New Home in a New Land: Opportunities for Ministry Amongst New Landed Immigrants

by

Ferenc Szatmari

A Thesis submitted to the Faculty of Knox College and the Toronto School of Theology
In partial fulfillment of the requirements for the degree of Doctor of Ministry awarded by Knox College and the University of Toronto

© Copyright by Ferenc Szatmari 2018
New Home in a New Land: Opportunities for Ministry Amongst New Landed Immigrants

Ferenc Szatmari

Doctor of Ministry

Knox College and the University of Toronto

2018

Abstract

The goal of the research was to learn how the immigrant churches can serve new immigrants more effectively in finding a new home in a new land. Seven focus groups were conducted in four Ethnic Hungarian congregations across Canada in which forty research participants were interviewed. The findings were examined and analyzed by using the questionnaire focus group method, to clarify their identity, cultural changes, and needs. Grounded theory was used to guide the data collection, paying attention to personal experiences, memories, and feelings, as well as similarities and differences. A qualitative research method was selected in which some of the data discovery processes were taken from the grounded theory approach.

This study identifies the personal needs of new Hungarian immigrants to help Christian communities develop an appropriate mission to minister to newcomers. The research was developed through several stages to test and verify it about Hungarian immigrants and their ethnic churches in Canada, with special focuses on the identification, problems, and needs of new immigrants. The welcoming ministry is discussed based on theological, biblical and cultural reflection to develop a new model of receiving and embracing immigrants who are marginalized newcomers in society.
Key results are, first that the welcoming congregations need to be aware of their role as community in ethnic’s socialization process. Secondly congregations have to have a clear understanding about the new immigrants’ background, history and their trauma. Thirdly the communities and their support groups have has to be more aware of how to embrace diversities, how to communicate, and collaborate with the newcomers as well as including and educating them. The thesis contains recommendations and useful conclusions not only for Hungarian Churches in Canada, but also for all communities who are embracing new immigrants.
Acknowledgement

There are many individuals who have contributed to this project to make it possible. I am grateful for the help and support of my thesis director Dr. Andrew Irvine, Professor at Knox College Toronto, who sustained me through the process of writing this thesis. I am thankful for his time, energy and encouragement, as well as his inspiration and prompt feedback on drafts of the entire manuscript. Many thanks to Dr. Joseph Schner, Director of the Doctor of Ministry Program, to the Reverend Dr. Stuart Macdonald and the Reverend Dr. Charles Fensham, professors at Knox College Toronto for their interest and encouragement in this project.

My gratitude to the Reverend Dr. Stan Cox, the Reverend Bob Duncanson, the Reverend Beverly Thompson and the Reverend Dr. Vern Tozer for their encouragement and the interest they have shown.

On a personal note, I wish to thank my wife, Maria, for her unfailing enthusiasm and confidence that I could and would complete this project. My thanks and appreciations are extended to my daughters, Emőke and Kincső, for the emotional support they have provided during these years.

Special thanks to my friend, Dean Bulloch, professor at Conestoga College Kitchener, who contributed substantially with detailed comments and emotional support, and who exemplifies the qualities of a true friend.

I thank with profound gratitude to Rev. Bob Duncanson and David McLelland for their commitment to help me reach the finish line.

I express my sincere and respectful thanks to the forty research participants who participated in the research and also to my colleagues who contributed by providing a place, time and support for this research.

Finally, many thanks to my previous congregation Calvin Presbyterian Church Delhi and my current congregation Calvin Presbyterian Church Kitchener and for their invaluable prayer support.
Dedication

This research project and development of my new spiritual care practice is dedicated to the Glory of God, my Creator, Saviour and Counsellor. This has been undertaken with great humility and trust in the guidance of the Holy Trinity, and as an immigrant minister, counselor, husband, father and friend. The outgoing work took a large amount of time and willingness for listening, learning and sharing. May this Doctoral Thesis be blessed to the benefit of the readers and to the glory of God.
<table>
<thead>
<tr>
<th>Table of Contents</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Abstract..................................................................</td>
<td>ii</td>
</tr>
<tr>
<td>Acknowledgement ..................................................</td>
<td>iv</td>
</tr>
<tr>
<td>Dedication..................................................................</td>
<td>v</td>
</tr>
<tr>
<td>Table of Contents ..................................................</td>
<td>vi</td>
</tr>
<tr>
<td>Chapter 1 Introduction ........................................</td>
<td>1</td>
</tr>
<tr>
<td>1.1 The Historical Background of Hungarian Immigrants in Canada</td>
<td>1</td>
</tr>
<tr>
<td>1.2 Personal Background .......................................</td>
<td>3</td>
</tr>
<tr>
<td>1.3 Ministry Context ..........................................</td>
<td>8</td>
</tr>
<tr>
<td>1.4 Action in Ministry .......................................</td>
<td>11</td>
</tr>
<tr>
<td>Chapter 2 The Identification Of The Problem ..............</td>
<td>16</td>
</tr>
<tr>
<td>2.1 Statement of the Research Problem ......................</td>
<td>16</td>
</tr>
<tr>
<td>2.2 The Purpose of the Project ................................</td>
<td>17</td>
</tr>
<tr>
<td>2.3 Assumptions Operative in the Study ....................</td>
<td>17</td>
</tr>
<tr>
<td>2.3.1 Personal assumptions ..................................</td>
<td>17</td>
</tr>
<tr>
<td>2.3.2 Cultural assumption ....................................</td>
<td>18</td>
</tr>
<tr>
<td>2.3.3 Theological assumptions ................................</td>
<td>18</td>
</tr>
<tr>
<td>Chapter 3 Theoretical Framework ................................</td>
<td>20</td>
</tr>
<tr>
<td>3.1 Theological Framework .....................................</td>
<td>20</td>
</tr>
<tr>
<td>3.1.1 The theology of home ...................................</td>
<td>20</td>
</tr>
<tr>
<td>3.1.2 The church as a community ............................</td>
<td>25</td>
</tr>
<tr>
<td>3.1.3 Ethnic congregation as transformational and visionary communities</td>
<td>26</td>
</tr>
<tr>
<td>3.1.4 Hospitality in community ..............................</td>
<td>28</td>
</tr>
<tr>
<td>3.2 Psychological Framework ..................................</td>
<td>33</td>
</tr>
<tr>
<td>Chapter 4 Research Methodology ................................</td>
<td>39</td>
</tr>
<tr>
<td>4.1 Grounded Theory ............................................</td>
<td>41</td>
</tr>
<tr>
<td>4.2 Limitations of the Study ..................................</td>
<td>45</td>
</tr>
<tr>
<td>4.3 The researcher's identification as an insider and outsider</td>
<td>46</td>
</tr>
<tr>
<td>4.4 Data Analysis ..............................................</td>
<td>49</td>
</tr>
<tr>
<td>Chapter 5 Primary Research ....................................</td>
<td>57</td>
</tr>
<tr>
<td>5.1 My Personal Stories .......................................</td>
<td>57</td>
</tr>
<tr>
<td>5.1.1 Marginalized as minority and as an immigrant ........</td>
<td>58</td>
</tr>
</tbody>
</table>
6.18 Social Network ................................................................. 160
6.19 Advices offered from participants to new immigrants.................... 161
Chapter 7 Ministry Implications .................................................. 166
  7.1 Individual, Relationship and Community .................................... 167
    7.1.1 The concept of individual and community .......................... 167
    7.1.2 The relationship between the individual and community .......... 168
    7.1.3 The interests of the individual and community .................... 169
  7.2 Education, Community, and Socialization ................................ 169
    7.2.1 Education and socialization ......................................... 169
    7.2.2 Community and socialization ...................................... 170
  7.3 What Makes a Good Community? ........................................... 171
    7.3.1 Embracing diversities .............................................. 171
    7.3.2 Communication ..................................................... 173
    7.3.3 Collaboration, compassion ......................................... 174
  7.4 The Role of the Ethnic Church as Family Home in Ethnic’s Socialization Process ... 177
    7.4.1 The “new family’s” educational role................................ 177
    7.4.2 The vision and mission statement as education’s role .......... 178
    7.4.3 The minister’s educational role in an ethnic congregation ...... 179
Practical Recommendations and Summary .................................... 181
  Bibliography ........................................................................... 187
  Quoted in Thesis ..................................................................... 187
  Bibliography ........................................................................... 190
  read by the researcher, ......................................................... 190
  which influenced understanding but not quoted in the thesis .......... 190
Appendices .............................................................................. 197
  Appendix 1 ........................................................................... 197
  Appendix 2 ........................................................................... 198
  Appendix 3 ........................................................................... 199
  Appendix 4 ........................................................................... 200
  Appendix 5 ........................................................................... 202
  Appendix 6 ........................................................................... 204
  Appendix 7 ........................................................................... 205
Chapter 1

Introduction

The researcher, as an immigrant minister, witnessed and appreciated the types of challenges, dangers, joys, blessings and sadness that new immigrants experience but often try to hide. Having immigrated twice, the researcher experienced, and still experiences the challenges encountered by those who have gone through the immigration process.

Chapter one provides short historical information on the background of Hungarian immigrants and their immigration process into Canada and includes personal information about the researcher’s background. A Ministry Context is also provided which highlights the ministry setting, including the history of the local churches as a description of the proactive leadership opportunity and distinctive characteristics of the setting.

1.1 The Historical Background of Hungarian Immigrants in Canada

The LORD went in front of them in a pillar of cloud by day, to lead them along the way, and in a pillar of fire by night, to give them light, so that they might travel by day and by night. Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people (Exodus 13:21-22).¹

Canada is a nation built mostly by continual waves of newcomers. People emigrate for many reasons: for work, study, political and economic existence, or increased life preferences. Even today people emigrate to escape oppression, deprivation, or a future without prospect. Emigration is still a stressful shift for all those who have the courage to leave their native countries. Canada is a nation of immigrants, and reflects the ethnic origins of their members. Hungarians have been present in Canada since the 19th century and today there still are numerous Hungarian immigrants who are searching for a new home in this

¹ All Bible quotes are taken from the New Revised Standard Version Bible 1989 Division of Christian Education of the National Council of the Churches of Christ in the United States of America.
country. Before the late 19th century, very few Hungarian immigrants came to Canada. Those who did arrive went to Saskatchewan where in 1886 the Hungarian Count Esterházi established a colony for Hungarian immigrants, which even today is called Eszterhaza.² Canada was the destination of tens of thousands of Hungarian emigrants in the early 1900’s. In many places they found a city already settled by a variety of European ethnic groups who were welcoming newcomers. The Hungarians possessed a different mindset concerning their homeland.

With the end of the First World War a new map was drawn in Europe. As a result of this, more than six million Hungarians, even though they stayed in their homes, awoke in a foreign land where the official language was a foreign one, where the laws were different and both the political and religious climate were new. There were over fifteen million people in Hungary by 1920, but the Treaty of Trianon³ severed almost six million people from their homeland. One and half million Hungarians left their homeland for the United States and Canada.

The first Hungarian tobacco growers arrived in Southern Ontario around 1927. Following the depression about one thousand Hungarians arrived, looking for work in tobacco.⁴ According to Dreisziger, in 1933 so many of them came to seek work in the town of Delhi, that the Hungarian ethnic group had become firmly entrenched in the economic life of that region.⁵ In 1949 there were around fifteen hundred people who lived in the Delhi area.

---
² Cheryl MacDonald, Immigrants & Migrants in Norfolk County (Delhi, ON: Norfolk & Folk Book Committee, 2005), 112-124.
⁴ MacDonald, 2005, 213.
⁵ Nándor. F. Dreisziger, Struggle and Hope: The Hungarian Canadian Experience (Toronto, ON: McClelland and Steward Ltd, 1982).
This is why for many decades Delhi was called the Hungarian tobacco district forming an island for new Hungarian immigrants. 

After the Second World War more than 12,000 displaced Hungarian immigrants arrived in Canada. “Although many were highly skilled, they accepted menial jobs in order to guarantee their landed immigrant status in Canada.”

The Hungarian revolution was crushed within two weeks in October 1956, forcing more than 200,000 Hungarians to search for safety in other countries. More than 37,000 came to Canada, with 20,000 arriving in Ontario. After the revolution in Romania in December 1989 the borders were opened, many Hungarians decided to immigrate to different countries. Some of them landed in Canada.

The Hungarian Presbyterian Churches in Canada follow the traditions, and theological teachings of Hungarian Reformed Churches in Hungary, Romania, Ukraine, Slovakia and former Yugoslavia, and all are shaped by the theology of reformer John Calvin.

1.2 Personal Background

*Cradle in a Strange Land*

I was born in Köröstárkány, Romania in 1963, in a village where only Hungarian was spoken. Before World War I this area belonged to Hungary, but in June 1920, after the Treaty of Trianon it was occupied by the Romanian army and became part of Romania. I grew up as a Hungarian in a strong Romanian state. The stronger the oppression, the more pronounced the Hungarian spirit became. The only place where we could speak our

---

6 Ibid, 88.
7 Dreisziger, 217.
8 MacDonald, 218-224.
9 See Appendix 2.
Hungarian language freely was in the Church. The Communist era created another huge tragedy in my country. As Tillich\textsuperscript{10} describes “after the establishment of communist state… the rational and eschatological elements were thrown out and disappeared, and the relapse to tribal collectivism was pushed in all spheres of life.”\textsuperscript{11} The communist land reform promulgated by the Romanian government was very difficult to endure, both physically and psychologically, for my parents and my grandparents. Because of nationalization, the people were forced to surrender their farms and machinery to the communist regime. As a result of the loss of land and machinery, in 1965 my parents decided to leave the countryside and move to the city to find new jobs to support the family. My two older brothers and my younger sister joined my parents. With four children it was difficult to find a new home and employment. For this reason, my grandparents raised me in their home, where I had a wonderful childhood. My grandmother with her strong, grounded belief and her helpful heart influenced me most during my life.

\textit{Call to ministry}

Upon completing my first ordination exam, in September 1988 I was ordained as a Minister of Word and Sacrament in the Hungarian Reformed Church in Romania. From 1988 until 1990 I was an associate minister in Hungarian Reformed Church in \textit{Szatmárnémeti}, Romania in a very large congregation where the membership was around 30,000. From August 1990 I ministered the Hungarian Reformed Church in \textit{Szentjobb} Romania, and in the Synod district, I was appointed as Youth and Mission coordinator. At this time I witnessed how the young people struggled with the questions of whether or not they should immigrate to a place that could offer them more freedom and opportunity. They were torn between

\textsuperscript{10} Paul Tillich (1886 – 1965) was a German American Christian existentialist philosopher and theologian who is widely regarded as one of the most influential theologians of the twentieth century.

leaving everything and everyone they were attached to at home and making a future for themselves in a strange land. There were many days when I dreamed of leaving Romania altogether.

Scholarship

From 1992 to 93 I had the opportunity to taste freedom. Based on my studies I received a scholarship from the Presbyterian Church in Switzerland and had the privilege to be a student at Bern Theological University.

Returning to Romania from Switzerland, I felt even more oppressed. I realized that I was born a free person, and I desired to live as a free person in this world, but this was no longer possible in Romania. I felt as though I was in jail and considered various alternatives.

By this time there were many members of my immediate family, including my two brothers and their families, as well as a number of people of my extended family who had immigrated to various places. Those were deep losses to me and left me with a great void. My mother struggled on a daily basis with her feelings of emptiness, helplessness, and sadness. These were difficult times. Also during this period, members of my wife’s family left Romania. These changes greatly influenced our lives.

Over the years I felt the huge pressures of the Romanian government as they tried to destroy the lives of Hungarian minorities. They constantly made us feel that, although we were born in Romania, we did not belong there. Even though we were in our homeland, we were not at home. The country was a new and strange one for us, not our homeland. Even though we were hard working people, we were not Romanians. Since our Romanian language was not as proficient, we were not valued in official places. We did not count as
individuals; our opinions were not requested. We were considered “persona non grata,” undesirables in our own homeland. Even the Romanian revolution of 1989 failed to change the climate for those who were in the minority. As Hungarian minorities, we had hoped that things would change in a positive way, but our optimism was destroyed in three months. When we experienced a gram of hope, we received a ton of disappointments. This situation became even more difficult for me to bear after my experience of freedom in Switzerland.

*My first emigration - from Romania to Hungary*

I applied to immigrate to Hungary in 1994. A year later together with my wife and our two daughters, we left our homeland to find freedom in Hungary, a land from which our homeland had been cut off. In Hungary, I felt myself “at home.” Hungary had given me a “second home”, and a measure of peace and prosperity. I had a guaranteed future because I was a fully entitled citizen among those individuals who were enjoying their freedom. But even here, at times, I felt a spiritual pain, a longing - a tugging, because I was separated from my country of birth. I missed the mountains, and the clear, cold rivers. Whenever we went to Romania to visit our parents, we always would say that “we were going home.” I learned that for the majority of immigrants, their place of birth would always be referred to as home.

From September 1995 until September 1998 I was a high school teacher at *Reformed College in Pápa* in Hungary, and I ministered to the *Reformed Church in Nagyacsád*. From September 1988 the Reformed Church in Hungary extended a call to me to work with another minister as a Marriage and Family Therapist under their umbrella in Budapest. During the week I counselled 5 to 7 people per day. On Weekends I organized retreats in different congregations which included workshops in my area of expertise.
My second emigration - from Hungary to Canada

In the summer of 2000, my wife and I flew for the first time across the ocean to visit my brother in Ontario. During that visit, I had the opportunity to conduct four services at Calvin Presbyterian Church in Delhi. They had been without a Hungarian minister for two years. Without a Hungarian minister, the congregation was having a lot of difficulties and was close to unraveling. It was very moving to see the love and the care with which they welcomed us. I was asked to accept the call to be their minister, to guide and to serve this 53-year-old immigrant congregation. The devotion, love and the call from Delhi Presbyterian Church which came directly and through the Presbyterian Church in Canada shook and changed our lives. After much prayer and careful consideration, we accepted this new call. After two years of vacancy of Calvin Delhi’s pulpit, on December 14th, 2000 my wife, our six and eight-year old daughters and I arrived in Canada to minister to the congregation.

“You must support your faith with knowledge” (2 Peter 1:5)

I feel blessed having a solid background in pastoral ministry with significant experiences in preaching, pastoral counselling, and psychotherapy. I was trained in counselling at the Theological University of Kolozsvár (Romania), Bern University (Switzerland), Károli Gáspár Reformed University (Budapest, Hungary), Wilfrid Laurier University, University of Guelph and the University of Toronto. I counsel patients who are grappling with life, relationships, work issues or specific mental health concerns. I have counselled a large and diverse group of people and treated many kinds of matters ranging from anger management, anxiety disorders, depression, post-traumatic stress, ethnic-minority issues, intimacy problems, religious issues, gender identity, self-esteem issues, as well as concerns that address grief and loss. My formal training, years of experience and my
continuing education enable me to work efficiently with individuals, couples or groups. As a minister, I can integrate a Christian spiritual dimension in my counselling sessions. I have a modest aspiration continuously to improve, learn and grow from others.

Assurances

God always ensures us a peaceful home and help us to experience the words of Jesus who said, “Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honour” (John 12:26). Jesus said: “And everyone who has left houses or brothers or sisters or father or mother or children or fields, for my name’s sake, will receive a hundredfold, and will inherit eternal life” (Matthew 19:29). These words are an essential source of comfort to me. Even though it has been challenging to re-establish ourselves in this new land and to find deep friendships, my wife and I have been graced with many helpful people. In the good times and the difficult times, we have grown closer, so much so, that it feels like our hearts beat as one. We are often torn between sadness and happiness. It is our children who give us hope, knowing that for them the way will be smoother and our sacrifices will bear fruit in their lives.

1.3 Ministry Context

In the description of the Ministry Context, I provide an in-depth perspective on the scene of my ministry actions in Canada. The Calvin Presbyterian Church in Delhi as an ethnic Hungarian community extended the call to me to come across the sea to serve them as their minister. God challenged me to leave behind my homeland, Hungary, to come to Canada to serve this congregation whose immigrant experience is so similar to my own. I served Calvin Delhi for almost thirteen years.
Delhi is located in Ontario, between Simcoe, Tillsonburg and near Lake Erie. The area is known as the Hungarian Tobacco District. Only a few Hungarian families lived in the Delhi area in the early 1920s, but following the depression about one thousand Hungarians arrived from Transylvania, Yugoslavia, Ukraine, Slovakia, and Hungary, looking for work. There were about fifteen hundred people who were working in tobacco in 1949. A Hungarian congregation was organized under the auspices of the Presbyterian Church in Canada. From 1947 families gathered in one another’s homes for worship led by Hungarian Ministers from Ontario. The new church building’s dedication was on July 22, 1951. The congregation had 350 members. The dedication ceremony expressed a “coming home” to their church building, a building primarily fashioned by their own hands. The congregation began to grow, and in 1960, they built a new Sunday school room for 40 children and added a large kitchen.

One of the dynamics of the congregation that has been identified is that since 1951, there have been four generations of members in their sixty-two-year history. At the end of my ministry in Delhi, by 2013, two-thirds of the “pioneers” already had passed away. The second generation had grown up, and many were leaving this area to attend college and university in the 1980’s. Many of them met and later married non-Hungarians and joined English speaking churches where both could understand the gospel. As a result, our congregation decreased.

After 2000 new Hungarian immigrants joined the congregation, but they established their residency in Brantford, London or Kitchener, and area. Immigrants were looking for God’s house and a community which they left behind in their own country. Although there is interest for a mission beyond the membership of the congregation, that interest is manifested through more dramatic situations, such as sponsoring refugee families.
Most church services were in Hungarian. English and combined services were appreciated but not well attended, because the first generation Hungarians tried to keep their church as an ethnic church providing a home for newcomers. The congregational life at Calvin Delhi was very active. To financially sustain the congregation the Ladies Aid held dinners and bake sales. Each year they made twelve thousand cabbage rolls, prepared eight hundred kilograms of breaded chicken, peeled five hundred kilograms of potatoes and prepared hundreds of kilograms of cabbage for coleslaw. Twice a year they baked thousands of strudel, many pastries, and one thousand two hundred kilograms of Hungarian sausage.

The Hungarian Presbyterian Church in Brantford became dissolved in 2000. After my arrival in Delhi, Brantford area became part of my mission, which included visiting people and holding Bible studies twice a month.

Following one of my presentations at Hungarian Kossuth Hall in Cambridge, a group from Waterloo, Kitchener, Cambridge, and Guelph asked me to organize and conduct a worship service at the Hungarian Hall at least once a month. As a result of my outreach this group was growing and in 2003 was invited to use the St. Andrew’s Presbyterian Church’s facility in Kitchener. Since 2009 this *Waterloo Wellington Hungarian Worship Group* gathered every second Sunday.

When I left Calvin Delhi, the congregation still had investments of more than a quarter million. After twelve years of service in Delhi, the numbers diminished drastically because the first generation had passed away. Calvin Kitchener was the first congregation to which I submitted my profile in February 2013. On June 9, 2013, Calvin Kitchener extended its call to continue my ministry in its community. Having accepted the call to Calvin Kitchener, the ministry in Delhi and the Hungarian Worship Group in Kitchener was
extended by a young student, whose father was a minister in Delhi in the 1980’s. The Hungarian services at North Caradoc are still conducted by me eight times a year to maintain my mother language in preaching. From September 2015 I was called by the Presbytery of Waterloo-Wellington to serve the Hungarian Worship group in Kitchener, Ontario.

1.4 Action in Ministry

*In Hungarian ethnic congregations*

All three ethnic Hungarian congregations included many individuals from various denominations, who joined our services and shared communion. My responsibility, in all three congregations, included delivering the sermons, playing the organ and conducting Bible studies. I provided pastoral care at Tillsonburg, Simcoe, Brantford, London, Hamilton, Kitchener and London hospitals. Home visitations were well received. I was leading Bible studies in Simcoe, Delhi, Courtland and Tillsonburg nursing homes and regularly organized spiritual and fellowship events. Since my ordination, my duty and my urge are to preach the Gospel based on the reformer John Calvin’s theological perspectives, to listen to parishioner’s needs and to bring joy and happiness into people’s lives. I am passionate to embrace new immigrants, to find for them a safe place to live and to activate resources to fulfill their needs. My calling is also to help new immigrants develop their new roots in Canadian soil, to assist them with their spiritual struggle and to integrate them not only in our congregations but also into Canadian society. As a registered psychotherapist, I have the joy of dealing with their spiritual, social and physical needs.

*In the Presbyterian Church in Canada*

In the Presbyterian Church in Canada a Hungarian Advisory Committee is supporting the Hungarian ethnic congregations. Its mission is to keep the connections between Hungary
and Hungarians inhabiting countries in Europe and the Presbyterian Church in Canada and I was asked to take an active role on the Committee.

Hungarian Ministerial Association

The Hungarian Ministerial Association embraces all Hungarian speaking ministers in Canada. As leaders, we hold a general meeting yearly to discuss the specific problems of our ethnic congregations. We consider how we can more efficiently assist recent newcomers to find the Hungarian ethnic churches as their second home and a new identity in Canada.

Ecumenical Ministerial Association of Forest Hill, Kitchener, Ontario

Different denominations are working together in Forest Hill area of Kitchener, Ontario for unity and peace worshipping our Lord Jesus Christ. The clergy from St. Francis Catholic Church, Forest Hill United Church, Highland Baptist Church, the Faith Lutheran Church and I meet monthly to work on different services and programs for Christian unity. Regularly we have pulpit exchanges, ecumenical services and prayer weeks in rotation which includes all our congregations promoting the removal of the walls of traditions. The Week of Prayer for Christian Unity was held at Calvin Kitchener in 2015 and 2016, where every evening a different minister delivered the sermon representing his/her denomination. Our plan is to show Jesus Christ’s love, based on His commandment (John 14), loving and serving each other as He loved the world and gave His life for all of us.

At Calvin Presbyterian Church in Kitchener

Calvin Presbyterian Church in Kitchener, where I am ministering, is a church in a transitional urban area that is experiencing gentrification. The congregation was founded in 1960, has 235 members, thirty-four children, and approximately thirty-five adherents. Members of Calvin Kitchener embrace immigrants from various countries, such as United
States, Scotland, England, Holland, Portugal, Germany, Hungary, Romania, Jamaica, India, Korea, Philippines, South-Sudan, Rwanda, and El Salvador. Calvin Kitchener has a history of sponsoring immigrants. At this moment a couple with five children is waiting in South Sudan to arrive in Kitchener under Calvin’s sponsorship. My particular role is to work with the Mission and Outreach Committee to sponsor newcomers who are waiting in different countries or refugee camps to come to Canada. The congregation is open to diversities embracing all those who are searching for love, peace, and support. In the last two and half years of ministry at Calvin Kitchener, thirty-eight members and adherents joined the congregation. I desire to lead the church with God’s help to a higher level of excellence.

*Caring for one another*

Calvin Kitchener is mostly a traditional and biblical community having as its center the gospel of Christ and is a very caring and receiving community. My focus is to explore the development of the congregation for this caring ministry. As a servant of God, minister and member of a Canadian Presbyterian Church my mission are to offer a ministry of service and sympathetic understanding to all segments of all congregations. It is also necessary to be open to differences, including those resulting from diversities of ethnic origin, and the interpretation placed upon the meaning of Christian service which leads from that place.

*Studies in psychotherapy*

In Switzerland and Hungary courses were taken in marriage and family therapy. In Canada, in 2006 I started my studies in psychotherapy with the American Association for Marriage and Family Therapy. For ten years I have worked as a counsellor in private practice, which helps me to have a deeper understanding of human behavior and to cope with
feelings, symptoms and life issues. On October 22, 2015, I was registered by The College of Registered Psychotherapist of Ontario.

**Assimilation of newcomers**

A particular emphasis on the general need of developing the quality of care in the congregation is found in the assimilating of newcomers into the life of the congregation and of the Canadian society. My own experiences during two immigrations, in ministry at Calvin Delhi and now at Calvin Kitchener have given rise to an observation that there is a lack of communication and understanding of the relationship among fellowship, membership, and belonging, as they relate to the church and community. This experience has created in me a perceived atmosphere of acceptance and interest to grow in faith and in number of members on the part of those who have recently become members of this congregation. I desire to find out how we can do this more efficiently as a congregation.

God called me out from my country here to Canada and gave me a unique ability and sensitivity to comfort and to embrace all those who are searching for salvation, and those immigrants who are searching for a new home in a new land. It is gratifying to know that God embraces all the nations, diversities and continents and that we can all be God’s extended hands.

**Summary**

This chapter introduced readers to the Hungarian immigration into Canada, provided personal information about the researcher’s background and experiences with immigration from Romania to Hungary than to Canada.
The brief history of Hungarian immigration to Canada described the context for this thesis and how this relates to ministry. The description of the unique events the Hungarian ethnic churches have had to encounter helped in situating the unique structures of ministry. The researcher included data of the minister’s settings where he has had the opportunity to welcome new immigrants. This chapter identifies the purpose of the project presented in chapter two.
Chapter 2
The Identification Of The Problem

This chapter presents the statement of the research problem, the purpose of the project, and the personal, cultural and theological assumptions operated in the study. The research question is directly related to the purpose of the study in consideration of the vision and mission of the ministry setting. It presents what the researcher will accomplish through the project stating the goals and objectives in measurable terms.

2.1 Statement of the Research Problem

Paul Tournier says that “to understand a man, we must follow him into all the detailed places of his life as he describes them to us. We must re-live them with him.”12 Older immigrants still remember the hard times they faced when they came to this new land of Canada and how they survived the first few years. As I ministered to them, I saw how they still remembered their homeland, how proud they were of their new life in Canada and how they have managed to overcome the physical and spiritual hardships of what is new and foreign to them. Stories were shared describing how hard it was for new immigrants to find work, to establish their lives, to be more comfortable with the English language, with a new culture, and with new experiences as they tried to keep their families together and raise their children. Even these days I often witness how new immigrants deal with their faith, as they look to find their place in a new congregation, and I am privileged to experience the journey with them through both their hardship and their joy. When I visit a new immigrant family, and they talk to me about their new challenges, I can empathize. I can cry, and I can smile with them because I have gone through similar problems of this myself and I am still going

through it. My purpose in immigrating to Canada was to accept and fulfill the true gospel call received from our Creator, Sustainer, and Redeemer. Those new immigrants who decide to leave their homeland today in the twenty-first century may have different reasons to make that huge step. As a first generation immigrant minister, one of my responsibilities is to help newcomers find a new home in this land. The purpose of this research is to develop in my ministry situation a better understanding of the immigrant’s fundamental needs and the distress that besets large numbers of them. My goal is to discover what actions I can take to improve my ministry context helping newcomers to grow different roots in Canadian soil. The research questions were selected with care and kept the entire narrative tied directly to the Ministry Project.

2.2 The Purpose of the Project

The purpose of this study is to examine how Hungarian-Canadian Presbyterian Churches in Vancouver, Montreal, Toronto and Kitchener could minister to the physical, spiritual, and social needs of new Hungarian immigrants to assist them to settle down and develop a sense of well-being in the community.

2.3 Assumptions Operative in the Study

Many assumptions lie behind an activity that is not identified. They have either a positive or negative impact. The following statements attempt to draw out the most significant assumptions made in this study.

2.3.1 Personal assumptions

1. That God is active in history past, present and future and guides our path.

13 The participants will have been born and raised in Hungary or in the “Greater-Hungary” area (Appendix 1), and have been in Canada for at least two years but no longer than 15 years.
2. That most of the immigrants do have a concept of traditional ministry based on their individual or group traditions, culture, and experience from their homeland.

3. That individuals and groups, in their emigration, experience a process of difficulty and pain, which need to be addressed.

4. That in the light of the uprootedness and changes in life, these immigrants need help and support in many ways.

5. Many people are ready to help but do not know how to give care to one another. It is essential to human nature to have needs to be cared for, and the desire to care for someone else.

6. My 30 years of ministry convinced me that the Church can help uniquely, as an expression of the Christian faith which secular organizations would not be expected to provide.

7. That many immigrants need friendship and comfort from the church.

2.3.2 Cultural assumption

For 1,100 years the Hungarians have been proud of their deep history and culture. Culture is like a lens through which a person or a group of people sees. After so many wars, revolutions, occupations, at the end of nineteenth-century thousands of Hungarians left their homeland, looking for a land of peace. The reasons were both political and economic.

2.3.3 Theological assumptions

My operative theology is Trinitarian. God has manifested His love for us and sent His Son Jesus Christ to be my Saviour and Redeemer. Christ has poured out the Holy Spirit upon
us that we might live in union with God and God with us. The Holy Spirit is influencing us to care for one another. The church is a caring community directing its caring ministry toward those in the community of faith, and toward those who have not yet heard the message of Christ.

Two key authors Miroslav Volf: *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation*\(^{14}\) and Jung Young Lee: *Marginality. The Key to Multicultural Theology*\(^{15}\) is used in this thesis.

Key issues have been identified with new Hungarian immigrants upon their arrival in Canada. These issues include the following: facing new circumstances, uprootedness, loss and grief, home (a place where we feel “at home”), social anxiety disorder (fear, emotional and physical stress), congregational life, friendship and struggle and hope.

**Summary**

This chapter has presented the researchers’ assumptions which have shaped the project. The assumptions employed in the study stand at the very heart of this research and have developed the research questions. These caused the researcher to define the theological and psychological framework of this study.

---


Chapter 3

Theoretical Framework

Having a home is an absolute minimum need in a human’s life which is necessary for long-term physical well-being. If basic needs are not met, individuals may find themselves struggling just to get through the day. Often those who have a home simply take it for granted. In this chapter, we carefully overview the importance of home. To belong to a community is the second major topic included in this chapter, which is presented as a basic need in new immigrants’ lives.

God of the Bible is a hospitality-centered God, who expects humans to love strangers. This God came over to embrace His people when they were in need, and this is why they have to welcome the newcomers. In this core chapter the researcher constructed a theory interpreting what should happen in the ministry context through this project. This chapter shows that the entire project was placed into an interpreted perspective based on the researcher’s faith, theological knowledge, and life experiences, which connect with the content in Personal Background (chapter 1.2), Ministry Context (chapter 1.3) and Personal Stories (chapter 5.1).

3.1 Theological Framework

3.1.1 The theology of home

In this chapter my theological understanding of “home” is provided and this specific issues of immigration are reflected upon.

The caring God calls people to show love and compassion towards newcomers. In Deuteronomy 10:18-19 God was asking His people to love the foreigner providing them food and clothing. “When a stranger sojourns with you in your land, you shall not do him wrong. You shall treat the stranger who sojourns with you as the native among you, and you shall
love him as yourself, for you were strangers in the land of Egypt: I am the LORD your God” (Leviticus 19:33-34). Soerens and Hwang noted that “God does not distinguish among arbitrary divisions, such as country of origin. Instead, God desires to include all people in his kingdom”.

Theologically, it is essential that God promised His people: “My people will live in safety, quietly at home; they will be at rest” (Isaiah 32:18). The Christian sees a tension between this promise and facing the reality that Jesus Christ was born in a stable, just because there was no room in the inn. Shortly afterward, we witness the homeless holy family emigrating to Egypt, thereby searching for a home in a strange land which would give them a safe place to live (Matthew 2: 14-15).

“God used migration through Scripture to accomplish his purposes and brings His people to a greater understanding of his will for creation, God, who used migration so vividly throughout the Bible, works today to move his people from one place to another.”

God, who saw the Israelites suffering in Egypt, was ready to move them out and take them to a land of “milk and honey.” We discover tension between this loving care and the homelessness of Jesus Christ, who said: “Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head” (Luke 9:58).

God’s people often confessed that they felt like “strangers and foreigners on the earth” seeking a homeland (Hebrews 11:13-14). We often witness that for those immigrants who are faithfully obeying God’s commandments, God indeed “has prepared a city for them”

---

16 Matthew Soerens and Jenny Hwang, Welcoming the Stranger: Justice, Compassion & Truth in the Immigration Debate (Downers Grove, IL: InterVarsity Press, 2009), 195.
17 Ibid., 86.
Immigration was a sign of love and compassion. God’s people chosen for a special mission saw their home as a temporary one on their journey, and they longed for an eternal home in heaven. The temporary home was not as important because they were looking for the eternal one, which was unseen but prepared by an invisible, caring and loving God. “By faith Abraham obeyed when he was called to set out for a place that he was to receive as an inheritance; and he set out, not knowing where he was going. By faith he stayed for a time in the land he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he looked forward to the city that has foundations, whose architect and builder is God” (Hebrews 11:8-10). Abraham knew that real life would start at the end of his journey, which would be a new beginning for eternity. He was good at managing his and his families’ basic needs until the eternal God fulfilled their true, eternal destiny.

God’s people in the Bible always had a home, a place where they lived. If their home was not safe, God sent them to another place, which based on their circumstances, shared their home. This providence can be seen in both the Old and New Testament narratives. Jesus, when He was ready to leave this earth, assured his disciples that he would go to a “place” where there was a home, and he would prepare this eternal home for his people. Christians look forward to inheriting this eternal home which is so magnificent “as it is written, ‘What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him’” (1 Corinthians 2:9).

The real need for a home has several characteristics.

1. To have a “home” is a basic need.
Even today God, who is the same yesterday, today and tomorrow, creates not only a dwelling place but a home for His people on this earth, which means that God is a home-centric God. Those, who for some reason are homeless, are challenging God’s people to fulfill God's intention for them. To have a home is a basic physical human need and home is more than simply walls and a roof. Christians must be God’s extended hand in creating and providing not only a spiritual but also a furnished home for homeless people, which they can experience in a physical, social and spiritual way, God’s presence in this world. Christians are called to create a transformational change in the lives of those immigrants who are searching for a new home in a new land, who for the night have nothing else but a stone to put under their heads (Genesis 28:10). As God’s extended hands, Christians have the responsibility to create homes of grace, where newcomers would belong, where they could find hope, love and joy and where they could start a new life.

2. Live and let others live.

Every person should have the right to live in that land where they were born. But often in history we see that people were forced to leave their homeland because of a new political orientation. Others have been forced to leave because, spiritually, they have felt imprisoned. Others were threatened by war and did not feel safe. These situations are in the Bible as well. In Micah, widows were forced to leave their homes (Micah 2:9). Following the crucifixion, a home in Jerusalem became a safe place of hiding and refuge for the disciples (John 20:19).

3. To search for a new home is a human right.

Home should be a sacred place that accepts us as we are and who we are, a place where people care for each other. Today in a violent and hurting world everybody has the
right to live and breathe as a free person. Everybody should be allowed to search for a safe place where physically, socially, and spiritually they can restart their life. For Christian immigrants it is powerful knowledge to know how God treated Jacob in the wilderness saying to the refugee: “Know that I am with you and will keep you wherever you go…I will not leave you until I have done what I have promised you” (Genesis 28:15).

4. Home as community for a family

Based on the biblical understanding, home is a place where people live in a small community and where they belong. Home is a place where people return each evening after work. After Jesus Christ healed a person who was possessed by demons he sent him home saying: “Return to your home, and declare how much God has done for you” (Luke 8:39). We see again how Jesus was oriented to family and friends as he says: “Stand up and take your bed and go to your home” (Luke 5:24-25). Immediately the one who was healed stood up, took what he had been lying on, and went to his home, glorifying God.

5. Home as a place to worship freely

Every human has the right to have a place, a home, where he can belong, and where he can feel secure. After Jesus Christ ascended to heaven, the disciples “returned to Jerusalem from the mount called Olivet, which is near Jerusalem. When they had entered the city, they went to a house where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alpheus, and Simon the Zealot, and Judas son of James. All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers” (Acts 1:12-14). That home became a place of worship and a place of unity where it was all for one and one for all.
3.1.2 The church as a community

The word “church” has been translated from the Greek word ecclesia, which Jesus Christ chose for His community. This word means *the assembly of the called-out* for a reason. Jesus stated to Peter “upon this rock will I build my church, and the gates of Hades will not prevail against it” (Matthew 16:18). Jesus did not refer to a building or a hierarchy or dogma or new rules and doctrine but a living and caring community of those who were called out from the world, and separated by God’s calling to serve in the world. Their service and teamwork were voluntary. It was, first of all, a caring ministry toward those who had not heard the message of Christ. These caring communities were created by believers, who shared Christ’s message faithfully. There emerged a healing fellowship, reducing physical and spiritual pain, loneliness and homelessness.

It was not long before people understood what the ultimate purpose was for these communities in their lives and in society. The goal of these communities was the salvation of their souls, and they responded positively. The mark of their community was the main message given by Christ “love one another.” This is also the sign of a growing church in our society (John 13:34).

Community is a result of the faith of faithful disciples who show love and communicate it to one another actively. The community is not a building. The faith community is not an organization, but an organism, the body of Christ, made up of great committed leaders, who are gifted by the Holy Spirit in many areas of ministry. These servants are effective and contribute to the growth of community. A fellowship of understanding and compassion enhances Their effectiveness in service to individual persons.
By embracing and healing they become more efficient leaders because of their training and the experience they gain.

Immigrants and newcomers are searching for communities. For immigrants, the ethnic congregation is a tremendous help and a real place in a new country where their needs for worship and fellowship with other immigrants with the same roots can meet. That real place provides them the continuity of their heritage and the style of worship they have practiced since their childhood. Although the emphasis in these reports is upon the biblical and theological foundation of the church, church growth issues relate directly to the quality of pastoral care provided by laity and pastors.

3.1.3 Ethnic congregation as transformational and visionary communities

Churches are voluntary organizations. In most congregations there is a small active members group who really care and serve. Most of them are inclusive, and represent different ages. Although they have different socioeconomic status, they serve together as children of God.

These days only a limited number of Hungarian-Canadian churches are available to new Hungarian immigrants. This is not the case for some other ethnic minorities who are emigrating from Asia. The well-established immigrant churches play important roles. Old and new members have different motives, and interests to attend the ethnic churches. Often it can be difficult for Hungarian-Canadian ethnic churches to organize special events for their newcomers and their particular goal such as baby-showers, special fundraising events or welcoming dinners. To carry out their unique programs, such as fundraising dinners, and bake sales, ethnic churches will need not only funds, but also a great deal of voluntary service from their members who must be willing to donate their time, energy, labour, and
skills. It is evident that the more members devote to such service, the more influence the church will have.

In an ethnic congregation, an Outreach Committee has a unique mission whereby a previous immigrant will contact the newcomers and create a connection between them that raises the level of spiritual and moral support. Their mission is to transform new immigrants’ lives by developing roots in new soil, by creating a new home in a strange land and by integrating them into a new society. In an ethnic congregation, transformational leaders’ responsibilities are to help newcomers to improve and to perform in their Canadian career and to develop a strategic plan to enable them to reach the full extent of their potential. A practical approach by congregations will require transformational leadership.

Charismatic visionary leaders can foresee the end from the beginning and understand what is to come and how we have to prepare for the future. They can give useful advice to their fellow Christians who are making an effort to start their life in a new country.

In my ministry, the importance of charisma for transformational leadership was often discovered. The positive charisma of a pastor impacts effectiveness in working with vulnerable people and leading others. This charisma also empowers the team and the organizational structure in building a more efficient relationship with new immigrants. Those team members who volunteered to work with newcomers have had a high standard of moral and ethical conduct. These team members could be counted on by their congregations in assisting newcomers to deal with their spiritual, physical and social needs. These team members were deeply respected by those with whom they worked, and people place a great deal of trust in them. They provided newly arrived people with a vision and sense of mission. Team members’ mission was defined by Jesus Christ who can be called a transformational leader.
Coleman\textsuperscript{18} argues that Jesus’ mission was to serve his society by helping and serving others. In his passionate words and actions, Jesus demonstrated how much people mattered to Him. Throughout His entire ministry Jesus fed the hungry, healed the sick and provided spiritual care. Jesus Christ demonstrated that it was important to open the eyes of the blind, to see the paralyzed walking again and to make marginalized women safe and secure. Jesus blessed the children, counselled lonely people and continually ministered to the peoples’ needs. According to Coleman Jesus Christ is the perfect example of a transformational leader. Jesus shows that even today impossible is possible for His followers.

\textbf{3.1.4 Hospitality in community}

Hospitality is commanded by God and comes with many benefits. Hospitality was an essential part of the life of the people of Israel and in the life of the early Christians as well. Influential religious leaders had a circle of followers “The great spiritual teachers of the past established communities for those who wished to practice their teachings. … Jesus had his circle of apostles and holy women. Gautama Buddha had his sangha, or community, of disciples. Pythagoras established his city of the elect at Crotona. Saint Francis of Assisi gathered his band of brothers and Saint Clare her Poor Ladies.”\textsuperscript{19}

All of us need a place where we can take a break from the world. For newcomers a safe place, a spiritual home place, is more important since it could be their starting point in a new land. For new immigrants, it is such a relief to speak and to be understood in their own language. In the Old Testament times, hospitality was expected: “When alien lives with you


\textsuperscript{19} Elizabeth Clarke Prophet, \textit{Community: A journey to the heart of Spiritual Community} (The Summit Lighthouse Library, 2002). ix-x.
in your land, do not mistreat him. The alien living with you must be treated as one of your native-born. Love him as yourself, for you were aliens in Egypt. I am the Lord your God” (Leviticus 19:33-34). In this context “stranger” is preferable to “alien.”

In ancient times often at the end of the day, those who traveled were waiting in the town square expecting that someone would invite them into their home, providing food and shelter for the night. When Jesus sent His disciples out to preach the gospel, He instructed them to rely on the hospitality of others (Matthew 10:14, Mark 6:11, Luke 9:5, Luke 10:11).

The New Testament is telling us that hospitality is a responsibility of all Christians. “Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in brotherly love. Honour one another above yourselves. Never be lacking in zeal, but keep your spiritual fervour, serving the Lord. Be joyful in hope, patient in affliction, faithful in prayer. Share with God’s people who are in need. Practice hospitality” (Romans 12:9-13). “Accept one another, then, just as Christ accepted you, to bring praise to God” (Romans 15:7).

1. **Hospitality is expected by God.**

   • Be clear-minded and self-controlled so that we can serve. “…be serious and discipline yourselves …, maintain constant love for one another …Be hospitable to one another without complaining. Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received” (1 Peter 4:7-10).

   • Love each other deeply. “By this everyone will know that you are my disciples, if you have love for one another” (John 13:35).
• Offer hospitality to one another without grumbling. “Contribute to the needs of the saints; extend hospitality to strangers” (Romans 12:13).

• Use whatever gift we have received to serve others. “Now that you have purified your souls by your obedience to the truth so that you have genuine mutual love, love one another deeply from the heart” (1 Peter 1:22).

• “Prove yourself hospitable” (1 Titus 5:8).

• “Accept one another, then, just as Christ accepted you” (Romans 15:7).

• Serve with the strength God provides. “Be hospitable to one another without complaining. Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. Whoever speaks must do so as one speaking the very words of God; whoever serves must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ” (1 Peter 4:9-11).

2. Hospitality develops community

God teaches how people are to treat one another in the church. “Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved” (Act 2:46-47).

Not only are daily prayers expected by God but also actively practised hospitality. “Now that you have purified your souls by your obedience to the truth so that you have genuine mutual love, love one another deeply from the heart” (1 Peter 1:22).
3. Hospitality is God’s love witnessed to the world

People learn by loving and doing. Loving cannot be just an emotion. Those who have goods cannot refuse those who are in need but have an obligation to help. “Let us love, not in word or speech, but in truth and action” (1 John 3:18). The one, who loves much, does much. Hospitality and love can be shown by serving and speaking encouraging words to each other. The church has to be a place where Christians teach and counsel each other showing love. “Let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another and all the more as you see the Day approaching” (Hebrews 10:24-25).

Most churches have already learned how to serve each other inside the church. As a next step, churches should be a place where members will learn how to treat newcomers and others outside the church. “For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me. … Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me” (Matthew 25: 35, 36, 40). Paul encouraged the Corinthians that during their potluck suppers they should serve the poor with hospitality (1 Corinthians 11:22). Jesus’ law to love one another is critical to the Christian identity and existence. This is the most powerful tool. If Christians take it seriously, the world can be changed.

God is a loving and welcoming God. Christians are urged to become hospitable practicing inclusivity with and unconditional love through the message of loving and caring that Jesus Christ proclaimed. God’s expectation is that Christians but must be transformed by the power of Christ and make a difference through the Savior they love. Be hospitable to one
another without complaining. Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received” (1 Peter 4:9-10). The Bible is ordering Christians to welcome even those who have nothing in common with them in order to declare God’s welcoming love. Thus you shall salute him: “Peace be to you, and peace be to your house, and peace be to all that you have” (1 Samuel 25:6). A Christian’s responsibility is to transform society and to embrace the world by the power of the Holy Spirit.

4. By practising hospitality, we may entertaining angels

“Do not forget to entertain strangers, for by so doing some people had entertained angels without knowing it” (Hebrew 13:2). Abraham’s home was a place of hospitality, where he invited in visitors and where he prepared a table for strangers (Genesis 18:1-15). Home was a place where Abraham’s servant was welcomed when searching for a wife for Isaac, as we read: “He said, ‘Come in, O blessed of the LORD. Why do you stand outside when I have prepared the house and a place for the camels?’ So the servant came into the house; and Laban unloaded the camels, and gave him straw and fodder for the camels, and water to wash his feet and the feet of the men who were with him. Then food was set before him to eat.” (Genesis 24:31-33).

Practising hospitality, the two disciples from Emmaus offered their food and home for a friendly stranger who walked with them for hours from Jerusalem to Emmaus (Luke 24:28-30). Right after Jesus healed Peter’s mother-in-law, she straight away arose and started to serve Jesus and showed hospitality preparing a meal for the healer and his disciples. She was eager to serve Christ and to bring blessings to others (Mark 1:29-31).
Hospitality can be time consuming or costly but will be rewarded by God. Hospitality is not self-centered but focused on others and on God. Real hospitality is when we can forget about ourselves and focus only on the other person.

5. Hospitality in the Presbyterian Church of Canada

The handbook “Equipping Elders”\(^{20}\), prepared by the Presbyterian Church in Canada extensively discusses the importance of a welcoming congregation. “Responsibility for membership and pastoral care includes providing a hospitable, welcoming environment for all members, adherents and visitors – especially visitors.”\(^{21}\) People who are visiting us will thereby get their first impression about the church and the leadership. Based on our hospitality they may return or move on searching for another place to worship. “The ministry of hospitality is built on the premise that God is a welcoming God. If visitors are going to know that God is a welcoming God, the congregation must be a welcoming people.”\(^{22}\)

Today with “Leading with Care” requirements and for security issues, people are more challenged to practice hospitality and to open their doors for strangers. Practising hospitality is more difficult than it was in the first century, but it is still God’s requirement. In a Christian community it must be a lifestyle as well as a habit.

3.2 Psychological Framework


\(^{21}\) Ibid., 41.

\(^{22}\) Ibid., 42.
Abraham Maslow, the well-known American psychologist (1908-1970) in his Pyramid of Human Needs continues to emphasize the hierarchy of needs. He presents five sets of basic needs which are described as physiological, safety, love, esteem and self-actualization. These basic needs are related to each other, being arranged in a hierarchy of potency. He stated that certain are more vital than others. On the base of his pyramid he stated also that we need food, water, and shelter as basic human needs. On the next level, he placed the need for safety and security. On the third level is belonging or love. On the fourth level is self-esteem. On the fifth and final level are personal fulfilsments. Maslow says that each person makes an effort to meet his/her needs on a certain level at the time. The individual who is looking to meet needs for water and food will not be looking to meet needs of belonging, love or self-esteem. According to Maslow after the needs on the lower level of the Pyramid are met, humans will attempt to meet the next level of needs and so on, making their way up the pyramid to self-actualization.

John Burton adopted Maslow's ideas, but he describes human needs as an emergent collection of human development. Burton selected and examined common social world conflicts to help establish his theory of basic human needs. He quite departed deliberately from Abraham Maslow's psychology. The needs identified and described by Burton are seemingly rooted in unacknowledged Western and bourgeois cultural values. Burton made efforts to develop new methods of understanding human needs and was searching ways to satisfy them. Based on his understanding, the most basic human need is the need for identity, recognition, security, and personal development. Burton highlights that certain basic human needs are becoming universal. The higher needs of class, gender, and culture are culturally


affected. He applies this theory to his social and political contexts. Burton examines social conflicts and investigates how common human needs frequently are neglected. He points out how worldwide some leading groups claim their rights in order to satisfy their own needs. Based on his exploration Burton reveals that several groups manipulate basic human needs, even though by their actions they dehumanize others.

Manfred Max-Neef\textsuperscript{25}, the Chilean economist suggests nine general human needs. He argues that we as creatures can attain human development and a peaceful world. Max-Neef defines his main proposal, Human Scale Development, as “focused and based on the satisfaction of fundamental human needs, on the generation of growing levels of self-reliance, and on the construction of organic articulations of people with nature and technology, of global processes with local activity, of the personal with the social, of planning with autonomy, and of civil society with the state.”\textsuperscript{26} Max-Neef agrees that no need is greater than another, and that all are necessary and essential to our existence.

\textbf{Table 1. Comparison of Needs}

<table>
<thead>
<tr>
<th>Maslow</th>
<th>Burton</th>
<th>Max-Neef</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shelter, water and food</td>
<td>Distributive justice</td>
<td>Survival, Existence</td>
</tr>
<tr>
<td>Safety, security</td>
<td>Safety, Protection</td>
<td>Safety, Security</td>
</tr>
<tr>
<td>Belonging and love</td>
<td>Belongingness, Love</td>
<td>Care, Affection</td>
</tr>
<tr>
<td>Self-esteem</td>
<td>Self-esteem</td>
<td>Acceptance</td>
</tr>
<tr>
<td>Self-actualization</td>
<td>Personal fulfilment</td>
<td>Creation</td>
</tr>
<tr>
<td>Identity</td>
<td>Identity</td>
<td></td>
</tr>
<tr>
<td>Cultural security</td>
<td>Leisure, Idleness</td>
<td></td>
</tr>
<tr>
<td>Liberty</td>
<td>Liberty</td>
<td></td>
</tr>
<tr>
<td>Involvement</td>
<td>Involvement</td>
<td></td>
</tr>
</tbody>
</table>


\textsuperscript{26} Ibid.
Physical needs such as air, water, food, sleep, clothing and shelter are the most important requirements for humans to survive and without these the human body cannot function (Maslow 1954, Max-Neef 1960, Burton 1990). Immigrants seek for a lifestyle which includes all the various forms of material and psychological desires. Connectedness and safety are basic parts of newcomer’s needs. “Man needs a place, needs to attach himself to a place” says Tournier. To demonstrate this theory Tournier uses Abraham’s story, who was called to leave his home (Genesis 12:1-3) which was in a developed urban culture. As Abraham arrived in Canaan he bought a place to live. The Scripture also tell us that right at the beginning in the Garden of Eden (Genesis 2:15) God gave a wonderful, peaceful place to the first couple, “to live in harmonious familiarity with nature and with God” which was vital to them.

Social needs like safety and security are extremely important for new immigrants. Based on Maslow, Max-Neef and Burton these needs include personal and financial security, health and well-being, insurance and health care. If these physical and social needs are fulfilled in newcomers’ lives, their next step is to reach out for the next level of needs such as friendship, intimacy and family. Kazemipur argues that all immigrants need to feel a sense of belonging and acceptance. Those who are looking to socialize in a new society are searching to find their needs in social groups such as churches, ethnic groups or various sports teams. Walsh states that settlers try to find their needs by searching for a friend who could become like a family member, an intimate partner or friend. Newly immigrated people have an urgent need to be accepted, respected, and valued in their new society. Self-

---

27 Tournier, 21.
28 Tournier, 39.
esteem and self-respect are a huge part of their struggle. Volf says that most humans have a significant need to love and be loved by others. Deprived of these elements, many people become lonely and could experience anxiety and/or clinical depression.

*Spiritual needs* may include faith or what provides a sense of personal meaning in life and death. Spiritual well-being is a fundamental part of living a rewarding and fulfilling life. Christians have to be committed to respecting everybody’s spiritual/faith dimension as they choose to express and explore their faith. Influenced by the spirit of solidarity, freedom, compassion and justice, humans have an obligation to improve the well-being of all in our world.

**Summary**

God motivates Christians to show hospitality by providing a home and a community for aliens, strangers and outsiders treating them friendly and generously. In the Bible hospitality is presented as a virtue and it is commanded and also commended by the loving, giving and caring God. Jesus Christ, in His ultimate act of hospitality extended His arms on the cross making all the people a household of God. For a long period of time newcomers could depend entirely on the hospitality of others.

This section provides understanding of the unique theological challenges which Christian leaders face in their ministry setting. They motivate them to practice hospitality providing hope for the future for those who are searching for a new home in a strange land. Chapter 3 as a theoretical reflection continues in Chapter 5, 6, and 7, providing evidence of interaction with the other parts, in which the investigator plans, observes and evaluates his

---

ministry. The insight from Chapter 3 has an impact on the research model and the results of that research.
Chapter 4
Research Methodology

Based on the research question the study is called to find out how Hungarian ethnic churches could minister to the physical, spiritual, and social needs of new Hungarian immigrants by assisting them to settle down and develop a sense of well-being in the community.

Chapter four includes the research methodology which guides the project. For this study a grounded theory was used as the methodology, undertaken amongst forty research participants in four Hungarian ethnic congregations in Kitchener, Montreal, Toronto and Vancouver. The purpose was to make recommendations to not only to Hungarian communities but also to others as well based on what the participants reported.

This chapter details the plan of action leading the research by planning, observing, listening, reflecting, implementing, and evaluating the data. Employing a diligent research model, the researcher discovered information which generated new knowledge about the new immigrants’ world in a new environment. This was mentioned in the purpose of the study.

Why was in this thesis Grounded Theory used and not Ethnography?

The purpose of this study is to examine how Hungarian-Canadian Presbyterian Churches in Vancouver, Montreal, Toronto and Kitchener could minister to the physical, spiritual, and social needs of new Hungarian immigrants in order to assist them to settle down and develop a sense of well-being in the community.

During the first year of my Doctor of Ministry program, I decided to research the physical, social and spiritual needs of new Hungarian immigrants in Canada. With my professor, I had many debates about the topic and research design. As a result of analyzing the research problem and the research questions, we determined that the Grounded Theory method would
be the most appropriate to use for this study. With my first thesis director we reviewed and analyzed the goal of my research, and we decided that the Grounded Theory would provide more opportunity to explore this study. During my Thesis Proposal defense, the examiners also agreed that the Grounded theory method is the most suitable design for this research. As I started to write the dissertation, the thesis was regularly reviewed by my Thesis Director, and the Grounded Theory seemed to be the most helpful method to analyze the data.

The Ethnographic research design is overlapping the Grounded Theory in many ways and has many advantages working with a cultural group. “Ethnography is appropriate if the needs describe how a cultural group works while exploring the beliefs, language, behaviours, and issues such as power, resistance, and dominance.”\(^{32}\) According to Creswell “the ethnographer also uses standard categories for cultural description … and has the final word how the culture is to be interpreted and presented.”\(^{33}\) My dissertation does not have a goal to describe how the Hungarian culture works in a multicultural society, neither the impact of new Hungarian immigrants on Canadian culture. I had no intention to research the “power, resistance and dominance” of newcomers.

Also, Creswell argued that “the ethnographer moves into a theme analysis of patterns or topics that signifies how the cultural group works and lives.”\(^{34}\) The goal of this research was to discover how Canadian congregations can help newcomers find a new home in a new land and not how Canadian Hungarians work and live. The goal was not to describe a cultural group but to research their needs and how the Church can respond to their physical, social and spiritual needs.

---


\(^{33}\) Ibid.

\(^{34}\) Ibid, 72.
Furthermore, Creswell argued that “Grounded Theory researcher develops a theory from examining many individuals who share in the same process, action, or interaction.” 

“Ethnography is a qualitative design in which the researcher describes and interprets the shared and learned patterns of values, behaviours, beliefs, and language of a culture-sharing group.” Although I interviewed 40 participants who shared similar process during their immigration, my goal was to discover their needs and how a Canadian congregation could minister to them, responding to their needs. My goal was not to interpret the participants’ beliefs or their language but to discover how the Church would be more helpful helping them to find a new home in a strange land. Creswell says that the investigator using the Grounded Theory “seeks to systematically develop a theory that explains process, action or interaction on a topic.” As a researcher I faithfully followed the methods of Grounded Theory “gathering rich data, coding the data, memoing, and using theoretical sampling” which helped me to focus on research questions and collected data.”

During my studies and consultations with my advisors, it was determined and proved that Grounded Theory method was best suited to study the research problem.

4.1 Grounded Theory

This study will discover the personal needs and issues of Hungarian immigrants in Canada and how the existing Hungarian Congregations may help newcomers find a home in this land.

35 Ibid, 68.
36 Ibid, 69.
37 Ibid, 64.
Two books from John W. Creswell - *Qualitative Inquiry and Research Design*\(^{38}\), and *Research Design: Qualitative and Quantitative Approaches*\(^{39}\), and the book of Denzin, Norman K., and Lincoln, Y. S., *Handbook of Qualitative Research*\(^{40}\) were studied. After comparing and contrasting them with other methodologies,\(^{41}\) the decision was made to incorporate Strauss and Corbin’s Grounded Theory\(^{42}\). “Grounded theory is a general methodology for developing theory that is grounded in data systematically gathered and analyzed. Theory evolves during actual research, and it does this through continuous interplay between analysis and data collection.”\(^{43}\)

Selecting the most appropriate research design for this study was overwhelming. A significant amount of time was spent with advisors and through personal reflection to determine the most suitable approach to the research problem and to select the most appropriate design. A qualitative research method in which some of the data discovery process is taken from the grounded theory approach was selected. According to Creswell (2007) “This is accomplished primarily through collecting interview data, making multiple visits into the field (theoretical sampling) attempting to develop and inter-relate categories (constant comparison) of information, and writing a substantive or context-specific theory.”\(^{44}\)

---


\(^{43}\) Ibid., 273.

For focus group participants a descriptive questionnaire was designed to discover the personal needs and issues of immigrants as the research instrument for this study from *Asking Questions* by Norman M. Bradburn, Brian Wansink, and Seymour Sudman. This study included questions such as: “How would you describe those needs (reasons, expectations, hopes and feelings) which brought you to Canada? How would you describe the importance of having emotional and spiritual nourishment in your own language/culture as a newcomer in a new county and why? In which direction should your congregation’s mission extend in order to meet new immigrants’ needs, to attract and to help them to feel ‘at home’ in Canada and in your congregation?” The questionnaire consisted of twelve questions about personal demographics, personal memories, needs, and concluding recommendations. The question about the importance of having emotional and spiritual nourishment in one’s native language as a newcomer in a new country could be circled as very important, somewhat important or neutral. Participants could also comment on these questions.

*Participants*

On August 31, 2012 a proposal was submitted to the University of Toronto Ethical Review Board to seek approval to proceed. This approval was received September 2012.

After this research project was officially approved by the Ethics Committee at University of Toronto a qualitative study using a guided questionnaire was conducted. Participants were selected as following: Ten participants from the First Hungarian Presbyterian Church in Vancouver, twelve from the Hungarian Presbyterian Church in Montreal, eight from the First Hungarian Presbyterian Church in Toronto, and ten from the Waterloo-Wellington Hungarian Presbyterian Worship Group in Kitchener. Before the

---

research started, selected participants from Calvin Presbyterian Church Delhi had moved to Kitchener.

The research was conducted in First Hungarian Presbyterian Church in Vancouver, the Hungarian Presbyterian Church in Montreal, the First Hungarian Presbyterian Church in Toronto, and in Waterloo-Wellington Hungarian Presbyterian Worship Group in Kitchener for the following reasons: The research was conducted only in those Hungarian Presbyterian Churches in Canada who in the last two decades were significantly growing joined by new Hungarian immigrants. Based on the report of the Hungarian Presbyterian Ministerial Association in Canada only these four congregations were growing by newcomers. The Hungarian Presbyterian Church in Ottawa and the Hungarian Presbyterian Church in Windsor have less than 30 members and no new Hungarian immigrants joined them in the last 10 years. The Hungarian Presbyterian Church in Welland was struggling and as a result in 2013 was dissolved.

As it is stated in Thesis Proposal the ministers from Vancouver, Montreal and Toronto who agreed to support this research efforts were contacted. Each church announced the Invitation Letter\textsuperscript{46} and the Consent Form\textsuperscript{47} three times in their bulletins. The members from the Waterloo-Wellington Worship group were invited to participate in this research. All four congregations were informed as to the purpose of the research.

In all four cases the church building provided a large room where the researcher met with participants to conduct the study. The investigator met the research participants from Vancouver in October 18, 2012, from Montreal in October 28, 2012, from Toronto in

\textsuperscript{46} See Appendix 3, Invitation Letter to the Congregation.
\textsuperscript{47} See Appendix 4, Consent Form.
December 27, 2012 and from Kitchener February 12, 2013. The researcher had full control over the interview environment and took leadership of the groups in order to keep them on track and fulfill their objectives. All selected participants had the same ethnicity, spoke the same language, and were newcomers emigrating between 2002 and 2012. All participants responded positively for inclusion in this research and met the required criteria for participation in the study. Their participation was voluntary. Research participants received sufficient information and adequate understanding of the proposed research.

*Participant Observation* by Danny L. Jorgensen\(^\text{48}\) was helpful in making observations.

### 4.2 Limitations of the Study

The first limitation in this research study is that the ethnic Hungarian congregations are close to each other like family members. Participants did not find it difficult to be actively involved in this research. In the majority of cases the members knew each other’s stories; however, perhaps not everyone shared their very deepest and highly secret memories or feelings.

The second limitation in this research study is that all participants’ first language is Hungarian.\(^\text{49}\) Research participants felt it easier to work with questionnaires than to express themselves in English especially as they would be surrounded by people to whom they always spoke Hungarian. Even though it was expressed that it was easier to write down their memories and feelings than to verbalize them in a second language, for two (5%) participants the language barrier could have been an obstacle in expressing their deepest feelings or


\(^{49}\) Ibid., 366-367.
emotions as they tries to use the correct English words. None of the research participants suggested that the questionnaire limited the expression of their feelings.

The third limitation in this research study is that in a few cases participants could not find the right idioms or key words to express themselves in English, but they had the courage to ask for help from each other. Participants were encouraged to dialogue in order to explore issues and feelings in greater detail.50

4.3 The researcher's identification as an insider and outsider

The International Journal of Qualitative Methods (IJQM) University of Alberta in 2009 presented an article The Space Between: On Being an Insider-Outsider in Qualitative Research.51 This research was written by Sonya Corbin Dwyer, Ph.D. Associate Professor, and Jennifer L. Buckle, Ph.D. Assistant Professor, both from Department of Psychology Sir Wilfred Grenfell College Memorial University of Newfoundland. “Dr. Jennifer L. Buckle conducts research using grounded theory.”52 In Abstract they raise a question: “Should qualitative researchers be members of the population they are studying, or should they not? … Rather than consider this issue from a dichotomous perspective, the authors explore the notion of the space between that allows researchers to occupy the position of both insider and outsider rather than insider or outsider.”53

In the introduction of this article the authors state:

The issue of researcher membership in the group or area being studied is relevant to all approaches of qualitative methodology as the researcher plays

50 Ibid., 364.
52 Ibid, 54.
53 Ibid.
such a direct and intimate role in both data collection and analysis. Whether the researcher is an insider, sharing the characteristic, role, or experience under study with the participants, or an outsider to the commonality shared by participants, the personhood of the researcher, including her or his membership status in relation to those participating in the research, is an essential and ever-present aspect of the investigation.\textsuperscript{54}

As a researcher, I identify myself as Canadian with a Hungarian descend and first-generation immigrant. My present status can be viewed as an insider and outsider researcher. Therefore I carefully assessed the negative and positive elements of both insider and outsider status.

a. As insider researcher

As the researcher I can be viewed as an insider, having some similarities with research participants, such as “identity, language, and experiential base with the study participants.”\textsuperscript{55} Speaking the research participants’ native language, having similar personal experience about the immigration process and as a minister being empathetic with newcomers can also position me as an insider. Being a Hungarian-Canadian immigrant and minister in the Presbyterian Church in Canada places me on common ground with research participants, provided a level of trust, safety, and comfort knowing that I have a deep understanding about their experiences. Research participants expressed that my history was helping participants to open up in their focus groups. Furthermore, my history had a positive impact on the research process and was helpful to analyze the findings and to create arguments about the implications. Also, it helped me to create the research questions but did not influence the participants to answer the questions which created the data. Having some similar minor experiences as the research participants did not create limitations in the research, neither influenced the collected data. Moreover, it helped participants to disclose their experiences,

\textsuperscript{54} Ibid, 55.
\textsuperscript{55} Ibid, 58.
thoughts, and feelings knowing that the researcher will have a clear and unbiased understanding of their needs. The merits and demerits of my researcher status as a slightly insider versus total outsider had a constructive influence on me, helping to analyze and to understand the data. As a researcher, I protected myself was not to be ethnocentric or biased, but constantly and consciously grounded on methodology, findings, and implications.

I share Corbin and Bucke thoughts:

As a qualitative researcher I do not think being an insider makes me a better or worse researcher; it just makes me a different type of researcher. Perhaps because of my background in counseling, I have always engaged in much self-reflection, and I continue to do so in my research.56

My insider status helped me in my capacity to have a deeper understanding of new immigrant’s experiences and to understand their needs. Furthermore, I am convinced that research participants appreciated my own experiences as a first generation Hungarian immigrant. As a conclusion, having slightly similar experiences with research participants, in my opinion did not influence the research and the process negatively.

b. As outsider researcher

Corbin and Bucke in their study notice that often research participants are questioning if a researcher can understand their pain if they never had similar experiences. For this, they don’t have as much trust in researcher and their reports can be subconsciously limited. Corbin and Bucke state that the “insider role status frequently allows researchers more rapid and more complete acceptance by their participants. Therefore, participants are typically more open to researchers so that there may be a greater depth to the data gathered.”57

---

56 Ibid, 56.
57 Ibid, 58.
I was fully aware of differences being a researcher among immigrants or being an immigrant. I was very careful and concerned as I interpreted the data not to be biased and influenced by my perspectives, but to keep the professional distance. I paid attention not to modify the role of minister and researcher and also not to change the interactions between myself as researcher and research participants.

As I positioned myself in this research, I created for myself strategies to be an outsider during the whole process. During the interviews, I acted like an outsider avoiding role conflict. My standpoint was to be an active listener as I collect the data. As I analyzed the data, I was objective focusing only on reports. In my dissertation, I was very objective, and never used the word “we” which could include the research participants and myself as a researcher. I paid special attention to protect my professional role during the entire process.

Corbin and Bucke conclude “that the core ingredient is not an insider or outsider status but an ability to be open, authentic, honest, deeply interested in the experience of one’s research participants, and committed to accurately and adequately representing their experience.”58

4.4 Data Analysis

Data Collection

For the discussion of data analysis and interpretation Schwalbach, *Value and Validity in Action Research*59 was used.

The Data collection began after the following actions had been completed:

1. All church members received an invitation letter in their church bulletin. Those interested in the research contacted me and an interview date and time was scheduled.

58 Ibid, 59.
2. Prior to the commencement of the interview I introduced myself. The purpose of my research was explained. My gratitude for their participation was expressed.

3. Before the interview began, the participants were told that the session would be audio taped. The confidentiality standards were reviewed and all participants were advised that information would be stored confidentially. Access to the information and the retention/destruction schedule were reviewed.

4. Names and phone numbers were requested.

5. The participants were encouraged to direct and provide input into the process. Before the interviews began participants were asked to read “carefully and truthfully” and sign the consent form.

6. As a next step the preliminary data analysis was began. The research questions were conducted in a printed questionnaire format in which the participants were able to be involved even if they did not choose to answer all of the questions. In this way all respondents received the same set of questions, asked in the same order. Participants were asked to express verbally and/or write their answers on their questionnaire. In the questionnaire, participants were asked questions about their background, life experiences, religious practices, involvement in ministries and religious organizations and cultural traditions which influenced them. The questions and group conversations helped to clarify and deepen the participants’ answers. Throughout the interview process, participants were...

---

61 Appendix 5, Questionnaire to Participants.
62 Denzin, 363.
encouraged to ask questions to ensure understanding. Two-way dialogue was encouraged throughout the process.

7. At the end of each interview a theological reflection session was held.

8. At the end participants reviewed and signed their questionnaire thus confirming their responses.

9. Approximately two hours were spent with each group.

Data was collected from questionnaires, transcriptions of the audio tapes, and notes of the participants in the group theological session, as well from the observations of the conversations and interactions of the participants as they described or recalled their memories and experiences. Following the collection of the data grounded theory was used, paying attention to personal experiences, memories and feelings, as well as similarities and differences.

The Research Methodology used in this study was qualitative. One goal of Grounded Theory is to formulate a hypothesis based on conceptual ideas. Another goal is to discover the participants’ main concern and how they continually try to resolve it.

Grounded Theory Method for this research offered many advantages, because it is a research method that seeks to develop theory that is grounded in data systematically gathered and analyzed.\(^63\) The method of study is essentially based on three elements: concepts; categories; and propositions.

\(^{63}\) Ibid., 273-285.
The research questions were generally open ended, flexible, and broad to begin with and then became more focused and refined as analysis occurred. According to Glaser and Strauss research questions in grounded theory studies generally ask about concepts that have not yet been identified or explored. The goal was to gather information from immigrants about their experiences and expectations and to generate concepts that explain people’s actions regardless of time and place. After gathering the data, a lengthy period of time was spent analyzing the immigrants’ stories and experiences.

Coding, Memoing, Evaluation

The data from audio tapes, from each questionnaire and my notes were typed, reviewed, and analyzed. Strauss and Corbin have a concern with the process of describing and coding everything that is dynamic, that is changing, moving, or occurring over time in the research setting. Therefore, the process of open-coding which is the part of the analysis concerned with identifying, naming, categorizing and describing phenomena in the text was used. As suggested in grounded theory research, patterns and categories in the data were identified. The coding process took place to the saturation point until there were no new themes that emerged from the data.

The data was analyzed;

- Using analogical tools, such as asking questions, analyzing words or phrases, etc. in the data.

---

Ibid.

Creswell (2007), 64-68.
- Using open coding to generate categories, axes coding to systematically develop the categories, and selective coding to integrate and refine the categories.

- Creating concepts that lead to a theory or ideas about the gap between what people are seeking, and what the church is providing, grounded in the data.

- The theological language used by the research participants.

- Issues which have been a significant part of Hungarian tradition; for example, the need for pastoral care in their own native language, need to find friends, need to be accepted.

- Any references to the research participant’s relationship to contemporary culture; for example, affirming or questioning cultural values.

- The role of the Hungarian community in the life of the research participant and if, or how, that relates to their needs.

The data received from these sources was analyzed in order to assess the similarities and differences in experiences of grief, uprootedness, searching for a “home”, barriers, gaps, culture and faith, friendship, struggle and hope, need for counseling, facing the new, all included in tradition and culture. The Whiteheads’ framework of theological reflection was used.66 There were insights gathered on how the participants coped with this new society, how they found their second home in their congregation, what the ethnic Hungarian church meant to newcomers and how this community was able to help them to find their own place in this country. Field notes and written records of analysis helped with the formulation of the emerging theory. As their life histories were read, the grieving and changing experience of

immigrants was noticed. In this stage as an immigrant, my own experience of emigration as related to others was examined in an intensive manner. This was research experienced by myself, which is primarily included as research into my personal stories.

*Interpretation*

Research participants were asked to reflect on their physical, social and spiritual needs as well as experiences and changes that have occurred in their lives because of their immigration and due to their involvement in a congregation. This thesis presents the study’s key findings, built on the past experiences and suggestions of the immigrants in the study. The researcher spent the required time to interpret the words and sentences received from research participants. During this process Whiteheads’ framework and sources for theological reflection in ministry was adopted. Whiteheads’ model for theological reflection focusing on the relationship of text, scriptural experience, culture and tradition was used. The data collection instruments, as critically important elements, were designed with care and implemented with competency.

*Ethical issues*

As a result of the population involved in this research study, a guided questionnaire was chosen to be used. For Hungarians it feels awkward to speak in English to other Hungarian speaking immigrants, because they are unable to express themselves as well as in their first language. Since participants’ first language is Hungarian, they felt more comfortable giving themselves more time to formulate and to write down their thoughts in English rather than to speak in English with Hungarians in a group. Using questionnaires each participant had complete power and control to answer or to skip any questions without

---

67 Ibid., 67-102.
any negative consequences. If they did not want to participate they could discard the questionnaire. Even if they chose to answer only some of the questions, they could still participate in the research.

Participant’s confidentiality was maintained as real names were not used. A pseudo name which they provided was used. During the research project all confidential data was stored in a password protected USB flash drive and locked cabinet. My home office is secured and only accessed with a personal key. After this research is completed all confidential data and questionnaires will be destroyed. The study follows the University of Toronto’s policy regarding research on human subjects.

Reflections on the research process

In this section the researcher includes thoughts on how the research process was improved. The investigator had no trouble administering any of the questionnaires and did not have any conflict while the research process was implemented. The research participants there were neither difficult people nor awkward situations. The researcher did have a sense that through the research process the efforts resulted in improvement.

Summary

The goal of the research methodology was to generate meaningful data through which the researcher can obtain the answers which can interpret the research question. This Chapter discussed how the researcher protected confidential data that was collected from forty research participants, how interviews and observations were analyzed, and how he was seeking to build an understanding of human needs and behaviours. The researcher also focused on meanings, on research participants’ experiences in order to understand their
situation, also on immigrants’ cultural dynamics and their perceptions. This methodology determined the results reported in chapter 5, 6 and 7.
Chapter 5

Primary Research

Our stories are an essential part of our very self. When we write down our stories, we remind ourselves and pass them on as experiences, with the hope that will benefit our audience. Our shared stories can transform the next generation and through them the whole world. As we share our stories we connect to the past and present and create meaningful memories for the future. By sharing our memories we gain the ability to see beyond them. We can feel more compassion for those who had similar experiences. Our commitment will also grow to help people rebuild their lives with hope for a better future.

The first part of chapter 5 deals with the researcher personal stories. It is a spiritual autobiography presented from a theological perspective showing God at work in the researcher’s life. It provides insight into the way God has led the researcher into ministry work and through two immigrations. The literature review identifies resources that answer the research questions. Miroslav Volf, and Jung Young Lee contribute greatly towards answering the research questions and came to the conclusions they offer from their own experiences.

5.1 My Personal Stories

The Bible is rich in personal stories. In their faith journey we witness how God shaped, nurtured and guides particular persons. We also witness how the God of history loved, cared for and sustained His chosen people. Often we see how they were searching for God’s will in their life, how they understood God’s will and how they related to God’s guidance.
The passion of this research comes from my own immigration experiences not only once but twice; from Romania to Hungary (1995) and from Hungary to Canada (2000). As it was mentioned, during my study my family spent ten months in Switzerland (September 1993 - July 1994) which provided new dislocation experiences. To keep the distance between my stories and the participant’s stories was a challenge. We all reach the point when we try to find out who we are and where exactly where we are. Christians reflect theologically on these questions recalling their faith experiences. Sharing our stories we reflect on Omnipotent and Omnipresent God “who is the same yesterday and today and forever” (Hebrew 12:8). When I share my stories of my journey, I will reflect on a living, loving and faithful God.

5.1.1 Marginalized as minority and as an immigrant.

From my childhood I often recall memories of admiring the birds and how the birds prepared nests for their next generation. Great effort was necessary to make their home stronger for their growing hatchlings.

In my grandparents’ generation, “home” was the place where they were born, the house where they were raised, the local streets where they walked to their farms and back to their house. Home was the place where they lived permanently, where they dreamed and worked and where they died. Home was the place from where their funeral service was held and from where their casket was taken to a private place designated as cemetery where their bodies joined their forefathers' peaceful graves.

In Hungary there is still the tradition that children live in the same house with their parents and in some cases with grandparents. Often two or three generations live together, where grandparents help their children in parenting. With emigration this tradition is coming to an end and it often causes emotional difficulties in families.
Often I associate myself with Thomas Merton who says:

My Lord God, I have no idea where I am going. I do not see the road ahead of me. I cannot know for certain where it will end. Nor do I really know myself, and the fact that I think that I am following your will does not mean that I am actually doing so. But I believe that the desire to please you does in fact please you. And I hope I have that desire in all that I am doing. I hope that I will never do anything apart from that desire. And I know that if I do this you will lead me by the right road though I may know nothing about it. Therefore will I trust you always though I may seem to be lost and in the shadow of death. I will not fear, for you are ever with me, and you will never leave me to face my perils alone.\textsuperscript{68}

\textit{At home but still a stranger}

Following the Treaty of Trianon, the border between Hungary and Romania was moved thus enlarging Romania at the expense of Hungary. Hungarian people now lived as a minority within Romania. Furthermore, in some places the border ran right through the middle of a town or city separating thousands of families and friends. Often church buildings were left on one side thus cutting off the rest of the town from using them. A new church would have to be built on the other side. In Hungarian tradition, the church bells played many roles: calling people to worship, alarming the town of a fire, or announcing a death. Depending if the deceased was a child, a man or a woman the bells would play different melodies.

It often happened that people living in Hungary would hear the ringing bells from the Ukrainian or Romanian side, but because communication was cut off, they did not know what was happening on the other side. People would be desperate to know the news. They would gather in groups on both sides of the border but could not cross as armed soldiers patrolled the frontier.

\textsuperscript{68} Thomas Merton, \textit{Thoughts in Solitude}.  
Hungarians traditionally sang in chorus as they worked. Even though relatives worked on both sides of the border, they were not able to talk to each other, but they could hear each other's songs. To overcome the communication barrier, people put their messages in songs knowing that the soldiers did not understand Hungarian. As they worked, they sang, and in this way notified their countrymen on the other side of the border whether it was their mother or father, relative or friend for whom the bells tolled.

If someone decided to visit relatives in Hungary, that person would be forced to go through a very difficult procedure. A husband and wife were very rarely allowed to leave the country together because some couples never returned to Romania. If people were allowed to visit relatives across the border, they received their passport from the provincial police office. After the visitors returned from Hungary, they would have to give a report in writing about their journey, telling where they had been, the people they had met, and what had been discussed. There were cases when people could not get a passport to leave the country, even if they had received a telegram notifying them of a relative’s death.

*Persona non grata – A not welcomed person*

When a child was born to a Hungarian family, the registry office only allowed names that could be translated into Romanian to appear on the birth certificate. Even though my Hungarian name is Ferenc, they recorded the Romanian translation Francisc. People called me by my last name in Hungarian as Ferenc, but in all my official papers I was forced to use my officially registered name Francisc. Even in 1992, after the revolution, our newborn daughter's birth certificate request was refused by the notary because they would only register a Romanian name. A stranger advised that I should go back to the same place in the afternoon, because in the next shift there would be a Hungarian notary who would help by accepting and registering my daughter’s name. In 1994 we were faced with the same barrier,
when our younger daughter was born. After I immigrated to Hungary my Hungarian first
name on all my papers was used. It was only at that time I felt that I can be a free person in a
free country. One of the happiest days in my life was the day I crossed the border as a Hungarian landed immigrant.

*Dreams about a better future*

The Romanian economy was at a very low point in the 1970s. Day after day the
stores had less and less food on the shelves. As a child, around 5 a.m., it was necessary to go
to the store and stand in a line, sometimes until 7 a.m., to buy two litres of milk. At the same
time, my fourteen year old brother would go to another store to buy sugar or rice for our
family. If we overslept and too many people were ahead of us, after two hours of standing in
the line we might have to return home empty handed because the milk was only delivered to
the stores once a day. To buy one kilo of sugar we sometimes were in the line for five hours,
pushing through hundreds of people. If we had the opportunity to buy one fresh bread on the
same day we said that we had a lucky day. Waiting outside of stores for hours in freezing
cold or summer heat people cried, created jokes or endured heavy moments.69 Those times of
waiting for food gave rise to many jokes.

At that time I was dreaming to leave the country and find another place where rising
up so early just to provide daily milk would not be required. Even in the late 1980s hydro
was provided for only four hours a day, from 6 a.m. to 8 a.m. and 6 p.m. to 8 p.m.

My wife and I once visited one of my colleagues. Her parish was approximately a
half kilometer from the Hungarian border. On that winter evening our side was in darkness
but the Hungarian side was filled with light. Through the windows we were amazed how
many lights were on the other side of the border. A plan to make an underground tunnel and

69 Appendix 6, Heavy moments.
to escape to Hungary was a joke. The sadness in my heart when we said goodbye to my colleague is still real. To leave them and to leave the shining lights of Hungary behind us was sad.

_The Church’s role in my Hungarian tradition_

Growing up in a very strong Calvinistic faith where the church was the center of life in our village had a major impact on me. We regularly had two Sunday services and one Bible study each week. Sunday school and confirmation classes were held on Saturdays. The week prior to the Lord’s Supper, two mandatory Church services were held twice daily in order to prepare. In the summer, after the second Church service, my grandmother and I went for a walk in the cemetery and took flowers with us to place on the graves of our relatives. People we met shared memories of those buried there, thus keeping the connection with those in our past. This taught me that death truly only occurs when memories are gone.

Today the opportunity to take my children to the graveside of my parents and grandparents is not available. It is troubling that personal memories will not have the same importance for my children as they have for me. My children may not cherish the memories and have the same feelings for their ancestors. I believe that their memories and their spirits will be poorer because of our emigration from our homeland.

_Community_

In my childhood many people would come together in one house to spend the evening in lively conversation especially in the wintertime. Most people shared memories of World War II, blaming the Russian soldiers for being extremely aggressive and raping women. Others boasted about the wonderful times they had during their stay in an American prison. At one point my grandfather mentioned that we had to be patient because soon we will be
free from Russian domination and Transylvania will once again become one with Hungary. Sadly, his dream has never become a reality.

The Church and the state

The bishop of my Church District collaborated with the Romanian Communist government. Faithful ministers were afraid to meet with him, while others looked for an opportunity to meet with him in the hope of finding a larger congregation. At the end of 1970s the Romanian Government with the Bishop’s agreement introduced “Numerus Clausus”, which limited the number of Hungarian students who could enter theological studies at the Hungarian Protestant Theological University in *Kolozsvár*\(^70\), Romania. After finishing High School in 1981, my application to be a student at the Protestant Theological University in Kolozsvár was submitted. Seventeen people vied for two places. That year the Communist government and the bishop would only accept two students, even though hundreds of congregations were vacant. After six difficult exams my application was accepted as the first candidate to start theological studies, but nine months of mandatory military service had to be completed before admission.

Six years on an island

The theological building was a wonderful place for professors and students to bond. There was a huge kitchen in the basement and a dining room for everyone. On the first floor was the professors' residence. On the second floor were the classrooms and on the third floor was the students' residence. We lived like a big family in the same building. It was actually our Hungarian and Christian castle. However the undercover police spies often visited the building. Sometimes in the corridors there appeared an unwelcome person wearing black clothing. He was an officer with a Hungarian background who, as we students said, “he sold

\(^{70}\) *Kolozsvár* is the original Hungarian name of the city. In Romanian it is called *Cluj Napoca*. 
himself to that regime.” We were afraid to encounter him because he tried to recruit students to be his secret spies. Those who were caught in his web were unable to escape from it. We sensed who those students were and so we kept our distance from them. As students we were convinced that every room was bugged and in this way they controlled us. Sometimes when we wanted to talk confidentially we used the showers, running the water while we quietly exchanged our thoughts. Devoid of political freedom, as young theologians, we often talked about spiritual freedom. Each of us still dreamt about physical freedom as well. Once, one of my colleagues, upon returning from Hungary, said: “Pass the border and taste the freedom.” This sentence became a slogan among students.

**Daily humiliations**

Romanian was my second language and spoken so well that it was not detectable as a second language. However, often officials judged and humiliated me because of my Hungarian name. After the revolution in Romania (December, 1989) all were allowed to have their own passport and people were eager to journey to the west. This mass exodus meant that for decades, people had to wait eight to thirty hours to cross the border. One time, a passport controller spoke to me with harsh and derogatory words, insulting my nationality, my person and my ministry. People who were around me, looked upon me with disgust because they did not know or understand why an officer would use such abrasive words with me. He suggested that the best thing for me to do would be to leave the country and to never come back. It was at that point that I gave serious thought to emigrating.

**Ordination and mission field**

After finishing my theological studies, in September 1988, I was ordained as a minister in the Hungarian Presbyterian Church in Romania. As an associate minister my responsibility was to minister to thirty-five thousand members in two congregations, since
the previous minister had recently died. The Bishop appointed me in 1991 as a Youth and Mission coordinator in the bishop’s office. At this time was noticed that the young people struggled with the question of whether or not they should emigrate to a place that could offer them more freedom and opportunities. They were torn between leaving everything and everyone they were attached to at home and endeavouring to make a future for themselves in a strange land. It was difficult to offer them advice. Parents would come to me worried about their children’s future, expressing to me how confused, upset and perplexed they were. Many struggled with wanting their children to stay and at the same time wanting what was best for their children’s future.

*Mourning for those who immigrated*

There were thirty-six graduates in my high school class in 1981. At our ten year reunion there were only seven who still remained in the country. My classmates had emigrated with the hope of finding a better future. By this time there were many members of my immediate family, including my two brothers and their families, my in-laws and three of their youngest children, as well as a number of people in my extended family who had emigrated to Hungary, Austria and Canada. Those were deep losses to me and left me with a great void. My mother struggled on a daily basis with her feelings of emptiness, helplessness and sadness.

*Revolution - Changes and Regression - also turning back the clock*

On December 22, 1989 Europe hoped that with the end of the communist regime in Romania the minorities would have their human rights restored to them. The media talked about a new beginning we dreamt sweet dreams about freedom and many immigrants returned to Romania. People who had papers to immigrate to Hungary, like my father-in-law, changed their minds and decided to stay hoping for a new life. It was well known that the
social and economic life couldn’t be changed in just one day, but living with new found freedom gave people the courage to look towards building a new and free country.

Three months, after the revolution, throughout the whole country, on March 15, 1990 Hungarian people in Marosvásárhely, (Targu Mures, Romania)\textsuperscript{71} were peacefully celebrating the Hungarian National Day. This celebration was disturbed by thousands of ultra nationalist Romanian groups resulting in many Hungarians violated, injured and killed. Because of this civil war, amongst the Hungarians March 1990 was called “Black March.”\textsuperscript{72} The minority’s dreams of freedom and equality were destroyed. It was hard to realize that there would be no radical changes. After the hopeful December and “Black March” the younger generation did not see too many positive changes in Romania, and thousands of Hungarians decided to leave their own country and go to Hungary, Austria, Germany, and other destinations overseas. Many of them decided to find a new home in Canada. One of my colleagues told me that at the beginning of 1990 his congregation had one thousand members, but at the end of the year only two hundred remained. By December 1990 eight hundred people, having a Lutheran faith with a German background, immigrated to Germany, including the minister. A few years later when it became evident that the new social life in Romania was being quickly destroyed, my mother said that if she were only ten years younger she would have made the decision to leave.

\textit{Tasting freedom}

As mentioned in my Personal Background, during the period of 1992-93 the Presbyterian Church in Switzerland granted me a scholarship, and I was granted the privilege

\textsuperscript{71} Marosvásárhely is the original Hungarian name of the city, located in Transylvania. In Romanian it is called Targu Mures. For 1,000 years Transylvania was part of the kingdom of Hungary, but in 1920 due to the Treaty of Trianon was incorporated by Romania.

of being a student at Bern Theological University. After tasting freedom in Switzerland, a deep desire to immigrate to Hungary was strong. That feeling did not go away. It was a weird feeling to leave the country where I was born and had grown up, to leave my parents, relatives and friends who surrounded me. To leave and find a new home; to put down roots again was necessary. Dreams to be a free person without persecution and humiliation, was constantly with me. In Romania so much energy and time defending my heritage and my calling was wasted. The government that attempted to tear down all that had been worked upon so diligently and all that had been built up by Hungarians for a thousand years was depressing. How they had destroyed our statues, cemeteries and villages was sad. It was my hope that a congregation from Hungary would call me. It was a dream that the border would be behind me and I could wake up in the morning knowing I was at home in Hungary.

Leaving the country and the congregation which I had been serving caused bad feelings. How could I leave my congregation? What would happen with the faith I had fostered in the lives of those whom I had helped to grow spiritually? How would my colleagues feel toward me and how would they remember me? However, the desire kept growing. The voice inside reasoned that my work and service in Hungary would continue. I could be free from the humiliation faced on a daily basis. I could take all of my energy and put it into my work and my calling rather than expending a large portion of that energy just defending my identity. What kind of life and experiences did I wish for my children? Perhaps God gave me this extremely huge desire because God wanted to move me and provide another place so that I could move my roots and start a new life that he had prepared for me. In all my decisions I would talk with God and I tried to follow the way God showed me.
To go or to stay

Upon returning from Switzerland, there were challenges which changed my life as a theologian, as a husband and as a person. My wife and I started to discuss my desire to emigrate from Romania. After many prayers my wife and I decided to apply to the Hungarian Consulate in Romania for an emigration visa. We laid our wishes in God’s hands as did Gideon (Gideon 6:17) and we agreed that it would be God’s decision. If we were meant to leave and find a new congregation we would accept it. If the Hungarian consulate would not accept our application then we were meant to stay and to continue our work in Romania. We would also accept that and we would no longer attempt to immigrate. If I did receive the proper papers, I questioned where I would go and what I would do. I had never before had to apply to a congregation - my calling had been given to me and I had only to accept the calling. If the visa was accepted, then I had to wait for God to send someone to tell me where I would be going.

One Sunday in 1993 the Political Cultural Minister of the Government of Hungary Mr. Attila Kálmán visited my congregation and made a presentation. As a guest he stayed at my house. Two years later, in July 1995 I took my mother to Budapest for surgery, the capital city of Hungary, where unexpectedly I met Mr. Kálmán on the street. At that time he was the Director of The Reformed College in Papa, Hungary. Out of the blue he told me that he wished to have me as a teacher and minister in his school and that he would be willing to provide work for my wife as a teacher as well. I returned home in July and three days later we received a letter from him informing us that positions for two teachers were waiting for my wife and me at the College. There was also a house near the school where we could live. He suggested that I return immediately to look things over. Within three weeks I received a letter from the consulate telling me that I had until November to immigrate, at which time the
visa would expire. I weighed all the signs given to me and in October of 1995 we moved to Hungary.

*Faith and decision making*

My decisions were influenced by five factors. First, God was sought for answers to my prayers. Second answers were searched for in my daily Bible readings. Third, the way that things were changing around me, were evaluated. Fourth my spiritual director was consulted. Fifth, my own spiritual peace was examined. All of these five factors were analyzed and put together in a manner that made sense. Only when all five factors were interpreted as a whole could a plan to fulfill my desires and reach a decision be formulated.

*Things which helped me to make my decision to emigrate*

My grandmother’s house was where I was raised. She was deeply religious and an active person in our church. As a result of her influence, I became a religious person, who loved the church, read the Bible regularly and never missed church services. That it was not enough to live a religious life, or to simply attend services, or to live a superficial Christian life was realized as a theological student. I discovered that God wants to change many things internally, to give me a totally new heart and a mind.

My spiritual mentor was Rev. Ferenc Visky who was pressured to retire by church leaders. After the 1956 Revolution in Romania many Hungarian ministers and church leaders were arrested and sentenced to 25 year jail terms. Rev. Visky along with other protestant ministers and priests were told that if they gave up their ministry they would be given their freedom. None stepped away from God’s call to be a faithful Christian. Rev. Visky was imprisoned for 25 years. His family consisting of 7 children, ranged in age from one to nine. His wife Julia continued her husband’s ministry preaching the gospel and visiting with
families. Julia and her seven children were deported for seven years to the coldest place in Romania for doing this. The spouses knew nothing about each other during this period.

After 1990 their story was translated into sixteen different languages. In 2013 WCEU (World's Christian Endeavor Union) supported the 2nd edition of the book *Foolishness of God* by Ferenc Visky. His guidance was very important for me while wrestling with emigration. I was concerned that my call from the Reformed College in Papa, Hungary and my emigration would disappoint him, knowing how much he and his family had suffered for their faith. After listening to my story he answered with a Bible verse: “Perhaps you have come to royal dignity for just such a time as this” Esther 4: 14c. He did not challenge my decision, but in his eyes there were both understanding and sadness. He sent me off with God’s blessing: “Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him” (Colossians 3: 17).

From my childhood, my minister’s wife was a great influence upon me. This wonderful individual with her love, prayer and humility was instrumental in improving my Christian faith. Saying farewell to her would hurt her and would be difficult. The sad but sweet sound of her voice can still be heard, saying: “Dear Ferenc, I often dreamed of you taking over my husband’s place here in our church, but I have to accept God’s decision. He has another plan for you. It is more important to fulfill God’s plan than my dreams.” When we prayed after our conversation she prayed: “Lord, it is hard to give up my dreams, but please, Thy will be done in Ferenc’s life and not mine.” Through her prayer the difficulty and pain involved in leaving someone who was so important in my spiritual life was understood.

---

Where was God in all of this pain?

Why can we not live in peace on this earth? Why are we strangers in the place where we were born? Where was God when the Hungarian minorities suffered so much because of their language and their faith? This situation was difficult to understand. God brought me through so many trials to make it easier for me to leave my birthplace and to follow the way that was planned for me.

5.1.2 My first immigration – New home at home

My wife and our two daughters left our homeland in Transylvania to find freedom in Hungary in October 1995. One of the happiest days in my life was the day when we as a family crossed the border as landed immigrants. In Hungary I felt myself “at home”. Living as a fully entitled citizen among those individuals who were enjoying their freedom was great. But even there, at times, a spiritual pain, a longing, a tugging was felt, being separated from my country of birth. The mountains and the clear, cold rivers were missed. Whenever we went to Romania to visit our parents, we always said that “we were going home”. For the majority of immigrants, their place of birth is always being referred to as home but they still feel at peace in the Lord.

5.1.3 My second immigration - New home in a strange land

Oh Lord, not again!

One night in February 2000, an incredible dream was experienced: I was preaching in a church in a strange language which I hadn't spoken before. I shared the dream with my wife. Reflecting on the dream, there was no way that learning another foreign language in order to preach to other people was in my plans. It was only seconds before my first English service on December 24, 2000 that dream was recalled for the second time. In July 2000, the invitation to be a minister in Canada arrived, it was not clear if God was calling me or it was
just a temptation which should not be taken into serious consideration. How much was my own ambitious desire and self-centered ego, and how much was God’s will, taking me in this new challenging direction? Doing anything, without knowing that it was God’s will caused me fear. The next three months were filled with frustration, questions and tearful prayers. It was helpful to recall my counsellor’s words that God places desires in us and often those are parallel to God's desires for us. Bruce Waltke spoke about the same thing when he said: “Your desires should come out of your time with God. That way you can be sure of following godly desires and not simply personal lust.” He defined God’s will when he said that: “God’s will is sought in specific decisions, to give us wisdom and guidance.”

Waltke mentioned that in Acts 1.24 the apostles did not know what they should do, so they asked the Lord to make a decision in that particular situation. But as he also mentioned that after Pentecost, when the Holy Spirit came into this world and filled the believers’ hearts. It was then that the apostles did not seek God’s will in their way, instead they had a close relationship with Jesus Christ, and this closeness and a living contact with the Holy Spirit was enough for them to make their own decisions in every situation. One of my favourite Scripture verses was helpful: “Trust in the LORD with all your heart, and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths” (Proverbs 3:5-6). Trusting and staying close to God would allow me to experience God’s love and support.

To go, or not to go? It was my decision. However this time the decision caused great agony. My strong desire was to do God’s will, not mine, always knowing that God would not steer me in the wrong direction. God was in control and loved me and God’s will is perfect.

---

76 Ibid., 10.
77 Ibid., 10-11.
There were no more obstacles. There were no more reasons to question God’s will in my life. I would accept the call and move to Canada. We were confident of doing God’s will and trusted that God would help us prepare for our move and would lead us. This was based on the promise: “I will never leave you or forsake you” (Hebrew 13:5). When I received the call from the Presbyterian Church in Canada to come to minister the Hungarian speaking congregation in Delhi Ontario, my growing conviction became a command and I understood that God was calling me. It was strange but after that I could never feel at home in Hungary. Regarding my two emigrations, God gave me the signs convincing me that my decisions were blessed by God. Moreover, in both times of emigration God had prepared for us a place to serve to His glory. On December 14, 2000, my wife Maria, our two daughters and I arrived in Canada.

5.1.4 Struggle and hope in Canada

Anxiety and homesickness

When we arrived in Canada we did not speak any English, which was a major challenge in our lives. My wife, being a stay at home mom, had a very difficult time finding her place in this new society. We had serious financial problems and my wife's lack of work made the situation even more difficult. There was even a question as to whether my second year in the Doctor of Ministry program could be continued. Another issue was that our daughters were very quickly losing their mother tongue. The pressure was tremendous. Kneeling before God, on the one hand, our faith and our decision was challenged; on the other hand it was good to know that the decision to come to Canada was made with God. Peter’s story was recalled: ‘Look, we have left everything and followed you.’ Jesus said, ‘Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news, who will not receive a
hundredfold now in this age houses, brothers and sisters, mothers and children, and fields, with persecutions and in the age to come eternal life” (Mark 10:28-30).

**Spirituality and disclosure**

My mother always taught me not to show off my abilities with pride but to let people discover my values and abilities. Ministers in the Hungarian Reformed tradition did not apply for a position, submitting their resume for a pastoral charge. If a congregation’s pulpit was vacant, the congregation called a minister based on word of mouth. Two years ago it was very awkward preparing my resume and planning for my first interview with my current congregation’s search committee. Talking about my strengths and ambitions was new for me. To share my credentials and achievements and to reveal that I speak a few languages was embarrassing. To promote myself and to claim that I was better than others was uncomfortable. This way of thinking was far from the mentality in which I was raised, but in this culture this was part of the hiring practice.

**Traditional and behavioural differences**

There are certainly different customs observed in relationships between Canadians and Hungarians. Most Hungarians have very intimate relationships with friends. There is a special East European traditional act when people are introduced to each other by common friends. If a person is introduced to another person (male to female, female to female or male to male) one feels not obligated but culturally free to shake the other person’s hand and to kiss both cheeks of the person. Since this sounds strange in our Anglo-Saxon society, these actions were avoided. After being in Canada for three years I had a similar situation when a man close to my age was introduced to me. When he approached me in my driveway I felt embarrassed being kissed on my cheek by another man in public. I quickly looked around wondering if any Canadian neighbours were witnessing this greeting.
Home in a new home

In Canada, we missed the European historical buildings and structures. Being surrounded by modern furniture in our own house we did not feel at home. As a result, ten years ago our one hundred and thirty year old antique furniture was shipped from Hungary. Months later our children were told by their friends that we were funny because we kept old furniture in the house and had no money to buy modern things. Because of this our children were reluctant to invite their friends over.

Language struggle

When my family and I came to Canada we did not speak any English. In the first few months our children (Emőke was eight and Kincső was six) were isolated at school. One day our six year old daughter came home crying and asked us to move back to Hungary because she did not understand what people were expecting from her at school. She told us that when she raised her hand to ask something the teacher would hold her head saying: “What is it now?” Since she could not communicate very well in her new language, her classmates did not want to play with her.

Two years ago I shared with a colleague about my struggle with leaving the Hungarian ethnic congregation to find an English speaking community. The person advised me to prepare myself for a long and hard journey. English speaking congregations will not welcome me because I am not Canadian and my accent will always be a problem. My present congregation was the first one where my profile was submitted on February 28, 2013. A month later a call arrived inviting me to preach for a call for June 9, 2013.

Language versus relationship

There were moments when my children had difficulties expressing themselves in Hungarian. In order to help them keep their Hungarian language intact efforts were made to
preserve the values of the old county. To help my daughters find the right words and grammar was my patient goal. After a while it was realized that forcing them to practice their mother tongue, meant that instead of struggling to express themselves in Hungarian, they simply avoided conversations. My connection with my children was more important than my heritage or my mother tongue. They were, therefore encouraged to feel free to share things in English with me, since communication and relationships are more valuable than heritage and culture. It was not easy for me to make those changes since it put me in a difficult position having to deny my identity and my parents' culture. My future with my children was more important than my past.

Struggle with my children’s identity

As an immigrant, for more than twelve years, every effort was made to maintain my mother tongue and traditions in the lives of my children. For many years one of my feet was standing on Hungarian soil and the other one on Canadian soil. After a decade on this new soil my focus is more on integration because for me the future is more important than the past. Adapting to Canadian society helps us to develop our new strong roots in this soil which we have chosen as our home and country.

Our children study English four to eight hours a day, play with English speaking playmates, watch English television channels and encounter English speaking game figures. As a result, in months they will use their mother language less and English will be their first language. If we as parents are not able to keep up to speed with our children’s adaptation and assimilation, a gap will start to develop between us which sooner or later can cause major issues in our relationship.
As immigrants, the sooner we integrate the sooner the gaps between us and our children will disappear. This will help our children to develop a new Canadian identity and to serve our society in a more effective way.

*Worship versus tradition*

Based on my own information and experiences in many Hungarian-Canadian congregations, it is second generation Hungarians who raise the need for English services, while first generation persons want to maintain their Hungarian tradition and do not support English services.

A decade ago, as a minister in an ethnic Hungarian congregation in Delhi, an effort was made to hold English services as well. These English services were attended by only two or three families and a few months later the session decided to cancel them. Five years ago another effort was made to introduce English services in order to reach our second generation immigrants, since their English was much better than their Hungarian. My hope was that this way we might gain English speaking members from the area. The English services in Delhi started at 9:30 a.m. followed by regular Hungarian services at 11 a.m. The congregation began to divide as to their preference for either Hungarian or English services. The session tried to compromise by introducing combined services where half of the hymns, prayers and sermon being in English. My conviction was that in doing this the congregation would not gain any new English speaking members. In a quickly shrinking ethnic congregation this was a no-win situation. The Hungarian churches were not aware that Lee said that ethnic people in a symbolic way have to die with their church so that a new church will rise again.

5.1.5 My new identity

Arriving in Canada I had exactly the same experiences as Jung Young Lee after he landed in the United States. “As soon as we landed in America we were marginalized.
Leaving our homeland and coming to this country was a marginal experience. When I put my feet on American soil, I became a total stranger.”

Since I did not speak any English when I arrived in Canada, for years I wrestled with language and felt marginalized. Even after years I felt I was between two continents, without fully belonging to either. I struggled with the feeling and was afraid that I would always feel a stranger and alien because I would not be able to express myself in English as in my mother tongue and I always will have an accent and language barriers. Often I wished to be back in my home country where as a professional I could express myself in a distinctive way.

Seven years after I established my life in Canada, I visited one of my colleagues with the hope that we can continue our conversation where we ended years ago. Very quickly they mentioned that I spoke Hungarian, my mother tongue with an accent, and my way of thinking was Canadian. They noticed also that in my personality the Canadian elements played against the Hungarian elements. On that day I realized I became an alien in my homeland. I had a feeling that I did not belong either to Hungary or to Canada. As Lee describes I felt twice marginalized. With enthusiasm I went back to my homeland to feel home and I realized it had become a strange place for me. The more closely I shared my thoughts and feelings about certain things the more alienated I felt from them.

In those days I was searching for my own identity. I asked the same questions as Lee did: am I Canadian? No. Am I Hungarian? No. Who am I? Returning to my new home I realized that I am part of both worlds in a unique way. My identity was recreated by two worlds. Racially I was European, culturally I was Canadian. I understood what Lee says: “To

---

78 Lee, 38.
79 Ibid., 144.
be in-between two worlds means to be fully in neither. The marginal person who is placed between this two-world boundary feels like a non-being.\textsuperscript{80} I knew everything about my roots. Now I started to discover my new identity. I did not want to feel as an alien in between two continents. I started with accepting who I became as a new Canadian. I realized that I started to appreciate my new values and new identity more than my old one. I felt that I was a true Hungarian and a true Canadian. In a pluralistic society I became Canadian-Hungarian. I felt that I was part of a beautiful and colorful Canadian mosaic. As a true citizen of this nation I continued to participate fully in making Canada a strong and free country for immigrants. My new identity started to feed and boost my pride, confidence and self-esteem. My new identity is active and creative. I am proud to affirm myself as a part of the Canadian society in which I energetically participate to enrich my country.

Since individuality plays such a significant role, it is worth considering the role of an ethnic (not only) Hungarian community in new immigrants' socialization. Living in Romania, Switzerland, Hungary and Canada has provided positive experiences. Emigrating first from Romania to Hungary then from Hungary to Canada caused me to be involved in many communities, tasks and activities. This enabled me to fit in and find my place in Canada. This certainly played a role in leading me to an openness which enabled me to easily connect with others.

As an immigrant of more than seventeen years I made a great effort to help my two children maintain our mother language and traditions. For many years I had difficult moments standing with one foot on Hungarian soil and with the other foot on Canadian soil, maintaining the Hungarian language in our children’s life and integrating them in our

\textsuperscript{80} Ibid., 45.
Canadian society. Today, after being in Canada fifteen years, my recommendation to new immigrants is that in order to feel at home in their chosen country, they have to look towards the future and not to the past, which means that they should focus actively on integration and assimilation and they should be gentle when they are passing their heritage to their children. Adapting to the Canadian society will help the first and second generations to develop the courage to grow strong roots in this soil. After seventeen years I confess that I was raised in a Hungarian culture but I internalized the Canadian culture, therefore I changed my self-definition and with my whole heart, soul and spirit I am a proud and thankful Canadian. I do believe that Christian Hungarians can never be first of all Hungarians, and then Christians because faith should have priority above the national identity. For me the unity with Christ is more important than the unity with a small population.

5.1.6 Longing for a friend in marginalization

Who holds the title of best friend? For some people it is their spouse, for others a sibling or a childhood friend whom they still communicate with today. Some people would say we can have more than one good friend. In my opinion man can have only one best friend, and some acquaintances.

My notes were looked at to see how twenty years ago as a youth leader the words friendship and friend were defined. The following represent my favourite definitions: A friend is a person on the same side in a struggle; the closest person who shares joys and sorrow; who offers his shoulder to carry grieves; whose honesty is priceless; the one who understands my silence; who is there for you and never turns his back. My own favourite definition is: A friend is the one who stays with you even when the whole world will turn away from you.
From my experience and in my culture, friendship can give us stability in relationships. Hungarians used to say that a friend in your neighbourhood is more precious than a far-away living brother. Until I turned fourteen, my grandmother raised me. She had a significant role to nurture me in faith. One of the greatest stories I heard in Sunday School was the story of David and Jonathan. My two older brothers and my younger sister were with my parents who had moved to the city due to job issues. Being separated from them, I longed for a friend, who could be my brother. I have found a good friend John, with whom I shared and prayed for eight years from grade one. Our Christian background provided the tone for our friendship. When I was able to join my parents my brothers had already gone. The story of David and Jonathan became meaningful to me once again. Moving to another city or another country it was important to find a friend to share those burdens rather to lay them on my wife’s shoulders.

My parents were buried in 1999. When my wife and I and our two daughters left Hungary and immigrated to Canada we lost our friends again with whom we socialized regularly. Since friends always played a significant part in our lives, for a long time we felt very lonely after leaving Hungary. As an immigrant in Canada I was a stranger to everyone around me except to my family. As a new immigrant it was important to get past the “stranger” stage and to be easily included in the friendly interactions around me. Struggling with a language barrier and dealing with my position as a Hungarian Presbyterian minister resulted in a sense of isolation. In a totally new society the relations were not the same as in countries in which I had lived previously. Could I find a new friend in this strange land? A best friend who possessed the qualities of understanding, honesty, loyalty, cooperation and reliability was a high priority. There was a strong need to have a close friend with whom to be intimate, and be trusted in return, to depend on, to share things, to accept and to be
accepted, to carry on a relationship, to enjoy each other, help and support each other, share my problems, and have serious and fun times as well.

With my wife we often recalled our memories and stories of being with our friends and their families in Hungary, Romania and Switzerland. Even though we didn’t discuss our pain, deep inside we were grieving because of the great geographical distance between them and us. Even though we tried to keep in contact, because of the distance, those friendships started to dissolve.

Whether by phone or by email we were not able to share our deep feelings as we once did in person. Because of the new country and the new situation they were not able to relate to our struggles and we could not understand their daily problems. The gap between us became bigger and bigger. We still love them the same as we did before, and if we were to meet again we would continue our conversations where we stopped fourteen years ago when we last met. A friend is required if one is to grow roots in this new land, a friend, who is both geographically and spiritually close. To find such a friend is a difficult task especially in our age. As Graham Allen and Rebecca G. Adams mentioned, “friendship it is a relationship embedded socially, economically, and culturally.”81

First, my age was a factor. Most people, in their childhood, developed their friendships and their relationships which have filled their past with memories, stories, and their own special jargon.

Second, coming from a different culture and different experiences was an issue. In the past fifteen years in Canada many of my new relationships were not as deep as those while in Transylvania. Because of the political, social and financial problems in Transylvania, twenty

years ago friends had a deeper relationship. Because we had only four hours with hydro, and without television, people met each other more often, and usually they developed a deeper level of friendship.

Third, as in Hungarian we used to say, every moving is a burning out, from my experience every emigration is a burning down. When we moved to Canada we shared all our furniture, books and goods with our family members. Our savings were not enough to buy the airline tickets. We arrived with our clothes and some books, and trust in God’s guidance and we started our life over again from the ground up. To find a friend was always included in my prayers. I was proud of my heritage, and in every given situation I did my best to enrich Canadian society with the creativity rooted in my culture.

Fourth, when looking for a friend, similarities in terms of personality, social skills, religion, marital status, hobbies and spiritual values are significant. What we often hear is that in friendship social status could be very important but status quo has never played a role in my life. Because past friendships have played a large role in my life, trust, enjoyment and acceptance are they main attributes in my idea of friendship. It would not be easy therefore to name somebody “my best friend”. We all know that as in every relationship, a friendship has to be maintained as well. With my poor grasp of English how such a friendship could be created and maintained? Would my limited English be a stumbling block for my new best friend or would I be considered equal in every respect, and would the differences be tolerated? Without it, the relationship could be problematic. The main idea, that we have to give before we receive, resonates in my mind. Friendships start with friendly things. I struggled to find compatibility with somebody who after a while could be called “my best friend.”
In childhood my mother often told me that the most important thing is whom we love and how we love, and it is not important why we love. If we know why we love, there is no longer a clear and honest love. Because of intermingled expectations, that relationship could have a bad smell of profit she said. In her words we cannot explain a good relationship and we cannot explain why we love our friends. When the question is raised the answer could be: just because. I was very surprised when in Rebecca G. Adams book the same idea was encountered. She wrote: “this is just as true of friendships as of other kinds of close relationships.”

Arriving in Canada many nice people surrounded us and we had some very deep relationships. After a few years I could say that in my congregation my wife and I, and of course our children, have found many friends. They were very nice people, with a clear and deep faith, with high intelligence, perfectly honest and helpful people. They were looking for different ways to help my family in its immigration and to make our life happier. My wife and I were looking to give the same to them and we spent a lot of time together. Their children and our children enjoyed each other’s company. We were similar in many of those things which can be very important in terms of friendship. We had similarities in our place of birth, in a cultural and social context, in ages and very similar feelings about basic values. Our God, our language, our heritage and our history bound us together. As Graham Allen and Rebecca G. Adams mentioned in their research: “One of the key aspects of friendship is the way it allows individuality to be expressed while at the same time confirming the significance of social status. In this, it mediates between the individual as a person and the individual as the occupier of a set of varied role position.”

---

82 Ibid., 132.
83 Ibid., 193.
However, because of my position as their minister there was a large barrier to developing a deeper friendship. Being a minister in three congregations at least two dozen men were more than willing to be my friend. They always felt free to call me, to come to see me when they needed to talk, and they knew about my care for those who struggled. They had my best interests at heart, but my desire was to find a close friend outside of my congregation. Most ministers with whom this topic was discussed in the past disclosed that they had a hard time finding a best friend and support because of their status and because every few years they moved from one congregation to another.

I longed for an intimate friendship, for someone with whom to talk and share my challenges in my ministry as well in my private life from the depth of my soul. I constantly prayed for a best friend who could be trusted, one in whom to confide without fears, someone who would accept me as a minister, husband, and father; someone to call in time of stress; someone to call for advice; a friend who could walk with me through deep valleys or on high mountains; a friend that had nothing to do with my position. Next to my wife my best friend would be someone in whom to confide and someone to turn to for assistance in resolving my specific challenges.

Human friendships are important, but some of them last only for a short while. The friends I had as a child are long gone. The friends I had as a teenager are a great distance away. Several friendships can drift away. The characteristics of friendship shared by Jonathan and David are still valid. They showed that best friends trust each other, help each other, are loyal to one another, are honest with each other, accept each other for who they are, and are there for one another in good times and bad. They were brothers joined together by God, and their faith was an unbreakable bond that weathered the worst of times and this is why
absolutely nothing, could tear them apart. The conclusion is that in an immigrant’s life the
value of a best friend cannot be replaced.

5.1.7 New call

On June 8, 2013, a call was received from my present congregation. Based on Waltke
“a call is an inner desire given by the Holy Spirit, through the Word of God, and confirmed
by the community of Christ.”84 As it was mentioned previously, God challenged me, giving
me a new opportunity to grow spiritually day by day and to serve people. Looking back, my
heart said it was right to do what I did. God still used me wherever God called me.
God’s glory was demonstrated during my times of immigration until today. Peace, security
and hope exist as God’s great gifts even when we are faced with overwhelming odds. God
assures me through others who have told me how God used me to help them come closer to
God. God’s providence provides me with a deep conviction and with enough power to
continue my service knowing that I am in the best place, where God wants me to serve with
gifts received from above.

5.2 Miroslav Volf – Exclusion and Embrace

A theological exploration of identity, otherness, and reconciliation

As a theological student in 1980’s, being raised in the neighborhood of Yugoslavia,
the war in former Yugoslavia shocked. In those years the oppressed and excluded minorities
from the former Yugoslavia were part of my daily prayer. This is one of the reasons Miroslav
Volf’s book *Exclusion and Embrace* was a primary research for this thesis.

Croatia was the place where Miroslav Volf, a Protestant theologian was born and
where in 1980’s first hand he experienced from the shocking effects of animosity between

84 Waltke, 118.
Croatian and Serbians. As a faithful follower of Christ, Volf had to deal personally with Serbians who raped and murdered his fellow Croatians. During the Balkan war he was teaching seminary students while Serbians were dehumanizing Croatians. His presentations and personal experiences regarding justice and love are detailed in his book *Exclusion and Embrace*. His book is a compilation of theology, politics and reconciliation.

He recounts:

> I wrote it for myself-and for all those who in a world of injustice, deception, and violence have made the gospel story their own and therefore wish neither to assign the demands of the Crucified to the murky regions of unreason nor abandon the struggle for justice, truth, and peace.\(^{85}\)

> As a brilliant Christian theologian, Volf shares how the message of the excluded and crucified Christ embraces and reconciles with the whole world, and how the forgiving Christ could shape his followers' lives in order to change not only personal relationships but the whole creation. Volf struggles with the reality of how people dehumanize, label and exclude others who are different from themselves.

> At the preface to his book Volf recalls his mentor, Jürgen Moltmann a German Reformed Theologian (born 1926), who asked him if he still could embrace a Serbian fighter who has committed atrocities against Croatians. To do so, Volf argues that embracing an enemy would create a scandal for many Croatians, who are not only excluded but raped and tortured by Serbians. This scandal however, should turn our faces toward the cross. “For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, so that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus

---

85 Volf, 10.
putting to death that hostility through it” (Ephesians 2:14-16). Volf highlights the paradox between justice and grace, in a special social context where people feel strangers in their homes. “What happens when, armed with the belief in the rightness of its own cause, one side wins? How will the liberated oppressed live with their conquered oppressors?”

Volf argues about understanding, justice and violence, and how the Christian faith could win against exclusiveness by providing love and peace which comes from the crucified Jesus. He claims that a Christian’s heart always has to be a place for the oppressed, for the violated and for the excluded. Christians’ responsibility is to provide support and a home of comfort for homeless people. Volf also discusses how important it is to set boundaries, to love and embrace others (Matthew 5:39-48). Volf bases his analysis about home, needs, pain and inclusivity in the theology of the cross and the Trinity. He takes pains to show how Christians must embrace and forgive, because the world was embraced by God when Jesus Christ accepted and embraced his cross. Volf proposes a biblically based model for embracing others in their otherness indifferent of their beliefs, values and lifestyles. He recommends that God’s commandment for Christians is to show willingness to embrace each other as God in Christ embraced all of us with an unconditional and immeasurable love.

Volf also argues that if people of different cultures, religions, races are not willing to embrace each other, brutalities and crimes will get worse. Christ’s love and His expectation that we love each other as he loves the world can be given not only to Christians but the whole humanity. This new attitude can have the power to end crime and violence everywhere. As a result families, cultures and generations will not only cry out for living and acting love and acceptance but will be able to embrace friends and enemies. He also

---

86 Ibid., 104.
emphasizes that according to 1 Corinthian 13 not freedom, but unconditional love should be foremost in our society. Based on the prodigal son’s story Volf states that relationship has priority over all rules and no one should ever be excluded from the will to embrace.\textsuperscript{87} Moreover he states that “relationship has priority over all rules.”\textsuperscript{88} By recognizing others we can practice justice and love within God’s new order with one heart. “Only those who are forgiven and who are willing to forgive will be capable of relentlessly pursuing justice without falling into the temptation to pervert it into injustice.”\textsuperscript{89}

In \textit{Exclusion and Embrace} it is stated that the needed social changes will only take place after nations close the arguments and practice honest repentance and forgiveness. Volf declares that we all owe God something and in response we have to do something for those in need as an expression of our thankfulness, expressing our faith in God’s unconditional love as well as people’s need for repentance. Volf elaborates that exclusion is a sinful activity which focuses on differences and results in differentiation. When we are ready to create space for our neighbours in the name of our Creator we are witnessing that we are Christians and in Christ we are a new creation (2 Corinthians 5:17). Volf makes clear that when a person becomes a Christian, and is a new creation “the Spirit of God breaks through the self-enclosed worlds we inhabit . . . and re-creates us and sets us on the road toward becoming . . . a personal microcosm of the eschatological new creation . . . a personality enriched by otherness.”\textsuperscript{90} Our responsibility is to embrace each other and to make comfortable space and

\begin{itemize}
\item \textsuperscript{87} Ibid., 158.
\item \textsuperscript{88} Ibid., 164.
\item \textsuperscript{89} Ibid., 123.
\item \textsuperscript{90} Ibid., 51.
\end{itemize}
place for each other based on God’s expectation. “We need to show God’s love and embrace each other with God’s eternal embrace.”

Without entrusting oneself to the God who judges justly, it will hardly be possible to follow the crucified Messiah and refuse to retaliate when abused. The certainty of God’s just judgment at the end of history is the presupposition for the renunciation of violence in the middle of it. The divine system of judgment is not the flip side of the human reign of terror, but a necessary correlate of human nonviolence.

Volf elaborates that Christians are expected to practice mutual embracement. The book *Exclusion and Embrace* offers a perspective on the Biblical teaching of inclusion that is greatly needed in the Church. Not only our society but the whole world would be a much better place if Christians would not only show a willingness to practice inclusion and embracement.

5.3 Jung Young Lee: Marginality. The Key to Multicultural Theology

What does it mean to be a marginalized person as an immigrant? Jung Young Lee, the well-known Korean American theologian, in his book *Marginality* provides a theological refraction based on his experiences, as an Asian-American immigrant in the United States. We read first hand very insightful experiences of a marginalized person who presents his joys and sorrows. As a newcomer he had constant anxiety and depression. As a new immigrant, due to socio-economic circumstances, Lee was filled with both stress and distress. He describes depression as an emotional state characterized by extreme sadness. He states that many of those who are hesitating about emigration already suffer from anxiety or from mild to moderate depression. Immigrants who struggle to find a new home in a strange land and fight to be accepted in a new culture, have to learn to deal with anxiety. Moreover they have to learn how to assist those who are dealing with same difficulties.

---

91 Ibid., 129.
92 Ibid., 302.
Marginality, filled with emotions and experiences, demonstrates how theology is formulated by those who are outside of the mainstreams of power. Lee seeks to find out the meaning of life as an ethnic minority in America. As a Hungarian Christian immigrant, there are many similarities between his and my own marginality. Many of his issues are similar to those I have been struggling with as a Christian leader. In his book, Lee adopts autobiographical method for his theological outlook, saying, “Theology is certainly autobiographical, because I alone can tell my faith story ... if theology is contextual, it must certainly be at root autobiographical.” Therefore, his book contains numerous parables, narratives, and poetry combined with deep and personal theological reflections. Lee’s theological context is North America where he feels marginalized.

He introduces a definition of marginality contrasting it to the traditional one. According to Lee, the classical meaning of marginality shows only the very negative side of a marginalized immigrant, as a person who struggles, who is experiencing rejection and feels alienated in a society and culture. Lee argues that this explanation has to be overcome by a definition of marginality, which he derives from his marginal perspective. The classification is related to “both/and”, “in-both” and “in-beyond” method. “Just as ‘in-between' and ‘in-both' are one ‘in-beyond,' the margin and creative core are inseparable in new marginality.” According to his definition of marginality Lee focuses on the harmony of differences and this is how he feels totally comfortable as an Asian-American. “The new marginal person can be a reconciler and a wounded healer to the two-category system.” Lee suggests new immigrants overcome marginality through accepting Jesus as a marginalized person. This ability comes from love and patience as Jesus overcame his marginality. Lee’s theology is

---

93 Lee, 7.
94 Ibid., 60.
95 Ibid., 63.
very practical not just for the Asian-American Christian community but also for Hungarian-Canadian community. His approach is a powerful theology because it provides his reader with clear self-identity, which is greatly needed in our North American society today.

According to my own experience the most severe struggle of immigrants is whether newcomers find a meaning of life in a foreign land or not. Here, Lee’s comment is insightful, “The ethnic minority churches must rediscover or create their own identity as communities of marginalized people.”96 Furthermore Lee is reflecting the main theological themes through the viewpoint of marginality. He suggests that all Christians should seek the margin and the marginalized by practicing what Jesus Christ did. God, who created the world and cultures, provides the gospel for all races and nations to show the eternal glory. Therefore, for Christians in North America, in a multi-cultural context it is a great opportunity to make this harmony visible.

Summary

Stories are shared to create meaning, to communicate with one another, and to contribute to personal transformation. Personal stories open personal connections between different people. Listening to an immigrant’s stories could increase our commitment to support newcomers, who must start over completely.

Chapter five offered several selected life stories which connect to the researcher’s vocational identity. These life stories were seasoned with spiritual practices which witnessed a connection between spiritual formation and leadership exercised in the Ministry Project. This chapter contains a review of literature. Being familiar with both Volf’s and Lee’s personal stories and experiences, as excluded and marginalized people, greatly assisted toward creating the research question.

96 Ibid., 144.
Chapter six is divided into two parts. The first part presents the demographic data reported and analyzed. The demographic analysis of research participants allows us to study the nature in which the immigrants change over time. This analysis helps the researcher to have a better understanding about participants and their decisions. The country of origin is highlighted because research participants arrived from four different countries. Those European countries from which participants arrived have their own unique Hungarian customs, social-economic conditions, and moral values.

The second part presents the research findings of the study and explains the new knowledge gained about the ministry context in light of the research questions. Furthermore the researcher reports the findings of the existing physical, spiritual/emotional, and social needs of new immigrants.

Demographic Analysis

The research participants were selected from Hungarian Presbyterian Churches in Kitchener, Montreal, Toronto, and Vancouver, representing both genders and range in age from twenty-five years of age to fifty-five years of age.
6.1. Age and Gender

Table 2. Female Participants – Location and Age

<table>
<thead>
<tr>
<th>Location</th>
<th>Age</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>25-29</td>
<td>30-34</td>
</tr>
<tr>
<td>Vancouver</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Montreal</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Toronto</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Kitchener</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>TOTAL</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 3. Male Participants - Location and Age

<table>
<thead>
<tr>
<th>Location</th>
<th>Age</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>25-29</td>
<td>30-34</td>
</tr>
<tr>
<td>Vancouver</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Montreal</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Toronto</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Kitchener</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>TOTAL</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 4. Female and Male Participants - Location and Age

<table>
<thead>
<tr>
<th>Location</th>
<th>Age</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>25-29</td>
<td>30-34</td>
</tr>
<tr>
<td>Vancouver</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Montreal</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Toronto</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Kitchener</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>TOTAL</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Gender</td>
<td>Age</td>
<td>25-29</td>
</tr>
<tr>
<td>--------</td>
<td>------</td>
<td>-------</td>
</tr>
<tr>
<td>Female</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Male</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>2</td>
</tr>
</tbody>
</table>

In this research there were twenty-two female and eighteen male participants, a total of forty.

6.2 Country of Origin

Twenty-seven of the forty (67.5%) participants were born in Romania, eight (20%) in Hungary, two (5%) in former Yugoslavia, two (5%) in the Ukraine and one (2.5%) in South Africa. Twenty-seven participants arrived in Canada with their family members and three arrived alone. All participants’ first language is Hungarian.

6.3 Educational Level

Twenty-one participants were university graduates, twelve of the participants are technical professionals with college diplomas, five are in the business sector, and two are considered labourers in the construction industry.

Human beings have basic human needs in order to live and attain well-being. Those who struggle with the idea of emigration are deeply connected with their needs and are searching for ways to meet those needs. If they live in violence they try to escape before their society can destroy their personal values. Immigrants are looking for a new land where they can simply exist based on having their identity recognized, understood and protected. All immigrants are faced with spiritual, physical and social needs. This chapter shows how God
has been at work in participants’ lives and how they experienced God’s care through their local ethnic congregation as new immigrants to Canada.

**Research Findings From New Immigrants**

**Identified Needs**

Participants were asked to identify those needs (reasons, expectations, hopes and feelings) that influenced their decision to emigrate to Canada. Responses were not limited to one answer. Research participant’s disclosures are quoted without fixing their grammatical errors.

Table six reflects the number of positive responses in each category.

**Table 6. Identified Needs**

<table>
<thead>
<tr>
<th></th>
<th>Work</th>
<th>Improvement in standard of living</th>
<th>Family reunification</th>
<th>Greater security</th>
<th>More opportunities</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vancouver</td>
<td>4</td>
<td>4</td>
<td>1</td>
<td>6</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Montreal</td>
<td>3</td>
<td>10</td>
<td>1</td>
<td>5</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>Toronto</td>
<td>2</td>
<td>6</td>
<td>1</td>
<td>4</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Kitchener</td>
<td>9</td>
<td>9</td>
<td>3</td>
<td>7</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>18</td>
<td>29</td>
<td>6</td>
<td>22</td>
<td>16</td>
<td>13</td>
</tr>
<tr>
<td><strong>Total %</strong></td>
<td>45%</td>
<td>72.5%</td>
<td>15%</td>
<td>55%</td>
<td>64%</td>
<td>32.5</td>
</tr>
</tbody>
</table>

While the participants were not asked specifically about their vocation, data show that most participants are engineers, teachers, economists, administrators, dentists, dental assistants or computer programmers. Most participants have a deep desire to show their abilities and to grow in knowledge. Four participants graduated from a Canadian University after immigration. Eighteen out of forty (45%) participants were looking for steady work
based on their credentials. This desire was accompanied by the hope that their degrees and practical skills would provide them with a higher standard of living. After arriving in Canada they started to build their new lives based on new principles which depended on a job and financial wealth. Twenty-nine (72.5%) participants had a desire to build a new life in a country with a high standard of living. Six (15%) people emigrated to join their spouses. Eighteen (20%) participants were looking for steady work in order to support their families. Twenty-two (55%) participants highlighted that in their native country a lack of security was one of their biggest concerns. Two of them had lived in Yugoslavia and during the war they felt defenseless. Six (15%) individuals mentioned that the idea to emigrate came from their partner and after they made their own decision they made an agreement to immigrate to Canada. There were six (15%) participants, who were looking for a country with less corruption, along with equal opportunities and for a safe place where they could practice their faith without discrimination.

Tillich sees humans as “essentially ‘finite freedom’; freedom not in the sense of indeterminacy but in the sense of being able to determine himself through decisions in the center of his being…. He is asked to make of himself what he is supposed to become, to fulfill his destiny.”\(^97\) Tillich states that harmony is “the law of the universe,”\(^98\) and therefore people have to be in harmony with themselves, with their own dreams and desire.

**Physical Needs**

Based on the research, the research participants’ physical needs can be summarized in three categories: need for home, safety and hospitality.

---

\(^97\) Lee, 52.
\(^98\) Ibid., 114.
6.4 Home

There are many political, economic and private reasons why people leave their home, or their country. Migrants are searching for a new home in a new land where they can find a better place to live.

One of the topics immigrants like to talk about, is home. An immigrant’s greatest dreams, hopes, and longing is to have a home (Volf, 1996). Those research participants who made their decision in faith share the belief that God would secure a home for them and for their children. Many immigrants left their native country forever because in their native country they did not feel home. There is a personal difference between feeling at home and being home. Six (15%) research participants expressed that they fear that they will never find another place like their first home after once leaving. Based on Plato, Tillich states that if a human soul is separated from his “home”, he can be estranged from what he existentially is.99

Most research participants often travelled around the world searching for a safe place to settle and start to grow their new roots. Making the final decision to emigrate had a drastic impact on their mind. They opted for separation from parents, siblings and friends, and went through a painful time keeping their secret and preparing themselves for leaving the land where they were born and raised. They slowly tried to cut the emotional ties which still keep them back from their journey.

After spending months in their new country newcomers begin to realize how much they have lost by leaving their native home including their parents and siblings. This is why some immigrants after separating from their parents, feel like they are not at home in their new country.

99 Tillich, 127.
The question is valid: Is it possible for an immigrant to ever feel at home after leaving their native country which was no longer their own? Research participants disclosed that after they left their home country and the place where they were raised, most of them felt uprooted. Those who made their decision based on their faith had hope that God would help them find a new home in a strange land. Others experienced loneliness and anxiety until they were finally able to feel at “home.”

Participants’ definition of home often tells us about their character, background and personal history in a very interesting fashion. Defining “home” participants described what really matters to them and explained some of their motivation, what they enjoyed and what they missed about their previous and present home also became evident. When we are faced with these definitions we have to remember that these emigrants left their native homeland to find a new place in a strange land which they could call home. These definitions also are examples of the quality of life the newcomers’ desire in Canada.

Thirty-one (77.5%) participants described home in the same context as family because the family will turn their place into a home. Home was described as a place where family members gather, where people are surrounded by their loved ones and where they live surrounded by supportive people. Home is “where my family is together” (Ed); “where my family lives, where I feel love and respect” (Agi); “where the family is and offers me comfort” (Admag).

Home was also described by twenty-eight (70%) participants as a place where friends meet and enjoy a nice meal and talk about anything. According to Andrea V. “friendship is one of the most important gifts in immigration.” For Des home is a place where he can
gather with friends and have spiritual support. According to Volf “belonging is home, and home is brother.”\(^{100}\)

Defining home, research participants highlighted the importance of stability, satisfaction, and support. According to Tim’s definition “Home is your comfort zone. It is the place where you feel loved. Home isn't necessarily the house where you live. It is a place that holds good memories.” Based on Des’ comment, home is a place where we can give and receive love. Admag states that home is a place where her family gathers and offers comfort, peace and security. It is a sanctuary, a place where family members can rest and prepare themselves for their daily lives. Home is where a family gets along with one another in a peaceful way, where there are happy times to be remembered as years go by, where there are things that are cherished. Home is also a place where people can share their burdens and be spiritually supported. It is a place of love, warmth and contentment. It is not just a shell or a building where you eat, sleep, and spend time. Tim says that “home is where the heart lies.” According to Csilla “Home is where we feel loved in the circle of our family, where we can rest. Home is heaven on earth.”

Data show that for immigrants, home is no longer that old place where they grew up, where they played with their comrades, but it is the new and happy place where participants are under the same roof with their loved ones, where parents and children join together at the dining table with joy and happiness. Home is the place where they live, the place where they can be who they are, where they belong and where they are accepted and treated with respect. Home is where they can keep their native values and heritage.

\(^{100}\) Volf, 97.
Home has more emotional associations than the word “house.” Szabo Zsolt states that for him home is the place where nobody tells him that he is a stranger. “Home is a place where you can contribute to the community” states Matilda. These two comments are deeply rooted in their previous experiences. In their homeland, in Romania where they were born, as Hungarian minorities, in Romanian were called bozgor. According to Urban Dictionary “Hungarians in Transylvania by Romanians are called by the term ‘bozgor’, that means without a country, one without a homeland.” 101 As Volf states, research participants had a home in their country, but because their minority status they were “not allowed full possession of their home” 102 and were called bozgor, strangers, homeless in their homes. This kind of psychological torture forced thirty-two (80%) of the participants to leave their birth land in order to find a place where they as persons would be well received with all their talents and gifts. Based on Volf’s way of thinking home is a place where you are not afraid to arrive home. 103

Family, peace, happiness, comfort, love, joy, and respect are the key words which define home for the research participants. As the data showed, for twenty-nine (72.5%) participants Canada was a target point with opportunities where they could find better paying jobs, but now this country became their home where they live, love and laugh. They settled in this new world and by now they feel home in their adopted country. As participants noted, they were able to adopt their new country, they felt integrated into the society and they already feel at home in Canada. Although they were far away from their homeland they were not able to forget the place where they were raised. Data showed that half of participants are still caught between two homes.

102 Volf, 48.
103 Ibid., 39.
Twelve participants (30%) recalled a well-known and often quoted sentence of the Hungarian freedom fighter Kelemen Mikes from the 17th century. He had been living in exile for 10 years in Rodostó, Turkey far from his homeland in Zágon, Transylvania. He wrote: “I love so much already Rodostó, but I cannot forget Zágon.” There is a deep spiritual meaning here. Like him, most of the immigrants in Canada express their love for their new country, Canada, but cannot forget the land they left behind. For many immigrants, their place of birth will always be referred to as “home”. For many first generation immigrants “home” will still be that place where they were born and raised, the place where memories will always be close to their heart, and always cherished. For them their adopted land that gave them refuge, peace and where dreams become reality will always be considered their “new home.”

Research shows that homesickness, distance, lack of friends, lack of addressing inner thoughts and feelings in a second language, struggles with listening, understanding, and letting the message work on their feelings, these all can slow down immigrants feeling at “home” in a new land. Most immigrants experience that after a few years if they go back to their ancestral land it has changed so much that it too has become a strange place. Those experiences help immigrants to feel more at home in Canada.

### 6.5 Safety

Research participants highlighted the importance of safety, security, and peace. Twenty-two (55%) participants elected to leave their home country in pursuit of safety, security, and a prosperous sustainable future. Hybel clarifies the importance of independence

---

104 Mikes, Kelemen “Törökországi Levelek” - Letters from Turkey (Budapest: Terebes Press, 1987),165. Kelemen Mikes was born in Zágon, Transylvania on August 2, 1690 - passed away in exile in Rodostó, Turkey in October 2, 1761.
as he affirms that “from birth, we learn the rules of self-reliance as we strain and struggle towards independence, and frankly, prayer flies in the face of all that. It is an assault on human autonomy, an indictment of self-sufficient living.” Similar to Maslow's (1943, 1954) *Hierarchy of needs*, it is evident that most participants were seeking basic or deficiency needs and growth needs such as self-actualization. Twenty-two (55%) participants were seeking safety such as the participants residing in the Yugoslavian region, Ukraine or in Transylvania.

These twenty-two (55%) participants were searching for a place which is safe, secure, and stable. A place where people are satisfied and enjoy peace and support. Des was looking for a country where he “can live in peace.” Admag states that for her home is a place where her family gathers and offers comfort, peace and security. For Tim home is his comfort zone where he feels safe. “Home is the place I belong to, where I am happy to live. It is the place I miss and I want to come back. It is the place I feel secure and peace” (Dio). “We choose Canada to be our home because for me home is where I feel safe, happy and I can be myself” (Andrea). Sharon was looking for a country, a home where she can feel comfortable, safe and happy. “Home for me is the society I am part of, people who can understand me and I can understand them in happiness and unhappiness. It is the place where my spiritual and cultural needs are accepted” (Sharon). “A place where you can feel safe, having freedom of your culture and religion in that manner to not interfere with others in their religion and culture” (Emmerich). “Home is a place where you feel happiness, freedom and without fear and where you can practice your spiritual life” (Mag). “Home is a place when you can find security, joy and help, rest and support among family and friends. It is a place where you can safely share your day to day problems and remember lost family members. It does provide

105 Hybels, 13.
shelter and supports spiritual life” (Daniel). Magdi’s definition of home is very significant: “Home is where my heart is, where I feel good and free, where I can be who I am, where I can truly be myself without feeling ashamed if I don’t fit in a standardized box.” Tillich says that “men’s power of life is his freedom and the spirituality in which vitality and intentionality are united.”

Newcomers were looking for a safe place where war, politics and/or discrimination would not threaten their life. Most respondents identified security and more opportunities as key reasons for emigrating.

Seven (17.5%) participants highlighted their major need using the word “freedom.” Immigrants born in Romania were seeking democracy and a harassment-free country where human rights are upheld, a place, where nobody is above the law, where the environment is secure and friendly, and where respect is given. John said that based on his experiences during the communist regime “in Romania there was almost no freedom.” His statement is sustained by Dennis Deletant, the author of Ceausescu and the Securitate: Coercion and Dissent in Romania, 1965-1989.

The Communists were permitted to choose who served in the church, who was admitted to seminary and even what the sermon content would be. Once the Communists gained complete control of the church in Romania, they felt free to persecute its membership, which the hierarchy of the church turned a blind eye towards religious congregations that were becoming larger in this revival had great difficulties in trying to enlarge their facilities, and some attempted to do so without permission with the government responding by tearing down the new construction. Printing and importing Bibles was very difficult, and reportedly Bibles could be pulped for making toilet paper.

---

106 Tillich, 84.
Peter Siani-Davies the author of *The Romania Revolution of December 1989* shares the same information.\textsuperscript{108} After the revolution in December 1989 when the dictator Ceausescu and his wife were executed by an ad hoc group called the National Salvation Front in the name of the Romanian Nation, the regime changed. The transformation was far from his expectations. It seemed also that communism did not end with the revolution but simply grew a new head. It appeared that the new government the National Salvation Front, was simply a revision of the old communism that the leaders who contributed to the revolution were trying to overthrow. This made John want to emigrate to Canada. Immigrants from the former Yugoslavia were looking for a place without war, constant threats and a place of well-being. Those who emigrated to escape from a war zone wanted to make sure that they moved far away, as Volf formulated, to a “safe distance” where their wounds could heal. Their need was “to be safe place in an unsafe world.”\textsuperscript{109}

Sixteen (40\%) individuals were looking for different opportunities for them and for their family members. Andrea specified that she chose Canada because of its multiculturalism. She grew up as part of a Hungarian minority in Romania and many times she had to fight for her rights. She disclosed that she always had a feeling that as a Hungarian she did not have the same opportunity as she would have had had she been born Romanian. As a minority she felt discrimination when searching for a job or building a career.

Seven (17.5\%) participants were looking for a democratic country where people are equally accepted and nobody is considered as part of the second nation, and where people can practice their Christian religion without fear and discrimination.


\textsuperscript{109} Volf, 131.
It is very significant in the reason why Andrea K. chose Canada as her home:

I was hoping to find a better world who accepts me like a person, because in Romania I was qualified as Hungarian (second nation), and in Hungary I was named a Romanian person (alien). I felt homeless without a country…I was looking to find peace for my soul, to live in harmony with people and God.

It is also significant that immigrants chose Canada as their homeland in order to have more opportunities for their children to study at a University which is recognized worldwide, and to have more time for personal hobbies. Daniel had a desire to possess a Canadian passport in order to be a proud traveller.

6.6 Hospitality

Carroll states that “hospitality to a stranger is a virtue.” According to the book of Isaiah the obedience of God has to be shown by practicing hospitality to the homeless (Isaiah 58:6-7). People often invited Jesus to their home for a meal. The most well-known story is at Zacchaeus’ house (Luke 19:1-10). The Bible encourages the readers to have the same mindset as Jesus and to practice hospitality, to open and give themselves for others, creating a special time when they share with friends and strangers (Romans 12:13, Hebrew 13:2, Philippians 2:5). “Christians are to display the life of Jesus and this requires acquiring a set of virtues like peaceableness, kindness, hospitality and patience.”

Our world, where immigration is so intensive, needs more hearts for hospitality. Data showed that newcomers were searching for a place where they can find a safe place, a spiritual home as a starting point in a new land. Hospitality should not be a concept but an experience for newcomers not to feel strangers anymore but to feel at home.

111 Ibid, 133.
Fellowship

“The early Church gathered in homes to enjoy fellowship, meet their physical needs, and share meals. These small assemblies in an intimate context were a good setting for the practice of hospitality.”112 Research shows that as soon the newcomers accepted the new country and the new congregation as their new home, options appeared. Christian communities showed their spiritual responsibility in actions providing friendly homes for newcomers. People started to show up, demonstrating that love and support was all around. A Bible verse stands out here describing the first missionary congregation when it says that the apostles “devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers” (Acts 2:42).

None of the research participants reported that they had any expectations from a Hungarian congregation, but went on to explain how they enriched their lives, founding new family, friends, and warm support, as well as love and attention. They were very impressed with the way the congregations welcomed newcomers. As new immigrants they experienced hospitality which helped them to feel at home in a new land. They saw hospitality not as a concept but as an experience. Participants highlighted their very first memories when they were invited into a caring community. For example:

There were such moments when I and my family stepped into the church on a snowy Sunday... Members of congregation managed to fill our souls with warmth despite the coldness of that day of winter. This was one of the most memorable first days of our new life here in Canada we’ll never forget it” (Andrea).

Thirty-six (90%) interviewees emphasized how the welcoming atmosphere helped them feel at home in their new congregation and how those experiences significantly helped

112 Carroll, 120.
them to plant their new roots in Canadian soil. These participants cited detailed information about the way they were welcomed. It was reported that the ethnic congregations made efforts to share the joy and sorrow with new immigrants who felt marginalized, as they did after they arrived in Canada.

It was also stated that the very first time participants stepped into an ethnic congregation they were not treated like strangers but like brothers and sisters. It is significant that twenty-two (55%) participants reported that they were immensely touched by the way the congregation embraced them. “I felt special when everybody surrounded me with love and I was warmly welcomed” said Agi. Miklos indicated that he was received with love and attention and was helped with his need. Participants emphasized the importance of the ethnic congregation, where existing immigrants could provide support for newcomers for whom it is such a relief to speak and to be understood in their own language.

Financial and emotional support

Thirty-two (80%) participants reported that the Hungarian-speaking congregation welcomed them with compassion and concern. They provided a lot of help and supported them both financially and emotionally. These actions helped newcomers feel welcomed and accepted. The importance of congregational events was also highlighted, when hospitality and fellowship reinforced the tradition and culture and people could share their history. It was reported that the congregations made every effort to share the joy and sorrow with new immigrants who felt marginalized, as they did after they arrived in Canada.

A research participant recalled a personal story regarding the pending birth of his second child and the hospitality shown by the congregation through the organization of a baby shower and the outpouring of gifts to prepare the family for the arrival of its new child.
Another research participant experienced similar hospitality as a result of a congregational picnic held in his honour to welcome and introduce his family to the congregation. These events helped immigrants to feel received and embraced. The congregation’s gracious actions and love which was shared with newcomers will always be remembered.

Eight (20%) interviewees shared their very first memories when they were invited into a caring community. They expressed how the loving care helped their souls and faith to focus on something besides painful memories, and thus to find their second home in Canada. The importance of congregational events was also emphasized, when newcomers were supported not only spiritually but financially as well, in order to start their life in a new land. Eight participants reported that they received furnishings for their new homes to start a new life in a strange land. “There have been generous gestures from the congregation consisting of cash and different goods that were needed when our friend’s house burned down” (Ed).

Friendship

New acquaintances at the church formed friendships quickly to assist immigrants with assimilation and integration. As new church members, they appreciated that some members of those congregations regularly made arrangements to give rides to the Sunday service until they were able to buy their own car. On many occasions, church members extended invitations to new immigrants to visit in their homes. These visits included sharing dinner and prayer. It was reported that congregation regularly invited immigrant families for Sunday lunches. “People invited me into their homes, taught me how things are working here in Canada, helped me with official paper works” says Andrea. Newcomers were also provided the necessary data to create a new home in Canada. These steps were more than just
symbolic gestures to embrace newcomers. Those fruits of faith provided significant changes and improved the lives of new immigrants.

**The Minister’s role**

Twenty-eight (70%) new immigrants mentioned the role of their ministers as keys to their integration. Melinda disclosed that after arriving in Canada, and not knowing anybody, the family stayed in a hotel. “From the hotel room we called a Hungarian minister without knowing him. He came to pick us up and helped us on the first week where to stay”. Participants emphasized that their hospitable minister helped them to feel welcomed. “His personality, his services and openness helped us to come closer to the congregation and to feel home” says Suni. Maria said that the love and help she experienced from the minister and his family helped her to feel at home. “They offered their help to find a job and a place where I can study.” Gabriella stated with joy that “the minister visited us several times. Now we are part of the family.” One person said that the minister’s family treated her as their adopted daughter. A couple mentioned that their minister supplied a washing machine and a clothes dryer for their rented apartment. Minister invited new immigrants to join Bible studies and social events where they could receive more support from church members and provided transportation to attend services and church gatherings until the people could afford to buy their first car in Canada.

CB said that “the minister visited us bringing us dishes to help us to start our new life… the minister was very nice and welcomed me.” Mag stated that: “Our minister helped us to feel ‘at home’ from the first moment. He often came to our house for pastoral care and to teach and prepare our son for confirmation. His care is very much appreciated.” John mentioned the importance of his minister’s home visits as a welcoming and caring moment. “The minister visited us personally, and invited us to join this congregation, which was really
a good experience,” said John. The minister who offered pastoral care helped Dio to feel welcome in the congregation. “When my father was very sick, our pastor came to my house and prayed together – that meant a lot to me.” He highlighted that not only newcomers but the whole world needs more hospitality. In many cases the minister stimulated participation in Bible studies and voluntarily provided transportation to services and church meetings. One participant noted that it was the minister’s openness and general disposition that helped her and her husband become closer to the congregation and to feel at home.

Research shows that ministers welcomed the newcomers, prayed for them with the congregation, walked with them during the journey, visited them in their homes, and were teaching catechism. They were bringing them prepared food, and invited them to participate in the service by reading the Bible. Interviewees highlighted that contacting warm, open hearted and welcoming ministers helped them to feel at home in the church.

Research participants stated that homesickness, emptiness, being distanced, lack of friends, struggling to find new friends, lack of addressing inner thoughts and feelings in a second language, struggles with listening, understanding and letting the message work on their feelings, all these and more issues were healed with the hospitality they experienced in their ethnic congregation.

Research participants’ insights

Sarah recommended to church members to continue to “bring immigrants home after the service, invite them to your house and offer them spiritual support, offer fellowship, friendship, invite them to Bible study, help them if they have language barriers, help with every day challenges.” Participants encourage congregations to remain faithful in welcoming newcomers and in providing spiritual, physical and social support.
An outreach committee, whose mission would be to organize special social events in order to welcome newcomers and provide professional guidance, was recommended. Immigrants learned to value food, cheer, and prayer above all earthly goods and that these are effective in creating a merrier future for newcomers. Tillich believes that “only in the continuous encounter with other persons does the person become and remain a person. The place of this encounter is the community.”

The Apostle Paul instructed the Christians in Rome to love one another with mutual affection and to “Contribute to the needs of the saints; extend hospitality to strangers” (Romans 12:13). Paul says that those who love the Lord with all their hearts, minds, and strength, have to stretch their hearts, open their minds, and strengthen their souls. “Truly I tell you, - says Jesus Christ - just as you did it to one of the least of these who are members of my family, you did it to me” (Matthew 25:40).

New immigrants describe different events organized by their new congregation to welcome newcomers, it demonstrates that hospitality is still a living mission among Hungarian ethnic congregations, and fellowship is one of the most valuable virtues. The research data suggest that Hungarian Canadian churches have to continue to make an effort to find ways to accommodate newcomers when they pass through their community.

Even though hospitality is not an easy gift, new immigrants appreciated that previously immigrated Hungarians believe in the importance of hospitality. They also appreciate the earlier immigrants advices, who started their new life from the ground up know, who shared with newcomers that no victory comes without a cost. When participants arrived in Canada they experienced the importance of hospitality and fellowship, and now they want to live out the same mission for those who decide to choose Canada as their new home.

113 Tillich, 91.
home. Participants highlighted that financial limitations and commitments should not preclude ethnic congregations from providing dinners and gatherings to share their love and support.

Suni addressed her comment to earlier immigrants when she said:

We have to help new immigrants because not long time ago we were in their shoes, and we know how they feel. We have to help them to come to us. We have to tell them that we have found lots of friends in the congregation, and our children too.

Reynolds states that:

Hospitality is a bestowal of welcome that opens toward another as loved by God. But in the transaction a strange reversal occurs. The host who initially offers a gift to the guest ends up becoming blessed by the guest, receiving the presence of God. As boundaries are crossed, blessing leads to blessing in mutually enriching ways. Exploring this dynamic opens up fresh possibilities for understanding how the love of God is tied inseparably to the love of neighbour.114

When the economy and money seem to cause great concern, research participants experienced that Christian congregations in Canada have not forgotten the truly important things. Even though they have to sacrifice time and money they work hard to maintain dinners, friendship, love and support. Their actions and the love they show to newcomers will always be remembered. It was emphasized that these immigrants will feel at home in a community and in Canada when hospitality and welcome are no longer necessary for them but they can extend their welcoming and supporting hands to other newcomers.

**Spiritual Needs**

Spiritual identity is a fundamental part of personality. Spiritual identity is often addressed as a feeling of belonging. Our spiritual identity is our belief about our own being. Our spiritual identity defines our personal identity. First we need to find our identity and then as a second step we will search for a social group in which we feel equal, comfortable and

included. In this chapter faith, ethnic church as a second home, identity, language and status struggle, mental health issues and community as a healing place are discussed as the newcomers’ spiritual needs. These topics as spiritual needs are thoughts and feelings, and are strictly related to each other as the immigrants’ spiritual or psychological needs in a new land.

6.7 Faith

6.7.1 Faith and immigration

Focus group participants were asked, and they openly disclosed, how their faith impacted their decision to emigrate.

The research shows that twenty-eight (70%) participants turned to God and prayed through the whole process of their emigration. Eleven (27.5%) participants reported that they had religious background but their faith did not play any role in their decision. They had a strong desire to establish their life in Canada and they followed their dreams. One (2.5%) person reported that he did not have faith in any supernatural power and his decision was made based on his own desire.

Thirty-seven (92.5%) participants had a strong desire to leave their homeland and to find another place to live. Three (7.5%) participants felt an extreme pressure to emigrate. Two of them (5%) lived in Yugoslavia where their lives were threatened by war. Another participants’ spouse was already in Canada and she struggled for two years with the decision to re-establish her life in a new continent, while leaving behind her parents, siblings and friends. She was like many immigrants today, who leave their homeland for the sake of
family unity. All three participants asked God if they should stay in their native country or if they should leave.

Those twenty-eight (70%) participants who reported that they had a strong faith in God they prayed all along their emigration. They “prayed a lot” for support and guidance and asked God to meet their most pressing needs. According to Tillich “faith is not a theoretical affirmation of something uncertain, it is the existential acceptance of something transcending ordinary experience. Faith is not an opinion but a state. It is the state of being grasped by the power of being which transcends everything that is and in which everything that is participates.”

“Absolute faith is not an eruption of subjective emotions or a mood without objective foundation.”

These twenty-eight (70%) participants disclosed that they made a rational decision to emigrate, and then they hoped and prayed for the best. As a result their faith gave them the strength to follow their decision, trusting that God will never forsake them. These individuals had knowledge about the Omnificent God, who is infinite in power and in whom they had faith. They believed that with God everything would be all right in a new country, even though for a while they would be total strangers who “did not know anybody.” Emerick strongly believed that “with faith obstacles can be fought down” and God, who has unlimited authority in power, will enable believers to start a new life in a strange land. Mag remembered that she prayed for God’s help during the whole emigration procedure.

Thirty (75%) individuals specified that based on their faith, God is Omnipresent, can be found anywhere because God is present everywhere “in every second” and has no geographical limits. Hajnal noticed that based on her faith she could “count on God’s

---

115 Tillich, 172.
116 Ibid., 176.
presence in every second and in every circumstance.” Dio remarked that based on his knowledge, Canada “is a religious country where people with different religions live in peace” with each other. This helped his decision to choose Canada as his home.

Twenty-two (55%) participants prayed particularly for guidance. Tim was praying for “signs” to see where he should emigrate. He said he was convinced that this “decision and opportunity to come to Canada came from God” and God had “prepared” this journey for him. Erika’s faith created a feeling of unity with God and her partner. “I had faith that God will keep us together and will help us in tough times even if far away from home” she stated. Matilda said that without faith she would not have been able to emigrate. Her faith gave her “hope for a better life.” She shared that she “asked God for help and once again He delivered his promise.” Matilda’s faith also gave her strength to believe in things that she “could not see.” Des was praying also to “see God’s will” in his life. He was asking God to “show” him in which direction he should go. Research participants openly disclosed how emigration impacted their faith. Four participants stated that their faith became stronger with every challenge. For example, Matilda specified that emigration had a great impact on her faith.

I realized that starting a new life in a new country can be extremely challenging. I realized I cannot rely on my own strength and I grew closer to God. I started going to church on a regular basis, reading my Bible daily, and praying to God about anything. Immigration strengthened my bond with God.

Participants needed to have the courage of self-confidence to accept the new. According to Tillich “faith is the basis of the courage.”\(^\text{117}\) They allowed God by their faith to guide them and prepare for them a home. Faith gave them courage, safety, and hope to believe, that God would provide for them a new home in a new land, and would benevolently assist them in growing their new roots in a new soil. They respectfully prayed for courage to

\(^{117}\) Tillich, 172.
be able to make the first step towards finding a new country. According to Tillich “the courage of confidence has often, especially in Protestantism, being identified with the courage of faith…Faith embraces both mystical participation and personal confidence.” He states that “courage gives consolation, patience and experience and becomes indistinguishable from faith and hope.”

Participants also prayed for guidance to make the right and peaceful decision, that God be with them and to empower them, for a clear mind to make a wise decision, to lead them, to be able to leave their native country, to feel and experience God’s presence during the difficult emigration procedure and to show them that their desire to emigrate is not against God’s will. Nine (22.5%) participants prayed for inner peace, which would convince them that God was supporting them in making the right decision. One participant “asked God” to give him a clear mind to make the right decision “to go or not to go.” Another participant “asked God” to open doors for her according to God’s plan for her life. Magdi disclosed how her faith influenced her feelings and her decision when she said: “Deep in my heart I know He is always with me. I always felt He was holding my hands.”

It was reported that thirty (75%) participants prayed for God to guide them in their new country where they would find a Hungarian speaking congregation, a sense of community, and a place they could call their second home. It seems that these participants were listening to God’s Spirit for direction and wisdom. All these desires and prayers are supported theologically. Their faith and trust in God gave them the courage to take the next step towards the unknown.

---

118 Ibid, 160.
119 Ibid, 8.
Jesus Christ encouraged his listeners: “Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened” (Matthew 7:7-8). These participants prayed to God asking God to be with them in the future, to help them with their needs, and to change their impossible circumstances. Nine (22.5%) participants confessed that from the very first moment when they started to think about emigration they had a strong belief that the same God who had guided them in the past will lead them in the future without any doubt. They had a strong belief that God would prepare for them a way to a new country. One participant (Reka) said that after she and her husband “left everything in God’s hands” in prayer they felt inner peace and they started to make preparation for emigration. During their journey they experienced “God’s presence and support.”

Tim prayed for “signs” to know where he should emigrate. Suni disclosing his experiences said: “My faith had influenced my decision in a big way. I have trusted God, that He will lead me and help me to find my path in a different country. I trusted He will look after me and my husband and will show us the way.” Des was convinced that this “decision and opportunity to come to Canada came from God” and God “prepared” this journey for him. Sara believed that she “had to come to Canada to develop faith” and to have a powerful understanding of God. She disclosed one of sources of energy was a Bible verse from Psalm 118:6. “After arriving to Canada I read a Bible verse which I posted on my office wall: With the LORD on my side I do not fear.”

A Yugoslavian participant, in the middle of a civil war asked God to guide him with his decision “to go or not to go” with regard to emigration. Following much reflection he
was ready to make a peaceful decision to leave his country in order to save his family. Another participant felt somehow forced to emigrate as her husband had already emigrated to Canada. This participant did not follow her husband right away. She struggled for two years to make the right decision turning to God for direction. Another female participant had no desire to emigrate. She admitted “struggling for many years, similar to the actor in Becket’s tragicomedy *Waiting for Godot.* “I asked myself to go or not to go … why should I go?” It seems that Becket’s tragicomedy was a popular analogy as it was referenced by several participants. These participants had absolute faith and the courage to be newcomers in a new land.

### 6.7.2 Immigration and faith

Research participants were asked, and they openly disclosed, how their emigration impacted their faith. Reflecting on the research question thirty-nine participants (97.5) explicitly revealed how emigration impacted their faith. Those eleven participants, who reported that before emigration they made their own decision without any faith involvement, admitted that during and after emigration they experienced God’s presence in many ways. Hybels in his book *Too Busy Not to Pray*\(^{120}\) shares his research participant’s faith experiences which are very similar to the data presented in this study:

Some of these people have told me, “I can’t explain it, but I felt like God understood me.” Others have said, “I felt surrounded by His presence” or ”I felt a comfort and peace I’d never felt before… There was no other way to cope with the level of concern… I told God what I was worried about. Then I handed over my worries and left them there with him. He seemed a lot more composed about the whole deal, which relaxed me immensely.”\(^{121}\)

---

\(^{120}\) Bill Hybels, *Too Busy Not to Pray: Slowing Down to be with God* (Downers Grove, IL: InterVarsity Press 2008).

\(^{121}\) Ibid, 15.
Thirty-six (90%) research participants declared that the support they received and experienced in this new land helped them to improve their relationship with God and they felt truly blessed. Their faith empowered and comforted them. The aid they received from their congregation was accepted as God’s providence. Their experiences were similar to what is described by King David: “Truly the eye of the LORD is on those who fear him, on those who hope in his steadfast love, …Our soul waits for the LORD; he is our help and shield” (Psalm 33:18,20). Five (12.5%) participants confessed that they had basic knowledge about God before arriving in Canada. They believed that God existed, and they called themselves “believers”; however once in Canada they became closer to God. Their faith started to grow and became stronger. Two participants prior to emigration had a “basic faith” but in Canada they “became believers.” Another participant said he “came to living faith in Canada”, which means he attended church regularly and included God in daily decisions. Their faith in God was transformed and became much clearer and stronger.

Twenty-eight (70%) participants who recorded that their emigration process was faith based declared that in Canada their faith became much more mature and stronger as they experienced the constant presence of God who showered blessings on them in innumerable ways. Hybels’ faith experiences are very similar: “What I have discovered along the path of prayer-life cultivation is that the greatest thrill to a life of prayer is the qualitative difference made in one’s relationship with God.”

Erica said that emigration was “the most challenging thing” she had ever done, which changed her faith, providing “extra strength.” Her faith became “stronger than ever” giving her “strength to survive in this new world” as she experienced God’s blessings. Her words

---

122 Ibid., 16.
echo the psalmist’s experiences: “The LORD is near to all who call on him, to all who call on him in truth. He fulfils the desire of all who fear him; he also hears their cry, and saves them. The LORD watches over all who love him” (Psalm 145:18-20).

Hybels states that the power of God may come in the form of wisdom, courage, confidence or perseverance, uncommon power, a changed attitude, or altered circumstances. Erica’s experiences are comparable to Hybel’s experience: “God’s power can change circumstances and relationships. It can help us face life’s daily struggles.”

Nine (22.5%) participants admitted that they had no strong faith in God before they came to Canada. After they established their life and became part of their congregation, they had an opportunity to recognize and experience God’s presence in their daily life. Furthermore, their faith “became much stronger” by developing an active connection with their newly-found congregation. In this sense, “emigration drew them closer to God” and their faith was “growing gradually.” Agi reported that she prayed a lot to God to help her to emigrate. “I heard about my present minister in my own country. When I arrived to Canada and I heard that the minister lived just two blocks away from me I knew my prayers were listened to.” Thirteen participants indicated that their minister had a big impact on their faith.

The participant who struggled to follow her husband to Canada disclosed that following emigration she understood why God influenced her towards emigration. In Canada her faith became stronger and she and her husband found strength and joy in their new community.

---

123 Ibid., 16-17.
124 Ibid., 18.
That person who mentioned earlier that he did not have faith in any supernatural power became a member of a Hungarian-Canadian congregation. He declared that emigration prompted him to start reading the Bible more and more because he needed answers for all the hardships that came from starting a new life in a new country. Now he is turning to God for all his decisions and actions. One person did not disclose if after the emigration there were any changes in his spirituality. Two individuals claimed that due to the limited access to Hungarian Church Services their faith had been reduced.

6.8 Ethnic Church as a Second Home

None of us can live without love or being loved. We were not created to be alone. Most newcomers struggle with a huge emptiness and feel that if they were cut off from a Hungarian speaking community through emigration they would have to find another one as a source of life. Immigrants express a lack of a sense of belonging and rootlessness. For a while they feel like a fish out of water. They are still alive; they breathe; they fight for air; they suffer but they don’t want to die. This is why they search desperately and intensively for an ethnic community which can replace the one they lost.

Research shows that most research participants before emigration prayed to find a Hungarian ethnic congregation in Canada which would help them to put their roots down in new soil. Newcomers hoped to find an open, friendly and family-oriented congregation where they could have new, life-long friends. As new immigrants they had the hope that a Hungarian community would open its arms as a sign of invitation, and would receive them as they arrived. Also they cherished the hope that a new Hungarian speaking community would be as supportive as their previous one was in their homeland. As newly arrivers had wished that the dream of a new supportive community would be not an illusion and this is why most
of the participants’ first goal was to find a Hungarian ethnic congregation. Andrea V. was looking for an ethnic congregation where new Hungarian speaking immigrants could share their problems, could express themselves in their own language, and where they could have assistance in the first very tough years.

Twelve (30%) immigrants were echoing Andrea V.’s by saying that the Hungarian ethnic church was the first place in Canada where they felt at home. For most Hungarian immigrants the church is the only place where they can speak Hungarian in a public place and where they can express themselves without any stress or fear.

Andrea stated that:

Since my English is very poor I can disclose my problems only in Hungarian. For me it is very important to gather with people who are having similar roots and who can understand me from their own experiences. The church was the first place in Canada where I felt home. My children feel home as well in our Church.

It was also cited that gathering with people of similar background and experiences enabled understanding and acceptance. For those struggling in the early years of assimilation, these connections and personal relationships were very important. Another participant, Zolko said that “in sermons I was expecting guidance for everyday life and to help me in my struggles to go through the first most difficult years.”

Thirty-four (85%) noticed that having spiritual guidance in their native language was more effective because this gave them the opportunity to express their deep feelings and concerns in a very broad way. Sharon felt at home in her Canadian Hungarian church because her spiritual and cultural needs were met. Others were keen to be able to continue their traditions. As parents, they were enthusiastic to have the opportunity to bring their children to a Hungarian community which would maintain and continue to develop their Hungarian language and identity.
The majority of participants agreed that as immigrants attending a Hungarian church as a second home is essential in order to establish friendships, to share problems and to express feelings. The community can also help support them in addressing their fears. Moreover, they were searching for an ethnic Hungarian community which could give them a taste of home or a second home. None of them mentioned that they were expecting any financial support from their congregation, but were looking only for spiritual strength. In community, participants were looking for common values such as language, history and friendship. They shared that socially and spiritually the church helped them to feel at home and provided a great opportunity to socialize and to find Hungarian speaking friends.

What Soerens and Hwang say it is very relevant: “Immigrants often already come from a rich faith tradition in their home countries and, once here, find themselves comfortable sitting in the pews of our churches and participating in worship. Others, who wander into churches searching for sense of community and friendship in this new country, encounter God here for the first time in a personal way and then become active members of local churches.”  These ethnic Hungarian congregations showed the willingness to welcome and embrace them as friends.

Canadian ethnic communities are places where newcomers start their new life in a new land. The research participant’s expectations of a Hungarian-Canadian ethnic congregation can be categorized as help with spiritual and social needs. Immigrants’ needs were categorized as spiritual support, or as pastoral support. Research participants were hoping for guidance, advice, comfort, and emotional support from those who had been newcomers at one time or were at least familiar with their difficulties. Agi, sharing her experiences stated: “I am very thankful to God for our congregation where I found my

---

125 Soerens, 160.
second home, friends and support. They helped me with furniture and other material things, but the most important was the spiritual support and prayers.”

Csilla stated that for her the most important things were family and home. When she was so far from both family and home, the friendly and welcoming congregation was the only place where she felt at home. “From the start they welcomed me like I was part of a big family.” Members listened to her problems, and helped her through hard times. She also said that every other Sunday afternoon when they gathered at the church, “it felt like home” and each time she experienced a warm welcome. Based on her experiences Csilla is confident that she always will have a home away from home in her congregation.

Data showed that new immigrants’ common desire was to find an ethnic Hungarian-Canadian community where love, acceptance, and mutuality were expressed. Their dream was to find a community which could give them a taste of home, and meaning for a new start in a new world. It was reported that, by God’s providence, in their ethnic congregations they find a place where joy abounded, and where results were achieved because people were all working hand in hand. Newcomers were encouraged to engage in religious and spiritual practices consistent with their beliefs, with acts of worship, and traditional rituals in a Hungarian-Canadian congregation which was modelling the community for which they were longing.

All participants stated that since they had no expectations from their new congregation, as a conclusion they had no unfulfilled expectations. They had the joyful power to accept the congregation as it was and to deal with events as they occurred. It seems that these world travelers, without a home base, who did not know where they truly belonged, have had the heart and courage not to have expectations from the new country and
congregation. They seemed to be ready to welcome the new country, which was culturally very different from their home country. Also they seemed to feel happy and blessed in embracing their new congregation which in many cases was very similar to their previous congregation in their native country. They had the same experience as Volf, that Christ offers his body as a “home” for all people. Christian children of Abraham can “depart” from their culture without having to leave it (Volf, 1996). As a result thirty-two participants (80%) noted that they already felt at home in Canada. Far away from their homeland, they were able to adopt Canada as their new home and they felt integrated in the new society.

6.9 Identity Problem

Identity plays a significant role in a human’s life and has a meaning of belonging. Our world and our personal life are shaped by identity. Our identity is based on our own spiritual experiences. Somebody gave us a name and we were called by that name and the name gave us identity. We were born into a culture and speak the language we were taught. In most cases the mother language has priority over the others and shapes human identity. Furthermore the identity is shaped by parents, teachers, and ministers and often by the country in which we are raised.

Our identity becomes more important in a new environment. Because some people are afraid to be challenged, they don’t want changes but they try to stay rooted in their identity. This is very relevant when new immigrants arrive into a country where they struggle with language barrier and marginalization. According to Soerens and Hwang “the issue of immigration confronts our deepest fears of who we are and who we should be.”

---

126 Soerens, 101.
Tillich refers to the Spinoza,\textsuperscript{127} when he says that every man strives to preserve his own being.\textsuperscript{128} Identity can be a source of stress and can create contradictions with self. Based on my observation, in identity there is power, which creates and shapes people’s whole being. Identity influences our social, political, and cultural changes. The new immigrant’s identity has a huge impact on the integration process in a new culture.

Lee shares one of his colleague’s story that when he entered into his church, and was shocked because the words he read on the wall: Am I American? No. Am I Korean? No. Who am I? They struggle with values and identities, which according to Lee are lost between two worlds.\textsuperscript{129}

Further Lee recalls a conversation with one of his friends:

One of my friends once told me, “I hate to join in a social gathering in this country.” I asked him, “Why?” He said, “For them I don’t exist. They completely dismiss me. I am less than their dogs or pictures on the wall. They pay attention to dogs and are aware of the existence of pictures, but I don’t exist to their mind. They see me but act and think as if I don’t exist.”\textsuperscript{130}

Lee says that his experience as an Asian-American is not unique and other ethnic minorities experienced the same. Such a sense of non-existence can create self-alienation and undesirable personality development.

Research participants reported that they were happy arriving at their new destination but after a short while they felt confused about the meaning and values of their life, and felt as strangers in this new society. As months passed they often felt marginalized and were questioning who they were. They experienced confusion because of conflict between their

\begin{footnotes}
\item[127] Spinoza, Baruch the Dutch philosopher with a Portuguese origin (1632–1677).
\item[128] Tillich, 22.
\item[129] Lee, 1995.
\item[130] Ibid., 45.
\end{footnotes}
own values and morals and their present experiences. They realized that there is a gap between the dreams they had about this country and reality. They began to see themselves as strangers in a strange country. To find a job and to prove their value and talents they often do voluntary work at churches, organizations or schools to be part of a community and show their ambitions and abilities. Even though they are often greatly hurt they don’t lose their faith in God.

Nine (22.5%) participants reported that they have difficulty in keeping and maintaining their native identity in a multicultural country. Therefore they would like to have more opportunities in the congregation to be in touch with their roots and culture in order to maintain their identity and to pass their values on to their children. For this reason they wanted to keep the service in Hungarian just because they want their children to keep their language to be able to communicate with grandparents in their native country. Andrea K. says that ethnic Hungarian churches should teach their children in Sunday school in Hungarian, because most of the children are great in French or English but are speaking less in Hungarian. She is assuming that one of the responsibilities of ethnic churches would be to sustain the culture and the first language in order to assure that the younger generation would not lose their parents' and grandparents' heritage.

Thirty-four (85%) participants long to keep their Hungarian services not because they do not want to assimilate with an English congregation, but because singing hymns in Hungarian allows them to express their faith from their heart as they have done since childhood. According to Tillich “identity cannot be absent in any religious experience.”131 Research shows that when participants reported about their desire to have spiritual support and worship in Hungarian, they were not focusing on their identity, but on faith issues, even

---

131 Tillich, 160.
though identity and the language of worship can hardly be separated from each other. Twelve (30%) participants argued that new immigrants should make every effort to put down roots in this new country as soon as they can and help their children to integrate and as parents try to slow down their children’s assimilation with Canadian society knowing that their children will not have any difficulties to adapt to their new country and to fit into the new society. They feel the responsibility to maintain a language which the children already know. For immigrants’ children it is not easy to please their parents maintaining the Hungarian culture in our Canadian society. To stay fluent in Hungarian can be a burden to those children who were born in Canada or emigrated at a young age. Our children study English four to eight hours a day, play with English speaking playmates, watch English television channels and are connected with English speaking sports figures. As a result in only months they will use their mother tongue less and English will become their first language. If parents are not making an effort to keep up with the speed of their children’s adaptation and assimilation, but continue to force them to speak with them only in Hungarian, a gap will begin to develop between parents and their children which sooner or later can cause major issues in the family. The sooner the immigrant parents and their children integrate, the sooner the gaps between them will disappear.

Tillich says that “a psychotherapist can implicitly communicate courage to be and the power of taking existential anxiety upon oneself. ... He can become a helper to ultimate self-affirmation, thus performing a ministerial function.”  

Ethnic congregations’ ministers must contribute to the integration of Hungarian immigrants helping them to find their new Canadian identity in their chosen country. One research participant recommended that (not

\[132\] Ibid., 74.
only) ethnic congregations could organize English or French as a second language course for their members in order to help them speed up their integration.

Immigrants are in various stages in their integration into the Canadian culture. At first new immigrants are hostile towards their new country and strongly oppose being changed by the society around them. Then there are those who can be categorized as wanting to make Canada their new home and they are excited to integrate and to learn new things about the culture, but they still have not reached the point where they feel totally comfortable as citizens. The third level encompasses those who have had a length of time to integrate into Canadian society, who feel at home in their chosen country and do not feel as strangers anymore. Most research participants were in the first or second group.

6.10 Language and Status Struggle

For immigrants language is unquestionably the number one issue. Most newly arrived immigrants with basic English have trouble getting a job, communicating or understanding, and therefore they are very slow in interacting and acclimatizing to Canadian life. Frustration and a deeper discouragement may set in after a period of time when those first generation immigrants who are older than forty become conscious that they will never be fluent in English, and will never have an opportunity to express themselves in such a rich way as in their native homeland. Those who speak at least two other languages have to realize that they will never be able to speak English without an accent, which often will be recognized and noticed in a gentle, humorous or humiliating way. Even those newcomers who already spoke English in a basic level prior to arriving in Canada, or those who after arrival have earned College or University degrees, often have a feeling of insecurity and lack of self-confidence because of their expressions betray grammatical errors. They often cannot quickly understand
idiomatic expressions or do not realize where they should laugh at a joke, because they do not understand the context or the real meaning of specially worded stories.

The communication gap between parents and children as first and second generation immigrants grows with the years, as the children slowly lose their parents’ first language and English becomes their first language. For example: their unfulfilled expectations of their parents to be fluent in English in order to be able to communicate properly at a Parent’s Night may distance children from their parents. Moreover children will not be happy to invite their English speaking friends to their home to play or study together because they could be embarrassed because of their parents' limited English skills.

Interviewees are professionals and well trained in their professions. Many of them are gifted in a special way. They were driven by their desire to demonstrate their profession in a developed country where the technical skills are welcomed and appreciated. Two research participants, Daniel and Mag, highlighted this by saying that as professionals they had a desire to work in their field with the latest technology and with potential for advancement. Among research participants there were well educated newcomers who were recognized in their home country. As they arrive in Canada companies ask for Canadian work experience. Those recent newcomers who are not hired in absence of Canadian work experience they feel like losers struggling against exclusion and judgement. Often their accent gets in the way, and for this reason these professionals are rarely allowed to show their abilities. Because of these rejections they responded by being discouraged and by feeling threatened. For new immigrants in this world of struggle it takes courage and effort not to be completely discouraged and not to lose hope.

Thus, a lot of newcomers’ problems are related to their status struggle. New immigrants who have difficulties with English are more isolated from society and feel
quarantined in their home. In this new environment their self-image and social status are assaulted in various ways. Research shows that even though new immigrants might be over qualified in their profession, but because of the language barrier they will not get employment in their profession. Most of the contracts that new immigrants get are very low paying jobs. If they lose their jobs, they have a hard time getting other ones. This job and ego-related status gives rise to their sense of devaluation and lack of self-esteem. Those who worked very hard to earn their degrees and were proud and well recognized in their home country, now having emigrated, may go through a deep demoralizing period, when it is painful to realize that their studies and values are not as appreciated in their new country. Thus these brave and proud immigrants have to humble themselves, humbly accepting a much lower position in their new society.

Participants have struggled with those moments when their accent was recognized and how that impacted their self-esteem. Mag, a research participant talks about the slow steps people can take in their professional success due to their diplomas not being readily recognized. Melinda shared that her husband is a physics teacher. His diploma obtained in Romania was not recognized for a long time and they felt very embarrassed and humiliated by that. “In his designation he found a job in Victoria and now we see each other only at the weekends” she said. In many cases newcomers were forced to accept lower skilled employment as a result of their credentials not being recognized or in eight cases the lack of Canadian work experience. Five participants noted first and foremost the challenges of obtaining Canadian accreditation for their skills and education. Participants found the accreditation process embarrassing and humiliating. Magdi said that “It was very hard to get diplomas recognized without Canadian experience.” Zolko was unable to feel fulfilled because he could not afford to study. “I wanted to take courses at school but I had not enough
money and I did not want to take it away from my family.” Research shows that many participants are focusing on training and a higher degree of education or for a specialization. After years with lots of hard work and education they are successful.

For most immigrants the only place where they still can gain some appropriate prestige and recognition for their previous achievement is in the ethnic church community. One of the best ways to solve these problems would be if the Hungarian Canadian churches would help immigrants study English as a second language in an accelerated way, to teach parents how to deal with their children's school related issues and to introduce bilingual church services where both the first and second generation would worship together. This would also help immigrants to integrate more quickly into their chosen country. Soerens and Hwang states that “by offering English classes, skill workshops and Bible studies, churches help immigrants navigate the larger community’s environment.”

Andrea V.’s advice was, “Learn English as soon as possible in order to integrate, follow God’s guidance, be optimistic about the future, give time and opportunities to yourself, never give up, try again. You should never lose the patience and faith.”

6.11 Mother Tongue as Language of Worship

Worship is the central act of our faith. Thirty-four respondents (85%) indicated that for Hungarian immigrants it is desirable to worship in their mother language, because their mother tongue is the language in which they pray, think and feel. They find their own culture and language are very visual and verbal, interactive and dynamic. They were raised worshipping in their own real language and as a result this is how they understood the meaning of worship and this is how they expressed themselves in prayer. Their mother

---

133 Soerens, 166.
tongue is the language in which they learned their rituals, symbols and orders of worship. This is the way they developed their own worship styles and discovered how to approach God. It was reported that for a long time in the society, as newcomers, they feel marginalized but in a Hungarian Congregation they feel included and worship together as one body.

Tánczos in his book included a chapter by Sándor N. Szilágyi, in which Szilágyi talks about minority Hungarians in Romania, who in the twentieth and twenty-first century still cannot worship in their Hungarian mother tongue but in Romanian only. In his article Language rights and Language use in church – the questions of Hungarian Masses in Moldova he argues about human rights and the importance of worshipping in one's mother tongue.

In Christian rituals language plays a far more important role than simply a communicative function. It was reported that during a prayer time participants are not only listen to the prayer but they repeat the words with their mind and heart and their whole being is warmed up by the prayer. It was reported that when people pray in their own language, they feel that the words are coming from their heart, while in English only their mind is

---


135 The east part of Romania is called Moldova, where there have been Hungarian minorities since 15th century.

136 Tánczos, 197. “In the past half century (and especially since the Helsinki Final Act dated in 1975 and the Study on the Rights of Persons Belonging to Ethnic, Religious and Linguistic Minorities elaborated in 1975 by Francesco Capotorti, the rapporteur of the UN) the international legal framework became appropriate to protect the linguistic rights of individuals based on modern principles. The documents belonging to this framework concomitantly take into consideration both the most important linguistic needs of individuals and the basic principle of non-discrimination corroborated with those aspects which are indispensable for the preservation of small or endangered languages. (The most important documents of this nature are: The International Covenant on Civil and Political Rights, the Convention for the Protection of Human Rights and Fundamental Freedoms, the Framework Convention for the Protection of National Minorities, the European Charter for Regional or Minority Languages) If we regard these international documents as a whole taking into consideration the will and principles of their authors as well, it becomes obvious that according to the contemporary view on human and linguistic rights, one of the most important linguistic human rights would be that of having the chance to attend public religious services in one’s own mother tongue and to live one’s religious life in the very same language. Moreover, if a community proclaims its wish in this sense, refusing this or replacing it with something else should be considered a violation of linguistic human rights”. (accessed October 7, 2014).
involved in prayer and has no impact on their feelings. For this prayer does not have as much effect on them. Research participants reported when they listen to an English sermon or prayer they intuitively translate the message to their native language. First of all they involve their mind to understand the content of prayer, and for this they don’t have time to digest with their heart the meaning of the content. This is why participants prefer to pray in Hungarian. Praying in one's mother tongue helps “to experience the intimacy of prayer.”

Csilla mentioned that it seems to her that even God listens more mindfully to it if she prays the words in her mother tongue because she can put her deepest feelings in her prayer, finding the right words to express herself. “Listening to the service in Hungarian I feel home. I feel close to God only when I am praying in Hungarian” says Gabriella. “I have to listen to the gospel on my own language in order not only to understand but also to feel the message” disclosed Maria. Another participant, Agi expressed her thankfulness for God, who brought her in Canada to a place where she can worship in her own language.

Participants disclosed that having emotional and/or spiritual nourishment in their own language/culture is very important. Matilda reported that having the opportunity to hear the gospel in her own language helped her to overcome her difficulties.

Dio articulated that:

There are so many things newcomers are missing after the immigration. They have to deal with several difficulties. The language is a problem in many cases, and it takes long years to catch up and improve on that. Listening to the word of God in my native language is very important to me. So many things have changed around me, but the worship is exactly the same I got used to it. I can easily understand and receive the word of God in my heart. The congregation in my native language helps me to feel home in my new country, and I can feel that I really belong to a community.

Des commented that he can “understand and feel God’s voice” is his own language. “I can put my feelings faster in actions if I can hear God’s message in Hungarian”, he said.

---

137 Ibid., 200.
Clara pointed out that for her participation in a church service where the liturgy and hymns were the same as their country of origin was also very important. Tim mentioned that “the very first service felt like a huge blessing, hearing the prayers in your mother language and praying together with people from my home town was a very fulfilling experience. I was looking forward for the next meetings” he said.

Based on John and Andrea’s report the reasons are as follows: (I am quoting her without fixing any grammatical mistakes).

John said that for him to worship in his mother tongue it is very important, because:

I think even if I learned somehow the English language, I always will be just an ESL\textsuperscript{138} person. This means that especially the emotional and spiritual things always will touch me in my own mother language. I cannot explain exactly, but if I listen the same worship in English and in Hungarian, in Hungarian language I have a totally different (better) experience.

Andrea in her disclosure says that:

When you arrive to a new country the biggest shock you face is the culture shock. Even if you are prepared to face all kind of difficulties, you speak the language it takes a lot of time to adapt to a new culture to make new friends and start to feel yourself home. Especially during this period, which can last a good couple of years, it is very important to have emotional and spiritual nourishment in your own language. That period in everybody’s life is essential; you need support from someone who shares the same feelings and language with you.

Csilla disclosed that her most important expectation was to hear the gospel and to sing in her own native language. She states that this can help newcomers grow in faith and gives them opportunities to come closer to God and to the other members of the congregation. For many participants singing in their mother language is a trigger for thinking about home and recalling special memories. According to Herbert Spencer “music is a language of emotion” that helps express what we feel\textsuperscript{139}.

\textsuperscript{138} ESL - English as a Second Language.

Suni disclosed how as a new immigrant she was affected and welcomed during the first church service:

After we arrived to Canada we were searching for a Hungarian church. At the end of the first service we were singing the Hungarian Anthem: O Lord, bless the nation of Hungary with your grace and bounty, Bring upon it a time of relief, Extend over it your guarding arm. My tears started rolling down my cheeks. Somebody touched my shoulder, leaned towards me and asked me: ‘Are you a newcomer by any chance?’ I was crying by then. I could only nod my head signalling that ‘yes’, we are newcomers. That person is my best friend, who is like a sister for me.

The event created an opportunity for an existing member to reach out to the participant and extend comfort and support. Today these two individuals are best friends, and are like family. Lee states that “true friendship often comes only through suffering together, because suffering touches the depth of our hearts. In suffering people learn to trust each other. Suffering is easier when shared.”

He also stated “our suffering is eased when shared with others, because it often produces true friendship, which supports the spirit of endurance.”

A language has a similar culture and civilization as those who speak it. A language embraces the culture and the history of a community. The majority of interviewees affirmed that listening to the gospel and worship in Hungarian played a very important role in making them feel at home in their congregation. They felt safe knowing that in a new land they have a place where they can continue to worship as they have since childhood. There were participants who disclosed that even though they speak English and French, they prefer to listen to the gospel in their own language.

One research participant reported that once her and her daughter visited an English speaking Presbyterian Church. She was encouraged by her husband to challenge herself and

---

140 Lee, 161.
141 Ibid., 161.
see if she could enjoy the service and the sermon delivered in English. Sharing her experiences she said that she was happy seeing her daughter singing the English Hymns and participating in Sunday school. Her own issue was that the sermon’s message did not touch her emotionally because she was focusing only cognitively on understanding every sentence. For this reason she was not able to let the message impact her emotionally. Since then they have not returned to worship in English.

We often hear that people always count and pray in their native language. Moreover when they have to make a difficult decision they go back to their roots, to their childhood memories and the creation of some unspoken thought is in their native language. Many participants agreed with Gaby saying that they can feel the message better in Hungarian.

Research participants vocalized that the message delivered in another language cannot touch the heart as much as it does in their own native language. Their challenge was that during a service first they had to understand every word of a sentence from the pulpit. They needed more time to digest it in order for the intellectually understood message to connect with their heart, so the message could create feelings and understanding in order to be translated into actions. Spending even seconds focusing on one sentence makes any audience realize that the minister has continued on and by then they have already missed four or five sentences. After a while they are lost, not being able to sense the heartbeat of a sermon. As Miklos said, listening to the message in Hungarian can develop one’s faith better. Most participants stated that the same liturgy, the hymns, singing and praying in their own language in Canada touched them deeply and helped them feel at home from the very first moment.
6.12 Emotional and Spiritual Nourishment

Participants were asked to describe the importance of having emotional and spiritual nourishment in their own language/culture in a new country and why?

Table 7. The importance of emotional and spiritual nourishment in mother language

<table>
<thead>
<tr>
<th></th>
<th>Very important</th>
<th>Somewhat important</th>
<th>Neutral</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vancouver</td>
<td>7</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Montreal</td>
<td>12</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Toronto</td>
<td>7</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Kitchener</td>
<td>8</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>TOTAL</td>
<td>34</td>
<td>5</td>
<td>1</td>
</tr>
</tbody>
</table>

Thirty-four participants (85%) responded that having emotional and/or spiritual nourishment in their own language/culture was very important. The reasons were described in different ways. “I speak English and French but I want to listen to the gospel in my own language” (Bakszi). “I am thinking in Hungarian” (XY). “I can feel the message better in Hungarian. I learned English for work but I pray in my own language” (Gaby). “Listening to the message in Hungarian I can develop my faith better. I will pray always in my own language” (Miklós). “The church is the only place where I can speak Hungarian” (CB). “My English and French are good now but I don't feel the same way praying in English or French as I do in Hungarian” (Andrea K.). Respondents stated that to start a new life and to bear the weight of a new country is much easier when they have the opportunity to experience spiritual support in their own language. Having a Hungarian community where they can express themselves in their own language helped them from failing, falling, or sinking and to endure the challenges. Matilda commented that arriving to Canada she had great difficulties in adapting to the new culture. The language barrier was another challenge for her.
According to Clara, being fluent in English is “very important”, but after that it is important again because it will help to keep the “tradition” alive.

Respondents cited hearing and reading about the gospel in their own native language made it much easier to comprehend and the meaning was richer in spiritual context. This made for a much richer experience. The opportunity to hear the gospel and to have pastoral counselling in Hungarian gives these participants aid, and moral and spiritual support not only to take one day at a time but also to become established in a new community, to put their new roots in new soil successfully and to keep their connection with God and with fellow immigrants.

It was reported that immigrants prefer to worship and to receive spiritual support in their own language, and some others because they can listen and understand a sermon in their own native language. There are also church members who have attended the Hungarian services regularly for more than four decades mostly to socialize with other Hungarians who share the same roots and historical background, to exchange information and thoughts, and to speak in Hungarian. Several are looking for programs and events to enhance their identity or desire Sunday Schools for their children and grandchildren where they can maintain their family’s language.

Immigrants lose many things when they leave their homeland. Often they leave behind parents, siblings, friends, grandparents’ graves, childhood memories and many other valuable things which are important to all of us. The few things they can bring with them are their language, their tradition, their memories, their wisdom and knowledge. As we can see for these research participants the Hungarian worship service means more to most of them in their native tongue even though they speak English and/or French fluently.
Five (12.5%) participants indicated emotional and spiritual nourishment was somewhat important. One of them is Agi whose approach is very significant: “Since I speak well English I was ready for an English congregation but I am very thankful I found an ethnic Hungarian congregation where I can worship in my own language. Actually I was longing for a Hungarian congregation.” Sara is the other person for whom having emotional and/or spiritual nourishment in her own language is only somewhat important. Her statement is: “I speak both French and English but I prefer to listen to God’s message in my own language.” Two of these five participants were somewhat prepared to have spiritual nourishment in Hungarian in Canada. Based on their opinion, immigrants who decide to live in a new country have to consider the possibility that it might not be possible to have any worship services in their native language. They indicated that they were very pleased to be able to worship in Hungarian. One person who indicated that it was somewhat important to have emotional and spiritual nourishment in one’s own language noted that this opportunity still gives a secure feeling.

One (2.5%) participant was neutral on the matter. These participants still want to keep their childhood tradition.

6.13 Mental Health Issues

Based on Table 6 (page 92), immigrants leave their homes for numerous reasons. Twenty-nine (72.5%) want to be challenged by professional opportunities and to improve their standard of living. Others are looking for greater security or other opportunities in a North American society.

Prior to arriving in Canada emigrants experience anxiety caused by the fear of leaving a well-known world and facing separation from parents, siblings and friends. The question
whether they will be accepted by their chosen country is a serious stressor as well. Immigrants arrive in Canada already with a great amount of anxiety.

At their arrival they are full of dreams and excitement about the new opportunities, but unfortunately their personal struggles, difficulties and grief begin concurrently. The word “homesickness” will show up more often in their daily conversation. If their dreams do not come true, if rewards are only few, their disappointment and frustration will start to overwhelm them and make life difficult for them. After they arrive to Canada they discover they don’t have the same status, and they are discriminated against because of their cultural background.

Frequently immigrants who previously had a well-recognized and paid career in their homeland cannot continue that career right away to Canada. They are under the pressure of maintaining a living for their family, and thus have to accept all kinds of low paying jobs. This situation can create anxiety and grief. Problems in family dynamics and within the individual are related to these issues of lowered self-esteem and status. Most research participants are professionals and well trained in their professions, but unfortunately because most companies expect Canadian work experience and because of the language barrier or their accent, they rarely are allowed to show their abilities.

Faced with reality, new challenges and unfulfilled dreams may cause immigrants to have psychosomatic issues. After arrival, newcomers search for shelter, food and work. Furthermore, seeking for security and safety can challenge their mental health strength. Maria disclosed that at the beginning of her new life she had difficulties and psychosomatic issues such as sleeping problems, and was tired and supersensitive. She had a feeling that her life was empty with no direction, and that she did not belong anywhere. “For days I was
crying and felt depressed, but I trusted God and I was hoping that God, who brought me to this continent, has a goal with my life.”

Research participants reported that after so many disappointments they felt insecure, rejected, and unloved. They felt that they were treated coldly and without affection, hated, and in danger. These feelings created in them anxiety. Their anxiety and depression symptoms are mostly immigration related. They reported having lack of energy, exhaustion, irritability, muscle pain and a racing heart-beat. One participant disclosed dealing with psychosomatic issues in the past, related to the stress of emigration. Furthermore they had a hard time overcoming these symptoms. Among immigrants these psychosomatic problems without any physical evidence are known as immigration syndromes. Szabo Zsolt revealed that he emigrated twice, and for him prayer was the only way to overcome the stress and physical symptoms with which he was dealing. It is noted by Andrea and Emmerich that the social stability and the greater social morality in Canada enabled them to reduce their stress level. Andrea stated that since her English is very poor she cannot disclose her deepest problems except in Hungarian. If these issues are not addressed properly they may last for years or can lead to serious couple and/or family issues.

We can see how several newcomers' mental problems are related to their status struggle. Frequently psychosomatic symptoms have developed as a result of the immigrant’s frustration in coming to a new land. Many have therefore withdrawn from this new society. However, none of the research participants was hospitalized for treatment. Even though newcomers might gain significant material increase in Canada, for many, because of a language barrier there is a loss of job related professional and ego-related status which is part
of the process of devaluation and the loss of relevant skills. This can lead new immigrants to various levels of anxiety and depression.

Most participants from Transylvania and former Yugoslavia feel in exile because their homeland, where they were raised and where they studied, forced them to leave because based on their mother language they were second class citizens. These participants experienced to be mental exclusion before they became physically exiled. Because their mother tongue was Hungarian they were not welcomed in that country where their ancestors owned the land for thousand years.

It was revealed that immigration is one of life’s hardest challenges and that it is a continuous learning curve in which counselling or psychotherapy may be helpful. Some newcomers need serious help from counselling in their own language before they reach the point of a breakdown. A therapist or pastoral counsellor who has gone through similar struggles can be more effective in helping struggling immigrants (Carter, 1999; Carnes, 2001; Williams, 2002; Bieling, 2003; Biebel, 2004; Bourne, 2005).

6.14 Community as a Healing Place in Grieving

“Migration is a difficult, often traumatic event.”142 Jesus often said to the people that it was their faith that healed them (Mark 5:34, 10:52). An immigrant ethnic community is based upon faith and sacred friendship. The friendship is based upon a common journey. Immigrants are strangers, but God “watches over strangers” (Psalm 146:7) through communities and individuals. Using Tillich’s wording, a new immigrant often feels like a stranger who “nowhere achieves an existential relation to himself or to his world.”143 This highlights the importance of communities. It is very significant that most immigrants decided

142 Soerens, 184.
143 Tillich, 144.
to emigrate because they were missing something such as peace, security, and opportunities to prove their abilities. In a few weeks or months after they emigrate most realized that they were missing somebody whom they left behind, those who were their source of love. It was reported that the lack of love started to be more unbearable than the lack of material things which they previously experienced in their homeland.

Research shows that when the research participants left their community behind, they separated themselves from innumerable things which made up their sense of home and belonging. This separation left most immigrants with emptiness, sadness, mourning and different forms of anxiety. When they were separated from parents, siblings and friends, they left behind those whom they loved and those who loved them. These forced departures from extended family are often the main reason for immigrants’ psychosomatic symptoms.

Data suggest that most immigrants have a strong connection with their parents and siblings. Twenty-four (60%) participants reported that they miss their parents and siblings and due to geographical distance they cannot see each other very often. Nemet said that “the only things we are missing are the immediate family members – parents, but this is the price we pay.” For Daniel “the greatest barrier is the geographical distance that divides me from parents and brothers. For older people it is a challenge to take long overseas flights and it makes even more difficult due to connecting flights and the language barrier.” “They come to visit us but this is not the same as if they would be here on every weekend or holidays” says Clara. The pain that their children will not be able to experience the closeness of grandparents is very significant. In many cases this need cannot be fulfilled because parents and/or siblings do not want to emigrate. It seems that these participants have a strong bond
with their parents. Because of emigration their needs of being close to their relatives will remain an unfulfilled need.

Szabo Zsolt’s statement shows how strongly he is attached to his birth place. He states:

Some of the physical, social and spiritual needs which would help a person to feel more home, can be fulfilled only by the homeland, and the real home is which the individual left behind when immigrated to a new country. Therefore, I think that most of the first generation immigrants carry these unfulfilled physical, social and spiritual needs with them all their life. The congregation can help a little bit, but the real help for me is to be attached to God’s words.

This comment raises several questions which the participants should discuss with a professional in order to help them find the necessary peace, comfort and home in Canada, which has been chosen as their new home. Dio seems to be more positive. In his comment he said: “I miss all my family members left behind. I know there is no way to have them here, but the Hungarian congregation helps a lot in filling that hole in my life. There they are people with similar problems, similar background and culture and they easily understand and help with my needs.”

The majority of participants disclosed that they miss their extended family members very much. They came to realize that their children will not be able to experience the closeness of their grandparents. Since in many cases parents and/or siblings do not wish to emigrate to Canada, this need cannot be fulfilled and they have to deal with that separation for the rest of their lives. Younger couples who raise their young children in Canada often miss the opportunity to have their parents around who could help them out with baby-sitting. They also feel the guilt of not being able to share with their children the love they would
receive from their grandparents. Seven (17.5%) participants reported their concern that they would not be able to overcome this sadness.

Most newcomers have a very difficult time dealing with the guilt of leaving their homeland and their parents. In some cases they have to deal with the sudden death of one of their parents which shakes the entire ethnic community. Every individual thinks about his/her own beloved as well, who was left behind. Losing a sibling or a parent back in their home country can cause serious anxiety and/or depression in the immigrant’s life. If immigrants are not able to travel and participate in the funeral services the depressive symptoms can be more severe. Participants confessed that they are dealing with self-condemnation, guilt and deep anxiety. Based on Tillich’s statement, God is able to take the anxiety of guilt and condemnation away. Tillich reminds “theologians and ministers that in the fight against the anxiety of guilt by psychotherapy the idea of acceptance has received the attention and gained the significance which in the Reformation period was to be seen in phrases like “forgiveness of sins” or “justification through faith.”\textsuperscript{144} Participants have to be reminded that according to God’s plan “therefore a man leaves his father and his mother and clings to his wife, and they become one flesh” (Genesis 2:24) and this can give them justification and peace by faith.

On Christmas night, for Mary and Joseph, one of the most important missions was to find a cradle for the newcomer. Those who have previously emigrated must have a deep love in order to welcome new immigrants. We have to recognize that most of them are wounded and are dealing with losses. It is necessary to recognize our responsibility to form a healing community for newcomers, where they can lay down their head after a long journey.

\textsuperscript{144} Ibid., 164.
Lee imparts that:

As a friend of outcasts, the sick, the poor, and sinners, Jesus was completely alienated from the dominant group of his time. However, Jesus seemingly accepted alienation as inevitable and took it as a means to affirm his distinctive mission in the world. He overcame alienation by accepting it as an essential aspect of his mission. We, Christians, must also accept alienation as an inevitable part of becoming true disciples of Jesus Christ.  

Those who left their home because of war or being called *bozgor* have to deal with pain and forgiveness. As Volf said they have to forget what they still remember, but “how can be one reminded to forget without being reminded of what one should forget.” He states that “the suffering of Christ and the glory of God’s new word, eschatological forgetting finally removes the memory of injury as the last obstacle to an unhindered embrace.” He also assumes that these unfortunate people may be “healthier” if they got rid of their negative feelings. Volf offers four structural elements in the movement of embrace which shows forgiveness, acceptance and love: “opening the arms, waiting, closing the arms, and opening them again. For embrace to happen, all four must be there and they must follow one another on an unbroken timeline.”

Lee says that “The church is the community of God’s marginal people. The church is different from other communities of marginal people, because it is conscious of the presence of Jesus Christ as the margin or marginality.” Research participants expressed their needs for a community where they can experience that they are well received, and welcomed and that when they come for worship and fellowship they are at home. Tillich states that “only in the continuous encounter with other persons does the person become and remain a person.

---

145 Lee, 166.
146 Volf, 139.
147 Ibid., 140.
148 Ibid., 115.
149 Ibid., 141.
150 Lee, 121.
The place of this encounter is the community.”\textsuperscript{151} It is a huge responsibility to sustain the ethnic communities and to transfer the torch to others. The communities have to continue their mission, keeping their door open for newcomers who search for support. They have to recognize day by day the importance of an open door, and they have to invite the wounded strangers in as the two people invited the great traveler Jesus into their homes after a long journey from Jerusalem to Emmaus (Luke 24). Today the church’s greatest responsibility is to revitalize itself as community, to discover and welcome newcomers. Churches cannot be a place which only focusses on internal needs but has to practice helping newcomers and to respond to their needs. Only those churches will become healing places for newcomers when they minister through love and friendship, contact and active communication. Those communities will survive our century which will work, pray and play together.

Previously in this section the immigrant’s spiritual needs which are thoughts and feelings and are associated with their spiritual well-being were discussed. These spiritual needs were defined by newcomers depending on what appealed to them such as mental health and relaxation. The next chapter will discuss their social needs which requires actions from those, whose mission is to provide a safe home for newcomers in an already existing and functioning community.

\textbf{Social Needs}

The social needs presented in this chapter arise out of the data and from newcomers’ adaptation needs in and from their new society. The information provided was analyzed and topics such as social needs were created. This chapter will argue new immigrants’ expectations for their personal adjustment.

\textsuperscript{151} Tillich, 91.
6.15 Relational and Behaviour Struggles

Many Hungarian immigrants suffer from severe cultural shock. Due to the language barriers and lack of connections most first generation immigrants ghettoize themselves in their Hungarian ethnic congregation creating a small Hungary in Canada and thereby isolating themselves from Canadian communities. Not being active in mingling with Canadians will result in behavioural issues and other issues which can cause serious inner tension for these individuals forever.

Most Hungarians in their old country were taught to be humble, modest, patient, rather than envious or boastful. Instead of being direct they are trained to deal in a slower more round-about way, describing things in a more colourful way. Because of this, some new Hungarian immigrants have difficulties in accepting and adjusting to the Canadians’ very open and direct approach. Hungarians were raised to respect their parents, grandparents, neighbours and older people. Those who served society as physicians, ministers, teachers and police officers were highly respected. Because of their status we learned to obey them and to demonstrate our special respect for them. It was totally forbidden to show any aggressiveness or disrespect towards leaders. This kind of respect and behaviour can be discovered in first generation immigrants, which causes misunderstanding and confusion for those who were raised in a North American culture. New immigrants have to learn that all Canadian citizens are equal, despite their status, their university degrees or their achievements. They also have to rise above seeing themselves as less valuable just because of their accent or historical background.

Children have the ability to learn the language quickly and they easily learn how to adjust to a new life style, while their parents are keen to keep their culture and want to communicate with their children only in their native tongue. Often parents put pressure on
their children to speak their native language in order to be able to communicate with their grandparents and extended family members. The children of Hungarian parents born or brought up in North America are caught between two different cultural principles. They live at home surrounded by their parents’ culture and rules, and face a different atmosphere in school and with their friends. Often they have difficulty understanding their parents and following their rules. Due to cultural and traditional differences, the second generation young people adapt to Canadian freedom and are no longer willing to respect the authority of their parents or other ethnic leaders. This can cause frustration for parents because they have a hard time understanding their children’s behaviour with their teachers and friends or within the family.

Research shows that many Hungarian immigrants are strongly attached to their mother language, history and traditions. As well, they are committed to their background, inherited cultural dress and values. Being so devoted to their culture, they tend to be isolated within their own groups which will preserve their roots, and it will be harder for them to develop new roots in the new soil. Children have a great ability to adjust to the Canadian culture and environment very quickly, but based on the research in three cases parents try to slow them down being afraid of losing them. The family teaches them a different set of values than they receive from their friends. This can cause the whole relationship to fall apart in the family.

A participant reported that she did not want to learn English because she was afraid she might become Canadian and she would lose her heritage and identity. Another participant reported that she decorated her house with collected Hungarian pictures, plates and cups she brought from Hungary because she desired to preserve her culture and wanted to live in a little Hungary.
Four (10%) participants reported having difficulties understanding North American privacy issues since research participants were raised to be more open even about personal topics and have no difficulty speak openly about money, health, or intimacy issues because of the way I was raised. Coming to Canada I had a hard time understanding that this society keeps these topics private and discourteous.

Decades ago in Canada, as well as in Hungary it was the husband’s responsibility to sustain the family financially and the wife’s responsibility to raise the children and to care for the household. Today there is great pressure on new immigrant couples and family relationships to change that. Couples work shift work to be able to share babysitting their children. Often they are engaged in second or third jobs to meet their household expenses. Not spending enough time together and dealing with financial issues creates tension between couples. This may result in family breakdowns. This is more common among immigrants in the new country than among those who remain in the old country.

In a communist country most people were terrorized and deeply destroyed in terms of self-esteem and self-respect. Based on research findings, most newcomers have a deep need and desire to be acknowledged and respected based on their achievements. To achieve a better recognition, reputation and appreciation they put forward strong efforts and sacrifice many things to prove their abilities and capabilities in their new country.

It was reported that four (10%) participants, no matter how long they have lived in this country, don’t feel home, although most participants expressed that after a few years they get a feeling of belonging to Canada, which became their new home. As Christians they feel attached to their community sharing a common social place with other members. They have a feeling of belonging in Canada, which became their new home. In this diverse culture and
multicultural community of faith they take the responsibility for others. Their actions are mainly non-verbal communications. Their approach highlights what Volf says, that “the blood’ that binds them as brothers and sisters are more precious than the ‘blood,’ the language, the custom, political allegiances, or economic interests that may separate them.”

6.16 The Importance of Friendship in an Ethnic Hungarian Community

“Love is our true destiny. We do not find the meaning of life by ourselves alone - we find it with another.” We were not created to go it alone. Aristotle proclaimed: “Without friends no one would choose to live.” Tillich identifies that people have “the desire to join other people in friendship and support.” To search for a friend, takes courage. A best friend, a soul mate plays a significant part in many people’s lives. Almost everyone's life is affected by someone who can be considered a friend. Many of us have experienced the joy and closeness of friendship, as well as the pain and sorrow which is a part of human relationships. All of us need friends that know everything about us and with whom we can be completely honest and genuine, also who can challenge, inspire and encourage us.

New immigrants are separated from their homeland, their parents and siblings, and their friends and because of this, deep down most of them are very sensitive and vulnerable. Shortly after they arrive in Canada they are confused about their identity and their future. They want to know who they are and what their values are in this new society. They are cautious in risking relationships with new people until they have a sense that they are secure.

---

152 Volf, 54.
155 Tillich, 22.
Twenty-eight (70%) participants reported that were looking for a family oriented community where they would find long lasting friendships. Newcomers often express their needs for friends who can pray for and with them. In Hungarian culture the intimacy and joy shared with a friend in a personal relationship is a fundamental reality. Participant’s needs shows that friendship makes life more meaningful and is a common source of happiness, independent of marriage and family. The researcher observed that in immigration a supportive friend is crucial. In loneliness and uprootedness a friend can provide help, encouragement and great company. A friend who stands with you in the process of immigration can share information and his own experiences. Also he / she can interpret the new world and assist you in finding a new home in a strange land.

Every research participant highlighted the importance of friendship in a new country. Participants expressed their desire to be in committed, faithful relationship with others. This indicates that for an immigrant it is essential to develop a close friendship. Ildi shared that for her friends with were like a shelter in times of homesickness. Andrea was hoping to find friends close to her own age.

Tim was anticipating meeting “with people that come from the same background, with the same culture and who had experienced the same life path, to support each other and be there for each other just like a family.” Data illustrated that newcomers are looking for friendships that will allow their true selves to emerge, where they are accepted and loved. Their desire is to find friends or a best friend who will accept them just as they are with no hint of judgement or condemnation. One of their biggest fears is that English speaking persons may not always understand them because of a language barrier or accent and because of this they are afraid that any close friendships will fail.
Research participants express the hope that if Hungarian church members really care for Christian values they will make the time to include newcomers in their congregation and in their lives. There are hopes also that earlier immigrants, who are familiar with the hardships of emigration, will have the integrity to show their spiritual support in word and action. Andrea stated the following: “I found friends, love and that was enough for me.” Friends are able to set aside self and sincerely desire what’s best for the other. Jesus when he visited Matthew established the purpose of friendship and community (Matthew 9:10). Research participants shared stories of how they felt a debt of love to their community when members noticed them as new immigrants and honoured them. The first Christmas supper in Canada became very memorable for one research participant. A church members gave her a life-long friendship as a gift when she said to her: “I hope you are not feeling alone on your first Christmas in Canada.” Three participants noted that the friendship they experienced in their congregation helped them feel at home. It was noticed that the congregations’ actions helped new immigrants to feel welcomed and accepted.

Based on the data, in an ethnic congregation immigrants easily meet those people with whom they want to be friends and who make friendships easier because they have common roots, speak the same language and share similar feelings. These common values create friendships among the church members with whom they have no language barriers. Thus they can more easily open up and express emotions, and listen to each other’s needs, fears and struggles.

According to Volf to have a brother one must be a brother. In a marginal community this brotherhood should strengthen true friendship. He also highlights that the blood that binds them as brothers and sisters is more precious than the language or the customs (Volf, 1997). When new immigrants start their journey with fear they need each-others’ friendship.
The concept of friendship in the community is a commutative contract, as the Latin says: *do ut des*, give and take, or I give that you may give as well to others. Participants disclosed that they needed friends to step up and be there for them when life really got tough. They also needed friends to be there to share their joy and success when things were going well. Without healthy friendships their experiences in a new society would be less exciting. Participants signified that God who designed in us the desire for friends was guiding their life to find great friends in their congregations. These newcomers were able to know the joy of being cared for and loved by another person.

Participants reported that their best friend’s house was like home, a welcoming place where they could always visit regardless of whether they were invited or not. Ethnic churches help participants grow in faith and find ethnic friends. Research participants appreciated the time they spent with previously immigrated persons. There are newcomers who in their new community were welcomed by their former classmates whom they had not seen for twenty years. Their friendship has been made even stronger in sharing their immigration.

Newcomers struggling with a whole new society, language and work issues have a strong need for friends with whom they can express their feelings by sharing their innermost thoughts. When friends share their feelings, it allows them to be more open to continue sharing feelings and experiences. This is especially true for wounded immigrants who are dealing with losses. Weeping is one of the most intimate experiences people can share. In my own personal experiences and through my observations as a psychotherapist I can share that immigrants have a difficult time weeping when they struggle to express their inner feelings in a second language. Having a professional counsellor or a friend who speaks their language can strengthen the bond and draw friends closer. Intimate friends, as a constant source of encouragement, see each other’s pain and often they weep together. The majority of
participants agreed that attending a Hungarian church is essential in order to establish friendships, to share problems, to express feelings, and to seek help in addressing fears.

Melinda also gives some more spiritual advice encouraging new immigrants to “find English speaking friends through children, sports etc.” Most immigrants need a friend in their lives, with whom they can share their deepest concerns without a language barrier, and one whom they can trust to be there in the worst of times. But at the same time new immigrants must make an effort to be a friend for more recent immigrants.

6.17 Ethnic Church as School

In history school and church were always connected. Lee (Marginality, 1995) mentioned that Korean churches established not only churches but also Korean language schools and conferences in their church buildings. Gathering in a Hungarian ethnic congregation, communication in their own native language highly motivates immigrants to come together where they can help their children to speak and maintain the Hungarian language.

Hungarians, like other nation, are proud of their language. They like to quote the Irish noble-prize winning writer, George Bernard Shaw, who elegantly points out the uniqueness of the Hungarian (or as the Hungarians call it, Magyar) language:

After studying the Hungarian language for years, I can confidently conclude that had Hungarian been my mother tongue, it would have been more precious. Simply because through this extraordinary, ancient and powerful language it is possible to precisely describe the tiniest differences and the most secretive tremors of emotions.\footnote{Kwintessential, \textit{The Hungarian Language}. \url{http://www.kwintessential.co.uk/language/about/hungarian.html} (accessed November 20, 2014).}
Following the Trianon Dictate, Hungarians from Transylvania, Yugoslavia, Ukraine as minorities were often forced to abandon Hungary. Because of this it was and still it is very important for them to preserve their mother language as a value of identity.

Research participants reported that in Romania during Communism often they were oppressed and punished for using their own language in public places. The stronger the oppression, the more the minority manifested the Hungarian spirit.

The dismemberment of historic Hungary was an immense blow to every Hungarian and their school system regardless of where he/she happened to reside. In the Hungarian nation Trianon is considered as a catastrophe and it is still traumatic. Even after ninety-five years there are protests in word and action against the treaty. (The Trianon Trauma, When the Danube Ran Red, Trianon, Legacy of Trianon still haunts Central and Eastern Europe). Most Hungarians feel the same as Volf being “pulled in two different directions by the blood of the innocent crying out to God and by the blood of God’s Lamb offered for the guilty. How does one remain loyal both to the demand of the oppressed for justice and to the gift of forgiveness that the Crucified offered to the perpetrators?”

After the Treaty of Trianon, when Transylvania became part of Romania, in Transylvania amongst Hungarians church and school were considered as twins because their mission was to educate society equipping the people with the most important information.

---

162 Volf, 8.
The Hungarian speaking churches and schools were the only places where Hungarians were allowed to use their mother language. “In the modern Hungarian tradition, poetry has always played a special role in the dissemination of ideas” states Ágnes Huszár Várady in her case study of Trianon.\(^{163}\)

“Therefore in Transylvania of the post-Trianon period, it was the lyric poets who first began to express the prevailing mood of despair and uncertainty, while at the same time attempting also to soften the blow and hold up a glimmer of hope for those who were despondent.”\(^{164}\)

There is a well-known poem written by the Hungarian poet Sándor Reményik: *Church and School*.\(^{165}\) In this poem the verses are refrains of the poet’s most important call to his society: “Do not abandon the church, the church and the school”. These thoughts are echoed by Andrea K’s suggestion when she proposes that the Hungarian ethnic congregation in Canada should take as a responsibility the maintenance of the Hungarian language and culture among the second generation.

Parents suggested that ethnic churches should teach their children in Sunday school in Hungarian, because most of the children are great in French and English but are speaking less Hungarian. They are assuming that the ethnic church’s responsibility would be to sustain the culture and the first language in order to help the younger generation not to lose their parents’ and grandparents’ heritage. Also, the congregation could organize English or French as a second language courses for their members to help them speed up their integration. Participants see this as a mission of love towards the community and a great responsibility to


\(^{164}\) Ibid.

\(^{165}\) Várady, Reményik, Sándor (1890-1941) “Reményik came to embody the new and unique Transylvanian-Hungarian spirit in Romania during the interwar period” http://www.hungarianhistory.com/lib/tria/tria32.htm (accessed August 10).
ensure survival of the language and culture. Andrea’s suggestion was supported by the concern that if the current members of a Hungarian Canadian community cannot transmit the language and the culture to their children and to new immigrants, the Hungarian community in Canada will not survive and new Hungarian immigrants will have more difficulty in finding a new home in a new land. The idea that faith, language and love are the foundation of a community is very popular in Hungarian culture. Therefore immigrants feel a huge responsibility to maintain their language and pass it on as a treasure to the next generation in their church community when it is a teaching place as well.

The question is: should the Hungarian Canadian Congregations’ responsibility be to maintain the Hungarian culture, language and identity in Canada, or should they leave that to the well-functioning Hungarian Halls in Vancouver, Montreal, Toronto and Kitchener?

6.18 Social Network

Participants were asked in which direction their congregation’s mission should extend in order to meet new immigrants’ needs, to attract and to help them to feel “at home” in Canada and in their congregation.

Thirty-four (85%) participants indicated the importance of and the need for some form of additional support group as a social network, which would provide social, physical and spiritual support to new immigrants. It was suggested that each congregation should have a committee whose mission would be to welcome and support newcomers socially and spiritually. The support team could assist immigrants with understanding in the seeking out of information relating to housing, employment, finding a store, a physician, or a bank. Their responsibility would be to provide social service assistance to new immigrants with the various application processes such as the social insurance number, health card, and driver’s
license, and how to set up a bank account, or in some cases how to enroll children in school. Furthermore, if language is a barrier, the support team could assist newcomers with English or French as a Second Language training in order to help them find a job to speed up their integration. This support team would deal also with the newcomer’s spiritual needs. Its responsibility would be also to welcome new immigrants, to socialize with them, to reach out as support groups, to provide spiritual support, guidance and knowledge from Bible study. This would enable newcomers to grow in faith and feel at home and to integrate into Canadian society. Furthermore their responsibility would be to coach newcomers, to provide professional advice, and to organize social events. It was suggested that the support team should create an information kit with helpful basic information for new immigrants.

The importance of social media was mentioned as well since today most people search for information using the internet. The participants recommended that church leadership use a website for providing more information about their spiritual and social services. One person from Montreal noted that if the Livingston Presbyterian Church in Montreal were designated as a Hungarian congregation it would help newcomers to discover their community.

6.19 Advices offered from participants to new immigrants

Research participants were asked to provide advice for newcomers. The advice given by participants can be categorized as follows.

*Believe, and trust God.*

Participants advised newcomers to have faith and to believe in God, to get in touch with and to keep connected to God and to follow God's path faithfully.

*Draw from Him the strength in prayer to endure.*
It is very difficult to deal with hardship. God only can and will give the ability in challenges. By relying on the Lord in prayer can help the believers go through adversity with an appreciative heart.

*Obey God in every circumstance.*

Accept the situation as it comes. Despite some discouraging situations they should not lose their faith and hope. Faith will give encouragement and God will show them how to continue their journey. Although they may not like some situation, they should never forget that God is on their side.

*Face the challenges with faith*

Grow in faith, follow God’s guidance, and never lose faith in God. People truly should believe that God works for people’s good as Paul states in Romans 8:28 “We know that all things work together for good for those who love God, who are called according to his purpose.” For this reason new immigrants should chose to face each difficulty that comes as God’s challenge, because challenges will make us stronger.

*Pray*

Participants encouraged newcomers to pray before making any decisions with the hope that those who pray can accomplish more; to trust that the Holy Spirit will show where they have to be and what they need to do; to trust that God will guide their path and to pray before every step; to give themselves the opportunity to be quiet in their heart and be able to listen to the voice of the Holy Spirit;

*Study*

Study English as soon as possible in order to integrate and to be able to take more courses to grow and to overcome the language barriers.
Be thankful

Accept every small gift from God and learn to appreciate everything. Do not forget to give thanks for what you have.

Be part of your ethnic congregation

Search for a community where you can understand the gospel in your own language, for a spiritual home where you can have pastoral care in their own language and where you can meet people who have had the same or similar experiences. Participants encouraged each other to help new immigrants to find a church as their second home here in Canada, which can help them to keep their faith and traditions.

Find friends

Participants encouraged new immigrants to attend a Hungarian ethnic congregation with the hope that they can find friends who can provide them spiritual support and peace and will help them to get through a rough beginning. Three participants (7.5%) encouraged newcomers to be open, and try to make friends with those who do not speak Hungarian; to search for English speaking friends through children, sport etc. and to establish deep friendships with them.

Be optimistic

Participants encouraged newcomers to be optimistic about the future, to give time and opportunities to themselves and never to give up but to try again. Newcomers were encouraged also to be patient and be wise since every beginning is hard, to keep their faith in success no matter how hard the present is, and to believe in their reasonable dreams because with patience, love and trust success is inevitable. Furthermore to be patient and self-confident, to take one day at a time, and make the best of that day and not to let bad experiences have an impact on faith. Participants encouraged newcomers not to give up on
families, to be patient and self-confident, not to compare themselves to other immigrants who have been in Canada for many years, and keep their faith, think positively; never lose your hope.

*Work hard*

One participant advised that newcomers should accept the first jobs they are offered and hope for more opportunities. If they are honest and hardworking they cannot fail.

*Everything has a price.*

Participants reminded those who are thinking about emigration that everything have a price. For that reason they should think well before they leave their homeland. Think about what is important for you and only make the decision after that. They are encouraging those who are challenged by emigration to think long and hard about all the possibilities. Also they should consider the pros and cons, and the benefits and costs of staying or emigrating.

*Integrate*

Research participants recommended that those who try to establish their new home in Canada have to make efforts to integrate in this new society as soon as they can and to be one with this culture. It is a great responsibility to give advises but everybody should be advised to integrate as soon as possible.

To give spiritual advice requires sensitivity and thoughtfulness. It seems that as advisors these previously emigrated participants really tried to put themselves in the new immigrants’ shoes with empathy which developed naturally from their own experiences. Research participants wished to help newcomers discover all the alternatives so that they can reach a conclusion on their own. Since these suggestions were given by participants who had already been challenged during their establishment in Canada they seem to be qualified or knowledgeable enough about immigration issues to provide honest advice. They shared what
they learned and experienced in similar circumstances as newcomers. Their advice seems to be a more than just a logical exercise. Advice was worded carefully and with sensitivity to the new immigrants’ feelings and emotional state. It was intended to help newcomers through conflicting feelings and options.

**Summary**

Chapter six contained the demographic analysis, covered the research findings of the study, and described the new information received about the ministry context aligned with the research question. It also presented the major themes or findings from the Action in Ministry research.

A major part of this research showed how faith influenced newcomers’ lives and how their local congregations played a significant role as God’s extended hands in their immigration process. Research participants demonstrated their three major essentials as physical, spiritual, and social needs. These themes were strategically selected based on the data and offer leadership opportunities that provided information for the setting. The situations included in these themes were calling for leadership in ministry.

This chapter presented the research findings and the special needs of new immigrants, which can be seen as recommendations to communities for creating strategic hospitality. The Biblical hospitality thinks strategically and asks questions like: how can a community provide a safe home for a new immigrant; how can a church community help newcomers with hospitality to come into a deeper experience with God; how can a leader by practicing hospitality invite newcomers into their home? Strategic hospitality emphasizes how to make the hospitality of God known and felt in a congregation and in their homes.
Chapter 7
Ministry Implications

In chapter seven the researcher will summarize the role of Hungarian Ethnic Churches, as a community in the socialization of new immigrants, supporting them to find a new home in a new land. The reader will find the physical, spiritual, and social needs of new immigrants and how these basic desires show up in implications. Researcher conclusions are included as to the nature of ministry to immigrants and generalizes how these findings could work in a North American (not only ethnic) community setting. The topics presented are grounded in the data and the reality of the ministry context. This setting calls on committees and practitioners to take leadership helping new immigrants to settle down and develop a sense of well-being in the community.

Results show that physical, spiritual and social support plays an important role in immigrant settlement and has a positive impact on immigrants’ well-being, even though they face challenges on a daily bases.

In this chapter researcher deals with both theoretical and practical issues raised from the data. The theory about Canadian Hungarian ethnic churches as communities is described providing a theoretical hypotheses. Secondly some theoretical and practical aspects of a well-functioning community are described. Previously the role of an ethnic congregation in regard to various practical aspects was described. Based on the research findings, what the community position should be regarding new immigrants, in order to be more effective will be highlighted. Practical strategies are provided for implementation and guidance showing how congregations could include and educate new immigrants. These approaches could help individuals in their socialization.
7.1 Individual, Relationship and Community

7.1.1 The concept of individual and community

Based on the concept of the community, it is important to clarify what is meant by community or group. Based on their operation, communities and groups in many respects are similar to each other, but those are not completely interchangeable concepts. A small number of ethnic groups could more effectively help their members to actively interact with each other. This would be more difficult in a larger community. A Christian ethnic congregation is a community of individuals who have evolved into a community that they have created, is discussed. The individuals as members of the community necessarily have some connection with each other, regardless of whether it is a minor or major church community. This relationship is the basis of cooperation among old and new members.

A new immigrant as an individual is a social creature and it is a natural desire to belong to a community. Research shows that new immigrants are searching for communities with a high desire to be accepted and included. The community is the highest form of collaboration wherein humans cooperate in partnership. The community significantly affects common interests and values. New immigrants have an option to connect freely with these communities. The ethnic Christian communities are designed to embrace and include new immigrants and to fulfill their desires and/or expectations, also to prepare the individuals for integration into their community and into Canadian society. They provide help in integration and also play an important role in socialization. The ethnic Churches as communities play an essential role in the immigrant’s life. Data revealed that for a Canadian ethnic community to develop self-awareness is extremely important. The mindfulness of unity can make the
community more effective in its operation. The community's self-consciousness reveals that the community is important for the individual and the individual to the community.

The ethnic community plays a vital role in the immigrant’s life. Research based on the new immigrant's life without an ethnic community, shows his life would not be as peaceful and successful. He would struggle much more to find a new home in a new land. These, mostly small communities, determine the immigrants’ personality development in a new society and help to speed up their socialization process. Newcomers join these ethnic communities at their own discretion and according to their expectations and the possibilities they see within the communities.

A legitimate question for a pastor and researcher is: When does a community work well and successfully based on human values? Communities were created mainly to serve human interests, values and objectives and to work efficiently. Individuals as effective members of the community have to cooperate as teams, and have to be able to make joint decisions and take joint action. This can be realized only through cooperation.

7.1.2 The relationship between the individual and community

Based on research findings, the relationship between individuals and the community frequently changes. About fifty years ago in Europe the purpose and the importance of a community was more collective and not focused so much on the individual’s needs. Today, as a Canadian resident it is often observed that the individual's needs and interests are foremost. New immigrants are not forced into a group but have options to join a group freely in order to work with others. The ethnic communities are challenged to look at whether their programs are attractive for newcomers and if previously immigrated persons are able to work with new members.
7.1.3 The interests of the individual and community

Most communities represent common interests and values. Common interests mean that members of the community benefit from interacting with newcomers. Furthermore, previously and newly immigrated persons can together create common values, goals and activities. From a moral aspect, individuals should not care only for their own interests, but should serve the interests of the community. The challenge is how individuals can focus on the community’s interests and vice versa. It is also a challenge to define whether the communities’ or individual's interests can take precedence. In our pluralistic society these interests often contradict each other.

7.2 Education, Community, and Socialization

7.2.1 Education and socialization

Each immigrant is located in a chosen society. Socialization is a learning process within the community. During socialization the values and standards of those groups of which we are members are processed. Through socialization the individual and the society come into contact. Immigrants learn about the existence of social opportunities and the expectations that affects them. They can be affected through the social norms, values and goals of another individual, a family, or group. Data displayed that for newcomers it is important to see how members of their new congregation see them or think about them and they welcome those who help them to integrate into a new community and into a new society. The community therefore has a special role in the immigrant’s integration. Based on the parable of the Good Samaritan (Luke 10:29-37) Christian communities are encouraged to consider to help newcomers to find a safe place in our country. “All persons bear the image
of Christ and thus should be treated with the dignity and respect that we would afford our Saviour.”\textsuperscript{166}

7.2.2 Community and socialization

Research shows that after an immigrant arrives in his newly chosen country his socialization with the new society is almost exclusively within his chosen ethnic community. They strengthen their new roots by socialization which will help the individual to get to know themselves, the surrounding environment and new rules which might expect changes in their behaviour. When a new immigrant comes into contact with an active ethnic community, this gives them a chance not only to survive but to develop. The survival can be assured by one or two people who invite and integrate the newcomer into their community. For the spiritual and social development a smaller or a larger community is needed. This development takes place by transferring information and active socialization.

As Lee states, “the mission of the authentic church is to become the servant of the world.”\textsuperscript{167} Based on the research findings the first generation immigrants are struggling to create a life-long Hungarian ethnic community as a safe place for their children and for those newcomers who will arrive in the future. Being part of their members’ daily life they have the potential to deepen newcomers’ life adding to their faith and abilities. They should be informed that the socialization of an immigrant is primarily a learning process. An individual learns the values of coexistence and applies the policies, standard rules and behaviours of a new land. Cohabitation is not simply to live side by side, but to live in a living, loving and caring community. The community must help the newcomer to get to know himself, the new environment and the new culture. Getting to know ourselves, our new

\textsuperscript{166} Soerens, 195.
\textsuperscript{167} Lee, 146.
communities and our environment is important because it is a condition of reframing our own personality. The person’s socialization and personalization happen at the same time. To be actively part of a new community it is necessary to know an environment in which we can find various community patterns. This process can take a long time or a short time.

Socialization and upbringing are closely linked with each other. Communities play an important role in newcomers’ lives. For this, it is necessary to clarify the definition and concept of community education. The essence of community education could be the education offered by a community or community activities, the development and improvement of social relationships, the development of self-consciousness and the sense of how to take an active part to sustain an immigrant ethnic community.

For newcomers it is advisable to establish an active connection with a Church community. Research participants highlighted many of their experiences in which they observed that not only the communities’ activities played a significant role in their socialization, but also the personalities of those persons with whom they socialized.

7.3 What Makes a Good Community?

7.3.1 Embracing diversities

Communities have a great impact on all aspects of the socialization of individuals. As this topic is discussed, as a minister a few negative things in ethnic Hungarian congregations were noted. New immigrants are not always well received by those who were already running the church or the kitchen. Newcomers were often offended, being told that “we are used to do it this way and we don’t like changes” or “you have to do it this way” or “we do not need your help in our kitchen.” It was witnessed when newcomers were told by
old immigrants not to sit in a particular pew because present members had been sitting there for forty years. Comments like: “If she wants to lead she has to wait for her turn” were made.

Even though the research participants are Hungarians, because of the Trianon treaty, they arrived from different countries where they have lived beside other cultures and have partly taken on the culture and behaviour of those nations. Thus, the Hungarian immigrants’ costumes, their cooking style and their Hungarian accent are slightly different. These differences can often divide new Hungarian immigrants even in Canada. In Hungarian Halls there are “Magyar bál” (Hungarian ball), “Délvidéki bál” (Hungarians from Yugoslavian ball) or “Székely bál” (Transylvanian ball).

Those Hungarians who are not originally from the “mother country”, Hungary, often are negatively associated with those nations who occupied their country and from where they emigrated. Often Hungarians from Transylvania are called “Romanians”, those from Yugoslavia are called “Serbians”, those from Slovakia are called “Slovak” and those from the Ukraine are called “Ukrainians”. Those Hungarians who were forced to live under the Romanian, Serbian, Slovakian, or Ukrainian governments are deeply wounded and they are very conscious of their Hungarian identity. For this reason, a Hungarian born outside of Hungary feels very hurt when called Romanian, Serbian, Yugoslavian or Ukrainian. They all want to be called Hungarians and do not want to feel separated from the Hungarian nation.

Issues that can destroy a community have been witnessed during my twenty-nine years of ordination and my service to eight congregations in four countries. It is important to see the signs of a good community. These communities have many unique characteristics which help the communities to be more successful. A community is more than just a set of particular members. When a group of people is working together to achieve their goals they
can achieve great success. If they have specific tasks or issues to focus on, more people can more easily resolve them, because not just one person has to focus on every task, but issues can be divided among group members. In a larger group it is easier to resolve the conflicts together. In a community it is essential that members cooperate and work together.

7.3.2 Communication

Data provide evidence that one of the major conditions of a well and effectively operating community is open communication, where members clearly understand and discuss their tasks and issues. In an embracing community members have to be able to share their power and wisdom in order to welcome newcomers and to reach their common goals. For a congregation it is important to have a sense of community, where all members are equal and have a sense of self-consciousness. Common experiences and social activities will help congregations to develop the community's new self-awareness. Team work will help members to strengthen their community. The cohesion can get stronger if members accept each other and develop mutual confidence in each other. Cohesion indicates that they can rejoice in each other's success, and can appreciate each other's problems. It is essential that earlier and new immigrants are sufficiently receptive toward each other. Some people are more extroverted and others more introverted in personalities, and for this reason people need to be open to accept each other.

It was mentioned previously that in Hungarian communities there are many social events where members work in a team led by the chief-elder and Ladies Aid president. Previous members already know the rules of their communities. For a more effective team work information should be shared with new members. A good community provides the possibility for new members to have healthy competition, which requires respect and
flexibility for others. In the congregation a respectful competition could develop a sense of hierarchy due to the roles. Those can be great new leaders to whom individuals will listen, who will be followed by members and who could organize the community with greater success. Research participants highlighted that in a well-functioning community members feel responsible for each other, sympathize and help each other. While offering social activities previous and recent immigrants could be faced with a variety of conflict which would need to be resolved. Team leaders have to explore and discuss the conflicts. Dealing with conflicts, discussions and resolutions could develop the leaders' conflict resolution skills.

Vibrant communities certainly have even more characteristics, but those features that were mentioned previously have to be present for a good and successful operation. There are unique characteristics of particular ethnic communities as well. If a congregation is functioning well we should not assume that they have no conflicts, and that they always agree. It would be recommended that certain individuals participate in certain tasks, depending on their social skills.

Often changes are suggested by one or two individuals who bring those ideas to the group. A flexible community is open to receive and discuss new ideas, innovations, and then members decide together which initiatives to pursue. This is how a community can develop and adapt new things while surrounded by an always changing society.

**7.3.3 Collaboration, compassion**

In unity there is strength and great energy. Unity in community is essential. In a growing and vital community people are able to do things together that no one has the ability to perform alone. Each community has to discover its role in the world. In the old days, if
someone was searching for enlightenment, he walked out into an isolated world to meditate in the forest or in the mountains. Today lonely immigrants are searching for a community where those who are frustrated, hurt, or depressed can find love, acceptance and endless hope. To create embracing and inclusive communities, where new immigrants are provided encouragement and guidance is one of our best options to revitalize each other’s intellectual and spiritual being. Collaboration and community life will allow newcomers to recognize the divine in one another, to have a learning, loving, and laughing fellowship in harmony. Each encounter can be a form of worship if we recognize and respect in the other person the immortal and eternal divine spark.

A new immigrant as a human being is a dual creature: an individual on the one hand, and a social being on the other hand. A newly immigrated individual is searching for freedom and autonomy. As a social being he/she has to evolve in benevolence and in love. Only in a community with a clear mission can a person develop as a corporate individual. A lonely person can progress only to a certain level. There might be a challenging moment when the individual will not be able to develop if he/she will not socialize and cooperate with others. The main impediment of cooperation is egotism! This human weakness is often present in Christian communities. It can be difficult for some newcomers to pay attention and to adjust, to act according to the new community plan and not on their own ideas. For a team's real success egotism has to be surrendered.

Cooperation is based on common values and goals as well as on cooperation and open communication. Cooperation can be more difficult, if fundamentally we have different concepts in life, if we have different values, and if we think differently about God, the world and the people. It can be impossible for a community to cooperate and grow. Team work
requires a high degree of flexibility and acceptance from all individuals. Cooperation is based on compassion. It is necessary to feel the needs and requirements of new immigrants and any other persons. Honest communication between the cooperating parties helps to discover each other's needs. Good teamwork is based on mutual interest and respect. As members of a supportive community we need to make a constant effort to get to know the other person in order to help effectively. We have to be able to be with newcomers in joy and sorrow, to witness their struggles and even their tragedies.

To possess dynamic spiritual development, cooperation is essential. Working within a team or individually with other immigrants gives us the opportunity to improve on patience, tolerance, humility and forgiveness. Working alone would give us less opportunity to grow in these values. We can call these community virtues. From research, it is significant that a Christian community can help to develop the individual.

Immigrants, dealing with issues often cannot solve the problem while approaching it in the same manner of thinking which created it. A community support group, seeing the individual’s problem from a different perspective, could add insights and solutions, which the individual alone could not have found. The power of an ethnic community can be very effective in crises. Often people just wait and hope that the ethnic communities will find them and will invite them to join. Individuals have to make their own effort to find these communities, to join them and to take part in an active way. The goal and the responsibility of spiritual communities should be to seek out newcomers. As members of the community they should relate to each other with love, where the individual's freedom is not prejudiced. These communities should cooperate by fulfilling Jesus Christ's high expectation: “By this
everyone will know that you are my disciples, if you have love for one another.” (John 13:35) This could symbolize free people’s love in a new country.

7.4 The Role of the Ethnic Church as Family Home in Ethnic’s Socialization Process

7.4.1 The “new family’s” educational role

The Hungarian newcomers’ socialization occurs primarily in a Hungarian ethnic congregation which is often based on strong small groups called “new family.” There is a great chance that new immigrants who are socializing with a new ethnic congregation will join the community and this will be their “second home” as the churches are often called. First these individuals will connect to those with whom they share common roots. As the research shows, immigrants, who have left their friends behind due to their emigration, make an effort in their new congregation to develop new connections and friendships. From the research it is demonstrated that immigrants will emotionally connect as closely and strongly to each other as they did to their extended family members and previous comrades. The greater the common roots are, the stronger the bonds will be. If they connect well and new friendships are developed, these individuals will create small groups within the larger community. These small groups will determine the re-formation of the individual’s personality as well as the characteristics of the small groups in their community, in the midst of a new and fast-changing Canadian society.

Based on my own experience in these small congregations one of the most significant problems can be close and strong bonds. Some individuals in a small ethnic congregation will connect to each other so strongly that they will have a hard time connecting and/or socializing with Canadians, and as a result they will isolate themselves from other cultures and will have a hard time developing new roots in our Canadian soil. They will live a double
life sharing their heart and emotions between their original country and their adopted country and will have a hard time to call Canada their home. One of the signs of this is that when a first generation immigrant travels to their original country to visit their extended family they say that they “go home.” At the end of their visit, they may say that the time has come to “return home” which refers to their newly chosen country.

7.4.2 The vision and mission statement as education’s role
Research participants required more visibility of Canadian Hungarian ethnic congregations on the web sites and in the media. It would be recommendable for (not only) ethnic Hungarian congregations to have a strong, clear, memorable and mindful published and marketed vision and mission statement which should inform those who newly arrived to Canada. The communities’ mission statement should present their welcoming love, and their cultural support. Data showed that newcomers are searching for an ethnic equipping and mobilizing church which could create for them a peaceful second home. They are longing for voices and hands that can change their struggling and restless spirit with joy, comfort and peace, also with love and respect. The congregation’s role would be to focus more on helping and leading newcomers into a growing relationship with God and the Gospel, creating a safe, strong and dynamic community for their members. Research shows that such congregations were able to convert non-believer research participants into disciples, new disciples into mature and active leaders, and today these people are welcoming new immigrants with love based on their own experiences. Those communities will be more successful to help new immigrants to find a new home in a strange land who will display the love of Christ and will connect, serve and help newcomers to establish their life until they are fully functioning as citizens. Congregations have to reach the point when they are highly trusted, and are known as churches where love works. For this all the church members have to be committed to heal,
equip and empower new immigrants. Newcomers have to see that Christ’s children are people who can give hope, peace and comfort, where people create a radically inclusive community for individuals, couples and families. Those communities who are engaged, spiritually healthy, and passionate will have a great impact as examples of service.

7.4.3 The minister’s educational role in an ethnic congregation

From ministers it is expected that as outstanding members to keep the traditions and to be progressive and effective leaders of the future. Tillich states that ministers, as leaders, have to be outstanding members of a community. They must have sufficient distance in order to judge and to change.”

Research shows that the minister of an ethnic congregation has a special role in the immigrant's life. The responsibilities and duties are complex and in many ways differ from a Canadian minister’s responsibility. The ethnic congregation places far too much responsibility on their minister’s shoulders. Traditionally and historically in Hungary the minister is a well-respected person as a leader. In many cases ministers are called upon and honoured to take leadership in schools and communities. Even today in Hungary some ordained ministers take an active part in different government parties. The minister’s responsibility is to lead the congregation and the community’s life. A minister as a leader is responsible for knowing all parishioners and their family members, their family dynamics including their struggles and hopes and to help members solve their faith based issues. Having several discussions with Canadian Hungarian ministers it was agreed that our ethnic congregations are more demanding and that the expectations on Hungarian speaking ministers are very high thus giving the ministers extra duties.

168 Tillich, 93.
Hungarian ethnic ministers who bring their theological training from Hungarian regions are often seen to be people oriented and relationship oriented. High above general expectations, an ethnic congregation expects that their minister will be familiar with their extended family issues and with their history including their immigration difficulties. The minister is expected to be current with regard to their successes, achievements, and the roots of their problems. It is also expected that the minister will solve their problems as well their conflicts. Often people expected me to be the taxi driver, the ambulance driver, and the social worker, to pick up a washer and dryer, refrigerator and freezer for newcomers as well as clean clothes. Research participants reported that in a Canadian Hungarian congregation first of all the minister’s responsibility is to provide the second, third and fourth mile, the extra help as the organist, the taxi driver as well as custodian. In a Hungarian ethnic congregation most members rarely provided spiritual or social help to aid new immigrants in joining our congregation, because that is considered the minister’s duties. The slogan is: “Reverend, we pay you and you should pray for us.” To work day and night as Christ’s servant is a blessing, but the congregation’s expectation both physically and mentally can be overwhelming or can lead the minister to wear out.

Summary

Chapter six presented the nature of ministry to immigrants and described how these discoveries might operate in a community setting. The relationship between individual and community, the topic of education and socialization, and the concept of community were discussed. Also the possibility of the church as a second home was presented. As the investigator moved through the study a better understanding of the community emerged. Chapter six is followed by recommendations to new immigrants, communities and leaders.
Practical Recommendations and Summary

The researcher set forth recommendations for professionals who come into contact with new immigrants. These challenges and directions are based on the results of data presented with the hope that if (not only ethnic) congregations will include these in their way of thinking and practice, their quality of work and the church’s attention to newcomers will grow dynamically. While these contributions might not be entirely new the topic of immigration, but in the same sense as a study, this study contributes to the supply of experiential wisdom that leaders can use to move their own ministries forward.

a. The unique role of a minister is to build up a congregation focusing on faith and Christian values. For an ordained minister it is inappropriate to simply sustain the ethnicity and traditions, serving an isolated community. In a spiritual leadership there should be an outreach mission to find those new immigrants who are searching for a new home in a new land. If a congregation wants to grow and reach out for new immigrants, they have to protect their minister and their leaders from burnout, which is emotional exhaustion. Congregations have to take honest assessment of their minister’s strength and weakness, providing wise feedback and gentle care. Congregations should help their ministers to laugh at their own mistakes. Sharing some of the minister’s responsibilities and delegating others for certain duties would help the ministers to focus more on newcomers and their expectations which would help more immigrants to join their community. Providing sufficient time to the minister to rest, relax and refresh will make their mission more effective. Congregations should help their minister to understand that the role is a demanding job of helping newcomers and serving them to find a new home in a strange land is team work. Church
leaders have to remind their minister that Jesus often withdrew himself from the crowds and from the disciples to a quiet place saying a big NO to some demanding ministry opportunities. Congregations should continue to encourage and support their ministers to attend conferences, to be in fellowship with other ministers and to be updated with mission projects and current information.

This kind of support will improve the ministers and through them the communities’ call to extend their mission in reaching up, reaching in and reaching out for new immigrants and to help them to find their new home, new identity and new-self in their chosen new land.

b. The ethnic congregation should make an effort to be a more welcoming community. “I am stepping out to invite you in.” This should be the motto of an inviting community.

c. The leadership in ethnic congregations should not ghettoize their members but should be transformative and integrative. Instead of simply maintaining the ethnic culture and identity members should be helped to see the values of a multicultural country and to be more inclusive. Leaders should develop the ability to enable newcomers to avoid the fear of change in a multi-cultural society.

d. The church has to exit from their narrow frame. The Hungarian ethnic congregations should show that they are open and embrace both believers and those who are searching. The congregation should recognize God’s expectations to open their arms, to embrace and equip newcomers spiritually and financially. This kind of support would enable the congregation to be all that God wants it to be, as welcoming Christians.
e. The congregation should be spiritually self-organized, enabling the session to create a support group which would reach out to new immigrants. This support group would help newcomers to deal with cultural shock and to face all that is new, as the research participants described in their expectations.

f. An ethnic community’s responsibility should be to create a social space, which enables the individual to develop his/her best capabilities and potential.

g. Elders should adopt what the Book of Form of the Presbyterian Church of Canada teaches about the role of elders.

h. Previous members, who are protecting their tradition and the way they did things for decades, should give up their self-created power, role and status and should be more inclusive with newcomers. All those around the communion table should have a valid voice, and should be recognized as equal persons. Including and empowering new members and sharing responsibilities will result in more harmony and success. This approach will help newcomers to develop the sense of belonging and the ownership that each member must experience.

i. Christian communities should not isolate themselves as mono-cultural organizations, serving only in an ethnic context, but should reach out for more connections towards English speaking congregations and should practice multiculturalism. They should help new immigrants to socialize with English groups and/or communities which would help them integrate and feel at home in Canada in a much shorter period of time. This would also help the immigrants to develop a new autonomous Canadian identity to serve our society in a more effective way. Ethnic individuals and cultural communities must come to
recognize, in a loving critique, that isolating themselves will result in the desolation of their ethnic congregations.

j. If the first generation immigrants who will not allow their children to employ their voices to worship in English and to interact with equal power, will lose the second generation and will lose their congregations as well. In the last fourteen years in a few cases it has come to my attention that those ethnic Hungarian congregations who were unable to include an English service for the second generation immigrants, were declining in membership and the first generation of the congregation died out. Therefore leaders and congregations should wake up before it is too late to deal with reality and to survive in a multicultural society.

Hungarian ethnic congregations need to discover that it is their responsibility to explain to immigrants that Canadian multiculturalism provides newcomers great opportunities to feel at home in their own native communities. Immigrants have to hear the message that Canada provides immigrants tremendous opportunities to make their dreams come true. They don’t have to draw a circle around themselves to protect them because our country will help them to keep everything that is dearest to their heart and in continuity with their former lives. They should continue their mission towards new immigrants, because immigration will never cease. In Ephesians 2:14-16, Paul asks all of us to demolish the dividing walls of culture and differences according to the sacrifice of Jesus Christ. Only in this way will it be possible to establish a strong and valid multi-cultural congregation. Congregations that continue their services for new immigrants will feed the flow of life. More people will feel welcomed, included and re-energized because of hospitality. In this way the community of God will continually grow.
k. These days we witness scandals around priests, ministers, and churches. For this reason it seems that in our days hospitality is not as active among Christians, who are getting more and more concerned about opening the door, even to other Christians. The churches have a responsibility to follow the Leading with Care\textsuperscript{169} guidance. We have to research how we can follow that guidance not neglecting our mission of hospitality and care.

**Summary**

This research was written from the integrity of the researcher’s heart, from a journey with God rich in experiences, from conviction, and from the sound knowledge that builds on a lifecycle of faith, confidence and commitment.

This thesis is meant to complement other researches on immigrants’ issues and to discuss assessments in newcomers’ area. The role of this research was to identify the addressed needs, to determine valid, reliable, and useful information about the problems which are present in new Hungarian immigrants’ lives. These conclusions can help human services to approach newcomers in a more effective way.

The researcher invites the readers to come forward with their gifts to welcome and assist newcomers. These gifts can include the strength of their faith, the depth of their discerning, their talents for working with people, their gift to ask open ended questions from newcomers, and their usefulness at integrating their spirituality with their skills. The success of this Ministry Project will depend how they use their gifts in a leadership in ministry context.

It is never enough only to make firm plans for leading the ministry through renewal or changes. A strong decision and capacity is needed to carry out the plans to make to make

\textsuperscript{169} Leading with Care. A Policy for Ensuring a Climate of Safety for Children, Youth and Vulnerable Adults in The Presbyterian Church in Canada (Toronto, ON, 2005).
things happen. The strategies for renewal and change has to be embedded in the leaders’ skills. It is extremely important also the leader’s quality of spiritual life, the perfect details of a well-designed strategic plan. Also the people’s confidence placed in leaders is crucial. May God help all of us to take the right action to lead the ministry through the set objectives.

Certain other issues have not been dealt with because of space limitations. Future research is needed to continue to explore how an ethnic congregation can help newcomers to integrate into Canadian society. God teaches us to welcome each other and calls us to exercise graceful and joyful hospitality. He may grant us grace and serenity to move forward in His way of unity and diversity.


MacDonald, Cheryl, *Immigrants & Migrants in Norfolk County* (Delhi, ON: Norfolk & Folk Book Committee, 2005), 112-124.


Huszár Váradi, Ágnes, *Trianon in Transylvanian Hungarian Literature: Sandor Remenyik's "Vegvari Poems"*


Kelemen, Mikes, “Törökországi Levelek” - Letters from Turkey (Budapest: Terebes Press, 1987), 165. Kelemen Mikes was born in Zágon, Transylvania on August 2, 1690 - passed away in exile in Rodostó, Turkey in October 2, 1761.


Kwintessential, *The Hungarian Language*
http://www.kwintessential.co.uk/language/about/hungarian.html (accessed November, 2014)


Merton, Thomas, *Love and Living*

__________, *Thoughts in Solitude.*


Persecution of Christians in the Eastern Bloc.  

Prophet, Elizabeth Clarke, *Community: A journey to the heart of Spiritual Community.* (The Summit Lighthouse Library), 2002.

Politics.HU, *Legacy of Trianon still haunts Central and Eastern Europe 2014.*  
(accessed August 10).


Siani-Davies, Peter, *The Romania Revolution of December 1989*  


*The Trianon Trauma*  
http://www.visegradgroup.eu/roundtables-debates/the-trianon-trauma  


**Bibliography**

_read by the researcher,

which influenced understanding but not quoted in the thesis._


Bramadat, Paul and David Seljak, *Christianity and Ethnicity in Canada*. Toronto, ON: University of Toronto Press, 2008.


Narrative Therapy with couples...and a whole lot more! Dulwich Centre Publications Adelaide, South Australia 2002.


MacDonald, Cheryl, *Immigrants & Migrants in Norfolk County*. Delhi, ON: Norfolk & Folk Book Committee, 2005.


Visky, Ferenc, “*Bilincseket és Börtönt is*” (Chains and jail as well), (Edited by Koinonia in Romania), 1996.


Appendices

Appendix 1
Map Of The Kingdom Of Hungary Before 1920.

The Dismemberment of the Kingdom of Hungary in Trianon, 1921
Appendix 2
Abraham Maslow: Pyramid of Human Needs

Physiological Needs

Safety Needs

Love and Belonging Needs

Esteem Needs

Self Actualization

Appendix 3
Invitation Letter To The Congregation

Rev. Ferenc Szatmari
Minister at Calvin Presbyterian Church Delhi, Ontario
96 Second Avenue, Delhi, ON. N4B 1E5
Tel: 519-550-231; Fax: 519-582-8167
szfmek@sympatico.ca

Dear Madame/Sirr,

This is Ferenc Szatmári. I am a Doctor of Ministry student at the University of Toronto. Currently I am conducting a research for my thesis. The purpose of this research is to examine what the needs are in the life of new Hungarian immigrants to Canada and how our Hungarian-Canadian Presbyterian Churches, can contribute towards helping them feel "at Home" in this new land.

I would like to ask some willing participants who immigrated in the last ten years to complete a guided questionnaire. The session would last approximately one and half to two hours, and would be confidential. The group will have no more than six to eight participants. We will meet at your church. The data during the study will be stored on paper. For safety reasons I will copy the information to a password protected USB flesh drive, which will be kept in a confidential stored file cabinet. Your anonymity will be protected during the analysis of the data and the subsequent writing of my research study. The only person who will have access to these materials is my Thesis Director The Reverend Dr. Stuart Macdonald, Professor at Knox College in Toronto. After the thesis is completed I, personally, will erase the USB flesh drive and shred the notes.

If you would be a willing participant in my efforts and if you agree, I will ask you to sign a consent form prior to the beginning of the process, which will explain to you what I am doing. If you have any questions please don’t hesitate to contact me on email or on the phone.

If you are interested in participating I would like to ask you to contact me by phone providing an email address or fax number, and then we will make arrangements to set up a time, date and location to meet the group.

Respectfully,

Ferenc Szatmári
Appendix 4
Consent Form

**Project Title:** “HOW THE MINISTER AND THE CONGREGATION CAN HELP NEW IMMIGRANTS TO FIND A NEW HOME IN A NEW LAND?”

Investigator: Ferenc Szatmári, minister at Calvin Presbyterian Church, Delhi.  
Doctor of Ministry Student at the University of Toronto.  
Address: 96 Second Avenue, DELHI, Ont., N4B 1E5.  
Email: szfmek@sympatico.ca

1. I ______________________________ am willing to take part in this study conducted by Rev. Ferenc Szatmári a Doctor of Ministry candidate at the Toronto School of Theology. I understand this study is examining the needs and experiences of immigrants who were involved in making their decision about immigration. The purpose of this study is to learn more about what the needs of new Hungarian immigrants are, what the ethnic church means for new immigrants and how the congregation can help the new immigrants to find their new home in this new land.

2. I am willing to have Ferenc Szatmári me in a group for approximately one and half to two hours and I am willing to complete the guided questionnaire.

3. I understand, that confidentiality will be maintained by a mutually agreed upon time, date and place. The place cannot be subject to any interruption.

4. I understand that due to the small size and special nature of the target group and target audience, there are limits on the degree to which participants’ confidentiality can be guaranteed.

5. I understand that the guided questionnaire will focus on my unique experience and needs, thoughts and feelings regarding making significant decisions about my immigration.

6. I understand that my participation is voluntary and I can withdraw at any time.

7. I understand that I am free to refuse to answer any questions and I do not have to discuss anything that I do not wish to disclose.

8. I understand that the data will be coded and analyzed by Ferenc Szatmári with the purpose of generating a theory.
9. I am assured that the data will be discussed anonymously. Should I be directly quoted in the written article, a pseudo name will be used and specific identifying data will be altered to protect my identity.

10. I am assured, that only the researcher and his thesis director The Reverend Stuart Macdonald, Professor at Knox College in Toronto will be informed of my name, address or any identified material regarding subjects for his research study.

11. I am assured that all written material will be kept private and secure during the study.

12. I am assured, that after the researcher has been awarded a mark on his thesis, all material, including transcriptions, and work sheets will be shredded and destroyed.

13. I know that no remuneration will be offered to respondents for participation in this study.

14. I understand that a written summary of the research finding will be made available to me, upon request when it is complete.

I have carefully read this statement and I consent to participate in the study.

Participant’s Printed Name and Signature: _______________________________________

Date: _____________________

15. Scholarly Review Dr. Stuart Macdonald as my Thesis Director will review this process.

16. Additional ethics review: N/A

17. Clinical Trials N/A

18. Expedited Review: I am requesting an expedited review because the only significant ethical risk might be the concerns with confidentiality or the emotional struggles inherent in the matters at hand.
Appendix 5
Questionnaire To Participants

The following question will be addressed in this research including (although not limited to) the following sub-questions)

1. a. Name:
   b. Age:
   c. Contact address
   d. Place of birth:
   e. From which country did you emigrate?
   f. Profession:

2. How did you arrive to Canada?
   a. Alone
   b. With family members
   c. Friends
   d. Others

3. How does your faith influenced your decision to immigrate and how does your immigration impact your faith?

4. How would you describe those needs (reasons, expectations, hopes and feelings) which brought you to Canada?
   a. Work
   b. Improvement in your standard of living
   c. Reunification with family members or friends?
   d. Greater security
   e. More opportunities such as …
   f. Others:

5. How would you describe the importance to have emotional and spiritual nourishment in your own language/culture as a newcomer in a new country and why?
   a. Very Important
   b. Somewhat Important
   c. Neutral
   d. Not Important

6. What kind of needs/expectations did you have toward the congregation to help you to feel “at home”?

7. Do you remember any welcoming and befriending moments or events through words and actions which helped you to feel “at home” in your present congregation?

8. How would you define “HOME”?
9. How would you describe those unfulfilled physical, social and spiritual needs which would help you to feel more at home and what are the barriers to reach them?

10. In which direction should your congregation’s mission extend in order to meet new immigrants needs, to attract and to help them to feel “at home” in Canada and in your congregation?

11. What kind of spiritual advice would you give to new emigrants?

12. Anything more you want to mention to assist the research?

Printed name _________________________________

Signature ____________________________________

Place and Date _______________________________
I still smile when I remember one of those jokes.

Western people do not know what it means to be really happy. They go to the stores and they buy everything they want. Here in our country if I can have one liter of milk after waiting two hours in line I can say that I have had a nice day. If on my way I catch the car with some fresh bread and maybe only a few people discovered it before me and I have the opportunity to buy two loaves then I will say that I have had a great day. And if by any chance I should have an opportunity to buy one half kilo of pork I am afraid of being so lucky as I may not survive the day because of a heart attack. I think no one could survive so many surprises in one day.

A woman is wondering on the corner of the street with an empty shopping bag and she cannot find out if she is on her way to do some groceries or is she already on her way home.
Appendix 7
“Black March”

In March, violence broke out between ethnic Hungarians and Romanians in the Transylvanian city of Târgu Mureș. On March 19, the headquarters of the Democratic Union of Hungarians in Romania (UDMR) was attacked by a large group of ethnic Romanians. The police and army did not respond to the UDMR's calls for protection until several hours after the attack began. Many ethnic Hungarians trapped inside were seriously injured.

On the following morning, some 15,000 ethnic Hungarians gathered in the town square to protest the previous day's events. A group of approximately 3,000 ethnic Romanians hostile to the Hungarians' demands for autonomy began to gather on one side of the square in the early afternoon. Tensions escalated as word spread that buses of ethnic Romanian peasants from neighboring villages were heading toward town to support the Romanians in the square. By 2:30 p.m., the Chief of Police gave assurances to ethnic Romanian and Hungarian leaders in the square that the police had blocked off entrances to the city. However, unconfirmed reports indicated that the police allowed buses of ethnic Romanians through the roadblocks. Romanian peasants from villages outside Târgu Mureș arrived in the town center long after the roads should have been closed, and joined the Romanians already in the square.

Around 5:00 p.m., violence erupted between ethnic Romanians and ethnic Hungarians, breaking the single line of 50 police that the authorities had sent to divide the two groups. Although the police and army had been made aware of the potential for violence by both Hungarian and Romanian leaders, who had made numerous reports of the escalating tensions in the square, the authorities once again failed to respond in an adequate manner to protect the citizens of Târgu Mureș.

Human Rights Watch World report for 1990
http://en.wikipedia.org/wiki/Ethnic_clashes_of_T%C3%A2rgu_Mure%C8%99
Rev. Ferenc Visly is one of the happiest things that ever happened to my life. When I was invited for the time, by his daughters Lidia and Maria Magdalena, to visit them in the village of Paleu, near Oradea, I did not know what to expect. After we met, we could never part ways. I have befriended his children and our paths have met many times afterwards.

I already knew the stories of his seven years in communist prisons, where he met Wurmbrand, and the deportation of his wife and seven small children in Baragan. But meeting the real people was a totally different matter.

For me, as an Evangelical, the classic Reformed and Pietistic participation in the regular Bible reading, discussions prayer and singing before every meal was a new discipline. And then, there were the church services. I had never heard sermons like this. And even if I got only parts of it through translation (unfortunately I don’t speak Hungarian) I could get the message in the spirit. I have never seen a man preparing his sermons like this. Days without end, reading, studying, praying, writing at his desk placed in the kitchen and (at least apparently) totally unhindered by all the noise and movements around him. At those times, he was mostly silent at the ‘table talk’, rather listening (to us, maybe, but surely to God). And, after all this, every Sunday morning was a treat a spiritual banquet.

I will never forget that New Year’s Eve (some time in the mid seventies) when almost 150 people celebrated in their home, with almost 100 also sleeping there overnight. I have never seen such a mobilisation when bed preparation was started. The whole family was like a well let team on a battle ship. We all slept well, after telling stories, long into the night, but I doubt there was any space in the house where someone was not sleeping.

How could I forget the Eucharist we have all shared that night, when, for the first time in my life, after the consecration of the gifts, Feri bácsi asked me, a young Baptist, to distribute the bread and the wine. It was in that place that I learned the meaning of true ecumenism and that has changed my spiritual DNA, forever.

I owe much of what I am as a Christian to those experiences. Oh, how many heated discussions I have had with Feri bácsi when I still believed, to his dismay, that a Christian could and should be an anti-communist (thank goodness, I have changed my views some years after that). He thought that anti-communism will, sooner or later, but almost inevitably, bring with it a hate for communists, which is incompatible with the Gospel of grace preached by the crucified Lord. Oh, how I wish this message would be heard by the many Muslim-haters that we see in the ‘Christian’ world today!
Ferenc Visky’s book The Foolishness of God speaks of the upside down kingdom of our Lord, in which suffering is redemptive and we can find joy in the most cruel and inhumane of places. The joy and candor with which he records his experiences of his prison sentence under Communism in Romania is very touching and inspiring, and serves as a reminder to all of us who find ourselves inconvenienced or unhappy that we must dig deeper to discover the answer to our question: where is God in this? Why is God in this? Visky’s stories remind us that it is because He is foolish. Our God is a fool—his wisdom is foolishness to man, and his foolishness is what saves us. Loves makes fools of us all, and those who experience this love know that their only response is to love in return, even if such love involves the foolishness of serving time in prison for the crime of, well, loving God. The book also is a testament of Christian community, without which Visky’s time in prison may have been unbearable. His dear friend and famous pastor, Richard Wurmbrand appears in many of the stories, whose extreme, radical and very human self creates much of the humor in the book. Other Christian pastors and theologians appear in different vignettes, with whom Visky has some theological differences, but the ecumenism of common suffering reminds the reader that, in spite of man’s constructs, where two or more are gathered [in Christ’s name], he fulfills his promise: there I am with them.
Appendix 9
Thesis Proposal

TORONTO SCHOOL OF THEOLOGY
DMin Thesis Proposal Approval Form

Important Note: Please return the completed and signed form to the AD Office.

Student’s Name: FERENC SZATMARY College: KNOX

Student Number: 09936426000

Thesis Proposal Title: SPIRITUAL, PHYSICAL AND SOCIAL NEEDS OF NEW HUNGARIAN IMMIGRANTS.

Thesis Proposal Approved □ Yes or □ No.

Student qualified to go on to the thesis writing stage of the program □ Yes or □ No.

Examiner’s Name: STUART McDOUGAL Signature

Examiner’s Name: CHARLES FERKHAP Signature

Examiner’s Name: STAN COX Signature

Examiner’s Name: MARY ANN BALESKY Signature

Date: June 27/12

Distribution: AD Office Student’s College Student

November 23, 2011
New Home in a New Land

Background and Context of my Applied Research Thesis

In this section, I will present a short description of the Hungarian Canadian immigrants and the context in which I am engaged in pastoral ministry. I will provide a glimpse of the congregations with whom I serve and summarize my responsibilities.

a. Background and Context

It has often been pointed out that Canada is a nation of immigrants, and that the immigrants brought their religions with them, which in turn reflect the ethnic origins of their members. Hungarians were present in Canada since the 19th century and today we still have numerous Hungarian immigrants who are searching to find a new home in our country. Twelve years ago I was called to be a full time minister at Calvin Presbyterian Church in Delhi. During these ten years I have been serving three Hungarian-Canadian congregations.

i. Calvin Presbyterian Church Delhi

The township of Delhi, commonly known as the tobacco district, is located in Norfolk County, between Simcoe and Tillsonburg, forty kilometers south of Woodstock and twenty kilometers from Lake Erie. The present congregation at Calvin Delhi consists mainly of mature Hungarian speaking families or widows. In 2012 this ethnic Hungarian congregation celebrated its 63rd year. The church building is 61 years old. The congregation’s catchment area is significant. Many travel between 20 and 120 kilometers every Sunday to worship in Delhi in their mother tongue. Every Sunday we have a Hungarian service at 11:00 a.m. Every Monday there is a Bible study held at 10:00 a.m. Over the past ten years we have tried to have an English service every Sunday at 9:30 a.m., but only a few second generation
Hungarians attended those services. As a result, the session has decided to have combined services on holidays and special occasions. In addition, the Hungarian Presbyterian Church in Brantford has closed down. Those who worshipped there have come to Delhi to celebrate with us in the glory of Christ. However, Bible study classes which are held in individual homes are offered monthly in Brantford.

The age range of the adults in the church is between 40 and 94 years of age. Approximately 20 per cent are men, 80 per cent are women. At our Sunday school we have eight children ranging between 7 and 16 years of age. In an average year, there are five funerals, one wedding, and one baptism. Of the 108 members, we average approximately 60 people who regularly attend Sunday services. At bible studies we average an attendance of six. We have a very hard working Ladies Aid at Calvin, Delhi, supporting the church’s budget by taking food orders and cooking traditional Hungarian meals.

**ii. Waterloo-Wellington Hungarian Presbyterian Worship group**

After I had arrived in Delhi, a group from Kitchener asked me to organize and conduct a Hungarian Presbyterian Congregation in Waterloo-Wellington area. Since then we have been meeting at St. Andrew’s Presbyterian Church in Kitchener twice a month. This group has many young couples who are between the ages of 25 and 40 and is rowing nicely.

**iii. North Caradock Presbyterian Church**

The Hungarian Presbyterian Church in Mount Brydges, located just south of Strathroy, was closed in 1974 because their minister retired. Since they couldn’t find another Hungarian minister, the remaining members joined North Caradock Presbyterian Church. The outreach of my ministry also includes this Hungarian Worship Group. Numerous
individuals of various denominations join our Sunday services and share a common communion.

**b. My own Responsibilities in the Ministry Base**

Theologically all three of my congregations are based on the teachings of John Calvin. Sometimes they seem to be very open-minded but often they are very conservative too in the way that they want to practice their Presbyterian heritage in the liturgy. While celebrating our Hungarian feasts and important historical events we close by singing both the Hungarian and the Canadian national anthems as a tribute to their two “homes”. This reminds them of their birth places, and often during these times you may see many a tear shed as it flows down their face. In these very challenging and colorful congregations, I constantly struggle to be clear and consistent as to the nature of my pastoral role and my responsibilities in this setting. Having been ordained into the Ministry of Word and Sacrament, I have been called by the Presbyterian Church in Canada and my local congregation to proclaim the Gospel and nurture faith. My parishioners expect frequent visits for pastoral counseling. I regularly visit four nursing homes and four hospitals. As a result of preaching in three different pulpits, visiting people in their homes and hospitals, and nursing homes, my annual travel exceeds 70,000 kilometers. According to my understanding the biblical concept of ministry is service rendered to God and to people. The image of Christ as servant (Phil. 2:5-7; Mark 10:45) has been extended to the Christian church as a whole. The congregation is “Corpus Christi,” the Body of Christ. I consider myself to be responsible for keeping these three congregations as an active mission. This mission contains leading worship and preaching, administering the sacraments, home and crisis intervention, providing pastoral counseling, work with youth and adults, Christian education, personal and spiritual
development as well as administration. My scope of responsibilities includes: managing the office; organizing the elders; conducting the session meetings; and working actively in the

*Paris Presbytery.*

From June 2007 until September 2008 I served as the elected Moderator of Paris Presbytery. Being a member of the Delhi Ministerial Association I actively encourage my colleagues towards more inter-denominational services and community work.

I know that God called me to leave my own country and gave me a special gift for ministering to immigrants in Canada and I am committed to fulfilling my ministry, the “holy priesthood,” as a faithful servant-leader for the glory of Christ. It is uplifting to know that God’s blessing is not confined to any particular continent or channel.

### 2. Statement of the Research Question

As an immigrant minister I can see and appreciate the types of challenges, dangers, joys, blessings and sadness that new immigrants experience and often try to hide. Having immigrated twice, I have experienced, and still experience the challenges encountered by those who have gone through the immigration process. Paul Tournier says that “in order to understand a man, we must follow him into all the detailed places of his life as he describes them to us. We must re-live them with him.”

In my congregation I understand and appreciate the older immigrants who still remember the hard times they faced when they came to this new land of Canada and how they survived the first few years. I can vividly see how they still remember their homeland. I recognize how proud they are of their new life here in Canada and how they have managed to overcome the physical and spiritual hardships

---

of a new and foreign land. I appreciate how hard it is for new immigrants to find work, to establish their lives, to be more comfortable with the English language, with a new culture, and with new experiences as they try to keep their family together and raise their children. Often I witness how new immigrants deal with their faith, as they look to find their place in a new congregation, and I am privileged to experience the journey with them through both their hardship and their joy. When I visit a new immigrant family and they talk to me about their new challenges, I can empathize. I can cry and I can smile with them, because I have gone through some of this myself and I am still going through it.

My own purpose to immigrating to Canada was to accept and fulfill the true gospel call from Calvin Delhi which came from our Creator, Sustainer and Redeemer. Those new Hungarian immigrants who are deciding to leave their homeland today in the twenty-first century might have different reasons to make that huge step. As a Hungarian ethnic minister, one of my responsibilities is to help these new immigrants find a new home in this new land. I would like to have a better understanding of some of the immigrant’s fundamental needs and the distress that besets large numbers of them. The purpose of this study is to examine how the Hungarian-Canadian Presbyterian Church in Delhi and Kitchener Ontario could minister to the spiritual, physical and social needs of new171 Hungarian immigrants in order to assist them to settle down and develop a sense of well-being in the community.

171 The participants will have been born and raised in Hungary or in the “Greater-Hungary” area (Appendix 1), and have been in Canada for at least two years but no longer than 15 years.
3. The Theoretical Framework and Assumptions Involved in this Study

a. The Theological Framework

i. Theology of Immigration

There is a great Bible text which guided me during my immigrations. In Genesis 28:12-15 we meet Jacob who is leaving his homeland. He was searching for a new land, a new community, a new home. God’s love reached him. When he was sleeping under the sky God talked to him in his dream, reminding him of His immeasurable love and assuring Jacob of His endless protection. Also Jacob had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it. Above it stood the LORD, and He said:

I am the LORD, the God of your father Abraham and the God of Isaac. I will give you and your descendants the land on which you are lying..., and you will spread out to the west and to the east, to the north and to the south. All peoples on earth will be blessed through you and your offspring. I am with you and will watch over you wherever you go … I will not leave you until I have done what I promised you (Gen 28: 13-15).

God offers Jacob the following insights:

Companionship (I am with you!);
Safety (I will watch over you wherever you go!);
Guidance (I will follow you!) and
Personal guarantee (I will not leave you until I have done what I have promised you!).

When Jacob awoke from his sleep, he thought, “Surely the Lord is in this place, and I was not aware of it.” Jacob wasn’t expecting to see God in this “Certain Place” of hardship. Now
that the blessings are stripped away Jacob can see God. God was always there for Jacob but now for the first time in his life he realizes it. He was afraid and said, “How awesome is this place! This is none other than the house of God; this is the gate of heaven.” Now that he realizes God is in this “Certain Place” it becomes an awesome place. Sometimes God is in the business of helping us change our circumstances, but at the same time God is in the business of changing us. What changed about Jacob was his perspective; he went from encountering hardship to encountering God.

I can refer to another Bible passage which was very important to me in the last thirty years: “Delight yourself in the Lord, and He will give you the desire of your heart. Commit your way to the Lord; trust in him and he will do this’” (Psalm 37:4-5). In Psalm 37 we are influenced to have faith followed by actions. As a young theologian I realized that based on my belief the desire of my heart is to be faithful to the Lord with my whole heart, soul and spirit. In front of our Lord and my colleagues I made a commitment that I will seek God’s will in my life and I will faithfully follow the way God will prepare for me, no matter where and in what circumstances. I still remember what my spiritual director, one theological professor, once told me: "If the faithful servant is delighting in the Lord, the servant’s dreams and plans are coming from the Lord. This is how sometimes God wants to prepare us for His plans. God grants the freedom to pursue our dreams which previously were put in our heart as desire”. When I received the Call to be a minister at Calvin Delhi, I was not ready to accept or refuse it. But spending time with God in prayer and Bible study my feelings and my character were shaped. The desire to serve as a minister in Delhi Ontario was growing, which influenced my decision to immigrate to Canada.
ii. Theology of “Home”

It seems to be a common need to have a home, a safe and quiet place, where everyone can feel protected. A home is a place of residence, comfort or refuge. A place in which a person feels he/she belongs. “Home” should be a place where we can love purely, can breathe freely, can enjoy the sun or the candle light, where we can cry or pray, show our feelings and faith. Many of us seek a home where we can feel safe and secure, or in Tournier’s word “the ground, a place!”

When God called Israel out from slavery, most of them were ready to leave their home in Egypt. With their spiritual eyes they already saw the new land which will provide them the great opportunity to raise their children in freedom and peace. After 1920 Hungary lost more than 60% of its territories. Because the borders moved and the political situation changed, millions of Hungarians were forced to use a foreign official language such as Slovakian, Russian, Romanian, Serbian or German. From this reason thousands of Hungarians left their countries searching for a new home in a new land. This exodus is continuing in our days as well. As Israel knew that their God is walking with them during their exodus, most of the Christian immigrants believe that the faithful Lord will guide them during their journey and will provide them wisdom and physical strength to build a new and happy “home” in a free new land. When the first Hungarian immigrants arrived in Saskatchewan one of their pioneer towns was named “Otthon” which in Hungarian means “Home”. This town even today is officially called Otthon, providing home for many Hungarian-Canadian generations since then.

---

172 Paul Tournier, A Place for You, 11.
iii. Church as a “Second Home”

Often it is pointed out that we live in a very self-centered society. Some people care less and less about others, but the Christian is supposed to care more and more about others. From my own experience I have come to understand that for most immigrants it is much easier to adjust to a new land, when there are two important elements in place: a congregation where the gospel is preached in their own native language, and a community where the new immigrants can find sincere and honest friends, whose spirit and thoughts are similar, and with whom we can share everything - the good and bad. In Tournier’s words, it is a genuine community into which a person can really fit. As a minister, I believe that it is critical for immigrants to hear the preaching of the gospel in their native language, because language carries the deep meanings that are often hard to translate and understand in a foreign tongue. Here immigrants are able to pray in the same manner as they did in their homeland. The first role of the Church is to declare the praises of God who called us out of darkness into His wonderful light (1.Peter 2:9/b). For many of us the Church is a place where we learned and still improve to learn how to live in harmony with one another, how to be sympathetic, how to love as brothers and sisters, and how to be compassionate and humble (1.Peter 3:8).

For many immigrants, the church is also a meeting place with other immigrants. An immigrant church can become a “second home,” a kind of refuge where the immigrant can belong and can find other likeminded people who share the same experience of faith and culture and the uprootedness that comes from the experience of immigration. Humans were
not created to go it alone. For many people it is important to find new, sincere and honest friends. As Aristotle proclaimed, “without friends no one would choose to live.”

We need people in our lives who know everything about us, with whom we can be completely honest and real. We need people to challenge, inspire, encourage, and pray for and with us. It is clear that a best friend plays a significant part in many people’s lives. In the Hungarian culture, the intimacy and joy shared with a friend is a fundamental value. A friend can provide a frame of reference through which a person can interpret the world and find meaning in personal experiences.

iv. The Church as a Healing Place

Miroslav Volf in his book *Exclusion and Embrace*, grounds his discussion in the theology of the cross and the Trinity, seeking to show how we must live a life of embrace, given that we have been embraced by God's act of Triune Grace in the Cross of Christ. He thinks no one should ever be excluded from the will to embrace, because the relationship to others does not rest on their moral performance and therefore cannot be undone by the lack of it. According to Volf “embrace,” he writes, is distancing us from our own cultures to create space for the other. We must both cultivate a distance from culture and at the same time belong to our culture. According to my experience most Hungarian immigrants in the first five years are extremely sensitive people, who have chosen to immigrate and are searching for embracing and healing support in Christian communities. Often they are hoping

---

176 Ibid, 30.
177 Ibid, 37.
as Paul Tournier had claimed that “Christianity seems to afford double support: from the past and from the future at one and the same time.”

In my experience the nature of the Presbyterian Church in Canada is a very traditional community, very biblical - having at its centre the gospel of Christ and practically speaking a very caring and receiving community following the Bible’s rules offering hospitality to strangers. As a servant of God, minister and member of the Presbyterian Church in Canada I am called to offer a ministry of service and sympathetic understanding to all segments of the entire congregation, being sensitive to differences, including those resulting from diversities of ethnic origin, and the interpretation placed upon the meaning of Christian service which results there from. My focus is to explore the development of the congregations for this caring ministry.

All congregations have a significant responsibility in welcoming newcomers. By helping immigrants the Hungarian-Canadian congregations may be used by God to share the gospel with them. My own experience convinced me that the Church can help in a unique way, particularly as an expression of the Christian faith which secular organizations would not be expected to provide.

According to Tournier “the problem of support is in fact an existential problem. No one can truly exist without support.” Support often means that a person is appreciated. I do believe that God who provided us the support in the past will provide us the same needed support in the future.

---

b. The Psychological Framework: Physical, Social and Spiritual needs.

In this section I will show how some theorists describe their understanding of human needs followed by my thoughts on Hungarian immigrants’ needs.

Humans need a number of essentials to survive. According to Abraham Maslow, these essentials go beyond just food, water, and shelter. They include both physical and non-physical elements needed for human growth and development, as well as all those things humans are innately driven to attain. He called his new discipline “Humanistic Psychology” and created Maslow’s hierarchy of needs.

John Burton another needs theorist who adopted Maslow’s ideas of conflict theory, however, perceives human needs in a different way - as an emergent collection of human development essentials. Burton contends that needs do not have a hierarchical order. Rather, needs are sought simultaneously in an intense and relentless manner.

Fundamental human needs, according to Arthur Manfred Max-Neef are seen as stemming from the condition of being human. They are constant through all human cultures and across historical time periods. What changes over time and between cultures, are the strategies by which these needs are satisfied. According to this thesis there is no hierarchy of needs as postulated by Maslow. Max-Neef classifies the fundamental human needs as:

---

184 Arthur Manfred Max Neef (born on October 26, 1932, Valparaiso, Chile) is a Chilean economist and environmentalist. He is of German descent, mainly known for his human development model based on Fundamental Human needs. Max-Neef started his career as a teacher of economist at the University of California, Berkeley in the early 1960s.
subsistence; protection; affection, understanding, participation, leisure, creation, identity and freedom. According to my observation the requirements listed by Maslow, Burton and Max-Neef could be re-categorized in physical, social and spiritual groups.

i. Physical needs

It seems that most immigrants are coming to their new country to find a better and more peaceful life. Many of them are experiencing difficulties after arriving in their new country which can continue for months or in some cases years. They feel uprooted, homeless, guilty and often excluded. Many report that they suffer from anxiety, social phobia or depression. Many report poor eating habits and lack of sleep. The continuous stress can run them down and put them at risk of injury or serious illness. Newcomers are searching for a home to rent, where to live, for schools for their children or for themselves. They are searching for employment according to their skills but are faced with bureaucratic issues. Many employers have hiring practices that require newcomers to have at least one to two years of Canadian experience which often can be an issue of exclusion. Some deal with language barriers which can cause further set-backs. These types of experiences cause unique feelings and emotional reactions. These feelings build over time leading to extreme stress and anxiety. For this reason I find it very important for immigrants to identify and address the feelings that they are having.

---

186 Ibid, pp 30-33.
Based on my experience of having immigrated twice, I suspect new immigrants might deal with these issues and seek support from others. Those who are in a new country might feel lost. Having a host friend or a support group would be supportive and create a more positive experience for new immigrants. Hungarian newcomers, like many others, are seeking security. Security is the need to feel safe, to feel assured that they know what is going to happen, to know ahead of time what the plans are. What constitutes security in an immigrant’s life can be different. They are seeking a secure job, a home, a family, a car, a friend(s) and a Canadian-Hungarian congregation.

**ii. Social needs**

It seems to be a common need to have friends, to go out and to maintain social relationships, to find a hobby or enjoy activities one likes.\(^{190}\) Most Hungarian new immigrants are unable to visit with their old friends and relatives, or do the things they enjoy as much as they would like or as they did in their old country. As a result they often feel socially isolated. The marginalized immigrants often are faced with discrimination.\(^{191}\) I will explore how the ethnic congregation could help newcomers to adjust in the new country, and blend into domestic society. Many immigrants need friendship and comfort from the church. The congregation could be of aid by organizing social gatherings to assist new immigrants to improve and expand relationships and to experience the feeling of home in their new congregation.

---
\(^{190}\) Kazemipur, An Economic Sociology, 39.  
\(^{191}\) Mahalingam, Cultural Psychology, 3.
iii. Spiritual needs

Hungarian ethnic congregation may help new Hungarian immigrants cope with many new situations, as well to learn and grow. In doing so, the caregivers may find some positive aspects in their roles, fulfilling their great mission as parishioners. Often immigrant parents expect their children to keep and continue their ethnic heritage, values, and behaviours.\textsuperscript{192} This can cause several tensions between first and second generations.

Freedom is a spiritual need for independence and spontaneity. One need to have choices and to feel in control of making such choices. The immigrants’ need for freedom can be very limited to the basic needs such as having choices and making their own choices, feeling free to move around without restrictions, choosing where they live, having the freedom to work as they feel is best - either by what hours they work, what days they work, or by how they approach a job or a project. The ethnic identity and the significance of mother language play a huge role in new immigrant’s life.\textsuperscript{193}

4. Assumptions Operative in the Study

There are many assumptions that lie behind an activity that are not normally identified. They have either a positive or negative impact. The following statements attempt to draw out some of the more important assumptions I make as I engage this study.

a. Personal assumptions

1. That God is active in history past, present and future and guides our path.

\textsuperscript{192} Ibid, 304.
\textsuperscript{193} Ibid, 247.
2. That most of the immigrants I am dealing with do have a concept of traditional ministry based upon their individual or group traditions, culture, and experience from their homeland.

3. That individuals and groups, in their immigration, experience a process of difficulty and pain, which need to be addressed.

4. That in the light of the uprootedness and huge changes of life, these new immigrants need help and support in many ways.

5. Many people are ready to help but simply do not know how to give care to one another. I believe that it is basic to human nature, including mine, to have needs to be cared for, and the desire to care for someone else.

6. My own experience has convinced me that the Church can help in a unique way, particularly as an expression of the Christian faith which secular organizations would not be expected to provide.

7. That many immigrants need friendship and comfort from the church.

*b. Cultural Assumption*

For 1,100 years the Hungarians have always been proud of their profound history and culture. Culture is like a lens through which a person or a group of people see. After so many wars, revolutions, occupations, at the end of nineteenth century thousands of Hungarians left their homeland, looking for a land of peace. The reasons were both political and economic.

*c. Theological Assumptions*
1. My operative theology is Trinitarian in nature that God has manifested His love for us and sent His Son Jesus Christ to be my Saviour and Redeemer. Christ has poured out the Holy Spirit upon us that we might be assured of living in union with God and God with us.

2. I believe as I have experienced, that the Holy Spirit is the motivating force behind our caring for one another.

3. The church is a caring community directing its caring ministry toward those in the community of faith, and toward those who have not yet heard the message of Christ.

In my thesis I will use a key author Miroslav Volf: *Exclusion and Embrace: A Theological Exploration of identity, Otherness, and Reconciliation.*

I have identified some key issues that new Hungarian immigrants have to deal with, upon their arrival in Canada. These issues include the following:

Facing new circumstances (new society, new language, and new culture);

Uprootedness (displacement);

Loss and Grief (family members, friends, country, family graves, home congregation);

Home (a place where we feel “at home”);

Social Anxiety Disorder (fear, emotional and physical stress because of the new environment);

Congregational life (which is different in Canada than in Hungary);

---

Friendship (which for many immigrants is more important than for those who remain in their own land) and

Struggle and Hope (with new).

5. The Ministry-in-Action Component

a. Nature and Purpose

The purpose of this study is to examine how the Hungarian-Canadian Presbyterian Church in Delhi and Kitchener Ontario could minister to the spiritual, physical and social needs of new Hungarian immigrants in order to assist them to settle down and develop a sense of well-being in the community.”

i. Locating the participants

In order to accomplish my thesis I will conduct a qualitative study using a guided questionnaire. The participants will be selected from the First Hungarian Presbyterian Church in Vancouver, Hungarian Presbyterian Church in Montreal, First Hungarian Presbyterian Church in Toronto, Calvin Presbyterian Church in Delhi and the Waterloo-Wellington Hungarian Presbyterian Worship Group in Kitchener. The participants will be encourage research participants to direct and provide input into the process. Inviting the research participants will have been born and raised in Hungary or in the “Greater-Hungary” area, and have been in Canada for at least one years but no longer than ten years. See Appendix 1.

196 Semi-standardized interviews begin with a list of predetermined questions which are followed by probing questions arising during the interview to clarify what is said and to encourage in-depth sharing. Bruce L. Berg, Qualitative Research Methods for Social Sciences, 3rd ed. (Boston: Allyn and Bacon, 1998), 61. See also Sandra Kirby and Kate McKenna, Experience Research Social Change: Methods from the Margins (Toronto: Gramons Press, 1989), 64, 76.
participants into the process of gathering data is useful in what Anselm Strauss and Juliet Corbin describe as grounded theory.\(^{197}\)

**ii. Selecting Research Participants**

In this study I will interview approximately forty to fifty Hungarian Presbyterian immigrants who have immigrated to Canada between 2002 and 2012. These members come from the same culture and their first language is Hungarian. Participants will range in age from 25 to 65 and will represent both genders. I will contact my colleagues from Vancouver, Montreal and Toronto who have agreed to support my research efforts. They have committed to forward my Invitation Letter\(^{198}\) and the Consent Form\(^{199}\) as an announcement three times in their church bulletin. It will inform the congregation about the purpose of my research. Also I will ask the members from Calvin Presbyterian Church Delhi and Waterloo-Wellington Worship group if there are any volunteers to participate in this research. It will inform the congregations about the purpose of my research.

**b. Data Collection**

The Data collection will begin when the following actions have been completed:

1. All church members will receive an invitation letter in their church bulletin. Those interested in research will contact me and I will schedule an interview date and time. In one group I will have no more than six to eight participants.


\(^{198}\) See Appendix 2.

\(^{199}\) See Appendix 3.
2. Prior to the commencement of the interview I will introduce myself.\textsuperscript{200} I will explain the purpose of my research, what it is I hope to learn from my participants and I will express my gratitude for their participation.

3. Before the interview begins they will be told the session will be audio taped, and that the audio tape will start from this point. I will review the confidentiality standards and advise all participants that information will be stored very confidentially. I will review who has access to the information and what the retention/destruction schedule is to be.

4. I will request their name and a phone numbers where they can be reached.

5. The participants will be encouraged to direct and provide input into the process. Before the interviews begin participants must read “carefully and truthfully”\textsuperscript{201} and sign the consent form.

6. I will begin preliminary data analysis. My research will be conducted in a printed questionnaire format\textsuperscript{202} in which the candidates may still participate even if they do not choose to answer all of the questions (see Appendix 2). In this way all respondents will receive the same set of questions, asked in the same order.\textsuperscript{203} According to this questionnaire participants will be asked questions about their background, life experiences, religious practices, involvement in ministries and religious organizations and cultural traditions that influence them. The questions and group conversations will further help to clarify and deepen the participant’s answers. Throughout the interview process, participants will be encouraged to ask questions to ensure understanding. I will use probing questions to achieve clarity.

\textsuperscript{200} Ibid, 367.
\textsuperscript{201} Denzin, 1994, 372
\textsuperscript{202} Ibid, 361. Appendix 4.
\textsuperscript{203} Ibid, 363.
Two-way dialogues will be encouraged throughout the interview. The participants will be asked if some of them want to write down their immigration stories.

7. At the end of each interview we will have a theological reflection session.

8. Following the collection of the questionnaires I will use grounded theory to guide the data collection paying attention to personal experiences, and memories and feelings, as well as similarities and differences.

9. Participants will be asked to mark their answers on their questionnaire.

10. I am planning to spend no more than two hours with a group.

Data will be collected from the following: my own observations of the participants referring to the conversations and interactions as some of them might describe or recall their memories and experiences; transcriptions of the audio tapes and questionnaire and notes of the participants in the group theological session.

6. The Qualitative Research Methodology Operative in the Ministry-in-Action

a. Grounded Theory

The Research Methodology used in this study is qualitative. One goal of Grounded Theory is to formulate a hypothesis based on conceptual ideas. Another goal is to discover the participant’s main concern and how they continually try to resolve it.

Grounded Theory Method for my research offers many advantages, because it is a research method that seeks to develop theory that is grounded in data systematically gathered and
analyzed. The method of study is essentially based on three elements: concepts; categories; and propositions.

In grounded theory, research questions are generally open ended, flexible, and broad to begin with and then become more focused and refined as analysis occurs. According to Glaser and Straus research questions in grounded theory studies generally ask about concepts that have not yet been identified or explored. The questions I will keep on asking in Grounded Theory are “What’s going on?” and “What is the main concern of the participants?” and “how are they trying to solve it?” Grounded Theory has the goal of generating concepts that explain people’s actions regardless of time and place. For me grounded theory means that I will spend an amount of time analyzing the immigrants’ stories and experiences.

b. Coding

The data from audio tapes and each questionnaire will be reviewed and analyzed. Strauss and Corbin are concerned with the process of describing and coding everything that is dynamic, that is changing, moving, or occurring over time in the research setting. Therefore, I will use the process of open-coding which is part of the analysis concerned with identifying, naming, categorizing and describing phenomena in the text. As suggested in grounded theory research, I will look for patterns and categories in the data. The data will be analyzed;

- Using analogical tools, such as asking questions, analyzing words or phrases, etc. in the data.

---

205 Ibid., 273-285.
- Using open coding to generate categories, axes coding to systematically develop the categories, and selective coding to integrate and refine the categories.

- Creating concepts that lead to a theory or ideas about the gap between what people are seeking, and what the church is providing, grounded in the data.

- The theological language used by the research participants.

- Issues which have been a significant part of Hungarian tradition. For example, the need for pastoral care in their own native language, need to find friends, need to be accepted.

- Any references to the research participant’s relationship to contemporary culture, e.g. affirming or questioning cultural values.

- The role of the Hungarian community in the life of the research participant and if, or how, that relates to their needs.

The data received from these sources will be logged and analyzed in order to assess the similarities and differences in experiences of grief, uprootedness, searching for a “home”, barriers, gaps, culture and faith, friendship, struggle and hope, need of counseling, facing the new, all included in tradition and culture using the Whiteheads’ framework of theological reflection. There will be some insights gathered on how the participants cope with this new society, how they can find their common “home” in our congregation, what the ethnical Hungarian church means for the new incomers and how this community can help them to find their own place in this new country.

c. Memoing

This is the process in grounded theory research where the researcher writes down ideas about the evolving theory. This is a form of preliminary propositions (hypotheses), ideas about the emerging categories, or some aspects of the connection of categories as in axial coding. In general, these are written records of analysis that help with the formulation of the emerging theory.

**d. Evaluation**

As I read about their life histories, I will be noting the grieving and changing experience of immigration and the presence of significant others. In this stage as an immigrant, I want to examine my own experience of immigration in relation to others in an intensive manner. This would be an action in ministry and research upon myself.

There will be some insights on how the participants cope with this new society, how they can find their common HOME in our congregation, what the ethnical Hungarian church means for the new incomers and how this community can help them to find their own place in this new country.

**e. Interpretation**

For this study an appropriate Canadian-Hungarian immigrants group will be selected. They will be asked to reflect on their physical, social and spiritual needs which brought them to Canada, as well as experiences and changes that have occurred in their lives because of their immigration and then because of their involvement in our congregation. The thesis will present the study’s key findings, build on their past experiences and suggestions. The information will reflect the current situation.
As interpreter I will take a complex concept to choose the most appropriate vocabulary in the target language to faithfully render the message from Hungarian in English in a linguistically, emotionally, tonally, and culturally equivalent message. I will take the required time to consider and paraphrase words and sentences. When a word will be used in Hungarian for which there is no exact match in English, expansion may be necessary in order to fully interpret the intended meaning of the word. Another unique situation is when an interpreted message appears much shorter or longer than the original message. The message may appear shorter at times because of unique efficiencies within a certain language.

As research, it is a qualitative method based on Grounded Theory in which the presence of significant others and their effect upon the person’s spirituality is allowed to emerge, or not, from the data as it is expressed. During this process I will adapt the Whiteheads’ framework and sources for theological reflection in ministry.\textsuperscript{207} The theological reflection, as a process in action-in-ministry can help the individuals to come to a greater sense of their spirituality, as clarification is furthered and meaning is affirmed and discovered in the telling of the story. The Whiteheads model for theological reflection in ministry focuses on the relationship of text, scriptural experience, culture and tradition.

\textbf{f. Ethical Issues}

As a result of the population involved in this research study, I have chosen to use a guided questionnaire. Therefore, if a participant feels comfortable to answer the

\textsuperscript{207}Ibid., 67-102.
questionnaire, they will have the complete power and control as to whether or not they want to answer. If not, they are free to discard the questionnaire without any negative consequences.

Secondly, a participant’s confidentiality will be maintained as I will not use any interviewee’s real name in my research and his or her participation in this research is completely voluntary. During the research project all confidential data will be stored in a password protected USB flesh drive and locked cabinet. My office is secure and only be accessed with appropriate key. After this research is completed all confidential data and questionnaires will be destroyed.

Thirdly, I will submit an ethics protocol to the Ethics Review Board at the Toronto School of Theology and will not proceed with my research until I have received approval of ethics protocol.

7. Risk and Limitations of the Study

a. Risks:

The ethnic Hungarian congregations are like a family. Most participants won’t find it difficult to participate actively in this research, because in the majority of cases the members know each other’s stories. The interview may eliminate stress for the participant as they will not be subjected to unexpected comments from other participants. I will clearly state that I am collecting their information for research purposes only. My position is neither to relate my experiences nor to counsel the participants with regards to their experiences.
- All participants and the interviewer have the same cultural background and speak the same language.  

- Being familiar in the field, during the whole process one of my most important responsibilities is to be neutral and to exclude all kinds of conflict of interest.

- The questions are easy to understand, are short and avoid academic language. These direct, indirect and open-ended questions will ask the participants about their feelings, experiences and suggestions.

- Including my theological years I have been in ministry for three decades. As a marriage and family counsellor, in my practice, I see eight to ten individuals weekly. Pastoral counseling has further developed my skills in grounded theory researching, to face the unknown, to deal with discovery, to deal appropriately with my own feelings or assumptions in order to not to project them or to not to influence their responses. Using the question format there is less risk that the group might be dominated by one interviewee.

- I will not engage in any therapeutic interventions.

- I will regularly check my assumptions and findings with my thesis advisor to be sure that I do not hear only what I may want and expect to hear. I will never suggest an answer, and will not agree or disagree with an answer. I will not give the respondent any idea of my personal views on the topic of the questions.

- The result of this study possibly identifying that some congregations may not be providing for people, may cause some concern for me as a pastor. I need to listen for adverse reactions.

---

208 Ibid., 366-367.
210 Ibid, 362.
I also understand the conflict between that of being a minister, a pastoral counsellor and a researcher.

But still there are some minor risks in this study:

1. The interview may create some stress for the participant.

2. Memories may be exposed and the questions for some people may be somehow emotional.

3. I am aware that research participants might express dissatisfaction with either spiritual direction or their own congregation.

4. I may impose some of my own immigration experiences and opinions on the respondents.

b. Limitations:

1. The participants will answer the questions in English, and there may be some idioms that will be difficult for them to translate from Hungarian into English.

2. The questionnaire may cause some limitations as participants will not have the opportunity to fully express their feelings. However during the process I will encourage to dialogue and will allow me to explore issues and feelings in greater detail.\textsuperscript{211}

8. The Contributions of the Study

There are many different research studies in the area of immigration.\textsuperscript{212} I anticipate that this study might make a unique contribution by focusing on Hungarian-Canadian

\textsuperscript{211} Ibid, 364.
Presbyterian immigrants and their needs; this will contribute to an understanding of how their needs were or were not fulfilled in our ethnic congregations. My hope is that many new immigrants, ethnic congregations, ministers, health care professionals, counselors, social workers and immigration officers and I can use the outcome of this research.

9. Time Line

As soon as I receive confirmation of acceptance of this Thesis Proposal I will begin to contact and recruit the forty to fifty selected Hungarian immigrants who will be involved in this research.

---

212 Paul Bramadat, Paul and David Seljak, *Christianity and Ethnicity in Canada.* (University of Toronto Press, 2008)