹ Anglican Church of Canada: Diocese of Toronto, <http://www.toronto.anglican.ca> (accessed March 5, 2007).

2.7 Recent Demographic Shifts in the Parish and Toronto.

According to the Statistics Canada 2006 census, the total population of Scarborough Village was 15,595, a 7.5% decrease from the 2001 census. In addition, this report stated that 55% of Scarborough Village residents are immigrants, compared to 46% in the City of Toronto (Statistics Canada, 2006 Census Area Profile). Although Statistics Canada records a steady increase in the population over the period 1996–2006 (Table 1 below),⁵² the period that this study focuses on, Myrvold asserts that during the early years 1815–1861 “Immigration was the major reason for Scarborough’s increase in population.” She maintains that “From 1815 onwards, immigrants began coming again to Upper Canada. More of the newcomers were now from across the Atlantic rather than from North America: henceforth the township and the province were to be occupied increasingly by settlers from Britain and Ireland rather than the United States.”⁵³ It is these early British immigrants that made up the first congregants.

However, by the time I arrived in the parish as parish priest on April 7, 2002, this had only been a slight change. Of the 339 members on the parish register for that year, I observed that over 75% were Whites, that people from Sri Lanka and India made up about 10%, and that the remaining percentage were Blacks, most of whom were from the English-speaking Caribbean regions.

Yet, Statistics Canada tells of an increase in the population that was probably a reflection in the increase in immigration which shows a steady increase between 1996 and 2006.

⁵² Selected Trend Data for Toronto (CMA), 1996, 2001, and 2006 censuses, <http://www12.statcan.gc.ca>.

⁵³ Myrvold, *The People of Scarborough*, 52–53.

Table 1 The population of Toronto and the percentage of immigrants within the population over a ten-year period⁵⁴

Year	Population	Immigrants as percentage of population
1996	4,263,757	41.9%
2001	4,682,898	43.7%
2006	5,113,149	45.7%

The question of where these immigrants were coming from is reflected in the statistics on those not speaking English as a mother tongue, one of the official languages of Canada. In 1996, 60.5% of the population spoke English as a mother tongue; however, by 2006 this dropped to 54.1% (see Table 2). The explanation for this lies in the increase in number of persons categorized as *visible minority*.⁵⁵ Statistics Canada defines visible minorities as “persons, other than Aboriginal peoples, who are non-Caucasian in race or non-white in colour.”⁵⁶ In 1996, 31.6% were so categorized, with an increase in 2001 (36.8%) and a further increase in 2006 (42.9%). The statistics reveal that the “face of Scarborough” was changing, and by 2002 this was reflected within ten minutes of walking in any direction from the church’s door.

⁵⁴ Census of Canada Source, <http://www12.statcan.gc.ca> (accessed March 20, 2012).

⁵⁵ “Visible minority” refers to whether a person belongs to a visible minority group as defined by the Employment Equity Act and, if so, the visible minority group to which the person belongs. The Employment Equity Act defines visible minorities as “persons, other than Aboriginal peoples, who are non-Caucasian in race or non-white in colour.” The visible minority population consists mainly of the following groups: Chinese, South Asian, Black, Arab, West Asian, Filipino, Southeast Asian, Latin American, Japanese, and Korean. “Person” refers to an individual and is the unit of analysis for most social statistics programs.

⁵⁶ Statistics Canada: Visible Minority Population, <http://www12.statcan.ca> (accessed on March 22, 2012).

There are numerous cultural expressions that include business places (grocery stores and restaurants that are owned, operated, and patronized by different cultural groups); different religious institutions (Christian churches, mosques, Hindu mandirs and Sikh temples, synagogues); many different types of attire (the most noticeable is the hijab, suggesting a Muslim presence); public schools where the student body is ethnically, racially, and culturally diverse. This diversity is reflected in one of the local branches of the Toronto Public Library, also within close proximity to the church building. The library is known for its collection of literature and documents by Black scholars and fiction writers; however, it also carries a diverse collection of literature and both audio and visual materials that cater to the diverse neighbourhood. In this newly renovated library are resources for persons who speak languages that include Hindi, Urdu, Gujarati, Tamil, Russian, Spanish, and different Asian languages.

Furthermore, a visit to any of the commercial banks, health clinics, gas stations, or a ride on the public transit can easily be turned into a multicultural event. There are programs and services that cater to the new migrants, and include the Catholic Cross-cultural Services (CCS), Action for Neighbourhood Change (ANC), and Scarborough Community Action Network (SCAN), just three of such initiatives. It would not be uncommon to hear several languages spoken in any establishment in Scarborough on any given day. The demographic profile in the neighbourhood mirrors the composition of the parish after 2005 (see Table 2). With no official information, I have observed that during the 2002-2010 period, the demographic of the parish shifted and more persons from South Asia and the Caribbean joined the parish while most of the Anglo-Saxon community were the ones that died or moved away.

Table 2: Annual statistics for the Anglican parish of Christ Church Scarborough Village

Year	2002	2003	2004	2005	2006	2007	2008	2009	2010
Total # of congregants	339	242	204	216	152	N/A	193	308	204

2.8 Multiculturalism in Canada and in the Anglican Church of Canada

Historically multiculturalism in Canada is a state-initiated enterprise introduced by the federal government. Although the Multiculturalism Policy was enacted in 1971, the process actually started in 1963 when the Royal Commission on Bilingualism and Biculturalism was appointed by Prime Minister Lester Pearson to recommend “what steps should be taken to develop the Canadian Confederation on the basis of equal partnership between the founding races”⁵⁷ and also to include “the contribution made by other ethnic groups to the cultural enrichment of Canada and the measures that should be taken to safeguard that contribution”⁵⁸ On 8 October 1971 in the House of Commons, Prime Minister Pierre Elliott Trudeau announced the implementation of a policy of multiculturalism within a bilingual framework:

Cultural pluralism is the very essence of Canadian identity. Every ethnic group has the right to preserve and develop its own culture and values within the Canadian context. To say we have two official languages is not to say we have two official cultures, and no particular culture is more ‘official’ than another.⁵⁹

It was a historical contribution to the transition from biculturalism to multiculturalism.

According to Hyuk Cho:

⁵⁷ Hyuk Cho, “‘We Are Not Alone’: Historical Journey of the United Church of Canada’s Response to Become an Intercultural Church,” *International Review of Mission* 100, no. 1 (April 2011): 48–61.

⁵⁸ Ibid.

⁵⁹ Ibid.,

The policy limited the boundaries of multiculturalism since it was to be practised within a bilingual framework. Even though the policy included “ethnic” in the concept of a multicultural society, multiculturalism was a limited response to the cultural pluralism which has become the characteristic reality of Canadian identity.⁶⁰

Christian denominations, including the Anglican Church of Canada and the United Church of Canada, became involved when in 1973 the Minister of the Department of Manpower and Immigration invited the public to submit briefs on the Green Paper, *Immigration and Population Study*. A joint committee of the two churches submitted their response. The committee was concerned about voices it considered misguided

The churches offered specific examples of how to build a pluralistic society in Canada, such as offering asylum to people in crisis in the world. The joint committee criticized the current immigration policy practice as “highly racist in fact.” As evidence, it supported its accusation with the fact that, while Canadian immigration offices were abundant in Europe and the United States, they were scarce in the rest of the world, so that Europeans immigrated to Canada more easily than people of other nations. When I reflect on how the Anglican Church of Canada, other churches, and other faith communities worked co-operatively on immigration issues, I find a commitment to build a community based on the integration (inclusion) of the powerless, marginalized, and refugees in Canadian society and a willingness to “act justly.”

A section of the Multiculturalism Act states:

[T]he Constitution of Canada recognizes the importance of preserving and enhancing the multicultural heritage of Canadians...the government of Canada recognizes the diversity of Canadians as regards race, national or ethnic origin, colour and religion as a fundamental characteristic of Canadian society and is committed to a policy of multiculturalism designed to preserve and enhance the multicultural heritage of

⁶⁰ Hyuk Cho, “‘We Are Not Alone’: Historical Journey of the United Church of Canada’s Response to Become an Intercultural Church,” *International Review of Mission* 100, no. 1 (April 2011): 48–61.

Canadians while working to achieve the equality of all Canadians in the economic, social, cultural and political life of Canada.⁶¹

Carl James maintains that “The underlying assumption of the multicultural policy, then, [was] is that by engaging in ‘creative encounters and interchanges,’ and having the freedom to express their own ethnic cultures, Canadians will develop respect for the cultures and cultural expressions of others.”⁶² Commenting on the importance of multiculturalism, James states:

Multiculturalism has come to represent the understanding that society’s diversity is based mainly on the race, colour, ethnicity, citizenship, or immigration status differences that exist among members of the population – in other words; it is based on the presence of the *visible other*.⁶³

James maintains that the stress on integration rather than assimilation meant that “immigrants were to be enabled to retain elements of their home culture, and ethnic community associations were seen as important vehicles for integration.”⁶⁴ In examining the treatment of the Aboriginal peoples, however, one cannot separate the policy and act from the concepts of race and racism in Canada⁶⁵. As Canada’s first peoples, they have been largely discriminated against by the Canadian government and society and have been relegated to marginalized status in Canada. Five Christian denominations, including the Anglican Church of Canada, were complicit with government and managed the residential schools which robbed First Nations peoples of their culture. According to the Anglican Church of Canada’s website:

At various times between 1820 and 1969, the Anglican Church of Canada administered about three dozen Indian and Eskimo residential schools and hostels. At its peak

⁶¹ Canadian Multiculturalism Act, <http://laws-lois.justice.gc.ca/eng/acts/C-187/page-1.htm#doc./Cont> (accessed March 20, 2012).

⁶² Ibid.

⁶³ James, *Seeing Ourselves*, 131.

⁶⁴ Ibid.

⁶⁵ See Isaac Kawuki Mukasa, *Belonging: Constructing a Canadian Theology of Inclusion* (Toronto, ON: Kamu Kamu Publishing, 2005), 77–78.

involvement in the late 1920s, the Church concurrently operated 24 schools situated mostly in northern regions of central and western Canada. Some of these residential schools replaced or supplemented mission day schools, others were established in new areas replacing earlier boarding schools, and many were built by the government to be run by the Anglican Church. Canada's other major Christian churches had similar roles in educating aboriginal peoples.⁶⁶

Thus, while the creation of the multiculturalism policy and legislation in Canada can be seen as governmental attempts to accommodate the ethnically and culturally diverse population that was already living in Canada, Rattasani's point is to be considered: "the issue of multiculturalism was *racialized* from its inception."⁶⁷ Rattasani argued that "multiculturalism had its origins in responding to populations that had previously resided in Europe's colonies and which had by and large been regarded as innately inferior races."⁶⁸

As I struggle with the pastoral challenges that are present in this diverse congregation, I constantly wrestle with the dilemma of being a migrant and a parish priest to immigrants, some of whom arrived in Canada after me. However, I was often assured by the bishop's opening words at the June 2, 2002 induction (welcome) ceremony, a service that was held to celebrate our new ministry together: "This ministry continues the good work done through the years in this community, and is part of the work and witness of the whole Church."⁶⁹

This statement reinforces the fact that I am another member of the ordained Anglican family serving among a family that started many years ago and that I have succeeded several priests who

⁶⁶ Anglican Church of Canada: Mission and Justice Relationships, <http://www.anglican.ca/relationships/trc/schools> (accessed March 19, 2012).

⁶⁷ Ali Rattasani, *Multiculturalism: A Very Short Introduction* (New York: Oxford University Press, 2011), 9.

⁶⁸ *Ibid.*

⁶⁹ Diocese of Toronto – Anglican Church of Canada: Liturgical Standards and Resources: Celebration of New Ministry 2010, <http://www.toronto.anglican.ca> (accessed June 17, 2012)

had done “good work.” To illustrate that commitment to the ministry, the congregation heard me speak these words:

I, Sonia, commit myself to you, the people of Christ Church, as your priest and pastor, bringing my strengths and weaknesses, my hopes and concerns, my gifts and talents bestowed on me by God's grace, and will endeavour, with the help of God, to share with you in the ministry of this parish, in the name of Christ, with the empowering of the Holy Spirit.

These words were aptly modified and repeated by the congregation. Moreover, within this canonical document we often found opportunities to fashion ministry in the multicultural context to which Jesus Christ had called us—the context of the multiculturalism in the Anglican Church of Canada.

CHAPTER 3

THEOLOGY OF MINISTRY AND REVIEW OF LITERATURE

3.1. Introduction

In this chapter, I outline my theology of ministry and explain how it gives rise to the research interest resulting in the proposal of the *hospitality minister* model. I also discuss the literature that is relevant to the study, and conclude the chapter with a listing of pastoral, theological, and sociological assumptions.

3.2 Theology of Ministry: The Model of *Hospitality Minister*

My experience as an insider/outsider in the church contributes to my focus on hospitality as a spiritual practice *par excellence* that undergirds every aspect of the church's life. Letty Russell, Christine Pohl, and others help me in capturing a model that I have termed the *hospitality minister* model. Because the linchpin of the model is hospitality, it locates me in the pastoral context as I use a theological lens to examine this important part of ministry. The model permits me to loudly declare that all members of the church are invited by Jesus Christ to share their God-given gifts within the church community and beyond.

I rely on Letty Russell's research on hospitality that she began in *Church in the Round: Feminist Interpretation of the Church*⁷⁰ and further developed in *Just Hospitality: God's Welcome in a World of Difference*.⁷¹ In the former, she begins a feminist ecclesiology based on

⁷⁰ Letty Russell, *Church in the Round: Feminist Interpretation of the Church* (Louisville, KY: Westminster/John Knox Press, 1993).

⁷¹ Letty Russell, *Just Hospitality: God's Welcome in a World of Difference*, ed. J. Shannon Clarkson and Kate M. Ott, (Louisville, KY.: Westminster John Knox Press, 2010).

the practice of a *round-table solidarity*, and in *Just Hospitality*, she further develops this idea and introduces the concept of just hospitality, a concept that I believe is crucial in a multicultural setting. In *Church in the Round*, she quotes Henry Nouwen, who supports the idea of hospitality as important when, in his second of three movements of the spiritual life, he states that “in the context of hospitality guest and host can reveal their most precious gifts and bring new life to each other.”⁷² Similarly, she acknowledges the work of Christine Pohl, who, in her book *Making Room*, reminds readers that “Hospitality is a lens through which we can read and understand much of the gospel, and a practice by which we can welcome Jesus Himself.”⁷³ But, Pohl emphasizes, “This is hard work.”⁷⁴

The model of *the hospitality minister* also fits well for me on a personal level as one who was formally trained as a social worker. During my theological education at Codrington College, I was an undergraduate in the Bachelor of Arts program and thus was excluded from the ministerial formation classes of the seminarians (called ordinands in the Caribbean). Furthermore, as a person trained and qualified as a social worker, the concept of *hospitality* that conjures up accepting the gifts of others and combining them with mine gives me an opportunity to recognize the kernel of the baptismal covenant—the Holy Spirit has equipped all for shared ministry.

Russell defines hospitality in *Just Hospitality* as “the practice of God’s welcome by reaching across difference to participate in God’s actions bringing justice and healing in our

⁷² Henri Nouwen, *Reaching Out: The Three Movements of the Spiritual Life* (New York, NY: Doubleday, 1985), 47.

⁷³ Christine Pohl, *Making Room: Recovering Hospitality as a Christian Tradition* (Grand Rapids, MI: W.H. Eerdmans, 1999), 88.

⁷⁴ *Ibid.*

world of crisis and fear of the ones we call *other*.”⁷⁵ This definition allows the concept to touch another crucial area in my life—being inside and outside the church. When I told authorities in the Anglican Church in the Caribbean that I was called to be a priest, it took twelve years before they responded affirmatively. During this period, when women were not ordained in the Anglican Church, I remained in the church, and this often made me feel “both inside and outside” the Church, a concept described by Russell as *hybridity*—a condition where one is “both outside and within institutional power structures.”⁷⁶

This is why as a migrant in Canada the concept of *visible minority* was so troubling to me. The Federal Government of Canada uses the concept *visible minority* to classify me based on my race, ethnicity, and culture, which conjures up experiences of being “both outside and within institutional power structures.”⁷⁷ The racialized designation, *visible minority*, as applied to a large percentage of Anglicans who, like me, migrated to Toronto, caused me to reflect and to create a model that in the context of the Anglican Church of Canada would recognize migrants as they integrate into the church and the society.⁷⁸

With Russell’s understanding of church as a place where God welcomes everyone, differences are celebrated as each shares her or his gifts, and being *other* is not seen or experienced in negative ways. Given, therefore, that my spiritual journey includes migration and pastoral ministry while I remain in the Anglican tradition in the multicultural setting of Toronto, I am particularly sensitive to those who struggle with their faith as migrants in a “foreign land”

⁷⁵ Russell, *Just Hospitality*, 101.

⁷⁶ *Ibid.*, 13.

⁷⁷ *Ibid.*

⁷⁸ See Kawuki Mukasa, *Belonging*, 26–29.

and who have questions about their race, ethnicity, and culture while in a worshipping community. The journey that I believe the congregants and I are on together is part of a bigger quest to explore the meanings and experiences of worshipping practices in a multicultural milieu. Indeed, the hospitality minister model is grounded on a biblical text that allows me to closely examine my theology of ministry. For that, I look at a woman who, in the Bible, is known only by her ethnicity, meaning that she was not a Jew.

The narrative of the unnamed Samaritan woman, found in the Gospel of John, tells of a non-Jew who meets Jesus while she is at a well. The contours of the story are simple. Jesus was previously rejected in Judea and left for Galilee through Samaria, in obedience to the divine imperative of his mission. Sitting there exhausted at a well, he enters into dialogue with a Samaritan woman who has come to fetch water. In this passage, it is Jesus whose opening words cause the act of hospitality to be considered. According to the Johannine text, a weary Jesus says to her, “Give me a drink,” a statement that precipitates an exchange which emphasizes the Samaritan woman’s knowledge of tradition and shows her to be a logical and competent participant with Jesus in an extensive theological dialogue.

After a profound theological dialogue, she is led to faith in Jesus as her long-expected Messiah. She abandons her water pot, symbol of her daily and society-gendered chores, goes to her town, and invites her people to come and encounter Jesus and to discover him for themselves, as she had done. As a result of her witness, the Samaritans confess Jesus not simply as their expected Jewish Messiah, but as the “Savior of the world.” Although the text does not confirm that Jesus received the drink, it notes that it was Jesus who was in need. It was Jesus who needed hospitality extended to him. Surekha Nelavala⁷⁹ highlights this in her article, aptly

⁷⁹ Surekha Nelavala, “Jesus Asks the Samaritan Woman for a Drink: A Dalit Feminist Reading of John 4,” <http://www.lectio.unibe.ch> (accessed March 23, 2012).

titled, “Jesus Asks the Samaritan Woman for a Drink.” In the story, a woman considered “other,” that is, not authentically Jewish, was in a position to be hospitable and, thus, had an opportunity to encounter Jesus at a deep level of communication. Since it was Jesus who initiated the exchange, this can be seen as a liberating experience for me and those who are often considered as outsiders or *other*.

When I further interpret the story from my location, I am able to appreciate Nelavala’s approach with Jesus as the receiver of hospitality from one considered *other*. According to this gospel, the unnamed woman is only identified by her ethnicity, that is, she is only known by what she is to the Jewish Jesus—a foreigner; and as a woman with an alternative religious tradition, and she is considered as *other* by Jesus’ male disciples. On their return, they find that he has not only accepted water from her but is also engaged in conversation with her, a situation that does not please them.

As a descendant of enslaved Africans, I am aware that it is possible for religious ideology to generate theological understandings that sanction “outsider status,” that is, where one is treated as *other* but in a negative way. My African ancestors were converted to Christianity within a context of captivity and enslavement. The dominant group during this period—Anglo-Saxons, mainly from Britain, some of whom were British clergymen—not only supported the racist ideology that Africans were different, and thus inferior, but sanctioned their enslavement. John Moore reminds us in *A History of Barbados* of the collusion between the Church of England and the enslavement of Africans:

The Church of England was especially guilty of the institutional hypocrisy widespread at the time, preaching the gospel to save the souls of all mankind [sic], yet turning a blind eye to condone the planters’ profiteering from the brutality of the slave system so it could secure the needed financial aid to maintain the island's churches and clergy.⁸⁰

⁸⁰ John Moore, *A History of Barbados*, <http://jonpat.tripod.com/history.html> (accessed June 22, 2012).

In the case of Barbados, it was not uncommon for Anglican clergymen to be slave-owners. In this milieu, the Christian religion, culture, and theology functioned to support an ethnocentric view of the world. From this experience I cannot help but learn the necessity of encountering someone who appreciates differences and one who will allow me to use my God-given gifts for the uplifting of the church and society.

The narrative of the Samaritan woman challenges those who see hospitality as coming from those who are in the dominant culture to those who are categorized as visible minority. Her willingness to engage Jesus in conversation places Jesus in the position of receiver and thus challenges any power disparity between Jews and Samaritans. For me, she exemplifies the hospitality minister model, which provides for a participatory approach that can lead to transformation, where both the privileged and those discriminated against are in equal relationship. For us in the Christian church, Jesus' encounter with the Samaritan woman at the well calls us to explore the hospitality minister model.⁸¹

Based on this narrative, one may conclude that the hospitality minister model must also include three essential roles: the hospitality minister as spokesperson, as missionary, and as mediator for her community. The model presents the roles as three interwoven threads that strongly suggest that the hospitality minister must be at home in any culture and not only in religious or Christian environments. The interweaving of the three roles also brings out the theological and social theories that are associated with the study and are highlighted in the proposal of a just multicultural church in the concluding chapter.

⁸¹ The model will be further explored in one of the four areas of further study.

3.3 Engaging the Biblical and Theological with Social Sciences Theories

The engaging of biblical, theological, and social science theories strengthens the hospitality minister model. The hospitality minister model provides me with a tool to exercise pastoral ministry in an Anglican parish in a multicultural context, as was evident from 2002 to 2010, the period of my incumbency. I found myself focusing on the question: how do I facilitate a process of inclusion where each member experiences welcome? The focus of the theoretical engagement, therefore, is to explore some of the work done in the area of cultural diversity in the church and how hospitality as a core concept is closely related to the three worshipping practice—sharing meals, singing during Sunday liturgy, and exercising of leadership.

Given the scarcity of research on multiculturalism in the context of the Anglican Church of Canada, the review employs literature from research conducted mostly in the United States of America. Although there are many theories proposed, this review focuses on thirteen that emerged repeatedly throughout the literature. Of these, six are treated as theological theories: ecclesiology, inclusion, exodus, incarnation, grace, and just hospitality; five as social science theories: immigration, inculturation, culture, ethnicity, and race; and two as biblical themes: *body of Christ* and *people of God*. Although other theorists reflect on similar themes, the following eight researchers play important roles in the conversation: Letty Russell, Eric Law, Carl James, Romney Moseley, George Yancey, Roland Kawano, David Anderson, and Stephen Rhoads. However, Russell's emphasis on hospitality, Law's discussion on inclusion, Moseley's argument about multiculturalism in the Anglican Church of Canada, James' work on ethnicity, race, and multiculturalism, Oduyoye's global perspective on hospitality, and Black's argument on culturally conscious worship allow their research to dominate. Although the literature presents

these themes in a variety of contexts, this review focuses primarily on their application to the parish of Christ Church Scarborough Village and, generally, to the Anglican Church of Canada.

The hypothesis of my study is that the recognition of the ethnic, racial, and cultural diversity in the worshipping practices of an Anglican parish is critical for integration in a worshipping community. The discussion of the theories demonstrates and supports the hypothesis. Since ecclesiology is central to the church, the conversation begins with that area before it moves to involve the biblical themes.

3.4 Ecclesiology

The doctrine of the Church, often called ecclesiology, is a fundamental aspect of the Christian faith. Here, I enter a conversation in which Natalie Watson states that “few feminist theologians have engaged although it is true to say that ecclesiology has come a long way since the fourth century.”⁸² Watson maintains, “Ecclesiology as a theological discipline was born out of a historical need, a situation which made it necessary for the church to define itself.”⁸³ Letty Russell puts Watson’s statement in a more succinct fashion: “Ecclesiology means literally, thinking about the church.”⁸⁴ Gerard Mannion adds to this line of thinking and takes ecclesiology to mean “not simply the *doctrine* of the church, but also the self-understanding of any given ecclesial community and that of the church as a whole, along with study of the same.”⁸⁵ For him, ecclesiology also embraces “the study of the story and ongoing development

⁸² Natalie Watson, *Introducing Feminist Ecclesiology* (New York, NY: Sheffield Academic Press, 2002), 5.

⁸³ *Ibid.*, 4.

⁸⁴ Letty Russell and J. Shannon Clarkson, eds., *Dictionary of Feminist Theologies* (Louisville, KY: Westminster John Knox Press, 1996), 74.

⁸⁵ Gerard Mannion, *Ecclesiology and Postmodernity: Questions for the Church in Our Time* (Collegeville, MN: The Liturgical Press, 2007), xiii [italics in original].

of church, the conversations and disagreements within and without the church, and must also include the *aspirations* of church, in local and universal context alike.”⁸⁶ Therefore, ecclesiology, according to Mannion, is “a sub-discipline of theology, not simply the teaching of a particular community on a specific subject.”⁸⁷ Richard Niebuhr warns us, in the context of culture, however, “that it [the church] is never a function of culture nor ever only a super-cultural community; that the problem of its ministers is always how to change and yet to change culturally so as to be true to the church’s purpose in new situations.”⁸⁸

In other words, as Roger Haight points out, “Just as Christology is the theology of Jesus of Nazareth, so, too, ecclesiology is the theology of the Christian community in history.”⁸⁹ He affirms that “just as the category of symbol is descriptive of how Jesus is mediator of God, so too is the church often described as the community that continues to represent Jesus Christ in history.”⁹⁰ Haight concludes that such a connection results in “making it as a community a kind of primal social sacrament.”⁹¹ If one accepts that ecclesiology is significant because it represents what we “think about the church” and at the same time “represents Jesus Christ in history,” one could conclude that the new situation of an increasing demographic shift in the church’s community should be of paramount concern to the Anglican parish of Christ Church Scarborough Village and that it raises an important question: How can the church represent Jesus

⁸⁶ Gerard Mannion, *Ecclesiology and Postmodernity: Questions for the Church in Our Time* (Collegeville, MN: The Liturgical Press, 2007), xiii [italics in original].

⁸⁷ Ibid.

⁸⁸ H. Richard Niebuhr, *The Purpose of the Church: Reflections on the Aims of Theological Education* (New York, NY: Harper & Brother, 1956), 57.

⁸⁹ Roger Haight, *Christian Community in History: Historical Ecclesiology* (New York, NY: Continuum, 2004), 1:ix.

⁹⁰ Ibid.

⁹¹ Ibid.

Christ? A few biblical writers have reflected on this question and use two biblical themes that respond to the question.

3.5 The Church as the *People of God* and *Body of Christ*

3.5 (a) Church as *People of God*

Anglican lay theologian Fredrica Harris Thompsett, in *We Are Theologians*, reminds us that “the church in the biblical record is fully named *laos tou theou*, the *people of God*” [her italics].⁹² Although it is recorded several times by New Testament writers, however, Richard McBrien reminds us that the image of *people of God* is “derived from the Hebrew Scripture, or Old Testament.”⁹³ For example, in 1 Peter 2:9, Peter’s usage for the church resonates with the covenant-making assembly at Mount Sinai in Deuteronomy 9:10, 10:4. In addition, God’s choosing of Israel to be a special people flowed from God’s call to Abraham to migrate, with the promise that all his descendants would be blessed (Gen.12:1–3).

In the biblical material, the Israelite people understand themselves as the people of God because of their conviction that God [Yahweh] calls them God’s people (Ex. 19:5, 23:22; Deut. 7:6; 14:2, 26:18).⁹⁴ We read, for instance, in Exodus 6:7: “I will take you as my own people, and you shall have me as your God.”⁹⁵ McBrien comments that call to “people hood was linked with the covenant: I will look with favor upon you...I will set my dwelling among you, and will not disdain you. Ever present in your midst, I will be your God, and you will be my people (Lev.

⁹² Fredrica Harris Thompsett, *We Are Theologians: Strengthening the People in the Episcopal Church* (Cambridge, MA: Cowley Publications, 1989), 10.

⁹³ Richard McBrien, *The Church: The Evolution of Catholicism* (New York, NY: HarperCollins, 2009), 49.

⁹⁴ *Ibid.*, 50.

26:9–12).”⁹⁶ This concept of church as people of God, therefore, involves an intimate relationship with God and the bond of charity and humanity that knits all God’s people together.

This could suggest that a hierarchal model might hinder this metaphor from being realized. When one looks at the Anglican Church of Canada, it is a church that is episcopally led (that is, by bishops) and synodically governed (that is, elected lay and clergy members together with the bishops). Leonardo Boff expresses concern about this kind of arrangement when he considers the church as people of God. He asserts, “Lay people are not some sort of movement in the church... They are church itself.”⁹⁷ Boff’s radical stance is similar to two Anglican theologians, Kwok Pui-Lan and Frederica Harris Thompsett, who challenge an understanding of the Anglican Church with its strong hierarchal and patriarchal structure. Kwok states:

The structure of the Communion is modeled after the British Commonwealth, with the bishops functioning as governors or heads of state. The hierarchal structure and its symbolic representation diminish the participation of the laity, both at the international and local levels. But the laity are in fact the backbone of the church.⁹⁸

Historian Fredrica Harris Thompsett contends that “in the biblical narrative God’s people are the essence, the formative agents of the church, not objects of religious care.”⁹⁹ As a result, the Anglican Church of Canada’s hierarchal structure might inhibit growth if its emphasis is on maintaining hierarchical relationships. This was strengthened by the Anglican Consultative Council¹⁰⁰ in its report of the 1996 meeting in Panama: “Lay people who are acknowledged as

⁹⁶ Richard McBrien, *The Church: The Evolution of Catholicism* (New York, NY: HarperCollins, 2009), 49. “A similar connection can be found in the writings of the major prophets, i.e., Jer. 32:38–41.”

⁹⁷ *Ibid.*, 37.

⁹⁸ Kwok Pui-Lan, “The Legacy of Cultural Hegemony,” in *Beyond Colonial Anglicanism: The Anglican Communion in the Twenty-First Century*, ed. Ian Douglas and Kwok Pui-Lan (New York: Church Publishing Incorporated, 2001), 62.

⁹⁹ Thompsett, *We Are Theologians*, 7.

leaders of the larger community, whether in business, education, government, or wherever, should be encouraged to take responsibility in Church assemblies and encounters as well.”¹⁰¹

For this reason, the metaphor—people of God—invites the Anglican parish that is willing to be multicultural to recognize cultural diversity as integral and to be reflected at all levels, including its structure. If the church is to be understood as the people of God, the God of the Israelites calls all of God’s people into that “intimate relationship” and with the ordained person as the only person authorized to consecrate the sacrament of Holy Eucharist, for example, it suggests that the hierarchical model could be a challenge to a multicultural church. Yet, another biblical metaphor suggests that the biblical writers found another way to capture an understanding of church.

3.5 (b) Church as *Body of Christ*

In the New Testament, the metaphor *body of Christ* is used by Paul and the gospel writers as they grapple with giving meaning to the people who follow Jesus Christ. According to the writer of the Gospel of Mark, Jesus uses it during the last supper when he refers to his body. The Marcan material records: “While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying ‘Take it; this is my body.’”¹⁰² For most Christians, these words of Jesus serve as a lasting remembrance that each Christian is a significant member of the Christian Church due to Jesus’ death on the cross. When the words of Jesus are repeated by the Anglican priest during the Sacrament of Holy Communion, this brings a close affinity with Jesus’ death

¹⁰⁰ The Anglican Consultative Council is an international group of about seventy-five people which began meeting in 1971 and provides opportunity to include representative clergy and lay people along with bishops in discussions on matters of faith and practice.

¹⁰¹ Anglican Consultative Council, “Being Anglican in the Third Millennium,” quoted in Bays, *Anglican Diversity*, 60.

¹⁰² Mark 14:22. Cf. Matt. 14:19; Matt. 26:26; Luke 22:17; 1 Cor. 11:23.

and resurrection. This understanding makes Christians of every ethnic, racial, or cultural group who worships Jesus Christ experience oneness with him.

In addition, Paul's familiarity with this metaphor comes across when he writes letters to other churches. In his letter to the church in Rome, he writes: "For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another."¹⁰³ Paul again uses this description when he writes to the church at Ephesus: "And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all."¹⁰⁴ For Paul, there seems to be a link with the church's union with Christ and Christ as the last Adam, that is, the head of a new humanity. Paul maintains that when Christ died, those who are *in Christ* died with him. Paul also employs the body figure—*body of Christ*—to describe the interdependence of Christians as members of Christ and of each other. It is in his letter to the church at Corinth that Paul makes a significant connection with this metaphor and the work of the Holy Spirit.

In his first letter to the Corinthians, Paul explains to the church at Corinth the diversity of gifts and maintains that the source of the gifts is the Holy Spirit. Haight discusses the metaphor in this letter and suggests that "the subject of the body is Christ so that the members make up his body."¹⁰⁵ Haight believes that it bears "a hint of egalitarianism [where] different gifts correlate with different functions, [with] some more important than others; but all are members of the same body."¹⁰⁶ It seems, therefore, that when persons are in a diverse congregation such as

¹⁰³ Romans 12:4–5.

¹⁰⁴ Ephesians 1:22–23.

¹⁰⁵ Haight, *Christian Community in History*, 1: 117.

Christ Church Scarborough Village, the experience of the unity that Paul suggests in this metaphor can bring them renewed hope.

Also, the organism image captured by the metaphor body of Christ reminds Anglicans that in the worshipping practices—sharing of meals, singing during Sunday liturgy, and exercising of leadership—all the members of the body of the parish need each other as the hand needs the foot. According to Rademacher, Weber, and McNeill, Jr., “The whole parish is a community of collaborative ministries, just as parts of the human body minister to each other, for example. Thus, when one member of the parish body hurts, the whole body hurts.”¹⁰⁷ However, conclude the authors, “Like any human body; it is vulnerable to all the pathologies of its culture.”¹⁰⁸ It is this conclusion that brings out the reason that a race or ethnic hermeneutic is necessary for this metaphor.

Given that the metaphor of body of Christ for Christ Church Scarborough Village suggests that those who are defined as visible minorities might be classified as *weaker* (*asthenestera*, 1 Cor. 12:22), *less honourable* (*atimotera*), or *less respectable* (*aschemona*, 1 Cor. 12:23), the metaphor might not be appealing to this group that is defined by Canadian law based on their race, ethnicity, and culture. In the Canadian context, therefore, the metaphor can lead to some dissatisfaction for the parishioners of Christ Church Scarborough Village and the metaphor body of Christ might then be a challenge when used to talk about the church.

¹⁰⁶ Ibid., 117–18. Haight affirms that “the egalitarianism does not suggest that any member can do any ministry, for diversity of roles is highlighted. The church is genuinely pluralistic. But the problem was divisiveness, and Paul insists that all charisms are for the common good so that, as members of the whole body of Christ, all individuals have equal standing and importance” (118n12). See also Mercy Amba Oduyoye, *Introducing African Women’s Theology* (Sheffield: Sheffield Academic Press, 2001), 78–89.

¹⁰⁷ Rademacher, Weber, and McNeill, Jr., *Understanding Today’s Catholic Parish*, 38.

¹⁰⁸ Ibid.

Still, Avery Dulles tries to salvage this image when he describes it as “organic, rather than sociological.”¹⁰⁹ Dulles identifies it as “being collectively filled with, animated by, constituted in, and led by the Spirit of Christ.”¹¹⁰ This leads Anglicans (and other Christians) engaged with each other to become aware of their obligations and commitments to develop unity in the midst of diversity. As the members of Christ Church Scarborough Village share different cuisines, sing during worship, and are the leaders in their congregation, the worshipping practices are meant to symbolize their oneness as Christians.

Yet, the emphasis on unity in this metaphor does not prevent theologians from discussing the diversity that is intrinsic in this model. David Rhoads, in *The Challenge of Diversity: The Witness of Paul and the Gospels*, claims that the present diversity in the contemporary Christian Church is not a new phenomenon and that the early Christian movement, as presented by Paul and the gospel writers, portrays a community that was rich with the differences in their understanding, vision, and portrayal of the early Church. Rhoads maintains that “the earliest Christian movements proclaimed the idea that community was not to be based on uniformity but would cut across different social and cultural locations and embrace people very different from each other.”¹¹¹ The challenge for multicultural ministry is to hold in tension both unity and diversity. There is a biblical basis for affirming both. In his letter to the church at Galatia (Galatians 3:28) Paul speaks of there being no Jew or Gentile because we are all one in Christ Jesus. The Pentecost experience and the growth of the early church demonstrate that God speaks to people of different languages and cultures. In addition, the writer of the Book of the

¹⁰⁹ Avery Dulles, *Models of the Church* (New York: Image Books, 1978), 54. For more on the Church as the Body of Christ, see also Watson, *Introducing Feminist Ecclesiology*, 42–44.

¹¹⁰ Ibid.

¹¹¹ David Rhoads, *The Challenge of Diversity: The Witness of Paul and the Gospels* (Minneapolis, MN: Fortress Press, 1996), 2.

Revelation to John has a vision in which members of all nations, tribes, peoples, and languages stand before the Lamb of God—a vision of both unity and diversity.

Moreover, Christ Church Scarborough Village members might need to explore further a language about the church that can illuminate the diversity in unity concept. Letty Russell's two works *Church in the Round* and *Just Hospitality* focus on an important notion that is helpful to the study. That notion is *just hospitality*.

3.6 The Church as the *Church in the Round*, Difference, and *Just Hospitality*

Prior to her work in *Just Hospitality*, Russell discusses the church as the place where God's hospitality is experienced by all, a "community of Christ brought with a price, where everyone is welcome."¹¹² In *Church in the Round*, Russell observes that ideas of the Christian church are changing and envisions its future as partnership and sharing for all members around a common table of hospitality.

In *Church in the Round*, Russell develops a feminist ecclesiology based on her experiences of a healing and liberation ministry in East Harlem in New York. She uses the metaphor of a kitchen table to capture the essence of church. This interpretation of the church has roots in what Russell calls "the sweaty tasks of daily living."¹¹³ Russell believes that "a metaphor is needed to speak about a vision of Christian community of faith and struggle that practices God's hospitality."¹¹⁴ It is this understanding of the church that makes sense when I consider how some members of the multicultural parish of Christ Church Scarborough Village face the challenges of exclusion in the worshipping practices.

¹¹² Russell, *Church in the Round*, 14.

¹¹³ Ibid.

¹¹⁴ Ibid., 12.

In the book *Just Hospitality*¹¹⁵, where the ideas are further developed, Russell posits that hospitality plays a major part in understanding the church. She proposes that hospitality be used as an alternative to a hermeneutic of the *other* and explicates this by the use of another key term, *difference*. She maintains that as “a community welcomes people of other races and cultures, the community encourages interaction among all the members, and that unity without conformity...makes hospitality and diversity possible.”¹¹⁶ The editors, in the posthumous work, point out that Russell defines hospitality as “the practice of God's welcome, embodied in our actions as we reach across difference to participate with God in bringing justice and healing to our world in crisis.”¹¹⁷

The theological content of Russell's two books focuses largely on providing a biblical and theological basis for hospitality for all Christian churches rather than on engaging in theology for the multicultural church. However, Russell, as a Presbyterian minister in the United States of America who also worked in the international ecumenical community, also sheds light on the multicultural or culturally diverse parish of Christ Church Scarborough Village. Russell maintains:

The round table, like the other tables that furnish the church in the round, helps to remind us that the church that gathers at the Eucharistic table as an expression of its commitment to Jesus Christ is also called to welcome all those whom Christ has welcomed.¹¹⁸

Russell strengthens this understanding of welcome in her research on hospitality in *Just Hospitality*. In this book, she demonstrates that the spiritual practice of hospitality is critical to the church. Russell points out, “My experience as an outsider within has clearly led me to

¹¹⁵ Russell, *Just Hospitality*, 14.

¹¹⁶ Russell, *Church in the Round*, 174.

¹¹⁷ *Ibid.*, 2.

¹¹⁸ *Ibid.*, 17.

question the rigid clergy line that divides our church communities and increases hierarchy and competition in our denomination. At the same time, it has led me to focus on a theology of hospitality that emphasizes the calling of the church as a witness to God's intention to mend the creation by bringing about a world of justice, peace, and integrity of the natural world.”¹¹⁹

Russell's metaphor of the church provides opportunities for action and reflection that result in a renewed vision of the church.

Both Christine Pohl and Amba Mercy Oduyoye support the importance Russell places on hospitality. Pohl considers the practice of Christian hospitality as more than just a gathering of like-minded people for a nice meal and convivial conversation but instead a lost Christian virtue that when truly practised is countercultural and re-formatonal. Pohl's work in *Making Room: Recovering Hospitality as a Christian Tradition* is rich in historical and biblical detail and she convinces readers that in recovering this lost Christian practice, they would not only encounter the holiness and mystery of God, but entertain angels as well. In her research, she emphasizes:

More than anywhere else, when we gather as church our practice of hospitality should reflect God's gracious welcome. God is host, and we are all guests of God's grace. However, in individual churches, we also have opportunities to act as hosts who welcome others, making a place for strangers and sojourners.¹²⁰

Thus, she shares with Russell that “the church is a community of Christ, bought with a price, where everyone is welcome.”¹²¹ And why is it a community of Christ? Russell makes it very clear:

It is a community of Christ because Christ's presence, through the power of the Spirit, constitutes people as a community gathered in Christ's name (Matt. 18:20; 1 Cor.12:4–6). Everyone is welcome here because they gather around the Table of God's hospitality.¹²²

¹¹⁹ Russell, *Just Hospitality*, 4.

¹²⁰ Pohl, *Making Room*, 157

¹²¹ Russell, *Church in the Round*, 14.

What might this thinking about the church mean for Russell? This might mean that the church is “to reach out to the margins and search for liberation from all forms of dehumanization, be it sexual, racial or any other form of exploitation.”¹²³ It might also mean that Russell recognizes the importance of cultural diversity when she discusses hospitality and admits that although “diversity has to do with difference [that difference] represents a description of the differences of race, culture, gender, sexual orientation, age, abilities, economic and political status . . . much more that are part of the world in which we live.”¹²⁴

Ghanaian theologian Mercy Amba Oduyoye brings an African yet global perspective to her understanding of hospitality and examines a question posed by another African woman: “What is hospitality in the midst of Africa’s horrors?” Oduyoye asserts that “in their theology, African women have placed much emphasis on the subject of hospitality since they see it as a mark of divinity and therefore, something to which human beings should aspire.”¹²⁵ Oduyoye stresses the practical side of hospitality and presents “four concepts that make the meaning of hospitality: welcoming/receiving, reception; charity/almsgiving; boarding and lodging/hostel, hospital; and protecting/sanctuary.”¹²⁶

Oduyoye expresses caution about the concept even though it has “religious roots and . . . is a moral debt,”¹²⁷ and shows her concern about the erosion of hospitality in African countries.

¹²² Russell, *Just Hospitality*, 16.

¹²³ Veli-Matti Kärkkäinen, *Introduction to Ecclesiology: Ecumenical, Historical and Global Perspectives* (Downers Grove, IL: InterVarsity Press, 2002), 187.

¹²⁴ Russell, *Church in the Round*, 158.

¹²⁵ Oduyoye, *Introducing African Women’s Theology*, 73.

¹²⁶ *Ibid.*, 93.

¹²⁷ *Ibid.*

She views it as “being weaken[ed] as the traditional mechanisms that supported are going,”¹²⁸ and identifies one such mechanism as the extended family which is “gradually being replaced by the nuclear family and the social phenomenon of individualism.”¹²⁹ She concludes that “the modern economic development and its globalization have no room for African hospitality. The Western model of industrialization, which altered European community ethos, is eroding that of the whole world—including Africa.”¹³⁰

Russell seems to understand this global perspective and thus uses the word “just” when she discusses hospitality. She explains this concept of just hospitality as going beyond the surface and maintains that “It includes providing food, clothing, and shelter to the homeless and welcoming the strangers in our sanctuaries but it also includes actions of genuine solidarity with those who are different from us. It goes beyond caring for the other to enabling them to care for themselves and others.”¹³¹ For her, just hospitality includes an understanding of justice.

The global perspective places the discussion of hospitality in a wider framework as Oduyoye’s argument raises an African perspective that recognizes the different national backgrounds and the international flavour of the culturally diverse congregation of Christ Church Scarborough Village. Oduyoye’s perspectives allow the concept of hospitality to go beyond individual acts and to not be limited to race or ethnic group. In a worship community where members representing different ethnic, racial, and cultural groups congregate from across the globe; there might be a need for clergy and congregation to understand the need for inclusion and to be opened to its broader implications as each experiences inclusion and a sense of belonging.

¹²⁸ Oduyoye, *Introducing African Women’s Theology*, 97.

¹²⁹ Ibid.

¹³⁰ Ibid., 197.

¹³¹ Russell, *Just Hospitality*, 106.

In this respect, Eric Law furthers the conversation in *Inclusion: Making Room for Grace*. In his research as an Episcopal priest working in multicultural parishes in the United States of America, Law raises the notion of inclusion. He posits that hospitality deals with the concept of grace in the context of the multicultural church. Yet, even as Law outlines grace as being significant for an inclusive church, David Anderson argues that even the concept of grace needs to be extended.

3.7 Inclusion, Grace, and *Gracism*

Eric Law contends that issues of inclusion can make room for grace. In *Inclusion: Making Room for Grace*, he focuses on the process of inclusion from a community perspective and by so doing addresses the book to insiders such as those who have leadership roles, power, and influence in the community. Law's emphasis on community in *Inclusion* builds upon his earlier two books, *The Wolf Shall Dwell with the Lamb* and *The Bush Was Burning but not Consumed*, where he lays out a way to understand challenges that any group of believers face when seeking to include those whom they consider outsiders.

Law's definition (p.14 above) helps him to treat inclusion as a process, and although he acknowledges that it is not unique to the Christian community, he contends that "our Christian faith as manifested through Christ provides us with the language to describe this process and the imperative to make it a discipline we practice as we encounter people who are different."¹³² He argues that the practice of exclusion prevents the Christian community from functioning effectively and employs the concept of the "grace margin." In his discussion of the grace margin, he employs two key terms: "boundary challenge" and "boundary function." Law identifies

¹³² Law, *Inclusion*, 42–43.

boundaries as operating either exclusively or inclusively but maintains that the challenge to faith communities come in making room for anyone perceived as an outsider. From this perspective, Law argues for the importance of a Christian challenge in situations where the concept of grace is important. He adopted the concept "grace margin" and refers to it as the buffer zone between their own fear and their need for safety.

In this explanation of the grace margin, Law's philosophy seems close to David Anderson's use of *gracism*. Both introduce grace as important for the multicultural church. However, Anderson coins the word *gracism* when he merges grace with race. Anderson defines racism as "speaking, acting, or thinking negatively about someone else solely based on that person's color or culture"¹³³ and grace as "the unmerited favor of God on human kind."¹³⁴ However, he introduces the term *gracism* to encourage a focus "on race for the purpose of positive ministry and service"¹³⁵ and defines it as "the positive extension of favor to another human being based on color, class or culture."¹³⁶ Anderson further explicates this innovative concept when he argues for the difference between *favor* and *favoritism* in his book, *Gracism: The Art of Inclusion*. He explains that "favor is the art of inclusion [while] favoritism is the exercise of exclusion" and concedes that "Christianity is an inclusive faith that bids all to come."¹³⁷

¹³³ David Anderson, *Gracism: The Art of Inclusion* (Downers Grove, IL: InterVarsity Press Books, 2007), 21.

¹³⁴ Ibid.

¹³⁵ Ibid., 16.

¹³⁶ Ibid.

¹³⁷ Ibid., 24.

Because of the increasing demographic shift in Toronto, this makes good demographic sense; at the same time, according to Anderson, it also makes biblical sense. He uses texts from Paul's First Letter to the Corinthians (1 Corinthians 12) and outlines seven steps that Christians can take toward embracing *gracism*, steps that range from lifting people up in prayer to celebrating with people from other ethnic groups.

The above ideas about grace by Law and Anderson seem to have been exemplified in the New Testament when, after the death of Jesus, the early apostles such as Peter and Paul were convinced, although not at the same time, that mission to non-Jews was central to the mission of Jesus. After receiving a vision, Peter was convinced that Gentiles, or diverse cultures, were not to be seen as outsiders or *unclean*. Amid many controversies, the Christian teachings then spread beyond the Jewish world in the Roman Empire where people of different cultures embraced its beliefs and practices. Within this theological shift the Christian Church continues to grapple with the interrelationship among grace, racism, and cultural diversity.

Yet, while Anderson's use of *gracism* can be helpful to newcomers to culturally diverse parishes that have a long tradition of Anglicanism, his implicit assumption that his readers are willing to speak about race is a cause for concern. In addition, in *Gracism*, he assumes that his readers know what a multicultural church is or are familiar with the book *Multicultural Ministry: Connecting Creatively to a Diverse World Handbook*¹³⁸ that he co-edited. In the book, along with lay leaders in his worshipping community where he serves, Anderson advocates practical steps that are taken to build a multicultural church.

In *Gracism: The Art of Inclusion*, Anderson appeals to a variety of Bible texts, particularly from Paul's First Letter to the Corinthians, and his analysis is often very insightful.

¹³⁸ David Anderson and Margarita Cabellon, eds., *Multicultural Ministry: Connecting Creatively to a Diverse World Handbook* (Downers Grove, IL: InterVarsity Press Books, 2010).

In 1 Corinthians Paul uses the metaphor of the body to speak of both unity and diversity, and reminds his readers that the various members of the body need to be genuinely different and yet need to work together in unity. Yet, there appears to be little attempt on Anderson's part to critically analyze his conclusions or his hermeneutics.

While Anderson and Law write from an American context, Anglican priest the Rev'd Dr. Isaac Kawuki Mukasa uses a Canadian context when he discusses racism and makes a connection with inclusion in his book *Belonging: Constructing a Canadian Theology of Inclusion*. For Kawuki Mukasa, racism is "a social problem characterized by the exclusion of certain groups of people from the normative centre of society and the privilege of belonging."¹³⁹ He devotes a considerable part of his discussion to the analysis of racism as it is captured in the Anti-Racism policy of the United Church of Canada and recognizes the multifaceted nature of racism that is experienced both at the individual and institutional levels. This Canadian context, although not Anglican, places the issue of inclusion in the centre of the discourse. In developing his work in the second-largest denomination in Canada, Kawuki Mukasa manages to expose gaps that might prevent the Christian denomination from realizing transformative change in a society which might be considered inherently racist.

The brief critical examination of these three works overlap with ideas from the social sciences on race, ethnicity, and culture. To them, I now turn.

¹³⁹ Kawuki Mukasa, *Belonging*, 3.

3.8 Race, Ethnicity, and Culture

In the study *Seeing Ourselves: Exploring Race, Ethnicity and Culture*, Carl James discusses the three concepts that Anderson overlooks. James writes within a Canadian context, and thus his research is especially helpful to the congregation in Toronto. For example, James uses the Canadian Multiculturalism Act, Canadian demographics, and Canadian students. His use of narratives by the students and his own reflection as teacher-researcher capture the theories and analysis of the complex themes, ideas, and concepts, including the three that concern this discourse. First, he reminds us that it is important to differentiate between race and ethnicity. He claims that they are socially constructed and insists that

like race, ethnicity is a social construct based on historical, social, religious, geographical and political elements. As such, it is subject to the ambiguities, inconsistencies, and contradictions found in societies, with meanings that change over time and in relation to context.¹⁴⁰

Yet, the discussion on race, ethnicity, and culture cannot be confined to the social sciences. In the introductory chapter to their edited volume *Christianity and Ethnicity in Canada*, Bramadat and Seljak reflect not only on the important role ethnicity has played, and continues to play, in shaping Canadian churches and Canadian Christian identity, but also on the many ways that religion works to influence the social construction of ethnic identity among contemporary Canadians. One wonders, given the difficulties with the use of the word “multicultural” to describe church if this is not where the “ambiguities, inconsistencies, and contradictions” lie for the contemporary discussion of the term used in the church. For example, George Yancey believes that the term “multicultural” is not as important as “multiracial” to describe churches with different races and cultures. He states:

¹⁴⁰ James, *Seeing Ourselves*, 284.

the term multicultural has been used to enunciate dimensions such as gender, age, sexual preference, and regional differences...I believe that it is too vague a term to use for describing the type of churches I explored. Therefore, multicultural is not as accurate as is the term multiracial for describing these churches.¹⁴¹

In his research, Yancey points out seven principles for developing a successful multiracial church that can be instructive to the multicultural church in Toronto. He appeals to theology as his basis for motivating the multiracial church to argue for racial reconciliation, a witness to unity and obedience to God, but admits that his book is primarily practical in nature.

When Yancey appeals to theory, he is often testing sociological hypotheses such as whether monoracial churches in the States grow faster than multiracial churches (his answer is no), and whether there is more conflict in multiracial churches than monoracial churches (only in one area out of eight). Thus, Yancey, while providing helpful and insightful principles that can be used in growing and maintaining multicultural churches in the United States of America and Canada, does not provide a strong link between theological theory and practice, an important link for the multicultural parish in Toronto.

Another American researcher, Kathy Black, also confronts challenges with the word *multicultural* in her book *Culturally-Conscious Worship*. In her contribution to practical suggestions for worship in a multicultural church, Black asserts that

Throughout history, most worship services have been *multicultural* to some degree in that they contain elements from diverse cultures, including roots in Jewish worship...and few, if any, liturgies derive their material from a single culture.¹⁴²

However, Black warns that “claiming that all worship is multicultural in its very nature masks the real differences that congregations are facing when persons of very diverse cultures

¹⁴¹ George Yancey, *One Body, One Spirit: Principles of Successful Multiracial Churches* (Downers Grove, IL: Inter-Varsity Press, 2003), 18.

¹⁴² Kathy Black, *Culturally-Conscious Worship* (St. Louis, MO: Chalice Press, 2000), 2.

worship together...Many congregations are struggling today with what it means to worship in such a diverse context.¹⁴³ A beneficial aspect of Black's thesis is that there must be recognition of the cultures present in worshipping experiences. Her design of worship services that are sensitive to culturally diverse congregations can help parishes like Christ Church Scarborough Village to visualize and implement models and methods that can help during Sunday liturgy and fellowship with the sharing of meals.

Yet, Black's simple definition of what is multicultural, that it is "a term used to identify a person who is comfortable moving in and out of two different cultures"¹⁴⁴ and her quick offering of methods might be too limiting when multiculturalism is perceived as a contested concept. Even in the Canadian context, the term "multicultural church" is difficult to define. In *No Longer Strangers: Ministry in a Multicultural Society*, Anglican cleric Romney Moseley uses the term "cultural diversity" instead of multiculturalism and discusses whether it is a good idea for Canada. He argues that

Although it may be a politically correct idea in a liberal democratic society, promoting cultural diversity is a political process that the Anglican Church can contribute to in a meaningful way by vocally supporting cultural groups attempting to find a role in society.¹⁴⁵

Moseley issues this insight into the complexity of the Anglican Diocese of Toronto describing itself as a multicultural church. Although in his study he seems to be aware that, despite the origins of the Christian movement, the Christian Church encounters challenges that lead to re-examination of its mission and ministry in the particular culture in which it is located,

¹⁴³ Kathy Black, *Culturally-Conscious Worship* (St. Louis, MO: Chalice Press, 2000, 2.

¹⁴⁴ *Ibid.*, 9.

¹⁴⁵ Moseley, *No Longer Strangers*, 34.

Moseley reminds readers that the notion of culture needs to be unravelled and is yet another fundamental concept in the discourse on cultural diversity in the Anglican Church of Canada.

At first glance, the definition of multicultural is not a problem for Stephen Rhodes, who presents a strong theological work on multicultural churches in *Where the Nations Meet: The Church in a Multicultural World* from a conservative point of view. Rhodes asserts that “God’s intention has always been that the church be a multicultural, multinational community – a church of all languages, ethnicities, nationalities and peoples.”¹⁴⁶ In his research as a member of an evangelical denomination in the United States of America, Rhodes deals with the theological aspects of a multicultural church, referencing a wide range of theologians and biblical narratives. However, when it comes to defining race, ethnicity, or culture—three important components in the multicultural church—he, like Black, Law, and Moseley, does not devote sufficient attention. This situation intensifies when it comes to linking theory with practice where Rhodes often simply demonstrates theological conclusions with practical examples rather than engaging theory in critical dialogue with practice. Thus, practice serves to reinforce theory and, even though this is not always made explicit, it is likely that praxis shapes Rhodes’ theological thinking. The challenge remains with Rhodes not achieving a clear critical link between practice of ministry and theological theory.

Yet, Rhodes’ use of the theological aspects of the multicultural church helps me to view the culturally diverse Anglican parish as one where implementation of methods and practices to reflect cultural diversity is crucial. No amount of talking about the importance of the multicultural church assists the parish that is floundering under the weight of cultural diversity in

¹⁴⁶ Stephen Rhodes, *Where the Nations Meet: The Church in a Multicultural World* (Downers Grove, IL: InterVarsity Press, 1998), 20.

its worshipping practices. Practical approaches are therefore needed. In all, Yancey, Rhodes, and Black promote this approach.

Still, the issue of culture when discussing the multicultural congregation needs addressing. Sociologist and educator Carl James contends that culture is not defined strictly by “artifacts, clothing, or food, but by how group members use, interpret, and perceive those artifacts; neither is it a fixed set of customs, languages, or rituals [but] culture is what organizes our everyday lives.”¹⁴⁷ For James, “All things considered, culture is a set of collective practices, experiences, values, and so on that cannot always be expressed in discursive form.”¹⁴⁸ He uses a diagram to assist in this understanding. In the diagram, he creates a tapestry which points out that culture is interrelated with such issues as religions, resources, education, and geography. This comprehensive understanding of culture aligns with the recommendations of the Moseley Report to the Diocese of Toronto.¹⁴⁹ The committee’s concern that the Anglican Church of Canada live up to the mandate of the Moseley Report leads it to treat the term culture extensively in the report:

Popular understanding of culture rarely goes beyond the notions of race or ethnicity, which signify only the outer layers of our complex cultural identity. At the heart of culture is a person’s world-view, from which values and attitudes emerge that dramatically influences how we engage with the world around us.¹⁵⁰

The report makes insightful links with the multicultural setting of the parish of Christ Church Scarborough Village when it continues:

¹⁴⁷ James, *Seeing Ourselves*, 26.

¹⁴⁸ Ibid.

¹⁴⁹ See Appendix N for Summary of Recommendations for Multicultural Mission and Ministry, Diocese of Toronto, July 2002.

¹⁵⁰ Ibid.

A truly multi-cultural society is one that creates space for diverse cultures to find their own expression, and intentionally fosters dialogue as the opportunity of gaining deeper insight into the unique world-view of one another. There is a profound recognition on the part of intentionally multicultural societies of the inherent value of diversity in the formation of vital and creative communities.¹⁵¹

The discussion on culture continues in the writing of theologian Korthright Davis who maintains that there are many cultures and cultural diversity is part of a divine plan. Davis, an Anglican priest and scholar of Caribbean origin, points out that:

By their very nature, cultures spell diversity. Cultural diversity is itself not merely an inescapable fact; it is more particularly an authentic sign of God's creative design. For the Christian, there is no human being that represents the possibility of a divine creative mistake. The life-giving God, who chooses to create in the divine image, is also the life-saving God who chooses to re-create with divine freedom. Cultural diversity then, is a living symbol of God's sovereignty and God's love.¹⁵²

Carl James' understanding of cultural diversity seems then to be aligned with this when he argues that:

All societies are culturally diverse insofar as differences based on language, ethnicity, religion, race, region, etc., exist among its population of people. And since individuals are members of a number of different cultural groups, in terms of class, gender, ethnicity, language, etc., they possess a combination of values, customs, and patterns of thinking derived from the culture of the society in which they live, as well as from the many groups to which they belong.¹⁵³

This understanding of cultural diversity as a *divine plan* and as based on differences can be related to the realities of the parish of Christ Church Scarborough Village. Insofar as this parish is ethnically, racially, and culturally diverse, and members worship God who created them, it provides an opportunity for celebration of differences. Yet, one cannot ignore that *racialization* is part of their reality as they live in the multicultural milieu of Toronto.

¹⁵¹ Summary of Recommendations for Multicultural Mission and Ministry, Diocese of Toronto, July 2002.

¹⁵² Korthright Davis, *A Theological Reconstruction of the Myth of Multiculturalism*. The inaugural Romney Moseley Memorial Lecture at the University of Toronto, Canada, 1999.

¹⁵³ James, *Seeing Ourselves*, 34.

3.9. Racialization and Multiculturalism

For Francis Henry and Carol Tator, racialization is “part of the process by which populations of people are constructed, differentiated, inferiorized and excluded.”¹⁵⁴ According to these authors, this definition provides a conceptual framework out of which “groups not previously defined as *races* have come to be redefined in this way.”¹⁵⁵ The value of the concept confirms the definition offered by James that race and culture are socially constructed entities. Recognizing them as social constructs, one is able to understand how they continue to leak into contemporary discourses and social practice.

The concept of racialization seems also extended to the concept of stranger raised by Russell. Barbara Myrvold records the story of how the Blacks were treated during the early days of Scarborough Village that brings the biblical imperative, *loving the stranger*, closer to the parish’s context. In *The People of Scarborough: A History*, Myrvold shares that “despite evidence of some local insensitivity towards Blacks, Scarborough residents also displayed support and sympathy for the plight of those from the United States.” She recounts the story of John Anderson:

In 1861, the former slave was brought to trial in Toronto for a crime he had committed in the United States eight years before: killing a friend of his Missouri master, who was beating Anderson and trying to escape. The verdict of the judges was for Anderson’s extradition...[however, at a Robbie Burns supper in Scarborough in 1861], the mention of Anderson’s case went like an electric shock to the heart of everyone present...The vice-chairman, John Gibson, then took the floor and in a speech...pleaded the case of his poor dark skinned brother, Anderson.¹⁵⁶

¹⁵⁴ Francis Henry and Carol Tator in Kawuki Mukasa, *Belonging*, 11.

¹⁵⁵ Ibid.

¹⁵⁶ Myrvold, *The People of Scarborough*, 70–71.

The biblical imperative of *loving the stranger* gains strength when Russell points out that “the word for hospitality in the Greek New Testament is *philoxenia*, love of stranger. Its opposite is xenophobia, hatred of the stranger.”¹⁵⁷ The challenge is also found in the parable of the Good Samaritan that was mentioned when I discussed my theology of ministry earlier. It is another example of how the biblical imperative extends the concept of neighbour to include stranger. In this New Testament narrative, Jesus demonstrates to the disciples that the Samaritan is also worthy of God’s love. Thus, the act of loving the stranger, even if she or he is considered a *visible minority* in a society that defines itself as multicultural, is also inextricably linked with Matthew 25:31–46. This biblical passage tells us that Christ promises to be present to us through our actions of solidarity with the stranger. Matthew 25 states, “For I was a stranger and you took me in.” The relationship between the stranger and the person that is offering hospitality is not one of equal power; loving the stranger recognizes the *otherness* in the relationship of hospitality and the biblical imperative reminds us to respond in a manner reflective of Jesus’ own example of welcoming those who were considered as social outcasts.

The debate over the word multiculturalism among the researchers, in the Moseley Report, and in Carl James’ treatment of *culture* provides an impetus for a brief theological examination of culture and multiculturalism. However, this means introducing two other important components.

3.10 Inculturation and Incarnation

The diverse congregation of the parish of Christ Church Scarborough allows for the intertwining of the concepts of inculturation and incarnation to bring out a deeper analysis of the concept of

¹⁵⁷ Russell, *Just Hospitality*, 20.

culture. The doctrine of incarnation places great value on culture and Jesus' role in the lives of human beings. Pedro Arrupe's Letter to the Society of Jesus in 1978 popularizes the term *inculturation* through an analogy on incarnation. Arrupe defines inculturation

[as] the incarnation of Christian life and of the Christian message in a particular context, in such a way that this experience not only finds expression through elements proper to the culture in question, this alone would be no more than a superficial adaptation, but becomes a principle that animates, directs and unifies the culture, transforming and remaking it so as to bring about a new creation.¹⁵⁸

The definition reveals the theological depth of inculturation and its close affinity with the concepts of culture and incarnation. The doctrine of the incarnation highlights Jesus' humanity, and signals God's indwelling solidarity with humankind. According to Dwight Hopkins, Jesus "anchors his intent to be with us within a definitive social location."¹⁵⁹ For the early followers of Jesus, the God who had been present with the people of Israel in their history in various ways, at the climax of their history, came among them in a new way, by living the human life of Jesus.

Indeed, it was therefore not surprising that in the later writings of the New Testament the gospel writers, particularly Matthew, saw in Jesus' birth a fulfillment of the Scriptures. It is in this gospel, some biblical scholars contend, that Jesus' portrayal as the *new Moses* is more pronounced. In this gospel Jesus is given the title *Immanuel*, which means *God with us*, therefore stressing that the early Christians saw Jesus as uniquely identified with God and God uniquely identified with Jesus. As a human being living in a particular culture, Jesus was able to demonstrate how God's grace assisted him in accepting the challenges and embracing the opportunities of being a member of the Jewish culture.

¹⁵⁸ Pedro Arrupe, "Letter to the Whole Society on Inculturation," in *Other Apostolates Today, Selected Letters and Addresses*, Vol.3, ed. Jerome Aixala (St. Louis, MO: Institute of Jesuit Sources, 1978), 173.

¹⁵⁹ Dwight Hopkins, *Down, Up, and Over: Slave Religion and Black Theology* (Minneapolis, MN: Fortress Books, 2000), 194.

The twinning of the theological concept of incarnation with inculturation brings an outlook to the research where being human intertwines with one's culture, which can be a positive experience for the Anglican congregation. In contemporary Toronto, Anglicans living among other Christians and persons of other faith traditions are in the midst of a multicultural milieu where Christianity is just one of the many religious expressions among different cultures. Inculturation and incarnation, therefore, offer challenges and promises to the practice of ministry in the Canadian multicultural parish that is Anglican. Once more, a theological theme, exodus, coupled with a theme from the social sciences, immigration, is used to advance the conversation and illuminate the themes of culture, incarnation, and inculturation.

3.11 Immigration and the Exodus

The immigration narratives of the Israelites highlight important segments of immigration and exodus. As one reads the Judeo-Christian Scripture, one discovers the migration of the Israelites as not simply a sociological fact but a theological event. God reveals a covenant to the Israelites, and this covenant is both a gift and a responsibility. It reflects God's goodness to them but also calls them to respond to newcomers in the same way God had responded to them in their slavery: "You shall also love the stranger, for you were strangers in the land of Egypt" in Deuteronomy 10:19.¹⁶⁰ The Old Testament book of Exodus records the migration (exodus) events and highlights the relationship between God and a migrant community, the Israelites. As the drama unfolds, they experience their relationship with God as unique and consider themselves as a chosen people. Their response to this God initiative makes them believe that the call to migrate began with a divine call to Abraham:

¹⁶⁰ Deuteronomy 10:19.

Now the LORD had said to Abram, “Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed” So Abram went, as the LORD had told him.¹⁶¹

For the Israelites, therefore, their self-identity places the immigration and exodus experiences in their religious imagination. Roland Kawano reminds us that “the scriptural canon of hospitality to the alien derives not simply out of courtesy, but also out of the conditions of historical memory.”¹⁶² Memory was important for the early migrants for in the book of Deuteronomy, probably because of the human tendency toward historical amnesia, Yahweh commands: ““You shall also love the stranger, for you were strangers in the land of Egypt.”¹⁶³ Along with the call of Abraham and Sarah, the Israelites consider the sending of Joseph to Egypt as a means to preserve a godly remnant on earth during the famine in Genesis 45:4–8. Subsequently, the sending of the prophet Moses to deliver them from the inhumanity meted out by Pharaoh was also critical to their survival as a people. Their story speaks of a people who interpret their religious, political, social, and economic situations in light of how they experienced God working in their lives as migrants.

Ransford Palmer writes mainly of Latin American and Caribbean migration to North America. He provides a similar motivation for why some people migrate: “Much of the immigration story is that of labor migration under capitalism, responding to the law of capitalism that dictates that the mobility of capital in the global economy gives rise to the mobility of

¹⁶¹ Genesis 12:1–3.

¹⁶² Roland Kawano, *The Global City: Multicultural Ministry in Urban Canada* (Vancouver, BC: Wood Lake Books, 1992), 44.

¹⁶³ Deuteronomy 10:19.

labor.”¹⁶⁴ Palmer’s explanation is often true for many other migrants. For example, among those Anglicans who recently arrived as refugees and who are members of the parish of Christ Church Scarborough Village, there is the juxtaposition of the *push* and *pull* factors in migration decision-making. The *push factors* are likely to have included poverty, structural unemployment and underemployment, severe shortages of the basic necessities of life, and the political climate. The *pull factors* are likely to have included better employment opportunities, access to health and educational services in the *receiving* economies, and, generally, the promise of a better life.

Besides Palmer, three researchers share an alternative sociological perspective on immigration but in the context of Canada. In *Continuous Journey: A Social History of South Asians in Canada*, Norman Buchignani, Doreen Indra, and Ram Srivastava report on the difference in the attitude held toward South Asians and Blacks (both groups represented in the parish of Christ Church Scarborough Village) in Canada at the turn of the twentieth century.

The kind of person who was a desirable immigrant was a contentious social issue at the turn of the century. The result was a compromising immigration policy that tempered common ethnic and racial biases with practical economic considerations: the ‘right kind’ of British and American were the best; Germans and Scandinavians were ‘all right.’ Eastern Europeans could be tolerated on economic grounds; southern Europeans were discouraged; and Asians and blacks should not come at all.¹⁶⁵

Nevertheless, at the turn of this present century, the increasingly multicultural composition of Toronto and the Anglican Church’s increasing membership of South Asians and Blacks in certain parts of Toronto indicate that Blacks and South Asians are still migrating to Canada. The frequent exposure by print and other news media highlight the nature of this reality

¹⁶⁴ Ransford Palmer, ed., *In Search of a Better Life: Perspectives on Migration from the Caribbean* (New York, NY: Praeger, 1990), xiv.

¹⁶⁵ Norman Buchignani, Doreen Indra, and Ram Srivastava, eds., *Continuous Journey: A Social History of South Asians in Canada* (Toronto, ON: McClelland and Stewart Ltd, 1985), 4.

in other countries such as the United States and in Europe. It is a reality that the Christian church cannot ignore, particularly in the Anglican Diocese of Toronto.

Yet, what might have been missing from the discussion is the notion of “difference.” Letty Russell, in her discussion of the church as welcoming, proposes that hospitality be used as an alternative to a hermeneutic of the “other,” and she explicates this by the use of the term “riotous difference.” She contends that it is God’s creative choice, teaching “that God just does not like uniformity in human life and community or in nature.”¹⁶⁶ She declares that, “It seems that God’s intention is to remove all the bars and create *a world full of riotous difference*.”¹⁶⁷ Russell contends “these differences are *gifts in themselves*. God's gift lets new voices be heard and languages and cultures flourish.”¹⁶⁸ Another religious thinker also sheds light on it using the Hebrew Scriptures.

Chief Rabbi Jonathan Sacks, in *The Dignity of Difference: How to Avoid the Clash of Civilization*,¹⁶⁹ elaborates on the theme of difference and maintains that the Bible, from its early chapters, argues for the importance of difference. He contends that although the Old Testament is a narrative of a particular people, the Bible does not begin with this people. He notes that “it starts by telling a story about humanity as a whole.”¹⁷⁰ He points out that the first eleven books of the Bible are about Adam and Eve, Cain and Abel, archetypes of humanity as a whole.

¹⁶⁶ Russell, *Just Hospitality*, 53.

¹⁶⁷ *Ibid.*, 53–54 [italics in original].

¹⁶⁸ Russell, *Just Hospitality*, 55-56.

¹⁶⁹ Jonathan Sacks, *The Dignity of Difference: How to Avoid the Clash of Civilization* (New York, NY: Continuum, 2002), 51.

¹⁷⁰ *Ibid.*

According to Sacks,

This is not only an etiological myth, a tale of origins. It is quite clearly intended to be more than that. The Bible is doing here what it does elsewhere, namely conveying a set of truths through narrative...They begin with universal humanity and only then proceed to the particular: one man, Abraham, one woman, Sarah, and one people, their descendents. By reversing the normal order, and charting, instead, a journey from the universal to the particular, the Bible represents the great anti-Platonic narrative in Western civilization.¹⁷¹

Sacks' view is important in light of the biblical basis for understanding the multicultural composition of the members of Christ Church Scarborough Village. In the context of the multicultural parish, the concept of difference is an important piece in the discourse and Russell's "riotous difference" makes a strong case for difference in the church to be celebrated. Thus, the examples of literature on multicultural churches suggest that many uses of the term "multicultural church" have not been settled; it is by accepting differences that integration can be realized. The theories specified here will assist me with the analyses and findings of the research. Table 3 provides an overview of the discussion so far and that has been used as a basis for considering the appropriateness of the theoretical framework for chapter 3.

¹⁷¹ Jonathan Sacks, *The Dignity of Difference: How to Avoid the Clash of Civilization* (New York, NY: Continuum, 2002), 51.

Table 3: Overview of discussion

Biblical Themes	Church as multicultural	Church as multiracial	Church as inclusive community (grace and race combined)	Church as <i>God's welcome; just hospitality</i> - justice with challenges on differences	Social sciences themes: race, ethnicity, culture, migration
Ecclesiology, <i>body of Christ; people of God;</i>	Moseley; Law; Rhoads; Black, Anderson; Kawano	Yancey	Law; Anderson; Rhoades; Mukasa	Russell, Sacks, Pohl, Oduyoye	James; Palmer; Buchignani, Indra and Srivastiva
exodus, twinning of culture and incarnation; inculturation	USA and Canadian contexts	USA context	USA and Canadian contexts	USA and African contexts	Canadian, USA, Caribbean contexts

3.12 Assumptions Operative in the Study

As David Stewart and Algis Mickunas illustrate, “every rational activity begins with assumptions; assumptions about the nature of its activity, the object being investigated and the method appropriate to conduct such an inquiry.”¹⁷² Three kinds of assumptions are operative in this study: theological, pastoral, and sociological.

¹⁷² David Stewart and Mickunas Algis, eds., *Exploring Phenomenology* (Chicago, IL: American Library Association, 1974), 57.

3.12 (a) Theological Assumptions

- In creating humankind in God's own image and calling it good, God affirmed that in God's eyes, all ethnicities and races are good.
- In creating differences, God did not want all of humanity to be the same; thus, the Tower of Babel story recorded in Genesis 11 needs to be re-interpreted in a more positive direction, seeing linguistic and other diversity as blessing rather than curse or punishment.
- The incarnation of Jesus Christ brings humanity into a profound relationship with God.
- All theologies are contextual; that is, consideration of the place, whether a university, church, a Christian context, other faith-based or community-based bodies, or continents such as Africa, Europe, or Asia, will reflect an understanding of the political and social contexts.
- The Church is God's agent for social and spiritual transformation, and women and men are called to participate.

3.12 (b) Pastoral Assumptions

- In their continued search for creating a multicultural and race policy, the Diocese of Toronto recognizes the important role that ethnic, racial, and cultural diversity play in the worshipping experiences of its members.
- Some of the parishioners of Christ Church Scarborough Village, particularly those who participated in the study, wanted to experience worshipping practices that are inclusive and that make all feel welcomed and appreciated.

- By calling me, an immigrant who is a Black female, to be the incumbent, the congregation indicated that they might be open to a process that involved embracing and celebrating racial, ethnic, and cultural diversity.
- Clergy and laity minister to each other. The relationship between clergy and laity is reciprocal; they rely on each other as persons whom God calls into a relationship of mutuality.
- Pastoral care includes members and non-members of the Christian Church.

3:12 (c) Sociological Assumptions

- Race and ethnicity are socially constructed and their constructions have reinforced unequal relations of power.
- If race and ethnicity are products of human construction, and we human beings make our own knowledge, then it is possible to re-make that knowledge. If change is to happen, therefore, it has to include, if not begin with, the deconstruction and reconstruction of power.
- Power and relationships between persons of different ethnic and racial background would be a site for tension over issues such as identity and belonging.
- The Church is an institution that has been shaped by social, cultural, economic, ethnic, racial, and gender-based forces which have been reified or crystallized over time into social structures assumed natural or real.
- The research is only a partial story of an Anglican parish in the Diocese of Toronto. The reality of the parish must be viewed as a series of endless stories and ongoing texts that sustains the life of the congregation.

- The experiences of the participants can be considered as a source and basis of knowledge that can be helpful to the diocese and the national church.

These are the assumptions that will be operative as I conduct my action in ministry and analyze the data.

CHAPTER 4

ACTION IN MINISTRY

4.1. Introduction

The previous chapter outlined the theory that guides the study. This chapter explains the goals of the action in ministry and explains the methodology used to elicit the data necessary to address the research question.

The first congregants of the parish of Christ Church Scarborough Village were mainly from England, Ireland, Wales, and Scotland boasting a strong history of Anglicanism. This would imply that they were culturally homogeneous, although technically they were heterogeneous ethnically. However, when the demographic shift that occurred in Toronto resulted in a wider cross section of congregants from other former British colonies, the difference in the ethnic and racial composition of the membership had implications for the worshipping practices.

As the parish priest assigned in 2002 and who migrated to Canada around the same time as some congregants from India and central Africa, I had the opportunity to explore the research question: *how does an Anglican parish that is ethnically and racially diverse and which has a long tradition of Anglicanism integrate into a worshipping community?* In an effort to address that question, I needed to explore the phenomenon of migration and worshipping practices in the Anglican Church. I sensed the need to immerse myself in the study and in the church culture so that I could build relationships with the participants (and other congregants) to understand them better as they identified the issues they face, thus gaining an appreciation for the *emic* viewpoint. However, as participant-observer, I was also able to use an *etic* viewpoint. According to

Creswell, “these terms refer to the type of information being reported and written into an ethnography, whether the researcher reports the views of the informants (emic) or his or her own personal views (etic) (Fetterman, 1989).¹⁷³

Choosing to do that through action in ministry, I designed a research strategy with the following goals: (1) to explore how the change in racial and ethnic composition affected the worshipping practices of the multicultural parish of Christ Church Scarborough Village; (2) to discover the lived experiences of the parishioners in Christ Church Scarborough Village; (3) to use the data to inform a practical response to the research question.

4.2 Methodology

The above goals seemed to be best served by qualitative research supplemented by some quantitative methods. This decision was informed by proponents of qualitative methodology such as John Creswell, who offers the following definition:

Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyzes words, reports detailed views of informants, and conducts the study in a natural setting.¹⁷⁴

Creswell’s reference to a “complex, holistic picture” was relevant in light of my research goals which included my attempt to understand a complex narrative. The phenomenology approach, one of Creswell’s five approaches, is decidedly best suited for the study. According to Creswell, the focus of the *phenomenology approach* is “understanding the essence of experience about a phenomenon.”¹⁷⁵

¹⁷³ John Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Traditions* (Thousand Oaks, CA: Sage Publications, 2007), 246.

¹⁷⁴ Ibid. 249.

The choice of methodology is further informed by a similar insight Manuel Velasquez offers: “Phenomenology is the philosophical school that contends that being is the underlying reality that appears to our consciousness, which itself is being.”¹⁷⁶ He cites Maurice Merleau-Ponty to strengthen his point: “The aim of phenomenology is described as the study of experiences with a view to bring out their ‘essences,’ their underlying reason.”¹⁷⁷

I also rely on the *hermeneutic-phenomenological* model, based on the philosophy of Hans-Georg Gadamer, proposed by Susan Laverty.¹⁷⁸ She suggests that the researcher can be immersed in the history and language of the phenomena being studied in order to interpret and make new horizons and understandings possible. As an immigrant, I am experiencing such an immersion, so like Amba Oduyoye, I could say that “I generally include myself in what I accept as efforts at offering liberating perspective. I am therefore writing as a participant observer in this ongoing creative process.”¹⁷⁹ Even though the narrative “is mostly in the third person...the first observation is that men and women in my parish tell their own stories as well as study the experiences of other women [and men] including those outside their own continent.”¹⁸⁰

Thus, the phenomenological approach appears best suited for the purpose of this study. This phenomenological investigation employs a *social constructivist* approach as the philosophical underpinning. This allows me to spend time in self-reflection and introspection. In the social constructivist world view,

John Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Traditions* (Thousand Oaks, CA: Sage Publications, 2007), 111.

¹⁷⁶ Manuel Velasquez, *Philosophy: A Text with Readings*, 11th ed. (Boston, MA: Wadsworth Cengage Learning, 2011), 180.

¹⁷⁷ Ibid.

¹⁷⁸ Laverty, “Hermeneutic Phenomenology.”

¹⁷⁹ Oduyoye, *Introducing African Women’s Theology*, 10.

¹⁸⁰ Ibid.

Individuals seek understanding of the world in which they live and work. They develop subjective meanings of their experiences—meanings directed toward certain objects or things. These meanings are varied and multiple, leading the researcher to look for the complexity of views rather than narrow the meanings into a few categories or ideas. The goal of research, then, is to rely as much as possible on the participants' views of the situation. Often these subjective meanings are negotiated socially and historically. In other words, they are not simply imprinted on individuals but are formed through interaction with others, hence social constructivism, and through historical and cultural norms that operate in individuals' lives.¹⁸¹

According to the social constructivist approach, therefore, what participants perceive as real are constructions of their minds. This principle is relevant in the context of this research, which had emerged out of my concerns about the theological and other theoretical constructs that congregants might have developed about the three worshipping practices of singing, sharing meals, and exercising of leadership. This world view also helps me, with the participants, to claim the validity implicit in qualitative research, which is based on the analogy of human experience. It is the validity of *naturalistic generalization*, a term used “to describe how such descriptions, once read, spark comparative responses out of the reader's own experience.”¹⁸²

Those concerns were reinforced by my observation of how some parishioners participated in the three worshipping areas. It seemed that at times there was reluctance by those of South-Asian descent and those of African descent to participate. I wondered and wanted to know if within the Anglican ethos there was room for more participation in the increasingly diverse congregation that would lead to integration in worship.

¹⁸¹ Creswell, *Qualitative Inquiry and Research Design*, 20–21.

¹⁸² Albert J. Mills, Gabrielle Durepos, and Elden Wiebe Melrose, eds., *Naturalistic Generalization. Encyclopedia of Case Study Research*. (Thousand Oaks, CA: Sage Publications, 2009), http://auspace.athabascau.ca/bitstream/2149/2315/1/Melrose_Naturalistic_Generalization_Self%2520Archive.pdf, (accessed November 10, 2011).

Although the study was conducted using a qualitative approach, a *quantitative approach* was employed for the analysis of the questionnaire. The mixed methods approach was adopted in light of the following comment by Creswell and Plano Clark:

As a method, it [mixed method research] focuses on collecting, analyzing, and mixing both quantitative and qualitative data in a single study or series of studies. Its central premise is that the use of quantitative and qualitative approaches in combination provides a better understanding of research problems than either approach alone.¹⁸³

Thus it was in the collecting and analyzing, particularly of the questionnaire, that the mixed methods approach seemed necessary. In other words, this framework is, according to Oduyoye, necessary “given the fact that narrative theology prevails in both oral and written materials.”¹⁸⁴ This approach to theology, as Oduyoye noted, has been characterized by inviting men and women “to tell a story and then to reflect upon it.”¹⁸⁵

Below I outline the process of the action in ministry that involves the following aspects: identification of preparatory work done, selection of location, time line considerations, explication of the four steps in data gathering that were taken. The data gathering aspect of the action in ministry also included follow-up interviews and observations shared with the research assistant. It must be noted, however, that there were some *critical moments* in the process which challenged the study. At the end of the description of the action in ministry, I outline those moments and how they were handled. This chapter concludes with biographical information about each of the participants followed by a summary.

¹⁸³ John Creswell and Vicki Plano Clark, eds., *Designing and Conducting Mixed Methods Research* (Thousand Oaks, CA: Sage Publications, 2007), 5.

¹⁸⁴ Oduyoye, *Introducing African Women's Theology*, 11.

¹⁸⁵ *Ibid.*

4.3 Preliminary Gathering

I began with the selection of ten volunteers in a pilot study. According to De Vos et al., a pilot study is defined as “the pre-testing of the data collection tool on a small number of persons having characteristics similar to those of the target group of the respondent.”¹⁸⁶ As I understand De Vos et al., such a preliminary gathering could be used for pre-testing to ensure that data gathered were relevant to the study. Therefore, with assistance from some members of the Ministry Base Group¹⁸⁷ of the Doctor of Ministry Program of the Toronto School of Theology, I invited ten persons who had an interest in the research question to share their experiences as members of the parish.

I tried to draw this group from a cross section of sex, age, ethnic, and racial groups. Some were long-standing members of the church, while others had been in the parish for less than ten years and had recently immigrated to Canada. These included some who had shown an interest in and participated in the *Cultural Nights*¹⁸⁸ of the parish and who seemed open to embracing a new approach to ministry. All ten came to the gathering. This group of ten met with me in the parish hall on March 15, 2010 for approximately an hour to share their views on the topic. Though the data from this group was not used in the analysis, it provided me with feedback for framing pertinent questions for the group interview with participants.

¹⁸⁶ A.S. De Vos, H. Strydom., C.B. Fouché, M. Poggenpoel, and E.E. Schurink, *Research at Grassroots: A Premier for the Caring Professions* (Pretoria, South Africa: Van Schalk, 1998), 179.

¹⁸⁷ The Ministry Base Group is formed in the first year of the program and assists the Doctor of Ministry student with critical reflection and offers support in the ministry setting.

¹⁸⁸ *Cultural Nights* were occasions for an ethnic group to showcase an aspect of their culture.

4.4 Location, Timeline Considerations, and Sequence of Events

The first group interview was conducted in the fellowship room, adjacent to the parish hall. However, as a result of scheduling difficulties, and with the permission of the participants, the second group interview was conducted in the rector's office. After the approval of the thesis proposal (see Appendix C), the group interviews and questionnaire were started and completed between March 2010 and August 2010.

However, I took a year's leave from September 2010 and resumed the study in September 2011. In November 2011, I met with the participants and the Ministry Base Group to share the findings and received feedback for validation. Several steps were involved in the methodology adopted: preparation activities; what actually happened; observations; and reflections on the process.

4.4.1 Preparations for and Activities of First Group Interview

4.4.1 (a) First Meeting with Research Assistants

I met with two research assistants who had volunteered to assist with the study. One of the volunteers was an Anglican priest who was a student of the Doctor of Ministry program at the Toronto School of Theology. He had some knowledge of computers and applications and offered this kind of assistance. The second volunteer was a member of the parish who had recently completed post-graduate studies in Nursing Education and who expressed an interest in assisting with the research process. Their support was an advantage to the study because it allowed me to be more focused on my primary role as researcher and thus added enhanced objectivity.

4.4.1 (b) Recruitment of Participants

In order to form a focus group for the research, with the assistance of the office administrator who used the parish register, I composed and sent an information letter to a group of twenty potential participants outlining the study and inviting their participation (see Appendix D). Those selected for the study were the first ten participants who met the criteria that were listed in the information letter.

The information letter outlined the purpose of the research, described the process of recording the interviews, the benefits of the research, and ensured anonymity and confidentiality at all times. In the letter, participation was presented as a voluntary option and included a Consent Form. The ten participants chosen were invited to sign and return the letters of consent (see Appendix E). In addition, two sets of thank you letters were sent to the individuals that had expressed interest in participating. One set was sent to those who were selected thanking them for their interest and willingness to participate. Another letter was sent to those who were not selected for the study thanking them for their interest, and asking them for their prayers for the study (see Appendix F [1] and [2]).

4.4.1 (c) Selection of Participants

The selection of participants was conducted with an awareness of the following statement made by Creswell: “The idea behind qualitative research is to purposefully select participants that will best help the researcher to understand the research question.”¹⁸⁹ In addressing the issue of the appropriate number of participants in qualitative research, Creswell recommends a limit of ten

¹⁸⁹ Creswell, *Qualitative Inquiry and Research Design*, 185.

participants. He argues for “long interviews with up to ten people for a phenomenological study.”¹⁹⁰ Following this recommendation I limited the number of participants to ten.

By having the office administrator use the parish register to identify a list of twenty names and then review them in the way described above for the selected ten, I used the *random purposeful sampling approach* as outlined by Creswell. Most important, “they [participants] must be individuals who have experienced the phenomenon being explored and can articulate their conscious experiences.”¹⁹¹

The tables below describe these ten participants under the categories of sex and age range (Table 4); ethnicity and race (Table 5); length of time in congregation (Table 6); languages spoken (Table 7); and the presence of children in the congregation (Table 8). Each table is accompanied by a commentary based on my observations.

Table 4: Participants by sex and age range

Sex	Age range 21–30	Age range 31–45	Age range 46–65	Age range 66–75	Total
Females	2	0	3	2	7
Males	0	0	2	1	3
Total	2	0	5	3	10

It is interesting to note that there are more females in the study and more persons over forty-six years of age. These statistics are indicative of the parish where more females than males are members. The parish register at the time reflected that of the 330, 70% were over forty years of age, while only 30% were under thirty years of age. This is a trend reflected in many of the Anglican parishes of the Greater Toronto Area at the beginning of the twenty-first century.

¹⁹⁰ Creswell, *Qualitative Inquiry and Research Design*, 65.

¹⁹¹ *Ibid.*, 111.

Table 5: Participants by ethnicity and race

Sex	Caribbean/African descent	South Asian descent	Anglo-Saxon/Anglo-Canadian
Male	1	0	1
Female	3	3	2

In terms of the race and ethnicity of the participants, Table 5 shows that seven identified themselves by their immigrant status as Caribbean nationals (Barbadian and Antiguan) and South Asian. The remaining three self-identified as Canadian. Those who identified themselves as Canadian/European descent did not make up the majority of the sample and this proportion is reflected in what I have observed in the parish and in the demographics in the city of Toronto. As a result of Canada's immigration policies since 1967, immigrants have been predominately from South Asia, the Caribbean, and Africa. This is in contrast to the immigration practices during the seventeenth century when immigrants came mainly from Anglo and later European areas.¹⁹²

Table 6: Participants' length of time in congregation

Ethnicity/Race	Under 10 years	10–20 years	Over 20 years
Caribbean	2	2	1
South-Asian	3	0	0
Anglo-Saxon/Anglo-Canadian	0	0	2

¹⁹² Statistics Canada: Canada's national statistical agency [www.Statcan.gc.ca.start-debut-eng.htm](http://www.Statcan.gc.ca/start-debut-eng.htm). Between 1996 and 2010 there was an increase in the number of immigrants termed *visible minorities*, that is, "persons, other than Aboriginal peoples, who are non-Caucasian in race or non-white in colour" (accessed October 23, 2011).

The participants were all members of the parish. Those who immigrated from the Caribbean and South Asia were quick to point out that they were already Anglicans in their home countries prior to settling in Canada. Thus, each participant shared the Anglican aspect of the phenomenon described in the research question.

Table 7: Principal language spoken

Ethnicity/Race	English	Language(s) other than Canadian English
South Asian	4	Bengali/Hindi/Tamil (N=3)
Caribbean	4	Dialects of English (N=4)
Canadian born	2	Any language other than Canadian English (N=0)

In the category that indicated principal language spoken (Table 7), though all of the participants spoke fluent English, the participants from India also stated that they spoke their native languages of Bengali, Hindi, and Tamil at home or with each other.

Since the Anglican denomination originated in England, the history and ethos of the Church of England is communicated across the Anglican Communion via the English language, which is dominant in its worshipping communities. As more theologians and laity from the majority world¹⁹³ reflect on culture and theology, more Anglican churches are embracing native languages in their worshipping communities. At Christ Church Scarborough Village since 2004, an additional service *Celebrating South Asian Culture* has been added to the main Sunday morning service. This service is conducted in South Asian languages and occurs during May, the

¹⁹³ The term *majority world* is used here to refer to the countries that are outside Europe and North America such as India, and those in the Caribbean and on the African continent.

month designated as Asian Heritage Month in Toronto. The readings, sermon, and the Eucharistic prayers are delivered in Hindi, Tamil, and Bengali.

Table 8: Participants with children in parish

South Asian	Caribbean	Canadian-born
1	0	1

Congregations have tremendous potential to nurture faith and healthy development with children, youth, and families. Therefore, it is important for children to be part of the congregation. As more Anglican churches seek to embrace ethnic and racial differences, the number of children in the parish is critical to the growth of the denomination in general and to the parish in particular. This is particularly so with newcomers who have immigrated to the Diocese of Toronto. Table 8 highlights that one of the participants from South Asia has children in the parish.

Another trend among immigrant families fewer than ten years in the parish is that they have younger families. One participant, who is between twenty-one and thirty years of age, is the daughter of another participant, J, who is between the ages of forty and sixty-five. Christ Church Scarborough Village has only a small number of children in the congregation, none of whom were born in Canada. This could suggest that, as more recent immigrants become members of the Anglican Church in Canada, the size of congregations will increase and thus allow some parishes to thrive.

4.4.1 (d) First Group Interview

The chief purpose of the first group interview guide (see Appendix H)¹⁹⁴ was to provide material and foci which the researcher could use in designing a subsequent questionnaire. An atmosphere of expectancy pervaded the meeting: the participants were eager to share their experiences of being part of a congregation that was racially and ethnically mixed. After I welcomed them and thanked them for their willingness to participate in the research, I collected the consent forms and returned their personal copies for their records. From this point on, the research assistant conducted the interview with me as participant-observer. I listened attentively to their stories, which provided ideas for the study. I made notes in my journal about how they interpreted their experiences and observed their non-verbal cues during this part of the session facilitated by the research assistant. Areas covered included *welcome at Christ Church* and *feeling as though one belonged*.

The research assistant began with an open-ended question: *Think back to when you first came to the parish of Christ Church. Please share one memory of how you were received*. This opening question was followed by the question *how were you welcomed as immigrants to Canada and to the congregation?* Those who were born in Canada and were of European descent were also able to respond to this question. At times the research assistant asked for elaboration and found it appropriate to probe further, asking, “Would you like to elaborate on that?” and “Is there anything else that you would like to add?” She also sought clarification when she was uncertain about certain statements. For example, upon hearing one participant say, “I did not always find the church a welcoming place to come to and I think that the church should be more welcoming,” she followed up with, “Earlier you said, ‘The church should be more

¹⁹⁴ Please note that question 9 was eliminated from this set of questions.

welcoming.’ Would you say more about that?’” The group interview was digitally taped and later transcribed verbatim.

This interview was effective because the interaction among the participants provided relevant information that was useful in designing the written questionnaire. The session was held on March 30, 2010 and lasted for approximately one hour. It concluded with thanks from the researcher with a reminder about a forthcoming questionnaire that participants would be receiving from me, in time to be returned by April 15, 2010.

4.4. 2 (a) Written Mailed Questionnaire

I chose the questionnaire as an additional method of data collection because I respected and valued the views of the participants but also understood their many time management challenges as migrants in an Anglican ethos. The parishioners had very busy lives; they were involved with some church activities in addition to their personal and professional lives. I felt that the questionnaire gave them time to answer the questions based on convenience and comfort level. However, I also used the questionnaire as a research tool because the time to collect the information was limited. The questionnaire took the form of a structured interview. It was in the questionnaire that the biographical information was located, plus questions pertaining the sharing of meals, singing during Sunday worship, and exercising of leadership—the three foci with which the research was concerned. All the participants completed and returned the questionnaire to the church office within the scheduled time of two weeks (see Appendix I for questionnaire).

4.4.2 (b) The Questionnaire and Response

Six sections were created for the questionnaire:

1. Participants' views on racial and ethnic diversity were requested. In this table, using a Likert scale, participants were asked to indicate whether they Strongly Agree, Strongly Disagree, Disagree, or were Uncertain;
2. In this section, the three worshipping practices were examined: exercising leadership, singing during Sunday liturgy, and the sharing of meals at Christ Church Scarborough Village.
3. Questions 13 and 14 in the ethnic and racial category asked about preference for language at main service and how the participants perceived the attendance of current and previous members.
4. Question 16 evaluated the rate of participation of ethnic/racial groups in worship, music liturgy, sharing of meals.
5. Question 17 requested suggestions for activities for participation by ethnic/racial groups.
6. Question 18 attempted to capture additional comments.

Upon receiving the questionnaire, two participants asked that I meet with them, and I did so. At the meeting, they said that they found that the questionnaire posed challenges. One of them commented that one limitation was the use of ranking order that allowed only limited description of the experiences with no opportunity for elaboration. The other participant pointed out that she found the tool to be primarily descriptive. This was supported by the research assistant.

The research assistant and I also met, and I received feedback from her that allowed me to recognize the gaps that existed when a questionnaire was used as a tool. In addition, one of her

observations, for example, was that the wording of the statements might have caused some of the participants to be unclear about the information being requested. She made other comments and referred to the number of times that the participants of African and South Asian descent mentioned that they were treated as new members to the church, in spite of their active roles and length of time in the parish. For example, one participant remarked, “I have been here for over twenty years and have been playing an active role for many years and, yet, some of the White members still ask me if I am visiting.” She referred to another participant who revealed, “For three Sundays, no one invited me to the fellowship in the parish hall after services.”

This reinforced my hunch about what to look for in my research, and this was with regard to the ways that integration took place. The research assistant also shared that most of the questions were closed-ended, and the wording of some of the questions did not allow participants to fully express their opinions on the topics. These comments and their feedback led me to re-evaluate the original approach, to reconsider the questionnaire as an instrument, and eventually to decide on adding a second group interview to allow for more flexible input from participants. As a result I requested and received permission to amend the original proposal (see Appendix I).

4.4.3 Second Group Interview

A letter was sent to the same participants informing them of this development and requesting a second group interview (see Appendix J), followed by a second letter requesting consent (see Appendix K). For this second group interview (see Appendix L), the researcher was again present as participant-observer during the session. I had learned from the feedback that the questionnaire did not give the participants enough flexibility to express and to describe their experiences. Yet, description is key. According to Agamben, “The operative word in

phenomenological research is describe. The aim of the research is to describe as accurately as possible the phenomenon.”¹⁹⁵ This was the gap in the written questionnaire. The disagreement with the questionnaire also allowed disconfirmation of data and interpretation and this disconfirmation guided me toward a pool of potentially available data. For example, probes became specific; each interview began with a very open-ended question, and I made an effort to have each participant contribute to the data.

Given the themes that emerged from the feedback about the questionnaire, a guide for the second group interview was developed to elaborate on those themes. For example, participants were asked such questions as (1) How would you define culture? and (2) How would you define multiculturalism? Some members of my Ministry Base Group also assisted in this process and offered feedback to formulate the second group interview guide.

The same ten persons met in the church hall on April 10, 2010 for the second group interview after a letter was sent informing them of the developments. At the second group interview, the participants seemed as motivated and attentive as they were in the first group interview. I began by thanking them for continuing the research and for their willingness to share their experiences. I reminded them of the purpose of the interview, the anticipated outcome of the study, the amount of time needed for the interview to be completed, and the plans for using the results of the research data.

As the second group interview guide was designed after the feedback from the written questionnaire, it allowed the researcher and the research assistant to give deeper thought to the three foci of the research: (1) sharing meals, (2) singing during Sunday liturgy and (3) exercising of leadership. During this second group interview, probing questions such as, “Could you say

¹⁹⁵Giorgio Agamben, cited in Thomas Groenewald, “A phenomenological Research Design Illustrated,” *International Journal of Qualitative Methods* 3, no. 1 (2004): 4, http://www.ualberta.ca/~iiqm/backissues/3_1/pdf/groenewald.pdf, (accessed October 23, 2010).

something more about that?” and specifying questions, “Have you also experienced this yourself?” were used by the research assistant. These kinds of questions encouraged the participants to expand on their own experiences of the worshipping community at Christ Church Scarborough Village.

During the interview, both the research assistant and I encouraged all participants to speak. There were times when I specifically invited the participants who were hesitant to speak, so that their voices could be reflected in the research. I also monitored those who would have dominated the conversation so as to allow the voice of each participant to be heard.

The research assistant also encouraged participants to reflect further by reframing their feedback. For example, one participant had described her experiences of being in a multicultural parish and the research assistant said, “What I am hearing you say is that you found the experiences of being at Christ Church with so many different groups of people to be challenging at times.” The participant paused and the research assistant did not make any comment. This seemed to have allowed the participant to continue as she said, “Well, yes, but sometimes these groups of people do not mingle well after the service is finished.”

By the second group interview, the participants were aware that I would be leaving the parish in a few months, as it had already been announced to the congregation. I confirmed this at the beginning of the second group interview. This provided transparency about concluding the interviews. This approach allowed me to solicit the assistance of the participants again, and I sent another letter requesting consent. All the participants, except one, signed and returned the form. This second group interview lasted ninety minutes and was digitally recorded with the written permission of the participants. The one participant who was unavailable at the arranged time had

a previous commitment but was happy to be accommodated at another convenient time. This was subsequently done.

The one-on-one interviews proved beneficial. At times, I encouraged the participant by remaining silent as she reflected on her answers and when she was looking for verification; my silence encouraged her to answer in her own way and in her own time. This silence and passivity on my part suggested that I was waiting and listening for what was to be said next. At times when I encouraged the participant directly, I did so in a way that did not imply approval or disapproval that would have biased subsequent responses. Often I found myself saying, *Un-huh* and *Yeah* after the participant completed a thought. At the close of the one-on-one and group interview, I repeated that the study would be confidential and that anonymity would be maintained. I also reassured the participants that a summary of the findings would be sent to each of them.

4.4.4 Observations on Two Individual Interviews

When conducting the follow-up interview with another participant who requested an interview, I assumed the traditional form of *pencil-and-paper* approach as it was with an older member of the group. I think that this approach conveyed the idea that I was interested in what she said and that I believed it to be important. She was concerned with how she defined culture and whether her answer was the correct one. I invited her to redefine the concept in a way that would make her comfortable. She said that “culture is groups of people living...a way of life.”

I noted that this answer was similar to her earlier definition and so sensed that she might be concerned about another issue. It surfaced that she wanted clarification about the confidentiality and anonymity of the research and participants. I assured her that the research

would follow the guidelines of the Ethics Review Board of the Toronto School of Theology and showed her the letter that was sent to her and the other participants at the beginning of the research. My reply seemed to have reassured her. This interchange showed me the value of listening carefully to the unspoken text behind answers.

4.4.5 Reflecting with Research Assistant

The research assistant had planned to be available for telephone interviews within a few days of the group interviews “to understand how our participants understand and make meaning of their experience.”¹⁹⁶ This would have given the participants an opportunity for further observations, but this step did not materialize. I learned from the research assistant that one of the participants was seeking clarification to one of the questions and wanted to speak directly to me. This I subsequently did. The research assistant believed that my presence and contributions might have helped with most clarifications. She also provided helpful insights into the manner in which the questions were answered. For example, she noted that the participants who identified themselves as Canadians were at times silent when the question of being welcomed in the parish was being discussed.

4.4.6 Researcher’s Journaling

In journaling my experience before beginning these interviews, I noted my anxiety at the beginning of the second group interview. I was concerned about the way that the study was being perceived as a result of the amendment and was feeling anxious. since it was scheduled because of insufficient data up to the completion of the questionnaire process, I thought that the

¹⁹⁶ Irving Seidman, “A Structure for In-depth, Phenomenological Interviewing,” in *Interviewing as Qualitative Research* (New York: Columbia University Teachers College Press, 1999), 17.

participants might have been uncomfortable. However, the eagerness and willingness shown by both the research assistant and the participants lessened my anxiety considerably.

During the time of data collection, I learned that I was to begin a new ministry in a few months and was aware that this information was new to the participants. Consequently, I was eager to complete the interviews in a timely manner. However, I do not believe that the announcement of my departure from the parish was a cause for concern, since I had already spent eight years in this congregation with the parish involved at every step of the study. In addition, the participants and I had grown to trust one another, and I was seen as an *insider*. I consider this role as insider particularly important after the announcement of my departure from the parish.

One of the participants asked about the whereabouts of his contributions after the completion of the study. I told him that the anonymity and confidentiality of the group would be maintained and that the contributions would be acknowledged in a summary of the findings sent to them at the end of the study. By the end of the second group interview and the individual follow-up interview, the topic seemed exhaustively covered and participants were unable to introduce any new topics. According to Creswell, this is the point where the research can “no longer find new information that adds to my understanding of the category.”¹⁹⁷

4.4.7 Critical Moments in the Research

According to Byrne-Armstrong, Higgs, and Horsfall, critical moments are “the messy, unspoken, complex, and disturbing moments in [the] research process...those times when researchers are impelled to negotiate between the theories and conventions about research and their lived

¹⁹⁷ Creswell, *Qualitative Inquiry and Research Design*, 240.

experience of it.”¹⁹⁸ Stanley and Sue Wise in *Breaking Out Again* also agree that “Presenting the research process as orderly, coherent and logically organized” has consequences and that a problem that researchers have to cope with is “their actual experiences of the research process.”¹⁹⁹ Four such critical moments affected the action-in-ministry after responses to the written questionnaire were returned to the researcher.

First, the researcher discovered from feedback from the research assistant that the questionnaire did not yield adequate data for the phenomenological study and that it was necessary to conduct another interview to collect sufficiently rich data to strengthen the thesis. This caused the designing of a second group interview guide.

Second, the title of the thesis was revised to reflect this revision. The original thesis topic, *Immigration and God's Grace: Embracing Ethnic and Racial Diversity in an Anglican Multicultural Setting*, was changed to *A Perspective of Cultural Diversity in an Anglican Setting*. The change was not drastic. The second group interview, which focused on *culture*, *cultural diversity*, and *multiculturalism*, became critical to the study, and I sensed this, given the frank discussion on the three topics. In a journal entry dated August 23, 2011, I acknowledged this when I noted that, “It seems as if the questionnaire is being complemented by the rich data yielded from the second group interview. I am glad that it was done and am grateful to the research assistant and the participants for challenging me.”

In their feedback from the questionnaire, the second group interview changed the naming of the study to address questions that pertained to *multiculturalism*, *culture*, and *cultural diversity*. The dissertation's new title, *A Perspective of Cultural Diversity in an Anglican Setting*,

¹⁹⁸ Hilary Byrne-Armstrong, Joy Higgs, and Debbie Horsfall, eds., *Critical Moments in Qualitative Research* (Oxford: Butterworth Beinemann, 2001), 4.

¹⁹⁹ Liz Stanley and Sue Wise, *Breaking Out Again: Feminist Ontology and Epistemology* (New York, NY: Routledge, 1993), 153.

allowed the participants to eagerly share their experiences in a candid way. In this group interview, they defined *culture*, *cultural diversity*, and *multiculturalism* to describe their experiences with their original home parishes and the parish of Christ Church Scarborough Village and their experiences of living in Toronto, all of which provided pertinent information for the study.

When participants were told that Toronto is described as a multicultural society and asked what they liked about living in a multicultural society, the South Asian participants made it clear that they were from a *multicultural society*, in the sense that there are many different cultural groups in India. They noted, however, that their experiences of Canada seemed to have an underlying issue of race that was not present in the situations they experienced in India. Again, when asked about the ways that they would say that the parish is a *multicultural parish*, participants were quick to point out that the times that they found this to be so were in the services where they were able to speak their own languages, such as, on the annual feast day of Pentecost.

The third critical moment came in relation to the session pertaining to the proposed Bible study that was mentioned in the information letter. This critical moment arose when the Bible study was eliminated due to time constraints. I had envisioned the Bible study as an integral part of the research because Scripture would have been used to examine cultural diversity as it was experienced in the parish.

The fourth critical moment occurred when a personal emergency prevented one of the volunteer research assistants from being available to provide the technical assistance with the use of the digital tape recorder. Fortunately, alternative technical assistance came from a teenaged male who was a member of the congregation but not a participant. The recording equipment that

he used was unobtrusive and captured clearly what was being said. With permission from the participants, I was able to benefit from his skills.

Before presenting the data analysis in the following chapter, it is important to share the biographical data of the participants.

4.4.8 Participants' Background Data

At the beginning of each questionnaire, participants provided biographical data which established the perspective that guided their answers through the research.

Participant A is a Black woman in her later 60s who emigrated from Barbados over thirty years ago. She is actively involved in leadership roles such as warden, envelope secretary, and a member of various committees. She is also a member of the choir which she was invited to join soon after becoming a member of Christ Church. Participant A speaks English with a Bajan dialect.

Participant B is a White woman in her early 70s born in Canada; her ancestors are from Ireland. She is a warden and has been in that position on three other occasions. She is a chorister and has been actively involved in the church for approximately forty years. Participant B speaks English as her mother tongue.

Participant C is a Black woman in her early 50s who has been an Anglican all her life. She emigrated from Barbados with her husband over twenty years ago. In her home country of Barbados, she was baptized in the Anglican Church and became a member of Christ Church six months before the study began as a result of moving to Scarborough. Participant C speaks English and Bajan as her mother tongues.

Participant D is a Black man in his early 50s and is the husband of Participant C. He had been actively involved in the Anglican Church in his home country, Barbados, prior to immigrating to Canada over twenty-years ago with his wife. There is one daughter who was born in Canada and who is a university student in Canada. Participant D speaks English and Bajan as his mother tongues.

Participant E is a White man in his early 60s born in Canada. He has been an active member of the church for approximately thirty years. He is currently a lay reader but has been a Sunday School teacher, warden on a number of occasions, and a member of the selection committee. Participant E speaks English as his mother tongue.

Participant F is a Black woman in her early 60s from Antigua and Barbuda who immigrated to Canada in her early twenties. She is not involved in the church ministries. Participant F speaks English only.

Participant G is an Indian woman in her early 50s who immigrated in 2001 with her family of two daughters, husband, and her mother. Though she was a member of the Salvation Army denomination in Calcutta, she left that denomination and joined the Anglican Church when she married a man who was an active Anglican in Delhi. Participant G speaks English and three native languages of Bengali, Hindi, and Tamil.

Participant H is Indian and is the daughter of Participant G; she is in her early 20s. Presently at university, Participant H is an active member in the congregation, particularly in the youth ministry. She is a server/acolyte, youth group leader, Sunday School teacher, and has sat on the Advisory Board of the parish as youth representative. Participant H speaks English and three native languages of Bengali, Hindi, and Tamil.

Participant I is an Indian woman and in her late 20s. She immigrated to study Computer Technology in Toronto three years ago. As a result of family connections with Participant G's family in India, she joined Christ Church. She is a member of the choir and involved in the youth ministry. Participant I speaks English and three native languages of Bengali, Hindi, and Tamil.

Participant J is a White woman in her early 70s who is Canadian-born. She joined the parish about five years ago as a result of moving in close proximity to the church building. She is one of the co-chairs of the Chancel/Altar Guild. She speaks English as her mother tongue.

4.4.9 Summary of Participants' Demographic Data

The background data reveal a group of eight women and two men in a wide age range, from early 20s to late 70s. Except one, all are actively involved in the parish. Three are Canadian-born; four were born in the English-speaking Caribbean, and three in India, South Asia. In terms of immigration status, five are citizens and five are permanent residents of Canada. The principal language spoken by all the participants is English. However, the Indians are also fluent in the South Asian languages of Bengali, Hindi, and Tamil, and the participants from Barbados also speak their native language of Bajan.

The above information provides information about the demographics of the participants.

4.4.10 Summary and Conclusions

The help of participants who were both sympathetic to the research and who evidently had thought about some of the research issues themselves prior to their involvement with the study was immeasurable in respect of how the research proceeded. In addition, having a research assistant who was knowledgeable about the methodology undertaken strengthened areas of the

study in significant ways. The value of this support is reflected in the richness of the data collected and in its capacity for contributing to a complex narrative.

An Anglican church filled with parishioners of Irish, Scottish, and English descent may in fact already be quite diverse, but it does not offer the same visual evidence of diversity as one that includes members of African and Asian descent. Given the racialized designation, *visible minority*, by the federal Government of Canada, this aggravates the situation and the Canadian Anglican Church, along with other Christian denominations, inevitably struggles with the issues of racism. However, the recent request from the College of Bishops of the Diocese of Toronto to examine again the question of ethnic ministries in the diocese, and the recommendations from this committee, leave room for hope. Still, there are other questions to be considered that did not meet the scope of the committee; one such question is whether visible minorities are sufficiently represented in the diocesan staff and committees and even in the episcopacy.

The following chapter presents the analysis of the data.

CHAPTER 5

DATA COLLECTION AND ANALYSIS

5.1 Introduction

In the preceding chapter, I outlined the goals of the action in ministry and explained the methodology that was used to elicit the necessary data to answer the research question. It was also important for me as researcher to situate myself in the research since the disclosure helped me to make sense of the research. Thus, I employed the phenomenological method adopted by John Creswell²⁰⁰ in collecting and analyzing participants' transcripts. However, I also paid close attention to my social location in the process as suggested by Denzin and Lincoln: "The qualitative researcher filters the data through a personal lens that is situated in a specific socio-political and historical moment."²⁰¹ My situation as researcher also reflects the role described by Denzin and Lincoln when they state that "The gendered multi-culturally situated researcher approaches the world with a set of ideas, a framework (theory, ontology) that specifies a set of questions, epistemology, that are then examined, methodology, analysis, in specific ways [sic]."²⁰²

Thus, as the researcher, I brought my point of view to every stage of the research process, because this perspective influences my view of those who are considered as the other. This brought the issue of reflexivity directly into the study. According to Creswell, reflexivity is present "when the writer is conscious of the biases, values and experiences that he or she brings

²⁰⁰ Creswell, *Qualitative Inquiry and Research Design*, 242.

²⁰¹ Norman Denzin and Yvonna Lincoln, *The SAGE Handbook of Qualitative Inquiry* (Thousand Oaks, CA: Sage Publications, 2007), 11.

²⁰² *Ibid.*, 13.

to a qualitative research study.”²⁰³ Likewise, the participants brought their own ideas originating from their personal history as gendered and multicultural participants. This was particularly brought out when they offered new insights during the action in ministry. Their discomfort with the questionnaire as a tool caused me to shift the study to include culture, multiculturalism, and cultural diversity as reflected in the change of topic. The shift allowed me to come to the realization that there were more experiences to be shared beyond ethnic and racial diversity, and thus the three concepts featured significantly in the second group interview and in the collection and analysis of the study. This is the nature of the phenomenological approach as advocated by Creswell.²⁰⁴

Creswell states that his phenomenological approach is a simplified version of the Stevick-Colaizzi-Keen method discussed by Clark Moustakas²⁰⁵ and summarized as follows:

- Describe personal experiences with the phenomenon under study. The researcher begins with a full description of his or her own experience of the phenomenon. This is an attempt to set aside the researcher’s personal experiences, which cannot be done entirely, so that the focus can be directed to the participants in the study;
- Develop a list of significant statements. The researcher then finds statements (in the interviews or other data sources) about how individuals are experiencing the topic, lists these significant statements, horizontalizes the data, and treats each statement as having equal worth, and works to develop a list of non-repetitive, non-overlapping statements;

²⁰³ Creswell, *Qualitative Inquiry and Research Design*(2012), 12.

²⁰⁴ Ibid.

²⁰⁵ Clark Moustakas in Creswell, *Qualitative Inquiry and Research Design*, 270.

- Take the significant statements and then group them into *meaning units* or themes;
- Write a description of *what* the participants in the study experienced with the phenomenon. This is called *textural description* of the experience, what happened, and includes verbatim examples;
- Write a description of *how* the experience happened. This is called “structural description,” and the inquirer reflects on the setting and context in which the phenomenon was experienced;
- Finally, write a composite description of the phenomenon incorporating both the textural and structural descriptions. This passage is the *essence* of the experience and represents the culminating aspect of a phenomenological study. It is typically a long paragraph that tells the reader *what* the participants experienced with the phenomenon and *how* they experienced it, i.e., the context.²⁰⁶

However, because my research also relied on quantitative research methods to collect and analyze the data from the questionnaire, there was also a *mixing of the data*. According to Creswell and Plano Clark, “By mixing the datasets [qualitative and quantitative data], the researcher provides a better understanding of the problem than if either dataset had been used alone.”²⁰⁷ Creswell and Plano Clark discussed three ways that the mixing occurs, and one applied to the study. This one was “the connecting of the two datasets by having one build on the other.”²⁰⁸

²⁰⁶ Creswell, *Qualitative Inquiry and Research Design*, (2007), 159.

²⁰⁷ Creswell and Plano, *Designing and Conducting Mixed Method Research*. (Thousand Oaks, CA: Sage Publications, 2007), 9.

²⁰⁸ *Ibid.*, 7.

For some, the research question, *How does an Anglican parish that is ethnically, racially, and culturally diverse, and which has a long tradition of Anglicanism, integrate into a worshipping community?* can probably be answered in any book on congregational development in the Anglican Church. However, the complexity of this question was in the underlying assumption that Anglicans of different ethnicity, race, and culture are recognized in the worshipping practices in a multicultural setting and that this recognition is integral in a worshipping community. Some of the responses from the participants in this study suggest that the assumption is not always a reality.

The data were collected using the group interview and a questionnaire. The latter was an instrument in which I used a ranking order to solicit information about the three worshipping practices: sharing meals, music during liturgy, and exercising of leadership. Participants examined the three worshipping practices by ranking them. Through the questionnaire a limited quantitative method was employed; however, the study was not focused on *objective* measurement but rather on understanding experience. I was able to explore how the themes that emerged from the questionnaire and the group interview offered opportunities for deeper reflection and analysis of the data.

The first step in analyzing the data in hermeneutic phenomenology was to look at all the statements made by the participants about their experiences of the phenomenon. After I transcribed each interview, I read and reread the material, paying keen attention to the repeated words and concepts as well as noting the unique ideas expressed by each participant. Creswell defined this process as *horizontalization*.²⁰⁹

Denzin and Lincoln note that as the researcher moves from the field to the text to the reader, each step involves a reflexive process. In the interpretation, “the researcher looks for

²⁰⁹ Creswell, *Quality Inquiry and Research Design*, 159.

broad patterns, generalizations or theories from the themes. Finally s/he generalizes (or theorizes) from past experience and literature. This process is followed step by step with the resulting theory being a *pattern theory* rather than a deductive reasoning.”²¹⁰ Lincoln and Guba refer to pattern theories as “explanations that develop during naturalistic or qualitative research. Rather than the deductive form found in quantitative studies, these pattern theories or generalizations represent interconnected thoughts or parts linked to a whole.”²¹¹

The discovery of themes was a core aspect of the research and with the research focusing on three worshipping practices; inductive thinking and reasoning were used to arrive at the themes and the central storyline. These themes were referred to by Creswell as *cluster of meanings* which he said was the outcome of the process where “the researcher clusters the statements into themes or meaning units, removing overlapping and repetitive statements.”²¹² These meaning units were mentioned in some way by the participants and communicated through their experience of being a member of an ethnically, racially, and culturally diverse congregation.

5.1.1 Significant Statements from Participants

The table below, 9, presents significant statements from participants, both positive and negative, about their experiences of the three worship practices.

²¹⁰ Lincoln and Denzin in Creswell, *Qualitative Inquiry and Research Design*, 159.

²¹¹ Lincoln and Guba in Creswell *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, (Los Angeles, CA: Sage Publications, 2009. 3rd ed.), 64.

²¹²Ibid., 235.

Table 9 Significant statements about experiences of the three worshipping practices

Experiences	South Asian	Blacks/African descent	Anglo-Saxon/Anglo-Canadian
In the parish	Priest made my family and I feel welcome (although she came around the same time) by involving children in youth programs; wore my Indian outfit and ate my own food	when I first came, no one noticed me for about three months; Lukewarm response—parishioners kept to themselves	Comfort—was a smooth entrance; I was expected to participate the parish is a microcosm of Toronto
Singing during Sunday liturgy	I will like to have the Indian banjo used in worship, not only the organ; Indian priest [honorary assistant] encouraged hand-clapping but was not appreciated by some long-term members.	More singing needed; need to have the African drums during other services, not only for Black History Month.	Sense of unity during the celebrations of different cultures; for e.g., on the Day of Pentecost.
Sharing meals	I didn't always attend <i>coffee hour</i> but now that there are a variety of food items, I go and socialize.	I saw segregation during <i>coffee hour</i> when each group was together, not mingling among the groups, everyone stuck in his/her own group.	When I first came, coffee hour was coffee, tea, cookies and brownies; it has changed now. With more of the South Asians and Blacks participating, there are sometimes samosas, for example, or

			sandwiches.
Leadership	The priest asked my husband to participate in leadership roles; he was already very active in the Anglican church in Delhi.	I was asked by the priest when I came [in the 70s] to be the treasurer but this was only after he learned that I was in that field. I was also asked to join the choir when someone heard me singing and told the to ask me to join.	I was asked to teach Sunday School soon after I got here; and within a short period of time, I was asked to be the Sunday School superintendent.

Table 10 presents significant statements made by participants with respect to their definition of culture, cultural diversity, and multiculturalism, and their experience of these realities.

Table 10 Significant statements related to cluster concepts (culture, cultural diversity, and multiculturalism)

Definitions and experiences	South Asian	Blacks/African descent	Anglo-Canadian/Anglo-Saxon
Culture	Way we dress, eat, speak; how we eat Different ethnic, racial, and cultural groups In India, the Anglican church that I attended held services in three languages: Tamil, Hindi, and English	The clothes we wear; the type of food we eat; Culture can be changed as it can be shaped by people Many White members of Christ Church do not attend the annual Black history service; how can we call this a multicultural parish	Who we are; set of values; norms Group of people that you belong to; doing certain things a certain way;

		when this does happen?	
Cultural Diversity	Different groups; seems to mean the same thing as multiculturalism—different cultural groups.	Different groups from different cultures	The members of the Anglican parish where I grew up in the 40s were White; there were no non-English speakers, most of them were from England, Ireland, or Scotland.
Multiculturalism	<p>India is a multicultural country but almost everyone is of the same ethnic group (we are all Indians, for example) while here in Toronto, it is different. There are the ethnic groups and there is race difference.</p> <p>Being in a multicultural parish provides a good opportunity to learn about different cultures from those who are from those countries.</p> <p>I don't miss home [India]; I miss Toronto when I go home, it's too hot there.</p> <p>I find that we are still separated in the church even though</p>	<p>It means different groups; but yet, this parish is not multicultural. Sometimes I am confused about the meaning of multiculturalism; just because we are three different groups does not make it a multicultural parish; I think there is segregation; the word multiculturalism is confusing;</p> <p>My daughter was born here and both parents are from the Caribbean, is she Canadian? In this multicultural society, I think she is</p>	<p>I think that Toronto is vibrant because of the different cultural groups; where I work is like the United Nations, people are from everywhere.</p> <p>I find that more people are willing to appreciate differences in each other; at the supermarket, there are different foods.</p> <p>The parish is like a microcosm of Toronto I don't like the hyphens; you are either Canadian or not; my family came from a country in Europe two centuries ago and I consider myself Canadian. I don't like the terms like Irish-Canadian, African-Canadian, etc.</p>

	we are called multicultural church. There is division when groups stick to themselves.		I don't consider white people as ethnic
--	--	--	---

Formulated Meanings of Significant Statements

1. Welcome to parish experienced differently based on ethnicity and race.
2. Culture is defined in a variety of ways—way of life; how we dress, what we eat, the language we speak.
3. Ethnocentricity might be indicated with remarks about food being “too spicy.”
4. Segregation is perceived occurring at *coffee hour*.
5. Challenges with the experiences of multiculturalism in parish.
6. Confusion on definition of multiculturalism.
7. Parish defined as multicultural only because of the different ethnic groups.
8. Integration into parish is challenging because of the different ways participants experience worshipping practices.
9. Ethnicity and race are seen as key component to experiencing worshipping practices.
10. Worshipping practices are experienced differently based on ethnicity, race, and culture;
11. Worshipping practices in a diverse congregation can be affirming—participant spoke of being able to speak her own language at Pentecost, wear her own clothes to church.
12. Multiculturalism in parish and in Toronto praised.
13. Multiculturalism in parish and in Toronto challenged.
14. Complexity of issues with who is Canadian: there is the generational issue and newcomer versus Canadian born.

15. Variety of definitions of culture as divisive; different, that is, of people having different cultures; unique.

16. Respect for authority is reason for participation in leadership roles.

To focus the analysis, the significant statements and the formulated meanings were organized into three cluster themes. The three cluster themes were presented as follows: multiculturalism, culture, and integration. Using the three cluster concepts and their concomitant themes (immigration, cultural diversity, and incarnation), I paid special attention to the three worshipping practices—sharing meals, exercising of leadership, and singing during Sunday worship. The discussion of the three worshipping practices and the cluster concepts at times overlapped. The data collection concluded with an exhaustive description of an Anglican parish where cultural diversity is recognized.

5.2 Three Worshipping Practices and Three Cluster Concepts

5.2.1 The Sharing of Meals: Multiculturalism, Culture, and Integration

The discussion of the sharing of meals in the parish produced different responses from the participants as they reflected on multiculturalism.

I have found that I now enjoy going to coffee hour now that there is a wider variety of food to share. It used to be just coffee, cookies, and brownies but now there is a variety. I know this is because the different groups are taking part. (Participant J)

Research assistant: Sounds like this makes you feel happy when you go to coffee hour?

Yes; at times, I go and have a chat with my other Indian people. It is only on Sundays that we get to socialize. I don't see anything wrong with the different groups being cliquish; we have so much to share even though we are from the same country. And it isn't that each part of our country (which is a huge country) is the same; they are also different cultures as in Canada. (Participant I)

I must admit that I did not go upstairs when it was just coffee and cookies; it's not my culture. (Participant F)

I have found it to be a time of fellowship, something that we have always done.
(Participant J)

However, the experiences of Participant A at coffee hour indicate a different reality:

...at coffee hour, there is no mixing. People are in their same groups; Whites stick together, Blacks stick together, Indians stick together; I don't think that is too multicultural (Participant A).

With the increasing number of migrants in the parish from South Asia, the Caribbean, and the continent of Africa, the varied responses were no surprise. In Toronto, it is not uncommon to go to a supermarket in close proximity to the parish of Christ Church Scarborough Village and notice that the “variety of food to share” is often found there. It is also in these supermarkets where one can view a section termed *Ethnic Foods*, an indication that some people are still seeing ethnicity as *foreign, strange, other*. In this case, ethnic is seen as pejorative, and Paul Bramadat and David Seljak suggest that in Canada this allows “the culture of those who are not considered ethnic [to be] recast as natural or at least unfettered by irrational ethnic customs and tradition.”²¹³

Thus, the food items placed on the shelves are from countries such as India, Sri Lanka, Jamaica, Nigeria, Ghana, and Kenya. The growing numbers of ethnic-specific grocery stores that are patronized by persons from specific countries also reflects the multicultural context of Toronto, and this probably accounts for the statements above and the following conversation. In conversation with her mother, a South Asian participant (Participant I) shared that while chatting with her mother in Calcutta, her mother offered to send some Indian delicacies. However, she declined, telling her mother, “I can get Indian food right here in Scarborough.” It was the pride in

²¹³ Paul Bramadat and David Seljak, eds., *Christianity and Ethnicity in Canada* (Toronto, ON: University of Toronto Press, 2008), 23.

her voice as she re-enacted this conversation that makes the link between the themes of *ethnic food* and migration such an important one in the context of a multicultural setting.

The conversation between the mother and a daughter (Participant I) who is a permanent resident in Toronto speaks to a site where culture and immigration might often collide in the parish—in the kitchen. Before meals are shared, it is in the church kitchen or the home where the food is often stored, prepared, and cooked. Although in a Roman Catholic context, Elizabeth Duclos-Orsello shares the following narrative that brings out a scenario that can easily be played out in an Anglican parish:

Over pots of pork and beans in the kitchen, I listened to and heard about *mes tantes*, great-aunts whose convent years were full of prayer, service, and higher education. While rolling out crusts for *tourtière* I listened to my *Memere* speak about living in physical poverty, never missing Sunday Mass, and never doubting that God and her tenacity would provide.²¹⁴

This might possibly be a case at Christ Church Scarborough Village, for in the kitchen the women (as well as the men) are different, not only because of gender, as in Duclos-Orsello's case mentioned above, but also because of the diverse ethnic, racial, and cultural groups in the Anglican parish in contemporary Toronto. Since food, and thus sharing meals, is closely interwoven with one's specific culture, it might be argued that some tensions might have arisen in the predominately Anglo-Canadian parish with the arrival of persons from South Asia, the Caribbean, and Africa. Food, as one aspect of culture, had previously catered for a more homogeneous, that is, Anglo-Saxon congregation. This was reflected in the community with a Black participant who said "it is not part of my culture."

²¹⁴ Elizabeth Duclos-Orsello "The Den, the Dining Room, and Saint Rose of Lima," in *From the Pews in the Back: Young Women and Catholicism*, ed. Kate Dugan and Jennifer Owens (Collegeville, MN: Liturgical Press, 2009), 20.

On the other hand, a South Asian participant had words of praise for multiculturalism. She mentioned that soon after her arrival, she was pleasantly surprised to see many Indian businesses marketing items that were also sold in her homeland. Also, during the conversation, a participant of African descent admitted that although she had not yet invited anyone to worship, the reason that she might reconsider is because of the increase of other ethnic groups; there are “all kinds of foods at the potlucks.”

In any culture, what is eaten is just as important as what is not eaten, and what the meal is called is also a cultural choice. For example, the name *coffee hour*, used in the parish of Christ Church Scarborough Village, is given to the time set aside for a meal that consisted of coffee, cookies, and brownies. It is also a time for fellowship following the worship service and is rich with *Englishness*, that is, it was probably used by the first English congregants who were migrants and who continued their custom of drinking coffee while socializing after worship. Presently, this nomenclature is commonly used in many churches in Toronto that have congregants who are Anglo-Saxon descendants.

However, the presence of migrants from South Asia, the Caribbean, and some African countries might suggest the culturally coded event might be a challenge in the parish. I can recall the conversation that I had with a woman from the English-speaking Caribbean who had attended the parish for many years. When asked why she did not attend the coffee hour, she quickly responded, “I do not drink coffee.” It seemed that the thought that it was also a time of fellowship might have eluded her. It was no surprise, therefore, given these culturally coded meal experiences, that the opportunity to introduce samosas, an Asian pastry, to the annual Shrove Tuesday Pancake Supper was initially met with some resistance. One South-Asian participant recalled: “I remembered the time when samosas were introduced and there was some

resistance initially, but now everyone eats samosas [laughter from the other participants].”

Because it was considered a novelty to the parish and Toronto when the annual Shrove Tuesday Pancake Supper was renamed Pancake and Samosa Supper, a local television and radio station crew, after seeing the church’s advertisement, arrived on the evening of the event for interviews and photographs. The event was later televised on a local station.

Yet, the Christian Church has always used meals, symbolized by the Eucharistic meal, as an interpersonal encounter with Jesus that unites, transforms, and gives life. Can sharing meals be used as a stepping stone to intercultural communication? If intercultural communication facilitates dialogue about unity in diversity and issues that are raised in the biblical text, then the sharing of meals, whether at coffee hour, pot-lucks, or on Shrove Tuesday, is an aspect of cultural diversity that the Anglican Church might consider.

5.2.2 The Sharing of Meals: Culture and Cultural Diversity

The themes of culture and cultural diversity featured prominently when the participants shared their experiences and ideas about meals. For example, the emphasis on eating food from one’s own culture was highlighted by a participant who was pleased when she stated: “I was able to wear Indian dress for the South Asian culture; and I was able to eat MY [my emphasis] food.” The emphasis highlights the eagerness that the participant experiences when she is representing her culture in food and dress.

This also was underscored during the interview when participants shared the different names given to meal-times and what was eaten at those times. For participants from the English-speaking Caribbean cultures, for example, lunch usually meant a heavy meal served around mid-day; for participants from South India, however, a heavy meal was eaten in the late

evening; and for the Anglo-Canadian participants, a heavy meal called dinner was in the early evening. For them, there was a difference between dinner and supper times; dinner was the main meal and supper was a light meal. In regards to the names of food, there were some notable distinctions. For those who migrated from the Caribbean and who were descendants of enslaved Africans, the culture emphasized rice and *ground provisions*, that is, potatoes, yams, eddoes, as staples; and although rice was also a staple for those from India, they also noted that they used *a lot of spices*. They were proud of their rich and flavoured tastes that covered the full range from sour to sweet. One of the Anglo-Canadian participants mentioned that they use English potatoes and a variety of vegetables. Both those of South Asian descent and African descent considered the meals in North America bland. A Caribbean participant shared that in some African countries the primary staple food is white corn meal, which is cooked. The meal is called *sudza* and is served in the southern African country of Zimbabwe, for example.

Another notable cultural difference is how food is eaten. While in China chopsticks are used, participants mentioned that in India and some African countries, the fingers of the right hand are used, and in North America, knives and forks are used. A comment by an Anglo-Saxon participant examined the “lack of mingling at coffee hour.” This was an insightful observation as she picks up on the meals and cultural diversity. She states, “I will like to see more diversity at the coffee hour.” A participant of African descent agrees and mentions “At coffee hour, there is no mixing; ethnic groups are still sticking together.” On the other hand, another Anglo-Saxon participant, B, observes that she has seen a distinction between those who attended thirty years ago and those who currently attend the fellowship after the service. She states, “When I first arrived over thirty years ago, there were a lot of Whites attending the fellowship activities, and then they stopped. In recent months, there are more fellowship activities but some of the Whites

do not attend.” The *self-exclusion* of some Whites from when there is the sharing of meals might be linked to the issue of “white privilege.” What might be reflected is the often unconscious power dynamic that occurs in a multicultural parish. According to Peggy McIntosh, *white privilege* is

An invisible package of unearned assets that I can count on cashing in each day, but [sic] which I was meant to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, assurances, tools, maps, guides, codebooks, passports, visas, clothes, compass, emergency gear, and blank checks.²¹⁵

Karen Lynn, a White Canadian, concurs. She shares her experiences and notes, “most whites do not see their privilege. It is as invisible to them as germs were in the eighteenth century.”²¹⁶ Lynn admits that “White people have been so busy studying *the other* that we have forgotten how to look at ourselves. Or if we do, we may not like what we see—white privilege.”²¹⁷

One South Asian participant, supported by a participant of African descent, mentioned that in terms of food and the sharing of meals, she has observed a change. She observed that those involved in preparing the food are no longer predominately Anglo-Saxons and so the food now reflects the cultures of those from South Asia and those of African descent that are from the Caribbean. She also concurred with another participant who stated that some Whites have stopped attending coffee hour and commented that this might be because of the change in the meals since previously; it was mostly coffee and cookies.

²¹⁵ Peggy McIntosh, in Frances Henry and Carol Tator, eds., *Racism in the Canadian University: Demanding Social Justice, Inclusion and Equity*. (Toronto, ON: University of Toronto Press, 2009), 29.

²¹⁶ Karen Lynn, “White Privilege: What’s in It for Me?” in Carl James and Adrienne Shaad, *Talking about Difference: Language and Identity* (Toronto, ON: Between the Lines, 1994), 154.

²¹⁷ Ibid.

When the participants were asked to define culture, some of them were explicit:

Participant H: *Culture divides people according to language, customs, traditions, eating of different foods particularly at particular seasons; for example Christmas.*

Participant H: *it [culture] is something that when persons move that it is so unique that they carry along a portion of it.*

Participant A: *Culture is about different people having different cultures (for example, people from Egypt, Europe, Caribbean); each of them got different cultures and different customs; the way they think of different things may be different from another group of people.*

The definitions from the participants were not far from those of Geertz and James.

Culture, according to anthropologist Clifford Geertz, is “an inherited system of symbolic forms that operates as a set of control mechanisms—plans, recipes, rules, instructions—for governing behaviours.”²¹⁸ However, Carl James expands this definition:

Culture exists of a dynamic and complex set of values, beliefs, norms, patterns of thinking, styles of communication, linguistic expressions, and ways of interpreting and interacting with the world that help people understand and thus survive their circumstances.²¹⁹

James’ definition might provide the reason that Christ Church Scarborough Village’s Pancake supper might be a time when all the congregants gather for more than sharing meals. What has been observed is that they gather for laughter, discussions, for sharing both joy and sadness, acknowledging that at the centre of that human fellowship is the unfolding of the story of the all-embracing love of Jesus Christ. This sharing in a multicultural setting means that when division or segregation is perceived, it would be of concern to those who represent the *body of Christ* or the *people of God*.

Yet, the various definitions of culture also explain why two Christians from different cultures have different ways of interpreting the world. They have different “symbolic forms” which

²¹⁸ Clifford Geertz, *The Interpretation of Cultures* (New York, NY: Basic Books, 1973), 44.

²¹⁹ James, *Seeing Ourselves*, 284.

intuitively mean different things to each person. The definitions also demonstrate why some Anglicans might judge or evaluate people based on their own understanding.

In North America, the word *consumerism* captures the idea of eating and culture.

Anglican theologian Joanna Manning reminds us that

Consumerism operates on an ethnic envy and the creation of desires that can never be satiated. The creation of insatiable desire and the fear of loss is part of the modern mythology that drives the market. Consumption is always relative to what others have, and our economy rests on the fulfillment of the wants it arouses in order to maintain itself.²²⁰

The food metaphor that articulates the concept, consumerism, is also extended to persons that, like food items, can be treated as commodities. As with buying products and the constant desire for individual needs to be satisfied, contemporary society has created persons to place value on people as they would on purchasing food items or other products. Dorothy Sölle calls it the “new religion.”²²¹ Against this backdrop of consumerism and commoditization where individualism is stressed, the sharing of meals in the church might be perceived at the intersection of power and ethno-cultural diversity and cause exclusion of some who are considered different. Living in a multicultural society, persons can choose to embrace features associated with entirely different cultures, and this might be a challenge for a worshipping community. In addition, if some people are treated as other, which is also what the concept *visible minorities* connotes, the Anglican Church of Canada might need to respond with urgency from a theological perspective. One way that it can do so is by paying closer attention to culture and thus recognizing a link with integration and incarnation.

²²⁰ Joanna Manning, *The Magdalene Moment: A Vision for a New Christianity* (Vancouver, BC Raincoast Books, 2006), 140.

²²¹ Dorothy Sölle, quoted by Jaci Maraschin, “Culture, Spirit and Worship,” in *Beyond Colonial Anglicanism: The Anglican Communion in the Twenty-first Century* (New York, NY: Church Publication 2001), 323.

5.2.3 The Sharing of Meals: Integration and Inculturation

Integration, according to James, “is a process by which individuals and groups are able to fully participate in society’s political, cultural, economic, and social life.”²²² While James’ views seem to focus on integration into the wider society, full participation by all members within the multicultural parish is also important in the context of the Christian Church as *people of God*, *body of Christ* and where *just hospitality* is practised.

The church as a site where the sharing of meals and culture might clash is not a coincidence. As Christians continue to practise the sacrament of Holy Communion, also called the Last Supper and Holy Eucharist, we learn from the Gospel of Luke that it was in the sharing of a meal that two disheartened disciples on the road to Emmaus recognized that Jesus was present among them. Table fellowship as one manifestation of incarnation, the humanity of Jesus Christ, is therefore central to continued fellowship with him and among his followers.

One participant seemed to make sense of this when she remarked, “It is a nice church to worship in; the food is great.” Her connection with food and the church describes the church as a welcoming community. In the English-speaking Caribbean and in some African countries, for example, food is shared with those who drop in at the homes of family, friends, or neighbours. These unplanned visits are not a problem for these cultures where it is the custom for the women to cook more food than is needed for the household for those persons who drop in. This act of hospitality is not restricted to the home; in some church communities, a meal is prepared for worshippers. This is particularly so in the denominations where the worship service is extended for a lengthy period of time. For example, among the Spiritual Baptists, an indigenous church in

²²² James, *Seeing Ourselves*,

Barbados, members spend over five hours worshipping, so a four-course meal is provided for the worshippers during the time they spend together.

Sharing meals as an act of hospitality is also practised in the Anglican Diocese of Toronto, particularly where the challenging economic climate has seen the emergence of more food banks. The parish of Christ Church Scarborough Village has been one of the parishes that extends this hospitality to members of the wider community, with parishioners bringing non-perishable items to share with those who come for material assistance. These items are brought to the altar to be blessed during the offertory prayer.

Although the majority of the participants (six out of ten) agreed that in the meals provided at the coffee hour and the potlucks there is adequate reflection of the ethnic and cultural diversity of the parish, most of the participants rated the participation (in terms of foods provided) of the persons of African descent higher than any other group (seven out of ten: see Table 10). However, the parishioners of South Asian descent were recent immigrants to Toronto and thus to the parish, so this might account for their participation. This explanation, however, does not explain why Anglo-Saxon descent participation was so low.

Table 11 Participation in meals according to ethnic/racial group

Participation in Meals	High	Moderate	Low
African Descent	7	2	1
Anglo descent	2	5	3
South Asian descent	1	9	0

As the parish priest of Afro-Caribbean descent, I had not eaten samosas prior to being a member of the parish. This was also true of one participant of Anglo-Saxon descent, who

observed, “The food is good; I like the samosas and had not eaten samosas before coming to this parish.” However, when a South Asian participant defined culture, food was noted as *different*. She remarked, “Cultural diversity is the differences in dress, food, language, music.” Kathy Black addresses this issue when she looks at multicultural worship in the church in the United States of America. She contends that

Throughout history, most worship services have been *multicultural* to some degree in that they contain elements from diverse cultures, including roots in Jewish worship...and few, if any, liturgies derive their material from a single culture....[However] claiming that all worship is multicultural in its very nature masks the real differences that congregations are facing when persons of very diverse cultures worship together....Many congregations are struggling today with what it means to worship in such a diverse context.²²³

It can be assumed, therefore, that when an ethnically and racially diverse congregation comes together to share a meal, there might be the element of exclusion because of ethnic, racial, and cultural differences. Recognizing those who might be excluded and who might be new immigrants to Canada and to the Anglican parish in Toronto might be a way to include those who feel outside the mainstream on the grounds of ethnicity, race, and culture. In the contemporary Canadian context, the Anglican Church cannot act as if interaction with *visible minorities* is optional. With no official register of the ethnic, racial, and cultural composition of the congregants, the annual records of the Anglican Church of Canada might be sending a message that it does not recognize these important components. It is almost as if it is assumed that the ethnic and racial composition of the congregants of Christ Church has not changed since 1846. The records can be included in the church register to reflect that all are created in the image of God and are members of Christ’s Church.

Hence, in the parish of Christ Church, one remark was that the food prepared by the South Asian community was *too spicy*, and a few members of Anglo-Saxon descent requested

²²³ Black, *Culturally-Conscious Worship*, 2.

that food be labelled and that the ingredients used be itemized. Another Anglo-Saxon participant noted that cultural diversities are present because “there are three different cultures” and commented that “the cultural diversity is certainly in the food.”

These remarks and particularly the comment *the food is too spicy* focused on the culture and cultural diversity concept. As South Asians are more comfortable with different spices, comments from persons of other cultures might be perceived as an attack on their culture and identity. In addition, these remarks in a multicultural parish might raise the issue of exclusion based on this specific aspect of ethnic and racial differences. Given that a similar request was not made of the Anglo-Saxon descent group by other ethnic groups, the remarks raised a question central to the research: are some members treated as different and thus excluded or abandoned, because they are not of Anglo-Saxon descent?

According to Marjorie DeVault, “what we eat, where we get it, how it is prepared, when we eat and with whom, what it means to us—all these depend on social [and cultural] arrangements.”²²⁴ I would add “ecclesial” to the list of arrangements. As an ecclesial body, the Anglican Church continues to grapple with worshipping practices that are to reflect inclusivity, that is, to ensure that congregants experience a sense of belonging and welcome as they worship and communicate across cultures. The sharing of meals carries strong Christian messages of accepting other members as followers of Jesus Christ. When Black asserts “culture often determines not only what we eat and how we dress, but also what we think and how we act”²²⁵ she provides no easy answer. She contends that

²²⁴ Marjorie DeVault, “Feeding the Family,” in *Food and Culture in Contemporary American Fiction*, Lorna Piatti-Farnell, ed. (New York, NY: Routledge, 2011), 1.

²²⁵ Black, *Culturally-Conscious Worship*, 63.

Sometimes it is hard to sort out what is denominationally influenced, what is missionary influenced, what stems from one's ethnic cultural heritage, and what is simply personal preference.²²⁶

Since the sharing of meals in a multicultural parish conveys the presence of cultural differences, and these cultural differences are to be lived out in the context of Christian worship, integration could be a challenge.

5.2.4 Theological Reflection on the Sharing of Meals

When I observed that, over time, during the sharing of meals at the parish of Christ Church Scarborough Village, there was an increase of congregants who were not South Asians who ate more samosas than pancakes at the Pancake and Samosa Supper (renamed on my initiative), and that at the pot-luck suppers and coffee hour, congregants of different cultures interacted, the observation reminded me of the theological underpinnings of the sharing of meals and the connection with the Eucharist. While at first glance the connection between sharing samosas, pancakes, or any kind of meal and the Eucharist might not seem obvious, on deeper reflection there are many critical correlations between them.

Mark Powell contends that “the [Eucharistic] meal brings the *real presence* of the risen Jesus to those eating and drinking,”²²⁷ but that meal also brings “a sense of the absence of Jesus in the world.”²²⁸ It is this seemingly ambiguous understanding of the Eucharist with its symbols of the body and blood of Jesus Christ and the sharing of meals that is important.

²²⁶ Black, *Culturally-Conscious Worship*, 63.

²²⁷ Mark Allan Powell, *Loving Jesus* (Minneapolis, MN: Augsburg Fortress Press, 2004), 59.

²²⁸ Ibid.

For Anglicans, the Eucharist is a sacrament, that is, it not only reveals God's grace but confers grace through the action of the Holy Spirit. Thus, the symbols of bread and wine that represent the body and blood of Christ and the action of the breaking of the bread and the pouring of wine during the Eucharistic meal might act as a reminder of the breaking of Christ's body and the pouring out of his blood for all humanity. Emerging from the Passover narrative in the book of Exodus, the Eucharistic meal becomes a time to remember God's saving deeds in history. According to Daniel Groody,

The Passover narrative lays one of the major foundations for Eucharist; the liturgy becomes a time to remember God's saving deeds in history. This process of remembering is an *anamnesis*, an ability to recall the extraordinary events of God, especially in the death and resurrection of Jesus. The Eucharist recalls not only that we are migrating towards God but that God in the Incarnation has first migrated towards the human race.²²⁹

Groody further explains, "Only because of God's *prior* migration to us can Christians in turn *migrate* in faith into all that is the reign of God."²³⁰ As Christians follow the command of Jesus, "Do this in memory of me," they believe that in the giving of his own life, Jesus nourished his disciples so that they can feed others and offer their lives as a service to others, albeit at a cost. Yet, the breaking of the bread and the pouring of wine is both a celebration and reminder for Christians who live out the command and remember Jesus' life, death, and resurrection. For congregants in the multicultural parish of Christ Church Scarborough Village, the weekly remembrance in the Eucharist and sharing of meals must be connected with the larger call to hospitality and justice in the church and in the society. Groody warns that "If Christians hunger

²²⁹ Daniel Groody, "Fruit of the Vine and Work of Human Hands" in *A Promised Land, A Perilous Journey: Theological Perspectives on Migration*, Daniel Groody and Gioacchino Campese, eds. (Notre Dame, IN: University of Notre Dame Press, 2008), 303.

²³⁰ *Ibid.*

to receive the bread of life at liturgy but have no hunger to feed those whose lives are threatened and who are in need of bread today, they ignore Christ.”²³¹

Therefore, the sharing of meals in a diverse parish context reminds us of Jesus’ presence among us. In the church, it also might allow us to speak about the related issues of different gifts, talents, and activities. Paul, in his letter to the Christians at Corinth, expressed it well when he reminds them that the gifts are “activated by one and the same Spirit” in 1 Corinthians 12:11. And who are these gifts for? According to William Rademacher, John Weber, and David McNeill, Jr. as they looked at *Parish Identity*, “The gifts are given to all the baptized.”²³² This is why it is so troubling to Russell that there is a problem when hospitality and fear of differences are part of the church. Russell’s use of the table metaphor for the church sees the church as “always welcoming the stranger to the feast or sharing the feast where the *others* gather.”²³³ She uses the image of the *round table* as a metaphor for understanding ecclesiology, because the image of the table is significant within the context of community life across all cultures. Thus, this metaphor is significant because of what it represents.

The kitchen table represents the earthiness of human struggle, because the kitchen is where the messy, hot work of human life begins...at the table there is no separation between talk and work—word and sacrament—because at the kitchen table the very essence of being human is expounded and embodied in the food prepared, groceries unloaded, family finances counted, cards played, arguments facilitated, homework completed, apologies rendered, forgiveness accepted.²³⁴

²³¹ Daniel Groody, “Fruit of the Vine and Work of Human Hands” in *A Promised Land, A Perilous Journey: Theological Perspectives on Migration*, Daniel Groody and Gioacchino Campese, eds. (Notre Dame, IN: University of Notre Dame Press, 2008), 311.

²³² Rademacher, Weber, and McNeill, Jr. , *Understanding Today’s Catholic Parish*, 38.

²³³ Russell, *Church in the Round*, 18.

²³⁴ Kath Hobson, “Dining Together at Christ’s Table: The Adventure or Pot-luck Dinners,” *Journal of Theological and Ministerial Practice* 1, no. 1 (October 2008); 78.

The kitchen is a model of sharing, talking, where forgiveness happens, reconciliation is sought and received, and hospitality is offered, for as Russell points out, “Hospitality creates a safe and welcoming space for persons to find their own sense of humanity and worth.”²³⁵ Russell suggests that as “a community welcomes people of other races and cultures, the community encourages interaction among all the members, and that unity without conformity makes hospitality and diversity possible.”²³⁶

Another pertinent Bible passage is recalled each time we participate in this meal. It is the story of Jesus and two disciples after the crucifixion, on the road to Emmaus (Luke 24:13–35). While on the journey, Jesus joined the dejected disciples and had a conversation with them. However, it was only when they participated in a meal that they *recognized* Jesus among them. The sharing of meals, then, expresses for Anglicans a “sacramental worldview [that] expresses and celebrates the mystery of the Christian faith.”²³⁷

These two biblical references remind Anglicans that the sharing of meals centres on having a relationship with Jesus and others. Meals were central to Jesus’ ministry and a shared meal soon became the centre point of Christian worship. The sharing of meals reminds us that hospitality is a lens through which we can read and understand much of the gospel, and a practice by which we can welcome Jesus himself.

²³⁵ Russell, *Church in the Round*, 173.

²³⁶ *Ibid.*, 174.

²³⁷ Nellie Carty, “Spaghetti, Steak, and Spirituality,” in Dugan and Owens, *From the Views in the Back*, 31.

5.3 Exercising of Leadership: Migration and Multiculturalism

Participant I: *The priest asked my husband to participate in leadership roles; he was already very active in the Anglican Church in Delhi.*

Participant B: *I was asked by the priest when I came [in the 70s] to be the treasurer but this was only after he learned that I was in that field. I was also asked to join the choir when someone heard me singing and told the choir director and his wife then asked me to join (she was also a member).*

Participant I: *I was asked to teach Sunday School soon after I got here; and within a short period of time, I was asked to be the Sunday School superintendent.*

In this section, I drew attention to participants who felt that their abilities to exercise leadership in the parish, whether as a Sunday School teacher, Sunday School superintendent, or as treasurer, were based on their ethnic, racial, and cultural backgrounds. In one case, for example, one participant who experienced a “smooth entrance” was invited to be a leader soon after her arrival; on the other hand, however, another participant experienced an unwelcoming attitude where she was “not noticed by the mainly White congregants for about three months.” It is possible that this is why some participants experienced “being comfortable” and others “feelings of discomfort” and felt as if they were being “tolerated” as opposed to being “appreciated” as one participant stated in relation to her leadership gifts.

Participant B: *It was a smooth entrance for me in the late 60s. My husband and I were living in another Canadian city and when we arrived in Scarborough, we looked for an Anglican church in the neighbourhood so that our children can be in the Sunday School. We were warmly received and within a few months I was asked to teach Sunday School, and within two years I was the superintendent of the Sunday School. I think that with most of the congregation like me [White] that could have played a part. It was the time when the church was predominately White.*

Participant A: *I came for about three months and attended the coffee hour before anyone said anything to me. The priest at that time, who was a white Canadian, heard that I was an accountant and asked me to be the treasurer, which I gladly accepted. Yet sometimes I cannot help but wonder, as a Black person, if my leadership role as envelope secretary and treasurer leaves me as more tolerated than appreciated. [Research Assistant: What do you mean by “being more tolerated than appreciated?”] Well, the role of envelope secretary and treasurer are both important but not everyone has experience in dealing*

with money. After the priest heard that I was an accountant, he approached me and asked me to be the envelope secretary, and later on, the treasurer. So, I think sometimes it is only because of what I can do for the church that I am tolerated as opposed to being appreciated for who I am, as a Black person.

Participant G: *My husband who was very active in India was asked by the priest of Christ Church to be part of the lay leadership team. She wanted the lay leadership to reflect the demographics in the parish, I believe. Even our daughters got involved in the leadership of the youth group, thanks to the encouragement of the current priest.*

When exercising of leadership is viewed as a worshipping practice, two important questions arise: (1) Who should be the leaders in a multicultural parish? (2) What type of leadership should the priest provide? In the book, *Becoming a Multicultural Church*, Laurene Beth Bowers provides an answer. She claims, “It is virtually impossible to become a multicultural church if the pastor does not feel called to participate in the movement as a spiritual leader...The pastor has a significant role to play in the process. He or she is responsible for articulating a theological vision of the multicultural movement.”²³⁸ Bowers receives support from Kathy Black who identifies a *pastor designs* model where she explains:

The pastor [priest] is basically responsible for the design and leadership of worship so she or he decides the structure, content, and style of worship...[and] is often found in congregations where the worship committees are either non-existent or function more as altar guilds (and occasionally as advisors) than as worship committees.²³⁹

However, a warning from Black seems instructive for the parish of Christ Church Scarborough Village where leadership, both ordained and lay, was exercised by Anglo-Saxons during most of its existence. Black states, “When the congregation gives total power to the pastor, the design of worship can range from assimilation to culturally-conscious worship. Much depends on the gift, skills and sensitivities of the pastor.”²⁴⁰ With no worship committee up to

²³⁸ Laurene Beth Bowers, *Becoming a Multicultural Church* (Cleveland, OH: The Pilgrim Press, 2006), 44.

²³⁹ Black, *Culturally-Conscious Worship*, 24.

²⁴⁰ Black, *Culturally-Conscious Worship*, 25.

my arrival in 2002 at Christ Church Scarborough Village that would have allowed for more participation from the laity, Black expresses concern if a *pastor design* model is adopted.

Hence, when participants responded to the statement *Clerical leadership of a congregation should reflect its dominant membership* I was surprised to find the majority of the participants were not in favour of this statement. I thought that the participants, who were predominately of South Asian and African descent, might have preferred to have their ethnic/racial group represented in the clerical, ordained, leadership. This unexpected response, however, might be linked to two concepts that emerged when the themes culture and cultural diversity were examined. It might also be linked to the history of Anglicanism.

As most of the participants migrated from former British colonies where historically the Anglican Church was ruled by British expatriates, the image of the ordained and lay leader as a person of Anglo-Saxon descent might be the reality for the participants. For example, it was only in 1972 that the Diocese of Barbados, once part of the Diocese of London, had its first Caribbean born/African descent bishop. For over three centuries, therefore, the parish priests in Barbados and other English-speaking Caribbean countries were English male clergy who were ordained in the Church of England but for the Anglican parishes in the Commonwealth.

Anglican writer and educator Patricia Bays prefers the term authority rather than leadership; yet her definition points out the similarity. According to Bays, “authority might be described as rightful power, or the power to act to cause things to happen.”²⁴¹ Thus, when she answers the question “How do things happen in the Anglican Church?” she maintains that “authority is exercised by bishop, clergy, and laity consulting together [what is called] synodical government—the bishop acting in diocesan synod—[and which] is an important way in which

²⁴¹ Bays, *Anglican Diversity*, 105.

authority is expressed for Anglicans.”²⁴² It is in this leadership model that the White male as leader has been entangled for many centuries in the Anglican Communion. For centuries, bishops, clergy, and synod representatives have been White and male. Elizabeth Johnson makes the following insightful comment about patriarchal leadership model that might therefore be relevant to this discussion:

The traditional pyramidal pattern of social relations in nondemocratic forms of state governance, families, the church, and the like has sedimented the dominance of ruling men to the point of making it seem indeed natural. Religious patriarchy is one of the strongest forms of this structure, for it understands itself to be divinely established. Consequently, the power of the ruling men is said by them to be delegated by God (invariably spoken about in male terms) and exercised by divine mandate.²⁴³

In addition, the unexpected response might also be combined with two concepts to be discussed: (1) respect for the English culture (out of which Anglicanism was born); and (2) confusion about the concept of multiculturalism. Some participants accorded respect to those in clerical authority, and the priest was treated as the official leader. As Participant B reveals, “*In the Caribbean we have a lot of respect for the priest. She receives support from the South Asian who recognized in the title *Father* a sign of respect. She declared, “*Back home [in India] the priest is fully respected, never called by first name, he is called Father...the priests were highly respected.*” Hence, the calling of adult persons, particularly those in leadership roles, by the first name was also of concern to Participant I as it called for adjustment to the new culture:*

I love coming to church here but when I first started it was difficult to call adults by their first names because in my culture, adults are addressed as “auntie” or “uncle” which gave them a prescribed role and made it easier for me to fit into my own prescribed role,

²⁴² Bays, *Anglican Diversity*, 104.

²⁴³ Elizabeth Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse* (New York, NY: Crossroad Publishing, 2002), 23.

and I am drawn towards people where I can fall back into these roles with. I am more comfortable with that prescribed role. I can't find myself calling any adult by his or her first name.

Although this was true for most Blacks of Caribbean descent who addressed me as *Rev. Sonia*, I cannot help but wonder whether it might not be a sign of a lingering internalized colonialism that might have been experienced by the participants from societies such as India, Africa, and the Caribbean. In some cases, colonial attitudes that become so strongly internalized that they become a part of one's identity are often embedded in the notion of respect and authority within a racist framework. It is in this arrangement that the invitation to exercise leadership could be located. When Participant B shares, "I was invited by the wife of the organist (who is White) to join the choir because some persons heard me singing and mentioned it to her," a comment like this connects the exercising of leadership with power in the Anglican Church.

Eric Law comments that "In a multicultural situation, most of the time, white members of the group are perceived to be the powerful ones and people of colour the powerless"²⁴⁴ and maintains that there are differences in the perception of power in church. He states that for him the following obtains:

leading or facilitating a group has to do with power, power to influence others and being aware of power dynamic among the group members. Therefore it is very important for a group leader first to determine where he or she is in the power perception continuum.²⁴⁵

He explains that when the group leader "is in a multicultural situation; there is a need to know where the people are on the continuum."²⁴⁶ His research shows that "people of color take

²⁴⁴ Eric Law, *The Wolf Shall Dwell with the Lamb: Spirituality for Leadership in a Multicultural Church* (St. Louis, MO: Chalice Press, 1993), 32–33.

²⁴⁵ Ibid.

part in the group by expecting an authoritative leader to tell them what will happen and what to do.”²⁴⁷ Marti Jewell and David Ramey notice the evolving roles of parish leaders:

It is evident that over the past forty years there has been a distinct and pervasive shift in the roles of the pastor, staff, and parishioners. No longer is the pastor considered the sole provider of ministry and leadership in the church.²⁴⁸

Beth Bowers combines power with segregation when she claims, “what distinguishes a segregated, traditional church from a multicultural one is the way in which power is distributed among its members.” She explains:

In segregated churches, the power base is centralized; that is, approximately fifteen people amass most of the power and run the church. Pastors make decisions by consulting these fifteen people, and it is often irrelevant whether or not they currently serve on a committee or in a leadership position. They retain their power even when not functioning in these roles. The marginalized group includes everyone else in the congregation.²⁴⁹

However, most of the participants of the study agreed that ethnic and racial diversity were adequately represented in the leadership of the parish. This may be the result of the many attempts I made over the years. When I recognized that leadership of committees was not indicative of the ethnic, racial, and cultural composition of the parish, I played a key role in addressing this matter as the ordained leader. I found, for example, that there were cultural differences in the ways people should be asked to participate as leaders. As in the case of Law’s example, some from the Anglo-Saxon community found it easy to respond positively or negatively to a request to lead, but this was not always the case with those from the South Asian and Caribbean/African community. For the latter, to be invited by the ordained leader meant that

²⁴⁶ Eric Law, *The Wolf Shall Dwell with the Lamb: Spirituality for Leadership in a Multicultural Church* (St. Louis, MO: Chalice Press, 1993), 32-33.

²⁴⁷ Ibid.

²⁴⁸ Marti Jewell and David Ramey, eds., *The Changing Face of the Church: Emerging Models of Pastoral Leadership* (Chicago, IL: Loyola Press, 2010), 78.

²⁴⁹ Bowers, *Becoming a Multicultural Church*, 95.

the priest had perceived qualities of leadership and the request would be considered an honour and should not be refused. The adherence to the notion of respect was evident among the Blacks and South Asians.

5.3.1 Exercising of Leadership: Culture and Cultural Diversity

If one argues, therefore, that an essential element for the exercising of leadership is the ability to be fluent in a language which is easily understood by those who are listening and for the leader to be influential, speaking in her own language promotes pride in her identity and her culture, the leader in a multicultural parish in Toronto that does not speak English fluently might be seen as starting from a disadvantage.

This might also account for why South Asian parishioners received a low rate and were not as involved in leadership roles compared with the parishioners of African descent and those of Anglo-Saxon descent. One reason might be the fluency in communicating in the English language. As non-native English speakers, and having to worship in the English language, the South Asians and Africans might have experienced exclusion during the worshipping practices.

Although all of the members spoke English, those of South Asian heritage also conversed in Bengali, Tamil, and Hindi. Here, the English language may be seen as their second or even third language. The lack of opportunities to express themselves in their native tongue (Hindi, Tamil) during worship and fellowship might have created a sense of *not feeling welcome* in the worshipping community. Oscar Andrés Cardinal Rodríguez Maradiaga makes a crucial point:

The migrant also mourns the inability to use his native language on a daily basis. Readjusting to a country where another language is spoken can be difficult and even traumatic since ideas, thoughts, perceptions, feelings and knowledge are communicated through the medium of a shared language and a shared culture.²⁵⁰

²⁵⁰ Oscar Andrés Cardinal Rodríguez Maradiaga, "A Witness to Hope: Migration and Human Solidarity," in Groody and Campese, *A Promised Land, A Perilous Journey*, xii.

The Assembly of First Nations also stresses the importance of language in their relationship. Mark Fetes and Ruth Norton quoted from the document prepared by the Assembly of First Nations, *Principles for Revitalization of First Nations Languages*:

Language is our unique relationship to the Creator, our attitudes, beliefs, values, and a fundamental notion of what is truth. Our languages are the cornerstone of who we are as a People. Without our languages we cannot survive.²⁵¹

The sad news for the Aboriginal communities in Canada is that this became a reality. According to Eung-Do Cook and Dain Flynn in “Nine Aboriginal Languages of Canada,” “Many Canadian Aboriginal languages became extinct when their last speakers died.”²⁵² They state:

Of the languages that remain, many face imminent extinction ... This state of affairs resulted in part from deliberate action: Aboriginal language use was generally forbidden in church and government-run residential schools to which Aboriginal children were sent from the 1880s to the 1970s.²⁵³

Thus, the importance of language survival, particularly in the case of the Aboriginals, many of whom are Anglicans in Toronto, is a good reason for the Anglican Church of Canada to review the tradition of worshipping solely in one language in most of its congregations. A related theme is how different cultures pronounce the same words, giving rise to the sensitive issue of the variety of accents used when English is spoken by people for whom English is a second or third language. It was not uncommon for me to hear remarks of congregants who claim that they could not understand what other members were saying because of the accent. The comment was usually made by a person of Anglo-Saxon descent to persons of South Asian, Caribbean, or

²⁵¹ Mark Fetes and Ruth Norton. “Voices of Winter: Aboriginal Languages and Public Policy in Canada,” in *Aboriginal Education: Fulfilling the Promise* eds. Marlene Brant, Castellano, Lynne Davis and Louis Lahache (Vancouver, BC: University of British Columbia Press 2000), 29.

²⁵² Eung-Do Cook and Dain Flynn, “Nine Aboriginal Languages of Canada” in O’Grady, W.L.D. *Archibald Contemporary Linguistic Analysis: An Introduction*. 6th Edition. Toronto, ON: Pearson Longman (2008), 326.

¹Ibid.

African descent and raises the issue of power and *white privilege*. Traci West in *Liturgy: Church Worship and White Supremacy* explains:

White privilege is derived from white supremacy or white dominance....[It] is a concrete manifestation of how whites benefit from white supremacy....White supremacy is characterized by the manner in which access to power and resources in U.S. society is structured.”²⁵⁴

West receives support from Canadian Wendy Fletcher who was raised in Brantford, Ontario by a third-generation Canadian mother of Scottish Baptist origins and a father who was the child of English Anglican immigrants. Fletcher stated:

The home that I was raised in was one of comfort and privilege....My family origin was observably small *r* racist when it came to First Nations persons. I knew that *they* were not like me and definitely *they* were less than me.²⁵⁵

Yet, another White Canadian, Marion Kirkwood, struggles as she identifies herself and was clear of her privilege as a White woman and admits “I am a woman of privilege,” and although she confesses that “I cannot undo the actions of my ancestors who took this country from its original inhabitants, who wrote the laws, and who established practices that placed power squarely in white hands,” she believes

I can do something about the fact that many of these laws and practices are still in effect today, providing the underpinning of racism for our systems and governance. I can educate myself about racism by listening intently to the voices of my sisters and brothers, whose heritage is different from mine, and learn to respect and celebrate it. I can dialogue with them to change the racist laws and practices that pervade both Canadian society and church.²⁵⁶

²⁵⁴ Traci West, *Disruptive Christian Ethics: When Racism and Women’s Lives Matter* (Louisville, KY: Westminster John Knox, 2006), 117.

²⁵⁵ Wendy Fletcher “Canadian Anglicanism and Ethnicity,” in *Christianity and Ethnicity in Canada*, ed. Paul Bramadat and David Seljak (Toronto: University of Toronto Press, 2008), 139.

²⁵⁶ Marion Kirkwood, “The Privilege of Being White,” in *That All May Be One: A Resource for Educating Towards Racial Justice*, ed. Greer Anne Wehn-In Ng (Toronto, ON: United Church of Canada, 2004), 4.

Regarding Canadian society and the church, the constitution of Canada had from early on recognized the importance of language and the architects identified English and French as the two official languages of Canada. Language has been used as a site for political tension with French-speaking Québécois making it clear that they will retain the French language. The Aboriginal communities have also sent numerous messages that they were robbed of their cultural heritage, particularly in the area of language. The following perspective on the issue is offered by Harold Cardinal:

Politically, the threat of Quebec secession has been accompanied by the continuing assertion of Quebec national sovereignty from the nationalist and separatist movements in that province. This has overshadowed or, perhaps more accurately, cast a continuing shadow on any serious consideration of Aboriginal sovereignty by English Canada's political, legal, and scholarly communities.²⁵⁷

Where is the Anglican Church of Canada in this national discourse? Given its negative legacy with the ethnocentric arrogance of the Residential School project, the issue of reclamation of language by its Aboriginal members cannot be ignored. In the Anglican hymnal, *Common Praise*, an attempt is made to reflect this, but more needs to be done. In addition, if verbal ability is favoured as a sign of good leadership in a predominantly English-speaking culture, ethnic and racial differences are compounded in an Anglican worshipping community because of these linguistic challenges.

This latter point was made when the participants addressed the issue of language and identity of culture. When asked to define culture, a participant mentioned, "by the language one speaks." This is stressed at the swearing in ceremonies for Canadian citizenship when the new immigrant is told that Canada is a bilingual country, French and English. It is in this setting that

²⁵⁷ Harold Cardinal, "Okinawa win and Post-Colonial Nation-Building," in *Intersecting Voices: Critical Theologies in a Land of Diversity*, ed. Don Schweitzer and Derek Simon (Ottawa, ON: Novalis, Saint Paul University, 2004), 192.

the recent migrant repeats the oath of citizenship in French and English, whether one is familiar with both languages or not. Thus, it can be argued that language is a critical component in the discourse on multiculturalism in an Anglican parish in Toronto.

The French group Alliance for the Preservation of French in Canada, that opposed the *Multiculturalism Act*, and the decision of certain municipalities declaring themselves English and unilingual, does not help the non-French migrant who might be fluent in Asian languages such as Bengali, Hindi, Tamil, or African languages such as Swahili and Shona. At the parish of Christ Church Scarborough Village, where congregants from South Asia, the Caribbean and Africa are members, worshipping on a regular basis in a language other than English might be a place for inclusion to be experienced. It was not surprising; therefore, that most of the participants (9 out of 10) had a preference for more than one language being spoken during the principal Sunday service of worship. The response suggested that the English language as the only language for worship might be a barrier for parishioners for whom English is a second or third language and the issue of power might be raised in this context.

Commenting on this issue of power and language, the Rev. Dr. Roland Kawano, an Anglican priest who worked in the Diocese of Toronto for many years, claimed, “Whenever a major power conquers a smaller nation of little consequence to its political and strategic needs, it expresses its contempt by lack of interest in the minority language. The continuing influence of the Greek culture and language of the Romans is a major exception.”²⁵⁸ Given that most of the migrants to Canada that worship in the Anglican Church emigrated from former colonies of Britain, there is a history of the Anglican Church of Canada with its emphasis on using English during worship and not recognizing native languages. This could explain why most of the

²⁵⁸ Kawano, *The Global City*, 127.

participants (9 out of 10) had a preference for more than one language being spoken during the principle Sunday service of worship. The statement demonstrated that the English language as the only language for worship might be a barrier for parishioners for whom English is a second or third language.

The issues of language, power, and identity are intertwined, for despite an official affirmation of multiculturalism in Canada, there still seems to be a tendency to define Canadian identity as white and anglophone or francophone and to refer to everyone else as *the others*. This ranking of ethnicity is addressed by Joanna Manning in the following statement:

Multicultural ethnicity is associated with non-whites and at times non-Christians, indicating that anglophones and francophones still hold the social centre. And multiculturalism in practice has often been consisted of the addition of “ethnic” food (roast beef and mashed potatoes are never considered as ethnic) and picturesque displays of “folk dance” as opposed to “classical” dance.²⁵⁹

It is clear that the narrow use of ethnicity thwarts effective communication across cultures. Black highlights this reality by sharing a number of idioms and their meanings. For example, she uses the idiom “it is raining cats and dogs,” which cannot be translated literally, to make the following point:

Each culture’s value system and worldview forms the basic assumptions that lie behind every communication event, whether it is verbal or non-verbal...Worship is clearly a communication event, and in multicultural congregations, miscommunication and associated problems can arise when communicating cross-culturally.²⁶⁰

Thus, it was not surprising to find that in an additional comments section at the end of the questionnaire page, one participant mentioned the teaching of reading and writing of English. This might be suggesting that the parish should make attempts at learning to speak, sing, or

²⁵⁹ Manning, *The Magdalene Moment*, 163.

²⁶⁰ Black, *Culturally-Conscious Worship*, 6.

understand another language than English. It might be an area that the Anglican Church of Canada, with an ethnically/racially diverse membership, might want to explore.

Ignoring the languages of members in the worshipping practices, however, might be perceived to be an attempt at assimilation. Such thinking might have led a participant of Anglo-Saxon descent to assert, “I have a problem with being a hyphenated Canadian. My ancestors came from Ireland in the early eighteenth century because of the potato famine, and I have always considered myself Canadian; not a hyphenated Canadian.” For individuals like the Anglo-Canadian participant, it is likely that she has not been asked “where are you from?” as is the case for many “visible minority” persons in Canada.²⁶¹ The privilege of not having to call her an “Irish-Canadian” and just “Canadian” exposes the challenges of racism in the Anglican Church and the wider society.²⁶² One of the students in James’ research led him to note, “this naming is not merely a result of individuals’ independent ideas, but learned through historical omissions, miseducation, and misrepresentation by institutions such as schools and government departments or agencies.”²⁶³

The construction of what is a Canadian discussed in the book *What Is a Canadian: Forty-Three Thought-Provoking Responses*²⁶⁴ offers varied responses to the question, and the editor notes that the contributors regard themselves as equally Canadian whatever ethnic or racial

²⁶¹ See Adrienne Shadd, “Where Are You **Really** From?” in James and Shadd *Talking about Difference*, 9.

²⁶² The question is a reminder of the discipline of theology where theology written by White European or English males was treated as normative or traditional theology, thus no qualifier. On the other hand, theology written by others is described as Black, feminist, Asian, womanist, mujerista, Latina, etc. (see Dwight Hopkins, *Being Human: Race, Culture and Religion* (Minneapolis, MN: Augsburg Fortress 2005, 14–15).

²⁶³ James, *Seeing Ourselves*, 154.

²⁶⁴ Irvin Studin, ed., *What Is a Canadian? Forty-Three Thought-Provoking Responses* (Toronto, ON: Douglas Gibson Book, 2006).

identity that they claim.²⁶⁵ However, it is the insightful remarks by Katalin Szepesi that command attention to the question most asked: “Who’s Canadian?” Born in Hungary, Szepesi answers, after some reflection, “If being a true Canadian is being British and bigoted, then I am glad that true Canadians are becoming a minority in this multicultural society.”²⁶⁶

As a Black woman who is a migrant, I chose to hyphenate my identity (and consider myself as Afro-Caribbean-Canadian), and this response from Szepesi resonates with me. I view the hyphenated label as an attempt to be conscious of assimilation. Possibly being defined as “becoming like us” in the multicultural parish, assimilation becomes complicated if the emphasis on cultural diversity is ignored. In some Anglican congregations in Toronto, for example, where the congregation is made up of persons of many cultures, the liturgy is usually conducted in English, the services follow the English patterns, singing of hymns is not culturally diverse, and the ordained and lay leaders are often White English-speaking males. It is almost as if the message is “you are in Canada and this is how it is done here; become like us.”

Therefore, the exercising of leadership as a worshipping practice, that is, examining critically who are the leaders and the styles of leadership they adopt, are important components to examine in the multicultural parish where identity is important in this kind of parish.

5.3.2 Exercising of Leadership: Integration and Incarnation

Closely linked with the exercising of leadership are the themes of integration and incarnation. One participant of African descent asked, “Where does my daughter who was born here fit in?” and the response from an Anglo-Saxon participant who was born in Canada, “I was born here; I

²⁶⁵ Irvin Studin, ed., *What Is a Canadian? Forty-Three Thought-Provoking Responses* (Toronto, ON: Douglas Gibson Book, 2006).

²⁶⁶ Katalin Szepesi, “I Want to Call Myself Canadian,” in James and Shadd, *Talking about Identity*, 34.

am Canadian.” From this comment, it would seem, therefore, that integration in the multicultural church is closely linked with self-identity. Shawn Copeland’s chapter, “Self-Identity in a Multicultural Church” maintains that

Identity, self-identity, is not found simply or merely in behaviour, although behaviour is an important clue both to ourselves and others. Nor is self-identity taken primarily from the reaction of others, although feedback regarding our self-presentation is crucial. Stable self-identity is formed in the critical, narrative, and practical struggles to reflexively maintain personal integrity or authenticity.²⁶⁷

Copeland gains support from Hopkins who asserts that “our assumed notions of self, culture, and race largely determine who we are.”²⁶⁸ Mark Francis reminds us that the early Christian community also dealt with the issue of identity. He claims, “the primary issue which divided the early Christian community in Jerusalem centered on the question of Jewish identity.”²⁶⁹ In the case of the participants who discussed the identity of those who were born in Canada, the concept of identity as defined by Copeland and Francis points to the complexity of identity in a multicultural church and society. This was borne out when participants were asked about identity and its influence on their attitudes. Most of the participants agreed that their Christian identity is an important influence on their attitude toward persons of different cultures.

Connected with this was the question about the use of more liturgical services from other parts of the Anglican Communion. Most participants (9 out of 10) agreed with this statement. This was no surprise as they were participants whose former parish homes were in different provinces of the Anglican Communion. Thus, their identity as Anglicans seemed closely aligned with the liturgical services with which they were mostly familiar.

²⁶⁷ Shawn Copeland, “Self-Identity in a Multicultural Church” in *The Multicultural Church: A New Landscape in U.S. Theologies*, ed. William Cenkner (New York, NY: Paulist Press, 1995), 17.

²⁶⁸ Dwight Hopkins, *Being Human: Race, Culture and Religion* (Minneapolis, MN: Augsburg Fortress 2005), ix.

²⁶⁹ Mark Francis, *Liturgy in a Multicultural Community* (Collegeville, MN: The Liturgical Press 1991), 26.

5.3.3 Theological Reflection on the Exercising of Leadership

Mark Francis maintains that Peter, an early Christian leader, was “the patron saint of multicultural ministry.”²⁷⁰ He points out:

we must not overlook the model of Peter as the leader of the early Church and the “bridge builder” *par excellence* between the Hellenists and Hebrews. To him, we owe the unity amid diversity that characterized the first Christian community. As mediator between both sides, he was not so rooted in his own religious and cultural traditions that he impeded the movement of the Spirit.²⁷¹

Yet, the exercising of leadership in the Anglican Church often came clothed as white males from England. There is probably no issue that better highlights leadership in the Anglican Church than the issue of female ordination. Prior to the ordination of Chinese woman church worker Florence Li Tim-Oi during the Second World War in the early 1940’s and the ordination of women in the Episcopal Church of the United States of America in the 1970s, ordained leadership in the Anglican Church has been limited to males. Although to date many Anglican provinces have ordained women, many are still grappling with this issue. Given the context of Christ Church Scarborough Village, where there is the presence of female ordained leadership, the theological reflection searches for some understanding of this in relation to the congregants who are Anglicans and live in a multicultural context.

Russell claims, “Leadership...is still the issue because human institutions need care in the development of relationships and purpose, whether they are ordered in the round or in a pyramid.”²⁷² Within the Anglican Communion, as with other denominations in the Christian religion, the usual leadership style is based on a *patriarchal model*. Elizabeth Johnson, in *She*

²⁷⁰ Mark Francis, *Liturgy in a Multicultural Community* (Collegeville, MN: The Liturgical Press 1991), 26.

²⁷¹ Ibid.

²⁷² Russell, *Church in the Round*, 46–47.

Who Is: The Mystery of God in Feminist Theological Discourse, defines patriarchy as “a form of social organization in which power is always in the hands of the dominant man or men, with others ranked below in a graded series of subordinations reaching down to the least powerful who form a large base.”²⁷³

Musa Dube adopts a similar perspective and claims that patriarchy is “a pyramid of multiplicative oppression... patriarchy is not merely a rule of the father but a *kyriachal* system, the rule of the master/Lord, whereby elite propertied men have power over those subordinate and dependent on them.”²⁷⁴ For example, she maintains that “Eurocentricism is the rule of white fathers and white elite women of Christian religion insofar as they have served as civilizing conduits of patriarchal knowledge, values, religion, and culture.”²⁷⁵ What makes Dube’s perspective insightful is that, for the most part, Jesus, a male and believed to be God, might be perceived by South Asians and persons of African descent as white and male. While most revisionist Christian feminist theologians such as Rosemary Reuther Radford and Mary Daly²⁷⁶ maintain that the maleness of Jesus has no theological significance and that Jesus’ male sex was as intrinsic to his historical particularity as were his Jewish race and religion, his Galilean village roots, his class, and his ethnic heritage, they argue that it reveals nothing about the nature or gender of God, nor about the appropriateness or necessity of male images or language for the divine. Neither does the maleness of Jesus establish any “essential distinctions” between the

²⁷³ Johnson, *She Who Is*, 23.

²⁷⁴ Dube Musa, *Postcolonial Feminist Interpretation of the Bible* (St. Louis, MO: Chalice Press, 2000), 34 [italics in original]. She believes that system “involves constructing the subjugated in such a way that they believe they need to depend on their rulers, as well as creating structures that finally keep them dependent.”

²⁷⁵ *Ibid.*, 35.

²⁷⁶ Rosemary Radford Reuther, *Sexism and God-Talk: Towards a Feminist Theology* (Boston, MA: Beacon, 1983), 137 and Mary Daly, *Beyond God the Father: Toward a Philosophy of Women's Liberation* (Boston, MA: Beacon, 1973), 71–73.

sexes in terms of status, vocation, ability to image God or Christ, or appropriate ministerial roles. In speaking about Jesus' maleness, therefore, the issue of power arises in the context of ordained leadership.

As a feminist theologian, I accept the ideas of Dube who contends that in our conceptualization of power, we need to make "a shift from Western logic of identity to the logic of radical equality."²⁷⁷ It is in this shift that leadership as male leadership can be challenged from a theological perspective.

The Christian religion had always recognized the model with male leadership as the norm and based its ideology on scripture where Jesus and his disciples were male. The congregation of Christ Church Scarborough Village had not had a Black woman as a rector prior to 2002. This suggests that the models of leadership in the Anglican Church have been, for the most part, androcentric. Russell believes that the need for alternative *models of leadership* becomes ever more pressing as women and men seek alternative forms of organization that will assist them in affirming the life of this whole planet rather than in embracing death-dealing domination. She suggests that the church has a responsibility to join in this quest and to ask in what way its own orders or ministries contribute to the church and world in the round. For Russell, the church conceived as *church in the round*, that is, as "a community of Christ, bought with a price, where everyone is welcome,"²⁷⁸ assists with this new shape in leadership in the church. As a feminist, Russell rejects the *hierarchical stance* of the patriarchal paradigm with its emphasis on domination and subordination and has chosen to work from "the margin." She notes that there

²⁷⁷ Dube, *Postcolonial Feminist Interpretation of the Bible*, 35.

²⁷⁸ Russell, *Church in the Round*, 14.

can be a constant movement from the margin to the centre and back again and the goal is always to join the one at the centre of life, Jesus Christ.

Joining with Russell is Anglican theologian Desmond Tutu, who captures a different way for the exercising of leadership by the use of an African concept, *Ubuntu*, which means *I am because we are*. This concept emphasizes being part of the community. In proposing the concept, Archbishop Tutu makes the following argument:

About the essence of being human; it is part of the gift that Africa will give the world. It embraces hospitality, caring about others, being able to go the extra mile for the sake of others. We believe that a person is a person through another person, that my humanity is caught up, bound up, inextricably, with yours.²⁷⁹

This African concept overturns the concept of leadership and power as perceived in western cultures that favour the individual over the collective. In that sense, the concept *Ubuntu* closely resembles Russell's model of leadership when she asserts that

Leaders are made for people and not people for leaders; where leadership is present, community happens; leadership makes new things happen; and leadership in a patriarchal world is at best multicultural and at worst leads to martyrdom. . . .

The liturgy or work of the people, *leitourgia*, includes their culture and their way of expressing faith and struggle Those in leadership positions are called to include the cultures of the people with whom they are serving, but they need also to include their own culture so that they are authentic to their own story. This bi-cultural or multicultural expression and leadership must also include one additional culture if it is to be heard and be helpful in interpreting the journey of liberation. It must include the culture of the dominant group so that people understand the tradition that is controlling their lives. . . multicultural leadership makes possible the journey in a patriarchal world; it resists standing above while at the same time makes a way for new alternatives that can endure in the face of patriarchy."²⁸⁰

Perhaps it is relevant, given the context of the parish, that a link is seen between the ordination of women and the history of ordained leadership in the Anglican Church. As the

²⁷⁹ Desmond Tutu, quoted in Russell, *Church in the Round*, 24–25.

²⁸⁰ *Ibid.*, 77.

ordained leader in a multicultural parish, I am often aware that gender, ethnicity, race, and culture intersect. As the ordination of women in the Anglican Communion is not yet settled in some provinces, leadership at all levels will likely continue to be an issue that will confront the Christian Church in years to come. In the multicultural context, however, it can be a point of tension.

As I use a feminist lens to reflect theologically, I cannot ignore the larger narrative of empire. Like Mark Taylor, by empire I mean “the exercise of power over aggregate nations and peoples, maintained by regular acts of force and exploitation.”²⁸¹ Given the context of Anglicanism in Canada, where the denomination was closely aligned to colonialism as the English Empire expanded, the exercise of leadership becomes problematic due to the link with colonization.

5.4 Singing during Sunday Liturgy: Migration, Multiculturalism, and Culture

I would like to see my daughter playing the banjo, an Indian instrument made by fishermen. I will like to have it used in worship and not only the organ. At the moment, she has been playing the piano at the youth services but it would be good to have more Indian type of music. (Participant I)

Singing during Sunday liturgy is an important component of Anglican worship. Even though Participant I is not referring specifically to the worship practice of singing during Sunday liturgy, she is aware that the dominant musical instrument used as an accompaniment in the Anglican worship for many years has been the organ and that most of the hymns that are sung on Sundays during liturgy at Christ Church Scarborough Village are led and directed by an organist and choir. While it is true that the hymns when accompanied by an organ can produce wonderful celebrations for most Anglicans, the observation that the organist as sole accompaniment carries

²⁸¹ Mark Taylor, “Polyrhythm in Worship: Caribbean Keys to an Effective Word of God,” in *Making Room at the Table: An Invitation to Multicultural Worship*, ed. Brian Blunt and Leonora Tubbs Tisdale (Louisville, KY: Westminster John Knox Press, 2001), 115.

limitations in a multicultural setting points to the participant's desire to have a variety of musical instruments. In her case, she suggested the banjo that is an Indian-created musical instrument. As an ethnic-specific instrument, the banjo will likely resonate with members of the South Asian community and induce a feeling of integration.

Like the other participants, Participant I was also aware of the current Anglican hymnal that is called *Common Praise* (so called because it is meant to reflect a common praising for all Anglicans) and was calling attention to the ethnocentric bias when there is singing during Sunday liturgy. With most of the hymns composed and arranged many years ago by English and European musicians, the singing and the organ as accompaniment in a multicultural setting might be a hindrance for the integration of those whose cultures use different instruments.

A close examination of *Common Praise* hymnal shows that of its 769 selections, the majority do not reflect the multicultural make-up of the diocese. While most of them are in English, with a small percentage in French, Cree, and some African-Negro spirituals, there are no selections composed or arranged by South Asian or Caribbean persons. On most Sundays at Christ Church Scarborough Village, therefore, many members of the congregation sing hymns that do not reflect their ethnic, racial, or cultural backgrounds.

At Christ Church Scarborough Village, an attempt was made to address this issue of under-representation with the introduction of annual services celebrating the heritages of each of the three dominant groups. For example, during Black History month (held annually in February), many of the hymns are chosen from *Lift Every Voice and Sing*, a hymnal that carries hymns composed and arranged by Blacks, mostly from the United States of America. The song

Lift Every Voice and Sing, which became known as the Black National Anthem,²⁸² was always included and sung with gusto and great joy by those of African descent. Also, in May, South Asian Heritage Month was celebrated, and the congregants from India and Sri Lanka sang with great delight from a Hindi and Tamil Anglican hymnal. During the month of September, the celebration of a Caucasian Service²⁸³ was an opportunity for the White members to sing the songs composed and arranged by their ancestors. As an observer, I caught glimpses during each service of how such celebratory services in one's own language can be a way for persons to experience integration in the church. Teli Ma'ake shared a similar experience when she returned to her Roman Catholic parish and, not sure what to expect, was delighted at what she discovered. She wrote, "Surprise struck as I read the Tongan words of Jesse Manibusan's *Misa del Mundo*, 'Oku, 'Oku Ma'oni'oni. Excitement overflowed within me as the assembly later sang these words, *Holy, Holy God*, and welcomed my Tongan heritage. With just a few words, the faith that I had come to love embraced the culture that was so much a part of me."²⁸⁴

Teli Ma'ake linked her faith with her culture, an important thread running through the conversation by some of the Christ Church Scarborough participants. Participant D opines:

I think that we have to sing more upbeat songs on Sundays, and that they need to be some different hymns than the ones that are in the hymnal. I will like to hear some old time spirituals, not only during Black History Month [February]."

Is Participant D hinting that singing in one's own language is a way to feel integrated in a multicultural parish? This seemed to be the case when this Caribbean migrant of African descent

²⁸² This hymn was written by an Afro-American and tells the stories of the survival of Blacks during slavery and other ill treatments over the years. It has been adopted by persons of African descent throughout the Diaspora.

²⁸³ Although it is true that the liturgy is mainly Anglo-Saxon, the descendent of this ethnic group willingly agree to reclaim their heritage and in one service used the traditional Book of Common Prayer (BCP).

²⁸⁴ Tefi Ma'ake, "Welcomed Home: The Multicultural Embrace of the Catholic Church in the United States," in Dugan and Owens, *From the Pews in the Back*, 71.

lamented the limited time allocated for singing more of the music that reflects her culture. The attention to singing music from one's own culture continued with a comment from a South Asian participant:

It was good to sing South Asian songs at the Celebration of South Asian service; and have the African youth play the drums for the Black History service. The singing in these services was really good. But alas, these are only held once a year (Participant B).

These kinds of services that allowed the different cultures to be embraced and particularly for one's language to be celebrated in song during Sunday liturgy brought out the important nature of worshipping practices in a multicultural Anglican parish. The sensitivity paid to worshipping in "one's own language" would assist in dispelling any myth that worshipping in the Anglican Church, if done correctly, must be done in English. It can also remind members of the wide range of Anglicanism in the Anglican Communion that most of its members do not living in the Global North.

Thus, when a participant from the Caribbean questioned why the use of steel pan music²⁸⁵ during Sunday worship was not a practice during regular services, she quickly provided her own answer and declared, "it has made a positive difference to the worship to the nearby Anglican Church."²⁸⁶ It was not difficult for the participants to be concerned that the "culture-celebration" services were held once a year. At the same time, therefore, the response to the statement *the music ministry adequately reflected cultural and ethnic diversity that is reflected in the parish* was not surprising. Here, the majority did not agree. This response was likely linked

²⁸⁵ The steel band was invented around the time of World War II. Its home is Trinidad and its roots are from Africa. When the British colonial authorities banned African drumming, the people made music from bamboos which they thumped on the ground and they created "Tambo Bamboo Bands." Between the 1930s and 1945, biscuit tins, hubcaps, and empty oil drums became a new sort of drum—steel, with distinct notes hammered into the surface. The steel banders call the music Pan and the oil drums on which it is played were called "pans." Trinidadians have always believed that music should be made with whatever came to hand.

²⁸⁶ The congregation of the nearby Anglican parish is made up mainly of Caribbean members.

to the irregularity of those services that celebrated and reflected the culture of the members the congregation.

Even the attempt to include hand-clapping proved to be a challenge. A South Asian participant reflected:

There has been some hand clapping when the Indian priest officiates but though he tries he does not get much support from the congregation, particularly from the long term members. (Participant I)

A participant who had been in the parish for over forty years and considered a “long-term” member responded by raising a concern about the sound volume during Sunday services. She stated, “Sometimes I do not mind a different kind of singing but I don’t think that we need to be too loud during worship.” This concern reveals the tension that is present when a new approach is taken in a multicultural parish. Since engaging in worshipping practices connects individuals to God and how they understand that concept, worship that includes loud singing or clapping can prove not only to be distracting but destructive to some in a multicultural parish. In the context of Christ Church Scarborough Village, it might be easy to conceive that those that will be troubled by the high volume are the Whites. But to look further at this concern of the high volume during the singing in this multicultural parish, one must bear in mind that language is involved, and singing in one’s own language during Sunday liturgy means that the pre-eminence given to English would be challenged.

When considering the Anglican Church of Canada and the parish of Christ Church Scarborough Village as an Anglican church that began with immigrants from Wales, Scotland, Ireland, and England, the English language could be taken as the norm. James reminded us:

The symbols that are defined in a language mirror the items, world views, and values considered important in that culture. As such, language is symbolic and an integral part of cultural identity.²⁸⁷

²⁸⁷ James, *Seeing Ourselves*, 188.

In addition, it might be tempting to downplay the need for Anglicans to sing hymns about their particular culture using a musical instrument that will remind them of their home country. Some might even insist that singing English hymns in Canada is a relevant matter, given that it is one of the official languages in Canada. Yet, participants talked about their desire not only to sing hymns that are relevant to their own culture but wanted the musical accompaniment to reflect this.

The ordained episcopal leadership of the Anglican Communion seemed to concur when at Lambeth 1988; the conference encouraged more creativity and flexibility in liturgy:

We affirm expressions of true local creativity within the life of the worshipping local community which well up from within the people in response to the stirrings of the Spirit. Thus we commend and encourage authentic local inculturation of the liturgy, and fear less in some parts of the Anglican Communion we have been all too hesitant about it.²⁸⁸

Thus, when the participant of Caribbean background responded, almost angrily, “More singing is needed,” her request raised two questions: What could *more singing* mean? Could it mean that the diocesan’s authorized Canadian hymnal, *Common Praise*, is not adequately reflecting the type of music that is needed in a multicultural parish? The need for “more singing” and an inadequate hymnal is likely to be an attack on the sensibilities of some Anglo-Saxon members. As long-term members, they have been accustomed to a service where singing was limited to English composers and arrangers, and when there is accompaniment, it is usually with an organ. All of which was within the context of the Canadian *Common Praise* as the hymnal of choice. Participant J’s remarks about the loudness of the music raises the notion of *white privilege*.

²⁸⁸ *The Truth Shall Make You Free*, cited in Kwok Pui-Lan, “The Legacy of Cultural Hegemony,” 60.

The request for “more singing” can also bring another view that can raise the notion of *white privilege*. A White woman, Mary Elizabeth Hobgood, illustrates the negative effects that *white privilege* can have on White people. She states:

The race system is a complex web of social institutions that devastates people of color economically, politically and culturally. The race system, which gives whites dominance over other racialized groups, also restricts whites emotionally and damages us morally. White dominance, or white supremacy, harms people socially constructed as white in ways most whites neither see nor understand. That said, the truth is that whites gain at the expense of communities of color, which is the primary reason for the construction of whiteness and the racial system.²⁸⁹

Is *more singing* or *singing too loudly during Sunday worship* in a culturally diverse church to be viewed as a site for *white privilege*? The answer might be in the affirmative, for in the weekly practice of communal worship, deeply embedded rituals of racism in the broader society are also present in the Anglican Church. Wenh-In Ng helps to put these questions in perspective when she argues that there are two approaches when engaging in coherent discourse on matters of Christian worship in multicultural, multi-faith contexts: culture-specific and a cultural-inclusive approach. Ng maintains that

The former [culture-specific] is generally employed by ethnic and cultural minorities or formerly colonized Christians, liturgical thinkers and planners, for whom *liturgical inculturation* is usually seen as *cultural recovery* rather than cultural diversity. An emphasis on cultural diversity, on the other hand, is usually employed by members of the *majority* population who, from the vantage point of the established churches, are concerned with how to be welcoming and inclusive to newcomers who are *different*. Owing to these different starting points, what may strike the latter as exotic spiritual imports... are to the former attempts at authenticating one’s ethno-cultural identity while engaged in Christian worship.²⁹⁰

²⁸⁹Elizabeth Hobgood, quoted in Sheryl Kujawa-Holbrook and Karen Montango, eds., *Injustice and the Care of Souls: Taking Oppression Seriously in Pastoral Care* (Minneapolis, MN: Fortress Press, 2009), 21.

²⁹⁰ Greer Anne Wenh-In Ng, “One Faith, One Baptism—One Liturgy? Worship in a Multicultural, Multifaith Context,” *Reformed Liturgy & Music* 30, no. 3 (1996): 147.

Ng concludes with a crucial point, “To put it in oversimplified terms, the former’s intent is to indigenize, the latter’s, to globalize.”²⁹¹

5.4.1 Singing during Sunday Liturgy: Integration and Incarnation

But how can music that is meaningful be incorporated into Sunday liturgy so that worshippers across ethnic, racial, and cultural lines experience integration as they worship in the Anglican Church in Toronto? Two statements on the questionnaire were meant to dig down to the root of this question. The first one related to the knowledge of the composition of the Anglican Communion and the Anglican Church of Canada’s tolerance of persons from a variety of races and culture: (1) *The Anglican Communion is primarily Anglo-Saxon, and (2) The Anglican Church of Canada is more tolerant of persons from a variety of races and cultures than Canadian society.*

For the first statement, most participants pointed out that the majority of Anglicans are not primarily Anglo-Saxon. This might suggest that participants are beginning to come to terms with their presence in the parish. They probably would have noticed, as I did, that fewer Anglo-Saxon members are in the congregation. For the second statement, most of the participants agreed. The response to the second question suggests that the participants are comfortable with the progress of the parish in its attempt to deal with their presence and the gifts that they share. In the midst of both statements and the responses, however, I wonder if the issues of inclusion (or integration) and incarnation are being raised. As I look at their response, I think that these two themes intermingle.

²⁹¹ Greer Anne Wenh-In Ng, “One Faith, One Baptism—One Liturgy? Worship in a Multicultural, Multifaith Context,” *Reformed Liturgy & Music* 30, no. 3 (1996): 147.

Considering the challenges of singing during Sunday liturgy in an Anglican parish, I offer the following theological reflection on singing during Sunday liturgy.

5.4.2 Theological Reflection on Singing during Sunday Liturgy

The one hundred and thirty-seventh Psalm can help us as a point of departure for a theological reflection on singing during liturgy. If singing is used as a metaphor for the lived experiences of migrants, the fourth verse of this psalm, “how can we sing the Lord’s song in a strange land?” points to a question that prompts theological reflection. Since singing during Sunday liturgy is a way of communicating with the Divine and others, the question that the exiled Israelites seemed to be asking might be: how can we worship God if we are treated as *other*? Is God, at this time, excluding us from divine favour? How can we sing lustily with our hearts and our minds to the God who created us? These kinds of questions go beyond the mere act of singing and have theological underpinnings that convey something about God’s relationship with those who are singing and their relationship with God.

Jaci Maraschin reminds us that “liturgy is worship.”²⁹² She argues that “liturgy exists for the glorification of God and, consequently, for the sanctification of the worshipping community.”²⁹³ And whether St. Augustine said precisely the following words or not, “The only thing you can take with you to Heaven is music” (and here we can substitute “singing” for “music”), it can be argued that singing as part of the liturgy of music has provided Anglican worship with the amazing ability for Anglicans to lift hearts and minds to God who created all

²⁹² Jaci Maraschin, “Culture, Spirit and Worship,” in Douglas and Pui-Lan, *Beyond Colonial Anglicanism*, 332.

²⁹³ *Ibid.*

human kind. Singing during Sunday liturgy could remind us in a powerful way of the goodness of God and the unspeakable beauty of God as Creator.

Many Anglicans, like many Christians, like to sing (usually hymns); yet the Church had not always included this form of expression during worship. The lament in the psalm (“there we sat, indeed we wept as we remembered Zion”) tells of an exilic community for whom singing was a way to cry out for help to God. This is not an uncommon practice in the Anglican Church where, during specific seasons and occasions, hymns are carefully chosen, reflecting the appropriate liturgical seasons that guide our thoughts to a deeper relationship with God and each other. For instance, it would probably be difficult to find an Anglican in any part of the world who is unwilling to sing *Forty Days and Forty Nights* at some point during Lent, if not on Ash Wednesday, to usher in the penitential season. In our singing as Anglicans, therefore, God’s love and compassion for the world and the church are paramount and lead to deeper faith and action.

I can recall singing lustily, as did many Anglicans across the globe, “All things bright and beautiful” while I was a child in the Anglican Sunday School program. In one stanza, the following refers to

The rich man in his castle,
The poor man at his gate,
God made them high and lowly,
And ordered their estate.²⁹⁴

While the hymn is still sung, this stanza is omitted in modern copies of Anglican Church’s *Hymns Ancient and Modern*; thus it is clear that hymns in the Anglican Church are not written in a vacuum. They are theological cameos that provide valuable insights into the era in which they

²⁹⁴ *Hymns Ancient and Modern*, 2nd ed., 1875. Cecil Francis Alexander wrote her "All Things Bright and Beautiful" while staying at the Govilon manor house and inspired by her surroundings. http://en.wikipedia.org/wiki/All_Things_Bright_and_Beautiful (accessed March 22, 2012).

are written, and in the case of this popular Anglican hymn, the theology, sociology, and politics are intertwined and reflect the Anglican Church of 1848. This is where the experiences of culture and migration intersect, and all Anglicans are called to experience singing during liturgy rooted in the witness of Jesus Christ, a figure whose presence was marked by “a radically inclusive love of others.”²⁹⁵ Mark Taylor explains that he uses the qualifier “radically” to mean “inclusive love that gives strategic priority to subordinated peoples” and by subordinated peoples he means “those whose otherness is taken in such a way as to produce discriminatory practices that treat them as less than human or as nonhuman, and hence subject to repression.”²⁹⁶

The Bible continues to be a rich source for God-focused expressions in song during worship and the thirty-third psalm is a prime example. Here, the congregation is invited to praise God with songs and instruments:

Rejoice in the LORD, O you righteous. Praise befits the upright.
Praise the LORD with the lyre; make melody to him with the harp of ten strings.
Sing to him a new song; play skillfully on the strings, with loud shouts.
For the word of the LORD is upright, and all his work is done in faithfulness.

Other psalms include the forty-second and the one hundred and fiftieth and remind us of the joy that is experienced in worship. They remind us that joining as one voice in songs of praise is a tremendous encouragement to the people of God. Yet, the words of someone who is aware of the power of hymns are insightful. Anglican bishop Brian Castle writes, “Let me write the hymns of a Church and I care not who writes the theology.”²⁹⁷ Although a Congregationalist minister, R.W. Dale in the nineteenth century makes the significance of singing during Sunday liturgy an important matter for Anglicans. If the hymns sung have such a tremendous impact on

²⁹⁵Taylor, “Polyrhythm in Worship,” 109.

²⁹⁶ Ibid.

²⁹⁷ Brian Castle, “The Power and Potential of Hymns,” http://www.readers.cofe.anglican.org/u_d_lib_res/r68.pdf (accessed March 26, 2012).

congregants, and “hymns are Christian folk songs...often express[ing] what people do believe as opposed to doctrine which expresses what the Church feels people should believe,”²⁹⁸ it will be safe to argue that singing hymns that reflect the realities of members is critical if integration is to be experienced in a culturally diverse congregation.

Songs about God’s grace in bringing migrants to a new country and God’s continued faithfulness as they settle can provide a sense of recognition among the immediate congregation. The selection of hymns to be sung during the celebration of the weekly Sacrament of Holy Eucharist (a high point of Anglican worship) will need to be done with consciousness of those who are considered as *other* (those who fall in the category of *visible minority*) and so cut across ethnic, racial, and cultural barriers to capture the essence of *we are one*, as a South Asian participant recommended.

Yet, singing during Sunday liturgy in an Anglican parish might present opportunities and challenges to a multicultural church. While joining as one voice in songs of praise is a tremendous encouragement to the people of God, why do the people of God so often seem reluctant to sing hymns from diverse cultures? One reason might be because of the non-recognition of ethnic, racial, and cultural diversity. By singing mostly English or Eurocentric hymns each Sunday during liturgy, the Anglican Church of Canada might be indicating that the message of God's love is limited to those who are embracing one dominant culture, thus excluding other cultures such as Caribbean, Asian, or African. Yet, the focus on expressing joy to the Lord through singing is also familiar to South Asians, Caribbeans, and Africans, and is something in which they were engaged prior to immigration and is expressed during their annual

²⁹⁸ Brian Castle, “The Power and Potential of Hymns,” http://www.readers.cofe.anglican.org/u_d_lib_res/r68.pdf (accessed March 26, 2012).

celebrations at Christ Church Scarborough Village. During these celebrations, there are provisions for expressive worship in singing since they also include dancing and clapping.

If singing during Sunday liturgy is meant to engage our whole being, and especially our Anglican identity, singing in diverse tongues to a God who created diversity is a way to respond thankfully to God. Those who are Anglo-Saxon might see nothing amiss with the present arrangement where hymns are written, composed, and set by Anglo-Saxon men from Europe, Canada, and England. But what about other Anglicans who know and experience God differently, and are from cultural contexts that differ from the dominant culture?

If singing during Sunday liturgy is meant to “give a theological voice to those who do not usually feel that they are being heard,”²⁹⁹ then, in order to recognize and appreciate cultural diversity, Anglicans in Canada are reminded that we worship the *Holy Other*, the One who created all good. Singing in diverse languages and using different musical instruments as we worship a God who created cultural diversity are ways to recognize the goodness of God and the joy of cultural diversity in a multicultural parish.

5.4.3 Concluding Remarks on the Three Worshipping Practices

The three worshipping practices—sharing meals, the exercising of leadership, and singing during Sunday liturgy—show how the themes that emerged from the group interviews and questionnaire interlocked. Thus, the three cluster concepts, migration, multiculturalism, and integration, were conceptualized as interactive concepts and could not easily be separated because for Anglicans in an ethnically, racially, and culturally diverse congregation, they affect all aspects of the worshipping experiences. Each worshipping practice in dialogue with the themes embodied the

²⁹⁹ Brian Castle, “The Power and Potential of Hymns,” http://www.readers.cofe.anglican.org/u_d_lib_res/r68.pdf (accessed March 26, 2012).

hope of a faith community that is struggling to assert its identity as Christ's followers in a multicultural setting.

When congregants share meals, sing (particularly in their own language), and exercise leadership, they are willing to experience Christ's presence among them. They can be convinced that other congregants care for their culture and are willing to accompany them as each continues the Christian journey. Examples of culture such food, singing, language, and gender roles in leadership might invite them to experience God in a multicultural setting.

In concluding, Creswell recommends a "composite description of the phenomenon incorporating both the textural and structural descriptions. This passage is the *essence* of the experience and represents the culminating aspect of a phenomenological study. It is typically a long paragraph that tells the reader *what* the participants experienced with the phenomenon and *how* they experienced it, that is, the context."³⁰⁰ I offer such a description below.

5.5 Composite Description of an Anglican Parish Where Cultural Diversity Is Recognized

In the culturally diverse parish, the experiences of worshipping practices varied. For a Black Caribbean woman who was a newcomer to the parish, she felt excluded and ignored; however, for the Anglo-Saxon participant, it was a "smooth entrance." Participants used words such as "segregation," "food too spicy," and "being tolerated but not appreciated" that suggest there was some discomfort among some participants during the worshipping practices. Although on some occasions the cultural diversity was highlighted during Sunday worship (such as on Day of Pentecost, and the "cultural nights"), there was little chance to experience integration on the other Sundays. In addition, some participants experienced leadership differently: South Asian

³⁰⁰ Creswell, *Qualitative Inquiry and Research Design*, 159.

and Caribbean participants linked a request by the ordained minister for them to take on leadership roles in a different way than those who were Anglo-Canadian. The Caribbean and South Asian participants also preferred more culturally sensitive singing during the Sunday liturgy if the parish is to reflect its multicultural make-up. However, some participants were confused over the use of the term “multicultural” itself. In contrast, Anglo-Canadian and South Asian parishioners thought that the parish was multicultural because it represented for them a “microcosm of Toronto,” while a Black participant saw during the *coffee hour* “no mingling” and “everyone sticking to his or her own group” as a sign of segregation.

CHAPTER 6

FINDINGS, SIGNIFICANCE, AND EVALUATION

6.1 Introduction

After listening to the voices of the co-researcher and ten participants and reflecting on their feedback and experiences, I am full of enthusiasm and hope for the parish of Christ Church Scarborough Village as the Anglican Church of Canada responds to the challenges of cultural diversity in an Anglican setting. As a researcher who migrated to Canada as an Anglican priest in 2001 and began the research in 2006, I tried to make sense of the large volume of data gathered in the action in ministry to verify my “hunches” about integration in the Anglican Church in Canada. I became aware that the findings from the study would benefit the church, society, and persons involved in a similar practice of ministry. It remains true, however, that further research is necessary.

It would be presumptuous on my part to assume that this chapter should have any definitive findings or answer(s) to the research question: *How does a worshipping community that is ethnically and racially diverse and that has a long Anglican tradition practise worship in a multicultural setting?* However, having investigated the question through exploration of the three objectives of the study, I am led to a clearer understanding of the issues and feel more enthusiastic about finding solutions as I reflect on the findings of the study, its implications, and its potential for action within the Anglican context.

The following goals guided the research: (1) to explore how the racial and ethnic composition affected the worshipping practices of the multicultural parish of Christ Church Scarborough Village; (2) to discover the lived experiences of the parishioners at Christ Church

Scarborough Village; (3) to analyze the data in order to learn from the participants' lived experiences. I have argued that the recognition of ethnic, racial, and cultural diversity in the worshipping practices of an Anglican parish in a multicultural city is critical for the integration of a worshipping community. By locating the study in the multicultural context of Toronto, and briefly highlighting the background of the parish, the diocese, and the national church, I am able to discuss the three worshipping practices: (1) sharing of meals; (2) singing during liturgy; and (3) exercising leadership with the themes that emerged from the data.

With participants that were not reluctant to offer frank feedback, I experienced them as a community of persons who were more like co-researchers than participants and who were eager to reflect on their experiences in a multicultural Anglican parish. With them, I examined my own experiences, and together we were led to new and affirming findings while we remained within the Anglican tradition. With them I am claiming the validity implicit in qualitative research, which is based on the analogy of human experience. It is the validity of *naturalistic generalization*, a term used "to describe how such descriptions, once read, spark comparative responses out of the reader's own experience."³⁰¹

As a result, a number of learnings were unearthed from the data. Therefore, in this chapter, I present my findings and ask how ethnically, racially, and culturally diverse congregations can use the insights garnered from the action in ministry. I also ask this: in a conversation on findings, will there be applicable outcomes with significance for theology, the church, society, and those involved in similar ministries? In organizing my thoughts from these findings, I propose to present them using the metaphor of a pathway with a *U-shaped* turn that

³⁰¹Mills, Durepos, and Melrose, *Naturalistic Generalization*, http://auspace.athabascau.ca/bitstream/2149/2315/1/Melrose_Naturalistic_Generalization_Self%2520Archive.pdf. (accessed November 10, 2011).

allows me to answer in the affirmative. This U-shaped turn shape will be representative of the shift that must be taken by the Anglican Church in the diocese of Toronto if it is to benefit from the ethnic, racial, and cultural diversity of its members and for the study to be significant for theology, church, society, and those engaged in similar ministries.

For an examination of the findings, I have decided to use a “critical theology” stance in the context of theological reflection. It has allowed me to appropriate both Letty Russell’s concept of *just hospitality* and Eric Law’s concept of inclusion when I introduced the term *just multicultural church*. According to Gregory Baum, this critical theology is a “self-corrective function of the religious tradition.”³⁰² He stresses that the “the word *critical* does not designate a separate area of theological study; rather it describes a sensitivity that should characterize any theological reflection.”³⁰³

6.2 The Metaphor of a Path with a *U-turn*

I have attempted to capture a metaphor of a path by the use of a diagram that presents pictorially the *U-shaped turn* with five footsteps (see Appendix M). Patricia Bays reminds us that “using metaphor and poetry allows us to remain open to the movement of the Holy Spirit.”³⁰⁴ When a new, open, grass-covered plot of land, especially one closely mown, is ready to be used, and a pathway needs to be put in place, there are two ways to do it. One is to have someone plant a path and make persons walk on the designed path. The other is to watch people walk across the open, grass-covered plot and allow the path to be constructed where people have shown where

³⁰² Gregory Baum, “Religion and Alienation,” cited in James D. and Evelyn Whitehead, *Method in Ministry: Theological Reflection and Christian Ministry* (Lanham, MD: Sheed and Ward, 1995), 60.

³⁰³ Ibid.

³⁰⁴ Bays, *Anglican Diversity*, 36.

they want to go. Even on such a path, some people might still have to deal with barriers such as rocks and potholes when they encounter them. Eventually, people will walk where they need to walk, and over time, planned paths decay as more effective ones emerge. The existing paths become overgrown but can still be found many years later, despite not being used regularly. The new path, however, is somewhat rough until it gets well-worn and comfortable. At the end of this new path, however, there is a U-turn.

It is when the U-turn is made that those on the path see two signposts, Signpost 1: *Learning to worship together as Anglicans that are ethnically, racially, and culturally diverse;* and Signpost 2: *Learning to live as Anglicans in a multicultural society.* These two signposts are in relation to the footsteps that were already made by the Anglican sojourners who were on the road of the multicultural church. In examining the path, however, I was led to ask the question of whether “multicultural” was an adequate concept for the Diocese of Toronto in particular and for the Anglican Church of Canada as a whole. On approaching the end of the path, I can see the path taking a U-turn to becoming a *just* multicultural church. There, the steps on the path are in closer dialogue with each other. This further reflection has caused me to examine briefly three concepts that were named as alternatives to the multicultural church and to discuss the proposal of the church as a *just* multicultural church. The diagram in Appendix M shows an outline of the footsteps as each finding is discussed. As can easily be observed, the steps for the multicultural church are interrelated but become dynamic when the steps move into a just multicultural church.

Footstep 1: *The Anglican Church of Canada must redefine its understanding of church in a global world and in a multicultural society, that is, the concept of a multicultural church seems limited in a multicultural society.*

The first finding on footstep one pertains to the use of the word “multicultural” to describe parishes of the Anglican Church of Canada, and particularly in the Diocese of Toronto. Some participants in the research were not sure how to define a *multicultural church* since multicultural carries a resonance of integration or mixing which, to them, did not in fact obtain. While both the websites of the Anglican Diocese of Toronto and the parish claimed that the parish of Christ Church Scarborough Village was a multicultural parish because of the presence of different cultures, the challenge in defining the church as such caused two participants to object when they observe that during coffee hour “persons still stuck to their own ethnic group,” and one participant described similar behaviour on other occasions as *segregation*. This behaviour complicated their understanding of the church as multicultural, since they experienced exclusion as members of the South Asian and Caribbean group. While they contended that the parish had three distinct ethnic and racial groups, they insisted that that fact alone could not make it multicultural, and argued that the term seemed out of place if it is limited to the presence of three ethnic and racial groups in a parish. In addition, the same participants did not recognize ethnic, racial, and cultural diversity reflected in the hymn selection during Sunday liturgy, for example. Yet, if the church is to be conceptualized as the *body of Christ* or the *people of God*, which indicates that there is acceptance and inclusion, this finding shows that there is a gap between the theory and the practice as the participants’ observations focused on difference and exclusion.

In *Just Hospitality*, Clarkson and Ott bring to light Russell’s concern about this challenge, and that she advocates for a church that offers “just hospitality.” In that definition,

Russell's concern is about difference and exclusion that seem to be indicative of Christ Church Scarborough Village. For her, the issue of hospitality is paramount, but it has to be a hospitality that celebrates differences and involves the "goal of justice." It is in this "goal of justice," where hospitality in a world of difference needs to be practised in a way that seeks to be just with those involved,"³⁰⁵ that Oduyoye's notion of hospitality also resonates for the parish that is defined solely by the presence of different cultural groups particularly where some members of African descent might perceive that they are treated differently because of their ethnicity, race, and culture.

The finding contradicts the experiences of some congregants who encountered exclusion. In spite of Russell's admission that the concept *just hospitality* can be an "impossible possibility," her definition provided a challenge for the Anglican Church of Canada in the finding. For, if the Church is to appreciate that its worshipping practices are connected with an ecclesiology where integration, that is, inclusion, of all of its members, is central, the result is crucial. This is particularly pressing if, as Himani Bannerji candidly points out, "diversity, as used in Canada, is not a neutral concept."³⁰⁶ Can the Anglican Church of Canada expect its members to experience integration if they are in a worshipping community that defines itself in an exclusive manner?

Thus, the findings from the stories and accumulated wisdom of the co-researchers made it possible to ask if indeed a new paradigm outside of *multicultural* to describe the Anglican parishes where there is more than one culture would make better sense of their experiences.

³⁰⁵ Russell, *Just Hospitality*, 122.

³⁰⁶ Himani Bannerji, "The Paradox of Diversity: The Construction of a Multicultural Canada and 'Women of Color,'" *Women's Studies International Forum* 23, no. 5 (September–October 2000), 537–60.

What seems to be at stake is that the understanding of multicultural church does not seem able to consider cultural differences in a positive light. Is multicultural church proving to be an expression that is inadequate for the Anglican Church of Canada, and particularly for the Diocese of Toronto? The answer seemed to be in the affirmative as this inadequacy was addressed by the Ethnic Ministries Committee. After a year of discussions and meetings, the committee recommended that the alternative concept of *intercultural church* be adopted. The limitation of the concept *multicultural* to describe the Anglican Church allowed me to further discuss what I have termed a pivotal part of the thesis and is further discussed in the final chapter.

Footstep 2: The underlying issue of white privilege in the Anglican Church needs to be addressed.

Another major finding is found on the second footstep. Here, the participants believe that the church needs to be welcoming to all of its members and not limited to one group. Just as Russell maintains the church is called to be *God's welcome in a world of difference*, that is, if one person is welcomed and, soon after her arrival, she is invited to be a leader in the Sunday School program (as a Sunday School teacher, and soon after that to be the Superintendent), this need not be unusual for other new members from different ethnic, racial, and cultural groups.

As I listened to the participants, this seemed to be even more pronounced in a congregation with persons of different ethnic, racial, and cultural backgrounds. For example, the comments by the participants in the group interview revealed that some individuals received different responses on their arrival to the parish that seemed to be based on ethnic and racial origin. Words and phrases such as *the welcome was lukewarm* (a Black participant), and *I came for about three months before anyone said anything to me* (a Black participant), by persons from

the Caribbean, as opposed to *smooth entrance* from a White participant, suggested that the issues of *inclusion/exclusion*, *welcome/belonging*, and *difference* might be linked with white privilege in the parish. By white privilege, I mean that while a White participant experienced a sense of belonging on her arrival, it could be that she was perceived as a member of the dominant group, that is, as a White person.

The issue of *white privilege* might also have been captured with one Black participant's statement that she understood the term ethnic to mean "persons other than White people." Russell's concept in *Just Hospitality* of "riotous difference" challenges this mentality. She views difference from a biblical perspective and maintains that "God's intention is to remove all bars and create a world full of riotous difference."³⁰⁷ If *white privilege* at Christ Church Scarborough Village allowed some to be in dominant positions based on their race, ethnicity, or culture, this finding is insightful. It uncovers the power dynamic in the parish where in an area of leadership, such as teaching or leading the Sunday School department, it is perceived to be the preserve of Whites, including those who are recent members. In addition, James' definition of ethnicity and race brings to light that ethnicity and race are not innocent categories but are social constructs. The second finding reveals, therefore, that the church might be where persons can be seen as different and therefore inferior, and ethnocentrism might be lurking. Law draws on Bennett to confront this situation; Bennett offers an alternative term, ethnorelativism. According to Bennett, "ethnorelativism is where cultures are relative to each other."³⁰⁸

³⁰⁷ Russell, *Just Hospitality*, 53–54.

³⁰⁸ Law, *The Bush Was Blazing but not Consumed*, 58.

Footstep 3: Language and intercultural communication skills play a fundamental role in a multicultural parish.

The issue of language in a multicultural parish is at the forefront of any study, and this finding is no surprise. A participant in the study indicated that language shares a vital area in the discourse. As participants lauded the opportunity to speak in their own language during the Day of Pentecost services and celebrate in their own language during the cultural events, the question for the multicultural parish is: why should the English language be the preferred language for worship? And what message might the Anglican Church of Canada be sending to congregants who are Anglicans and whose mother tongue is not English? In other words, how can language include, giving recognition to those who are not native speakers, and exclude, based on language? Closely related to the issue of exclusion in language is the subject of intercommunication skills that I observed during the interviews as well as while I was the parish priest.

What I observed was that, at times, during conversations, intercultural communication skills were tested as participants relied on their specific cultural backgrounds to communicate. For example, the Canadian-born participant will refer to a specific time during the day as evening while for the participant from the Caribbean it is no longer evening after 6:00 p.m. In other situations, participants' communication skills were tested when participants for whom English is the second language found it difficult to relate to one whose native language was English. Not only would the same English word mean something different to the non-native English speaker, but communication was further challenged when non-verbal communication, an important part of communication, was part of the equation.

With English as one of the official languages, inter-communication skills are further challenged when, in the context of the Anglican Church, the process of "Anglicization" involved

the cultivation of an elite educated in England, some of whom then developed liturgical services for use in the British colonies. This was an education system that privileged the English language and instilled in many Anglicans who may not be British a sense of their identity as subjects of the English monarchy. This sense of identity (as subjects of the monarchy) destabilized any emerging sense of cultural identity they might develop while also alienating them from their original culture and ethnicity. In the Canadian environment, however, the situation might become problematic as the English language and intercommunication skills can become a means of stressing difference and exclusion—a matter that concerned Russell when she examined hospitality in the church. “It [hospitality] is a gift that transcends real differences through participation in the mission and ministry of the church on behalf of healing the brokenness of the world, beginning with ourselves.”³⁰⁹

If language gives rise to some naming and defining others, then the issue of communication in the English language cannot be easily dismissed in a multicultural parish. Therefore, in the case of language and its requisite intercultural communication skills, the congregants are left to answer a number of questions, one of which is, “to what extent might white privilege and power be manifested when the official language is that spoken as a first language by the dominant group?” Law’s understanding of the *grace margin* seems pertinent here, as it recognizes the boundaries that are in place in a congregation that is challenged to remain the same or to recognize God’s grace by embracing difference. For Russell, difference refers to “concrete elements in our lives that separate, distinguish, or contrast one group or person from another.”³¹⁰ The concept challenged congregants to step out of their safety zone and

³⁰⁹ Russell, *Just Hospitality*, 20.

³¹⁰ *Ibid.*, 20.

recognized that “the work of inclusion is not just a human endeavor [sic] but has divine implications, because as we reveal ourselves and our communities’ experiences of God to one another, we are participating in the revelation of God.”³¹¹ If the Anglican Church of Canada is to become an inclusive worshipping community, therefore, it could pay attention to shaping its Sunday worship service to reflect the different ethnic, racial, and cultural groups in the congregations.

Footstep 4: *Singing during Sunday liturgy needs to be “culturally-conscious.”*

Another major finding is situated on footstep four: singing during Sunday liturgy needs to be inclusive, that is, it must reflect the lived experiences of the congregants. This is what I mean by “culturally-conscious.” Although the introduction of the banjo (South Asian) and African drums was suggested, the participants did not dismiss the use of the organ, the Anglican Church’s favourite musical accompaniment for Sunday liturgy. As Anglicans who are comfortable worshipping God with other types of musical instruments, however, some participants needed to express cultural diversity in the congregation through culturally sensitive hymns accompanied by ethnic-specific instruments such as the drum and banjo. For them, this will make singing during Sunday liturgy a way of celebrating their culture while worshipping God. While the composition of the choir reflected the racial, ethnic, and cultural diversity of the parish, the diversity was not yet reflected in the hymns that were sung. In addition, from the response of the participants, it is clear that it is not sufficient just to sing a good Anglican hymn in worship with a choir that is made up of persons of different ethnic, racial, and cultural groups. Hymns must resonate with the congregants and be appropriately integrated into worship so as to unite those gathered as the body of Christ. Participants seemed willing to sing hymns from the Canadian *Common Praise*

³¹¹ Law, *Inclusion*, 47.

along with hymns from their own traditions. Singing culturally-conscious hymns means that congregants are able to celebrate their culture in a “strange land.”

This finding recognizes that consciousness of race, ethnicity, and culture while singing during Sunday liturgy must be part of the work of a multicultural congregation to provide for the participation of a diverse congregation. While remaining true to Anglican tradition, singing during liturgy has the capacity to weave itself into the fabric of a holy experience and to transform the parish into a vital singing and praying parish. However, if the voices of the participants are to be heard physically and symbolically, this could happen best when an intentional decision and option is made to open wide its musical repertoire as well as the doors of their hearts.

Using Carl James’ understanding of race and ethnicity as social constructs helps to bring an understanding to the finding. As they are socially constructed, the Anglican Church of Canada could try to be sensitive in the selection of hymns. As it continues to aim to be an inclusive worshipping community, this sensitivity could provide a response to those who are experiencing exclusion.

Footstep 5: The visibility of ethnic, racial, and cultural diversity in the Anglican Church has not been reflected in the official records of the Anglican Church. To address this lack will point to a church that is practising just hospitality.

The fifth footstep guides us to another final major finding. The absence of official data in the Anglican diocese’s Archives department in regards to the ethnic, racial, and cultural composition of its members needs to be addressed. The collection of such data will recognize the existence of all of its members, including those that are classified as *visible minority*, and their attendance

might strengthen the Anglican Church of Canada's commitment to be an inclusive Church. This was also a recommendation of the Report of the Ethnic Ministry Committee. It stated:

To request information in Parochial and Incumbent Return forms that will specify indicators and criteria relating to ethnic groups. Until now information on numbers and membership are merged with information on the hosting established parish.³¹²

Fortunately, the Canadian government has always carried out censuses, and perhaps because of its persistent concerns about the kinds of immigrants it receives, the national censuses have always included questions of ethnic origin, country of birth, religion, mother tongue, and period of immigration. However, for the first time in 1996, *Canadian* was listed as an option of ethnic origin, with one of the response categories provided for respondents being White.³¹³ This could probably have signalled that ethnicity was becoming an important category for policy makers in the political realm. The official rationale was that the question was designed to provide “information about the visible minority population of Canada which is required for programs under the Employment Equity Act (1986).”

Other than the above, the footnote raised the wider issues of identity and hospitality that might have allowed the sociologist to pose an important question: when do congregants who migrated from Asia, the Caribbean, and Africa become Canadian? And the pastor-theologian like myself might ask: What does it mean to be created in God's image and be treated as a *visible minority* in the Anglican Church of Canada? When Wanda West answers the question of her identity, her response provides an important clue for many in the parish of Christ Church Scarborough Village. “First and foremost, I am a child of God. Secondly, I am Black and

³¹² Report of the Ethnic Ministry Committee (Diocese of Toronto 2012), 5.

³¹³ Statistics Canada: Visible Minority Population and Population Group Reference Guide, 2006 Census. www.statcan.gc.ca (accessed November 3, 2011).

Canadian.”³¹⁴ Yet, with the absence of official church records on race, ethnicity, and culture, is hospitality being understood as “what women offer after the worship service on Sundays.”³¹⁵

If used in this way, hospitality could be seen as patronizing, and the church is understood as unwelcoming for persons who are considered different. This is particularly challenged at the parish of Christ Church Scarborough Village as new migrants become members and need to be recognized and included in the life of the parish. If, as Russell contends in *Just Hospitality*, the practice of hospitality is critical to the church that includes all, a new definition of hospitality is critical. In *Just Hospitality*, she cites Paul’s use of welcome to refer to its importance. Here, in Romans 15:7, Paul writes “welcome one another as Christ has welcomed us.” The editors report that “welcome has been personified as ways of speaking about God’s presence in our worlds, as Jesus Christ who embodies that welcome among us.”³¹⁶ The understanding of Christ as the one who is the Host might cause another look at this finding in conjunction with a section of the Executive Summary of the Ethnic Ministries Committee Report:

We regret that we didn’t recruit more participants from the dominant (white) culture and note for future reference the importance of ensuring representation from many different perspectives, including that of the dominant culture, when addressing intercultural relations.³¹⁷

One is left to question the absence of those of the “dominant culture” in the important work of creating an intercultural church. Along with the absence of official records of attendance in a church that values record-keeping for its planning and the admission of a committee that was

³¹⁴ Wanda West, “Black and Canadian,” in *Our Roots, Our Lives: Glimpses of Faith and Life from Black and Asian Canadian Women*, ed. Greer Anne Wenh-In Ng (Toronto, ON: United Church Publishing House, 2003), 101.

³¹⁵ Russell, *Just Hospitality*, 19.

³¹⁶ Ibid.

³¹⁷ Executive Summary, Ethnic Ministry Committee, Diocese of Toronto, 2012.

at the request of the College of Bishops, these might suggest that this finding carries serious overtones of white privilege. The question that can be submitted is similar to the self-exclusion of Whites from the sharing of meals in the parish of Christ Church Scarborough Village: are Whites in the church seeing the *other* as having a problem and distancing themselves from being part of any solution?

James' definition of ethnicity and race also helped in bringing to light an additional point of view to the question. With ethnicity and race not to be treated as innocent categories but as social constructs, the finding revealed that the church might be the worshipping community where some congregants might be treated as if they do not belong. As the Anglican Diocese of Toronto perseveres in trying to be inclusive, it could try to see how it can have race, ethnicity, and culture reflected in its official records.

These five findings have significance for the study in several areas.

6.3 Significance of the Study

6.3.1 Significance of the Study for the Church

The Anglican Church has always played an influential role in the societies in which it has been located. The study is significant to the Diocese of Toronto and the Anglican Church of Canada particularly since it contributes to the ongoing conversation on ministry among different ethnic, racial, and cultural congregations. The conversations culminated in 1992 when the General Synod of the Anglican Church of Canada received a report authored by Romney Moseley. Entitled *No Longer Strangers: Ministry in a Multicultural Society*, (later called The Moseley Report in honour of the Rev. Dr. Romney Moseley), the report raised significant questions of the relevance of Anglican worship in a world changed by the global movements of people. As a result, the Diocese of Toronto set up a committee to make recommendations from this report,

and its report was submitted in 2002 (see Appendix N for Executive Summary of the Ethnic Ministries Committee).

Subsequently, the position of Multicultural Consultant was created, and this position was in place from 1994 until 2007. Finally, in 2010, the College of Bishops in the diocese of Toronto invited a committee to look at ethnic ministries in the diocese, and a report from this committee was submitted to the diocesan synod in November 2011. In my opinion, this was a positive move. The committee, of which I was a member, acknowledged the work of Professor Romney Mosley in the study *No Longer Strangers: Ministry in a Multicultural Society*, and the recommendations that were made (see Appendix O). After nearly two years of deliberations, a report was prepared for presentation to the diocesan synod in November 2011; however, there was insufficient time, so an opportunity to address ethnic, racial, and cultural diversity in an important forum was missed.

The present research, therefore, contributes to the work begun by the Moseley Report and the recommendations that came from the two committees. In addition, it raises significant questions about the relevance of Anglican worship in a world changed by the global movements of people. Therefore, the research contributes to the recommendations of both the diocesan committees and to the national report accepted by the Anglican Church of Canada.

Another significant aspect of the research is that it could assist Anglican clergy to combine pastoral care with theological reflection using an action-in-ministry approach. With some of our congregants and priests being classified as visible minorities, this study might motivate some colleagues to join in articulating and embracing the vision of a *just multicultural church*. With the *just multicultural church*, the concept visible minority can be revisited by many who migrate do not want to abandon their past but acculturate new ideas into the existing culture.

This was exemplified with the introduction of samosas at the coffee hour at Christ Church Scarborough Village. Although there were initial misgivings, all members came to enjoy this South Asian pastry. In turn, this satisfied the South Asians who were always willing to share samosas with their other dishes at the pot-luck suppers.

Finally, the Anglican Church of Canada is well positioned to survey the spiritual and social needs of the church membership while remaining faithful to the Christian tradition. The celebration of cultural diversity on the annual Day of Pentecost need not be limited to an annual event: the spirit of Pentecost can always permeate every aspect of the life of the church throughout the year. When Anglican parishes regularly let different cultural groups influence the style of worship, this approach allows reflection and action to flow from dialogue during the year in such areas as singing during Sunday liturgy, sharing of meals, and the exercising of leadership of the parish.

The study also has significance for the wider Canadian society, in particular, for the multicultural society of Toronto. In this regard, the Anglican Church of Canada plays an important role.

6.3.2 Significance of the Study for Canadian Society

Canada is known as a country of immigrants and so Toronto, as one of the major cities where migrants arrive and settle, can easily be described as a global city. This means that the different ethnic, racial, and cultural groups that live here are sharing some common spaces, such as churches and other places of worship, schools, political party affiliations, and recreational pursuits. It follows that dialogue between the church and the society is critical for their integration.

As a global partner, the Anglican Church of Canada can join with other national churches and national and provincial organizations to effect positive changes in society. For example, the Anglican Church of Canada, in seeing that God is already at work in the world and with other Christian and religious and non-religious bodies, can continue to dialogue with these international bodies and advocate for necessary changes that might affect new migrants. Anglican clergy and laity, working ecumenically and nationally with government and non-governmental organizations, might consider being advocates for stronger laws to protect refugees and new immigrants. Furthermore, working as a partner with new migrants and refugees, the conversation will include persons from society that are knowledgeable because of their lived experiences but whose voices will be heard louder with the support of the Anglican church of Canada and other national bodies.

The significance of this collaboration is that those involved in the discussions will discover that each person brings richness to the encounter. The new immigrants will share knowledge of another culture, and those familiar with the Canadian context will share their experiences of living in Canada for a longer period. Together, they can discern more clearly the gifts bestowed on one another by God as they learn from each other. Together, they can become aware of God's call for the Church and for the world, and that the will of God for both might not be contradictory. The many social and economic changes that are taking place in the ever-changing contemporary world, with the increasing demographic shift, touch all.

As a result, the research can also have significance for the relationship between the Anglican Church and other Christian denominations across Canada and beyond its shores. Although it is a specific research project that addresses issues in a particular congregation at a particular time, it contributes to the ecumenical conversation in Canada and beyond on

intercultural ministry in a global context because of the multicultural nature of Canada. For example, with The United Church of Canada also focusing on “becoming an intercultural church,” the Anglican Church of Canada can partner with this denomination to share resources and experiences. At the same time, this sharing can also include work that is already being done in other Christian denominations in North America, including the Episcopal Church in the United States of America, and the Presbyterian Church USA as well as the Roman Catholic Church both in Canada and the United States. This ecumenical sharing on intercultural ministries in North America will cross denomination allegiances and focus on building a hospitable community for all who migrate and choose to join or continue as members of the Christian family while in a *foreign land*. Hence, there is also significance for those engaged in similar practice.

6.3.3 Significance of the Study for Those in Similar Ministries

This study is significant for those who practise similar ministries because it shows the relationship between the theories of culture and theology and the praxis for intercultural ministry. Theory components such as migration, incarnation, exodus, and church, when placed in dialogue with a ministry-in-action model, can shed light on a *just* multicultural ministry that engages all Anglican clergy and lay leaders who want congregations to experience positively the worshipping practices in the Anglican Church.

In addition, for those who are in similar ministries, learning to worship as Anglicans in a multicultural society is crucial. This implies that Anglicans have to learn to live *with* each other. This is an important detail because it might be assumed that only immigrants from the Global South are *ethnic*, as one participant mentioned. When this assumption is clarified, however, it is

recognized that all who live in Canada, except for the Aboriginals, are immigrants or are descendants of immigrants to Canada.

Furthermore, those who are in other Christian denominations and religious faiths in Toronto and other major cities in Canada can benefit from the research because its concern is about the intersection of culture, migration, and theology.

6.4 Evaluation

6.4.1 Risks and Limitations of the Study

As in any project, there are risks and limitations. There are two major risks associated with this kind of study. The first is that the participants were drawn from the congregation where I ministered. My double roles as researcher and parish priest might have caused some parishioners to refrain from sharing some thoughts that might otherwise have been helpful to the study. Likewise, for those who decided to participate, it might have led to confusion about my two roles, priest and researcher, and consequently impacted on the nature or extent of information shared. My attempt to address this concern was to include a research assistant in carrying out the action-in-ministry.

Second, my own immigration status in Canada might have clouded my perception. I was employed by the Diocese of Toronto six months after I migrated from Barbados to Canada and began duties as parish priest at Christ Church Scarborough Village. Thus, as the ordained leader I was also a *newcomer* to a parish that has been in existence for over one century and a half. In this respect, I was likely to be perceived as an outsider.

Furthermore, the sample size of ten participants means that the study is limited in scope. As a result, I cannot generalize my findings to be indicative of a similar but larger group.

Another limitation to this study is the omission of the originally proposed Bible study due to time constraints. I had envisioned this as an integral part of the research because I thought that a Bible study on Abraham and Sarah's migration would have been useful to examine migration as it was experienced in the parish. I had hoped that a Bible discussion would have assisted me with a more in-depth look at the theological theories.

Finally, my unanticipated departure from Christ Church Scarborough Village prior to the completion of the study distanced me from the parish. Had I stayed, I might have been able to continue observing the parish and the worshipping practices as an active member of the parish. However, there has been room for checking the validity and reliability of the study.

6.4.2 Validity and Reliability

While I did not have regular access to the participants after September 30, 2010, this did not prevent the relationship from continuing with some of the participants and members of the Ministry Base Group. I met and shared the significant statements and the meanings with some of them and asked for feedback. When this was given, a process of validation occurred. This involved the identification of discrepancies and the integration of new information throughout the process that proved to be helpful.

Once the most exhaustive description possible was rendered, I returned to the participants and sought final validation from them. According to John Creswell, this process is called various names—*member validation*, *member checking*, or *member check*—and is important to the process of research.³¹⁸ I was also able to make insightful observations. In addition, with some assistance from a member of the Ministry Base Group, I was able to conduct *peer debriefing*.

³¹⁸ Creswell, *Qualitative Inquiry and Research Design*, 64.

Lincoln and Guba define the role of the peer debriefer as a *devil's advocate*, an individual who keeps the researcher honest; asks and questions about methods, meanings, and interpretations; and provides the researcher with the opportunity for catharsis by sympathetically listening to the researcher's feelings. This reviewer may be a peer, and both the peer and the researcher keep written accounts of the sessions, called *peer debriefing sessions*.³¹⁹ Most of the debriefing was done verbally and proved to be very enlightening and encouraging for me.

The validity and reliability of this study was also improved when I sent a letter and met with some of the participants and members of the Ministry Base Group and participants for interviews and questionnaire (see Appendix P). This meeting was important because it was the first time that the entire group was meeting with me since the interviews had been completed, and I was pleased with their feedback. The participants and members of the Ministry Base Group asked questions about the research and endorsed the tentative findings.

I now turn to the proposal of the final chapter and in it, elaborate on the *just* multicultural church.

³¹⁹ Creswell, *Qualitative Inquiry and Research Design*, 64.

CHAPTER 7

CONCLUSIONS AND RECOMMENDATIONS

7.1 Introduction

Surprisingly, little has been written on the multicultural church and the Anglican Church of Canada after the *Moseley Report* although that research tells us that it is a significant area for the Anglican Church of Canada to pursue. Although it goes without saying that it was not going to be an easy undertaking, this current research has attempted to continue the conversation begun almost two decades ago. This is not to ignore the attempts made in the Diocese of Toronto in setting up two committees and hiring two multicultural consultants during 1996–2007, the latter on a part-time consultancy basis. In 2007, due to budgetary constraints, the position was eliminated. However, with the recent recommendations to be implemented, this sustained research has tried to make an offering, and at a critical time. It contributes to the conversation on cultural diversity in the church and suggests a way in which the Diocese of Toronto and other dioceses in the Anglican Church of Canada might begin, or continue, to embrace ethnic, racial, and cultural diversity in parishes where congregants are of more than one ethnic, racial, and cultural group. In this concluding chapter, I share personal reflections and suggest areas for further research before summarizing and concluding the study.

7.2 The *U-turn*: Moving to a *Just Multicultural Church*

Having had time to reflect on the experiences shared by the findings of Christ Church Scarborough Village in the study and to observe the practices in two parishes in the diocese that I have been called to serve since leaving Christ Church Scarborough Village, that is, St. Monica,

in urban Toronto, and St. John, in suburban Port Whitby, I have come to the following conclusion: Anglicans will see and act when they recognize that the old multicultural church paradigm no longer makes sense, and we are eager and willing to turn around and welcome each other into the church that integrates all of its members. The new proposal is also a recognition of the work of the diocesan committees (one was initiated by the College of Bishops), the participants in this study, and parishes in the Diocese of Toronto that have congregants from more than one ethnic, racial, and cultural group.

In addition, the Anglican Church of Canada's *Charter for Racial Justice* (see Appendix Q) means that the Anglican Church of Canada continues to work toward what I am calling a *just* multicultural church. After some revision, the charter was approved as the official anti-racism statement of the General Synod of the Anglican Church of Canada in 2007 and could be an indication that the Anglican Church of Canada is recognizing racism as a prominent issue as it explores how Anglicans experience worshipping practices that speak to their lived experiences. For example, the charter defines racism as “the belief, reinforced by power and privilege, that one race is innately superior to other races.”³²⁰ The document was detailed in its recommendation to the 2007 General Synod of the Anglican Church of Canada, following the thinking of the Church of England in a similar report. In *An Amazing Journey: The Church of England's Response to Institutional Racism: A Personal Perspective*, active lay woman in the Church of England who migrated to England from Trinidad and Tobago, Glyne Gordon-Carter, reports:

³²⁰ Diocese of Toronto—Anglican Church of Canada, <http://www.toronto.anglican.ca> Anglican Church of Canada, A Charter for Racial Justice (accessed March 4, 2007).

It [institutional racism] persists because of the failure of the organisation openly and adequately to recognise and address its existence and causes by policy, example and leadership. Without recognition and action to eliminate such racism, it can prevail as part of the ethos or culture of the organisation. It is a corrosive disease.³²¹

In light of all of these happenings, I am proposing the concept of a *just* multicultural church at this juncture and reclaiming the concept *multicultural*. However, I have qualified multicultural with a term that carries biblical weight—*just*. In allowing the concept multicultural to be used in a positive way, the Anglican Church of Canada re-enacts the cultural diversity that started in the prophetic material and at the Day of Pentecost. Robert McAfee Brown highlights that “if you read your Bible you will discover that justice appears to be God’s middle name,”³²² and Iris Marion Young maintains that “God’s justice, or putting things right, includes the absence of oppression, not just the presence of distributive rights.”³²³ The shift in our thinking from multicultural to *just* multicultural will help, I believe, the Anglican Church to also remain aware of its prophetic voice as a church. This awareness helps us to remain on the path that moves toward creating a more welcoming church, where the ethnic, racial, and cultural diversity of members are integrated in the worshipping practices, and by extension, in the society.

I would like to continue probing the challenges of the multicultural church to make a strong case for the *just* multicultural church. As discussed earlier, authors such as Moseley, Black, Davis, and Yancey had difficulty with the concept “multicultural” to describe the church. I, too, came to recognize the limitations of the term multicultural while I was conducting the research and particularly when some participants wrestled with it. Initially, I leaned toward the

³²¹ Glyne Gordon-Carter, *An Amazing Journey: The Church of England’s Response to Institutional Racism: A Personal Perspective* (London: Church House, 2003), xx.

³²² Robert McAfee Brown, “The ‘Preferential Option for the Poor’ and the Renewal of Faith,” quoted in Russell, *Just Hospitality*, 106.

³²³ Iris Marion Young, “Justice and the Politics of Difference,” quoted in Russell, *Just Hospitality*, 106.

United Church of Canada's concept of *intercultural*. As well, I was almost persuaded by Kathy Black whose point is made strongly when she contends that the Day of Pentecost is "about God's making this multicultural mass of people into *kin*, brothers and sisters in the family of God."³²⁴

Black emphasizes that it was not a one day event:

The political and social environment of the early Christian community in Greco-Roman times was truly multicultural, multiethnic, and multi-religious. It was not unlike what we experience today.³²⁵

Nevertheless, the term *intercultural* is also limited for Anglicans, for what needs to be taken into account is the history of Canadian Anglicanism. As Wendy Fletcher puts it,

When Britain began colonizing in the eighteenth century, the Anglican religion – ostensibly the state religion of Britain – became an integral part of what would later be known as Canada.³²⁶

Making room for a concept that speaks specifically to racial justice, a concept that is also present in the United Church of Canada's proposal of becoming an intercultural church is, I believe, a recognition of the history of Christian churches in the context of Canada. In this context, Anglicans of diverse backgrounds worship together and live among others in a multicultural setting but out of a two-founding nation understanding of nation-building. By this, I mean that although the First Nations were the first inhabitants and were present for thousands of years by the time the French and English arrived, the history of Canada has largely been told through the eyes of the two colonizers, the French and the English. Given its history of colonialism and current worshipping practices that seem to exclude, as experienced by participants in this study, one may conclude that the Anglican Church of Canada plays a very important role in the construction of racialized identities. Besides, ethnicity, racism, and culture

³²⁴ Black, *Culturally-Conscious Worship*, 36.

³²⁵ Ibid.

³²⁶ Fletcher, "Canadian Anglicanism and Ethnicity," 138–39.

intersect in the worshipping practices of Anglican congregations, and the Diocese of Toronto must position itself to take practical steps to integrate, that is, include, its members. I believe that as more visible minorities become Anglicans in Canada, the path to being Canadian and being Anglican might be addressed by the concept of the just multicultural church.

There are two components of the just multicultural church: gender justice and racial justice. However, they are not separate but interlock and stand at the intersection of classism, heterosexism, and other injustices. What, then, does the just multicultural church look like? For me, the just multicultural church is a dynamic process, not a goal in itself. As is indicated in the diagram in Appendix M, the U-turn allows the footsteps and the signposts to be interacting with each other and a just multicultural church invites Anglicans to engage with each other as they worship together and live with others in the multicultural milieu of Toronto.

My choice of terminology of using just is not innocent; it might even be considered a major shift, for by using the concept of a just multicultural church, I am seeking to problematize the assertion that the Anglican Church and the Canadian government seem to be seeing race, ethnicity, and culture in the same negative light. This just multicultural vision, however, calls Anglicans in Canada to reflect on the history of the Anglican Church of Canada, Anglicanism in Canada, and the contemporary cultural diversity scene in Canadian society. As can be seen by the examination of Christ Church Scarborough Village, congregations that have more than one culture represented are being challenged to understand church in a different manner than was traditionally done prior to the rise in migrants from the Global South. The Anglican Church of Canada, therefore, is called to honour cultural differences and move beyond tolerance to engaging worshippers in worshipping practices. What is not needed is a situation where congregants are appreciated as long as they conform to established customs and practices. Wenh-

In Ng highlights that the temptation to include in this manner “is especially seductive to a nation which has multiculturalism as an avowed ideal, but which often stops at the song-and-dance or ethnic food threshold without entering the household of the other.”³²⁷

I believe that the just multicultural church will allow the Diocese of Toronto to continue its re-examination of the challenges that the concept multiculturalism poses (thus my recommendation of a new term), and see that its worshipping practices might have led to prejudice and resistance on the basis of ethnicity, race, and culture in spite of the intentions of well-meaning programs and policies. One such policy is the Multiculturalism Policy in the Diocese of Toronto. Part of the policy states, “the diocese intends to create ministries that respond to, and reflect the racial and ethnic diversity.”³²⁸ In addition, the diocesan bishop asks parishes, “To be more open to the diversity of the diocese.”³²⁹ Since there is presently no staff position of a multicultural consultant, there has been no recent intentional implementation of the policy.

Also, what is unique about the just multicultural church is the recognition of the existence of monocultural congregations, such as the Church of the Nativity (see Appendix R). Law acknowledges that “we must respect the need for all cultural groups to have their own monocultural environment in which they can do the work of building up their self-esteem and community identity.”³³⁰ In the many monocultural parishes in the Diocese of Toronto, this is an essential aspect of the just multicultural church. They can be made of both ethnic majority *and*

³²⁷ Greer Anne Wenh-In Ng, “Diversity and Difference in the Work of Gender Justice,” *Making Waves* 7, no. 3: 12.

³²⁸ Diocese of Toronto—Anglican Church of Canada, <http://www.toronto.anglican.ca> (accessed March 4, 2007).

³²⁹ This was at one of the parish hall meetings hosted by the bishop during 2005.

³³⁰ Law, *The Bush Was Blazing but not Consumed*, x1.

ethnic minorities, as in the case of the Caribbean English-speaking Church of the Nativity congregation in Scarborough described in Appendix R, and the Chinese-speaking St. John's congregation in Markham.

In addition, the current wave of migrants from the global South has demonstrated in many areas of life in the Anglican Church in Toronto that being well-meaning or having good intentions is insufficient to ensure the inclusiveness that the Christian faith intends. Given the immigration policies of Canada, this flow is likely to continue unabated and many migrants to Canada and the Anglican Church will continue to arrive with the capacity to enrich the society and the Church in the process with their ethnic, racial, and cultural potential.

The five footsteps of the just multicultural church challenge the Anglican Church of Canada to understand just hospitality as advocated by Letty Russell. In the practice of just hospitality, it is a church that recognizes itself as strangers whom Christ has welcomed. As Thomas Reynolds reminds us, the stranger to whom we extend hospitality is not different from us:

Hospitality is a radical form of reciprocity that creates space for identifying with and receiving the stranger as oneself. It is what we share in common, a human vulnerability, that grants the capacity to recognize and empathize with the alien or foreigner as someone not entirely different from ourselves.³³¹

While in the multicultural church, there are congregants from different ethnic, racial, and cultural groups who are simply worshipping together (usually in English), and the multicultural church can happen by accident, in the just multicultural church, the ethnic, racial, and cultural diversity is taken into consideration in the liturgical planning and governance of the parish. The

³³¹ Thomas Reynolds, "Welcoming without Reserve? A Case in Christian Hospitality," *Theology Today* 63 (2006): 191–202.

parish priest and lay leadership are trained in intercultural skills and have a clear sense of mission being God's mission and themselves being part of that mission. In addition, the liturgical team makes sure that international hymns, that is, hymns that are from countries represented in the congregation, and elsewhere, are included; scripture is read in languages other than English and French, drums and banjos are played during Sunday liturgy, and those who were born outside of Canada will be encouraged to wear their national attire, to name a few examples.

Finally, the just multicultural church plays a prophetic role. It is no coincidence that the Truth and Reconciliation Commission in South Africa was initiated by Archbishop Desmond Tutu, an Anglican who understood that God's justice as exemplified in the prophetic material in the Hebrew Scriptures moves us beyond revenge to empowering. In the book of Amos,³³² for example, a major theme is that religion without justice is no religion at all. Amos describes the Israelites as enthusiastically participating in religious pilgrimages and festivals and even tithing, but their treatment of the "righteous" and "needy" violates their covenant with God. According to Russell, "justice requires a practice of solidarity to end oppression beyond working of individual access and insurance of rights."³³³

There is important work to be done as the Anglican Church of Canada moves toward becoming a just multicultural church. The increasing demographic shift in Toronto, and the recognition of the integration of Aboriginals, South Asians, Africans/Caribbeans, English, and European peoples in the congregation suggest that the just multicultural church is urgently needed. It allows for further exploration of concepts of inclusion, difference, and solidarity to be examined. It is my hope that the Anglican Diocese of Toronto will continue to move in the direction of building just multicultural congregations so as to enable worshipping practices,

³³² Amos 7:10; 5:10–13; 5:21–24.

³³³ Russell, *Just Hospitality*, 106.

including singing during Sunday liturgy, exercising leadership, and sharing of meals, to be reflective of a church that continues the cultural diversity as recorded in the Acts of the Apostles.

Two such steps include reviving the employed position in the Diocese of Toronto of a multicultural consultant for the co-ordination of intercultural activities, programs, and services, and of the registration of its members' ethnicity, race, and culture. Yet, a legitimate question that might be asked of the just multicultural church is: What are the challenges, that is, what do migrants to the Anglican Church of Canada offer to the creation of a just multicultural church? I believe that migrants' presence and participation remind the Anglican Church of Canada of three important marks: (1) its history; (2) its confession in the creed as "one holy catholic and apostolic church," that is, of its universality; and (3) its call to be part of God's mission in the world. There is no doubt that challenges in the concept offered here are challenges that can provide opportunities. For the time being, however, I integrate the areas for further study with the thoughts of how they can also make way for a just multicultural church in the Anglican Church in Canada. The areas complement the submitted recommendations of the committee that examined the Romney Moseley Report, and the recently concluded Ethnic Ministries Committee. However, by intentionally not being too detailed, the areas allow an ongoing conversation among the mentioned sources and encourage the exploration of a rich and complex nature of worshipping and living as Anglicans in multicultural Canada.

7.3 Areas for Further Study

If the proposal of a just multicultural church and the significance of the study help the Anglican Church of Canada to recognize its special role in society as it reflects on cultural diversity and to dialogue and collaborate with partners, then there are areas for further research that are being prompted. The questions that may be asked are: How can the Anglican Church, as a global institution with membership in many countries, respond, even at the parish level, more adequately to Jesus' challenges to "love one another as I have loved you" (John 15:12) in achieving recognition of cultural diversity in the worshiping practices in a multicultural setting? What can the Anglican Church of Canada do to stimulate a rethinking of this goal in the contemporary context of multicultural Toronto? Like Romney Moseley, I have not and surely cannot devise a final answer for all congregations in the Anglican Church of Canada to use in working toward this goal at this time. Still, I see at least four potentially viable areas through which the contemporary Anglican Church of Canada can be engaged and at the same time engage Canadian society as it moves toward a just multicultural church. Thus, the areas for further study are developed with an understanding of how the just multicultural church can be developed. They are placed under four headings: (1) Theological Education and Training; (2) Qualitative Research and Worshipping Practices; (3) Ecumenism and Interreligious Dialogue and Action, or living with people of other denominations and other faiths; and (4) *Just Multicultural Spirituality*.

7.3.1 Theological Education and Training

The first area for further study is theological education and training. With the assumption that God is already working in the lives within and outside the Church, and that God uses all sorts

and conditions of human beings to bring about God's reign on earth, theological education and training is a critical component for those who are involved in creating just multicultural congregations. Those who are theologically trained have, for the most part, been trained in a model that is quickly being challenged by the globalized realities of our world. Whether in the Caribbean or in North America, the traditional theological frame of reference is no longer valid. The just multicultural church presents a vision of God that includes all cultures and believes that all are created in the image of God (*imago dei*). Such an understanding turns into a quest and involves all in theological training and education to face the implications for understanding faith in a church that is responding to God's will. Therefore, there are two related areas to bear in mind. First, it must be where the Bible is read "as if we were on the other side;"³³⁴ and second, it must not be professionalized. As persons who are involved in theological education and training, reading the Bible "as if we were on the other side" and what Letty Russell and Musa Dube call "as postcolonial subjects" is crucial. Dube offers a challenge when reading the Scriptures and that is to "become decolonizing readers who seek to build true conversations of equal subjects in our post-colonial and multicultural world."³³⁵ By post-colonial, she means "a literal, technical term defining the setting, the use, and the classification of texts."³³⁶ Dube is aware that when dominant hermeneutical structures proposed as universal interpretations of the texts neglect to acknowledge the relationship between the text and the reader, an important element is missed, and it becomes an exegesis that is biased. By the second area—theological education and training must not be professionalized—I mean that those trained are not to be seen as persons

³³⁴ Greer Anne Wenh-In Ng, "Reading the Bible As If We Were on the Other Side: An Invitation to Postcolonial Biblical Interpretation," in Ng, *That All May Be One*, 58.

³³⁵ Dube, *Postcolonial Feminist Interpretation of the Bible*, 100.

³³⁶ *Ibid.*, 91.

who will be provided with marketable skills. Simon Chan reminds us that “when ministry is defined professionally, there is really nothing left in the ministerial profession that distinguishes it from other professions.”³³⁷ Ideally, those trained are called to be about God’s mission as they are equipped and engage in equipping others to be part of God’s mission on earth.

The focus for theological education and training for the just multicultural church, therefore, is on recognizing that cultural diversity and justice cannot be separated. It is no coincidence that theological education was one of the recommendations from the 2002 Multicultural Mission and Ministry Report that examined the Romney Moseley study, as well as from the report of the recent Ethnic Ministries Committee. However, the recommendation from both committees stopped short of an important aspect that my research has highlighted—the training must go beyond those preparing for ordination or those already ordained. I believe that the laity must be actively involved in the curriculum planning, and teaching of the program, as well as students. In many instances, the traditional model at divinity schools is grounded in the academy, but I believe that there is a lot of theology from the laity that can be learned by those whose lived experiences are to be reflected in the theological education of the just multicultural church. Some of the subjects on the curriculum can include intercultural skills, contextual theology, and spirituality.³³⁸ These might allow students to wrestle with what it means to be a just multicultural church and might provide opportunities for all members to dialogue and discern what the Holy Spirit is saying to congregations in the Diocese of Toronto, the wider church, and the world.

³³⁷ Chan, *Liturgical Theology*, 9.

³³⁸ Since these subjects are covered in different colleges of the Toronto School of Theology, students who are desirous of creating just multicultural congregations will be encouraged to pursue these subjects at these colleges.

This approach means that the seminars/classes/forums are to be at venues that are easily accessible. For example, parish halls and community centres are locations that can be used rather than have theological teaching and training confined to the lecture halls and classrooms of the divinity schools.

Another suggestion could be the revitalizing of the Romney Moseley Memorial Lecture series initiated by Trinity College in Toronto after his death. Although he was an Anglican, the late Romney Moseley's significant work on multiculturalism in the Anglican Church in Canada can be part of the wider discourse on the Church and society as the Anglican Church seeks to respond to the needs of the growing presence of ethnically, racially, and culturally diverse Christians in Toronto and other cities across North America, England, Africa, and Europe. In previous years, the lectures included Desmond Tutu and Kortright Davis, two outstanding Anglican scholars.

Finally, in this theological education and training, there should also be provision for the teaching of intercultural communication skills as it is a key area in this kind of theological education and training.

7.3.2 Qualitative Research into Worshipping Practices in the Anglican Church

This study reinforces the need and usefulness of qualitative studies in worshipping practices in multicultural ministries. It also reinforces the value of approaching certain questions from the pastoral-theologian's perspective. This allows the parish priest's perspective to be filtered through a theological lens. This viewpoint will be different from that of the social scientist, for example, by the questions that the pastor poses.

Qualitative research into how parishes, in their worshipping practices, are responding to the growing multicultural communities in Toronto is important for the growth of culturally diverse parishes. While the Anglican Communion has a wide range of worshipping practices in addition to the three investigated in this study, the multicultural context of Toronto seems to be suggesting that knowledge of these worshipping practices, if used on a regular basis, can allow a wider variety of cultural and Christian expressions. With an already growing number of culturally diverse congregations in the Diocese of Toronto and other major cities in Canada, further research might give some clues about how these congregations can be spiritually strengthened and thus develop deeper relationships with God.

7.3.3 Ecumenism, Interreligious Dialogue, and Action

Given the multicultural context of Toronto, however, theological education and training cannot be done only by Anglicans for Anglicans alone. Ecumenical partners, other religious faith partners, and non-governmental organizations must also be at the table with resources from institutions such as the Toronto School of Theology being made available for this important work. Taking into consideration the findings of this study, the time has come to focus attention on the diversity of different theologies being articulated by many voices across a broad range of contexts, sectors, and actors. If visible minorities will be in the majority by the year 2031, according to the 2001 census,³³⁹ it is clear that ecumenical relations and interfaith dialogue that lead to action is important in the Canadian context. The ecumenical partners and interfaith dialogue on issues such as immigration, faith, and culture involve “intellectual vitality and enlightened respect that enables the dialogue partner both to think about the other in one’s own

³³⁹ 2001 Census - Statistics Canada, http://en.wikipedia.org/wiki/Religion_in_Canada#Census_results (accessed June 14, 2012).

terms and to articulate that thought in terms the other can grasp.”³⁴⁰ The Canadian Council of Churches and the Canadian Churches Forum on Global Ministries (the Anglican Church is already represented on both bodies) provide ecumenical contexts for ways to explore how the Christian churches can collaborate and respond in practical ways to the ethnic, racial, and cultural diversity that is likely to be affecting all churches and faiths in Toronto.

Yet, this ecumenical context need not be limited to Canada, for the Anglican Church of Canada is invited to think globally and act locally. This is already being done. For instance, commendable efforts have made possible some partnerships between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada, and conversation has recently resumed between the Anglican Church of Canada and the United Church of Canada. Yet, this work must include a wider cross-section of interested parties outside of Canada. The ecumenical bodies in the home countries of many migrants such as in the Caribbean, Central and East Africa, India, and Sri Lanka could be places where the Anglican Church of Canada could consider dialogue with ecumenical partners and religious leaders in order to bear stronger witness to the biblical teaching of *loving the stranger*.

The Ethnic Ministry Committee also reflected on the importance of this area of study and made two related recommendations to the Diocese of Toronto:

Encourage each episcopal area to be in companionship with another diocese in the Anglican Communion, instead of having only one companionship at the diocesan level....

Create links and build bridges toward forming micro-partnerships at different levels (parish, regional) of the Anglican Communion in order to learn from others’ experience of multicultural ministry.³⁴¹

³⁴⁰ Jacob Neusner, quoted in Michael Cook, *Justice, Jesus and the Jews: A Proposal for Jewish-Christian Relations* (Collegeville, MN: The Liturgical Press, 2003), 2.

³⁴¹ Report of the Ethnic Ministry Committee, Diocese of Toronto 2012, 5.

At the same time, this endeavour of acting ecumenically and being in dialogue with other Christians and those of different religious faiths and traditions should not blind the Anglican Church of Canada from recognizing the importance of social justice that leads to spiritual transformation as we continue to seek reconciliation with our Aboriginal sisters and brothers. Don Winkler supports this kind of dialogue and argues that “Dialogue, in its many diverse forms and methods, will be the basis on which a reconciled future exists between the First Nations and the Christian churches in Canada.”³⁴² He believes that the Christian churches in Canada are on the right track in that he observes, “Over the course of the past 40 years, the churches have been realizing the importance of interreligious dialogue as a method for establishing peace, and achieving mutual understanding and spiritual growth.”³⁴³

This second area also makes provision for the importance of developing a just multicultural spirituality.

7.3.4 Developing a *Just* Multicultural Spirituality

This fourth area for further research is recognizing that the formation of a just multicultural church is accepting the invitation by God to develop a just multicultural spirituality, that is, not a set of theological ideas but the outlook and attitudes we have. Donald Dorr calls this kind of spirituality an implicit theology, for “if we are reflective and articulate, we may eventually become explicit—and then it is very convincing because it [spirituality] represents a truth that is lived.”³⁴⁴ This is a way of worshipping God and living with others while conscious that all are

³⁴² Daryold Corbiere Winkler, “Hope for the Seventh Generation,” in Schweitzer and Simon, *Intersecting Voices*, 211.

³⁴³ Ibid.

³⁴⁴ Donald Dorr, *Spirituality and Justice* (Dublin: Gill and Macmillan; Maryknoll, NY: Orbis Books, 1984), 8.

created by a loving God. It is this loving God that then leads all to be stepping stones for congregants to become *hospitality ministers*. Anglicans as partners in God's mission become aware that we step out in faith between and among cultural groups both inside and outside of the Anglican Church.

Just as Peter exercised this kind of leadership in the early Church community, the inclusion of representatives from different ethnic, racial, and cultural groups on all of the governing bodies of the Anglican Church will encourage the Anglican Church of Canada to listen to the voices of members who are considered as *visible minorities* in Canada as well as those who are considered to be of the dominant culture.

Anglicans who are called to develop a just multicultural spirituality know that the concept of biblical justice is inherent in the prophetic material of the Hebrew Scriptures in such books as Isaiah and Amos. It was from the Book of Isaiah that Luke 4 attributes Jesus' proclamation of his mission. From the Hebrew Scripture of Isaiah, Jesus read, in part,

The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor.³⁴⁵

In the book of Amos, a verse such as "let justice roll down like waters, and righteousness like an ever-flowing stream"³⁴⁶ reminds the Anglican Church of its prophetic voice in Canada. This might call for working collaboratively with organizations that are not faith-based. Thus, the work of an organization such as No One Is Illegal,³⁴⁷ for example, would be an important group for the Anglican Church and its ecumenical partners to work with to bring about justice for

³⁴⁵ Luke 4:18-19.

³⁴⁶ Amos 5:24.

³⁴⁷ No One is Illegal (Toronto) - No One Is Illegal (Toronto) is a group of immigrants, refugees, and allies who fight for the rights of all migrants to live with dignity and respect. <http://toronto.nooneisillegal.org> (accessed December 21, 2011).

immigrants and refugees in Canada. What is likely is that some in our pews might have undocumented and refugees status, and need their voices heard.

In this world where some human beings are looking to the Church for spiritual nourishment, that is, in areas such as counselling, pastoral care, and guidance on the Christian path of reconciliation and forgiveness, the voice of the Anglican Church, like the Old Testament prophets, must speak out against societal injustices as agents of God, who wants us to “act justly” for the poor and powerless in Canada. Like Jesus, we must teach, preach, and practise an alternative to any system that robs human beings of their dignity. This is critical to ministry in a just multicultural church in a society where migrants might be faced with racial injustices.

Robert Hovda states:

We cannot do anything right in our ministries if we are still carrying around the burdens of sexism, racism, anti-Semitism, homophobia, and other manifestations of the tendency to make one’s self, one’s group, one’s culture the “norm,” the “standard” that measures all others. While it is true that life has laid these burdens on every single one of us (none has escaped), it is also true that God can and does liberate us.³⁴⁸

A just multicultural spirituality celebrates “persons-in-community,”³⁴⁹ that is, both persons and society have rights that ought to be respected. Persons practising this kind of spirituality are likely to exhibit appreciation for and celebration of all persons, regardless of—and perhaps even because of—their differences. I believe that when the Anglican Church of Canada frames migration, culture, and faith in the context of social justice and social transformation, it will recognize the interplay among the issues that affect migrants and their settlement in Canada. It will also recognize the biblical demand of “you shall not oppress a

³⁴⁸ Robert Hovda, “The Amen Corner,” in *Liturgy in a Multicultural Community*, quoted in Mark Francis, *Liturgy in a Multicultural Community*. (Collegeville, MN: The Liturgical Press, 1991), 55.

³⁴⁹ The concept of *persons-in-community* in personalistic ethics has been most fully developed by Walter G. Muelder. See his *Moral Law in Christian Social Ethics* (Richmond, VA: John Knox Press, 1966), 29, 113, chapter 2.

resident alien; you know the heart of an alien, for you were alien,”³⁵⁰ and heed the theological imperative of *loving the stranger*, for “if you do abuse them, when they cry out to me, I will surely heed their cry; my wrath will burn.”³⁵¹ The mission is to help all to be no *Longer Strangers in the land of diversity*.³⁵²

7.4 The Contributions of the Study

First, the research can be beneficial in a variety of ways. It is my fervent hope that this study has made a significant contribution to the conversation begun in the Anglican Church of Canada by Professor Romney Moseley in 1994. Professor Moseley raised significant questions, *inter alia*, about the relevance of Anglican worship in a world changed by the global movements of people. The possible benefits of continuing this aspect of globalization on modes of worship and the relationships which make worship possible are worthy of continuing reflection and discussion.

Second, the research could assist me in my pastoral ministry, for the insights gleaned from this research project can directly affect how I participate with Anglicans of different ethnic, racial, and cultural backgrounds as they integrate in multicultural congregations. The insights will be particularly useful as I interact and minister with persons classified as *visible minority*.

Third, the study will assist me in working with colleagues in the Diocese of Toronto as I articulate and embrace a vision of hospitality for the increasing ethnic and racial diversity in the diocese. Insofar as the findings resonate with the experiences of colleagues and other parishes, these findings are likely to have that same degree of validity for them as well.

³⁵⁰ Ex. 23:9.

³⁵¹ Ex. 22:23–24.

³⁵² It is a combination of two books *No Longer Strangers: Ministry in a Multicultural Society*, Romney Moseley, and *Intersecting Voices: Critical Theology in a Land of Diversity*, Schweitzer and Simon, eds.

Fourth, this study might also be able to assist the parish of Christ Church Scarborough Village when it is prepared to vision a more welcoming parish that embraces the gifts of all of its members in all aspects of its worshipping practices.

Fifth, the study will also be an important contribution to the conversation in the Diocese of Toronto's anti-racism policy. With the changing demographics in Toronto, the practices of ministry in Anglican parishes are being impacted by the presence of new immigrants. The findings of this research will contribute to the conversation of how Anglican congregations can become places of welcome for all ethnic and racial groups and give some further insight in the conversation that has begun with the Anti-Racism Working Group. I believe also that the research will assist the diocesan staff in the Planning and Development and Congregational Development departments as they formulate and implement diocesan policies.

Sixth, Toronto is one of the many multicultural cities in Canada, and I believe that the findings of the study can be shared with colleagues from other Anglican dioceses in Canada, such as the dioceses of New Westminster in Vancouver and those in Montreal and Ottawa. It can be a resource they can use to assist them in coping with increasing numbers of members who are migrating to Canada from other parts of the Anglican Communion. Some insights from those who share similar migratory experiences might facilitate policies for a smooth transition into Anglican congregations in Canada.

This research is part of a wider conversation in the Christian denominations across Canada and beyond its shores. In its focus on "becoming an intercultural Church" where there is an existing policy plus hiring full-time staff to help manage the change, the United Church of Canada has taken huge strides with regards to the recognizing and embracing of the ethnic, racial, and cultural diversity among its members.

I believe that the thesis can be added to the wider conversation in ecumenical circles as the Christian Church in Canada continues to deal with the phenomena of migration and ethnic, racial, and cultural diversity in worshipping practices. This kind of conversation, where immigration, culture, and faith meet, might also be of benefit to other religious faiths in Toronto. Finally, I look forward to publishing aspects of this work as far as it will contribute to the discourses on multiculturalism, migration, ethnic, racial, and cultural diversity.

7.5 Personal Reflections

Engagement in the qualitative research project has taught me the value of doing research within a defined area of ministerial practice. The vast experience of the ten participants contributes much wisdom and expertise to the practice of ministry in an intercultural church. I noticed how willing the participants were to share their knowledge and how they were open to engaging in the dialogue about the ministry. The implication for me is the awareness that in my ministerial setting I can encourage the gathering of people of different ethnic and racial backgrounds for the sharing of wisdom and for the discussion of themes important to priests and laity within the contemporary context.

The lengthy process of data collection and analysis meant that I was engaged in my own ongoing conversion. When I started this study, I thought that I was aware of what multiculturalism was and therefore what a multicultural church looked like. To me, it was a church where there were congregants from different cultures. However, the learnings from the study have been empowering and freeing for me. I am now able to question and critique that concept and now have been given the gifts of increased awareness and sensitivity to the cultural diversity in the Anglican Church in the Diocese of Toronto. I feel empowered to share with

others the wisdom and challenges that emerged from the experience of the participants and the insights they gained from facilitating their own collective reflections on an aspect of their lives that they had not done before collectively.

Finally, as I conclude the thesis, I am urged to revisit the change of title of the thesis. The change of “multicultural” to “cultural diversity” emerged out of conversations with the participants as they argued that the term “multicultural” did not adequately describe the parish. I wonder, however, if I was too eager to acquiesce because of my *visible minority* status in Canada. If, as Wenh-In Ng points out, “cultural diversity...is usually employed by members of the *majority* population who, from the vantage point of the established churches, are concerned with how to be welcoming and inclusive to newcomers who are *different*,”³⁵³ I am now left to wonder about my eagerness. Although I am willing to admit that I could not afford to be disinterested or objective, I find myself wrestling with the term “multicultural” as it applies to the Anglican Church of Canada and my visible minority status in it and in Canadian society.

7.6 Summary and Conclusion

The contested realities of migration in a globalized world, and particularly in the multicultural context of Toronto, are a challenge to Anglicanism as expressed in the Anglican Church of Canada, particularly as lived out by the participants of Christ Church Scarborough Village. Yet, multiculturalism (or cultural diversity) is not a new phenomenon for the Christian Church, since the birth of the church on the Day of Pentecost was an important event in the life of the church. I believe that if ever there was a clear sign to Anglicans and other Christians of God’s vision for a *just multicultural church*, it happened on that occasion. In addition, incarnation tells us that God is both particular and universal and that unity can be experienced in diversity.

³⁵³ Ng, “One Faith, One Baptism—One Liturgy?” 146–49.

Essentially, Anglicans worshipping together (Signpost One) and living with others in a multicultural society (Signpost 2) are confronted with complex challenges. If the concept *multiculturalism* is failing in the Anglican Church (and the research evidence suggests that it is) each specific racial-ethnic-cultural group will have little choice but to promote its own principle of identity and shape its own path toward experiencing God in an exclusive way. If this continues, the structures of exclusion will affect not only relations between cultures in the church and their relationships with others in the wider community but also their relationship with God. As the experiences of the participants highlight, the tensions and conflicts found in the worshipping community suggest to them that the concept of the church as multicultural is not working. The problem of the multicultural church for them is in the narrow definition. Just as Kevin Ward challenged the definition of Anglicanism and treats it as a contested concept, so, too, did the participants challenge the description of the multicultural church as a congregation represented by persons of different cultures.

It is my conviction that the Anglican Church of Canada is called to dismantle permanently the image of a church that is perceived as having what Fletcher calls “historic privilege,”³⁵⁴ and pay attention to the needs of all of its congregants as it continues to represent Jesus Christ in contemporary multicultural Toronto. Anglican writer the Rev. Dr. Roland Kawano is more direct:

We are, to put it bluntly, an old church dominated by English speakers and English culture at the same time; we are part of a new land still struggling to find national, political and religious expression. The struggle is complicated by the arrival of other ethnic groups, which have to some extent displaced the older Anglo-Saxon populations in numbers, but not necessarily in influence. It is complicated also by the influx of the native Canadians into the larger cities.³⁵⁵

³⁵⁴ Fletcher, “Canadian Anglicanism and Ethnicity,” 139.

³⁵⁵ Kawano, *The Global City*, 111.

When two other Canadian Anglicans reflect on cultural diversity and ethnicity in the Canadian Anglican Church, their attempts to look at the broad issues of multiculturalism and race are to be acknowledged. Patricia Bays focuses on the liturgical and theological underpinnings of the Anglican Church of Canada and sees diversity primarily in its liturgy and governance. She reminds readers that tolerance for wide theological diversity is an important part of being Anglican in its worship. The other Anglican scholar, Wendy Fletcher, concludes her research on Anglicanism and ethnicity by acknowledging that the relationship between the two is complex. She points out that

ethnicity must be brought into conversation with issues of geography, race, class, culture, ethics, theology, the history of missionary activity overseers, regional specifics, and globalizations, since these forces work together.³⁵⁶

Yet, I believe that the study highlights the importance of race and multiculturalism because of the history of Anglicanism in general and of Canadian Anglicanism in particular. I believe that both concepts are challenges for the Anglican Church of Canada and need to be highlighted. One way of doing so is my proposal—the Anglican Church of Canada becoming a *just* multicultural church. In the concept, race and multiculturalism interface directly. If, according to Canadian statistics, visible minorities will be the majority in Toronto by 2031, the idea of white privilege is being challenged, and racism must be addressed in the Anglican Church of Canada. Aboriginal, South Asian and South Asian descendant, African descendant, and Anglo-Canadian Anglicans are urged to make steps to return to the challenges and opportunities of cultural diversity. As recent immigration patterns require the Anglican Church of Canada to engage in theological reflection on its worshipping practices, they also call the

³⁵⁶ Fletcher, “Canadian Anglicanism and Ethnicity,” 163.

Anglican Church of Canada to add its voice to a wider pastoral and academic discourse. Dialogue with the United Church of Canada, for example, will assist in this venture as that denomination has already begun to walk on the path of racial justice. The United Church of Canada adopted its Anti-Racism Policy Statement in 2000 and its intercultural commitment in 2006; in fact, the latter was a way of helping that denomination live out its anti-racism commitment. This denomination has described itself as “becoming an intercultural church, a transformative vision that would call us all to change.”³⁵⁷

This study has been an initial attempt to understand the dynamic of the intersecting areas of parish ministry in the geographical area in which I am situated and in the Christian denomination of which I have been a lifelong member and am now an ordained leader. However, it is my hope that, along with the Moseley Report, recommendations that arose from that Report, and recent recommendations of the Ethnic Ministry Committee, the insights emerging from this study will stimulate other researchers and persons in ministry to engage in similar or related studies in the contexts of their particular faith communities. It is also my hope that the Anglican Church of Canada will recognize the limits and strengths of the just multicultural church model. As with other models, it could not completely capture the reality of how situations work out in practice, and some of the footsteps might be questioned, but then, like Romney Moseley, Letty Russell, and Eric Law, we can still hope that one day we will all be sitting at one big round table with Jesus Christ as our host in the *church in the round* where *just hospitality* is practised.

³⁵⁷ Adele Halliday, ed., *Our Common Vision: Becoming an Intercultural Church* (The United Church of Canada, 2011), 8.

BIBLIOGRAPHY

- Anderson, David. *Gracism: The Art of Inclusion*. Downers Grove, IL: InterVarsity Press Books, 2007.
- Andersen, Margaret, and Patricia Hill Collins, eds. *Race, Class, and Gender: An Anthology*. Belmont, CA: Wadsworth Publishing Company, 1992.
- Arrupe, Pedro. "Letter to the Whole Society on Inculturation." In *Other Apostolates Today, Selected Letters and Addresses*, Vol.3, edited by Jerome Aixala. St. Louis, MO: Institute of Jesuit Sources, 1978.
- Bannerji, Himani. *The Dark Side of the Nation: Essays on Multiculturalism, Nationalism and Gender*. Toronto, ON: Canadian Scholars' Press, 2000.
- _____. "The Paradox of Diversity: The Construction of a Multicultural Canada and 'Women of Color.'" *Women's Studies International Forum* 23, no. 5, (September–October 2000): 537–60.
- Barriteau, Eudine, ed., *Confronting Power, Theorizing Gender: Interdisciplinary Perspectives in the Caribbean*. Kingston, JA: University of the West Indies Press, 2003.
- Bays, Patricia. *This Anglican Church of Ours*. Winfield, BC: Wood Lake Books, 1995.
- _____. *Anglican Diversity: Challenges for the 21st Century*. Toronto, ON: Anglican Book Centre, 2001.
- Bevans, Stephen. *Models of Contextual Theology*. Rev. and expanded ed. Maryknoll, NY: Orbis Books, 2005.
- Bikhu, Parekh. *Rethinking Multiculturalism: Cultural Diversity and Political Theory*. Cambridge, MA: Harvard University Press, 2000.
- Black, Kathy. *Culturally-Conscious Worship*. St. Louis, MO: Chalice Press, 2000.
- Blunt, Brian, and Leonora Tubbs Tisdale, eds. *Making Room at the Table: An Invitation to Multicultural Worship*. Louisville, KY: Westminster John Knox Press, 2001.
- Boff, Leonardo. *Ecclesiogenesis: The Base Communities Reinvent the Church*. Maryknoll, NY: Orbis Books, 1997.
- Bowers, Laurene Beth. *Becoming a Multicultural Church*. Cleveland, OH: The Pilgrim Press, 2006.
- Bramadat, Paul, and David Seljak eds. *Christianity and Ethnicity in Canada*. Toronto, ON: University of Toronto Press, 2008.

- Buchignani, Norman, Doreen M. Indra, and Ram Srivastiva. *Continuous Journey: A Social History of South Asians in Canada*. Toronto, ON: McClelland and Stewart, 1985.
- Butler, Sara. *The Catholic Priesthood and Women: A Guide to the Teaching of the Church*. Chicago, IL: Hillenbrand Books, 2007.
- Byrne-Armstrong, Hilary, Joy Higgs, and Debbie Horsfall, eds. *Critical Moments in Qualitative Research*. Oxford, UK: Butterworth Beinemann, 2001.
- Cardinal, Harold. "Okinawa Win and Post-Colonial Nation-Building." In Schweitzer and Simon, *Intersecting Voices*, 192–99.
- Carty, Nellie. "Spaghetti, Steak, and Spirituality." In Dugan and Owens, *From the Pews in the Back*, 25–31.
- Cassidy, Laurie, and Alex Mikulich, eds. *Interrupting White Privilege: Catholic Theologians Break the Silence*. Maryknoll, NY: Orbis Books, 2007.
- Cenkner, William, ed. *Multicultural Church: A New Landscape in US Theologies*. New York, NY: Paulist Press, 1995.
- Chan, Simon. *Liturgical Theology: The Church as Worshiping Community*. Downers Grove, IL: InterVarsity Press Academic, 2006.
- Cho, Hyuk. "'We Are Not Alone': Historical Journey of the United Church of Canada's Response to Become an Intercultural Church." *International Review of Mission* 100, no. 1 (April 2011): 48–61.
- Clarkson, Shannon, and Letty Russell, eds. *Dictionary of Feminist Theologies*. Louisville, KY: Westminster John Knox Press, 1996.
- Cook, Michael. *Justice, Jesus and the Jews: A Proposal for Jewish-Christian Relations*. Collegeville, MN: The Liturgical Press, 2003.
- Copeland, Shawn. "Self-Identity in a Multicultural Church." In Cenkner, *Multicultural Church, A New Landscape in US Theologies*, 5–23.
- Creswell, John. *Qualitative Inquiry and Research Design: Choosing among Five Approaches*. Thousand Oaks, CA: Sage Publications, 2007.
- _____. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. 3rd ed. Los Angeles, CA: Sage Publications, 2009.
- _____, and John and Vicki Plano Clark, eds. *Designing and Conducting Mixed Methods Research*. Thousand Oaks, CA: Sage Publications, 2007.

- Daly, Mary. *Beyond God the Father: Toward a Philosophy of Women's Liberation*. Boston, MA: Beacon, 1973.
- Davis, Korthright. *Serving with Power: Reviving the Spirit of Christian Ministry*. New York, NY: Paulist Press, 1998.
- _____. "A Theological Reconstruction of the Myth of Multiculturalism." The inaugural Romney Moseley Memorial Lecture at University of Toronto, Canada, 1999.
- Denzin, Norman, and Yvonna Lincoln, eds. *The SAGE Handbook of Qualitative Inquiry*. Thousand Oaks, CA: Sage Publications, 2007.
- DeVault, Marjorie. "Feeding the Family: The Social Organization of Caring as Gendered Work." In Piatti-Farnell Linda, *Food and Culture in Contemporary American Fiction*. New York, NY: Routledge, 2011.
- De Vos, A.S., H. Strydom, C.B. Fouché, M. Poggenpoel, and E.W. Schurink. *Research at Grass Roots: A Primer for the Caring Professions*. Pretoria, South Africa: Van Schalk, 1998.
- Dorr, Donald. *Spirituality and Justice*. Dublin: Gill and Macmillan; Maryknoll, New York, NY: Orbis Books, 1984.
- Douglas, Ian, and Kwok Pui-Lan, eds. *Beyond Colonial Anglicanism: The Anglican Communion in the Twenty-First Century*. New York, NY: Church Publishing, 2001.
- Dube, Musa. *Postcolonial Feminist Interpretation of the Bible*. St. Louis, MO: Chalice Press, 2000.
- Duclos-Orsello, Elizabeth. "The Den, the Dining Room, and Saint Rose of Lima." In Dugan and Owens, *From the Pews in the Back*, 17–24.
- Dugan, Kate, and Jennifer Owens, eds., *From the Pews in the Back: Young Women and Catholicism*. Collegeville, MN: Liturgical Press, 2009.
- Dulles, Avery. *Models of the Church*. New York, NY: Doubleday, (1974) 1987.
- _____. *Models of Revelation*. Maryknoll, NY: Orbis, 1992.
- Fettes, Mark, and Ruth Norton. "Voices of Winter: Aboriginal Languages and Public Policy in Canada." In *Aboriginal Education: Fulfilling the Promise*, edited by Marlene Brant Castellano, Lynne Davis, and Louis Lahache, 29–53. Vancouver, BC: University of British Columbia Press, 2000.
- Fletcher, Wendy. "Canadian Anglicanism and Ethnicity." In Bramadat and Seljak, *Christianity and Ethnicity in Canada*, 138–67.
- Foster, Charles. *Embracing Diversity: Leadership in Multicultural Congregations*. Bethesda, MD: Alban Institute, 1997.

- Francis, Mark, ed. *Liturgy in a Multicultural Community*. Collegeville, MN: The Liturgical Press, 1991.
- Galindo, Israel. *The Hidden Lives of Congregations: Understanding Congregational Dynamics*. Herndon, VA: Alban Institute, 2004.
- Geertz, Clifford. *The Interpretation of Cultures*. New York, NY: Basic Books, 1973.
- Giddens, Anthony. "Modernity and Self-Identity: Self and Society in the Late Modern Age." In Cenkner, *The Multicultural Church*, 5–23.
- González, Adelaida. *The Spirituality of Community*. Maryknoll, NY: Orbis Books, 2009.
- González, Justo. *For the Healing of the Nations: The Book of Revelation in an Age of Cultural Conflict*. Maryknoll, NY: Orbis Books, 2002.
- Gordon-Carter, Glyne. *An Amazing Journey: The Church of England's Response to Institutional Racism: A Personal Perspective*. London: Church House, 2003.
- Groody, Daniel, and Gioacchino Campese, eds. *A Promised Land, A Perilous Journey: Theological Perspectives on Migration*. Notre Dame, IN: University of Notre Dame Press, 2008.
- Gudykunst, William, and Young Yun Kim. *Communicating with Strangers: An Approach to Intercultural Communication*. Reading, MA: Addison-Wesley Publishing Company, 1984.
- Haight, Roger. *Christian Community in History*. Vol. 1. New York, NY: Continuum Press, 2004.
- Halliday, Adele, ed. *Our Common Vision: Becoming an Intercultural Church*. Toronto, ON: The United Church of Canada, 2011.
- Harris, María. *Fashion Me a People: Curriculum in the Church*. Louisville, KY: Westminster/John Knox Press, 1989.
- Hayes, Alan, ed. *By Grace Co-Workers: Building the Anglican Diocese of Toronto, 1780–1989*. Toronto, ON: Anglican Book Centre, 1989.
- Henry, Frances, and Carol Tator, eds. *Racism in the Canadian University: Demanding Social Justice, Inclusion and Equity*. Toronto, ON: University of Toronto Press, 2009.
- Herberg, Dorothy Chave. *Frameworks for Cultural and Racial Diversity: Teaching and Learning for Practitioners*. Toronto, ON: Canadian Scholars' Press, 1993.
- Hobson, Kath. "Dining Together at Christ's Table: The Adventure or Pot-luck Dinners." *Journal of Theological and Ministerial Practice* 1, no. 1 (October 2008): 25–31.

- Hopkins, Dwight. *Being Human: Race, Culture and Religion*. Minneapolis, MN: Augsburg Fortress, 2005.
- _____. *Down, Up, and Over: Slave Religion and Black Theology*. Minneapolis, MN: Fortress Books, 2000.
- Howarth, Hammond, and R. Keats. *Understanding Phenomenology*. Oxford, UK: Basil Blackwell, 1991.
- Isasi-Díaz, Ada María. *La Lucha Continues: Mujerista Theology*. Maryknoll, NY: Orbis Books, 2004.
- James, Carl. *Seeing Ourselves: Exploring Ethnicity, Race and Culture*. 4th ed. Toronto, ON: Thompson Educational Publishing, 2010.
- _____, and Adrienne Shadd, eds. *Talking about Difference: Encounters in Race, Ethnicity and Language*. Toronto, ON: Between The Lines, 2001.
- _____, and Adrienne Shadd, eds. *Talking about Difference: Encounters in Culture, Language and Identity*. Toronto, ON: Between the Lines, 1994.
- Jewell, Marti, and David Ramey. *The Changing Face of Church: Emerging Models of Parish Leadership*. Chicago, IL: Loyola Press, 2010.
- Johnson, Elizabeth. *She Who Is: The Mystery of God in Feminist Theological Discourse*. New York, NY: Crossroads Publishing, 1993.
- Jones, Elwood. "Reaching Out for Two Hundred Years: Church Growth and Church Extension 1780–1989." In Hayes, *By Grace Co-Workers*, 141–62.
- Kärkäinen, Veli-Matti. *An Introduction to Ecclesiology: Ecumenical, Historical and Global Perspectives*. Downers Groves, IL: InterVarsity Press, 2002.
- Kawano, Roland. *The Global City: Multicultural Ministry in Urban Canada*. Winfield, BC: Wood Lake Books, 1992.
- Kawuki Mukasa, Isaac. *Belonging: Constructing a Canadian Theology of Inclusion*. Toronto, ON: Kamu Kamu Publishing, 2005.
- Kirkwood, Marion. "The Privilege of Being White." In Ng, *That All May Be One*, 12–16.
- Knowles, Norman. *Seeds Scattered and Sown: Studies in the History of Canadian Anglicanism*. Toronto, ON: Anglican Book Centre Publishing, 2008.

- Kujawa-Holbrook, Sheryl. "Love and Power: Antiracist Pastoral Care." In *Injustice and the Care of Souls: Taking Oppression Seriously in Pastoral Care*, edited by Sheryl Kujawa-Holbrook and Karen Montango, 13–27. Minneapolis, MN: Fortress Press, 2009.
- Küng, Hans. *Great Christian Thinkers*. London, UK: SCM Press, 1994.
- Kwok, Pui-Lan, ed. *Hope Abundant*. Maryknoll, NY: Orbis Books, 2010.
- Lartey, Emmanuel. *Pastoral Theology in an Inter-cultural World*. Cleveland, OH: The Pilgrim Press, 2006.
- Laverty, Susan. "Hermeneutic Phenomenology and Phenomenology: A Comparison of Historical and Methodological Considerations." *International Journal of Qualitative Methods* 2, no. 3 (September 2003): 1–29.
- Law, Eric. *The Bush Was Blazing but not Consumed: Developing a Multicultural Community through Dialogue and Liturgy*. St. Louis, MO: Chalice Press, 1996.
- _____. *Inclusion: Making Room for Grace*. St. Louis, MO: Chalice Press, 2000.
- _____. *Sacred Acts, Holy Change: Faithful Diversity and Practical Transformation*. St. Louis, MO: Chalice Press, 2002.
- _____. *The Wolf Shall Dwell with the Lamb: Leadership in Multicultural Congregations*. St. Louis, MO: Chalice Press, 1993.
- Ligo, Vivian. *Singing the Lord's Song in a Foreign Land: Reclaiming Faith in a New Culture*. Ottawa, ON: Novalis, Saint Paul University, 2002.
- Lynn, Karen. "White Privilege: What's in It for Me?" In James and Shadd, *Talking about Difference*, 149–54.
- Ma'ake, Tefi. "Welcomed Home: The Multicultural Embrace of the Catholic Church in the United States." In Dugan and Owens, *From the Pews in the Back*, 71–77.
- Mangesa, Laurenti. *Anatomy of Inculturation: Transforming the Church in Africa*. Maryknoll, NY: Orbis Books, 2004.
- Manning, Joanna. *The Magdalene Moment: A Vision for a New Christianity*. Vancouver, BC: Raincoast Books, 2006.
- Mannion, Gerard. *Ecclesiology and Postmodernity: Questions for the Church in Our Time*. Collegetown, MN: The Liturgical Press, 2007.
- Manville, Julie. "The Gendered Organization of an Australian Anglican Parish." *Journal of Sociology of Religion* 58, no. 1 (1997): 25.

- Maraschin, Jaci. "Culture, Spirit, and Worship." In Douglas and Pui-Lan, *Beyond Colonial Anglicanism*, 318–36.
- Matovina, Timothy. *Beyond Borders: Writings of Virgilio Elizondo and Friends*. Maryknoll, NY: Orbis Books, 2000.
- McBrien, Richard. *The Church: The Evolution of Catholicism*. New York, NY: Harper Collins, 2009.
- McFague, Sallie. *Metaphorical Theology: Models of God in Religious Language*. Philadelphia, PA: Fortress Press, 1982.
- Michaels, Walter Benn. *The Trouble with Diversity: How We Learned to Love Identity and Ignore Inequality*. New York, NY: Metropolitan Books, 2006.
- Mickunas, Algis, and David Stewart, eds. *Exploring Phenomenology: A Guide to the Field and Its Literature*. Athens, OH: Ohio University Press, 1974.
- Moore Bennett, Zoë. *Introducing Feminist Perspectives on Pastoral Theology*. New York, NY: Sheffield Academic Press, 2002.
- Moseley, Romney. *No Longer Strangers: Ministry in a Multicultural Society*. Toronto, ON: Anglican Book Centre, 1993.
- Muelder, Walter. *Moral Law in Christian Social Ethics*. Richmond, VA: John Knox Press, 1966.
- Myrvold, Barbara. *The People of Scarborough: A History*. Scarborough, ON: City of Toronto Public Library Board, 1997.
- Nava, Alex. "God in the Desert: Searching for the Divine in the Midst of Death." In Groody and Campese, *A Promised Land, A Perilous Journey*, 62–75.
- Ng, Greer Anne Wenh-In. "One Faith, One Baptism – One Liturgy? Worship in a Multicultural, Multifaith Context." *Reformed Liturgy and Music* 30, no. 3 (1996): 146–49.
- _____. "Reading the Bible as if We Were on the Other Side: An Invitation to Postcolonial Biblical Interpretation." In Ng, *That All May Be One*, 27–9.
- _____. "The United Church of Canada: A Church Fittingly National." In Bramadat and Seljak, *Christianity and Ethnicity in Canada*, 204–46.
- _____, ed. *That All May Be One: A Resource for Educating towards Racial Justice*. Toronto, ON: United Church of Canada, 2004.

- Niebuhr, Richard. *The Purpose of the Church and Its Ministry: Reflections on the Aims of Theological Education*. New York, NY: Harper, 1965.
- Nouwen, Henri. *Reaching Out: The Three Movements of Spiritual Life*. Garden City, NY: Doubleday, 1985.
- Oduyoye, Mercy Amba. *Introducing African Women's Theology*. England: Sheffield Academic Press; Cleveland, OH: Pilgrim Press, 2001.
- Palmer, Ransford. *In Search of a Better Life: Perspectives on Migration from the Caribbean*. New York, NY: Praeger, 1990.
- Parratt, John. *An Introduction to Third World Theologies*. Cambridge, UK: Cambridge University Press, 2004.
- Phiri, Isabel Apawo, and Nadar Sarojini, eds. *African Women, Religion, and Health: Essays in Honor of Mercy Amba Ewudziwa Oduyoye*. Maryknoll, NY: Orbis Books, 2006.
- Pohl, Christine. *Making Room: Recovering Hospitality as a Christian Tradition*. Grand Rapids, MI: W.H. Eerdmans, 1999.
- Powell, Mark Allan. *Loving Jesus*. Minneapolis, MN: Augsburg Fortress Press, 2004.
- Rademacher, William, John Weber, and David McNeill, Jr., eds. *Understanding Today's Catholic Church*. New Island, CT: Twenty-Third Publications, 2007.
- Radford Ruether, Rosemary. *Sexism and God-Talk: Towards a Feminist Theology*. Boston, MA: Beacon Press, 1983.
- Reynolds, Thomas. "Welcoming without Reserve? A Case in Christian Hospitality." *Theology Today* 63 (2006): 191–201.
- Rhoads, David. *The Challenge of Diversity: The Witness of Paul and the Gospels*. Minneapolis, MN: Fortress Press, 1996.
- Rhodes, Stephen. *Where the Nations Meet: The Church in a Multicultural World*. Downers Grove, IL: InterVarsity Press, 1998.
- Richards, Lyn. *Handling Qualitative Data: A Practical Guide*. Thousand Oaks, CA: Sage Publications, 2005.
- Rieger, Joerg. *God and the Excluded: Visions and Blindspots in Contemporary Theology*. Minneapolis, MN: Fortress Press, 2001.
- Rodríguez Maradiaga, Oscar Andrés Cardinal. "A Witness to Hope: Migration and Human Solidarity." In Groody and Campese (eds.), *A Promised Land, A Perilous Journey*, xi–xvii.

- Russell, Letty. *Church in the Round: Feminist Interpretation of the Church*. Louisville, KY: Westminster John Knox Press, 1993.
- _____. *Household of Freedom: Authority in Feminist Theology*. Philadelphia, PA: Westminster John Knox Press, 1987.
- _____. *Just Hospitality: God's Welcome in a World of Difference*. Edited by Shannon Clarkson and Kate Ott. Louisville, KY: Westminster John Knox Press, 2009.
- Sacks, Jonathan. *The Dignity of Difference: How to Avoid the Clash of Civilizations*. New York, NY: Continuum, 2002.
- Schüssler Fiorenza, Elisabeth. *Discipleship of Equals: A Critical Feminist Ekklesia-logy*. New York, NY: Crossroads, 1993.
- Schweitzer, Don, and Simon Derek, eds. *Intersecting Voices: Critical Theologies in a Land of Diversity*. Ottawa, ON: Novalis, Saint Paul University Press, 2004.
- Segovia, Fernando, ed. *Toward a New Heaven and a New Earth: Essays in Honor of Elisabeth Schüssler Fiorenza*. Maryknoll, NY: Orbis Books, 2003.
- Seidman, Irving. "A Structure for In-depth, Phenomenological Interviewing." In *Interviewing as Qualitative Research*. New York, NY: Columbia University Teachers College Press, 1999.
- Senior, Donald. "Beloved Aliens and Exiles: New Testament Perspectives on Migration." In Groody and Campese, *A Promised Land, A Perilous Journey*, 20–34.
- Shadd, Adrienne. "Where Are You **Really** From?" In James and Shadd, *Talking about Difference*, 9–16.
- Shorter, Aylward. *Towards a Theology of Inculturation*. London, UK: Geoffrey Chapman, 1987.
- Silverman, David. *Doing Qualitative Research*. 2nd ed. London, UK: Sage Publications, 2005.
- Söelle, Dorothee, and Shirley Cloyes. *To Work and to Love: A Theology of Creation*. Philadelphia, PA: Fortress Press, 1984.
- Stanley, Liz, and Sue Wise. *Breaking Out again: Feminist Ontology and Epistemology*. 2nd ed., rev. New York, NY: Routledge, 1993.
- Studin, Irvin, ed. *What is a Canadian? Forty-Three Thought-provoking Responses*. Toronto, ON: Douglas Gibson Book, 2006.
- Swinton, John, and Harriet Mowat. *Practical Theology and Qualitative Research*. London, UK: SCM Press, 2006.

- Szepesi, Katalin. "I Want to Call Myself Canadian." In James and Shadd, *Talking about Identity: Encounters in Race, Ethnicity and Language*, 33–4.
- Tamez, Elsa. *Struggles for Power in Early Christianity*. Maryknoll, NY: Orbis Books, 2007.
- Taylor, Mark. "Polyrhythm in Worship: Caribbean Keys to an Effective Word of God." In Blunt and Tisdale, in *Making Room at the Table*, 108–28.
- Valentín, Benjamin. *In Our Own Voices: Latino/a Renditions of Theology*. Maryknoll, NY: Orbis Books, 2010.
- Velasquez, Manuel. *Philosophy: A Text with Readings*. 11th ed. Boston, MA: Wadsworth Cengage Learning, 2011.
- Ward, Kevin. *History of Global Anglicanism*. Cambridge, UK: Cambridge University Press, 2006.
- Warren, Michael. *Faith, Culture, and the Worshipping Community: Shaping the Practice of the Local Church*. Mahwah, NJ: Paulist Press, 1989.
- Watson, Natalie. *Introducing Feminist Ecclesiology*. New York, NY: Sheffield Academic Press, 2002.
- West, Traci. *Disruptive Christian Ethics: When Racism and Women's Lives Matter*. Louisville, KY: Westminster John Knox, 2006.
- West, Wanda. "Black and Canadian." In Ng, *Our Roots, Our Lives; Glimpses of Faith and Life from Black and Asian Canadian Women*, Toronto, ON: The United Church Publishing House, 2003, 101–3.
- Whitehead, James D., and Evelyn Eaton Whitehead. *Method in Ministry: Theological Reflection and Christian Ministry*. Lanham, MD: Sheed & Ward, 1995.
- Winkler, Daryold Corbiere. "Hope for the Seventh Generation." In Schweitzer and Simon, *Intersecting Voices*, 200–22.
- Yancey, George. *One Body, One Spirit: Principles of Successful Multiracial Churches*. Downers Grove, IL: InterVarsity Press, 2003.

REFERENCE AND INTERNET

Anglican Church of Canada—A Brief History. <http://www.anglican.ca/about/history/> (accessed November 4, 2011).

Anglican Church of Canada. “Charter for Racial Justice in the Anglican Church of Canada: A Document of General Synod, 2006.” <http://www.anglican.ca/about/ccc/gogs/arwg/charter>. (accessed December 13, 2011).

Anglican Church of Canada. *Common Praise*. Toronto, ON: Anglican Book Centre, 2000.

Anglican Church of Canada. “Profile of the Diocese of Toronto.” <http://www.toronto.anglican.ca/about-the-diocese/profile-of-the-diocese> (accessed November 5, 2011).

Canadian Multiculturalism Act, Department of Justice, Canada. <http://laws-lois.justice.gc.ca/eng/acts/C-18.7> (accessed October 26, 2011).

Castle, Brian. “The Power and Potential of Hymns.” http://www.readers.cofe.anglican.org/u_d_lib_res/r68.pdf (accessed March 26, 2012).

Groenewald, Thomas. “A Phenomenological Research Design Illustrated.” *International Journal of Qualitative Methods* 3, no. 1 (2004): 4. http://www.ualberta.ca/~iiqm/backissues/3_1/pdf/groenewald.pdf (accessed October 23, 2010).

Mills, Albert J., Gabrielle Durepos, and Elden Wiebe Melrose, eds. *Naturalistic Generalization. Encyclopedia of Case Study Research*. Thousand Oaks, CA: Sage Publications, 2009. http://auspace.athabascau.ca/bitstream/2149/2315/1/Melrose_Naturalistic_Generalization_Self%2520Archive.pdf (accessed November 10, 2011).

Moore, John. *A History of Barbados*. <http://jonpat.tripod.com/history.html> (accessed June 22, 2012).

Nelavala, Surekha. “Jesus Asks the Samaritan Woman for a Drink: A Dalit Feminist Reading of John 4.” <http://www.lectio.unibe.ch> (accessed March 23, 2012).

Melrose, Sherri. http://auspace.athabascau.ca/bitstream/2149/2315/1/Melrose_Naturalistic_Generalization_Self%2520Archive.pdf (accessed November 10, 2011).

Office of the Chief Rabbi. “The Chief Rabbi’s New Year Message.” BBC Online Religion and Ethics (2001). <http://www.chief Rabbi.org/ReadArtical.aspx?id=359> (accessed October 23, 2010).

Statistics Canada: Canada’s national statistical agency. <http://www.Statcan.gc.ca.start-debut-eng.htm> (accessed October 23, 2011).

_____. “Visible Minority Population and Population Group Reference Guide, 2006 Census” (accessed November 3, 2011).

The United Church of Canada. “Intercultural Ministries: Commitment to Interculturalism.” <http://www.united-church.ca/intercultural/overview> (accessed November 30, 2011).

Wikipedia, The Free Encyclopedia. Freedom of Religion in Canada. http://en.wikipedia.org/wiki/Freedom_of_religion_in_Canada (accessed October 22, 2011).

Appendix A

THESIS PROPOSAL

IMMIGRATION AND GOD'S GRACE: EMBRACING RACIAL AND ETHNIC DIVERSITY IN AN ANGLICAN PARISH

I. THE BACKGROUND AND CONTEXT OF MY APPLIED RESEARCH THESIS

The context of my research is a worshipping community that is an Anglican parish located in Scarborough in Toronto. The parish of Christ Church Scarborough Village, as it is officially called, is one of the oldest Anglican congregations in the Diocese of Toronto and one of eighty parishes in the increasingly multicultural parishes in the Episcopal Area of York-Scarborough. Like some of the neighbouring parishes, the congregants are of four dominant ethnic and racial groups –South Asian, African, Caribbean, and European descent.

However, the parish's first members were of British descent after being established in 1846. Their previous membership in the Church of England provided them with a natural transition into membership of the Anglican Church of Canada. This was also reflected in the ethnic and racial background of the twenty-two clergy that ministered in the parish over the past 163 years. Among those priests were a Scot, eighteen Brits, two Canadians, and a German, all of whom were males.

According to the Statistics Canada 2006 census, the total population of Scarborough Village was 15,595, a 7.5% decrease from the 2001 census. In addition, this report stated that 55% of Scarborough Village residents are immigrants, compared to 46% in the City of Toronto (Statistics Canada, 2006 Census Area Profile). Presently there are three hundred members on the parish register with 150 regularly attending the two Sunday morning services. Of these, twenty-seven are of European descent, ninety-one are of African and Caribbean descent, and thirty-two of South Asian descent. In 2003, this figure was different. Of the 225 members who attended

fairly regularly, 120 were of European descent, seventy were of African/Caribbean descent, and 35 of South Asian descent.

With the parish of Christ Church Scarborough Village being one of the emerging multiethnic and multiracial parishes in the Anglican Diocese of Toronto, the diocesan policy on multiculturalism and the appointment of a Multicultural Consultant began to reflect the impact of the cultural diversity among its member churches. Part of the policy stated that “the diocese intends to create ministries that respond to, and reflect the racial and ethnic diversity.”³⁵⁸ In addition, the diocesan bishop asked parishes “To be more open to the diversity of the diocese.”³⁵⁹

The multiculturalism policy and the episcopal request to this development are closely linked with the groundwork laid by the late Rev. Dr. Romney Moseley. An Anglican scholar of Barbadian origin, Professor Moseley taught at Trinity College in Toronto and was honorary assistant at St. Michael and All Angels, a parish that made up predominantly of Black Caribbean membership. On June 25, 1994, in a document now known as *The Moseley Report* in honour of its author, members of the General Synod of the Anglican Church Canada³⁶⁰ received his report entitled *No Longer Strangers: Ministry in a Multicultural Society*. General Synod endorsed the recommendations, as well as a policy statement on multiculturalism and recommended them to national bodies, dioceses, and parishes for appropriate action. According to the introduction of the document, it is stated that:

³⁵⁸ Diocese of Toronto – Anglican Church of Canada, [http:// www.toronto.anglican.ca](http://www.toronto.anglican.ca) (accessed March 4, 2007).

³⁵⁹ This was at one of the parish hall meetings held during 2005.

³⁶⁰ The General Synod consists of the bishops of The Anglican Church of Canada and of the members chosen from the clergy and laity in each diocese.

The Moseley Report calls Anglicans to embrace the Spirit of Pentecost and overcome their fear of their fellow citizens in the household of God. It challenges the Church to rejoice in the cultural richness of the worldwide Anglican Communion and cherish the links Canadian Anglicans can have with the world wide Church through those who have immigrated here. It acknowledged that the members of the Church of Christ are wounded healers, called to reconcile even though they are often divided among themselves.³⁶¹

A section of the report that “evoked considerable debate” was “Worship and Congregational Life.”³⁶² This might not seem surprising when one considers the importance of worship and liturgy in the Anglican tradition. Participants in the focus groups for the study stated that they “regarded worship and liturgy as fundamental dimensions of the church’s life where culture is of vital importance.”³⁶³ Indeed, Patricia Bays, a very active member of the Anglican Church of Canada, supported this when she wrote, “Worship is at the heart of what it means to be an Anglican.”³⁶⁴ She asserted that Anglican worship is “common prayer, biblical, sacramental, involves all our sense, and involves both clergy and lay people.”³⁶⁵ The involvement of clergy and people is an important element in the study.

It is also within this Anglican understanding of worship that the study will be defined. In this tradition, an Anglican parish is a geographical location with boundaries. However, in the context of the study, the researcher will use the terms *parish*, *worshipping community*, and *congregation* interchangeably. Though, according to Foster, congregations “embody—give form and shape to—historic beliefs, communal practices, and shared perspectives or ways of viewing life and the world.”³⁶⁶ Simon Chan captured most closely the intention of this study when he

³⁶¹ Romney Moseley, *No Longer Strangers: Ministry in a Multicultural Society* (Toronto, ON: The Anglican Book Centre, 1993), 14.

³⁶² *Ibid.*, 35.

³⁶³ *Ibid.*

³⁶⁴ Patricia Bays, *This Anglican Church of Ours* (Winfield, BC: Wood Lake Books, 1995), 35.

³⁶⁵ *Ibid.*, 35–36.

³⁶⁶ Charles Foster, *Embracing Diversity: Leadership in Multicultural Congregations* (Bethesda, MD: Alban Institute, 1997), 22.

wrote, “to be church is to be the worshipping community...the church’s most basic identity is to be found in its act of worship.”³⁶⁷

Thus it is within the worshipping community of the Anglican parish of Christ Church Scarborough Village that the study intends to explore three practices: music; the sharing of meals; and leadership; all of which form important aspects of worship in the Anglican tradition. The research interest therefore is to explore how a diverse worshipping community (or parish or congregation) with over one hundred and sixty years of Anglican tradition, through its practices, engages with God’s grace in a multicultural setting.

“Worship practices,” according to Dorothy Bass, “are the things worshippers do together over time,” and so it can be assumed that they shape a way of life for congregations. Bass further stated that “practices grow out of who they are as a worshipping community.”³⁶⁸ It is hoped that the study will add meaningfully to the conversation in the diocese concerning the increasing racial and ethnic composition of the parishes particularly in the York-Scarborough Episcopal area, and thus be able to affect positively the implementation of policies and practices that will create opportunities for the celebration of the gifts for all its members.

II. STATEMENT OF THE RESEARCH PROBLEM

The researcher is exploring the intersection of God’s grace and immigration because two trajectories in her life recently converged. The first trajectory emerged in 2001 when she

³⁶⁷ Simon Chan, *Liturgical Theology: The Church as Worshipping Community* (Downers Grove, IL: InterVarsity Press Academic, 2006), 42.

³⁶⁸ Religion online Claremont School of Theology, <http://www.religion-online.org/showarticle.asp?title=2957>. (accessed October 26, 2009).

immigrated to Canada and six months later took up the position of rector of the Anglican parish of Christ Church Scarborough Village. As a recent immigrant who had not worked outside of her native country of Barbados in the Caribbean, the researcher became increasingly aware of a gap in the worship practices in the parish. The lack of involvement during worship by some congregants was observed and as the ordained leader there was cause for some concern.

The second trajectory emerged in her role as a priest in a multicultural setting. While the researcher was ordained in the Caribbean Province of the West Indies and remained in the Diocese of Barbados where the population is predominately of African descent, the multicultural setting of Scarborough, Toronto suggested that the practice of ministry might be different. The research stands therefore at the junction of two pathways of reflection: theology and cultural context. Therefore, as the researcher continued to minister in the Diocese of Toronto and participate actively in the worship services of the parish of Christ Church and other Anglican congregations, she is left to explore the worship practices that can assist in more meaningful worship in a parish that continues to attract an increasing number of recent immigrants. Thus, in this study, the following question is proposed: How does a worshipping community that is ethnically and racially diverse and which has a long Anglican tradition practise worship in a multicultural setting?

Recognizing the parallels in the lives of some of the congregants with my personal experiences, it was also reassuring to learn there was already an Anglican policy on multiculturalism. Therefore, as a priest in a multiethnic and multiracial parish the problem of how a diverse congregation practises worship in a multicultural setting emerged and it seemed that competing different cultural understandings of worship practices created a problem as to which worship practices to adopt. With each ethnic group having different expectations and

experiences of what constitutes worship practices, this can lead to competitiveness and divisiveness. A thesis statement therefore became apparent. In a multicultural congregation different ethnic and racial groups bring different gifts to the worship experiences so that no one group dominates.

III. THE THEORETICAL FRAMEWORK AND ASSUMPTIONS INVOLVED IN THE STUDY

Because eating meals together, singing to God in worship, and leading God's people are so integral to the worshipping community, the doctrine of ecclesiology will play an important role in the study. This doctrine will be guided by the concept *church in the round* as coined by Letty Russell, and as she states, it is to "provide a metaphorical description of a church struggling to become a household of freedom, a community where walls have been broken down so that God's welcome to those who hunger and thirst for justice is made clear." In addition to the works of Letty Russell,³⁶⁹ Christine Pohl's theme of hospitality in her book *Making Room: Recovering Hospitality as a Christian Tradition*³⁷⁰ allows the three practices that will be examined—sharing meals, singing in worship, and exercising of leadership—to interface with the question of what is the church in a multicultural setting. Both Russell and Pohl make use of the concepts of hospitality, diversity, and inclusion to highlight the church that will be inclusive and welcoming.

In addition, the doctrine of ecclesiology is so intertwined with worship and worship practices that they cannot be discussed separately in this study. Every practice of worship in the

³⁶⁹ Letty Russell, *Just Hospitality: God's Welcome in a World of Difference*, ed. Shannon Clarkson and Kate Ott (Louisville, KY: Westminster John Knox Press, 2009).

³⁷⁰ Christine Pohl, *Making Room: Recovering Hospitality as a Christian Tradition* (Grand Rapids, MI: Eerdmans Publishing, 1999).

congregation, particularly one that is ethnically and racially diverse, can point to the unity of Jesus Christ with members the Church. In turn, the worshipping community symbolizes unity in diversity. Therefore, a number of other biblical, pastoral, and theological themes are implicated in the study—God’s grace, incarnation, inculturation, immigration, and exodus. The researcher chose to couple some of the concepts to highlight the interplay between them. However, the concept of the Church will first be addressed as it has implications for the other concepts.

The Church: The doctrine of the Church, often called ecclesiology, is one of the most fundamental realities of the Christian faith. Niebuhr warned us, in the context of culture, however, “that it [the church] is never a function of culture nor ever only a supercultural community; that the problem of its ministers is always how to change and yet to change culturally so as to be true to the church’s purpose in new situations.”³⁷¹ The new situation in the context of the Anglican parish of Christ Church, therefore, is the increasing demographic shift of its community.

Ecclesiology carries a number of models; two traditional ones will be addressed in the study, and the third model is that coined by contemporary feminist theologian Letty Russell. First, the church as the *people of God* used by the apostle Peter in the New Testament was not new to the early Christians because it was borrowed from the Old Testament. In 1 Peter 2:9, Peter’s usage for the church resonates with the covenant-making assembly at Mount Sinai (Dt. 9:10, 10:4). God’s choosing of Israel to be a special people flowed from God’s call to Abraham to immigrate, with the promise that all his descendants would be blessed. (Gen.12:1–3).

³⁷¹ H. Richard Niebuhr, *The Purpose of the Church: Reflections on the Aims of Theological Education* (New York: Harper & Brothers, 1956), 57.

Another biblical model—the church as the body of Christ—was first used when Jesus, during the last supper, referred to his body. Mark 14:22 says, “While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, Take it; this is my body.” For most Christians, therefore, the words of Jesus served as a lasting remembrance that they are significant members of the Christian Church due to Jesus' death on the cross. This symbolic act with the words repeated by the priest during Holy Communion are accepted today by Christians as a remembrance that they are a part of the body of Jesus Christ, due to Jesus' death on the cross.

Paul, in the letter to the Ephesians 1:22–23, has a similar description because he saw a link with its union with Christ. For Paul, this model is a representative union with Christ as the last Adam, that is, the head of a new humanity. He maintained that when Christ died, those who are *in Christ* died with him. For him, the body of Christ on the cross is therefore redeemed (Eph. 2:16). The one bread, called the host or wafer in the Anglican denomination, symbolizes the union of the church with the broken body of the Lord. Paul, in the letter to the Church at Corinth, also used the body figure to describe the interdependence of Christians as members of Christ and of each other.

The emphasis on unity, however, has not prevented theologians from recognizing the diversity that was intrinsic in this model. According to David Rhoads, “The earliest Christian movements proclaimed the idea that community was not to be based on uniformity but would cut across different social and cultural locations and embrace people very different from each other.”³⁷² In a parish that is as ethnically and racially diverse as Christ Church, this is an important point.

³⁷² David Rhoads, *The Challenge of Diversity: The Witness of Paul and the Gospels* (Minneapolis, MN: Fortress Press, 1996), 2.

The third model is the theological concept proposed by feminist theologian, Letty Russell. She posits that,

The church is a sign of the coming fulfillment of God's promise for New Creation. As a sign, it is always provisional and is in constant need of renewal in order to make an authentic witness to God's love and justice in changing, historical, political, economic, and social contexts.³⁷³

Russell proposes the metaphor *church in the round*, which is also the title of her book, because she believes that "a metaphor is needed to speak about a vision of Christian community of faith and struggle that practices God's hospitality."³⁷⁴ About God's hospitality, she quotes Henri Nouwen in his book, *Reaching Out*: "Hospitality is not a subtle invitation to adopt the lifestyle of the host, but the gift of a chance to the [guests] to find [their] own."³⁷⁵ He pointed out that "If there is any concept worth restoring to its original depth and evocative potential, it is the concept of hospitality."³⁷⁶

And who might be perceived as guests in an ethnically and racially diverse congregation? Pohl provides an answer: "More than anywhere else, when we gather as church our practice of hospitality should reflect God's gracious welcome. God is host, and we are all guests of God's grace. However, in individual churches, we also have opportunities to act as hosts who welcome others, making a place for strangers and sojourners."³⁷⁷

According to Russell, the church is "a community of Christ, bought with a price, where everyone is welcome."³⁷⁸ In the book, *Just Hospitality: God's Welcome in a World of Difference*, she strengthens this point and states: "It is a community of Christ because Christ's

³⁷³ Letty Russell, *Church in the Round: Feminist Interpretation of the Church* (Louisville, KY: Westminster/John Knox Press, 1993), 12.

³⁷⁴ *Ibid.*, 12.

³⁷⁵ Henri Nouwen, quoted in Russell, *Church in the Round*, 51.

³⁷⁶ Henri Nouwen, quoted in Pohl, *Making Room*, 3.

³⁷⁷ Pohl, *Making Room*, 157.

³⁷⁸ Russell, *Church in the Round*, 14.

presence, through the power of the Spirit, constitutes people as a community gathered in Christ's name (Matt. 18:20; 1 Cor.12:4–6)...Everyone is welcome here because they gather around the Table of God's hospitality."³⁷⁹

Russell also sees it necessary to touch on diversity when she discusses hospitality, and she admits:

Diversity has to do with difference...it represents a description of the differences of race, culture, gender, sexual orientation, age, abilities, economic and political status, and much more that are part of the world in which we live.³⁸⁰

However, she continues:

Many differences are God-given actions of creation and lend beauty and excitement to this world. Yet the connotation of difference seems to be that persons and groups who are not like ourselves cause threat and discord to our way of life and our particular community.³⁸¹

Henry Nouwen supports this in his second of three movements of the spiritual life when he states that "biblical stories help us to realize not just that hospitality is an important virtue, but even more that in the context of hospitality guest and host can reveal their most precious gifts and bring new life to each other."³⁸² Furthermore, Christine Pohl states that "Hospitality is a lens through which we can read and understand much of the gospel, and a practice by which we can welcome Jesus Himself."³⁸³ But, she emphasizes, "this is hard work." This is where God's grace enters.

God's Grace and Hospitality: According to the *New Dictionary of Theology*, "The biblical words translated grace are *hen* (Hebrew) and *charis* (Greek)... [They] indicate...an

³⁷⁹ Russell, *Just Hospitality*, 14.

³⁸⁰ Russell, *Church in the Round*, 158.

³⁸¹ *Ibid.*

³⁸² Henry Nouwen, *Reaching Out: The Three Movements of the Spiritual Life* (Garden City, NY: Doubleday, 1975), 47.

³⁸³ Pohl, *Making Room*, 8.

objective relation of undeserved favor by a superior to an inferior, which, in the case of divine grace towards mankind [sic], accompanies the ideas of covenant and election.”³⁸⁴ Simply defined, therefore, grace is the unmerited favour offered by God to creation. This unmerited or undeserved favour of God pervades the Old Testament writings of the Israelites’ immigration experiences. During their early history, the overarching theme was the grace of God. Whether as sojourners, recent immigrants, or exiles, the grace of God provided them with guidance, affirmation, and hope. The sending of Moses and the other prophets with messages from God reminded them of their favoured status as *children of God* and they were constantly reminded of their unique relationship with God.

David Anderson prefers another term; he coins *gracism* and argues that it broadens the definition of grace as it is placed within the context of racism. In his book, *Gracism: The Art of Inclusion*, he maintains that “When one merges the definition of racism, which is negative, with the definition of grace, which is positive, a new term emerges—gracism.”³⁸⁵ Anderson defines this “as the positive extension of favor on other humans based on color, class or culture.”³⁸⁶ He goes on to suggest that the extension of favour has biblical merit, and “[it] does not have to mean favoritism.”³⁸⁷ He provides an example where God showed favour was in the Genesis account of Hagar who was being mistreated by Abraham and Sarah. For Anderson, “While favor is the art of inclusion, favoritism is the exercise of exclusion. Christianity is an inclusive faith that bids all to come.”³⁸⁸

³⁸⁴ Sinclair Ferguson and David Wright, eds., *The New Dictionary of Theology* (Downers Grove, IL: InterVarsity Press, 1988), 280.

³⁸⁵ David Anderson, *Gracism: The Art of Inclusion* (Downers Grove, IL: InterVarsity Press, 2007), 12.

³⁸⁶ *Ibid.*

³⁸⁷ *Ibid.*

³⁸⁸ *Ibid.*, 24.

This seems to have been exemplified in the New Testament when, after the death of Jesus, the early apostles such as Peter and Paul were convinced, though not at the same time, that mission to non-Jews was central to the mission of Jesus. After receiving a vision, Paul was convinced that Gentiles, or diverse cultures, were not to be seen as outsiders or *unclean*. Amid many controversies, the Christian teachings then spread beyond the Jewish world where different cultures embraced its beliefs and practices. It is in this theological shift that the Christian Church continued to grapple with God’s grace, hospitality, as do we with diversity and difference.

Diversity and Difference

Jonathan Sacks in his book *The Dignity of Difference: How to Avoid the Clash of Civilization*³⁸⁹ elaborates on this theme of difference and maintains that the Bible from its early chapters argues for the importance of difference. He contends that though the Old Testament is a narrative of a particular people, the Bible did not begin with this people. Instead, Sacks maintains, “it starts by telling a story about humanity as a whole.”³⁹⁰ Sacks points out that the first eleven books of the Bible are about Adam and Eve, Cain and Abel—archetypes of humanity as a whole. According to Sacks,

This is not only an etiological myth, a tale of origins. It is quite clearly intended to be more than that. The Bible is doing here what it does elsewhere, namely conveying a set of truths through narrative...They begin (Sack’s emphasis) with universal humanity and only then proceed to the particular: one man, Abraham, one woman, Sarah, and one people, their descendents. By reversing the normal order, and charting, instead, a journey from the universal to the particular, the Bible represents the great anti-Platonic narrative in Western civilization.³⁹¹

³⁸⁹ Jonathan Sacks, *The Dignity of Difference: How To Avoid the Clash of Civilization* (New York: Continuum, 2002), 51.

³⁹⁰ Ibid.

³⁹¹ Ibid.

One other writer that reflects on difference is Cuban-born Isasi-Diaz in her concept of *mujerista* theology, a concept that might be helpful in the context of the worshipping community of Christ Church Scarborough Village. The concept brings together elements of feminist theology, Latin American liberation theology, and cultural theology, three perspectives which critique and challenge each other, giving birth to new elements, a new reality, and a new whole. In it there is an emphasis on reconceptualizing difference that challenges the Christian Church which is grounded on the death and resurrection of Jesus Christ to become more aware of positive relationships among diverse ethnic and racial groups. Thus, according to Isasi-Diaz, there is “the need for non-competitive relationships in the church community [that] will provide a firm foundation in which to create the kind of church that is inclusive and promotes the welfare of all of its members.”³⁹² This kind of worshipping or church community, one that is inclusive, will be realized because of the theological concepts of incarnation and inculturation.

Inculturation and Incarnation

For the congregation of the parish of Christ Church Scarborough the twinning of the concepts of inculturation and incarnation might seem appealing. Pedro Arrupe’s letter to the Society of Jesus in 1978 popularized the term *inculturation* through an analogy on incarnation. His definition states:

Inculturation is the incarnation of Christian life and of the Christian message in a particular context, in such a way that this experience not only finds expression through elements proper to the culture in question, this alone would be no more than a superficial adaptation, but becomes a principle that animates, directs and unifies the culture, transforming and remaking it so as to bring about a new creation.³⁹³

³⁹² Ada María Isasi-Díaz, *La Lucha Continues: Mujerista Theology* (Maryknoll, NY: Orbis Books, 2004), 2.

³⁹³ Pedro Arrupe, “Letter to the Whole Society on Inculturation,” in *Other Apostolates Today, Selected Letters and Addresses*, vol. 3, ed. Jerome Aixala (St. Louis, MO: Institute of Jesuit Sources, 1978), 173.

The definition reveals the theological depth of inculturation and its close affinity with the concept of incarnation. The doctrine of the incarnation highlights Jesus' humanity, and signals God's indwelling solidarity with humankind. According to Dwight Hopkins, Jesus "anchors his intent to be with us within a definitive social location."³⁹⁴ For the early followers of Jesus, the God who had been present with the people of Israel in their history in various ways, at the climax of their history, came among them in a new way, by living the human life of Jesus.

Indeed, it is therefore not surprising that in the later writings of the New Testament the gospel writers, particularly Matthew, saw in Jesus' birth a fulfillment of the Scriptures. It is in this gospel, some biblical scholars contend, that Jesus' portrayal as the *new Moses* is more pronounced. In this gospel Jesus is given the title *Immanuel*, which means *God with us*, therefore stressing that the early Christians saw the man Jesus as uniquely identified with God and God uniquely identified with Jesus. Jesus himself encapsulated his sojourner status with the aphoristic observation that "foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head" (Mt 8:20). Yet, as a vulnerable sojourner without a permanent place of abode, he lived with those on the margin (women, tax collectors, for example) and in fact made the marginalized the centre of his teaching, a paradoxical reversal that embodied the kingdom of God.

As a human being, Jesus was able to demonstrate how God's grace assisted him in accepting the challenges and embracing the opportunities of being a member of the Jewish culture. The notion of grace, the unmerited favour of God on humankind, as displayed by Jesus in his earthly ministry, allowed him to reach out to the outsiders in his ministry, something his

³⁹⁴ Dwight Hopkins, "The Goal of Liberation with Us" in *Down, Up, and Over: Slave Religion and Black Theology* (Minneapolis, MN: Fortress Books, 2000), 194.

contemporary followers are called to continue. In the following discourse on inculturation and incarnation, therefore, it is possible to recognize that God's grace is prominent among the cultural differences of diverse peoples.

Immigration and Exodus

Using the biblical text in the Book of Exodus, the immigration narratives of the Israelites highlighted important segments of immigration and exodus. As one reads the Christian Scripture, one can discover that the immigration of the Israelites is not simply a sociological fact but a theological event. God reveals a covenant to the Israelites and this covenant is both a gift and a responsibility. It reflects God's goodness to them but also calls them to respond to newcomers in the same way God had responded to them in their slavery: "So you too must befriend the alien, for you were once aliens yourselves in the land of Egypt" in Deuteronomy 10:19.³⁹⁵ Recorded predominantly in the Old Testament book of Exodus, the immigration (exodus) events highlight the relationship between God and a migrant community, the Israelites. As the drama unfolds, they experience their relationship with God as unique, and consider themselves as a chosen people. In responding to this God-initiative, they believe that the call to migrate began with a divine call to Abraham:

The LORD had said to Abram, Leave your country, your people, and your father's household and go to the land I will show you. 2 I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. 3 I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you." 4 So Abram left, as the LORD had told him.³⁹⁶

³⁹⁵All Scripture texts are taken from the New Revised standard Version, copyright 1989, by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A.

³⁹⁶Gen. 12:1–3.

For the Israelites, therefore, the immigration and exodus experiences were critical to their self-identity and their religious imagination. Along with the call of Abraham and Sarah, they considered that the sending of Joseph to Egypt, through some strange twists of events that involved a cruel act by his brothers, was meant to preserve a godly remnant on earth during the famine in Genesis 45:4–8. Subsequently they believed that the sending of the prophet Moses to deliver them from the inhumanity meted out by Pharaoh was also critical to their survival as a people. Their story speaks of a people who interpreted their religious, political, social, and economic situations in light of how they experienced God working in their lives. It is within these theoretical concepts that the study intends to explore the research study.

My Theological Stance

Given that my own spiritual journey includes immigration and pastoral ministry while remaining in the Anglican tradition, I have particular sensitivity for those who struggle with their faith and who have questions while living as immigrants. As well, I am interested in the interface of parish ministry with theology and the social sciences, particularly the concepts of incarnation and culture. My theological journey in this study is a continuing quest to explore and critique the interaction of Anglicans into the multicultural milieu of Toronto.

Assumptions Operative in the Study

As Stewart and Mickunas illustrate, “every rational activity begins with assumptions; assumptions about the nature of its activity, the object being investigated and the method appropriate to conduct such an inquiry.”³⁹⁷ Some of the assumptions the researcher carries into this study are: (1) in creating humankind and in God’s own image and calling it good, in God’s

³⁹⁷ David Stewart and Algis Michunas, eds., *Exploring Phenomenology: Guide to the Field and Its Literature* (Chicago, IL: American Library Association, 1975), 57.

eyes, all people are good. (2) In creating a multiculturalism policy the Diocese of Toronto recognizes the important role cultural diversity plays in the practice of ministry. (3) The parishioners of Christ Church Scarborough Village want to experience worship that is inclusive and that makes all feel welcome and appreciated. (4) By calling an immigrant who is a Black female to be the incumbent, the researcher believes that this congregation of Christ Church might be open to a process that involves cultural diversity. The Christian Church as exemplified by the diversity of the parish of Christ Church is a multicultural institution, embodying different ethnic and racial gifts.

IV. THE MINISTRY-IN-ACTION COMPONENT

As a recent immigrant to Canada and relatively new to the Diocese of Toronto, it is important to learn from the congregation how they perceive worship practices in a worshipping community that is diverse. The researcher will invite ten participants to be part of the research. There will be three areas in which the same group will be invited to participate: focus group, questionnaire, and a Bible Study. During their time of participation in the study, they will be asked to journal once a week about those worships practices that continue to advance or detract from their full participation in worship. The journaling will conclude one week after the Bible study session. The notes taken in their journal will not be read by the researcher but provide a way for them to notice how their responses are similar or different from their ongoing lived experience.

For this ministry-in-action research, the participants will be active parishioners spanning various ages, ethnicities, gender, and years of membership. Assistance for selection will be obtained from members of the Ministry Base group because of their familiarity with the research's purpose. In the focus group, the researcher also intends that of the ten participants,

there will be equality between the sexes, with two young adults between eighteen and twenty-one. The group will be randomly selected with the use of the parish register. The sampling of participants for this kind of research is purposeful. John Creswell states, “Most important, they (the participants) must be individuals who have experienced the phenomenon being explored and can articulate their conscious experiences.”³⁹⁸

The researcher’s desire in the focus group will be to hear the stories of these members as they share their *lived experiences* as they relate to their membership in the parish. Together there will be the seeking to more fully understand the meaning behind the words as they describe the phenomena of being shaped by the relationship of the worship experiences with their understanding and interpretation of their Christian faith. The group will be asked to meet between January and February, 2010. The researcher will begin with the following open-ended questions for the focus group:

1. Think back to when you first came to the parish of Christ Church. Can you share one memory of how you were received?
2. In what way did you become aware that you were accepted in the parish?
3. Let us come closer to the present. I invite you to recall the people whom you first met and represent them by fictitious names. Then state whether you would classify them as Black, Caucasian, or South Asian. If you do not classify them in these categories, please feel free to add other categories.
4. Choose one of those persons: In what way did that person invited you to be comfortable in the parish?
5. How has that helped you to become involved in the parish community? (See Appendix 1 for remainder of questions)

³⁹⁸ John Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (Thousand Oaks, CA: Sage Publications, 1998), 111.

I will journal my own experience before beginning these interviews and note my responses and reactions after they are completed. The two research assistants will be present to assist with objectivity. The focus group session is expected to last for approximately ninety minutes. The same ten persons will meet on one night to be mutually agreed upon between March and April, 2010 to answer the questionnaire. Though similar questions will be used, they will be modified according to the feedback that resulted from the focus group. It will be important to use probing questions such as ‘Could you say something more about that?’ and specifying questions: “Have you also experienced this yourself?” in order to encourage the participants to expand on their own experiences of worship at Christ Church.

The ninety-minute questionnaire activity will be digitally recorded with the written permission of the participants. The material from these interviews will be transcribed and coded to discover clusters of meaning³⁹⁹ for each person, changing any identifying information to guard confidentiality. The researcher, with the help of the research assistants, will return the transcribed interview and the clusters of meaning that have been identified by each participant for their verification. The researcher will plan a telephone interview within a few days “to understand how our participants understand and make meaning of their experience”⁴⁰⁰ and to invite any further observations.

After the questionnaires are collected, I will read and note my own experiences and journal why categories of meaning were chosen and others neglected. I will discuss with the research assistants and two people from the Ministry Base Group these choices and seek their

³⁹⁹ Creswell, *Qualitative Inquiry and Research Design*, 235. He defines *cluster of meanings*: “the researcher clusters the statements into themes of meaning units, removing overlapping and repetitive statements.”

⁴⁰⁰ Irving Seidman, “A Structure for In-depth, Phenomenological Interviewing,” in *Interviewing as Qualitative Research* (New York: Columbia University Teachers College Press, 1999), 17.

supervision for my participation as researcher. Together they will assist me to review themes that have emerged from the questionnaire.

In the spring of 2010, I will invite the ten participants to a Bible study session. The educational component in the action-in-ministry is the Bible study with the aim of engaging parishioners in a discussion on God's grace and immigration issues as they affect them as congregation members of Christ Church. The Bible study will be held on two consecutive Tuesday nights (when regular Bible study sessions are usually held) and will be expected to be completed by the end of May, 2010.

V. QUALITATIVE RESEARCH METHODOLOGY OPERATIVE IN THE ANALYSIS OF THE MINISTRY-IN-ACTION

Qualitative research methodology is best suited to this study, particularly as Creswell defines it:

Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyzes words, reports detailed views of informants, and conducts the study in a natural setting.⁴⁰¹

Phenomenology

In the research, a phenomenological methodology is defined as the best means for this study. Hammond and Keats refer to phenomenology as the "description of things as one experiences them, or of one's experiences of things."⁴⁰² Pivcevic also asserts, "The aim of phenomenology is to bring out the 'essences' of experiences or appearances (phenomena), to describe their underlying reason."⁴⁰³ Thus, this approach provides a method of understanding of how the

⁴⁰¹ Creswell, *Qualitative Inquiry and Research Design*, 111.

⁴⁰² Hammond Howarth and R. Keats, *Understanding Phenomenology* (Oxford: Basil Blackwell, 1991), 9.

⁴⁰³ E. Pivcevic, *Husserl and Phenomenology* (London: Hutchinson University Library, 1970), 34.

world is experienced by the person who is involved and thus the suspension or bracketing of the researcher's own assumptions are important. More specifically the hermeneutic phenomenological method as outlined by Susan Laverty⁴⁰⁴ that built on the philosophy of Hans-Georg Gadamer will be adopted. Laverty suggests that the researcher can be immersed in the history and language of the phenomena being studied in order to interpret and make new horizons and understandings possible.⁴⁰⁵ This kind of phenomenological approach will mean that the use of literature that relates to the history of the parish will also be useful to the study. This will be accomplished through the use of the parish documents (bulletins, registers such as confirmation, marriage, burial, and baptism), interviews, focus groups, participant-observation, and a guided Bible study on immigration and God's grace.

Selection of Respondents

Because Creswell recommends "long interviews with up to ten people"⁴⁰⁶ for a phenomenological study, the researcher will choose ten participants to be interviewed for the focus group. They will be chosen by random sample from the parish register and I will be open to seeking recommendations from the members of the Ministry Base Group, because of their familiarity with the research's purpose. The researcher will listen attentively to their stories and be sensitive to their expectations and hopes since this would provide for different strategies to approach with caution, or to openly embrace. How they interpret their experiences and their verbal and non-verbal cues will also be important as the researcher listens. Thus the main

⁴⁰⁴ Susan Laverty, "Hermeneutic Phenomenology: A Comparison of Historical and Methodological Considerations," *International Journal of Qualitative Methods* 2, no. 3 (September 2003): 1–29.

⁴⁰⁵ Hans-Georg Gadamer, *Truth and Method*, 2nd ed. (New York: Continuum, 1998), 375.

⁴⁰⁶ Creswell, *Qualitative Inquiry and Research Design*, 112.

objective is to listen actively to the stories of the participants particularly as to why they immigrated, and how they viewed God's grace in the process.

Each group will reflect the following categories: age, ethnicity, race, and length of time in the parish (five persons who were members of the parish for over thirty years; and five who joined the parish in the last ten years.

With the third session, the ten participants would participate in a guided Bible study discussion on immigration and God's grace. The researcher will use the Book of Genesis when Abram and Sarah were told by God to leave their homeland. The purpose of collecting data in these ways—focus group, parish register, members of the Ministry Base Group, questionnaire, and the Bible study group—is a form of triangulation.

Data Collection

The data will be collected and analyzed in accordance with the phenomenological method. As “doing phenomenology” means “to understand the subjective nature of ‘lived experience’ from the perspective of those who experience it, by exploring the subjective meanings and explanations that individuals attribute to their experiences,”⁴⁰⁷ the collection of data will listen for and look for themes that will emerge. In this method theoretical propositions emerge from the descriptions of experience given by the respondents. I will then seek to apprehend a pattern as it emerges, seeking a holistic strategy that seeks to relate descriptions of specific experiences to each other and to the overall context of the life-world. The goal is to give a thematic description of the experience.

⁴⁰⁷ Creswell, *Qualitative Inquiry and Research Design*, 111.

Recording of Interviews

Prior to the conducting of the interviews, all of the participants will be given consent forms which they will be invited to read and if agreed, sign. While the researcher will keep a copy, each participant will be asked to retain a copy for her or his personal record. The consent form will outline the purpose of the research, describe the recording of the interviews and will ensure anonymity and confidentiality at all times. The tapes and transcriptions will be kept secured in my home and will be locked when not being used by the researcher. Participants will also be informed of the use of two assistants.⁴⁰⁸ In addition, an approved University of Toronto Ethics Review Application will be completed and a copy given to the participants before the interviews begin. Clear expectations will be given to each participant as to how this information will be used and distributed.

With the written permission of each person, the focus group discussion will be audiotaped by the research assistants, and to allow participants to be more relaxed, in my absence. Open-ended questions will be asked to allow as much feedback as possible. Each interview will be transcribed, and the audiotapes and transcriptions will be held in a locked desk at my home where only I will have access. They will be subsequently destroyed by dissecting once the project is completed. The researcher will invite any participant to be present when this is done. To ensure anonymity of all respondents, pseudonyms will be used.

⁴⁰⁸ Of the two research assistants, one is currently a student in the DMin. Program and the other is a recent graduate in social research. She is also a member of the parish.

Data Analysis

With support from the two research assistants, the researcher intends to listen to the audiotapes and the interviews. Then there would be the transcription and the coding to discover recurring themes that emerge. This way of analysis will help the researcher to go beyond a mere description and work towards an interpretive explanation that would account for the lived experiences of the participants.

Interpretation and Evaluation

With the support of the research assistants, the researcher will create and organize files for the data, read through texts and make margin notes, forming initial codes. This will be important because the researcher will need to continue describing the meaning of the experiences for her. Through coding, the researcher will list statements of meaning for the participants interviewed and group statements into meaning units.⁴⁰⁹

The researcher will also attempt to develop “the textual description of what was experienced and the structural description of how it was experienced.”⁴¹⁰ Finally, the researcher will write an overall description, to “present narration of the essence of the experience; [with the] use of tables or figures of statements and meaning units.”⁴¹¹ The researcher will write a concise description of how the interviewees experienced each phenomenon. The researcher believes that this will then lead to a clearer appreciation for and understanding of the richness of the multicultural nature of the parish.

⁴⁰⁹ Creswell, *Qualitative Inquiry and Research Design*, 149.

⁴¹⁰ *Ibid.*, 55.

⁴¹¹ *Ibid.*, 150.

As issues of rigor, credibility, and adequacy are significant to the evaluation of any qualitative study, the researcher will check by a telephone interview the meanings with the participants, and, if necessary, review the meaning units with the two research assistants. In referring to T. Koch, Lavery asserts, “For a hermeneutic phenomenological project, the multiple stages of interpretation that allow patterns to emerge, the discussion of how interpretations arise from the data, the interpretive process itself are seen as critical.”⁴¹² According to Swinton and Mowat, “the idea of credibility is fundamental to the trustworthiness of a research project...Credibility emerges from the richness of the research data and its ability to resonate with others who have been through experiences similar to the ones being described.”⁴¹³ These are the measures that the researcher intends to use in the evaluation.

VI. RISKS AND LIMITATIONS OF THE STUDY

There are a number of risks associated with this kind of study. The primary one is that the participants are being drawn from the congregation where the researcher is the priest. As researcher and parish priest this may cause some parishioners to refrain from sharing some thoughts that might be helpful to the study. Likewise, if they decide to participate, it may lead to confusion about my two roles—priest and researcher. The attempt to involve the two research assistants and members of the Ministry Base Group might not allay concerns for some.

Second, there might be some members of the congregation who might resist any attempt at change, and this study can be met with some resistance by this group. This resistance might

⁴¹²Lavery, 23, in T.Koch, “Interpretive Approaches in Nursing Research,” *Journal of Advanced Nursing*, 21 (1995):827–36.

⁴¹³ John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM Press, 2006), 122.

come from the section of the congregation that might be view as “old timers” because of their long association with the parish.

Third, the participants may not distinguish between the rich and wide range of worship practices in the Anglican Communion. With the emergence of the ecumenical movement, Christian denominations such as Anglicanism have embraced a mixture of other worship practices while remaining true to their liturgical practices. In fact, the Anglican Church of Canada and the Evangelical Lutheran Church of Canada have been in *full communion* since 2001.

VII. CONTRIBUTIONS OF THE STUDY

First, this study will assist the congregation and me to worship in a more inclusive way, that is, in a way that does not lead to competitiveness and divisiveness.

Second, this study may be helpful to other colleagues and congregations that are ministering in similar contexts. They might gain some new insights from the experiences of Christ Church Scarborough Village allowing replication.

Third, it might also be an important contribution to the Diocese of Toronto’s multiculturalism policy. With the changing demographics in Toronto, other Anglican parishes are being impacted by new members who are recent immigrants to Canada. The study might enable other Anglican congregations in this transition to create more welcoming worship practices that contribute to the spiritual growth and development of all.

Finally, the researcher looks forward to publishing some findings from this research so as to contribute to the continuing conversation on multiculturalism, immigration, God's grace, and worship practices in the Anglican Church of Canada.

Appendix B

BOUNDARIES OF THE PARISH OF CHRIST CHURCH SCARBOROUGH VILLAGE

Deanery of Scarborough

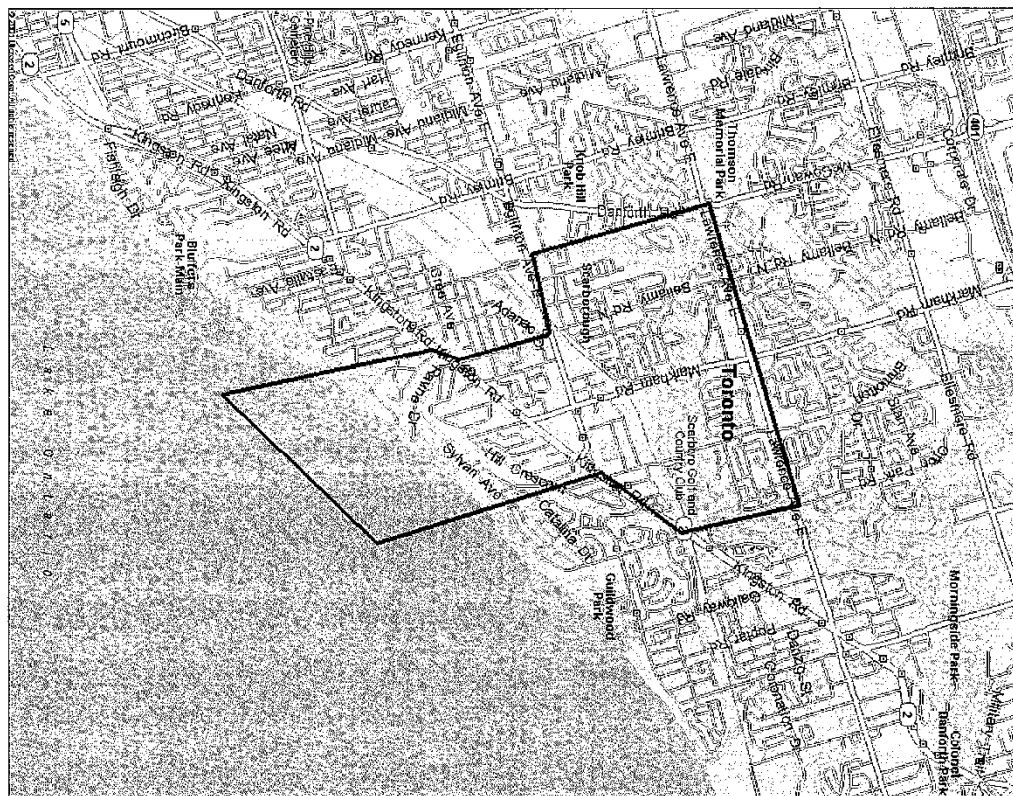
155 Markham Road, Scarborough, Ontario,

NORTH Commencing at McCowan Road and Lawrence Avenue East, east on Lawrence to Orton Park Road.

EAST South on Orton Park Road and the extension of Orton Park to Kingston Rd. where it intersects with the C.N.R. tracks, south west along Kingston Rd. to Scarborough Golf Club Road, then South on Scarborough Golf Club Road and its projection to Lake Ontario.

SOUTH Lake Ontario.

WEST From Lake Ontario and the extension of Faircroft Blvd., North to Kingston Road, east on Kingston Rd. to Bellamy Road, North on Bellarey- to Eglinton East, west on Eglinton to McCowan, north on McCowan to Lawrence Avenue.



Appendix C

ETHICS REVIEW APPROVAL LETTER

From: VPRES SSHE Coordinator <sshe.coordinator@utoronto.ca>
Subject: Ethics Review - Approval Letter #24835
To: "khanah@chass.utoronto.ca" <khanah@chass.utoronto.ca>,
"sonia.hindswalters@utoronto.ca" <sonia.hindswalters@utoronto.ca>
Date: Friday, April 16, 2010, 3:01 PM

Dear Dr. Khan and Rev. Hinds:

I am writing to let you know that your recent ethics submission has been approved by the Social Sciences, Humanities & Education REB. A signed copy of your approval letter is attached to this email. The attached letter is your official documentation of ethics approval—please print and retain a copy for your files and make note of the expiry date of your approval. It is the responsibility of the researcher to maintain valid ethics approval for the duration of the project (see Continuing Review Requirements below).

Please note: The information/consent letters should include contact information for the Office of Research Ethics (ethics.review@utoronto.ca, 416-946-3273), if people have questions about their rights as research participants.

AMENDMENTS AND ADVERSE/UNANTICIPATED EVENTS:

Any changes to the approved protocol or consent materials must be reviewed and approved through the Amendment process prior to their implementation. Similarly, any Adverse/Unanticipated Events that arise during the course of your research should be reported to the Office of Research Ethics as soon as possible. Application forms can be found on the ORE website: <http://www.research.utoronto.ca/for-researchers-dministrators/ethics/human/application-forms/>.

CONTINUING REVIEW REQUIREMENTS: The attached ethics approval is valid for a period of one year. In order to comply with the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans, you will need to complete either an Annual Renewal Form or a Study Completion Report in advance of the ethics approval expiry date listed on the attached letter. Additional information about continuing review can be found on the ORE website: <http://www.research.utoronto.ca/for-researchers-administrators/ethics/>.

Sincerely,
S. Lanthier, M.Ed.
Research Ethics Coordinator
Office of Research Ethics

Appendix D

Information letter to be sent to all potential interviewees—will be printed on TST letterhead

August 25, 2009
149 Hillwood Street,
Markham,
Ontario
L6C 3A9

Dear Parishioner,

Greetings to you! I pray that you are encouraged and refreshed as you continue on the Christian journey.

You will remember that I have been involved in the doctor of ministry program through Trinity College at the University of Toronto. As part of my research into the immigration experiences of the parishioners of Christ church Scarborough village, I hope to interview a number of parishioners to hear your stories of how they have been experiencing settling into the parish and in the society. I want to invite you to be part of this research process. The purpose of the research is exploring this question: *“how does a diverse congregation practise worship in a multicultural setting?”*

Your participation would involve being a part of a focus group for two hours, a one and a half hour Bible Study , and one ninety minute interview with two research assistants and me, exploring your immigrant experiences as an Anglican in a multicultural setting. All of these events will be digitally recorded and transcribed for your reading and further clarification in a follow-up ten-minute telephone interview. During the focus group session, you will participate in a ninety minute discussion with all the interviewees with up to ten people to explore questions of your experiences in the parish. It is hoped that together that you will identify general themes that will emerge during the Bible Study and the interviews.

Everything will be confidential and identifying features like name, ethnicity, race, and age will be changed to guard confidentiality. The tapes and transcripts will be held in a secure place in my home and destroyed at the end of the dissertation. The focus group will be held during the month of October and I will be in contact with you to settle on a date. Bible Study will be done during the month of November and the interviews will be held between January and February, 2009.

The final results and general themes will be shared with the parish, the diocese of Toronto, and the Toronto School of Theology for the purpose of strengthening the multicultural ministry in our parish and in the diocese. The results of the research may be published or used in public presentations but the names and opinions of individual participants will remain confidential. A summary of the final results of this research will be made available to the participants.

Your participation is entirely voluntary. At any point in the study you may refrain from participation or withdraw entirely from the research without any negative consequences. The possible benefit to you from your participation in the study is: a deeper awareness of your contributions to the growth and development of a multicultural parish.

I do not foresee any risks for your participating in this study. Your status as a parishioner will not be affected in any way by your participation or non-participation in this study. Speaking about personal experiences may raise personal issues for you that you may choose to discuss with another priest. Please feel free to do so. Any concerns or grievances can be taken to the Area Bishop, The Rev. Dr. Patrick Yu. Bishop Yu can be reached at 416-363-6021 Ex.253 or emailed at pat.yu@rogers.com. My role will be strictly as researcher during this process.

Please take time to prayerfully consider if you would like to be involved in this study. If you have any questions about this study you can reach me at 905-534-0375 or by email at sjhinds@rogers.com or contact my thesis director Professor Abraham Khan at Trinity College, who can be reached at 416-9786-3039, mailing address: 5 Hoskin Ave, Toronto, ON, M5S 1H5, email: khanah@chass.utoronto.ca. Any questions or concerns can be addressed at any time to the U of T Office of Research Ethics telephone: 416-978-3273, email: ethics.review@utoronto.ca.

Please note that the first ten persons to respond in the affirmative to this invitation would be selected for the research. Should you agree to this invitation please see the Consent Form enclosed. Sign one copy and return to me in the self-addressed, stamped envelope.

I would copy and mail so that you can keep the other copy for your records. Either the office administrator or I would be in touch with you to set up the first interview. Should you prefer not to be part of this study please email me your decision. Thank you for taking time to consider this opportunity.

Your sister in Christ,
Sonia

Appendix E

To be printed on TST letterhead

First Letter of Consent

I give consent to Sonia Hinds to participate in the second interview questionnaire. I understand that I can withdraw at any time without any repercussions as a member of the Christ Church Scarborough Village.

Dated thisday of2010.

NAME:.....

SIGNATURE:.....

Appendix F

THANK YOU LETTER (1)

To be printed on TST letterhead

June 15, 2010

330–313 McCowan Road,
Scarborough.
Ontario
M1J3N3

Dear Parishioner,

Greetings to you! I pray that you are encouraged and refreshed as we continue on the Christian journey.

I write to thank you for your interest in the research of our parish. As indicated in the information letter, the first ten positive responses who meet the criteria will be chosen. You were among the ten who responded positively and I look forward to your valuable contributions to the study. Again, thank you for your consideration.

God's continued blessings to you.

Sincerely,

Sonia

THANK YOU LETTER (2)

To be printed on TST letterhead

March 25, 2010
Sonia Hinds
330 McCowan Road, Suite 313,
Scarborough.
Ontario
M1J 3N3

Dear Parishioner,

Greetings to you! I pray that you are encouraged and refreshed as you continue on the Christian journey.

I write to thank you for your interest in our parish. As indicated in the information letter, the first ten positive responses that meet the criteria will be chosen. Though you were not among the first ten to respond, I remain confident of your interest in this important project. Again, thank you for giving it your consideration.

God's continued blessing to you.

Sincerely,

Sonia

Appendix G

First Group Interview Guide

PROPOSED QUESTIONS FOR FIRST GROUP INTERVIEW

1. Think back to when you first came to the parish of Christ Church. Can you share on memory of how you were received?
2. In what way did you become aware that you were accepted in the parish?
3. Let us come closer to the present. I invite you to recall the people whom you first met and represent them by fictitious names; then state whether you would classify them as Black, Caucasian, or South Asian. If you do not classify them in these categories, please feel free to add other categories.
4. Choose one of those persons: In what way did that person invite you to be comfortable in the parish.
5. How has that helped you to become involved in the parish community?
6. How does the experience of living in Scarborough help you to feel comfortable as a person of South Asian/Caribbean, or European descent?
7. What would you tell someone who is also from your ethnic group about becoming a member of this parish?
8. What would you suggest could be done to bring out more of the richness of the diversity in this parish?
9. Has the priest as pastor made you feel comfortable in being a member of the parish?
10. Is there anything missing from our conversation that you will like to add? Please feel free to do so.

Appendix H

Questionnaire: Immigration and God's Grace: Embracing Ethnic and Racial Diversity in a Multicultural Setting

Please do not write your name on the questionnaire

Age Range: 21–30 31–45 46–65 66–75

Citizenship/Immigration status:

Male Female

No. of Children that are members of the parish:

Principal Language(s) spoken:

English French Yoruba Chinese Swahili

Shona Caribbean patois Other Language (please list)

Length of time in parish of Christ Church

under 10 years

10–20 years

Over 20 years

Please place the appropriate abbreviation next to the following statements.

SD= Strongly agree; A = Agree; NC=Not Certain;

D=Disagree; SD= Strongly Disagree

1. Ethnic and racial diversity are adequately represented in the membership of the parish of Christ Church Scarborough Village.
2. Ethnic and racial diversity are adequately represented in the leadership of the parish of Christ Church Scarborough Village
3. Clerical leadership of a congregation should reflect its dominant ethnic membership
4. Leadership of diverse ethnic and racial backgrounds is actively sought out for ministry in the parish.
5. The music ministry adequately reflects cultural and ethnic diversity that is reflected in the parish.

6. In the meals provided at the Refreshment Hour (formerly Coffee Hour) and the pot lucks, there is adequate reflection of the ethnic and cultural diversity of the parish.

7. There should be more liturgical services that are from different parts of the Anglican Communion.

8. The world-wide Anglican Communion is primarily Anglo-Saxon.

9. My Christian identity is an important influence on my attitude towards persons from other cultures.

10. The Anglican Church of Canada is more tolerant of persons from a variety of races and cultures than Canadian society.

11. The parish is a good place to foster ethnic and racial diversity.

12. Christ Church Scarborough Village provides services for newcomers through:

- Non-perishable items
- Clothes
- Back to school bag packs
- Finances
- Space for ethnic groups to meet

13. Worship, Music Liturgy, and Sharing of Meals at Christ Church

At Christ Church Scarborough Village more than one language should be used during the principal service of worship. Yes/No

14. The membership of Christ Church Scarborough Village is

- a. Mainly Anglo-Saxon
- b. Mainly from different ethnic groups

15. When I first came to this parish, membership was

- Mainly Anglo-Saxon
Mainly from different ethnic groups
Please rate the participation of persons from different ethnic and racial backgrounds in these aspects of congregational life:

Meals (Refreshment Hour, Pot Luck, annual barbecue)

Of African descent
High Moderate Low

Of Anglo-Saxon descent
High Moderate Low

Of South Asian descent
High Moderate Low

Other Groups
High Moderate Low

Leadership (lay and ordained)

Of African descent
High Moderate Low

Of Anglo-Saxon descent
High Moderate Low

Of South Asian descent
High Moderate Low

Other Groups
High Moderate Low

16. Check the appropriate box if you think participation could be improved by these or other activities

- Doing more to welcome newcomers
- Promoting ethnic and cultural diversity, for example, in the choice of readers, servers, choir members, chalice-bearers, delegates to synod

- Sponsoring more ethnically and culturally diverse events
- Increasing home visits
- Involving more lay leaders from different ethnic and racial groups
- Other (please specify) Please feel free to add.

Thank you for your time.

Appendix I

AMENDMENT REQUEST FORM

UNIVERSITY OF TORONTO

Office of the Vice-President, Research

Office of Research Ethics

Office Use Only

Protocol Number:

AMENDMENT REQUEST FORM

This form is to be submitted with amendments to previously approved protocols. Revised procedures should not be implemented until ethics approval has been received. A copy of the complete protocol with the proposed changes indicated in bold text or tracked changes should be submitted with this form.

**1. TITLE OF RESEARCH PROJECT:
A PERSPECTIVE OF CULTURAL DIVERSITY WITHIN AN ANGLICAN SETTING**

U of T Protocol reference number: 24835

Date of most recent approval: April 16, 2010

2. INVESTIGATOR INFORMATION

Investigator:

Title: REV Name: SONIA SANDRA JUANITA HINDS

Department (or organization if not affiliated with U of T):

Mailing address: 330 McCOWAN ROAD, SUITE 313, SCARBOROUGH. ONTARIO M1J 3N3

Phone: 647-349-5988 Email: sonia.hindswalters@utoronto.ca

Level of Project

Faculty Research CBR/CBPR Research

Post-Doctoral Research

Student Research: Doctoral Masters Student Number 995109127

Faculty Supervisor/Sponsor:

Title: Name: ABRAHIM KHAN
PROFESSOR

Department (or organization if not affiliated with U of T): FACULTY OF THEOLOGY
(TRINITY COLLEGE)

Mailing address: 6 HOSKIN AVENUE, TORONTO. ON M5S 1H8

Phone: 416-978-3039 Email: khanan@chass.utoronto.ca

3. LOCATION(S) WHERE THE RESEARCH WILL BE CONDUCTED:

University of Toronto

Hospital specify site(s)

School board or community agency specify site(s)

Community within the GTA specify site(s)

International specify site(s)

Other specify site(s) Anglican parish of Christ Church Scarborough Village, 155 Markham Road, Scarborough. ON. M1M 3A1

4. OTHER RESEARCH ETHICS BOARD APPROVAL(S)

a) Does the research involve another institution or site? Yes No

b) Has any other REB renewed the ethics approval for this project? Yes No

If **yes**, please provide a copy of the approval letter with this application.

5. PROPOSED CHANGES

a) Please describe the proposed study amendment or modification in the space provided below. A copy of the complete protocol with the changes indicated in bold text should be submitted with this form. Please specify if it is a **minor** (e.g., administrative change) or **major** (e.g., addition of study method) change:

Minor Major

There are two major changes. The first change is the title of the research – **A Perspective on Cultural Diversity within an Anglican Setting.**

The second change pertains to Section 12 on Method in the Ethics Review protocol. After beginning the chapter on Research Methodology, the researcher realized that it was necessary to conduct another interview to collect sufficient rich data to strengthen the dissertation. The interview questionnaire did not yield adequate data for the phenomenological study. I will be present as participant-observer during this session.

Please find attached **Appendix F** for the letter to the same ten participants informing them of the development, and requesting their assistance.

Appendix G is a new consent letter to be signed by them

Appendix H contains the proposed questions for the second interview questionnaire.

b) Will the proposed amendment change the overall purpose or objective of the study?

Yes No

If **yes**, a new protocol may be requested by the REB.

c) Will the proposed amendment affect the vulnerability of the participant group or the research risk?

Yes No

If **yes**, please indicate the **new** overall risk level on the Risk Matrix below

d) What follow-up action do you recommend for study participants who are already enrolled in the study?

Inform study participants

Revise consent/assent forms (please attach a copy with the changes)

Other (please describe)

No action required

6. RISK MATRIX: REVIEW TYPE BY GROUP VULNERABILITY AND RESEARCH RISK

Information about how to use the risk matrix can be found on the following webpage:

http://www.research.utoronto.ca/ethics/eh_forms.html. Please check one:

<u>Research Risk</u>			
<u>Group Vulnerability</u>	<u>Low</u>	<u>Medium</u>	<u>High</u>
Low	1 <input checked="" type="checkbox"/>	1 <input checked="" type="checkbox"/>	2 <input type="checkbox"/>
Medium	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>
High	2 <input type="checkbox"/>	3 <input type="checkbox"/>	3 <input type="checkbox"/>

Risk level = 1: Delegated Review

Risk level = 2 or 3: Full Review

7. SIGNATURES

My signature certifies that the above information is correct and that no unapproved procedures will be used on this study.

- U of T Office of Research Ethics accepts e-mailed or scanned submissions as long as it is sent from a faculty researcher's/supervisor's institutional e-mail account. Please send the completed documents via e-mail to ethics.review@utoronto.ca.

Signature of Investigator: Sonia Hinds Date: August 18, 2010

AND (if applicable)

Signature of Faculty Supervisor/Sponsor:

Date:

(for student or supervised research only)

Appendix J

To be printed on TST letterhead

Second Letter to Participants

Dear Sisters and Brothers in Christ,

Greetings to you! Thank you for your prayers, encouragement, and support thus far in the studies I have been undertaking since 2005. I write to tell you of two developments and need your further assistance.

First, the topic has been changed to *A Perspective of Cultural Diversity within an Anglican Setting*. Secondly, after beginning to write the chapter on methodology, I have realized that it is necessary to conduct a second interview questionnaire in order to collect sufficient rich data to strengthen the dissertation. The original interview questionnaire did not yield adequate data for the phenomenological study.

As in the first instance, Junie Alleyne will be assisting me in the research. However, for the second occasion I will also be present as participant-observer. My role will continue to be that of researcher in the process but as participant-observer, I will be given an opportunity to make careful, objective notes about what I see and hear and use these as field notes. I will also be able to record the data. However, Junie will be playing the leading role during the ninety minute session.

Also, as in the first instance, your experiences will be digitally recorded and transcribed. For any needed clarification there will be a follow-up ten-minute telephone interview between Junie and yourself. The interviews will be confidential and identifying features (such as your name, age, and ethnicity) will be changed to protect your confidentiality. The tapes and transcripts will be locked in a secure place in my home office and destroyed at the end of the dissertation. The transcripts will be encrypted. The erasure and destruction will be done in the presence of the Ministry Base Group, the group made up primarily of members of the parish who supported and encouraged me from the start of the DMin. programme.

The possible benefits to you from your participation in this study are the same: a greater awareness and confidence in your unique contributions to the growth and development of the

parish. In addition, as we are one of the growing multicultural parishes in Scarborough, your participation will allow other Anglican parishes in the Episcopal area to see themselves reflected in the attitudes and questions and so be helped in their own theologizing and in their pastoral contexts. Thirdly, as I plan to continue writing and reflecting on multiculturalism in the diocese, I believe that the wider diocese will benefit from this parish's reflection on its diverse context, as I believe that some of the issues are transferable.

Please note that your participation is still voluntary. Though at any point in the study, you may refrain from participating or withdrawing entirely from the research without any negative consequences, please notify me if you intend to withdraw. In addition, if you leave the study after you have given data, data generated to that point in the data bank would remain. However, if there are any problems with this decision or any task that you have been asked to complete, or you are uncomfortable, you may contact Professor Abraham Khan at 416-978-3039 or by email khanahchass.utoronto.ca.

Any concerns or grievances can also be taken to the Area Bishop, The Rev. Dr. Patrick Yu. Bishop may be reached at 416-363-6021 Ex.253 or emailed at pat.yu@rogers.com and all your questions will be addressed.

I do not foresee any major risks for you participating in this study. Your membership in the parish of Christ Church Scarborough will not be affected in any way by your participation in this study. If sharing your experiences cause any pastoral concern, the area bishop may be contacted for assistance and intervention. Any concerns or grievances about this study can be taken to my thesis supervisor. My role will be primarily as researcher during this process.

Should you agree to this invitation please read the conditions on the Consent Form that is enclosed. Please sign one copy and return to me either at the church office, or post to my home at 330 McCowan Road, Suite 313, Scarborough. Ontario M1J 3N3.

I will return a copy for your personal files when we meet. I will be in touch with you. Should you prefer not to be part of this study please email or call me about your decision. Thank you for taking time to consider this opportunity.

Sincerely,

Sonia Hinds

Appendix K

To be printed on TST letterhead

Second Letter of Consent

I give consent to Sonia Hinds to participate in the second interview questionnaire. I understand that I can withdraw at any time without any repercussions as a member of the Christ Church Scarborough Village.

Dated thisday of2010.

NAME:.....

SIGNATURE:.....

Appendix L

Second Group Interview Guide

RESEARCH TOPIC: A PERSPECTIVE OF CULTURAL DIVERSITY IN AN ANGLICAN SETTING

The questions will be divided into two sections: (1) Culture and (2) Cultural Diversity and Multiculturalism

Culture

1. Tell me, how you would define the word ‘culture.’
2. How would you describe your experiences in your former parish and your experiences here at Christ Church?
3. Toronto is called multicultural: what is it like for you to be living in a multicultural society?
4. How would you extend an invitation to a friend who wants to join Christ Church?

Cultural Diversity and Multiculturalism

1. When you use the word ‘cultural diversity,’ what do you think of?
2. How would you describe your experiences at Christ Church Scarborough Village as a member of your own cultural group?
3. Looking back at when you first came to Christ Church Scarborough Village, tell me how you felt when you first arrived?
4. In what ways would you say that the parish is a multicultural parish?
5. How would you describe the cultural diversity in the parish?

Moving from a Multicultural Church to a *Just* Multicultural Church

(An Anglican Model)

The Multicultural Church

Sign
Post 1



+ The *Just* Multicultural Church

The Multicultural Church

Sign
Post 2



+ The *Just* Multicultural Church

Appendix N

Executive Summary of Ethnic Ministry Report

Being Multicultural, Becoming Intercultural

September 29, 2011 Preamble: All ministry can be said to be “ethnic” according to its original meaning of “nation” or “people” in general. The risk in using the term “ethnic ministry” in the Diocese of Toronto is to think about it as something other than mainstream, as something below standard or not fully Canadian. This report challenges the Diocese of Toronto to take the next step from “embracing diversity” toward becoming truly intercultural, by crossing the boundaries of race, ethnicity, culture and language and actively seeking to be transformed in the process.

Introduction: The report of the Ethnic Ministry Consultation Committee was written as a response to concerns identified and raised by the College of Bishops of the Diocese of Toronto. The Committee saw its role as (1) responding to the Bishops’ concerns; (2) challenging the Diocese to move from being a multicultural church to one that is intercultural, that is, open to mutual change and transformation; and (3) monitoring progress until a permanent structure for implementation is in place.

Recommendations are in three sections:

- A. Promoting Ethnic Ministry within an Intercultural Framework** The Diocese’s commitment to a vision of multiculturalism appears to be receding in recent years. We invite the Diocese to reinvigorate its commitment to embrace diversity within an intercultural framework in these areas:
- Diocesan policy and procedures – adopt a Policy on Anti-racism and Cultural Sensitivity Training; and place Toronto within the global Communion and adapt our procedures to accommodate people of different language and culture;
 - Liturgy and worship – using Pentecost and diocesan events as opportunities to model diversity;
 - Ecumenical Relations – recognizing that ecumenism can be an effective way others about approaches to multiculturalism;
 - Newspapers and websites – seeing these as vehicles of language and ethnicity that can be broadened to reflect our reality;
 - Theological Education – using the colleges in Toronto as resources for educating clergy in cross cultural competencies and exposure to diversity.

B. Supporting Ethnic Congregational Development We recognize that Canada is a country of First Peoples and immigrants, that the Anglican Church is a worldwide communion, and that the Greater Toronto Area is a place of changing demographics requiring short, medium, and long-term attention and support.

We would like the Diocese to adopt an official and sustainable strategy for ensuring the long-term commitment of funds, leadership, and support for ethnic ministries. Practically, we recommend the formation of an Intercultural Ministry Committee with the staffing and operating expenses required for it to function as part of an official sustainable diocesan strategy. We further recommend the establishment of an Intercultural Partnership Fund to support ethnic congregations, promote interculturalism, and support ethnic leadership and ministry.

We propose that ethnic ministries be understood and treated as examples of “Fresh Expressions” or the “mixed economy” church. We offer different models for locating and resourcing ethnic congregations within current parish structures, as well as criteria and scenarios for effective and sustainable ethnic congregations. We outline criteria and processes for non-Anglican worshipping communities who seek to become part of the Diocese of Toronto.

C. Welcoming and Raising Up Clergy to Serve in Ethnic Ministries The last section of the report discusses the question of whether clergy coming from other countries, cultures or language groups are suited to exercise ministry in the Diocese of Toronto. We specify that procedures for validating the ministry of newcomer clergy need to be hospitable, culturally sensitive, and aware of power differences and the potential for racism.

We consider issues of receiving newcomer clergy and raising up candidates from within ethnic congregations under these headings:

Training and Education. We spell out the areas of responsibility for the diocese, the clergy arriving to serve ethnic congregations, and the congregations themselves. The principles are ones of fairness, realism, balance, always aiming for movement toward equality and independence.

Compensation. We acknowledge the challenge of compensating clergy coming from other countries, cultures or language groups to serve ethnic congregations. We urge the Diocese to make provisions in its budget and strategic plan to offer financial assistance to congregations seeking to become self-sufficient over time.

Postulancy. We emphasize that candidates from other countries, cultures, and languages should be similarly qualified to other clergy when being considered for ordination. They should have a working knowledge of English. Throughout the candidacy process they should be supported by someone familiar with their country or culture of origin, and be assured of cultural sensitivity of their interviewers.

Raising up Vocations. We appeal to the Diocese to take its responsibility seriously for recruiting new leadership and for making a strong case to the young women and men in ethnic communities to consider a vocation to ordained ministry.

Appendix O

Recommendations of the Romney Moseley Report

1. That a Diocesan Bishop's Committee replace the No Longer Strangers Steering Committee.
2. That parish involvement continue to be essential to multicultural ministry
3. That the Day of Pentecost be designated as the time to celebrate and honor our Cultural Diversity.
4. That the Staff resource person/consultant (Staff Person) be in a leadership position within the Diocesan office now being restructured.
5. To promote a strategy of Mission/Evangelism.
6. That a Diocesan Policy be developed regarding the use of church property by Anglican ethno-specific congregations, which promotes fairness and inclusivity.

SUPPLEMENTARY RECOMMENDATIONS

- That a specific statement and diocesan policy regarding multiculturalism be developed.
- To support the development of multilingual mission and ministry.
- That the College of Bishops and Diocesan Council (perhaps Area Councils, Boards, Committees) and Clergy participate in diversity, race relations and cultural sensitivity workshops.
- That a way be found to work with the Doctrine and Worship Committee either through greater diversity representation on the Committee or that there be a subcommittee which works closely with Doctrine and Worship

Appendix P

Agenda and Letter of Invitation: Validation Meeting

AGENDA FOR VALIDATION MEETING

December 6 & 8, 2011

1. Welcome & Prayers
2. Reason for gathering
3. Sharing the Research Data
 - a. The Research Question:
 - b. Demographics
 - c. Major Themes
 - d. Experiences of participants
 - e. Findings
4. Implications of the research
5. Questions & Feedback
6. Next steps
7. Thank you and Closing Prayer

Validation Meeting for DMin. Program

LETTER: Invitation to participants to attend validation meeting

November 22, 2011

Dear Ministry Base Group and Participants in Participants in Group Interviews and Questionnaire

You might recall that as part of my research for the DMin. dissertation that there is one step that needs to be completed before I conclude my writing. This step called “validation” is an opportunity for me to share my research findings with those who participated in the research. This is also an opportunity for you to share your thoughts about the process and my findings.

As promised, I am inviting you to be part of this “validation” step. I would appreciate your coming to one of two “validation” meetings. The meetings will be held on Tuesday December 6 or Thursday December 8. The meetings will be from 6:30 – 7:30 p.m. As you are aware, I am presently serving at St. John, Whitby and most of you live in Scarborough. Thus, the meeting will be at my home – 330-1605 McCowan Road, Scarborough. Ontario M1J 3N3.

If possible, would you please confirm your attendance at one of the meetings by leaving a message at the church (905-668-1223) or on my cell phone 647-988-6475.

Thank you for being a part of my research and for your prayers, participation, support and encouragement. I hope to see you on Tuesday December 6 or Thursday December 8 at 6:30 p.m.

Sonia

Appendix Q

A Charter for Racial Justice in the Anglican Church of Canada

A working document of General Synod

The following was received by the Council of General Synod in March 2004 as a working document and a basis for further education with the committees, councils, and boards of General Synod. The Anti-Racism Working Group has modified it slightly since. It is intended to complement a more detailed policy for employees and members of General Synod, its committees, councils, and boards.

RACISM is the belief, reinforced by power and privilege, that one race is innately superior to other races.[1] Systemic racism occurs when the power and privilege of one racial group results in the exclusion, oppression or exploitation of other groups of different racial origin. Racism also manifests itself in individuals in the form of racial harassment when a person or persons belonging to a privileged group behaves in ways that intimidate, demean, or undermine the dignity of others on the basis of their race. A consequence for victims is that racism becomes internalized as deeply engrained feelings of self-hatred and low self-esteem.

AS MEMBERS OF THE ANGLICAN CHURCH OF CANADA, we strive continuously to be faithful to our life in Jesus Christ that we embraced at our baptism. We are learning that one of our strengths as a church lies in our diversity and in our commitment to eliminate systemic and individual racism, whether intended or not. We are called to be a church where people will have the assurance that they will be treated with dignity and respect, and where they will find a community that is determined to be free of racism.

BECAUSE WE BELIEVE that...

God created the world and saw that it was good, and created human beings in God's own image.

Jesus in his life and teaching actively sought to be in loving, right relationship with others, embracing those who were pushed out by society, while challenging the structures of his day that separated one group from another.

God's Holy Spirit breathes and gives life to all humanity, and moves within God's people to overcome separation and sin.

In baptism we are given a new life of grace, a life of mutuality and community; and are incorporated into the Body of Christ, one body with many parts. In accepting the new life in Christ, we affirm that divisions of race have been put aside and that all come before God as equals.

In our baptismal covenant, we promise to “persevere in resisting evil”, and whenever we sin, “to repent and return to the Lord”, and thereby commit ourselves to make a new beginning when we discover that we have offended God or injured others.

Our struggle for racial justice requires new attitudes, new understandings and new relationships, and these must be reflected in the policies, structures, and practices of the church, as well as in the laws and institutions of society.

WE THEREFORE COMMIT OURSELVES

1. to eliminate racism and all forms of discrimination by identifying and removing the barriers based on race, and transforming the structures of power and privilege that favour White people and prevent others from full participation in the life and work of the Anglican Church of Canada.
2. to ensure that the policies, procedures and practices of the General Synod of the Anglican Church of Canada reflect the principle of equity for all.
3. to educate ourselves and receive training in anti-racism practices and find ways of modeling these to the wider church and society
4. to increase awareness of and appreciation for the diversity of race, colour, and culture within the Anglican Church of Canada and in Canadian society
5. to support and participate in the world-wide struggle for racial justice in church and society, as advocates and activists
6. to monitor our progress by listening to the evaluative comments of people oppressed by systemic and individual racism
7. to endeavour to ensure that human and financial resources are allocated to enable these commitments to be fulfilled.

HISTORY and CONTEXT

From the onset of colonialism, racism has been manifest throughout Canadian history and continues into the present. The assumption of racial difference and inequality was the basis of much of Canada’s social legislation. For example, as a result of the Indian Act, First Nations people were confined to their reserves and their lands, and made susceptible to exploitation and take over. Immigration policies restricted Black, Asian and Jewish immigrants. Canadians of Japanese and Ukrainian descent were rounded up and interned during World War Two. Labour legislation dictated who could and couldn’t work for whom, and who could do what kind of work. At moments in Canada’s history, certain groups of people were denied access to professions, higher education, vote, or secure citizenship because of their racial origin. Racism was explicit in the theory of Social Darwinism, which was commonly taught and accepted until the 1960’s; racism was implicit in science, art and literature; and racism shaped our demography, history and national self-image.

The consequences of such racist beliefs are with us in the present. Systems of power and privilege still favour White Canadians more than others. In times of public fear or perceived scarcity, restrictions on economic and social mobility, or immigration on the basis of race, are still commonly accepted. Practices of immigration and certification of professionals still screen

out people along racial lines. Some Indigenous peoples are still dispossessed. Other peoples still live with the cumulative effects of centuries of discrimination and exploitation.

Racism has been and continues to be no less present in the Anglican Church of Canada. Aboriginal and other non-White congregations in our urban centres are more likely to be resisted or marginalized than to be welcomed and supported to become full and equal partners in a multicultural parish. Church governance systems of decision-making and power do not reflect the diversity of Anglicans in our synods and parishes. The struggle to build a new relationship between Indigenous and non-Indigenous peoples is teaching Anglicans how our church has been complicit in Canada's history of racism and how we have to change.

As an institution, we are committed to advocate for and comply with human rights and other legislation aimed at eliminating racism among people and in organizations, within Canada and globally. As people of faith, our prayer is to see God's Spirit moving in our church, public institutions, and society, finding expression in a growing desire to eliminate racist structures and behaviours.

APPENDIX A: WORKING DEFINITIONS:

- *Prejudice is a partiality that prevents objective consideration of an issue or situation.*
- *Discrimination is unfair treatment of a person or group on the basis of prejudice.*
- *Racial prejudice and discrimination is the partiality and unfair treatment of a person or group on the basis of race.*
- *Racism is the belief, reinforced by power and privilege, that one race is innately superior to other races.*
- *Systemic racism occurs when one racial group misuses its power, privilege or discriminatory attitudes to exclude, oppress or exploit another racial group.*
- *White privilege refers to the benefit or advantage given to or enjoyed by White persons beyond the common advantage given to all others.*

[1] The concept of "race" is a social construct. But racism, which evolves from the construct, does exist and is real. It is our belief and assumption that there is only one race: the human race.

Appendix R

CASE STUDY ON THE CHURCH OF THE NATIVITY

The current members of the Church of the Nativity are Caribbean descent; yet this was not always the case in this Anglican parish in Scarborough that celebrated its thirty-eighth year in 2012. Before Antiguan born the Rev. Canon Donald Butler migrated to Canada and began pastoral duties in 1991, the parish was served by Anglo-Canadian clergy and in its early days, the congregants were of the same race and ethnicity of the clerical leadership.

It was in the early seventies when the population in metropolitan Toronto was growing that the new bishop, the Rt. Rev. Lewis Garnsworthy, saw that the Anglican diocese had to find ways in an era of rapidly escalating land and construction of new neighbourhoods to provide Anglican worship and church life for the newcomers in the communities. Surveys of the Malvern area in Scarborough produced a list of approximately one hundred and ten people who identified themselves as Anglicans

The bishop expressed high hopes for the establishment of the Anglican ministry in one of these areas—Malvern—and supported this idea by sending a letter inviting families to attend an initial Anglican service at 11:00 a.m. on Sunday, May 5, 1974, at the Berner Trail School. A modest group appeared at the appointed hour and the story of what is now the Anglican parish of Church of the Nativity began.

In September a small group met in a public school with a small Sunday School. By the spring of 1975 a survey revealed an increase in people interested in Anglican worship. It was during the summer of 1975 that the name Church of St. Gregory was adopted. This Anglican parish started under the leadership of the White Canadian born Rev'd. Victor Reigel. With his

wife, Judith, Fr. Reigel started house to house visits. Most of those Anglicans at the time, according to Natasha Howell,⁴¹⁴ a Black Caribbean woman who was one of the first members, were Whites, but soon the parish's membership reflected the cultural mosaic of the Malvern community, that is, early members were from the South Asian, Anglo-Canadian, and Caribbean countries .

In June 1976, when the parish of the Church of the Nativity in East Toronto was dissolved, half of their assets contributed to the building fund of this emerging congregation, and the new church in Malvern assumed the name Church of the Nativity. During the summer of the same year, the services moved from Berner Trail Public School to St. Barnabas School. It was the Revd. W. Ferguson who became the first priest-in-charge on July 8, 1979. Placing little interest on traditional Anglican worship, he conducted many evangelical style of services, involving the use of guitars, cymbals, and drums. He also had healing services where he anointed the sick and disabled as he prayed for them. The congregation grew under his leadership as some people seemed to embrace this form of worship.

Those who exited went to other Anglican parishes where there were White incumbents, and Natasha pointed out that this change to an evangelical type of service might have contributed to the first exodus of some of the Whites in the parish. However, Natasha mentioned that the evangelical style of leadership seemed to have been appreciated by the Caribbean Blacks for their number increased under Fr. Ferguson's leadership. As a result of the growth, services had to be shifted to space in the neighbourhood Presbyterian church. During those years there when the Church of Nativity was renting the worship space, there were many ecumenical services between the two denominations.

⁴¹⁴ Pseudonym was used.

During this period, approximately 55% of the members were Whites while the remainder was split almost equally among the Blacks and South Asians. The Rev. Shirley Coles succeeded the Reverend Ferguson and began her pastoral duties on October 4, 1987. Under her incumbency, however, the parish returned to a traditional Anglican style of worship and members that had grown to appreciate the evangelical type of services initiated by Rev. Ferguson made their exit. Among them were some congregants from the Caribbean. Rev. Shirley Coles went on sabbatical leave and did not return.

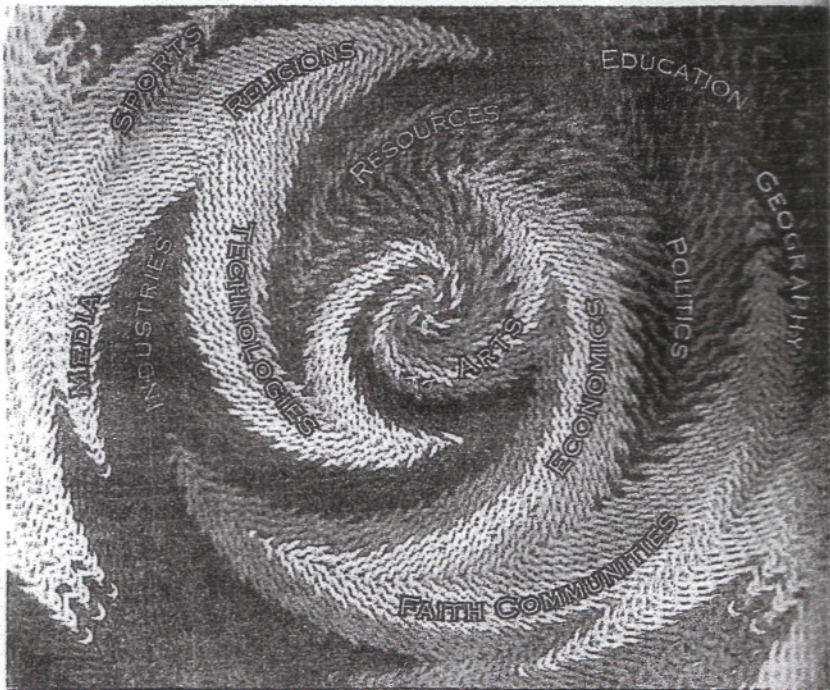
Her successor was the Rev. Canon Donald Butler who was the parish's first Black rector. Having migrated from Antigua, it seemed that he was able to identify with many of the Caribbean Blacks who had earlier migrated to Canada, and was able to understand the pastoral needs of the Caribbean people who remained. His liturgical style was similar to Rev. Ferguson and many former congregants returned, as well as persons of Caribbean background that lived in the Malvern area and beyond were drawn to his style of preaching and pastoral leadership. Under his leadership, tutorial groups, gospel concerts, steel band (a Caribbean musical format), and as the Malvern community grew, so, too, did the parish membership. Indeed it grew to the extent that plans started to be made to have a larger worship space of their own, since the space arrangement with the Presbyterian church became inadequate.

On March 3, 2002, after many years of hard work by this mainly Black Caribbean congregation, they created history in the diocese and constructed a building with an initial cost of over 1.4 million CAN dollars and the Church of Nativity was dedicated by the suffragan bishop for Scarborough, the Rt. Rev. Michael Bedford Jones. By this time, the congregation was over 90% Blacks of Caribbean origin. In the stirring sermon on that momentous occasion, over one thousand people packed a church that had a capacity for only about five hundred; many heard the

Rev. Dr. Korthright Davis, a Black Antiguan-born theologian, who is a professor at Howard University School of Divinity in Washington, affirm them and the ministry they were called to:

Those whom God had blessed with ivory grace moved out to make room for those whom God had blessed with ebony grace. Some have termed this “white flight”; others have termed it “white fright.” Whatever we call it, let neither them nor us forget that the God whom they left behind is the same God who has welcomed them wherever they have reached. Whether they worship with us or not, they too, like us, are still in search of a city whose builder and maker is God.

FIGURE 2:1 CULTURE AND ITS INTERRELATIONSHIPS



One way of conceptualizing culture is to think of a woven tapestry, such as the one pictured above, that stretches out in all directions. The different patterns, shades, and strands can be thought of as the various elements of culture such as religion, arts, economics, sports, faith communities, education, geography, technology, media politics, resources, and industry. These elements both rely on and play off each other and make up culture (the tapestry) as a whole.