TOWARD A MISSION ORIENTATION IN AN ANGLICAN CONGREGATION

by

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ABSTRACT

TO EXPLORE HOW CONVERSATION BETWEEN ELEVEN MEMBERS OF ST. PATRICK'S ANGLICAN CHURCH, BORN PRIOR TO 1946, AND ELEVEN PEOPLE OF A YOUNGER GENERATION, WHO HAVE LITTLE RELATION WITH A CHURCH, CAN CONTRIBUTE TO AN ORIENTATION TO MISSION

The majority of St. Patrick's parishioners were born before the Baby Boom began in 1947. Disappointment was expressed that 'the church' did not do more to attract young people. Discussions began about St. Patrick's becoming more apostolic. Parishioners were aware of the Great Commission to go and "make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to obey everything that I have commanded you". An appealing 'mission field' was people who are not part of a church community but are in the same age group as children and grandchildren of members of St. Patrick's.

Before parishioners, born before 1947, could be responsive to the Great Commission of Jesus, they needed to know younger people who are outside the church. They also needed to know more about attitudes toward mission of regularly worshipping parishioners.

This study is not about faith sharing or church growth. Eleven members of St. Patrick's Church became listeners in order to get to know a younger person who has little relation with a church. The interviewing tool was based on the writings of Clifford Geertz, who suggested getting to know people of different cultures by analyzing some of their cultural systems. The researcher explored how getting to know an unchurched person might contribute to an orientation to mission in the church participants.

After learning listening and interviewing skills, church participants, born prior to 1947, interviewed each other. The data collected through the interviews, and from discussions in the training workshops, was used to create a thick description of regular worshippers at St. Patrick's. The history and thick description of St. Patrick's congregation, was named experience.

The interviewers used the same tool to talk to someone who has not worshipped in a church for a year or more, other than attending a funeral or wedding, and who was born after 1947. From the data, a thick description

was made of the culture of younger people who are not associated with a church. These findings were named *culture*.

How an attitude to mission has evolved in the Anglican church offered some insights into understanding the roots of reticence about sharing faith. For many Anglicans the mission of the church is regarded as facilitating privatized worship in a congregation, as much as spreading the Good News to people who are outside a worshipping community. Anglican mission history and a few biblical texts were considered to form what this study calls *tradition*.

The voices of tradition, experience and culture were brought into conversation in an attempt to help participants understand what God is saying about the mission of St. Patrick's today. This study suggests that younger people who have not had a continuous association with a church, are either not aware of spiritual needs, or don't look to Anglican churches to help them encounter God. Young people must be convinced that worshipping God is of benefit to them. Other ways to spend time are more attractive to younger people than worshipping God in an Anglican community.
AUTobiographical Statement

My father was active as a lay person in the United Church of Canada. Some of his aunts and uncles were Presbyterian missionaries. These people shaped my understanding of church.

For me the church is the laity, working with clergy, to carry the Good News of Jesus into a world which is not committed to following Jesus. I began teaching Sunday School when I was fifteen years old. After my baccalaureate and prior to my marriage, I worked for the Board of Home Missions of the United Church of Canada.

My husband is an Anglican who worships weekly, and serves the church in a wide variety of capacities. When I started worshipping with him, I became more aware of sacramental theology, and subsequently was confirmed in the Anglican Church. After our children were born, they enjoyed opportunities to serve in the church as Servers and Choristers.

My husband and I moved twenty-two times. The many parishes in which we served presented me with a wide range of diversity within Anglican worship, Christian educational practices, and orientation to mission. The parish which had the strongest influence on me, was an Anglican church which offered intergenerational family services prior to Sunday School. Adults had a choice of socializing during coffee hour while children were in Sunday School or attending an adult Sunday School class.

My first career was as a teacher. My husband and I facilitated Christian Education for children and adults everywhere we lived. My heart was in Christian Education more than in the Public School classroom. In 1983 I entered Wycliffe College, was ordained deacon in 1986, and was ordained priest in 1987.

I served a two year assistant curacy in a suburban parish with lots of young families. For five years I was an associate priest in a large downtown parish with an eclectic membership. For the past six years I have been incumbent in a parish in Willowdale (North York) which is changing from a retirement community to an immigrant community.

I have a concern for building bridges between St. Patrick's church and the surrounding community. My hope is that parishioners will share a passion for mission, and carry the love of God and the Good News of Jesus into the secular world in which we are situated.
To Ralph Sykes,
my partner in life-long learning
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I wish to thank the men and women of St. Patrick's Anglican Church who supported this study. Eleven parishioners attended three workshops, conducted two interviews, and engaged in theological reflection. Special thanks to Fred Burnard, Janet Cook, Eric Dempster, Herbie Herbert, Bill Hughes, Deborah Marrison, Thomas Moore, Shirley Oxley, Fred Pearson, Susan Stewart, and Lillian Whitehorn who opened their hearts to listen.

I wish to thank the Ministry Base Group who walked with me through planning to completion: Pamela Braid-Watkins, Juanita Gordon, Doreen and Harry Klassen, and Delores Thomas. I also appreciate the encouragement of my Collaborative Learning partner, Eleanor Snyder.

I wish to thank Dr. Carl Starkloff, S.J. my thesis director.
GLOSSARY

Acculturation, enculturation and inculturation are terms used to describe acquisition, and adoption or transmission of culture.

*Acculturation* refers "to contact or encounter between two cultures and the changes that result." In 1935 the American Social Science Research Council defined acculturation: "Acculturation comprehends those phenomena which result when groups of individuals having different cultures come in continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups." What these definitions omit is that the prefix 'ac' implies that the cultures stand beside or against each other. The resulting changes in either or both groups are not intentional, and may even be opposed.

*Enculturation* refers to the process of learning about a new cultural tradition through, for example, the process of socialization into that culture. It is the process by which an individual becomes inserted into his or her culture." This process happens with little conscious intent when a person is born into a culture. However, when another culture is chosen, or thrust upon people (as in the colonial period when Euro-Western cultural systems were imposed), more intentionality is implied.

*Inculturation* is a term used with at least two meanings, the distinction being made by the orientation of the speaker. A cultural anthropologist may use inculturation to describe a change or adaptation which happens when one cultural system is influenced by another, whereas Crollius uses the term from the perspective of a theologian and missiologist to mean specifically, "the process by which the Church becomes part of the culture of

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4 Schineller, 22.
5 Democratic forms of government, judicial systems are obvious cultural system given to nations. More recently a debate has appeared in newspapers about standards of beauty being imposed on Africa as tall, thin young women are offered lucrative modeling contracts by western agents.
a people". Both Crollius and Schineller point out that there are some problems with describing Christianity as a culture. Schineller suggests that "at its best the term [inculturation] combines the theological significance of incarnation with the anthropological concepts of enculturation and acculturation to create something new." 7

**Action in Ministry** is the research project. This project has six steps. Church participants are questioned before and after participating in the Action in Ministry concerning their orientation to mission.

**Ministry Base Group** is an advisory panel of church members and people who are not associated with a worshipping community, who helped focus the Action in Ministry. They participated as observers and recorders during the analysis of data by theological reflection.

**Thick description** 8 is a term used by Clifford Geertz, a cultural anthropologist to describe the results of a process used to analyze words and behaviour in terms of symbolic meaning or significance. Data gathered from another culture is analyzed to help the reader get to know people of another culture.

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6 Crollius, 5.
7 Schineller, 22.
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CHAPTER 1
WHERE ARE ALL THE PEOPLE?

Introduction

In 1993, I became the incumbent\(^1\) of St. Patrick's Anglican Church.\(^2\) This suburban parish was about to celebrate its fortieth anniversary. During those years the population in the area doubled and demographics in the neighbourhood changed. The congregation changed primarily by growing older and fewer in numbers.\(^3\) Most parishioners were senior citizens. The declining attendance at St. Patrick's was generally attributed to changing demographics, and a national decline in church attendance. However, a Roman Catholic church and a Missionary Alliance church, both situated within parish boundaries, thrived.

Is St. Patrick's unique in not being able to attract young families? Could something within our Anglican ethos have contributed to the scarcity of young people? James White, writing about how Protestant worship changed when it was brought to North America by European settlers, commented, "Most of the traditions of Protestant worship

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\(^1\) Incumbent is a designation for the clergy person who is responsible for a parish and normally functions as priest and pastor.

\(^2\) The context of this ministry is detailed in Chapter Two.

\(^3\) During the previous thirty years the parish had declined from 2175 (1325 adults and 850 children) to 300 identifiable members.
assimilated some frontier patterns, with the exception of
the Anabaptists and Anglicans." These words haunted me as
I considered how little the parish had changed as the
neighbourhood underwent significant changes.

When I became the incumbent of St. Patrick's, longtime
parishioners expressed hope that pews would be filled again.
Conversations with some senior members of St. Patrick's
revealed anxiety that their offspring do not worship in a
church now, even though they went to St. Patrick's as
children. Some parents wish 'the Anglican church' would do
more to appeal to their children's and grandchildren's
generations. Some expressed guilt and frustration in not
knowing how to talk about their faith with family members.

About a dozen young families have been attracted to St.
Patrick's in the last six years by our welcome of children
and priority given to family worship. Some of these younger
parishioners were studying discipleship. These working
adults were looking for guidance in learning how to witness
to their faith with sensitivity, in a multi-faith workplace.
Along with other Canadians they place a high value on
pluralism. These parishioners saw numerical growth at St.

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4 James F. White, Protestant Worship: Traditions in Transition
5 Donald C. Posterski, True to You: Living our Faith in a MultiMinded
6 This attitude was expressed by a few younger married adult members who
gathered together for discussion and Bible study.
Patrick's as secondary to offering 'unchurched' people the Good News of Jesus Christ because they believe Christians have something of value to offer others.

Common concern was expressed by both the seniors who are long term members of the parish, and by the younger adults, for people of all ages who do not worship God in a church community. The difference in attitude between some of the older and younger parishioners challenged me to look for ways to motivate members of all ages to be more conscious of Christian mission.

Personal background and biases

I have a bias that parishes benefit from having both the energy of younger, and the wisdom of older, members. The lack of parishioners born after 1947 is a loss to St. Patrick's congregation.

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7 The definition of 'unchurched' to be used is: a person who has not attended a church service for a year except for weddings and funerals. This definition has been attributed to Gallup pollsters.
8 The dividing year of birth between older and younger is 1947.
9 In 1986 I graduated from Wycliffe College and was ordained by the Diocese of Toronto. My first parish was in a suburb where few seniors lived. My second position was at a large downtown parish which at that time had few young families.
I wondered why the congregation was not more mission minded while attendance was declining. Mission, both ministry and evangelism, has been integral to my understanding of Church. My earliest recollection of what church is, came from Presbyterian missionaries\(^\text{10}\) who returned home from China during the second World War. Perhaps I was excited by stories of women helping women and children in a time when women were not generally working outside the home. The example of lay ministers\(^\text{11}\) within my family, and my own experience of lay ministry,\(^\text{12}\) gave me a vision of God acting in the world, through the inspiration of the Holy Spirit, by sending laity and clergy to carry out the ministry and mission of the church.

There are people in St. Patrick's parish boundaries who have not received the message of God's love. There are people who don't know God. I believed that members'

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\(^\text{10}\) My grandfather's brother and sister and my great-uncle's wife were Presbyterian missionaries in China and Korea. They came home during World War II when I was a very young child.

\(^\text{11}\) Significant Christians who shaped my understanding of church were lay people. My father was involved in every aspect of the life of the United Church of Canada which was open to laymen. Women missionaries were lay people.

\(^\text{12}\) When I was fifteen I began teaching Sunday School while church services went on upstairs. What I liked best was slide shows by women missionaries who talked about their work. After I graduated from Queen's I worked, with a United Church deaconess, in an inner city mission for the Board of Home Missions of the United Church of Canada. After I married an Anglican, I was actively involved in lay ministry in Anglican parishes wherever we lived until I was ordained.
concerns could serve as a foundation for building an apostolic church.

Mission and an Apostolic Orientation

The church has a mission which includes offering the Good News of God's love to all people. Simply stated, Good News is that God Almighty who created heaven and earth, and gives life, wants to give eternal life with God to all people. This salvation is offered through Jesus Christ.¹³

The word apostle is "applied to Jesus as the Sent One of God ... and to those sent by churches."¹⁴ God, who sent his son into the world, sends Christians into communities with the reconciling message of God's love. The Apostles were twelve men¹⁵ chosen by Jesus to know him, and receive intensive training in his ministry. They were witnesses to Jesus and his resurrection, commissioned by Jesus, and empowered by the Holy Spirit, to "carry on and continue the work of Jesus."¹⁶ I use the derivative word 'apostolic' to refer to an attitude shared by members of the church that they are sent out with a message from God.

¹³ This message will be referred to as Good News.
¹⁵ Matthias replaced Judas. Paul was a post-resurrection apostle.
Parishes, like individuals, can be apostolic. An apostolic parish is guided by Jesus' words, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you." These words are called the Great Commission because they orient followers to understand Christ's mission for the church. An "Apostolic Congregation" is characterized by the Great Commission of Jesus Christ which motivates everything the congregation does. Members in an apostolic congregation take the Good News of God's love as revealed by Jesus, out into the secular community. The mission of the church includes both proclamation of the Christian faith, and an invitation to share that faith in a Christian community.

If members of the church believe in Jesus, they will carry on the ministry of teaching and making disciples that Jesus gave to the Apostles. If Christians care for each other as Jesus cares for us, the church can be a healing presence in society. However, if the parish exists for itself, it will fail to be faithful to the Great

17 Matthew 28:19, NRSV.
19 In word and deed.
Commission,\textsuperscript{20} and we will not make a difference in people's lives and in their relationships. As the incumbent of St. Patrick's Anglican parish, I see my role as working with parishioners, under the guidance of the Holy Spirit, to be an apostolic church.

Church leaders at St. Patrick's recognized a need for the church to be warmer and more friendly in order to receive newcomers. Steps were taken to help the Sunday morning greeters be more welcoming. A Sunday School was given priority. I felt that I was being nudged by both older and younger church members toward a ministry of equipping parishioners to share their faith in a way which invites people to church. I read avidly from books on evangelizing and preached accordingly. Finally we felt ready to invite others to St. Patrick's. On our first "Bring-a-Friend" Sunday, only one guest was invited. Something was missing between the desire of parishioners to share faith and their readiness to invite others to worship.

Friends of older parishioners are already church members. Older church members did not know unchurched people well enough to invite them to church. It became apparent that before faith sharing would begin, people needed to get to know people who are not associated with a worshipping community.

\footnote{\textit{Matthew 28: 16-20.}}
Church members did not know why other people are not attracted to parish fellowship and worship services which have been meaningful for them. Church members did not know if they share a world view with Baby Boomers and their children, or if they view life through different lenses. Parishioners did not know what unchurched people need to develop (or deepen) a relationship with God. As there appeared to be many questions, listening to unchurched people seemed to be a necessary prerequisite to becoming a mission center.

I proposed to parish leaders that I could develop a study which might help church members understand why many people born after 1947 are not worshipping in a church community, and perhaps identify ways that parishioners might make connections with them. I hoped that by participating in a study, long time parishioners would better understand the need for, and feasibility of, being a congregation which is oriented to mission.

Defining the Problem
The statement of the Research Problem was formulated:

**TO EXPLORE HOW CONVERSATION BETWEEN ELEVEN MEMBERS OF ST. PATRICK'S ANGLICAN CHURCH, BORN PRIOR TO 1946, AND ELEVEN PEOPLE OF A YOUNGER GENERATION, WHO HAVE LITTLE RELATION WITH A CHURCH, CAN CONTRIBUTE TO AN ORIENTATION TO MISSION**
The Research Study

A plan was developed to explore whether church members will share a vision of St. Patrick's becoming oriented to mission as a result of participating in a process of interviewing unchurched people. Before and after the Action in Ministry, participants answered a questionnaire about the church and their orientation to the mission. During the study they kept journal notes. This information was analyzed in order to discover whether church members' orientation to ministry changed.

This study began with identifying church members' attitudes toward being a mission minded congregation, and to building self awareness. The Action in Ministry was designed to guide church members through a process in which they listened to a younger unchurched person and reflected theologically on what was heard. A secondary component of the study was to learn, from what the younger people said, how the mission of St. Patrick's might connect with people born after 1947.

Chapter Two details the history and geography of St. Patrick's. The story is not unique, but echoes in many Anglican churches which were built in the 1950's.

The parishioners' attitudes toward mission have developed in the context of an historical Anglican attitude

\[21^{st}\] A term to designate what participants do in the study.
to mission. In Chapter Three the analysis includes a discussion of possible influences on an orientation to mission in the Anglican church. I considered the high regard Anglicans have traditionally given Holy Scripture, and looked at Celtic roots,\textsuperscript{22} destruction of mission centers in the reformation, and post-reformation attitudes to mission.

Chapter Four glances at the development of an Anglican church in Upper Canada as the result of mission activity by the Church of England. Attitudes to mission in the ensuing Diocese of Toronto, are noted. This brief historical review of local Anglican history suggests reasons why St. Patrick's may be pre-disposed to a certain attitude toward mission.

When the issue of mission was discussed with St. Patrick's members, questions emerged concerning differences between active church members and unchurched people. In Chapter Five, I present theory regarding a method to enable church members to get to know younger, unchurched people. I assumed that pre-war and war time generations hold a world view sufficiently distinct from Baby Boomers that these generations can be studied as different cultural groups. To understand and document significant differences which might exist between these groups of people, I developed an Interviewing Tool based on writings of a cultural

\textsuperscript{22} Particular mention will be made of Patrick, the Patronal saint.
anthropologist, Clifford Geertz. Geertz wrote about getting to know people of a different culture by studying systems of meaning. The Interviewing Tool investigates four systems: Common Sense, Art, Ideology and Religion.

Also in Chapter Five, I present theory for the analysis of data. A method of theological reflection developed by James D. Whitehead and Evelyn E. Whitehead uses categories of tradition, culture, and experience. For the purpose of studying the orientation to mission in this suburban parish, tradition is limited to interpretation of some scriptural texts which encourage Christians to mission, and historically based Anglican attitudes toward mission; culture reflects changes, that have occurred in the last half of this century, which have influenced people in society who do not go to church; experience is the experience of the community of St. Patrick's Church which has declined both in numbers and influence, as a Christian presence in the community.

25 See chapter 3.
26 See chapter 8 for data derived from the discussion of participants.
27 See Chapter 2.
Church members who participated in the study engaged in theological reflection on the mission of St. Patrick's. The goal of theological reflection is not only to understand what the mission of the Anglican church is today regarding younger people but to implement informed and faithful action. Theory from the work of theologians on the meaning of 'inculturation' suggests appropriate (and cautions against inappropriate) ways of moving toward becoming a mission center which facilitates access to Jesus by diverse cultures.

Chapter Six describes the process by which regular worshippers participated in the study. In three workshops I taught participants interviewing skills and a technique for theological reflection. Participants interviewed each other to get to know a church member born prior to 1946. Using the same Interviewing Tool, they interviewed a younger unchurched person. The group reflected on the data and on the experience of participating in this study.

Chapter Seven summarizes findings from the questionnaires and interviews. In Chapter Eight, a "thick description" of the interviewers and the interviewees is

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28 This step goes beyond the parameters of this study. However, participants were anxious to move in that direction.
29 Summary sheets of the data are appended in Appendix D.
30 A term borrowed from Gilbert Ryle, Collected Papers vol. 2, by Clifford Geertz, The Interpretation of Cultures, 6. A "thick description" attempts to analyze words and behaviour in terms of symbolic meaning or significance.
teased out of the data collected in the interviews and analyzed to reveal the culture of the two groups.

In Chapter Nine, I present an analysis of what the interviewers heard when they listened to the conversation at the interface of experience, tradition and culture. The voice of theories regarding inculturation was added to the conversation among the Anglican tradition concerning mission, the experience at St. Patrick's, and the culture of the younger people. The conversation was analyzed to discover if attitudes toward mission changed after parishioners got to know someone of a younger generation. In Chapter Ten key learnings from an exploration of an orientation to mission are summarized. Some implications for St. Patrick's to consider in building bridges to younger people are summarized in an Epilogue.

This study is limited to exploring attitudes of St. Patrick's members toward the mission of our parish. It is our hope that some of the insights gained in this study will lead to building bridges to younger people who are not presently worshipping God.
CHAPTER 2
A CASE STUDY OF AN ANGLICAN PARISH IN DECLINE

The Context Of Ministry

St. Patrick's Anglican Church is nestled in Willowdale, a middle class residential community situated centrally, in the north of Metropolitan Toronto. Prior to 1952 most of the land in North York was farm land. Between 1952 and 1972 the population rose from under 100,000 to 530,000. During that time, new settlers were active in shaping the kind of community they wanted for their families. After 1973, the area was very stable, with relatively few homes being resold until the 1980's. Gradually residents grew older and schools were converted to other purposes.

In 1993, when I became the incumbent of St. Patrick's, my predecessor had been at St. Patrick's for 32 years. The parish had a reputation, among local Anglican churches, for being the place to worship if you wanted only traditional worship from the Book of Common Prayer. Many members of the congregation were stressed by bereavement. Widows were

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31 According to the Census Atlas Of North York (North York Inter-Agency and Community Council, 1995), based on 1991 census data, 71.9% to 91.8% have incomes over $50,000.
32 By the 1991 census, the population of North York was 562,564.
33 Most settlers in the 1950's had a Euro-Canadian, primarily Anglo-Saxon, background.
34 In the 1980 census, 24% of the population was aged 0-14. In 1993 this age group was only 13%.
often house rich but otherwise experienced relative poverty. Illness, deafness, failing eye sight, and painful joints contributed to anxiety among seniors who were experiencing increasing infirmity. Stress encourages people to maintain stability in their lives by resisting change.

Soon after my arrival, I invited parishioners\textsuperscript{35} to acquaint me with the history and values of the parish.\textsuperscript{36} The information gathered was supplemented by analysis of archival records,\textsuperscript{37} and personal visits to eighty percent of the parishioners, including the few original families who are still members. Findings revealed that the area was partly settled after World War II with veteran land grants. Some veterans still live in their homes and are members of St. Patrick's parish. Most had British-Canadian ethnicity. Other immigrants had a wartime association with Canada.

St. Patrick's began as a Sunday School. High value was placed on nurturing children and families in friendship networks. St. Patrick's first church building, a portable, opened in 1954 in response to needs for a place to provide Christian education for the large numbers of children in the

\textsuperscript{35} Everyone in the parish was invited to attend this meeting by means of a notice in the Sunday bulletin which ran for several weeks.

\textsuperscript{36} This beginning historiography and gathering of oral traditions was conducted using a model developed by the Alban Institute.

\textsuperscript{37} St. Patrick's Anglican Church has had a team of archivists cataloging and preserving pictures and documents from the beginning of the parish in 1954. There is a complete record stored in 187 files and more than a dozen photograph albums.
area, to facilitate Anglican worship, and to be a center for
neighbourhood social activity. A Christian Education wing
was added in 1962. The congregation grew to one thousand
three hundred twenty-five adult members in 1963. Eight
hundred sixty children were enrolled in Sunday School in
that same year. In 1965 the average Sunday adult attendance
was 309 adults. There were fifty Sunday School teachers
ministering to a regular attendance of 450 children. 38

The sense of mission, which was acted out in the 1950's
and 1960's by volunteering to teach Sunday School, gradually
disappeared as children grew up and left home. A secular
Daycare took over the Christian Education wing on weekdays
in 1965. 39 When the Sunday School declined, this Daycare
acquired exclusive use of the space seven days a week, even
though they do not use it on weekends.

Coincidental with children leaving home for higher
education or the work force, land costs escalated. The
grown children did not return to live in Willowdale. The
numbers of people worshipping at St. Patrick's declined
steadily as people acquired cars and cottages, and as
opportunities for social and recreational activities
competed for family time. Some seniors took advantage of

38 Archival records
39 They have no connection with the church other than cost sharing.
the peak in land values in the 1980's to sell their homes and retire north of the city or into condominiums.

Longtime parishioners fondly remembered when the building was filled for church services and hoped younger people will worship at St. Patrick's again. I expected that most people in the congregation would like the church to grow but would like new people to enjoy the highly structured, English language services which characterize traditional Anglican worship. A few of the members considered that the primary purpose of building bridges to the unchurched is to increase the number of people who support the church as it is. However, most people knew that St. Patrick's must change. The congregation has been supportive of initiatives to build up a faithful, worshipping congregation.

Conversations revealed reasons why the older generation of laity lack a sense of mission to share the good news of Jesus Christ. Reasons given include: a feeling that faith is a private matter; discomfort in talking about God and Jesus; an attitude that attracting young people to worship is a role for the clergy; a lack of identification of themselves as the church, expressed in anger that 'the church' has not done more to nurture faith in young people.
of their own background; perception of vast differences\textsuperscript{40} between themselves and newly arrived immigrants even though some parishioners immigrated from Europe after World War II.

An Anglican Island In The Midst Of Changing Demographics

In 1993 the dominant culture of the parish was British-Canadian and white. Most of the congregation had been members of the parish for thirty years or more. A network of friendships among longtime parishioners provides emotional support in difficult times such as bereavement. Tightly knit social groups, make it difficult to integrate new families.

Few new families had become active members in a number of years prior to 1993. The enrollment had dwindled to about three hundred people, over sixty percent of whom were seniors, in one hundred sixty households.

People of other ethnic backgrounds\textsuperscript{41} are moving into and changing the neighbourhood. In 1991, 11-22\textsuperscript{42} percent of people living within the parish boundaries were of Chinese

\textsuperscript{40} Parishioners who live on pension income may have incomes well below average household incomes.
\textsuperscript{41} In the 1991 census 20\%-35\% of the 11,135 households within the geographical boundaries of the parish were of British Ethnicity. In our area of North York, 16\% have Chinese ancestors.
\textsuperscript{42} The spread in statistical data results from our parish boundaries extending over four statistical areas. One area has apartments which accommodate mostly seniors. In another area of single dwellings, immigrant families are tearing down small homes and building larger ones.
ethnicity. Almost all homes sold are bought by young Asian families. Schools have reopened and are being expanded. Children are mixing in the schools but in one class, in the school next to the church, twenty-six out of twenty-seven children are Asian immigrants.

Little mixing occurs between the seniors who have lived in the neighbourhood for forty years and the new immigrants. The newcomers have little in common with the older generation who are threatened by the rapidly changing environment.

New, younger parishioners interact with people from various ethnic backgrounds in their workplaces. They are aware of dangers of two or more cultures living side by side with no real dialogue. Some of these adults have expressed a desire to be more articulate in sharing their Christian faith, values, and beliefs. They have expressed interest in learning how to offer the Good News of Jesus Christ to people with whom they interact in their daily lives. These parishioners consider components of 'Good News' to include respecting all people, sharing the love of God (including the revelation of God in Jesus, if this did not infringe on

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44 This observation is supported by census figures, the testimony of Real Estate agents and school officials, and the evidence that the Asian population of students in Lillian School is now over 50 percent.
45 Immigrants are attracted by excellent schools and large residential lots. A few immigrants are from the Middle East and eastern Europe.
someone else's faith), and upholding ethical values which are associated with Judeo-Christian 'laws'. "Extending attitudes of regard to people who believe and follow other religions is not the same as affirming the faith they embrace. Wholesome multi-faith environments will bring people together who respect each other without need to agree with each other." ⁴⁶

Links with the community in which St. Patrick's is situated were limited because there was no organized outreach program to connect the church to the needs of people living in Willowdale; the sociological trend to cocooning; ⁴⁷ and real or perceived language barriers. My initial impression was that St. Patrick's seemed to be a disconnected island in a sea of changing demographics.

**Who Are Our Neighbours?**

Three identifiable groups are not worshipping at St. Patrick's: long time residents who never became part of (or left) the congregation; recent immigrants who are frequently from countries in which English is not the dominant language; and English speaking Baby Boomers and their children.

⁴⁶ Posterski, True to You, 67.
⁴⁷ Leonard Sweet, Faithquakes (Nashville: Abingdon Press, 1996,) 21. A term popularized by Faith Popcorn to describe "the postmodern desire to circle the wagons and seek refuge in the inner circle of the home for relief from the harsh, nightmarish outside world."
Long time residents

Analysis of the 1991 Canadian census statistics revealed that in three-quarters of the parish area 18.1 to 25.7 percent of the population were over 65 years old. These percentages indicate a higher than average number of seniors in this area, relative to other suburban areas. Senior members of St. Patrick's represent a small fraction of the number of seniors living in the parish area who claimed to be Anglican on the 1991 census.

Seniors in Willowdale lived during a 'golden' era in Ontario when jobs were secure. Society was viewed as Christian. Stores were closed on Sunday and prayers were said in schools. Land values rose sharply, peaking in the 1980's, and granting long-time homeowners financial security when they choose to sell. Primary concerns among seniors are diminished health, loneliness after a long marriage ends, and anxiety that they might outlive their ability to look after themselves.

Parishioners say that most of their long time neighbours do not attend worship services on Sunday mornings. These seniors know about Christianity, and have rejected the church. Often they mention some painful

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48 Analysis was done by both the City of North York through NYIACC (North York Inter-Agency and Community Council), and by Myrlene Boken in a study commissioned by the Diocese of Toronto.
49 The percentage drops to 10.5 in one quarter of the parish.
experience with church members which is unresolved. Warren claims that it takes "five times more energy to re-enlist inactive people"\(^50\) than to reach receptive people.

Immigrant Newcomers

The group of neighbours with the greatest need for developing a sense of belonging are the immigrants. Most Asian immigrants do not anticipate returning to a 'homeland'. Canada is now their home. They need opportunities to practice English. Their children need occasions to socialize with western children.\(^51\) "Roughly one in three people from Asian countries arrive in Canada as Christians, one in three identify with other world faiths, and the remaining third said they had no religious preference."\(^52\) Churches should be able to connect with two thirds of the immigrants, yet, language barriers are real.

Our proximity to immigrant groups presents opportunities to get to know them but it also raises fears. Some parishioners are overwhelmed by the large numbers of immigrants moving into the area. There is resentment that people who grew up in Willowdale are seldom able to afford


\(^{51}\) From a conversation with Kitty Leung, a Chinese employee of the North York Board of Education.

\(^{52}\) Bibby, Reginald W. There's Got to be More (Winfield, BC: Wood Lake Books, 1995), 45.
to buy homes here. However, the future material comfort of seniors is related to the profit they make when they sell their homes.

Because people are living side by side with minimal contact between people of different ethnic backgrounds, parishioners express sadness that they do not know their neighbours anymore. Many parishioners would like to build bridges to recent immigrant neighbours. Ethnic background is less of a barrier than language. I have baptized two single Chinese women who were welcomed by St. Patrick's parishioners. Neither required St. Patrick's to change in any way.

Bibby and Warren agree that "Whatever type of people you already have in your congregation is the same type you are likely to attract more of [sic]." This would indicate that we are most likely to reach the long time residents, and least likely to connect with the immigrant newcomer group. After five years we have not yet built bridges, which effectively invites worshipping together, to either lapsed seniors or the Asian immigrant community.

Inculcation in the sense of a Canadian Anglican church

53 Both women speak English. One remembered Christian services at her school in Hong Kong and wanted to become a Christian and worship as an Anglican. Both women moved to other areas of Toronto.
54 Bibby, There's Got to be More, 45.
55 Warren, The Purpose Driven Church, 174. Sweet, Faithquakes, 91, disagrees: "It is...often easier to bring back the bored, lapsed, and marginal...than bring in the new and untutored."
becoming part of the culture of the immigrants is not taking place.

Baby Boomers

A third group who are not active in our parish are Canadian born Baby Boomers. Boomers include thirty-two to fifty year old children of parishioners, who no longer live close enough to come to St. Patrick's. They attended Sunday School when the classes of children were large and most of their friends were there. However, now they don't attend worship services anywhere. Most Baby Boomers know about Christianity. Their children do not. This group has had different life experiences from people born prior to 1947 in respect to living with more choices for how to spend time, more competition, and less job security. These differences may have resulted in the development of a culture which differs from their parents' culture. The Boomers were brought up in church-going communities, yet they ignore the church. Research about Canadian and American Baby Boomers indicates that they have personal,

56 Foot, Boom, Bust & Echo, 13, notes that the Baby Boom group include immigrants born outside Canada.
57 William Easum, How to Reach Baby Boomers (Nashville: Abingdon, 1991), 17-41; also Hunter, How to Reach Secular People, 41-52.
social and spiritual needs but are not looking to churches to fulfill those needs.\textsuperscript{58}

\textbf{Attempts To Build Bridges To A Changed Neighbourhood}

An initiative which has been wholeheartedly supported by parishioners is an educational program St. Patrick's offers children from the Public school on adjacent property. At appropriate times, we tell the children the Christmas and Easter stories and explain the seasonal symbols. There has been extraordinary support by parents of school children for their children to attend.\textsuperscript{59} Up to one hundred seventy children have been coming to St. Patrick's twice a year for five years, but during that time we have not built bridges to the children's parents. Without family support, these children who attend grades one to five are not nurtured in faith.

To connect with the immigrant community, St. Patrick's congregation shares our space with a Korean Missionary Alliance congregation and we have opened our doors to adult English as a Second Language (ESL) classes. Coffee parties

\textsuperscript{58} Bibby, \textit{There's Got to be More}, 1995, 8-11, 30; also Roof, \textit{A Generation of Seekers}, chap. 7.

\textsuperscript{59} When I proposed an educational program to the public school I told parents that their children needed to know the Christian story in order to understand much western art and literature. The program has been eagerly supported by the parents signing permission slips for children to attend. A few adults have taken up our invitation to accompany their children to these educational events.
for members of the ESL class have opened conversation between the new Canadians and our church members. Parents in the ESL class have expressed concern that so many Chinese speaking people have moved into the neighbourhood that their children are not steeped in the English, western culture they hoped to provide for their children. Some parents of Asian children say that their children lack opportunities to learn western ways and the English language by conversation with peers. My hunch is that some recent immigrants want to enculturate, to adopt some of our western culture through a "process of socialization into the culture".60

Since most of St. Patrick's new neighbours are Asian immigrants,61 should this study focus on them? A positive relationship has been established with people in the English as a Second Language class which meets in the parish hall. With the help of the ESL teacher, a preliminary study was undertaken to get to know the immigrant population better. There were thirty five students, half from Taiwan, half from Hong Kong and one from Finland. Participation was voluntary, but took place during a regular class. Returning students acted as "guides" or "key informants"62 who helped

61 Bibby, There's Got to be More, 45: "Roughly one in three people from Asian countries arrived in Canada as Christians."
overcome language barriers\textsuperscript{63} and assured new students about intentions of the study and confidentiality.

Some people who participated in the guided interview indicated that they have no interest in faith issues at all. Others were active in faith communities. There was general agreement that although they all wanted to learn English and western ways, if they choose to practice their faith, they want worship services in their heritage language. Two other Anglican churches close by in North York offer Chinese language services.\textsuperscript{64} One Chinese speaking priest serves both congregations.

Informal conversations with adults in the English as a Second Language class indicated three possible reasons why St. Patrick's has not been able to build bridges between the congregation and new immigrants:

1) The immigrants are younger than most people in our congregation. If they are looking for a church, they want the church to provide social events where they can meet other young adults and where their children can make friends;

\textsuperscript{63} Before communication can take place there must be a common understanding of words and symbols.

\textsuperscript{64} One is seven minutes away by car.
2) Immigration officers in Hong Kong have warned Christians about cults preying on people and advised them to go only to Roman Catholic churches;\textsuperscript{65}

3) In some countries quality education is associated with church schools. Government financed church schools in Ontario are Roman Catholic, and these schools require the children to be baptized in a Roman Catholic church before admittance to a school. A Muslim man told me that when he has children, he will convert to Roman Catholicism for the sake of his children's education.

\textbf{Opening Discussions About An Orientation To Mission}

The story of the Woman Touching the Hem of Jesus' Garment\textsuperscript{66} was used to discuss whom the leadership of St. Patrick's want to help to touch Jesus. Findings were recorded at a Bible Study group, the parish Worship Committee, and the Advisory Board.\textsuperscript{67} We discussed how we exclude some people, and began addressing the issue of building bridges from the church to unchurched people.

These three focus groups indicated that the greatest mission interest at St. Patrick's lies in building bridges to people like (and including) their own children, i.e.

\textsuperscript{65} I was told this by members of the English as a Second Language class.
\textsuperscript{66} Luke 8:40-53 NRSV.
\textsuperscript{67} About 20 lay leaders who advise the executive committee comprised of the incumbent(priest), and wardens (senior lay leaders who take legal responsibility for the parish).
English speaking Baby Boomers. Lay leaders concluded that, at this time, even if we could recruit an Anglican priest who speaks one of the heritage languages, we do not want to compete with either of the Chinese language Anglican churches, nor with the Korean Missionary Alliance church which shares our building.

When the Anglican church was carried from the British Isles throughout the world a process of church planting began. Now, the 'world' is coming to North York through immigration. It was recognized at St. Patrick's that the more diversity we welcome into our congregation the more it will change. Faithfulness to the Great Commission challenges us to embrace diversity and thus change.68 By focusing on one group at a time, we are more able to pace necessary changes and provide comfort to long time parishioners who fear that a meaningful form of worship will be wrenched from them in their senior years. A challenge for churches today is to overcome the fear of change.

Fear can be the result of not really knowing what changes may come and the reason for them. If we want to build bridges to the community around us, we must increase our understanding of the two ends of such a bridge: the changing culture of people who do not attend church and the

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68 The danger of a corrupting syncretism which distorts the message, grows with fuzzy thinking about one's faith, and a partial knowledge of the words and symbols of the people with whom communication is desired.
distinct culture of members of St. Patrick's who worship regularly. Risk can be reduced by learning more about ourselves and others.

In the next two chapters we look at the development of an orientation to mission in the Anglican church. Chapters Three and Four tell a story of how Anglicans moved away from Celtic roots, which seemed to encompass a passion for mission, to more privately individual worship of God in a common space. By looking at our Anglican history, in regard to mission, we may learn about encouraging an orientation to mission today in a rapidly changing society.
CHAPTER 3

AN ORIENTATION TO MISSION?

The Biblical Challenge

Anglicanism is founded in the Christian Church, the roots of which are planted in the Hebrew Bible. In the Hebrew Scriptures, God's choice of Israel carries a responsibility to serve God. By living in a covenant relationship with God, descendants of Israel reveal God's goodness, glory, and sovereignty on earth. The goal of this revelation is to attract those who do not know God to seek God. The concept of mission as being sent out from Israel to other nations to witness to God's mighty works is not explicit.69 The identification of the Messiah with the Suffering Servant70 suggests that the work of the Messiah is to benefit all people.

Judaism attracted 'God-fearers'71 particularly after the translation of scriptures into the Greek language in the Septuagint. But, the wall that separated Israel and the nations of the world was not breached until a new age was

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70 Isaiah 42: 1-7.
71 Reference is made to a centurion who supported the synagogue Luke 7: 4,5 and to a centurion who was a devout man Acts 10: 2, The Holy Bible, NRSV (Grand Rapids: Zondervan Publishing House), 1989.
inaugurated by Jesus Christ. When the resurrection appearances of Jesus were about to end, Jesus commissioned His disciples with the words. "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."  

The commissioning of followers to explicitly go to people outside the nation of Israel, with an invitation to be God's covenant people, was a new direction.

To whom were apostles sent? In the parable of the Lost Sheep, Jesus says, "It is not the will of your Father in heaven that one of these little ones should be lost." In Matthew 18:14 the antecedent for "little ones" is a child Jesus has put in the midst of the disciples in order to teach them about the Kingdom of Heaven. In Luke 15:1 the writer of the Parable of the Lost Coin implies God is seeking tax collectors and sinners, who were not welcomed into religious fellowship by the Pharisees. The parables of the Lost Sheep and the Lost Coin indicate that a follower of Jesus would search diligently for anyone who wanders from the fold.

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72 Matthew 28:19-20, NRSV.
73 Matthew 18:10-14; Luke 15:1-7 NRSV
74 Luke 15:8-10, see also the parable of the Lost Son (Luke 15:11-21).
75 Archdeacon Allan Reed builds a case that lay people should seek out those who are on the 'drop-out' track rather than have clergy seek them.
In the gospel of Matthew there is nothing to suggest that Jesus, Himself sought out people who were not Jews, not "from the fold". During his incarnate ministry, when Jesus sent twelve disciples out to share that ministry, Matthew states that Jesus said: "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel." In Matthew 15:24, Jesus said to a Gentile woman: "I was sent only to the lost sheep of the house of Israel." Yet, Jesus granted her request.

The particularity of Jesus' ministry weaves its way through the gospel of John, but in John 10:16, the evangelist has Jesus say: "I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. For there will be one flock, one shepherd."

Luke and Mark tell of Jesus responding to the plea of a leading Jew to go to his dying daughter. While Jesus was on his way, a woman who had been cast out of society for being 'unclean' touched Jesus' garment and was made well. The crowd in this story supported help for Jairus, the deserving man, but were not concerned about the woman. Jesus made sure that the society who rejected her knew of

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(Video-taped interview: Congregational Development, Part 6: Drop Out Track, available from the AV. resources of the Anglican Church of Canada, 600 Jarvis St., Toronto).

Matthew 10:5-6 NRSV.

Luke 8:40-56 and Mark 5:21-43. Luke’s report may well be dependent on Mark’s telling of this and the next story.)
her healing, so that she would be restored to community. Mission-minded disciples need to be as inclusive as Jesus.

These pericopes have been chosen to formulate an answer to the question: To whom are we sent? Jesus taught Jews first, and responded to others when they approached him. When He sent His disciples out to share in His work, Jesus told the disciples: "If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them." A religious Jew traveling from Gentile into Jewish territory would clean the alien dust from his apparel. If in the course of proclaiming the Kingdom of God to Jews, the disciples were not welcomed, those who refuse to hear could be treated like Gentiles. This attitude could be interpreted to mean that disciples today, need not waste time coaxing those who name themselves Christian, but do not respond to the call of Jesus, through the church, to worship God in community and become disciples.

The resurrected Jesus indicated that He sends out his disciples in continuity with his own being sent by His Father into the world: "As the Father has sent me so I send you." Jesus modeled being an apostle. Jesus came into

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78 Mark 6:11; also in Luke 9:5.
79 John 20:20 NRSV; see also John 18:18 NRSV.
the world and made disciples. He taught about the Kingdom of God. Apostles are sent out to share Jesus' ministry.

The new age of going out to proclaim God's salvation for all people, all nations, "is possible only:

(i) By the voluntary sacrifice of Jesus Christ on the cross, ...
(ii) By the resurrection of Christ from the dead, through which he received dominion of the world;
(iii) Through the gift of the Holy Spirit, which enables the apostles and the community to witness." 80

The Apostles were entrusted with the responsibility to represent the Kingdom of God which was brought close in the person of Jesus. They were to carry on the work of Christ in the world. 81 After the Apostles witnessed the resurrected Christ, they were given the gift of the Holy Spirit, which is the enduring presence of Jesus, 82 to enable them to carry out the commission to make disciples of all nations.

The Apostles formed the nucleus of a community who look forward to being citizens of the Kingdom of God (not yet realized in the world) which was made possible by the life, death and resurrection of Jesus. People within the community become disciples as they commit themselves to the way of Christ, which includes working to bring all people into a loving relationship with God. The Church, built on

81 John 17:18, 20:21, NRSV.
82 Christ’s living presence in the world is not limited to the Holy Spirit given to followers.
the foundation of the Apostles, "represents the salvation which has come in Christ." The mission "is not only a consequence of Christ's dominion of the world, but it is also the actualization of it. The proclamation of the gospel is the form of the Kingdom of God." The community which believes in Jesus must overcome all divisions in order to welcome and incorporate all nations. By acts of proclamation on behalf of Christ, the Church anticipates the Kingdom of God and offers hope of salvation to all who respond.

The mission of the original Apostles is best known from what is written in the Book of the Acts of the Apostles and the first letter of Peter. The apostle Paul, who was confronted by the risen Christ, understood that Jesus, who has come and will come again, must be known, expected, and honoured among all nations. The apostle Paul took seriously the commission to take the good news of reconciliation with God through Jesus Christ to all nations. Paul carried the Good News of Jesus Christ to Asia Minor, Macedonia, Greece and Rome. He offered the gospel to Jews living in Gentile cities and welcomed Gentile converts to the Christian communities. Paul taught that "since God accepts the heathen as they are, circumcision, food avoidance, and

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84 Ibid., 105.
85 Ephesians 4:4-7 and Galatians 3:25-28, NRSV.
ritual washings are not for them." Other apostles needed convincing that converts did not need to become Jews before becoming Christian. Paul's missionary approach prevailed.

When leaders were in place to nurture new Christian communities, Paul planted churches in other cities. Paul kept in touch by letters which sometimes read as if Paul were a consultant. Within a century or so of the resurrection, Gentiles dominated the Christian church.

During the time of persecution in the first and second centuries, most evangelism was carried on through the enthusiastic witness of common people. From the writings of Eusebius and Justin, John Foster paints a picture of converted philosophers continuing the preaching tradition to the next generation as Apologists. By the Edict of Milan in A.D. 313, Christianity was officially tolerated in the Eastern and Western Empires. In A.D. 381 Emperor Theodosius established Christianity as the one legal religion.

A Celtic Story

Of particular interest to Anglicans are early references to the spread of Christianity to Britain. Isabel

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Hill Elder\(^9\) quotes references from Eusebius of Caesarea (A.D. 260-340), Tertullian of Carthage (A.D. 160-225), Origen (A.D. 185-254), St. Jerome (c. A.D. 342-420), Chrysostom (c. A.D. 347-407) and others, which testify that Christianity reached the islands of what is now Britain in the first centuries of Christianity.

St. Patrick's Anglican church has a special interest in the work of St. Patrick (c. A.D. 390-460), "Apostle of the Irish".\(^9\) Patrick was a Christian of probable British origin. When he was sixteen years old, he was taken prisoner and enslaved in Ireland. Patrick escaped from six years of slavery. He believed his deliverance was miraculous. When he was safely out of Ireland, Patrick had a night vision of being called back by the Irish people and by Christ, in a manner reminiscent of the vision which called St. Paul to Macedonia. Patrick earned a theological education, was ordained, and returned to Ireland about A.D. 432.

Meanwhile on the continent of Europe, the Church was picking up pieces of a fragmenting Roman Empire and

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\(^9\) Isabel Hill Elder, Celt, Druid and Culdee (reprint, California: Artisan Sales, 1990), 102. References cited are De Demostracione Evangelii, Lib.111; Adv. Judaeos, Chap. VII. Def. Fidei, p.179; Origen, Hom. VI in Lucae; Hom. in Isaiah, Chap. LIV and Epist. XIII ad Paulinum; Ad Psalm, CXLV, III; Chrysostom, Orat O Theo Xristos; De Excidio Britanniae, Sect. 8, p.25.

extending Christianity to barbarian tribes living north of the Mediterranean states. Generally whole tribes converted and Christian nations came into being. Bishops set up near rulers to influence them. The Church attempted "to create a Christian civilization, to shape laws consonant with the biblical teaching, to place kings and emperors under the explicit obligation of Christian discipleship." 91

Continental bishops did not visit the threatening rural areas. Patrick was intentional about taking the gospel to pagans, country folk, who lived beyond Roman law. In his Confessions Patrick wrote, "every day I am ready to be murdered, betrayed, enslaved—whatever may come my way. But I am not afraid of any of these things,...for I have put myself in the hands of God Almighty." 92 Patrick's concern for his adopted people was for their physical as well as spiritual welfare. "Within his lifetime or soon after his death, the Irish slave trade came to a halt, and other forms of violence, such as murder and intertribal warfare decreased." 93

Patrick's Christians studied the scriptures and spent time in prayer in communities which Patrick established.

93 Ibid., 110.
"It was Patrick's Christian mission that nurtured Irish scholarship" while the Roman Empire was coming to an end. Over time Christian communities in Ireland became centers of learning for commoners as well as noblemen.

St. Patrick's successor, Columba, continued to plant Christian centers: forty-one in Ireland before he was exiled, and sixty more in Iona and Scotland before he died at the end of the sixth century. Residents devoted themselves to study, prayer and farming. As manuscripts were acquired and copied, libraries were built up to aid scholastic pursuits. These communities attracted refugees from the continent and became mission centers of the church.

As the Roman Empire fell before barbarian tribes, public libraries disappeared. Literacy was vanishing. From the monasteries of Ireland, Lindisfarne, and others, monks went out with their faith and learning to take the Good News "from Iceland to the Danube." Wherever Christian missionaries went, "they brought their love of learning and their skills in bookmaking....They reestablished literacy and breathed new life into the exhausted literary culture of Europe."  

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94 Ibid., 150.
95 Elder, Celt, 13, from De Mensura Orbis, written by Dicuil an Irish monk, in the year AD 835.
96 Cahill, How the Irish Saved Civilization, 196.
Roman Centralization

The tribes in Britain were not all Christian by the end of the sixth century. In A.D. 597, Pope Gregory sent Augustine to bring Roman Christianity to the Angles in Kent. But, "when Augustine came he found in the province of the Angles seven Bishoprics and an Archbishopric, all filled with the most devout prelates, and a great number of abbeys." Many Culdees did not give up their ecclesiastical independence willingly. They resisted demands to submit to the Bishop of Rome, claiming the Scriptures as their authority.

At the synod of Whitby in A.D. 664 leaders of Celtic churches met with Roman successors to Augustine of Canterbury. The synod began a process which some historians say opened the way for uniformity to be imposed over the Christian church by Rome. The Archbishop of Canterbury in A.D. 669 worked toward "the unification and organization of the Anglo-Saxon church." The diocesan system of bringing a geographic area under the jurisdiction of a bishop took hold. "The cathedral is symbolic of a stable society, a permanent rest point from which Christ the King stretches

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97 Elder, Celt, 123 from Geoffrey of Monmouth, bk., chap. X.
98 "The name by which the British Church was first known in these islands was the Culdee Church." Elder, Celts, 103.
99 Elder, Celt, 125 from Bede, Eccles. History, Bk. III, chap. 4.
100 The primary issues were the adoption of the Roman date for Easter and the Roman tonsure.
his hands out in blessing to all of life."\textsuperscript{102} Parish churches were built at a distance from the cathedral. "The parish church functions only in a stable society....and then exclusively for the 'conserving', and not 'outreaching', ministry."\textsuperscript{103}

For a time, perhaps as long as five hundred years,\textsuperscript{104} there were two Christian churches in Britain, the Culdee Church and the newer Roman Church. As the Roman Church assumed more power, the monastic mission centers with their colleges waned. The great missionary zeal for which churches in Ireland,\textsuperscript{105} Iona and Lindisfarne were renowned shrank under centralization.

"The Norman conquest by William I (A.D. 1066) ensured that the English Church entered the main stream of European religion....The Norman age saw the removal of Episcopal sees from remote villages to cities...and opened the way for Roman canon law, the chief agent of papal control in the Western Church."\textsuperscript{106} Some issues continued to nettle. The commitment to the Bible as the sole authority of doctrine surfaced in John Wycliffe (A.D. 1330-84). William Tyndale

\textsuperscript{103} Hoekendijk, The Church Inside Out, 99.
\textsuperscript{104} Elder, Celt, chap. XII.
\textsuperscript{105} The Irish Church was independent of Rome until 1172.
\textsuperscript{106} Oxford Dictionary, 109.
(A.D. 1494-1536) insisted that the Bible be accessible by translating it into the vernacular.

In the sixteenth century, Tudor monarchs found support to sever financial, judicial, and administrative bonds between England and the papacy. With the support of Parliament, Henry VIII dissolved the monasteries in 1536 and 1539. Their lands were seized, and many buildings destroyed. Cranmer produced the First and Second Books of Common Prayer in 1549 and 1552. The Second Book with some changes became the service book for the Anglican Church and "the Thirty-Nine Articles its doctrinal formulary." Uniformity in Anglican liturgical tradition was the goal. Literacy was promoted by the distribution of the Book of Common Prayer. "In 1543 [the English Bible] was ordered to be read in churches."  

A Turn Toward Secularization  

During the Renaissance "the rediscovery of ancient Greek philosophy, science and literature....redirected people's attention from God, another world, and theological matters to this world, to humans, and to human progress." People's minds opened to other world views than the

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109 Hunter, How to Reach Secular People, 26.
viewpoint of the church. Robert Merrill Black's definition of secularization points to an effect on religion:

Secularization is "that process whereby a culture is gradually given a direction and character ordered by principles taken solely from this world.... A consequence of secularization is the tendency in society at large to ignore, if not deny basic principles of supernatural religion, such as the existence of God, God's communication by revelation, and a future judgment and existence." 110

Secularization and the emergence of pluralism introduced doubt in the absolute truth of Christian teaching.

In claiming that many ways of believing are not just 'permissible' but also equally 'valid', ideological pluralism reduces truth to a matter of personal opinion.... Ideological pluralism denies the alternative of building one's belief system on a foundation of objective and knowable truth. 111

The Reformation turned Anglican church leaders' attention to examination and defense of the institution of the church 112 rather than to keeping in touch with social changes. After the Thirty Years War 113 "religious disputes became unpopular and the alliance of Church and State was a mutually defensive pact against all subversive forces." 114

There was weariness with violence over truths which could

111 Posterski, True to You, 61.
112 Energy was spent debating whether Anglicans are Protestant or Reformed Catholic.
113 The Thirty Years War, 1618-1648, ended with the Treaty of Westphalia.
114 Oxford Dictionary, 110.
not be proven. During the seventeenth century Anglican divines were accused of latitudinarianism, a term used to disparage the lack of importance placed on matters of dogmatic truth, ecclesiastical organization, and liturgical practice. Faith was becoming relegated to the realm of private opinion rather than public truth.

Eighteenth century thought was characterized by the Enlightenment. New writings in the scientific field challenged the Church's teaching. Copernicus, Galileo, Newton, Darwin and Freud asked questions and presented hypotheses that raised doubts about fundamental matters such as creation, providence, and humanity. Philosophers encouraged trusting in reason alone, or individual judgment, rather than in any form of external authority, including God. For some thinkers of the Enlightenment, God became unnecessary and was pushed from the center of life to an option for those who chose to believe in Him. Other thinkers believed in God "but it was not a God who intervened in self-giving love. God's past work in Jesus Christ was to be remembered, not experienced afresh." The external threat to ancient faiths by secularization encouraged missionaries to look for similarities with other faiths. Similarities were found in ethical codes. A new

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115 Hunter, How to Reach Secular People, 26-28.
emphasis within Christianity on the value of religion as a model for behaviour, rather than on the saving work of Jesus, challenged the uniqueness of Christianity, and opened the door more widely to relativism in regard to faith.

The Anglican Church failed to adapt its parochial structure to meet the needs of population shifts as people swarmed into the cities. The church's slowness in responding in an informed, thoughtful way to a changing world, pushed the influence of Christianity to the margin of everyday life. As religion seemed to be less relevant for daily living, faith became a private matter justified by those who publicly worshipped as useful for teaching moral values. In the more anonymous milieu of towns, there was less social pressure for communal worship. "The great towns which were the source and the sign of Europe's domination had never really been evangelized at all."117

A New Missionary Movement

Chaplains in the British East India Company raised awareness of the need for missionaries to take the gospel to the "heathen".118 The missionaries saw their task as essentially preaching. Preaching was linked to ordained ministry. Few Anglican clergy were willing to suffer the

118 Hoekendijk, The Church Inside Out, writes of the heathen as a stranger who is "yet without salvation", 128.
hardships of missionary life and give up a career in the church at home. As well, missionaries in foreign lands needed special skills to develop studies of linguistics and anthropology in order to communicate the gospel with some understanding on the part of hearers who had a different culture and language. The missionaries often lived separately from the people to whom they carried the Good News, reminiscent of monastic centers which propagated the Gospel centuries before. 119

Owen Chadwick wrote that "the British missionary movement at its height was only peripheral to the Victorian church." 120 Blauw agreed: "everywhere in Europe and America missionary work has been treated more as a foundling than as a legitimate child." 121 Missionary Societies 122 which were independent from church hierarchy, developed to raise funds and recruit ordained men, and lay people with a knowledge of the Bible and good common sense, to serve as missionaries. Women took their place "in the leadership and organization of societies, far earlier than they could decently appear in most other walks of life." 123 Some exceptional men took the

122 Society for the Propagation of Christ’s Kingdom, 1698; Society for the Propagation of the Gospel, 1701; Church Missionary Society, 1799; Church Mission to Jews, 1809; South American Missionary Society, 1844.
123 Walls, The Missionary Movement, 250.
gospel and British-style schools to North America, India, Australia, New Zealand and the Melanesian islands in what was called "the church of the British dispersion".¹²⁴

Motivation for foreign mission came from a world view that God was waging a battle against Satan, particularly in 'heathen' lands. Exemplary hymns¹²⁵ are Onward Christian Soldiers (412) or There's a Fight to be Fought (776, v. 2):

O'er the waters it soundeth from lands far away, Where the rebel usurper holds fair realms in sway; There are chains to be severed, and souls to be freed; Our captain is calling; himself takes the lead.

Three Christian messages, isolated from other Christian teaching, contributed to a loss of apostolic orientation within parish churches: an understanding of salvation as individual conversion; an emphasis on 'good works', expressed in humanitarian service, as the way to salvation; and confusion about what it means to make disciples of all nations and to teach them all that I have commanded you.

Salvation as Individual Conversion

"Conversion to Christ....is primarily and essentially a personal event in which a human person is laid hold of by the living Lord Jesus Christ at the very center of the person's being and turned toward Him in loving trust and

¹²⁵ The Book Of Common Praise: Being the Hymn Book of the Anglican Church of Canada (Toronto: Anglican Book Center, revised 1938).
A glance at some nineteenth century Anglican hymns reveals an individualistic piety which stressed the reason for having a relationship with Jesus is to gain new life after mortal death. Exemplary hymns are: I've Found a Friend (754) which says in part I've found a Friend; O such a Friend....To guard me on my onward course, And bring me safe to heaven; and Beneath the Cross of Jesus (767 v. 2):

There lies beyond its shadow
Upon the farther side
The darkness of an awful pit
That opens deep and wide;
But, lo, between there stands the Cross
Of him who died to save
With his own life-blood my lost soul
From that eternal grave.

Excessively individualistic piety allowed converts to believe that a private faith between a believer and God is sufficient for salvation. The message of faith being nurtured and nourished within a church was heard less audibly. There was no incentive to make a commitment to other members in the Body of Christ. Obedience to Jesus did not extend to spreading Good News of Jesus Christ to others.

An Emphasis on Good Works

Belief that Christians have a moral obligation to create a more humane and Christ-like society strongly influenced missionaries. In the Western world in the late

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nineteenth century and early twentieth century, there were rapid developments in health care. For humanitarian reasons, as well as the evangelistic opportunities, medical missions were established. The reason for the existence of missions became increasingly associated with health and education rather than evangelism. The doctor came to be regarded as the senior person in the mission station. An emphasis on good works often meant that resources for mission, both material and human, were diverted from the work of evangelism. The theological rationale for moving "beyond preaching into actions of all kinds for the doing of God's justice in the life of the world"¹²⁷ was based in the belief that "mission is the proclaiming of the kingdom of the Father, and it concerns the rule of God over all that is."¹²⁸

Missionaries took more and more responsibility for the lives of converts, as well as working toward making a more just and loving society. Some missionaries went beyond teaching that conversion means following Jesus' teaching and example. When good works of missionaries became paternalism, individual converts were led out of their social structures and into conformity to ethical and cultural standards of western Christianity.

¹²⁷ Ibid., 121.
¹²⁸ Ibid.
"The place where the virus of legalism gets into the work of evangelism is the place where the evangelist presumes that he or she knows in advance and can tell the potential convert, what the ethical content of conversion will be."129 The ethical legalism of many missionaries and their unconscious attitudes of Western superiority inhibited a truly apostolic orientation to emerge among Anglicans. As well, conformity to Western ethical and cultural standards by converts inhibited their ability to be missionaries.

On the one hand the convert, having been transplanted into an alien culture, is no longer in a position to influence non-Christian relatives and neighbours; on the other hand the energies of the mission are exhausted in the effort to bring the converts, or more rightly their children, into conformity with the standards supposed by the missionaries to be required by the gospel. Both factors have the effect of stopping the growth of the church."130

The incarnational nature of Christianity means that cross-cultural transmission of the Christian message must allow the message to be born and develop in that society with room for God to transform that unique people as God wills. "No group of Christians has therefore any right to impose in the name of Christ upon another group of Christians a set of assumptions about life determined by another time and place."131

129 Ibid., 136.
130 Ibid., 122.
131 Walls, The Missionary Movement, 8.
Confusion about Being Faithful to the Great Commission

There was confusion about what it means to seek to build the Kingdom of God on earth. Theological divisions developed over whether missionaries should follow St. Paul's example of preaching the gospel and then leaving the newly formed community, of those who acknowledge Jesus as Lord, to work out forms of worship suitable to their particular culture. Some missionaries believed in proclaiming the good news of Jesus, and then letting a church of the people develop in response. Another pattern was for missionaries to plant their denominational church in a new geographic area, to settle down to pastor converts, and to nurture them in the faith, rather than continue to actively seek out for evangelization those who have not been taught about Jesus. Church planting which was more committed to denominational expansion than Christian witness was criticized as "preserving the institution".

The missionaries of the nineteenth and twentieth centuries proclaimed a European image of Christ and hoped that they would impart a superior culture as well as the gospel of Christ. But mixed motives of cultural and spiritual imperialism raised suspicions that the West was

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132 Vincent J. Donovan, Christianity Rediscovered (Maryknoll, NY: Orbis Books), 1983, 100, makes this distinction very clearly.
trying to conquer the world.\textsuperscript{134} "A consistent view of human solidarity in depravity shielded the first missionary generation from some of the worst excesses of racism."\textsuperscript{135} People like William Wilberforce\textsuperscript{136} raised awareness of "issues of national righteousness (the slave trade), social righteousness (dueling, and the Society for the Suppression of Vice), and personal holiness."\textsuperscript{137}

When cathedrals were built and a diocesan system of parish churches was constructed in what is now Britain, the mission to go out and to make disciples of all nations became an invitation to come in and be baptized. The decimation of monasteries which functioned as mission centers further encouraged a 'come in' rather than 'go out' attitude among Christians. Much later a few people were sent out on behalf of the Anglican church. These people were seen to have a specialized calling and ministry to be missionaries in foreign lands.

A new understanding of mission within Anglican society developed when John Wesley\textsuperscript{138} (A.D. 1703-1791) addressed the problem of reaching unchurched masses, living in the new

\textsuperscript{134} Timothy Yates, Christian Mission in the Twentieth Century (Cambridge, England: Cambridge University Press, 1994), 75. Leaders such as Gandhi criticized Christian churches for enticing Hindus and Muslims to change their faith by offering humanitarian service in schools and hospitals.
\textsuperscript{135} Walls, The Missionary Movement, 79.
\textsuperscript{136} 1759-1833
\textsuperscript{137} Walls, The Missionary Movement, 82.
\textsuperscript{138} John and Charles Wesley and many co-workers were Anglican clergy.
industrial and mining center of England, with the Good News of salvation through Jesus Christ. His followers left the Anglican Church to become Methodists. The Salvation Army, who hoped to win souls through the social gospel, broke from the Methodists.

When British rule was extended to Canada, the Anglican Church became part of colonial life. St. Paul's Anglican Church was prefabricated in Boston and shipped to Halifax in the mid seventeen hundreds. The Bishop of Nova Scotia was the bishop for the whole of Canada. So closely was British power associated with the Anglican church that when the first service was held in St. Paul's, the names of the thirteen people who did not attend the service were published.

Over time Canada was divided into ecclesiastical provinces and dioceses. Chapter Four looks at mission from the perspective of the Anglican church which developed in Upper Canada. The Diocese of Toronto\(^{139}\) began as a mission of the Church of England in Canada and became the most populous diocese in Upper Canada. Over the next hundred years, the Canadian Church became autonomous and developed its own understanding of mission in continuity with Anglican tradition.

\(^{139}\) St. Patrick's is a parish within this diocese.
CHAPTER 4

A VIEW OF HOW WE GOT HERE

A New World

When Europeans moved as emigrants to other areas of the world, they took Christian beliefs and denominational practices with them. The majority of people took the existence of God for granted. The common belief in God gave a shared center, or core belief to society. The greatest authority was God. People swore their oaths on the Bible, accepting that human beings' highest allegiance is to God. The Anglican tradition of worship maintained its distinct ethos while it "spanned the globe and flourished in a wide variety of cultures."\(^{139}\)

When a permanent British settlement took hold in Upper Canada, "all those allied with the Church of England, clergy and laity alike, thought it proper to extend the Church Establishment overseas into their colony; and they did their best to foster the society it envisioned."\(^{140}\) Church of England colonists looked to the government in England to provide them with churches and clergy. The Society for the Propagation of the Gospel[SPG] in England "provided funds

\(^{139}\) White, Protestant Worship, 1989, 95.

for the development of the colonial church in Upper Canada through parliamentary grants."\textsuperscript{142} The first few churches in the colony were in fact built and furnished at government expense....By 1814 only six Anglican clergy tended eleven charges in the entire colony of 100,000 souls."\textsuperscript{143} These clergy transplanted the Church of England into Canada, administering the rites of the church and providing pastoral care. "Church leaders were frequently reluctant to modify historic English practice to accommodate Upper Canadian realities even when the effectiveness of their ministry was at stake."\textsuperscript{144}

In the new world the term mission was applied in two ways: parishes which were not self-supporting and relied on financial help from the diocese, and churches built and staffed for the purpose of converting and ministering to aboriginal people\textsuperscript{145} or non-Christians living in distant countries. Generally Anglican Churches\textsuperscript{146} served British immigrants who identified themselves with the Church of England. The shortage of competent clergy in the colony required difficult traveling to areas which were being

\textsuperscript{143} Black, By Grace Co-Workers, 23,26.
\textsuperscript{144} Ibid., 26.
\textsuperscript{145} Ibid., 29: Parishes were established in Indian settlements throughout the diocese of Toronto, to "convert and civilize" native people.
\textsuperscript{146} The name of the Church of England in Canada was not changed to the Anglican Church of Canada until 1931.
settled. Inspired by Methodists, who along with Presbyterians competed for adherents, "the Church appointed traveling missionaries to cover large expanses that would otherwise have been unserved by Anglican clergy."^{147}

The paucity of clergy became more acute as immigration increased and financial support by the British government for the Canadian church dwindled and ended in 1835. Some clergy still came through the SPG but it became increasingly necessary to recruit missionaries and ministers from Canada itself. "Serious Anglicans soon agreed that personable, talented clergy and committed cores of lay people were needed in every newly settled area to attract the disaffected, secure the nominal, and evangelize the religious skeptics."^{148}

Hard working pioneers often lived at a subsistence level. Churches and parish schoolhouses in rural areas were often built on donated land by donated labour and supported by sacrificial giving. Lay and clergy teachers were supported by literature, usually from England, and distributed through missionary societies. "Anglicans in the diocese of Toronto had not developed much sensitivity to foreign missions in the nineteenth century."^{149} The scarcity

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^{149} Black, *By Grace Co-Workers*, 154.
of resources at home made it difficult to incite support for foreign missions.

By the 1890's rural parishes were often subsidized by the diocesan mission board. Arthur Sweatman, Bishop of Toronto from 1879-1909, "focus[ed] attention on mission needs and organize[d] fund-raising in each parish....By 1895 their work was being done by the Women's Auxiliary[WA]."\textsuperscript{150} "The diocesan WA succeeded for the first time in setting parish collections for missions on a solid foundation."\textsuperscript{151} Their work included prayer and fund-raising for missions,\textsuperscript{152} sponsoring social service work at home, and relief work abroad.

Bishop Sweatman worked to make Anglican worship more accessible when he "endorsed new Bible translations and liturgical simplification"\textsuperscript{153} and favoured the ordination of indigenous clergy both from the Anglo-Catholic Trinity College and the Evangelical Wycliffe College. This Bishop's promotion of lay financial support for mission\textsuperscript{154} coincided with a demand from Evangelicals\textsuperscript{155} within the church of

\begin{footnotesize}
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  \item[151] Ibid., 66.
  \item[152] The WA encouraged missionary work in Algoma, Japan and India.
  \item[153] Ibid., 64, quoting Toronto Synod Journal 1892, 41; 1889, 59.
  \item[154] The primary concern was with raising funds to help parish churches which were not financially self-sufficient to add to the stipends of overworked clergy.
  \item[155] Walls, The Missionary Movement, 81. In the 18th century Church of England a group formed who are referred to as Evangelicals, or 'low'
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England in Canada that clergy be more accountable to their congregations. During this time mission events "in which outside clergy sought to kindle or renew interest in non-church-goers and church-goers alike....were intended to bestir lay people to share the ministry of the Church with the clergy."¹⁵⁶ Evangelicals held a view that, "all believers...were not only equal before God but also shared a duty to spread the Good News of God's love and rule."¹⁵⁷

Toward the end of the century the Bishop of Toronto made establishment of Sunday Schools and missions his highest priority. There was diocesan training for teachers for a while, and a "Leaflet".¹⁵⁸ The curriculum centered on the catechism and Bible study of the appointed lessons. Adult Bible classes for men began in Peterborough in 1883 as a chapter of the Brotherhood of St. Andrew. "The stated objective of the Brotherhood was 'the spread of Christ's kingdom among men'...members were expected to pray daily ...and make some practical effort weekly."¹⁵⁹ These efforts blossomed into early welfare and social service work.

¹⁵⁶ Black, By Grace Co-Workers, 153.
¹⁵⁷ Ibid., 37-38.
¹⁵⁸ Friesen, 198-9: The Leaflet contained texts and catechism to be memorized and lesson notes, and led to a magazine The Teachers' Assistant.
¹⁵⁹ Friesen, By Grace Co-Workers, 201.
Waves of immigration brought people to Toronto whose mother tongue was not English, from both British colonial lands, and the rest of the world. Although the Anglican church was a very English institution, with a British heritage, the diocese of Toronto “began to seek a ministry to immigrants of other than British extraction.”

The Twentieth Century

Early in the twentieth century optimism was high that the whole world would hear the Gospel and turn to Christ. Between 1910 and 1920 a new respect in foreign missions for the natural social relationships of converts led to a shift from emphasis on individual conversion, toward forming groups of believers into indigenous churches. The hope was to “provide a bridge to the whole of a people, so that individual repentance and faith should lead to the creation of a godly community, which would provide the groundwork, by being rooted in the gospel, for the whole society and its transformed consciousness.”

The population of the city of Toronto more than doubled between 1901 and 1911. The Anglican church was heavily influenced by Enlightenment thought, which held out hope that evil would end with appropriate social reform and

160 Hayes, By Grace Co-Workers, 67, quoting Toronto Synod Journal, 1919, 78.
161 Yates, Christian Mission, 42.
education. A concern for society gained increasing prominence among Anglicans in the Diocese of Toronto. Support was offered to immigrants. Homes were set up for women in vulnerable situations, and for the aged. Anglicans confronted social problems by involvement in societies which advocated temperance in drinking, and Lord's Day protection. Lobbies formed against gambling and political corruption, and for prison reform. Parishes became involved in providing food and clothing for the poor.

Anglicans, like others in mainline Protestant denominations, felt increasing anxiety that, unless they took action, Christian civilization might lose the battle against secularization; at the same time, they were increasingly confident that the new social sciences offered a previously unknown technology for healing social structures. This theology of the social gospel...found the heart of the Christian faith in Jesus' proclamation of the kingdom of God, interpreted as a model for social relationships. Following Christ meant seeking justice, offering a self-sacrificing love to our brothers and sisters in need, and reforming society in the image of the kingdom."162

In the 1920's the WA organized a social service department. Deaconesses were trained for social ministry. Working on social issues brought the mainline Protestant churches together. Protestant denominations formed a Canadian School of Missions to support missionaries, and "in

162 Hayes, By Grace Co-Workers, 73.
1928 a Canadian branch of the Church Army was established... for evangelism, parish ministry, and social services.\textsuperscript{163}

The depression exacerbated social problems and Anglicans responded by giving assistance in critical areas of need such as housing the most vulnerable. People involved with the evangelical mission of the church became concerned that if the primary interest in the church's mission was doing God's justice, increasing membership in the church would become a secondary role. At the Jerusalem Conference in 1928, fear was expressed, "that the missionary movement was in danger of moving towards the 'social gospel' position,\textsuperscript{164} then widely adopted in North America.\textsuperscript{165} In the Toronto diocese the movement toward social justice was in no danger of overshadowing other roles of the church. "Such sympathy was rare, and clergy tended to retreat from social issues.\textsuperscript{166} "Science and education have not liberated humanity from entrenched problems like crime, pollution, poverty, racism and war.\textsuperscript{167} Anglican social

\textsuperscript{163} Ibid., 80.
\textsuperscript{164} Thomas C. Reeves, The Empty Church: The Suicide of Liberal Christianity (New York: The Free Press, 1996), 92: "The Social Gospel was a powerful reform movement within American Christianity that emphasized the social demands of faith, particularly in the nations cities."
\textsuperscript{166} Frieseen, By Grace Co-Workers, 210.
reformers hoped the government would respond to the needs of the poor as social problems grew and the dedicated efforts of individuals and parishes had less and less impact in making a difference in the lives of people they attempted to assist.

World War II...put an end to the period of Anglican social conscience. The optimistic view of human nature which underlay the social gospel...was spoiled by the experience of the Second World War....The church preferred once again to be a bulwark of Western civilization rather than a critic. Finally, government was accepting the burden for social welfare,...and Anglicans were glad to leave the job to them."168

World events had a strong influence on foreign missions. The rise of communism, revolts against feudalism in Asia, and growing nationalism in India and Africa, created a difficult climate for missionaries. The word mission carried connotations of colonialism. Some missionaries presented the message, that Jesus is both the revelation of God and the one who opens a path of reconciliation with God, with an aggravating aura of superiority rather than with humility. A sinister implication of believing that Christianity is the only way to be in a relationship with God was manifest in anti-Jewish sentiment that erupted in pogroms in Russia and the Holocaust in Europe.

168 Hayes, By Grace Co-Workers, 89.
The conviction that Christians had a monopoly on truth and grace, spread into rivalry among Christian denominations, each believing that their way was the only way to salvation. On a “visit to the South of Ireland the eyes of Alexander Dallas were opened to see....the majority of people sunk in dark Romanism.”¹⁶⁹ Fighting among Christians could not inspire non-Christians to find anything attractive in Christianity.

Global dissemination of information and a rise in literacy affected the credibility of those who proclaim the Christian message abroad. “A missionary's effectiveness, or even sincerity, will sometimes be measured by the extent to which the message preached is reflected in the nation from which he or she came.”¹⁷⁰ The Christian church lost credibility in the twentieth century. When countries from where missionaries came went to war in Europe, words of 'peace' sounded hollow.

Twentieth century North America is culturally different from the society of Europeans who brought their Christian faith to Canada in prior centuries. Legacies from pioneers are a desire for personal autonomy, a suspicion of people

¹⁶⁹ A. E. Hughes, Lift Up a Standard: The Centenary Story of the Society for Irish Church Missions (London: Irish Church Missions, 1948), 16. In 1848 the Irish Church Missions were formed for the express purpose of converting Roman Catholics to Christianity. ¹⁷⁰ Walls, The Missionary Movement, 239.
and institutions with authority, a concern for separation of church and state, and an independent and self-reliant spirit. These attitudes have all played a role in discouraging widespread commitment to an apostolic orientation in Anglican parishes.

A Link To St. Patrick's Anglican Church

After World War II, the number of Anglicans in the diocese increased to over 170,000. They settled mainly in urban and suburban areas. Anglicans turned their energy for influencing society into building churches in the suburbs. In 1952 a letter was sent to the Bishop requesting a parish church in east Newtonbrooke. As stated in Chapter Two, a primary motivation for establishing a new parish in Willowdale was to provide a Sunday school for children.

The Anglican Sunday school curriculum was dull, separated from church worship, and with more emphasis on memorization than on stimulating imagination. By the fifties some effort was made to find visual aids to go with the Christian Truth and Life curriculum. During the 1960's the Anglican Sunday School curriculum was replaced with the Parish Education Programme. Materials were not user friendly. Children who went to Sunday School in the fifties

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171 Some settlers emigrated to get away from religious bodies having the power of the state to enforce laws.
172 This parish would be named St. Patrick's in 1954.
and sixties turned away from the church by the hundreds when they became independent adults. They turned to the social sciences to find help for inner needs, and to new recreational activities for social stimulation.

J.C. Hoekendijk argues that the motivation for building churches in the 1950's was to restore the old prewar forms of church life. The apostolic church that exists to serve the changing community and model God's shalom was not common. "Prior to the 1960's Canada had an unofficial core culture. Christendom gave Canada its cohesive cultural identity." Public schools observed holidays at Christmas and Easter. The Lord's Prayer was a regular part of opening the school day. Stores were closed on Sundays.

"The call to evangelism is often little else than a call to restore 'Christendom', the Corpus Christianum, as a solid, well-integrated cultural complex, directed and dominated by the church." However, "Christendom, the centuries-old concept of certain nations belonging to the Christian society and others lying outside of it, has come to an end." Within the Anglican church there is nostalgia for

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173 There are eighteen Anglican churches in North York, six in Willowdale, and another less than a mile away in Thornhill.
174 Hoekendijk, The Church Inside Out, 73.
175 Walls, The Missionary Movement, 258. Christendom referred to an assumption of geographic, 'homogeneous Christian states'. Canada was considered one of them.
176 Posterski, True to You, 78.
177 Hoekendijk, The Church Inside Out, 15.
the stability of past life, but most Anglicans recognize that Christendom no longer exists outside memories of church members. St. Patrick's seniors who express concern that children and grandchildren are not connected with a church, know that they cannot go back to a time when Christian stories seemed to be known in society.

Prior to 1943, religious instruction was permitted in public schools only outside school hours. After 1944, non-sectarian and non-controversial biblical instruction, taught by classroom teachers, was introduced as a normal part of the curriculum. After World War II, Canadians were more sensitive to rights of minority groups, and there was pressure on the Public school curriculum to teach other subjects such as sex education.179 As people put their trust in science and the social sciences, the element of mystery in religious faith was problematic. Empirical 'facts' were given great authority. "By 1960, fewer than half the public schools of the city of Toronto offered any form of religious instruction at all."180 There was barely a ripple when religious instruction was dropped from the Public schools.

In the 1940's and 1950's some families maintained a link with the church by tuning into a radio broadcast

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179 The birth control pill was introduced to society in 1961.
180 Black, By Grace Co-workers, 115.
targeted at children who were not enrolled in Sunday schools. The key to educating children in the faith was seen to be through improving the knowledge of significant adults. Bishop Wilkinson (1955-1966) wrote a weekly column for the Globe and Mail to try and reach Christians who were leaving the church.

During those years, women entered the work force in the thousands. Dual career families filled scarce weekend hours with family activities not related to the church. In the late 1960's liturgical experiments were undertaken to make Anglican worship more relevant to the modern mind. Changes were made to foster "a sense of fellowship around the family table" and to equip believers for service in the world.

In the post-modern age, there are very wide limits in Canadian society for views concerning what is good, desirable or tolerable. Proclamation of the Gospel of Jesus assumes that there is a framework of objective truth in which both the speaker and the listener operate. In the post-modern age, regard for interpretation challenges concepts like 'truth'. "The majority of Canadians have already embraced the conclusion that what's right and wrong is a matter of personal opinion." The post modern world

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181 Ibid., 122.
182 Posterski, True to You, 78. This conclusion is based on data collected by the Angus Reid Group in July 1994 from the question placed to a sample of 1502 people from all across Canada: What's right and
has no clear spiritual center. Relativism threatens Christian proclamation because it "accelerates individualism, fuels uncertainty, and fragments life." ¹⁸³

In Canada, "the assumptions of secular pluralism define our unstated cultural beliefs in the present." ¹⁸⁴ Secularism assumes that people can live from day to day without any reference to, or relationship with, God. Yet the sales of self-help books and videos indicate that people believe that something is missing in their lives.

"It has been the great temptation for the Church throughout all ages to conform to this world." ¹⁸⁵ Within the Anglican church, practices did not change rapidly.¹⁸⁶ H. Richard Niebuhr¹⁸⁷ wrote that many Anglicans of his generation were most comfortable in thought and practice with the Christ above Culture paradigm.¹⁸⁸ Although Anglicans "love the unseen God...[by] serving the visible brother[sic] in human society",¹⁸⁹ the church does not need to adapt to a new environment because God is transcendent.

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¹⁸³ Posterski, True to You, 58.
¹⁸⁴ Posterski, True to You, 79.
¹⁸⁶ In Canada the first major revision the Book of Common Prayer adopted in England in 1662 took place in the 1980's.
¹⁸⁷ 1894-1962
¹⁸⁸ H. Richard Niebuhr, Christ and Culture (Grand Rapids: Harper & Row, 1951), 129.
¹⁸⁹ Niebuhr, Christ and Culture, 119.
Attitudes Toward Mission

Anglicans identify themselves as both Catholic and Protestant. It is not surprising that attitudes to the mission of the church will be eclectic. Avery Dulles was helpful in categorizing models of ecclesiology.\textsuperscript{190} Although not all of Dulles' models are equally compatible with Anglican thought and practice concerning mission, Dulles' analysis reveals some of the diverse ways Anglicans regard the mission of the church.

In Dulles' model, "The Church as Institution",\textsuperscript{191} the membership supports missionary efforts to go out to non-members, "but it seeks to save their souls precisely by bringing them into the institution."\textsuperscript{192} There is no salvation of souls outside the church. The beneficiaries of the church's ministry is its own members. An attitude may develop that having a church building is enough of an invitation to people of the community in which it is situated. Preservation of the institution, and assurance of salvation for one's own family, are stronger motivations for evangelism than a desire to obey the Great Commission. This model does not readily allow the church to accommodate diverse people who will discern the leading of the Holy

\textsuperscript{191} Dulles, "The Church as Institution", Models of the Church, 39-50.
\textsuperscript{192} Ibid., 47.
Spirit in new directions. \(^{193}\) Undoubtedly some of the enthusiasm inherent in choosing a younger generation, "like the children and grandchildren of parishioners", as the group to be interviewed, reflects an attitude of "Church as Institution".

In St. Patrick's there are parishioners who would see church primarily as Herald: \(^{194}\) "The mission of the Church is to proclaim that which it has heard, believed, and been commissioned to proclaim." \(^{195}\) The goal of proclamation is to provide a channel to facilitate the work of the Holy Spirit to bring people to faith. "The beneficiaries of the Church...are those who hear the word of God and put their faith in Jesus as Lord and Saviour." \(^{196}\) This model of church is reflected in people who want to be more articulate when an opportunity arises to speak about their faith. The 'herald' model is also acted out by participation in helping children from the Public school hear the Christmas and Easter stories.

The third model of the church evident in St. Patrick's, is "The Church as Servant". \(^{197}\) This model embodies a deep respect for the desirable aspects of the culture in which

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\(^{193}\) Posterski, *True to You*, 59-63 discusses living with cultural pluralism.

\(^{194}\) Dulles, "The Church as Herald", *Models of the Church*, 81-93.


\(^{196}\) Ibid., 88.

\(^{197}\) Dulles, "The Church as Servant", *Models of the Church*, 95-108.
the church is set. The servant church promotes healing of those aspects of the culture which destroy or dehumanize. "The beneficiaries of the Church's action...are all those brothers and sisters the world over, who hear from the Church a word of comfort or encouragement, or who obtain from the Church a respectful hearing, or who receive from it some material help in the hour of need."198 The mission of the church is not primarily to gain recruits, but to carry on Christ's ministry of reconciliation which may lead to a favorable response to the church.

My use of the term apostolic in regard to mission orientation has attributes of the three models mentioned above, but it comes closest to the herald model. By going out to proclaim the Good News of salvation through Jesus, the hope is that unchurched people will respond by becoming associated with a worshipping community where faith is nurtured.

In the many Canadian Anglican parishes in which I have participated,199 I have not experienced truly apostolic congregations, although they may exist. Not only has the Anglican Church not actively evangelized the unchurched, the number of people who claim affiliation with the Anglican Church in Canada is not reflected in the number of people

198 Ibid., 103.
199 My husband and I have moved twenty-two times and lived in six provinces.
who attend church services. Numbers of church members have dropped while the population as a whole has risen.

Yet a need exists for God's word to be heard and received in the world. Johannes Blauw exhorts Christians to recapture an understanding of the Church as people called to serve God by giving witness to the Kingdom of God which has come and is coming in Jesus Christ. The "here" and "not yet" elements of the Kingdom of God, suggest that Christians serve God both by improving the lot of humanity and by offering hope for a future in the Kingdom which is yet to come. For Blauw the essential nature of the Church is a community sent into the world of people who do not know God.

Before we can be effectively apostolic, we need to know the world into which Jesus sends disciples. The process for this study guides church participants in understanding people who are outside of the church. Participants in the study are not recruiting, nor being recruited, to St. Patrick's.

In the next chapter we look at theory used to describe the culture in which our Christian community is situated and theory regarding inculturation of the Good News with the unchurched participants.

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200 Bibby, There's Got to be More, 16. In 1993 only 16% of people who identified themselves as Anglican in a poll for Maclean's indicated that they attend church 'almost every week'.
201 StatsCan 1991 and diocesan statistics also indicate this discrepancy.
CHAPTER 5

THEORETICAL FRAMEWORKS FOR METHOD AND ANALYSIS

Who Is Seeking Jesus?

A Bible story which grounds my research interest tells about a woman touching the hem of Jesus' garment.\textsuperscript{201} I picture Jesus being protected by disciples who act like a bodyguard. Around them a crowd of people hope to see a miracle. The disciples and the crowd are a barrier between Jesus and the woman who had an intense need for healing. The woman struggled to make contact with Jesus.

My concern is that the institutional church has slipped into the role of preventing people from meeting Jesus rather than facilitating access.\textsuperscript{202} Lay leaders at St. Patrick's reflected on the story of the Woman Touching the Hem of Jesus' Garment. They looked for answers to the question, Who seems to be excluded from St. Patrick's? From their list, they felt most able to help younger, English speaking people encounter Jesus, and be touched by His love.

There was some bewilderment at why Anglican worship, which facilitates an encounter with Jesus by Anglicans who

\textsuperscript{201} Luke 8:40-48 NRSV.

\textsuperscript{202} Sometimes our buildings are hard to find, have limited parking, and have a fortress-like appearance. People seem more interested in chatting with old friends than welcoming inquirers. Only a small percentage of the parishioners demonstrate interest in responding to social needs.
attend worship services regularly, has been largely abandoned by the younger generation, even though as children some of these same adults were in church and Sunday School. The process of discovering why the importance of worshipping in an Anglican church had declined so drastically in one generation begins with getting to know people better.

Before we begin to build bridges we need to learn more about the two ends of the bridge: the dominant culture which has developed at St. Patrick’s and the culture of younger people born after 1947 who do not attend church except for weddings and funerals. Howard Hanchey wrote that “we can't begin to speak of God until we have a language adequate to the task.” In order to communicate we need to know something of how another person views the world. Several books on faith sharing stated the need to listen to those who are not associated with a worshipping community. Eddie Gibbs wrote, “Care must be taken in assessing the reasons why people who identify themselves as Christian are not involved in a local church.” Most authors who wrote about building bridges to the unchurched, spent a sentence or two on listening, and moved on to techniques of talking to others. The most comprehensive evangelical writer on the

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204 Howard Hanchey, Church Growth and the Power of Evangelism (Cambridge, Mass: Cowley Publications, 1990), 93.
subject of listening was Selwyn Hughes. He asked, "Do people fail to listen to us because we have not listened to them?" His writing became a basis for equipping people in listening.

An assumption that was challenged early in the process was that the generations born after 1947 are culturally the same as their parents. A plan developed for a group of church volunteers to conduct two interviews using the same open-ended interviewing tool with church members and younger unchurched people. Church participants received training in skills to uncritically interview, and they practiced on each other. Later they each interviewed a younger unchurched person. It was made clear to the interviewers that their role was not to share their faith with the unchurched person born after 1947, but to get to know them.

St. Patrick's volunteers were both the research team and the people whose orientation to mission was being explored. The church volunteers were questioned concerning their attitude toward mission at both the beginning and end of the study. They reflected together on their own culture and the culture of younger, unchurched people.

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207 Berg, Qualitative Research Methods for the Social Sciences. Chapters 3 and 5 were helpful.
Getting To Know You: Creating A Thick Description

The Interviewing Tool was developed from theory advanced by Clifford Geertz, a cultural anthropologist who has worked to define a method of understanding different cultures by creating a ‘thick description’. A thick description emerges from ethnographic research which attempts to understand the meaning which underlies words used by people of different cultures. Ethnographic strategies do not aim to change behaviour of those being studied, but describe for understanding.208

The possibility of understanding culture, or the cultures in which we live as distinct from our biological heredity was stated by biologist Theodosius Dobzhansky:

The appearance of culture signified the beginning of a hitherto non-existent type of evolutionary development.... Biological heredity is transmitted by genes; consequently it is handed down exclusively from parents to their children and other direct descendants. Culture is transmitted by teaching and learning. At least in principle, “the social legacy” can be transmitted by anyone to anyone, regardless of biological descent. Man [sic] may be said to have two heredities, a biological and a cultural one; all other species have only the biological one.209

Geertz relates culture to our humanity: there “is no such thing as a human nature independent of culture. We are...incomplete or unfinished animals who complete or

finish ourselves through culture." 210 A further assumption is that we are not only shaped by our culture in unconscious ways, we can be aware of the process and content, and shape our cultural environment.

Culture is defined by Clifford Geertz as "an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men [sic] communicate, perpetuate, and develop their knowledge about, and attitudes toward life." 211 When Geertz defines culture as a pattern of meanings...he leads into his understanding of cultural systems. Because significance of words and behaviour come from "complex conceptual structures, many of them superimposed upon or knotted into one another," 212 it is necessary to explore the "inherited conceptions" which impart meaning rather than derive or impute meaning from analyzing specific words or behaviours in isolation.

There are several cultural systems, art, religion, ideology, science, law, morality, and common sense which Geertz notes as illuminating "the symbolic dimensions of social action." 213 In order to create a thick description of parishioners and unchurched participants, I chose to

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210 Geertz, Interpretation, 49.
211 Geertz, Interpretation, 89.
212 Ibid., 10.
213 Ibid., 30.
explore four systems: common sense, art, ideology and religion. Clifford Geertz' cultural systems, common sense and ideology, were included in the interviewing tool in the hope that they would reveal something about the formation of values. Art was selected in the hope of understanding how people's hearts are touched. Religion was selected to gather specific information about perceptions of the role of the church in helping people deepen their relationship with God and work towards God's Kingdom. Because we wanted to get to know another person without getting into contentious issues we avoided law and morality.

Geertz does not specify parameters for "an historically transmitted pattern of meaning". An assumption is often made that persons born in distant lands, with physical distinctions such as skin colour or shape of facial features, will have different cultures. Some years ago I was asked to gather information for a study concerning the needs of black Anglicans in Canada. I was quickly told that many black Anglicans identify their culture as British. They grew up in a British governmental and judicial system, were schooled in British schools, and went to Anglican churches. Especially for Caribbeans, the specific historical experiences which shape self-identification with

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214 This study was begun by the late Rev. Dr. Romney Mosely for the Anglican Church in Canada.
a particular culture were remembered back only to the colonial period.

Although the interview explored four cultural systems, ideology and religion require more definition than art and common sense. *Ideology* is a cultural system which may reveal differences between younger unchurched participants and older parishioners in how they view the world. Karl Mannheim has influenced later writers' understanding of the development of ideology by noting that ideology is rooted in human experience. Mannheim observed that "we should not say that a single individual thinks, but rather that he or she participates in thinking what others have already thought." Similarly people participate in an ideology which has developed in a context. In this study we attempt to identify historical experiences which shaped the culture of church members and unchurched younger people.

The term 'Ideology' is defined by Sandra Schneiders as "that entire generalized theoretical structuring of reality through which one experiences all of life. Ideology is universal in that all people participate in some theoretical structuring of reality." Schneiders' definition is

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evaluatively neutral, but she goes on to say, "The interpretation and understanding of reality...is tied to the power agenda and interests of those who enjoy personal or social ascendancy and that this ideology controls the social, economic, political, and religious structures and procedures of the society to the advantage of those in power." 217

Clifford Geertz quotes Webster's dictionary definition of ideology: the integrated assertions, theories, and aims constituting a politico-social program, often with an implication of factitious propagandizing. 218 Ideology is firmly grounded in cultural idea-systems. Geertz acknowledges the negative connotations of the term ideology. "Ideological thought, not content with mere overselectivity, positively distorts even those aspects of social reality it recognizes." 219 Distortion comes from either an ideology supporting a "universal struggle for advantage" (interest theory), or from "a chronic effort to correct sociopsychological disequilibrium" (strain theory). 220

Religion has at times, become an ideology. Geertz sees religion as a separate cultural system which he defines as:

(1)a system of symbols which acts to (2) establish powerful, pervasive, and long-lasting moods and motivations in men [sic] by (3) formulating conceptions

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217 Schneiders, The Revelatory Text, 170.
218 Geertz, Interpretation, 193.
219 Ibid., 198.
220 Ibid., 201.
of a general order of existence and (4) clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic.

A symbol is a vehicle (object, act, event, quality, or relation) which holds meaning from another reality, the really real. The system of symbols not only models what is really real, it gives meaning to the objective, social and psychological realities. These realities are shaped by meaning given the symbols, thus making them something more than they appear to be. A transformative process takes place in people who embrace the hidden reality and allow it to dispose them toward alternate thoughts and behaviours. The system of symbols employed in rituals invoke feelings and moods.

Religion as a cultural system can be readily applied to a group who share a faith perspective such as the congregation of St. Patrick's Anglican church, when we use a definition of 'culture' adopted by Peter Schineller. He defines culture as "a set of symbols, stories, (myths) and norms for conduct that orient a society or group cognitively, effectively, and behaviorally to the world in which it lives." Part of what regular participants in Anglican worship have from our predecessors is scripture

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221 Ibid., 90.
written and read in English. We also carry with us interpretation of those texts which have been transmitted through our hymns and prayer books. Our stories, which give meaning to our symbols, orient Anglicans to the world in ways which affect our thoughts and behaviour. From Constantine to this century the Christian church has influenced the culture of western society, and has been influenced by society.

Geertz believes that people are religious in order to place the areas of life which are beyond human control, and/or understanding, into a meaningful framework. An authority is ascribed to the really real which puts worldly injustice within a moral context which is not apparent in the world. Religion creates a sense of order and meaning, while life is filled with incongruity and mystery.

By asking questions concerning ideology, religion, art and common sense, participants created a thick description of church members born before 1946 and younger people who do not worship in church. A goal was to find out whether cultural differences act as barriers to St. Patrick's parishioners building bridges to people born after 1947. A church for younger people may be different from the church for seniors. Implications may suggest change for St. Patrick's church.
You Have Not Heard A Word I Have Said

When Geertz writes of "symbolic forms by means of which men [sic] communicate, perpetuate, and develop their knowledge about, and attitudes toward life" an underlying assumption is that culture exists in the context of some form of language. We share symbolic environments from which we derive meaning because we communicate not only among others in the present, but we have means of learning from our predecessors. Our history has been communicated to us and has shaped our attitudes and experiences.

Communication takes place when there is congruence between the message sent and the message received. To learn about, and from, our culture we need to hear what present day voices are saying. The first stage of a program aimed at getting to know younger people was to learn to listen. Only when church participants were able to create a thick description of themselves by listening to other members of the research team, did they attempt to listen to younger people.

In order to enter another person's world there has to be a desire to communicate with them. To not be interested in what someone else is saying, devalues the other person. One of the secrets of Jesus is that he showed in his relationships that he considered every person worth understanding. There are nineteen private conversations
between Jesus and individuals recorded in the Gospels, and on each occasion Jesus understood the person and responded to the other's need. Following Jesus' example, Christians are called to affirm one another. Christians can do that by listening to words, hearing how they are spoken, and knowing what they mean to the other person, rather than being interested only in what they themselves have to say.

Being heard is so close to being loved that for the average person they are almost indistinguishable. To say something you value deeply to another and to have him or her value it equally by listening to it carefully and appreciatively is the most universal way of exchanging social interest or demonstrating affection.

Listening is a learned art. Everyone has experienced being told, "You haven't heard a word I've said", yet every word can be repeated back. To hear mechanically is different from listening lovingly. Compassionate hearing requires honest, perceptive, non-judgmental, relational listening which conveys trust and acceptance of the other.

Communication happens when the meaning which is intended is understood by the person receiving the message. Meanings are in people, not in words. Communication begins before words are spoken. Most of a message comes through non-verbal communication such as body language. If

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223 Examples of people Jesus understood are: Nicodemus, the woman at the well of Sychar, Zacchaeus, the rich young ruler.
224 David Augsburger, Caring Enough to Hear and Be Heard (Scottdale, PA: Herald Press, 1982) 12.
225 Ibid., 25.
words spoken are contradicted by the tone of the voice, or if eyes, posture, and facial expression says the listener is preoccupied with his or her own thoughts, there will be confusion. Non-verbal communication speaks loudly and is usually more accurate than words.

Some people feel more significant by being in control of a conversation. It is hard to listen when: formulating a response, filtering out what the listener does not wish to hear, or prejudging what the person will say or what they mean by what they say. To listen requires letting go of ego needs. If there is concern about what the other person is thinking, the listener cannot concentrate totally on the other person. A good listener shuts out all else that is going on.226

Jesus showed people what God is like and invited them into an intimate relationship with God. Jesus focused on people and their needs. There are basic human needs. The hierarchy of human needs developed by Abraham Maslow227 lists motivating needs as physiological (food, water, sleep, shelter); security (safety from threat, fear of the unknown); love and belonging (affection, acceptance, social needs); esteem (self-esteem and recognition from others), and the need for self-actualization (the desire to be all

226 Hughes, Sharing Your Faith, chap. 4.
one can be, to maximize one's own potential). People want their lives to count, to fulfill their purpose in life. Two human needs that have been added by others to Maslow's hierarchy of needs are the desire to know and understand, and aesthetic needs.

There are no good or bad needs. Abraham Maslow says that each level of need must be met satisfactorily or people will not be motivated to pursue other needs. Attempts at communicating by church people are often doomed before they begin because they don't know unchurched people. Before beginning to build bridges, church people should understand their needs.

Skills of awareness and listening help caring people seek out information while suspending judgment. Every person has a right to his or her own feelings. Listening to a person's feelings helps the listener accurately sense the world as the other person perceives it. Accepting people as they are does not mean approval of everything they say or do.

Good listeners reveal their own thoughts and feelings only when they are relevant to the conversation. It is important to pick up on what has already been said rather than introduce a new topic. If self-disclosure sidetracks the conversation it will show disinterest in what the other person is saying. However, when interviewers communicate
their feelings, or clarify their reactions, they may
demonstrate how to recognize and express feelings, and
facilitate the development of an open, trusting
relationship. Sometimes when a person shares openly and
honestly, and the other sees they are not defensive, and
have no hidden agenda, the person may respond in the same
way.

Extremes of self protective behaviour in communicating
are: not being able to express personal convictions, and
forcing one's convictions on others.228 Conversation
happens when there is courage to share convictions while
having a willingness to be challenged. The needs, values
and convictions of both parties should be respected.

Christians are often anxious to convert by revealing
the Christian stance. But, it is Jesus who changes people
as they come to know him. A Christian's role is to help
people know Jesus, but unchurched people will not listen if
they are not listened to. By listening a Christian says, "I
accept you." The person hears, "You are important to me.
You have my undivided attention."

**Analyzing Data By Theological Reflection**

A Christian community needs sources of information in
order to listen faithfully to God speaking in the present

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age. A mature faith community listens for signs of the Spirit in words and silences, emotions and ideas. Listening in order to understand ideas, feelings, and values from within another person's frame of reference is self-emptying work.\footnote{Ibid., 73.} Humility opens a door to the new and unexpected. It can be frightening to seek out information while suspending judgment because it leaves one vulnerable to challenge and even to change.\footnote{Ibid., 14.}

Listening For The Voice Of God

As we move into the twenty-first century many voices compete for attention. To hear God's voice in our own age demands disciplined listening for signs of the Spirit in the content, feeling, and context of communications coming from a variety of sources. James D. Whitehead and Evelyn Eaton Whitehead propose that people can listen for God's voice by reflecting theologically. Theological reflection takes place when the voices of tradition, experience, and culture are brought into conversation with one another.

In Chapters Three and Four, a sketch was made of Anglican tradition concerning mission. For Anglicans, the Articles of Faith printed in the Book of Common Prayer give primacy to the Canonical books of the Old and New Testament
as the authoritative voice. Anglicans expect to hear God's voice speaking from the pages of the Bible and the traditions of the church. For the purpose of this study, tradition encompasses scripture passages which pertain to sharing the Good News of salvation through Jesus Christ, and the tradition of the Anglican church with regard to sharing the Good News with people outside the church.

In the nineteenth century personal and communal experience challenged Holy Scripture and reason as being the only authoritative voices. God speaks through experiences in the faith community. The experience of St. Patrick's was presented in Chapter Two. Experience encompasses both the communal experience of St. Patrick's parishioners who have watched the congregation decline in numbers, and the personal experience of seeing family and friends leave the Anglican church. Experience includes not only individual life events, but the convictions, hopes and apprehensions carried in those events.

The third voice where God speaks is in our culture. Theory from Clifford Geertz about understanding diverse cultures was presented in this chapter. The Whiteheads' use of the word culture "points to the formative symbols and

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231 The Book of Common Prayer according to the use of the Anglican Church of Canada, (Toronto: Anglican Book Center, 1962 revision of 1549 and 1662), Articles of Religion #6: "Holy Scripture containeth all things necessary to salvation", 700.

ongoing interpretations that shape our worldview, as well as the social roles and political structures that shape social life."^233 Culture in this sense is largely invisible to us, functioning through common sense understanding of reality, and widely accepted expectations of appropriate behaviour, art, ideology, law and other cultural systems. For the purpose of bringing the voices of tradition, experience and culture into conversation in this study, culture refers to the secular culture of people who may or may not identify themselves as Christians on a census form, but who have not attended a church service for the purpose of worshipping God for a year or more.

Each voice is influenced by other voices which were in play at the time of their formation. For example, tradition is influenced by the experiences of people and the culture in which they lived while the tradition was developing. Experiences are interpreted through the lens of the tradition in which we were nurtured and our cultural milieu. "The convictions, values, and biases that form the social setting in which the reflection takes place"^234 come from literature, philosophy and social sciences as well as living people and structures of which we may be only mildly aware.

^234 Ibid., 5.
Bringing Tradition, Experience And Culture Into Conversation

In earlier centuries the Christian tradition was in conversation with philosophy. "The conversation between culture and religious tradition can move in three directions: (a) the religious tradition challenges culture [a prophetic role]; (b) the religious tradition is challenged by the culture [to self-examination and purification]; (c) the religious tradition engages the resources of the culture in pursuit of its own religious mission." Increasingly the social sciences: psychology, sociology, and economics, as well as applied sciences related to business and management, have become resources for ministry.

In the conversation between tradition and experience, if too much weight is placed on tradition, a fundamentalist approach prevails, if too little, humanism results leaving little room for God's voice. If too much weight is placed on experience, relativism creeps in which says "everyone is entitled to his or her own opinion", if too little attention is paid to experience, the discussion is dry and theoretical. The Christian community affects and is affected by culture. If too much weight is placed on culture, uncritical syncretism may occur. If too little

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235 Ibid., 57. Examples of "c" are data gathering, counseling skills developed in the psychological disciplines, skills of management and planning, small group dynamics, communications.  
236 Ibid., 82.
weight is placed on culture, Christianity seems to be irrelevant to daily life.

In Canada a cultural value is pluralism. \(^{237}\) "Cultural pluralism invites people in a single society, who believe different things, to live peaceably and productively alongside each other." \(^{238}\) Cultural pluralism allows all people of faith a place and opportunity to hold and express beliefs. \(^{239}\) St. Patrick's members value the right of other people not only to hold to another faith, they respect the right of people to choose not to practice any faith.

A result of this value is that while St. Patrick's congregation experienced thirty years of almost unmitigated decline in attendance, parishioners, along with other Anglicans, behaved as if building churches in neighbourhoods was enough of an invitation to the unchurched. Parishioners did not form links with unchurched neighbours while church attendance was declining. If a connection is made with people who are not nurtured in a faith community, will St. Patrick's become oriented to mission?

\(^{237}\) Posterski, True to You, 1995, 61. This is characteristically Canadian.
\(^{238}\) Ibid., 62.
\(^{239}\) Ibid., chapter 6.
Adding the Voice of Inculturation

Inculturation takes place among specific people in a specific context. 239 "At its best the term combines the theological significance of incarnation with the anthropological concepts of enculturation and acculturation 240 to create something new." 241 Schineller quotes Pedro Arrupe in defining inculturation:

Inculturation is the incarnation of Christian life and of the Christian message in a particular cultural context, in such a way that this experience not only finds expression through elements proper to the culture in question... but becomes a principle that animates, directs and unifies the culture, transforming and remaking it so as to bring about 'a new creation'. 242

For Christianity to become incarnated in unchurched people, Christians will need to find ways of not only communicating the Good News of Jesus, Christians will need to be willing for the church to be "a new creation" in today's cultural setting. In order to find appropriate words and symbols to build bridges, communication has to

239 Schineller rejects the use of the term contextualization as too narrowly defined in time and space to be useful for academic study. The advantage of the term contextualization is it's recognition of the fluidity of any present context, or cultural system. Both Crollius and Schineller point out that there are some problems with describing Christianity as a culture.
240 See glossary for how these terms are used in this paper.
241 Schineller, Handbook, 22.
flow in both directions between the church and unchurched people. Perhaps we will discover a space between uncritical syncretism and rigidly clinging to expressions of Anglican life and worship that no longer connect people with the living God.

Chapter Six describes the process by which St. Patrick's members became more self aware, and more in touch with younger people who are not affiliated with a church. Chapter Six details how St. Patrick's members reflected on their orientation to mission.
CHAPTER 6

METHODOLOGY: THE ACTION IN MINISTRY

Introduction

In St. Patrick's congregation, genuine concern was expressed that children, grandchildren, nieces, nephews, and neighbours have not received the word of God's love for them. But there was no evidence that anyone was asking young people how a parish church can help them know God. In this study, I present a method developed to encourage eleven members of St. Patrick's church, who were born prior to 1946, to listen to eleven people of a younger generation, who have little relationship with a church. The research question asks how this process can contribute to an orientation toward mission in church members.

The primary questions of the study are:

1. How do church members understand mission?, and
2. Will church members come to share an apostolic orientation as a result of participating in this study?

The process by which participants explore the culture of St. Patrick's involves interviewing church members. A

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245 The intent was that there would be ten church members and ten unchurched younger participants. It seemed prudent to begin with eleven in case one person was forced to drop out. All eleven completed participation in the study. There are twenty-two interviews: eleven with members of St. Patrick's congregation, who were born before 1946, and eleven with unchurched people, born after 1946.
second interview enables church members to listen to younger people talk about common sense, art, ideology and religion in order to learn about their culture. The interviews created data about cultural similarities and differences between the generations. Secondary questions arose from the content of the data collected from younger unchurched interviewees concerning how church members might find ways to facilitate access to the Good News of salvation through Jesus Christ. Participants wanted to know whether insights gained would suggest ways of building a bridge between the church and people born after 1947.

Recruiting And Selecting The Research Team:

The basic plan for this study\textsuperscript{245} was presented to St. Patrick's congregation on Sunday morning, during the main church service. The outline began with my understanding of why congregations should be apostolic:

Do Christians today have a right to share the Good News? Do we have a right to ask people how the church can help them know God? We have a right because the God whom we worship is a God who seeks everyone who has strayed from God's friendship. When humanity turned away from God, God reached out to restore a loving relationship by being born a human being in Jesus Christ. Jesus told parables about God seeking the lost coin, the lost sheep and the lost sons. To love one another as God loves, is to participate in God's search for those who have drifted away.

Human beings benefit from being in a loving relationship with God. People who stand outside a relationship with God are not having spiritual and

\textsuperscript{245} The Action in Ministry
personal needs met. People need to know their own worth in God's eyes; people need hope for new beginnings. Without Jesus' love for all people being received, interpersonal needs are not met. When we are alienated from God, our love for one another is not being replenished. We may become self centered and quarrelsome. Concern, respect, generosity and forgiveness are not taught in our society. \(^{246}\)

Following the presentation, recruitment of volunteers took place at the coffee hour. To participate in the study, church members had to have been born before 1947, attend church at least twice a month, and care about a younger person enough to want to listen to what they have to say. Questions were answered and a brief questionnaire, \(^{247}\) concerning the participants' understanding of Christian worship and the church's mission, was distributed.

The questionnaire asked about the intended interviewee in order to provide an age spectrum of unchurched people born after 1947. The selection was made so that people in their twenties, thirties, and forties \(^{248}\) would be interviewed. A consent form \(^{249}\) was signed when a church participant was chosen.

The sample of church members born prior to 1947 included one man and four women in their fifties, two men in their sixties, one woman and three men in their seventies.

\(^{246}\) Summarized from a presentation made at the main Sunday service on May 10, 1998.

\(^{247}\) Appendix Ba.

\(^{248}\) One of the ways of coding and analyzing data was by age.

\(^{249}\) Appendix Bb.
Church participants chose a person born at least twenty years after the interviewer who had not attended a church service other than a wedding or funeral for more than a year. Eleven people chosen to be interviewed were four women and one man in their twenties, three men in their thirties, two women in their forties, and one fifty year old woman. The interviewees born between 1967 and 1979 were from what David Foot calls The Baby Bust generation. The change of designation from The Baby Boom came because of a sudden drop in the birthrate after the introduction of the birth-control pill in 1961 and the rising participation of women in the labour market.  

The Action In Ministry

The Action in Ministry unfolded in six steps, each requiring about two hours. The first three steps were training workshops. Group training sessions enabled participating church members to conduct an open-ended interview with a younger unchurched person, keep a journal, and participate in theological reflection. Opportunities for active experimentation were available in the third

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250 Foot, Boom, Bust & Echo, 22.
251 Appendix A.
workshop when participants interviewed each other, and decided how they would answer the questions on the interviewing tool.  

Participants had two and a half months to conduct one interview with a younger person. The conversation with a person of a younger generation did not include 'faith sharing' on the part of the church member. The task was to listen to an unchurched person and reflect theologically on what was heard. The reflective process involved listening to the three voices of tradition, experience and culture as they applied to the mission of St. Patrick's parish.

After the last interview was completed, the group met together to discuss their experience. The initial plan was to also meet privately with each church participant. When invited, only two participants arranged appointments. Most participants preferred to meet together again when the data was coded and available to them.

Step 1: Group Building and Listening Skills:

"Let anyone with ears, hear!"  

The first workshop began with refreshments and social interaction in order to create a comfort level among...
St. Patrick's participants, and confidence in the process. The workshop introduced church parishioners to listening and interviewing skills needed to conduct an open-ended interview. Interviewing tips were given both verbally and in handouts.

There was a short presentation on Clifford Geertz' cultural systems. Using the content from the presentation on Clifford Geertz and the process of listening attentively, the participants began to create a 'thick description' of the dominant culture at St. Patrick's. By listening attentively to each other's experiences and exploring how interpretation is shaped by cultural context, participants identified influences that shaped the culture of people born prior to 1946, and different influences that shape the Baby Boom and Baby Bust cultures. This workshop attempted to put church participants in touch with the dominant culture of St. Patrick's, which has been shaped by Anglican heritage and the experience of worshipping together.

Step 2: Theological Reflection and Journal Writing

The second workshop\footnote{Appendix Cb.} began with prayer and conversation about how prayer could be part of this action in ministry. The primary focus of the evening was engaging everyone was able to participate on one night so the workshop was repeated.
in theological reflection. Participants were shown how to keep notes in a way that the group could engage in theological reflection together. The method of theological reflection advanced by James D. Whitehead and Evelyn Eaton Whitehead encourages listening for God's voice when tradition, culture and experience are brought into conversation with each other.

A graphic developed by Whitehead and Whitehead was reproduced on newsprint and displayed. The graphic was a triangle with one of the words: tradition, culture or experience, placed at each of the points of the triangle. The graphic became a focal point for discussing how the voices of Anglican tradition, the experience at St. Patrick's, and the culture of the community, influence church members' attitudes to mission. Lists were made to define relevant tradition, experience and cultural context.

Participants noted how intertwined the three categories are when they considered an orientation to mission. St. Paul's writings influence Anglican understanding of mission. His understanding was influenced by his Pharisaic tradition, experiencing Christ on the road to Damascus, and living in a Greek culture. These three voices heard in St. Paul's writings, have in turn became part of the Anglican tradition concerning mission. Participants briefly considered stories

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and verses from Holy Scriptures that speak of the mission of the church.

Each participant was given a loose-leaf binder which contained their introductory questionnaire, their consent form, two copies of the interviewing tool, notes from the workshops, a consent form for the person to be interviewed and three pages of questions to guide and record their reflections while participating in this project. The journal questions were structured so that data was gathered regarding experience, tradition and culture in order to facilitate theological reflection. Journal entries were made by the participants following this and all subsequent sessions. They provided an opportunity for church participants to influence how the data they were collecting might be interpreted and also provided another source of information from which thick descriptions of the cultures would be made.

During the first two workshops, observers from the Ministry Base Group noted references to the experience of being a parishioner at St. Patrick's, the tradition of the parish, and the culture of the people involved.

Step 3: Practicing with the Interviewing Tool

In a third session church participants gained confidence in using the Interviewing Tool by interviewing
each other in pairs, using the same questions they would use in interviewing a younger unchurched person. The interview provided opportunities for the interviewer to practice listening skills while asking their partner set, open-ended questions based on four cultural systems designated by Clifford Geertz: common sense, art, ideology and religion. The interview provided data on the culture of the interviewers as well as giving practice.

Collecting and Coding the Data

The fourth step was collecting and coding the data. Data regarding an orientation to mission among church members was gathered from a questionnaire which church participants filled out at the beginning, and at the end, of the study. The questionnaire asked explicit questions about their perspective on worship, the church, and their own understanding of mission. These answers were analyzed to detect any changes in an orientation to mission.

Data was also collected from interviews by a church member with an unchurched person. During the summer months of 1998, all church participants interviewed someone born after 1947, who has not attended a church service, other than a wedding or funeral, for at least a year. Questions were asked about taste in music and the arts, what is important to the interviewee, and how their values were
shaped, as well as questions directly concerned with religious understanding. The person being interviewed signed a consent form and the interviewing tool in order to validate the data collected.

A third source of data was from journal notes. Journal entries were made by participants following workshops one and two and also following their interview with an unchurched person. "A journal records the internal state of the researcher and includes personal judgments, fears, doubts, and joys." Each participant from the church was responsible for recording revelations about mission and how they felt about listening to a member of a younger generation talk about the way they relate to the world, to other people and to God noting:

i) information concerning the life experiences of the person being interviewed, and significant traditions which have influenced who they are,

ii) how answers of the interviewee were similar/dissimilar to the interviewer's answers to the questionnaire,

iii) reactions or feelings to the answers given by a younger person.

Data from journal entries of church participants supplemented answers to the Interviewing Tool to help create

258 Myers, Research in Ministry, 45.
259 When church participants interviewed each other (step 3), the interviewers exchanged their journal binders with the church
a thick description of the cultures of church members and Unchurched people. Another source of data came from written observations made by myself (the facilitator) and the Ministry Base Group observers.

Coding the Data

Each participant was assigned a code: C + initials + decade of birth for church members, and UC + initials of interviewer + decade of birth for unchurched participants. The remarks from the Ministry Base Group began with MB. The researcher's code had no prefix thus BS40 (initials plus birth decade). Responses could be compared by churched or unchurched. The responses\textsuperscript{260} were recorded for the interviewers and interviewees by ascending age of the person being interviewed. The method of coding and the positioning of answers on the summary sheets indicated that responses were coming from a certain age group.

Analysis of the Data

Finding Relationships

Data from journal entries was put in dialogue with data from the questionnaires, regarding an orientation to

\textsuperscript{260} Appendix Db,c.
mission. Data from interviews was logged and analyzed with regard to:

a) theory regarding inculturation,
b) the Anglican tradition regarding mission,
c) the experience of St. Patrick's congregation,
d) the culture of church members born prior to 1947 and of the younger generation who were interviewed.

Similarities and differences in the description of the culture of St. Patrick's members born before 1946, and younger people who are not affiliated with a church, were noted. This data was used to write a thick description of participants' culture. Insights about the culture of younger people became one of the voices in conversation with tradition concerning the mission of the church, and experience at St. Patrick's.

Theological Reflection

The fifth step in the Action in Ministry was to reflect theologically on insights gained from participation in this study, and to suggest implications for St. Patrick's Anglican church becoming a mission center. Church participants met in September 1998. The group created lists in regard to the experience of parishioners at St. Patrick's, the tradition of the parish, and the culture of the younger unchurched people involved in the study. During
this preliminary analysis of the data, observers from the Ministry Base Group recorded the attitudes of church participants concerning the mission of the church in regard to unchurched people of a younger generation.

Follow Up: Final Group Reflection

There was a change in step six from the thesis proposal. Only two of St. Patrick's participants wanted to meet privately after the group meeting in September. Instead, participants agreed to meet again in order to reflect together after they had seen the data that they had gathered. Each church participant filled out the initial questionnaire again. This provided for comparison of an attitude to mission before and after the study.

The sixth step was group theological reflection on data from the intergenerational interviews. Summary sheets of data were given to participants and to observers from the Ministry Base Group. Energy was high when nine of the interviewers came together with members of the Ministry Base Group on Feb. 20, 1999. Participants continued discussing for one and a half hours beyond the morning which they had committed to this final step in the process. This

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261 I met with the two participants and they also joined the others in a final meeting.
discussion is woven into the analysis presented in Chapters Eight and Nine.

Validation:

All participants, both interviewers and interviewees, initialed the interviewing tool that recorded their own comments. Once the data was recorded in summary sheets, written summary sheets of the interviews with church members and unchurched members were given to the interviewers for further validation. Notes of members of the Ministry Base Group were used to validate observations and reflections made by the facilitator.

262 Appendices Da,b,c,d.
CHAPTER 7

FINDINGS

How Church Members See Being Christian, Worship, Prayer, Church, and Mission

The initial questionnaire asked about being a Christian, worship, prayer, the church and the mission of the church. Answers concerning being a Christian indicated a grasp of traditional teaching. Ten of eleven church members mentioned belief in Jesus (and God), and all but one wrote about "undertaking to follow Jesus' teachings" such as the commandment to love God and neighbour. Only one person included "a commitment to find and accept this faith through worship and prayer as part of a Christian community."

The question about being a Christian came up again in the Interview Tool. The answers were consistent with those given initially. Belief in Jesus was the dominant criteria for being called a Christian. Ethical behaviour ("following in his footsteps", "obedience to God") was also mentioned frequently. The relationship between faith and being a good person was explained more fully in the interview responses: "Christians are... not just Sunday Christians who don't behave during the week; a Christian practices what they

264 Appendix D. The data appears in the appendices and is quoted in the body of the paper without explicit reference to each remark.
believe on a daily basis," and a Christian is "someone who starts as a child trying to be 'good' and later on tries to work toward a relationship with God." Being regular participants in a worshipping community was mentioned by only two church members.

Although prayer is integral to Anglican worship services, only one participant explicitly mentioned that prayer could be public. Prayer was talked about as personal, individual communication with God.

Individualism in the understanding of being a Christian seems to be very strong. Yet eight out of eleven wrote of the communal nature of worship in answering the question, What is Worship?. "Worship is the gathering together of believers to pray, study the scriptures, and partake of the sacraments. It is to glorify, honor, revere and venerate Christ." Singing, ritual and praise were also mentioned. One person mentioned that worship can "be a very personal experience between God and those who seek Him".264

Half of the participants wrote about the church as "a special meeting place where one meets fellow God seekers and in which one is sheltered, nurtured and strengthened in one's faith"; the place where people gather to worship; the buildings that Christians use for worship and religious

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264 Worship can be private and personal as well as in the company of others in church services.
activities such as baptism and Holy Communion." The other half of the participants stressed the church as the community who gather for worship. The church was described as a 'community of souls', God's people, a body, organization or institution; believers in Jesus Christ or God. The church is a "community made up of those who believe in God (in 3 persons), and who unite worship and service to Him." Some participants included both meanings of the word church.

The primary concern of this study is the orientation of church participants to the mission of the church. The replies about the mission of the church were divided into two main concepts: one is that the church exists to support the faith of followers of Jesus, the other looks beyond the church community to those outside. The view that the mission of the church is to provide for church members was expressed in these words:

to offer a place of worship, prayer; to teach/learn; fellowship; to ensure its followers are prepared for God's coming; to provide through their spiritual leader and membership a haven for the celebration of God and the pursuit of His good works; to provide counsel, comfort and service, and to make a place in the community where all are welcome and where none are turned away; to provide worship and service to God and Christ in Church and Community; to provide an opportunity for collective prayer, scripture readings and partaking of Eucharist; to provide Christian education for all that wish it.

265 The responses to the inquiry about mission are recorded in this thesis more fully than the answers to the other questions.
The view that the mission of the church is to look outside of the church community was expressed as follows:

to bring the message of God's reaching, through Christ and Christ's message, for the souls of all humanity; to show God's love for all humankind so that everyone can know and love him as much as we do; to propagate the teaching and faith of Christ; to carry out humanitarian works by helping those less fortunate than we are, to give financial and emotional support wherever needed; to provide for outreach, foreign missions, and to provide service to those in need; to teach about Jesus and help others know him.

Some comments about reaching out to others revealed an understanding of the church serving the needy in the world. No one explicitly mentioned Christ's mission of reconciling humanity with God, although that may have been the intent of taking Christ's love and message to others. A unique answer was "The church exists for God's sake. He created it."

At the end of the study, the eleven church members who interviewed people outside the church, were asked the same five questions about being a Christian, worship, prayer, church and the mission of the church. The answers to the first four questions were almost the same as at the beginning of the study.265 One person added to her answer about what it is to be a Christian, "with your actions, hope that others will have the desire to join the fold."

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265 I expected someone to address the question of whether it is possible to be a Christian outside of a Christian community, but no one did.
When it came to the question, What is the Mission of the church?, participants\textsuperscript{267} were more outwardly looking after the study. One woman, who did not write about the mission of the church before the study began, wrote at the end of the study that the mission of the church is to "Grow and include more people in" worship, prayer, being a Christian and coming together with Christian believers for mutual help and support. One person's initial thoughts about mission were that the congregation provides "a haven for the celebration of God and the pursuit of His good works." After the study he wrote, "The mission of the church is to reach out and help others find their way to God; to show by good example, the merits of our beliefs, to be generous and charitable to our neighbours, and above all to be tolerant and understanding of those not able to share our beliefs." Another man wrote at the beginning of the study, "The mission of the church is to unite believers in community, in worship and in outreach", and "to share in and with all creation and to seek God's will in it." At the end of the study he wrote, "to act as a focal point for all Christians in the area; to explore, seek out and endeavour to alleviate all distress in its area and beyond, within its resources; to teach, nurture and support its following; to set such an example of Christian belief and works as to

\textsuperscript{267} A few answers did not change.
encourage more and more people to become Christians.” Good works were mentioned by two people.

One woman's answers shifted from focusing on the faith community to all people, “to prepare all people for God's coming and to go out and encourage non church goers to accept God as their saviour.” A man's first answer about the mission of the church was, “To teach about Jesus and help others to know him”. Later he became more proactive, “to reach out to people with God's message and invite them to be involved.” A woman added to her answer about loving unconditionally, “to tell others of the good news of God and the salvation he offers us.”

Participating Members of St. Patrick’s Church

In the workshops church members developed self awareness about how their tradition, experiences, and culture have shaped their attitudes to the church and its mission. Most of the participants had been brought up in homes and communities where going to church was “the thing to do”. Some had attended daily chapel at school. They said they didn't question either attending church nor what faith was about. Participants recognized that a change has occurred in the surrounding culture in that going to church is no longer “the thing to do”.

Among senior parishioners, friendship circles are often confined to other seniors who are church members. Some parishioners confessed that they did not know anyone born after 1947 apart from their own family members. Although church members are concerned about the trend in society to not worship in church, none had tried to share their faith with people who are not part of a worshipping congregation, including family members who do not go to church.

Concern was expressed about not having enough knowledge of the Christian faith to be comfortable talking with an unchurched person. A participant went to the library to top up his understanding of Christianity before participating in this study. This lack of confidence surprised me because there is a high level of involvement in parish activities among people who worship regularly at St. Patrick's. Participants in this study are among the most regular worshippers at St. Patrick's. Every Sunday three lessons are read from the Bible and a sermon is preached. During this study, participants were articulate in expressing the positive role faith has played in their lives.

The Younger Unchurched People

Three of the interviewees have never been associated with a church, five had an Anglican background, one was United Church, one Greek Orthodox, and one Roman Catholic.
One of the three who has never been associated with a church, had some exposure to Christian teaching in school. By their self description, and the observations of the interviewers, all the participants were personable, active people with good relationships with their families and friends.

Three of the people interviewed were adult children of the interviewers. These church members particularly wanted to interview their own children who do not go to church, even though they were taken to St. Patrick's as children.

Findings from the Interviews

The interviewers reported that after the first few minutes of anxiety, they were comfortable using the Interviewing Tool in both interview settings. They said that listening to someone else, and being listened to attentively (when church members interviewed each other) was refreshing and exhilarating. The process provided an opportunity to get to know someone else and to experience being known.

Interviewers asked questions to get to know a person in the areas of common sense, art, ideology and religion.

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268 The interviewers assured me that their children would not be defensive and that the interviewers would not get emotionally involved with their answers. One mother said it was hard not to respond as her daughter was speaking, and she was glad of the training given in interviewing.
Findings collected from churched and unchurched interviewees are presented together to facilitate analysis and provide a basis for understanding similarities and differences between church members and younger unchurched people.

Common Sense

Members of the church had an abundance of proverbs and wisdom statements which have stayed with them through their life. Younger people among the unchurched group stated general concepts about how to live, such as the need to be responsible. One former Roman Catholic woman, born in the late forties, associated proverbs with perceived threats:

- it is easier to get through the eye of a needle than for a man[sic] to get into heaven; 269 can you not spend one hour with me?; the story of the apocalypse –fearful negative impression of the world; Sodom and Gomorrah – sexuality and homosexuality

The older group of church members, and the older unchurched participants tended to see inherited wisdom as a positive influence, whereas the younger people were more ambivalent about inherited wisdom. A woman born in 1955 said her mom told her children always to believe in God because without him you are nothing; never trust anyone but yourself, believe in God only. One woman said, "I am leery of people, always on guard," and a young man said, "I fought against the establishment –you either play by their rules or

269 The misquote of Matthew 19:24 may indicate a severe image of God.
go away; it seemed that those in the church were trying to make me feel bad in order to feel good."

Another difference between answers of younger and older people is that younger people take a great deal for granted concerning their life-style, whereas older participants tend to take less for granted. Church participants mentioned that faith has deepened with age. As faith deepens, trust in God's unfolding purpose imparts a peacefulness.270

Art

Art forms: music, dance, paintings, crafts, movies, etc., touched both churched and unchurched people emotionally. The arts create a mood. Church members wrote, "They bring indescribable emotional kinship with spirituality - some feeling - like the voice of God touching me. If the artist gets it right, the artist is in touch with God and shares that with you"; "Art transports me to another place" and "The human spirit is raised and invigorated by works of art." As liturgy is designed, we hope for such an effect, yet we do not often work intentionally to include artistic forms to help people experience God's presence.

Music is important to both groups but explicitly mentioned by the unchurched group: "If an art form has truly

270 One church member wrote, "all things work together for good". 
touched me, it cannot easily be described. There is an element of the transcendent that goes beyond the sensory, aesthetic enjoyment of the music"; "Sound has a special effect in the way it can fill a room"; "Music can bring out so many emotions. It can take you somewhere else"; "I can dream to music, a soul experience. It takes me to a magic place"; music "can be uplifting"; "I lose myself for a time." One of the church group wrote, "Music relieves stress."

Both groups mentioned vicarious involvement experienced with dramatic and film presentations. Only one person could not come up with the story line of a favorite movie and reasons for choosing that movie. Like music, films have a common appeal. Movies are appreciated for the excellence of presentation as well as their message. Some people related to the characters. One person in the church group said, "While I often feel the love, joy and sorrow represented by artists and actors, I never relate to their portrayal of hate and anger." The one time each year St. Patrick's liturgy gives the congregation a dramatic role to play, is to shout "Crucify Him" on Passion Sunday. The Easter acclamation comes more as a greeting than a drama.

There was mention in both groups of a desire to participate, and get more actively involved, as we do in dancing. It is a challenge for traditional churches to
provide opportunities for more active involvement except in very special events such as moving through the Stations of the Cross on Good Friday.

Ideology

When church members were asked, *What aspects of your life would you struggle to protect?*, family was clearly the highest value. They would also struggle to protect health and freedom (to worship, to live a Christian life), and faith. Satisfaction came from being useful and accomplishing something worthwhile. The greatest obstacle to achievement is lack of time.

Some common ground was found in the importance of family and friends. Family was not mentioned as frequently by the younger unchurched group, as family was mentioned by the churched group. The unchurched group would like more money, more discretionary time, and a few mentioned a relationship. In the replies of the younger group there was remarkable value put on independence and self, reflected in the word "my" and "mine." Concerns of the younger group were:

independence in relationships, integrity, do what is right for me; not settling for second best 'cause it is easier; -physical things: *my* cats - they are *mine*, I love them; *myself:* my freedom, I

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271 Five younger people mentioned family whereas eight of the church members put family first.

272 "Her" was recorded in the third person by the interviewer.
do not like to be controlled; I need to do what I want to do; -money, my house, my family, health, being able to do physical things -running, swimming etc. with my friends; -my home, security, my reputation, self-respect, freedom, health; my standard of living; some of my independence; -the freedom to make my own decisions on matters that concern my life; -the right to live over and above the simple material and mechanical concepts of life that the market-based society deems the only viable mode of life; -my sense of independence, -not a life like others, my values and principles; I value change, different opportunities rather than routine; -her independence & freedom, people who are close to her, her cat, book collection, education.  

Experience of politicians has resulted in cynicism. Some people described the kind of government they would welcome. About half of the younger group expressed a lack of interest in political issues. "I try to stay out of politics. Until it directly concerns me, I don't really need to hear about it." One young participant was influenced by "naturalists, feminists, and human rights organizations." Three were influenced by three (all different) of our political parties. One supports "pluralism" and one of the oldest members of the unchurched group is "interested in countries that struggle with poverty, health and education."

For church members, a sense of life being worthwhile comes from serving the family and community in useful ways, personal achievement, a sense of belonging, faith and

273 The third person statements were recorded by the interviewer.
friends. Being able to thank God, and knowing you have been helpful to others, are ways of keeping meaning in life.

It was not surprising that faith did not come up in the answers of the unchurched group to the question, *What gives life a sense of being worthwhile?* One young woman who had a Christian upbringing said, "to live this life as a good person so that you will see the afterlife; making other people feel good; knowing that there is more after life."

Other satisfactions come from:

- having a good job; having people to care about and who care about you; [to] do and experience different things; lots of interests in life; being able to do physical and mental things and being there for friends who need me; new baby; waking up to a sunny day is the ultimate feeling; taking mum to a fiddle concert, seeing a beautiful sunset; getting carried away in the ocean; a pot of coffee, cat in lap and good book; breeze through the window, feeling peace; in studying the lives and thoughts of those who have concerned themselves with understanding what it means to be a human being I am participating in the greatness of their thought. To study the immortal intellects is a way for ordinary people to be immortal. Two unchurched people spoke of getting satisfaction from "meeting people you have helped; knowing what you did was significant" and "being helpful and making practical Thank-yous." One participant said, "something feels fundamentally wrong at this point in my life. I need to make a plan but I haven't."
Religion

Nine out of eleven church participants said that God or faith helps the health and development of the human spirit. "We need a belief in life here-after". The other two people wrote about developing the human spirit by being useful to others and being alert to others, taking time to develop a consciousness, discipline. People who mentioned "belief", also mentioned, "striving to improve the human condition and health." "Church-going believers have a better outlook on life." "Being surrounded by love" and "being with others on the search for God and doing his will" are contributing factors.

Two of the older people in the unchurched group sounded something like the church members: "A sense of higher purpose is required. This higher purpose is that there is a Good to strive for, or at the very least, to refrain from harm and avoiding temptations is something to be desired," and "upbringing and beliefs". There was much more variety in the answers from unchurched people:

loving and being loved (3); ambition; having goals and success in achieving personal standards and goals (working towards them); giving of one's self and not always taking; having a positive attitude no matter what happens in your life; friends and family, happy experiences in life, support systems, being in touch with one's emotions, being able to express yourself; other people that believe the same things you do; reading good stories of things people have done; exercise, social contacts, relationships; overcoming adversity; learning to live with one another;
active and regular participation in family and community activities; to be appreciated for what you are; to be confident in yourself.

Among the church group there was some hesitation to confine the transcendent God to a symbol or description. As people attempted to talk about God, God was described in benevolent and personal terms: a "great Spirit who can feel our sorrows and joys". Although the cross was the most common symbol, word descriptions were of a present, resurrected God. "God is all around me in everything I do, takes care of me, watches me, is sad when I'm not paying attention, ignoring him; as a spirit in me at all times, with me at all times, hearing me, near." Although "very mysterious", God is "like a perfect father, perfection, totally understanding of me, forgiving, perfectly fair and just, the epitome of love, slow to anger, all powerful"; "goodness and wisdom". One woman wrote that the image of God, "changes with your life: I took God for granted - didn't know God, but I thought I did; then became conscious of obligations along with freedom."

Seven of the eleven church members chose the cross as a symbol of their faith, but four of the seven added words (love God and neighbour), three added a circle, one a candle, and one holding hands. One person wrote out: "that every person on this blessed earth would accept each and everyone as a child of God", and one drew two people outside
at sunrise or sunset in a natural setting. Another person drew a rainbow. With church members, in most attempts to symbolize faith there was a relational quality with God and other people.

When asked about God, one of the unchurched group said, "I don't think about it that deeply." Other said, "I've never given this matter serious thought," and "My uncertainty about the existence of God makes it difficult to respond." Two people mentioned "a big light" and one said, "a big, white man, muscular, chiseled features with white hair, wise looking, gentle, kind of like a friendly giant with a beard." A former Anglican woman who said she doesn't believe in God said, "-something there -guardian angel -I believe I am being protected, watched over -never felt the need to describe what that is or means." The wrathfulness of God was mentioned by one lapsed Roman Catholic, "God is good, loving, angry because people are not good; powerful; able to rule this world."

I was surprised that all but one unchurched participant chose a symbol for their faith. Most were drawn from the examples given. The two who chose a cross were brought up in a church. One who has never gone to church recognized the cross as a symbol of faith and expressed understanding as to its meaning: [Christians] believe that Jesus was crucified to save sinners. Some people who had no church
upbringing symbolized faith as a lighted candle and a "giving heart". Others with church memories said, "a world encircled by a pair of arms and hands with two hearts superimposed on the world; the universe; a handshake; a happy face; and a handshake with the words-helping others, being helped by others.

Belief in Jesus Christ and being a person who tries to live in obedience to Jesus' teachings were seen to be criteria for being a Christian by church members. When unchurched participants were asked to describe a Christian, five mentioned belief in Jesus. Nine described attributes of a person they would describe as Christian: "have faith and worship, follows the teaching of the Bible that says Christians should be loving, good, don't steal, don't blaspheme, helpful; good, not judgmental, honest, fair, keeps the Golden Rule." One young woman followed her list by saying "therefore there aren't many Christians in the world."

One woman who does not worship in church described a Christian as "always going to church, boring, never got upset, little behind the times, naive, well-intentioned, Bible spouting, racist and homophobic." When asked if she identified with her description she replied, "hopefully different". Seven of the unchurched people who described a Christian in terms of their behaviour identified with their
description and one said, "strives to have similar values". Other than belief in Jesus the unchurched group do not see themselves as different from church members. One young man said, "Most of my friends are good Christian people although most of them don't go to church." Three people who did not identify with their description of a Christian said Christians are believers in Jesus.

A church fits "fairly well", with the religious understanding of church members, "not 100%, but a necessary part of sharing your faith with others". "The people who say they can do it on their own are too forward. It is an opportunity to relate to like minded people." "It provides a chance to relate to people who are striving for meaning."

"The church unites believers in community, worship and in outreach." "The Church gave me understanding. I grew up in church, from an early age, before I could understand. The teaching of the church developed me, part of my life. I loved going to church. I felt a horrible guilt when I didn't go to church even though I prayed daily."

As could be anticipated, church does not fit with the religious understanding of people who do not go to church. "Belonging to a church is not essential to maintaining some religious sense." The most common comments echoed this statement: "Why do I have to go to church to celebrate my Christianity when I can be a good, loving, caring person and
everything else the Bible wants me to be outside of the church?" "People who do not attend church are just as good as the people who do. They are involved in similar personal, family and community activities. I do not consider that going to church will make me a better person."

Reasons for rejecting church are, "It is too structured," and "I can appreciate a good sermon but no fear, guilt, brimstone; likes good music in church; likes the priest to be human but her experience is they don't listen -just doing a job".

One young man who said he watches the same movie two and three times said, "The church doesn't recognize that young people are really busy today, both with their work and their social lives. Anything St. Patrick's does should fit into the time frame of these potential parishioners." He said he would welcome movie nights and discussions.

On the positive side two people said they "like the warm feeling at Christmas and Easter." A third person who identifies herself as Greek Orthodox, said she "attends church on special occasions but allows other things in life to get in the way" of regular worship.

One person who no longer believes said, "A church is a place for people of a common faith to gather and to worship and to reinforce their faith." A person who considers himself a Christian but does not go to church said, "a
Church and its services are central to religious understanding."

In retrospect it appears that the questions, What would help you most in deepening your relationship with God? and, What one recommendation would you make to St. Patrick's church on how this church could make a significant difference in the lives of people like you?, should have come in the order above rather than in the reverse order in the Interviewing Tool. The request to make a recommendation seemed to signal an end to the interview. People generally made a recommendation but then indicated that they were not interested in deepening a relationship with God.

Recommendations for worship included: make church more fun, more interesting, more open. It is too structured. I like the way they act, sing greet each other -very warm - open at the Pentecostal church; variety in the services; for the members to be more respectful of other religions; for people to share more of a personal experience of God; there should be a greater connection between art and life (movies, music, etc.) and the liturgy. The present liturgy has little meaning for me. The other main factor is time. Other comments include: Treat people as human beings. Don't put people in categories. Be open, open arms to people as they are. The purpose of the church is to show God's love in a joyous way.
Some people spoke about the church's role as a social and community center: make the church more vibrant, less sterile, and become more community minded. The church should once more "become the social center of the congregation as it once was; have a social night for the youth in the community; bring in young families."

Other participants said that St. Patrick's could not do anything to make a difference in their lives. "You couldn't do anything to interest me. It's not the building; it's the people." Another person suggested churches need more "diversity of population; as a child I found that always the same people, i.e. from the neighbourhood, were there."

Other comments indicating that young people are not looking for a church are, "If people want to go they will. We live such a fast life." "As many non-religious organizations offer participation in activities that are similar to those often maintained by the church, St. Pat's should stress in their approach to potential members the one item that these organizations do not mention: God's salvation. At the present time I experience no sense of loss by not belonging to a church. I have difficulty understanding how my life could be improved by joining a church."

Young people who were interviewed are not looking to deepen their relationship with God: "It is not an important issue with me; I don't think I need to; I'm happy leaving
things as they are." "I don't really have a relationship with God. I cherish human relationships over a 'super human being'. When I'm sick or feel bad I like to speak with a friend or family -unfortunately the only time I speak to God is when there is a crisis in my life. I pray to pass an exam or if an exam is canceled I thank God, or if someone is critically ill, I'll pray to God that they get better and occasionally I pray that we don't have another war." "The lack of time for activities not associated with my employment is a frustrating problem. Religion, however, has never been included in my list of desirable activities." An interviewee said she, "has explored other religions and feels comfortable in the space she is in."274

Participants in the unchurched group who had memories of church, wrote that they could deepen a relationship with God by, "going to church on a regular basis;" and "maybe time to develop; have a child; have more hours available." Younger unchurched people said, "better understanding of what God wants from us-ask him-prayer; talk to other people about their experiences; studying the Bible; meeting God in person one day" and "unless I can see the proof I can't believe."

274 She wrote a paper about Islam, visited a Sikh temple, works among Jews at Seneca college and has two very special Jewish friends.
A woman in the church member group, and another woman in the unchurched group suggested that if the father or husband does not go to church, family members follow his lead. Among the unchurched participants, two single and one married woman described a parent as the most important person in their life. The parent was a role model or important influence. However, one of the young men who does not go to church said, "My father always dreamed of being a minister and finally achieved his goal after retiring from a lifetime of teaching." Presumably the father attended church regularly. The son is not part of a faith community.

Data from Chapter Seven is used in Chapter Eight to create a thick description of the culture of churched and the unchurched participants. The description of people born after 1947 who are not attracted to a church, constitutes the secular culture component used for theological reflection in Chapter Nine.
CHAPTER 8
ANALYSIS OF DATA

Creating A Thick Description

An initial assumption of this study was that so much change has happened since 1947, people born in 1947 or later can be treated as a separate cultural group from those born prior to 1947.\textsuperscript{276} A further assumption is that one of the reasons mainline churches (in established rather than new growth areas) are aging is the gap between the way senior citizens view the world and the way postmodern men and women view the world.

Because of immigration and a high birth rate almost 33% of the Canadian population was born between 1947 and 1966. This generation is not well represented in St. Patrick's. Senior citizens not only account for more than sixty percent of the people listed on the parish role, seniors come to worship more regularly than young adults and children. A visitor's initial impression could not help but be influenced by the predominately gray heads gathered for worship.

The need for church members who were born before 1947 to get to know people born after 1947, who do not go to

\textsuperscript{276} Appendix A, \#4.
church, was confirmed during the recruitment process for this study. Some seniors said they didn't know any young person who did not go to church except immediate family members. The Interviewing Tool developed from writings of the cultural anthropologist, Clifford Geertz, worked well as a vehicle for getting to know one another. Discussion with the interviewers following their receipt of the summary data sheets began with comparing and contrasting the two groups as revealed by the cultural systems: common sense, ideology, art, and religion. In the following analysis interviewers' comments are interwoven with sociological comments written about the generations born after 1947.

Common Sense

Clifford Geertz writes of Common Sense as a cultural system: "what anyone with common sense knows." A system of meanings becomes attached to symbols by most people. A red light, at an intersection, is generally understood as a symbol which means stop. Common sense allows people to cope with everyday problems by relying on expectations. Geertz uses the examples rain wets and fire burns. Common sense develops from experience but is also historically transmitted through social systems. Questions about

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276 Appendix D, summary sheets of data gathered.
277 Geertz, Local Knowledge, 1983, 77.
proverbs which guide or influence the interviewee were developed in order to explore common sense. In addition, the Interviewing Tool asked what is taken for granted about life.

According to the American sociologist, Wade Clark Roof, until recently people of one generation tended to "have common, unifying social experiences and develop[ed] a collective sense of identity.... This is likely to occur in late adolescence and early adulthood - the formative years for the shaping of a distinct outlook."\(^{278}\) Wade Clark Roof's work suggests that for both parishioners born before 1946 and Baby Boomers, born 1947-1964, memories from the formative years shape how they perceive the world and how they relate to it. David Foot, a Canadian sociologist, considers age as the most powerful and useful predictor of human behaviour.\(^{279}\)

The dominant influence in the late adolescent, early adult years of people born between 1915-1947 was World War II. In St. Patrick's parish, not only did the majority of parishioners come to adulthood during the war, some parishioners settled on veteran land grants, determining

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\(^{278}\) Roof, *A Generation of Seekers*, 3. In the USA the Baby Boom began in 1946. 

that a high proportion of parishioners were veterans or veterans' widows. The common sense that pervades these families is shaped by the memory of having sacrificed to have a country where they feel 'at home'.

The senior participants in this study feel they have a responsibility to the community. When they were younger, these adults volunteered in the public school and the Scouting movement in order to help shape the social environs for their families. (St. Patrick's parishioners now volunteer in community hospitals.) Providing the best they could for their family was motivation for starting first a Sunday School in homes, and then building a church for worship. The church provided a gathering place for social activities and a sense of engaging in meaningful activity. The adults were caught up in the modernist view that through education in school and church, they could contribute to creating a 'good' future for their children.

Although there were hard economic times in the 1930's, people born between 1920 and 1947 did not have to worry about finding a job when they grew up and they could stay employed with one company from the end of the war until they retired. World War II boosted the Canadian economy. Many of the senior women in St. Patrick's worked outside the
home. Their husband's career was the primary source of family income.

Listening to long time parishioners reveals a high level of integration in their lives in comparison with the highly fragmented lives of people born after 1946. Most of the seniors who worship at St. Patrick's have lived in the neighbourhood for thirty to forty years. Marriages have been extraordinarily stable among parishioners, with many couples having celebrated fifty years together, or been separated by death.

"A century ago, social relationships were largely confined to the distance of an easy walk. Most were conducted in person."280 Although St. Patrick's began just under fifty years ago, many of our seniors who settled this area in the late forties, fifties and, sixties did not own a car when they moved to Willowdale. Anglican churches were built in most neighbourhoods. Friendships developed in the neighbourhood and in the church. Even those who have moved from this neighbourhood to condos have friendship circles in the parish. Bridge clubs and bowling leagues have been ongoing for thirty or more years, and are only now beginning to breakup because of the deaths or infirmity of members. Common sense tells this generation to place a high value on family, friends, community and (formerly) work.

280 Ibid., 61.
The Common Sense worldview of younger adults is less easy to describe than the worldview of the seniors. The formative years of the adults we interviewed were the seventies, eighties and nineties. The young adults do not have a shared focal event such as World War II which encouraged the development of a common worldview. Although civil wars raged throughout the world, Canada was not involved in a nation-wide way.

Baby Boomers were born into relatively affluent times, when values tended to shift from self-denial for the good of the community to "greater concern for individual well-being, interesting experiences, quality of life, tolerance of diversity, intellectual and spiritual developments." Competition for good jobs increased. Seeking higher and higher levels of education demanded time. Real income declined. The last of the baby boom generation "distrust any sort of large institution, whether in the public or private sector....In an overcrowded world, they had no choice but to 'look out for number one'." In response to interview questions referring to common sense, there was

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281 Spiritual seeking was outside the church more than inside, and expressed itself in a concern for feelings and personal development and psychological well-being.
282 Roof, A Generation of Seekers, 43.
283 Ibid., 52. Roof reports: "During the 1960s and 1970s, levels of religious belief, of worship attendance, and of participation in organized religion declined considerably among the better educated."
284 Foot, Boom, Bust & Echo, 22.
greater concern with the individual among the younger, unchurched participants, e.g. "Be your own person." 285

The cold war ended and the Berlin wall came down in 1985. Optimism was quickly dissipated by economic instability. Education had not eradicated poverty. Violence in society revealed deep seated moral problems which Christendom had failed to alter. The generation born after 1947 is caught up in "the loss of enthusiasm in the grounding convictions of modernity." 286

The dominant characteristic of many people in their twenties and thirties is anxiety, due in part to having to lower expectations for their economic future, but more fundamentally by the lack of a sure foundation on which to stand. "It is a world in which we no longer experience a secure sense of self." 287 More fears were expressed by people without a church association. Two of the younger people spoke of the need to be wary, and one said that "there won't be peace in the world." Without a faith element, wisdom expressed as statements of common sense, was less comforting.

285 Appendix Dc.
Faith in God entered into what constituted wisdom among the church group. Answers given to interviewers indicates that wisdom handed down through proverbs was more highly valued by the older group than the younger group. The church group included in their wisdom, biblical tenets such as the Ten Commandments and the Golden Rule as well as exhortations to work hard and well. The younger people among the unchurched interviewees gave fewer biblical references, when asked about proverbs, than the older people who have church memories. It is likely that respect for this wisdom would correlate with the value placed on Biblical wisdom in general and the teaching of the church.

Younger people have many more relationships, which are not integrated around one goal such as creating a community for their children. Fractional relationships are "built around a limited aspect of one's being." 288 People today are bombarded with the opinions, values and lifestyles of multiple highly limited relationships, such as those encountered through exposure to higher education, a multi-ethnic workplace, the Internet, television and other media. "As we absorb the views, values, and visions of others, and live out the multiple plots in which we are enmeshed, we enter a post modern consciousness." 289 With such a variety

288 Ibid., 178.
289 Ibid., 15.
of relationships people can become saturated. "Social saturation brings with it a general loss in our assumption of true and knowable selves. As we absorb multiple voices, we find that each 'truth' is relativized by our simultaneous consciousness of compelling alternatives."\textsuperscript{290}

The younger people who were interviewed have been influenced by the postmodern situation. Most young adults have studied with people of many races and faiths at school and university. If not through travel, they have experienced other cultures through personal contacts and the media. New forms of relationships have developed and new ways of relating to people in different situations.

Being able to respond appropriately in different situations, (to a business meeting in Japan and to a family gathering in North York), has raised adaptability to a virtue. "The postmodern person is a multi-community person, and his or her life as a social being is based on adjusting to shifting contexts and being true to divergent - and occasionally conflicting - commitments."\textsuperscript{291} "The postmodern ethos arises from the assumption that there is no unified whole that we can call 'reality'."\textsuperscript{292} However, people caught

\textsuperscript{290} Ibid., 16.
up in the postmodern world are not immune to the "serious despair, emptiness and social disintegration that sometimes follow the disappearance of all certainties." ²⁹³

Common sense for older church members includes faith in God, respect for traditional wisdom and contributing to community life. For younger, unchurched people common sense includes self-reliance, wariness, and adapting to multiple relationships and situations.

**Ideology**

Over time world views may become ideologies, as people seek to protect that which they deem to be important for maintaining their lifestyle. "Ideologies involve interests." ²⁹⁴ Long time settlers in Willowdale have an interest in maintaining the neighbourhood they worked to create. Newcomers, particularly those who are not fluent in English, are bringing change. The post-war settlers of Willowdale are powerless to stop the neighbourhood from changing.

Strain is also created by an awareness of being poorer than the newcomers. Even though people born prior to 1947 had fewer competitors for jobs, and experienced a growing economy,²⁹⁵ their pensions (particularly the pensions of

²⁹⁵ Ibid., 15-16.
widows) give them an income well below the average for this area. A symbol of the affluence of immigrants is that the smaller houses are being torn down and replaced by 'monster' homes for the immigrants. Yet, long time residents benefit from immigrants raising land values when properties are sold. Many respond to this tension by cocooning in their homes or clustering in small groups of like-minded people. These 'cliques' exist within the congregation.

The younger families interpret anti-immigrant remarks as racist, although a very high percentage of the congregation voted to welcome a Korean congregation to share our space, and there is enthusiasm about helping immigrants through providing space to English as a Second Language classes. Younger people do not understand the ambivalent feelings of the seniors toward demographic change in the community. The younger adults have been schooled, and now work, in a multi-ethnic environment and most of our younger parishioners strongly believe that pluralism must be embraced in a multi-cultural society. Some young adults feel that their worldview is not respected by the seniors when they hear exclusivist sentiments expressed. This contributes to a feeling of alienation between younger and older church members.

Robert Jay Lifton wrote, "Until relatively recently, no more than one major ideological shift was likely to occur in
a lifetime." The strength of an ideology held over a lifetime makes it difficult for many seniors to understand a younger generation whose worldview shifts from situation to situation. The worldview of parishioners who participated with others in World War II, and remember that time as sacrifice on behalf of their country and family, is radically different from a worldview shaped in a highly competitive and fragmented world.

Although not deeply felt at St. Patrick's, there is division in the congregation between the older generation who want to preserve the 'golden years' when faith in modernity created a facade of optimistic stability, and the younger generation who know that world no longer exists. Postmodern people do not remember the past as 'golden', but as a time of oppressive sexism, racism and intolerance. The "failure of modernity to deliver on its promises of progress, has irretrievably changed our world."297

In the interviews, a shift away from the high value placed on community appeared in the younger generations' responses to questions concerning what they would struggle to protect and what they would like to be different. In the findings, the prevalence of the words 'my' and 'mine' indicated a concern with themselves as individuals.

297 Middleton and Walsh, Truth is Stranger Than It Used To Be, 45.
Individual freedom and independence, along with material comforts, were highly valued. A shortage of time and money were seen as obstacles to having what they want. Whereas among the older generation there was both a sense of responsibility to, and a confidence in, being able to shape the community, no direct mention was made by the younger, unchurched group of protecting things which would benefit society as a whole.

The church group put more value on the institution of family. The family plays a less dominant role in the lives of postmodern people. Traditional family roles of support and guidance have shifted to professional counselors. More limited relationships within some families has contributed to acceptance of forms of the family, other than the nuclear family. Yet young adults admire couples who have celebrated fiftieth wedding anniversaries and still seem deeply caring and committed.

A common value was placed on freedom. Marketers understand how deeply the desire to be free permeates society. Advertisements for travel try to capitalize on the high value placed on freedom. The church group saw freedom as societal, freedom with boundaries. The desire for "freedom to live a Christian life"\footnote{Appendix Db.} includes freedom not to be a church member. "The right to free speech," was put
together with "the rule of law". Some unchurched participants expressed a desire for a special relationship, an oblique reference to the loneliness which comes with having independence and individual freedom. The theme of freedom was also important to St. Paul, particularly as stated in his letter to the Romans. Perhaps the church in seeking to connect with people can find a way of communicating the Christian message about freedom in Christ, freedom within the boundaries of being a member of the body of Christ.

Karl Rahner wrote that Christianity is not an ideology and the church must fight against becoming an ideology. "There must be tolerance among Christians as an expression of the necessary avoidance of particular ideologies in the Church." When the church does not respect the freedom of non-Christians to choose their own faith, the church is in danger of becoming an ideology. Fanaticism accompanies ideology. Christianity can be tolerant because of faith in the grace of God to offer salvation to all people.

Art

The area of greatest commonality in the churched and unchurched participants was their response to music and other art forms. Art forms touch people emotionally. They

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help bring a wholeness to people conditioned by our schools and work to give more honour to our thinking capacities than to our creative abilities.

Being treated as whole people may ease tensions. Stress is a particular issue among the younger group. One of the church group wrote, "Music relieves stress," and an unchurched person wrote, "I lose myself for a time." The use of well chosen music and other art forms, along with a message about peace and hope which accompanies faith, may be a bridge for the church to connect with those outside the church.

There seems to be a fairly broad appreciation of music in both groups. Some artists\textsuperscript{300} are creating meditative or Christian lyrics with modern music which appeals to more than one generation. However, music that feels familiar to one group may not be the choice of another. When the congregation sing familiar hymns together, those who look back fondly to Christendom, are reminded of values shared more broadly in society, for example belief a loving God manifested in the incarnate Jesus. One of the young people said that for her 'beat' was more important than 'words'.

\textsuperscript{300} A CD written by an Anglican priest of this diocese which has both beat and prayerfulness is Songs from the Sacred Tree (Longbranch, Toronto: written, performed and produced by members of the community of St. Agnes), 1997-1998.
When those who plan liturgy deliberately choose music to complement the message, and decorate appropriately, as Anglicans do for the great festivals or during the season of lent, people remark on the effectiveness of that worship. Can music be used more effectively on a regular basis to lift hearts to God? Perhaps. Music and art open a realm of experience other than the mundane. Sometimes in worship leaders want the congregation to see something else, the Kingdom of God. The arts help experience the transcendent presence of God.

A common satisfier in both the churched and unchurched groups was to be able to participate. Singing and movement are important to some people in both age groups. A variety of hymns and songs with a participatory tune and clear message are proven ways of involving people through singing. Appropriate music helps set the mood of the service, and adds to the effectiveness of seasonal celebrations.

One person mentioned touch as her preferred sense. Some people wanted to be involved in some kind of tactile reception which is possible by participation in Holy Communion. The importance of touch may say something about the importance of a handshake at the door, or during a service.
Most people\textsuperscript{301} favour visual stimulation for taking in the world around them. The attractiveness of our churches is important. Anglican services appeal primarily to auditory participation. A variety of voices read three scriptures, preach a sermon and lead the prayers. In teaching and preaching care needs to be taken to allow people to see biblical and contemporary stories clearly by the use of vivid imagery and even visual aids.

The added stimulation of dramatic presentations helps the congregation participate in the scripture stories in the same way people of both groups said they participate in a favorite movie. Almost everyone named a movie which touched them enough for them to remember the story line. People who want more bodily movement enjoy being part of a drama group.

One of the participants who said young people are very busy, spoke of watching a movie two or three times in a row. I asked some other people what they get out of watching a rerun on television or watching a video over and over. I was told that by knowing the outcome they can enjoy the experience in the present moment, laugh at the humour, become excited in the adventure, without concentrating on the story. This mindless watching is relaxing for them.

\textsuperscript{301} Two people mentioned that hearing is more important to them because their sight is poor.
Some Anglicans favour an Anglican liturgy which has changed only slightly in five hundred years. Could this participation in the present moment be a partial explanation for the appeal of worship services which are known by heart? The perceived benefit in entering into regular experiences that are predictable could possibly help in understanding the attachment to Book of Common Prayer services which are well known by Anglicans who regularly have participated in worshipping over a long period of time. Using a liturgy which has survived the test of time and provided a vehicle for meaningful worship for generations, may reflect a need for familiar worship in the midst of an environment which is rapidly changing in ways which are beyond individual control.  

The lack of rational understanding does not detract from the worship experience. The need to enter into worship without trying to understand everything may offer a partial explanation for why regular worshippers feel that they don't know their faith well enough to talk with anyone about Christianity even after years of Anglican worship.

In regard to liturgy, Christian postmoderns appreciate opportunities to explore and create worship which is more

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302 Changes are happening in the neighbourhood, in relationships as friends die, and in their own bodies as they age.
varied. New forms of worship which are meaningful for both the older and younger groups may involve more art forms.

Religion

Among all the participants, the only mention of preparing for the next life, in the context of What gives life a sense of being worthwhile?, came from a young woman who stopped worshipping as a Christian when she married a Jew. Happy experiences in this life contribute to life being worthwhile. The desire for new experiences contrasts sharply with the desire for predictability in worship structured by a prayer book.

People of all ages and attitudes to religion derive a sense of life being worthwhile from relationships with family and friends. Hospitality and friendship networks, which develop in congregations, help people develop a sense of being valued. The church group spoke of faith and a sense of belonging in the church, as things that make life worthwhile. Having a sense of belonging grows with involvement. Church members spoke about the importance of worship growing in their lives as they became more active in a church community. Some people find God in community more readily than finding God in private worship. It is important to involve people quickly, yet the sense of not

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303 Appendix Dc.
having enough time discourages many people from making time commitments.

A sense of achievement came up in both groups in regard to what makes life worthwhile. Churches need to help people know how to participate in God's work of preparing his Kingdom. The older group found satisfaction in being kind, helpful and serving others in the community. They liked to feel "useful" and that they were still "growing". People of both groups are more likely to make commitments of both time and money if they experience a sense of achievement. Being able to participate in hands on ministry, such as Out of the Cold which shelters and feeds the homeless, has brought people back to the church. However, if participants don't see results, such as people who were homeless finding jobs and housing, the volunteers may find faith in a good and caring God wanes.

When it came to the question, What helps the development of the human spirit?, the groups diverged. God or beliefs were mentioned by nine out of eleven church members. The younger non-church people placed the health and development of the human spirit as their own responsibility. They looked within this world for resources: friends, success, loving and being loved. In a society where younger people are already expected to gain a broad education, compete in the marketplace, and engage in a
variety of self improvement activities (such as fitness programs), it is not surprising that they have a go-it-alone approach to the development of the human spirit. Such development falls by the wayside.

Both the churched and unchurched people approached a description of God cautiously. No one can imagine a comprehensive picture of God. However, most people had some words or symbol to bring to this study. God as spirit, represented metaphorically in images, dominated the replies of the church members when they were asked to imagine God. Some people who do not go to church spoke of never thinking about God, and not being sure of the existence of God.

Of the eleven people who do not now go to church, eight had been affiliated with the church at one time. One of the former members, a Roman Catholic who is "hopefully different" from Christians, has rejected the church. Her description of a Christian is scathing. Only one person mentioned Jesus in the context of revealing God's forgiveness.

The Christian church talks about forgiveness and reconciliation but it is not visibly practiced. People who left St. Patrick's because of disagreement generally stopped going to any church. It will take years of teaching about

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304 I expected some people to picture God as Jesus revealed God, but the church people avoided anthropomorphic images.
305 Appendix Dc.
Jesus' role of reconciling God and humanity, and allowing Jesus, through the church, to bring healing and reconciliation between people, in order to reactivate lapsed Christians. Until church congregations take the reconciling role of Jesus seriously, people will continue to leave the church, and not come back. Reginald Bibby wrote,

Spiritually, many people, while not active in religious communities, continue to identify with churches and are reluctant to turn elsewhere; in the process, significant numbers are going hungry. Personal needs, notably the desire for positive self-esteem, the possibility of new beginnings, and life-stimulating hope, are frequently being inadequately met. Interpersonally, good relationships are elusive, while values that make for social civility...lack clear-cut proponents.

In this study, there was no evidence that unchurched people, including some who formerly identified themselves with a church, are spiritually hungry or reluctant to turn from a former denomination to have spiritual needs met. The spiritual needs Bibby writes about are not high in their priorities. When asked What would help you deepen your relationship with God?, one woman relied, "I'm happy leaving things as they are." 307

An unchurched person who was not a participant in this study, spoke of the church destroying self-esteem with its emphasis on sin. This may have been behind the remarks by one participant that she "can appreciate a good sermon but

306 Bibby, There's Got to be More, 8.
307 Appendix De.
no fear, guilt, brimstone," and another who said, "it seems that they [people in the church] were trying to make me feel bad in order to feel good." It is important that people hear a word of grace along with a call to repentance. As for churches fulfilling interpersonal needs, a gay friend strongly objected to Bibby's assertion that kindness is taught in churches and not "being intentionally taught anywhere outside of religious groups today."

**Implication for Mission**

Early experiences both negative and positive have a strong influence on whether affiliation with a church continues. Wade Roof Clark observed that late adolescence is a formative time. This would suggest that parishes should try to provide good experiences for young people. The churches in our area which are thriving are very involved with Christian education for children and young people. The common factor between the successful Missionary Alliance Church and the Roman Catholic Church in St. Patrick's neighbourhood, are there commitment to children and youth. The Roman Catholics provide Christian Education in their schools and the neighbouring Missionary Alliance church has a private school and a team of trained youth

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308 Appendix Dc.

309 Bibby, There's Got to be More, 9.
pastors. Anglican parishes have very few trained people in children and youth ministry.

A need that both parents and young adults say society has not filled, is safe places for late adolescents to meet one another. Recently a young single Roman Catholic woman asked whether St. Patrick's had a Bible study group for young adults.³¹⁰ She said that in her church the Bible study groups were filled with seniors whose interests were not the same as hers. At the present St. Patrick's does not have enough young single adults to form a group who can meet regularly for Bible study or to meet each other. Our young married couples now have children and find it costly in time and baby-sitting fees to spend time in group Bible study. A need exists to provided families with resources to nourish faith development not only in children but in parents as well.

Most of the people who had no church experience, and a few who have, have not rejected the church. Interaction with friends of a variety of faiths, including secularism, militates against young people becoming part of a worshipping community. As well there is competition from secular activities which provide exciting, if not necessarily safe experiences. "The combination of unlimited

³¹⁰ There was formerly a group of young couples who met but when they had children they ceased to meet for study.
choices on the one hand and the perception of limited resources on the other has resulted in people practicing selective consumption.\footnote{312}

Generally, the participants did not see any need to worship in a community or to have any connection with a church. As one young man said, “Lack of time for activities not associated with my employment is a frustrating problem. Religion, however, has never been included on my list of desirable activities.”\footnote{313} Reginald Bibby carried out a study for the Anglican Church in Toronto in 1986. In it he wrote that “both actives and inactives who have become less involved cite preferred use of time elsewhere as their number one reason”\footnote{314} for not participating in church. This has not changed in the last thirteen years. The question remains: how do we introduce Christianity to adolescents and young adults?

Stress is a particular issue among the younger group. The use of well chosen music and other art forms, along with a message about peace and hope which accompanies faith, may be a bridge for the church to connect with those outside the church. Particularly for unchurched people who do not

\footnote{311} Bibby suggests that a reason for choosing to have a wedding in a church, but not wanting to make a commitment to be a member of the congregation, is an indication of increased individualism. 
\footnote{312} Bibby, There’s Got to be More, 20.
\footnote{313} Appendix Dc.
understand that Christianity can enrich their lives, the peace which church members associate with faith may have some appeal.

A member of the Ministry Base Group said at the end of the study, that connecting St. Patrick's to young people will take the direct intervention of the Holy Spirit. Perhaps this is happening in some churches. In a news article in the Wall Street Journal, Lisa Miller reports that "some young people are rebelling in a whole new way - by seeking religion. Ministers and rabbis say they are seeing an increasing number of teens walking into houses of worship without their parents, looking for an intense experience, a close encounter with a higher power." Stars from the popular culture are making spiritual references on CD's and videos. Popular spirituality among young people has been outside mainstream churches. The news article reports that ritual and ancient prayer practices attract teenagers, but it is yet to be seen if the young people will accept the teaching of the churches. If this news article is reporting a new opportunity to make connections with young people, church members need to identify what is attracting them, and how we can help young people meet newly recognized spiritual needs.

CHAPTER 9
THEOLOGICAL REFLECTION ON THE DATA

Oriented To Mission?

In 1993, the number of empty pews at St. Patrick's worship services was alarming. Changed demographics, from predominantly Anglo-Saxon to multi-cultural, were blamed for the decline in numbers. The lack of young families created a sense of hopelessness. Why would young families, who have moved to Willowdale from diverse parts of the world, come to a church where most of the congregation were senior citizens?

Prior to this study, a division surfaced when church members talked about mission. Some long time parishioners who heard 'mission' hoped for church growth, particularly attracting people like themselves, only younger, who would not bring any demand to change. This sense of mission could comfortably fit into Avery Dulles' understanding of 'Church as Institution'.\(^{314}\) In Dulles' model there is no salvation outside the church. People must be brought to church and be baptized in order to receive eternal life.

Some younger married parishioners who gathered for Bible study, expressed an interest in mission as driven by the necessity of living in a multicultural society. They wanted to be more articulate about their faith in order to be able to offer what they value to society. This view is comfortable with Dulles' 'Church as Herald' model,\(^{317}\) except that these parishioners were not motivated primarily by a desire to bring people into St. Patrick's. They viewed mission as a willingness to share one's own beliefs clearly, recognizing the right of others, with different faiths, to an equal hearing.

Parishioners were aware that other churches in the area were growing. Suggestions were made about how St. Patrick's could be more like growing churches: sing more contemporary music; preach sermons which confront people with their need for God; make services shorter. There was a reluctance to make radical changes, which might alienate the faithful congregation, based on speculation about how churches could attract younger people, without knowing whether changes in music or liturgy would make services more attractive. It seemed prudent to collect information from members and to consult younger generations.

There were interested church members, who had concern for friends and relatives with little or no association with

\(^{317}\) Ibid., "The Church as Herald", 81-94.
a church, from whom to recruit people willing to listen to young people. These same people reflected together on what they heard. The first data reviewed was from the questionnaire given to church members who volunteered to participate in the study. Certain themes emerged. What is essential to being Christian is belief in Jesus and in God, and obedience to Christ's teaching and/or the ten commandments. Three mentioned redemption from sin; three mentioned eternal life. The most prevalent characterization of being Christian was a relationship between God and a believer that is manifested in ethical behaviour.

Only one answer indicated a need for being part of a worshipping community: "a commitment to find and accept this faith through worship and prayer as part of a Christian community." 318 If these people did not all worship regularly, it could be concluded from their answers that ten out of eleven do not regard worshipping in a church as necessary to being Christian. None of these parishioners spoke about sharing in Christ's work or in the disciples' mission. A further conclusion might be that a Christian has no obligation to attract others to believe in God.

When participants in the study were asked explicitly about the mission of the church, there was not a common understanding of the missionary nature of the church.

318 The complete answers are in Appendix Da.
Church participants defined mission in two ways. Half the participants saw the mission of the church as providing a place for believers to worship. The other half viewed mission as showing God's love in the world by humanitarian service, and helping others know Jesus.

When time given in the various ministries of St. Patrick's is analyzed, very little time and attention is spent on a regular basis connecting with the surrounding community. A great deal of lay volunteer time is spent raising money for maintaining the building. Volunteer and staff time is spent preparing services. The incumbent's time is divided among leading worship, preaching, pastoral care, and teaching.

Attempts to make deliberate connections with the community around St. Patrick's are occasional. Twice a year children from the neighbouring public school come to hear the Christmas and Easter story. Interactive activities try to help children know the stories behind the symbols they see in the secular world, such as Christmas wreaths and Easter eggs. St. Patrick's also offers hospitality to ESL classes twice a year. Lately, distribution of flyers inviting the community around St. Patrick's to services, has been initiated by the Outreach committee. These overtures tend to be seasonal rather than regular occurrences. It is not surprising that half the church people who answered
these questions see the mission of the church as providing for its own needs. Anyone may come to church services but there is a passiveness about going out with good news.

Somehow Christians have to overcome reticence in befriending younger people and people who are not Christian. Anglicans need support and resources to take their faith outside the church building and into homes, workplaces and communities. They need to find courage to communicate that communal worship increases their faith and enriches their lives.

Although participants in this study had no experience of being apostolic, they were eager to participate in workshops that would send them out on an interview. The workshops were designed to help them get to know unchurched people in a way that would open conversation about spiritual needs and suggest ways a mission oriented church might make connections with interviewees. Church participants understood that their task was to listen, not to convert. By having training for a task which interested them and by being integrally involved in the reflections, the interviews began to speak of themselves as the church.

Data from interviews was recorded in a way which facilitated analysis by theological reflection. After the interviewers handed in their binders of notes, copies of a draft of Chapter Three of this thesis were distributed.
This one understanding of how a sense of mission has developed over the centuries within the Anglican church, helped members recall Anglican tradition concerning mission.

In September, 1998, participants met to reflect on the experience of interviewing a younger, unchurched person and the implications for St. Patrick's to become apostolic. They were able to bring to the discussion the three voices of: Anglican tradition, St. Patrick's experience, and the culture or cultures in which they live. At the end of the September meeting, participants asked to meet again as a group for theological reflection. Before the final meeting in 1999, all participants received summary sheets of data collected from interviews and from journal notes. The interviewers returned to the triangle of tradition, experience and culture in order to have a framework for theological discussion. The Ministry Base Group was invited to assist church participants create a conversation among the three voices of tradition, experience and culture.

**Tradition**

This study has been carried out within the framework of the Christian tradition, particularly the Anglican tradition. Within Anglican tradition the voice which has been given official priority as the primary source of wisdom

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Summary sheets were edited for confidentiality and given out without codes.
and guidance has been faithfulness to Holy Scriptures. Another official Anglican voice comes from prayer book services. Anglicans also listen to the voices of reason and experience.

The journal notes, recorded following workshop two, indicated that church participants were aware of Jesus' command to go to all nations and make disciples. Even Anglicans who worship with the community only at major festivals would have heard at Easter or Pentecost: "Jesus came and stood among them and said, 'Peace be with you.... As the Father has sent me, so I send you.' When he had said this, he breathed on them and said to them, 'Receive the Holy Spirit'."  

One church member recorded in his journal notes that he cannot recall being influenced very much in his attitude to mission by Scripture, and homilies are forgotten over time. Mission is part of our legacy but when churches could not be built fast enough in the fifties to accommodate Anglicans who wanted to worship together, there was no need to train clergy and laity to be oriented toward mission. It was considered enough to build a church and people came. There was no direction to orient St. Patrick's congregation to mission.

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320 John 20:19b-22, NRSV.
The reluctance to be apostolic is not accidental. Since the Reformation an orientation to mission has not been integrated with parish life, other than to collect money to support missionaries and their work away from the parish. Mission in Canada was regarded as something done in foreign countries or on Indian Reservations. When mission work within the parish was carried on by Wesley, followers became Methodists. In Canadian Anglican churches, local social outreach work was more prevalent than working to spread the Good News of Jesus among the unchurched in the communities which surrounded parish churches.

When participants met for training workshops, they were aware of negative social consequences from previous mission endeavors. They had seen, if not first hand on the streets of Toronto, pictures of addicted First Nations people. The Anglican newspaper has reported Aboriginal's anger at churches who devalued the culture of First Nations people, and their struggle for resurrection. The only First Nations Bishop in the Anglican church opened eyes when he spoke at St. Patrick's. Discomfort with past mistakes in missionary efforts contributes to caution in sharing faith.

The interviewers were aware of bitterness in society toward the legacy of discrimination associated with

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321 Participants were aware of discrimination against gays and lesbians and also memories of employment advantages for Christians.
Christianity in Europe and Canada. These memories arouse guilt particularly when ambivalent feelings toward immigrants (who are assumed to belong to non-Christian faiths) create inner tension. Some church members have a sense of shame concerning past actions of Christians toward non-Christians, which they have translated into keeping faith very private, a matter between God and themselves.

In regard to Anglican tradition, mention was made by a British immigrant of his heritage of Anglicanism being the Established Church in England. The interviewer associated his sense of duty to country with being Anglican. After conducting an interview with an unchurched participant, this member of St. Patrick's detected less of a sense of duty toward country. The research group pointed to a difference in the Canadian Anglican Church's relationship to the government. A sense of duty toward country was seen as influenced more by cultural views than association with the Anglican Church.

In early colonial Canadian history, Anglicans in government circles gave privileges to Anglican churches which were later lost. Weakened links with government have left some Anglicans feeling a loss of influence by the Anglican church on society. Today, there is a sense of

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being a remnant gathering for worship rather than being in the mainstream of social activity.

Church participants identified some historic reasons for mission which include seeing the church as a bastion against an evil society; preserving the Anglican liturgy as it has been for 500 years, (a 'tried and true', highly structured, format for worshipping God); and fears for the life unchurched people (their children and grandchildren) may have after their mortal death. Even though these motives for mission tend to be negative, they are similar to motives which propelled effective missionaries into much of the world.

Experience

Experience includes unique personal experiences and how St. Patrick's congregation has developed in the last forty-five years. All the church participants were born prior to 1947, so they talked about the dominant influences which shaped their own lives. For some the Depression had a strong impact. For all, even those born during the war, World War II had a formative influence on attitudes, and caused high value to be placed on patriotism, country, family and security. The war time spirit instilled an attitude that duty to country and family, responsibility, sacrifice for the benefit of all, and gratitude are virtues.
After the war, the local residential community was valued highly and participants felt they had a responsibility to that community. This group had optimism and confidence in a better future ensuing from better education.

Church members who participated in this study did not leave the church permanently when they grew up. Their memories included a time when “everybody went to church”, sometimes more than once on a Sunday in order to attend Sunday school or evening prayer as well as the morning service. Some participants remembered childhood worship as awe inspiring because of the architecture of the churches, the grand sound of the organ, and the beauty of the liturgy. Others remembered church services as dull and boring in dark, cold buildings. They found enjoyment in fellowship and singing. Church participants felt that having Christian religion inculcated in youth gave them something to hold on to later. By taking their children to Sunday School and Church, they hoped to give them the same pleasures and benefit.

Being able to worship in community is important to all the church participants. Although membership is no longer declining as it did for thirty years at St. Patrick's, there have been losses. Pertinent personal losses have resulted

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323 Two of the church participants said they shared some of the sentiments expressed by non-church participants when they were younger. They took some time away from church in their early adult years.
from deaths of active members,\textsuperscript{324} and from the lack of attraction of the church for younger people today.

The collective experience of St. Patrick’s congregation in regard to mission focused on its early history as a Sunday School. The mission was to children and in supporting family values. As children of Anglican families grew up and moved away, and their parents remained living in their homes, young families stopped worshipping at St. Patrick’s. The Christian Education wing, added in 1964 to provide space for Scouts, cubs, couples club, badminton, and community activities, is now used almost exclusively by a secular Day Care.\textsuperscript{325}

St. Patrick’s members still have a sense of duty to the community but seek to exercise influence by serving in the parish, or frequently, in neighbourhood organizations such as hospital volunteer associations. In these local places a caring person can make a difference and have a sense of achievement. Having a sense of achievement was noted by both the churched and unchurched as a motivator.

Parishioners’ experience of living in an increasingly multi-cultural milieu challenges a mission orientation in the church and encourages members passivity. One church

\textsuperscript{324} In the past six years St. Patrick’s has had more than fifty funerals.\textsuperscript{325} The families using the Day Care do not come to the church to worship. The Day Care board refused to allow invitations to go to their families for fear that the day care might be associated with the church and discourage use by people of other faiths.
participant, whose view of church could be 'church as servant', wrote in her journal:

a) In our pluralistic society many people have non-Christian religious traditions. Therefore we must be more tolerant and accepting of these traditions and look for ways to find common values and ideals.
b) The role of the church in the cultural milieu should be less to convert, but rather to serve the needs of everyone. There has been a tendency to put more emphasis on their religion than their needs.

The question of why the Baby Boom generation rejected worship in the churches in which they were raised, remained unanswered on the basis of tradition and experience.

The Surrounding Culture

Because church members have been influenced by changes in society, participants had to work hard at separating their own experience from the present culture. Church members live in present time and have been changed by sociological changes. Yet their attitudes and outlook are different than the outlook of younger people. Church members wanted to understand how the worldview of people born before 1947 may differ from the worldview of people born after 1947. Because the culture in which we live is largely invisible, church participants concentrated on identifying dominant influences which shaped the culture of people who were born after 1947.

Dulles, "The Church as Servant", Models of the Church, 95-108.
Rapid change, globalization, mass media and a population explosion created a different world for people born after 1947. People born after World War II were born in economic boom times. However, the surge in the birth rate meant crowded classrooms and fierce competition later at work. A mentality of needing to look after oneself first, took precedence over serving the community. Competition in the labour force caused people to continuously pursue education and work longer hours. The longer work day has affected community activities. After forty years of Scouts and cubs at St. Patrick's, the Boy Scout Association could not find leaders and the troops shut down.

It was recognized that former values which encouraged Anglican families to go to church on Sunday have been challenged by new values. Respect for traditional authorities waned. The birth control pill, on the market in 1961, contributed to a sexual revolution. Television presented values of hedonistic enjoyment and individual freedom.

Materialism, and pressure from the workplace, have led people away from church to shopping malls on Sunday. Women working outside the home have made weekend time more valuable for family activities which include both necessary home management activities, and recreational time. The
prevalence of divorce often means that children spend weekends away from the custodial parent to be with the parent who has left, perhaps melding with children of a step-parent. Spectator and participatory sports compete for weekend time. Parents often choose to have their children learn about fairness etc. by playing team sports rather than learning moral principles in a church. Affluence has made more exotic recreation such as travel possible.

The interviewers noted a change in attitude to work. A 'work ethic' has been replaced by widespread dissatisfaction with work. There has been a breakdown in loyalty between the work (the company, institution etc.) and the worker (including professionals). Young people feel they spend too much time working. Many derive satisfaction from their own individual and competitive achievement, but do not find their work fulfilling in the sense of contributing to society. Interviewers linked dissatisfaction with work to a more cut-throat environment associated with loss of Christian teaching about how to interact with others, loss of enduring commitment, and loss of meaning which comes from believing everything we achieve is a gift from God.

Although the war years were remembered as "lost time", church members remembered a sense of optimism which accompanied the post war economic boom. This confidence in the future has been replaced by anxiety which participants
relate to instability in the structures which gave a framework to their life: work, family and church.

There was a loss of confidence in the promises of modernity as anxiety surfaced about the Bomb, environmental stresses, and family breakdown. Disillusionment with modernity to solve problems of poverty and world hunger have encouraged people to retreat from the struggle to make a better world and to become consumers of entertainment. New knowledge and technology have opened up avenues such as the Internet where people make connections with like-minded people. Videos and television consume time. Seeking a closer relationship with God with a church community is regarded as one among many options for how to spent time.

A dark side to what formerly was viewed as promise has emerged. The sexual revolution brought about by the birth control pill allows women greater ability to plan careers, but stress in families surfaced as men and women struggle to redefine their roles and responsibilities. Technological innovations such as computers have quickened the movement of information but have displaced employees. Immigration has added to an exciting mixing of cultures and ideas, but has contributed to relativism in regard to understanding truth. The present times offer many benefits, such as improved health care. However, most interviewers concluded that the lessening value on family, and a diminished willingness to
curb individual freedom to make lifelong commitments, combine to leave people with a sense of "having many acquaintances, but few true friends."\textsuperscript{327}

\textbf{The Conversation Between Tradition, Culture And Experience}

When the interviewers reflected together on the postmodern culture in dialogue with the Anglican tradition concerning community worship, they remarked that unchurched people have lost something of value. Benchmarks are gone creating uncertainty, rootlessness, and more stress in younger people's lives. Many members of the congregation are disappointed that their adult children do not have stable employment, nor enduring marriages, nor a relationship with any church. The interviewers sensed that a culture which is not rooted in tradition contributes to loneliness. Loss of contact with the past results in severed relationships with people who have shaped their lives. Particularly in families where parents practice faith by worshipping in a community, divergent values have strained relationships.

Interviewers recognized that they no longer live in a community where most of their neighbours go to church. When culture was brought into dialogue with experience the interviewers focused on the greater difficulty for people in

\textsuperscript{327} Appendix Dc.
today's culture to have a positive experience of Christianity because of the lack of support for Christian worship. To become a regular worshiper in an Anglican congregation requires an intentional decision to be different from the majority in the culture. Within today's cultural setting there are people of no religious experience and people of other faiths. Christianity is one of many competitors for time and attention.

Early experiences influence attitudes toward churches. Some of the people who were interviewed regard the church as judgmental, in the sense of condemnatory, more than loving. A woman, whose early experiences in an Anglican church were negative, neither believes in God nor identifies herself as a Christian. Another person who was not affiliated with a church had a positive experience as a child in a school Christmas pageant. Although this woman does not go to church today, she says she will go if that is what it takes for her daughter to experience a Christmas pageant.

An interviewer wrote that the younger woman she interviewed went to an Anglican Sunday school which was poorly attended and not well run. Sometimes Sunday School is equated with baby sitting children outside the worship space, to allow adults fewer distractions during worship services. Teachers need to understand that they are helping children form their faith. Sunday school is more than
children hearing stories, but applying Biblical truths to their lives.

The younger woman who was interviewed did not get formal Christian education at home. None of her friends had strong religious backgrounds, and if they did they would be mixed faiths. The young woman identifies herself as a Christian, but after falling in love and marrying a Jew, does not worship in a Christian community.

St. Patrick's is now attracting a few young families with regular Sunday School, and monthly intergenerational worship. Newcomers at St. Patrick's have had an almost continuous church connection. Most of the young adults who worship at St. Patrick's, came when they had a child to be baptized. Baptism is seen as offering a benefit to children. The remembrance of being taken to church as a child has a strong influence on new parents. These families sought out St. Patrick's. They do not represent unchurched people.

The strong friendships which developed when most parishioners walked to church, now encourage seniors to gather regularly to worship. The fragmented lives young parents lead, and the distances they travel to come to St. Patrick's, make it harder to build community among the young

\[328\] St. Patrick's is becoming more ethnically diverse as people come who like traditional Anglican liturgy and a welcome for children.
families. The parish needs to work at creating community, because it is the supportive relationships within the congregation which help people through hard times, and keep them from falling away from the worshipping community.

Participation in this study increased awareness of a generation of children and teenagers whose parents neither go to church nor provide religious instruction at home. These children have no religious experience. Participation increased awareness of a generation of children and teenagers whose parents neither go to church nor provide religious instruction at home. These children have no religious experience. Christianity is no longer taught in Public Schools. In fact, some participants felt strongly that Christianity is devalued in the Public School System. Festivals of light and Santa Claus have replaced the birth of Jesus in Public School celebrations. Christmas is presented with Hanukkah as a time to receive presents. Festivals of other faiths and cultures are seen to be celebrated more carefully.

Pluralism in society and indifference among nominal Christians to Christian education means that religion is unlikely to return to Public School curricula. Alternative education is available in private Christian Schools. Even parents who can pay thousands of dollars for tuition, may not want what they perceive as elitist education for their children.

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329 One theological student, who served at St. Patrick’s, was asked by a teenager, “Who is the guy on the cross?”

330 A family must become Roman Catholic in order to send children to a government sponsored school where the Christian message is proclaimed.
Concern was expressed, for both individual and corporate reasons, about the lack of knowledge of God and Jesus. Children with Christian faith have 'something to hold on to' later; the lack of respect for God in Public schools is not good for society. Participants related the behaviour by some people who act as if they are accountable only to themselves, to a lack of accountability to God. Hope that unchurched people will seek God when they are older, assumes positive exposure to Christians.

Churches can supplement home teaching by offering Christian education classes at lunch or after school, or during the summer. Some churches, including St. Patrick's, are inhibited because they have licensed their space to secular daycare providers year round and have limited space between seven a.m. and six p.m.

It was noted that most people, but especially young people, do not like to be different from the main stream. The 'in group' are outside the churches. A critical mass of youth and children are needed in order to attract others to Sunday School. Participants felt that a half hour of teaching in Sunday school once a week, even with dedicated teachers, is insufficient to develop committed, knowledgeable and articulate Christians.
Reginald Bibby wrote, "Parents are the key to the religious future of young people." There is a need for the Anglican church to find ways to encourage Christian parents to relate love in the family to God's love, and to lead prayers and Bible reading at an appropriate level for their children. Baptismal preparation and follow-up provide an opportunity to support the whole family. When babies and toddlers add stress to their parents lives during worship services, families may stop coming. Immaculate and well supervised nurseries are critical to keeping families in church. Parents may be reluctant to volunteer to look after several toddlers when they could be in the comfort of their home looking after only their own children. Parents need to be allowed to enjoy worshipping with the community. The example of parents worshipping is critical to encouraging faith in children. It was recognized that families need more support in offering Christian education in the home than is currently being given by St.

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331 Bibby, There's Got to be More, 23.
332 It was noted that Judaism has been sustained in part by Friday night ritual prayers in the home. Jews have a stronger sense of being a covenant community, not solitary worshipers, but chosen people who share life. Repetitive teaching takes place every year when symbols are explained at the Seder meal. There is family participation in the reading of scripture and telling of a story which is rooted in an event (Passover). This celebration was initiated by God to remember the mighty acts of the God who liberates. This worship combines sustenance, enjoyment and witness.
333 Suggestions were made to help families teach about Jesus in their homes, such as giving families home liturgies in the way Jewish families have Sabbath rituals and family celebrations of their festivals.
Patrick's. Costs measured in both time and materials were cited as reasons why this ministry is neglected by Anglican parishes.

The church's encouragement of families who consist of a wife, husband and children add to the impression of churches being a homogeneous gathering of like-minded people.\(^{334}\) In the interviews with unchurched people one person was repelled by the perceived lack of diversity in churches. Brian Cunnington, Counseling Chair of Tyndale Seminary wrote "Family situations encompass many forms: single, married, formerly married, remarried and all with or without children."\(^{335}\) Cunnington offers several cases of people who are not glad to be at church, "Mary is single and 32 years old. She feels different, strange and alone sitting in a sanctuary filled with couples and families....Henry is quite out of place, or so it seems to him. Last month his wife left him."\(^{336}\) Jane sits alone because her husband is not a believer. "While alien to the spirit of the New Testament, the church often presents an awkward attitude to the many who represent divergent marital and family experiences."\(^{337}\)

The effect of diversity within families, including the loneliness of singles was recognized by church participants.

\(^{334}\) Appendix Dc.

\(^{335}\) Brian Cunnington, Connection, a quarterly newspaper serving the Tyndale College & Seminary Community, Vol. 5, no. 1, Spring 1999, 1.

\(^{336}\) Ibid.

\(^{337}\) Ibid.
Widows within the congregation who have known each other for a long time offer support to one another.

An Orientation To Mission

The purpose of listening to the voices of tradition, culture and experience in conversation, is "to help them [believers] act more effectively ...and to help them become competent in proclaiming this good news in our own time." At the end of this study diversity existed in answers about mission but a few more participants stated that mission involved reaching out to people with God's message and inviting them to be involved. Two replies from church participants to the query about an orientation to mission follow:

1) This interview exercise hasn't really changed my thoughts about the mission of the church to younger people, but I think that we as a congregation must reach out to the younger person and show that attending our services can be a spiritually rewarding experience; that our service offers a counter balance to the more hedonistic influences of life, that the teachings of Christ may be just the anchor that they should build the rest of their life on. The difficult part of this though is how can we convince them to attend church, how do we get them into the building on Sunday?

2) We must become even more determined to find more effective ways to share the 'Good News' with the younger people in our parish who do not go the church. As with the interviewee, a lack of understanding about Christianity, rather than a rejection of Christianity, is probably the main reason that many of them do not go to church.

339 Appendix Da.
The first quote sees mission as inviting in. The second quote indicates that the interviewer has heard that the interviewee does not want to come to church. The interviewer saw a need to educate about Christianity before someone can be encouraged to join an Anglican Church.

St. John's "Chinese" Congregation has had success with groups where parishioners are trained to share their faith with people invited into their homes for hospitality.\(^{340}\) Hosts introduce guests to the teachings of Christianity over a period of weeks before inviting these guests to their Anglican church.

Donald Posterski believes that Christians should bring both conviction and compassion to the conversation with unchurched people. If Anglicans do not know who they are in relation to God and what they believe, or lack awareness of Christian culture, they have no position to bring to dialogue. A Christian who understands what he or she is trying to communicate, and wants to hear and be heard, has a better chance of opening a communication channel than one who is lacking in understanding of either the gospel message or the world. Compassion allows Christians to listen non-judgmentally and empathetically to other people's

\(^{340}\) A program "The 50-Day Adventure" (Waterdown ON: The Chapel Ministries, Wheaton IL: Mainstay Church Resources), 1998, also used a ministry of hospitality in their program to invite people who are not associated with a church to become active Christians.
convictions. When Anglicans are in touch with Christian beliefs and convictions, they do not need to become self-destructively permissive in an attempt to appeal to people who reject the idea of sin and repentance but want to feel 'right with God'.

There is a body of popular church literature which indicates that one way of getting the attention of unchurched people is to offer programs and services which respond to their felt needs, such as addictions, as opposed to unrecognized needs such as reconciliation with God.341 One of Brian Cunnington's suggestions to open the church building to a greater diversity of people is to "develop special support groups.... 'Parents without partners', 'singles', 'blended families' etc."342

Dawn343 and Reeves344 disagree with evangelizing through responding to felt needs. If people are attracted to a church because the church responds to perceived needs, the church must have a system in place for helping people

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342 Cunnington, Connection, 1.
343 Marva J. Dawn, Reaching Out Without Dumbing Down: A Theology of Worship for the Turn-of-the-Century Culture (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co.), 1995, passim, writes that focusing on God as the subject and object of worship will bring people back to church.
344 Thomas C. Reeves, The Empty Church: The Suicide of Liberal Christianity (New York: The Free Press, 1996), 175, "The first and most critical step in halting the slide of the mainline church is the restoration of their commitment to orthodox theology."
progress through having perceived needs met, to helping inquirers become aware of the need for God. Opportunities to hear the message of salvation and to grow in faith must be provided, or the church uses its energy in the role of care-giver, and the gospel of God's reconciling love is neglected.

"There needs to be a balance between those programs designed to meet the needs of existing members and those programs designed to minister to the spiritual, social and material needs of the unchurched." When Rick Warren went to Saddleback Valley in Southern California, he began to develop a congregation by recruiting his real estate agent. During the church planting period, the small congregation received financial support from Warren's Baptist convention. As Saddleback Church developed, Warren invited people to move from inquirer, to member, to minister, to missionary.

Everyone is welcome to hear the Good News of Jesus Christ. Members are encouraged to grow spiritually by making an annual commitment to participate in Bible study, small groups, seminars, and retreats to become equipped for ministry. Being actively engaged in ministry leads some to become missionaries, who carry the Good News of Jesus to those who do not come to church. Brian Cunnington agreed with Warren when he wrote that people who come for special

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345 Gibbs, In Name Only, 245.
interest groups "need to be an integral part of the life of the community and they also need to allow their gifts and their experiences to be available for the support of others who walk a similar path." 346

Interviewers felt that changes in how churches are perceived are necessary. In order to make significant connections with disenchanted seniors or Baby Boomers, the image of the church has to change. The love, or lack of love, church attendees carry into society has a strong impact on those outside a worshipping community. 347 Christians need encouragement to live their faith with integrity seven days a week.

In some parishes, changing an image means that the congregation must be willing to change its music and style of worship services. The style of worship at St. Patrick's was not a focus of this study, but participants sensed that a discussion about mission was related to worship.

Worship and witness belong together. Like the bud that will not bloom without regular watering, the church's mission dries up without the renewal of worship. The singing of hymns, the prayers of thanksgiving and intercession, the reading and exposition of scriptures, and the breaking of bread keep the church in touch with the promised power of the Father and make possible the glorifying and enjoyment of God that is done out side the sanctuary. Worship becomes the occasion when the story that must be told and retold among the nations is heard afresh, when the witness to the world is revisioned. At the same time, worship divorced from witness is empty. The church merely turns in on

346 Cunnington, Connection, 1.
347 Appendix Dc.
itself, loses its reason for being, and finds its singing, praying, and reading of scripture bland and impotent. 348

Even before this study began, discussion about inviting people to services regularly turned to discussion about the quality and style of St. Patrick's worship. Anglican services were known for their aesthetic beauty when choirs were large and well trained choir masters plentiful. Choirs have become smaller as congregations have diminished. Fewer people are receiving musical training at home and in churches. Sometimes music has been cut from schools in order to introduce other courses such as computer education. Worship music has become more eclectic and simpler. Participants felt that it is necessary to hold on to beauty in worship but recognize differences in how people may experience God's presence. The critical factor seemed to be that worship be accessible to inquirers, while not excluding long time Anglicans by becoming strangely unfamiliar.

Experiences which are uplifting, joyful, and happy are attractive to all people. Memories of services which have a heavy emphasis on sin, and are emotionally manipulative, are something even regular worshipers are happy to confine to penitential seasons such as lent.

The Church is seen as one more volunteer organization by people outside the church. One interviewee, who said he knew little about the church and hadn't given God much thought, said that the church should differentiate itself - "sell salvation". It is a challenge to emphasize salvation and reconciliation with God without some understanding of sin and alienation from God.

Donald Posterski wrote, "While the vast majority of modern Canadians continue to identify with religious organizations, they are less prepared to participate with regularity or to apply their religious faith to matters in their day-to-day lives."349 This quote applies to most family members of Anglicans who participated in this study. However, several of the younger people interviewed in this study no longer identify with religious organizations.

Children and grandchildren of church members may identify themselves as Christians but not want to associate with an existing Anglican community. There was a recognition that a worship service which is attractive for younger people may be different from a church for seniors. Have we a right to say young people must attend traditional Anglican worship services in order to be accepted by the Anglican church?

349 Posterski, True To You, 19.
The incarnational nature of Christianity implies that cross-cultural transmission of the Christian message must allow the message to be born and develop in that society with room for God to transform that unique people as God wills. How is the message to be born in the unchurched if "they are less prepared to participate with regularity or to apply their religious faith to matters in their day-to-day lives", or more radically if they do not want to be associated with a church?

One church participant who said his attitude to mission changed, wrote:

We have to reach them, but we will have to do it in a way that is totally contrary to our traditions. If we want to change them we are going to have to change ourselves. And maybe, just maybe, God is showing us how. We have to share what we feel. Not try to show what we see and they don't, not try to tell them what they don't want to hear. None of us, save the prophets have seen or heard God, but we have all felt his presence - we will have to learn to share that feeling.

The hoped for goal is to inculturate the gospel in non-church attendees. Inculturation "Moves beyond imposition, translation, and adaptation toward reorientation, renewal, and transformation of culture from within in light of the gospel message." Inculturation presupposes a step beyond conversation. Inculturation implies allowing our beliefs and convictions to be so informed by the encounter that we are open to the possibility of God, by the power of the Holy

Spirit, creating a new, living (thus changing) church. A willingness to work toward inculturation has risks. Rather than an entrenched attitude to preserving the past, there is a need to find meaningful contemporary words and symbols to express God's love in a way that the Christian message can be received without corruption.

A challenge for St. Patrick's is to inculturate the gospel with the spirit of Jesus who emptied himself to be born into, and take part fully in, a specific culture. The incarnate Jesus critically affirmed and challenged the culture around him in light of his understanding of the will of God.

When inculturation is a humble encounter, it can lead "to fruitful dialogue or interchange between culture and gospel/church". This dialogue needs to happen in the church between seniors and young adults and outside the church between church members and unchurched people.

When senior church members talked about building bridges to Baby Boomers and their children it rapidly became apparent that they didn't know much about them in regard to their worship needs. There was a danger of not being faithful to those who find traditional Anglican worship meaningful, and still not offering the Good News of Jesus to the Baby Boomers. Church members must be open to hearing

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Ibid., 21.
one another, and listening to voices outside the church, in order to find forms of community worship which embody the Holy Spirit within the lives of both seniors and younger people, and which offer an attractive witness to the cultural community in which the church lives.
Chapter 10

CONCLUSION

My dream is that St. Patrick's become an apostolic center with parishioners offering the love of Jesus to unchurched people. The motivation to become an apostolic center is not the growth of St. Patrick's parish, but to encourage lay Anglicans to recapture the passion for mission which is inspired by Jesus' Great Commission. An apostolic congregation takes the Good News of Jesus' love into the family and community. After a relationship is established, unchurched people may be invited into the church community.

St. Patrick's congregation is not currently apostolic. Awareness of feeling uncomfortable with thirty years of declining attendance was not sufficient motivation to intentionally share the Good News with unchurched neighbours. Along with other Anglican congregations, parishioners acted as if the presence of St. Patrick's Church building was sufficient invitation to unchurched neighbours.

350 A hope is that recipients of the Good News will be invited into fellowship with loving and articulate Christians where faith can be nurtured through baptism and teaching or modeling discipleship.
Getting to know one another

A stumbling block to sharing faith has been a feeling of not knowing people well enough to share faith. Many seniors do not know Baby Boomers and the Echo generation other than their own descendants. Some older members of St. Patrick's confine their social circle to other senior citizens who are associated with a Christian church.

Urban living brings many people close geographically but does not provide opportunities for safe encounters which lead to sharing what really matters. The feeling of not being able to get to know others well (and be known) was common to the churched and unchurched participants in this study. Loneliness was mentioned particularly by unchurched people. Church members were exhilarated by the experience of being interviewed and interviewing someone. They enjoyed conversing with another person at the level opened up by the Interviewing Tool.

Interviewers felt that St. Patrick's must find ways to reach out to all people. Foreign missionaries were trained in linguistics necessary to communicate with those

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353 The motivation for one church member to be part of this study was to get to know others better.
354 Interviewers suggested that Christians should make an effort to know and befriend others (particularly new immigrants who were not included in this study) without targeting them as new members. The group felt that some people in the congregation fear being "taken over" by people who are changing the look of the neighbourhood, but anticipated these feelings would dissipate when immigrants are known.
among whom they lived. Now that the nations are moving to Toronto the church should consider training faithful, articulate Christians in the languages of the immigrants.

Reaching out into the surrounding community with God's love precedes welcoming into a parish. Hospitality to neighbours is an apostolic ministry. New neighbours are increasingly three generation Asian families. St. Patrick's is a community of mostly ethnically British people from Canada, the British Isles, and the former British empire. On an average Sunday, sixty to seventy-five percent of the worshipers are senior citizens. Language barriers are harder to surmount than age barriers, but both are real.

St. Patrick's brings parishioners and members of the English as a Second Language classes together twice a year at a coffee party. These parties have not included the parents or children of ESL students, but perhaps with students as translators, there might be an opportunity to extend friendship more broadly.

Social occasions planned in churches need to have the newcomer, inquirer, or shy member in mind. A young woman who was not part of this study told about going to a church supper. At every table she approached to sit down, she was informed that the empty seats were saved for friends. Upon hearing this true story, some of the participants in this study pointed to the awkwardness of coffee hours after
church. Some people stand by themselves, while old friends sit in closed groups. It was suggested that churches should take pressure off newcomers at Coffee hours by having a discussion corner where singles, newcomers and designated leaders could chat about an interesting topic. People who are alone could join a discussion on a topic of general interest, or one which appeals to an affinity group.

Learning from Listening

Although it was not a complete surprise, the most startling finding about the Baby Boom and subsequent cultures was the openness with which young people said they are not interested in religion. Several people among the younger interviewees expressed little interest, knowledge or understanding of Christianity.

Some unchurched participants associate the church with visible good works. These young people feel that they live good, helpful lives without belonging to a church. "I enjoy life, and I do my best to help those less fortunate than myself. I do not consider that going to church will make me a better person."

For church participants the key was seen to be in educating about Christianity. Interviewers felt that Christianity has not been rejected. The generation of young people, whose parents do not go to church, do not know
enough about Christianity to see value in being members of a
Christian community.

An opportunity to teach occurs when parents bring their
children for baptism. Parents come because they are eager
to do the best for their baby. They need to hear clear
teaching that the Holy Spirit is given for living, as a gift
at baptism. Some churches have extensive preparation in
order to impress upon the family the full responsibility of
discipleship. Regardless of whether a church's baptismal
policy is restrictive or open, the church must be
prepared to welcome the family. In some churches this will
suggest an immaculate nursery, staffed with competent adults
who inspire confidence in young parents. Another church may
look for ways to welcome the family into regular services.
At St. Patrick's there is no separate nursery. The balcony
has been made safe for toddlers and comfortable for parents
with babies in arms. However, there is a need to address
the problem of people on the main floor who find the sounds
behind and above them distracting. St. Patrick's may have
to absorb the expense of a sound-dampening family room, or
make more of our services intergenerational.

355 Some parishes require a regular pattern of family worship before
baptizing a baby, other parishes are more open to baptizing infants in
the hope that the family will take their vows seriously and become
worshippers.
Before making a commitment to become members who are willing to grow spiritually, parents need to be convinced that both church and Sunday school are worthwhile. Church participants indicated that they relied on Sunday School to teach their children about Christianity. A half hour of religious instruction during the worship service is insufficient to give children a good grasp of Christianity. It is important that Sunday School be supplemented by Christian education in families.\textsuperscript{356}

Churches need to provide help and support for families to nurture faith in their homes. Participants mentioned family worship and rituals which have kept Judaism vital when Jews have been a minority. The example of Christian parents praying, worshipping together, and relating love in the family to divine love, has a profound affect on children. As well most church activities should be designed to be inclusive of all ages within the family.

An area of great concern was that young people are not learning about Christianity in school. At one time Anglican clergy had the privilege of teaching religion in the Public schools. As schools became multi-cultural, children of other faiths were forced into awkward situations of having

\textsuperscript{356} A Mennonite colleague, Eleanor Snyder, is developing foundational materials for an initiative she calls \textit{Opening Doors: Nurturing Faith in the Home and Congregation}, in which she encourages a strong partnership of the home and congregation for strengthening faith.
to leave their classrooms or listen to one interpretation of the Christian faith. The protest, coupled with a lack of interest among most families with children in the public schools, led to an end of any kind of Christian education in public schools. The experience of families is that Christianity is now barred from public schools. In the present culture it is unlikely that Christianity will be reintroduced to the Public School curriculum.

Because younger generations have had less exposure to Christianity than older people had, younger people need information about Christianity. Cut backs in day cares during the summer months may make church sponsored Bible schools or day camps attractive because of the relatively low cost to families. In order to build bridges to the unchurched, churches need to go out where they can connect with people who are outside of a worshipping community, such as on the Internet. Web pages will have to be as attractive and informative as other messages which a browser may access. False but popular images of the Christian God need to be replaced by portrayals of God which balance the transcendent majesty of God with 'God with us'. Christians need to present God not as a super human, but as a mysterious Life Giver who is worthy of respect and trust.

357 Seniors learned about Christianity in regular church participation, sometimes in schools, sometimes in organizations such as Scouts and Guides.
The need to provide teenagers and young adults with a meeting place was particularly noted. One of the interviewees suggested that discussion following movies or videos might be appealing. During young adult life a person is likely to form a world view. Churches which are apostolic plan both social times for people in their late adolescence, and times when Christianity can be presented. Professional youth ministers, a mark of growing churches, also need to be considered.

A conclusion of this study is that many young people will not come into a church building to worship on a regular basis regardless of the design or quality of the services. Even regularly worshipping participants in this study, did not say that communal worship was essential to being a Christian. Irregular participation in worship by many Anglicans may indicate that attitudes about getting along without an association with a church have already taken hold within the Anglican church. Finding fulfillment in community involvement, which has no reference to God's work, is replacing finding fulfillment within 'the body of Christ'.

It is important that opportunities to participate in obviously worthwhile activities which contribute to society, or the building of God's kingdom, are provided by the

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358 In the post modern age, more than one world view may emerge in the light of radically new experiences.
parish. It is also possible for churches to draw connections between God's work and community work. In the surrounding community, there are opportunities for Christians to connect with people who care about ecology but do not know about God's relationship to creation. Worthwhile service projects which involve adolescents and young adults can give them a sense of achievement and help them form lasting values in a meaningful and practical way. A few Anglican churches involve teenagers in short term work parties which help people in the poorest areas of the world.

**Implications for Worship**

Literature read in preparation for this study assumed a spiritually hungry populous who need to hear the Good News presented in a way in which they can receive it. A further assumption is that once people understand what God is offering through the church, people will come to church to learn more, and worship God. If this were true, literature which speaks of changing music and liturgy to make services more appealing and more accessible, would be a guide for St. Patrick's. But data collected in this study refutes the idea that people are waiting for a church to adapt its worship to meet their tastes. Most, if not all, of the people interviewed would have to be convinced that worship will improve their life before they would consider accepting
an invitation to be a regular participant in a church. Many younger people receive neither family nor societal pressure to worship God.

Because regular communal worship is not seen as relatively attractive vis a vis other ways time can be spent, the younger people who have left the church, or never been associated with a church, are not seeking any kind of church service. People who have experienced church services and find them boring are looking for something different than some longtime regular worshipers who, by being able to relax in a framework of predictability, find they can open their hearts to God.

One church member expressed the belief that faith is supported by association with other Christians coming together to worship. The way we worship educates about the God we worship. Jargon and outdated hymns obscure the message for both church members and unchurched members and should be eliminated. Although the days of putting up with boring worship are gone and worship should connect with people's lives, radical changes from structured to unstructured services would alienate people for whom structured worship has provided a way of intentionally entering communion with God and their friends. Structure in liturgy may help to provide stability in a world of rapid change.
The interviewers identified the Festivals, particularly Christmas Eve, as the most likely time when an invitation to church may be accepted. Church participants noted an attitude of disdain, among regular worshippers, toward Christmas and Easter Christians. Participants in the study saw these services as opportunities to make people outside the church more aware of what Christianity is. At these times Christians need to be their most welcoming, offer the best music, and preach a clear, concise message about Christ and God's vision for humanity. Whenever sin and repentance are preached they must be balance with grace.

In getting to know both the church culture and the younger unchurched culture better, common ground was found in a need to provide opportunities to use all the senses. Anglican services tend to be aural. More visual stimulation would be welcome.

**Building Bridges**

"Cultural pluralism invites people in a single society, who believe different things, to live peaceably and productively alongside each other."359 Although this peaceful coexistence is valued in Canada, if Christians are not knowledgeable about Christianity and treasure their faith, a general attitude that all faiths are equally good

359 Posterski, True to You, 62.
will develop. Distinctions among religious faiths become blurred and lead to the association of faith with being a good person. Concern for allowing people freedom to worship as they please has included tolerance of secularism, a belief which "proposes that we can put life together without any need for God." Secularism is an enemy of Christianity.

Because the unchurched see no benefit in coming to church, Christians must go out to the wider community as representatives of Christ in the world. For regularly worshipping Christians the image they present outside the church witnesses, for good or ill, to what Christians believe. Outsiders judge the church by the way its members treat others. Compassionate understanding, and practice of forgiveness in daily life, will reach more people than offering services of reconciliation to the penitent.

Participants in this study were encouraged to engage in theological reflection to see whether they would be more mission minded (in the sense of oriented toward being apostolic) after listening to the voices of tradition, experience and culture. Several participants said their attitude to mission had not changed but they appeared to have a greater understanding of both the younger people and the challenge to the church to build bridges to them. A few

360 Ibid., 50.
church members saw more clearly the need for being proactive in inviting people to worship. Other participants expressed a new found awareness of the challenge to build bridges to people outside the church. Those participants saw a need to go outside the church with tolerance and a willingness to listen, but at the same time carrying a well thought out and articulated faith.

Perhaps the strongest indication of participants' interest in mission was their commitment to this process which lasted nine months. All eleven completed every part of the study. There was hope that the interviews, although designed to get to know someone who does not go to church (and not to change behaviour), would lead to insights about how the church might make connections with younger people.

This study has been only a preliminary step in forming an apostolic orientation. The study was about listening, which is where this parish needed to start. Now we ask God to open our ears to truly hear. One member of the Ministry Base Group said that church people cannot change attitudes to mission alone. "It is going to take divine intervention." But, by divine grace is how the church lives.

St. Patrick's congregation needs to recapture the spirit of St. Paul and St. Patrick, written in 1 Peter 2:9: But you are a chosen race, a royal priesthood, a holy
nation, a people for God's own possession, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light.

Contributions of This Study

St. Patrick's is typical of Anglican Churches build in the 1950's. This study may help them understand both the Anglican culture and the culture of unchurched people born after 1947. If that understanding leads to better communication between churches and people in the surrounding culture, Anglicans may find opportunities to fulfill Christ's mission and influence society for the common good.

Epilogue

The end of this study is a beginning of trying to apply what has been learned from younger unchurched people. The enthusiasm of members of the Ministry Base Group, and Church Participants, have been an inspiration. I am grateful for the honesty with which unchurched interviewees challenged St. Patrick's to convince them that Christianity can influence their lives in positive ways.

Although the question of how St. Patrick's can become apostolic is beyond the parameters of this study, it was of great interest to the participants. A recognition of enticements for people's time has prompted feelings of being
overwhelmed by the magnitude of trying to be an apostolic church. More of St. Patrick's members need to get to know younger people and be willing to risk being changed by that encounter, as participants in this study demonstrated.

In the hope that St. Patrick's experience will stimulate thought and prayer in other congregations some of our overtures to make connections with the community follow:

St. Patrick's field trips from the Public school introduce children to Christianity and give St. Patrick's church members an opportunity to share their faith story with unchurched children. The program is educational, not evangelical. The Public school has responded by affirming that we fill a gap in their program. School authorities recognize that Christian festivals are not celebrated in the school in a way which would draw a connection between the holiday and Christian understanding. A benefit to St.

St. Patrick's provides variety in worship services. Although there is a monthly pattern to when traditional or intergenerational services may be expected, within those services an attempt is made to offer new experiences. A neighbouring priest uses one service format each Sunday to help people participate in worship. The underlying direction comes from acceptance of diverse people and a desire to make worship services accessible to everyone. Full service leaflets or overheads may be helpful.
The role of the arts in participants' lives indicated a direction for worship which helps more people encounter God, and learn to live in a relationship with God. Music has an important role in enriching worship for a variety of people. For services to be more interactive, St. Patrick's has begun presenting scripture dramatically not only to more clearly inform the congregation, but to provide opportunities for people who want more participation. Church members suggested a question and answer time in lieu of a sermon. Question periods were seen as allowing the teaching time to be more relevant to what people want to know.

May other congregations listen to the voices around them. May all who listen, hear the voice of God guiding the church into the twenty-first century.
APPENDIX A

THESIS PROPOSAL

TOWARD A MISSION ORIENTATION IN AN ANGLICAN CONGREGATION

1. Background And Context Of The Research Thesis

Personal background and biases:

My earliest recollection of what it is to be a church came from Presbyterian missionaries who returned to Canada full of stories of their ministry. My understanding of what it is to be Christian includes the mission of the church to offer Good News of God's love to all people.

In 1946 we attended a United Church where ushers wore swallow tailed coats. When I left the basement Sunday School and disturbed the church service to find my parents, ensuing punishment indicated that church was only for adults.

My father was involved in every aspect of the life of the lay church. When I was fifteen I began teaching Sunday School while church services went on upstairs. What I liked best about Sunday School was slide shows by missionaries.

The significant Christians who shaped my understanding of church were lay people. My third impression was that lay people carry out the ministry and mission of the church.

After I graduated from Queen's, I worked with a United Church deaconess in an inner city mission for the Board of Home Missions of the United Church of Canada. At that time mission work was a niche where women could participate in the ministry of the church.

In an Anglican church in Dartmouth NS, for the first time, I experienced vibrant services which were informal and welcoming. People of all ages were in church, including dozens of children. Sunday School followed the service. Vitality seemed to be related to intergenerational worship.

In 1986 I graduated from Wycliffe College and was ordained by the Diocese of Toronto. My first parish was in a suburb where few seniors lived. My second position was at a large downtown parish which at that time had few young

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My grandfather's brother and sister and my great-uncle's wife were Presbyterian missionaries in China and Korea. They came home during World War 2.

I remember only women talking about their work.
families. These experiences confirmed in my mind that parishes benefit from having both the energy of younger, and wisdom of older, members.

Ministry Base:

St. Patrick's Anglican Church
1087 Lillian Street, Willowdale, Ontario

Willowdale is a middle class community situated centrally, in the north of Metropolitan Toronto. The church is located south of Steeles and east of Willowdale Avenue, in a residential area which was partially settled after World War 2 with veteran land grants.

The Changing Scene

St. Patrick's church building was opened in 1956. The congregation grew to thirteen hundred fifty adults. Eight hundred fifty children were enrolled in Sunday School. When expanded facilities opened in 1965, children were leaving home to attend university or enter the work force. A secular Daycare took over the Christian Education wing.

In 1993, I became the incumbent of St. Patrick's. My predecessor had been at St. Patrick's for 32 years, and the parish was noted, among local Anglican churches, for being a place to worship if you wanted only traditional worship from the Book of Common Prayer. Most of the congregation were associated with the parish for thirty years or more. The congregation has tightly knit social groups which provide emotional support in difficult times such as bereavement. Few new families had become active members in several years prior to 1993. The parish had dwindled to about 150 families, over 60% of whom were seniors. There was no year round children's ministry.

St. Patrick's seemed to be a disconnected island of mostly British, white Anglicans in a sea of changing demographics. Links with the Willowdale community were limited because:

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362 According to the CENSUS ATLAS OF NORTH YORK, 71.9% to 91.8% have incomes over $50,000. Parishioners who live on pension incomes may have incomes well below average household incomes.
363 Some veterans still live in their homes and influence parish life.
364 A move away from attending churches accelerated in the 1960's.
365 They have no connection with the church other than cost sharing.
366 priest and pastor
367 There has been a 45% decline in average weekly attendance since the 1960's, while the population has doubled.
368 In the 1991 census 20%–35% of the 11,135 households within the geographical boundaries of the parish were of British Ethnicity. In our area of North York, 16% have Chinese ancestors.
1) there was no organized 'Outreach' program to connect the church with the needs of people living in Willowdale, 2) there is ambivalence toward newcomers. Almost all homes sold are bought by Asians. Language barriers are real.

The declining attendance at St. Patrick's is generally attributed to changing demographics, and a national decline in church attendance. Some parishioners feel badly that their offspring do not worship in a church now, even though they went to St. Patrick's as children. Some parents wish the Anglican church would do more to appeal to their children's and grandchildren's generations.

In 1993, when I became the incumbent of St. Patrick's, long term parishioners expressed hope that pews will be filled again. Their preference is for new people to share our highly structured, English language services. Other parishioners see growth as secondary to mission. For this latter group, mission is offering 'unchurched' people the Good News of Jesus Christ, without having as a primary motivation filling pews at St. Patrick's. People with an orientation to mission would like to be more articulate in expressing their faith, because they believe Christians have something of value to offer others. Mission is motivated by love for people of all ages.

Common concern is expressed by both the seniors who are long term members of the parish, and the mission oriented younger adults, for professed Christians who do not worship God in a church community. This latter group includes children and grandchildren of the seniors, and friends and colleagues of the younger parishioners.

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369 Parishioners express sadness that they do not know their neighbours anymore. There is resentment that people who grew up in Willowdale are seldom able to afford to buy homes here. Immigrants are blamed for the high land prices, but the future material comfort of senior homeowners is influenced by the profit they make when they sell their home.

370 This observation is supported by the testimony of Real Estate agents, the population of Asian students in Lillian School is now over 50%, as well as census figures. Immigrants are attracted by excellent schools.

371 There are eighteen Anglican churches in North York, six in Willowdale, and another less than a mile away in Thornhill.

372 The definition of 'unchurched' to be used will be Gallop's. It is my expectation that our 'mission field' is people who had some association with mainline Christian churches, perhaps by baptism. The words 'unchurched' and mission field will be developed further in the thesis. They would consider components of 'Good News' to include respect for people, sharing the love of God, (including the revelation of God in Jesus, if this did not infringe on someone else's faith), and upholding ethical values which are associated with Judeo-Christian 'laws'.
Research Interest:

My vision is that St. Patrick's become a mission center with parishioners offering the love of Jesus to the 'unchurched'. My understanding of a parish as a mission center comes from Jesus' words: "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you." (Matthew 28:19) A congregation which is oriented to mission invites people of all ages to receive the Good News of God's love, as revealed by Jesus.

An orientation to offering unchurched people the 'Good News' has not been central to traditional Anglican parishes since the Reformation. During the Reformation many Mission centers were destroyed, and the Anglican church became more focused on common prayer than mission.

My research interest is to encourage a vision of being a 'mission center' in traditional St. Patrick's Anglicans, who are concerned for younger unchurched people, by facilitating conversations between church members and people of a younger generation who are not affiliated with a church.

A Bible story which grounds my research interest tells about a woman touching the hem of Jesus' garment. (Luke 8:40-58) I picture Jesus being protected by disciples who are forming a body guard. Around them is a crowd of people who hope to see a miracle. The two groups are a barrier between Jesus and the woman who had an intense need for healing. The woman struggled to make contact with Jesus. My concern is that the institutional church has slipped into the role of preventing people from meeting Jesus rather than facilitating access. A goal of my research is to encourage church members to hear what unchurched people need in order to touch Jesus, and be touched by His love.

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374 John Wesley (1703-91) was concerned with urban mission. Methodists, Baptists and Salvation Army were not comfortable remaining in the Anglican church. Missionary societies struggled to recruit Anglican clergy for foreign mission. The history of mission in the Anglican Church will be explored in more detail in the thesis.

375 Sometimes our buildings are hard to find, have limited parking, and a fortress-like appearance. People seem more interested in chatting with old friends than welcoming inquirers. Only a small percentage of the parishioners express, or demonstrate, interest in knowing about and responding to social needs in Willowdale.
The motivation to become a mission center is not primarily growth of St. Patrick’s parish, but to encourage lay Anglicans to recapture the passion for mission which is part of our heritage. Engaging St. Patrick’s parishioners with a vision of becoming a mission center has raised questions:

a) Why do we need to be mission oriented? If we provide excellence in worship and value all generations won't the unchurched come to St. Patrick's?

We are attracting a few young families with monthly intergenerational worship, and ethnically diverse people who like our traditional Anglican liturgy. All newcomers have an almost continuous church connection. They sought out St. Patrick’s. They do not represent unchurched people. We do not know whether younger, unchurched people hold similar or different views of themselves, and their relation to other people and to God, than church members. We wonder what unchurched people need to develop or deepen a relationship with God.

b) Since most of our new neighbours are Asian immigrants, should this study focus on them, rather than on a younger generation of people?

Conversations with students in the English as a Second Language class indicate that they want to practice their faith in their heritage language. Two other Anglican churches in North York offer Chinese language services. One Chinese speaking priest serves both congregations. Consulting lay leaders within St. Patrick’s has led me to conclude that we don’t want to compete with either Chinese language Anglican churches or the Korean Missionary Alliance church which shares our building, even if we could recruit a Chinese speaking priest.

At St. Patrick’s the majority of our parishioners were born before the Baby Boom which began in 1946. Church members do not know why other people are not attracted to parish fellowship and worship services which have been

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2. Statement of The Research Problem

TO EXPLORE HOW CONVERSATION BETWEEN TEN MEMBERS OF ST. PATRICK'S ANGLICAN CHURCH, BORN PRIOR TO 1946, AND TEN PEOPLE OF A YOUNGER GENERATION, WHO HAVE LITTLE RELATIONSHIP WITH A CHURCH, 382 CAN CONTRIBUTE TO AN ORIENTATION TOWARD MISSION IN CHURCH MEMBERS.

3. Assumptions and the Theoretical Framework for this Study.

Assumptions

1. a) The Celtic concept of congregations as 'mission centers' is part of our heritage. St. Patrick (c.390-c.460) was a missionary to Ireland. Iona (563), Lindisfarne (635) etc. were mission centers.

b) In countries where the government was Christian, it was assumed that people were Christian. As Christendom weakened members of Anglican parishes have been reticent to invite unchurched people to receive the Good News of Jesus Christ.

2. The Christian church is an apostolic body called to carry the good news of Jesus Christ to diverse cultural groups (all nations). For this study I am limiting 'all nations' in the 'Great Commission', 383 to one group who are different from the majority of St. Patrick's congregation by being younger and unchurched. A congregation is more likely to experience the vibrant effects of meeting the living God if it encompasses a spectrum of people. Congregations which are homogeneous in age or outlook are more likely to want worship to be comfortable for them rather than enlivening.

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3. Everyone has a culture. Clifford Geertz defines culture as "an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men[sic] communicate, perpetuate, and develop their knowledge about, and attitudes toward life." Peter Schineller uses the term culture more simply, following Don Browning. These definitions indicate how a church congregation has a culture. The community in which the congregation is situated has a culture even while it encompasses other cultures.

4. The Baby Boom after World War II changed the social climate so radically that people whose earliest conscious experiences were influenced by the second World War, view the world and their relationships differently than people born after 1946. Church members born before 1946, assume that spiritual needs of people born after 1946 can be met in the same way that their spiritual needs are met. Differing world views lead to alienation between the generations. The first Christians received Jesus incarnate as a Jew of the first century. People experience Jesus in terms of their own understanding which is rooted in their culture. Jesus must be accessible to members of diverse worldviews in order to be received by them.

5. The 'good news' of Jesus can be shared across cultures. In order for Jesus to be received by people in a culture, mission needs to accommodate a process of inculturation. I am using the term inculturation to mean a willingness to learn about other cultural traditions and to listen for truths to be revealed through other cultures. Inculturation presupposes a step beyond conversation. Inculturation

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A church member who understands his or her Christian culture and is willing to listen to the world view of people who are not church members has a better chance of opening a communication channel for mission than one lacking understanding of the worldviews of other people.

The theoretical framework

An historical review of an Anglican orientation to mission indicates reasons why Anglicans do not understand mission as central to their faith today. A chapter of the thesis will look at the Anglican tradition beginning with the high regard Anglicans hold of the authority of Holy Scripture, the Celtic roots (with particular mention of Patrick our Patronal saint), the destruction of mission centers in the reformation, the post-reformation attitudes of Anglicans to mission.

I will explore my assumption that the pre-war generation hold a world view sufficiently distinct from Baby Boomers that these generations can be studied as different cultural groups. In order to open a conversation aimed at building understanding between people born before 1946 who are members of St. Patrick's congregation and unchurched people of a younger generation 390, I will develop an interviewing tool based on categories developed from cultural anthropology by Clifford Geertz 391 to facilitate understanding between people of different cultures. Geertz presents four systems as basic to getting to know one another: common sense, art, ideology and religion. Questions will be asked from each area, to facilitate getting to know the interviewee. Emphasis will be placed on learning the role religion plays in their life.

After data is gathered, participants will reflect theologically. The model for theological reflection which will be used is based on theory developed by James D.

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390 Twenty years or more younger than the interviewer.
James and Evelyn Whitehead look at the interface of experience, tradition and culture. Experience at St. Patrick's has been recorded under the heading Ministry Base; our tradition includes the post-reformation move away from a mission orientation inherent in our Celtic roots (and reflected in the name St. Patrick), and the scriptural texts which encourage Christians to mission; culture includes the changes which have occurred in the last half of this century within people, our parish, and society. Each of these three components of the Whiteheads' theological reflection will be considered in relation to each other.

As a result of the exploration of similarities and differences in the viewpoints and needs of parishioners, and the viewpoints and needs of younger unchurched people, (through the use of Clifford Geertz' theory of cultural systems), insights regarding how St. Patrick's can become a mission center may emerge. Attempting to orient St. Patrick’s congregation toward being a mission center which facilitates access to Jesus for diverse generations, suggests a process of inculturation. Theory from work done by Peter Schineller on the meaning of ‘inculturation’ will be treated more extensively in the thesis.

4. The Action in Ministry

The purpose of this study is to enable participating church members to share a vision of St. Patrick's becoming a mission center, by facilitating an open-ended interview between church members and younger people with little or no association with a church. I will observe and collect data concerning an orientation to mission in participating St. Patrick's members. The vehicle for conversing will not be ‘faith sharing’ on the part of the church member, but listening to a younger unchurched person and reflecting theologically on what is heard.

The participants:  
1) Church members born prior to 1946 who attend services at least twice a month, and  
2) unchurched people born at least twenty years after the interviewer who have not attended a church service other than a wedding or funeral for more than a year.

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The plan:
I will make a Sunday morning presentation of my Action in Ministry. Following the presentation, recruitment of volunteers born before 1946 will take place at the coffee hour, questions will be answered, and a brief questionnaire concerning the participants' understanding of Christian worship and the church's mission will be distributed. The questionnaire will also ask about the intended interviewee. (Appendix Ba) A selection of participants will be chosen by me who will provide a spectrum of unchurched people born after 1946 to be interviewed. Consent forms (Appendix Bb) will be signed when a church participant is chosen.

The study unfolds in six steps, each requiring about two hours. I will plan the content and process for each session to enable church participants to accomplish their task.

Step 1: Group Building and Listening Skills
We will begin with refreshments and social interaction in order to create a comfort level among St. Patrick's participants, and confidence in the process. I will facilitate a workshop for church parishioners, born before 1946, to introduce them to listening and interviewing skills needed to conduct an open-ended interview.

Step 2: Theological Reflection and Writing a Journal
I will facilitate a workshop on theological reflection using the theory developed by Whitehead and Whitehead. I will provide each person with a loose-leaf journal in which to write their reflections while participating in this project.

The journal entries will be structured so that data is gathered regarding experience, tradition and culture in order to facilitate theological reflection using the Whiteheads' theory. (Appendix C) Journal entries will be made by the participants following this and all subsequent sessions.

Step 3: The Interviewing Tool
I will facilitate a meeting to help St. Patrick's participants become familiar with the Interviewing Tool. (Appendix Bc) Church participants will practice interviewing each other in pairs using listening skills to validate responses. The church members will answer the same questions they will use in interviewing a younger unchurched person in order to better understand their own position. Participants will be responsible for recording responses. Journal entries will be made by each participant. I will write a journal immediately following each session.
Observers from the Ministry Base Group will take notes during these three sessions regarding the mission orientation of the participants. They will also observe and note references to the experience of being a parishioner at St. Patrick's, the tradition of the parish, and the culture of the people involved (using Geertz' theory). Their notes will be used to validate my observations and reflections.

**Step 4: The Interview**

The participating church members, born before 1946, will be given a copy of the Interviewing tool. During the summer month, they will interview a person in a younger generation who is not affiliated with a church. They will have the Interviewee sign a consent form and the Interviewing Tool which has been used to facilitate the conversation in order to validate the data collected.

The interview will provide opportunities for the interviewer to get to know the interviewee by using questions based on four cultural systems: common sense, art, ideology and religion designated by Clifford Geertz. To gather the same information from ten people, the interviewer will ask set, open-ended, questions.

Each participant from the church is requested to record in their journals any revelations about mission, how they felt about listening to a member of a younger generation talk about the way they relate to the world, to other people and to God (through the four cultural system), noting:

a) information concerning the life experiences of the person being interviewed, their culture, and significant traditions which have influenced who they are,
b) how answers of the interviewee were similar / dissimilar to the interviewer's answers to the questionnaire,
c) reactions or feelings to the answers given to the questionnaire by the younger persons.

**Step 5: Theological Reflection and Celebration**

There will be a meeting of church participants to reflect theologically on insights gained from participation in the Action in Ministry, and to suggest implications for St. Patrick's Anglican church becoming a mission center. The implications for inculturation of more than one generation in a congregation will be considered. The observers from the Ministry Base Group will record references to the experience of parishioners at St. Patrick's, the tradition of the parish, and the culture of the people involved.

**Step 6: A Follow Up Interview**

I will meet with each St. Patrick's participant to discuss their journals and their experience of interviewing
a younger unchurched person, as well as their attitude to mission.

**Time Line:**

**May to June, 1998:**
Inform and recruit participants from parishioners who were born before 1946. Select ten participants and have them sign a consent form. Facilitate Steps 1, 2 and 3.

**June to September, 1998:**
Church participants will interview someone of a younger generation. They will make journal entries immediately after the interview.

**October, 1998:**
St. Patrick's participants will meet for theological reflection. I will interview the participants and begin preliminary data analysis.

**November, 1998 to December, 1999:**
The data from this study will be put in dialogue with:

a) the theory regarding inculturation,
b) the Anglican tradition regarding mission,
c) the present experience of St. Patrick's congregation,
d) the cultural experience of church members born prior to 1946 and a younger generation who have been interviewed.

The thesis will be written to be submitted February 1, 2000.

5. **Research Methodology**

I will observe and record the attitudes of church participants concerning the mission of the church in regard to unchurched people of a younger generation.

**Data Collection:** Data will be collected by:

a) initial questionnaires to select participants and understand their perspective on the church and its mission,
b) written observations of the observers from the Ministry Base Group,
c) journal entries from the participants,
d) my journal entries made after each step and interview with church member participants,
e) written information from the interviews.

**Data Analysis:** The method of data analysis will be to group comments and journal entries under the headings of the experience at St. Patrick's, the culture in which participants live, and the Anglican tradition concerning the
mission of the church. This organization is in order to facilitate theological reflection by the church member participants. The data received will be logged and analyzed to note similarities and differences in tradition, experience and culture, between the answers to questions by members of St. Patrick's born before 1946, and younger people who are not affiliated with a church. The data collected concerning experience will be put in dialogue with my experience concerning St. Patrick's, archival material, and census data in order to understand the experience of being a member of St. Patrick's. Data which concerns tradition will be put in dialogue with scripture passages and the mission orientation of the Anglican Church. Data concerning culture will dialogue with theories of inculturation and the changing cultural milieu.

Validation:
The sixth step is theological reflection on the data from the intergenerational interviews. Church participants will have an opportunity to validate the data they collected. Once preliminary analysis of all the data has taken place, I will distribute copies to the observers from the MBG, and consult with them concerning the validity of my analysis.

6. Risks and Limitations of the Study

The study is descriptive of observations and data collected. The experience of participating in the study may open participants' hearts to consider how St. Patrick's may become more oriented to mission. It will not necessarily bring about change in the congregation. Any action which might be recommended as a result of the findings would be taken in consultation with senior lay leaders and the Advisory Board. This study is a beginning step.

The choice of whom St. Patrick's members interview is not limited to people living in the geographical area of the parish. The study does not build bridges to people in our neighbourhood.

A risk is that my sense of mission as central to the Christian church will be challenged by some members of my congregation. I have been revealing my bias in sermons. Some members of the congregation have expressed concern about my being too evangelical.\(^3\)

\(^3\) A possible interpretation of this remark is that the congregation is being set up to welcome people into the congregation who might change the culture which now exists in St. Patrick's.
7. The Contribution of the Study

Many Anglican churches in established areas have a high proportion of members who are senior citizens. It is my hunch that one of the reasons that few young families become involved is that seniors assume that spiritual needs can be met in the same tried and true way spiritual needs are being met for them. Senior church members will listen to younger people, begin to get to know them, and hear what they have to say. What church members hear and the process of listening can help both St. Patrick’s and other churches become more intergenerational, and perhaps mission centers.
APPENDIX A: THESIS PROPOSAL

TOWARD A MISSION ORIENTATION IN AN ANGLICAN CONGREGATION

1. Background And Context Of The Research Thesis

Personal background and biases:

My earliest recollection of what it is to be a church came from Presbyterian missionaries who returned to Canada full of stories of their ministry. My understanding of what it is to be Christian includes the mission of the church to offer Good News of God's love to all people.

In 1946 we attended a United Church where ushers wore swallow tailed coats. When I left the basement Sunday School and disturbed the church service to find my parents, ensuing punishment indicated that church was only for adults.

My father was involved in every aspect of the life of the lay church. When I was fifteen I began teaching Sunday School while church services went on upstairs. What I liked best about Sunday School was slide shows by missionaries. The significant Christians who shaped my understanding of church were lay people. My third impression was that lay people carry out the ministry and mission of the church.

After I graduated from Queen's I worked with a United Church deaconess in an inner city mission for the Board of Home Missions of the United Church of Canada. At that time mission work was a niche where women could participate in the ministry of the church.

In an Anglican church in Dartmouth Nova Scotia for the first time, I experienced vibrant services which were informal and welcoming. People of all ages were in church, including dozens of children. Sunday School followed the service. Vitality seemed to be related to intergenerational worship.

In 1986 I graduated from Wycliffe College and was ordained by the Diocese of Toronto. My first parish was in a suburb where few seniors lived. My second position was at a large downtown parish which at that time had few young families. These experiences confirmed that parishes benefit from having both the energy of younger and wisdom of older members.

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394 My grandfather's brother and sister and my great-uncle's wife were Presbyterian missionaries in China and Korea. They came home during World War 2.

395 I remember only women talking about their work.
Ministry Base:

**St. Patrick's Anglican Church**
1087 Lillian Street, Willowdale, Ontario

Willowdale is a middle class community situated centrally, in the north of Metropolitan Toronto. The church is located south of Steeles and east of Willowdale Avenue in a residential area which was partially settled after World War 2 with veteran land grants.

The Changing Scene

St. Patrick's church building was opened in 1956. The congregation grew to 700 people. Four hundred seventy-five children were enrolled in Sunday School. When expanded facilities opened in 1963, children were leaving home to attend university or enter the work force. A secular Daycare took over the Christian Education wing in 1965.

In 1993, I became the incumbent of St. Patrick's. My predecessor had been at St. Patrick's for 32 years and the parish was noted among local Anglican churches for being a place to worship if you wanted only traditional worship from the Book of Common Prayer. Most of the congregation were associated with the parish for thirty years or more. The congregation has tightly knit social groups which provide emotional support in difficult times such as bereavement. Few new families had become active members in several years prior to 1993. The parish had dwindled to about 150 families, over 60% of whom were seniors. There was no year round children's ministry.

St. Patrick's seemed to be a disconnected island of mostly British, white Anglicans in a sea of changing demographics. Links with the Willowdale community were limited because:

1) there was no organized 'Outreach' program to connect the church with the needs of people living in Willowdale,

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396 According to the CENSUS ATLAS OF NORTH YORK, 71.9% to 91.8% have incomes over $50,000. Parishioners who live on pension incomes may have incomes well below average household incomes.

397 Some veterans still live in their homes and influence parish life.

398 A move away from attending churches accelerated in the 1960's.

399 They have no connection with the church other than cost sharing.

400 Incumbent is the designation for the priest and pastor.

401 There has been a 45% decline in average weekly attendance since the 1960's while the population has doubled.

402 In the 1991 census 20%–35% of the 11,135 households within the geographical boundaries of the parish were of British Ethnicity. In our area of North York, 16% have Chinese ancestors.
2) there is ambivalence toward newcomers. Almost all homes sold are bought by Asians. Language barriers are real.

The declining attendance at St. Patrick's is generally attributed to changing demographics, and a national decline in church attendance. Some parishioners feel badly that their offspring do not worship in a church now, even though they went to St. Patrick's as children. Some parents wish the Anglican church would do more to appeal to their children's and grandchildren's generations.

In 1993 when I became the incumbent of St. Patrick's, long time parishioners expressed hope that pews will be filled again. Their preference is for new people to share our highly structured, English language services. Other parishioners see growth as secondary to mission. For this latter group, mission is offering 'unchurched' people the Good News of Jesus Christ without having as a primary motivation filling pews at St. Patrick's. People with an orientation to mission would like to be more articulate in expressing their faith, because they believe Christians have something of value to offer others. Mission is motivated by love for people of all ages.

Common concern is expressed by both the seniors who are long term members of the parish, and the mission oriented younger adults, for professed Christians who do not worship God in a church community. This latter group includes children and grandchildren of the seniors, and friends and colleagues of the younger parishioners.

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403 Parishioners express sadness that they do not know their neighbours anymore. There is resentment that people who grew up in Willowdale are seldom able to afford to buy homes here. Immigrants are blamed for the high land prices, but the future material comfort of senior homeowners is influenced by the profit they make when they sell their home.

404 This observation is supported by the testimony of Real Estate agents, the population of Asian students in Lillian School is now over 50%, as well as census figures. Immigrants are attracted by excellent schools.

405 There are eighteen Anglican churches in North York, six in Willowdale, and another less than a mile away in Thornhill.

406 The definition of 'unchurched' to be used will be Gallup's. It is my expectation that our 'mission field' is people who had some association with mainline Christian churches, perhaps by baptism. The words 'unchurched' and mission field will be developed further in the thesis.

407 They would consider components of 'Good News' to include respect for people, sharing the love of God, (including the revelation of God in Jesus, if this did not infringe on someone else's faith), and upholding ethical values which are associated with Judeo-Christian 'laws'.
Research Interest:

My vision is that St. Patrick's become a mission center with parishioners offering the love of Jesus to the 'unchurched'. My understanding of a parish as a mission center comes from Jesus' words: "go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you." (Matthew 28:19) A congregation which is oriented to mission invites people of all ages to receive the Good News of God's love, as revealed by Jesus.

An orientation to offering unchurched people the 'Good News' has not been central to traditional Anglican parishes since the Reformation. During the Reformation many Mission centers were destroyed, and the Anglican church became more focused on common prayer than mission. My research interest is to encourage a vision of being a 'mission center' in traditional St. Patrick's Anglicans, who are concerned for younger unchurched people, by facilitating conversations between church members and people of a younger generation who are not affiliated with a church.

A Bible story which grounds my research interest tells about a woman touching the hem of Jesus' garment. (Luke 8:40-58) I picture Jesus being protected by disciples who are forming a body guard. Around them is a crowd of people who hope to see a miracle. The two groups are a barrier between Jesus and the woman who had an intense need for healing. The woman struggled to make contact with Jesus. My concern is that the institutional church has slipped into the role of preventing people from meeting Jesus rather than facilitating access. A goal of my research is to encourage church members to hear what unchurched people need in order to touch Jesus, and be touched by His love.

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408 John Wesley (1703-91) was concerned with urban mission. Methodists, Baptists and Salvation Army were not comfortable remaining in the Anglican church. Missionary societies struggled to recruit Anglican clergy for foreign mission. The history of mission in the Anglican Church will be explored in more detail in the thesis.

409 Sometimes our buildings are hard to find, have limited parking, and a fortress-like appearance. People seem more interested in chatting with old friends than welcoming inquirers. Only a small percentage of the parishioners express, or demonstrate, interest in knowing about and responding to social needs in Willowdale.
The motivation to become a mission center is not primarily growth of St. Patrick's parish, but to encourage lay Anglicans to recapture the passion for mission which is part of our heritage.

Engaging St. Patrick's parishioners with a vision of becoming a mission center has raised questions.

a) Why do we need to be mission oriented? If we provide excellence in worship and value all generations won't the unchurched come to St. Patrick's? We are attracting a few young families with monthly intergenerational worship, and ethnically diverse people who like our traditional Anglican liturgy. All our newcomers have an almost continuous church connection. They sought out St. Patrick's. They do not represent unchurched people. We do not know whether younger, unchurched people hold similar or different views of themselves and their relation to other people and to God, than church members. We wonder what unchurched people need to develop or deepen a relationship with God.

b) Since most of our new neighbours are Asian immigrants, should this study focus on them rather than on a younger generation of people? Conversations with students in the English as a Second Language class indicate that they want to practice their faith in their heritage language. Two other Anglican churches in North York offer Chinese language services. One Chinese speaking priest serves both congregations. Consulting lay leaders within St. Patrick's has led me to conclude that we don't want to compete with either Chinese language Anglican churches or the Korean Missionary Alliance church which shares our building, even if we could recruit a Chinese speaking priest.

At St. Patrick's the majority of our parishioners were born before the Baby Boom which began in 1946. An appealing 'mission field' for parishioners born prior to 1946 is younger family members who do not attend any church, and

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2. Statement of The Research Problem

TO EXPLORE HOW CONVERSATION BETWEEN TEN MEMBERS OF ST. PATRICK'S ANGLICAN CHURCH, BORN PRIOR TO 1946, AND TEN PEOPLE OF A YOUNGER GENERATION, WHO HAVE LITTLE RELATIONSHIP WITH A CHURCH, 416 CAN CONTRIBUTE TO AN ORIENTATION TOWARD MISSION IN CHURCH MEMBERS

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Assumptions

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   b) In countries where the government was Christian, it was assumed that people were Christian. As Christendom weakened, members of Anglican parishes have been reticent to invite unchurched people to receive the Good News of Jesus Christ.

2. The Christian church is an apostolic body called to carry the good news of Jesus Christ to diverse cultural groups (all nations). For this study I am limiting 'all nations' in the 'Great Commission' 417 to one group who are different from the majority of St. Patrick's congregation by being younger and unchurched. A congregation is more likely to experience the vibrant effects of meeting the living God if it encompasses a spectrum of people. Congregations which are homogeneous in age or outlook are more likely to want worship to be comfortable for them rather than enlivening.

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4. The Baby Boom after World War II changed the social climate so radically that people whose earliest conscious experiences were influenced by the second World War, view the world and their relationships differently than people born after 1946. Church members born before 1946, assume that spiritual needs of people born after 1946 can be met in the same way that their spiritual needs are met. Differing world views lead to alienation between the generations. The first Christians received Jesus incarnate as a Jew of the first century. People experience Jesus in terms of their own understanding which is rooted in their culture. Jesus must be accessible to members of diverse worldviews in order to be received by them.

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presupposes a step beyond conversation. Inculturation implies allowing our beliefs and convictions to be so informed by the encounter that we are open to the possibility of God, by the power of the Holy Spirit, creating a living (thus changing) church. Inculturation "Moves beyond imposition, translation, and adaptation toward reorientation, renewal, and transformation of culture from within in light of the gospel message." 424

A church member who understands his or her Christian culture and is willing to listen to the world view of people who are not church members has a better chance of opening a communication channel for mission than one lacking understanding of the worldviews of other people.

The theoretical framework

An historical review of an Anglican orientation to mission will indicate reasons why Anglicans do not understand mission as central to their faith today. A chapter of the thesis will look at the Anglican tradition beginning with the high regard Anglicans hold of the authority of Holy Scripture, the Celtic roots (with particular mention of Patrick our Patronal saint), the destruction of mission centers in the Reformation, the Post-Reformation attitudes of Anglicans to mission.

I will explore my assumption that the pre-war generation hold a world view sufficiently distinct from Baby Boomers that these generations can be studied as different cultural groups. In order to open a conversation aimed at building understanding between people born before 1946 who are members of St. Patrick's congregation and unchurched people of a younger generation 425, I will develop an interviewing tool based on categories developed from cultural anthropology by Clifford Geertz 426 to facilitate understanding between people of different cultures. Geertz presents four systems as basic to getting to know one another: common sense, art, ideology and religion. Questions will be asked from each area, to facilitate getting to know the interviewee, but emphasis will be placed on learning the role religion plays in their life.

After data is gathered, participants will reflect theologically. The model for theological reflection which will be used is based on theory developed by James D.

425 Twenty years or more younger than the interviewer.
Whitehead and Evelyn E. Whitehead⁴²⁷. James and Evelyn Whitehead look at the interface of experience, tradition and culture. Our experience at St. Patrick's has been recorded under the heading Ministry Base; our tradition includes the post-reformation move away from a mission orientation inherent in our Celtic roots (and reflected in the name St. Patrick), and the scriptural texts which encourage Christians to mission; culture includes the changes which have occurred in the last half of this century within people, our parish, and society. Each of these three components of the Whiteheads' theological reflection will be considered in relation to each other.

As a result of the exploration of similarities and differences in the viewpoints and needs of parishioners, and the viewpoints and needs of younger unchurched people, (through the use of Clifford Geertz' theory of cultural systems), insights regarding how St. Patrick’s can become a mission center may emerge. Attempting to orient St. Patrick’s congregation toward being a mission center which facilitates access to Jesus for diverse generations, suggests a process of inculturation. Theory from work done by Peter Schineller on the meaning of 'inculturation' will be treated more extensively in the thesis.

4. The Action in Ministry

The purpose of this study is to enable participating church members to share a vision of St. Patrick's becoming a mission center, by facilitating an open-ended interview between church members and younger people with little or no association with a church. I will observe and collect data concerning an orientation to mission in participating St. Patrick's members. The vehicle for conversing will not be 'faith sharing' on the part of the church member, but listening to a younger unchurched person and reflecting theologically on what is heard.

The participants:
1) Church members born prior to 1946 who attend services at least twice a month, and
2) unchurched people born at least twenty years after the interviewer who have not attended a church service other than a wedding or funeral for more than a year.

The plan:
I will make a Sunday morning presentation of my Action in Ministry. Following the presentation, recruitment of volunteers born before 1946 will take place at the coffee hour, questions will be answered, and a brief questionnaire concerning the participants' understanding of Christian worship and the church's mission will be distributed. The questionnaire will also ask about the intended interviewee. A selection of participants will be chosen by me to provide a spectrum of unchurched people born after 1946 to be interviewed. Consent forms will be signed when a church participant is chosen.

The study unfolds in six steps, each requiring about two hours. I will plan the content and process for each session and enable church participants to accomplish their task.

Step 1: Group Building and Listening Skills
We will begin with refreshments and social interaction in order to create a comfort level among St. Patrick's participants, and confidence in the process. I will facilitate a workshop for church parishioners, born before 1946, to introduce them to listening and interviewing skills needed to conduct an open-ended interview.

Step 2: Theological Reflection and Writing a Journal
I will facilitate a workshop on theological reflection using the theory developed by Whitehead and Whitehead. I will provide each person with a loose-leaf journal in which to write their reflections while participating in this project.

The journal entries will be structured so that data is gathered regarding experience, tradition and culture in order to facilitate theological reflection using the Whiteheads' theory. Journal entries will be made by the participants following this and all subsequent sessions.

Step 3: The Interviewing Tool
I will facilitate a meeting to help St. Patrick's participants become familiar with the Interviewing Tool. Church participants will practice interviewing each other in pairs using listening skills to validate responses. The church members will answer the same questions they will use in interviewing a younger unchurched person in order to better understand their own position.

Participants will be responsible for recording responses. Journal entries will be made by each participant. I will write a journal immediately following each session.
Observers from the Ministry Base Group will take notes during these three sessions regarding the mission orientation of the participants. They will also observe and note references to the experience of being a parishioner at St. Patrick's, the tradition of the parish, and the culture of the people involved, (using Geertz' theory). Their notes will be used to validate my observations and reflections.

**Step 4: The Interview**

The participating church members, born before 1946, will be given a copy of the Interviewing tool. During the summer month, they will interview a person in a younger generation who is not affiliated with a church. They will have the Interviewee sign a consent form and the interviewing tool which has been used to facilitate the conversation in order to validate the data collected.

The interview will provide opportunities for the interviewer to get to know the interviewee by using questions based on four cultural systems: common sense, art, ideology and religion designated by Clifford Geertz. To gather the same information from ten people, the interviewer will ask set, open-ended, questions.

Each participant from the church is requested to record in their journals any revelations about mission, how they felt about listening to a member of a younger generation talk about the way they relate to the world, to other people and to God (through the four cultural system) noting:

a) information concerning the life experiences of the person being interviewed, their culture, and significant traditions which have influenced who they are,

b) how answers of the interviewee were similar / dissimilar to the interviewer's answers to the questionnaire,

c) reactions or feelings to the answers given to the questionnaire by the younger persons.

**Step 5: Theological Reflection and Celebration**

There will be a meeting of church participants to reflect theologically on insights gained from participation in the Action in Ministry, and to suggest implications for St. Patrick's Anglican church becoming a mission center. The implications for inculturation of more than one generation in a congregation will be considered. The observers from the Ministry Base Group will record references to the experience of parishioners at St. Patrick's, the tradition of the parish, and the culture of the people involved.

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428 The process of theological reflection will be based on the theory developed by Whitehead and Whitehead.
Step 6: A Follow Up Interview

I will meet with each St. Patrick's participant to discuss their journals and their experience of interviewing a younger unchurched person, as well as their attitude to mission.

Time Line:
May to June, 1998:
Inform and recruit participants from parishioners who were born before 1946. Select ten participants and have them sign a consent form. Facilitate Steps 1, 2 and 3.

June to September, 1998:
Church participants will interview someone of a younger generation. They will make journal entries immediately after the interview.

October, 1998:
St. Patrick's participants will meet for theological reflection. I will interview the participants and begin preliminary data analysis.

November, 1998 to December, 1999:
The data from this study will be put in dialogue with:
a) the theory regarding inculturation,
b) the Anglican tradition regarding mission,
c) the present experience of St. Patrick's congregation,
d) the cultural experience of church members born prior to 1946 and a younger generation who have been interviewed.
The thesis will be written to be submitted February 1, 2000.

5. Research Methodology

I will observe and record the attitudes of church participants concerning the mission of the church in regard to unchurched people of a younger generation.

Data Collection: Data will be collected by:
a) initial questionnaires to select participants and understand their perspective on the church and its mission,
b) written observations of the observers from the Ministry Base Group,
c) journal entries from the participants,
d) my journal entries made after each step and interview with church member participants,
e) written information from the interviews.

Data Analysis: The method of data analysis will be to group comments and journal entries under the headings of the experience at St. Patrick's, the culture in which
participants live, and the Anglican tradition concerning the mission of the church. This organization is in order to facilitate theological reflection by the church member participants. The data received will be logged and analyzed to note similarities and differences in tradition, experience and culture, between the answers to questions by members of St. Patrick's born before 1946, and younger people who are not affiliated with a church. The data collected concerning experience will be put in dialogue with my experience concerning St. Patrick's, archival material, and census data in order to understand the experience of being a member of St. Patrick's. Data which concerns tradition will be put in dialogue with scripture passages and the mission orientation of the Anglican Church. Data concerning culture will dialogue with theories of inculturation and the changing cultural milieu.

**Validation:**
The sixth step is theological reflection on the data from the intergenerational interviews. Church participants will have an opportunity to validate the data they collected. Once preliminary analysis of all the data has taken place, I will distribute copies to the observers from the Ministry Base Group and consult with them concerning the validity of my analysis.

### 6. Risks and Limitations of the Study

The study is descriptive of observations and data collected. The experience of participating in the study may open participants' hearts to consider how St. Patrick's may become more oriented to mission. It will not necessarily bring about change in the congregation. Any action which might be recommended as a result of the findings would be taken in consultation with senior lay leaders and the Advisory Board. This study is a beginning step.

The choice of whom St. Patrick's members interview is not limited to people living in the geographical area of the parish. A change in whether the people interviewed take steps to connect with a church will be known by reports rather than observation. The study does not build bridges to people in our neighbourhood.

A risk is that my sense of mission as central to the Christian church will be challenged by some members of my congregation. I have been revealing my bias in sermons.
Some members of the congregation have expressed concern about my being too evangelical.\(^{429}\)

7. The Contribution of the Study

Many Anglican churches in established areas have a high proportion of members who are senior citizens. It is my hunch that one of the reasons that few young families become involved is that seniors assume that spiritual needs can be met in the same tried and true way spiritual needs are being met for them. Senior church members will listen to younger people, begin to get to know them, and hear what they have to say. What church members hear and the process of listening can help both St. Patrick’s and other churches become more intergenerational, and perhaps mission centers.

\(^{429}\) A possible interpretation of this remark is that the congregation is being set up to welcome people into the congregation who might change the culture which now exists in St. Patrick’s.
APPENDIX B

a. SELECTION QUESTIONNAIRE

INTRODUCTION TO THE THESIS PROJECT

An orientation to sharing the 'Good News' has not been central to traditional Anglican parishes since the Reformation. My research interest is restoring in Anglican parishes a sense of being 'mission centers'.

At St. Patrick's most of our parishioners were born before the Baby Boom which began in 1946. Some parishioners have expressed concern that little has been done by the church to build bridges to younger people who do not attend church.

This study attempts to facilitate conversation between members of St. Patrick's Anglican Church, born before 1946 and people with little association with a church, who are a generation or more younger. The purpose is for church members to get to know younger people who are not affiliated with a church. The church members will have an opportunity to reflect on the implications for mission.

THE RESEARCH STATEMENT:

TO EXPLORE HOW CONVERSATION BETWEEN MEMBERS OF ST. PATRICK'S ANGLICAN CHURCH, BORN PRIOR TO 1946, AND A PERSON OF A YOUNGER GENERATION, WHO HAS LITTLE RELATIONSHIP WITH A CHURCH, CAN CONTRIBUTE TO AN ORIENTATION TOWARD MISSION IN CHURCH MEMBERS

Please answer the following questions in a sentence or short paragraph. This is not a test, but a means for me to know some of your theology before you begin this study.

1. What is basic to being a Christian?
2. What is worship?
3. What is prayer?
4. What is the church?
5. What is the mission of the church?
6. In what decade were you born?
7. In what decade was the person you wish to interview born?
8. What is your relationship or association with the person you will interview?
9. Why would you like to participate in this study?
b. CONSENT FORM FOR ST. PATRICK'S PARISHIONERS

My name is BARBARA SYKES and I am initiating a study at St. Patrick's Anglican church as part of a Doctor of Ministry program at the Toronto School of Theology. The goal of the study is to explore how conversation between people born before 1946, who are active in church life, and younger people who do not participate regularly in a church community, can help St. Patrick's parish develop an orientation to mission.

The study is in six parts. Following a general information meeting, there will be:
1) a workshop for church participants, born before 1946, to introduce them to listening and interviewing skills needed to administer an Interviewing Tool,
2) a workshop on theological reflection and writing a journal for this project,
3) a meeting to become familiar with the Interviewing Tool, practice interviewing, and consider how you would answer the questions.
4) interviewing a person in a younger generation who has little association with a church, and writing a journal about the experience,
5) a meeting of church participants to reflect theologically on the experience, and consider what is being said about inculturation of more than one generation in a congregation.
6) a discussion with Barbara Sykes about your interview,

Each participant from the church is requested to write journal notes immediately after each step, noting particularly how answers were similar/dissimilar to how you answered the questions and your reaction or feelings to the answers given by the younger persons. You will receive further instructions about your journal entries.

The questions are aimed at initiating conversation between you, the interviewer, and the interviewee on the way each of you look at the world, form your values, and develop a relationship with God. In order to gather the same information from a number of people you will ask set questions.

The purpose of this process is to understand the viewpoints and needs of parishioners and the viewpoints and needs of younger people who have little connection with a church. I want to know about similarities and differences in how you and the person you interview find the church helpful in shaping values and facilitating a relationship with God.
A thesis will be published which will be available to interested people. I would like your permission to quote what you write. Your anonymity is protected by neither your name, nor any identifying information, appearing in the study which will be submitted to the Toronto School of Theology. The observation and interview notes will be stored in a filing cabinet in my home study. They will be destroyed when they are no longer useful. I will be the only one to read journals. Your journal will be returned to you upon completion of this study and acceptance of the thesis.

When your interview is complete both you and the person you interview are asked to initial what you have written in order to validate the data.

Before the thesis is submitted you will be invited to read what I have written. If you sense that your information has not been fairly presented, your comments will be welcomed.

If you have any questions at any time during participation in this study, you may contact the Reverend Barbara Sykes at 416-225-5151.

Date: __________

Your name: __________________________

Your relationship to the interviewee: _____________________
CONSENT FORM FOR USE BY ST. PATRICK'S INTERVIEWERS

My name is _____________ and I am participating in a study at St. Patrick's Anglican church which is part of doctoral research for the Toronto School of Theology. We are exploring how conversation between ten people who are active in church life, and ten people who are not affiliated with a church, can contribute to a sense of mission in the Anglican church. In this part of the study a church member who was born before 1946, is trying to get to know a person who was born between 1946-1980, and who is not affiliated with a church. The purpose of this process is to help church people understand the viewpoints and needs of younger people who have little connection with a church. The study asks questions aimed at getting to know you better, and allowing you to talk about how you view the world.

To protect your anonymity neither your name, nor any identifying information, will appear in the thesis which will be submitted to the Toronto School of Theology. When the study is completed a thesis will be published. The interview notes will be kept in a filing cabinet in the Rev. Barbara Sykes' home study until they are of no further use, and then they will be destroyed.

In order to gather the same information from a number of people you will be asked set questions. It is all right for you to decide not to answer any question. You may ask me to answer these same questions if you are interested.

I will ask questions which will help me know how you relate to the world. These questions concern: what you understand as common sense, (what everyone knows); art forms which appeal to you,(books, music, movies, dance, etc.); ideology, (what is really important to you); and how religion affects your life. This study will help church people understand how different generations view the world.

If you have any questions about the study, now or when you have answered the questions, you may contact the Reverend Barbara Sykes at 416-225-5151.

Date: ________________ Your birth decade:____
Your name: ___________________________________________________________________
Your relationship to the interviewer:______________________________________________
The interviewer's initials: ___________________________________
Thank you for participating with some people at St. Patrick's Anglican church in a doctoral research project for the Toronto School of Theology. At St. Patrick's most of our parishioners were born before the Baby Boom which began in 1946. Some parishioners have expressed concern that little has been done by the church to build bridges to younger people who do not attend church.

This study is not about convincing you to join the church. This study is about hearing from you, listening to you, and being open to your experiences as we think about the church's role in the world. You have experiences, insights, and knowledge from which we can learn. Our hope is to facilitate conversation between members of St. Patrick's Anglican Church, who were born before 1946 and people with little association with a church, who are a generation or more younger. The purpose is for church members to get to know younger people who are not affiliated with a church. Later, church members will have an opportunity to reflect on the implications of what they hear for recapturing a sense of mission in the Anglican church.

The purpose of this part of the study is to help church people understand the viewpoints and needs of younger people who have little connection with a church. The study asks questions aimed at getting to know you better, and allowing you to talk about how you view the world.

**THE INTERVIEWING TOOL**

**A. Getting to know you:**

1. If you want me to know you, what are the most important things about yourself you would tell me?

2. Without naming the person, describe what you like about the most important person in your life?

3. How would you go about deepening a friendship with that person?

**B.**

1. What proverbs, or words of wisdom were you told in your childhood?
How do these proverbs influence you now? What do you take for granted about life?

2. How do art forms: music, dance, paintings, crafts, movies, etc. touch you?

Which of your five senses do you favour for taking in the world around you?

What is it about music or other art which appeals to you?

What is your favorite movie? What made that movie special?

3. What aspects of your life would you struggle to protect?

How would you like your life to be different?

What obstacles keep you from achieving these goals?

What (or whose) political outlook influences you the most?

4. What gives your life a sense of being worthwhile?

What helps the health and development of the human spirit?

Describe or picture what God is like?
Draw a symbol for your faith or say why one of the following would be appropriate:
5. Describe a Christian?

Do you identify with this description?

Have you ever been affiliated with a church? If yes which one?

How does a church fit with your religious understanding?

If you could advise St. Patrick's church on how this church could make a significant difference in the lives of people like you, what one recommendation would you make?

What would help you most in deepening your relationship with God? (Possible check-list)

Your initials signifying that you agree that the written comments reflect your point of view ___________________________
APPENDIX C

a. WORKSHOP ON LISTENING AND INTERVIEWING

GETTING TO KNOW ONE ANOTHER

10 min. Welcome and Introductions

30 min. Presentation on Clifford Geertz' cultural systems as a way of getting to know people who differ from you in significant ways.
Four systems: common sense, art, ideology, religion
identifying meaning behind words and actions

10 min. Questions around the table:
1. Give an example of common sense.
2. What art forms (music, visual arts, crafts, dance, books, movies etc.) have the greatest appeal for you? How are you touched by this art?

20 min. In Pairs:
Take two minutes to tell a partner what you consider is worth fighting to protect.
Listen as your partner repeats what you have said.
Was anything left out?
Reverse roles and have your partner tell what is worth protecting.
Listen as your partner repeats what you have said.
Was anything left out?
What were your partners feelings when she was speaking to you? (Both)Check to see if you were correct.

20 min. Whole group:
Which role did you prefer, to talk or to listen?
What helped you feel comfortable talking to your partner?
Were there any signals for you to stop talking?
Listening and interviewing tips

15 min. The importance of listening
Hearing content, hearing the feelings and intensity of feelings
Tips about listening and interviewing: guiding a conversation.

5 min. Summary, next week.
b. WORKSHOP ON THEOLOGICAL REFLECTION

10 min. Welcome and introductions

10 min. Prayer* - praying for ourselves and praying for the person we will interview and praying for our church, praying for the cultural milieu in which we live.

5 min. Introduction to Theological Reflection

30 min. The voices of Tradition, Experience and Culture

30 min. Listening to the voices

15 min. Keeping Journal notes

10 min. Summary and next week

*PRAYER

When you set an appointment with someone you care about and want to get to know better, write in a prior appointment with God. Even if this time is mostly silence, sitting intentionally in God's presence, will have an effect.

You may want to read a gospel story of Jesus paying attention to someone, or another passage of scripture; e.g. Incline your ear, and come to me;

Listen, so that you may live.

I will make you an everlasting covenant. Isaiah 55:3

Pray for yourself, that God will make you a good listener. Pray that God will help you to listen to what is said. Pray that God will help you discern what is behind what is being said. Ask God to sensitize you to the needs, concerns, and sad tales. Pray that God will help you hear what is not said. Ask God to fill you with the presence and power of the Holy Spirit.

In your journal write down the name of the person you are going to interview. Pray for them.

Pray for St. Patrick's, our interpretation of Christian tradition and the community in which we live.
b. JOURNAL NOTES ARE TO BE MADE IMMEDIATELY FOLLOWING THE
SECOND AND THIRD WORKSHOPS AND YOUR INTERVIEW WITH A YOUNGER
PERSON. PLEASE DATE EACH ENTRY.

Notes following workshop #2 on Theological Reflection
1. What two or three moments in Scripture or our Anglican
   tradition have influenced your understanding of the
   mission of St. Patrick's church?
2. What cultural issues need to be taken into account as we
   develop a theology of mission?
   How has our cultural milieu influenced your attitude to
   the role of the church?
3. How has your experience at St. Patrick's shaped your
   understanding of what church is?
   What is important about worshipping at St. Patrick's
   which (a) holds your loyalty; (b) deepens your
   relationship with God?
4. At this present time what are your thoughts and feelings
   about the mission of St. Patrick's church?

Notes following workshop #3 on Listening and Interviewing
1. What did you learn about yourself regarding:
   a) what you take for granted in life,
   b) the place of art in your life,
   c) what is really important to you,
   d) how your attitude to God developed,
2. What did you discover which was interesting or surprising
   in this workshop?
   Did anything disturb you?
3. Has this process had any effect on your understanding of
   the mission of the church? If 'yes' please explain.

Notes following your interview with a younger person
1. What did you learn about how the person you interviewed
   looks at life?
   a) what he/she takes for granted in life,
   b) the place of art in his/her life,
   c) what is really important to him/her,
   d) how his/her attitude to God (and people) has developed,
   e) how he/she views the church as helping or hindering
   growth in a relationship with God and people.
2. Comment on:
   a) the person's experience of Christianity
   b) traditions which have shaped his/her outlook on life
   c) cultural influences on the person.
3. How did the answers provided differ from your own?
4. How did you feel (what was your reaction) when listening
   to someone talk about their view of life and God?
5. What surprised, interested or disturbed you?
6. In what ways have your thoughts about the mission of the church to younger people changed or stayed the same?
APPENDIX D

SUMMARY SHEETS

a. The following are answers to the initial questionnaire given to participants who attend church regularly. Data is organized by ascending age of the participants. The questions concerning the age of the people to be interviewed, and why they wanted to be part of the study, were used for selecting participants and are not included in this appendix.

Answers given to the same questionnaire following participation in this study are in italics.

1. WHAT IS BASIC TO BEING A CHRISTIAN?

Belief in ONE God, Eternal, Creator of all that is, was and shall be; belief that Christ, a human, was infused with divinity by God such that he became God's "Son" and "Messenger of God's love". The message was that joining God, though Christ's teachings, means having eternal life with God while alive and after corporal death.

A. Belief in God as the entity which is eternal and which created all there is,
B. Belief in Christ as the "son" of God. In my opinion he was human but divinely infused with the spirit of eternity,
C. Belief in life everlasting. In spite of "objective" evidence that when one dies one becomes extinct forever, a Christian believes that his or her spirit lives on eternally with God,
D. Belief in the establishment of communion with God during the sacrament of communion.

believing that Jesus Christ is Divine -sent by God to show us how to please God and achieve eternal life; striving to follow the Ten Commandments and the summary of God's law: love God first above all else and love your neighbour as yourself

belief in the divinity of Jesus Christ; making a commitment to live life to the best of your ability, following his ways and teaching; having a relationship with God

belief in Jesus Christ - and his resurrection; the ability to act with kindness, generosity etc. to everyone

belief in the resurrection of Jesus; behaving in a "Christian" manner - kind, helpful, generous in spirit

living one's life to please God

\[430\] Inclusive language was used throughout the thesis. This appendix is in the words written by the interviewer.
attending worship, following in God's footsteps and with your actions hope that others will have the desire to join the fold.

belief in the teachings of Christ, that is, mainly to love one another unconditionally and without reservation (although this is sometimes impossible) and to love God to love one another and above all God; being kind and helpful.

It is either the acceptance of Jesus as the son of God, or at the very least, a commitment to find and accept this faith through worship and prayer as part of a Christian community. And as a result of this resolution it is a commitment, to approach, worship, communicate and develop a relationship with God through Jesus Christ.

the belief and faith in Jesus as the way to perceive, and be reconciled with Almighty God.

belief in Christ as the Son of God, the holy Trinity, the Redemption of Sin, and the Ten Commandments. A Christian applies the words and deeds of Christ to his everyday living.

love and Commitment

love of God, belief in a living Jesus, a feeling of the presence of the Holy Spirit.

Christians consider Jesus central to their religion. Christianity is based on the life and teaching of Jesus Christ. Christians believe: that there is one God and that he created the universe and continues to care for it; that God sent his Son, Jesus Christ into the world to save sinners; and that in one God there are three persons, the Father, the son and the Holy Spirit.

The same

a belief in Jesus Christ and an undertaking to follow his teaching.

belief in God and awareness of Christ's role as Saviour.

Acceptance of the existence of God and by extension Jesus Christ and the Holy Spirit. Flowing from this is the obligation to live as a son in the presence of one's father and older brother. It is enjoying to the full the gifts of God in the context of eternal life lived in the two stages of the now and hereafter.

faith in the Trinity; belief in the Judeo/Christian heritage; the will to follow the teachings of Jesus, his
disciples and modern interpretations; A willingness to work at being a Christian

2. WHAT IS WORSHIP?

Worship occurs within a community. It follows Christ's message of "when two or more are gathered together in my name...". It is usually ritualistic in nature which accounts for the development of "community".

Worship by Christians is the act of getting a group of Christians together to affirm their belief in God and Christ. It is the acknowledgment of our belief in God's existence and supremacy over all the cosmos.

acknowledging God as the one and only God -and praising and thanking him for all the good in us;-opening ourselves up to God and asking for direction; showing God our love in whatever way we can.

Acknowledging God as the one and only God of heaven and earth, and thanking and praising him for our life and the opportunity to choose to love and serve him.

gathering together in a church setting to praise our Lord

the act of praising

putting oneself in harmony with God.

focusing ones energy and thoughts on God anytime and anywhere.

It is an act of expressing and showing devotion and reverence to God....in a community spirit in a church or on your own.

expressions of devotion and reverence to God -together in a church or on your own.

Worship, as it pertains to God, is the celebration of one's faith. It is usually, but not necessarily, in the company of others, as in the case of a church service. However, it can also be a very personal experience between God and those who seek Him. In this case it would be better described as a moment of devoted reverence.

Worship is connecting with God. It can be prayer or praise. It can be giving thanks, asking forgiveness, or it can be celebration of one's faith, in a church service. But in order for it to be worship, one must feel God's presence, otherwise it is only empty ritual.

Worship is the gathering together of believers to pray, study the scriptures and partake in the sacraments. It is
also to glorify, honor, revere, and venerate Christ. The same

coming together to glorify God
trying to express the above and a sense of thanksgiving

Worship involves a gathering of people who offer prayers to God. It also involves preaching, singing and religious rituals. “Worship is the acknowledgment and the celebration of the centrality of God in all of life.”

The same

praise of God for his goodness and a desire to communicate with him to learn what he has to say to me
praising God for his bounty

Worship is a form of communication and takes many forms. In essence it is a seeking out of God's presence and reacting to it in an exchange of plans, reviews, feelings and the seeking of guidance, as in prayer - perhaps the commonest form of worship.

a recognition of the relationship between the perfection of a loving God and the imperfections of Christians; a willingness to accept the distinction without feeling despised and neglected.

3. WHAT IS PRAYER?
The key to prayer is the individuality of it. Most prayers are for divine intervention.

Prayer differs from worship in that it is an individual act. It may occur within a group to form the act of worship. Usually prayer has a purpose...often a selfish one. Many people pray for help from God through divine intervention, on other occasions it's a prayer to God to help others.

talking to God; listening to God; sharing a conversation of sorts
talking to God and listening for him to answer us

praising, thanking and making request to our Lord, (for me particularly through music)
praise, thanks and requests to the Lord

being in communication with God
communicating with God and not allowing any other thoughts to interfere with the process
Prayers are thoughts and words of thanksgiving; an address to God in a form of adoration, confession, requests or pleas.

Prayer is a personal communication with God, usually in the form of a plea invocation, petition or supplication.

Prayer is a communication with God. It is almost the same as worship, for it too, is connecting with God; however, the purpose of prayer is usually more specific and usually more intimate.

Prayer is a communication in words or thoughts directed to God. It may be simple, formal, poetical, profound, rehearsed or spontaneous—it doesn't matter, but if a connection with God is the intention, it must be delivered with reverence and humility.

Prayer can be done singularly or with a group asking God's help, remembering to thank him; asking Jesus for help; an attempt to come close to God; a plea for guidance and help in overcoming trouble.

Prayer is a religious act. It involves talking with God and the asking of "proper things" from God (in 3 persons). Prayer may be mental or vocal, and vocal may be private or public.

The same conversation with God
dialogue with God—listening to what he has to tell us

communication with God (the Father, Son and Holy Spirit); a bringing of oneself, warts and all before God recognizing the innate power of God and through shared love, offering oneself to God's work and God's help talking to God as father of all; offering all the events of our lives and seeking help with the problems of life, while giving thanks for the many blessings bestowed; seeking help, advice, and instruction on what one should do

4. WHAT IS CHURCH?

There is St. Patrick's Anglican Church and the Anglican Church throughout the world. Then there are the other Christian churches. Then there are other religions, which, in their own way, are attempting to establish contact with the DIVINITY. The church, in the final analysis, however, lies within the hearts and souls and actions of all its...
members. It is not bricks and mortar and icons. It is definitely a community of souls.

The church is the formal organization which supports, through personnel and buildings and traditions, the worship of the Anglican (or other denominations) community. The purpose of the church is to carry the knowledge and traditions of Christian worship through the generations.

God's people; a community of believers specifically in Jesus Christ
a group of believers who are assured of God's presence amongst them

a building to house people for worship, prayer and togetherness; the people belonging
a. a physical place in which to gather and worship
b. the group of people involved in a

an institution where one offers his/her soul to God
The church is where Christians gather for worship to thank God for his wonderful mercies, to find peace and strength to carry on his work.

supposedly a body or organization of religious or spiritual believers
a religious organization

The church is the people, the congregation, the membership of like-minded individuals, that have chosen to collectively pursue, practice and celebrate a particular structured form of the worship of God.
The church is the people. It is not a building. It is made up of people who share a common faith and way of worship.

The church is the sanctified, consecrated building in which adherents of the Anglican Communion meet for prayer, scripture study, and to partake of the sacraments.
The same

a worshipping community, giving each other support and reaching out to those in need
a collection of believers coming together for mutual help and enjoyment

The church is a community made up of those who believe in God (in 3 persons), and who unite worship and service to him; the buildings that Christians use for worship and religious activities such as baptism and holy communion.
The same
where worship and prayer can take place in communion with others
a place where people come together in community to worship and support each other

a special meeting place where one meets fellow God seekers and in which one is sheltered, nurtured and strengthened in one's faith
a center where Christians gather to worship God, to seek inspiration and to participate in mutual support. It is also the people who regularly gather together in such a place. It is a constant symbol of the Christian faith.

5. WHAT IS THE MISSION OF THE CHURCH?
I would assume by this to mean the mission of Christian churches throughout the world. Their mission is to bring the message of God's reaching, through Christ and Christ's message, for the souls of humanity.
The mission of the church is to sustain the spiritual life of its members. It also has the purpose as ordained by Christ, to reach out to others to introduce them to the knowledge of Christ's saving graces.

- to show God's love for all humankind so that everyone can know and love him as much as we do
- to tell others of the good news of God and the salvation he offers us; to love each other unconditionally, as God loves us; to show this by our example

- to offer a place for worship, prayer; to teach/learn; fellowship
- to provide a safe environment for Christians to worship; to teach

- to ensure its followers are prepared for God's coming to prepare all people for God's coming and to go out and encourage non church-goers to accept God as their Saviour

- to propagate the teaching and faith of Christ, to carry out humanitarian works by helping those less fortunate than we are, to give financial and emotional support wherever needed
- to carry on humanitarian works through programs like "Faithworks"-teachings of Christ

The mission of the church is to provide through their spiritual leader and membership, a haven for the celebration of God and the pursuit of His good works; to provide
counsel, comfort, and service, and to make a place in the community where all are welcome and where none are turned away.

The mission of the church is to reach out and help others find their way to God; to show by good example, the merits of our beliefs, to be generous and charitable to our neighbours, and above all to be tolerant and understanding of those who are not able to share our beliefs.

It is to provide worship and service to God and Christ in Church and Community; to provide an opportunity for collective prayer, scripture readings and partaking of the Eucharist; to provide Christian education for all that wish it; to provide for Outreach, foreign missions, and to provide service to people with needs

To grow and include more people in all the above

The church exist for God's sake. He created it. The scriptures explain the centrality, primacy and finality of the church. The mission of the church is to unite believers in community, in worship and in outreach.

My responses remain the same but participation in the project has greatly increased my knowledge and understanding of the 5 subjects mentioned. The experience has enriched my life, and I have become a better informed and more useful member of St. Pat's.

To teach about Jesus and help others know him
To reach out to people with God's message and invite them to be involved

To share in and with all creation and to seek God's will in it
To act as a focal point for all Christians in the area;
To explore, seek out and endeavour to alleviate all distress in its area and beyond within its resources; to teach, nurture, and support its following; to set such an example of Christian belief and works as to encourage more and more people to become Christians
b. SUMMARY SHEETS OF DATA COLLECTED FROM CHURCH MEMBERS
when practicing with the Interviewing Tool.
Answers are in italics.
Section A contains personal information about participants
which will not be included in the Appendix. Initials have
been removed from codes to provide confidentiality.

A. GETTING TO KNOW YOU:
1. IF YOU WANTED ME TO KNOW YOU, WHAT ARE THE MOST IMPORTANT
   THINGS ABOUT YOURSELF YOU WOULD TELL ME?

2. WITHOUT NAMING THE PERSON, DESCRIBE WHAT YOU LIKE ABOUT
   THE MOST IMPORTANT PERSON IN YOUR LIFE?

HOW WOULD YOU GO ABOUT DEEPENING A FRIENDSHIP WITH THAT
PERSON?

B.
1. WHAT PROVERBS, OR WORDS OF WISDOM WERE YOU TOLD IN YOUR
   CHILDHOOD?
   C40 -fortitas et strenue
   C40 -a stitch in time saves nine; don't count your chickens
      before they are hatched; sleep when your children
      sleep; Children are your greatest source of
      fulfillment; you can't take it with you; time is life;
      health is very important
   C40 -Just sit there quietly, Believe in yourself and others
      will believe in you
   C40 -get an education and take care of yourself; if you
      find a husband that is a bonus -if a jerk you aren't
      dependent; be independent. Don't depend on others;
      don 't put yourself in a position where others could
      blackmail you
   C40 -nobody made a greater mistake than he who did nothing
      because he could only do a little; most people are
      about as happy as they make up their minds to be
   C30 -Children are to be seen and not heard
      rainbow -covenant exists between man and God that God
      will not destroy the world.
   C30 -the ten commandments, the Golden Rule; anything worth
      doing was worth doing well
   C20 -willful waste makes woeful want, anything worth doing
      it is worth doing well
   C20 -many:-if a thing is worth doing it is worth doing well, be
      prepared; the Golden Rule-the principle of treating
      others as one wants to be treated; the early bird
      catches the worm
home: mother told me to work hard and get an education; school: to play the game and not to whine; to run as fast as you can

God grant me work till my life is done and life till my work be done; time and tide wait for no man; if you wait for the weather you will wait forever; it's the cat who has nine lives; an hour before midnight equals two after; many hands make light work; red sky at night sailors delight etc.

HOW DO THESE PROVERBS INFLUENCE YOU NOW?

- strong sense of responsibility, deity, helping each other, I'm still operating according to early examples.
- became truer as I grew older, many are concerned with time and its use
- Quiet times are very important; gave me self confidence
- helped me be a liberated woman before it was in vogue; feel it is degrading to ask husband for money; strong work ethic - anyone who is healthy should work - handouts should be temporary or for handicapped.
- help to make me feel better, particularly when I am feeling sorry for myself
- God will not allow men to destroy the world. They will not have the capacity without the wisdom to deal with that power. Felt first proverb was Victorian and would make him a bad parent
- I still follow these words of wisdom today. They form the basis of my life today.
- still applicable, still quite strong
- They still have considerable influence on my lifestyle. Some are included in my personal management by objectives programme.
- The above obliged me to achieve whatever I put my mind to.
- They become part of you for your whole life, inject caution into your life when you need it; good to tell others from time to time.

WHAT DO YOU TAKE FOR GRANTED ABOUT LIFE?

-waking up each morning, my job (not so much now as I get older), a great influence was a visit to Dachau and a vision of God weeping
- nothing, nothing stays the same. We have a short time to live, changing seasons, the world will endure, we are in it transitorily; feel there is a heaven, I recognize goodness in the world
- There will always be someone there to help me when I need it; that I always will have a roof over my head and food in my tummy.
- air we breath, trees, water, life; we should thank God for the gracious gifts; not aware of God's presence enough
- less now than I used to! My family will always be there, food, shelter (easier to answer what I do not take for granted: sight)
- The status quo will continue, health, air breathable; water drinkable; country free
- nothing can really be taken for granted but I hope that I will be able to lead a good moral and ethical life, and that I will always have my Christian beliefs, and that I will always strive to support my family and way of life.
- not as much as I used too; love of my children and brothers and sisters; I think my faith in God has been deepened.
- that God created the universe and all forms of life; that the Bible tells the history of God's people, and reveals the great truths of God's salvation
- You have ups and downs in life. The most important thing in life is my family, not work; ultimately one has to die.
- All things work for good; life cycle, seasons etc., the system we live in; even with changes, we have to adapt to them; take the routine of life for granted.

**HOW DO ART FORMS: MUSIC, DANCE, PAINTINGS, CRAFTS MOVIES, ETC. TOUCH YOU?**

- classical, 40's, 50's, despise rap; paintings enjoy intellectually; crafts, like working with hands, theater.
- not all touch me, have a tendency to react to some on a deeply emotional level, can identify with them - they drain out my emotion
- Music has the ability to lift me, or sadden me. I could not live without my music. Painting is also very important - relate to artists. I can lose myself in any form of art.
- don't like violent movies but true experience movies; like historical, biblical, romance, can tolerate violence if a reason; like some opera, ballet, jazz, a little of everything; touches emotions, tears involved
- get emotional -theater, movies; dance makes me happy (escapism) energizing; enjoy reading fiction, relaxing
- They bring indescribable emotional kinship with spirituality - some feel like a voice of God touching me. If the artist gets it right, the artist is in touch with God and shares that with you.
- most art forms affect me emotionally, they have a soothing and beneficial effect on my mind.
C20 - enjoy music, classical 40's, some jazz; painting appreciation is more intellectual than emotional; no movies, videos, TV, only CBC news

C20 - Almost all art forms affect me emotionally; I invariably experience empathy and vicariousness. While watching a film or play, I often imagine that I am the person who is playing the lead role. While I often feel the love, joy and sorrow represented by artists and actors, I never relate to their portrayal of hate and anger.

C20 - music, painting, stained glass windows, write for 'Anglican' (church newspaper) go to musicals, movies with a friend, ... games

C10 - all create a reaction, some I don't understand, listen to lots of different types of music but some kinds have no meaning and I don't like them all; some with art work genius; some allow you to meditate but is not memorable; recognize the skills in the achievements

WHICH OF YOUR FIVE SENSES DO YOU FAVOUR FOR TAKING IN THE WORLD AROUND YOU?

C40 - eyes (read, computer); ears
C40 - sight, hearing, touch, (smell, taste)
C40 - Forms of art important to me are visual and audio.
C40 - love dancing, getting into own world of enjoyment and exercise, involvement

C40 - sight
C30 - hearing - music, spoken word, wind, water seeing - beauty
C30 - Hearing and seeing are equal in importance to me in appreciating the world around me.

C20 - eyes + ears - try to listen; tend to notice small things
C20 - sight
C20 - eyes, hearing a bird sing, smell of lilacs
C10 - sight (hearing, touching, smell, taste)

WHAT IS IT ABOUT MUSIC OR OTHER ART WHICH APPEALS TO YOU?

C40 - anticipation and discovery
C40 - mood; skill of the music maker, evocation of emotions
C40 - It provides a form of escapism - relaxation - gives me something to share; a way of expressing myself.

C40 - love to sing, at church I would like more singing; get engrossed, part of people who are expressing themselves on stage rather than watching

C40 - the awe that a painting inspires, colours, shapes etc.; sing-a - long Messiah - breathtaking, the talent of the performers

C30 - emotional interchange between expression of art and how the expression touches you
Music is soothing to me. It relieves stress and also has sensuous effects. I also appreciate the beauty of great art.

Music is soothing; feel better when music is on.
The human spirit is raised and invigorated by works of art, particularly poems, books, plays and films.
Art transports me to another place.
Mood, admiration of skill to produce, has a life of its own that carries you along.

WHAT IS YOUR FAVORITE MOVIE? WHAT MADE THAT MOVIE SPECIAL?

Schindler's List
Dancing with Wolves...nature...great entertainment
Fly Away Home family have an indomitable faith that this will happen. Totally unpretentious. Gentle and enjoyable.
Imitation of Life -child wanted to embrace the white culture of her father and was embarrassed by a black mother. Mother died before they were reconciled -race issues
Casablanca special love there, corny. Ingrid Bergman is a very talented lady.
Man of La Mancha -musicals touch the human spirit. Ideals are more important than physical needs.
Lawrence of Arabia because it shows the indomitable spirit of Lawrence, and hence mankind, to overcome adversity.
None - seldom go, later mentioned Madelaine a movie made from a children's book she enjoyed
A Christmas Carol -it provides an excellent example of how we should carry out our responsibilities toward the less fortunate members of the community.
Casablanca - showed relationships, sentimental time, war, remembering this time. I fell in love with Ingrid Bergman
High Noon -someone overcame huge odds in a successful way. He got support from someone he least expected to get it from; complete escapism

WHAT ASPECTS OF YOUR LIFE WOULD YOU STRUGGLE TO PROTECT?
family, standard of living; maintain a sense of worth in society
my marriage, my family relationship, my beliefs and values...what is important in life; basic things like freedom and faith -evolving all the time
my family and the health of my family
health, need good health, health care
my family, freedom
home, family, beliefs
-the right to worship as I please, the right to free speech, the rule of law, and my way of life

-family, trees, Medicare, C.P.P
-the freedom to live a Christian life
-family, faith, freedom, privacy

-loyalties, family relationships; once you give yourself to something or someone you have an obligation to see it through; to pass on what you think is valuable, life in its fullness

HOW WOULD YOU LIKE YOUR LIFE TO BE DIFFERENT?

-better health, different job, having more options, more self determination, be successful
-stronger sense of having accomplished something worthwhile to benefit many people; I'd like to be less self centered
-I was very strict, didn't let go enough. I held on to my children too tightly. I steered them away from what they really wanted - chose their schools, but discipline is important. Children should have respect for authority. I'm sorry we are losing respectfulness.
-better health, I wish for more talent, would like to have been musical, more outgoing, at ease with other people, more wisdom, but life is OK for me.
-I would not have emigrated, leaving my parents and brother in England. The older I get the harder it becomes.

-content with present life; a better education, obsession to learn
-I am satisfied with things as they are now.
-better health; traveling; companionship of a partner
-to be able to achieve and maintain ALL the standards in my personal management programme; to be able to devote more time to church activities.
-first marriage to have continued, to play the piano, to fly

-more freedom to follow my star; to accomplish things, to get on with things

WHAT OBSTACLES KEEP YOU FROM ACHIEVING THESE GOALS?

-being self centered, my selfish needs, time ...energy; stress and anxiety
-husband lives in the 40's, views things the way they were; grandson is being brought up in the old ways, strong discipline, we share some traditional values.
-Age, lack of self confidence; life is too hectic, not enough time
-time
-too late to change things now; children in Canada
C30 -there are no obstacles to overcome
C20 -don't want to travel by myself; friends are in poor
health, lack of confidence, drive, inertia
C20 -The required priorities have not been given to the
deficiencies. Primarily, a fault in time allocation to
various activities.
C20 -I have higher priorities.
C10 -the clock/energy; lack of character to determine it
such as saying no and meaning it.

WHAT (OR WHOSE) POLITICAL OUTLOOK INFLUENCES YOU THE MOST?
C40 -family mainly, Tory, local Liberal was a very
honourable man and became much respected
C40 -not really interested in politics. I'm democratic,
don't like being dictated to; freedom of choice
C40 -I have little respect for politicians; have concerns
about the long term health programme.
C40 -I heard before coming to Canada that the Liberal party
was favourable to immigrants, opened doors to non-
white. I stick by the Liberals -loyal, not fickle, but
admire some of Harris' policies
C40 -not influenced at all, not much faith in our
politicians and their broken promises
C30 -no answer
C30 -Philosophy -no favorite -wisdom; personal experience
of meeting a kid who made me justify my political
position; now opinions are backed up or not expressed
C20 -My father is (Tory)- small 'c' conservative, I tend to
be NDP and Tory, no respect for Liberals during war
C20 -I strongly support the political system that
encourages different religious, ethnic and racial
groups to live and work together in the same community;
all with the same freedoms, privileges and
responsibilities.
C20 -a group influencing seniors interests politically
C10 -the government -well organized, well run; one that
draws the nations together; a sense of discord

4. WHAT GIVES YOUR LIFE A SENSE OF BEING WORTHWHILE?
C40 -teaching and raising a family; being ahead of others
in developing computer skills
C40 -faith...reacting to the faith and spiritual XXX
C40 -feel needed, belonging - church, choir
C40 -I see each day as a blessing. I wake up and thank God
for each day. I've a good attitude. I'll bawl you out,
express anger, but then can restore the relationship.
I'm bubbly and laughing. Troubles are challenges.
C40 -love of life, joy of living, family, friends, nature
C30 -achievement, even simplest, build something
-My accomplishments give my life a sense of being worthwhile, also my service to my country, my good family, and the community work I do.

-family - relating to my children as adults; they're now my best friends; similar experience with grandson

-being useful to others; the attainment and maintenance of the standards in my personal management programme; being kind, gentle and helpful to others, in all manner of ways, is an important aspect of this programme.

-a feeling of being useful, a sense of growing

-reacting to the needs impinged on you ie. Neighbourlink, visiting someone sick; a job well done, neat and tidy

WHAT HELPS THE HEALTH AND DEVELOPMENT OF THE HUMAN SPIRIT?

-love and support of family and friends; a sense of God, a creator. We need a belief in life here-after.

-taking time to consider God; learning more as I am attracted to it; helping others to have a better journey through life

-not holding anger, belief in God (Holy Spirit), others believe in something else, an omnipotent person - we need belief, not that we just happened. Church-going believers have a better outlook on life.

-spiritual belief, knowing that with help/support one can beat the odds

-being surrounded by love and having a faith of some sort.

-The human spirit is aided by religious beliefs, the belief in the goodness of the human spirit, and the striving by good people to improve the human condition and health.

-experiencing the Holy Spirit; when people are touched by the hand of God; Mother Teresa sees God in humanity; need thankfulness

-love and support of family, friends and neighbours

-being useful to others; providing assistance in many ways to an individual, a family, a congregation or a community

-Taking the space and time to experience God and listen to what he has to say to me. Prayer. Being with others on the search for God and doing his will.

-recognize that there is such a thing; seeking to develop your own; discipline, be alert to others, meditate, taking time to develop a consciousness

DESCRIBE OR PICTURE WHAT GOD IS LIKE?

-There is nature in our time and our space and God is outside our time and space, a great Spirit who can feel our sorrows and joys
-like a perfect father, perfection, totally understanding of me, forgiving, perfectly fair and just, the epitome of love, slow to anger, all powerful

-God is all around me in everything I do, takes care of me, watches me, is sad when I'm not paying attention, ignoring him; as a spirit in me at all times, with me at all times, hearing me, near.

-very mysterious, scientific, loving (but why such suffering?) complicated (as a child I pictured Him with long brown hair, fair skin, slender, robed in white and wearing sandals and a red cloak).

-Impossible! Jesus reveals forgiveness; when people are at their best

-I am unable to describe God but feel that I do not have to picture God to believe in him.

-no visual image; more of a force field to be pleased and displeased

-Creator of time, space, and everything that exists; transcendent; can act within time and affect history

-Goodness and wisdom

-It changes with your life: I took God for granted - didn't know God, but I thought I did; then became conscious of obligations along with freedom. It is hard to picture God, God is a Spirit - don't see a wrathful God - not always like your own father.

**DRAW A SYMBOL FOR YOUR FAITH OR SAY WHY ONE OF THE FOLLOWING WOULD BE APPROPRIATE.**

- two people outside at sunrise or sunset - natural setting
- a cross, love God and neighbour circle around all
- rainbow
- hands holding
- words: that every person on this blessed earth would accept each and everyone as a child of God
- crucifix symbolizing Christ's death with a circle around it symbolizing the universe; the cross with love God and love your neighbour
- a cross
- a cross with a circle, a candle
- a cross
- a cross, holding hands
- a cross

**5. DESCRIBE A CHRISTIAN?**

-someone who strongly believes that Christ was a human who was totally infused with the Divine Spirit

-believing that Christ was God's own representative sent here to show us the way; belief that he was
resurrected and ascended; someone who follows in his footsteps.

C40 - believes that Christ rose from the dead, loves unquestionably; responds to Christ's teachings - helps where help is needed.

C40 - Christians and non-Christians do good deeds, Christians are part of church, participate on a regular basis, not just Sunday Christians who don't behave during the week, a Christian practices what they believe on a daily basis.

C40 - a Christian should above all love ... follow Christ's teaching, help those in need. (Mother Teresa example)

C30 - either the acceptance of Jesus Christ as the Son of God, or the commitment to find and accept this faith through worship and prayer as part of a Christian community. There is a commitment to approach, worship, communicate, and develop a relationship with God through Jesus Christ.

C30 - someone who considers Jesus central to their religion; someone who believes in one God, and that he created the universe and continues to care for it; that God sent his only Son, Jesus Christ into the world to save sinners.

C20 - someone who starts as a child trying to be 'good' and later on tries to work toward a relationship with God.

C20 - someone who lives according to the example and teaching of Jesus. Christians believe that: There is one God, and that he created the universe and continues to care for it; God sent his son into the world to help people; Jesus is the saviour who died upon the cross to save humanity from sin; in one God there are three person: the Father, the Son and the Holy Spirit.

C20 - someone who believes that Jesus was the Son of God and that he is still with us today; to try and follow Jesus' teachings, to honour God and treat our fellow humans with respect.

C10 - a believer in God, in the Trinity, and who seeks to obey the 10 commandments and the 2 great commandments.

DO YOU IDENTIFY WITH THIS DESCRIPTION? All yes
HAVE YOU EVER BEEN AFFILIATED WITH A CHURCH? All yes
IF YES WHICH ONE? St. Patrick's
HOW DOES A CHURCH FIT WITH YOUR RELIGIOUS UNDERSTANDING?
C40 - it is a chance to relate to people who are striving for meaning.

C40 - ... in going out into the community. Many people believe that the church is the building, but really, the church is the community.

C40 - It is an integral part of my "learning".
C40 -Church gave me understanding. I grew up in church, from an early age, before I could understand. The teaching of the church developed me, part of my life. I loved going to church. I felt a horrible guilt when I didn't go to church even though I prayed daily.

C40 -I'm not sure it does; it was more my up-bringing and tradition of being a church-goer.

C30 -The church is teaching religion and desire to understand God in each age.

C30 -very well

C20 -gives you a focus. The people who say they can do it on their own are too forward. It is an opportunity to relate to like minded people.

C20 -Very well. The church unites believers in community, worship and in outreach.

C20 -It brings us together in community so we can share with one another and strengthen each other as we try to serve the Lord

C10 -fairly well, not 100%; necessary part of sharing your faith with others

IF YOU COULD ADVISE ST. PATRICK'S CHURCH ON HOW THIS CHURCH COULD MAKE A SIGNIFICANT DIFFERENCE IN THE LIVES OF PEOPLE LIKE YOU, WHAT ONE RECOMMENDATION WOULD YOU MAKE?

C40 -needs to reach out to people through using modern technology to bring people together

C40 -initiate more community oriented activity

C40 -I can't answer this...I think you are doing it all.

C40 -more hymns, more singing

C40 -It seems to be doing all the right things, but we live in difficult and confusing times. I guess - continue to reach out to those in need. If I had some of the answers, maybe the church would be filled with worshippers.

C30 -I would like people to talk about something that touched them deeply and share with the congregation. I have experienced many miracles, God through people.

C30 -more emphasis on the teaching of the Scriptures

C20 -Keep on doing what it's doing.

C20 -Send a personal invitation to young relatives, friends and acquaintances of parishioners to attend a pleasant evening with explanation and discussion about differences between the lives lived by believers and the lives lived by non believers

C20 -continue to reach out

C10 -see the church regain some part of its original community relationship
WHAT WOULD HELP YOU MOST IN DEEPENING YOUR RELATIONSHIP WITH GOD?

C40 - meditation meetings (Lenten program) sermons help
C40 - prayer, planned meditation, more reading, discussion, taking the time
C40 - I don't know
C40 - If I knew, I know I would be a more contented person. I guess if I really knew what my physical life on earth is all about and what really happens to us when we depart this world. I guess I am really confused about why certain things go on - like cruelty to human beings and animals, wars, etc. If I knew why I guess I would be closer to God, but it is not a bad relationship.
C40 - hard to do all alone, it would help if my husband was involved, no family here, easier to deepen relationship with God if someone is walking along with you, sharing experiences, need people to discuss what happens.
C30 - allow God to disappoint me; stronger faith
C30 - a better understanding of the scriptures
C20 - I need better prayer habits
C20 - a better knowledge and understanding of the Bible, worshipping, participating in church activities with others
C20 - taking more time to pray and be conscious of God's many gifts to me; to remember to thank God for my life and family; to be more aware of the greatness of nature
C10 - prayer, meditation, broader reading, discussion
c. SUMMARY SHEETS OF DATA COLLECTED FROM UNCHURCHED PARTICIPANTS.
The answers by participants who do not attend church are recorded by ascending age of the person being interviewed. Replies given by unchurched participants born after 1946 are printed in italics as they were recorded. In the paper I attempted to use inclusive language, but in the summary sheets I tried to accurately reproduce what I was given by the interviewers.

A. GETTING TO KNOW YOU:
1. IF YOU WANTED ME TO KNOW YOU, WHAT ARE THE MOST IMPORTANT THINGS ABOUT YOURSELF YOU WOULD TELL ME?
70s -I have an older brother and both parents, many interests: studies, sports -soccer, skiing, golf, piano and guitar. I am a people person. In my early life I was an Anglican like my mother; my father and elder brother are not. I like attending church for the special music, e.g. Christmas, but I tend to follow my father and brother to sports on Sundays.
70s -I am a very straight forward person; I am very open and direct. I don't beat about the bush.
70s -loves dogs, loves outdoors, likes jogging, swimming, biking and roller blading; taking a Vet course at Seneca; impatient, friendly
71 -hard worker, good honest person, a wife, only child, ambitious for success, family oriented, a leader
71 -easy going, athletic, love children, outgoing with people I know, otherwise quite shy and reserved, 'home body'
66 -honest, honesty is the most important trait in a person, happy-go-lucky, intimidating conscience, I'm very comfortable with my own company, living alone; I try to take things as they come, I don't like confrontations of any kind. [interviewer wrote: employed part-time as a tradesman; sisters are university graduates, married]
60s -I consider myself a responsible, very conscientious, hardworking individual; not married, living at home with parents; university graduate; employed as a professional; work 10-12 hours on weekdays and on weekends; participate in some sports; have a few good friends; enjoys family life; has established personal standards and goals which I strives to achieve (none associated with religion)
61 -In terms of faith and religion I struggle constantly with trying to understand what faith means and what place it has in the modern world. Toward this end, I have pursued higher education in the study of ethics, the humanities and in religion specifically.
-very compassionate person, open minded, fun to be with; married with 2 children, good relationship with husband, hopes relationship with children will grow stronger; close to parents and other members of the family; works at Canada Post

-moody, impulsive, kindhearted, selfish, emotional, passionate, artistic, loves to laugh, loves beauty, more responsible to others than to self; very loyal, can be a lot of fun; determined, lonely; desires self improvement, making her promises to herself come true, improving her lot in life, not too happy with self as a teenager, felt she was too tall.

-a person who likes people and working with people; in doing so not only gives but learns; I like change, its stimulating; I like to incorporate experience and perspective as much as possible. I don't have to agree, but that makes you grow.

2. WITHOUT NAMING THE PERSON, DESCRIBE WHAT YOU LIKE ABOUT THE MOST IMPORTANT PERSON IN YOUR LIFE?

70s -self confident; warm caring personality; integrity; easy to please; happy with little; appreciates the finer things in life -nature, sunny days.

70s -he used to be upset and angry all the time -bad tempered; he is the total opposite now; I give him a lot of credit for having the personal strength to turn his life around. I respect and admire him for that.

70s -their reliability, nice

71 -honest, hard working, generous, empathetic, trusting confident

71 -sense of realism, good humour, always happy, even keel, trustworthy, dependable

66 -my parents are honest, upstanding, and will back you to the wall; they've always given me unconditional support; even when I've been wrong they can see behind it all.

60s -I enjoy close and wonderful relations with several important family members; I have benefited greatly from their advice, assistance and encouragement.

55 -I like the fact that my mom worked hard all her life and raised five kids; always tried to keep kids civil to each other and loving; insisted that kids go to church even though it didn't always work.

40s -my mother is very kind, forgiving, simple, funny, sensitive, vulnerable with a capacity for deep, deep love
- a friend of 20 years; we worked together as youth workers; totally different background; through working together developed a great friendship; could tell him everything - truly a respect and trust; can ask each other challenging questions.

**HOW WOULD YOU GO ABOUT DEEPENING A FRIENDSHIP WITH THAT PERSON?**

70s - I'm very independent - involve them in my life; offer to share my problems and seek advice of them; share common interests, seek to develop further common interests. - spend more time with him; take the initiative to do things together, go out to dinner, just spend more time together - I don't want a deeper friendship, it is deep enough - as good as it is right now

71 - talking more with them, building on that person's interests, learning more about them

71 - sharing and taking an interest in their likes, being loyal, let them know I am dependable, be their friend even when I don't agree, be non-judgmental

66 - we talk about things on an adult level; they listen and understand what I am saying;

60s - spending more time together; lack of time is a great problem; almost all my available time is devoted to my job and the improvement of my professional qualifications.

61 - To deepen our relationship I need to develop my patience and understanding - not that I am devoid of these qualities but need to be refined and practiced so that they become second nature.

55 - start going to church, stop smoking, save money and have a better life

40s - going to church, visiting more often, not working so much so I can be healthier and less stressed, not taking risks

48 - mutual reflection on the friendship and how the substance of the relationship has evolved; honouring each other's privacy; would always stand up for each other; a sense of protection.

**B. 1. WHAT PROVERBS, OR WORDS OF WISDOM WERE YOU TOLD IN YOUR CHILDHOOD?**

70s - Don't talk to strangers. Look both ways before crossing roads. One good turn deserves another. He who fights and runs away lives to fight another day.

70s - always tell the truth, be honest, believe in something, be myself, be my own person (things my parents taught me)
70s - look after your health, don't lie or steal or beg or lift anything too heavy

71 - money is the root of all evil; you attract more bees with honey; respect your elders; you can always count on your family to help you in times of trouble, don't cry over spilt milk

71 - Eat your carrots to make your hair curly. As long as you do your best it does not matter where you place. Be yourself

66 - from Pink Floyd - Run Rabbit Run tells you what you can do today, don't wait until you're too old; 10 Commandments

60s - if a thing is worth doing it is worth doing well; do unto others as you would have it done unto you; a rolling stone gathers no moss; a stitch in time saves nine

61 - no proverbs, general concepts of the need to be responsible, to always be aware of what is right and wrong.

55 - mom told her children always to believe in God because without him you are nothing; never trust anyone but yourself, believe in God only

40s - it is easier to get through the eye of a needle than for a man to get into heaven; can you not spend one hour with me?; the story of the apocalypse - fearful negative impression of the world; Sodom and Gomorra - sexuality and homosexuality

48 - do as you would be done by, waste not want not, what goes around comes around; there but for the grace of God go I

HOW DO THESE PROVERBS INFLUENCE YOU NOW?

70s - not now so wary of strangers; still looking both ways and weighing options (decisive but carefully so;) enjoys being helpful and making practical Thank-yous; still non-confrontational

70s - my parents have influenced me a lot, it is how I live my life, I am always honest, tell it like it is

70s - don't really

71s - being too showy with money causes embarrassment. It is better to be nice to people than to be mean. You can get more done. Don't worry about the past.

71 - I don't worry too much about what others' think. I strive to do my best, but I don't always eat my crusts. I have learned that my parents are human.

66 - basic training - I fought against the establishment - you either play by their rules or go away; it seemed that those in the church were trying to make me feel bad in order to feel good
60s -they are used in the conduct of my life (setting standards and objectives), I consider them almost every day.

61 -I draw upon this ethical foundation in my quest to understand the meaning and nature of the higher good.

55 -leery of people, always on guard; have many acquaintances but few true friends.

40s -I try to take the positive proverbs -to be kind, charitable, sense of justice; I try to understand proverbs but often over-generalize too much; the old Bible stories are basically literature.

48 -as I grow older I see the wisdom in them and still believe quite a lot of the concepts; still often a guide, part of my world view.

WHAT DO YOU TAKE FOR GRANTED ABOUT LIFE?

70s -I try not to take too much for granted. I have good parents: I feel I am inclined to take them for granted. the natural laws; maybe the opportunity to be a better person and reach my potential.

70s -my parents will always be there for me, for support - financially and emotionally, also my brother.

70s -everything -house, food, family, money, health, car.

71 -that there won't be peace in the world; that there is a greater power; there will always be racism.

71 -transportation -my car; accessibility to all modern conveniences; that there will always be people there for me.

66 -that I'm going to wake up tomorrow; I used to go on the theory that I'm here for a good time not for along time; now I think that I'm here for a long time ...not a good time; I also take my parent's love for granted.

My car was demolished by a cement truck. Unbelievably, I survived and I don't have any real disabilities as a result. I now enjoy each day as it comes.

60s -many things: the laws of the land; my job; my health; my family etc.

61 -I take nothing for granted except that a life dedicated to pursuing education is its own reward.

55 -do not plan, very spontaneous; take day to day life for granted.

40s -nothing, even tomorrow; appreciates what she has; takes for granted she will get older and put on weight.

48 -Fewer as I get older.

2. HOW DO ART FORMS: MUSIC, DANCE, PAINTINGS, CRAFTS MOVIES, ETC. TOUCH YOU?

70s -Music is important to me: certain strains evoke emotional influences; like paintings. I have an...
appreciation of visual arts, such as films; enjoy the personal effort which a crafted gift conveys.

70s -Music touches me, I like to dance. Sometimes movies touch me emotionally when they mirror something going on in my own life at that time -more of an entertainment than influence on my life.

70s -change my mood by putting me in a happy or sad mood

71 -music and movies touch me especially, also love dancing, brings out emotions

71 -emotionally - give me intense feelings, gives me appreciation of others talents; motivates me to try things myself ie. Tap dancing after River Dance.

66 -I'm a big movie watcher. I will watch a movie 2 or 3 times in a row. Real life lessons are to be had in many of these movies. I find myself as being part of the movie. "Heartbreak Ridge", a Korean movie is a good example, also futuristic movies. I like to project what could possibly happen. They help me see the flaws of the present and what we could possibly do to change them for the future. Unless I see the proof in front of my eyes I can't really believe. How can people not believe in Darwin?

60s -They affect me emotionally -empathize with individuals in paintings and movies; very interested in the interpretation and portrayal of certain events by artists, writers, and film directors.

61 -If an art form has truly touched me, it cannot easily be described. There is an element of the transcendental that goes beyond the sensory, aesthetic enjoyment of the music; little interest in dance, theater or opera. My favorite is literature -I prefer to read a narrative.

55 -music: good classical opera is soothing; movies: I like documentaries, suspense, love stories

40s -tremendously; touched by movies, music, books, theater, reverence for old cultures ie. Italy; the depth of faith and commitment that produced great architecture, paintings etc.

48 -Sometimes a play or art show is unexpectedly moving; sometimes you search out a particular experience; tend to be a book person; like challenge in books or movie

WHICH OF YOUR FIVE SENSES DO YOU FAVOUR FOR TAKING IN THE WORLD AROUND YOU?

70s -vision! Landscapes have a great appeal.

70s -touch I am a very sensitive person

70s -sight

71 -sight, hearing, touching, tasting, smelling

71 -sight, touch

66 -hearing -my vision is already weak
60s -sight
61 -visual, aural -related to intellectual realm
55 -eyes, ears, nose, taste and legs
40s -hearing (poor sight), touching
48 -sight and sound

WHAT IS IT ABOUT MUSIC OR OTHER ART WHICH APPEALS TO YOU?
70s -the way music affects ones emotions, can be uplifting, can strike a sympathetic chord with your mood
70s -Entertainment puts me in a good mood; an escape; I lose myself for a time
70s -beat, more melody than words
71 -the uniqueness of it, memories it calls up or creates for you
71 -Music can bring out so many emotions. It can take you somewhere else.
66 -Music is the only art form (other than movies) which I concentrate on. Sound has a special effect in the way it can fill a room...I have begun to appreciate symphonies. I am very careful not to play the music too loudly - to protect my hearing.
60s -the process or technique that is used to convey or illustrate the story or message to the reader, viewer, listener. Very often the reader etc. must possess considerable background knowledge to interpret the message correctly.
61 -There is an element of the transcendental (which cannot easily be described that goes beyond the sensory, aesthetic enjoyment of music. Personally, I have little interest in most dance forms, I am not much interested in theater and do not care for opera. My favorite art form is literature. I prefer to read a narrative than try to understand a ballet or opera.
55 -the instruments used to bring the music together
40s -I can dream to music, a soul experience. It takes me to a magic place, feel it in my blood, smelling is a sensual thing, seeing a baby
48 -like a familiar piece of music -it can be a good companion; art would be second, but I couldn't live with bare walls

WHAT IS YOUR FAVORITE MOVIE? WHAT MADE THAT MOVIE SPECIAL?
70s -The Untouchables Clint Eastwood fan -intrigued by character of Al Capone, well acted; a classic triumph of good over evil.
70s -White Christmas -Old movies are fascinating. The actors can sing, dance, act. I love Bing Crosby, so many talented people, good story
70s -As Good as it Gets -funny satire on life; Sound of Music and Wizard of Oz -first 2 real movies I saw as a
child; 'Oz' was fun, magical, an adventure, 'Sound' nice music, happy story

71 -Beaches -It was touching -about best friends describing life, it made a big impact on me.

71 -Good Will Hunting - movie watcher. It let the walls down, gave hope, showed how people can truly help; there is always a 'past'. Shows how we move beyond the bad.

66 -Lethal Weapon -I could relate to the character of Mel Gibson. He's someone who lost his family and is all alone.

60s -Unforgiven -Clint Eastwood - a cowboy movie about good and evil. The lead character's wicked life was changed for the better when his wife introduced him to religion. However, he reverted to his wicked ways when his best friend was killed by the dishonest sheriff. It was a very emotional experience for me. The moral of the movie: you are what you are and you can't hide from it forever.

61 -The Petrified Forest (1936) Leslie Howard and Bette Davis. I saw the movie in 1979 when I was 18 -I was immediately entranced. The salient feature of the film was the impeccable vocabulary of the main character and how he articulated his ideas which revolved around the malaise of modernity. He claimed that as an intellectual he belonged to the world of outmoded ideas and was suitable only to become a fossil in the Petrified Forest.

55 -Titanic - a love story which brought her back in time

40s -Tell Me A Riddle -she can identify with the actress who loved books as an escape. Gave her a spiritual power for her own life/prison. Actress portrayed a 90 year old who still had a love affair with her husband

48 -Daughters of the Dust - set in islands off Georgia - an intergenerational study - grandparents had been slaves and younger people could not really share it but were nevertheless influenced by their experiences.

3. WHAT ASPECTS OF YOUR LIFE WOULD YOU STRUGGLE TO PROTECT?

70s -friendships, independence in relationships, integrity: do what is right for me, against temptation; not settling for second best because it is easier

70s -physical things: my cats - they are mine, I love them; myself: my freedom, I do not like to be controlled; I need to do what I want to do.

70s -money, my house, my family, health, being able to do physical things - running, swimming etc. with my friends

71 -my family, my home, security, my reputation, self-respect, freedom, health
71 -to keep my family the way it is; my standard of living; some of my independence
66 -I would defend my family and my friends. Underneath I can get really angry, but I've been taught to control my anger.
60s -the freedom to make my own decisions on matters that concern my life
61 -the right to live over and above the simple material and mechanical concepts of life that the market-based society deems the only viable mode of life.
55 -the children - if in danger or needed help I would be there for them
40s -my mother, her independence & freedom, people who are close to her, her cat, book collection, education
48 -my sense of independence, - not a life like others, my values and principles; I value change, different opportunities rather than routine

HOW WOULD YOU LIKE YOUR LIFE TO BE DIFFERENT?
70s -Generally I am content. There are some things I would like to be different.
70s -financial security, pay off my student loans, debt free
70s -be rich so that I could start my own business and not worry about bankruptcy; be able to own my own house, be able to have lots of dogs; be more intelligent; be more physically fit
71 -more free time
71 -I wish I were a little more relaxed and self confident in my own abilities. I need time to slow down - This is coming now with the baby
66 -I thought I would be married by now and be gone from my parents' house; I really don't feel very happy with myself at this point; something feels fundamentally wrong at this point in my life. I need to make a plan but I haven't.
60s -to have the resources to do what I really want to do; stop work or work only part time for travel and education, Post grad studies
61 -I would like to be able to be more interested in practical matters, i.e. a greater understanding of the sciences, of finances and other matters necessary to function in these times of rapid technical developments.
55 -would like the option of not having to work and flexibility
40s -find a nice man who would not always be in her hair; to quit job and go back to University; travel the world; a new career, fun things, exercise more
48 -would have liked the one love of my life to have worked out
WHAT OBSTACLES KEEP YOU FROM ACHIEVING THESE GOALS?
70s - complacency, am easy to please, have few needs; things come relatively easy for me; probably my own worst enemy
70s - school, just started working; like to go out, do things; like my personal freedom
70s - intelligence, money
71 - the pursuit of other goals i.e. being comfortable in this life
71 - It is mental - lack of confidence, mind set, maybe not having new goals. Deep down I don't really know what I am looking for. I need to set new goals- difficult with a new baby.
66 - money; I'm really quite frightened for my future; I've taken a tally of all the money I've made over the last few years and it's all gone.
60s - lack of finances and lack of time
61 - a lack of time and a sense of urgency
55 - the time that has been invested in the present job; can't walk away from it
40s - couldn't find a man, afford to go back to school full time; doesn't mope at home but needs a special friend
48 - try to work around barriers; reframe the situation

WHAT (OR WHOSE) POLITICAL OUTLOOK INFLUENCES YOU THE MOST?
70s - Mike Harris; trying to eliminate bureaucracy; too many committees and some social programs getting out of hand.
70s - not a political person. I have my own political views and they don't match anyone in particular. Someone I worked with once influenced me to consider points of view I don't agree with.
70s - naturalists, feminists; human rights organizations
71 - no one's
71 - I am not impressed by current leaders, but probably influenced by the Liberals.
66 - I guess that I'm more 'Reform Party' oriented. Too many Canadian citizens are put out of work by robotics or the immigrants. My union doesn't really help me get a job. In general, I try to stay out of politics though. Until it directly concerns me I don't really need to hear about it.
60s - I strongly support the type of government that exists in Canada and the USA i.e. Pluralism.
61 - Aristotle, both his words and his works on politics and ethics. He was the first to explain that man is a social animal who lives in a discourse community. Truth is arrived at by the dialectical process not for the purpose of apprehending the forms or ideals underlying reality but for the purpose of knowing how
to act in an ethical way at all times. In these times of polarized political opinions, his ideas need to be expounded more in the public arena.

55 - not politically inclined
40s - no political connections, interest or appeal
48 - Probably pretty socialist as a student - Castro, Marx, Maurice Bishop in Canada; interested in countries that struggle with poverty, health and education.

4. WHAT GIVES YOUR LIFE A SENSE OF BEING WORTHWHILE?
70s - having friendships; providing mutual support and interest; having people to care about and who care about you gives strong reasons to live.
70s - I enjoy living. I like to do and experience different things - be open to change.
70s - working, having a good job, lots of interests in life, being in school and learning, being able to do physical and mental things and being there for friends who need me.
71 - to live this life as a good person so that you will see the afterlife; making other people feel good; knowing that there is more after life.
71 - new baby
66 - waking up to a sunny day is the ultimate feeling, especially after living after my car accident
60s - success in my profession People who do not attend church are just as good as the people who do. They are involved in similar personal, family and community activities.
61 - the life of study and, hopefully, the practical application of what I have learned in my studies. I believe that in studying the lives and thoughts of those who have concerned themselves with understanding what it means to be a human being I am participating in the greatness of their thought. To study the immortal intellects is a way for ordinary people to be immortal, in a way, by being part of a chain of people extending across time who have struggled to understand great ideas and original thoughts.
55 - immediate family - husband and kids; love of life; sports and activities
40s - moments, when a baby turns to her with a big smile; taking her mum to a fiddle concert, seeing a beautiful sunset; getting carried away in the ocean; a pot of coffee, cat in lap and good book; breeze through the window, feeling peace
48 - fortunate because some jobs have grown, (works in social services); meeting people you have helped; knowing what you did was significant.
WHAT HELPS THE HEALTH AND DEVELOPMENT OF THE HUMAN SPIRIT?

70s - ambition: to grow in spirit; having goals and working towards them; loving and being loved; giving of oneself and not always taking.
70s - having a positive attitude no matter what happens in your life.
70s - friends and family, happy experiences in life, support systems, being in touch with one's emotions, being able to express yourself.
71 - other people that believe the same things you do; reading good stories of things people have done.
71 - exercise, social contacts, relationships.
66 - overcoming adversity; learning to live with one another.
60s - success in achieving personal standards and goals; active and regular participation in family and community activities.
61 - A sense of higher purpose is required. This higher purpose is that there is a Good to strive for, or, at the very least, to refrain from harm and avoiding temptations is something to be desired.
55 - upbringing and beliefs.
40s - courage to love and be loved; belief, a good – not perfect & condescending - role model;
48 - truly to be loved and treasured; to be appreciated for what you are; to be confident in yourself.

DESCRIBE OR PICTURE WHAT GOD IS LIKE?

70s - My uncertainty about the existence of God makes it difficult to respond.
70s - I don't believe in God - something there - guardian angel.
- I believe I am being protected, watched over - never felt the need to describe what that is or means.
70s - a big, white man, muscular, chiseled features with white hair, wise looking, gentle, kind of like a friendly giant with a beard.
71 - God is good, loving, angry because people are not good, like a big light, powerful; able to rule this world.
71 - a big light. My Dad helped to explain when a loved one died how one would become formless - gave me a sense of peace in parting.
66 - I can't picture God. How do you picture a spirit?
It's more along the lines of 'not a being'. Something which resembles your shape with all your best intentions. I don't think about it that deeply.
60s - not an individual, more like a pervading presence. He is everywhere, yet he is outside human time and space; never given this matter serious thought. I am aware of the 'image' of God that appears in many old religious paintings.
61 -There is a great need for Man to consider God in an anthropomorphic way. As creations of God this is understandable but necessarily limiting. Quite simply, God is ineffable. Any attempt to embody what cannot be embodied will lead to misunderstandings of the purpose of God.

55 -I cannot quite describe it

40s -don't believe in God right now, fond remnants of beliefs -used to think kind of scary and boring; now some sort of positive energy; get mixed up with pictures of Jesus on the cross with a heart (RC)

48 -a composite of many things; not a rigid concept, flexible, could be many things

DRAW A SYMBOL FOR YOUR FAITH OR SAY WHY ONE OF THE FOLLOWING WOULD BE APPROPRIATE.

70s -a world encircled by a pair of arms and hands with two hearts superimposed on the world

70s -the universe

70s -cross -drilled into my head, represents everything people are supposed to believe is good; Christianity which is supposedly good because of what Christians should be like; teachings of the Bible

71 -a handshake

71 -a lighted candle

66 -a happy face; if such a being exists he would be pleased at how far we've come

60s -I do not have a religious faith that can be symbolized by a drawing. Christians would no doubt select the cross. They believe that Jesus was crucified to save sinners.

61 -none

55 -cross

40s -handshake -helping others, being helped by others

48 -a giving heart

5. DESCRIBE A CHRISTIAN?

70s -Someone who believes in Jesus Christ. Christian people have faith and worship.

70s -can't, they are all different. When I was little we were not religious. I had a friend who was very religious, but she did not push it on me.

70s -supposedly a Christian is one who believes in God and Jesus and celebrates the birth and death of Jesus and follows the teachings of the Bible which say Christians should be loving, good, don't steal, don't blaspheme, helpful to those in need; they believe in marriage and not committing adultery -therefore there aren't many 'Christians' in the world
-good, follows the ten commandments, not judgmental, believes Jesus was God's Son, tries to follow his example, treating people the way you want to be treated.

-the example of the Good Samaritan; if someone is down you help them out. I believe in the Golden Rule: Do unto others...

-Someone who believes that there is only one God. Also that God sent his son, Jesus Christ into the world to save sinners—cross—true story concerning God and Jesus Christ is contained in the Bible.

-A Christian is one who contemplates deeply and reflects constantly upon the words and deeds of Christ and applies what they have concluded to his or her own life.

-an honest and good person

-next door neighbour, always going to church, boring, never got upset, little behind the times, naive, well-intentioned, Bible spouting, racist, homophobic

-a charitable giving person, warm, caring, respectful, trustworthy, honest

**DO YOU IDENTIFY WITH THIS DESCRIPTION?**

-I identify with Christians and their faith, but I cannot subscribe to their beliefs

-No

-yes

-I try very hard

-Yes. Most of my friends are good "Christian" people although most of them don't go to church.

-No

-yes

-Hopefully different

-Strive to have similar values

-Strive to have similar values

**HAVE YOU EVER BEEN AFFILIATED WITH A CHURCH? _____ IF YES WHICH ONE?**

-Yes, mother is Anglican, father and brother don't go

-yes, Anglican

-yes, Anglican

-No, but took part in Christmas pageant at school

-United Church until I was 16. My father always dreamed of being a minister and finally achieved his goal after retiring from a lifetime of teaching.

-No

-Anglican

-Greek Orthodox
HOW DOES A CHURCH FIT WITH YOUR RELIGIOUS UNDERSTANDING?

70s -A church is a place for people of a common faith to gather and to worship and to reinforce their faith.
70s -It doesn't. It is too structured.
70s -It doesn't. Why do I have to go to church to celebrate my Christianity when I can be a good, loving, caring person and everything else the Bible wants me to be outside of the church.
70s -It doesn't fit at all.
70s -It is a place where people go to share - really enjoy it. I like the warm feeling at Christmas and Easter. One can be a Christian without going to church. I have known people when I was young who went to church regularly and gave the people they lived with a miserable time, so hypocritical, that I knew that going to church did not necessarily make them better people. However, I do want my daughter to learn the Christmas and Easter stories, so maybe I shall go to church so that she can go to Sunday School, as this will not be taught in school.
66 -church is the basis...the building you go to...it's holy ground, designed for worship
60s -I possess very little knowledge or understanding of Christianity. Throughout life I have attended church for family baptisms, weddings, and funerals. I work hard at my job and I participate actively in many family programmes. I enjoy life, and I do my best to help those less fortunate than I am. I do not consider that going to church will make me a better person.
61 -A Church and its services is central to religious understanding.
55 -attends church on special occasions but allows other things in life to get in the way
40s -Doesn't go often; can appreciate a good sermon but no fear, guilt, brimstone; likes good music in church; likes the priest to be human but her experience is they don't listen -just doing a job
48 -Belonging to a church is not essential to maintaining some religious sense.

IF YOU COULD ADVISE ST. PATRICK'S CHURCH ON HOW THIS CHURCH COULD MAKE A SIGNIFICANT DIFFERENCE IN THE LIVES OF PEOPLE LIKE YOU, WHAT ONE RECOMMENDATION WOULD YOU MAKE?
70s -I'm not sure because of my lack of conviction. I have no clear thoughts.
70s - make church more fun, more interesting, more open. It is too structured. I like the way they act, sing greet each other - very warm - open at the Pentecostal church

70s - No. You couldn't do anything to interest me. It's not the building, it's the people.

71 - for the members to be more respectful of other religions; for people to share more of a personal experience of God

71 - Bring in young families. If people want to go they will. We live such a fast life.

66 - the playing of movies and then drawing connections between them and Christianity. There should be a greater connection between art and life (movies, music, etc. and the liturgy. The present liturgy has little meaning for me. The other main factor is time. The church doesn't recognize that young people are really busy today, both with their work and their social lives. Anything St. Patrick's does should fit into the time frame of these potential parishioners.

60s - As many non-religious organizations offer participation in activities that are similar to those often maintained by the church, St. Pat's should stress in their approach to potential members the one item that these organizations do not mention: God's salvation. At the present time I experience no sense of loss by not belonging to a church. I have difficulty understanding how my life could be improved by joining a church.

61 - Make the church more vibrant, less sterile, and become more community minded. Apropos to this is that the church should once more become the social center of the congregation as it once was.

55 - have a social night for the youth in the community

40s - Treat people as human beings. Don't put people in categories. Be open, open arms to people as they are. The purpose of the church is to show God's love in a joyous way

48 - variety in the services; diversity of population; as a child I found that always the same people i.e. from the neighbourhood were there.

WHAT WOULD HELP YOU MOST IN DEEPENING YOUR RELATIONSHIP WITH GOD?

70s - having no current relationship, I have no response.

70s - It is not an important issue with me; I don't think I need to; I'm happy leaving things as they are.

70s - I don't really have a relationship with God. I cherish human relationships over a 'super human being'. When I'm sick or feel bad I like to speak with a friend or family - unfortunately the only time I speak to God is when there is a crisis in my life. I pray to pass an
exam or if an exam is canceled I thank God, or if someone is critically ill, I'll pray to God that they get better and occasionally I pray that we don't have another war.

71 - better understanding of what God wants from us - ask him - prayer; talk to other people about their experiences; studying the Bible; meeting God in person one day

71 - no answer

66 - unless I can see the proof I can't believe

60s - I have thought very little about God and Christianity. Since I graduated from university I have devoted almost all my time and energy to my profession. However, I have managed to spend a few hours each week with my family and a few very good friends. The lack of time for activities not associated with my employment is a frustrating problem. Religion, however, has never been included on my list of desirable activities.

61 - no answer

55 - going to church on a regular basis; if husband went on a regular basis

48 - feels comfortable in the space she is in; has explored other religions (wrote a paper about Islam, visited a Sikh temple, among Jews at Seneca college) two very special Jewish friends
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