A LIFE-CYCLE MODEL FOR *HOMOGENEOUS* CHURCHES

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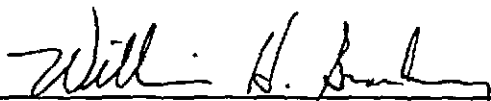

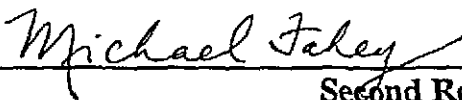NUMBER OF PAGES: **xii, 207**

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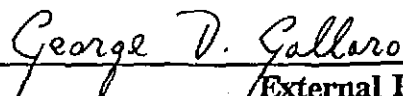
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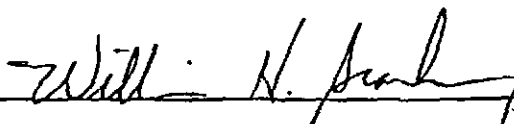is hereby accepted in partial fulfilment of the requirements for the degree of

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ABSTRACT

A *LIFE-CYCLE* MODEL FOR *HOMOGENEOUS* CHURCHES

Affirming the important contribution of sociological analysis to the study of "church

communities," this primarily bi-disciplinary work reflects more the methodology of

sociological analysis than theological reflection. Multidisciplinary in nature, the writer

draws on resources from a number of academic disciplines. The purpose is to create an

adequate *life-cycle* model to facilitate the study of *homogeneous* churches in Canada.

The paper contributes to existing literature on models of community that have been

applied to the study of churches and broadens the scope by focusing on *homogeneous*

churches where no adequate life-cycle model for their study appears to exist. Special

attention is given to the "Moberg Model."

After examining existing analytical models; applying them to a specific

homogeneous congregation, namely, Holy Ghost Slovak Greek Catholic Church in Welland,

Ontario and demonstrating that the existing models are inadequate for this church, the author

takes the reader through the process of adequate model development.

The paper provides essential background information [history, theology and polity]

on the Byzantine Catholic Church in general and Holy Ghost Slovak Greek Catholic Church

in particular, prior to the engagement of the reader in the model development process.

During the process the reader is exposed to the most significant issues in the *life-cycle* of Holy Ghost Slovak Greek Catholic Church. A strategic process of review, development and implementation [RDI] is demonstrated in order to back up the theoretical *"Homogeneous Model"* with a means of practical application. The establishment of a Cooperative Evaluation and Development Of Church Systems [CEDCS] is proposed; suggestions are given for further research and an extensive bibliography is provided.

The ultimate purpose of this work is to impact positively on meeting the needs of communities served by *homogeneous* churches in Canada. The model is proffered as a tool for "needs response ministry."

grateful. In the tradition of the Eastern Church, Father Gallaro reflected the wisdom of the starets/geron [elder] and utilized a holistic approach that engaged the heart, mind and soul of the seeker. My studies became both academic experience and spiritual encounter.

The initial inspiration for this study emerged from a twenty-one year pilgrimage in the Byzantine Catholic Church in Canada. I continue to accompany the Rev. Dr. John Girhiny in this ministry. It is therefore, with justifiable pride and sincere gratitude that the assistance of all the parishioners of Holy Ghost Slovak Greek Catholic Church in Welland is acknowledged. Further, I recall to memory and offer sincere thanks to the parishioners of St. Michael's Hungarian Greek Catholic Church in Hamilton, St. George's Hungarian Greek Catholic Church in Courtland and everyone who in one way or another extended assistance for the realization of this work. To all the Byzantine Catholic faithful with whom we have been privileged to share community and "break bread", thank you.

Finally, I owe the greatest debt of gratitude to my husband John who by his patience, encouragement, mentoring and spiritual support made the impossible possible.

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Valerie-Dawn Ruddell Girhiny
Burlington, Ontario.

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DEDICATION

This work is respectfully dedicated to those devote and faithful Byzantine [Greek] Catholics who lived in another time and in another place. Through their example of faith, commitment and abiding sense of Christian community they left a legacy that was brought to Canada by their descendants who, by their Christian example, have enriched the lives of all those who have experienced their witness. They are "the others" who, in Canada, have largely escaped historical, sociological and ecclesiastical inquiry.

To the memory of "the others"

For the enrichment of all.

A *LIFE-CYCLE* MODEL FOR *HOMOGENEOUS* CHURCHES

INTRODUCTION

The provision of models [tools] to enable and enhance the study of church communities

is an important contribution of sociological analysis. The study of church communities assists

in the acquisition of knowledge about these communities and supports their perpetuation

through the provision of data on which can be developed effective strategies for "needs

response ministry".[1]

The goal of the project is to create a *life-cycle* model that is appropriate for the study

of "the others" within the Canadian context. "The others" represent churches for which no

adequate model for their study currently exists.

The development of an adequate *life-cycle* model for the study of *homogeneous*

churches will contribute to the existing models of community that are utilized in the study of

churches. Special attention is given to the "Moberg Model" as it is an adaptation of other

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[1]"Needs response ministry" is this writer's way of summarizing what appears to be required in Canadian churches as reflected by the work of Canadian sociologist Reginald Bibby in There's Got to be More! Connecting Churches & Canadians (Winfield, BC: Wood Lake Books Inc., 1995). Bibby considers what Canadians say they are and identifies three major areas of articulated need. These needs can be classified as personal, relational and spiritual. According to Bibby, the tragedy is that the church is well positioned to respond to these needs but, for many, is failing to do so. The difficulty may be the current state of many Canadian churches. What appears to be required is ministry that meets the needs of adherents i.e. "needs response ministry". For this to happen more communities need to be studied to ascertain their special and unique needs. Subsequently, strategies are required to determine adequate responses to the articulated needs. Finally, action is necessary. A cyclical process for "needs response" ministry is described in Chapters 6 and 7.

models for the specific circumstances of certain churches.

The project is organized in a particular sequential way to enable the reader to follow the process of model development.

For readers specifically interested in *life-cycle* models, Chapters 2, 5, 6, 7 and 8 are relevant. Existing models are described in Chapter 2 and applied to Holy Ghost Slovak Greek Catholic Church in Chapter 5. The proposed model is introduced in Chapters 6 and 7. Application of the model is addressed in Chapter 8.

Those with a general interest in, or curiosity about the Byzantine Eastern tradition of the church might focus on Chapter 3 while those interested in a specific example should examine Chapter 4. The information in Chapters 3 and 4 is critical for anyone studying a church from the Eastern tradition, for anyone with a desire for knowledge about "the others", and for those who have an interest in employing a similar methodology. However, the information is not critical in terms of the utilization of the model.

The project moves from the conceptual issues addressed in Chapter 1 to a summary of the process and suggestions for further research in Chapter 9.

CHAPTER 1

CONCEPTUAL ISSUES

Community

Political scientist and sociologist Scott Greer states, "... the word community is an

ambiguous one, with many theoretical meanings and varying empirical referents."[2] Community

can mean almost anything or nothing. Within the field of sociology, multiple approaches to

community study exist.

In a church context community is often used to refer to a great variety of things

including the parish, the total congregation and the eparchy or diocese. According to the

coordinator of the successful and growing Word of God Christian Community in Ann Arbor,

Michigan, Stephen B. Clark in Building Christian Communities,[3] these structures do not reflect

the understanding of Christian community as a group of people living as Christians.

Clark describes the Christian community as one where the focus is on people; where

everyone is an active participant and where ideally everyone knows everyone else. He

speaks of natural emergent leaders and the voluntary nature of the community. The description

fits the ethnic *homogeneous* parish even though it does not fit the typical Catholic parish that

Clark himself describes. Community, by Clark's definition, exists in some ethnic groups that

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[2]Scott Greer, The Emerging City: Myth and Reality (New York: Free Press, 1962), 77.

[3]Stephen Clark, Building Christian Communities (Notre Dame, Indiana: Ave Maria Press, 1972).

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not yet been pulled apart by modern society.[4]

The study of Holy Ghost Slovak Greek Catholic Church in Welland, Ontario, a significant part of this project, fulfils Clark's definition of a basic Christian community. It is an environment of Christians which can provide for the basic needs of its members to live the Christian life.[5]

Further, the *homogeneous* church possesses the characteristics of a local, complete, unified, organized, Christian environment necessary for meeting basic needs.[6] It appears from these examples that the *homogeneous* church displays attributes not generally found in the larger, more frequently studied church community. Holy Ghost is a *homogeneous* congregation.

The definition of community employed and the results obtained are reflective of the viewpoint of the researcher. In this situation the researcher is an observer who was invited into the worshipping space and, over an eight year period accumulated data on which to hypothesize an appropriate *life-cycle model* for *homogeneous* churches.

To synthesize the existing diverse views on the subject of community is a complex endeavour. A framework of approaches designed by Marcia Pelly Effrat[7] from York

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[4]Ibid., 49.

[5]Ibid., 70.

[6]Ibid., 71. Each of these characteristics is described by Clark. The only area within his argument of some doubt is his statement that the community cannot be specialized. Information collected for this project does not support the claim.

[7]Marcia P. Effrat, ed. The Community: Approaches and Applications (New York: The Free Press, 1974), 5.

University in Toronto, reveals major distinctions in community study related to territory and function.

Questions about the nature and meaning of community are relevant to the congregation as a local institutional form. Adapted by Baptist pastor and Director of Missions and Ministries James Harold Furr,[8] to distinguish congregational classifications, Effrat's framework identifies four major research traditions which include: 1) the complete territorial community, 2) the community of limited liability, 3) the community as society and 4) personal community.

The complete territorial community includes the holistic examination of villages, small towns and cities as well as research on municipal power structures. The community of limited liability is inclusive of studies of small-scale neighbourhoods and the process of neighbouring as well as holistic studies of larger scale urban subareas and social area analysis. Included in "community as society" is research on minority groups [ethnic, deviant, sexual] and on common interest groups [occupational, professional, life-style]. Finally, the personal community involves research on communal institutions, studies of voluntary organization membership and participation, as well as social network analysis.

Congregations may be studied from any of these research traditions; however most projects reflect the perspectives of either the complete territorial community or the community of limited liability. In contrast, this study emphasizes the viewpoint of church community as society and considers the congregation as personal community. The *life-cycle* question is addressed from the point of view of congregations which are composed almost entirely of a

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[8]James Harold Furr, "A Critical Analysis Of Selected Urban Church and Community Classifications" (Ph.D. diss., Ann Arbor: The Southern Theological Seminary, 1987).

specific interest group. In this scenario the issue of geographic territory is one of diminished significance. Both the congregation as society and the congregation as personal community perceive a non-geographical sense of belonging which, in this situation, is based on religious tradition. The local church continues to provide many functions for adherents but the meeting place is not necessarily related to where the members live. Here are reflected personal objectives for involvement that include status, security, association and solidarity.

Institution And Church As Institution

Social science methodology has been applied: a) frequently to institutions b) infrequently to religious institutions c) seldom to churches and d) rarely to churches in a Canadian context.

The contention of this work is that the linking mechanism between the church and social theory is the institution. For this reason an elaboration of our understanding of institution is appropriate.

In Building Christian Communities, Stephen Clark helpfully differentiates between environment and institution. Emphasis is placed on the need for Christians to form communities i.e. a type of environment. When the word community is used in this context it means a Christian environment. In Clark's parlance, parishes are institutions and communities are environments. According to Clark environments do not "do" anything and are relationship oriented. In an environment people need to be together in order to function and the relationships are of a personal nature. The environment appears to be based on a common ideal or interest and not, as in the institution, on a common job or task. In the one instance

the emphasis may be described as "to be" and in the other "to do". Research for this project

demonstrates that it is possible to combine the purpose of the community with the purpose of

an institution. This outcome suggests that the terms environment and institution are not always

mutually exclusive.

In order to make a comprehensive analysis of the church [community], it is important

to see the church as a many faceted institution that includes spiritual, historical, social and legal

elements. While respecting other models of the church,[9] it is the institutional aspect that

makes the connection with social theory and methodology and is our focus.

There are several ways to describe the church.[10] In one sense the church is termed

a "mystery". To illuminate the mystery there are instruments available. Examples include

images, symbols, models and paradigms. Each of these has a long theological history that

contributes to the current understanding of church. "... The Church [in Roman and Eastern

traditions] has been described, in its two thousand years, not so much by verbal definitions as

in light of images."[11] The Dogmatic Constitution on the Catholic Church indicates: "The

Church-that is, the kingdom of Christ- already present in mystery, grows visibly through the

power of God in the world."[12]

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[9]Avery Dulles, Models Of The Church (Garden City, New York: Doubleday & Company, Inc., 1974).

[10]Ibid. Dulles, for example, provides insights on the Church as institution, mystical communion, sacrament, herald and servant.

[11]G.Weigel, "How Is The Council Going?" America 109 (December 7, 1963), 730.

[12]Lumen gentium, n.3. in Austin Flannery, ed. Vatican Council II: The Conciliar And Post Conciliar Documents (New York: Costello Publishing, 1985).

In simplistic terms an "institutional church" may be described as 1) the building used by the public for public religious services and for private worship and 2) the organized body of believers. From another perspective, the church may be portrayed as an organized body of humans with a structure, a shared body of beliefs and values, guidelines for believers and a sense of identity. This form [church] "... acts to preserve itself and to protect and advance its interests."[13] As institution, the Church prays and likewise labours "that the entire world may become the People of God, the Body of the Lord, and the Temple of the Holy Spirit."[14]

A local church is situated in a specific context. A place lies within an entity. This provides a character that may be political, racial, social and/or cultural.[15]

The study of "church" is a complex challenge. "Christians... are not agreed about what the Church really is."[16] Robert Bellarmine, Jesuit theologian, Cardinal and Doctor of the Roman Church, indicated that the Church is a specific visible type of coetus hominum [human community].[17] The type of community can be specified as religious.

J. Milton Yinger, professor emeritus of sociology and anthropology at Oberlin College, suggested three significant variables that differentiate types of religious groups

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[13]David O. Moberg, The Church as a Social Institution (Engelwood Cliffs, N.J.: Prentice-Hall, INC., 1962), 5.

[14]Lumen gentium, n.17. Austin Flannery, ed. Vatican Council II: The Conciliar And Post Conciliar Documents (New York: Costello Publishing, 1985).

[15]These ideas originate from the concept of cultural locale put forward by G.R. Evans in The Church And The Churches (Cambridge: Cambridge University Press, 1994), 58-106.

[16] Dulles, Models Of The Church, 12.

[17]Ibid., 14.

[communities].[18] At the same time, Yinger indicated that all religious organizations do not fit readily into this paradigm. By doing so, Yinger acknowledged that there are exceptions. It is the argument of this paper that *homogeneous* churches constitute one of the exceptions.

Churches have been described differently, categorized differently, studied differently and differentiated from multiple perspectives. For the purpose here, the Church can be defined as a social, historical institution composed of a theological community that enjoys a legally recognized and structured organization. The Church attempts to meet important human requirements; it behaves in certain ways and possesses describable characteristics. The Church affirms and honours the human *life-cycle* through the rites of passage that include baptism, confirmation, marriage, and burial.

Within the context of the social institution of the church, the case study [example] offered in this paper concentrates on the subset of an ethnic minority group.

The Immigrant Church/Ethnics

Within the body of sociological research, stemming frequently from the American experience, useful material exists under headings such as "immigrant church" and the label "ethnics". In particular, aspects of the fertile work of humanities, philosophy and religious

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[18]J. Milton Yinger, The Scientific Study Of Religion (London: The Macmillan Company, 1970), 259. Yinger refines and extends the church-sect dichotomy of Troeltsch and clarifies the meaning of the three variables used to differentiate the types of religious groups. Variable I refers simply to the extent to which a religious system includes the members of the society within its constituency. Variable II refers to the degree of accommodation between the values of the secular world and those of the religious group and variable III refers to the extent to which the religious structure itself has become organized and differentiated.

studies professor, Michael Novak,[19] have application to this Canadian study.

Recent history records that immigrants came to North America from many nations and settled in the "melting pot"[20] of the United States or in the "mosaic"[21] of Canada. These descriptors clearly reveal a difference in the social philosophy and perspective of the two nations. However, the arguments and subsequent positions taken are not as simplistic and straightforward.

The task here is not to affirm or refute either of these approaches. The demographic reality is that the USA and Canada are two different North American entities that are made up of people from differing linguistic and cultural backgrounds. [22] On the one hand the United States can be described as a society in which there is pressure to discard one's cultural particularity, conform to the dominate culture and embrace an American ideal of solidarity. Canada, on the other hand, can be described as a multinational society that affirms both coexistence and tolerance. In some measure both political stances and philosophies have been successful and unsuccessful. As with most labels, critics exist. Canadian sociologist Reginald

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[19]Michael Novak, The Rise of the Unmeltable Ethnics (New York: Macmillan Publishing Co., Inc., 1973). Michael Novak is an American of Slovak heritage. In Slovak the word novak means outsider, newcomer, stranger.

[20]James Curtis and Lorne Tepperman in Understanding Canadian Society (Toronto: McGraw-Hill Ryerson Limited, 1988). These Canadian sociologists define "melting pot" as a metaphor for American society used to describe a process whereby minority groups would be encouraged, permitted, or forced to assimilate into one mainstream American culture.

[21]Ibid. Curtis and Tepperman define "mosaic" as a metaphor for Canadian society used to describe a process whereby minority groups in Canada would be encouraged, permitted, or forced to retain their separate identities and cultures.

[22]The main difference appears to be the American cultural perspective of the individual as the basic reality of social life in contrast with the Canadian view that defines the group as primary.

Bibby writes about Mosaic Madness[23] while the American social activist, Baynard Rustin expresses a minority opinion that "... there never was a melting pot; there is not now a melting pot; there never will be a melting pot...."[24] The lens used and the vantage point assumed clearly impact on what is viewed.

There are other relevant areas of historical difference between Canada and the United States. While the USA was born of protest and revolution accompanied by the separation of church and state, Canada emerged from a counter revolutionary stance with a base of two founding cultures and a significant bond between church and state.[25]

Canada must, therefore, be viewed from a different historical perspective than the USA. A social institution (church) is a product of its heritage, history, experience and values. It is reasonable to conclude that research models developed from the American experience are not appropriate for the Canadian scene. A different historical perspective changes the perception of the environment. As the environment changes observations change. A change

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[23]Reginald Bibby,Mosaic Madness(Toronto: Stoddard Publishing Co. Limited, 1990).

[24]Quoted by Michael Novak in The Rise Of The Unmeltable Ethics (New York: Macmillan Publishing Co., Inc. 1973), xiii.

[25]The separation of church and state reflects an American historical tradition rather than a Canadian one. The majority of Canadians have historically adhered to the Roman Catholic or Anglican churches. In return for government support, these churches endorsed the established social and political status quo.

For additional information on the American scene see Robert T. Handy, Undermined Establishment: Church State Relations In America, 1880-1920 (Princeton: Princeton University Press, 1991). The volume examines four decades in which the population of the United States, largely due to immigration, doubled. New faiths arrived with the immigrants and religious bodies proliferated. Protestantism, heretofore perceived as the dominant religious and moral force, was challenged. By the closing decades of the nineteenth century the separation of church and state in the United states was widely acclaimed.

in observations changes the conclusions. From changed conclusions a different *model* will inevitably emerge.

In spite of the professed differences between Canada and the United States, there are similarities in plight and experience between the two countries for the immigrant population. Novak's description[26] of the painful and shattering break from loved ones in Europe, of the ugly long crossing in small crowded ships and the humiliation of early attempts to learn a new way of life and a new language applies equally.[27]

One additional point is that the understanding of change and the ultimate advancement of the general society are serious considerations throughout this work.

Significance of Change

"For many years the Church managed to remain stable and tranquil; it avoided being caught up in the increasingly rapid changes of ... society caused by technetronic progress. But no longer. Now it [the Church] is in the middle of a rapid social change."[28]

Change within the church is evident throughout the *life-cycle* of the organism, through its natural growth or decline and through the life structures and patterns. Generally, organic processes reflect the constant changes which allow any social grouping to stay the same.

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[26]Novak, The Rise Of The Unmeltable Ethnics, xx.

[27]Interviews by author with the parishioners of Holy Ghost Slovak Greek Catholic Church, Welland during October and November 1995 verify Novak's description.

[28]Clark, 8.

The most fundamental questions facing the Church may not be those made familiar through the general media. The subjects of authority, birth control, premarital sex, celibacy, education and women in the church are all important but more critical and basic questions lie in the conceptual areas of a) voluntary social organization[29] and b) environmental dynamics.[30]

Contemporary society, according to Clark, reflects a trend toward de-Christianized existence. However, Clark acknowledges, some communities have remained Christian that is, out of touch with the main currents of society. To some extent this has been the case for many groups of immigrants who initially had little social contact with the rest of Canadian society. With time and exposure, the Canadian environment has provided less and less support for thinking and living as an "other". Once the children of the case study [example] group entered school [another social institution] assimilation strategies began. Over time, the issue has become a broader one. Current Canadian society reflects a trend toward a de-Christianized[31] existence. What was once an issue of assimilation within a particular denomination has become an issue of survival versus total assimilation into a secular environment. The Catholic Church has historically been able to strengthen and support the

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[29]See William H. Brackney in "Voluntarism- The Dynamic Principle of the Free Church" 1990 HAYWARD LECTURES (Wolfville, NS: Acadia University, 1992), 34. Professor Brackney indicates that "... even though voluntarily gathered, independently of each other, there is an inherent tendency for congregations within similar confession, familial heritage or social context to cooperate for a specific purpose".

[30]Clark, 10. Clark used environmental dynamics to suggest that environments and communities are more important than institutions in the life of the Church. Further it is his contention that religious renewal is functionally central and practically necessary and that movements in the Church are essential to survival.

[31]Ibid., 45.

existence of the general Catholic community in Canada through a politically supported separate school system.[32] That too is under attack by the more heterogeneous society at large. The loss of this support could have detrimental effects on the future of the Catholic Church in Canada.

Terminology

For the purpose of clarity it is necessary to address the use of terminology.

A *homogeneous* church is a church which satisfies one or more of the following criteria: small, ethnic, linguistically restricted, diasporic, minority. The use of the term *homogeneous* is an attempt to control the social variable under study.

Diasporic describes a church established in the diaspora [in the place where a *homogeneous*/ethnic group is scattered]. These churches serve those who leave their homelands [usually by virtue of life threatening circumstances]; who bring their culture[33] including their religious faith and customs to the new homeland; and who re-establish their churches.

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[32]The funding and perpetuation of other social institutions such as the public and separate school systems have reflected the close relationship between church and state in Canada. For additional information on religious traditions in Canada and the United States see Seymour Martin Lipset's work on Religion in North American Cultures: Values And Institutions In Canada And The United States (Orono, ME: Borderlands Project, 1990), 10-13.

[33] Anthropologists A.L. Kroeber and Clyde Kluckhohn provide one hundred and sixty-four definitions of the term culture in Culture- A Critical Review Of Concepts And Definitions (New York: Random House Inc., 1952). A definition of culture that includes the explicit and systematic study of values that are observable, describable and comparable is appropriate for this study.

Life-cycle is the image used to explain the development of an institution over time. In this situation, it is an attempt to indicate a pattern for the progression of a *homogeneous* church from inception to cessation.

The concept of *life-cycle* has been utilized by many disciplines to provide a framework to enable and facilitate study and analysis. The contribution of different academic fields to *life-cycle* study is extensive. This body of collective research contributes significantly to this project. For example, a positive contribution to *life-cycle* study can be found in The Life Cycle Of Groups by physician Roy B. Lacoursiere.[34] Lacoursiere uses five general developmental stages to describe the *life-cycle* of groups. These stages include orientation, dissatisfaction, resolution, production and termination. Dr. Lacoursiere utilizes these stages under the rubric of group development stage theory. The work is supported strongly from a wide data base that includes extensive research in the field of psychiatry.

It does not appear to be a great leap to apply group development stage ideas to organizations, especially organizations that are constituted on the basis of human interaction. By extension, developmental stage theory can be applied to institutions. If the stages are accepted as a totality in their generalness there appear to be more areas of consonance than of dissonance in terms of their application to the institution of the church. It is only when the fine distinctions are made that the dissonance is brought to awareness. The issue for the researcher is "what to measure?" and "how deeply?" as the stages the observer/researcher sees determine when and if a stage occurs. What to look for in a church and in its membership depends partly on the researcher's orientation.

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[34]Roy B. Lacoursiere, The Life Cycle Of Groups (New York: Human Sciences Press, 1980).

A *model* is a construct which indicates the sequence of stages of development. It includes more abstract notions ["institution", "society", "community"] than the word image. One of the functions of a *model* is "to synthesize what we already know or [are] inclined to believe"[35] about a particular reality. Further, a *model* can provide an exploratory tool which can lead to new ecclesiological and ecclesiastical insights. It is within this realm of understanding that an hypothesized *model* is created. When a single *model* becomes the basis for a total ecclesiology, Avery Dulles, professor of Religion and Society at Fordham University, designates it as a paradigm.[36]

Catholicity in this setting refers to the universal, inclusive, all embracing nature claimed by a universal church such as the Church of Rome.

The Project

Rationale

On a microcosmic scale, an adequate tool for the study of a *homogeneous* church would assist both the clergy and the congregation to understand better the processes within the church and should lead to improved frameworks and processes for the cycle(s) of inception, development and cessation.

On the macrocosmic scale, the development of an adequate *life-cycle model* for *homogeneous* churches should permit generalization and afford the opportunity to identify stages in *life-cycle* development based on identifiable and observable characteristics. An adequate *model* should facilitate prediction and thereby give direction to the broader [hierarchical] centres of power and jurisdiction within the Church.

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[35]Dulles, Models Of The Church, 22-23.

[36]Ibid., 26.

Statement of Problem

Although there appear to be adequate *life-cycle models* that can be used for the study of the majority of churches, no adequate *model* for the study of *homogeneous* churches exists. For *homogeneous* churches the widely referenced Moberg *model* is demonstrably inappropriate.[37]

Further, little attention or focus has been given to *life-cycle* analysis of Catholic and/or Orthodox churches. Most work in the field of church *life-cycle* analysis has been undertaken in the United States and is reflective of the protestant tradition. The historical development of churches in Canada differs from the historical development of churches in the United States of America. This is particularly true of *homogeneous* churches.

Statement of Purpose

The purpose of this study is a) to create a *life-cycle model*[38] that is adequate for *homogeneous* churches in Canada and b) to expose the *model* for critique and evaluation.

Starting with the understanding of community as society and utilizing the term *homogeneous* to describe the specific interest group, this study focuses on the development of a *model*. In this scenario the term *homogeneous* is more precise than the designation *special interest group*. *Homogeneous* churches exist but they have not been the subject of extensive investigation nor analysis.

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[37]See Chapter 2.

[38] What is to be created is "a" model and not "the" model. The significance is that this study is a foray into the area of model development for the study of homogeneous churches.

It is expected that the utilization of the *model* will both enable and enhance the study of *homogeneous* churches. In depth study of *homogeneous* churches acknowledges their contribution, responds to their special needs and broadens the Canadian understanding of the concept of church.

Background Information

The process of the development of an adequate *life-cycle model* for *homogeneous* churches in Canada involves a) an examination of their natural history, b) an examination of existing *models* complete with a revelation of their inadequacies when applied to *homogeneous* churches and finally, c) the creation of a *model* that is adequate for their study.

This undertaking was prompted by unsuccessful attempts to apply existing *models* to a specific *homogeneous* church community. The new construct will reflect a form of *life-cycle model* of emergence (birth), growth (youth), decline (old age) and closure (death) that provides for significantly different expectations and responses to common terms, criteria and questions. The questions of who? where? why? and how? of church life and development have vastly different answers in a *homogeneous* community.

Most sociological research on the Church and churches appears to be narrowly focused on majority groups and large institutions. The more often the smaller, *homogeneous* "others" are studied the more it will become apparent that unexplored communities [churches] have much to contribute to the whole. This study argues from the position that the "others" are a significant factor in our understanding of church in Canada.

Research Methodology

Research for this dissertation will be eclectic in nature. It will take many paths and employ several methodologies. One path will take the form of critical analysis in literature related to the topic. *Life-cycle models* of representative scholars will be applied to Holy Ghost Slovak Greek Catholic Church in Welland, Ontario, Canada in order to demonstrate their inadequacy and shortcomings when applied to a *homogeneous* community.

Coincidentally, a second path will take the form of a case study [example] of the development of Holy Ghost Slovak Greek Catholic Church. The case study will utilize research material gleaned from the acts of observing, interviewing, journaling, reading of documents and the telling of narrative story.

An exploration of this history of Holy Ghost Slovak Greek Catholic Church is undertaken as part of the study in order to acquire an understanding of a *homogeneous* church in all its unique experiences as well as to attempt to uncover stages in development that are typical and represent the phases that other *homogeneous* churches normally go through. This natural history is "...nothing more or less than an account of an evolutionary process-- a process by which not the individual but the type evolves."[39]

In terms of studying an ethnic/immigrant group Novak says "Ethnic neighborhoods [communities] usually do not like interviewers, consultants, sociologists... Almost all spokesmen they meet from the world of intellect have disdain for them. It shows."[40] For this

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[39]R.E. Park, in Introduction to L.P. Edwards, The Natural History of Revolution (Chicago: University of Chicago Press, 1927), xi.

[40]Novak, 72.

reason, the positive reception of the researcher engaged in this study and analysis appears unique.

At the vertex where the literature analysis and the case study [example] meet an adequate *life-cycle model* will be created. Further, an initial application of the *model* will be undertaken.

Summary

The study is directed toward and concerned about two foci, the theoretical and the practical. The project, therefore, learns from the sciences of sociology and theology as well as from pastoral practice. Although various branches of theology are reflected in the work, the living Christian community of the church is the source of the material on which this contribution is based.

The ultimate purpose is to impact positively on meeting the needs of the people [community] served by the *homogeneous* church in Canada.

Chapter 1 has demonstrated the importance of the provision of models for the study of church communities. A description of the problem that precipitated the study has been presented and the specific purpose of the dissertation has been revealed. After addressing conceptual issues, including key definitions, essential background information was supplied and the research methodology was outlined. Subsequent chapters will provide the information on which the hypothesized *life-cycle model* for *homogeneous* churches is based and will describe the *model* in order to facilitate critique and application.

CHAPTER 2

ANALYTICAL MODELS

In the Whidden Lectures at McMaster University in 1963 the Reverend Ian T. Ramsey, Fellow of Christ's College Cambridge, argued that the various disciplines at a university, despite their necessary and characteristic differences, have a common feature of great significance. This feature, which has often been overlooked and frequently misunderstood, is the use made of models. A primary feature of this thesis is the notion of model.

Ramsey indicates that "To understand the Christian life, we must accept from all disciplines all their models which help us to understand human life better...."[41] When studying a subject recourse to cognitive models appears to be well grounded.

For this study the challenge is to create an adequate *model*[42] -- a model that will manifest a correspondence between the relationships within the construct and those found in the reality.

This chapter introduces the reader to models employed in the study of communities.

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[41]Ian T. Ramsey, Models and Mystery (Toronto: Oxford University Press, 1964), 67.

[42]Max Black, Models and Metaphors (Ithaca, New York: Cornell University Press, 1962) 219-243. Black outlines the relevant features of scale, analogue, mathematical and theoretical models while providing insight into the important principle of "isomorphism".

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They are not discrete models in that the work of one researcher or team of researchers builds on the work of the others. The models tend, therefore, to be reworked adaptations. They reflect the contributions of R.C. Angell, James D. Anderson and Ezra Earl Jones, J.O. Hertzler, Robert E.L. Faris, Carl A. Dawson and Warner E. Gettys, and David O. Moberg.

An overview of these models produces some general characteristics of a model. From this extrapolation, the chapter concludes with a statement of some general characteristics for the proposed model.

A Brief Description Of Existing Models
[Strategies For Congregational Analysis]

James D. Anderson and Ezra Earl Jones

Anderson and Jones[43] outline a framework in which congregations may appropriately define their communities. Based on the community they serve, six types of churches emerge. These include (1) a neighbourhood church, (2) a metropolitan church, (3) churches located in downtown central business districts, (4) special purpose churches, (5) a small town church and (6) the open-country church. A church may change from one type to another as a result of change in the community. Anderson and Jones move beyond the identification of types to define stages of community life and suggest typical characteristics. The stages are labelled as 1. newly developing, 2. stable, 3. pretransitional, 4. transitional and 5. post transitional. In all cases the central focus is geographic.

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[43]James D. Anderson and Ezra Earl Jones, The Management of Ministry (New York: Harper & Row, Publishers, 1978). Ezra Earl Jones is the general secretary, of the United Methodist Board of Discipleship.

Although useful in a general sense, the stages and characteristics defined by Anderson and Jones are inapplicable to the life of the *homogeneous* congregation. The *homogeneous* church is not defined by geography. Its life is different from other churches in the vicinity and different from other churches within the same denomination. The contribution of Anderson and Jones to this study comes from their observations that "... God does not call the local parish church to survive, but to attach life to the lives of the people in the community that it has the possibility of serving"[44] and further, "The church, in order to serve...optimally, must be at the same stage [as the community] in its existence... When the community is growing the church should be growing. When the community is dying the church should be dying."[45]

J.O. Hertzler

Throughout its life-cycle an institution undergoes modification of both function and structure. However, sociologist J. O. Hertzler claims that the life history of an institution usually progresses through a fairly typical *life-cycle*. Hertzler credited sociology professor, R.C. Angell[46] with sketching the successive stages of this typical *life-cycle*. Using Angell's general terminology, Hertzler[47] expanded on the material. The stages are identified as the period of incipient organization, the period of efficiency, the period of formalism and the

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[44]Ibid., 38.

[45]Ibid.

[46]C. H. Cooley, R. C. Angell and L. J. Carr, Introductory Sociology (New York: Scribners, 1933), 406-414.

[47]J. O. Hertzler, Social Institutions (Lincoln, Nebraska: University of Nebraska Press, 1946), 79-82.

period of disorganization. While accepting that institutions experience a *life-cycle* wherein each preceding stage gives way to the next, it does not follow unequivocally that existing institutions can be defined as typical and therefore follow the stages as outlined.

The work of Hertzler and Angell demonstrates that the *homogeneous* church is not a typical institution. It follows, therefore, that existing *life-cycle models* that are based on a generalized norm are inapplicable.

Robert E.L. Faris

American sociologist Robert E.L. Faris reasons that religious organizations (institutions) have definite origins, purposes and experiences[48]. There is no tension between this introductory statement and the reality of the *homogeneous* church. However, Faris' further claim[49] that religious organizations respond to circumstances about them; are affected by social disorganization, and change and sometimes die, can be accepted only if the qualifier of degree is applied for *homogeneous* churches. According to Faris, " In coming to terms with outsiders, members...become increasingly responsive to their social surroundings and tend to adapt to ...the vicinity."[50] The example of Holy Ghost Slovak Greek Catholic Church attests to the fact that there are situations where the change factor is minimal; the adaptation is imperceptible and the alternative of death is the preferred and only acceptable response.

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[48]Robert E.L. Faris, Social Disorganization (New York: The Ronald Press Company, 1948) 305.

[49]Ibid.

[50]Ibid., 313.

Faris relates a series of well defined stages that he designates as the "sectarian cycle".[51] The stage of collective excitement, the stage of formal organization and the institutional stage are described and there is some discussion of the circumstances of origin, leadership and the beginnings of unrest.

Faris' work is supported through application to different religious movements and that is its purpose. It does not, however, reflect the experience of the *homogeneous* church in Canada.

Carl A. Dawson and Warner E. Gettys

In 1949, sociologists Dawson and Gettys postulated that organized social movements follow a fairly uniform pattern in their natural history.[52] It was their contention that practically all social movements tend to pass through four definite stages of development. There is a preliminary stage of unrest followed by a popular stage of collective excitement, the stage of formal organization and finally the stage of institutionalization.

This hypothesis can be tested by observing the progress of the Christian movement. Christianity was a revolutionary movement that began as a sect and became institutionalized. From this perspective a study of *homogeneous* churches starts where the stages of development of an organized social movement conclude.

This study makes more particular, applies to and reflects the *homogeneous* group that has been overshadowed in the composite picture.

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[51]Ibid., 306.

[52]Carl A. Dawson and Warner E. Gettys, An Introduction To Sociology, 3rd. ed. (New York: The Ronald Press Company, 1949), 689-710.

David O. Moberg[53]

Adapted from the work of Joyce O. Hertzler, Robert E.L. Faris and Carl A. Dawson and Warner E. Gettys, the widely referenced Moberg *model* of the life-cycle of the church progresses through five stages.

1. The stage of *incipient organization* is usually characterized by unrest and dissatisfaction. This initial stage appears to be a reaction against what exists and is often a reform movement within a parental body. Characteristically there is a rise in agitational leadership.

2. *Formal organization* results in a complete separation from the parental church. Perfection is sought. A creed and slogans are established.

3. The stage of *maximum efficiency* is one of vitality and rapid growth that is supported by advertising and the involvement of mass media. Propaganda is prominent. This stage reflects a growing organization whose formal structure rapidly develops to meet its needs.

4. An established bureaucracy perpetuating its own interests defines the *institutional stage*. Formalism creeps in with the accompanying domination by a small group. The membership become passive and remote. "Creeds become little more than venerated relics...organized worship develops into a ritual...religious symbolism encroaches and persists beyond its usefulness because it is capable of repetition without fresh thought and always at command, in striking contrast to internal personal devotion."[54] Feelings of intimacy in the

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[53]David Oscar Moberg is a sociologist and a researcher on religion and social well being.

[54]David O. Moberg, The Church as a Social Institution (Engelwood Cliffs, N.J.: Prentice-Hall, INC., 1962), 121. See also Charles Cooley, Social Organization (New York: Charles Scribner's Sons, 1909), 376-77.

group decline. The church becomes a community centre welcoming interests and activities that were once considered secular.

5. *Disintegration* sets in and is evidenced by symptoms of "The Diseases of Social Structures".[55] The lack of responsiveness to personal and social needs causes members to withdraw and numbers decline. Those with emotional attachments to the institution and leaders with vested interests attempt to maintain and protect it. Finally the church dies either by abandonment or merger.

Moberg created a *model* to fit both his time and place. From his perspective the institution of the church developed out of unrest and responded to an unmet need. This basic premise, while apparently appropriate for the majority of churches, is inappropriate to describe the foundation/birth of *homogeneous* churches in Canada. Further investigation of the *model* demonstrates that the stages of development, as adapted by Moberg from other sources and applied to the institution of the church, are inappropriate for *homogeneous* churches. It becomes, therefore, necessary to create a *life-cycle model* that is appropriate for the study of *homogeneous* churches.

While *homogeneous* churches demonstrate a *life-cycle* framework of emergence, growth, decline and death their life story is different from those analyzed by Moberg. None of the stages, as described in the Moberg *model,* is appropriate.

Homogeneous churches emerge from a different philosophical base and experience the *life-cycle* of the church in an distinct way. To illustrate, an initial incursion into the *life-*

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[55]Edward A. Ross, "The Diseases of Social Structures", <u>American Journal of Sociology</u> 24 (Sept. 1918): 139-58.

cycle construct of *homogeneous* churches is provided.

In the first stage, no matter the label, many of the churches were transported to Canada by people with an heritage immersed in religion. For some the attraction of Canada was the opportunity to worship in their own language and in their own way. The birth of the ethnic *homogeneous* churches in Canada might be termed a natural outcome of the settlement of religious people in a new place where religious freedom and tolerance were valued and encouraged. When there were sufficient numbers of these people they grouped together and churches emerged. In some instances clergy travelled long distances and served several small congregations. Sometimes the impetus came from the people. Other times the initiation came from the clergy themselves. The establishment of these churches permitted the preservation of tradition, gave a sense of ownership and self worth, and provided a place of solace and comfort. In many instances, legal status was granted at inception. This initial stage was followed by a period of growth.

Growth came as new immigrants arrived from the homeland, as word spread and as families grew. In many cases the homogeneity of the churches was many faceted. As in Canada, there are many forms of religious practise throughout the world. This was also true within the small villages from which many immigrants came. Churches were re-established in Canada as they existed and, in some cases, continue to exist in the homeland. For many, there is nothing more important in their lives than to be able to praise God in the liturgical language and tradition of their childhood. For these reasons many of the *homogeneous* churches in Canada maintained their association with the universal Church. No attempts were made either to move into the mainstream or to convert others.

The period of decline, for churches that were nearing the completion of their *life-cycle*, had more to do with aging congregations than anything else. This point is documented in the case study [example] that follows in Chapter 4.

Moberg's institutional stage four has little application to *homogeneous* churches. The age old traditions and rituals of some of the churches have never been viewed by adherents as "empty formality".[56] For some *homogeneous* churches the "empty formality" description reflects a total absence of understanding of their liturgy, tradition and theology. Also, there is no evidence, in the *homogeneous* churches that have passed through all the stages of their *life-cycles*, that membership standards were relaxed. The labelling of members as passive and remote is equally inappropriate.

Moberg describes the last stage as the stage of disintegration and indicates that the church dies by abandonment or merger. The *homogeneous* church dies when it is no longer necessary. Society does not support what it does not need. The death of a *homogeneous* church can be seen as a natural outcome of the *life-cycle*. When the participants die the church dies. When the human *life-cycle* and the church *life-cycle* are in syncopation society is served in harmony.

While the contributions of Anderson, Jones, Hertzler, Angell, Faris, Dawson and Gettys are acknowledged, it is the adapted work of Moberg that is the most clearly defined and the most useful in providing a) an incentive and b) a benchmark for the creation of a

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[56]David O. Moberg, The Church As A Social Institution (Engelwood Cliffs, N.J.: Prentice-Hall, Inc., 1962), 121.

hypothesized *model* adequate for *homogeneous* churches. More extensive analysis of and reference to the Moberg *model* will be forthcoming.

General Characteristics Of A Proposed Model

An adequate *life-cycle model* for *homogeneous* churches needs to include several significant characteristics. Firstly, the *model* should be founded on historical foundations. Secondly, the *model* should reflect sound sociological theory. Thirdly, the *model* should have a flexibility and a breadth that permit constructive analysis from several perspectives. Finally, the *model* should be verifiable empirically. The *model*'s empirical foundation should be capable of replication in other settings. The significant reason to develop a *model* is to have the ability to make reasonable assumptions and predictions in new instances based upon the knowledge provided by the *model* and observable characteristics.

It is recognized that testing of the hypothesized *life-cycle model* may require modification of the construct.

Summary

Chapter 2 has reflected on the contribution of models and provided a brief description of existing ones. It is time now to blend the theoretical and the pragmatic. The pragmatic is provided by the use of an example of a *homogeneous* church. Historical, theological and ecclesiastical background on this church is provided in Chapter 3 while the *life-cycle* of the church is described in Chapter 4.

CHAPTER 3

THE BYZANTINE EXPERIENCE

As the hypothesized *life-cycle* model outlined in Chapter 6 is founded on a Byzantine

Catholic Church experience in Canada, it is first expedient to provide essential information on

the history, tradition and theology of the Byzantine Catholic Church.[57] For the purpose of

example, Holy Ghost Slovak Greek Catholic Church in Welland, Ontario has been utilized.

Holy Ghost is a *homogeneous* church and an example of an ancient Eastern church in a new

land.

Chapter 3 will trace the origin and early history of the Byzantine Catholic Church in

order (1) to give some sense of the complexity concerning "the others", (2) to obtain

knowledge of why it is essential for *homogeneous* churches to retain their uniqueness and (3)

to have the opportunity to step inside an Eastern Church in the interest of promoting tolerance,

understanding and unity through Christ.

These three aspects demonstrate the importance of the study of *homogeneous*

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[57]The Byzantine Catholic Church, as well as other Eastern Catholic churches, is a church *sui iuris*, a church independent, separated from other churches within the Catholic Church. The autonomy of the Eastern Catholic Churches is both relative and gradated. An affiliate of the Catholic Church and equal to the numerically superior Latin Rite Church, the Byzantine Catholic Church is united to the Catholic Church through the person of the Successor of St. Peter, the Roman Bishop and Pontiff. As a result the Byzantine Catholic Church is subject to the direct offices of the Pope through the Sacred Congregation for the Eastern Churches. See John D. Faris, Eastern Catholic Churches: Constitution And Governance (New York: Saint Maron Publications, 1992) 144-146.

churches and justify the need for the development of an adequate model. Further, this exploration raises the issue of catholicity and it will be addressed as well.

Eastern Churches

"Eastern" has become the customary designation used to identify a large number of Christian churches that originated in the Eastern regions of the ancient Roman Empire. Historically these are churches associated with the ancient sees of Antioch, Alexandria, Jerusalem and the new Rome, Byzantium [later to be named Constantinople[58] after the Roman Emperor Constantine, ?c.275/288-337, moved his capital there]. While Rome secured its place as the centre of Christianity in the West, the Eastern churches remained independent of each other. In contemporary times members of these Eastern churches[59] can also be found in the *diaspora*.

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[58]According to Victor J. Pospishil, Eastern Catholic Church Law (Brooklyn, New York: Saint Maron Publications, 1993), 29, Constantine declared Constantinople co-capital of the Roman Empire in 320. In addition to the Byzantine [Greek] Catholic Church, Constantinople became the mother Church of a number of other Churches which form an informal federation called the Eastern Orthodox Church. Today these Churches are made up of autocephalous and autonomous Churches.

[59]Michael A. Fahey, S.J. in "Eastern Churches" New Dictionary Of Theology (Wilmington, Delaware: Michael Glazier Inc., 1987) 301-306, indicates that in contemporary usage there are four principal groups within the classification of Eastern churches: 1. the Oriental Orthodox Churches, 2. the Eastern Orthodox Church, 3. the Assyrian Church of the East and 4. the Eastern Catholic Churches in full communion with the Church of Rome. Father Fahey is the former Dean of Theology at St. Michael's College, Toronto School of Theology.

A Catholic Church of the Byzantine liturgical tradition [rite],[60] one of the *diasporic* Eastern churches, is the focus of the case study that appears in Chapter 4.

The Byzantine Catholic Churches In Canada

Members of the Byzantine Catholic Churches in Canada are organized according to nationality or origin. They are, therefore, found in *homogeneous* parishes. The Eastern churches of the Byzantine rite (Ukrainian, Slovak and Hungarian) have existed in Canada for approximately one hundred years. Referred to as Greek Catholic or Greco-Catholic,[61] these peoples have maintained their historical and traditional system of ritual and prayer that is used in the worship of God and in the administration of the sacraments.

The Divine Liturgy

Bishop Timothy [Kallistos] Ware[62] in his book The Orthodox Church retells the story

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[60]The Byzantine rite is a liturgical tradition based on the rite of St. James of Jerusalem. It was reformed by St. Basil and later by St. John Chrysostom. Originally it was proper to the Church in Istanbul (Byzantium). To-day the whole Eastern Orthodox Church and some Eastern Catholics use this rite.

[61]The majority of Christians who follow the Byzantine liturgical tradition and are in full communion with the Apostolic See of Rome have for centuries called themselves Greek Catholics. The term Greek Catholic has proven to be misleading. Often incorrectly associated with the Greek Orthodox or with the Greek nationality, Greek Catholics are in full communion with the Church of Rome and neither are Greek by nationality nor do they use Greek as a liturgical language. Scholars have shown a preference for the less ambiguous term Greco-Catholic. Most adherents of the Eastern Catholic churches and others, reserve the name Roman Catholic for Catholics of the Latin liturgical tradition.

[62]Bishop Kallistos Ware is a renowned theologian who is Spalding Lecturer in Eastern Orthodox Studies at Oxford. In 1982 he was consecrated titular Bishop of Diokleia and appointed assistant bishop in the Orthodox Archdiocese of Thyateira and Great Britain under the Ecumenical Patriarchate.

of Grand Prince Vladimir of Kiev [979-1015] who, while still a pagan, sent his followers to

various countries to find the true religion. Finally they journeyed to Constantinople where they

attended Divine Liturgy in the great Church of Holy Wisdom.[63]

> 'We knew not whether we were in heaven or on earth, for surely there is no
> such splendour or beauty anywhere on earth. We cannot describe it to you:
> only this we know, that God dwells there among men, and that this service
> surpasses the worship of all other places. For we cannot forget that beauty.'[64]

The Byzantine Church uses the Liturgy of Saint John Chrysostom c.347-407.[65]

Worship is nothing less than "heaven on earth". The Divine Liturgy is an icon of the great

Liturgy in heaven. It embraces two worlds at once. "In every place of worship ... as the

faithful perform the Eucharist, they are taken up into the 'heavenly places'."[66]

The Byzantine approach to Christ's life is fundamentally a liturgical approach which

understands doctrine in the context of divine worship. "Christianity is a liturgical religion. The

Church is first of all a worshipping community. Worship comes first. Doctrine and discipline

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[63]In Greek "Hagia Sophia".

[64]Timothy Ware, The Orthodox Church (Baltimore: Penguin Books, 1963) 269.
Subsequently, Prince Vladimir adopted Eastern ritual and Slavonic as the language of the
services in the Cathedral of Tithes which he built. See Nicolas Zernov, Eastern Christendom
(New York: Weidenfeld And Nicolson, 1961), 110-112.

[65]Charles G. Herbermann et al., eds., Catholic Encyclopedia Volume VIII (New York:
Robert Appleton Company, 1908), 452-457. St. John Chrysostom is generally considered the
most prominent doctor of the Greek Catholic Church. He was Bishop of Constantinople, an
orator, exeget and theologian who has been described as "... the greatest preacher ever heard
in a Christian pulpit". A monumental work on the life and time of St. John is in two volumes
by Dom Chrysostom Baur, Munich 1929-30. Also, there are Bruno H. Vandenberghe, John
Of The Golden Mouth (Westminster, Maryland: Newman Press, 1958), a biography by
Donald Attwater published in 1959 and a relatively new book by J.N.D. Kelly, Golden
Mouth (London:Duckworth, 1995).

[66]Timothy Ware, The Orthodox Church, 270.

come second."[67]

The Greek Catholic lay worshipper is thoroughly knowledgeable from childhood in all the audible parts of the liturgy and participates fully. Those elements noted early in the history of the Church continue today. All services use the ancient Byzantine plain-chant with its eight tones. Singing is unaccompanied and instrumental music is not found. The liturgy is something which the clergy and the laity do together. The sense of corporate worship has never ceased to be a living reality in the Greek Catholic Church. The distinctive characteristics of this Church are its changelessness and its determination to be loyal to the past. It has a sense of "living continuity"[68] with the Church of ancient times.

The Byzantine Catholic Church reflects a long tradition of monasticism, contemplative life and spirituality. A visible manifestation of this spirituality can be observed in the icons [69] that portray the glory of God and reflect the essential belief that God is at the centre of all things.

A Manifestation Of Spirituality -- The Icon

In the quest for vistas to enhance spiritual well-being, there exists an area of study and reflection neither widely understood nor widely employed in the western tradition. It is the "Imago Dei", the view of God through the window of the icon.

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[67]Georges Florovsky, "The Elements of Liturgy in the Orthodox Catholic Church" in One Church, vol. XIII (New York, 1959), nos. 1-2, 24.

[68]Timothy Ware, The Orthodox Church, 204.

[69]The icon is a holy image that occupies a principal position at the heart of the Byzantine Church. It is theology in imagery. Through colour and shape the icon expresses what the Bible expresses in words.

According to the teaching of the Eastern churches, an icon is a place of Divine presence. "The icons are of great significance and bear extraordinary influence over the people in the manifestation of religious mystery."[70] Those whose roots are in the Eastern Christian tradition have long experienced this special gift. The remarkable phenomenon of icons reveals the complete story of the life of Christ and His message. Here is a heritage that employs icons both in individual prayer and in community worship. Christianity was a prohibited religion for some period of time and it was through symbolic language that people expressed what could not be portrayed openly.

An instrument, a means of prayer, the icon constitutes a natural element that is inseparable from the Church. What the spoken word is for hearing, the icon is for seeing. Adherents fix their gaze on the icon that transcends the world and reveals the eternal. Byzantine Catholic churches as well as Byzantine Orthodox churches attribute sacredness and divinity to these holy images for each is an expression of the good news. Iconography is the science of the description, history and interpretation of these traditional representations of God and the saints and is engaged to glorify God. Almost from the beginning, the church has used the arts as a means of instruction and edification. Richard Berryman, an Anglican priest and religion writer for the Spectator, shares his experience from an icon painting workshop. "It began when...I started to etch the lines... As the image emerged ... what had, up to that moment, been only beloved words from scripture became an experience. Suddenly

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[70]Michael Solovey, Eastern Liturgical Theology (Toronto: The Ukrainian Catholic Religion and Culture Society and The Ukrainian Catholic Youth of Canada, 1970), 175.

I knew first hand that I was carved into the hand of God...."[71]

In most Byzantine churches either Catholic or Orthodox the most distinctive feature
is the iconostasis which divides the sanctuary (the heavenly Jerusalem) from the body of the
church (the earthly Jerusalem). The iconostasis is a screen of icons that contains three doors.
The central "Royal" door symbolizes the gates of heaven. The doors open to the altar and
tabernacle. The icons are arranged in hierarchical order with Christ in a position of
preeminence.

Praying With Icons

"Because we are dealing with the spiritual whenever we deal with any aspect or
dimension of life, the quintessential human act is prayer."[72] In a beautiful book titled Behold
The Beauty Of The Lord, the late Henri Nouwen[73] tenderly describes the act of praying with
icons and suggests that it is possible to look at the icon with the "heart's eye".[74] His poignant
writing demonstrates the potential significance of icons in the spiritual lives of all believers.
Icons present another possibility for the consideration of all Christians to enhance their

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[71]Excerpt from "Icon Retreat Produced An Unexpected Encounter With God"
Spectator (Hamilton: Spectator, February 17, 1996).

[72]Victor Shepherd, Seasons of Grace: From Wilderness to Wonder (Carp, Ontario:
Creative Bound Inc., 1994) 71.

[73]Father Henri J. M. Nouwen taught at Notre Dame, Yale Divinity School and Harvard
Divinity School. He was a well known theologian, writer and pastor of L'Arche Daybreak
Community in Toronto. Father Nouwen died September 21, 1996 while in the Netherlands
preparing for the filming of an adaptation of his book, The Prodigal Son.

[74]Henri J.M. Nouwen, Behold The Beauty Of The Lord (Notre Dame, Indiana: Ave Maria
Press, 1987), 11.

spiritual lives. From personal experience Nouwen shared the following:

> ... they [icons] have imprinted themselves so deeply upon my inner life that they appear every time that I need comfort and consolation. There are many times when I cannot pray, when I am too tired to read the gospels, too restless to have spiritual thoughts, too depressed to find words for God, or too exhausted to do anything. But I can still look at these images so intimately connected with the experience of love...[75]

The icon expresses much of what the Eastern churches are by speaking a visual language that requires understanding of its artistic, spiritual and theological components. To discover the very essence of the icon requires an *interior light*, " ... one must welcome the Light which is God himself."[76]

The Byzantine Rite Juxtaposed With The Latin Rite[77]

The Byzantine rite [liturgical tradition] includes a body of Catholics who share a common liturgy[78], a common code of canon law and certain customs. These are churches that have found their way to North America through the immigration of adherents who were

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[75]Ibid.

[76]Quoted by Michel Qoenot in The Icon: Window On The Kingdom (Crestwood N.Y.: St. Vladimir's Seminary Press, 1991), 13.

[77]A rite is more than a liturgical tradition. According to Faris, 149 it is "...the specific manner of living the faith which is observed by each autonomous church". The manner of living the faith includes lifestyle, devotions, practices such as fasting and theological traditions.

[78]Etymologically the term "liturgy" comes from the Greek "leitourgia" which is a combination of "leitos" which means pertaining to the people and "ergon" which means work. The word means any service done for the welfare of the community. In the early Church the word liturgy was used both in the general sense of service and in the spiritual sense of prayer and sacrifice. The author would argue that prayer and sacrifice are forms of service. In the Eastern Churches the word was/is used with the adjective divine to indicate the Eucharistic Sacrifice. In a more general sense the nomen liturgy refers to the public worship of the Church.

determined to keep their religion alive in the New World.

Catholics do not all worship with the same liturgical forms or in the same language. They are neither subjected to identical forms of canon law nor do they have the same customs and usages. However they believe there is one true Church with uniformity of faith in things divinely revealed. In the Byzantine rite [liturgical tradition] the Eucharistic Sacrifice is called the Divine Liturgy rather than the Mass. As in the early Church, Divine Liturgy is sung or chanted rather than spoken. "The philosophers and ecclesiastical writers of Alexandria regarded this type [one voice] of liturgical chant as most in accord with the unity of the Divine Essence and the union of the faithful with one another."[79] Singing is unaccompanied and instrumental music is not found. Actions are no less important than the word. Actions and gestures are also a form of language. Priests, in performing those actions essential to the sacraments, act as instruments of Christ. The people bow profoundly, sometimes touching the ground with their fingers, rather than genuflect. It is a symbol of respect and submission to God. The sign of the cross is made right to left rather than left to right. Communion is given in the two species of bread and wine. The passive role of the priest reflected in "The servant of God X is baptised..." of the Byzantine liturgical tradition becomes an active role as reflected in "I baptise you..." in the Latin liturgical tradition. The iconostasis of the Byzantine Catholic Church is not found in Latin churches. The holy

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[79]Meletius Michael Solovey, Eastern Liturgical Theology (Etobicoke: The Ukrainian Catholic Religion And Culture Society, and The Ukrainian Catholic Youth Of Canada, 1970). Father Solovey is a professor in the Faculty of Theology at St. Paul's University in Ottawa.

statues[80], once prominent in the Latin Catholic Church, were/are rarely seen in Byzantine

Catholic churches.

Entry into the Byzantine Catholic Church continues to be through baptism and

chrismation. Chrismation [the anointing with holy myron] transmits the gifts of the Holy

Spirit.

In the Byzantine Catholic Church sacred power is transmitted through three grades of

sacramental order of episcopate, presbyterate and diaconate. The episcopate and presbyterate

are sacerdotal divine institutions and the diaconate is a ministry of ecclesiastical institution. [81]

Reminiscent of the first days of the life of the Church (Acts 6:1-7) the role of deacons

is to preside over the concrete works of love within the Church. Theirs is the work of

provision for and care of those in need. As there is historic evidence[82] of the ordination of

women to the diaconate within the Eastern Catholic churches, these churches have the

opportunity to demonstrate leadership and direction in the Church by reinstating this former

practice. The Armenian Church has already done so.

All this said, it is more important to know that all members of the Church are ordained

through the process of baptism and chrismation followed by the eucharist. The baptised

person does not simply become a Christian but a member of a particular "ordo" in

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[80]Ibid., 175. According to Solovey the Eastern Church, after the troubles with the iconoclasts, banished statues from sacred areas but not paintings. The Church of the East observed literally the Biblical prohibition against images in stone, wood or metal.

[81]George Nedungatt, "Authority of Order and Power of Governance" [Unpublished paper] (Brookline, USA: XII Congress of the Society for the Law of the Eastern Churches, August 1995).

[82]According to Timothy Ware in The Orthodox Church, 270, there were in the year 612 forty deaconesses on the staff of the Church of the Holy Wisdom in Constantinople.

the eucharistic community. "The laity ... become the laos who is gathered from the world to realize in the community of the Church the eschatological unity and salvation of the world in Christ."[83]

Due to persecution, war and natural disasters in the lands of their origins as well as latinization, hybridization[84] and assimilation in the *diaspora*, Byzantine Catholics continue to struggle to maintain their faith and preserve their unique identity. "These churches must not be considered as appendages to the Latin Catholic Church ...."[85]

The Critical Issue Of Survival

In both the Slovak and the Hungarian parishes in Canada the numbers of parishioners are decreasing due to an aging population. In several small communities the young left the area either to find employment or to take advantage of greater educational opportunities. Once distanced from their families and the daily impact of their cultural heritage, the young assimilated into new environments. There was minimal support evident for either the retention of their religion or their culture. This occurrence is apparent in many churches of various denominations across Canada and is verified by the research of Canadian sociologist Reginald Bibby.[86]

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[83]John D. Zizioulas Being As Communion (London: Darton, Longman and Todd, 1985), 222.

[84]Hybridization is the modification of Eastern liturgy and custom through submission to foreign influences.

[85]J.D.Faris, The Communion of Catholic Churches Terminology and Ecclesiology (Rome: Pontificum Institutum Orientale, 1985), 159.

[86]Specific references to Bibby's work, as it applies to this study, are found in Chapter 4.

For some churches within the Byzantine Catholic Church in Canada the future seems dramatically bleak. Where there is a dying people there is a dying church. This reality draws into question a number of issues of a theological nature. There is the macrocosm issue of the future of "church" in Canada and, what appears to be the microcosm issue of the ultimate impact of the closure of some of the Byzantine Catholic churches on the total church community, the community at large, and the church as a social institution. These issues, in turn, may have subsequent implications for the global church and for Christendom.

The loss of member groups of the Catholic Church is not unlike the trauma of loss within a human family. The Church is weakened by the loss of her Eastern children. The loss includes a liturgy traditionally and currently conducted in the languages of the people, communion in both kinds, their own canon law, a married clergy, their own customs and their own Church hierarchy which is subject to the Pope as supreme pontiff. Beyond this is a perspective and a theology that differ from the Latin Catholic Church in emphasis and outlook. The See of Rome has, over many generations, made it clear that the Church is not specifically Latin. However, the law in these matters has not been administered in its full rigour and there have been recorded cases of pressure applied to induce Eastern Catholics to become Latin. The immigrants who came to Canada were under immense pressure to do so. Without clergy Byzantine Catholics were latinized in great numbers. In addition, several of the *homogeneous* ethnic churches of the Byzantine rite [liturgical tradition] in Canada reflect the phenomenon of hybridization.

Byzantine Theological Development

Byzantine theologians never did develop an ecclesiological system in the modern sense. However, "Byzantine theology involved crucial issues of Christian thinking and experience which continue to be at the centre of theological thinking today."[87] It would be advantageous for the next Vatican Council to reflect in more depth on the relationship between the Eastern churches and the ecclesiological note of catholicity. The patriarchs can continue to be viewed as symbols and foundations of catholicity because they have represented historically the particular churches in various cultures. Meyendorff's[88] claim that as a culture and civilization Byzantium died long ago, is not totally supported by contemporary experience. Remnants of the culture and of the tradition can be seen and experienced in small *homogeneous* ethnic parishes across North America and extant in Istanbul itself.

A theologically consistent tradition is evident from the Greek Fathers of the fourth century, to the Christology of Cyril of Alexandria, to Maximus the Confessor, to the synthesis of Gregory Palamas, to the liturgy and practice evident in the Byzantine churches of the late twentieth century. Byzantine theologians have used Scripture and the early Christian Fathers as a constant reference while believing and claiming to be the true representation of Christian doctrine.

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[87]John Meyendorff, Byzantine Theology (New York: Fordham Press, 1974), viii.

[88]John Meyendorff was a renowned Byzantine Theologian.

The Dynamic Reality

The central theme of Byzantine theology is that human nature is a dynamic reality determined by relationship to God. This relationship is seen as a "process of assent and as communion"[89] and can be contrasted with the static western categories of nature and grace. In our contemporary search for a new understanding of humanity this "process of assent and...communion" may serve as a vital frame of reference. The vision reflects a call to know God, to participate in a relationship with God, to be saved by God and ultimately to become God. "God became man," Athanasius[90] c.296-373 writes, "so that man may become God".[91] With all the problems and ensuing theological discussions about "deification", the statement implies that humanity is called to overcome limitations, to recognize that firstly, each of us is not autonomous and that secondly, our goal is to share divine life which has been made available in Christ. It becomes critical, therefore, for us to live in the image of God in which we were created in order to fulfil our role and purpose. This is what, in essence, distinguishes Byzantine theology from the post-Augustine and scholastic West.[92]

For the individual adherent of the Byzantine tradition Christian faith is a natural state, a given reality. Although one may comment on or defend that position, there is no history either by person or community of exhaustively formulating the faith. Byzantine theological literature tends to be either polemical or exegetical and not an elaboration of a theological system.

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[89]Meyendorff, Byzantine Theology, 2.

[90]Saint Athanasius was Bishop of Alexandria, Confessor and Doctor of the Church.

[91]Meyendorff, Byzantine Theology, 4.

[92]Ibid.

The undivided Church of the first eight centuries based its catechises of the faithful on the liturgy. Instituted by Christ Himself, the Divine Liturgy is an everlasting remembrance, an unbloody sacrifice of the New Law and a sacramental source of God's grace. It is the most precious of the riches of the Byzantine Church.

From the Eastern perspective, ecclesial Eucharist is an existential event because in eastern thought two natures can have a common mode of existence. An Eastern theologian can accept and explain "Eucharistic Consecration" without using the Western principle of transubstantiation.

Christians of both East and West have developed in a one sided fashion and have been deprived, to some extent, of the Christian life, philosophy and theology of the other. It is time to restore a balance and to enrich both. Although relatively small in number, Eastern Catholics are an important segment of the Catholic family.

Catholicity

The Importance of Language

Language has played a significant role in reflecting religious truths. Nuances in language have been debated in Byzantine churches for centuries. There is an understanding that human language is adequate to express religious truth while, at the same time, conceptual language is deemed incapable of expressing the whole truth just as the human mind is deemed unable to attain the essence of God. Both, however, can be achieved when we fulfil our destiny and are reunited with God through His son Jesus Christ. The designation "Catholic Church" provides an example of the use of language in its multifarious definitions.

"Catholic Church" -- Different Understandings

There are a multiplicity of understandings of the term "catholic". These include (1) directed to the whole or general, (2) whole versus local, (3) one and only, (4) correct, true, orthodox versus heretical, (5) universal, (6) unified versus schismatic, (7) throughout the world, (8) believed everywhere, always and by all, (9) one, holy, catholic and apostolic, (10) universal faith taught and preached throughout all ages and consistent with scripture, (11) held by the early church, (12) combination of sacraments, creeds and episcopate and (13) ecclesial pluralism. This list is not exhaustive.

Early Perspectives

The term "Catholic Church" raises a number of issues including those of unity and universality. According to one view, the Church, directed towards the whole or the general, is catholic. The word "catholic" appears in the Greek classics and is used by the earliest Christian writers in a non ecclesiastical sense.

When applied to the Church by Ignatius of Antioch, "Catholic Church" meant the whole Church as differentiated from the local churches. "Catholic Church" appears to be juxtaposed as inclusive and all embracing as opposed to partial or particular. This interpretation acknowledges the existence of a complete body termed the Church while, at the same time, recognizing that the Church is composed of individual churches. This viewpoint describes the reality of catholicity and the original ecclesiological meaning.

The combination of "catholic" and "church" is first found in the letter of St.Ignatius to the Smyrnaeans (c.110). "Wherever the Bishop is, there let the people be for there is the

Catholic Church" [Smyrnaeans 8:1-2].[93] As to the precise meaning of the word catholic, in this context, there are differences of opinion. For some it is the earliest instance of the word catholic to mean "one and only". From this time forward the significance of the meaning of the term catholic, in both the West and the East, becomes apparent. As a consequence of the ensuing disputes among heretical groups, catholic became a term associated with Christians united in the whole Church. In this polemical sense catholic took on the interpretation both of orthodox[94] and of universal. Using this argument, the Church of Rome establishes itself to be the Catholic Church and hence the one true Church.

By the beginning of the fourth century the "general" and "whole" understanding of the term dims in the light of the polemic. The implication of this fact is that catholic is seen as: orthodoxy as opposed to heresy (faithfulness to genuine and authentic formulation of teaching against those who deviate and falsify original interpretation)[95] and unity as opposed to schism.[96] Catholic then comes to be used as a proper name and to represent the true Church founded by Christ. The corollary is that other churches are viewed as heretical or schismatic because they absolutize one aspect of the Church and thereby relativize others.

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[93]Charles G. Herbermann et al., eds. Catholic Encyclopedia Volume III (New York: Robert Appleton Company, 1908), 449. See also Editorial Staff, eds., New Catholic Encyclopedia Volume VII (Washington, D.C.,: The Catholic University of America, 1967), 353.

[94]Orthodox is Greek for "right believer".

[95]Christos Yannaras, Elements Of Faith (Edinburgh: T & T Clark, 1991),15.

[96]Cyprian of Carthage De Ecclesiae Catholicae Unitate (Letter read to Council in c. 251 to gain the support of the bishops against schism. The central issue was unity in each diocese through union with the bishop.)

Catholicity can, therefore, refer to the original ecclesiological meaning of a total, all embracing Church or it can refer to the orthodox Church[97] which is the polemical meaning.

Viewing "Catholic Church" from these two perspectives it is evident that the issue of catholicity is complicated by terminology and ascribed meaning. The argument can be advanced further by reference to a Church of the whole earth which adds a geographical dimension.

Among the Greeks there was acceptance of catholic as the distinctive description of the one Church while, at the same time, the word catholic was understood in terms of its etymological structure and significance.

St. Cyril of Jerusalem (c.347), in the "Catechetical Discourses", states 26: "And if ever thou art sojourning ...inquire...where is the Catholic Church. For this is the peculiar name of the holy body the mother of us all".[98] Earlier St Cyril indicated 23: "Now it (the Church) is called Catholic because it is throughout the world from one end to the other."[99]

St. Optatus (c.370), St. Augustine (c.400) and Vincent of Lerins (c.434) supported consensus on the use of the word catholic and it is reflected in Lerins' canon of Catholicity which says "That which has been believed everywhere, always and by all." Subsequently, the

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[97]This is not to be confused with the nomenclature "Orthodox Church" which is the technical name for the body of Christians who use the Byzantine liturgical tradition, acknowledge the Patriarch of Constantinople as the Ecumenical Patriarch and are not in communion with Rome. The word orthodox means "right believer" and is claimed by persons of every religion.

[98]Charles G. Herbermann et al., eds., Catholic Encyclopedia Volume III (New York: Robert Appleton Company, 1908), 449.

[99]Ibid.

battle raged. While other scholars distinguished different numbers of prerogatives of the Church of Christ, those set down by the fifteenth century theologian John Torquemada in a simple arrangement of four and founded upon the creed [unam, sanctam, catholicam et apostolicam Ecclesiam][100] became the norm.

Throughout church history, catholicity has had multiple interpretations that are characteristic of an exegesis that encompasses heterogeneity. This historical grappling with the question suggests that the definition applied affects the outcome of the debate.

In this context ecclesial pluralism and ecclesiastical regionalism are worthy of introduction and comment. Ecclesial pluralism is a term that embraces the concept of a communion of a variety [culturally diversified] of churches. If catholicity is the Church's intrinsic potential to recapitulate all humanity under the headship of Christ in the unity of the Spirit, it follows that the Church of Christ has to be a communion of churches. If this is essential to the Church and is an exigency of the very catholicity of the Church, there must be ecclesiastical institutions to preserve and promote it.

Ecclesiastical Institutions

The aim of ecclesiastical institutions is to express the nature and mission of the Church. The historical development of institutions [101] both in the East and the West is pertinent to any

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[100]In one, holy, catholic and apostolic Church.

[101]Institutionalization began somewhere between the eschatological perspective and the death of the last apostle.

investigation of ecclesiastical regionalism. [102] Do church institutions have a permanent and

unchanging model in the apostolic experience? Are some church institutions a product of

subsequent history and therefore changeable? By reducing church institutions to historical

phenomena and emphasizing the institutional and theological pluralism found in the early

Christian communities, arguments can be established to foster church unity as a form of

fellowship with a minimal requirement for central co-ordination. In contrast, the acceptance

of the sacramental nature of Christian ecclesiology implies a given and unchangeable structure

that reflects that sacramentality.

While universalism, which might very well be translated as uniformity, was the

predominate attribute of the West; institutional regionalism prevailed in the East. However,

the meaning of regionalism changed radically with the rise of modern nationalism. "The

Church...lacked the intellectual strength, the theological discernment and the institutional

structures which could have exorcised the demons of the nationalistic revolution."[103]

Divisiveness was the immediate and long lasting result. The legitimate regionalism, sanctioned

by the canons of the early Church, was transformed into divisive ecclesiastical nationalism.

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[102]Term used by John Meyendorff in paper titled "ECCLESIASTICAL REGIONALISM: Structures of Communion or Cover for Separation?" St. VI Theological Quarterly 24 No 3, 1980. Ecclesiastical regionalism refers to ecclesiastical institutions in their existential role of maintaining the faith, shepherding the faithful and accomplishing the mission of the Church in a regional context and through a regional mission which is cultural, national and/or social. In the case of the Eastern Churches there exist ecclesial communions of eparchies that share a common spiritual, theological and liturgical heritage. It is through these intermediate ecclesial institutions that the individual eparch and eparchy maintains the bond of communion with the See of Rome and a universal communion with other churches.

[103]John Meyendorff, "Ecclesiastical Regionalism" St. Vladimir's Theological Quarterly 24 No 3, 1980, 163.

Regionalism as originally intended divided the early churches into patriarchates, one of which included Rome. The patriarch of Rome was viewed as the first among equals. The innovation of national churches associated with Eastern Orthodoxy and the Eastern churches not in union with Rome prompted the Council of 1872.

In an attempt to eradicate ecclesiastical nationalism, a synod of 1872, held in Constantinople, condemned the heresy of "phyletism" which is defined as "the establishment of particular churches, accepting members of the same nationality... being administered by pastors of the same nationality...."[104] It was not an attack on ethnic *homogeneous* churches in union with the Church of Rome but on national churches with first allegiance to the state.

In Canada many *homogeneous* ethnic Byzantine [Greek] Catholic churches do consist of parishioners who share a common European heritage and a common immigrant status. By virtue of rules imposed by the Canadian Council of Bishops, they have, since their arrival in Canada, been forced to recruit pastors from the "Old Country". The falling of the Berlin wall and the democratization of the republics of the former Soviet Union have made it difficult for the countries of origin to continue to provide clergy for the West. This need for recruitment from former homelands was imposed on the immigrant groups by the reluctance of the Canadian Council of Bishops to accept the Canon Law of the Eastern Churches or to acknowledge the Canadian ordination of married men to serve the Byzantine churches. This restriction resulted in the ordinations of many Canadians in Europe. Without clergy the Byzantine Catholic Church in Canada dies; some people assimilate into the Latin rite; some people embrace other churches and others leave the Church altogether.

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[104]John Meyendorff, "Ecclesiastical Regionalism", 164.

The Future

In terms of ecumenical dialogue, Eastern Christian regionalism is positioned against

Western universalism. Perhaps the Byzantine Catholic Church, despite its somewhat

precarious position in Canada, can provide a mediated path between divine revelation and

human perception/experience, between grace and freedom, and between universal and local.

Perhaps it is the Byzantine Catholic Church that can provide the bridge to the eventual

unification of the Church. Pope John Paul II pursued this theme in his sermon during Divine

Liturgy at Saint Clement's Basilica on February 14, 1985 at the celebration of the 1100th

anniversary of the death of St. Methodius when he asked:

> To praise God in their own language, to be aware of their own national and
> cultural identity and, at the same time, to bring about the deepest union among
> all Christians both East and West, is not this perhaps the missionary
> programme confirmed and recommended by the Second Vatican Council? [105]

The overriding issue for all churches is "How can the universality of the Christian

message be maintained on a permanent basis and in an institutional form?".

As a result of Vatican II and the significant input of the Eastern Churches, the local

church has taken on a new emphasis and significance.

In The Shape Of The Church to Come, eminent theologian Karl Rahner outlined the

future "Church From The Roots" [106] and described, to some extent, the *homogeneous* churches

that prompted this investigation. Rahner saw the Church of the future as one built from below

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[105] Helen Roman-Barber and Anne C.R. Roman, eds. Our Heritage Of Faith (Toronto: Eparchy of Saints Cyril And Methodius For The Slovaks Of The Byzantine Rite In Canada, 1985), 20.

[106] Karl Rahner, The Shape Of The Church To Come (London: SPCK, 1972), 108-118.

by basic communities as a result of free initiative and association. "The question is obscure and largely unanswered as to how basic communities will in fact emerge from below, even though it will be through the call of the gospel and the message of the Church coming out of the past."[107]

Numerous Byzantine churches in Canada owe their existence to the grassroots efforts of immigrants who would not succumb to efforts to assimilate them. Through enormous hardship and sacrifice they grouped together, contributed expertise and financial resources, built churches and petitioned authorities from the old countries to send clergy to minister to them. The existence of these churches reflects both their genius as portents of the future and their dilemma of exclusiveness.

Rahner's future model permits the "relative ordination"[108] of a leader from within the group. This has occurred in some Byzantine Catholic churches in Canada where Canadian born offspring have been sent to Europe for ordination. It is possible that the experiences of the Byzantine Catholic churches in Canada can enhance Rahner's initial thoughts.

Homogeneous churches reflect one example of how important it is to retain all that exists in Christianity. Christians have much to learn from all their ecclesial siblings. It is as if all members of the Christian family have responded and developed those aspects of the faith that most affect and appeal to them. One church may not have the total answer, but

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[107]Ibid., 108.

[108]Ibid., 110. This supports the idea that ecclesial leadership can come from within a particular community rather than be assigned from without. In practical terms it suggests that the people of a particular Church influence a "call" to ordination. Historically, adherents of the Byzantine Church must be present and approve an ordination with the response "AXIOS".

collectively Christians can move toward the ultimate goal of unification in Christ.

The Significance Of Change

In Pluralist Society, Pluralist Church, Benjamin Mariante puts forth the argument that the Church herself must be self-conscious, must be born anew "reformanda", for this as for every age.[109] In this scenario, the Church is a reflective witness.[110] The fact is that the Church has changed and will continue to change. However, in certain fundamental ways she remains the same. What is significant for the here and now is that the family of Christ is positioned to direct the change. Now, there exists the possibility of an "intentional Church"[111] that is a directed and self-reflective ecclesial community. It is the Church herself that must now take the responsibility for what collectively she wants to be and what she wants to do in the near and distant future.

Vatican Council II[112] spoke on this issue with respect and sensitivity. The following statements have been taken from the conciliar and post conciliar documents of the Second Vatican Council.

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[109]Benjamin R. Mariante, Pluralist Society, Pluralist Church (Washington: University Press of America, 1981), xiv. Mariante can be described as an "applied theologian" that is, as one who sees an explicit and direct relationship between sociology and theology. Elements of his work reflect characteristics of a theological anthropologist.

[110]This means that the Church, as a body, observes, considers and responds to the people of the current time and place.

[111]Mariante, xv.

[112]The Twenty-first Ecumenical Council was opened solemnly November 11, 1962 by John XXIII and was continued by Paul VI.

The one People of God is...present in all the nations of the earth, since its citizens, who are taken from all nations, are a kingdom whose nature is not earthly but heavenly. All the faithful scattered throughout the world are in communion with each other in the Holy Spirit...[113]

This character of universality which adorns the People of God is a gift from the Lord himself ...[114]

In virtue of this catholicity each part contributes its own gifts to other parts and to the whole Church, so that the whole and each of the parts are strengthened by the common sharing of all things and by the common effort to attain to fullness in unity.[115]

Documents of Vatican II indicate that "Holding a rightful place in the communion of the Church there are also particular Churches that retain their own traditions, without prejudice to the Chair of Peter which presides over the whole assembly... and protects their legitimate variety."[116]

In The Church, published in 1983, Wolfhart Pannenberg an influential contemporary Protestant systematic theologian, suggests that " ...by expanding our view beyond the narrow confines of our own formulation of faith, we can claim the full breadth of catholicity in a new way for our own tradition."[117] After offering this incentive, Pannenberg suggests the possibility of developing new institutional expressions of Christian unity. Pannenberg is not alone in his belief in the unity of Christianity.

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[113]Austin Flannery, ed. Vatican Council II Documents (New York: Costello Publishing, 1975), 364.

[114]Ibid.

[115]Ibid., 365.

[116]Ibid.

[117]Wolfhart Pannenberg, The Church (Philadelphia: The Westminster Press, 1983), 164.

Theologian Hans Küng, in The Church, argues that the unity of the Church

presupposes a multiplicity of Churches. "The various Churches do not need to deny their

origins or their specific situations; their language; their history their customs and traditions,

their way of life and thought...."[118] Pannenberg's support for the local and regional churches

is revealed in his statement that "... the church is nowhere fully realized if it is not the one,

universal church, which is found in the local and regional churches."[119]

Above all else, catholicity for the individual local churches of the Byzantine Catholic

Church in Canada means adherence to the fullness of the faith handed down from the Fathers

of the Church. " ... each local church is catholic if it embodies this qualitative plentitude and

celebrates it in liturgy."[120] From an Eastern perspective the local *homogeneous* Byzantine

church reflects the true meaning of catholicity.

The whole perspective of the Catholic Church has to change "... in order that we

recognize the Church as a communio ecclesiarum Catholicarum."[121]

The loss of an individual congregation will not make a significant impact on the

Catholic Church or on the understanding of catholicity. However, what needs to be

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[118]Hans Küng, The Church (New York: Sheed and Ward, 1967), 274. What is at issue is the future of the Church as a visible institution. The difficult questions involve the determination of what in the Church is permanent and essential and what is historically conditioned.

[119]Wolfhart Pannenberg, The Church (Philadelphia: The Westminster Press, 1983), 165.

[120]Avery Dulles, The Catholicity of the Church (Oxford: Clarendon Press, 1985), 15.

[121]J.D. Faris, The Communion of Catholic Churches Terminology and Ecclesiology (Rome: Pontificum Institutum Orientale, 1985), 159.

considered is the ripple effect of ideas and concepts and the knowledge that the Church, like dominoes, can come tumbling down.

Vatican II embraced a number of the traditional practices of the Byzantine rite, thereby giving credence to their existence and value. These include the introduction of vernacular languages, the administration of communion in both species on certain occasions, the concelebration of Divine Liturgy, the revision of the liturgy of the mass to conform more closely to a traditional mode and the introduction of more singing, albeit not as dialogue but as hymns. Perhaps it is to the Byzantine Catholic Church that the Roman Catholic Church must turn to embrace catholicity in the truest sense.

The question of catholicity cannot be easily resolved. Jesuit theologian Avery Dulles in The Catholicity Of The Church, implies that until history comes to a close, catholicity will remain a challenge and a task. He makes the point that there is considerable opposition to the concept of catholicity and that it is made more difficult by technology and social change. Essential to the achievement of catholicity is the necessity to overcome the existing hostility and divisions within the Church while, at the same time, seeing catholicity as a union of opposites. "Catholicity, far from excluding differences, demands them."[122]

In citing Holland and Gore, Tavard[123] reminds us that the basic fact of catholicity is currently unfulfilled, that to believe at all involves belief in a Catholic Church, and that the

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[122]Dulles, The Catholicity Of The Church, 167.

[123]George H. Tavard is a Roman Catholic priest who is professor emeritus of theology, a peritus and a recognized specialist on the Second Vatican Council. Henry Scott Holland (1847-1918) was a noted Anglican theologian. Charles Gore (1853-1932) was an Anglican historian who was acclaimed both for editing Lux Mundi and for providing a vision of a new catholicity .

Church must be supra-national and independent of all states. [124] While raising the question of whether catholicity is historical or eschatological Tavard states "Ideal Catholicity is waiting for us in the unknown future ... It is a heavenly ideal for which one prays."[125]

Conclusion

Chapter 3 has traced the origin of the Eastern churches to the Eastern regions of the Roman Empire and located numbers of their offspring in Canada. The fact of the existence of these churches in Canada should have an impact on the Canadian concept of church.

Within the confines of the definitions for this study the Byzantine Catholic Church has been described as a Church comprised of several *homogeneous* churches.

An introduction to the Byzantine experience has been provided through (a) exposure to language such as icon, iconostasis, Divine Liturgy and chrismation, (b) provision of a cursory comparison of Eastern and Western Catholic churches, (c) the raising of critical issues, (d) the inclusion of comments on Byzantine theological development, (e) the grappling with the subject of catholicity, and (f) a return to the understanding of church as institution.

I have argued that catholicity is understood differently at different times by different groups. The Latin Church focuses catholicity on universality which is most often read as uniformity. The western concern for a visible unity that translates into conformity in doctrine, rite and hierarchical leaders is foreign to the Byzantine tradition.

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[124]George H. Tavard, The Quest for Catholicity (London: Burns & Oates, 1963), 194.

[125]Ibid.

By virtue of an espoused commitment to unity and universality, the Roman Catholic Church theoretically reflects the inclusive meaning of catholicity. However, the Roman Catholic Church demonstrates a lack of consonance. The Roman Catholic Church in Canada demonstrates a lack of universality in practice, if not in theory. To this day the prohibition against the presbyteral ordination of married men in Canada to serve ethnic *homogeneous* Byzantine Catholic parishes has not been rescinded.

Finally, the challenge of balancing theological pluralism and the sacramental nature of Christian ecclesiology has been acknowledged.

Chapter 3 has provided a panoramic picture of the Byzantine Church wherein several two millennia old principles, metaphors and cultural understandings of the Bible, the Church Fathers and the early Church continue to influence the daily lives of specific communities of Christians. Chapter 4 will provide the telephoto lens to examine a specific, local, *diasporic, homogeneous* church in Canada.

CHAPTER 4

THE CONGREGATIONAL STORY
OF A *HOMOGENEOUS* CHURCH IN CANADA[126]

"Sound ministry needs to be informed by a clear reading of the people and culture in

which it is taking place."[127] The congregation of Holy Ghost Slovak [128]Greek Catholic Church,

like so many other *homogeneous* groups, found itself outside the mainstream of Canadian life

and culture and is an example of adherents to "... a major world religion... found as a minority

... in an unfamiliar environment."[129] To the historical credit of Canada, it can be said that "In

Canada... we officially value the preservation of cultural histories and are suspect of those who

want us to give them up...."[130]

This chapter recounts the distinctive congregational story of the institution of Holy

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[126]The more detailed version of the story of Holy Ghost Slovak Greek Catholic Church is contained in five volumes written and assembled by this researcher for this project. The volumes include also a photographic essay and a video.

[127]Reginald Bibby, There's Got To Be More! (Winfield, B.C.: Wood Lake Books Inc., 1995), 12.

[128]John Gellner and John Smerek, The Czechs And Slovaks In Canada (Toronto: University Of Toronto Press, 1968), 96-97. According to Gellner and Smerek, the history of Slovak religious life in Canada is characteristic of the development of other ethnic groups. There is a strong desire to stand together and to hear the word of God in the mother tongue. These authors also acknowledge the obstacles surmounted in forming a parish and the fact that, in the end, "...the church stands, with a congregation which has remained closely knit through all the years of adversity, as one of the foci of the ethnic group."

[129]David A. Nock, "The Organization Of Religious Life In Canada" in W.E. Hewitt (ed.). The Sociology of Religion (Toronto: Butterworths, 1993), 46.

[130]Reginald W. Bibby, Unknown Gods (Toronto: Stoddart, 1993), 38.

Ghost Slovak Greek Catholic Church in Welland, Ontario. "Institutions emerge because certain needs can be satisfied only through social organization."[131]

James P. Wind in Places Of Worship[132] indicates that congregations serve as windows into zones of modern life which are otherwise remote and inaccessible. This observation is befitting many *homogeneous* congregations and seems appropriate for this study. The fragments and treasures of collective memory are here assembled to recreate this institution's story in order to identify components that constitute the reality of life in a *homogeneous* church in Canada. By no means is this the whole story or even the "true" story. It is a community story that reflects history as it was experienced.

Presented from an historical perspective, the story takes into account social/cultural, economic/financial and ecclesial factors. The narrative demonstrates the importance of reflection on an ecclesial history of eleven centuries that began with the ninth century evangelization effort among the Slavs and grows out of the fertile theological heritage of the Byzantine Catholic Church described in the previous chapter. This is where the Byzantine Catholic Church makes one of its greatest contributions and where the lives of adherents continue to make a significant positive impact on the wider community.

The hardships attendant upon immigration from one country to another were encountered by each of the remnant still attending Holy Ghost Slovak Greek Catholic Church. Their individual stories, as well as their combined story, reflect remarkable courage

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[131]Thomas C. Oden, Beyond Revolution A Response To The Underground Church (Philadelphia: The Westminster Press, 1970), 28.

[132]James P. Wind, Places Of Worship (Nashville: American Association For State And Local History, 1990), 104.

and great faith.

The information included in Chapter 4 is constituted from the reflections[133] of an outsider who was welcomed into this closed *homogeneous* social structure out of necessity[134] and became a participant observer. By virtue of the invitation and as a result of eating at the Lord's table, the outsider/newcomer was welcomed as a friend. " `To eat at the same table' is late Hebrew idiom for being a solidary member of a group whose members labor for the same ends together and stand together over against other groups."[135]   Although the outsider/newcomer is a member of one of the founding cultures of Canada, a bond of kinship and loyalty has been developed with the members of Holy Ghost Slovak Greek Catholic Church and the title "honorary Slovak" has been proffered. The outsider has entered inside the frame of their picture. The picture of Holy Ghost Greek Catholic Church exposed here provides a glimpse into the *life-story* of a *homogeneous* church in Canada. The people have

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[133]The reflections take into account interviews by the author with 82% of the congregation, a two year personal weekly log of all activities, discussions and experiences within the Holy Ghost Slovak Greek Catholic community, extensive use of primary resources including maps, legal documents and publications, discussions with community leaders and the practical experience of personal ministry to Holy Ghost Slovak Greek Catholic Church over an eight year period. Major sections of this work emerge from data collected by the author as a result of participation and observation over time in this specific *homogeneous* community. Additional information stems from a synthesis of a total of twenty-one years of participation, observation and ministry in a number of *homogeneous* churches.

[134]For many years Holy Ghost Slovak Greek Catholic Church in Welland was serviced by numerous itinerant clergy. When Father Joseph Populay, the priest from the Slovak Greek Catholic Church in Hamilton, was no longer able to travel back and forth between Welland and Hamilton to service both parishes the parish was once again in need of priest. Father Populay appealed to the Saint George Mission Society and Father John Girhiny responded. The author accompanied him.

[135]M. Hertzfeld, The Poetics Of Manhood (New Jersey: Princeton University Press, 1985), 69.

now spent a major portion of a human *life-cycle* (1954-97) in their own Slovak Greek Catholic Church. As a result they continue to celebrate Divine Liturgy as it was celebrated in centuries past.

When asked why they worked so hard to obtain their own church they said, "In Europe we went to church every day and three times on Sundays. It is our life!" Initially they indicated that the service today is exactly as they remember it in their villages. On second thought they realize that there are a few differences but only in terms of language. Father John chants his part in English while the people and cantors respond in Church Slavonic. According to the people they pray much of the time. They believe that those who earn a place in heaven go there when they die.

The parishioners have remained at Holy Ghost Slovak Greek Catholic Church because the Church has retained some of the familiar liturgical language; they feel as if they belong; it is good to be with one's own people and it is comfortable. In some respects the collective of Holy Ghost Slovak Greek Catholic Church may be described as a model Christian community.

The Significant Role Of Religion

There are a number of possible explanations for the significant role that religion plays in the lives of *homogeneous* ethnic groups in Canada. These include the possibilities of a deeply religious past, a desire to be close to God and the fulfilment of social needs that include feelings of comfort, belonging and acceptance.

According to Frederick Hertz, "Peoples having lost their national States and cultural heritage found a substitute in religion. It was to them a matter of national pride to possess the only true faith guaranteeing them the road to heaven."[136] Hertz speaks of the Slovaks as "...fervent Catholics"[137] a fact observed and verified within this undertaking.

The *Life-Cycle*

Holy Ghost Slovak Greek Catholic Church has all but completed its earthly pilgrimage, its *life-cycle*. It is a *life-cycle* that has coincided with the human *life-cycle* of the congregation. Those who remain were among those who were present at the church's Canadian birth. They have lived the church's life. As individuals and as a group, they have retained throughout, a vital faith, a sincere commitment and a Biblical sense of Christian community.

The purpose of this case study component is to determine the elements of the *life-cycle* of Holy Ghost Slovak Greek Catholic Church that can be utilized to develop an adequate *life-cycle model* for the study of *homogeneous* churches in general in the Canadian context.

The story begins neither in Welland nor in Canada, neither in the former Czechoslovakia nor in the Austro-Hungarian Empire, but in Constantinople.

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[136]Frederick Hertz. Nationality In History And Politics (New York: The Humanities Press, 1944), 108.

[137]Ibid., 120.

Historical Antecedents

The Conversion of the Slavs

Photius (c.815) was the first Patriarch of Constantinople to initiate missionary work on a large scale among the Slavs. Two Greek brothers Constantine (826-69) and Methodius (c.815-85) were selected for the task. When Constantine became a monk he assumed the name Cyril. Constantine [Cyril] stepped down from a distinguished university position at the seat of the Byzantine Empire while his elder brother Methodius was a powerful territorial governor. Both sacrificed a great deal to be instruments of God's grace.

In 863 the brothers set out for Moravia[138] [roughly equivalent to the modern day combination of the Czech Republic, Slovakia, and parts of Hungary]. In 862 the Slavic Prince of the land, Rostislav,[139] had requested that Christian missionaries be sent who were capable of preaching to the people in their own language. Before the brothers set out they had already set to work on a Slavonic translation of the Bible and Slavonic service books. [140] They created a basic alphabet for the Slavic language called glagolitic.

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[138]See appendix A. The great Moravian State lasted only a little more than a hundred years. An outline of eleven hundred years of recorded history in the nations of Czechs and Slovaks written by John Gellner and John Smerek can be found in The Czechs And Slovaks In Canada (Toronto: University of Toronto Press, 1968).

[139]Alexander Schmemann, The Historical Road Of Eastern Orthodoxy (New York: Holt, Rinehart And Winston, 1963), 256. Schmemann's work concedes that the motives that impelled Prince Rostislav were political as well as religious.

[140]Henrik Birnbaum, Common Slavic: Progress And Problems In Its Reconstruction (Philadelphia: Slavica Publishers, Inc., 1975). This text provides an introduction to comparative Slavic linguistics and to Common Slavic. References are made to the Moravian mission of Constantine-Cyril and Methodius in 863.

The brothers used the Macedonian dialect of Slavonic spoken by the Slavs around Thessalonica that was familiar to them from childhood. A second alphabet was devised that used Greek letters whenever possible. This Cyrillic Slavonic alphabet adapted the glagolitic symbols for typically Slavic sounds. Often attributed to Cyril, "Its author may have been St. Konstantin Presbyter, a pupil of Constantine [Cyril] and Methodius."[141] This became the Slavonic language of the Church[142] which remains the liturgical language used in many Byzantine Churches including Holy Ghost Slovak Greek Catholic Church in Welland.

Few events have been so important in the missionary history of the Church. Slav Christians, from the very beginning, enjoyed a privilege that none of the peoples of western Europe shared at that time. The Slavs heard the Gospel and the services of the Church in a language that they could understand. Unlike the Church of Rome with its former insistence on Latin, the Byzantine Church has always encouraged services in the language of the people.

The brothers travelled to Rome in 868 to appeal to Pope Hadrian II for support of the Greek mission and for confirmation of the use of Slavonic as the liturgical language of Moravia. "He (the Pope) approved the brothers' translations and laid copies of their Slavonic service books on the altars of the principal churches in the city (Rome)."[143]

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[141]Stanislav J. Kirschbaum, A History Of Slovakia: The Struggle For Survival (New York: St. Martin's Press, 1995), 30-31.

[142]See appendix B for an example of Cyrillic and English side by side in an excerpt from the Book Of Psalms of King David (Homestead PA.: The Greek Catholic Union, 1921). See also appendix C for an example of Old-Slavonic as transposed into the Roman alphabet and used in services at Holy Ghost Slovak Greek Catholic Church.

[143]Kallistos Ware, The Orthodox Church (Baltimore: Penguin Books, 1963), 84.

Cyril died in Rome in (869) and Methodius died in (885). Although the Germans

expelled the followers of Methodius and sold some into slavery, traces of the Slavonic

mission survived for another two centuries.

Approximately 1100 years later, Pope John Paul II stood beneath a large tapestry

depicting the arrival of Saints Cyril and Methodius in Great Moravia and in front of the

unfinished Cathedral of the Transfiguration in Unionville, Ontario. Here, on September 15,

1985, the Holy Father proclaimed:

> These great missionary saints are... remembered for their commitment to the
> unity of the Church. They were fervent priests of the Byzantine Rite who
> carried out their pastoral work in union with the Church in Constantinople,
> which had sent them forth, and with the Church in Rome, which confirmed
> their mission.[144]

Who Are The Slovak Greek Catholics?

In the first centuries of the Christian Church, the Eastern churches, those which had

their principal sees in the Eastern part of the Roman Empire, were in those days larger than

the Christian Churches of the West. Christianity was first an Eastern religion, having come

from the near East to the West. During the course of centuries there developed, for many

reasons, an estrangement with the See of Peter, and many of the Eastern Churches went into

history on their own. None the less, the ideal of unity, of one universal Church never died.

Historically the unity between East and West was renewed on several occasions. Among the

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[144]Helen Roman-Barber and Anne C.R. Roman, eds. Our Heritage Of Faith (Toronto: Eparchy Of Saints Cyril And Methodius For The Slovaks Of The Byzantine Rite In Canada, 1985), 20.

most important for the Slovaks was the union of Uzhorod.[145]

The various Eastern Churches in communion with the Church of Rome have retained their rites, organization, and all else that is their custom and right. The Church of Rome and the various Eastern Catholic Churches hold the same "faith and morals" under the leadership of the Bishop of Rome who, as successor of St. Peter, is the visible head of the Church and the centre of unity.

The name affixed on the church building, "Holy Ghost Slovak Greek Catholic Church", is germane. It announces to the world the religious and liturgical origins of the community found therein.

Where Are The Slovak Greek Catholics?

The Slovaks are a Slav nation in central Europe and currently number around six million people. Approximately two-thirds are now resident in Slovakia[146] [formerly Eastern Czechoslovakia and earlier part of the Austro-Hungarian Empire]. Another third emigrated

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[145]On April 24, 1646 sixty-three priests made a profession of Catholicity [affiliation with the See of Rome] in the chapel of Uzhorod castle. This act did not exclude nor diminish the fact that certain isolated communities of Slovak Byzantine Catholic Christians had never severed their union but had maintained their Cyrillo-Methodian loyalty to the Church of Rome.

On Sunday, October 27, 1996, His Holiness Pope John Paul II and the Ruthenian Byzantine Catholic Bishops of America and Europe concelebrated the Divine Liturgy in St. Peter's Basilica in Rome to commemorate the 350th anniversary of the Union of Uzhorod.

[146]Stanislav J. Kirschbaum, A History Of Slovakia (New York: St. Martin's Press, 1995). Dr. Kirschbaum is a political scientist who has specialized in Slovak politics in Czechoslovakia. This book represents the first major history of the Slovak people available in English and serves as a reputable resource.

to North America in the nineteenth and twentieth centuries. In the world there are about a half million Slovak Greek Catholics. About 350,000[147] are in Eastern Slovakia and another 150,000 are in the diaspora.

There are conflicting views of the number of Slovak Greek Catholics in Canada, but it is estimated to be in the 20,000-30,000 range. An investigation of Statistics Canada census data reveals information that is woefully negligent and problematic in terms of the Byzantine Church in general and of the Slovak population in particular.

The 1986 Canadian Census indicates that sixty-three per cent of the non-British, non-French population of Canada are European in origin.[148] While Statistics Canada admits to a certain degree of error, the census data reflects major credibility gaps. "Users are advised to be cautious when using small estimates."[149] The most inaccurate statistics, relevant to this scenario, are found in "Population by Selected Religions.., Showing Ethnic Origin, for

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[147]Michael Lacko, S.J. Commemorative Issue of the Eparchy of Ss. Cyril and Methodius of the Slovaks of the Byzantine Rite in Canada (Toronto: May 1981), 59-60. Father Lacko estimates: 213,000 Greek Catholics were in Slovakia in 1930, 305,650 in all of Czechoslovakia in 1948 and 356,000 in the Eparchy of Prešov in 1974.

[148]Statistics Canada, Canadian Social Trends (Ottawa: Statistics Canada, 1989), 14. A careful study of the data in 1986 and 1991 reveals an ongoing need to present definitely, rationally, and powerfully the viewpoint of the non-British, non-French "others". The Byzantine liturgical tradition of the Roman Catholic Church is listed by Census Canada as Ukrainian Catholic. Although there are established legal and historical reasons for doing so, it is a great disservice to Canadians of either Hungarian or Slovak heritage. This listing reflects a predictable clientele and a predictable culture that is not reflective of the different communities served. It is inadequate in terms of the preservation and acknowledgement of the complete Byzantine Catholic piece of the Canadian church puzzle.

[149]Statistics Canada, The Nation (Ottawa: Industry, Science and Technology Canada, 1993). 1991 Census of Canada. Catalogue number 93-319, p. 293.

Canada 1991."[150] According to this data Slovaks of the Byzantine Catholic Church either do not exist or are assumed to belong in the column titled "Other Eastern European Origins". The Hungarians of the Byzantine Church are reduced to thirty-five Ukrainian Catholics. This statistic can be refuted simply by counting the members of four parishes in southern Ontario.[151] The Profile of Census Tracts A and B for the 1991 Census provides data on the population of 47,914 in Welland. The highway sign located on the way into Welland shows a slightly increased number of 48,500 for 1995. In the "Profile", religion is reported as Catholic or Protestant. The Slovak, Hungarian and Ukrainian Greek Catholics are not included even under a rubric of Ukrainian Catholic. In one sense this is more accurate than the across Canada data. The Slovaks are identified as a specific ethnic group. It appears, therefore, that they are included under the heading "other single origins".

The total immigrant population of Welland is listed as 6,670. Of those 4,170 immigrated before 1961. The number, therefore, includes the parishioners of Holy Ghost Slovak Greek Catholic Church. For this study both the local and federal census data are not helpful.

The lack of recognition of the Slovak Byzantine catholics as a community adds to their relative obscurity and is a further justification of the need for their own place of worship where they have some control and personal authority.

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[150]Ibid., 203.

[151]Rev. Dr. John Girhiny, President of the St. George Mission Society since 1975 following the death of the founder Monsignor George Papp, indicates that the original four Hungarian Greek Catholic Churches established by the Mission Society are still located in Courtland, Welland, Windsor and Hamilton. In these churches alone there are at least one hundred and twenty-five members. This number does not take into account the Hungarians of the Byzantine Rite in Toronto and in western Canada where significant numbers reside.

Why An Ethnic *Homogeneous* Parish?

The question of why and how immigrants from Europe grouped themselves in Canada

is significant. In this case, women and men from many villages in Slovakia[152] found them-

selves together in various localities in Canada.

In all societies people perform different functions, possess different degrees of

power, have different interests and seek different rewards. Early in their experiences in

Canada the Slovaks were strongly aware that their new society was stratified. This

knowledge of social groups came with them from Europe. They were well aware that the

clergy were "big shots"[153]; they knew the difference between city people and village people;

upper classes and lower classes, farmers and merchants, Greek Catholics and Roman

Catholics. In Canada they learned the distinctions between those who were born here and

those who were not; those who spoke English and those who did not; Catholics and

Protestants; early immigrants and those who came later; employed and unemployed et cetera.

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[152]See appendix D. Also see Timothy L. Smith "Lay Initiative in the Religious Life of American Immigrants, 1880-1950" in Tamara K. Hareven ed. Anonymous Americans (New Jersey: Prentice-Hall Inc., 1971). 214-249. Smith provides relevant information on village religion on the eve of immigration. He totally refutes the assumption of many, including Professor Robert Cross in The Church and the City, that "... the faith of newcomers stemmed from blind adherence to village or ethnic traditions which were irrelevant in a commercial or industrial society." Smith studied village church records including some of the villages of origin of the parishioners of Holy Ghost. His work affirms the information provided to this researcher by parishioners.

[153]Due to historical and political events two distinct and separate classes of individuals found themselves transported to the New World. Basically these consisted of the clergy and the peasantry. The clergy had a higher level of education, some legal exemptions and a degree of economic independence from parishioners. Priests received small government salaries and large tracts of land. It appears, therefore, that the "big shots" label had its origin outside of Canada. The term was used in interviews by parishioners.

Canadian urban society was no different.

Questions of "Who am I?" and "Where do I belong?" became common, as did the whole issue of self identification. In numerous communities there were small groups of individuals who were searching for a place where they felt comfortable and fully accepted. For the group involved with this study language and national heritage were significant factors.

In all of the interviews conducted with the individuals in this parish it was their religion that was identified as their link to their culture, their roots and all that they had experienced. It was/is in their church where they felt/feel "accepted", "at home" "comfortable" "where I belong".[154] "Religion provides definition beyond the extent of our knowledge, and security beyond the guarantees of human relationships."[155]

Holy Ghost Slovak Greek Catholic Church was established to meet the spiritual and, to a lesser extent, the social needs of Slovak Greek Catholics[156] in part of the *diaspora* namely the Niagara Region of Ontario. It was a parish established on the basis of language and on self identification that responded to the question "What am I?". According to Will

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[154]Thomas F. Odea, The Sociology of Religion (New Jersey: Prentice-Hall Inc., 1966), 4-7. Odea discusses functional theory.

[155]Ibid., 9.

[156]Father Nicholas Deak, pastor of St. John's Hungarian Greek Catholic Church, interview number seven by author, Welland, 28 October 1995 stated: "When they [Greek Catholics] arrived in Canada they found themselves 'unacceptable Catholics'. The western world knew only Roman Catholicism and anything different was inferior, not valid and unacceptable. The Greek Catholics, for the most part, went off on their own so that they could flourish and be accepted among their own."

Herberg[157] "What am I? is perhaps the most immediate question that one can ask in the course of social life.

> Everyone finds himself in a social context which he shares with many others but, within this social context, how shall he locate himself? Unless he can so locate himself, he cannot tell himself, and others will not be able to know, who and what he is; he will remain `anonymous' a nobody-- which is intolerable. To live, he must `belong'; to `belong' he must be able to locate himself in the larger social whole... There is nothing necessarily...conscious about this. Only at moments of disintegration and crisis does it emerge to the level of consciousness... It was in such an abnormal situation of disintegration and crisis that the immigrant found himself as he attempted to rebuild his life in the New World.[158]

In the 1880's Slovak emigration to the Western provinces and Northern Ontario began. Initially Slovak Byzantine Catholics worshipped in Slovak Roman Catholic or Ukrainian Byzantine Catholic Churches. Before the end of the Second World war there was only one Slovak parish of the Byzantine Rite in Canada.[159] It was Saints Peter and Paul in Lethbridge, Alberta.

The Great Depression and the subsequent war caused many Slovaks to move from the prairies to Ontario and Quebec. In 1937 and 1938 part of the requirement for acceptance

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[157]Quoted by Andrew Greeley in The Denominational Society (London: Scott, Foresman and Company, 1972), 110. In addition to being a prolific writer on religious themes, Will Herberg [1909-1977] was an American philosopher, educator and Judaic scholar.

[158]Ibid., 110-111. The reference does not use inclusive language although it appears to be the intent.

[159]As reported by J.M. Kirschbaum in Slovaks In Canada (Toronto: Canadian Ethnic Press Association Of Ontario, 1967). To-day Saints Peter and Paul remains as one of the oldest church buildings built by ethnic groups in western Canada in the 20's.

Joseph Kirschbaum is a politico-historical polemist who was former secretary-general of Hlinka's Slovak People's party. In addition, he is a Slovak Canadian writer of non fiction.

into Canada by the Canadian government was the demonstrated ability to put up a minimum of $1,000.00 Canadian dollars to purchase a farm. The majority of the parishioners of Holy Ghost Slovak Greek Catholic Church came to Canada during that period and purchased land in the prime agricultural area of Pelham and Fonthill just outside Welland, Ontario.

These Byzantine Catholic Slovaks were drawn together first by language and second by religion. This was the impetus for the creation of Holy Ghost Slovak Greek Catholic Church.[160] It was in similar contexts that a new form of self-identification and social location termed "the ethnic group" emerged in North America. However, unlike some other *homogeneous* ethnic groups, the Slovaks have never grouped together in terms of residential areas. From the beginning it was accepted that one travels to wherever the church is located. This was true of their childhoods in Czechoslovakia and was considered a normal expectation in Canada. When adherents first arrived in Canada and had no cars, they walked great distances in the snow carrying their babies on their backs to reach the Ukrainian Greek Catholic Church that they all attended when they first arrived. No sacrifice was too great.

These refections support the statement of Stanislav Kirschbaum who writes that "The history of the Slovaks is one of survival, self-determination and contribution."[161]

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[160]James P. Wind would describe this as an exclusive congregation which does not aspire to community-wide inclusiveness. It is a question of selecting one group and customizing efforts accordingly. See James P. Wind, Places Of Worship (Nashville: American Association for State and Local History, 1990) 28-29.

[161]Stanislav J. Kirschbaum, The History Of Slovakia (New York: St. Martin's Press, 1995), 9.

Holy Ghost Slovak Greek Catholic Church

Modern History

Most of the parishioners of Holy Ghost Slovak Greek Catholic Church came to Canada in 1938. It was a significant year in the history of the European nations and one that foreshadowed the imminent events of World War II. When Adolf Hitler marched into Austria a few of the current parishioners were on a boat sailing to Canada. It appears to have been a turning-point in the history of Slovak immigration to Canada. Reasons for their immigration tended to be more political than economic. Ontario was the destination of the majority of the political refugees.

Czechoslovakia collapsed in March 1939 and the borders were slammed shut. By 1941 approximately three-quarter million Slovaks were living in Hungary. At the same time, the majority of the founders of Holy Ghost Slovak Greek Catholic Church were resident in Canada and were attending St. Michael's Ukrainian Greek Catholic Church in Welland. Pioneer Ukrainian priests served the Slovak faithful in Ontario and were their shepherds until after the war. After the founding of the Ukrainian Eparchy of Toronto[162] in 1948 and

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[162]Most Reverend Bishop Isidore Borecky, Bishop of Toronto and Eastern Canada, was instrumental in the establishment of the Hungarian and Slovak churches in his jurisdictional area. From the beginning of his episcopate he did everything within his power to respond to the needs of the Hungarian and Slovak faithful who were placed under his authority and care. To this day he demonstrates the love of the shepherd for the flock and continues to serve officially and unofficially the Byzantine faithful of Ukrainian, Hungarian and Slovak heritage. Bishop Borecky's first concern has always been for the Byzantine Catholic faithful in Canada.

On May 25, 1981 Bishop Borecky sent a letter to the Hungarian Greek Catholic Church in Courtland on the occasion of the 25th anniversary of the founding of the church. In the letter Bishop Borecky identifies the most serious problem that faces the Byzantine Church in Canada. "We face the problem of maintaining our younger generation close to our Church and of continuing our Church life under conditions quite different from those in Europe... pray fervently and be attentive to the holy will of God."

due to the persecution of religion in Slovakia, a group of Slovak priests came from Europe to organize churches for the Slovak people in Canada. These churches, once established, came under the authority of the Ukrainian Catholic Eparchy of Toronto and Eastern Canada. At the time there was no Slovak eparchy in Canada and all Greek Catholics [Hungarian, Slovak and Ukrainian] came under the authority of the Ukrainian Eparch.

One of the first Slovak priests to arrive [1951] was Reverend Michael Rusnák [163] of the Byzantine Congregation of Redemptorist Fathers who later became the beloved Slovak Bishop. Among the priests were Father Dančo [164] S.J. [who had bi-ritual faculties and said Divine Liturgy for the Welland Slovak Greek Catholics in rented quarters in the Slovak Hall] and Father Chanat [the first pastor of Holy Ghost Slovak Greek Catholic Church].

By the time that Greek Catholic services were held in the Slovak Recreation Club in Welland, 305,000 former countrymen of the Byzantine Catholic Rite in the Eparchy of Prešov [165] [mostly resident in the former villages of parishioners and located in the eastern region of what to-day is Slovakia], found their church outlawed by the communist civil

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[163] In Pennsylvania in 1921 Michael Rusnák was born into a Slovak immigrant family. The family returned to Slovakia during the years of the Great Depression. He was ordained to the priesthood on July 4, 1949 in Prešov. Soon after the ordination, Father Michael was arrested and put into a concentration camp. After fifteen months of incarceration he escaped from the camp and came to Canada in 1951.

[164] In the spring of 1996, Father Dančo saw another of his lifelong dreams come to fruition in the building and subsequent blessing of a new Slovak Catholic Church in Mississauga. Many of the parishioners of Holy Ghost were in attendance. Unfortunately Father Dančo passed away in September 1996 [during the preparation of this project]. Father Dančo is recognized as the founder of Holy Ghost Slovak Greek Catholic Church in Welland.

[165] The Eparchy of Prešov is the centre of Slovak Greek Catholicism. Organized under the auspices of Emperor Francis I of Austria in 1816, the eparchy was established by Pope Pius VII on September 22, 1818 [Bulla Relata Semper]. At the time of inception, the eparchy contained 193 parishes and approximately 150,000 faithful.

authorities. All ecclesiastical property was assigned to the 35,000 Orthodox. This persecution of the Greek Catholics began in May 1950 and concluded eighteen years later when the Greek Catholic Church was reinstated by government decree.[166] However, the restoration was accompanied by language difficulties not unlike the language difficulties experienced in Canada. After their religion had been prohibited for eighteen years, the younger generations did not know their own liturgy. They required liturgical manuals and prayer books that were not available. The question of the liturgical language became crucial. Before the suppression, and for many centuries earlier, the liturgical language was Old-Slavonic. Now there was the request to introduce Slovak into the Byzantine Liturgy. It was permitted under certain circumstances.

During this time, in Canada, Father Chanat had turned the sod on the site of the new Byzantine Slovak Church in Welland and the community of sixty-eight families began working in earnest to see the project completed. The site, a large corner area located on the prestigious Golden Boulevard, satisfied the criteria of appearance, size and cost. The fact that the property was owned by parishioners made it especially attractive.

The land had been purchased by the Greek Catholic Episcopal Corporation of Eastern Canada[167] from parishioners Mr. and Mrs. Michael Hornak for the consideration of $670 on July 12, 1955. Another notation beside the south half of lot 46 dated September 1956 indicates that six parishioners put up security of $25,000 to the Trustee of the Greek Catholic

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[166]Michael Lacko S.J., "The Re-Establishment Of The Greek-Catholic Church in Czechoslovakia" in SLOVAK STUDIES Volume XI (Cleveland-Rome, Slovak Institute, 1971), 159. The decree is identified as Nr.70/68.

[167]See registry record available in the Registration Office of the City of Welland, Ontario.

Episcopal Corporation. The notation has been crossed out. There is another notation concerning George Boc the contractor. In December 1956, Mr. and Mrs. Hornak sold a portion of lot 46 to the Ukrainian Catholic Episcopal Corporation for $1 and a further crossed out notation lists the same six parishioners.

Although there was a contractor, the people volunteered with some of the lighter work such as laying the floor and installing ceiling tiles. This resulted in an appreciable financial savings. The contractor was paid on a cost-plus monthly basis for work completed. However, it was a difficult time because there were occasions when the listings of work accomplished were not accurate and intervention was required. There appears to have been some court action in 1957 between the George Boc Construction Company Limited (plaintiff) and the Holy Ghost Slovak Greek Catholic Church and the Catholic Episcopal Corporation of Eastern Canada (defendants).

Holy Ghost experienced birth pains, conflicts and misunderstandings. The meeting that ended with the decision to build a hall rather than a church was a time of crisis in the gestation period of the church. As with all controversies, this one also took its toll. It was Father Chanat who made the final decision because he felt that hall rentals and functions would bring in sufficient dollars to pay for the church, after which the chapel could be turned into a meeting room. The inspiring part of the church/hall story is that the dissenters [those who wanted a church building] did not leave the church community.

Early on the parishioners ran a bingo in the Slovak Hall. As it was a successful and profitable venture, the members of the Slovak Hall decided to operate their own bingo. As a result there was some dissention within the Slovak community and the Church bingo was

moved. The cornerstone for Holy Ghost Slovak Greek Catholic Church was laid in 1955. By May 1956 the new home of the parish was completed; the building was blessed by Bishop Borecky and the chapel was dedicated.

Nothing came about easily. Many of the parishioners worked tirelessly for the church and for no financial reward. In the early years some made money for the church from the preparation of dinners and the provision of catering services for banquets, weddings and church affairs. Families took turns setting up chairs, taking them down and cleaning the hall. With their own space they were able to set up their own bingo. A small cadre of women worked in the kitchen preparing eighty dozen doughnuts every Monday for the bingo. Others built tables and carried plates back and forth to be used as incentives to come to the bingo and for additional income [10 cents a plate] for the church. Still others assumed the responsibility for the organization, administration and supervision of hall activities. With so many other bingos in the city there were fewer and fewer participants until finally the church's involvement was terminated.

Unfortunately, partly due to the financial concerns, Father Chanat died prematurely [age 30] and suddenly in 1957. It was the parishioners who carried the financial burdens when tragedy struck. As a result they readily assumed the same rights of patronage as the nobles who erected or endowed churches in the Old Country.

Although there were many priests who followed none was ready or able to pick up on the dream of building a "church". Although the church building was not to be, the hall became the Slovak Greek Catholic Church and with pride of accomplishment it exists to this day.

Rev. A. Krafcik[168] saved pennies in order to support the new church and to provide things such as ping pong and hockey for the children. The effort and work wore him down and he too became ill. Rev. A. Borsuk, from a parish in New Jersey, was ordained by Most Rev. Isidore Borecky, Bishop of the Ukrainian Greek Catholic Eparchy of Toronto, in Holy Ghost Slovak Greek Catholic Church in May 1959. The colourful three hour ceremony included the ordination of a deacon and the reception of Holy Eucharist by a first communion class. Rev. Borsuk stayed a few months and was replaced by Rev. Paul Shogan of Pennsylvania who had assisted at the ordination. Members of the clergy in the area, civic dignitaries and parishioners gave Father Shogan a warm welcome at a reception held in the lower church hall on Saturday December 19, 1959.

The Reverend P. Shogan had special talents in business and finance and ideas about building a Slovak Villa. "He was the one who knew how to make money."[169] He encouraged things for the children such as processions, the Sodality[170] and the crownings of the Blessed Virgin. It seems that these times when the children were growing up were good times. The researcher spoke with some of the now grown children and discovered that they have special memories of happy years at Holy Ghost Slovak Greek Catholic Church.

At a reception following the Divine Liturgy March 5, 1961 Bishop Borecky, who had

[168]Father Andrew Krafcik arrived in Canada after 1952 and was, in 1955, the first editor of the Canadian Slovak Byzantine Catholic publication mária.

[169]Parishioner of Holy Ghost Slovak Greek Catholic Church interview number nine by author Welland 23 October 1995.

[170]The Sodality is a Catholic religious association of young people that emphasizes devotion to the Blessed Virgin Mary and is usually associated with a church or a school. It appears that even these young people raised money for the church.

come for a parish visitation, announced that Father Shogan would be leaving on the first Sunday after Easter for a new assignment in the United States. Bishop Borecky also told the parishioners that most of his time was spent with the larger parishes but, "... he liked to visit the small parishes from time to time to pray for them." After Father Shogan there were a number of priests who came to serve in Holy Ghost. They included Rev. A. Sinal, Rev. J.E. Russin [who was pastor when the church mortgage was burned in 1967], Rev. J. Leso and the current pastor of eight years, Rev. Dr. John Girhiny. Between each of these pastors the church was privileged to be served by a number of other priests for short periods. Without these dedicated priests who guided the parish and assisted in times of need the parish would not have been able to survive.

Within the community there is awareness that "We made one very big mistake. We didn't start an English service right from the beginning." Some believe that the children left because of the language. However, there were additional factors. With the demise of the major industries there was very little growth in Welland and there was an exodus of youth who sought both a university education and employment.

Apostolic Visitor For The Slovak Greek Catholics

In 1964 Pope Paul VI named Father Michael Rusnák as Auxiliary Bishop to the Eparch of Toronto and Apostolic visitor for Slovak Greek Catholics in Canada "... so that the church suppressed at home might still flourish abroad."[171] In 1968 the Eparchy of Prešov

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[171]Bishop Isidore Borecky quoted in the Commemorative Issue of the Eparchy of Ss. Cyril and Methodius of Slovaks of the Byzantine Rite in Canada (Toronto: May 1981), 34.

was partially restored and in 1980 Pope John Paul II announced the establishment of a Slovak

Greek Catholic Eparchy in Canada. The new eparchy was placed under the heavenly

protection of the same Saints Cyril and Methodius who brought the faith to Moravia and

began the Byzantine-Slavonic liturgical tradition. What follows is an excerpt from the sermon

delivered February 28, 1981, by His Grace the Most Reverend Archbishop Angelo Palmas,

Apostolic Pro-nuncio of the See of Rome for Canada on the occasion of the canonical

installation of the Most Reverend Michael Rusnák as first Eparch of the Eparchy of Ss. Cyril

and Methodius for the Slovak Byzantine Catholics in Canada.

> The erection of the Eparchy of Ss. Cyril and Methodius for the Slovak
> Byzantine Catholics in Canada and the canonical installation of the Most
> Reverend Michael Rusnák as its first Eparch constitute an event of historical
> importance to the Church in Canada. The decision of the Holy Father Pope
> John Paul II ...bears testimony once again to the concern of the Church for all
> her sons and daughters irrespective of their origins and rites. It is a true
> example of unity in plurality... There is only one faith, one baptism, one Lord,
> only one family animated by the one Spirit and loved by the unique love of the
> very same Heavenly Father. At the same time, there is plurality visible in the
> praise and adoration rendered to God by His children of different cultures,
> languages, traditions and origins.

In his personal comments The Most Reverend Bishop Rusnák stated:

> We Slovaks of the Byzantine Rite are being officially accepted and recognized
> in this Catholic community as a new and at the same time different Eucharistic
> Community; we are [the] same, because we are members of the same Christ's
> Church and at the same time different because of our Cyrillo-Methodian
> liturgical rite. We are the same Mystical Community, and at the same time a
> different liturgical Community.
> Through the fact of to-day's installation we cease to be an "Immigrant and
> Orphan Church". To-day we become a new ecclesial Canadian entity. Our
> Church from now on is a Canadian branch of the Catholic church. Our
> church from now on is both a Canadian Church of the Slovak national
> background and roots, and of the St. Cyril and Methodian religious
> background and roots. By becoming a Canadian church we want to offer...
> our beautiful 1100 years old christianity with our spiritual Ss. Cyril and
> Methodius spiritual expressions... Our Church was always considered to be

a missionary Church, a bridge connecting Catholics with other Christian denominations. Our main goal besides our own sanctification will be to work for the unity of all in One Christ's Church. We would like to offer ourselves and play this type of role in our new ecclesiastical home--Canada to pray and work for unity of all people of good will with this unifying, sanctifying and life-giving force: the Eucharistic and Mystical Christ present with us until the end of time.

In the registry office in Welland it is recorded that in 1984 the south lot of 46 and lots 47 and 48 were transferred from the Ukrainian Catholic Episcopal Corporation of Eastern Canada to the Corporation of the Eparchy of Saints Cyril and Methodius of the Slovaks of the Byzantine Rite in Canada by sale for the sum of $2.00. The church is officially a Slovak Church, owned and operated by Slovaks.

The Shepherd Visits His People[172]

The day was one that will be remembered always. On September 15, 1984 Pope John Paul II came to Unionville, Ontario to bless the Cathedral of the Transfiguration for the Slovaks of the Byzantine Rite in Canada. It was ".. a day of renewal of the nation's testament and ... mission in the service of all nations and God. The Slovaks have been entrusted with a mission: to consecrate and save what has perished, to warm what has become cold, to ignite what has been extinguished, to seek and find what has been lost, to instill meaning and hope for new life."[173] The Pope indicated that, in the history of salvation, the Slovaks and

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[172]Helen Roman-Barber and Anne C.R. Roman, eds. Our Heritage Of Faith (Toronto: Eparchy of Saints Cyril And Methodius For The Slovaks Of The Byzantine Rite In Canada, 1985), 75. Bishop Michael Rusnák, in the welcoming address to His Holiness Pope John Paul II, stated: "We are praying for the fullness of Catholicity, for the fullness of unity with the Mystical Christ, who is visibly present among us through you, Holy Father".

[173]Michael Rusnák, Bishop of the Eparchy of Ss. Cyril and Methodius, in the foreword of Our Heritage Of Faith. Helen Roman-Barber and Anne C.R. Roman, ed. (Toronto: Eparchy of Saints Cyril And Methodius For The Slovaks Of The Byzantine Rite In Canada, 1985).

the Slavs are called upon to live and be sanctified by the cultural and spiritual values of the Byzantine Catholic Church while, at the same time, spiritually influencing their environment.

It was an important day in the history of the Slovaks and a significant day for those located in the diaspora, especially for those Slovaks who have made their home in Canada.

The Slovak Cathedral of the Transfiguration is the first church on the North American continent to be blessed by a Roman Pontiff. It is a representation of hope for countless martyrs not only in Slovakia and the Slavic world but also in all nations where religious freedom has been suppressed. The relatively small Slovak Byzantine Catholic community in Canada represents silenced Christians who despite suppression of their religion have retained their faith.[174]

Separate By Choice

Culturally insular, the parish here described has existed relatively unchanged and unthreatened for approximately four decades. It is a Christian community that has isolated itself. Every member of the existing congregation has been associated with this Christian community for the total forty years of the church's life.

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[174]Bohdan R. Bociurkiw, The Ukrainian Greek Catholic Church And The Soviet State (1939-1950) (Edmonton: Canadian Institute of Ukrainian Studies Press, 1996). After a lifetime of research, this pioneering study of the Stalinist suppression of the Greek Catholic Church has been published on the 50th anniversary of the L'viv "Sobor" [meeting of clergy] of 1946. It was at this meeting, under the ruse of "reunion" with the Orthodox, that the Greek Catholic Church was destroyed by the Soviet. For specific data on the liquidation of the Greek Catholic Church in Transcarpathia (part of the former Czechoslovakia) see pages 213-228.

This traditional mediterranean/biblical community can be described as high-context in that there exists broadly shared, well understood experience and knowledge of the context of anything to which reference is made in conversation. When discussions are translated into English, for the invited outsiders, the information is encoded in symbolic and stereotypical statements. There is a natural reluctance to share anything that is negative as it would reflect on the total church community. It is here where the group loyalty is most obvious and the allegiance to the "Church family" is most pronounced.

In terms of the insider/outsider question Matthew 7: 13-29 reveals that identity in ancient Palestine was social and not individual. Then, and now, knowing from where a person came/comes i.e. (Jesus of Nazareth) provided/provides significant information on which to determine insider or outsider status. This phenomenon reflects a fundamental traditional mediterranean attitude and a significant social distinction.

Michael Hertzfeld in The Poetics Of Manhood describes "... any outsider... [as] definitely inferior." He indicates that the discrimination is hierarchically ranked and "... the further removed the outsider, the fewer the mutual obligations and the greater the display of voluntary hospitality."[175] This was clearly evident when someone wandered into the Holy Ghost community during a service and situated herself between two parishioners. Although the usual courtesies of a Christian church were extended, the individual never returned.

In this environment people are categorized by the geographical location of their original ethnic roots. It matters not that the family may have been in Canada for generations.

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[175]M. Herzfeld, The Poetics Of Manhood (New Jersey: Princeton University Press, 1985), 36.

The identification of place of origin reveals the appropriate information required to place the individual on the honour[176] scale. When, as with Jesus, the person's behaviour deviates from what is expected of one's birthplace, other ways of identifying power and status can be employed. Jesus was identified with his "...fictive family rather than his family of origin",[177] and was designated as "Christ, the Son of the living God."[178]

Heretofore the only newcomers/outsiders in this community have been the priests assigned by the Bishop. All the troubles over the life of the church have been attributed to the newcomers/outsiders. There have been stories that have been circulated about these newcomers/outsiders, " ... such information is group specific and stereotypical ...."[179] Unfortunately, some of the experiences with clergy were unpleasant ones.

Eleven Snapshots

To bring Holy Ghost Slovak Greek Catholic Church to life it is helpful to image a number of living snapshots that tell the church's story. The pictures that emerge are images of an adoptive mediterranean family. Viewed and written from an etic [outsider's] perspective of a cantor [by necessity] in a small Byzantine Catholic Church in a city of

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[176]Bruce J. Malina and Richard L. Rohrbaugh, Social Science Commentary on the Synoptic Gospels (Minneapolis: Fortress Press, 1992), 95. Honour is one of the core values of both the Mediterranean world and the Bible. "Honor is a claim of worth that is publically acknowledged".

[177]Ibid., 112.

[178]Matthew 16:13-20.

[179]John J. Pilch and Bruce J. Malina, eds. Biblical Social Values and Their Meaning (Peabody: Henderickson Publishers, Inc., 1993), 17.

approximately 50,000 people, it is a photo essay transposed to words. The images reflected are micro [closeup] versions of a macro [panoramic] situation. The intent is to demonstrate the significant link between the academic, analytical efforts of a number of scholars and the reality of the situation in many Canadian *homogeneous* churches. It is an attempt to bring the exclusive and specific on line with the general.

Snapshot #1: Location And Early History Of The Area

Holy Ghost Slovak Greek Catholic Church is located in Welland, Ontario. The first people to dwell in the environs in any significant numbers were native Indians. After the American revolution [1776-1783] the first major European settlement took place. Welland was established as the result of the Welland canal and achieved full city status in 1917.

In 1953-54, when the church was built, the only area that was being developed was in an easterly direction of the old city. Golden Boulevard was considered a prestigious area so this choice of site satisfied the appearance criteria. The fact that the land owner was a parishioner made the choice an excellent one.

Snapshot #2: The Current View From Outside

As you drive into the Holy Ghost Slovak Greek Catholic Church parking lot you are somewhat overwhelmed by the size of the parking area and by the large box like structure that is the church. The church is essentially a large hall that was, as previously stated, the subject of controversy when it was built. You notice that the cars in the parking lot are well maintained and look as if they have all just left the local car wash.

Lingering outside the church are the men. They stay outside or in the lower hall visiting with the other men until the last moment. All the men belong to this group and each is greeted with courtesy and respect. The group is a font of information if one asks the right question. Only specific inquiries are answered.

Snapshot #3: The View From Inside

Inside the church the women are engaged in pre-service prayer. When it is time for the Divine Liturgy to begin, the men enter and most of them go upstairs.

The service is sung a cappella. Practically everyone sings and all know the responses by heart. The language of the responses is Old-Slavonic, one of the earliest languages of the medieval Christian community. The liturgy reflects the earliest traditions of the Christian Church and is rich in ritual and symbolism. "It [tradition] preserves the past not as a dead memory but as a living reality... ."[180] The moving pictures painted by ceremony, dress of the celebrant and required actions are understood by Byzantine Christians all over the world.

The still pictures of icons are equally understood. Here in Canada the service is a reflective likeness of the services that continue to survive in the small villages in Europe from which the parishioners and their parents came. (Villages where to this day there are shepherds tending the sheep.)

Snapshot # 4: The Liturgical Life

The life of the Holy Ghost Slovak Greek Catholic Church is completely focused and centres around the liturgical calendar and the Divine Liturgy. The Divine Liturgy is contained in liturgical books that are published by the authority of the Church. These books are essential to the life of the Byzantine Catholic Church. The book of Divine Liturgy forms the standard by which a service or ceremony is considered liturgical or not. In Europe, where services were banned for periods of time, an underground church survived on a fixed

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[180]David G. Schultenover ed., Theology Toward The Third Millennium (Queenston: Edwin Mellen Press, 1991), 13.

liturgy that was maintained through habit and memory.

When the members of Holy Ghost Slovak Greek Catholic Church left their homeland they were unable to bring many of their possessions with them. What they did bring were their liturgical books. Every member of this community knows the Divine Liturgy by heart and lives the service as it occurs. For adherents of the Byzantine Church the life of Christ is relived throughout the calendar year. The church community experiences again the birth, life, ministry, healing, wisdom, teaching, glorifying, death, resurrection and transfiguration of Christ. On Good Friday, for example, it is not uncommon for members of the church to experience profound sorrow and return, in a spiritual sense, to Golgotha. The Epistle and Gospel readings are predetermined for each consecutive Sunday and do not change. Each service is the same and different at the same time. The format of the Divine Liturgy remains constant while sections change according to the church calendar. These changes include a cycle of eight resurrection tones. The Divine Liturgy has been described as "Heaven On Earth". However, to achieve that result requires serious intellectual concentration and an intense spirituality. Without service books it would be all but impossible for a visitor to follow all that transpires.

It takes many years of participation, serious study and contemplation to understand the significance of what is seen, heard and experienced during Divine Liturgy in a Byzantine Catholic Church.

Snapshot #5: After Divine Liturgy

After service is a second opportunity to exchange greetings and information. When controversial topics are discussed by either the men or the women the people speak in their

first language which is Slovak. This is done because of the comfort of the mother tongue and, perhaps, because it provides a socially acceptable way to keep outsiders outside.

The overall composition of these pictures now becomes more complicated. The language is both restricted code and elaborated code. Even the provision of an English translation does not suffice for the outsider to comprehend what is going on or what is really being discussed. To ask specifically what was said causes a degree of consternation and results in strange, elusive responses that, at times, are extremely amusing.

Snapshot #6: Ritual And Rites Of Passage

Within this *homogeneous* community rituals form patterns of celebration, some of which can be termed anthropologically as "rites of passage". They highlight typical events in the personal or the community life-cycle and are many in number. For the individual these include baptism, confirmation [chrismation], penance [confession / forgiveness], eucharist, matrimony, the sacrament of the sick, and panachida [memorial service] upon death. For the community they include the multiple feast days of the church.

According to noted anthropologist Victor Turner "...rituals...release individuals temporarily from life in structure and provide them with a felt sense of communitas."[181] The unique symbols and rites of the Byzantine Catholic Church induce a mystical state of consciousness that is observable within Holy Ghost Slovak Greek Catholic Church. The collective of rituals guide individuals in this community through the transitional stages of the life-cycle and through the major critical stages of human development.

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[181]Victor Turner quoted by Robert C. Fuller, Religion And The Life Cycle (Philadelphia: Fortress Press, 1988), 119. Turner observes that there are three distinct phases to the "ritual process". These he calls separation, margin and reaggregation.

Snapshot #7: The Significance Of Food

There is an incredible sense of loyalty and family. The women have routinely looked after the "kitchen" and in spite of age and ill health still prepare a banquet for the Bishop when he comes to visit. In the cultural milieu of Jesus and in Holy Ghost Greek Catholic Church, food was/is of primary significance. It is symbolic of the bonds and relationships that exist. As earlier intimated, one cannot over estimate the importance of preparing a table or the fact that it was/is women's work. In this small community, the preparation of a banquet for the Bishop was literally the last act/gift of a devout female parishioner. Now that the remaining women are no longer able to fulfil this function the demise of the church is inevitable. Jesus' designation of His body and blood as food reflects the critical importance of an invitation to the table of the Lord.

As demonstrated, food and hospitality are of great importance. In the past Holy Ghost Slovak Greek Catholic Church was able to prosper on the efforts of the women to prepare church banquets and catering services. To this day people from all over Welland come to Byzantine Catholic Church functions to enjoy the outstanding food and warm hospitality. The most significant gift given to the priest/newcomer is food. Often someone brings pickles, cakes, candies, or fruit and secretly gives them to the priest's wife with the instructions, "Tell no one." Often the donor just leaves a package by the car.

Snapshot #8: Who Makes The Decisions?

Although there is a preference for consensual decision making, this can be bypassed by individuals of higher status. What is important is to know one's status. An individual does

not move from one's proper place. "God punishes those who do not remain in their status ...."[182] In addition to knowing one's place and status one must know where to sit in church. A woman would not even consider going upstairs where it is normally warm and comfortable. Last winter when it was frigid in the church the priest moved chairs into the altar area where there is ample room and heat. The women chose to stay in their places shivering with the cold. A question of status was involved and the cultural rules could not be compromised.

Similar to Biblical culture, wives, in theory, continue to be subject to their husbands. This includes those who have been involved in business in Canada. At one point the priest decided to see if ways could be found to raise money on behalf of the church and reduce the anxiety of the president over finances. The listing of financial woes persists in spite of the fact that there are cash resources that could be made available. Certainly the church could survive for the period of the remaining earthly years of the majority of parishioners. In any case, two highly competent women were approached by the priest and agreed to sign for an account to be administered by the "women's league". The following week it became clear that both women had met with censure. Their change of mind was swift and uncompromising. Decisions concerning who leads, who sings and who looks after finances are made on the basis of status, inherited power and cultural norms.

Snapshot #9: What Is The Role Of Hierarchy?

Respect is shown for hierarchy and especially for the Bishop who shares the language and cultural traditions of the congregation. "If any are not with the Bishop they are not with

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[182]Ibid., 126.

the Church"[183], said Cyprian. "A Bishop is appointed by God to guide and rule the flock committed to his charge; he is a 'monarch' in his own diocese."[184] Although historically and canonically true, the Bishop of the Eparchy of Saints Cyril and Methodius and his people represent a different, more appropriate to the time and place, approach to hierarchy and perceived power. Liturgically and spiritually there is no question that the Bishop is the senior person and the representative of Christ here on earth. However, organizationally one sees the evolutionary impact of time in the structure of this church. It is important to consider firstly the nature of the village churches in Czechoslovakia. Priests were state supported and owned land and servants. They were paid for their services e.g. two eggs for a baptism. When they were met on the street it was important to show respect by kissing the hand. They were the ones with the education and knowledge and therefore represented power and authority. They were the "big shots",[185] the most important people in the villages.

When discussions first took place about building a Slovak Greek Catholic Church in Welland the visiting Slovak priest was the catalyst. It was the priest who agreed to say liturgy in the Slovak Hall. Later it was a priest who decided that a hall would be built first and not a church. Early on the priest made most of the administrative and organizational decisions. There were individual parishioners who were close to the priest and whose opinions were likely sought, especially concerning financial decisions.

[183]Timothy Ware, The Orthodox Church (Baltimore: Penguin Books, 1963) 253. Confession, Decree X.

[184]Ibid., 253.

[185]Term used by several parishioners in interviews by author, Welland, October and November 1995.

In Canada there has been no state support for clergy and the priest has been financially dependent on the good will of the parishioners. The priest also relied on the cantor with his highly significant liturgical role. When money was being raised for the Holy Ghost Slovak Greek Catholic Church the cantor is purported to have loaned the priest $1,000.00 dollars. The cantor did not request a promissory note. When the priest died suddenly, the cantor asked that his money be returned. The people did not believe him. The result was that Holy Ghost lost a dedicated and talented servant of God. The cantor left and rejoined the Ukrainian Greek Catholic Church.

With different priests different forms of organization emerged. However, the structures always included both liturgical organization and business organization.

In The Denominational Society, Andrew Greeley suggests that the Catholic Church, to some degree, is adapting an organization style common to Protestant churches. This is clearly the case for Holy Ghost. However, it is not so much emulating another style as it is evolving your own in keeping with the circumstances in which you find yourself. When Holy Ghost Greek Catholic Church was founded there was no official Slovak Church hierarchy. The Ukrainian Bishop took the Slovaks under his wing and did everything humanly possible to help them establish their own church.

As the Slovak laypeople financed the construction of the building [a common occurrence among Slovaks in North America] they readily assumed the same rights of patronage as the nobles who erected or endowed churches in the Old Country. They set up parish committees including "trustees" to handle financial affairs and to exercise some discretion in the appointment and removal of pastors. Since laypeople controlled the treasury

they wielded some power and on occasion would defy a bishop when they wanted to remove a priest or protect another from a transfer.[186]

Organizationally one sees the evolutionary impact of time in the structure of the church. What currently exists has come about due to the circumstances in which the parishioners have found themselves. They were left to their own devices on several occasions and have emerged as independent survivors.

To-day there are two organizational structures. One deals with liturgical matters and one deals with everything else including finance. The approach to both is collegial. Everyone is important and necessary and is encouraged to have a role in decision making. A year ago, it was the parishioners who decided to keep the church open.

The liturgical organizational structure includes partnerships among the priest, cantors, sacristan and people. As the Greek Catholic liturgy is totally participatory everyone has a liturgical function.

The organizational structure for church business includes the Trustees, the Council of Curators, the cantors, individuals specifically involved in an issue and all the parishioners.

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[186]In Slovak Studies Volume XX (Cleveland: Slovak Institute, 1980), 53, recorded is the following: "When the Bishop of Hartford appointed as pastor------, against the wishes of the members..., one hundred women marched on the rectory, broke down the door and chased -----into the attic where he barricaded himself. The police intervened and arrested thirteen of the parishioners whom they found ransacking the house... Jednota ...deplored the violence but condoned the independency which lay back of it by calling on the bishop to `be more responsive to the needs of the people'." Jednota is a Catholic fraternal bi-weekly publication of the "First Catholic Slovak Union Of The United States And Canada", a national benefit society founded in 1890 by Father Stefan Furdek .

Snapshot #10: Stewardship

The people have been excellent stewards and have given of their personal resources of time, expertise and dollars to maintain the church and expect to do so until the last member dies. This is their commitment to each other and even the Bishop has been unable to dissuade them from it.

Snapshot #11: Authority And Leadership

Today, the number one authority figure among the people themselves is the senior cantor who is also the senior curator. "Regardless of the conduct of a kinsman ... members are expected to stand behind...."[187] Although the people used to complain they did not act against perceived authority and status. Due to criticism of former leaders, past accusations, current illness, and the impact of aging, only one or two are able and willing to attempt leadership. Two long time curators have assumed signing authority and one has taken on the responsibility for leadership.

The Objective Statistical Picture

The preceding eleven snapshots [a fragment of impressionistic, subjective data] have provided important insights into Holy Ghost Slovak Greek Catholic Church. Equally important in the construct of the life-cycle of this church is the objective statistical picture. The combination of subjective and objective data makes a more complete foundational depiction.

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[187]Ibid., 136.

After forty years there are signs that the church has diminished in numbers, grown in spirituality, come close to the fulfilment of its purpose, and the building has weathered in appearance. The basic landscape has not been significantly altered but the growth within presents an inspiration that others can aspire to achieve.

As has been demonstrated, these Slovak Greek Catholics gave everything possible for their own church. The cost in dollars, time and energy was, for some, oppressive. The listings of large one time donations in 1954 and the Sunday donations for 1956 are impressive. The financial statement for 1974 shows thirty-five (35) donation entries with a total collection of $2936.50 compared to twenty (20) entries in 1994 for a total of $5294.00. Allowing for the change in value of the dollar and the deaths of many members, these numbers indicate a strong commitment and sincere desire to keep the church open for as long as possible.

Different sources indicate that there were between sixty (60) and sixty-eight (68) families when the church was born (c.1954). In 1974 there were thirty-seven (37) families and in 1994 fifteen (15) families. Currently there are thirteen (13) families. Between 1954 and 1994, throughout the life of the church, there have been sixty-two (62) baptisms, seventy-two (72) funerals and twenty-seven (27) marriages.

The first decade of the church's life records the fewest number of funerals and the greatest number of marriages and baptisms. The fourth decade records the largest number of funerals. The statistics [obtained from official church records] reflect the oral information that was shared with the researcher.

Figure 1. **Vital Statistics** - Holy Ghost Slovak Greek Catholic Church

	Decades	Births	Deaths	Marriages
1	1954 - 63	28	13	12
2	1964 - 73	21	14	6
3	1974 - 83	6	20	4
4	1984 - 93	7	21	5
5	1994	0	4	0
	TOTALS	62	72	27

Source: official church register.

Affiliates returned to the church in the fourth decade for the rites of passage reflected in marriage and baptism. They continue to do so for the rite of passage that comes from the death of a parent or grandparent. Although they return for a funeral, it is a time of reflection on their childhood and/or their roots. These affiliates tend to have an extremely positive religious memory. It is a memory that has not been dulled by time or other religious associations. Those who have married outside both the faith and the culture still return with admiration, respect and an element of jubilation.

When one member of the church family dies it is cause for great sorrow because the shared experiences of life are diminished and another step is taken toward the end of the life of the church.

All members of the congregation are retired. The members of the youth group are 65 years old! The others, in their late eighties, are of the previous generation.

The Issue Of Aging

The Bible speaks of a life span of three score and ten and by strength four score (Psalm 90:10). Aging was seen as an on going developmental process and life was viewed as an unmerited gift that ultimately must be returned to the one who gave it. This attitude or focus continues to be meaningful for this century and is evident among the members of Holy Ghost Slovak Greek Catholic Church.

Life is a movement [a progression] where the emphasis changes with time and experience from "to do" to "to teach" to "to pray". The process demonstrates that the highest achievement and the greatest gift to ourselves and to others is "to be". According to Nietzsche, "He who has a why to live can bear almost any how."[188]

For a long time there has been discussion of the spiritual well-being of elders and of the positive links between spiritual well-being and a) physical health b) longevity and c) a good completion of the life-cycle. "The spiritual... is seen as the source of life, enabling and sustaining values in society, providing the philosophical orientation to all life, and touching every aspect of human conduct."[189]

It seems that spiritual well being is a function of the degree to which spiritual needs are met. "Spiritual needs are the deepest requirements of the self, which, if met, make it possible

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[188]Quoted in "Expression", Newsletter Of The National Advisory Council On Aging Volume 8 Number 4 (Fall 1992).

[189]David O. Moberg, Spiritual Well-Being. White House Conference On Aging (Washington D.C.: U.S. Government Printing Office, 1971), 3.

for the person to function with a meaningful identity and purpose,"[190] in all stages of life.

Spiritual well-being is difficult to measure. One means of collecting data on spiritual well-being is to interview elders and record their wisdom [191] on the subject. Clearly, the goal of meeting the spiritual needs of some Slovak Greek Catholics in the Niagara Region of Ontario has been accomplished through the existence of Holy Ghost Slovak Greek Catholic Church.

Understanding Of Culture

The culture of this church community reflects that complexity of relationships that exist when there is a collision of the two vital forces of traditional and contemporary ways of life and worship.

At a high level of abstraction there are social patterns that existed in the Mediterranean cultural areas of the Bible that continue to find life and practice on the traditional Mediterranean-like community that we have been examining. These are the same patterns and characteristics that have been and continue to be instructive and helpful in our reading and understanding of the Bible. At the same time, it is a pivotal fact that this community is surrounded by and is part of the larger Canadian community. The ultimate impact of this reality cannot be denied. The church is viewed as an important part of the total community and has contributed greatly to the history and culture of the City of Welland. Throughout the

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[190]Thomas E. Bollinger. "The Spiritual Needs Of The Aging" Need For A Specific Ministry (1969), 49.

[191]In order to collect practical, pertinent and recent data on this subject 82% of the congregation of Holy Ghost Slovak Greek Catholic Church in Welland, Ontario. Canada, was interviewed.

church's forty year history, politicians and members of the larger community have, from time to time, viewed Holy Ghost as a hub of community activity.[192]

Over the years some cultural transformation has occurred. Ethnographers tell us that these transformations, when they occur, are neither complete nor consistent. *Homogeneous* communities continue to exist in Canada because specific *homogeneous* groups have refused to surrender "... to external forces of cultural and social homogenization."[193]

Holy Ghost Slovak Greek Catholic Church is only one of the eroding church communities in Canada. Gradually time takes its toll. Some of the original parishioners returned to their country of birth; a few assimilated and many more died. The church itself is living on borrowed time. At Holy Ghost Slovak Greek Catholic Church the people and the clergy have acknowledged the limited scope of their ministry. When this study began in earnest three years ago it was predicted that the church would have approximately three years before it became extinct.

If one takes functional theory to its axiomatic stage of "...what has no function ceases to exist"[194], there is no concern. When the time is right Holy Ghost Slovak Greek Catholic Church will close. It will have completed its purpose and function and will, in this form, be no more.

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[192]In the early years the church became famous for its pastries and home made doughnuts that were made on bingo days and sold out before the bingo started. The church was also the centre for the young because of their Saturday night dances with a live orchestra. The young people came from Niagara falls and St. Catharines to enjoy themselves.

[193]M. Herzfeld, The Poetics Of Manhood (New Jersey: Princeton University Press, 1985), 273.

[194]Thomas F. Odea, The Sociology of Religion (New Jersey: Prentice-Hall Inc., 1966), 4.

The church has been diagnosed as terminally ill and attempts have been made to disconnect the life support system. The patient (church) refuses to die. Due to a collegial organizational structure the church has not only managed to stay alive but, contrary to all expert opinion, thrive[195] under the most difficult of circumstances.

The people exist for each other. In eighty-eight percent (88%) of the cases the children and grandchildren live in other communities at great distances. As a result the members have become totally self reliant. They are, therefore, preoccupied with themselves, their church association and their relationship with God. Their lifetime way of worshipping is what brings stability, uniqueness and joy into their lives. Here, in this sacred space, everyone is important. Everyone has status. However, it is hard to hold onto life when the senior resident (Bishop) has taken steps to hasten their demise.

At the same time, the palliative care staff have determined that it is important that the exit be joyous, sensitive and comfortable. For the time that remains there has been a cooperative determination that it be quality time that reflects a sensitivity to the religious, political and social history of the church.

Currently the property is being prepared for sale. Once sold, the monies derived will be turned over to the eparchy. The sale of the property and the church building does not

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[195]The word "thrive" is relative. In this instance it refers to the spiritual well-being of the members. Holy Ghost Slovak Greek Catholic Church is a joyous "Christian" place to be. Every member who is able is in church every Sunday. The fact that a person is well enough to be present is reason to celebrate. Everyone knows, talks with and cares about everyone else. Always, the Liturgy is an uplifting spiritual experience. The singing is as full of feeling and the love of God as one might expect from a complete choir or from a large parish. The members are content and grateful that they were blessed with their own place of worship and have confidence that each will finally be united with God.

necessarily mean the death of the church. It means only that this Christian community needs to address alternatives. The alternatives include the possibility of paying rent to use a portion of the former facilities. It is possible that new owners would rent out the storage room that served as a chapel when the church was first built. The area is sufficiently large to accommodate comfortably those who remain. An alternative would be to relocate the church in another venue. Also, there are other Greek Catholic churches in Welland and there is the possibility of shared facilities. Technically, a remnant would have a familiar worship service to attend if Holy Ghost Slovak Greek Catholic Church closed. However, the other two Byzantine Catholic churches in Welland service quite different linguistic communities.

All three Byzantine Catholic churches in Welland are experiencing a decline in membership due to the deaths of parishioners. All are at a similar point in their church's *life-cycle*. The clergy have, from time to time, made initial attempts to suggest the possibility of combining resources. These overtures have been summarily, emotionally and dramatically dismissed by the people. It is a question of honour. "If not our own church then no church."[196]

The origins of the Byzantine Catholics located in many Canadian cities are in several countries of eastern Europe. Most are of Hungarian, Slovak or Ukrainian heritage. Those who emigrated to Canada brought with them long standing rivalries and memories of historical occupations. For these reasons the sharing of facilities is not a viable alternative.

Unlike the majority of churches with which the Canadian public has had some interaction there is no attempt by Holy Ghost Slovak Greek Catholic Church to proselytize

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[196]Parishioner interview by author, October 1995.

or to become a wider community church. The church exists to meet the needs of a specific *homogeneous* group. When the group no longer exists there is no need for the church. As Holy Ghost Slovak Greek Catholic Church comes to the completion of the *life-cycle* the only real need is for continuity and the maintenance of tradition.

Out of respect for the history, tradition and accepted practice of the parishioners no attempts have been made to expose the remaining people to the living, growing and evolving impact of change. "... where the tradition and its values are believed to be seriously at risk, compromise is categorically rejected ...."[197] The goal has been to maintain the status quo and not to disrupt the traditions, practices, and values of this unique community. It now appears that the decision concerning the future of the physical church building must be made for financial reasons. The maintenance costs of a large property and aging building are no longer manageable by a small number of people.

As with the reading of Scripture, it has been important to be a considerate witness. The priest and his wife voluntarily entered this community and have been well received because they have not tried to impose "other" cultural expectations. No matter the calamity, no matter the suffering or the personal and collective loss the parishioners consistently affirm that all is in God's hands and God is good. The "... conceivable future is known only to God."[198] The first words that the people say to each other are not "Good morning" or "How are you?" but "Slava Isusu Christu" [Praise be to Jesus Christ]. The response is "Slava na Viki" [Praise Forever]. This is their entire raison d'être.

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[197]M. Herzfeld, The Poetics Of Manhood (New Jersey: Princeton University Press, 1985), 18.

[198]John J. Pilch and Bruce J. Malina, eds. Biblical Social Values and Their Meaning (Peabody: Henderickson Publishers, Inc., 1993), 169.

Summary

Holy Ghost Greek Catholic Church began as cohabitants in St. Michael's Ukrainian Greek Catholic Church. Over time the Slovaks had their own priest and their own services. The first major goal was to build their own place of worship. It was to be a place that reflected the Byzantine heritage and the Slovak traditions. In their own church they could praise God in Old Slavonic and worship in the tradition of the Church fathers.

The childhood of the church was a magnificent one that was filled with the joy and love of Christ. Church was a wonderful place to be and it was full of people of all ages. Sharing a common heritage, a common faith and a common lifestyle the people lived and prayed together. Their children grew up together; went to school together; and they all worshipped, played and socialized in community. In the church's adult period things became more difficult; the pressures became more demanding and life, in some respects, became more difficult. When industries closed and employment became hard to find many of the young left to find work. Others left to attend university and never returned. Now entering its fifth decade the church is struggling to stay healthy and alive.

This section of the project has provided some aspects of the congregational story of a *homogeneous* church in Canada. It has answered the questions: Who are these people? Where are these people? and Why do they want/need to be together?

The historical antecedents, the significant role of religion and the importance of the *life-cycle* of the church have been addressed.

Snapshots of the life of this *homogeneous* community were provided along with statistical data on which predictions could be made for the future and the completion of the *life-cycle*.

Chapter 4 contains the quiet affirmation that there are many *homogeneous* churches in Canada and each has a unique culture based on unique experience. In most cases the two vital forces of tradition and contemporary ways of life and worship are in collision.

Holy Ghost Slovak Greek Catholic Church shows the signs of weathering. The lack of new soil [members] and the erosion of the old is resulting in the gradual disappearance of the community.

What we are witnessing is the completion of the life-cycle of a *homogeneous* church. The goal is just about accomplished. The need has been met. Now is a time of loss and a time of reward as the sale of the church property represents the success and accomplishment of a *homogeneous* community. Here is another example of the achievement of God's purpose. "Thus the heavens and the earth and all their array were completed ... he rested...." (Genesis 2:1).

CHAPTER 5

ANALYSIS OF EXISTING MODELS AND THEIR APPLICABILITY
TO HOLY GHOST SLOVAK GREEK CATHOLIC CHURCH

Chapters 3 and 4 have provided the essential information on the past and present of

Holy Ghost Slovak Greek Catholic Church and collectively demonstrate how these periods

impact on the *life-cycle* of this specific *homogeneous* community.

Building on the combination of this information and the brief descriptions of the

models put forward in Chapter 2, Chapter 5 draws practical insights from academia and

provides the analysis and application of existing models to Holy Ghost Slovak Greek

Catholic Church.

Each model is analyzed and applied. This examination includes the models of James

D. Anderson and Ezra Earl Jones, Robert Cooley Angell, J.O. Hertzler, Robert R.L. Faris,

and Carl A. Dawson and Warner E. Gettys. Next, the models are compared on a summary

chart that includes the extensively endorsed and referenced Moberg model. Following a

discussion and analysis of the model "The *Life-Cycle* Of The Church" proffered by David

O. Moberg, reference is again made to sociological research strategies and summary

statements are made.

James D. Anderson and Ezra Earl Jones[199]

Anderson and Jones, who are consultants and planners in parish and congregational development, outline five stages of community life and its typical characteristics. In this context the word community is used primarily to indicate a geographical area, the area around the local church. A secondary meaning of the term is acknowledged by Anderson and Jones when applied to special-case churches. This meaning refers to the people who attend and support the church and are a part of its ministry.

1. The stage of "newly developing" is characterized as an area of open land or a sparsely populated area. The community is defined and located in a geographic sense.

Holy Ghost Slovak Greek Catholic Church, both past and present, defines its community in a spiritual, religious, historic and traditional sense.

2. The next stage of "stable communities" is described as the longest stage and involves high involvement in neighbourhood activities and groups.

Holy Ghost Slovak Greek Catholic Church cannot relate to this description. This church is itself a stable community. Within walking distance there are other *homogeneous* churches. Although there is occasional interaction there is no neighbourhood as defined within this stage. Holy Ghost Slovak Greek Catholic Church is separate and distinct and content in that location.

3. In the stage of "pre transitional communities" conditions for change are exhibited and references are made to a racially mixed neighbourhood.

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[199]James D. Anderson and Ezra Earl Jones, The Management Of Ministry (New York: Harper & Row, Publishers, 1978), 38-42.

Change is not the focus of Holy Ghost Slovak Greek Catholic Church. The raison d'être is to maintain religious tradition and preserve a culture of antiquity.

4. During the "transitional" stage the majority becomes aware of the presence of minority people, or people who are different. The majority begin to act upon that recognition.

This stage, as described, has no relevance for Holy Ghost Slovak Greek Catholic Church.

5. By stage five, described as "post transitional", community power shifts and the new members become the numerical majority.

In Holy Ghost Slovak Greek Catholic Church there are no newcomers and consequently, there is no dramatic shift in power.

Anderson and Jones outline a "typical" community model. Holy Ghost Slovak Greek Catholic Church is a *homogeneous* community that is one of many atypical church communities found in Canada. It is not within the scope of this project to determine the circumstances and/or conditions under which this model might be appropriate for the study of churches. For this *homogeneous* community, the model does not appear to be appropriate.

Robert Cooley Angell[200]

Within the model "Phases Of Institutional Growth", R.C. Angell includes four periods.

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[200]Charles Horton Cooley, Robert Cooley Angell, and Lowell Juilliard Carr, Introductory Sociology (New York: Charles Scribner's Sons, 1933), 406-413.

1. The first is the "period of incipient organization" where the felt need begins to give rise to an institutional form. It is characterized by a tentative seeking for adjustment.

This has some relevance to Holy Ghost Slovak Greek Catholic Church in that the Slovak Greek Catholics in Welland were desirous of their own place of worship in order to respond to their unique needs.

2. The "period of efficiency" follows wherein the personality needs and the institutional form are complementary.

This phase two of the model reflects the situation within Holy Ghost Slovak Greek Catholic Church. In this case it is more of a constant state than a phase.

3. When the symbols used begin to obscure the human purpose implicit in them, the "period of formalism" occurs.

Although this might possibly be true for individuals within Holy Ghost Greek Catholic Church it is neither apparent nor widespread. Symbols take on an extraordinarily spiritual significance in the Byzantine Church and the human purpose of association with God, the Father, Son and Holy Spirit is paramount. Angell indicates that it is by no means easy to determine if the condition of formalism exists or not. The vagueness and uncertainty of stage three are unhelpful and make it difficult to analyze and evaluate.

4. The fourth and final period is the "period of disorganization" or disintegration. Characterized by a lack of guidance and discipline, it appears to be a period of every person for self with no commitment to common aims and purposes.

This is not an accurate description for Holy Ghost Slovak Greek Catholic Church. Throughout the life-cycle of this church the common goal has been to meet the unique needs

of the members. Currently, in the final stage, guidance is forthcoming from the priest, curators and bishop while the people themselves reflect contemplative self discipline.

J.O. Hertzler[201]

J.O. Hertzler's work is unified under the rubric of "The Typical *Life-Cycle* Of Institutions". In this undertaking Hertzler references the work of C.A. Dawson, W.E. Gettys and R.C. Angell. The typical *life-cycle* advanced has four periods. Hertzler acknowledges that the four periods are identified in precisely the same manner as those of Angell. What differs is the description.

1. The "period of incipient organization" is demonstrated in a crisis. It seems to occur as a protest response to an unsatisfactory situation.

Crisis and/or protest were not factors in the establishment of Holy Ghost Slovak Greek Catholic Church.

2. In the "period of efficiency" the institution is fully accepted by its members. The potential values and ideals are being realized.

Rather than a period within a life-cycle, the full acceptance of the institutional church is an on-going reality for the members of Holy Ghost Slovak Greek Catholic Church.

3. The third period, the "period of formalism" is when the human purposes become obscured. According to Hertzler, rituals and procedures degenerate into empty formalities.

The rituals that are embodied in the Divine Liturgy of the Byzantine Catholic

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[201]J.O. Hertzler, Social Institutions (Lincoln, Nebraska: University Of Nebraska Press, 1946), 79-88.

Church are as meaningful today in Holy Ghost Slovak Greek Catholic Church as they were eleven hundred years ago.

4. This is the period when the "machine" is going to pieces. It is termed the "period of disorganization".

Holy Ghost Slovak Greek Catholic Church is about to complete its life-cycle. Rather than a " period of disorganization," it is a time of fulfilment, a time of joy, a time of reflection, a time of gratitude to God for a life well lived, and a time of anticipation of the ultimate achievement, union with God. Holy Ghost Slovak Greek Catholic Church has almost fulfilled its purpose and has honoured God and man in the process.

Ancillary to the "typical *life-cycle*" model, Hertzler advances a number of philosophical and sociological observations[202] that are confirmed by the experience of Holy Ghost Slovak Greek Catholic Church. They include: (a) well-established common institutional values are fairly harmonious in a static society, (b) sanction and authority grow out of the valuation placed on the institution by the membership, (c) an institution taps values, attitudes, ideas and behaviour patterns that are already in existence, (d) institutional authority and effectiveness emanates from the group and not from outside forces, and (e) even though a general *life-cycle* can be discerned the institution develops neither logically nor harmoniously.

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[202]Ibid., 82-87, 314-319.

Robert E.L. Faris[203]

Faris' model, "Sectarian Cycle" is an attempt to reveal stages in institutional development which are typical. This model includes six stages.

1. Stage one involves the "circumstances of origin" and comes about when a number of people conclude that existing institutions are not functioning properly. In terms of the institution of the church objectionable conditions are outlined by Faris and include a high degree of formalism in ritual and ceremony, the automatic character of religious observance and the failure of religion to penetrate the affairs of the larger society.

These statements reflect a Western view of the institution of the church that appears to support the idea that new institutions are conceived by dissatisfaction and born out of protest. This view does not describe the conception and birth of Holy Ghost Slovak Greek Catholic Church. See Chapter 3. The objectionable conditions described by Faris are the same conditions that gave life and meaning to this *homogeneous* community.

2. Stage two is the stage of "leadership" wherein Faris concentrates on the leader of Methodism, John Wesley. From the biography presented it seems that a leader emerges as a protest against the status quo.

This scenario is appropriate for the community described by Faris and for others which evolved from protest resulting from dissatisfaction with existing institutions. However, it is not an appropriate description of leadership, past or present, within Holy Ghost Slovak Greek Catholic Church.

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[203]Robert E.L. Faris, Social Disorganization (New York: The Ronald Press Company, 1948).

3. When persons become aware of disorganization and corruption there are "beginnings of unrest" and stage three begins.

This situation does not appear to have been a significant factor in the life-cycle of Holy Ghost Slovak Greek Catholic Church. There were concerns related to revenues from fund raising and subsequent accusations involving clergy. In each case the disruption was short lived.

4. The stage of "collective excitement" is described as one in which there is fanaticism of behaviour and highly emotional displays among new members.

These phenomena seem totally foreign within Holy Ghost Slovak Greek Catholic Church. Throughout the life-cycle of the church there have been few new members. Highly emotional displays from anyone would not be tolerated and from this author's observations are unlikely to occur.

5. Stage five is "formal organization" and is characterized as a stage of change from spontaneity to ritual. In this stage the group develops explicit aims and a structure penetrates the collective life.

Faris' stage five could be applied to Holy Ghost Slovak Greek Catholic Church as the stage of conception. This could describe the initiation and gestation period for Holy Ghost Slovak Greek Catholic Church except for the characterization of change from spontaneity to ritual.

6. Finally the "institutional" stage, the stage of maturity. The leadership, policies, rituals and way of life are organized and the life of the group settles into a routine.

Herein is a description of the birth of Holy Ghost Slovak Greek Catholic Church. Holy Ghost begins its life-cycle where Faris' model ends.

Carl A. Dawson And Warner E. Gettys[204]

Faris' work developed out of the research of Carl Dawson and Warner Gettys. Under the title "The Natural History[205] Of Social Movements" Dawson and Gettys outline the four stages of development that Faris later incorporated into his "Typical *Life-Cycle*".

Natural history is an account of an evolutionary process wherein fundamental differences are not ignored and relevant similarities are considered. It was Dawson and Gettys who postulated a uniform pattern. Their's is a general, panoramic, wide angle shot. It is designed to exclude what is believed to be unique or atypical [as defined by the researchers] and pays special attention to what is considered to be characteristic of the type being studied. For this thesis the type being studied is the unique, atypical "other".

1. The "preliminary stage of social unrest" is a stage of protest against what is happening and what exists.

It is possible to make some application of this argument to Holy Ghost Slovak Greek Catholic Church in that what was required and needed did not exist in Canada. It became, therefore, necessary to create it. Protest, however, was not a factor in the establishment of this church.

2. Great collective excitement characterizes stage two, the "popular stage". However, this stage includes propagandizing the faith, a movement toward separation, a form of

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[204]Carl A. Dawson and Warner E. Gettys, An Introduction To Sociology (New York: The Ronald Press Company, 1948).

[205]Ibid., 69. "Natural history undertakes to investigate and record all pertinent facts about type phenomena, to describe in conceptual terms the processes by which these phenomena take place, to analyze the mechanisms operative in the changing character of the phenomena, and to furnish valid explanations of the events so that prediction and control may be possible."

requisite leadership, the effects of crowd excitement and limited acceptance.

None of these factors appears to have been operative in the life-cycle of Holy Ghost Slovak Greek Catholic Church.

3. During the stage of "formal organization" the motives that inspired the organization become fixed and the aim is established.

As indicated in the analysis of Faris this is appropriate for the conception/gestation stage of Holy Ghost Slovak Greek Catholic Church.

4. The "institutional stage" is characterized by organization and form. There exists a body of customs and traditions, a culture and a social organization.

It is the "institutional stage" where the story of Holy Ghost Slovak Greek Catholic Church begins.

Comparison Of Models

To this point, in this chapter, the models discussed have included the following: "*Life-Cycle* of Community" by Anderson and Jones, 1978; " Phases of Growth" by R.C. Angell, 1933; " Typical *Life-Cycle*" by J.O. Hertzler, 1946; " Sectarian Cycle" by Robert E.L. Faris, 1948 and "The Natural History of Social Movements" by Dawson and Gettys, 1929.

Figure 2 on pages 117, 118, and 119 shows that:

1. the "Typical *Life-Cycle*" of J.O.Hertzler is identical in form to the "Phases of Growth" put forward by R.C. Angell and

2. the "Sectarian Cycle" of Robert E.L. Faris includes the elements of the "Natural History of Social Movements" put forward by Dawson and Gettys.

Figure 2. COMPARISON OF MODELS

RESEARCHERS	STAGES OR PHASES	COMMENT	SPECIFIC CASE HOLY GHOST SLOVAK GREEK CATHOLIC CHURCH	GENERAL APPLICATION TO HOMOGENEOUS CHURCHES
Anderson & Jones	**LIFE-CYCLE OF COMMUNITY** 1.newly developing 2.stable 3.pre transitional 4.transitional 5.post transitional	1.open land 2.normal distribution of age groups 3.conditions for change 4.majority aware of minority 5.power shifts ▸geographic focus	▸not defined by geography ▸different base & focus	▸not defined by geography ▸different from others in vicinity ▸different from others in denomination
R.C. Angell	**PHASES OF GROWTH** 1.period of incipient organization 2.period of efficiency 3.period of formalism 4.period of dis organization	1.felt need moves to institutional form 2.needs and institutional form complementary 3.not meeting needs 4.lacks guidance and discipline ▸geographic focus	1. conception to birth 2. appropriate 3. needs met 4. guidance and discipline evident	▸needs met ▸geography not the focus

Figure 2 -- <u>Continued.</u>

RESEARCHERS	STAGES OR PHASES	COMMENT	SPECIFIC CASE HOLY GHOST SLOVAK GREEK CATHOLIC CHURCH	GENERAL APPLICATION TO HOMOGENEOUS CHURCHES
J.O.Hertzler	**TYPICAL LIFE-CYCLE**			
	1. period of incipient organization 2. period of efficiency 3. period of formalism 4. period of dis organization	1.crisis 2.institution accepted by members 3.human purposes obscured 4.machine going to pieces ►geographic focus ►function and structure modified throughout life-cycle ►homogeneous groups have almost disappeared	1.no crisis 2.appropriate 3.not applicable 4.opposite ►function not changed	►not applicable ►groups exist
Robert E.L.Faris	**SECTARIAN CYCLE**			
	1.circumstance of origin 2.leadership 3.beginnings of unrest 4.collective excitement 5.formal organization 6. institutional stage	1.existing institutions not functioning properly 2.emerges from protest 3.group aware of disorganization and corruption and gather around leader 4.fanaticism of behaviour among new members 5.change: spontaneity to ritual 6.contain mechanism for enduring ►definite origin, purpose and experience ►geographic focus ►protest a factor	►institution already existed ►origin, purpose and experience valid ►functions well ►emerged from spiritual need	►institution already in existence ►functions well ►starts where model ends

Figure 2 -- Continued.

RESEARCHERS	STAGES OR PHASES	COMMENT	SPECIFIC CASE HOLY GHOST SLOVAK GREEK CATHOLIC CHURCH	GENERAL APPLICATION TO HOMOGENEOUS CHURCHES
Dawson & Gettys	**THE NATURAL HISTORY OF SOCIAL MOVEMENTS** 1. preliminary stage of social unrest 2. popular stage 3. formal organization 4. institutionalization	1. unrest 2. collective excitement 3. motives fixed 4. organization and form ►postulates a uniform pattern ►geographic focus	►unrest not a factor ►atypical ►unique ►starts where model ends	►not a uniform pattern ►atypical ►unique
David O. Moberg	**THE LIFE - CYCLE OF THE CHURCH** 1. incipient organization 2. formal organization 3. maximum efficiency 4. institutional stage 5. disintegration	1. unrest, protest, dissatisfaction 2. separation from parental church 3. vitality, rapid growth, media, advertising 4. bureaucracy and domination by small group 5. lack of response to needs	►none of stages as described fits ►none of comments appropriate ►institution prior to emergence in Canada ►collegial and co-operative ►responds to needs throughout life-cycle	►none of stages as described fits ►none of comments appropriate ►responds to needs throughout life-cycle

David O. Moberg[206]

David O. Moberg [1962] made use of all the models available to him. After referencing their contribution, Moberg adapted the work of Angell, Dawson and Gettys, and Faris. The reworking resulted in the five stage model identified as "The *Life-Cycle* Of The Church".

The Moberg model[207] has proven to be a helpful tool in the study and analysis of the concept of church. For this reason it was identified as the significant model for analysis in this study. At the same time, there are important questions to advance.

"The *Life-Cycle* Of The Church" is an all inclusive designation. There is nothing associated with the model to suggest that it applies to a restricted institutional grouping or that it is confined within a specific geographical area. On the contrary, the model is presented as a tool for the study of church.

It is from this premise that Moberg's model is re-examined here and applied to Holy Ghost Slovak Greek Catholic Church. The significance of this application requires that the stages determined by Moberg be clearly articulated.

1. The stage of "incipient organization" includes a rise in agitational leadership and stems from unrest and dissatisfaction. Moberg suggests a number of legitimate causes of the unrest and suggests that a new cult or sect emerges as a reform movement within a parental body.

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[206]David O. Moberg, The Church As A Social Institution (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1962), 119-126.

[207]See David O. Moberg in Chapter 2 of this project, 32-36.

Apparently, none of these factors was significant in the establishment of Holy Ghost Slovak Greek Catholic Church. Rather, the church had its conception and birth within a democratically shared authority of priest and people. Together they were determined to meet the unique needs resident within the Slovak Catholic community in the Niagara region.

2. Closely following the rise of leadership is a period of "formal organization". During this period an attempt is made to develop a sense of union and of common interests. Moberg states that goals are formulated and publicized to attract additional members. Further he indicates that this stage results in a complete separation from the parental church.

Although a sense of union and of common interests has been evident throughout the life-cycle of Holy Ghost Slovak Greek Catholic Church the alignment with the parental church has always been an essential requirement of this church's being. There have been no attempts to encourage membership outside the *homogeneous* group.

3. The stage of "maximum efficiency" reflects a growing organization whose formal structure rapidly develops to meet its needs.

This clear, broad statement applies to Holy Ghost Greek Catholic Church. The problem arises with Moberg's explanation. Language such as rapid growth, advertising and the utilization of mass media, which is used to characterize this stage of "maximum efficiency" is alien, extraneous and outside the personal experience of the members of Holy Ghost Slovak Greek Catholic Church. It is not so much the name applied to the stage that is inappropriate but the elements or characterizations of the stage.

4. An established bureaucracy perpetuating its own interests defines the *institutional stage*. Formalism gradually ensues with the accompanying domination by a small group.

The membership become passive and remote. "Creeds become little more than venerated relics...organized worship develops into a ritual ...religious symbolism encroaches and persists beyond its usefulness because it is capable of repetition without fresh thought and always at command, in striking contrast to internal personal devotion."[208]   Feelings of intimacy in the group decline. The church becomes a community centre welcoming interests and activities that were once considered secular.

Holy Ghost Slovak Greek Catholic Church can, from its conception, be described as an institutional church. Its characteristics however differ vastly from the characteristics outlined by Moberg. The small size and *homogeneous* population have made it possible to function as a democracy that has, more or less, been able to give the people a voice in decision making.   At no time have the people become passive or remote. Feelings of intimacy within the group have grown as the years have passed. Moberg uses the terms creed, ritual and religious symbolism in a negative fashion that has no meaning for the highly spiritual adherents of the Byzantine Catholic Church. There is a poignancy in this observation because it exhibits a misunderstanding of the gifts that different worshipping communities bring to the totality of Christianity.

5. With over-institutionalization, "disintegration" sets in. Loss of confidence comes from a lack of response by the institution to personal and social needs.

As with all "living" things, there is a time to die. In that sense, Holy Ghost Slovak Greek Catholic Church is experiencing a form of disintegration. Personal needs continue

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[208] Moberg, 121. See also Charles Cooley, Social Organization (New York: Charles Scribner's Sons, 1909), 376-77.

to be met and the community that remains can be described as thriving. However, the numbers continue to be reduced by death and eventually the community will disappear into the ultimate union with God. Confidence that all is in God's hands prevails and cannot be shaken. The community retains the fundamental understanding that those who believe in God and are faithful until the end of earthly life, will be rewarded with reunification with God.

Moberg, like Dawson and Gettys before him, makes reference to the process of natural history. According to Moberg, the "Study of many churches reveals a typical pattern through which they [churches] pass as they emerge, grow, decline and ultimately die."[209] Moberg does not reveal the number, location, nature or type of churches that were studied. The "typical" pattern that emerged and resulted in the model "*Life-Cycle* of The Church" reflects these "typical", as defined by Moberg, churches. Therefore, from that restricted perspective, the model is appropriate. In any case, the model appears to have been employed over a period of time without restriction or criticism.

Earlier in this chapter, the inappropriateness of Moberg's model for a *homogeneous* church was demonstrated. It is possible that there other communities of churches where the model is also inappropriate. This observation points to a known methodological problem. It is the question of how representative a community is of anything else. The fallacy of generalizing from the part to the whole is not uncommon in sociological research.

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[209] Moberg, 119.

Although there may be several avenues to resolve such a dilemma, three immediately come to mind. They include the following: 1. adapt Moberg's model to make it more inclusive and, therefore, applicable to all churches; 2. create new models for atypical constituencies; 3. create a new model that is applicable to all churches.

The task of this specific project is to provide an appropriate model for the study of *homogeneous* churches. The study of a different set of churches i.e. *homogeneous,* from those referenced by Moberg, should result in a model that is appropriate for their circumstances.

Observations

A holistic look at the research that has been examined for this project reveals a narrow exclusive base on which was built the claim of universal application. This researcher has been unable to locate evidence of the application [development and review] of these studies to other churches including the Catholic and Orthodox. The point is that "other churches" do exist. It is possible that "other" congregations will proliferate in the future because they are established to meet the needs of unique communities. There appears to be a need for an appropriate model to enable their study.

It was the attempt to study Holy Ghost Slovak Greek Catholic Church, by using existing models, that initiated this project. The study itself affirms the accepted view among some researchers that research results reflect and are influenced by the attitudes, experiences and viewpoints of the researcher.

In Canada there are many "churches"[210] that can be described as *homogeneous*. These congregations consist of an exclusive membership based on identifiable criteria. The criteria may include language, place of origin, heritage, common displacement and diasporic experiences, common values, ideas and ways of life including sexual preference. The study of this unique set of churches arguably presents a different understanding of the *life-cycle* of the church than what currently exists.

It is the future intent of this author to design a model that would include the Moberg model and the *homogeneous* model as restricted, special cases. That is, both could be considered atypical and, at the same time, part of a universal model.

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[210]In the Welland-Niagara area there are a number of examples. These include the following: Croatian Roman Catholic Parish of St. Anthony of Padova Mikic, Eglise Sacre-Coeur, Hungarian Presbyterian Church, Italian Pentecostal Christian Church, Korean Presbyterian Church, Netherlands Reformed Congregation, Our Lady Of Hungary Roman Catholic Church, Polish National Catholic Church, St. John's Hungarian Greek Catholic Church, St. Matthew's Lutheran Church (German), Serbian Orthodox Church, St.Michael's Ukrainian Catholic Church and Ukrainian Evangelical Baptist Church.

In Toronto there are at least two Metro Community Churches [MCC] that are exclusively established to meet the special needs of the homosexual community. The [MCC] Church was founded in San Francisco.

Also, in Toronto, there are homogeneous denominational churches specifically designated to meet the needs of gays and lesbians. A partial listing includes: "Affirm" [United Church], "Aware" [Christian Reform], "Dignity" [Roman Catholic], "Emergence" [Christian Science], and "Integrity" [Anglican]. Similar churches can be found in other provinces and communities [see local telephone directories] across Canada.

<u>Research Challenges</u>

In <u>The Community: Approaches And Applications</u>, Marcia Effrat[211] points out that all sociological research approaches suffer from major methodological problems. A second problem, that has implications for this study and was alluded to earlier in this paper, is the issue of field research and investigator bias. Material gathered in field research may be "...impressionistic, difficult to quantify and subject to filtering by the researcher's own predilections...."[212]

Awareness of a third problem has come about as the result of the analysis of the various models. It concerns the predefinition of community. According to Effrat[213], some scholars from each of the four research traditions [outlined in Chapter 1 of this document] assume that something is or is not a community based on their own criteria. From one school of thought, for example, a grouping of people that is not territorially grounded is not a community. From the results of the analysis of existing models, a re-examination of the term "community" and its use within both sociology and this project was undertaken.

Further investigation revealed a dichotomy that was first brought forward by Ferdinand Tönnies[214] in 1887 in his book <u>Gemeinschaft und Gesellschaft</u>. The theory is that

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[211]Marcia P. Effrat, ed. <u>The Community: Approaches And Applications</u> (New York: The Free Press, 1974), 13.

[212]Ibid.

[213]Ibid., 21.

[214]Ferdinand Tönnies, <u>Community And Society [Gemeinschaft und Gefellschaft]</u>. Charles P. Loomis trans. and ed. (New York: Harper & Row, Publishers, Incorporated, 1957). Tönnies made pivotal contributions in applied and empirical sociology but he was best known for his work in the theoretical field. Tönnies' types [<u>Gemeinschaft</u> and <u>Gefellschaft</u>] are mental constructs. Empirically, in pure form, they do not actually exist.

Gemeinschaft and Gesellschaft are two different modes of mentality and behaviour and represent two different types of society.[215]   Tönnies refers to social situations of relationships in which social status is ascribed, roles are diffuse, and styles of doing things are traditional as Gemeinschaft. Gemeinschaft, which has been translated as "community", is the word that best describes Holy Ghost Slovak Greek Catholic Church. Gesellschaft refers to social situations of large-scale impersonal relationships in which social status is achieved, roles are specific and styles of doing things are open to change. Gesellschaft which is usually translated as "society" might be appropriate to describe different churches.

It is possible that the two different types of society theorized by Tönnies do, in fact, exist and that the churches, studied by Moberg et al, predominately represent one understanding of society while *homogeneous* churches predominately represent the other. It is clearly an important question awaiting further consideration.

Arnold Redemacher[216] maintains that the church is Gemeinschaft in its inner core and Gesellschaft in its outer core.

It is not the intent of this project to resolve the research issues that it raises but it is the intent to bring them to awareness. The importance of this chapter is the fact that it contains verification of the belief that the study of Christian communities [churches], while essential, is also problematic.

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[215]Pitirim A. Sorokin in the foreward of Community & Society [Gemeinschaft und Gefellschaft]. Charles P. Loomis trans. and ed. (New York: Harper & Row, 1957), vii.

[216]As referenced by Avery Dulles in Models Of The Church (New York: Doubleday & Company, Inc., 1974), 44.

Summary

Chapter 5 has provided an analysis of existing models and a determination of their applicability to a *homogeneous* church. The outcome prompted a re-examination of the concept of community and exposed a dichotomy of focus. Research challenges were identified. A direction for further research was determined. This section of the project was motivated by a research bias that recognizes the significance and critical importance of local *homogeneous* churches in communities across Canada. This vantage point suggests that lessons learned in a specific case have the potential to contribute to general solutions and to analysis from a more generic perspective. In total, Chapter 5 points to a framework, a hypothesized model that can be applied to *homogeneous* churches in Canada. Chapter 6 provides the model.

CHAPTER 6

A LIFE-CYCLE MODEL FOR *HOMOGENEOUS* CHURCHES

A Model: Contribution And Potential

The purpose of this section of the project is to develop an adequate[217] *life-cycle* model

to facilitate the study of *homogeneous* churches. A model is a valuable tool. It allows the

researcher to identify stages, to make generalizations and to predict outcomes. These aspects

make a model a useful tool for the study of churches as evidenced by the extensively

referenced "Moberg Model."

In addition, it is possible for a model to point out significant phases within a stage

of development wherein there are opportunities for decision making. Under most

circumstances there are a minimum of two directions that can be pursued. A model can help

predict the outcome based on the decision made and the implemented action. It is the model

that provides a basis for informed decision making.

In terms of shared goals and outcomes, the use of a model has the potential to

improve the quality of the life of the church. The quantity of the life of the church, in terms

of the life span, can also be influenced. A model has the potential for greatest impact in the

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[217]From the perspective of this researcher, an "adequate" model (1) appears to have more in common than not in common with the church under study; (2) seems to be appropriate ["to fit"]; (3) relates to the experiences of the church being analyzed (reviewed); (4) assists in decision making; (5) allows for prediction and (6) gives direction.

organization of the church environment and/or the adaptation of the environment to meet members' needs. Canada-wide this is the area, identified by Reginald Bibby and mentioned earlier, that requires the most attention.

In addition to the arguments already advanced for the study of *homogeneous* churches, there is a more generalized rationale; it is encapsulated in the expression "they exist".

Methodology For The Development of A Model

A model must be designed from a base or a foundation. Holy Ghost Slovak Greek Catholic Church was selected as the foundation for this study because it is where the ministry of the researcher has been based and where participation and extensive observation have occurred.

The methodology employed was that of participation and observation where description dominates. It is a three stage ethnographic process that requires the researcher: (1) to become part of the community, (2) to observe as much as possible and (3) to take exhaustive notes. The approach was utilized by Robert Lynd and Helen Lynd in an early (1929) and much quoted study, Middletown: A Study In Contemporary American Culture.[218]

This project goes beyond the Lynd process in that analysis and interpretation are also

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[218]Robert S. Lynd And Helen Merrell Lynd, Middletown: A Study In Contemporary American Culture (New York: Harcourt, Brace And Company, 1929. In the Foreward, Clark Wissler, states that Middletown was "...a pioneer attempt... to deal with a sample ... community after the manner of social anthropology" and "... an attempt to study as through the eye of the **outsider**". He describes the methodology as "social anthropology of contemporary life".

utilized. The reader is invited to follow the process of model development. Initially, for this

study, it is important to revisit group developmental stage theory.[219]

Group Development Stage Theory

For this project the group, a collection of individuals with a shared task or goal, is

a *homogeneous* worshipping community.

Research on the stages of development [*life-cycle*] of groups[220] has produced five

identifiable stages. These include: orientation, dissatisfaction, resolution, production and

termination.

The length of the orientation stage varies according to the time required to define the

task, purpose or goal. All *homogeneous* churches have a purpose or goal and therefore can

be said to undergo an orientation.

It is the dichotomy between the desire and the result [what actually occurs] that

brings about the stage of dissatisfaction. However, in terms of a *homogeneous* church, rather

than being a *stage* of a *life-cycle*, dissatisfaction reflects more of a reaction to the completion

of a *phase* [implementation/action] that may be experienced by some members at different

times in all the *stages* of the *life-cycle*. The degree of dissatisfaction appears to be related

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[219]See Chapter 1 of this project. For more information see Roy B. Lacoursiere, The Life Cycle Of Groups (New York: Human Sciences Press, 1980). Additional group development stage research is provided by Hare, 1973 and 1976, and by Gibbard et al., 1974. The outline provided here is an adaptation for the purposes of this project.

[220]Individuals can show these stages but it tends to be when the stages are observed repeatedly in many individuals or in a similar context that they are likely to be observed. The research, therefore, tends to be on groups.

directly to the understanding of the task to be performed, the purpose to be achieved or the goal to be attained. In the case of a *homogeneous* church it is important, when attempting to measure dissatisfaction, to differentiate between long and short term goals. When the focus is on one long term goal, the element of dissatisfaction will not be evident until the last *stage* in the *life-cycle* and then only if the goal is denied to the remnant. At the same time, it is recognized that each *stage* will include short term goals that may or may not be achieved. They may result in some degree of dissatisfaction for some members. Generally speaking, dissatisfaction does not appear to be a major aspect of life within a *homogeneous* church. To the contrary, there appear to be a high degrees of satisfaction throughout the *life-cycle*. Satisfaction for the *homogeneous* church appears to be a value rather than a stage.

According to group development stage theory, resolution of dissatisfaction occurs after there has been some increase in skills to enable the completion of the task or the achievement of the goal. In the case of a *homogenous* church where there has been the absence of a model, these skills are more likely to be attained through trial and error rather than through deliberate, planned intervention. As a result, the process may take an extended period of time and be the cause of some discomfort. Finally, the achievement of purpose or the attainment of the goal leads to positive feelings and the enhancement of group self esteem.

The stage of production reflects the hope for a good outcome. In a *homogeneous* church the members tend to work together to attain the long range and/or primary goal. There is a high degree of agreement. Under some circumstances the accomplishment of the goal signals termination. While there is great satisfaction in a *life-cycle* well lived, there is mourning for the loss. Often the death of a *homogeneous* church can be attributed to the death of the membership. Life begets life.

<div align="center">Process</div>

Review [Evaluate]

A primary task in the development of a model is the creation of a framework. The use of a framework should avoid the problem of becoming hopelessly caught up in details. The framework itself is derived from conclusions drawn from anecdotal data [figure 3, page 134].

For Holy Ghost Slovak Greek Catholic Church, the data was provided from observation, interviews, a two and one half year personal log, review of historical literature and the examination of church records, legal documents and Canadian census data. All were combined with the full and pragmatic participation of the researcher in the *homogeneous* community under study.

Once the data was gathered, collated and tabled it was possible to look at development over time and to examine the pattern of significant changes over the course of the *life-cycle*. The creation of a model involves speculation on this integrated data. There is, therefore, an arbitrary character both to its collection and its analysis.

Decisions concerning the structure of the model including the selection of language to be used, the number of divisions to be employed, and where one designated section is divided from another, are highly dependant on how the data is reviewed, the purpose of the review and the bias of the researcher.

In addition, there is a requirement of caution in the design. Difficulties in generalizing upon the findings and replicating the results can follow from 1) defining too precisely where one stage or phase ends and another begins and 2) determining too many divisions.

Figure 3. DATA FROM HOLY GHOST SLOVAK GREEK CATHOLIC CHURCH

TO EVERYTHING
THERE IS A SEASON

A TIME TO PLANT

A TIME TO GET

A TIME TO BE BORN

A TIME TO REAP

A TIME TO LAUGH

A TIME TO DANCE

A TIME TO KEEP

A TIME TO LOVE

A TIME TO MOURN

A TIME TO BREAK DOWN

A TIME TO LOSE

A TIME TO KEEP

A TIME TO EMBRACE

A TIME TO LOVE

A TIME OF PEACE

A TIME TO DIE

Determinations

From the totality of these initial comments, it is possible to determine the following: 1. a five stage model is workable and represents a reasonable compromise [the existing models[221] contain four to six stages]; 2. the stages of the model could, more or less, coincide with the human *life-cycle* of infant, child, youth, adult and senior; 3. there are, as demonstrated in Chapter 4, different ways to label the same phenomena;[222] 4. the hypothesized model will consist of flexible, consecutive stages that contain recurring phases; 5. the characteristics of each phase [cycle] will be observable in other stages and 6. the use of the terms stages and phases are both appropriate for this model.

As the model for *homogeneous* churches will include both stages and phases it is important to clarify the difference in the two terms. "A *stage* is a natural division of the developmental process;"[223] "a *phase* is a recurrent state of anything which occurs in a cyclic manner."[224]

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[221]See Chapters 2 and 5.

[222]. Another example is Tuckerman, 1965, who used forming, storming, norming and performing. Roy B. Lacoursiere in The Life Cycle Of Groups (New York: Human Sciences Press, 1980), 28, suggested that Tuckerman add a fifth stage termed " mourning". Subsequently, Tuckerman and Jenson added "adjourning" to the original initial four stage model and made it a five stage one.

[223]J.P. Chaplin, Dictionary Of Psychology (New York: Dell Publishing Co., Inc., 1968), 475.

[224]Ibid., 358.

Provisions

Existing *life-cycle* models provide benchmarks. Knowledge concerning group developmental stage theory provides structure. Research and practical application from the field of education can provide the vehicle to put the model into practice.

The Co-operative Evaluation and Development of School Systems [CEDSS][225] is a model that provides a basis for effective decision making and for the development of appropriate follow-up actions. The process may be described as having a cyclical phase that includes review, development and implementation [RDI].

In each of the proposed five stages of the *life-cycle* of a *homogeneous* church there are cyclical phases. Each phase includes the components of review [evaluate], development [plan] and implementation [act].

At each *stage* the review component consists of a critical look at the current situation. It is a form of evaluation of the status quo and an assessment of what exists. The development aspect is where a plan is devised to respond to the situation as reviewed. The completion of the *phase* involves implementation in which the plan [development] is put into action. The total cycle can be described as a *phase* that may occur one or several times in each of the *stages* of the *life-cycle* of the church.

The analysis[226] of one *homogeneous* church's *life-cycle* lends itself to an application

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[225]Hon. Bette Stephenson, Minister and Harry K. Fisher, Deputy Minister. Valerie-Dawn Girhiny, ed. Co-operative Evaluation And Development Of School Systems: A Manual For Implementation (Toronto: Ministry of Education, Ontario, 1983).

[226]Major sections of this project emerge from the data collected as a result of participation and observation, over time, in a specific homogeneous church, namely, Holy Ghost Slovak Greek Catholic Church. However, additional information stems from a synthesis of twenty-one years of observation and participation in homogeneous churches. It is this extended experience that adds another dimension to the analysis of the data.

to other *homogeneous* churches and enables the discernment of whether the developmental stages of one *homogeneous* church occur during the *life-cycles* of other *homogeneous* churches. It is recognized that once the findings are applied to a wider constituency the specificity of the initial study is lost.

Develop [Plan]

The model that results from these multiple considerations, must of necessity, accommodate the uniqueness inherent in all communities [churches]. "Each group is idiosyncratic in spite of similarities across groups."[227]

The *life-cycle* of a *homogeneous* church can be viewed as recurring *phases* of development and homoeostasis. The final *stage* of the *life-cycle* of Holy Ghost Slovak Greek Catholic Church appears to correspond with the final *stage* of the *life-cycle* of some of the members. This may not be true for other *homogeneous* churches and does not impact on the model. The model is not restricted to one generational churches. The *life-cycle* of Holy Ghost Slovak Greek Catholic Church is coming to an end because most of the members have died. It is this fact that makes Holy Ghost Slovak Greek Catholic Church an appropriate example. However, it is the completion of the *life-cycle* and not its duration that is the significant factor.

The quality of detachment, that is often times labelled wisdom, is what the remaining members of Holy Ghost Slovak Greek Catholic Church bring to their religious experience. According to Fuller it is "... the steadfast refusal to confuse the quality of our being with the

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[227]Roy B. Lacoursiere, The Life Cycle Of Groups (New York: Human Sciences Press, 1980), 75.

quantity of our having."[228]

At this point it becomes important to recall that the ultimate destination of the Christian journey [life-cycle] and ultimate goal of life "...lies in preparing ourselves to experience divine spirit in a direct and mystical way."[229] This is what the members of Holy Ghost Slovak Greek Catholic Church have always known and what they continue to experience.

To summarize, the life-cycle of an individual or of an institution [church] can be said to include the basic experiences of birth, growth, homoeostasis, decline and death. It is the "How?" of these seasons [stages] that differs and demands different models to provide meaningful, appropriate and practical analysis.

Erikson[230] And The Eight Stages Of Life[231]

In the psychoanalytic theory of development, Erik H. Erikson made a substantial advancement by adding three new stages that encompassed the adult years. The result was that the theory now includes the total life-cycle.

There are aspects of the human life-cycle that can provide insight into the life-cycle

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[228]Robert Fuller, Religion And The Life Cycle (Philadelphia: Fortress Press, 1988), 81.

[229]Ibid.

[230]A psychoanalyst noted for his work with children, Erik Erikson is a proponent of interdisciplinary relationships. His publication Young Man Luther, which uses a psychoanalytic approach to history, was accompanied by controversy and criticism. Regardless of the criticism this approach has produced a diverse body of scholarship that has deepened our understanding of the past.

[231]William C. Crain, Theories Of Development Concepts And Applications (Englewood Cliffs, New Jersey: Prentice-Hall Inc., 1985), 162-173.

of an institution. The five stages to be identified for *homogeneous* churches could alternately be labelled as infant, child, youth, adult and senior.

Some characteristics, specifically those of autonomy and self-determination, of *stages* one and two of the psychoanalytic theory of development, as outlined by Erikson, can be associated with *stage* one of the homogeneous model. Likewise Erikson's stages three and four with characteristics of initiative, perseverance and decisiveness appear to describe *stage* two of the *homogeneous* model. Characteristics of self absorption and identification from *stages* five and six are found in *homogeneous stage* three.

The concept of generativity [interest in the next generation] significant in *stage* seven of Erikson is important in *stage* four of the *homogeneous* model. Erikson affirms concern with raising the next generation in the *stage* of adulthood. For Erikson the situation is one of generativity versus stagnation.

Generativity is a broad term which refers not only to the creation and care for children but also the production of things and ideas.[232] There is, according to Erikson, a tendency for people to become exclusively involved in themselves and neglect responsibility for caring for others.[233]

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[232]Ibid., 171.

[233]Ibid. Generativity is demonstrated by a willingness to guide and/or care for children and by helping to create a better world. Where there is no interest in generativity "...people often regress to a kind of ` pseudo intimacy' or begin to indulge themselves...". Erikson refers to this impoverishment of personality as stagnation.

Figure 4. The *Stages* of Erikson Juxtaposed With a *Homogeneous* Church

Erikson	Selected Characteristics	*Homogeneous* Church
Stage 1 Birth to one and a half Stage 2 One and one half to three	trust autonomy self-determined	Stage 1 Infant
Stage 3 Three to six Stage 4 Six to eleven	initiative perseverance decisiveness	Stage 2 Child
Stage 5 Adolescence Stage 6 Young adulthood	self-absorbed self-identified	Stage 3 Youth
Stage 7 Adulthood	generativity	Stage 4 Adult
Stage 8 Old Age	ego integrity acceptance of one's one and only life-cycle	Stage 5 Senior

Erikson characterizes *stage* eight [old age] as one in which there is a search for ego integrity. Although admitting that the term is difficult to define, Erikson indicates that ego integrity includes "... the acceptance of one's one and only life-cycle as something that had to be and that, by necessity, permitted no substitutions...."[234]

The framework of a human *life-cycle* contributes to the design of a *homogeneous* model by lending labels, sequence and some characteristic descriptors but it is still necessary to look elsewhere to continue its development.

General Characteristics For Each
Of The Five Stages Of The Model

From the cumulative data available, characteristics of a general nature can be identified for each of the five [predetermined] *stages*.

Stage One

Stage one reveals a birth initiated both by clergy and by adherents. It reflects conscious, rational co-operation. The combination of clergy or adherent incentive and adherent or clergy support make the birth possible. Leadership either initiates or strongly supports the endeavour. No insurmountable impediments either legal or social exist and there is general acceptance by the community at large.

These circumstances combine with a strong religious heritage and tradition to produce a positive environment for the institution to emerge and have life.

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[234]Erik H. Erikson, <u>Childhood And Society</u>. nb ed.(New York: W.W. Norton & Co., 1963), 268.

Stage Two

Stage two is status giving to a *homogeneous* group that otherwise would be lost in the larger community picture. Here is experienced pride of ownership and opportunities to assert authority. The existence of the institution allows members to retain their unique attributes. The institution meets their spiritual needs and contributes to their spiritual well being. Ties with the parent church are often strengthened.

Stage Three

Stage three is characterized by independence, self-reliance and exclusiveness. The mission to serve the specific needs of a *homogeneous* group is clear and is constantly front and centre.

Although the leadership style is a minimal factor there is evidence that, at this stage, it is more direct than cooperative. The satisfaction that accompanies the achievement of having one's own space and the opportunity to worship in the way that is known and understood outweighs any need for power and/or control. No cost is too great and certainly who has the power, or believes s/he has the power, is not a matter of great significance.

Stage Four

Here the members are active and involved. Enthusiasm is maintained; hierarchy is affirmed; ritual is alive and well; membership standards are preserved and the community continues to perpetuate its own interests.

Stage Five

Stage five is characterized by a form of detachment that reflects a high level of spirituality and a philosophical wisdom about the *life-cycle* itself. There is an acceptance

of church life that recognizes the achievement of purpose and rejoices in the accomplishment of the goal which was to meet the spiritual needs of a specific *homogeneous* community.

Issues And Cyclical Phases

This author contends that there are concerns that all *homogeneous* churches will address within their *life-cycle*. These concerns include autonomy, self-determination, ownership, freedom, power, response to unique needs, crisis management, maintenance, growth, finance, leadership, mission and survival. There are general issues [membership,leadership, mission/goal/purpose] evident at each stage of the *life-cycle* of a *homogeneous* church. The *stages* within *homogeneous churches* are similar. How they are handled may be vastly different.

While strictly speaking there is no typical *homogeneous* church the contention is that there are many features in common and all five *stages* are universal within *homogeneous* churches. Further, there is an implication that an invariant sequence[235] can be applied. In addition, there exists some evidence that decisions made in earlier *stages* of the *life-cycle* affect later outcomes.

In this situation, *phase* is a construct that is applied from without to provide a cyclic technique for problem awareness [identification / evaluation / review], discussion [development / plan] and resolution [implementation /action]. Heretofore a *phase* may not have been evident to the participants.

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[235]It appears that *homogeneous* churches follow a *life-cycle* that proceeds through a number of stages. The stages are consecutive and similar to the human *life-cycle*. A full life of a church includes all stages.

The implementation or action point [completion of the *phase*] reflects a conscious decision to enhance and/or prolong the life of the church community.

Absence Of A Model

In the specific case of Holy Ghost Slovak Greek Catholic Church, the reality is that throughout the *life-cycle* of the church no adequate model to act as a tool for study of *homogeneous* churches existed. Critical decision points [*phases*] were accommodated [resolved] on the basis of cultural understandings and not as conscious attempts to use problem solving techniques. There is little evidence of a plan of action. Things simply did or did not occur.

The existence of and knowledge of a model, coupled with the will to make use of a model, would have: (1) provided alternatives; (2) provided the opportunity to predict outcomes and (3) served as a base for informed decision making. Although the end result may have been the same, the path taken may have been easier, the quality of life greater and the length of life longer.

There are always outside influences that have an impact on a community. Even a restricted, exclusive community is part of the greater community and impacts on that community while, at the same time, being impacted on itself. One major outside influence on a *homogeneous* church comes from the other social institutions within the community. Of those, schools, social clubs, governments and places of employment tend to have the strongest impact. No institution can be totally isolated from its environs. In the case of Holy Ghost Slovak Greek Catholic Church the impact of the Catholic School System was

profound.[236]

In those *homogeneous* communities where there were/are sufficient resources [human and financial] they were/are able to establish their own schools and it was/is a key factor in the retention of the young and the extension of the life-cycle of the church.

Revisiting Moberg

As previously noted, the "Moberg Model" of the *life-cycle* of the church is adapted from J.O. Hertzler, Robert E.L. Faris and Carl A.Dawson and Warner E. Gettys. The work of Joyce O. Hertzler is adapted from Angell.

In all cases the central focus is the *life-cycle* of the institution. It was Moberg who adapted the existing models to the social institution called the church.

Cognizant of the existing models, the *homogeneous* model focuses on the "other" churches. These are *homogeneous* churches for which the "Moberg Model" is not appropriate. The *homogeneous* model also consists of five stages of *life-cycle* development. In addition the *homogeneous* model includes *phases* [periods] within each stage that are critical times of decision making. It is at these times that the future can be anticipated. It becomes possible, therefore, to determine a desired outcome and have the church act

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[236]The school that the majority of the children from Holy Ghost Slovak Greek Catholic Church were required to attend was located on the same site as a Roman Catholic Church. Religion was a high priority and many of the school functions were directly associated with this church. Also, the priest of the Roman Catholic Church was of Slovak heritage. These factors combined to encourage the assimilation of some of the Greek Catholics. Exposure to other social institutions brought the young people in contact with others. The stage was now set for intermarriage and for the desire to seek educational and employment opportunities elsewhere.

accordingly. This cyclical process provides for alternatives and recognizes that fate is not predetermined unless the outcome is designed as such.

Implement [Activity/Design of Model]

To this point the project has explored the *life-cycle* with respect to institutions. Particular emphasis has been placed on the adaptation of general institutional models by Moberg to the specific institution of the church. These models appear to have been created for and from institutions that emerged from the more active forms of collective human behaviour namely reform, protest or revolution.

From the data accumulated on the *homogeneous life-cycle* experience there exists another form of institutional *life-cycle* that is created from conscious and rational co-operation. It is that *life-cycle model* that follows.

A Model For The Study Of *Homogeneous* Churches

Stage One: CONNECTION

The Stage/Time Of Conception And Birth
[Idea]

Commonly, *CONNECTION* is preceded by events that cause prospective members to be uprooted and/or alienated from their original religious communities. This unwelcome, unsolicited and often, unexpected, separation is difficult for most and traumatic for many. The loss reflects a deprivation of familiar spiritual and social support. Throughout this period the faith of adherents remains and the ties to the parent church remain strong and emotional.

The religious journey relocates individuals to another place. It may be found within miles of their original churches or on another continent. In any case, when members arrive in a new environment as individuals, attempts are made to locate a place of worship similar to past experience but where they feel comfortable and accepted. When this is not possible, efforts are made to seek out others like themselves. A *connection* is made. Initially services may be held in the houses of individuals.

Financial support may be non-existent or minimal. Where there are sufficient numbers, members may worship together temporarily in space shared with an already established group. However, none of these measures meets totally the needs of the *homogeneous* group.

After a period of adjustment and initial success in the new environment, discussions among group members turn to the subject of their own place of worship. Operative at the same time is the issue of leadership. At this point leadership is critical. In some cases, leaders have also been uprooted and often accompany members to the new space. In other cases, the leaders lead by their earlier arrival in the area. Often leaders visit the houses of like minded persons and newcomers and encourage participation and support. Due to special circumstances, leaders [clergy] may follow. Also, appeals may be made to the parent church to send leaders [clergy]. Where a church hierarchy exists, leaders may be sent. Whatever the circumstances, the people are not abandoned. The new church is conceived in devotion and love and usually welcomed into the larger worshipping community.

The birth of the church occurs after the people and the leader(s) consciously co-operate to bring it about. It involves an assessment of the situation in terms of finance,

leadership, location, recognition and approval. Extensive preparation is required and differences of opinion and/or strategy must be resolved. There are recurring phases of review, development and implementation. At this stage important decisions with future repercussions are made concerning mission, membership, leadership, finance, land, location, size and nature of the building. These decisions are subject to Stage Two confirmation. Restrictions put in place at this stage have wide ranging implications for the future of the church and may need to be revisited at another stage in the church's *life-cycle*.

Stage Two: *INCORPORATION*

The Stage/Time Of Growth And Excitement
[Reality]

In the stage of *INCORPORATION* the institution announces its existence to the larger community. Now it seeks recognition as an entity with affirmed legal and social status. This process involves a number of activities that include: (1) finding building sites or permanent facilities, (2) establishing a building fund, (3) registering as a church/charitable foundation, and (4) locating additional potential members.

There is a confirmation or revision of decisions made in Stage One. Members may volunteer their services to reduce expenditures. Invitations are extended to and received from similar *homogeneous* churches. A network of like minded *homogeneous* churches may be joined or established. In some cases the link comes about by the people themselves and is encouraged and supported by the parent church. In others, the parent church provides the structure and organization. Leadership is extremely important to the establishment of the institution and affects its success. Internal organizations are established to develop and support church [community] life. Financial support in the *INCORPORATION* stage is often

dependant on co-signers for loans and/or mortgages.

Rites of passage in the life of the new church are celebrated and church anniversaries become days of special commemoration. There are many and varied fund raising events, dinners and socials. Often members of the larger community participate. Members themselves may support the activities of other local churches while gratefully worshipping in their own.

Stage Three: MAINTENANCE

The Time Of Opportunity
[Homeostasis]

In the *MAINTENANCE* stage the church organizations continue and strengthen both in purpose and numbers. Various fund raising endeavours continue. Debts are paid off. Embellishments are added and may include symbolic religious items and decor. Renovations may be made to the original structure and a manse or rectory, if not included in the original structure, may be added. Leadership is evident but it is more subtle. Financial support comes from fund raising, personal contributions and social activities. Where members have died there may be evidence of substantial sums bequeathed to maintain the church.

Although there is some wider community involvement on the part of some members, the church itself does not become part of the main stream. Its uniqueness is maintained and there are few, if any, converts or missions. The church population is made up of families, extended families and friends. Those with the attributes of the community are welcome. However those, who join the community at this stage [after it has become established] sometimes have a sense of estrangement. Often many of the next generation leave due to

outside social influences that include employment and educational opportunities. In some cases intermarriage with a person of another faith is a factor.

Stage Four: ANTICIPATION

The Time/Stage Of Contentment
[Dichotomy]

On one hand this is a time of balance, stability and equilibrium. Those who are members have been members for a long time and the requirements for membership are retained. There is no expectation that membership will increase. On the other hand, the diminished numbers reflect the fact that many of the members have died. Volunteers are fewer in number and there is evidence of more paid temporary assistance. Leadership changes and there may be a number of leaders in a short period of time. "Clergy" may be more transient and more difficult to replace. Both the membership and the building show signs of aging. Income may be at a static state or show evidence of decline. The number of church organizations diminishes as does the number of participants.

The "Rites Of Passage" show a reverse function of stages two and three in that funerals are more prevalent than rites of initiation or marriage. However, there is an understanding that those who have died have achieved the ultimate goal of unification with God and their graves begin to mark the path that will demonstrate the success of the church's mission. Those who remain enjoy the life they have; are grateful for their church and anticipate a successful completion of the *life-cycle* both for themselves and for the church.

Stage Five: *ATTAINMENT*

The Stage Of Achievement And Fulfilment
[Closure]

Stage five is characterized by ultimate and long range goal *ATTAINMENT*. Numbers decline. Funds come from the individual contributions of a diminished community and/or from accumulated savings. In some cases fund raising, which relies minimally on members, may continue. There is a greater reliance on volunteers. This includes temporary and/or volunteer clergy. Leadership, if assumed, is on a voluntary basis and is more collegial. Psychological accommodation becomes easier and more prevalent. A fort mentality prevails wherein the focus is on preserving what is essential and defending the stronghold until the last member *attains* the ultimate goal.

This is a time of readiness for eternal rest and alliance with the Creator. The success is/was that the church was there for each member; *attained* its mission and achieved its purpose. When this earthly work is completed and the task accomplished, the church [worshipping community] dies. The completion of the church's *life-cycle* brings closure.

Summary

Chapter 6 has outlined the contribution and potential of models for the study of the institution of the church. Specific attention has been focused on the need for an appropriate model for the study of *homogeneous* churches.

The reader has been taken through the operation of model development. The process of review, development and implementation [RDI] that describes the essential components of the cyclical phases of the model, was employed in the model's creation.

A life-cycle model for *homogeneous* churches has been outlined in essential form. The "*Homogeneous* Model" is presented in figure 5, page 154. The aspect of the model that deals in depth with cyclical phases is found in Chapter 7.

Figure 5.   A MODEL FOR HOMOGENEOUS CHURCHES

STAGES	CHARACTERISTICS	ISSUES [PHASES]
Stage One CONNECTION	CONNECTION *strong faith *minority status *looking for place "to be" *seeking acceptance,autonomy, self-determination *initially small in number *significant common attributes/bond [language, tradition,religion,sexual orientation] *self-realization valued * co-operative ,intent, industrious *sense of "own" and "ownership" *similar needs and goals *access to resources [human & financial]	*Membership *Leadership *Mission/Goal/Purpose *Viability *Facilities: Share/Rent/Own *Resources [Human & Financial]

Stage Two
 	
INCORPORATION
	INCORPORATION
	*pride of ownership
	*volunteer time, expertise,dollars
	*show initiative, perserverance and decisiveness
	*commit to goal
	*accept leadership
	*strengthen ties with parent church
	*seek legal and social status
	*network with similar churches
		*Membership
		*Leadership
		*Mission/Goal/Pupose
		*Resources [Human & Financial]
		*Strategies To: Find Members,
		  Obtain/Retain Leaders [Clergy]
		  Raise Funds
		*Outside Influences

Stage Three MAINTENANCE	MAINTENANCE *independent, self reliant *self-absorbed, self identified *not part of main stream *maintain membership criteria *satisfied, contented *see impact of outside social influences *numbers begin to decline [aging die, youth depart]	*Leadership *Mission'Goal/Purpose *Resources [Human & Financial] *Impact Of Outside Influences *Growth Or Status Quo
Stage Four ANTICIPATION	ANTICIPATION *perpetuate own interests *preserve membership standards *active, involved *ritual alive and well *numbers decline *anticipate successful completion of life-cycle *anticipate achievement of ultimate goal *dichotomy between balance and decline	*Membership *Leadership *Mission/Goal/Purpose *Resources [Human & Financial] *Survival Until Goal Achieved *Generativity [emphasis on ideas/concepts/ways of being]
Stage Five ATTAINMENT	ATTAINMENT *unwaivering faith *spiritually thriving *united,supportive of each other *worldly detachment *sense of accomplishment *philosophical wisdom *recognition of achievement of purpose *preservation of the essential *ego-integrity [acceptance of one and only life-cycle] *rejoice in knowledge of goal attainment *sadness in completion *loss of what made life worthwhile	*Leadership *Resources [Human & Financial] *Mission/Goal/Purpose *Mission For The Remnant *Facilities: Sell/Rent/Share

CHAPTER 7

ISSUES AND CYCLICAL PHASES

The "*Homogeneous* Model", a flexible evolving structure, lists a number of issues in each of the five stages of the *life-cycle*. The list is not exhaustive. Some issues will reoccur at different stages within the *life-cycle* while others will be usurped by more pressing church specific issues. The issues that are included [figure 5, page 154] can be addressed through the process of review, development and implementation [RDI]. This RDI process reflects the cyclical nature [phases] of problem solving. The issues included are of particular importance in the stages designated. There are key points in the *life-cycle* of a church in which critical issues should be subjected to the RDI process of review [evaluate], development [plan] and implementation [act]. As part of the process it is important for congregations to consider the long term implications of alternatives prior to making a decision and taking action.

In addition to the issues listed [figure 5, page 154] there are issues that may be unique to a group [classification] of *homogeneous* churches or to an individual *homogeneous* church. In all cases the RDI cyclical process of issue resolution can be applied.

The purpose of this section of the project is to discuss and demonstrate the practical utilization of the *Issues* aspect of the Model.

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For illustrative purposes both theoretical and practical examples are used. A discussion of the general issues of membership, leadership, mission and the impact of other social institutions, is followed by the specific issue of the use of language, an issue that applies to ethnic *homogeneous* churches.

Issues And Stages

Membership

In *Stage One* [CONNECTION] a small *homogeneous* group determines that, in order to meet their needs of belonging and personal identity, they require their own space and autonomy. It is the group that decides to whom membership will be extended. Those who comply with the definition of membership are more likely than others to know of the group's existence and self identify as members. In *Stage Two* [INCORPORATION] the group announces its identity to the greater community. Those who meet the membership criteria may join. By *Stage Three* [MAINTENANCE] the group has become self-absorbed; no concessions are made in terms of membership. No attempts are made to proselytize. For these reasons an increase in membership is not a primary concern. *Stage Four* [ANTICIPATION] often reflects a period of decline in membership. It is an important stage in terms of predicting the length of the *life-cycle*. A decision to alter the requirements for membership would, to some extent, alter the nature of the church and could lead to changes to accommodate the new members. These actions could, in turn, signal the termination of a *homogeneous* church as it existed formerly and lead to the resurrection of the church in

another form. The new form may then continue beyond the foreseen *life-cycle* of the original *homogeneous* church. However, what tends to happen with many *homogeneous* churches is that the status quo is maintained. In some instances the question is never posed and alternatives are not explored. In others, the informed decision is to maintain membership standards and consequently shorten the *life-cycle* of the church. From a particular perspective it is an enactment of the quality versus quantity argument.

In *Stage Five* of the *life-cycle* [ATTAINMENT] the church follows what might be considered a normal course without intervention or life support systems [new members] and dies when it is the "right" time to do so.

In the example of Holy Ghost Slovak Greek Catholic Church an exception to the membership requirements was made in *Stage Four* in order to obtain the services of a priest. The priest was/is not Slovak. That decision has prolonged the life of the church. However, other concessions and accommodations had to be made. For example, the Divine Liturgy in Holy Ghost is now sung in a combination of English and Old-Slavonic. The priest chants in English and the people respond in Old-Slavonic. It is a compromise. In *Stage Five* when the cantor became seriously ill the priest's wife was requested [invited] by the members to assist. This was a second intervention and one seen as necessary to prolong, once again, the life of the church. In those situations where accommodations are not entertained, the *life-cycle* of a *homogeneous* church is curtailed. It is, therefore, possible for the church to die before its mission is accomplished.

Leadership

This issue applies both to leadership as it relates to worship and leadership as it pertains to organization. In *Stage One* it is necessary to have a catalyst. Someone or a small group is required (1) to investigate possibilities, (2) to consider the initial mission, goal or purpose, (3) to examine the issue of viability and (4) to consider sources of support both human and financial. Leadership is a critical component at this stage. In *Stage Two* leadership is a significant factor as it is necessary to maintain and/or develop impetus. Members appear to be so grateful for their own place of worship where they begin to feel a sense of ownership and belonging that they accept the leadership that exists and tend to do whatever they can to be supportive. By *Stage Three* leadership appears to become more of a shared phenomenon in that church groups have been established and many forms of leadership are required. With a decline in members [due to death] in *Stage Four* comes a decline in the number of leaders. Many of the fund raising events are curtailed and/or eliminated. There is an accompanying decline in financial resources. It is near the conclusion of *Stage Four* that it may become necessary to depend on part time clergy and/or volunteers. By *Stage Five* there may be few individuals left who are willing and able to assume a leadership role. For the most part, leadership at this stage becomes a collegial shared responsibility and there is extensive dependence on volunteers. However, in the final analysis, someone must step forward to start the process of closure. It is not unlike making preparations for a funeral and for the legacy of the deceased.

Mission/Goal/Purpose

For those *homogeneous* churches that are currently in *Stages Four* or *Five* of the *life-cycle* there appear to be no records of what might be termed "mission statements". In most cases it seems that the missions/goals/purposes were neither written nor well conceived. Generally the purpose was simply to meet the needs of those who started the churches. There is evidence of this purpose throughout the *life-cycle* and , in most, it has not changed. The founders have died or aged and only a remnant remains.

In many cases, particularly in Catholic communities, priests were sent by church authorities to serve the needs of the faithful in the diaspora. Often priests from Europe were able to speak a number of languages and many had bi-ritual faculties that enabled them to conduct services in a variety of venues. Priests often travelled to many communities serving the needs both of Roman Catholic and Byzantine Catholic adherents. When churches were incorporated in *Stage Two* the mission, goal or purpose was understood as a response to the needs of a specific group. Services were held in the language of the people and conducted in the traditional fashion.

Other Social Institutions

Outside influences impact greatly on *Stage One* of the life-cycle of some *homogeneous* churches and do not impact measurably on others until the last part of *Stage Two* and the beginning of *Stage Three*. *Homogeneous* churches that consist of subsets of the larger population [blacks, women, seniors, homosexuals] tend to fall within the first group because they represent a subculture within a common Canadian [national] culture while

ethnic immigrant *homogeneous* churches tend to fall into the second. In the second case it is feasible to isolate the church community from the larger community and to maintain the isolation for a period of time. For Holy Ghost Slovak Greek Catholic Church, conflicts with the established culture became obvious and the issues of assimilation and accommodation arose when the children entered school. How an individual *homogeneous* church deals with the issue of outside influences has a direct impact on the church's life and survival.

Language

In some *homogeneous* churches language is an issue of primal importance. Since many *homogeneous* churches are ethnic churches and since Holy Ghost Slovak Greek Catholic Church is an ethnic church, the issue of language will be more thoroughly discussed than the previous ones. The issue of language is helpful in that it demonstrates how an issue expands to affect many aspects of the life of a church. Often sub issues emerge from a central issue. In this discussion it is important to consider alternatives and possible outcomes.

Often the length of the *life-cycle* of a particular *homogeneous* church can be attributed to decisions made that relate to the issue of language. Decisions made in terms of the language to be employed affect the type and number of members as well as generativity. It is typical of the founding members of the majority of Byzantine Catholic churches in Canada to demand services in their native language. The members of Holy Ghost Slovak Greek Catholic Church insisted on the use of the Old-Slavonic liturgical language for the Divine Liturgy and Slovak for the homilies. The decision was made in

Stage One. While the decision to use Old-Slavonic maintained tradition, it effectively alienated the Canadian born children and grandchildren and discouraged their involvement. The children were exposed to English throughout their education and in all social institutions outside the church. In the larger community there was no support for the retention of the Old-Slavonic language. The children were brought to church and participated in church activities. When the children did not understand what was going on they became reluctant to participate. To-day some members indicate that the members of the church made one big mistake and suggest that early on two services should have been available [English and Old-Slavonic]. In any case, the children were exposed through other Canadian social institutions, to more inclusive alternatives. The youth and young adults embraced this broader Canadian social scene in which friendships, higher education and employment opportunities could be found. This phenomenon, obvious by *Stage Three*, was an indication that Holy Ghost Slovak Greek Catholic Church would likely have a one generational *life-cycle*. No concessions were made until *Stage Four*. The situation described is not unique. Many Byzantine Catholic churches in Canada are facing similar situations. This is true for the majority of Slovak and Hungarian churches and many of the Ukrainian churches. There continues to be neither the desire to change membership standards nor to use the English language. It is the subject of the introduction of English that has caused the greatest amount of friction and dissention within many ethnic church communities. The issue is much debated and highly volatile. It has been responsible for hardship and serious family conflicts. As a result, some have taken their children and left the churches.

In those church communities where the *homogeneous* group was/is able to provide

schooling for their children and where both languages where/are taught, affirmed and used, the *life-cycle* of the church has been/is extended. An example is St. Demetrius Ukrainian Greek Catholic Church located in Weston [western Toronto] where there is a school, church, retirement home and credit union on the same site. Attempts are made to respond to the needs of all ages in both English and Ukrainian. From the beginning accommodations both for the seniors and for the youth were considered and, when appropriate, acted upon. This approach has been/is used by other[237] *homogeneous* churches that stem from other branches of the Christian family. Additional examples can be found in Ontario where provincial legislation permits the establishment of a private school with a minimum of five students.

As mentioned previously, the crucial point for Holy Ghost Slovak Greek Catholic Church came at the end of *Stage Two* and the beginning of *Stage Three* when the children entered the local school. Although Holy Ghost did not have the resources to provide a school for their young people the accommodation of the English language might have led to a different outcome. It is most difficult to second guess past decisions. It may be that the right decisions were made for the right reasons at the right time. Now in *Stage Five*, Holy Ghost Slovak Greek Catholic Church maintains Old-Slavonic for as much of the service as possible. Homilies are given in English. There are members of the extended family of Holy Ghost who have attended the church on special occasions who would consider more frequent attendance if the total service was in English. This is true for other Byzantine Catholic

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[237]For example, Ebenezer Canadian Reformed School [Dutch] located in Burlington, Ontario.

churches which are also in *Stage Five* of the *life-cycle.* Alternatives to extinction exist.[238]

The *"Homogeneous* Model" emerged from the concentrated and analytical study of the *life-cycle* of Holy Ghost Slovak Greek Catholic Church. It can be concluded, therefore, that the *"Homogeneous* Model" is appropriate for this specific *homogeneous* church. A legitimate question follows. Is the *"Homogeneous* Model" appropriate for other *homogeneous* churches?

From these examples it is reasonable to extrapolate that some of the observations made are probably true for other ethnic *homogeneous* churches and for *homogeneous* churches whose membership is composed of identifiable sub groups [women, blacks, seniors, homosexuals].

From the section of the project that addresses the language issue it seems reasonable that the Model will be appropriate for other ethnic *homogeneous* churches that would include, for example, the Hungarian, Slovak and Ukrainian Byzantine Catholic Churches.

Hungarian Greek Catholic Churches

The arrival in December 1949 of the first Hungarian Greek Catholic priest in Canada, Reverend Doctor George Papp[239], marked the beginning of the Hungarian Greek Catholic

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[238]See "Options For Welland" discussed later in Chapter 7.

[239]Born in 1909 and ordained in 1933, George Papp was a scholar who studied in Estergom, Budapest and Rome. He received a Licentiate in Sacred Theology, a Doctorate in Canon Law and a degree in civil law and political science. He held several important positions within the chancery office in Nyiregyhaza and edited a daily newspaper and two weekly publications. He entered politics and became a member of parliament in Budapest. In 1948 he went to Rome and was assigned to the Vatican library. He published books in Hungarian, Italian and German. Father Papp was a Canon, Dean, Mitred Priest and Monsignor [Domestic Prelate].

Church in Canada.

It was Monsignor Papp's task, as requested by Bishop Isidore Borecky [eparch of Toronto and Eastern Canada] and approved by the Pope, to establish parishes to meet the needs of the Hungarian Greek Catholic community in Canada.

The majority of adherents were located in southern Ontario. At first missions were established. Within the first year of Father Papp's arrival the groundwork for the four parishes that emerged from the missions was completed. There are two obvious reasons for his success. One was his personal dedication to the task [leadership] and the other was the considerable need [autonomy/acceptance] of the communities. Until Father Papp arrived many of the Hungarian Greek Catholics attended the Hungarian Roman Catholic churches that were established approximately twenty years earlier. It was the only viable alternative as the Byzantine Catholic churches that existed in Canada, at the time, used the liturgical language of Old-Slavonic and not Hungarian.

The four parishes located in Hamilton, Windsor, Courtland and Welland are still active. In each case, the church has been in existence for forty plus years. Currently two appear to be in *Stage Four* of the *"Homogeneous* Model" while the other two are in *Stage Five*. In each of these churches the issue of language has been the factor that has contributed most dramatically to the curtailment of the *life-cycle*. In every case conflicts have arisen over the issue of accommodation of the English language. Many who could foresee the future left the churches in total frustration. Now, in several of the parishes, there is a blend of English and Hungarian. However, some church founders are unhappy about the compromise and continue to fight verbally against it. The accommodation has been minimal

and too late. The young people have already gone.

Throughout the *life-cycle* of these churches the issues encountered have mirrored the issues found in Holy Ghost Slovak Greek Catholic Church. Collectively, they are all facing the issue of survival due to the small numbers that remain.

Bishop Attila Mikloshazy[240], bishop for the Hungarian Catholics in the diaspora, indicates that there are more than two hundred [200] Hungarian Catholic centres for which he has responsibility. Most of these are "missions" i.e. established in other churches. There remain only twenty-five Hungarian parishes and these are all in North America. The issues for the Hungarian Catholic Churches [Roman and Greek] are similar to those experienced by Holy Ghost Slovak Greek Catholic Church. For this group the "*Homogeneous* Model" appears appropriate.

In the case of the four Hungarian Greek Catholic parishes in Ontario, there are approximately twenty-five active members in each of the churches on any given Sunday. What differs among the parishes is the degree of financial stability. In some cases there continues to be outside sources of income. The financial stability that results will predictably add a few years to the *life-cycle*. However, without a conscious effort to address the issue of extinction, the inevitable will occur. For most it will be sooner than later.

Slovak Greek Catholic Churches

Six of the seven Slovak Greek Catholic parishes in Canada had their birth in a similar fashion, at approximately the same time with the same or similar leadership. Consequently,

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[240]Attila Mikloshazy, discussion with author, 26 October 1996, Hamilton.

they are in *Stages Four* and *Five* of the *"Homogeneous* Model" and are dealing with similar issues. The seventh parish was established in more recent years and is in *Stage Three* of the life-cycle. Services are in English and membership requirements are inclusive rather than exclusive.

Ukrainian Greek Catholic Churches

As a group, the Ukrainian Greek Catholic churches have the greatest prospects for survival. For many of them the *life-cycle* has lasted beyond one generation and will likely continue for generations to come. The *"Homogeneous* Model" remains appropriate. The disparateness between the Hungarian and Slovak situation and the Ukrainian situation is that different decisions[241] were made at crucial points in the *life-cycle.* There were different responses to identical questions. Due to large numbers of parishioners the Ukrainian churches were able to provide for the education of the young in an independent manner. They were able to provide either private schools or to lobby for designated schools within what was then the Catholic Separate School System. Schools[242] were established within the Catholic school system and designated to meet the needs of Byzantine Catholic children. Within the existing legislation it was not and is not possible to establish Ukrainian schools.

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[241]This fact is not value laden. Decision making depends on a number of factors that include the date, location, resources available and circumstances.

[242]Valerie-Dawn Girhiny, Chairperson of Legislation in the Central Ontario Regional Office of the Ministry of Education prepared the legal documentation for the government side that made the distinction between Ukrainian Catholic schools and Byzantine Catholic schools that enabled this action to occur.
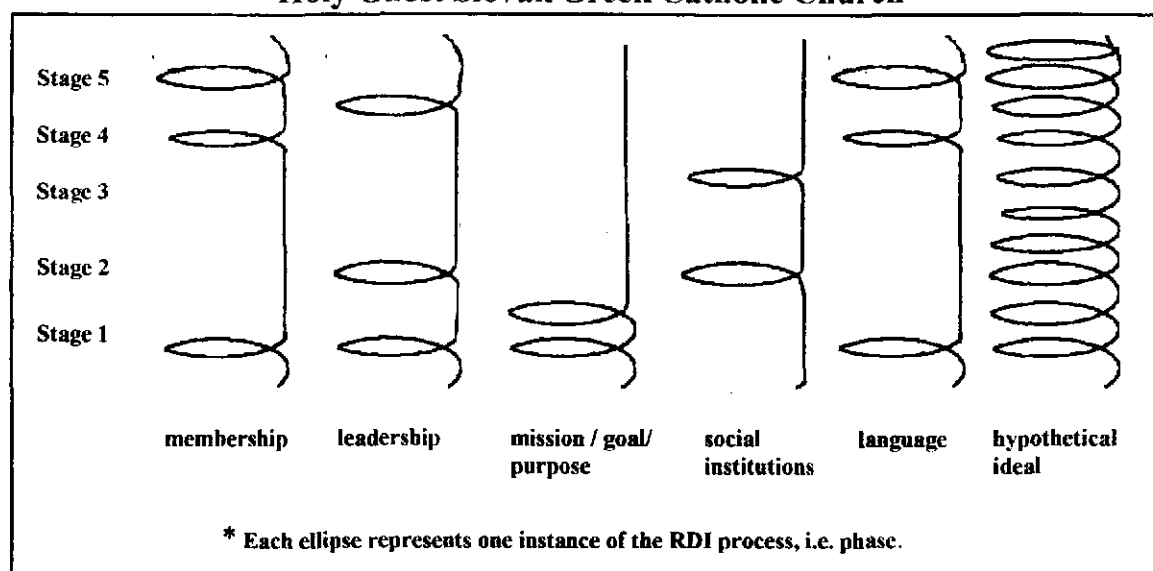
Once the schools were established arrangements were made to teach the Ukrainian language as part of the curriculum. This action provided support from outside the church and from another social institution for the retention of the Ukrainian language, culture and tradition. The resources both human and financial were available. As a result, the children were exposed to English and Ukrainian languages. To support this endeavour services within the churches were made available in both languages. The accommodation of English and the response to the needs of the children occurred early in the *life-cycle* of some of the churches. The Ukrainian community, as a result, was able to retain many of their youth. This is not a universal. Those Ukrainian Churches that had their birth in a similar fashion to Holy Ghost Slovak Greek Catholic Church are also in *Stage Five* of the *"Homogeneous Model"*. They too are experiencing the same issues and concerns as the Hungarian and Slovak churches.

Interconnection Among Stages, Issues And Phases

In symbolic terms, a helix structure best depicts the phases in which the same issue may be revisited and subjected to the RDI process wherein alternatives can be developed and informed decisions made.

In terms of Holy Ghost Slovak Greek Catholic Church and for demonstration purposes, it is possible to construct a hypothetical helix for each of the issues heretofore addressed. One possible representation appears in figure 6, page 168.

Figure 6.   Stages - Issues - Phases
Holy Ghost Slovak Greek Catholic Church

Stage 5

Stage 4

Stage 3

Stage 2

Stage 1

| membership | leadership | mission / goal/ purpose | social institutions | language | hypothetical ideal |

* Each ellipse represents one instance of the RDI process, i.e. phase.

Summary

Chapter 7 has addressed some of the critical issues [membership, leadership, mission/goal/purpose, other social institutions, and language] of *homogeneous* churches through the application of the five stage *"Homogeneous* Model".

An issue resolution process of RDI [review, development and implementation] has been demonstrated while the interconnection among stages, issues, phases and the proposed RDI process was graphically illustrated [figure 6].

Chapter 8 considers the application of the *"Homogeneous* Model".

CHAPTER 8

APPLICATION OF THE *HOMOGENEOUS* MODEL

Canadian churches are in serious difficulties in terms of retaining adherents and attracting new ones. According to Reginald Bibby, the general problem for Canadians and Canadian churches is that the churches are not perceived to be meeting the needs of the Christian community. What my project reveals is that in specific *homogeneous* churches the needs of relatively small numbers of Canadian Christians, under scrutiny, are being met. While the larger more inclusive churches explore the "how" of meeting the needs of disparate parishioners it may be that *homogeneous* churches have possible answers. Their goal is clear, simple and attainable. It is not the intent of a *homogeneous* church to meet all the needs of everyone. The target group is readily identifiable and can be described.

To this point the discussion has centred around long established *homogeneous* communities. However, the relatively new Metropolitan Community Church has also taken the *homogeneous* route. They too felt alienated and uncomfortable in the larger social environment in which they found themselves. In order to meet the unique needs of their homosexual community they have grouped together and established their own churches. In many cases the parent church has provided leadership.

Further, the *"Homogeneous* Model" may be helpful for new *homogenous* communities that are pre *Stage One.* The Stages of the *"Homogeneous* Model" indicate the

actions required in the establishment of a *homogeneous* church. The plan, process and procedure is to CONNECT, INCORPORATE, MAINTAIN, ANTICIPATE and ATTAIN [the ultimate goal].

In practical terms a process can be put in place at the local church level to assess accurately the degree of success of the church in meeting needs. This writer suggests that the process be labelled "The Co-operative Evaluation and Development of Church Systems". The [RDI] process would involve lay persons and clergy in co-operative church *life-cycle* analysis in order to determine weaknesses and strengths at different stages. Whatever the current stage of development of a given church community, there is an opportunity to capitalize on strengths and to minimize perceived weaknesses.

For those churches in *Stage Five* of the *life-cycle* there are alternatives. One alternative is to recognize the completion of the *life-cycle* and to accept the imminent death of the community. Another alternative is renewal. It is evidenced by the birth of another cycle. The choice, where there is one, is a value judgement. Arguments can be produced to support either decision. One set of decisions made earlier in the *life-cycle* leads to the possibility of a renewed cycle while the other leads to the end. Both have their place. Not all Christian communities need to fit a preconceived *life-cycle*. It must be adapted to local contexts. As with individuals there are situations where the *life-cycle* is cut short and there is no opportunity for the completion of all the stages.

For those churches which have not yet evolved to *Stage Five*, knowledge that decisions made at earlier stages of the *life-cycle* influence outcomes is beneficial. Knowledge gives a community the benefit of alternatives. It gives a choice. By reviewing

decisions made at earlier stages it is possible to predict outcomes. Knowledge that certain decisions may lead to specific outcomes allows the congregation to exercise some choice in determining the final outcome. This awareness offers the possibility of a another cycle, a resurrection of the church in a new form for a new age. Due to unforseen circumstances death remains a possibility at any stage of the *life-cycle*.

The Completion Of The Life-Cycle

For Holy Ghost Slovak Greek Catholic Church in Welland the benefit of choice no longer exists. Decisions made throughout the *life-cycle* pre-empted the possibility of a second generational cycle. The situation is not, however, a "bad" one. The allocation of words such as "good" or "bad" reflect value judgements. As has been discussed and explained, Holy Ghost Slovak Greek Catholic Church is nearing the end of its mission and it is with gratitude to God that the members rejoice in the life which they had.

Nevertheless there is reason to be concerned. A repetition of these circumstances in other *homogeneous* Christian communities endangers whole segments of the Canadian Church. The death of one Christian community has an impact on all.

Impact On Members

As with all congregations the *life-cycle* can be traced through a complex story that is revealed in unpredictable ways and through unpredictable circumstances. The story of Holy Ghost Slovak Greek Catholic Church is one of a people and a church relocated in Canada. The members shared both a common ancestry and a common immigrant

experience. They lived and died together. The telling of their story makes it possible to move beyond death to the achievement of a resurrected church that will make a positive contribution to ministry in Canada. The goal has been accomplished.

Impact On The City Of Welland

Holy Ghost Slovak Greek Catholic Church is viewed as a significant religious institution in the city of Welland. The members have contributed greatly to the city's history and culture. Throughout the church's forty plus year history politicians and members of the larger community have viewed Holy Ghost as a hub of community activity.[243]

The church and its members are held in high regard by other churches in the community. As a result the death of Holy Ghost Greek Catholic Church will be experienced by the city as the loss of a much loved member of the community family. It will signify the beginning of more loses to come.

Impact On The Eparchy Of Saints Cyril And Methodius

Holy Ghost Slovak Greek Catholic Church is within the Eparchy of Ss Cyril and Methodius under the authority of Bishop Rusnák. As such, the completion of the *life-cycle* of Holy Ghost Slovak Greek Catholic Church has significant ramifications for the Slovak Greek Catholic Church in Canada. Holy Ghost Slovak Greek Catholic Church is similar to other Slovak Greek Catholic parishes located in Hamilton, Toronto, Windsor, Oshawa and

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[243]Community leaders, neighbours and local clergy interviews by author, Welland, October, November and December 1995, as well as historical articles from the local newspaper Welland Tribune.

Montreal. The death of the church in Welland will be a turning point in the history of the Slovak Greek Catholic Church in Canada. The event is of considerable historical and ecclesiastical significance. It may well mark the beginning of the end of the Eparchy as it is now constituted. The other Slovak Greek Catholic Churches are experiencing analogous problems and concerns under comparable circumstances. Unless alternatives can be explored and acted upon without delay the future of the Eparchy is in jeopardy.

There are, in addition, other important considerations. The eparch [episcopal leader] is elderly and in poor health. The major financial resources for the eparchy are no longer available. The priest, who formerly served Hamilton, has left Canada. One of the two parishes in Toronto has a priest who is 78 years old and wishes to retire. Currently there are only four priests who are physically able to serve the eparchy for the foreseeable future. In a sense there is a crisis in leadership.

A church that has survived persecution, war and natural disasters in the lands of origin as well as Latinization, hybridization and assimilation in the diaspora will continue the struggle to maintain its faith and preserve its unique identity.

Impact On The Canadian Concept Of Church

The Byzantine Church has much to offer Canadians in terms of responding to spiritual, personal and social needs. For example, in the last few years there has been a Byzantine store front community church and centre in Toronto devoted to meeting the needs of the poor, displaced and disassociated. In spite of restrictions and personal hardship, the Reverend Father Roberto Ubertino and his wife, Jane [a dynamic, caring and hard working young

couple] were determined to bring the living church to the poor. Due to their collective efforts the work of the Byzantine Catholic Church has been taken to the people most in need. St. John the Compassionate Mission is now a parish. The parish priest and founder of the mission, Father Roberto Ubertino speaks of the Byzantine Church as the "Divine hospital." "In the inn of the church is the human heart, healed, resurrected. All is done with this therapeutic vision of God, salvation for the human person to be restored once again to its true nature."[244]

There remains the desire and hope that Slovaks of the Byzantine Rite and their descendants will continue to have a church in Canada that responds to their unique spiritual, personal and social needs. As the generations come and go the needs change. The needs of the first and second generations born in Canada are decidedly different from the elders who share a common immigrant experience. Heretofore the church has been directed to the fulfilment of the needs of the elders. For the future it will be important to direct the church in a way that recognizes and responds to the needs of all.

It would be an extraordinary legacy for the elders to leave the financial resources to provide for the establishment of a church specifically designed to respond to the changing needs of the changing times while, at the same time, retaining the beauty and tradition of the Byzantine Catholic Church.

In Canadian society, institutions with adequate financial resources tend to have a life. In this specific instance it might be possible to set aside funds from the sale of Holy Ghost Slovak Greek Catholic Church for the future establishment of a Byzantine Catholic Church

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[244]Roberto Ubertino, "The Poor Are Reborn In Urban Sanctuary," Catholic Register, 14 October 1996, 9.

in Welland to serve the needs of all Byzantine Catholics in the area.

Impact On The Diaspora In The Future

The small minority of Byzantine Catholics in the diaspora have found it difficult to survive. Some have recognized a wider task than personal survival. If they represent the true Church, as many believe they do, they have a missionary vocation. In that case it is critical that they break away from the narrow and exclusive and present their faith to others. They must no longer behave as if the faith is exclusive to Greek Catholics and of no relevance to anyone else. To do this they need to understand their faith better and enter into the experience of other Christians. They need to learn to appreciate the distinctive outlook of western Christendom and take part in the intellectual and religious movements of the contemporary West:

> We cannot confine ourselves merely to our church-religious life that stems alone from our roots...Our Church is universal, catholic, spread all over the world...We must, therefore, be united to the Church to which we belong, show our interest and concern for all her endeavours...
> Every member in the human body makes a special contribution for the good of the organism, and in the same way we can make our contribution to the Church from our own characteristic ecclesiastical tradition.[245]

Options For Welland

The approach taken by Holy Ghost Slovak Greek Catholic Church to the difficult situation of imminent closure may be helpful for other Slovak churches in the Eparchy, other Greek Catholic churches in Welland and other *homogeneous* ethnic churches across Canada.

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[245]Archbishop Josef Tomko, "May Slovakia Be A Blessed Land Again" in Jednota Annual FURDEF Vol.XIX (Cleveland: First Catholic Slovak Union, 1980), 133.

When the closing of the church is accepted and affirmed, it may be possible to convince other ethnic groups within the Byzantine Catholic family that the future of the Greek Catholic Church in Canada is in doubt. For the Slovak and Hungarian communities the future lies in the current decisions. In Welland all three Greek Catholic churches [Slovak, Hungarian and Ukrainian] are in similar difficulties. This reality takes the issue of church closure beyond the script of one *homogeneous* church. The negation of this fact dooms all three churches to a shortened life-span and removes future possibilities of a Greek Catholic presence in Welland. The recognition of this fact moves the discussion into the realm of life-giving alternatives. Within the "similar plight" scenario there appear to be at least five possible options. They are as follows:

Option 1

Sell one of the three existing structures. One congregation rents space from another (Slovaks rent from the Hungarians or the Ukrainians). Each congregation remains autonomous; has its own Divine Liturgy and its own priest. In effect there are two churches using one space. A timetable for Divine Liturgies is cooperatively established.
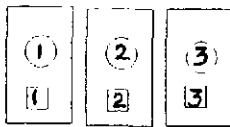
Option 2

Sell two of the existing (church) buildings and share one. The congregations and priests remain distinct. In effect there are three churches using one space. Expenses are shared.
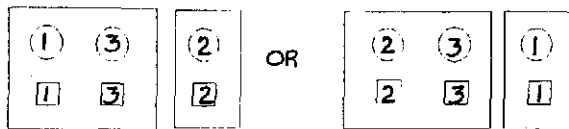
Option 3

Sell all three buildings and purchase a new, neutral site that belongs to and is shared by all three congregations. Maintain distinct congregations and clergy. In this case there would be three owners and three churches in one building.

Figure 7. Options for Byzantine Catholic Churches in Welland
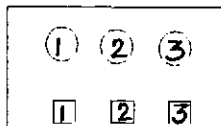
Current Situation

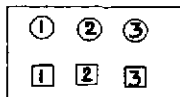Three distinct churches each with its own congregation, priest and building.

Option 1

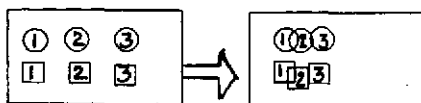One congregation rents space from another. One building is sold.

Option 2

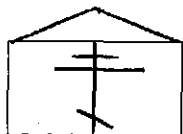Close two buildings and share an existing. Congregations and priests remain distinct.

Option 3

Close three buildings and open a new one. Distinct congregations and priests.

Option 4
Moving toward one church with interchange of priests and services determined by numbers.

Option 5
One Byzantine Rite church with services and priests as required. Church is open to all and respects the heritage of all. Congregation consists of children, youth, adults and seniors.

LEGEND

1 = Ukranian   Rectangle ▭ = building
2 = Hungarian   Circle   O   = congregation
3 = Slovak   Square   □   = priest

Option 4

Expand option 3 to a new stage where there is agreed cooperation across ethnic lines and where there is a sharing of clergy, services and space. This would allow for flexibility and experimentation in terms of meeting the needs of the total Greek Catholic community. Services could be provided to meet the needs of different age groups and English services could be provided for the youth and Canadian born adherents. The provision of English services may attract those of other Christian traditions who marry adherents as well as encourage those who left the church to return.

Option 5

Option 5 involves the establishment of a Byzantine Catholic Church in Welland that provides priests and services as determined by circumstance. It takes the ideas of option 4 another step. An inclusive church that is open to and accepting of all and that respects the heritage of all may well flourish in a community established by immigrants and steeped in Christian tradition. The congregation would include all age groups and would provide a spiritual home for the descendants of the former three Greek Catholic churches as well as those drawn to the beauty of the Byzantine Liturgy.

Within a decade the Ukrainian, Hungarian and Slovak Churches of the Byzantine Rite [Greek Catholic] in many cities across Canada will not exist as they are currently constituted. There is a need for models and strategies to prepare for this future. The parishes in the City of Welland have a unique opportunity to demonstrate vision and lead by example. The window of opportunity is open but it is a small one. Option 5, as previously outlined, suggests that the Byzantine Catholic Church, with its 1100 year old tradition, could be brought

to new life by the union of the extended families of current and former parishioners with others, who are drawn to the beauty and mystical elements of the Byzantine Church. Welland has the potential to provide an example of what is possible when churches work together for a common goal.

There are several cities [e.g. Hamilton, Oshawa, Welland and Windsor] where the Ukrainian, Slovak and Hungarian parishes are collectively dying. Together they could support one Greek Catholic Church that welcomes all Canadians no matter their heritage and serves an entire city.

Without intervention, the end of the Hungarian and Slovak Greek Catholic parishes is inevitable. This outcome was determined by past decision making and reflects the predictable conclusion of their *life-cycles*. Now it is critically important for these communities to reconsider the future, determine the desired outcome and act accordingly.

In studies conducted across Canada, Reginald Bibby found an extensive receptivity to spirituality.[246] "People across the country--both young and old-- continue to be intrigued by mystery."[247] Spirituality and mystery are among the important qualities of the Byzantine Catholic Church.

Where the clergy have opened the Greek Catholic Church to the community at large, individuals have come to church out of curiosity and stayed because of the deep sense of spirituality experienced. Clearly, there is hope for a resurrected Byzantine Catholic Church

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[246]Reginald W. Bibby, There's Got To Be More! (Winfield, B.C.: Wood Lake Books Inc., 1995), 27.

[247]Ibid.

that responds to the spiritual needs of many Canadians no matter their land of origin.

Currently, this is the attitude and approach taken by both the pastor (an American) and the congregation of the Slovak Cathedral in Unionville[248] This change in outlook and direction requires other fundamental alterations that include (1) the possible consideration of new buildings in order to remove the exclusiveness associated with ethnic groups and (2) the provision of services in the English language.

Option 5 is fraught with obstacles. It requires both financial resources and ecclesiastical approval. Also, there are organizational issues to be resolved that concern the determination of eparchies and eparchs. In addition, there is the prickly issue of ecclesial jurisdiction. To complicate matters there is the major issue of the position of the Canadian Council of Catholic Bishops.

In spite of all the impediments an inclusive Byzantine Catholic Church in Canada is not an impossible dream. The current situation provides an opportunity for the legacy of the people of Holy Ghost Slovak Greek Catholic Church to have a positive impact on the lives of future generations. It is not too late for the people of Holy Ghost Slovak Greek Catholic Church to determine their legacy and with whom it will be shared. Their life experience and the *life-cycle* of their church can make a difference. The example of Holy Ghost Greek Catholic Church and the City of Welland has been used throughout this project as it is where

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[248]Fr. John Fetsco C.Ss.R. has quietly moved the Cathedral Church in the direction of an all welcoming church. Services are in English. [By this action he has exposed himself to possible censure]. His approach reflects his experience in the USA and his desire to give the church new life. Unfortunately, the Canadian Council of Catholic Bishops has not encouraged this approach for Byzantine Catholic churches. The maintenance of this stance by the CCCB may impact the future of Byzantine Catholic churches in Canada.

my current ministry occurs. There is nothing intrinsic about Welland or Holy Ghost. The scenario is played out in many other communities. The current situation in Windsor is similar to the one in Welland. There too, three Byzantine Catholic parishes exist to meet the needs of Hungarians, Slovaks and Ukrainians. These churches are also in *Stage Five* of the *life-cycle*. The options suggested here are applicable to their case as well.

Summary

In this chapter there has been an initial foray into the spheres of transfer and applicability to the broader panoramic picture of *homogeneous* churches. Emphasis was placed on *Stage Five* [completion of the *life-cycle*] and the impact of closure of a *homogeneous* church on various sections of society. The chapter concluded by advancing five options for the three *Stage Five homogeneous* Byzantine Catholic churches in Welland.
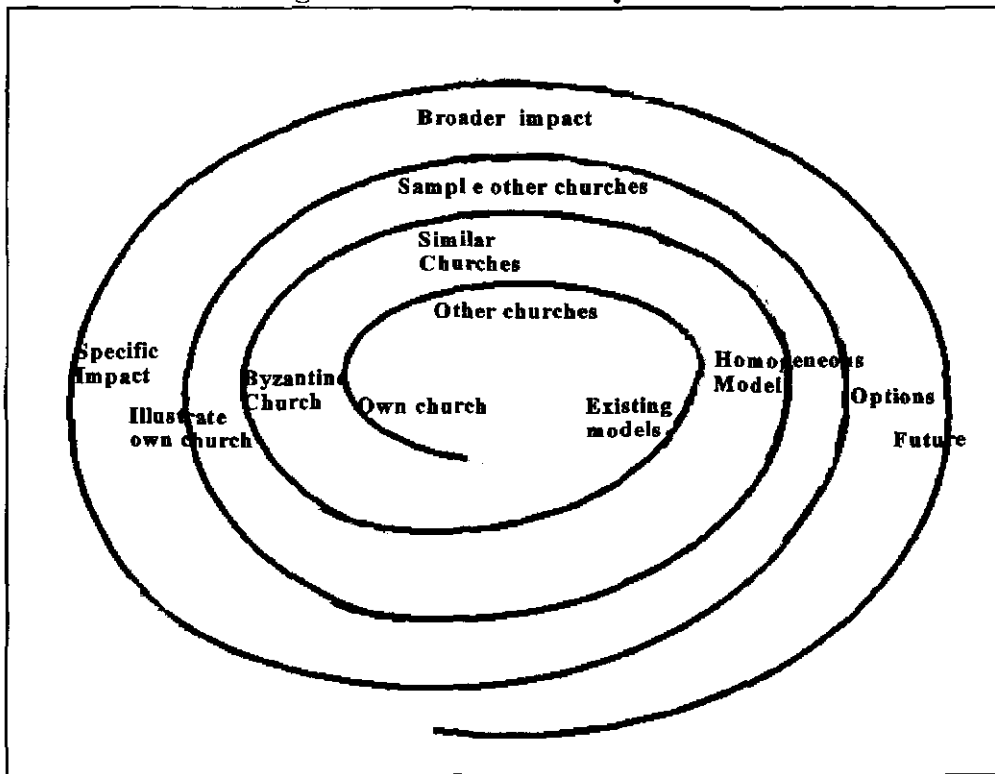
CHAPTER 9

CONCLUSION

Summary Of Process

This project has combined the theological and the sociological, the theoretical and the

practical, the past and the future. It has dealt with the stages and phases of an institutional

[church] *life-cycle* and produced a model for the study of *homogeneous* churches in Canada.

The helix has been used as an illustrative tool. While the helix pictorially demonstrates

the relationship between issues and stages as dealt with in an analytical framework, it is also

indicative of the total project.

The helix is a tangible symbol of the cyclical nature of both human and institutional

experience. The development of this project was also cyclical in nature with aspects of the

work repeated and reviewed at different times from different vantage points.

The project began with the author as a partner in ministry in a small aging and dying

ethnic church. This situation, coupled with twenty years of involvement with other ethnic

churches, led to the conclusion that in order to provide a ministry responsive to the unique

needs of the community a careful study of the church was required. Attempts were made to

study the church by using existing analytical models. The models were found to be

inadequate.

Figure 8. Helix of Study Process

Broader impact

Sample other churches

Similar Churches

Other churches

Specific Impact

Illustrate own church

Byzantine Church

Own church

Existing models

Homogeneous Model

Options

Future

Through further investigation it appeared that the models were inadequate for some other churches as well. The defining characteristic, of some churches that did not fit existing models, was termed homogeneity and the category of *homogeneous* church was put forward. As no adequate model for the study of *homogeneous* churches existed it was necessary to create one.

The process of creating an adequate model for the study of *homogeneous* churches began with the in-depth study of one church where the author's current ministry occurs. As the church is in the last stage of its *life-cycle*, it was an ideal case for study in terms of model development. Also, it is typical of similar *homogeneous* churches in Canada.

In order both to understand this church and to reconstruct the church's *life-cycle*, it was necessary to examine the history of the life of the church in Canada [from birth to the present] as well as to investigate its 1100 year old heritage.

The data accumulated was examined in the light of experience in other *homogeneous* churches in order to determine what might constitute the defining characteristics of a theoretical *homogeneous* model.

Throughout the stages of the *life-cycle* of this church a number of issues resurfaced. There was no evidence of a planned strategy for issue resolution. Therefore, a previously developed strategy for issue resolution was adapted to respond to this need and to provide a strategy for the practical application of the model.

As the model grew out of the Canadian life experience of a *homogenous* church, it can be claimed that the "*Homogeneous* Model" is appropriate for that circumstance. Further, the model appears to be appropriate for other Byzantine Catholic Churches and for other *homogeneous* churches.

The model is designed to enable the study of *homogenous* churches. With this in mind, the model was applied to some *Stage Five* churches in order to illustrate the value of the model in terms of adding quality and quantity to the years of a church's life.

The "*Homogeneous* Model" points out the reality of "the others" and draws attention to the incompleteness of the general Canadian understanding of the institution of church.

Churches: Specific And General

Like other social institutions, Holy Ghost Slovak Greek Catholic Church has progressed through the basic *life-cycle* of emergence, growth and decline. Currently, this church is in its final stage as a social institution. Now, in the process of dying, what appears to make this church different is that the knowledge of imminent death has not resulted in the deterioration of the spirit, worship, spirituality or sacred space.

In what can be viewed as a flicker of time, a society often experiences a total upheaval of what was and consequently what is perceived as the ultimate. For Christians the ultimate is constant and unchanging. It is to live a Christian life and attain the reward of life everlasting through unification with God the Father, Son and Holy Spirit. It is a goal that is changeless and timeless. This project has looked at one point in time. Emphasis was placed on a particular *homogeneous* church. The church is typical of other ethnic, immigrant *homogeneous* churches in Canada. However, the "*Homogeneous* Model" may have a broader application to other types of *homogeneous* churches as the use of the "*Homogeneous* Model" is not restricted to ethnic churches. For example, there are churches that have been formed or are in the process of formation to meet the needs of homosexual *homogeneous* church communities. Likely, over time, there will be other types of *homogeneous* churches. Always, there will be those who feel unwelcome and uncomfortable within the framework of the larger society. They will seek self fulfilment among those with similar values and characteristics. Perhaps the "*Homogenous* Model" with the Stages of CONNECTION, INCORPORATION, MAINTENANCE, ANTICIPATION and ATTAINMENT can provide a meaningful structure both for the study of *homogeneous* churches already in existence and for the creation of *homogeneous* churches in the future.

The issues aspect of the model with its cyclical phase of review, development and implementation may provide a useful tool for the provision and consideration of alternatives as well as a strategy for issues resolution.

While there exists the hope that lessons learned from experience in one situation may be used to assist others to avoid negative outcomes and nurture positive ones, the best instructor is personal involvement. The model takes on its greatest significance when it is utilized to inform church members and leaders of ways to respond to the needs of specific groups of adherents. The measure of the success of the model is its' impact on the quality of a church's *life-cycle* and, where desired, the quantity.

Suggestions For Further Research

As stated earlier, the purpose of this study was to create an adequate model for the study of *homogeneous* churches. A final step, beyond the current undertaking, would be to test formally the applicability of the *"Homogeneous* Model" to other *homogeneous* church communities.

A second area of research might focus on the utilization of the RDI cycle for issue resolution.

Thirdly, the *life-cycle* of Holy Ghost Slovak Greek Catholic Church could be used as a catalyst for change in similar situations. Lessons learned could be applied to other churches in *Stages Four* or *Five* of the *life-cycle* to assist them with the completion of the *life-cycle* or to suggest and explore alternatives in terms of prolonging the life of the church as an *institution.*

In a fourth scenario the serious issue of the future of Byzantine Catholic churches in Canada might be pursued with the Church hierarchy and provisions for a legacy entertained.

Just as all churches have something to contribute to Christendom so too do the existing

models have something to contribute to the study of church. The logical next step, from a

theoretical perspective, is to struggle with the challenge of creating an inclusive model for the

study of church. Predictably the model might include the essential elements and characteristics

of the *"Moberg Model"* as well as the dominant features of the *"Homogeneous Model"*. This

researcher has already begun to work toward the creation of a hypothetical universal model.

The result has the potential to be the *Model* for the study of church in Canada.

In addition, there are other roads to be taken and questions to be examined. Examples

of questions follow. How do we overcome a personal or collective history which retards the

unification of Christendom? How do we elicit the co-operation of stakeholders who have

their own personal agendas? How do we find an equitable solution to the problem of the

allocation and disposition of assets? How do we provide for the remnant? How varied are

the types of *homogenous* churches? What are the conditions that promote the development of

homogeneous churches? Where are *homogeneous* churches most likely to be found?

Church In Canada

Christian beliefs, traditions and values have influenced all aspects of Canadian life.

While collectively Christians differ in ways of worship, in interpretation of scripture, in

history, in tradition, in heredity and in environment, they are united in the belief that Jesus

lived, died and was resurrected in order that others might live more fully. [John 10:10]

At least three main groups make up the Canadian Christian picture puzzle. They are

generally labelled Catholic, Protestant and Orthodox. Each category has a distinct character,

emphasis and history that is influenced by characteristic beliefs and practices. "Every

congregation has its own culture - a set of symbols, values and meanings that distinguishes it from others."[249] For a more accurate and inclusive picture as well as for survival, it is essential that all facets of the Canadian Christian community be explored.

For the purpose of this project, the spotlight was focused on *homogeneous* churches in general and a Byzantine Catholic Church in particular. The purpose was to create an adequate model to enable the study of *homogeneous* churches. The process has resulted in the provision of information that moves toward a more inclusive portrait of the Church in Canada. By providing an adequate model for the study of the "others" [*homogeneous* churches] a new, more comprehensive concept of church can be achieved.

Early in this study reference was made to Karl Rahner's concept of the Church of the future.[250] Rahner speaks of a form of volunteer church that results from free initiative and association. The new construct appears to be one that responds to the call of the gospel and the messages of the Church coming out of the past. From this description it might be concluded that *homogeneous* churches fit Rahner's vision. It is, therefore, reasonable to postulate that the churches Rahner envisions will all be *homogeneous* churches, as defined within this project.

While ethnicity, immigration and language served as dominant *homogeneous* factors during the twentieth century the unifying *homogeneous* factors of the twenty-first century are yet unknown. The study of *homogeneous* churches may light the way for the future of church in Canada.

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[249]Wade Clark Roof, A Generation of Seekers (San Francisco: Harper, 1993) 204.

[250]Karl Rahner, The Shape Of The Church To Come (London: SPCK, 1972) 108.

Personal Ministry

The impact of this study on the author's personal ministry is unclear at this time. Past experience suggests that she and her husband will close Holy Ghost Slovak Greek Catholic Church and find themselves in yet another ministry with an aging congregation in a dying church. It is a ministry of wonder and great self-fulfilment that brings highly spiritual rewards. To be with those who will soon be with God is a special calling and a special blessing.

Also, it is possible that the consulting services that they together provide to educational institutions will be expanded to provide consulting services to *homogeneous* churches.

A logical outcome from this study is to publish analyses on aspects of the project and to continue research on others. It is the intent of the author to respond to the challenge of creating a model for the study of church that has a universal application and uses both the "Moberg Model" and the "*Homogeneous* Model".

Also, the author may be invited to bring the tool of *life-cycle* analysis to future church leaders as part of the process involved in their preparations for ministry.

APPENDIX A

MAP OF MORAVIA [NINTH CENTURY]

Adapted from Helen Roman-Barber and Anne C.R. Roman, eds. Our Heritage of Faith (Toronto: Eparchy Of Saints Cyril And Methodius For The Slovaks Of The Byzantine Rite In Canada 1985), 80.

APPENDIX B

PSALM 45 [OLD SLAVONIC AND ENGLISH]

APPROBATION

of

RIGHT REVEREND GABRIEL MARTYAK

Apostolic Administrator:

I hereby approve of the publication of the "THE BOOK OF PSALMS OF KING DAVID" in the old slavonic and english languages. The old slavonic is an accurate reprint of the "Ѱалтирь Блаженнаго Пророка и Царя Давида" printed in Lwow A. D. 1871, and the english an accurate reprint of the DOUAY edition of the Bible printed A. D. 1609.

† GABRIEL MARTYAK.

Lansford, Pa., October 28th, 1921.

Peter Ivan Zeedick, Compiler, The Book of Psalms of King David (Homestead, Pa.: The Greek Catholic Union, 1921).

Ѱало́мъ 45.

Psalm 45.

Бо́гъ на́мъ прибѣ́жище и си́ла: помо́щникъ въ ско́рбехъ обрѣ́т_шихъ ны ѕѣло̀.

OUR God is our refuge and strength: a helper in troubles, which have found us exceedingly.

2. Сего̀ ра́ди не убои́мся, внегда̀ смуща́ется земля̀: и прелага́ются го́ры въ сердца̀ морска́я.

2. Therefore we will not fear, when the earth shall be troubled; and the mountains shall be removed into the heart of the sea.

3. Возшумѣ́ша и смято́шася во́ды ихъ: смято́шася го́ры крѣ́постію его̀.

3. Their waters roared and were troubled: the mountains were troubled with his strength.

4. Рѣ́чная устремлѣ́нія веселя́тъ гра́дъ Бо́жій: освяти́лъ есть селе́ніе своѐ Вы́шній.

4. The stream of the river maketh the city of God joyful: the most High hath sanctified his own tabernacle.

5. Бо́гъ посредѣ̀ его̀, и не подви́жится: помо́жетъ ему̀ Бо́гъ у́тро зау́тра.

5. God is in the midst thereof, it shall not be moved: God will help it in the morning early.

6. Смято́шася язы́цы, и уклони́шася ца́рствія: да́де гла́съ свой Вы́шній, подви́жеся земля̀.

6. Nations were troubled, and kingdoms were bowed down: he uttered his voice, the earth trembled.

7. Госпо́дь си́лъ съ на́ми, засту́пникъ нашъ Бо́гъ Іа́ковль.

7. The Lord of armies is with us: the God of Jacob is our protector.

8. Прїиди́те и ви́дите дѣ́ла Бо́жія, я́же положѝ чудеса̀ на землѝ.

8. Come and behold ye the works of the Lord: what wonders he hath done upon earth.

9. Отъе́мля бра́ни до коне́цъ землѝ, лу́къ сокруши́тъ, и сло́митъ ору́жіе: и щиты̀ сожже́тъ огне́мъ.

9. Making wars to cease even to the end of the earth. He shall destroy the bow, and break the weapons: and the shield he shall burn in the fire.

10. Упраздни́теся и разу́мѣйте, я́ко а́зъ е́смь Бо́гъ: возне́суся въ язы́цѣхъ, возне́суся на землѝ.

10. Be still and see that I am God; I will be exalted among the nations, and I will be exalted in the earth.

11. Госпо́дь си́лъ съ на́ми: засту́пникъ нашъ Бо́гъ Іа́ковль.

11. The Lord of armies is with us: the God of Jacob is our protector.
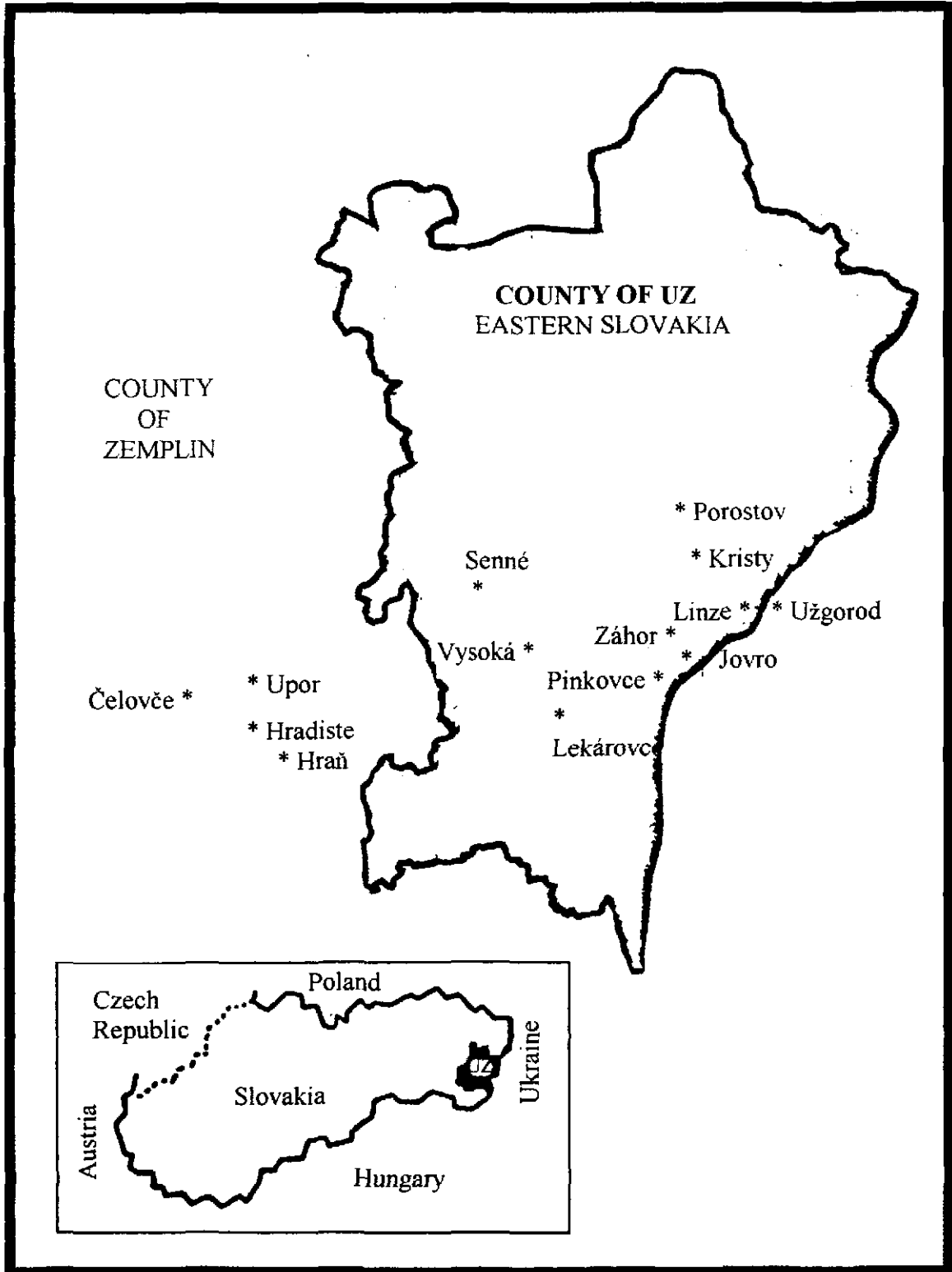
Сла́ва:

Glory.

APPENDIX C

THE NICENE CREED IN ENGLISH AND ROMANIZED OLD SLAVONIC

I believe in one God, the Father Almighty, creator of heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ, Son of God, the only-begotten, born of the Father before all ages. Light of light, true God of true God, begotten, not made, of one substance with the Father through Whom all things were made. Who for us men and for our salvation, came down from heaven, and was incarnate from the Holy Spirit and Mary the Virgin, and became man. He was also crucified for us under Pontius Pilate, and suffered, and was buried. And rose again on the third day, according to the scriptures. And He ascended into heaven, and sits at the right hand of the Father. And He will come again with glory to judge the living and the dead, and of His kingdom there will be no end. And in the Holy Spirit, the Lord and Giver of Life, Who proceeds from the Father [and the Son], Who together with the Father and the Son is worshipped and glorified, Who spoke through the Prophets. In one, holy, catholic and apostolic Church. I profess one baptism for the remission of sins. I expect the resurrection of the dead, and the life of the world to come. Amen.

V'iruju vo jedinaho Boha Otca, vsederžitel'a, tvorca neba i zemli, vidimych že vs'ich i nevidimych. I vo jedinaho Hospoda Isusa Christa, Syna Božija, jedinorodnaho, iže ot Otca roždennaho prežde vs'ich v'ik. Sv'ita ot sv'ita, Boha istinna ot Boha istinna, roždenna, nesotvorenna, jedinosuščna Otcu, imže vsja byša. Nas radi čelovik i našeho radi spasenija, sšedšaho so nebes, i voplotivšahosja ot Ducha Svyata i Mariji d'ivy, i vočelov'ičšasja. Raspjataho že za ny pri Pontijst'im Pilat'i, i stradavša, i pohrebenna. I voskresšaho v tretij deň, po pisanijem. I vozšedšaho na nebesa, i s'id'aščaho odesnuju Otca. I paki hrjaduščaho so slavoju, suditi živym i mertvym, Jehože carstviju ne budet konca. I vo Ducha Svjataho, Hospoda životvorjaščaho, iže ot Otca i Syna ischod'aščaho, iže so Otcem i Synom spoklaňajema i soslavima hlaholavšaho proroki. Vo jedinu, svyatuju, sobornuju i apostol'skuju Cerkov'. Ispov'iduju jedino kreščenije vo ostavlenije hr'ichov. Čaju voskresenija mertvych; i žizni buduščaho v'ika. Amiň.

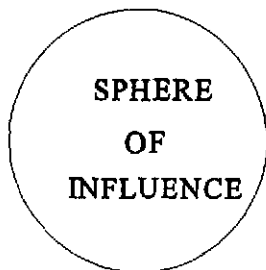William Levkulic, compiler and adapter, The Divine Liturgy (Pittsburgh, Pa.: Byzantine Seminary Press, 1978), 17.

APPENDIX D

VILLAGES OF ORIGIN OF PARISHIONERS
HOLY GHOST SLOVAK GREEK CATHOLIC CHURCH, WELLAND

COUNTY OF UZ
EASTERN SLOVAKIA

COUNTY
OF
ZEMPLIN

* Porostov

Senné
*

* Kristy

Linze * /* Užgorod

Záhor *

Vysoká *

* Jovro

Pinkovce *

Čelovče *

* Upor

*

* Hradiste

Lekárovc

* Hraň

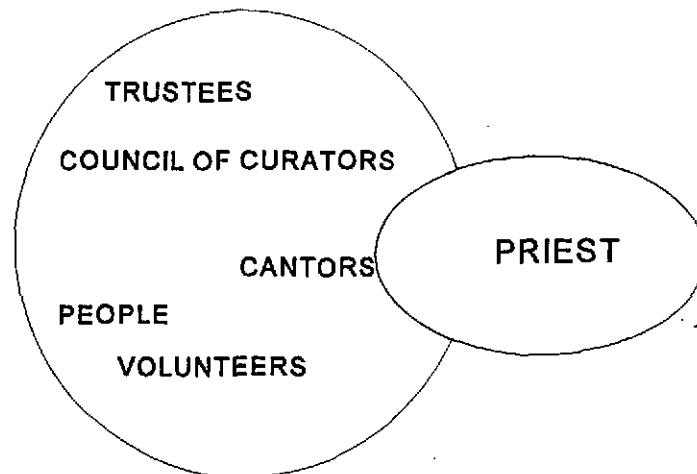Czech
Republic

Poland

Ukraine

Austria

Slovakia

UZ

Hungary

APPENDIX E: CURRENT ORGANIZATIONAL STRUCTURE
HOLY GHOST SLOVAK GREEK CATHOLIC CHURCH, WELLAND

LITURGICAL MATTERS

OTHER MATTERS

SACRISTAN

PRIEST

CANTOR

PEOPLE

BISHOP

TRUSTEES

COUNCIL OF CURATORS

CANTORS

PRIEST

PEOPLE
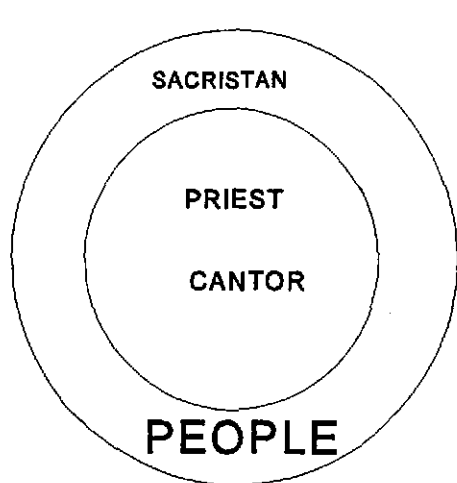
VOLUNTEERS

Heat, Lights, Repairs, Rentals,
Candles, Supplies, Cleaning, Decisions

SPHERE

OF

INFLUENCE

TITULAR HEAD
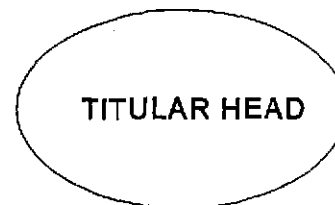
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