

Being Multicultural, Becoming Intercultural

Report of the Ethnic Ministry Consultation Committee to the College of Bishops of the Diocese of Toronto September 29, 2011

Preamble

All ministry can be described as “ethnic”. (1) The Anglican Church itself is an ethnic church with its roots in the Anglo, Celtic, and Saxon people of Britain. As a church that followed the path of British colonialism, it spread to North America, to Africa, Asia, the South Pacific, the Caribbean, and to the Middle East and Central and South America where expatriate communities introduced Anglicanism and attracted local people.

The Anglican Communion is now made up of about 77 million members in 44 regional and national churches around the globe in 164 countries. (2) Indeed, one report from the 1998 Lambeth Conference stated that “The average Anglican is between 20 and 30 years old, is brown-skinned, poor, lives in the Two-Thirds World, and is evangelical.” (3)

For its part, Canada is a country made up of Indigenous peoples, people of British and European origin, and of immigrants from all parts of the world. The City of Toronto is a particularly dense microcosm of this intermingling of peoples, where it is projected that by 2031 six out of every ten Torontonians will be foreign-born, and one in every four of South Asian origin. There are clear signs of this growing diversity not only in the Greater Toronto Area, but in municipalities and rural communities across the Diocese.

Forty years ago the response of the government of Canada to this plurality was to adopt a policy of multiculturalism within a bilingual framework. It was an attempt to promote the integration of all cultural groups into society while also assisting those who wished to maintain their distinctive cultural identities. But the weak point of Canada’s policy of multiculturalism is that it does not address the interaction of cultures, the power difference between people of diverse cultural heritages, and the underlying issue of racism.

The policies of The Anglican Church of Canada reflect the ideal and language of multiculturalism, especially as set out in Romney Moseley’s report, No Longer Strangers: Ministry in a Multicultural Society. And the diocese of Toronto listed *Embracing Diversity* among the Diocesan Priorities and Plans for 2005-2007.

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- (1) The term *ethnic* has Greek origins meaning “heathen” (*ethnikos*) i.e. neither Jew nor Christian, and “nation” (*ethnos*) or people in general. *Ethnic* is presently understood as non-Western cultural traditions. However, the term must be used with care as it still carries the sense of “other”, that is, as nonstandard, or in Canada, as not fully Canadian.
- (2) Anglican Communion website.
- (3) Toronto Star (Wed Mar 10, 2010) quoting a Statistics Canada study released Mar 10, 2010.
- (4) “The Typical Anglican” by Amy and Nicholas Pye, October 1, 1998. Quoted on Regeneration website <http://www.ctlibrary.com/rq/1998/winter/4416.html>

However, emphasizing the diversity of cultures is only a beginning. Our vision for the Diocese of Toronto is that we go beyond multiculturalism and strive to become an **intercultural church**. (4) By this we mean a church that respects, celebrates and opens up to people of all cultures, that risks crossing cultural boundaries, is sensitive to power differences and is aware of the potential for racial injustice. With this report, we challenge the Diocese of Toronto to become intercultural by embracing others *and* actively seeking to be transformed by the diversity of people who arrive from around the world to make their home within our borders.

Introduction

Since November 2009, the Ethnic Ministry Consultation Committee of the Diocese of Toronto has been meeting to develop responses to concerns raised by the College of Bishops relating to language and culture based ministries (see Appendix A). Committee members also reflected on their direct experience of leading or participating in such ministries and made appropriate recommendations.

It is important that we remember and claim our history as a Diocese, and take the time to review and learn from our experiences. Prior to the formation of this Committee there has been a series of reports with recommendations that have been implemented only partially or not at all. The most recent of these was *Multicultural Mission and Ministry: Recommendations for Multicultural Mission and Ministry in the Diocese of Toronto*, completed in 2002.

This report was written at the request of the College of Bishops in search of solutions to specific concerns. It is our sincere hope that it will not collect dust, but rather be an impetus to learn from past failures and successes and discover how to become an intercultural church.

The Ethnic Ministry Consultation Committee has understood its roles in three ways: (1) to make recommendations to the College of Bishops on concerns identified by them; (2) to challenge the Diocese to become truly intercultural; and (3) to monitor implementation of these recommendations until a permanent support structure is in place.

Deacon Canon Maylanne Maybee was contracted to write this report on behalf of the Committee. Members of the Ethnic Ministry Consultation Committee who drafted and reviewed the report were:

- The Rt. Rev. Philip Poole
- The Ven. Peter Fenty
- The Rev. Canon Matthias Der (chair)
- Ms. Gisha Oommen
- The Rev. Maurice Francois
- The Rev. Canon James Garland
- The Rev. Sonia Hinds
- The Rev. Raju Jacob
- Dr. Wilson Loo
- Mr. Kennedy Marshall
- The Rev. Canon Dr. Isaac Kawuki-Mukasa

- Mr. James Pothirajulu,
- Mr. Daniel Thomas
- The Rev. Andrew Wesley
- The Rev. David Turner
- The Rev. Shaji Johnson

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.

This report is divided into three sections, each prepared by a working group with the members listed, as a subsection of the Committee as a whole. These are:

- A. Promoting Ethnic Ministry within an Intercultural Framework;
- B. Issues related to Congregational Development;
- C. Issues related to Clergy serving Ethnic Communities.

There are five appendices:

1. Issues identified by the College of Bishops.
2. Language, Terms and Definitions
3. Excerpt from *Principles for Welcoming International/Immigrant/Multicultural Faith Communities, Presbytery of New York City* (Presbyterian Church in the USA)
4. Case Studies –St. Elizabeth's, San Estaban, St. Christopher's
5. Congregational statistics



Back Row: (left to right) The Rev. David Turner, Mr. Kennedy Marshall
Dr. Wilson Loo, Mr. Daneil Thomas, The Rev. Shaji Johnson,
The Rev. Maurice Francois

Front Row (left to right) The Rev. Jim Garland, The Venerable
Peter Fenty, The Rev. Canon Matthias Der



Back Row: (left to right) Dr. Wilson Loo, Mr. Kennedy
The Rev. Canon Jim Garland, The Rev. David Turner
The Rev. Shanji Johnson, Mr. Daniel Thomas

Front Row (left to right) Deacon Canon Maylanne Maybee
The Venerable Peter Fenty, The Rev. Canon Matthias Der

A. Promoting Ethnic Ministries within an Intercultural Framework

Making it a Priority to Become an Intercultural Church

Embracing Diversity was a stated priority in the Diocesan Priorities and Plans for 2005-2007, a commitment to stay closely involved with the lives of all Anglicans in the diocese, to be open to and encourage all who would contribute to the Diocese's growth in mission, and to seek to break down barriers so that we can find unity in our diversity.

It was a good place to start; yet there is evidence that this initial vision has begun to recede in recent years.

The 2007-2009 Priorities and Plans stated its approach to diversity differently, saying that the Diocese should be "a place of welcome to all people" in a way that builds up community and brings people who are disparate into a common unity.

And in the address to Synod for 2009-2011, the diocesan bishop said we would see a shift in the next 24 to 30 months from being a church that maintains and protects itself to one that renews and unleashes itself.

With this report, we invite the Diocese **to reinvigorate its commitment to embrace diversity within an intercultural framework**, by supporting the place and voice of ethnic ministries in diocesan life, and enabling the leaders and members of our parishes and congregations to acquire cross-cultural sensitivity and competency through anti-racism training and exposure to cultural diversity.

The recommendations that follow are intended to build on previous team efforts relating to diversity in the Diocese of Toronto, in particular the 2002 *Multicultural Mission and Ministry Report*.

It is our expectation that these recommendations will apply to all levels of the Diocese – episcopal areas, deaneries, and especially parishes.

We further encourage the Diocese to regard Toronto-based theological colleges, especially Wycliffe and Trinity, as both resources and recipients for the implementation of these recommendations.

Finally, we hope these recommendations will help the College of Bishops assume a prophetic role on matters of diversity and racial justice in wider society, at the municipal, regional and provincial level.

A.1. Diocesan Policies and Procedures

We recommend these measures to help integrate language and cultural groups into the life of the Diocese, and to increase the visibility of the cultural diversity of our Diocese.

1. To develop and adopt a Diocesan Policy on Anti-racism and Cultural Sensitivity Training which will be mandatory for all clergy and parishes. Reference can be drawn from the Charter for Racial Justice in The Anglican Church of Canada, and the Anti-Racism Policy of the United Church of Canada.

2. To create definitions of different stages and forms of ethnic ministry (e.g. chaplaincy, mission, congregation) in order to validate their place and that of their clergy in the life of the Diocese.
3. To provide training and workshop materials, for example for the Screening in Faith process, that are sensitive to the cultural and language differences of clergy and lay people from ethnic congregations in the Diocese.
4. 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.
5. To 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.
6. To send diocesan clergy from both ethnic and mainstream congregations to ecumenical and Anglican conferences and events on multiculturalism in order to open new doors of contact for future joint projects.
7. To 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.

A.2. Liturgy and Worship

We believe that liturgy and worship, especially at major festivals in the Church Calendar, offer important opportunities to uphold the cultural diversity in the Diocese and to become transformed in our identity as God's people.

We recommend that:

1. The Feast of Pentecost be an occasion for Diocesan, area, or deanery celebrations to emphasize the diversity in our diocese. These celebrations could be held in the cathedral or large churches able to bring together smaller ethnic congregations with low budgets.
2. Synods, workshops, services of ordination, and clergy retreats be occasions to express the diversity of our Diocese, for example, in the lessons, music and hymns, in visual elements such as bread, vessels, vestments, and altar cloths, in musical instruments and movement, in the leadership of presider, deacon, preacher, readers and servers.
3. Basic guidelines be developed for the creation of liturgical texts and supporting materials for use in language based ministries without risks of violating copyright.
4. Music workshops be held to promote a combination of traditional and ethnic music in parish worship, and to educate church musicians about the musical resources available in Anglo and other ethnic traditions

A.3. Ecumenical Relations

We believe that ecumenism can be an effective vehicle for promoting and learning from others about different approaches to cultural diversity.

We recommend that:

1. The Ecumenical Officer of the Diocese continue to be involved in multicultural ecumenical services and encourage widespread diocesan participation, and be given opportunity to interact with ecumenical officers from other denominations.
2. The College of Bishops continue to model and promote active participation in *the Week of Prayer for Christian Unity* and *the World Day of Prayer* as occasions to emphasize multiculturalism with music, intercessions, readings and supporting material in more than one language; and to experience cultural diversity and global expressions of Christianity. It is also important that these services reflect the diversity of cultures and languages within our community.
3. The Diocese capitalizes on full communion between Anglicans and Lutherans, especially in the Tenth Anniversary of this partnership, by promoting multicultural events from both denominations.
4. International visitors to the Diocese or General Synod be invited to see and experience ethnic ministries in the city as part of their program of hospitality.

A.4. Diocesan Media: Newspaper and Website

We believe that the diocesan media should reflect the diversity of the diocese, and recommend that:

1. The bishops' letters be translated into other languages in the Advent, Christmas, Easter and Pentecost editions of the diocesan newspaper. The language of translation can vary for different celebrations in the Church Calendar.
2. The diocesan website be reconfigured to include different language and cultural groups, for example
 - By featuring resources translated into other languages.
 - By targeting users from other cultural and language groups who are not churchgoers
 - By including search tools for people who are seeking services and pastoral care for a particular cultural or language group.

A.5. Theological Colleges

We call upon Trinity College, Wycliffe College and Tyndale College to be valuable resources to the Diocese of Toronto, and vice versa, for helping parish leaders be exposed to cultural diversity and develop cross-cultural competencies.

We recommend that:

1. Theological students sponsored by the Diocese of Toronto be encouraged to spend internships in another diocese of the Anglican Communion, located in a different country or culture. The office of General Synod can be used as a resource for identifying international or cross-cultural placement opportunities.
2. The Diocese invite Toronto-based theological colleges to become aware of ethnic ministries in the Diocese (congregations, fellowships, worshipping communities) and create opportunities for divinity students to do placements in these settings.
3. International students at Toronto-based theological colleges be invited to visit and preach throughout the Diocese as an opportunity to share with others their experience as visitors or newcomers to Canada as well as in their country of origin.
4. The Diocese encourage their students in both Trinity and Wycliffe to use at least one of the two free academic credits to which they are entitled for study in one foreign language, particularly one of the foreign languages used in the language-based ministries in the Diocese, so to be equipped for and exposed to interculturalism in our diocese.
5. The Diocese, in dialogue with any of the Toronto-based theological colleges, find ways to invite clergy from ethnic congregations to participate and give leadership in courses of study or workshops on a regular basis.
6. The Diocese explore options for integrating intercultural awareness into the curriculum of the Toronto-based theological colleges and for encouraging student participation in such a curricula.
7. The Diocese take a role in encouraging theological colleges to make progress toward greater inclusiveness and diversity on the board of governors and faculty, reflecting the cultural and language diversity in our communities.

B. Supporting Ethnic Congregational Development

B.1. Principles and processes for forming and supporting ethnic congregations.

As noted in the preamble, Canada is a country of immigrants, and the Anglican Church itself is a worldwide communion. A Statistics Canada report estimates that in the five years between 2002 and 2007, 390,884 new immigrants landed with the intent of settling in the Toronto area – an average of more than 65,000 landings per year. Using census figures from 2001, Statistics Canada estimates that by 2017 about one-half of the people living in Toronto will belong to a visible “minority”, and about a third of these will be South Asians.

Many new immigrants to Canada are in dire need of spiritual and pastoral support. They will seek out worshipping communities where they feel comfortable and where the service is familiar, whether or not English is their first language, and whether or not they belonged to the Anglican Church in their country of origin.

Such congregations and services are very important to new and first-generation immigrants. Very likely the second generation of immigrants will also find them to be a place of nurture. Thus, as these congregations mature, they will be serving two cohorts: the first generation of immigrants, and those who wish to maintain their cultural and spiritual roots as part of their daily lives in subsequent generations.

The need to foster and support congregational life for minority ethnic communities will continue and grow in the foreseeable future. Accordingly, we believe **the time is most opportune** for the diocese to ensure adequate resources and leadership for ethnic congregations as part of a comprehensive strategy for mission and congregational development. The underlying principle of such a strategy is to continue our tradition and practice of **welcoming Christians and Anglicans from the worldwide communion** who arrive or live in the Diocese of Toronto, admitting them as individuals, as a group, or as a congregation into existing communities, buildings and structures of the diocese.

It is our aim to maintain our Anglican identity throughout the process, but always asking ourselves, “What can we learn from those who are strangers to the Anglican Church of Canada? How can their presence transform us?” The larger goal is to **challenge and encourage the Diocese of Toronto to become an intercultural church** that is committed to crossing cultural boundaries and being changed in the process.

The value of diversity is important in so many ways. Truth itself resists any captivity of one culture. The character of truth, as we understand it, resists being boxed in. Rabbi Abraham Joshua Herschel ... said shortly after the Second World War that the prophetic challenge is to give insight that dislocates and dismantles the assumptions that allow us to continue in unrighteousness, allowing us to continue in our forms of piety while ignoring the injustice around us, which allows us to cry peace when there is no peace. Today the bishops need the conviction that the Gospel message at Pentecost will find voice through multiple languages and cultures.”

—Mark MacDonald, National Indigenous Anglican Bishop

We propose that the Diocese **support emerging culture and language based ministries as examples of “Fresh Expressions” of church** that offer alternatives to traditional parish life or new and independent ministries. This would mean offering resources for worshipping communities designed to gather *where* people are, *when* they can come, *in a way* that engages their real life, not necessarily as stepping-stones into an existing congregation. Thus, they might take the form of family fellowship groups that gather in people’s homes; or campus fellowship groups that bring together college or university students.

We propose the establishment of a committee to facilitate the placement, resourcing and matching of ethnic congregations with existing parishes and to ensure transparency and mutuality in the process, and we recommend that such a committee be named **Intercultural Ministry Committee(IMC)** (For details, see B.6, p.13).

The IMC Committee should itself be part of an **official and sustainable diocesan strategy** that has full diocesan ownership: one that is adopted by resolution of Diocesan Synod, that makes a long-term commitment to change, is fully provided for in the diocesan budget, and is upheld at every occasion. The College of Bishops, the Executive Board, Diocesan Council and the Postulancy Committee must take ownership of the diversity strategies of the IMC, with regular reporting to diocesan bodies, and annual renewal of the long-term commitment.

We believe that a diocesan strategy must go **beyond the self-sufficient congregational model**. As long as diocesan identity is parish-based, many communities that represent cultural diversity will struggle at the margins.

As part of a sustainable strategy for starting up and maintaining new, culturally diverse expressions of church, the Diocese has a moral obligation to ensure that there is a secure, long-term financial plan for new ethnic ministries which includes

- a **subsidy for the capital expenditure** required to establish a new congregation, including but not limited to the place of worship and its worship facilities; and
- a **subsidy for recurring expenses** based on the size of the new congregation, using a formula such as a maximum of X dollars per head per year for no more than Y years, the exact formula to be determined by the Intercultural Ministry Committee.

Negotiations between an incoming community seeking to form a congregation and diocesan officials should be frank and open. It is expected that the incoming party will clearly communicate the needs and wants of their community and that the Diocese will initiate a search for suitable options and clearly lay out the anticipated capital and recurring expenditures. Both parties are expected to search for the most affordable and sustainable option, to be submitted to the Diocesan Council for approval.

B.2. Models for locating and resourcing ethnic congregations

Within the principles of flexible and sustainable financial support, the following is a list of different models for inaugurating, incubating, or maintaining ethnic congregations.

- a. **Independent model:** Two or more congregations operate under the same roof at the same site but each has its own space independent of the other. Each congregation contributes toward the capital cost of the building. All other facilities and staffing are separate and autonomous.
- b. **Proportionate sharing model:** Two or more congregations share the same space but at different times. Capital and recurring expenses are shared proportionately on an agreed upon percentage basis according to time use, member strength, and other factors.
- c. **Rental (Leasing) model:** An established parish with a church building may rent out space and facilities to a new congregation at a market rate by mutual agreement. Such agreement has to be approved by the Trusts Committee in the Diocese.
- d. **Dependent model:** An established parish may choose to support a new congregation by making the parish's space and facilities available for a nominal charge by mutual agreement.
- e. **Take-over model:** A newly formed congregation may be allowed by the Diocese to take over the church building and facilities of an underused site. (e.g. St. Elizabeth's Chinese Congregation taking over the building at 964 Queensway in 1993; Church of South India using an existing church building at 1315 Kipling Avenue in 2011)
- f. **New church building model:** The new congregation makes its home in a newly constructed facility, *at a cost to be shared with the Diocese by mutual agreement.*
- g. **Family, college, or university fellowship model:** A fellowship gathering gathers for worship and community in homes or public spaces such as a school, library, or community centre.

B.3. Criteria and scenarios for effective and sustainable ethnic congregations

The Diocesan Policy on Sustainable and Strategic Ministry adopted by Diocesan Council in 2004 lists several criteria for sustainable parish ministries, including capable leadership, sufficient resources to serve its community, core financial support from freewill offerings, ability to support a future, no undue reliance on capital reserves and assets. This is a model of sustainability that would take many years for an ethnic congregation of new or even second-generation immigrants to build up.

The same policy lists criteria for strategic parish ministries: the difference a ministry makes in the lives of individuals and "the larger world", its mission focus and contribution to the Diocese, its focus on God's mission, and its strategic location within Area priorities.

Ethnic congregations are clearly situated in the second category of "strategic parish ministries", and should therefore be considered for Diocesan support if necessary over a longer than average period of time. Any review of the status of a parish ministry should also consider signs of non-sustainability, viz. lacking in mission focus, inward looking, overly dependent on capital assets, unable to maintain property going forward, unable to

cover current expenses from freewill offerings.

Recognizing that self-sustainability is an important goal for ethnic congregations to strive for, we propose these elements for consideration in assessing a congregation's capacity for autonomy and self-support:

Factors that contribute to effective and sustainable congregations:

- a. A viable population base
- b. Potential for expansion in terms of annual number of new immigrants
- c. Proximity of worship space to neighbourhoods of ethnic congregants
- d. Community characteristics such as mother tongue and language of worship, ease of interaction with dominant culture, general level of education, economic self-sufficiency
- e. Ordained leadership that is able to provide pastoral care, to interact between the congregation and the diocese, and to facilitate effective intercultural relations. (See Appendix 3 for an example from the PCUSA of signs of readiness for a congregation to become a "Self-Sustaining Chartered Church"

Scenarios for sustainable congregations

- a. Scenario #1. Congregation is financially sustainable and there is a large membership base. Congregation is able to contribute to budget and ministry of Diocese.
- b. Scenario #2. Congregation is financially sustainable but membership base is small. Diocese helps increase membership base and maximize use of available resources through stewardship training.
- c. Scenario #3. Congregation is financially struggling, but membership base is large. Diocese helps provide pastoral care and worship space for the short and medium term. Goal is to gradually phase out diocesan support according to a mutually agreed upon plan. Suggested time frame of ten years, given salary level for ordained leadership and generally low starting income of new immigrants.
- d. Scenario #4. Congregation is financially struggling, and membership base is small. Options to consider are to (i) merge with another congregation; or (ii) continue as a family fellowship group.

B.4. Criteria and process for a non-Anglican worshipping community seeking to be part of the Diocese of Toronto.

As with Anglican ethnic congregations, non-Anglican worshipping communities should communicate their needs and wants to the Diocese, petition the Diocese to initiate a search for suitable space options, and clearly lay out the anticipated capital and recurring expenditures. In addition, representatives of the worshipping community should be warmly invited to participate in diocesan events to experience the life of the Anglican Church.

While the Diocese should celebrate and welcome the unique tradition and cultural heritage of the incoming party, and encourage it to preserve them, there should also be frank discussion about introducing the incoming party to the **basics of Anglicanism**, including theology, ethos, doctrine, liturgical practice, as well as canons and structure of the Diocese. As already mentioned, an intercultural approach assumes an attitude of respect and clarity, combined with openness to difference and the possibility of mutual learning and transformation.

If it is determined that the incoming group is agreeable to the basics of Anglicanism mentioned above, then steps can be taken to welcome the worshipping community into the Diocese. Admission to the diocese should be for a trial period to be determined by mutual agreement, after which the arrangement may be confirmed with appropriate ceremony and formalities.

One of the curious things from new immigrants is how fast they embrace Anglicanism, due to its essence of Catholicity and because of the figure of Queen Elizabeth II, giving it a seal of the establishment, very important as a demonstration of a new identity in Canada. People do not want to remain or extend a subtle marginalization in the City of Toronto.

The Rev. Maurice Francois

B.5 Financial Support for the IMC Committee and an Intercultural Partnership Fund

While the aim is for congregations to become and remain viable and self-sustaining, it is always in the context of Christian mission: “you shall be my witness... even to the ends of the earth.”

The **changing demographics of Greater Toronto Area** call for a strategic response to new and emerging immigrant communities. Therefore, a comprehensive Diocesan mission strategy will include a generous plan for providing short, medium and long-term financial support to ethnic congregations that takes into account:

- The often significant disparity in clergy compensation, as well as in levels of congregational givings, in the country of origin as compared to the Diocese of Toronto
- The low starting salaries of many new immigrants
- The pattern of slow and steady growth of Anglican congregations.

Clergy and lay leaders of new, culturally diverse missions need to be assured that the diocese has a secure, sustainable financial plan for them. In starting new congregations, there needs to be a commitment to a minimum five-year plan with a renewal negotiated well before the fifth year.

The Diocesan budget should include a separate line item for the staffing and operational expenses of the newly established **Intercultural Ministry Committee**.

As well, we propose that the Diocese budget for the capital costs of forming an **Intercultural Partnership Fund** that would exist to (i) promote the Diocesan goal of becoming an intercultural church; (ii) support the growth and development of ethnic congregations within an intercultural framework; (iii) support the leadership role of ethnic congregations and clergy in the life of the Diocese.

Through the grace of God and the great assistance from the Diocese, St. Elizabeth had been able to purchase 2.7 acres of land in Mississauga in July 2000. Of course, the existing farm house on the land was not a viable worship space, and so the Diocese and St. E's members agreed to develop the land in stages, taking into consideration both the immediate needs and financial capabilities of the congregation, as well as the church's vision for this space in the future. We worked closely and effectively. St. E fundraised diligently to meet our targets and the Diocese supported generously. We had our new church building dedication service on November 29, 2003. Over the ensuing years, St. E continued to grow, spiritually as well as in its outreach work, supporting and participating not only in many aspects of the Diocese's work, but also contributing our pennies to the worldwide church community.

Dr. Wilson Loo

B.6. Structural and Staffing Support: Intercultural Ministry Committee (IMC)

As stated above, we propose the establishment of an **Intercultural Ministry Committee** (IMC) to co-ordinate intercultural ministry development in the Diocese of Toronto in the context of a rapidly changing demographic in the Greater Toronto Area. Membership would include clergy and laity and would report to the diocesan bishop or designate. We envisage that the committee would not replace current structures but rather take a strong coordinating role of ethnic congregational development.

The functions of an Intercultural Ministry Committee would include:

- a. promoting ethnic ministry within an intercultural framework
- b. facilitating the establishment of new ethnic congregations in the diocese
- c. facilitating the recruitment of suitable clergy for ethnic congregations
- d. helping ethnic congregations to learn about and integrate into the diocese
- e. coordinating other issues related to ethnic ministry development as needed
- f. monitoring the implementation of recommendations from this report.
- g. developing a Diocesan Policy on Anti-racism and Cultural Sensitivity Training which will be mandatory to all clergy and parishes.

It is crucial to have a diocesan staff person who is charged with the implementation of the Diocesan strategy and the support and nurture of the IMC Committee. The diocesan staff person must possess the competencies, experience, and sensitivity to give leadership for these efforts. Passing a resolution at Diocesan Synod, receiving endorsement from the College of Bishops, or producing a committee report will have little impact unless substantial commitments are also made for funding, competent staffing, long-term strategic planning, and evaluation.

Summary of Recommendations regarding Ethnic Congregational Development

We recommend that:

1. Clear procedures be developed for **welcoming Anglicans and Christians from other parts of the world** as individuals, as a group, or as a congregation into existing communities, buildings and structures of the Diocese.
2. The Diocese support **emerging language- and culture-based ministries as examples of “fresh expressions” of church** that offer alternatives to traditional parish life or new, independent ministries.
3. An **Intercultural Ministry Committee (IMC)** be established to facilitate the placement, resourcing, and matching of ethnic congregations with existing parishes and to ensure transparency and mutuality in the process.
4. The Diocese develop and adopt **an official and sustainable long-term strategy for promoting intercultural ministry**, supporting ethnic congregations, and raising up candidates for ordination from ethnic communities.
5. The Diocese develop and adopt a Diocesan Policy on Anti-racism and Cultural Sensitivity Training
6. The Diocese adopt **a long-term financial plan** with provisions for subsidizing capital and recurring expenditures based on a formula of congregational size and years required to establish and develop a new ethnic congregation.
7. A process be developed for **admitting non-Anglican worship communities** into the Diocese, using processes that parallel the recognition of ethnic congregations as part of the Diocese.
8. An **Intercultural Partnership Fund** be established to promote interculturalism, support ethnic congregations, and support leadership and ministry of ethnic congregations.
9. The Diocese revisit the subject of diversity and equity in its plans and priorities and budget for 2012 to 2014 and consider reasserting its commitment not only to “embrace diversity” but actually to become a truly intercultural church

C. Welcoming and Raising Up Clergy to Serve in Ethnic Ministries

Determining the suitability of clergy from other countries, cultures or language groups to exercise ministry in the Diocese of Toronto

The suitability of clergy from other countries, cultures or language groups to exercise ordained ministry in the Diocese of Toronto is important both to them as individuals and to the Diocese of Toronto as a whole. It is important for such clergy to be able to grow in their vocations and ministries, to be able to minister in other contexts, and to be considered for other positions in the wider church. It is important for the Diocese as a whole to be able to make full and flexible use of their clergy and to be able to consider clergy initially serving ethnic congregations for other appointments.

As a starting point we believe that clergy from other countries, cultures or language groups should be welcomed into the diocese as new members who will enrich and revitalize our common life. The principle is to find ways to receive and value their unique gifts and backgrounds, rather than confront them immediately with barriers that must be overcome. At the same time, clergy who are new to the Diocese must also become conversant with and comply with diocesan policies and practices. We encourage the Diocese to continue with annual orientations designed to bring clergy up to date on Diocesan policies and practices.

We have addressed in this section four areas for consideration that are critical to any candidate for ordained ministry in an ethnic community in the context of the Diocese of Toronto. These are:

1. Training and Education
2. Compensation
3. Postulancy
4. Raising up ministry in ethnic congregations

Am I stuck in a Chinese ministry? Since I have this ability, I feel that I should serve this way as many other priests are unable to. In addition, there is a shortage of Chinese priests nation-wide. This puts extra pressure on us when we consider movement to other ministries as we know the search for another Chinese priest will be rather difficult.

The Rev. Canon Matthias Der

C.1. Training and Education

The general principle underlying these requirements is that clergy from other countries, cultures or language groups must be equally suited for exercising ordained ministry in the Diocese of Toronto as other clergy, with the understanding that in some cases they may need further training in order to function in this context.

Role of Diocese. The Diocese should financially support any training or education, such as English as a Second Language or further theological studies, which it considers necessary in order for an incoming cleric to function effectively in the Diocese of Toronto.

The Diocese should provide **other** than financial supports that will increase the effectiveness and encourage the success of newcomer clergy. For example, the various committees and staff of the Diocese should make themselves available to consult with clergy serving in ethnic congregations, to learn from and assist with problems that may occur, to offer advice and training on Diocesan procedures and policies, and to encourage them in the process of development.

Role of Clergy. Clergy who are new to the Diocese of Toronto for whom additional training requirements have been identified should be encouraged to obtain those requirements at the earliest opportunity, even if they have begun active ministry in an ethnic congregation. Once basic proficiency in spoken English is achieved, clergy are expected to cover their own expenses or use continuing education funds for further study to enhance fluency and comprehension.

Role of Congregation. Clergy who come to the Diocese of Toronto from another country, culture or language group often begin their ministry in a congregation whose members are in a similar situation: relatively new to Toronto and Canada, accustomed to worship in a language other than English, often struggling financially.

The congregation nevertheless has a financial obligation to support the continuing education of its clergy and should be informed at the outset of this expectation according to mutually agreed upon terms.

C.2. Compensation for clergy from other countries, cultures or language groups

In principle, clergy from other countries, cultures or language groups should be compensated on the same basis as other clergy in the Diocese of Toronto. Ensuring they are fairly compensated represents a challenge both to the Diocese and to the congregations or communities they serve, the majority of which are in the process of establishing themselves and are not initially in a strong position to pay for full time ministry.

The Diocese's commitment to welcome newcomer clergy and to support ethnic ministry should be clearly expressed in its strategic plan and budget. The Diocesan budget should make provisions for offering financial assistance to congregations for clergy stipends and benefits on a case by case basis, with a clear understanding that the congregation will strive for financial self-sufficiency in an agreed upon time frame.

The expectation at the outset is that ethnic congregations will pay their clergy in accordance with the diocesan salary scale, understanding that this may not be achievable immediately and may take some time to arrive. Compensation should be consistent with the nature of the appointment and the congregation's ability to pay.

Congregations must be able to demonstrate to the diocese a plan to develop and maintain a stewardship program and follow a path to financial self-sufficiency. The Diocese in turn will make its stewardship expertise available to ethnic congregations.

All financial agreements and records should be clear and in writing, translated if necessary into the language of the congregation and its pastor.

C.3. Postulancy process for candidates from other countries, cultures or language groups

We recognize that individuals from other countries, cultures or language groups bring distinctive gifts and face unique challenges. We also affirm that the same level of qualifications and requirements should be applied to them as to others seeking postulancy.

We recognize too that individuals who lack a working knowledge of English and an understanding of the norms of mainstream Canadian culture can be hindered in presenting themselves for discernment for ordination. Candidates from other countries, cultures or language groups who are seeking to be ordained should be assured that, there are people involved in the discernment stage / process that speak their language and understand their culture.

They also should be assured that interviewers and examiners will demonstrate cultural sensitivity, having received anti-racism training and acquired a basic level of cross-cultural competency.

Given the assumption in Anglican polity that persons are ordained for the 'universal church' and not only for local congregations, all diocesan clergy are expected to have a working knowledge of English.

C.4. Raising up vocations for ministry in ethnic communities

One of the challenges in raising up candidates for ordination in our Diocese is for parishes or congregations to be made aware of their responsibility to recognize, affirm and support vocations to ordained ministry. Many, perhaps most, local communities, whether ethnic or not, are unaware of this responsibility.

The other challenge is for the Diocese to be intentional about its part in encouraging vocations to ordained ministry.

Given the Diocese's promotion of diversity and continuing support of ethnic communities, it is well positioned to make a strong case to the young women and men in ethnic communities to consider a vocation to ordained ministry. We urge the Diocese to be proactive about raising up vocations from within ethnic congregations .

Present and future requirements for ordained leadership should be part of a strategic framework based on a thorough needs assessment of ethnic ministry priorities.

The Diocese should also provide ethnic congregations with guidance in recognizing and encouraging vocations to ordained ministry.

Summary of Recommendations

Training and Education - We recommend that:

1. The Diocese of Toronto provide clergy from different countries, cultures or languages with funding to help them to acquire a working knowledge of English and any other identified theological training necessary to function effectively in the diocese.
2. The funding be provided through the Ministry Allocation Fund (from either Congregational Growth and Ministry Resources or Creating New Forms of Ministry).
3. Once basic proficiency in English is achieved, the individual will cover his or her own expenses for further language study, or use continuing education funds.
4. Regular progress reports to the area bishop should be a condition of approving a grant for continual language education

Clergy Compensation – We recommend that:

1. Clergy serving in ethnic ministry be paid in accordance with the diocesan salary scale
2. The congregation assumes an appropriate level of responsibility for compensating their pastor, with financial assistance as required from the Diocese for an agreed upon period of time.
3. The Diocese make adequate provision in its budget for offering financial assistance for clergy serving in ethnic ministry through the Ministry Allocation Fund (from either Congregational Growth and Ministry Resources or Creating New Forms of Ministry)
4. Congregations receiving financial assistance demonstrate a commitment to a stewardship program and a plan that leads to financial self-sufficiency within an agreed upon time frame.

Postulancy Process – We recommend that:

1. The Diocese provide an interpreter or other support, such as the accompaniment of someone from their community, to applicants appearing before the Postulancy Committee who are new to Canada and who do not have a working knowledge of English. The cost for providing this support is not thought to be significant.
2. The Postulancy Committee be equipped with cross-cultural competencies and an awareness that an applicant's lack of working knowledge of English or understanding of the norms of mainstream Canadian culture do not necessarily mean she or he is a less qualified candidate.
3. All members of the Postulancy Committee receive diversity or anti-racism training.

Raising up vocations – We recommend that:

1. The Diocese develop and institute a program to encourage and recruit young women and men for ordained ministry from parishes, congregations and communities primarily serving groups from other countries, cultures and languages.

Appendix 1. Issues re. Ethnic Ministries Identified by the College of Bishops

Issue	Where addressed
1. What are the criteria for a non-Anglican worshipping community wanting to become an Anglican congregation in the Diocese of Toronto?	Section B.4, page 11
2. What are the factors specific to a culturally distinctive community that determine congregational sustainability? (e.g. ethnic population, economic status of congregants, impact of immigration policies, etc.). What ways can the Diocese address these factors?	Section B.3, page 10
3. When an Anglican priest from another country, language or culture wants to minister in the Diocese of Toronto, what are the criteria for licensing and employment? What flexibility is appropriate regarding qualifications relative to other diocesan clergy, language proficiency, and eligibility for employment?	Sections C.1, C.2, C.3, pages 15-17.
4. When a person from another country, language or culture seeks postulancy for ordination in the Diocese of Toronto, what consideration should be given to the candidate's ability to function in his/her own language or culture as compared to the mainstream culture in the Diocese?	Section C.3, page 15.
5. What supports – financial, moral, licensing of clergy - should the Diocese be expected to give to an ethnic congregation?	Section B.5, page 12. Section B.6, page 13.
6. In what ways can the Diocese respond proactively to the increasing numbers of immigrant newcomers to the Greater Toronto Area and the growth in racial, ethnic and linguistic diversity of our city and Diocese? What is our role in welcoming and ministering to these groups?	Section A.4 page 6. Section B.1, page 8. Section C.3, page 17 Section C.4, page 17
7. What different models are there for existing parish churches or congregations to relate to “ethnic” congregations? For example, <ul style="list-style-type: none"> • Ethnic congregation has their own church building, services, and governance structures • Ethnic congregation rents space from another congregation but maintains separate services, governance structures, and fellowship • Ethnic congregation and existing congregation share space, ministry, and finances (e.g. services, governance, budget, etc.) • Several ethnic groups function as a single congregation with the goal of building a cross-cultural ministry together. 	Section B.2, page 9-10.

Appendix 2. Language, Terms and Definitions

Except where indicated, the definitions proposed here came from the Multicultural Association of Nova Scotia, and are considered to be current and used most often by people working in the field of multiculturalism and anti-racism education.

Culture: The way people live, including language, relation, race, gender, age, etc.

Dominant Culture: The culture of the majority of people in a society; it usually sets the social norms and has the greatest influence on society's institutions. Often referred to as the "majority".

Ethnic Group: A group of people who share a common ancestry or sense of belonging together. All people are part of an ethnic group (or multiple ethnic groups).

Intercultural: According to the United Church of Canada, "Becoming intercultural means reciprocal sharing of our gifts in Christ—racial, ethnic, cultural, linguistic. This dismantles the barriers that inhibit the flow of the Spirit among all God's children."

Indigenous: A term used to distinguish the indigenous peoples whose ancestors inhabited the North American continent prior to European immigration. The use of tribal names would be the more appropriate way to identify an indigenous person. In Canada, Indigenous peoples include First Nations, Metis, and Inuit peoples.

Multiculturalism : A policy of the federal government which promotes the integration, not the assimilation, of all cultural groups into society while at the same time assisting those who so wish to maintain their distinctive cultural identities (i.e. Canadian "cultural mosaic")

In addition to terms relating to multiculturalism, we needed clarity about terms relating to how the Anglican Church is organized:

Parish: A neighbourhood or geographic area designated for ministry, service and outreach by a parish church and its minister(s), originally defined by whether people living in the area could walk to the church. "Parish" sometimes refers to the church building, sometimes to a group of people who choose to unite under the charge of a particular minister.

Congregation: A group of people who join together for worship, Bible study, and fellowship usually led by a minister. A parish may include one or more congregations, sometimes defined by the time and place of the service attended (Sunday at 8:00 AM or Wednesday at 10:00 AM).

Worshipping Community: May refer to a group of people who join for worship, Bible study and fellowship and who are willing to explore and pursue adherence to an organized denomination, e.g. a non-Anglican group wishing to become part of the Diocese of Toronto.

**Appendix 3. Excerpt from *Principles for Welcoming International/
Immigrant/Multicultural Faith Communities,*
Presbytery of New York City (Presbyterian Church in the USA PCUSA)**

Procedures

A group wishing to be affiliated with the Presbytery of New York City may enter at any of the four categories. With appropriate agreements, a group may move from any stage to any other stage.

Stage One: Worshipping Community

Groups meeting the definition of a Worshipping Community may approach Presbytery with an interest in being affiliated with the Presbytery. The purpose of this stage is to provide both support and encouragement for the group and its leaders. They may or may not express a desire to move toward status as a congregation, but they will be nurtured by PCUSA and enjoy the fellowship of the body of Christ as expressed through the Presbytery of New York City.

1. Such groups can be self-forming or initiated by Presbytery.
2. Groups will be recognized as a Worshipping Community and welcomed as affiliated with the Presbytery of New York City on the recommendation of the CDC (Congregational Development Committee) and concurrence of COM (Committee On Ministry) and CMN (the Council for Congregational Ministry and Nurture) and through a vote of the Presbytery.
3. Pastors in good standing with partner churches will be welcomed as corresponding members of Presbytery, and will be encouraged to work with COM on meeting credentialing criteria as soon as possible.
4. CDC will fulfill the role of Session as per the Book of Order in authorizing the sacraments (see Guidelines on Role of Session)
5. Worshipping communities are encouraged to have written contracts or letters of agreement for clergy or lay leader in which are specified matters such as length of service, housing, compensation, medical and liability insurance. CDC should review these annually.
6. A recognized Worshipping Community may request the support of Presbytery of New York City in obtaining tax exempt or 501(c)3 status.
7. The group will not be assessed on a per capita apportionment but their financial participation in the mission giving of Presbytery will be encouraged.
8. After initial recognition by Presbytery, a Worshipping Community will submit an annual report and letter of request each year to the CDC for continuation of its recognized status. After review, CDC will report its action on continuance to CMN and COM.

Stage Two: Fellowship

A group wishing to be affiliated with the Presbytery of New York City as a Fellowship shall meet the criteria in the definition of a Fellowship and must follow the procedures below.

To be recognized

1. A Fellowship will have a regular worship schedule.
2. The leaders, both clergy and lay, will meet in person with the CDC bringing a letter officially requesting affiliation.
3. They will express a desire to eventually become a particular congregation within

- the PCUSA and governed by its Constitution.
4. They will describe their current membership and the group they identify as their community.
 5. The group will describe their mode of worship and theological stance.
 6. They will present a written corporate statement of faith and why they believe their faith and practice to be within the Reformed tradition.
 7. The group will share its by-laws and/or explain how leaders are currently designated.
 8. Offer information in writing on their financial situation, including a realistic budget and clearly documenting any debts or encumbrances they carry.
 9. A Fellowship and its pastoral leadership may approach the Presbytery of New York City through the CDC to seek recognition of their leader. If they have a pastor (see Guidelines under Pastoral Leadership), clergy may become a minister member in a Validated Ministry, or lay leaders may seek status as commissioned lay pastors as defined in the Book of Order (G. 14.0800).
 10. Pastoral leadership (whether the pastor is ordained clergy, commissioned lay pastor, missionary or evangelist) must be reported to COM and there must be a written contract showing agreed upon adequate compensation and medical and liability insurance.
 11. The group will be recognized as a Fellowship of the Presbytery of New York City on the recommendation of the CDC and concurrence of COM and CMN and through a vote of the Presbytery.

The Recognized Fellowship will:

1. Appoint a leader to serve as liaison to the CDC.
2. Elect its own officers (see 0.9.0503a2), adopt its own by-laws and be self-determined in its actions as long as is consonant with the Constitution of the PCUSA especially regarding the role of women, the rotation of church officers, and inclusion of young adults (see G.14.0201b).
3. Accept the authority of the CDC acting as its Session in matters of administration of the sacraments and mediating disputes which may arise.
4. Encourage its pastoral and lay leaders to attend meetings of the Presbytery, participate in Presbytery's committees and join in gatherings for celebration and nurture.
5. Keep minutes of its meetings, records of its members, funerals, weddings, baptisms and communion.
6. Keep accounts of all monies received and disbursed. Its budget must balance and be financially viable. The group will be encouraged to contribute to Presbyterian general mission even though it will not be required to pay per capita apportionment.
7. Present its mission plan including plans for nurture of its members and growth and service to its community.
8. Demonstrate its program for Christian education and training for leaders and/or participate in Presbytery's educational events.
9. Submit all records annually to the CDC for review.
10. Be reviewed annually by CDIC, which will recommend regarding a continuance of Fellowship status for a vote of CMN. At any point, but no longer than five years, CDC will recommend the group become an NCD, a self-sustaining Chartered Church, be recognized as a Worshipping Community, become a ministry of a multicultural congregation, or be dropped. In extenuating circumstances, the CDC may recommend an extension for a particular

fellowship.

11. May request the support of Presbytery of New York City in obtaining tax exempt or 501(c)3 status.

Stage Three: New Church Development

A particular church in the PCUSA can be organized only by the authority of presbytery and shall function under the provisions of the Constitution of PCUSA. The procedures for organizing a particular church are outlined in G-7.000.

A Worshipping Community, Fellowship or other group wishing to affiliate with the Presbytery of New York City, may request the CDC to become a New Church Development. To be recognized, such a group must clearly show that the congregation is making strides to follow the Book of Order in its organizations, discipline and worship.

1. Lay leaders shall be trained by the congregation and Presbytery and shall reflect a knowledge of the Constitution of PCUSA. The examination of officers shall be approved by the CDC acting as Session.
2. Pastors in good standing from partner churches overseas will be welcomed and encouraged to meet credential criteria with the Committee on Ministry as soon as possible. Meanwhile they will be received as corresponding members of the Presbytery.
3. While a recognized NCD is in process the minister member shall be considered called to a Validated Ministry and be under the full authority of the Committee on Ministry.
4. There will be a program of Christian Education for everyone.
5. There will be a mission plan reviewed annually which reflects a history of growth; demonstrate service to the community and including an evangelistic outlook.
6. There will be a complete budget that reflects a realistic move to becoming both self-sustaining and a contributing body to the mission giving of the denomination. They will also demonstrate that they are able to pay the annual per capita apportionment by the end of their process of development.
7. The NCD may request the support of Presbytery of New York City in obtaining tax exempt or 501(c)3 status.

On the advice of CDC, COM and CMN will request Presbytery to appoint an Administrative Commission, which will be called a Constituting Commission (09.0503a2), to work with the New Church Development for the final 3 years of its process of development. Up until that time the CDC will serve as a Session in matters requiring a Session's authority.

The NCD process will usually take 3 to 5 years it may take as long as 10 years (including the time it was a recognized Fellowship), but no longer (unless extenuating circumstances exist as noted on line #202). At the end of the Development process it is to be organized according to G 7-.0200

Stage Four: Self-Sustaining Chartered Church

A member church of the Presbytery of New York City follows the principles and Procedures of the Book of Order, especially as described in G-1.000, G-7.000, G-8.000 and G-10.000.

A particular church in the PCUSA can be organized only by the authority of presbytery and shall function under the provisions of the Constitution PCUSA. The procedures for organizing a particular church are outlined in G-7.000..

Guidelines for the Committee on Development of Congregations (CDC)

Congregational Size:

- A Worshipping Community should usually have 15 or more adult participants
- A New Church Development should usually have over 100 enrolled.

Financial Commitments:

- The most important thing is to have all financial agreements and records clear and in writing.
- Pastoral leadership should be adequately compensated and have liability and medical insurance. There should be a commitment to work toward Presbytery minimum standards.
- The CDC should assist the group in applying for appropriate grants available through the various church judicatories.

Pastoral Leaders:

- Pastors in good standing from partner churches overseas will be welcomed and encouraged to meet credential criteria with the Committee on Ministry, as soon as possible. A minister coming from another country needs approval of the appropriate department of the PCUSA (Evangelism and NCD, Worldwide Ministries, or the Office of GA) as well as COM. Meanwhile they will be received as corresponding members of the Presbytery.
- A Mentor relationship is encouraged for each new minister coming to the Presbytery from another country. COM will be responsible for establishing these relationships.

Appendix 4. Case Studies

4.1 The Story of St. Elizabeth's Anglican Church By Dr. Wilson Loo, June 2011

St. Elizabeth's (we call it St. E) Chinese congregation was established in 1992, and within its short 20-year history, it has experienced in many ways the wonderful hand of God at work. The congregation began its worship in members' homes, and then moved into the basement of the old building of St. Elizabeth's Anglican Church at 963 Queensway, Etobicoke. In 1993, the Diocese supported our ministry by arranging for us to assume full use of the church building. After some initial outreach work at Mississauga's City Centre Library, we had planned to relocate into Mississauga, where a large number of Chinese speaking immigrants resided. Then, in December, 1999, sparked by an electric short circuit in the basement, the whole church building was completely destroyed by fire. Parish members were grief-stricken at the loss; however, we continued to trust that our good Lord would provide. As time went on, it became clear that although the church building was gone, the church was still alive and well. The Diocese provided us with tremendous support. We celebrated our Christmas service at Christ Church Mimico nearby, and thanks to their grace and generosity, we were able to use their church for worship for many months. In October, 2000, we made our leap of faith into Mississauga and held our worship services, first in St. Herbert Elementary School, and then at St. Raymond School in October 2002.

Through the grace of God and the great assistance from the Diocese, we had been able to purchase 2.7 acres of land at #1051, Eglinton Ave. West in Mississauga in July, 2000. Of course, the existing old farm house on the land was not a viable worship space, and so the Diocese and St. E's members agreed to develop the land in stages, taking into consideration both the immediate needs and financial capabilities of the congregation, as well as the church's vision for this space in the future. We worked closely and effectively. St. E fundraised diligently to meet our targets and the Diocese supported generously. We had our new church building dedication service on November 29, 2003. Over the ensuing years, St. E continued to grow, spiritually as well as in its outreach work, participating and supporting not only in many aspects of the Diocese's work, but also contributing our penny to the world wide church community.

St. E's story will continue. Our humble start and our winding history with its ups and downs all testify to the importance of both unwavering dedication on the part of the incumbent and the parishioners, as well as strong Diocesan leadership and support. The ongoing collaboration and mutual understanding between St. E and the Diocese is a testament to how this group of new immigrants were supported and welcomed into the Anglican community in the Diocese of Toronto.

4.2 The Story of the Multilingual Ministry of Parkdale Deanery By The Rev. Maurice Francois, June 2011.

The Parkdale Deanery of the Diocese of Toronto has several parishes located in the core of ethnic neighbourhoods such as Little Italy, the Portuguese Village, Chinatown and Kensington Market. This poses a real challenge and opportunities for parishes in these

areas; For example, St. Stephen-in-the-Fields, Saint Mary Magdalene and St. Anne's are all in this area.

After a year and a half of conversations, the deanery was allowed by the Diocese of Toronto to start a Multilingual Ministry to provide pastoral care for linguistic congregations in Italian, Portuguese and Spanish. This began in November 2002 on the First Sunday of Advent.

The model of a peripatetic ministry was new for many, so the doubts were legitimate. Now, after many years we can say that this model works and has expanded projections to start to explore creative ways of fresh expressions for other parishes also located in strategic locations of the GTA.

Italian and Portuguese (from Portugal) congregation members are from the old wave of immigrants to Canada. They landed after WWII, while Spanish speakers from Latin American and Portuguese speakers from Brazil are relatively new, mostly from the middle 70's to the present. These two last linguistic groups are very interesting to explore creative avenues of urban mission and fresh expressions.

The support of the Diocese of Toronto through this Multilingual Ministry for Parkdale Deanery was and is a great support to demonstrate commitment to cultures and languages in the context of interculturalism.

It is true that building a sustainable ministry under the financial point of view is complex due the reality of many new immigrants to Canada who were claiming refugee status. Sometimes they fail their applications. Then, the ministry becomes a refuge for refugees, to walk with them in their uncertain future of living without status.

We can see the contrast between the established ethnic and linguistic groups such as the Italian and Portuguese communities since the WWII versus the new immigrants, who are in a limbo and under the ghost of deportations. To work under this stress is complex, but there is the hand of solidarity with those marginalized strangers in a new land.

Currently, the Spanish and Portuguese ministries are hosted at The Church of The Holy Trinity, where people receive support through pastoral care, sacramental life, legal clinic advice, food and clothes banks, donated house and kitchen equipment, furniture, psychological support, job network, English as a Second Language, recreational activities as weekly free salsa lessons. All of this allows the people to have a different perception of the church, as a very friendly space, integrating place for all generations and interests.

Now, we are part of a church community at the diocesan, Episcopal Area, Deanery and local level. At every level people are enjoying the process of integration to the Canadian society. One of the curious things from new immigrants is how fast they embrace Anglicanism, due to its essence of Catholicity and because of the figure of Queen Elizabeth II, giving them a seal of the establishment, very important for them as a demonstration a new identity in Canada. People do not want to remain or extend a subtle marginalization in the City of Toronto. We believe in full integration, and not in a ministry which wants to keep new immigrants as ghettos.

We believe that we are proclaiming an inclusive gospel while we are proclaiming inclusivity, equity, and redemption to a broken society. We want to witness when we offer a glass of water, when we offer a hand of solidarity, when we support them when they feel alone and vulnerable.

The Multilingual Ministry of Parkdale Deanery is a new demonstration that the Diocese of Toronto is embracing the diversity through culture, language, cosmologies, and spirituality among many other aspects. A beautiful message of hope and a message of solidarity, a message that tomorrow will be better. A message of Urban Mission. A message of love to our city.

4.3 A Story of St. Christopher's Parish By The Rev. Canon Matthias Der, June 2011

I would consider St. Christopher's Church a success story because the parish has been growing in faith, scope of ministry and membership ever since its establishment 20 years ago. It started at one location and then expanded to a second. Eventually the first location was moved in order to better reach out to the Chinese community. In my mind, two important factors contributed to its continuous sense of mission and growth. The parish was not started by a priest or a few individuals but by another mission-minded Chinese parish which commissioned 20 families as a group of pioneers for this new congregation.

This group of gifted people formed a critical mass needed for a new congregation and laid a good beginning for this community. Secondly, the diocese supported this mission by allocating a vacant property free of charge to us for our ministry. However, it was later proven that the location was less than ideal as it was on a side street in a Jewish neighborhood with very few Chinese residents. In retrospect, having a new Chinese parish take over a vacant location may not have been the best strategy in starting an ethnic ministry. However, we were thankful that it gave us a space in which we could begin to build on our work as well as an asset to relocate to another location, despite a long wait of 17 years.

Another aspect of the story of St. Christopher's is how we started our second location, namely St. Christopher's Church, North York. When the English speaking, multicultural St. Cyprian's parish observed the growing Chinese population in their neighborhood and their inability to reach out to them, they approached us to form a partnership of ministry. They invited us to use their space free of charge while we provided program resources. We were moved by their sense of mission and openness. Since then, about 50 individuals, the majority of them adults, have been baptized. The model of operation between St. Cyprian's and St. Christopher's was never one of landlord and tenant but one of ministry partnership and collegiality. This made a world of difference not only for St. Christopher's but for the other parties involved as well.

Personal Experience in Ethnic Ministry

One of the questions that came up in this committee was the issue of mobility for ethnic clergy in the diocese. I have served at St. Christopher's for 19 years now and am still enjoying my ministry very much. However, some people ask me why I have stayed in one parish for so long. Am I stuck in a Chinese ministry? A few thoughts come to mind on this

matter. On one hand, I feel committed to Chinese ministry due to my Chinese background. I love my people and am committed to serving them.

Secondly, a sense of obligation comes from the realization that there is a limited number of priests in the diocese who can serve in Chinese ministry, as most do not speak the language. Since I have this ability, I feel that I should serve this way as many other priests are unable to. In addition, there is a shortage of Chinese priests nation-wide. This puts extra pressure on us when we consider movement to other ministries as we know the search for another Chinese priest will be rather difficult.

Before I started serving at St. Christopher's, I fulfilled my curacy at an English speaking congregation in the diocese where I believed I served well and was well received there. However, I still feel a sense of personal inadequacy in my English proficiency which challenges my comfort level in a non-Chinese setting. As English is not my mother tongue, it took me many years before I felt comfortable participating more fully in diocesan circles and to engage in meetings and in sharing of personal views in group gatherings.

Appendix 5- Congregational Statistics

Ethnicity	Congregation	Area	Comments
<u>Parishes that have Self-Identified Languages spoken</u>			
Spanish, French	Parroquia San Esteban	York-Credit Valley	
Spanish	San Lorenzo - Dufferin	York-Credit Valley	
Portuguese	St. Anne, Toronto	York-Credit Valley	
Chinese	St. Elizabeth Anglican Church	York-Credit Valley	Cantonese - working towards Mandarin
Punjabi	St. Hugh and St. Edmund	York-Credit Valley	
Italian	St. Mary Magdalene	York-Credit Valley	
Filipino	San Lorenzo Ruiz Anglican Church	York-Scarborough	
Japanese	St. Andrew, Japanese	York-Scarborough	
Chinese	St. Christopher	York-Scarborough	Cantonese
Chinese	St. John, Toronto	York-Scarborough	Cantonese
Tamil	St. Margaret's Congregation	York-Scarborough	
Chinese	All Saints Church, Markham	York-Simcoe	Cantonese
<u>Parishes that we identified as having visible ethnic or multi-ethnic populations</u>			
Caribbean	Advent	York-Credit Valley	
Caribbean (1) S.Asian & Carib	Epiphany and St. Mark, Parkdale	York-Credit Valley	multi-ethnic population
(2) Caribbean	Holy Family, Heart Lake, Brampton	York-Credit Valley	multi-ethnic population
Caribbean	St. David, Lawrence Ave.	York-Credit Valley	
S. Asian & Carib.	St. Hugh and St. Edmund	York-Credit Valley	
	St. Joseph of Nazareth, Bramalea	York-Credit Valley	multi-ethnic population

African	St. Margaret, New Toronto	York-Credit Valley	has many new immigrants
(3) Sundanese	St. Olave	York-Credit Valley	
S. Asian & Carib.	St. Paul the Apostle, Rexdale	York-Credit Valley	
S. Asian & Carib.	St. Stephen, Downsview	York-Credit Valley	
S. Asian & Carib.	Christ Church, Scarborough	York-Scarborough	
Caribbean	Epiphany, Scarborough	York-Scarborough	
Caribbean	Nativity, Malvern	York-Scarborough	
(4) S. Asian & Carib.	St. Andrew, Scarborough	York-Scarborough	
Tamil	St. Bede	York-Scarborough	
Caribbean	St. David, Donlands	York-Scarborough	
Caribbean	St. Dunstan of Canterbury	York-Scarborough	multi-ethnic population
Hispanic/ Carib.	St. Jude, Wexford	York-Scarborough	
	St. Margaret in - the - Pines, West Hill	York-Scarborough	multi-ethnic population
(5) Caribbean	St. Matthew the Apostle, Oriole	York-Scarborough	
Caribbean	St. Michael and All Angels	York-Scarborough	
Caribbean	St. Michael the Archangel	York-Scarborough	
	St. Paul, L'Amoreaux	York-Scarborough	multi-ethnic population
Caribbean	St. Simon - the - Apostle	York-Scarborough	
(6) Russian	St. Theodore of Canterbury	York-Scarborough	
(7)	St. Timothy, Agincourt	York-Scarborough	multi-ethnic population

Church Groups that had license agreements in 2010/11 in an Anglican parish

- (2) St. David, Lawrence - Holy Cross Orthodox Monastery
- (3) St. Olave - Sudanese Community Church of Toronto
- (4) St. Andrew, Scarborough - Peace Korean Church
- (5) St. Matthew the Apostle, Oriole - Beulah House of God

(6) St. Theodore of Canterbury - Russian Orthodox Mission (St. Seraphim of Sarov Orthodox Parish)
(7) St. Timothy, Agincourt - Toronto Christ Gospel Church
Emmanuel – Korean Presbyterian Church of Love
Incarnation - Zion Korean Presbyterian
St. Matthias, Etobicoke - St. Benham Syrian Orthodox
St. Patrick, Willowdale – Korean Apostolic Church
St. Timothy, North Toronto – St. John the Evangelist Roman Orthodox Church

Licence Agreements expired in 2010 and have not been renewed

(1) Holy Family, Heart Lake - First Asian Canadian Bible Church
St. John, West Toronto - Korean Presbyterian (Bethany Church)
St. John, Weston - Ghanaian Congregation - Gabriel Opoku-Ware
Trinity, Aurora - Interfaith Unity

Other Communities

St. Chad - Church of the Ugandan Martyrs - Isaac Kawuki-Mukasa
Sudanese Community Church
Former Annunciation – Toronto Immanuel Korean Church
Former St. Wilfrid, Islington – Church of South India
Church of the Apostles – The Holy Flame Methodist Church
St. Leonard, Toronto – Bethany Village Baptist Church
St. Mary, Richmond Hill – Blessed Community Church